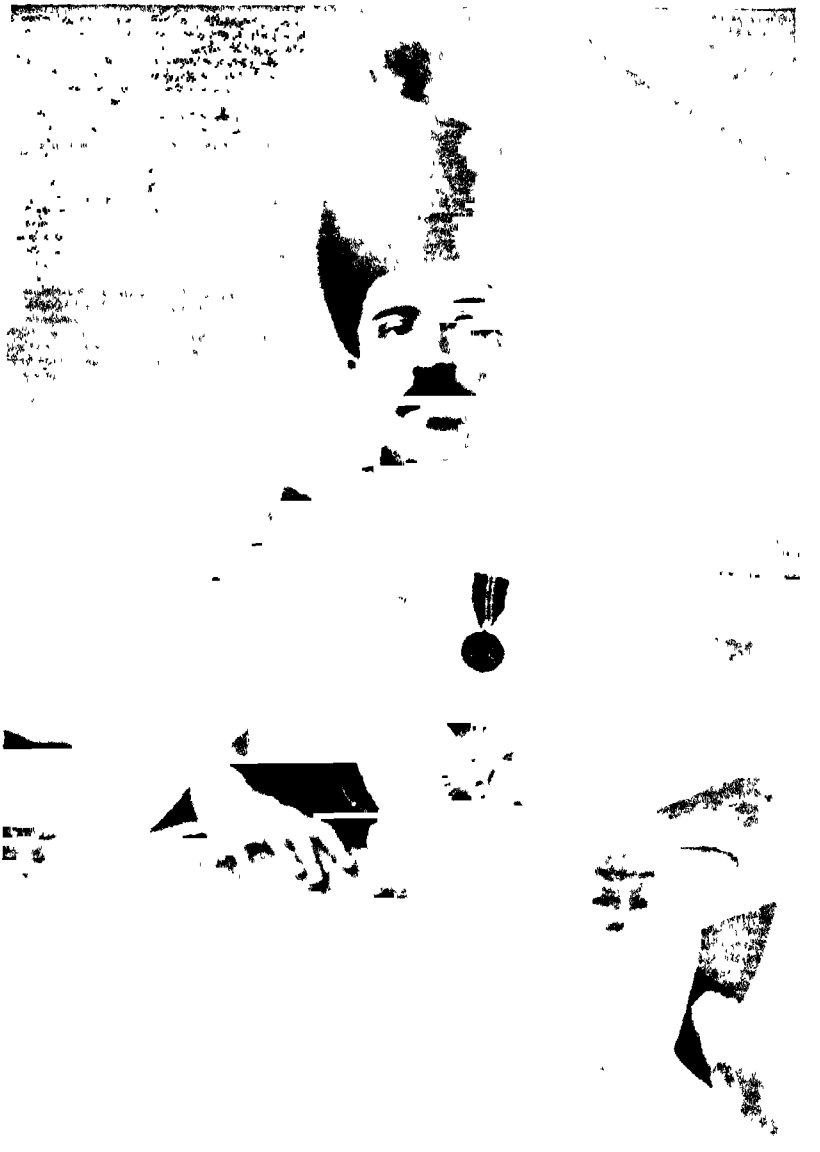
DELHI UNIVERSITY
LIBRARY

DELHI UNIVERSITY LIBRARY

Cl. No 0164 : IE20W (111H)

Ac. No. 202120 Date of release for loan

This book should be returned on or before the date last stamped below. An overdue charge of 5 Paise will be collected for each day the book is kept overtime.



LIEUT.-GENERAL HIS EXALTED HIGHNESS, RUSTUM-I-DOWRAN, ARASTU-I-ZAMAN, SIPAH SALAR, ASAF JAH, MUZAFFAR-UL-MULK-WAL-MAMALIK, NIZAM-UL-MULK, NIZAM-UD-DOWLAH, NAWAB SIR MIR OSMAN ALI KHAN BAHADUR, FATEH JUNG, SULTAN-UL-ULOOM, G.C.S.I., G.B.E., FAITHFUL ALLY OF THE BRITISH GOVERNMENT,
Nizam of Hyderabad and Berar.

The Nectar of Grace

'Omar Khayyām's Life and Works

BY

SWĀMĪ GOVINDA TĪRTHA

(V. M. DATAR OF H E H THE NIZAM'S FINANCE DEPARTMENT)

Author of Guru Karunamrita and Sat Sang Sarita

WITH FOREWORD BY

RT. HON'BLE SIR AKBAR HYDARI

NAWAB HYDAR NAWAZ JUNG BAHADUR, P.C., LL.D , D.C.L.,

PRESIDENT, H E H. THE NIZAM'S EXECUTIVE COUNCIL

KITABISTAN, ALLAHABAD

First Published in 1941

All Rights Reserved by the Author

GOVERNMENT CENTRAL PRESS, HYDERABAD-DN.—1941.

CONTENTS

			Page
Foreword			v
Ovation			ix
Bibliography	I.	History and notices regarding 'Omar Khayyām	I
„	II.	'Omar Khayyām's Scientific and Philosophical works	IX
„	III.	Manuscripts and editions of 'Omar Khayyām's Quatrains	XI
„	IV	Works of other Persian Authors	XXIII
Introduction:			
§ I.		How this work began	XXVII
§ II.		Environments of 'Omar Khayyām	XXIX
§ III		The date of 'Omar Khayyām's birth in doubt	XXXI
§ IV.		The date of 'Omar Khayyām's birth determined	XXXII
§ V		Verification of the above solution by direct calculation from Zīch-i Ilkhānī	XXXV
§ VI.		The Horoscope of 'Omar Khayyām according to elements of motions of Planets now known.	XXXVII
§ VII		Astrological Life-sketch of the above Horoscope	XL
§ VIII		The light which 'Omar Khayyām's writings throw on his life	XLII
§ IX.		Eye-witnesses	L
§ X.		Other important notices regarding 'Omar Khayyām	LVI
§ XI.		Critics and Folklore	LIX
§ XII.		Summary of 'Omar Khayyām's life	LXXIV
§ XIII		'Omar Khayyām's Philosophical writings:	
	(*a*)	Translation of Abū 'Alī Sīnā's Sermon	LXXIX
	(*b*)	*Kown wa Taklīf*, Creation and Chastening.	LXXXIII
	(*c*)	Necessity of contradiction in the world Free Will and Determinism	XCIX
	(*d*)	*Al Awṣaf wa'l Mouṣufāt*	CX
	(*e*)	Persian tract on Universals of Existence.	CXVII
	(*f*)	'Omar Khayyām's Arabic Verses	CXXIX
	(*g*)	'Omar Khayyām on World and Life	CXXXI
§ XIV.		The Quatrain, The Tarāna'	CXXXIII

		Page
§ xv.	'Omar Khayyām's Quatrains sung in Ṣūfī Circles	CXXXVI
§ xvi.	Echoes in 'Omarian Quatrains of Epigrams and Maxims in Hitōpdēsh and Bhartrihari.	CXLIV
§ xvii.	Translations of 'Omarian Quatrains ..	CLII
§ xviii.	Wandering Quatrains or Vagrants ..	CLXII
§ xix.	The sources of the Quatrains and their analysis .	CLXVIII
§ xx.	Exclusion of Unknown and Spurious Quatrains	CLXXVI
§ xxi	The Vagrancies examined	CLXXXII
§ xxii	Conclusion .	CLXXXVII

RUBĀ'IYĀT OF 'OMAR KHAYYĀM

Chapter	I.—Praise of Lord and Prophet	1
„	II.—The Wheel of Time	16
„	III.—The Youth	33
„	IV.—Decay and Death	52
„	V.—The Clay and Cup	68
„	VI.—Fate	80
„	VII.—The Chastening .	86
„	VIII.—Kharābāt. The Tavern	136
„	IX.—Maikhāna· The Mystic Shrine	173
„	X.—Personal .	226
„	XI.—Supplications .	273
„	XII.—Miscellaneous	289
Index of Known Quatrains		301
Index of Unknown Quatrains	.	338
Statement	I.—Analysis of Stock Quatrains	364
„	II.—(Referred to in Section xix) "Known" Quatrains by the dates they appear	367
„	III.—(Referred to in Section xix) "Unknown" Quatrains by the dates they appear in MSS and editions	377
„	IV.—(Referred to in Section xxi) authors arranged according to Persian alphabet and Vagrants ascribed to them ..	384
„	V.—List of Vagrants in the texted Quatrains—(Referred to in Section xxi) ..	394

PHOTOGRAPHS

1.	His Exalted Highness NAWAB SIR MIR OSMAN ALI KHAN BAHADUR, G.C.S.I., G.B.E., Nizam of Hyderabad and Berar		*Frontispiece*
2.	The Rt. Hon'ble SIR AKBAR HYDARI Nawab Hydar Nawaz Jung Bahadur, P.C., LL.D., D.C.L.		p. v
3.	Baihaqi's account of 'Omar Khayyam—pages from Berlin MS 1055 M. O. 21 Arabic	§ iv	p XXXII
4	'OMAR KHAYYAM	§ vi	p. XXXVII
5.	Pages from MS Ha.	§ xi	p. LXXI
6.	Yard of Imam Mahruq	§ xii	p. LXXVIII
7.	Tomb of 'Omar Khayyam	§ xii	p. LXXVIII
8.	Epitaph on 'Omar Khayyam's tomb	§ xii	p. LXXVIII
9.	Colophon of MS Hy	§ xix	p CLXXII
10.	SWAMI GOVINDA TIRTHA	§ xxii	p. CC

RT. HON'BLE SIR AKBAR HYDARI,
P.C., D.C.L., LL.D.,
(NAWAB HYDAR NAWAZ JUNG BAHADUR)
President, Executive Council,
H.E.H. the Nizam's Government.

Foreword

MY interest in Omar Khayyam dates back to the time when, as a young student I had read his famous Rubaiyat and their felicitous renderings into English by Edward Fitzgerald. From a student's admiration and a young man's fancy, I proceeded later, with all the enthusiasm of an admirer and devotee, to collect wherever I could old and new editions of the Rubaiyat and their different translations.

2. It was a pleasant surprise for me, therefore, when, towards the latter part of my period of work in the Finance Department of His Exalted Highness the Nizam's Government, I found that Mr. V. M Datar, who was working as Personal Assistant to Sir George Casson Walker when I first came to Hyderabad and also later worked directly under me, was himself not only a scholar of Persian but a great admirer and a keen student of Omar Khayyam. It has been my good fortune since to see the present work develop, despite Mr. Datar's continuous occupation with his official work, and it speaks well both for his perseverance and his devotion to this particular study that he has been able, so soon after his retirement, to complete his book

3 Among other things, Mr Datar has set a noble example of what Indian culture at its best should include for a Hindu or a Muslim alike, the knowledge and appreciation of each other's language, traditions, literature and art This has been made possible by the fact that Mr. Datar, who is now Swami Govinda Tirtha, has always been a mystic and has thus been inhabiting a plane where all can meet who believe in the worship of the Divine

4 Mr. Datar has asked me to write this Foreword to his book, both in view of our common admiration of Khayyam and of our long association in work in one Department, and I am doing so gladly as it is always a delectable diversion to turn to Khayyam, and not only to Khayyam the Poet, but to Khayyam the Philosopher, the Mathematician, the Astronomer and the Astrologer as well This book deals with his life and all the aspects of his work, and Mr Datar's illuminating commentary is a pleasure to read

5 Omar Khayyam's chief title to fame in the East was as an astronomer and his achievements in that science eclipsed his achievements in poetry in the eyes of his own countrymen. No Eastern poet has, however, acquired so great a fame and popularity in Europe and this

is not only due to the fact that he found an interpreter in Fitzgerald who was himself no mean poet and who gave to Khayyam a place in English literature, but also because the ostensible ideology, which the English renderings of his quatrains reflected, appealed to the Western mind of that period in England, imbued as it was with the doctrines of Mill, Spencer, Huxley, Tyndale and Darwin

6. *That appeal was, however, based upon a misinterpretation of the Rubaiyat, for, to attribute to Khayyam the superficial philosophy of a simple hedonist or an ideology no better than that of "eat, drink and be merry for tomorrow we die" would be unjust To those acquainted with Sufi poetry, with the immortal poems, for example, of Hafiz, references to wine are known to be allegorical In his own days, Khayyam set his face against cant, hypocrisy and show in religion His mysticism is that of the philosopher and his intoxication that of Divine love In a world where life presented so many questions and was shrouded in mystery—"why, not knowing, nor whence I know not whither"—his search was for spiritual ecstasy so that he might reach Him who knew the answers, for, "He that toss'd thee down into the field, He knows about it all--He knows—He knows"*

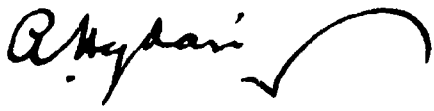
7. *Fitzgerald's renderings are also not faithful translations of Omar Khayyam. What he did was he selected a line here and there largely from Omar Khayyam's but partly also from Hafiz. One great service he did was to give a certain order and sequence to his own quatrains so that the renderings have a unity absent from the original which, according to the traditional method, are arranged in purely alphabetical order*

8. *The philosophical prose tracts of Omar Khayyam collected in Section xiii and the analogy of the quatrains discovered by Mr. Datar in the poems of Nasir Khusrav (Section xi) and Hakim Sanai (Section xv) and the epigrams of Panchatantra and Bhartrihari (Section xvi) show the plane of Khayyam's thought and form the basis of an æsthetic test of the quatrains Mr Datar has rendered signal service to the literature on Khayyam by unearthing some thirty MSS. of the quatrains hitherto unknown and concording the quatrains with all important MSS. and has thus supplied the long-felt want of a fairly complete critical edition of Omar's quatrains. His arrangement of the quatrains under different subjects is of great help in understanding Khayyam's mysticism.*

9. *Mr. Datar has, in his own translation, endeavoured to convey, as far as possible, the mystical sense of the Rubaiyat and the translation from that point of view is, in many ways, interesting.*

10. *Among the results of Mr. Datar's careful study and laborious research is the fresh light he has been able to throw on some points,*

hitherto obscure, like the date of Khayyam's birth and of his death which has been determined now with precision. It is perhaps in the fitness of things that Mr. Datar should resort for this purpose to the methods of astronomy and astrology—for Khayyam the Poet was no mean astrologer and astronomer



HYDERABAD (DN),
1st January 1941.

Ovation

To Thee I tender Thine and honour gain,
Tho' humble, happy at Thy feet remain,

O Guide! to Thee I owe my all in plain,
But saying "I and mine" is only vain.

We offer here but really favours call—
Why should then seek a favour which is small?

Give us Thyself in sole Thy Truth in Soul
And except Thee we should have naught at all.

ABBREVIATIONS.

H – Hijri year
( ) = Christian year
MS = Manuscript
'O.K = 'Omar Khayyām.
qn = Quatrain
c = Compilation
w Writing of MS
d - Demise of author
HSL = Hyderabad State Library
OUL = Osmania University Library, Hyderabad.
SMHL = Sayyid Muzaffar Hussain's Library, Hyderabad
BM = British Museum, London
BN = Bibliotheque Nationale, Paris.
BER = Staats Bibliothek, Berlin
I = India Office, London
BD = Bodlien Library, Oxford.
H Hyderabad, Deccan
P = Oriental Library, Patna
RP = State Library, Rampur
HG = Nawab Sadr Yar Jung's Library, Habib Gunj.
S = Stambul.

I. HISTORY AND NOTICES REGARDING 'OMAR KHAYYĀM.

Āīn-i Akbarī Abu'l Faḍl d 1011 H (1602).

'Arfāt'ul 'Ārifain. Mulla 'Awḥadī. HSL. 209.

[AK] *Ātash Kada'* · Lutf 'Alī Āzur d. 1195 H (1765).

Āthār'ul Bilād · Zakīriā Qazwīnī 674 H (1275).

Ansāb Sam'anī Gibb.

Ansāb. Muhammad bin Muhammad bin' Nuqṭa' al Hambalī al Baghdādī d 629 H (1233)

Chahār Maqāla' Nizāmi 'Urūdī 552 H. (1157)

(*a*) MS Stambul 'Ashir Effendī 285 wr 835 H (1431)

(*b*) MS. BMOR. 3507 wr 1017 H (1608).

(*c*) MS BMOR 2955 wr 1274 H.

(*d*) MS. Cama Institute, Bombay 1194

(*e*) MS. Nawāb Sālār Jung's Library, Hyderabad Dn. wr 1158 H (1745)

(*f*) Gibb Memorial Series (1921)

(*g*) Litho Tehrān 1305 H

Dabistān-i Madhāhib Mohsin Fānī 1056 H (1645)

Durr'at'ul Akhbār Persian translation of *Tatimma' siwān* of Baihaqī. Compiled 730 H (1330) Karīmī Press, Lahore (1928).

[FT] *Firdaus ut Tawārīkh* Khusraw Abarqūhī 808 H (1405).

Ganj-i Dānish Hakīm Taqī Khān 1305 H (1888)

Ḥabīb'us siyar Khwānd Mīr: 930 H (1524) Litho. Bombay 1273) H.

[HI] *Haft 'Iqlīm* Amīn Muhammad Rāzī 1002 H (1594) MS SMHL No 64 1299 H

Hidāyat'ul Aḥbāb 'Abbās bin Muhammad Ridā'al Qumī. Litho Tehrān. 1349 H

Indian Ephemeris. Dr. Swāmi Kannu Pillai. Madras, Govt Printing Press.

Istilāḥat-i Funūn Muhammad 'Ālā bin 'Alī Thānwī · Calcutta (1862).

Jāmi'ut Tawārīkh · Rashīd ud Dīn Fadl ul lah d 718 H (1308). Leyden 1329 H.

Jāmi'ul Ḥikāyāt by Muḥammad 'Awfi. GMS

Jawāhir-i Asrār: Mullā Āzurī · 840 H. (1436) ; SMHL. MS. No. 49, 50.

Jami' Bahadurshāhi: Calcutta (1834).

Kalamāt'us Sho'arā: Muḥammad Afḍal Sarkhush. HSL. MSS. 51, 54 and 97. 1330 H.

Khazana'-i 'Āmira': Ghulām 'Alī Āzād Bilgramī. d. 1194 H. (1780) Litho. (1900).

Khulāṣat'ul Akhbār Khwānd Mīr (1494).

Khulāṣat'ul Ash'ār wa Zubdatul Afkār. HSL.

Khurīdat'ul Qasr. 'Imād Kātib Ispahānī· 572 H (1176): *Islamic Culture*, Hyderabad. Oct. 1932.

Literary History of Persia: E G Browne, London. (1906-1924).

Lubāb ul Albāb: Muḥammad 'Awfī: 625 H (1227)

Lubāb ul Ansāb Abū Muhammad b 'Abdullāh Rashshāti d 466 H. (1073). HSL MS 224 Rijāl.

Majālis-i 'Ushshāq. Sulṭān Ḥussain Mirzā, grandson of Amīr Timur. d 1046 H. (1636) Litho Nawal Kishore, Lucknow, 1293 H (1876)

Majmu'al Fusahā. Riḍā Qulī Khān 1284 H (1867), HSL. MSS 184 and 185

Matla'i Shams Muhammad Hasan Khān, Tehrān 1303 H (1885)

Mir'āt ul Khiyāl Shēr 'Alī Khān Lodhī 1102 H (1691). Bombay Litho. 1324 H

Mukhtār 'ul Jawāmi' Mahmūd 'Alī Shustari, Bombay, Litho 1305 H. (1887)

Nafhat'ul Uns· Jāmī· 883 H (1478).

Nāma'i Dānishwarān· SMHL Tazkirah No 660

Natāij-i Afkār. 'Abd ul lah Qawī Gōpa mōyī 1258 H (1843)

Nizām'ul Mulk Tūsī Muḥammad 'Abd ul Razzāq, Cawnpore (1912)

Nuzhat'ul Arwāh· Tārīkh-i Hukamā Shahazurī d 590 H (1193) Ar MSS. HSL. No 686 w 25 Ramadan 773 H (1332).

„ Persian Translation by Maqsūd 'Alī Tabrīzi 1011 H (1602). HSL. MS. 247 w 1032 H. (1623)

ON 'OMAR KHAYYĀM ('O K)

'Abbās 'Iqbāl 'Umar Khayyām. Tehrān Sharq pp 466-485 Rabi I 1350 H.

Christensen, Arthur. Researches sur les Rubāiyāt de 'O K. Heidelberg (1904).

„ Critical studies in the Rubaiyāt of 'O. K. KOBENHAVN (1927).

Carvo, Fr. Baron· Rubāiyat of 'O. K translated from the French of J. B. Nicolas. Bodley Head (1914).

Csillik Bertalan. Les manuscripts Mineurs des Rubaiyāt de 'O. K. Szeged (1933).

„ The principal Manuscripts of the Rubāiyyāt of 'Umar-i Khayyam. Szeged (1934).

Cowell, Edward Byles. Extracts from 'O. K 30 qns. with introduction by A G Potter, London (1936)

Dole, N H. English, German and French translations of qns. of 'O. K. comparatively arranged. 2 vols McMillan, London. 1898

Datar, V. M · Gurukarunamrita, Marathi Translation of 'Omar Khayyām's 1067 qns Hyderabad Dn. 1933

Fitzgerald, Edward (*a*) Four editions with original Prefaces and Notes McMillan, London (1899).

(*b*) With commentary: H M. Batson and Biographical Introduction by Sir E. D Ross Methuen, London. (1900).

Heron Allen, Edward. Rubāiyyā of 'O K A fascimile of the MS. in the Bodley Lib London, Nicolas. (1898).

„ Ed. Fitzgerald's Rubaiyyāt of 'O. K. Quaritch, London, (1899).

Hussain Dānīsh: Rubāiyyat of 'O K. with Turkish Translation. Stambul (1922).

Jalāl ud Din Ahmad Jāfari Rubaiyāt Hakim 'Omar Khayyām Allahabad.

Jeodat Bey, 'Abdullāh Rubāiyāt-i Khayyām with Turkish Translation. Stambul (1926).

Johnson Pāshā: Rubāiyāt of 'O. K. translated into English verse from the Lucknow Edition Kegan Paul. (1914)

Mahfūz'ul Haq New quatrains of 'O K *Islāmic Culture*, Hyderabad, July. (1929)

Makhan Lal, Rājā: Urdū translation of qns of 'O K. HSL MS 502.

Marzabān Rāzī. Qismat Fukahī (New folklore on 'O K.). Tehrān Sharq, pp. 606-615. 1350 H.

McCarthy, Justin Huntly. The qns. of 'O. K in English Prose London, David Nutt (1898).

Muhammad 'Iqbāl Genuine collections of the Rubāiyāt of 'O. K. Report of All-India Oriental Conference, Barōdā 1935 (pp. 903-914).

Muhammad Shafī Author of the oldest Biography of 'O. K. *Islamic Culture*, Hyderabad, Oct 1932

Nadawī, Sayyid Sulēmān · 'Omar Khayyām. 'Āzamgarh (1933).

Nicolas, J. B.: Les Quatrains de Kheyām. Paris (1867), Original Persian with French Translation.

Potter, A. G.: A Bibliography of the Rubāiyat of 'O. K. Ingpen and Grant, London (1929).

Qārī Kalīmullah. Article on Ẓahīr ud Dīn Baihaqi's Tatimma' Ṣiwān ul Hikam *Osmania College Magazine*, Sep. (1931).

Rempis, C. H.: 'Omar Chajjām Tubingen. (1933).

'Omar Chajjām und Seine Vierzeiler. Tübingen (1935).

Beitrage zur Khayyām Forschung. Leipzig (1937).

Richard Le Gallienne Rubāiyāt of 'O K, a metrical paraphrase from several translations London, John Lane 1900

Rodwell, E H 'Omar Khayyām, London Kegan Paul (1931).

Rosen, Fredrick The Quatrains of 'Omar-i Khayyām, Persian and English. London, Luzac and Co. (1928).

Ross, Sir E. D Fresh Light on 'Omar Khayyām. JRAS (1898)
Omar Khayyām BSOS IV (1927)
Earliest Account of 'Umar Khayyām BSOS V. (1929)

Rothfeld, Otto Umar Khayyam and His Age, Taraporewalla, Bombay (1922).

Rūmī, 'Alī Rabi'ul Marsūm, parodies of 'Omar (See III MSS of 'Omar Khayyām's Quatrains Az) (1593)

Sāddiq Hidāyat Tarānai Khayyām Tehrān (1934).

Sāfī, Sayyid Ahmed Najafī: Rubaiyat-i 'Omar Khayyām with Arabic verse translation Damascus (1931)

Sa'īd Nafīsi:

(*i*) Ash'ār-i Khayyām *Tehran Sharq Magazine*, pp. 513-529. Rabi-us-Sāni 1350 H (1931)

(*ii*) Khutba'i Sinā: Tarjuma-i Khayyām Tehrān Sharq, pp 449-462 Rabi-ul-Awwal 1350 H (1931).

(*iii*) Dō taqrīr Khwaja' Imām 'Omar Khayyām Tehrān Sharq. p 642-660 Sha'bān 1350 (1931)

Saklatwalla, J E (*i*) 'Omar Khayyām as a Mystic. (1928).

(*ii*) Soul Gospel of 'O K, Bombay. (1926).

Sayyid Muhammad Laiq Hussain and *'Ayādh Pānipati*: Rubaiyat 'Omar Khayyām with life Delhi (1924).

Weir, T H. 'Omar Khayyām the Poet London. John Murray. (1926).

[W.] *Whinfield, E H*:

(*i*) Quatrains of 'Omar Khayyām, Persian Text and English verse translation London. Trubner. (1883).

(*ii*) Quatrains of 'Omar Khayyām translated in English. London. Kegan Paul. (1920).

[Ha] *Yār Aḥmad Hussain Tabrīzī*: Tarab Khānā or Dah Faṣl. Gives quatrains of and certain legends about 'Omar Khayyām.

Note.—For other editions of 'Omar Khayyām's quatrains only see the list of MSS. and Editions.

Qābūs Nāmā: c. (1083). 'Unsur'l Mu'ālī Kaykāvūs. Litho. Bombay. (1907).

Rahat-uṣ Ṣudūr. c 601 H. (1205) by Muhammad bin 'Alī Rāwandī. HSL. No 1404.

Riyad'ul 'Ārifain. by Riḍā Qulī Hidāyat d 1218 H. (1803) Tehrān 1305 H (1887).

Riyād'us Siyāhat. by Zainul 'Abidīn Shērwānī. Tehrān 1319 H. (1901).

[RS] *Riyād'us Sho'arā*· by 'Alī Qulī Dāghastānī Wālā d 1161 H. (1748). HSL MS 14909.

Roudāt'ul Jannāt by Muhammad Bāqar bin Zain'ul 'Abidīn. Tehrān, 1307 H (1890)

Roudāt'us Safā by Ibn Khwānd Shāh d 903 H (1497)

Sarw-i Āzād by Ghulām 'Alī Ā'zād Bilgrāmī d 1194 H HSL MS. 16.

Sham'i Anjuman Nawāb Sadiq Hussain Khān Litho. p. 1293 H.

Shams ut Tawārīkh Ispahān 1331 H

Sī Faṣl Nasīr ud Dīn Tusī HSL MS 77 Nairanjat w 1167 H.

Shi'arul 'Ajam Moulānā Shiblī No'mānī. Lucknow. 1335 H.

Tārīkh-i Āl-i Salǰūq Al Bundārī with Preface by Prof Houtsma. (1889)

Tarīkh-i Alafī. by Ahmad Nasrullah Thathwī. c 996 H (1587). HSL MS 33.

[TG] *Tārīkh-i Guzīdā* by Hamd-ul-lāh Mustowfī c 730 H (1330). GMS

[QIFTI] *Tārīkh'ul Hukamā* by Jamāl ud Dīn Abu'l Hasan Alī bin Yūsuf Qiftī d 646 H (1240) Ed Prof Dr Julius Lippert Leipzig. (1903).

[JG] *Tārīkh-i Jehān Gushā* by 'Aṭā Malik Juwainī c. 658 H. (1260).

Tārīkh-i Kāmil by Ibnul Athīr. c 628 H. (1231).

Tārīkh-i Mufassal-i Irān 'Abbās Iqbāl Tehrān. (1934).

Tārīkh-i Nigāristān by Ahmad b Muhammad c 1276 H SMHL, 662.

Tārīkh-i Wassāf· by Fadlullāh bin 'Abdullāh Shīrāzi d 728 H (1328) Litho. Bombay 1269 H.

Tatimma Ṣiwān'ul Hikma'. by Ẓaḥīrud Dīn Baihaqī d. 549 H. (1154). MS Berlin, 10055. MO. 21. Arabic.
MS Stambul. Mulla Murād.
MS. Stambul, Bashīr Āghā.

Tadhkira'i Ḥussainī: by Mīr Ḥussain Dōst. c. 1163 H. (1749).

[DOWLAT] *Tadhkira'i Sho'arā*: by Dowlat Shah. c 892 H. (1487). Bombay. Litho. (1887).

Tadhkira'i Sho'arā: by Muḥammad Taqī. HSL. One vol. (Incomplete).

Toḥfat'ul Ekrām: by 'Alī Shēr Qānī'a c 1181 H. (1767).

Waṣāyā (SP): by Niẓāmul Mulk Ṭūsī. Bombay, Litho. 1305 H. (1887).

Zīch Ilkhānī by Nasīrud Dīn Tūsī d. 672 H (1273) MS. SMHL.

Zīch Ulūgh Bēgī by Mullā 'Alī Qōshjī d 872 H (1467) MS. SMHL. MS. OUL.

Zīch Bahādur Shāhī MS SMHL.

II. 'OMAR KHAYYĀM'S SCIENTIFIC AND PHILOSOPHICAL WORKS.

1. *Circ.* 460 H. (1067). Tract on the Indian method of finding squareroots and cuberoots Not found—Mentioned by 'Omar Khayyām in his Algebra

2 *Circ* 461 H (1068) Arabic Tract, (Risāla'i Abi'l Fatah 'Umar bin Ibrāhīm Al-Khayyāmi), 5 fols. in reply to a problem. Solution of an algebraic equation by conic sections.

MS. with 'Abbās Iqbāl Āshtiyānī Extract published in "Sharq" Tehrān. Rabi I 1350 H. August (1931).

3 *Circ* 462-467 H (1069-1074) *Arabic Algebra. Maqālat fi'l Jabr wa'l Muqābilā*, dedicated to Qāḍi'al Quḍḍat Abū Tāhir.

(*a*) Univers Lib Leyden, *Cod* 14 II 25 folios.

(*b*) BN Paris, Slane, 2461 Anc. Fonds 1136 wr. 527 H (1133)

(*c*) BN Paris, Slane 2457-7 Anc Fonds 1104

(*d*) India Office, London, 734, fol 48-56

(*e*) With French Translation by Wepke (1851)

(*f*) With Eng Tr and diagrams by Dawud Kaisar, New York 1931

4. 470 H (1077) Arabic Musādarāt Kitāb Uqlidas Corollaries of Euclid MS *Univers. Lib Leyden* Cod. 199 VIII 26 folios. Copied on Sha'ban 615 H. (1218) *from a MS written by 'Omar Khayyām end of Jamad I 470 H* (20 Nov 1077).

5 *Handbook on Physics* Mentioned by Baihaqī. Not found.

6 *Circ* 471 H (1078) *Zīch Malik Shāhī*, Mentioned by Hajī Khalipha Chalpī d 1068 H and Qutbud Dīn Shīrāzī d 710 H., in his Tohfat'us Shāmia. c 684 H. (1285)

7 *Lawāzim Amkina'* On forecasting weather mentioned in Tarīkh Alafī Not found

8 472 H (1079) Persian Translation of the Sermon by Abu 'Alī Sīna

MSS. in Tehrān, Pub. by Sa'īd Nafīsī in "Sharq" Rabi I 1350 H. (1931). pp. 452 to 457

9 473 H. (1080) Arabic Tract *Koun wa Taklīf* Creation and Chastening.

(*a*) Cairo MS. Nūr'ud Dīn Bēg Muṣtafā. wr. 699 H. (1300). Pub. Sa'ādat Press, Cairo. (1917).

(*b*) *Nadwī Khayyām*. (1933).

10. *Circ.* 474 H. (1081). Arabic Tract.
Suppl. to *Koun wa Takllf.*

(*a*) *Cairo.* Nūrud Dīn Muṣṭafa Beg. MS. w. 699 H. (1300). Print. Sa'ādat Press, Cairo. (1917).

(*b*) Ed Nadwī, Khayyām pp. 385-392.

11. *Circ.* 474 H. (1081) · Arabic Tract. *Al Wajūd I.* The Existence.

(*a*) Cairo, Nūrud Dīn Muṣṭfā Beg MS w. 699 H (1300). Pr. Sa'ādat Press, Cairo. (1917).

(*b*) Ed Nadwī, Khayyām pp. 394-398.

12 *Circ* 474 H. (1081). Arabic Tract, *Al Wajūd II.* Awṣāf wa Mausūfāt.

(*a*) Cairo, Nurud Dın Muṣtafā Beg MS. wı 699 H. (1300). Printed Sa'ādat Press, Cairo. (1917)

(*b*) Poona, Prof. 'Abdul Qādır MS w. 1027 H (1618)

(*c*) Berlın Petermann 466, MS w 888 H (1483)

(*d*) ,, Orient. 2-258-35 MS wr 1061 H (1651).

(*e*) Sharq Tehrān, Sha'bān 1350 H. (1931).

(*f*) Nadwī, Khayyām, pp 401-411.

13. 488 H (1095) Persıan, *Kullıāt al Wajūd. Exıstence*

(*a*) London, BM. or 6572

(*b*) Paris, BN Supp Pers 139 VII

(*c*) Council Library, Tehrān, MS. 9072, d. 22 Shawwal 1288, printed in Sharq Magazine. Sha'bān 1350 H pp. 643-649

(*d*) Nadwī, Khayyām, pp 414-423.

14 Arabic verses.

15 Persıan Qıta'

16 Before 515 H (1122) Mīzān'ul Hıkam. Philosopher's Balance.

(*a*) Bombay Univ Lıb. MS. wr. 585-86 H (1191).

(*b*) Hyderabad State Lıb MS 125 wı. 1033 H (1624).

(*c*) Gotha Herzogl Lıb. 1158 XI.

(*d*) Nadwī, Khayyām, pp 427-432.

(*e*) Fr. Rosın 'Omar Khayyām.

III. MANUSCRIPTS AND EDITIONS OF 'OMAR KHAYYĀM'S QUATRAINS.

D · Diwan, alphabetical; F Farhang, double alphabetical; S. Selections.

Serial No	Abr.	Year		No. of qns.
1.	A.	1907	Ed by Imāmud Dīn Gujrāti, Rōzbāzār Press *Amritsar*	D 913
2	ALI	19th Cent	'*Aligarh* University library MS	D 722
3	AZ		'*Āzamgarh* Dār'ul Musannafīn MS Rabī'ul Marsūm by Ālī Rūmī copied from MS wr. 1002 H (1593).	S 53
4	Ba	16th Cent	*Bombay* Cāmā Oriental Institute MS Rehatsek vii 78. (Leaves lost in the middle)	F 561.
5.	Bb	18th Cent	„ MS Shīrāzī Family Library	D 693.
6	Bc (Sak III)	1880	„ MS J E Saklātwāllā 1297 H Prototype of N and Tehrān Print of 1857 follows Hf & Ho	F.454.
7.	BDa	1460	[BD] = Oxford, Bodleian Library MS Ousley 140 [Ethé 525] written by Mahmūd Yarbūdaqī, Safar 865 H at Shīrāz Facsimile by Harron Allen, London	F 158.
8	BDb	16th Cent	„ „ „ MS or 367 [Ethé 524] Leaves lost in the middle and at the end	D 406
9.	BERa.	1648	[BER] = Berlin. Staats bibliothek Petermann Or II. 56 Fol 80b—101b Bound with Qita'āt of Ibn Yamīn w. 11 Jamādi'ul Ākhir 1058 H Fragment, ends in the middle of qns rhyming in d	D.238.
10.	BERb.	1796	„ „ „ MS. Orient 2-246. Fol 794b-802b Anthology Gulshana-i-'Ishq written at Āgrāh.	D.196.

Serial No	Abr.	Year		No. of qns.
11	BERf	1487	[BER.]=Berlin, Staats bibliothek. MS. New acquisition Anth: Majmu'ai al Maimūna' 5th Jamād-al-Ākhir 892 H	S.383
12.	BMa	1570	[BM.]=London, British Museum MS. Or. 5966. Bound with Diwān Āsafi 977 H	D 269
13	BMb.	1624	„ „ „ MS Or 331 Fol. 2a-42a written at Delhi 10th Rāmāḍān 1033 H On the title page wrongly styled Rubā'iyāt Sarmad	D.546
14	BMc	1668	„ „ „ MS Or 5011 Written in 1079 H	D 400.
15	BMd	Middle of 16th Cent	„ „ „ MS Or 10910 'Omar Khayyām's quatrains in the interspace between odes of Hafiz	S 462
16	BMf	1730	„ „ „ MS Or 330 Written by Mīr Abul Hasan before (1730)	D.423
17	BNa	1497	[BN.]=*Paris*, Bibliotheque Nationale MS. Anciens fonds 349 Fol 181b-210b d 30th Rajab 902 H	S 230
18	BNb	1528	„ „ „ MS Suppl 823 Rubā'iyāt-i-Khayyām Fol 93b.-113a	S 349
18-a	„	„	„ Rubā'iyāt-i-Tayyib Fol 114b-124a Written in Jamādi-us-sani 934 H	S 154. } S.503.
19	BNc	1541	„ MS Suppl Persan 826 Written in 947 H	S 75
20	BNd	1475	„ MS Suppl. Persan 1417 Written by Faqruddīn Ahmed. 10th Rāmādān 879 H at Shīrāz.	DF.268
21	BNe	16th Cent.	„ MS Suppl 1481	S 37
22	BNf	1448	„ MS 1777 Anthology written in 852 H Csillik Berterlan. Minor MSS Pa	S.56
23.	BNg	1448	„ „ Fol 326a.-328 (Concordance from Dr. Rempis).	S 47.

Serial No.	Abr.	Year		No. of qns
24	BNh	Middle of 16th Cent	„ MS Suppl 1637 Fol 1b.-47a.	S 349.
25	BNi	1507	[BN] =*Paris*, Bibliotheque Nationale. MS. Suppl. 1817. Fol 17b.-18a Written in 913 H Csillik Berterlan minor MSS Pg.	S.28.
26	BNj	16th Cent.	„ MS Suppl 1425 Fol 171b -186b Csillik Berterlan Minor MSS Pf	S 60
27	BNk	1586	„ MS. Anciens fonds 354 Fol 11a -25 Written in 994 H	S.87
28	BNl	1602	„ MS Suppl 1366. Fol 393a -401a Written at Surat by Abu Moḥammad Ibn Falh Moḥammad of Patnā in 1011 H	D.480
29	BNn	1851	„ MS Suppl. 1458 (Blochet 1212) by Hamdi 1268 H Csillik Berterlan. Pi.	D 95
30.	C	1927	Critical studies in the Rubā'iyāt of 'Umar Khayyām	S 121.
31	Cb	1795	Cambridge MS add 1055 Fol. 174b -220b incomplete 1210 H	D.801.
32	CALc	1896	Bengal Asiatic Society 1548 Concordance through Dr C H Rempis	D.513
33		1933	Csillik Berterlan Minor MSS of the Rubā'iyāt of 'Omar Khayyām Szegad 1933	
34	Ha	1462	H =*Hyderabad Dn* V. M. Dātāi MS. Tarāb Khānā by Yāi Ahmed Ibn Husain-ar Rashīdi Tabrīzi compiled in 867 H Seal on Fol. 39b First owner Bahrām banda-i-Shāh-i-Wilāyat 897 H. Seal of second acquirer illegible Third acquirer Hasan bin 'Ali al Hussaini, Fourth acquirer Mohammad Hidāyat ullāh Khān 970 H Fol. 1b-4a., foreword; Fol. 4b-50a, 364 quatrains, Fol 50b.-55b. tenth Fasl folklore and 9 qns.	S.373.
35.	Hb	1550	„ V. M. Dātār. MS. bound with other later MSS. dated 1194 H	F.600

Serial No.	Abr.	Year		No. of qns.
36.	Hc.	1786	*Hyderabad Dn.* V. M. Dātār. Scholar's MS. 49 folios main body 384 Margin 29. Before 1200 H.	D.413
37.	Hd.	19th Cent	„ V. M. Dātār MS. arranged by subjects	S.575.
38.	He.	Before 1700	„ V. M Dātār MS. Handwriting 11th century H. from t to r	D.224.
39	Hf.	1687	„ V M. Dātār MS by Abul Kasım Shīrāzī. 1st Safar 1099 H (with qns. of Attār and Abu Said) Prototype of the text by Mon. J. B Nicholas, Paris.	F 445
40.	Hg.	Before 1689	„ V M Dātār. MS middle of 11th century Hijri	F 434.
41.	Hh.	„	„ V M Dātār MS Wormeaten leaves t to d	D 412
42	Hi.	„	„ V M Dātār MS. a to d with foreword.	D 140.
43.	Hj.	1500	„ State Library—MS Dawāwīn 373 Fol 446 to end by handwriting,—middle of 10th century H	S 362
44.	Hk.	1608	„ State Library MS Dawāwīn 328 Presented at Āgra Second owner's date 1017 H Ends in the middle of d	D 300
45	Hl	1659	„ State Library MS Dawāwīn 167 5th Moharam 1070 H	D 96
46	Hm	Before 1670	„ Nawāb Sālār Jung Bahādur's Library Dawāwīn 1872 MS written by 'Abdur Rashīd Dailami d 1081 H with foreword	D 433.
47	Hn.	1694	„ Nawāb Sālār Jung Bahādur's Library MS. Shin 35. Bears seal of Gazanfar, steward of Ālamgīr 1116 H	D 460
48	Ho.	1880	„ Nawāb Sālār Jung Bahādur's Library MS Shin 42. 1297 H.	F 444.
49.	Hp.	1869	„ Madrasa-i-Nizāmiā. MS. written in 1286 H.	D.620.

Serial No.	Abr.	Year		No. of qns.
50.	Hq.	1869	H. *Hyderabad Dn.* By the same hand and included in the above. 1286 H	D.601.
51.	Hr	Before 1727	„ V. M. Dātār. MS. bound with a later MS. d. 1140 H. Fol 1a.-49b. with foreword.	D 482.
52.	Hs.	„	„ V. M. Dātār continuation of above Fol 50a -70b 1140 H.	S 207.
53.	Ht	Before 1618	„ Syed Muzaffar Ḥusain's Library MS Jung-i-Ārif written by Hakim 'Ārif. d. 1028 H.	S.38.
54.	Hu	Before 1600	„ „ „ MS Bayāz	S.35.
53.	Hv.	1757	„ Nawāb Akhtar Yār Jung Bahādur's Library placed at the disposal of V. M Dātār Collection of quatrains of mystics, philosophers, kings, vazīrs, amīrs, physicians to kings, contemporaries, old scholars, and others First owner's seal Mohammad Wasīl 1171 H. compiled after 1106 H (1695) Fol. 109b -113b	D 81.
56	Hw	1893	„ Ed. by Mohammad Fayyāduddin Khan Fayyād [Musharraf Jung] Rikāb Khās, Press Hyderabad Dn. 1311 H.	D.1030.
57.	Hx	1648	MS 52/112 Dawāwīn, Osmania University Library Anth written on 10th Moharam 1508 H by Mohammad Jān Bears seal of Mohammad Sami' Khānāzād Bādshā Ālamgīr 1106 H.	S.67.
58	Hy	1384	„ V. M Dātār MS Rubā'iyāt 'As Shaik 'Al Imām Ḥujjat'ul Haq 'Umar bin Ibrāhīm al Khayyāmi first written by Abdu'llah bin 'Ali Al Bāmī [or Bussami] bin Muḥammad in the year 786 H. and finished re-copying from this MS. on 18th Zihijj 1171 H. by Ibn Moḥammad Hussain Moḥammad Rabi' 'At Tabrizi. First owner's seal Rāi Vikālat Rām Āṣaf Jāhī. 1199 H.	D.737.

Serial No.	Abr.	Year		No. of qns.
59.	Hz.	Before 1535	MS. 52/112 Dawāwīn, Right Hon. Nawāb Sir Akbar Hydari Hydar Nawāz Jung Bahādur, *Kt.*, P.C. MS. of Diwān-i Ḥāfiz Khayyām's quatrains in the interspace of odes of Ḥāfiz, with Sāqī Nāmāh compiled by Ahlī Shīrāzī (d. 942 H.). S.288+81.	S.369
60	Hza	Before 1880	„ Osmania University, Nawāb Sarwar Jung Bahādur's Library. MS. of Khayyām's quatrains bound with a Litho of Jigar Lakht-i-Zamharī. Cawnpore 1297 H.	D.743.
61	HGa	1550	Ḥabibgunj (U. P.) Nawāb Ṣadr Yār Jung Bahādur's Library MS. of Diwān-i Hāfiz. Khayyām's quatrains in the interspaces of odes of Hāfiz. Middle of 10th cent H	S 410
62	HGb	Before 1689	„ „ MS of 'Omai Khayyām's quatrains written by Muḥammad Qāvam at Shāh Jahānābād By handwriting before 1100 H Fragment.	D 389
63	Ia	1812	London India Office MS 2420 Ethé. 906 With foreword.	D.518
64.	Ib	,,	,, ,, ,, MS 2486 Ethé 907 with foreward	D 364
65	J	1926	Ed. by 'Abd Allāh Jūdat Bey with Turkish Translation Printed at Stambul 1926	F 576
66	Ka, Kb	1448	Kirmān. MS Bayāz of Qiwām bin Muḥammad Majandarāni Kirmān 826 H Possessed by Gowri Prasād Saksenā Lucknow The contents as stated by owner.	S 206.
			(1) *Zafar Nāmā*, (2) *Yūsuf Zulaikhā* verse; (3) *Yūsuf Zulaikhā*, prose written on 28 Ramadān 826 at Kirman; (4) *Mukhtār Nāmā* of 'Attar. 1140 quatrains, written on Zihejj 826 H.; (5) *Farīd'ul Ahwāl* by Farid Afkhār; (6) *Qasīdā* by Khwājū Kirmāni; (7) *Qasīdā* by Anwarī Rāst; (8) Two *Qasīdās* by Amīr Mahmūd	

Serial No.	Abr.	Year		No. of qns.
			Yamīn (9) *Qasīdā* by Ibn Saif; (10) *Rıṣala-ı Sham'a* by Jalāl'ud Dın Khawāfī; (11) *Rı-sālā-ı-Qalandarıa* by Amir Abu Isḥāq, wrıtten on 22 Ṣafar 826 H. (12) Three *Maktūbā* (13) *Rubāıyāt of 'Omar Khay-yām* [Ka, maın body 126; Kb. margın 80]; (14) *Qasīdā* by Rabi'ı Fōshānjī; (15) Qasīdā by 'Alı Hassan' al Bākharzī (16) Qit'ās, 44 verses by Majid'ud Dın Hamgar wıth foreword	
67	L	1924	Ed by Lucknow Nawal Kıshōre Press Rubā'ıyātı 'Omar Khay-yām	D 700
68	LE	1733	London MS by Muhammad Eḥsan al Hussaını, 23 Sha'bān 1145 H. Facsımile in "Life's Echoes" by Col Brown London	D 91
69	LN.	1550	Lucknow. Nadwatul 'Ulamā MS 642 Nawādır Dıwān-ı-Hafiz Quatraıns wrıtten ın the ınterspaces of Odes of Hāfīz Mıddle of 10th cent H	S.423
70	MA	1550	MS Muzej Azıatsko Lenıngrad Fragment 16th century Con-cordance of rare qns. obtaıned from Dr C H Rempıs	D.294
71	N	1867	J. B. Nicholas wıth French Translation	F 464
72	Pa	1505	[P] = *Patna* Islāh Library Desna MS of Rubāıyāt Malık-ul Hukamā Shaık 'Omar Khay-yām, wrıtten on 30 Rajjab 911 H. by Sultān 'Alı al Katıb Ed in 1933 by Syed Sulaımān Nadvi, Āzamgarh	D 205
73	Pb	1554	„ Oriental Public Library— Has lacunas	F.604
74.	Pc	1786	Owned by son of Khān Bahādur Khudā Baksh, Nastaliq, richly illuminated Arranged alpha-betically according to the com-mencement of quatrains	S 593

Serial No.	Abr.	Year		No. of qns.
75.	Pf.		MS. compiled by Umrao Singh Shērgil of Majithā Re-arranged selections of 'Omar Khayyām's quatrains (298 and 37).	S.335.
76	Ra	Before 1510 A.D.	Ed. by Dr Fr. Rosen. Berlin 1928. Quatrains of 'Omar-i-Khayyām with English prose version Text alleged to bear the date 721 (?)	S 330.
77	Rb.	1524	„ „ „ On the margin of Fol 47a-54a. of Diwān-i-Hafiz written in 930 H. by Sultan Mohammad Nur'ul Kitāb.	D.63
78	Rc	1341	Anth. · Munis'ul Ahrār by Badr-i-Jājarmi 741 H	S.13.
79	RPa	1639	RP.=Rāmpur State Library MS. 285 Lailā-o-Majnūn, composed by Mullā Maktabi Shīrazī on 28th Rāmādān 1048 H On the margin are 'Omar Khayyām's quatrains	S 349.
80	RPb	1584	„ „ „ MS Anth No 740 Dawāwīn Fol 328b-341b written by Mohammad Mohsin Heravī at Qandahār on 1 Rabi-al-awwal 992 H	S 127
81.	RPc	1785	MS with Imtiyāz 'Ali Khān 'Arshi 1200 H	D 325
82.	Sa	1457	[S]=Stambul Ayasofiā No 2032. Anth Fol 194b-206b 861 H	S 139
83.	Sb.	1460	„ „ Nur-i-Osmāniā MS 3892 Anth. Fol 1-b-66b 865 H	S 318.
84.	Sc	1485	„ „ University Library MS No. 3009 Rida Pāshā Fol 55b-114b Tabrizi Text with Prologue and Epilogue d. 890 H	S.496.
85.	Sd		„ „ Nūr-i-Osmāniā. MS. 3895 Omits one quatrain which is repeated in Ha.	S.372.
86.	Se.	1472	„ „ Sulaimāniā mosque MS. Collection No. 2882. Fol. 39b.-82a. with foreword. 876 H.	D.336.

Serial No.	Abr.	Year		No. of qns.
87.	Sf.	1512	[S] = Stambul Nūr-i-Osmāniā No 3894. Fol. 28b-50b 918 H.	S.123.
88.	Sg.		„ „ 'Atıf Effendī Library No 2257 writing in the Middle of 16th century A D Fol 1b-16b	S 121.
89	Si.	1331	„ „ Qārullāh No 1667. Anth · Nuzhatul Majālis fi'l Ash'ār. 25 Shawwāl 731 H	S 31.
90	T K	1350	Tehrān, Majlis Shorā-i-Milī MS. No 9011. Sharq Magazine Rabi II 1350 H pp 520-522 Art by Say'īd Nafīsī Connected with Ka. above	S 11.
91	U	1514	Uppsala University Library MS No 42 bound with Dīwān Shāhī 919 H	S 256
92	W	1883	Ed by E H Whinfield, London, with English verse translation	F 500.
93.	Wa	1451	[W] = Wien Bibliothek Nationale Anth MS No 398 [Flugel 645] Fol 249a-252b 855 H	S 42
94	Wbcd	1550	„ State Library N F 146 [Flugel 507] written 15 Jamādi-al-Ākhir 957 H by Ibn Piyālā	D 303 D 185 S 38 } 526
95	LH	1878	[2nd edition] *Lucknow*. Naval Kishore Press 1295 H	D 762.
96		1890	*Bombay* 'Ulawī Press Ed. by Syed Muhammad 'Alī Shirazī. 1308 H with quatrains of Bābā Tāhir Hur, and Abu Sa'īd and Abd Allāh Ansārī	D 755
97		1906	*Bombay* Gulzār Hussaini Press. Ed by Muhammad Rahīm Ardabīlī 1324 H.	D 745.
98		1922	*Stambul* Ed by Hussain Danish with Turkish Translation, with a Persian Qita'a and two Arabic Qita'as	S 396.
99.		1922	*Lahore* Karimi Press Ed by Nasīrud Dīn.	D.766.

Serial No.	Abr	Year		No. of qns.
100		1924	*Delhi.* Shāh Jahān Press. Tāj-ul Kalām, with verse translation by Laiq Hussain Amrōhi and biographical sketch by Ayāz Pānipatī	D 764.
101.		1925	*Allahabad* Anwār-i-Ahmadī Press Ed with prose translation by Jalāl'ud Din Ahmad Ja'afarī.	D.908.
102		1928	*Bombay* Gihānī Press Ed. by Mohammad Ardaqānī	D 736
103		1931	*Damascus.* Toufīq Press. Ed. by Syed Ahmed As Sāfī with translation in Arabic verse	S 351
104.		1932	*Tehrān* Bāqarzāda Press Ed by Mūsā Khāwar Includes 3 unknown qns	F 368
105		1933	*Tehrān* Khiyaban Nāsarīā Ed "By a contemporary scholar" Same as above	F 368
106.		1933	*Tehrān.* Kitābchi Press Ed by Sa'ādat Akhwān	F 412
107		1933	Tehrān Nuzhat Sharq Press with preface by Syed Nafīsī	F 443
108		1933	*Allahabād* Agarwāllā Shantī Press Ed by Mahesh Pershād [Drops 2 qns from number 105 above]	F 366
109		1934	*Tehrān* Roshnai House Ed by Sadiq Hidāyāt Tarāna-i-Khayyām	S 143
110		1935	*Bombay.* Ed by Mohammad Ismā'īl Jahṛōmi	D.756.
111	Rempis	1936	*Tubingen.* 'Omar Chajjam' und seine Vierzeiler Christian Herrnhold Rempis German prose and verse translation of 255 verses With bibliography and lists of manuscripts and editions of 'Omar Khayyāms' quatrains	S 255

NOTE

Manuscripts Ha, Hb, Hc, Hd, He, Hf, Hg, Hh Hi, Hr Hs, Hy, in original have been acquired by me through dealers of old Persian manuscripts

I am indebted to —

(*a*) Rt Hon Nawāb Sir Akbar Hydari Hydar Nawāz Jung Bahādur, P C, and

(*b*) Nawāb Akhtar Yār Jung Bahādur
for having placed at my disposal in original their valuable manuscripts Hz and Hv respectively

(*c*) To the Librarian of Hyderabad State Library for having permitted me to examine and take copies of Hj, Hk, Hl

(*d*) To Nawāb Sir Sālār Jung Bahādur for Hm, Hn Ho

(*e*) To the Librarian of Madrasai Nizāmiā for Hp and Hq

(*f*) To Hakim Muzaffar Hussain for Ht and Hu as well as many other manuscripts of other authors connected with 'Omarian research

(*g*) To Nawāb Sadr-i-Yāri Jung Bahādur Habibgunj for the copies of HGa and HGb

(*h*) Moluvi Imtiyāz 'Ali Arshi, Librarian, Rāmpūr for copies of RPa, RPb, RPc, which he carefully compared with the originals

(*i*) To late Nawāb Mas'ūd Jung Bahādur, Chancellor Aligarh University for a copy of ALI

(*j*) To Syed Sulaiman Nadwi for a copy of Az

(*k*) To Mr Ankalsaria Hon Secretary, Cāmā Institute, Bombay for a copy of Ba

(*l*) To Mr Ambroze George Potter, London, for a photograph of his copy of Bb and also for having placed me in correspondence with Dr C H Remps

(*m*) To the Librarian Lucknow Nadwatul 'Ulamā for a copy and photograph of Specimen page of LN

(*n*) To the Librarian, Oriental Library, Patnā for copies of Pb, Pc and Pf

(*o*) To Dr C H Remps for having procured for me photographs of most important manuscripts in Stambul libraries viz Sa Sb, Sc, Sd, Se, Sf and BERf

Dr. Remps has also supplied me with the concordances of quatrains in Si, BMd, U, MA, BNg and CALc

I am specially indebted to him for having interchanged views with me on the subject.

(*p*) To Mr Gowri Pershād Saksena and his son Mr. M M. Lāl Saksena for the description of the contents of their manuscript (Ka+b) and bringing to my notice the *Sharq Magazine* and TK. mentioned in it.

(*q*) To Mr. J. E Saklātwāllā of Bombay for having sent Bc in original for my inspection.

(*r*) To the librarians of –

(1) British Museum, *London.* [BM]
(2) India office, *London* [I]
(3) Bibliotheque Nationale, *Paris.* [BN]
(4) Staats Bibliothek, *Berlin* [BER]
(5) Bodlein Library, *Oxford* [BD]
(6) University Library, *Cambridge.*

for photographs of the manuscripts mentioned above.

The remaining manuscripts are found in the editions by Dr. Fr Rosen (Ra, Rb, Rc), Dr Haron Allen (BODa), Dr Csillik Berterlan (Minor Manuscripts in the Bibliotheque Nationale, Paris); Syed Sulaimān Nadwi (Pa); and Col Brown (LE).

IV. WORKS OF OTHER PERSIAN AUTHORS.

1. *Āmulī, Ṭālib* d 1036 H. (1626)

   Dīwān HSL MS Dawāwīn 395. w 1091 H (1680) No vagrants found.

2 *Ibn-i Yamīn* HSL MS. 923 No vagrants found.

3 *Abū Sa'īd Abi'l Khair* d. 440 H (1048)

   Rubā'iyyat-i Abū Sa'īd Ed K. M Mitra, P. Lahore (1922) *Vagrants found*

4 *Athīr-i Akhsikatī* d 572 H (1176).

   Kulliat of Athīr-i Akhsikatī with Diwans of Salmān Sāvajī and Hāfiz on the margin, MS SMHL No 87 w 810 H 650 qns. of Athīr, 35 of Salmān and 21 of Hāfiz *No vagrants found*

5 *Arzaqī* d 526 H (1131) HSL 943 w 1279 H *No vagrants found*

6 *Isfarangī* Saifud Dīn d 561 MS HSL 839, one line from qn 1022

7 *Afdalud Dīn Afdal-i Kāshī* d. 666 H (1268)

   (*i*) Ruba'yyāt Ed Sa'īd Nafīsī Tehrān (1933). *Vagrants found*

   (*ii*) Risāla'i al Mufīd'al Mustafīd Tehrān (1933)

   (*iii*) Br Museum, London, Ad 7822 MS (1653)

8. *Ansārī, 'Abdullāh* d 481 H (1088)

   (*i*) Risālā by 'Abdullāh Ansārī HSL MSS 408 and 802

   (*ii*) Manājat Bombay 1308 H (1890)

9 *Anwār, Shāh Qāsim* d 837 H (1433)

   HSL. MS Dawāwīn 1295 Kulliat of Ni'amat'ullāh Walī, Shāh Qāsim Anwār and Hāfiz, written by Amir Shāhī d 854 H (1450) *Vagrants found*

10 *Anwarī* d 547 H (1152) Kulliat Nawalkishore, Cawnpore (1897)

11. *Auhad Kirmānī* d 537 H ? Diwan HSL MS. 1043. by Islām bin Hussain on 8 Ṣafar 842 H. (1438) 71 qns. all 3 rhymers. *No vagrants found.*

12 *Ahlī Shīrāzī*. d 924 H. (1535). Kulliat. HSL 817 w (16c) contains Sāqī Nāma'

13 *Baqāī*· d 948 H (1541). Diwān written in author's time SMHL. No 170 No qns. of O K.

14 *Jām, Shaikh Aḥmad*: d. 536 H (1141).
Diwān. Litho. Bombay. (1881)

15. *Jāmī 'Abdur Rahmān* d. 898 H (1493)
(*i*) Kulliat MS. SMHL No 1 w 952 H. (1545)
(*ii*) „ MS. HSL. 78, w 937 H. (1530)
(*iii*) Nawal Kishore Lucknow (1876).
(*iv*) Nawal Kishore Cownpore, 1329 H (1910)

16 *Hāfiz* d 792 H (1390)
(*a*) MS. HSL 374 w 994 H (1586)
(*b*) HSL No 508 w 818 H. (1415)
(*c*) HSL. No 383 w 1055 H (1645)
(*d*) SMHL No 87 w 810 H (1497)
(*e*) Nawab Hydar Nawāz Jung's Library, Hz (15c)
(*f*) Nawal Kishōre Press

17 *Hasan Sanjarī Diwān* SMHL 81 w 916 H (1510)

18 *Khāqānī* d 582 H (1186)
Kulliāt
(*a*) SMHL 55 (16c) 87 qns
(*b*) HSL No 261 w 1126 H (1714)
(*c*) SHML 73 w 1194 H (1780)
(*d*) Pub Nawal Kishore, Lucknow

19 *Khurqānī*: Abu'l Hasan d 425 H (1034)
HSL MS 927 Tasawwuf Risālā' Touba' wa Irādat

20 *Khusrau, Amir*, d 725 H (1325)
(*a*) Kulliāt HSL 387 (16c)
(*b*) SMHL 58 (16c)
(*c*) OUL 53/164 w 842 H. (1438) Contains on the margin the Diwans of Amir Hasan Nāsir Bukhārī and Hasan Ghaznawi

21 *Dārā Shikōh*
Hasnāt'ul 'Arifain HSL 553, 685, 875, Shattahāt OUL 52/180

22 *Dāyā, Najmud Din Rāzī* d 654 H (1256) Mirsād'ul 'Ibād c 620 H (1223) HSL MS 20993 Tasawwuf

23 *Rūmī, Jalalud Dīn* d 672 H (1273)
Diwān HSL No 379, 380, 381 and 877

24 *Sarmad*. d 1070 H (1660) Rubāiyat Shāh Jahān Press, Delhi, 1347 H

25 *Sahābī*: d 1009 H (1601) OUL 52/112 *No vagrants found.*

26 *Sa'dī*. d 691 H (1292) Kulliat
(*a*) HSL. MS. 170 w. 1005 H.
(*b*) HSL 581 w 934 H
(*c*) HSL. 372
(*d*) OUL No 8

27. *Salmān Sāwāji*: d. 779 H. (1378).
    (*a*) OUL MS. 51/103. w 1088 H (1773)
    (*b*) HSL MS. 1198 w. 855 H. (1451) No vagrants
    (*c*) SMHL. MS. 87 wr. 810 H No vagrants
    (*d*) Litho. Tehrān

28. *Sanāī* d. 546 H. (1151).

    Hadīqā. HSL 1503.

    Kulliat Litho Bombay. 1328 H *No vagrants found*

29 *Shāhī* d 854 H (1450) HSL MS 487 w 999 H (1590) MS 624 (16c)

30 *Sāib* d 1080 H. (1670)

31 *Sābir, Adīb-i* d. 546 H. (1151)

    MS HSL 936, w by Shaikh Hayāt Sarhandī, in the reign of Shāh-i Jihān *No vagrants found*

32 *'Arif* Qns written by 'Abdul Majid under orders of author SMHL 177 No vagrants

33. *'Irāqī* d 688 H (1289) Lam'āt HSL 432.

34 *'Urfī* d. 999 H (1582). Diwan Litho, Cawnpore 1297 H (1880).

35 *'Āmilī, Bohā'ud Dīn* d 1030 H (1621). *Kashkōl* Bombay 1294 H (1887)

36 *'Attār, Farīdud Dīn* d 627 H (1230)
    (*a*) Diwān HSL MS 807. w 1005 H (1596).
    (*b*) Diwan HSL MS 503 (16c)
    (*c*) Mukhtārnāma fragment HSL MS 143 (16c.).
    (*d*) *Kulliat-i 'Attār* Nawal Kihore, Lucknow (1872).

37 *'Imād Faqih Kirmānī* d 773 H (1371). Kulliāt HSL. MS 580 wr. (16c). SMHL MS 182 (15c).

38 *'Unsurī* Diwan Printed in the time of Shāh Nāsirud Dīn Qāchār

39. *Ghazzālī* Imām Muhammad d 505 H (1111) Kīmiyāyi Sa'ādat. HSL MS 903

40 *Faryābī, Zahīrud Dīn* d. 598 H (1202). Dīwān HSL. MS 426 wr 995 H (1587)

41. *Fūdūlī* SMHL 157 w. 1171 H (1758) No vagrants.

42. *Fighānī* d 925 H (1519) HSL MS 380 w 950 H No vagrants. Par O K 's qn 899 Ai Sōkhtaī

43. *Kātibī* HSL MS w. 852 H. (1448) No vagrants Parodies O.K. qn. 52 *Ānta'l*

    SMHL MS 94 (1446). No vagrants found.

44. *Kamāl Ismā'īl*: d. 735 H. (1335).

Kulliat HSL. MS. 246. w. 991 H (1583).

Kulliāt Nawab Hydar Nawāz Jung's Library w 1001 H. (1592)

45. *Maghrabī Tabrīzī* d 709 H (1309)

(*a*) HSL. MS. 489.

(*b*) SMHL MS. 125 1271 H (1854)

(*c*) Litho. Bombay. 1305 H.

46 *Nāṣir Khusraw 'Ulawī* Kulliat, Tehrān 1307 H, Solar.

47. *Ni'amatullah Walī* HSL. MS. 1295. written by Amīr Shāhi.

48 *Nizāmī Ganjāvī.*

49 *Anthologies and Bayādes*

Hj HSL 373 Muntakhib Dīwānhāi Asātidha' w before 950 H (1544)

Hl. HSL 167. w 1070 H (1756)

HSL 382 d 982 H (1574)

Without dates and proper marking of authors HSL Nos 812, 949, 950, 327 330, 406, 407, 408, 411, 412, 413, 471, 414 and 822

SMHL No 56, *Majmu'ai Ghazāib*

Anthology in 31 chapters by Nizāmī (?) dedicated to Shāh Anūshīrwan

SMHL No 92 Tāj-i Sakhun, selections of poets of Ghaznawi Dynasty

SMHL No. 68 Sāqī Nāmas of 57 various poets, collected by Himmat Khān 'Alamgirī

SMHL *Maikhāna*, collections of Sāqī Nāmās by Abdun Nabi 1028 H (1619) P Lahore (1926)

SMHL 42, 43 Bayād of Lutfullāh Khān d. 1193 H (1779).

SMHL 119, Bāvād of Ghulām Mohiud Din. d. 1146 (1733)

SMHL. 164, Bayād of Khwāja Hasan. d 1215 H

SMHL 180. Kashkōl Fakhri d 1034 H (1625)

SMHL. 89, Safīnā by Shaikh 'Ali Hazīn

50. Bayādes without proper marking of authors No 36, 163, 157, 118, 106, 107, 111, 113.

INTRODUCTION

1.

How this work began:

"*The Lord's beloved ones abide in Him and He is found in their heart. All of one heart, they have imparted to the world, through all ages, the same light and life.*"

Thus remarked my Sri Guru on hearing some quatrains of 'Omar Khayyām, and desired a Marathi translation of all quatrains in 1917. The best edition I then found was *Hw*, printed at Hyderabad in 1311 H. containing 1030 quatrains. I turned in Marathi verse 1016 quatrains (omitting the repetitions). The work was sent to print in 1933 when I added 51 quatrains selected from other editions which had appeared after 1311 H. I named this Marathi translation as "Guru Karunamrita" "*The Nectar of Grace*," because it was done through His Grace for which 'Omar Khayyām craved in many of his quatrains. Friends then required from me an English version with the Persian quatrains. To meet their demand I dressed the said quatrains in English verse and submitted for perusal to my patron and patron of learning, the Right Honourable Sir Akbar Hydari, Nawab Hydar Nawāz Jung Bahadur, *Kt.*, LL D, P C, who considered the work worth publishing and promised to grace it with his foreword.

As I was preparing the work for the press, I unearthed in Hyderabad 26 MSS. of 'Omar Khayyām's quatrains and obtained copies of 10 MSS. elsewhere in India, and photographs of important MSS. in the Libraries of India Office, British Museum, Paris, Berlin and Vienna; I corresponded with Prof. Mahfūz-ul-Haq (Calcutta), Sayyid Sulaimān Nadwī ('Azamgarh), Mr. J. E Saklātwala (Bombay), Mr. A. G. Potter, compiler of '*Omariana* Bibliography (London), and Dr. C. H. Rempis (Tubingen) who was engaged on the same task as myself. To Dr. C H. Rempis I communicated the particulars of the MSS. I had unearthed and he has brought them to the notice of scholars in his books "'Omar Chajjam und Seine Vierzeiler" (Tubingen 1935) and "Beitrāje Zur Khayyām Forschung" (Leipzig 1937). I profited considerably by exchange of views with Dr. C. H. Rempis who helped me also in obtaining copies of

'Omar Khayyām's quatrains which he had discovered in Stambul and elsewhere.

The present Persian-English version of 'Omarian quatrains arranged subjectionally and concorded with the important MSS. in India and Europe, is submitted to his lovers in token of affection, by a Hyderabadi, a humble subject of His Exalted Highness Nawab Sir Mir 'Osman Alī Khan Bahadur, G.C.S.I., G.B.E., Nizam of Hyderabad and Berar whose benign reign has uplifted education and created several facilities for oriental research in Hyderabad.

II.

Environments of 'Omar Khayyam.

In pre-Christian centuries, Persia was the transmitter of Science and Philosophy between India and Greece. For centuries before Christ the followers of Zoroaster and Buddha had lived in Khorāsān the province where 'Omar Khayyām was born. After the advent of Christianity, to reconcile it with the religions of Zoroaster and Buddha, Manes came forward. His religion flourished in the Sāsānian period (226-750). The Manicheans took upon themselves the obligations of poverty and celibacy, were ascetic and unworldly, cosmopolitan and quietists. Before the advent of Islām in Persia Nūshīrwān the Just (531-578) invited to his court several Pandits from India, and welcomed seven Neo-Platonists exiled by Emperor Justian.

The Pahlawī was thus enriched by translations from Greek and Sanskrit works on Science and Philosophy. There existed in Persia Ḥakīms, (Wise men), devotees of Science and Philosophy, who abstained from wealth and world; votaries of various schools of thought, each seeker after Truth with his own torch. The sunrise of Islām however awakened Man in Arabia, North Africa and Persia to his supreme duty to realise and serve God, and gather round One Prophet. Islām strove not only for religious but political and social unity. The progress of Islām was however gradual and the old religions and schools of thought remained alive up to recent times (Dabistān-i-Madhāhib). The civilization of Islām became the inheritor of the ancient wisdom of Assyria, Babylonia, Persia, India and Greece (Browne) The study of the Qur'ān and Ḥadīth with the main object to prescribe the rules of conduct produced four schools of Sharī'at, *viz.*, Ḥanafī, Mālikī, Shāfi'ī and Ḥambalī. The search for the basic beliefs of Islām produced the Mu'atazilī school which was powerful in the time of Khalīf Māmūn and his son Khalīf 'al Wāthiq (847). It declined in the time of Khalīf 'al Mutawakkil, yet found adherents in the Dailamī kings till very late. The orthodox reaction against the Mu'atazilī school began in the time of Khalīf 'al Mutawakkil and produced Ash'arī school

from its founder Abu'l Ḥasan Ash'arī d. 324 H. (936), who preferred to rely on tradition than on frail reason. The love for the Fātimāid house produced the Qirmatī and Ism'īlī propaganda in 260 H. (873) which aimed at a political and intellectual upheaval in Islām and succeeded in founding the Fātimāid Kingdom in North Africa in 297 H. (909). Ism'īlī preachers, the Dā'īs, explained Islāmī dogmas philosophically and protected Islām against the attacks of the Khārijī heretics. Their system was esoteric and hierarchical (Dr. Hussain F. Hamdānī, JRAS. 1933). In Persia the *Ikhwān uṣ Ṣafā,* the Pure Brotherhood, by means of systematic tracts and treatises, tried to reconcile Science and Religion, Islām and Philosophy, and found till very late many adherents such as Fārābī, Ibn Sīnā and Nāṣir Khusraw. In philosophical speculations the Ikhwān uṣ Ṣafā were akin to the Isma'īlī Bātinīs to whom Nāṣir Khusraw has shown his fond attachment (see his 'Safarnāma' and Zād'ul Musāfarīn). But remote from castes and creeds, from parties and politics, there exist in all countries and climes, the *mystics* who hate none and love God for His Own Sake—not from hope of a Heaven and fear of a Hell. Such ardent lovers of God were among the early followers of the Prophet. Mysticism is the birthright of humanity. The insecurity of life creates in a waking soul the longing for the Eternal Truth. Before 'Omar Khayyām was born, Persia had produced many Islāmic mystics or Ṣūfīs such as Ibrāhīm Adham (d. 777), Ma'rūf Karkhī (d. 815), Junaid of Baghdād (d. 910), Shiblī of Baghdād (d 945) and Manṣur Hallāj (d 922). The Khānwādās of the Ṣūfīs trained the ardent seeker after Truth to cleanse himself and await Lord's grace. At the time of 'Omar's birth Persia was surcharged with the sayings of noteworthy Ḥakīms such as Ibn Sīnā and Nāṣir Khusraw and Ṣūfīs such as Abū Sa'īd and 'Abdulla Anṣārī. Such were his environments.

III.

THE DATE OF 'OMAR KHAYYAM'S BIRTH IN DOUBT.

Several literary men bore the nisbat or household name of " Khayyām;" a traditionist Abū Ṣāleh Khalaf Khayyām of Bukhārā d. 361 H. (972) [Ansāb Sam'ānī. Gibb], another 'Abd Allah Muḥammad Khayyām Māzandarānī d. 410 H. (1019) [Ansāb by Muḥammad Hamdānī Baghdādī] and a third one Mudhahab ud Dīn Muhammad bin 'Alī al Khayyamī of Irāq d. 642 H. (1244) [Fawāt 'ul Wafiāt of Kātabī d. 764 (1363)]. Thus there were other Khayyāms before and after our hero " who patched the tents of learned lore " and whose full name and address is Ghiyāth ud Dīn Abu'l Fataḥ 'Omar bin Ibrāhīm Khayyām (or Khayyamī) of Nishāpūr.

His titles of distinction are: Ḥakīm, Dastūr, Philsuf (Tatimma Ṣiwān) and Imām-i Khurāsān, Malik ul Ḥukamā, Ḥujjat ul Ḥaqq [Chahār Maqālā]. Yet we find his name and address wrongly given:—His kuniyat Abu'l Fataḥ turned to Abu'l Ḥifṣ [Mīzān'l Hikam HSL. 125], his name twisted to Shahāb ud Din [BERa], his father misnamed Muḥammad [Ha] and his native place transferred to Lōkar [Glios and Dr. Rosen], and to Dahak [Sd].

The date of his birth is involved in doubt. For long the world believed the romantic story found in Waṣāyā of Niẓāmul Mulk and Firdows ut Tawārīkh (1405) that 'Omar Khayyām studied under Imām Muwaffaq (d. 1048) at Nishāpūr with Ḥassan Ṣabbaḥ (d. 1124) and Nizām ul Mulk Ṭūsī (b. 1018, d. 1092). It was discovered that the Waṣāyā was not compiled before the fifteenth century, and the story is not found in other histories such as Rāḥat uṣ Ṣudūr (1205), Jahan Gushāy (1260), Tārīkh-i Wasṣāf (1328), Tārīkh-i Guzīdā (1330), nor other biographical notices such as Āthār ul Bilād (1275), Tārīkh-i Ḥukamā of Qiftī (d. 1240), Nuzhat ul Arwāḥ of Shaharzūrī (d. 1193). Prof. Houtsemā in his preface (1889) to al Bandārī's History of Seljuqs suggested that not the great Nizām ul Mulk Ṭūsī but Anūshīrwān bin Khālid (b. 1066, d. 1139) may have been the schoolmate of Ḥasan Ṣabbāḥ—a suggestion beset with anachronisms. So the question remains as to when 'Omar was born. Sir E. D. Ross suggests 1040 A.D. [Introduction to Fitzgerald's Quatrains. Methuen London 1900] and Sayyid Sulaimān Nadwī 1048 A.D. ['Omar Khayyām p. 60].

IV.

The date of 'Omar Khayyam's birth determined.

We can now find the exact date of 'Omar Khayyām's birth by solving an astronomical problem given in Tatimma' Ṣiwān al Ḥikmat, Biographies of Philosophers of Persia. This book was first noticed by Sir E. D. Ross [BSOS. 1929] and then by Dr. Qāri Kalīm ul lah [Osmānia College Magazine, March and September 1931] and thirdly by Prof. Muḥammad Shafi' [Islamic Culture, October 1932]. One MS. of this is in Berlin, No. 10055 MO 21 Arabic and two in Stambul at Mullā Murād and Bashīr Āghā's libraries. The author of this important book, (from which Shaharzūrī made up his Nuzhat ul Arwaḥ) Ẓahīr ud Din Abu'l Ḥasan Baihaqī (b. May 1106), had been taken by his father to 'Omar Khayyām in 507 H. (1113), studied at Nishāpūr from 1120 to 1122, and was a scholar of great repute [Yāqūt, Mu'ajjamul Udabā, Islamic Culture, Oct. 1930]. Baihaqī gives the time of 'Omar Khayyām's birth in the form of this astronomical problem.

"His ascendant was the Gemini. The Sun and the Mercury were on the degree of the ascendant in the third degree of the Gemini. The Mercury was "Ṣamīmī," and the Jupiter was aspecting (Nāẓar) both from triangulation (Tathlīth).

"Ṣamīm," "Tathlīth," and "Nāẓar" are defined as follows:—

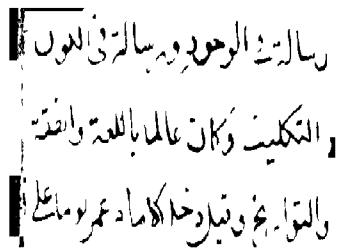
"The astronomers call a planet Ṣamīm when the difference in its longitude from that of the Sun is less than 16 minutes, so that this much distance may pass before its centre reaches the centre of the Sun. Taṣmīm is the special aspect of a planet when it is most powerful and auspicious. It shows that the person will find his place in the heart of a King. Both Ṣamīmī positions of Mercury are powerful" [Istilaḥāt-i Funūn, p. 856]. Ṣamīmī is thus tending to be Ṣamīm. "When one planet is in the fifth sign of another planet such position is termed "Tathlīth" because the distance between them is one-third of an arc" [Sī Faṣl, ch. 12]. "The limit for the aspect of an outer planet is between 9 degrees from behind to 9 degrees in front of it." [Sī Faṣl, ch. 27]. The data given

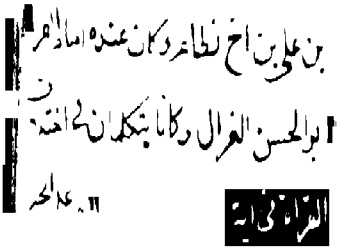
Baihaqi's Notice of 'Omar Khayyam.

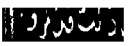
Berlin 10055 *M.O.* 21.

Arabic Fol. 66*b*.

Arabic Fol. 66*a*.



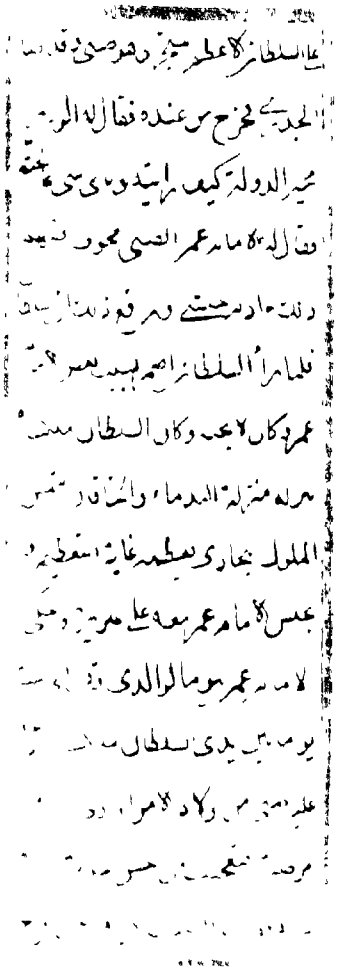




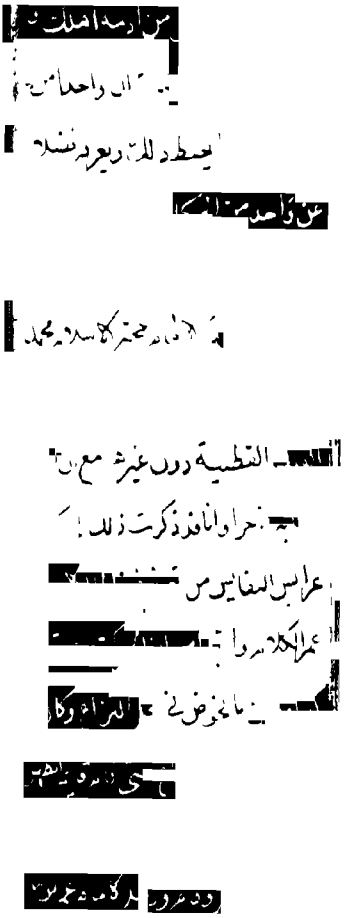
Baihaqi's Notice of 'Omar Khayyam.

Berlin 10055 *M.O.* 21.

Arabic Fol. 67*b*



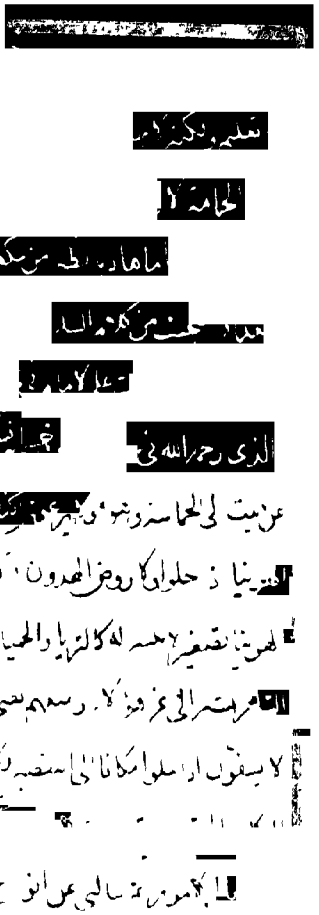
Arabic Fol. 67*a*.



Baihaqi's Notice of 'Omar Khayyam.

Berlin 10055 *M.O.* 21.

Arabic Fol. 68*a*.



Arabic Fol. 68*b*.

by Baihaqī for finding the time and date of 'Omar Khayyām's birth are thus as follows:—

(*a*) He was born at Sunrise.

(*b*) The Geocentric Longitude of the Sun and Mercury was 63° (measured by the Persians from the point of Vernal Equinox 0° Aries).

(*c*) The Geocentric Longitude of Jupiter was 63° ±120°, i.e., 183° or 303° or within 9 degrees of this position.

(*d*) Mercury was tending to be Ṣamīm, i.e., approaching towards the Sun so as to come within 16 minutes of an arc.

First we proceed to find the date and month. The construction of Malik Shāhī observatory was undertaken in 467 H. (1074) under the supervision of 'Omar Khayyām and other astronomers [Ibn Athīr, 467 H.]. The Malik Shāhī or Jalālī year commenced from Friday 10th Ramaḍān 471 H. (15 March 1079) on which date the Sun entered the Vernal Equinox [Sī Faṣl, ch. 6, Zīch Īlkhānī, ch. 5, Istilaḥāt-i-Funūn, p. 59]. The Sun takes 63 days to complete the first 62 degrees [Indian Ephemeris, Vol. I], and was in the third degree of Gemini 63 days after 15th March, i.e., on 18th May. We thus know that 'Omar was born *at Sunrise on 18th May.*

Now to find the year. The Copyist of 'Omar Khayyām's Tract on the Corollaries of Euclid informs thus:—

"At the end of this tract the words in the writing of Shaikhul Imām 'Umar bin Ibrāhīm 'al Khayyāmī were as follows. "Finished copying this compilation in the Dārul Kutub of ( ) on the last day of Jamādi al awwal of the year 470 H. Finished the above Risāla in the handwriting of Mas'ūd bin Muhammad bin 'Alī al Ḥalfarī on 5th Sha'bān 615 H." We know thus that 'Omar Khayyām compiled and copied the above tract on 30th Jamādi al awwal 470 H. (20th November 1077). We know also that the Malik Shāhī observatory was founded in 1074 and the Jalālī year in 1079. We are informed by Baihaqi that he had seen 'Omar Khayyām in 507 H. (1113), *i.e.*, about 40 years after the construction of the observatory. We may safely assume his age in 1074, when the observatory was founded, to be between 20 and 55 years, i.e., he should have been born between 1019 and 1054 A. D. For the Jupiter to be in triangulation we have to examine its position on 18th May during

each of these years and select only those when its longitude is either 183° or 303° or within nine degrees of both these positions.

The Geocentric tropical Longitudes of Jupiter calculated from Tables V-A and V-B of Indian Ephemeris are as follows:—

18th May of year	Jupiter's Long	18th May of year	Jupiter's Long	18th May of year	Jupiter's Long
1019	133 3	1031	136 1	1043	140 9
1020	160 4	1032	164 5	1044	168 3
1021	*189 9	1033	194 5	1045	199 0
1022	222 9	1034	227 7	1046	232 9
1023	258 8	1035	264 0	1047	269 5
1024	*295 9	1036	*301 0	1048	*306 3
1025	331 0	1037	335 7	1049	340 5
1026	3 1	1038	7 5	1050	11 8
1027	32 3	1039	36 2	1051	40.2
1028	59 5	1040	64 3	1052	66.9
1029	85 5	1041	89 1	1053	92 8
1030	111 2	1042	114 9	1054	118 6

It will be seen that only in four years which have been marked with a star (*) viz., 1021, 1024, 1036 and 1048 the Jupiter was in triangulation aspect of the Sun on 18th May. To determine the exact year Mercury should be in the 63rd degree on 18th May. Tropical Longitudes of Mercury on 18th May of these four years as calculated from the above Tables in Indian Ephemeris are as follows:—1021: Long. 82.2°, 1024: Long 59.1°, 1036: Long. 48.2°, 1048: Long. 62.7°. The only year when Mercury was in the 3rd degree of Gemini on 18th May is 1048. Thus the problem is solved, and we find that 'Omar Khayyām was born *at Sunrise on 18th May* 1048.

V.

VERIFICATION OF THE ABOVE SOLUTION BY DIRECT CALCULATION FROM ZICH-I ĪLKHANI.

The above solution was obtained from the Tables in Indian Ephemeris, prepared from the beginning of the Kaliyuga (3101 B.C.) to 2000 A.D. by Dr. Swamī Kannu Pillai, on the basis of Ārya Bhatta and Sūrya Siddhānta known to the Persians as Ibn-i Baṭūta' and Sind Hind! I felt it necessary to verify the solution by direct calculation of the positions of the Sun, Mercury and Jupiter according to their motions known to the Persians in those times. The Zīch-i Malik Shāhī by 'Omar Khayyām and Zīch-i Sanjarī by 'Abdul Rahmān Khāzīn being known in name only, the next in time comes Zīch-i Īlkhānī by Nasīr ud Dīn Ṭūsī (d. 1259). The MS. of this [SML. Hyderabad] contains tables for computing the positions of planets for a hundred years commencing from first noon of the Yezdijardī year 601.

The period from first day of the Yezdijardī era (16th June 632 A.D.) to the epoch of Zīch-i Īlkhānī is thus—2,90,000 days 12h. The period from 16th June 632 A.D to the Sunrise [4h. 48m. A.M.] of 18th May 1048, the date of 'Omar Khayyām's birth as previously found, is 1,51,915 days 4h. 48m. The difference is 67,085 days 7h. 12m. or 183 Yezdijardī years 290 days and 7h. Calculating backwards from the elements of motions given in the Zīch-i Īlkhānī the positions of the Sun, Mercury and Jupiter are respectively 62° 23′, 62° 46′ and 303° respectively, and the Mercury is in retrograde motion hence Ṣamīmī and Jupiter in exact triangulation as stated by Baihaqī. The calculations are given below:—

Calculation of the positions of the Sun, Mercury and Jupiter from Zīch Ilkhānī on the Sunrise of 18th May 1048, 183 Y Z years 290 days and 7 hours before the epoch of the Zīch.

The Sun	Markaz		Auj	
	°	′	°	′
(I) Long at the Epoch of Zīch Ilkhānī	215	36	86	24
(II) Motion in 100 Y Z years	334	41	1	26
,, 83 Y Z years .	338	59	1	11
,, 290 days .	285	50		1
,, 7 hours		17	..	
Total Motion (II)	239	47	2	38
At the time of 'Omar's birth I—II			.	.
(M) Markaz	335	49	..	..
(A) Auj	..	..	83	46
(E) Add equation on Markaz (M) from (E) tables.	2	48		.
Add Auj (A) .. .	83	46	.	
True position of Sun M+E+A .	62	23		

Mercury	Markaz		Khāsa'		Auj	
	°	′	°	′	°	′
(I) Position at the Epoch of Zīch	88	56	164	50	211	5
(II) Motion in 100 Y Z years	334	41	357	4	1	26
,, 83 Y Z. years	338	59	159	34	1	11
,, 290 days	285	50	180	58	..	1
,, 7 hours		17		54		.
Total Motion (II)	239	47	338	50	2	38
At the time of 'Omar's birth (I) -(II)	209	0	186	20	208	27 (A)
Add to Markaz and deduct from Khāsa' first equation on Markaz .	+ 5	41	− 5	41		
(M) Equated Markaz	214	50				
(K) Equated Khāsa'			180	39		
(E) Second Equation taken on equated Khāsa' (K)	359	36				
(I) Inequalities on M & K multiplied 50° × −8′		− 7				
(A) Auj	208	27				
True position M+E+I+A	62	46				

Jupiter	°	′	°	′	°	′
(I) Position at the Epoch of Zīch	282	43	191	38	177	41
(II) Motion in 100 Y Z years	152	52	181	49	1	26
,, 83 Y Z years	357	17	341	42	1	11
,, 290 days	24	6	261	43		1
,, 7 hours		1		16		
Total Motion (II)	174	16	35	30	2	38
At the time of 'Omar's birth (I)-- (II)	108	27	156	8	175	3 (A)
Add to Markaz and deduct from Khāsa' first equation on *Markaz*	+ 1	38	− 1	38		
(M) Equated Markaz	110	5				
(K) Equated Khāsa' .			154	39		
(I) *Inequalities* for M, 32° for K, 19′ multiplied	..	10				
(E) Second equation on equated Khāsa' (K)	17	42				
(A) Auj . .	175	3				
True position M+I+E+A .	303					

'Omar Khayyam.

(*From a MS. d.* 915 *H.* (1509) *written by 'Alī al Herawī.*)

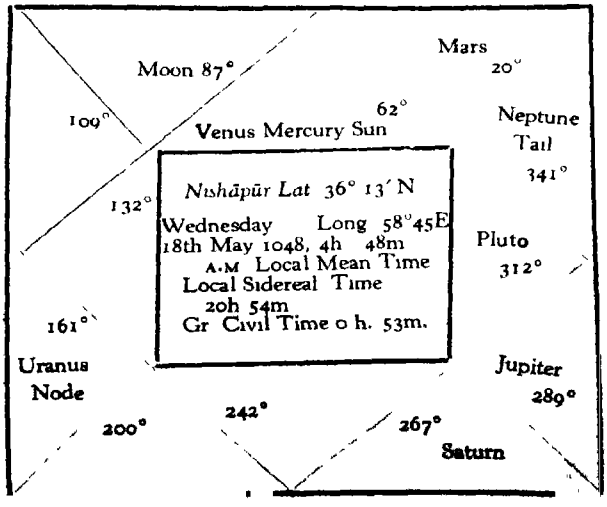
VI.

THE HOROSCOPE OF 'OMAR KHAYYAM ACCORDING TO ELEMENTS OF MOTIONS OF PLANETS NOW KNOWN.

Calculating from the Tables in Zīch-i Īlkhānī, we have found the positions of the Sun, Mercury and Jupiter on the Sunrise of 18th May 1048 at Nishāpūr exactly the same as described by Baihaqī. Since the 11th century there has been great progress in Astronomy. Mr. S. R. Subrahmania Shastry who assisted me in the above calculations and who is well-versed in the ancient as well as modern astronomy re-calculated according to the Modern Elements, the accurate positions of all the planets for Sunrise on 18th May 1048 at Nishāpūr, Lat. 36° 13′ N. Long. 58° 45′. East Greenwich. The positions of the planets, the horoscope he has cast, and the astrological interpretation as he found from the books of Allen Leo and Jātak Pārijāt are given below:—

It will be found that the readings remarkably coincide with the life and character of 'Omar Khayyām.

	True Geocentric Longitude		True Geocentric Latitude		Right ascension Hrs	Right ascension Mins	Declination °	Declination ′	Geocentric daily motion in minutes	Heliocentric Longitude	
Sun	62	20			4	0.8	20	44	57		
Moon	88	27	−5	3	5	53 2	18	30	733		
Mercury	66	25	−2	3	4	20 1	19	29	−32	237	29
Venus	05	39	1	4	4	14 2	22	25	−37	241	1
Mars	33	37	−0	34	2	6 1	12	15	44	13	45
Jupiter	307	1	−0	39	20	38 4	−19	15	0	296	36
Saturn	288	27	0	3	19	20 0	−22	14	−2	284	16
Uranus	182	55	0	42	12	11 8	−0	31	−1	185	39
Neptune	13	23	−1	43	0	51 9	3	44	2	11	54
Pluto	313	50	−9	53	21	21 0	−25	58	0	312	23
Node	170	15							−3		



Note by Mr. S. R. Subrahmania Shastry.—"The original calculations were first made correct to the second of an arc and finally reduced to a minute. The Heliocentric longitudes, etc., of the eight major planets were calculated from the Newcomb-Hill Tables (Astronomical Papers, Vols. VI and VII). As the Newcomb-Hill Tables do not provide completely to calculate the positions in such a remote period as the 11th century, the secular variations and long period terms were to be specially calculated by the elements given there. The Moon's longitude is according to Brown's elements, and Pluto's according to Nicholson and Mayall, without applying any of the perturbations, as if it was moving in a Keplerian ellipse. (Sd.) *S. R. Subrahmania Shastry.*"

1*st House* —The ascendant Gemini indicates a kind, humane, intellectual and expressive disposition, and that his life will advance through intellectual and educational attainments [Allen Leo]. The Sun here indicates a dark complexion, good health, strong build, broad chest, strong teeth and strong memory; a nervous, irritable, quick-witted and impulsive nature He will succeed in all work where other hands are employed, working singly he will leave his work unfinished [Allen Leo] Mercury here indicates an inventive mind with power of clear thinking and freedom from bias and prejudice, and a fondness for travel and acquisition of knowledge [Allen Leo] The combination of Sun and Mercury gives strength and vitality to the mind which remains active and powerful to extreme old age [Allen Leo] The triangulation aspect of Jupiter on the ascendant indicates that he will lead an ascetic life and be honoured by kings [Jātak Pārijāt I-2-34]; with the Sun and Mercury it denotes religious and philosophical studies [Allen Leo].

2*nd House*—is aspected evilly by Saturn, indicates a poor parentage.

3*rd House*—is unoccupied by its Lords and evilly aspected by Mars and Saturn. This indicates that the native had no younger brothers or sisters.

4th House:—The Lords Sun and Mercury are in the ascendant. This indicates a long life to his mother [Jātak Pārijāt I-12-62].

5th House—occupied and evilly aspected by malefic planets. He will have no children [Jātak Pārijāt XIII-26]. The Head of Dragon here indicates a timid nature and poverty [Jātak Pārijāt VIII-74].

6th House —The Lord of this house is in the 12th house, and the Lord of the ascendant is in the ascendant. He will have enemies but will be victorious over them. [Jātak Pārijāt XIII-81].

7th House:—The Lord Jupiter occupies Aquarius, a barren place Venus is powerless. He will not marry. [Jātak Pārijāt XIV-2].

8th House —The Lord for the first three degrees is Jupiter in Saturn's house, for the rest the Lord is Saturn, who occupies his house and rules it: the Lord of the ascendant occupies his house: he will have a long life. [Jātak Pārijāt XIV-52] Death will be happy and calm. [Jātak Pārijāt V-73].

9th House—occupied by Jupiter He will be a philosopher, observe the rules of his religion, and be honoured by Kings [Jātak Pārijāt VIII-87].

10th House.—Lord for the first two-thirds is Saturn, for the last third Jupiter. Only Saturn aspects the house This indicates a secluded life.

11th House—is not occupied or aspected by its Lords, but is occupied by Kētu [the Tail of Dragon] He will be contented and abstain from luxuries [Jātak Pārijāt VIII-96] Neptune here indicates acquisition of occult and mystic sight.

12th House:—Lords Mars and Venus are powerless. He will be devoid of wealth and wife [Jātak Pārijāt VIII-97].

VII.

THE ASTROLOGICAL LIFE-SKETCH OF THE ABOVE HOROSCOPE.

Given the correct horoscope, astrologers forecast the life. I had previous experiences of the astrological forecastings by Pandit Narthar Shastri of Kharsī (Sātārā District), and requested him to forecast the life from the above horoscope. His forecast is given below, the statements capable of verification from historical testimony are marked with a star (*).

1. "On 18th May 1048, Jēshtha Shuddha 3 of Shaka 970, at Sunrise in Nishāpūr (Long. 58° 45′ East Gr.) the Moon just enters the Punarwasū Nakshatra. The nativity commences with the Mahā Dashā of Jupiter which lasts from 18-5-1048 to 24-2-1064. According to the Jupiter's position in the horoscope the native has healthy childhood and acquires knowledge rapidly during this period.*

2. "The next Mahā Dashā is of Saturn from 25-2-1064 to 16-11-82. As Saturn occupies 8th house in the horoscope of nativity and 3rd house at the commencement of this period the native undergoes troubles and exertions during this period. At the very commencement of this period he would lose his father [Jātak Pārijāt XVIII-38] and suffer destitution during the Antar Dashā of Saturn which lasts till 11-2-1067. The next Antar Dashā which is of Mercury commences from 12-2-1067 and lasts till 7-10-1069. Mercury is well placed at the nativity and commencement of this period. In the year 1067 he gets religious instructions,* in 1068 finds a supporter* and writes a mathematical work.* During the Antar Dashā of Kētu (from 8-10-1069 to 10-11-1070) he encounters adversaries, and during the Antar Dashā of Venus (11-11-1070 to 24-12-1073) he has marriage prospects which would be frustrated. Before 24-12-1073 he obtains royal favours.* In the next Antar Dashā of Sun, from 25-12-1073 to 1-12-1074, he undergoes great physical exertion, followed by rise to position and rank during the next Antar Dashā of Moon (2-12-1074 to 23-6-1076). In the Antar Dashā of Mars (24-6-1076 to 27-7-1077) he has rather severe sickness which is followed by a change of ideas and turn in life during the Antar Dashā of Rāhu which lasts from 28-7-1077 to 18-5-1080. During this period he will apply himself to the study of Psychology and Mental and Moral Philosophy, which will continue during

the next Antar Dashā of Jupiter (19-5-1080 to 16-11-1082).

3. "Then comes the third Mahā Dashā of Mercury which lasts from 17-12-1082 to 19-8-1099. Mercury though well placed in the horoscope, occupies 8th house at the commencement of this period. This indicates troubles. During the Antar Dashā of Mercury 17-12-1082 to 1-4-1085 he devotes himself to whole-hearted contemplation of God and turns to Mysticism from Philosophy. He composes poetry during the Antar Dashā of Venus 25-3-1086 to 7-1-1089. The other Antar Dashās ending 3-4-1091 are passed in comparative tranquillity. In the Antar Dashā of Mars (4-4-1091 to 25-3-1092) he is attacked by adversaries. In the Antar Dashā of Rāhu (26-3-1092 to 29-9-1094) he suffers from infamy and slander and incurs royal displeasure and loses his position.* During the next Antar Dashā of Jupiter (30-9-1094 to 23-12-1096) he obtains a new position * But public slander continues during the Antar Dashā of Saturn (24-12-1096 to 19-8-1099).

4. "The next Mahā Dashā is of Kētu (Descending Node) from 20-8-1099 to 13-7-1106 The Kētu is well placed at birth and occupies the 7th house at the commencement of this period with Rāhu in the ascendant. During the Antar Dashā of Kētu (20-8-1099 to 13-1-1100) there is increase in Mysticism. During the Antar Dashās of Venus, Sun, Moon, Mars and Rāhu (14-1-1100 to 17-7-1103), he will go on long journies from home mostly to holy places.* He will return home during the Antar Dashā of Jupiter (18-7-1103 to 17-6-1104) and retire to solitude as a hermit during the Antar Dashā of Saturn, (18-6-1104 to 21-7-1105) and will continue to remain in seclusion till 13-7-1106.

5. "The next Mahā Dashā commencing from 14-7-1106 is of Venus which is malefic at birth and the beginning of this period. During the Antar Dashās of Venus, Sun, Moon, Mars, Rāhu and Jupiter ending 7-3-1119 he will continue to remain as a mystic recluse. The last Antar Dashā for this horoscope is of Saturn from 8-3-1119 to 20-4-1122. Saturn occupies the 8th house in the horoscope and 2nd house in full opposition to its position at nativity and continues to remain till the end of the period. This period is fatal. At the commencement of this period Jupiter is in the 9th house and protects the native till it crosses the 12th house in the second week of March 1122. The most critical period commences from 7th March 1122 and lasts till 20-4-1122. The native cannot survive 20-4-1122.*"

VIII.

THE LIGHT WHICH 'OMAR KHAYYAM'S WRITINGS THROW ON HIS LIFE.

Unlike others 'Omar Khayyām speaks so little of himself in his writings—and even these are few. It is proposed in this Section to examine what light his few works throw upon his life.

(*a*) The first tract that 'Omar Khayyām wrote now found is in 5 folios, bears the title "Risālà Abi'l Fatah 'Umar bin Ibrāhīm Al Khayyāmī" and is in the possession of 'Abbās Iqbāl Ashtiyānī, Tehrān. Extracts from this have been translated into Persian in Sharq Magazine, Tehrān, Rabi'ul Awwal 1350 H. (August 1931) pp 480-482. In this small tract 'Omar Khayyām says —" We know nothing about what the ancient mathematicians said regarding Algebra except from Arabs. Among modern mathematicians, Mahānī (250 H.) was the first to attempt for solutions of three of these fourteen kinds of equations, failed to solve them by means of Conic Sections and declared it impossible to solve them. Abū Ja'far Khāzin (4th century H.) found the solution and wrote a tract hereon. Abū Nasr bin 'Irāq of Khwārazm in finding the seventh part of a circle, (the problem of Archemedes) framed an algebraic equation and solved it by Conic Sections. The problem which engaged the attention of Abū Sahl Kōhī, Abu'l Wafā Bū Zajānī (d. 376 H.) and Abū Ḥamid Ṣughānī (d. 379 H.) was: To divide ten into two parts so that the sum of their squares plus the quotient of the major part divided by minor part will equal 72. For a long time these learned men were perplexed. The solution is obtained by solving the equation $x=x^2+x^1+a$. Abu'l Jardh solved this, and preserved his tract in the Sāmānian Library." In this tract Khayyām says: "If I find time I shall write a book on the solution of equations."

The above small tract is a prelude to the 'Omar Khayyām's well-known work on Algebra, and was evidently written before he had found a patron or support.

(*b*) *'Omar Khayyām's Algebra.* Four MSS. of this work are known to exist; London India Office No. 734 X, Leyden Cod. 14 II, BN Paris Slane 2461 and Slane 2457-7°.

Of these Slane 2461 is the oldest. Slane gives the date as 626 H., but on close examination I find the colophon reads "Finished this tract at noon Sunday 13 Rabi'ul awwal 527." 13 Rabi'ul awwal falls on Sunday in 527 H. and not in 626 H. The year 527 is written in Arabic *contracted words* which notation was in vogue during the time of Khalīf Ḥarūn ar Rashīd (d 786) [See Tārīkh-i-Waṣṣāf, Bombay Litho, p. 442 for one year's account of Ḥarūn ar Rashīd's Treasury by his accountant Abu'l Warā 'Umar bin Muṭrif] This notation (of Arabic *contracted words*) is in vogue even now in Hyderabad Deccan for monetary accounts On the title page of the MS. BN Slane 2461, the words "Qaddas Allāh Ruhahū" are used as a prayer for 'Omar Khayyām's departed soul We have here thus a documentary proof that 'Omar Khayyām had demised sufficiently long before 527 H. (1132) so that the fact was known to an ordinary scribe

In the preface to this work 'Omar Khayyām says.—

وانى لم ازل كنت شديد الحرص على التحقيق جميع اصنافها وتمميز الممكن من الممتنع فى انواع كل صنف من براهين لمعرفتى بان الحاجة اليها فى مشكلات المسائل ماسة جداً ولم اتمكن من التجرد لتحصيل هذا الحر والمواظبة على الفكر فيه لاعتراض ما كان يعوقنى عنه من صروف الزمان فانا قد مينا بانقراض اهل العلم الا عصابة قليلى العدد كثيرى الهم همهم اقتراص غفلات الزمان ليتفرغوا فى اثناتها الى تحقيق واتقان علم واكثر المتشبهين بالحكما فى زماننا هذا يلبسون الحق بالباطل ولا يتجاوزون حدا لتدلس والتدانى بالمعرفة ولا يعقون القدر الذى يعرفونه من العلوم الا فى اعراض بديه حسسة وان شاهدوا انساناً معيناً بطلب الحق وايثار الصدق مجتهداً فى رفض الباطل والزور وترك المرايساة والخداع استحمقوه وسخروا منه والله المستعان على كل حال واليه المفرع. ولما من الله تعالى على بالانقطاع الى جناب سيدنا الاجل الاوحد قاضى القضاه الامام السيد ابى طاهر ادام الله علاه وكنت حسدته واعداه بعد الياس من مشاهدة كامل مثله فى محل فضيلة عملية ونظرية وجمع بين الابعاد فى العلوم وثبت فى الاعمال وطلب الخير لكل واحد من ذى جنسه فانشرح بمشاهدته صدرى وارتفع بمصاحبته ذكرى وعظم بالاقتباس من انواره امرى واشتد بالآيه ونعمه ازرى فلم احد بدا من ان انحو نحو تلافى ما فوتنيه ريب الزمان من تلخيص ما اتحققه من لباب المعانى الحكمية تقربا الى مجلسه الرفيع وابتدات بتعديد هذه الاصناف من المقدمات الحرية اذ الرياضيات اولى بالتقدم

واعتصمت بحبل التوفيق من الله تعالى راجياً منه ان يوفقنى لا تباع هدا بتحقيق ما انتهى اليه بحثى وبحث من تقد منى من العلوم التى هى اهم من غيرها مستمسكا بالعروة الوثقى من عصمته انه ولى الاجابة وعليه التكلان فى كل حال اقول بعون الله وحسن توفيقه .

Translation.

"I always desired to investigate the various classes of Algebraic equations and discriminate, by means of proofs classes which admit a solution and which do not, because I found that such equations occur in solving some difficult problems. But, on account of adverse circumstances, I could not pursue the subject. We are in the danger that learned men would all perish. The few that remain have to undergo great hardships. Owing to the negligence of *Ḥikmat* (Science) in these times, the really learned men cannot find the opportunity and means for investigation. On the other hand the pseudo-Ḥakīms of these days would represent the truth as false. They do not rise above deprecating others and self-show They do not use what little they know except for the requirements of a wretched carcass On finding a person who devotes his whole life to the acquisition of truth and repudiation of falsehood and hypocrisy, a person who shuns selfishness and cunning, these pseudo-Ḥakīms will only jeer and threaten him. God helps under all circumstances, and everything happens through Him. After I had lost all hopes to find a patron, God Almighty opened an opportunity to me to remain in the constant company of the Honourable our Leader the Great and unique Qādī of Qādīs Imām Sayyid Abū Ṭāhīr May God exalt him for ever and efface his enviers and enemies! I had not found any one like him, so perfect in knowledge as well as practice, efficient in learning, courteous, benevolent and ever ready to help his fellow-beings each and all. When I saw him my heart rejoiced His company made me famous My position was raised through the light acquired from him. His kindness and gifts strengthened my sinews. Then I had nothing to do but investigate the questions of *Ḥikmat* (Science) from which I was precluded by adverse times, so that I may be admitted to his assembly."

The profuse praise indicates the intensity of distress in which 'Omar was involved before he wrote his Algebra. The Abū Ṭāhīr to whom 'Omar dedicates his first work has been identified by Sayyid Sulaimān Nadwī (Khayyām

pp. 99-103) with 'Abd ur Raḥmān bin Aḥmad 'Alak Abū Ṭāhir Sāria, born 430 H. (1039) [Subkī], d. 484 (1091) [Ibn Athīr]: He was a learned Shāf'ī Doctor rich and influential in Samarqand—[It is noteworthy that BN. MS. Slane 2461 writes "Fulan" in place of Abū Ṭāhir. The other MSS. mention the name]. In 482 H. (1089) Abū Ṭāhir came to Malik Shāh and invited him to the conquest of Samarqand which was being mismanaged by its unpopular ruler Aḥmed Khan. [Ibn Athīr. events of 482 H.].

(*c*) The MS. of "*Muṣādarāt Kitāb Uclīdas*" "Corollaries of Euclid" Leyden Cod. 199 VIII shows as noted above § IV that 'Omar Khayyām had fair-copied this Tract in his own hand at the end of Jamadi'ul awwal 470 (20 November 1077).

(*d*) *Persian translation of Abu 'Alī Sīna's Sermon.*— From an article by Sa'īd Nafīsī in "Sharq" Magazine Rabī' ul awwal 1350 H. (1931) (pp. 449-459) it appears that there are two MSS. of this translation, one in the possession of Ḥāj Sayyid Nasr ullāh Taqwī and the other in the library of Nāṣarī School (Sharq p. 470) The older MS. bears the title "Translation of Sermon by 'Omar bin Ibrāhīm 'an Nīsābūrī al Khayyām. So says the Nādirat ul Falak 'Omar bin Ibrāhīm an Nīsābūrī al Khayyām: Some friends requested me in Isfahān in the year 477 to translate the Sermon written by Ash Shaikh al Ḥakīm Abu 'Alī bin Sīnā Hence I translated what he has said."

This shows that in 472 H (1079) when 'Omar Khayyām was at the observatory of Isfahān his attention was directed to theology. In the previous year he had reformed the Persian calendar, and the new Malik Shāhī era commenced from 10th Ramadān 471 H (15 March 1079). In the subsequent year 473 H. we find him in the region of Metaphysics.

(*e*) *'Omar Khayyām's Tract on "Koun wa Taklīf".*— This Arabic tract is reproduced in Jawāmi'ul Badāya', Sa'ādat Press, Cairo, 1300 H. from a manuscript dated 699 H. (1300) which was in the possession of Nūr'ud Dīn Bēg Mustafā. It commences as follows.—

"Abu Naṣr bin 'Abd ur Raḥīm'an Nasawī who was a Qāḍī and Imām in the region of Fars addressed a letter in 473 H. (1080) to Ḥujjatul Ḥaqq, the world-known philosopher, and leader of Ḥakīms of East and West, Abu'l Fatah 'Omar bin Ibrāhīm al Khayyāmī (may God purify his soul). The letter dealt with a discussion on the Divine Wisdom in the Creation

Third: Isma'īlīs and Ta'līmīs who say that the knowledge of God is not correct unless it is acquired through the right source, because there are various phases in the path for the cognition of the Creator, His Being and Attributes where arguments fail and minds are perplexed. Hence it is first necessary to seek the Word from the right source.

Fourth: The Ṣūfīs who seek the knowledge of God not merely by contemplation and meditation, but by purification of the heart and cleansing the faculty of perception from its natural impurities and engrossment with the body. When the human soul is thus purified it becomes capable of reflecting the Divine images. And there is no doubt that this path is the best, because we know that the Lord does not withhold any perfection from human soul. It is the darkness and impurity which is the main obstacle—if there be any. When this veil disappears and the obstructions are removed the real facts will be evident as they are. And our Prophet (may peace be on him) has hinted to the same effect.

'Verily the Lord has bestowed on you His Spirit through all the days of your lives. Hence O men! realise this and evince your gratitude for the bounties He has bestowed on you by praising Him and leading good lives.'"

We see that 'Omar Khayyām preferred the path of Ṣūfīs to those of others, i.e., to purify the heart and cleanse the soul from carnal engrossments and await the grace of Lord.

(*g*) *'Omar Khayyām's poetical writings.*—We have five Quitta'ṣ of 'Omar Khayyām's Arabic verses quoted by Shaharzūrī and Qiftī and a Persian Qitta' found in some MSS. besides the quatrains. They do not generally indicate 'Omar's age at the time of their composition. The following quatrains however help us in inferring the age.

After 30th year: 102: *X*, 35, *Bad nāmī*.....

My evil fame has soared above the skies,
My joyless life above its thirty flies;
But if I could, I'd drink a hundred toasts
For life so safe and freed from wedlock ties.

Middle age about 40th year 485: *IX*, 30 *Fardā*.....

For sorrows past, tomorrow I shall weep,
Today, for Him a loving heart I keep;
He beckons me, and days are full of hope,
If now I sow no bliss, when may I reap?

After 50*th and before* 60*th year*: 893: *IX*, 131, *Andaza*....

One lives to sixty years, but seldom more,
Thy feet should ply to only mystic's door;
And ere they mould Thy pan to serve as pot,
Lift up His pitcher, serve Him, scrub the floor.

Quatrain 102: X, 35, *Bad nāmī*.....mentioned above indicates that after the age of thirty 'Omar wrote poetry and was not in wedlock. Chapter X of quatrains will show how he satired his contemporaries, lost friends and felt despondent.

IX.

EYE-WITNESSES.

In this Section we examine the notices about 'Omar Khayyām by Abu'l Ḥasan Baihaqī and Niẓāmī Urūḍi who had personally seen him.

(*a*) *Tatimma' Ṣiwān al Hikmat* of Baihaqī (see § IV above) contains the following account about 'Omar Khayyām:—

The Dastūr and Philosopher Ḥujjatul Haq (Proof of Truth) 'Omar bin Ibrāhīm al Khayyām.

He was born at Nishāpūr where his ancestors lived, ranks next to 'Abū 'Alī Sīnā (d Ramadān 428 H. May 1037 in various branches of Philosophy, but was discourteous and reserved. Once at Isfahān, he read a book seven times and retained it in memory On his return to Nishāpūr he dictated it This copy, on comparison, was not found to differ much from the original. His ascendant was the Gemini. The Sun and Mercury were on the degree of the ascendant in the third degree of the Gemini, Mercury was Ṣamīmī and Jupiter was looking on both from triangulation

He was sparing in composing books and teaching, wrote no books except a Brief Natural Philosophy, a Tract on Existence and a Tract on Creation and Chastening He was a great scholar of Arabic, Law and History. They say that once Imām 'Omar came to Shahābul Islām 'Abd ur Razzāq bin Faqīh Abu'l Qāsim 'Abdullah bin 'Alī, the nephew of Niẓām ul Mulk. Abu'l Ḥasan al Ghazzālī (d 516 H. Yāqūt) the Imām of Qārīs was there They were discussing the variants in the readings of a certain verse in Qur'ān. Shahāb ul Islām exclaimed, "Stop, here comes one who knows." When the question was referred to 'Omar Khayyām, he stated the various readings and reasons for each He also stated the spurious readings and their reasons. Then he preferred one reading over all the rest The Imām of Qārīs exclaimed "May God increase men like you among the learned! Consider me a kin of your people, and be kind to me. I never imagined that even any professional Qur'ān reciter in the world knew and retained in memory all this! How could then a Ḥakīm known!"

He excelled in various branches of Philosophy such as Mathematics and Sciences found on reason. Imām Ḥujjatul Islām Muḥammad al Ghazzālī [lectured at Niẓāmia School 1107-1111] visited 'Omar Khayyām one day and asked the question " Why a particular part of celestial sphere was determined as the pole when all parts were alike." I have mentioned this question in my book named '*Arāis un Nafāis.* Imām 'Omar then prolonged the conversation and commenced by explaining the categories of motion He avoided the main issue at discussion, as was usual with that worthy sage, until afternoon The crier called for Afternoon Prayers. Then said Imām Gazzālī " The truth came and falsehood disappeared "--and rose up. One day Imām 'Omar visited the great Sultān Sanjar (b 1078), when he was yet a child, and came out. The loyal vazīr Mujīr ud Dowla' enquired: " How is he? What have you prescribed for him?" The *Imām* replied the child is in a critical condition A negro eunuch understood and reported to the Sultān On recovery from his illness, the Sulṭān hated and disliked Imām 'Omar. Sultān Malik Shāh treated him as his *Nadīm,* and Khāqān Shams ul Mulk of Bukhārā [ruled on Bukhārā 460 H.-472 H. (1068-1079) Nadwī Khayyām p 107.] treated him with great respect and seated him by his own side on the throne Imām 'Omar once told my father thus —One day I was in the presence of Sultān Malik Shāh A child, the son of an Amir, entered and paid his homage admirably I was surprised at such an admirable behaviour from so young a child. The Sultān said " This is no wonder A chicken, as the shell cracks, picks up grain A young pigeon cannot pick up grain unless taught by being fed with the bill, but becomes a courier, leads the way and flies from Mecca to Baghdād." I was wonder-struck by Sultān's remarks. Great men are inspired!

I visited the Imām with my father—May God have mercy on him!—in the year 507 H (1113) He asked me the meaning of the following verse in Hamāsah' (Baihaqī gives the verse and how he explained) After this 'Omar asked me to enumerate different kinds of arcs. I replied there are four. The circle, the semi-circle, are less than a semi-circle, and the arc greater than a semi-circle Then he said to my father, " Like father like son."

His *Khutan* (son-in-law or brother-in-law) Imām Muḥammad Baghdādī told me as follows:—" 'Omar Khayyām was picking his teeth with a golden toothpick and

reading *Ash Shafā* (Avicenna's book). When he came to the chapter dealing with "The One and the Many," he placed the toothpick between the leaves and said: 'Invite pious persons so that I may bequeath.' He bequeathed, got up and said his prayers. He took neither food nor water. After his last prayers at night, with his head bent on ground he said: 'O God! Thou knowest I perceive Thee to the utmost of my capacity. Forgive me, because my acquaintance with Thee is my Mediator to Thee,' and he expired.

Note (1).—Baihaqī has stated that Sulṭān Malik Shāh used to treat 'Omar Khayyām like a *Nadīm*. The qualification of a Nadīm stated by Niẓām ul Mulk in his Siyāsat Nāma, (ch. 17) are as follows: "A *Nadīm* should be respectable, learned, well-behaved, lively, reliable in confidential matters, pure in religious observations and belief, acquainted with history and stories, expert at chess and games, connoisseur in Music and Arts." [Niẓāmul Mulk Tūsī p. 276]. All these qualifications were centred in 'Omar Khayyām. Rāḥat uṣ Ṣudūr (cir. 1205) also states: "Nadīm should be a person fit to be a minister. He should be a respectable person, well-behaved and expert in various sciences and arts. He should know history of Kings and poetry [p. 406 Gibb New Series]. The meaning of this word has degenerated in modern times to "boon companion."

Note (2).—Imām Muḥammad Baghdādī was probably under Sulṭān Sanjar. Rashīd ud Dīn Watwāt addressed a letter to him from the camp of Hazār Asp. "Khutan" means any relation from his wife's side. Hence Imām Muḥammad may have been the husband of 'Omar's daugter or sister. Dowlat Shāh first mentions that Shāhpūr Ash'arī (d. 1203) was a descendant of 'Omar Khayyām. Ātashkada' states that Shāhpūr was the son of Umaidī Tehrānī. Ṭarabkhāna' emphatically states 'Omar neither married nor had any sons nor daughters. See below § XI d. story viii.

Tatimma' Ṣiwān contains other references mentioning persons whom 'Omar Khayyām met or saw. Thus Abu'l Ḥasan Ambārī explained Al Mijistī to 'Omar Khayyām [Item 53 T. Ṣ.]. 'Omar Khayyām's pupils were; 'Abdullāh bin Muḥammad Mayānjī author of Zubdatul Haqāiq [Item 67 T. Ṣ.], Muḥammad ul Īlāqī author of several philosophical works [Item 73 T. Ṣ.], 'Ali bin Muḥammad al Ḥajjāzī al Qāinī a physician [Item 83]. Among 'Omar Khayyām's contemporaries Tatimma' Ṣiwān mentions, Moḥammad bin

Aḥmad Ma'mūrī Baihaqī author of Conic Sections; Abū Ḥātim Muẓaffar Isfizarī who constructed a balance for determining a quantity of gold in an alloy [Item 68], and 'Alāud Dowla' Farāmurz bin 'Alī Farāmurz Prince of Yezd whom Baihaqī met in 516 H. (1122). This Prince Baihaqī relates [Item 65] upheld the objections raised by Ḥakīm Abu'l Barkāt a physician of Baghdād [Item 93] expressed in his book Al Mo'tabar in refutation of Abu 'Alī Sīnā. 'Omar Khayyām said Abu'l Barkāt had not the talents to understand Abū 'Alī Sīnā, much less to criticise him. The Prince retorted that objections should be answered by arguments and not by abuse. 'Omar Khayyām then left.

(*b*) *Chahār Maqāla'* of Niẓāmī 'Urūḍi. MSS. of this well-known book are very scarce. From a handwritten copy of Stambūl MS 285 written in 835 H. (1431) and two MSS. in London BM. 3507 and 2955 dated respectively 1017 H and 1274 H Prof. Ed Browne has published the text and translation. (Gibb Memorial Series). Two more manuscripts have since been found One by S. S. Nadwī in Bombay Cāmā Institute written about 1194 H. and one by me in Nawāb Salar Jung's library written in 1158 H. According to the personal references in *Chahār Maqāla'* the author of this book was at Samarqand in 504 H (1110), at Balkh in 506 H. (1112), at Hīrāt in 509 H (1115), at Nishāpūr and Ṭūs in 510 H. (1116), and again at Nishāpūr in 512 H He was hiding in Hīrāt after the defeat of Ghūr by Sanjar in 547 H. (1152). *Chahār Maqālā* may have been written between (1152) and (1162), [L H P Browne, p. 358], and relates three stories about 'Omar Khayyām's expert knowledge of Astrology:—

(*i*) When Sultān Mahmūd bin Malik Shāh (1104-1117) wished to quell the rebellious Amīr of Sadaqā [Ibn Athīr 501 H. (1107)], the court astrologers could not augur an auspicious time A charlatan augured and was rewarded. The Sultān returned successful from the battle and desired to punish the court astrologers These astrologers requested the Sulṭān to ascertain the truth of what they had said by writing to 'Omar Khayyām who was then in Khurāsān.

(*ii*) In the winter of 508 H. (1114) the Sulṭān (Mahmūd bin Malik Shāh) sent a messenger to Ṣadr ud Dīn Mahmūd bin Muẓaffar (his vazīr) residing at *Merv* to request 'Omar Khayyām (who was there) to augur a time for hunting so that the weather may be clear 'Omar Khayyām considered the question for two days, augured the proper time, and seated the Sulṭān (on horseback) at that time and told him

to proceed. The Sulṭān marched for a furlong when a storm appeared. All laughed (at 'Omar Khayyām's augury). The Sulṭān did not wish to return. 'Omar Khayyām assured that the storm will subside soon, and for the next five days the skies will be clear. The Sulṭān went out hunting, and 'Omar Khayyām's augury came true

(*iii*) The third story is important in fixing the date of 'Omar Khayyām's demise and runs as follows: –

حکایت - در سنه ٥٠٦ ست وخمسمایه بشهر بلخ در کوے رزه فروشان در سرای امیر بوسعد حواجه امام عمر خیام وحواجه مظفر اسفرازی نزول کرده بودند و من بدان خدمت پیوسته میان مجلس عشرت از حجة الحق عمر شنودم که گفت گور من در موضعی باشد که هر سال بر من دو بار درختان گل افشان کند مرا این سخن محال بنظر آمد و دانستم که چو او سخن گزاف نمیگوید چون در سنه ٥٣٠ ثلثین بنشابور رسیدم و چند (چندان) سال بود که ان بزرگ روی بنقاب تراب کشیده بود وعالم سفلی ازان یتیم مانده او را بر من حق استادی بود آدینه بزیارت او رفتم و یکی را با خود بردم تا خاك او را بمن نماید مرا بگورستان حیره بیرون آورد بر دست چپ کشیم در پائین دیوار باغی گور اوست ودرختان امرود وزرد آلو اریں باغ سر بیرون کرده و چندان برگ شکوفه بر خاك او ریخته بود که خاکش در زیر گل پنهان شده بود مرا آن حکایت یاد آمد که اندر شهر بلخ ازو شنیده بودم گریه بر من افتاد که در بسیط عالم واقطار ربع مسکون او را بهیچ جای نظیر ی نمیدیدم ایزد تبارك وتعالی بر او رحمت گناد بمه وکرمه

"In the year five hundred and six Khwājā' 'Omar Khayyāmī and Khwāja' Imām Muẓaffar Isfazārī had sojourned at the palace of Amīr bin Sa'd in the street of Slave Traders in Balkh I was present there In the course of the entertainment I heard Ḥujjat ul Ḥaq 'Omar say "My grave will be in a place where every spring the northern winds will shower blossoms." I was wonder-struck, but knew that he will not utter false. When in the "thirty" I reached Nishāpūr it was four [or some or fourteen] years since that great man had concealed his face under the veil of dust, and left the world an orphan. He was my teacher. On Friday I started to visit his grave. I took a person to show me the place. He took me out to the graveyard of Ḥaira'. I turned to the right and

found him burried near the basement of a garden-wall, guava and peach trees protruded from the garden and showered blossoms so profusely on the grave that it was hidden thereunder. I then remembered what he had said in Balkh and began to weep Nowhere in all the world I had found the like of him."

Death news flies quick, 'Omar Khayyām was a famous person, and Nizāmī Urūdī was moving in high circles. One cannot conceive how Nizāmī Urūḍī remained ignorant of the demise of his famous master for "four or fourteen or some" years! or forgot him for twenty-four years "506" to "thirty"! The indecisive readings show that even the Stambul MS. may have not been properly copied

Evidently Mr. E. Browne's copyist could not decipher the Stambul MS and wrote *Chand* (*chand'an*)—on the basis of this Maulanā Qazwīnī fixes the date of 'Omar Khayyām 526 or a few years before 530 H Sayyid Sulaiman Nadwī prefers to take 526 H as the date of 'Omar Khayyām's demise ('Omar Khayyām, p 56)

x.

Other important Notices regarding 'Omar Khayyam.

In this section, I propose to survey some notices about 'Omar Khayyām or his quatrains in the early histories.

(*a*) *Nuzhat ul Arwāḥ* by Shaharzūrī (d. 1193), reproduces, (with slight changes) Tatimma' Ṣiwān of Baihaqī and adds 3 Arabic Qiṭa's, which have been reproduced by Dr. Rosen in the preface to his edition of " Quatrains of 'Omar Khayyām " (No. 1, 2 and 3). The Persian Translation of Nuzhat ul Arwāḥ done by Maqsūd 'Alī Tabrīzī in 1011 H. (1602) [HSL. MS. 33]. wr. 1032 (1623) quotes two Persian quatrains 506· X. 76 Gōyand ba hashr, and 338: I. 30 Az wāqa'atē, instead of the Arabic Qiṭa's.

(*b*) *Qifṭī* Jamāl ud Dīn Abi'l Ḥasan 'Alī bin Yūsuf al Qifṭī (d. 1240) in his *Tārīkhul Ḥukamā* writes as follows:—

" *'Omar.* Imām of Khurāsān and the most learned man of his age taught Greek Sciences. He maintained that men should attain the universal God by purification of bodily actions and refinement of the human mind (See Omar's Persian tract, Kulliat al Wajūd). He also exhorted men, in accordance with Greek discipline to observe and obey all civil laws. (cp. Arabic Tract on Koun wa Taklīf). The later sūfis understood some apparent purport of his poems and interpreted it to be in accordance with their own doctrines, and discoursed on them in their open assemblies and inner circles. (See Kulliat al wajūd). But the insinuations of his poems were a biting criticism on Shara', and a jumble of entanglements (See ch. X of 'Omar's quatrains). When his contemporaries slandered him regarding his faith and spread abroad his secret doctrines, he curbed his speech and pen, for fear of loss of life. He made a pilgrimage for his safety but not from ostentation. When he reached Baghdād his old disciples hastened to him with a request that he should discourse on the ancient philosophy. But he closed relations with them as one repentant, and not as a friend. He returned to his native place from pilgrimage. He retired to the praying place and there he spent his nights and days. He kept

his secrets and did not reveal them. He was matchless in Astronomy and Philosophy and was considered famous in these matters."

Qifṭī quotes Arabic verses by 'Omar Khayyām.

(*c*) Under the town Nīshāpūr, Zakīria Qazwīnī (1276) writes as follows, in his famous Geography called *Athāru'l Bilād*.

"From this place hails, among the Ḥakīms, 'Omar Khayyām who knew all the branches of Science, specially Mathematics. He was in the time of Sulṭān Malik Shāh Saljūqī. The Sulṭān had entrusted him with a large amount for the purchase of instruments and construction of his observatory. Then the Sulṭān died and the observatory was not constructed. (An inaccurate statement).

"They say that 'Omar had halted at a hostel infested by birds who proved a great nuisance. The people of that place complained to 'Omar. 'Omar placed a clay model of a bird on the roof of the building, and thus freed it from the infesting birds

"A certain jurist used to take lessons from 'Omar Khayyām in Sciences every morning, and used to slander him in public. 'Omar gathered drummers and trumpeters in his house one morning. When the jurist came to take lessons as usual, he ordered the drummers and trumpeters to beat and blow. When people gathered in the street 'Omar said. "Behold O men of Nīshāpūr! This is your Teacher who comes every day at this time to learn from me and then slanders me when he preaches to you."

(*d*) In *Rāhat us Ṣudūr* (cir 1205) Muḥammad bin 'Alī Rāwandī does not mention 'Omar Khayyām. In a chapter on Wine he describes how it came into use, and then says "The kings of Persia have adorned their courts with wine (p. 423 Gibb) The poets have sung in praise of wine and even the cups and other utensils (p. 425 Gibb), and quotes the following quatrain ascribed to 'Omar Khayyām in many MSS.

929 IX 32. Yak jur'a mayē kuhna' zi mulkē nau bih

(*e*) *Tārīkh-i Jahān Gushay* (cir. 1260), gives an instance which shows that 'Omar Khayyām's quatrains had attained a publicity (Gibb XVI. I p 128) "Sayyid 'Izz ud Dīn Nisabā a pious and learned gentleman counted the numbers

of men massacred by Tārtār hordes in 618 H. and found that they exceeded one thousand and three hundred thousands and recited at that time this quatrain of 'Omar Khayyām which fitted the occasion "

125 V. 16. Tarkīb-i piyāla' rā ki dar ham paiwast.

(*f*) *In Jām'i ut Tawārīkh* Rashīd ud Dīn Faḍl ul lah (d. 1318) mentions that Niẓam ul Mulk Ṭūsī was a schoolmate of Ḥasan Ṣabbaḥ and 'Omar Khayyām.

(*g*) *Tārīkh-i W'aṣṣāf* by Faḍl ul lah bin Ahmad Shīrazī (d. 1328), quotes (p. 589) the following quatrain of 'Omar Khayyām.

147: V. 23. Khārē ki ba zeri pāyi har ḥaiwānēst.

(*h*) *Tārīkh-i Guzīda'* by Ḥamd ul Allāh Mustawfī (cir. 1330) states (Gibb p. 517) that Hasan Ṣabbāh was the chamberlain (Ḥājib) of Alp Arsalān After that as related by 'Abd ul Malik 'Attāsh he became a Shī'ī. He fostered an enmity with Nizāmul Mulk on account of the incident regarding the accounts mentioned above (Gibb p. 429-31) He left the service of Alp Arsalān, went to Ray in 464 H to Syria in 471 H. to Ālmūt in 483 H. and died on the night of Wednesday 6 Rabius Sānī 518 H. (21 May 1124)

This book notices 'Omar Khayyām as follows (p. 817).

" *Khayyām.* 'Omar bin Ibrahīm ranked foremost in his time in almost all branches of learning especially in Astronomy. He was in the service of Malik Shāh Saljuqī. He has written excellent tracts and fine verses. The following is one of them."

276: V. 22. Har dharra' ki bar rūyi zamīnē būd ast.

XI.

Critics and Folklore.

As Qifṭi states the ṣūfīs interpreted 'Omar Khayyām's poems in accordance with their own doctrines and discoursed on them in their open assemblies and inner circles, but the insinuations of his poems were a biting criticism on Shara'. There was thus a diversity of opinions from the very outset. It is proposed to review in this section some of these opinions and the folklore which originated to explain 'Omar's Cryptic quatrains.

(*a*) Khāqānī (d. 1186) with reverence compares his deceased uncle, of unknown fame, 'Omar bin 'Othmān (d. 1131) to 'Omar Khayyām and the Prophet's Khalifah 'Omar Khaṭṭab (Kulliat-i Khāqānī, Nawal Kishore).

(*b*) Najmud Dīn Rāzī (Dāyā) the author of *Mirṣād ul 'Ibād* (1223) in recommending his book to Sulṭān Kaiqubad, to whom it is dedicated, writes as follows.—

"The reader of this book will be able to walk in the path joyfully, so that what he sees he may put into practice. For the fruit of sight is belief and the fruit of action is knowledge. The poor philosophers, materialists and naturalists—May God confound them!—are deprived of both of these stages and are bewildered and lost. Thus one who is notorious among them for learning, science and cleverness, namely Khayyām, and who may be said to have been imprisoned in the following two quatrains, has evinced his blindness from the depth of confusion"

181 · II. 1 Dourē ki,

This cycle wherein thus we come and go
Has neither beginning, nor an end I trow,
And whence we came and where we next repair,
None tells it straight. You tell me yes or no.

153: V. 15. Dārinda',

As Keeper mixt our natures,—all the same—
Why call this bad and that as worse by name?
If good the mixture, why the pot would break?
If bad the form, on whom ye lay the blame?

It seems that philosophical speculations on 'Omar Khayyām's verses were gaining ground in Ṣufī circles and the pious

author wished to denounce them. Here 'Omar Khayyām is called a "Philsuf" as an abuse to denote an adherent of Greek Philosophy. The same charge was apparently brought against him by his enemies to which he replies as follows:—

757: X. 133. Dushman.

They call me Philsuf, foes will so opine,
But Lord! Thou knowest really they malign;
For since I entered this Thy shrine of love,
I know not what I am, but I am Thine!

(*c*) *Ilāhī Nāma*':—We have another specimen of such criticism in *Ilāhī Nāma*' [ch 17 p. 893. Kulliat-i Farīd ud Dīn 'Aṭṭār Nawal Kishore Press] cited as folklore:—

"A Seer was of widest fame,
And when he called the Spirits came,
So when he walked besides a tomb
He saw the dead in later doom.
A Sage to test how Seer sees,
Took him where Khayyām slept in peace,
And asked. "O Seer now to-day
What do you find beneath the clay?"
The Seer said: "I find, O Sage!
This man as raw and hemmed in Cage.
He turned to God and faced His Door,
But claimed acquaintance on that score,
Now finds to nought his knowledge came,
His soul is melting out of shame."

After thus relating the unknown clairvoyant's opinion about the *post-mortem* condition of 'Omar Khayyām's soul, 'Attār adds the following moral composed mostly from ideas of 'Omar Khayyām's quatrains:—

Moral.

"That Door is closed to seven spheres,
No claim to know have all the Seers.
No starting point, no end is found,
Effect and cause go round and round,
The Sphere's a ball, thro' nights and days,
To you no head or tail displays.
Who knoweth in this desert land
The way to go, and place to stand?
A hundred times I roamed around
The world, but then no help I found.
Of pain, remorse the world is made,
And Time's a sword with sharpest blade."

According to the last words of 'Omar Khayyām section IX (a) he claimed acquaintance with the Deity. Perhaps this was considered a piece of arrogance in pious circles and hence the folklore!

(*d*) *Folklore in 'Ṭarabkhāna' or Dah Faṣl.*—We have more instances of folklore for fanciful interpretation of 'Omar's cryptic quatrains in *Dah Faṣl or Tarabkhāna'* compiled by Yār Ahmad Tabrīzī in 867 H. (1462). In nine sections of this booklet (Ha) the compiler proposed to arrange subjectionally 'Omar Khayyām's quatrains (in which attempt he has not succeeded) and the 10th section is devoted to folklore and incidents with the poet's life. The compiler takes no responsibility to attest the correctness of the narratives. It is proposed to examine them here to find the grain of truth behind the legend The ten stories in the 10th section of Dah Fasl run thus.

(i) " It is related in Ancient History (?) that Ḥadrat Abū Sa'īd Abil Khair was a contemporary of Ḥakīm Khayyām and between them there were discourses. Once upon a time Ḥakīm 'Omar sent the following quatrain by way of objection to Ḥadrat Shaikh, who sent his reply to it.

Khayyām's question 153: V. 15 Dārinda'.

As Keeper mixt our natures,—all the same—
Why call this bad and that as worse by name?
If good the mixture, why the pot would break?
If bad the form, on whom ye lay the blame?

Reply by Abū Sa'īd Abil Khair 150. IV. 60. Khayyām

Khayyam! thy body straight as tent it stands,
Thy soul is King, Nirvana he commands;
And Death is Laskar who removes the tent,
When King departs to conquer other lands

Note.—Khayyām's question is the same to which the author of Mirṣād ul 'Ibād has taken objection. The retort to it is put in Khayyām's own quatrain, 150: IV. 60 which is found vagrant with quatrains ascribed to Rūmī and Afḍal. To put this quatrain as a retort by Abū Sa'id who demised (as generally accepted) in 1048 A.D., *i.e.*, in the year 'Omar was born is mere anachronism.

(ii) *Second story,* Tabrīzī states: " It is heard that the Ḥakīm was very fond of hunting, and went to country-side in the vicinity of Ustarābād as usual with his hound. The

hound pursued a fox, but suddenly a boar came out and vanquished the hound. Ḥakīm said the following quatrain.

607: VII. 82. Afsōs azīn.

Alas! this cur it barked and raised uproar,
In running fast with winds a likeness bore;
But since it longed for chewing beastly bones,
It fared at last we see with tusks of boar "

Note —The quatrain was found cryptic by the inventor of the fox-hunt not mentioned there 'Omar compares the impure mind to a dog in the following quatrain No. 269 VII. 81. Nafsat.

Our lust, like house-dog, stands with bristling hair,
It barks, and whines, and snarls, at empty air,
It tricks us like a fox, and dreams as hare,
And tears us like a wolf, and hugs us as bear.

(iii) *Third story*, Tabrīzī proceeds. " Some say that Ḥakīm 'Omar Khayyām believed in Metempsychosis and allege that once the school of Nishāpūr was dilapidated. Persons rebuilding it engaged asses to carry bricks One of these asses could not climb up the height and did not move an inch in spite of beating Khayyām recited the following quatrain in the ear of the ass, when it stood up and walked away.

898· X. 128· Ai rafta'

O you who went and now return as stale,
To men you seem a sorry fairy tale,
Your nails have rolled around in single hoof,
Your beard is sweeping ground a shaggy tail

" The same story continues. When asked why the ass so behaved, 'Omar explained that the soul pertaining to the body (of the ass) belonged to the teacher who lived here, but did not progress, and hence reverted to lower order, some hold that a hell is but a retrogression. Out of shame he did not step higher and progressed on hearing a friend's word."

Note.—The quatrain is addressed to a man who had returned from a long solitude. The inventor of the story takes the quatrain as addressed to an ass and adds to explain " Perdition is stationary " taken from 'Omar Khayyām's Persian tract on Kulliat-i Wajūd. For 'Omar's views see quatraīns V. 18 to V. 23.

(iv) *Fourth story,* Tabrīzī goes on: "It has been ascertained that Imām Muḥammad bin Muḥammad Ghazzālī wished to write a book on Philosophy, so that he may ascertain the arguments of philosophy and refute them to the embellishment of the Shara'. In those times Khayyām was the greatest philosopher. When Imām Ghazzālī visited, 'Omar Khayyām refused to teach for want of time. But it was arranged, after all, that every morning when still intoxicated the Ḥakīm may dictate some words and the Imām may write them as he understood God knows! twelve years passed in this way, and after completing the book of Ḥikmat-i 'Ain the Imām took leave and prepared to depart to Mash'had. Ḥakīm sent (the following) quatrain on the doctrines of philosophers and astronomers, and ordered that a drum should be beaten on the roof of the house where the Imām had halted. When people gathered they announced that Imām Muhammad is the disciple of the Ḥakīm, but wished only to refute the arguments of philosophers.

Quatrain 422 II 4 Dar charkh

What sundry views about this Wheel they keep!
These waders try to gauge the oceans deep;
But when thro' veil of Time they cannot peep,
They cast an horoscope, and then they sleep."

Note:—Imām Muhammad Gazzālī was at Nishāpūr for some years and has also written a book called Tahāfat'ul Filsafa' in refutation of the Doctrines of Ḥakīms of those times. 'Omar Khayyām was charged of being a "Philsuf" by his contemporaries The story however seems to be a curious combination of the anecdotes given by Baihaqī [Section IX a.] and Qazwīnī [Section X c.]

(v) *Fifth story,* Tabrīzī states "It is well known that in those days Sayyid Nāṣir Khusraw had composed his book named *Rōshnāī Nāma'* and sent it to the Hakīm for perusal Ḥakīm excused himself. He was again asked to give some tract or Qasīda' or Ghazal large or small He excused himself from these three—but sent a few quatrains as Gift, saying that Providence has made me weak in speech I cannot help These quatrains have been given in another section which is well-known as '*Mouqūfāt*' and need not be repeated."

Note:—The only MS. of Tabrīzī's compilation marking section namely Sd. gives three quatrains under the title

" Mouqūfāt."

773. XI. 21: Gar dar gīrī.

854. VII. 47: Zīn gumbad.

314. X. 31; Ānhan ki asās-i kār.

The other two MSS. of this compilation which contain the preface and the 10th section namely (Ha) and (Sc) do not mark properly the middle sections. Hence we cannot specify " Mouqūfāt " or Gift quatrains This much is gathered that some quatrains of 'Omar Khayyām were known in those days as " Mouqūfāt " or Public Gifts and were separated by compilers as an appendix to 'Omar Khayyām's quatrains

Nāṣir Khusraw (b. 394 H., 1003 A.D.) was forty-five years older than 'Omar Khayyām The date of the composition of *Rōshnāī Nāma'* is involved in doubt and discussion because the year in the various MSS. of *Rōshnāī Nāma'* is given as 323, 343, 420 and 460 which do not tally with the positions of the Sun and Moon respectively as Pisces and Aries, and the month Shawwal, and day Sunday

رسیده جرم حور در برج ماهی گرفته در حمل مه پادشاهی

مه شوال از روز نخستین تر ان افتاده اندر برج شاهین

[Kulliat Nāṣir Khusraw, Tehrān, Preface, pp. 55-59].

In order that the Sun may be in Pisces with Moon in Aries, at least two days had elapsed after their conjunction. The date and day is thus 2nd Shawwal Sunday. I find Sunday 2nd Shawwal 442 H. (17-2-1051) fairly tallies with the description.

Anyhow it is pretty certain that *Rōshnāī Nāma'* was composed long before 'Omar Khayyām was capable of writing any verses thereon. We neglect the details of the story as improbable and search for the grain of truth therein

Excepting Ismā'ilī doctrines found in Nāṣir Khusraw and mystic trance found in 'Omar Khayyām, we find much in common in both these Ḥakīm poets. Thus both speak in the same strain about the world and wealth, the whirls of the wheel of time, Man's first duty to purify his heart, observance of silence and solitude, avoidance of sleep and sloth, resignation and contentment. Both satire in the same tone hypocrites and blind traditionists. The following verses seleced at random from Nāṣir Khusraw (above-mentioned edition) remind us of 'Omarian quatrains.

1. (*a*) *N. K. Rōshnāī Nāma'*. p. 511.

ور امروز اندرین عالم نه بینی درآن عالم بصد حسرت نشینی

1. (*b*) *O. K.* 990 VII. 6.

تا دیدهٔ دل ز دیده هانکشائی ۹۹۰ هرگز ندهد دیدهٔ بینائی
امروز ازین شراب جامے درکش مشین تو بر امید فردائی

2 (*a*) *N. K.* p. 513.

تراگر دوستے باشد سزاوار حرد را کار خود کن در همه کار

2 (*b*) *O K* 429. VII. 9

در راهِ خرد بجز خرد را نیسند ۴۲۹ چون هست رفیق نیك بدرا نیسند

3 (*a*) *N. K.* p. 513

سخن کم گوے و نیکو گوے در کار که ازبسیار گفتن مرد شد خوار

3 (*b*) *O K* 856: VII 112

صیادِ حدیث مجیر مکن ۸۵۶ چیزیکه نخواندهٔ تو تقریر مکن

4 (*a*) *N K* p. 515

مکن عیب کسان تا میتوانی که تواے دوست عیب خود ندانی

4 (*b*) *O K* 172 VII. 18

در وادی عیب خود دویدن هوس ست ۱۷۲ ور عیب کسان نظر بریدن هوس ست
رسمان که من احوالِ جهان می بینم دامن ز زمانه درکشیدن هوس ست

5 (*a*) *N K* p 528

چومردان باش وترك خواب وخورکن چوسیاحان یکے در خود سفر کن
تو عزلت جوئی دور ازانجمن باش رفیق خویشتن همخویشتن باش

5 (*b*) *O K* 651: VII 26.

ایدل مطلب زدیگران محرمِ خویش ۶۵۱ خویشاش بهر درد دل مرهم خویش
تنهانشین وخو گشتن خود غمِ خویش از همدمت آرزو کمد همدمِ خویش

6 (*a*) *N. K.* p 528

یکے بیدار شو تا چند حقی به بین خود را که چیرے بس شکفتی
تفکر کن ببین تاازکجائی درین زندان چنین سرچرائی

6. (*b*) *O. K.* 651. VII. 26.

گر از پی شهوت و هوا خواهی رفت ۲۳۹ از من حیرت که بے‌هوا خواهی رفت
بنگر چه کسی واز کجا آمدهٔ می‌دان که چه می‌کنی کجا خواهی رفت

7. (*a*) *N. K.* p. 529.

مه برجان خود بار زروزن ندم برتارك این هر دوبرزن
بکارے می‌باید خویش و پیوند بریدن بهتر است ازخویش پیوند

7. (*b*) *O K.* 239· VII. 76.

مردانه درآر خویش و پیوند ببر ۵۹۹ خود را و ربند رن وفرزند ببر
هر چیر که هست سدِ راه است ترا باید چگونه رهروی بند ببر

8. (*a*) *N. K.* p. 531.

رفیقے مے درین منزل ندیدم حقیقت دوستے بکدل ندیدم

8. (*b*) *O. K.* 614: X 142.

بازے بودم پریدم از عالم زار ۶۱۴ بوتاکه پرم دمے نشیمے نفراز
این جا چو نیافتم کسی محرم زار زان درکه درآمدم برون رفتم زار

9. (*a*) *N. K.* p. 536.

کجا رفتند آن یاران دمسار بجا نامد ازان یاران خبرباز

9. (*b*) *O. K.* 624: VII. 105.

رفتند و ر رفتگان یکے نامد باز ۶۲۴ تا با تو بگوید از پس پردهٔ راز

10. (*a*) *N. K.* p. 537.

چو خواهد بود پنهان بےگمان بود ندارد خوردن تیمار وغم سود

10. (*b*) *O K.* 335. VI. 12.

از رفته قلم هیچ دگر کون نشود ۳۳۵ یك ذره ار انچه هست افزون نشود
هان تا جگر خویش بغم خون نکنی کز خوردن غم بخز جگر خون نشود

11. (*a*) *N. K.* p. 537.

بکام ما نباشد هیچ کارے که مارا نیست هرگز اختیارے
همان بهتر که دائم شاد باشیم ز هردرد و غمے آزاد باشیم

11. (*b*) *O. K.* 1003: VI. 20.

چوواقفی ای پسر زهر اسرارے ۱۰۰۳ چندین چه بری ببهده هر تیمارے
چون می نرود باختیارت کارے حوشباش بیك نفس که هسی بارے

12. (*a*) *N. K.* p. 537.

چو این آمد نصیب ما چه چاره چه شاید کرد با سیر ستاره

12 (*b*) *O. K.* 303: IX. 35.

آن روزکه توسن فلك زین کردند ۳۰۳ آرایش مشتری ویروین کردند
این بود نصیب ما ز دیوان قضا ما را چه گنه قسمت ما این کردند

We find the same sentiments expressed in the same words.

13. (*a*) Thus *N. K.* p. 56 and 57.

کرد ما آن که جهان زین چه حواست کز بدل اندیشه کنی زین رواست
این بد چون آمد و این نیك چون عیب در ین کار چه کوی کراست

13. (*b*) *O. K.* 153: V. 15. cited in *Mirṣād ul 'Ibād.*

دارنده چوترکیب طبایع آراست ۱۵۳ ازبهر چه افگندش اندرکم وکاست
گر نیك آید شکستن از بهر چه بود وربیك یامداین صورعیب کراست

14. (*a*) *N. K.* p. 83.

مرا زابتدائے جهان باز گوے که اقرار داریم کش ابتداست

14. (*b*) *O. K.* 181: II. 1. cited in *Mirṣād ul 'Ibād.*

دوری که در و آمدن ورفتن ماست ۱۸۱ اورانه نهایت و بدایت پیداست
کس می نزند دمی درین معنی راست کین آمدن از کجاورفتن بکجاست

15. (*a*) *N. K. Rōshnāī Nāma'* p. 537.

هرآن خشتے که ایوان سراست بدان کان از سرکشو ز خدایست

15. (*b*) *O. K.* 147: V. 23. Khārē kī.

حاربکه بزیر پای هرحیوانے ست ۱۴۷ زلف صنمی وابروی جانانے ست
هر خشت که بر کنگرهٔ ایوانے ست انگشت وزیری وسر سلطانے ست

On the whole it is most probable that some quatrains of 'Omar Khayyām were inspired by the poems of Nāṣir Khusraw

(*vi*) *Sixth story*. Tabrīzī proceeds:—

"Another story. It is well known that in Balkh the Ḥakīm had a pitcher for use. The Censor reached there and broke it. The Ḥakīm recited this quatrain openly. An hour later the censor reached a blind pit, fell into it by the decree of God and died.

941: X. 129. Az dūr

The Vampire came from far, the ugly brute—
With smoke of hell he wore the darkest suit,
No man or dame—but then it broke my heart,
And marred my love—my learning, wits, to boot!"

Note.—A cryptic quatrain explained by inventing a story.

The poet here describes suspicion and hatred

(*vii*) *Seventh story* Tabrīzī goes on

"We hear by tradition that the Ḥakīm went to Bukhārā and after some days visited the tomb of the most learned the author of Jama'us Ṣahīh (May God bless his soul!) There the Ḥakīm got spiritual ecstasy. For twelve days and nights he was wandering in the forests and repeating the following quatrain 629. XI 28

I did not wear myself to serve Thy feet,
Nor swept with brows the dust to clean Thy street,
Yet from Thy door I go not in despair,
For what is One as two I never greet"

Note.—This is the leading quatrain in some MSS. The author of Jama'us Ṣaḥīh, the foremost collection of traditions (Ḥadīth) is Mohammad Ibn Isma'īl Bukhārī [d. 256 H (870)] whose tomb, a famous resort of pilgrims, is in Bukhārā [Tadhkiratul Ḥuffāz by Dhahhābī] As stated by Baihaqī [Para IX-a] 'Omar Khayyām was once at Bukhārā, and was honoured there by the ruler Khāqān Shamsul Mulk (1068-1079). 'Omar Khayyām acknowledges his indebtedness to this saint of Bukhārā in the following quatrain.

88: V. 9 Īn khak

The Saint who graced Bukhara and this land,
Has helped me, thus as dust, in Path to stand;
Just bear in mind that as ye tread the Path,
There is some gallant knight's supporting hand.

Many have obtained inspirations at the Tombs of Saints.

(*viii*) Tabrīzī gives the following disjointed details regarding 'Omar Khayyām's life·

(*a*) "Thursday 12 Moharram 555, at Dahak a village of Dehistān in the province of Ustarābād"

(*b*) "The duration of his life 72 solar years."

(*c*) "In the 17th year he had attained proficiency in all branches of philosophy First he acquired his knowledge from Raīsul Ḥukamā wal Muḥaqqaīn Nāsirul Millat w'd Din Shaikh Muhammad Manṣūr (God illumine his soul!) the teacher of Hakīm Sanāī who praises him in his Ḥadīqā as follows·—

With light we find the path in gloom,
And from the Moon that light I sought,
"The real Light is," so the Moon replied,
"Bū Muhāmid Muhammad Manṣūr"

(*d*) "In early youth he ('Omar Khayyām) lived in Balkh, and in later life at Nīshāpūr."

(*e*) "It has been found for certain that he was not inclined to marry and left no issues nor sons. All that remains of him are other well-known philosophical tracts in Arabic and Persian"

(*f*) "Moreover it is well known that certain men were present at his death-bed and requested him to bequeath He said the following quatrain

How long with corpus worn this greed ye chase,
And round the world in vain ye run the race
They went, we go, and others follow soon,
But none will meet his object face to face."

912: IV. 21.

Note —(*a*) The hiatus in the beginning of this story has created confusion in the three copies of Tabrizī compilation, *viz.*, Ha., Sc and Sd Persian Tadhkiras usually give the dates of demise of authors If we add the word *W'afātash* in the beginning of the narrative the whole reads as follows.

"He demised on Thursday 12 Moharram 555 at Dahak a village, etc."

The year 555 is obviously a clerical error according to the subsequent story, and also because 12 Moharram 555 H. is not

on Thursday.

(*b*) The age is 72 (or 74) years in Ha. and has been obviously miscopied in Sc. and Sd.

(*c*) The teacher of 'Omar Khayyām was also the teacher of Ḥakīm Sanaī.

From Shazrāt uz Dhahāb by Hakri we find that Naṣīr ud Dīn Abū Ḥāmid Muḥammad bin Manṣūr was a scholar of repute who demised in 497 H. It is thus quite possible that he was 'Omar Khayyām's first teacher.

(*d*) The statement that 'Omar Khayyām was at Balkh in early youth may be correct. We know that he wrote his Algebra when at Samarqand [§ VIII-b] and he was at Bukhārā in the Court of Khāqān Shams ul Mulk [§ IX-a] before he was introduced to Malik Shāh.

(*e*) The statement that 'Omar Khayyām preferred celibacy and had no children is confirmed in some of his quatrains. Thus in qn. No 102: X. 35 he states that his age has reached above thirty years and is freed from wedlock life;

Quatrains No. 446. X. 42, 552. VII. 79 and 56: VII 160 are in praise of celibacy. In quatrain 941-a, XII. 42 he states his tree of life has borne no fruit.

(*f*) 'Omar's last words are stated by Baihaqī.

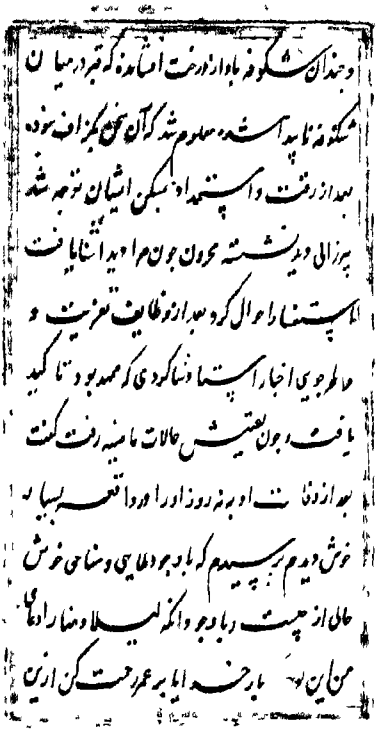
(*ix*) *Ninth story.* Tabrīzī states: "I saw in Sabzawār a manuscript in the handwriting of Nizāmī Urūdī with the followning endorsement:—

'In the year 512 I went to Balkh to present my respects to my teacher the source of Philosophy. I requested permission to proceed on pilgrimage to Mecca. In the course of conversation he said:

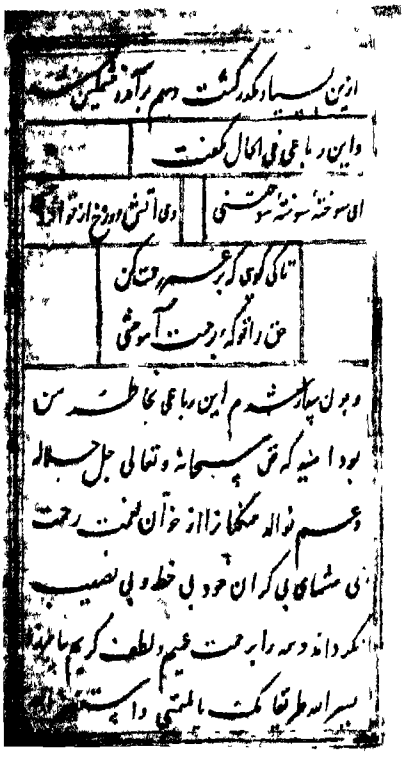
'On return you will find my grave in a place where the northern winds will shower flowers.'

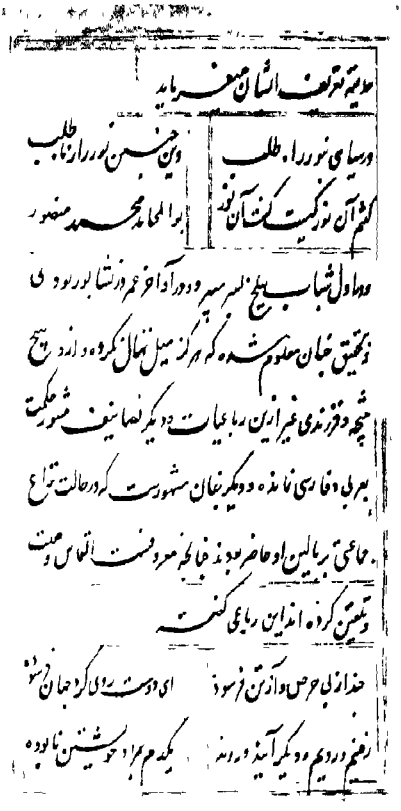
'It took over three years till I could return. My mind was perturbed because I had never heard from that great person any untrue or contradictory words. When I reached Ustarābād I enquired after his welfare. I was informed that only recently he had reached the proximity of the Lord. I proceeded to Nīshāpūr to visit his grave, and saw that he was buried by the side of a Garden. The fruit trees of the garden extended outside, and the wind had showered blossoms so profusely on the grave that it was hidden thereunder.'

Tabrizi's Stories Ha. Fol. 55a.



Tabrizi's Stories Ha. Fol. 55b.





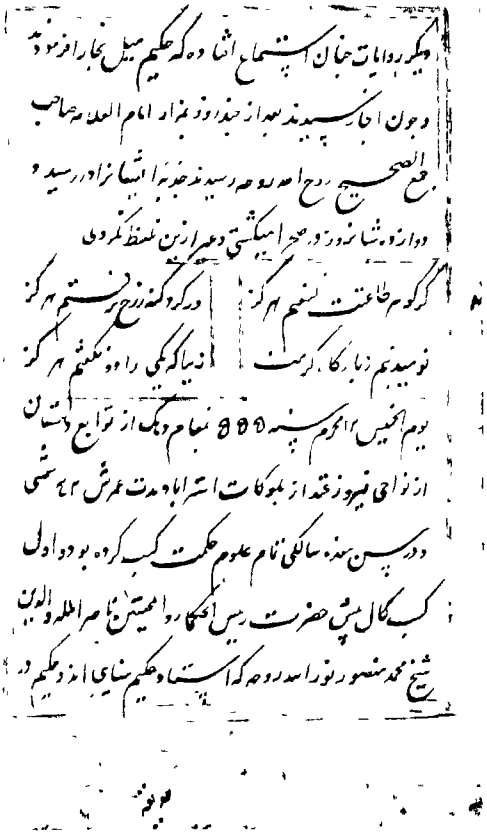
حکایت تعریف ایشان معتبر باید

در سیاهی نور را طلب ... وین چنین نور را ز ناطلب
گر نشان آن نور کیست گشتن آن نور ... ابوالمحامد محمد منصور

در اول شباب بلیغ نامبر سپهر دوار آفاق عمر در نشابور بود و
در تحقیق جهان معلوم شده که هرگز میل تمام نکرده و از دو هیچ
هیچه و فقر مندی غیر از این رباعیات دو دیگر تصانیف مشهور حکمت
بعربی و فارسی نانده و دیگر جهان مشهور است که در حالت نزاع
جماعتی بر بالین او حاضر بودند فجاءه معروف است التماس و صیت
و تعیین کرده اند این رباعی گفته

۲ خدا را ای حرص و آزین فرسوده ... ای دوست بیا که جهان تو شود
رفتم در دیر دو دیگر آمدم باز ... یکدم مرا خوشتن نابوده

دیگر موضع میدارد که این حکایت در سنه دار نسخه خط نظامی عروضی
است که در آخر دفتر دیگر نامه در بلخ به
خدمت حضرت استادی طلب تا بی رسیدم در وقت
صفه مکرر طلبیدم در اثنای سخن فرمود که بعد از عود مرا
در معنی بابا که با دستمال بود کل او شانی که از عهده
سال که مراجعت دست داد در خاطر خطور
از آن منظر سخن گزاف و مکرر استماع نیفتاد و چون
باستر آباد رسیدم استفسار احوال ایشان جهان معلوم شد که
در همین ولا بحوار حق پیوسته در نشابور بزیارت ایشان
عزیمت نموده شد حافظه رفت که در کنار رباعی ایشان را
دفن کرده اند و در خان سوه دامیر از نابزه ول کرده



Note:—The same story is found in *Chahār Maqālā* [§ ix-b iii] which states the year of meeting 506 H. instead of 512 H. and Niẓāmī Urūḍī's return in thirty instead of after three years.

The readings of the MSS. of chahār Maqāla' are evidently incorrect. We know from the MS of 'Omar Khayyām's Algebra [BN Paris Slane 2461] that in 527 H. when the MS. was copied the numerals were written in contracted Arabic words. It is quite possible that Nizāmī Urūḍī wrote 512 in this peculiar notation which was misread by later scribes.

On the whole, the version given by Tabrīzī from the MS. he actually saw may be accepted as correct. Nizāmī Urūḍī met 'Omar Khayyām in the later part of 512 H., and returned after more than three years, i.e., in the early 516 H. to find that his master had demised recently. We may reasonably accept Thursday 12 Moharram 516 H. as the date of 'Omar's demise which Tabrīzī meant to give. The date inscribed on 'Omar's tomb at Nīshāpūr is 516 H.

(*x*) Tabrīzī concludes Nizāmī Urūḍī's statement.

'With a heavy heart, and helped by others I proceeded to my Master's house, and found the aged person ('Omar's mother) in deep mourning. She recognized me and enquired about my affairs. After the usual ceremonies of condolence and prayers, I related the reminiscences of the conversation between me and my master. While relating the past events she stated thus.

'On the ninth day after his death I saw him (in a dream) in an excellent state, and enquired as to how he happened to be in such a good state in spite of those sports and transgressions. I was ever praying O Lord! be merciful on 'Omar.

'At this time he was annoyed and in wrath said the following quatrain 899: XI. 59.

ای سوختهٔ سوختهٔ سوختهٔ ۸۹۹ وی آتش دوزخ از تو افروختهٔ
تا کی گوئی که بر عمر رحمت کن حق را تو که بارحمت آموختهٔ

You glowed and blazed and now to ashes turn,
'Tis you that made a Hell and you that burn.
How long you say "Be kind to 'Omar Lord"
Can you then teach?—Has Master yet to learn?

'When I woke up I remembered this quatrain. So I hope that Almighty Merciful Lord will not debar any of His creatures from His infinite Mercy and endless Bounty.'"

Note:—The above quatrain is the last in the unprefaced and first in the prefaced MSS. of 'Omar's quatrains, and must be considered as old because parodies of it are found since Khāqānī.

Khāqānī·

تا آتش عشق را بر افروختهٔ همچو دل من هزار دل سوختهٔ
این حور و حفا تو ار که آموختهٔ کز بهر من آتشین فا دو ختـهٔ

'Attār [Mukhtar Nāma,' Lucknow, p. 1039]

ای شمع اگرچـه مجلس افروختهٔ اما تن نرم ونازکت سوختـهٔ
تو سرزده رد هاں گرفی آتش لفظ انـداری ازکه آموختـهٔ

Amīr Khusraw Dehlavī —

ای یار مقامر چومه افروختـهٔ وادی ردهٔ و بنده را سوختهٔ
ای دست چوسیم راله دردی بقمار دزدیدن سیم ار که اموختـهٔ

Bābā Fighanī (d 1516) —

مس کیستم آتش بدل افروختـهٔ در شعلهٔ عشق آتش افروختهٔ
در مهرد تا چو سنگ آتش بر کم باشد که رسم بصحبت سوختـهٔ

Najīb Khān Qazwīnī [R. S.]

دارم صنمے چهره بر افروختهٔ راه و روش عاشقی آموختهٔ
او عاشق دیگرے و من عاشق او ای سوختهٔ سوختهٔ سوختهٔ

It will appear that the older and accepted reading of this quatrain was

ای سوختهٔ سوختهٔ سوختهٔ

But according to the story 'Omar's mother recites it as

ای سوختهٔ سوختهٔ سوختنی

We find in Rūmī a parody of this second form,

شمع است دل مرا بر افروختنی جان ست بهجر دوست اندوختنی
ای بیخبر از ساختن و سوختنی عشق آمدنی بود نـه آموختنی

We have seen how a folklore story explains some cryptic quatrain. The following gossip mentioned by Mon. Nicolas in his edition of 'Omar Khayyām's Quatrains, is first recorded in Tadhkira'-i Ḥussainī (1163 H.).—

" Once 'Omar Khayyām was engaged in a drinking bout. By chance his cup broke So he said quatrain Ibrīq-i marā (932: XI. 2.)

How unawares Thou broke my pot, my Lord?
And barred from every bliss my lot, my Lord!
Thou cast my life's desires in earth's decay—
I bite the dust—who plays a sot, my Lord?

For this disrespect, the Lord at once changed the colour of 'Omar's face into jet-black. 'Omar called for a mirror, saw his blackened face and said in repentance, Nā karda' gunāh. (No 887: XI. 37)

Is there a sinless man on earth below?
And how can we live here and sinless go?
I sin and fail, but can Thy kindness fail?
I'm evil, could Thy Grace be even so?

At this the deity was moved to forgiveness, and restored the previous colour to 'Omar Khayyām's countenance."

In this age of fiction " Marzabān Rāzī " has invented many more such stories in his humorous article named " Qismast Fukāhī." [Shaiq Magazine Jamādi ul awwal, 1350 H., pp 606-615].

XII.

Summary of 'Omar Khayyam's Life.

We now summarise the facts found in previous Sections.

Ghiyāth ud Dīn Abu'l Fatah 'Omar bin Ibrāhīm was from a family of Khayyām or Khayyamī well known for literary occupations. [§ III]. He was born at Nīshāpūr at Sunrise on Wednesday 18 May 1048 [§§ IV & V]. Endowed by nature with a healthy constitution, quick intelligence and strong memory he attained proficiency in all branches of learning at the age of 17 under a scholar named Rayīs ul Hukamā Abū Hāmid Nāsir ud Dīn Muhammad bin Mansūr [d 497 H. (1104)]. [§ XI d. VIII]. His early years while under training were spent at Balkh [§ XI d VIII]. He lost his father probably at the age of 18 and was in great trouble. [§ VII 2a]. He had to find the means of livelihood which interrupted his studies. [§ VII 2a and § VIII. a] Thus he was in search of a patron when he wrote a small tract on the solution of an algebraic problem [§ VIII a] He may have written at this time a tract on the Extension of the Indian Method of extracting square roots and cube roots for extracting the roots of higher order [Preface to Algebra] These his early researches brought him to the notice of Qādī of Qādīs Abū Tāhir 'Abd ur Rahmān bin Ahmad 'Alak Sāria a rich and influential Shāf'ī Doctor at Samarqand This gentleman patronised and placed 'Omar in a position to continue his researches. [§ VIII b] In gratitude 'Omar dedicated his Treatise on the Solution of Algebraic Equations to his first patron, who had brought him out of obscurity and probably introduced him to Khāqān Shamsul Mulk an 'Ailak Khānī Prince who ruled on Bukhārā [1068-1079] as a vassal of Saljuq Kings, and who was allied to Sultān Malik Shāh through his queen Turkān Khātūn. This Khāqān Shams ul Mulk used to respect 'Omar Khayyām greatly [§ IX. a] and probably introduced him to Sultān Malik Shāh. Like the great Mathematicians and Astronomers in the West [*viz.*, Newton, Lalande, Lagrange, Laplace, Leverier, Newcomb] who came to prominence at an age between 25 and 30 years, 'Omar was at the head of observatory in Ispahān in 1074, at an age of 26 years. He wrote a tract on the corollaries of Euclid and fair-copied it in his own handwriting on the last day of Jamādi-ul-awwal

470 H. (20 November 1077) [§ VIII c]. He is said to have written a treatise on Physics. His Calendar Reform came into effect from Friday 10th Ramaḍān 471 H. (15 March 5079).

He was reckoned in his time as second to Avicenna in Sciences. [§ IX a]. But he combined in himself other qualifications. He was the most informed Qur'ān reader [§ IX a.] and expounder of Hadīth Tradition (Shahrẓūrī), proficient in history and languages [§ IX a], a combined astronomer and astrologer [§ IX b], skilled in mechanics and clay modelling [§ XI c]. These versatile qualifications combined with staunch observance of his faith raised him to the position of a Nadīm and the family physician to Malik Shāh. [§ IX a]. His occupations at the observatory, duties of the Nadīm and Royal Physician kept him secluded from the general public, so his disciples are very few We know only four of them. Niẓāmī Urūḍī, author of *Chahār Maqālā'*, 'Abd ullāh Mayānjī author of *Ẓubdatul Ḥaqāiq* [§ X a] 1 Ḥakīm Sharfu'z Zamān Muhammad Īlāqī, and 'Alī bin Muhammad Ḥajjazī al Qāinī a physician. [§ IX a] On the whole he preferred to learn than teach.

At the age of thirty he turned his attention to Metaphysics. In 472 H. (1079), when at Ispahān, he translated Avicenna's sermon [§ VIII d], and in 473 H (1080) and thereafter wrote Arabic tracts in reply to difficult metaphysical questions raised by Abū Nasr bin 'Abdul Rahīm an Nasawī, [§ 8 e]. At the age of thirty he had developed poetical talents. Thus he says in qn. No. 102: X 35. Bad nāmiyi man

My evil fame has soared above the skies,
My joyless life above its thirty flies;
But if I could, I'd drink a hundred toasts
For life so safe and freed from wedlock ties.

His adherence to Avicenna's school of philosophy had created opponents in the Ash'arī school who were gaining ground at the courts. But he satired them freely almost in the same strain as Nāṣir Khusraw.

It is said that he obtained a mystic impulse when he visited the tomb of Khwājā Muhammad bin Isma'īl of Bukhārā to whom he acknowledges his indebtedness in qn. No. 88. v. 9.

Though safe during the wise ministry of Niẓām ul Mulk, he was not needed by Malik Shāh's queen Turkān Khātūn

and her accomplices in the conspiracy against that minister. 341 : X. 125 Afsōs ki.

Unripes, Alas! can taste the ripest fruit,
To rule the realm now comes the raw recruit,
The Turkish lady's glance, a sport of hearts,
Is won by lackies, slaves who follow suit!

After Malik Shāh's death (1092) 'Omar lost all support at the court. Neither Turkān Khātūn nor Sulṭān Sanjar required him. He was however retained by Fakhr ul Mulk son of Niẓām ul Mulk, the Vazīer of Barkiyaruq (1095-1105), for whom he wrote in Persian a tract on Metaphysics called Kulliat-i Wajūd, or Rauḍat ul Qulūb. In this tract he prefers Ṣūfīs to Mutakallamīns (Traditionists) the Ḥakīms (Philosophers), the Ta'līmīs (Isma'ilīs)

The position he held under Fakhr ul Mulk and his satires against the Traditionists offered a pretext to his enemies to spread scandals about his religious views

Qn. No. 975 · X. 68 Bā man.

You slander me, in spite of your assaults,
I thank you for I wake, and see my faults,
I admit all my faults, but think awhile,
It seems you store this malice in your vaults!

Qn. No. 441 : X 132 Dushman ki

My foe, in slander, has a jolly trade,
A fool is he, I call a spade a spade,
In mind his mirror when he scans his face
That carcass knoweth not he sees his shade!

Qn No. 757. X. 133. Dushman ba ghalat guft

They call me Philsuf, foes will so opine,
But Lord! Thou knowest really Thy malign,
For since I entered this Thy shrine of love,
I know not what I am, but I am Thine!

Qn. No. 515 · X 138 Mārā chi

What care I if one slanders me to fleece,
No flaw I have he whispers thousand fleas,
I am a mirror, he who looks in me
All good or bad, 'tis all his own he sees.

His own friends had turned against him.

Qn. No. 767: X. 130 Shud da'awa

Friendship, the book proscribed, we should not hold,
" Affection "—" Valour," " Friend " are myths of old;
'Tis meet to keep aloof from all in world,
Adieu from far Miss Pearl and Mister Gold

He gave up writing and speaking. [§ x. b]

764: X. 141.

I see this world and all her wild affairs,
And find all creatures full of useless cares,
Alas! thro' ev'ry door I try to peep
I find dejection waits for me, and stares

614: X. 142.

A swan I was, I flew from regions deep,
I sought to soar to summits with a sweep,
But found no mate who could my secrets keep,
So, through the door I entered, out I leap

101 a: X. 143.

I never advertise the truths in veil,
In spinning longest yarns my flax may fail,
I live in planes where words are never found,
His sacred trust I never could retail.

858: X. 144.

How can I speak when I've no friend to hear?
My moan alone as constant friend is near,
My eyes are never free of flowing tears,
I'll stake my life till He may come and cheer.

He was threatened with being killed

313 X. 145.

The secrets which my book of love has bred,
Cannot be told for fear of loss of head,
Since none is fit to learn, or cares to know,
'Tis better all my thoughts remain unsaid

Probably in 1100 A.D [§ vii] he went to Hajj [§ x. b].

5: X. 147.

This haggard time has banished me from fold,
On plans and actions now I lost my hold,
And thus enchained, the bailiff Fate perforce
Is driving me from town to town, behold!

After returning from pilgrimage probably in 1103 A.D. [§ VII.] he retired from public life [§ X b.] and remained in seclusion. Qn. No. 730: X. 152.

Seclusion is the only friend I find,
To good or bad of folk my eyes are blind;
First I must see how I shall fare at last,
Then think of others, if I'm so inclined.

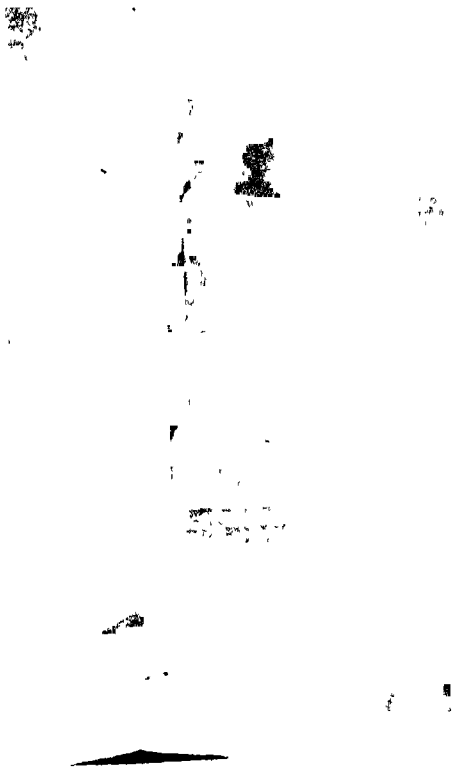
In 501 H. (1104) and 508 H. (1114) 'Omar was consulted by Sulṭān Maḥmūd bin Malik Shāh on astrological matters. [§ IX b, ii and iii]. In 507 H. (1113) the Baihaqīs (father and son) saw him. [§ IX a]. He foresaw his death and place of grave in 512 H. (1118) when Niẓāmī Urūḍī solicited his blessings before proceeding to Ḥajj. [§ XI d. ix]. He was healthy to the last. On the morning of his last day in life, he was reading Avicenna's book Ashshafā. When he came to the chapter of "the One and the Many" he placed his toothpick between the pages, called for pious persons, bequeathed his property, fasted the whole day After his last prayers in the night, with head bent on ground his last words were

"O Lord Thou knowest I perceive Thee to the utmost of my capacity. Forgive me, because my acquaintance with Thee is my Mediator to Thee."

His tomb is in the yard of Imām Muḥrūq at Nīshāpūr. The year of his demise engraved on his tomb is 516 H. The date and month cited by Tabrīzī is Thursday 12th Moharram. As 12th Moharram 516 H falls on Thursday we may accept this as the date of his demise.

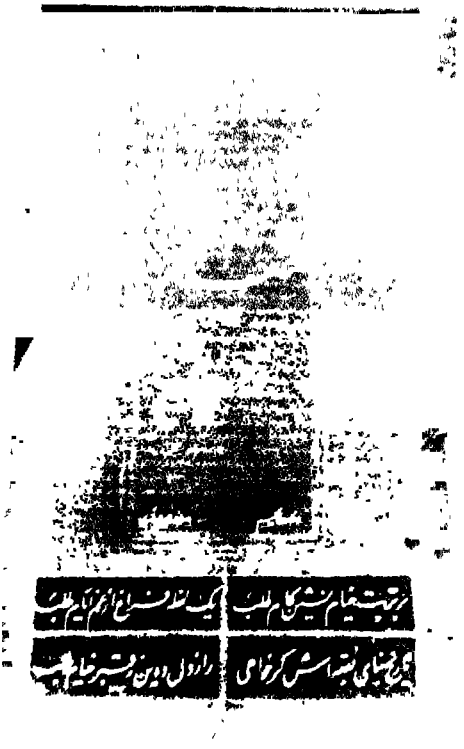
THE YARD OF IMAM MAHRUQ

THE TOMB OF 'OMAR KHAYYAM.



EPITAPH ON 'OMAR KHAYYAM'S TOMB

Note:- The date of demise is 516 *H.*



XIII.

'OMAR KHAYYAM'S PHILOSOPHICAL WRITINGS.

We know the inner man from his views about God, the World and Soul, and his own relation between the world and other beings. 'Omar's writings on these subjects, which have been only briefly noticed in Section VIII above, are given here as a help to understand his quatrains better.

(*a*) *'Omar Khayyām's Persian Translation of a Sermon by Abu 'Alī Sīnā on the Subject of Touhīd.* This translation (Bibliography II, Item 8) was done by 'Omar Khayyām in 472 H. (1079) at the request of some of his friends when he was at Ispahān, and is reproduced here from *Sharq Magazine,* [Tehrān, Rabi'ul Awwal 1350 H. (1931) pp. 452-457].

ترجمة الخطبة لعمر بن ابراهيم اليسا بورى الخيام قال نادرة الفلك عمر بن ابراهيم اليسا بورى الخيام لقد استدعى من جماعة من الاخوان باصفهان فى سنة ٤٧٢ ترجمة الخطبة التى انشاها الشيخ الحكيم ابو على بن سينا فاجبتهم الى ذالك واقول قال

ترجمه عمر خيام

پاکا پادشاها دادار ایزد کامگار خداوندی که آغاز همه چیزها ازوست وبازگشت وانجام همه چیرها بدوست وایزدجل جلاله جوهر نیست که پذیرفتن اضداد متغیر گردد وبباید دانست که نه هر جوهری ضد پذیر باشد چون ملائکه واجرام سماوی بل چون صور که صور جوهرند واضداد پذیرند ولیکن این سخن خطانیست که خواجه می گوید وایزدجل جلاله جوهر نیست که نشاید که وصفی وی را ودیگرچیرها را بود باشتراك ووی زیر هر جنس نبود زیرا که در ذات او تکثر نیست نه باعتبار عقلی که حد ذات او بدو متکثر شود چون حد بیاض بلونیت وکیفیت ونه بترکیب اجزاء چون جسم

بماده وصورت واین اسما ومعانی که بر ایزد اطلاق کنند وبرغیر او چون موجود وواجب اوصافیست لوازم اعتباری که تکثر بدوحاصل نشود چون اکثر اسماء اضافی وسلبی که اگر بسلب ذات متکثر شدی لازم آمدی که هر موجودی را اوصاف بسیار بودی نامتناهی واین محال باشد وعرض نیست که وجود جوهر بیش از وجود عرض باشد وبکش وصف نکنند که تقدیر پذیر باشد واورا به اجزا باشد ونه بکیف تا مانند شود ونه بمضاف تاچیزی در وجود با او برابر تواند بود باید دانستن که این مضاف که ایزد را بوی وصف نتوان کردن مضاف حقیقیست زیراکه همه چیر هارا آغاز وانجام از وست ووی بهمه چیر ها اضافه دارد ، آن اضافه که بسبب اوتکثر لازم نباشد واین خواجه چنین میگوید که اورا مقولهٔ مضاف نیست نه آنکه برو اضافه نباشد و بکجابش وصف نکنند تا محاط باشدو بزمانیش باز نبندند تا ار مدتی بمدتی انتقال کند وبه بهیئت ووضع تا هیئت مختلف بروی درآید وحدودش باشد وبه بحده که چیری بروی شامل گردد واین مقوله حسدها نزدیك حواص صناعت حامه پوشیدن وسلاح ونعل وخاتم داشتن بود که برکل جوهری یا بربعض از وی شامل گردد وبحرکت آن جوهری متصل شود واگر بمقوله حده چیری خواهند که عامتر ازین باشد وبرآن تکلیف کنند مرآن نباید پذیرفت وبانفعالش وصف نکنند تا فاعل او را تغییر کند وبفعلش وصف نکنند الا ابداع کردن - باید دانست که مذهب حق آنست که همه ایجادها ار خدایست جل جلاله اگر ابداع باشد آن ایجاد یا باحداث وابداع ایجاد کردنی باشد که ابتدای زمانی دارد ولیکن این بزرگ بدآن فعل که آنجا گفته است ابداع خواسته است که فیضان او از ذات باری بود نه ار واسطهٔ حرکت وحرکت وزمان را بدوراه نیست تاکه زمان اروی بوجود آمده است وار جسمانیات باشد از فلك الاعلی تامرکز عالم وزمان مقدار حرکت اعلیست وتقدیر کردن آن حرکت بتقدم وتاخر وبردن احسام سفلی در تغیر کردن وفساد از جهة حرکات سماویست و دهر چون طرفیست زمان را ودهر بر جملهٔ زمان محیطست وبسبب دهر نسبت ملائکه کنند بزمان واجزای زمان وزمانیان که ایشان سرمدی اند ومتغیر نشوند ، پس از زمان پدید آمده است که حدکنندهٔ اوافلاکست وبیرون فلك هیچ موجود نیست نه خلاونه ملا ، یکی از آنروکه تقدیر و

اجزاء نپذیرد و یکی از آنکه ضد و نظیر ندارد و یکی بذات و نعت و کلمه کامگار نیست که عدم بر وجودوی قوی کند ، دادار یست که قوت را بفعل آرد ، ممکن را واجب گرداند ، قوتش نامتنا هیست از روی احکام و اتقاق وشدت و بعضی از موجودات را نگه دارد بمدتی نامتناهی و بعضی که احتمال بقا نامتناهی نباشد تعدد کند حکمش موجودات را سوی کمال یافتن خویش ، ممکن نبود که چیز های نامتناهی بعدد موجود گرداند بیك بار ، هم چنین ممکن نگردد که جسم بی واسطه از ذات واجب الوجود حاصل گردد زیرا که جسم مرکبست از ماده و صورت و در ذات ایزدجل وعز هیچ تکثر نیست و هیچ متکثر از واحد بوجود نیایدبی واسطه ، اما ملائکه که واجب الوجود گشته اند بوجود ایزد ایشان ممکن الوجودند در حد نفس خویش پس همه متکثر باشند ، زیرا که بحسب اعتبار عقل ایشان را دومی باشد متقابل ولیکن در وجود بسیطند واحدی الذات فایض بابداع از ذات باری عروجل وجود جواهر روحانی که در زمان و مکان در نیایند صورتهای محضند که با ماده علاقه و مخالطه ندارند و هیچ معنی قوه در ایشان نیست بلکه همه بسیطند و سرمدی و بمطالعهٔ ایزد شریف گشته اند ایزد مثال الوجود در ذات ایشان نهاد تا افعال اوظاهر گشت پس هریکی را بوجوب وجود که از ایزد یافته بود واسطهٔ وجود ملکی گشت و بامکان وجود که از خود داشت واسطهٔ وجود فلکی گشت و افلاك پدیدآمد احسامی چنان درست و نورانی که اشکال آن فاضل ترین اشکالست مدور ولون شان بیکوترین الوانست منور وصورت شان بهترین صورتست که به نظیر دارد و باید دانستن که هر جسمی سماوی که او حرکت وضعی کند نوعی دیگرست و از نوع اوجز شخص او نتواند بود و کون وفساد بپذیرد ، بالا ترین افلاك فلك معدل النهارست وفلك البروج که معدل فلك استواست و تعویج واگر همه فلك بودی وستاره نبودی اوقات کون وفساد این عالم سفلی مختلف نشدی واگر همه ستاره بودی وفلك نبودی زیادی روشنی علتهای کون وفساد تباه گردی واگرفلك البروج از معدل النهار (میل) نداشتی احوال همه عالم یکسان بودی وترتیب و نظام نبودی ، پاکا خدایاهم چنانکه قوت نامتناهیست وجودت در دادن وجود هیچ باقی نگذارد وممتنع بود که نامتناهی بیك بار موجود گردد مگر پراگنده ، پس هیولی را ابداع کردی که قوت اورا پذیرفتن نامتناهیست همچون قوت تو در دادن

ودانستی که کون وفساد تمام نگردد الا بگرداننده وپراگنده وخداوند انقیادی که بد آن منقاد شود فاعل کون را وعاصی گردد فاعل فساد را ' پس گرمئی پراگنده کننده آفریدی وسردئی گردآرنده و رطوبت انقیاد را وییوست عصیان را ' پس ازین چهار رکن چهار رکن نخستین بیآفریدی چون آتش وهوا وآب وزمین وگرمترین برجای برترین فرود آوردی از بهر آنکه اگر سرد ترین آنجا بودی گرم گشتی بحرکت فلك وهیچ کائن نماندی که نه تباه شدی از جهة علبهٔ گرمی بدیگر عناصر نقوت وجایگاه و این سه عنصر بالائی رابی رنگ آفریدی واگر شعاع را راه ندادی تا دریشان بگذشتی باید دانستن که این سخن مجازیست از بهر آنکه شعاع را انتقال کردن و در چیری گذشتن نبود ولکن چون جسم در برابر جسم روشنی پذیر باشد که میان ایشان جسمی بی رنگ باشد تا جسم روشنی پذیر مستعد روشنی پذیرفتن شود وایزد تعالی روشنی دروی بیآفریند ولیت ایں سخن عقل بشری نتواند دانستن ' بلکه لیت حقیقی هیچ چیز را نتواند دانستن و زمین را رنگی دادی میان سپیدی وسیاهی تا روشنی پذیر باشد ' چون روشنی گرم گردد گرمئی غریزی که این گرمی سبب وجود صورتهای طبیعیست و پس ازین عناصر بسیار مرکبات بیافریدی از جماد ومعادن ونبات وحیوان ومردم و هر یکی را در شرف حدی دادی محدود وعرض در آفرینش این ارکان مردم بود واز فضالهٔ اودیگر چیزها را بیآفریدی تا هیچ چیز از هیچ چیز پذیرنده غایت نشود وهمه موجودات بحق خویش برسند ' باید دانستن که ایزد عروعلی را در هیچ چیز غرض نبود که عرض از عجز ونقصان صاحب عرض باشد ' بلکه همه موجودات واجب الوجودند باضافت با وجود ایزد تعالی و هیچ موجود از دیگر اول نیست بوجود بلکه همه بر صفتی اند از نظام واتقان ونیکوئی وتمامی که ازآن بهتر نشاید که آن نوع بود ولکن در سلسلهٔ نظام مبدء هر چیز میان او ومیان ایزد تعالی واسطه کمترست شریفترست و در سلسله نظام معادی هر چه که میان او و میان هیولی واسطه بیشترست او شریفترست - پس پدید آمد که همه موجودات در تمامی و نیکوئی در نوع خویش یکی اند وتفاوت در شرف افتاده است ' نه آنکه یکی اولی تر بود بوجود از دیگر ومردم را زبان گویا دادی که اگر پاکیزه گرداند بعلم حق وعمل خیر مانند ملائکه گردد و ثواب عظیم یابد وچون مزاج نوع انسان معتدل

بود واضداد نداشت مانند اجرام سماوی گشت در پذیرفتن نفس ناطقه و چون از ماده مفارقت یافت مانند ملائکه گشت در ادراك معقولات و در بساطت تا بقای جاویدی اورالازم آمد ، خداوند ماوآفریدگار ماخداوند وآفریدگارمابادی تا ترا جوئیم وترا پرستیم واز توخواهیم وتوکل بر توکنیم که آغاز همه چیرها از تست وباز گشتن همه چیزها بتست والحمدلله اولا واخرا

(*b*) *'Omar Khayyām's Arabic Tract called Kown wa Taklif, Creation and Chastening*, (Bibliography II, Item 9).

As noticed in Section VIII above this tract was in reply to questions raised by Qāḍī Imām Abī Naṣr Muḥammad bin 'Abd ur Rahīm An Nasawī in 473 H. (1080). Translation of the Qāḍī's question and of 'Omar Khayyām's preface to his answer has been given in Section VIII above. The Arabic Tract as published in Jāmi'ul Bidaya' (Sa'adat Press, Cairo 1907) and the translation of 'Omar Khayyām's reply proper, by Mr. 'Abdul Quddūs, Member of the Translation Bureau Hyderabad-Deccan, is given below.

رسالة الكون والتكليف

للحكيم عمر بن ابراهيم الخيامى

بسم الله الرحمن الرحيم

جواب ابى الفتح عمر بن ابراهيم الخيامى

كتاب القاضى الامام أبى نصر محمد بن عبد الرحيم النسوى الى الامام جة الحق عمر بن ابراهيم الخيامى أعلى الله درجته* الحمد لله ولى الرحمة والانعام والسلام على عباده الذين اصطفى خصوصاً على سيد الانبياء محمد وآله الطاهرين كتب ابو نصر محمد بن عبد الرحيم النسوى وهو الامام القاضى بنواحى فارس سنة ثلاث و سبعين و اربعمائة الى السيد الاجل حجة الحق فيلسوف العالم نصرة الدين سيد حكماء المشرق والمغرب ابى الفتح عمر بن ابراهيم الخيامى قدس الله نفسه رسالة منطوية على المباحثة عن حكمة الله تبارك وتعالى فى خلقه

العالم وخصوصاً الانسان وتكليف الناس بالعبادات وضمنها ابياتاً وهى كثيرة لم يحفظ الاهده الابيات

ان كنت ترعين يا ريح الصبا ذمى
فاقرء السلام على العلامة الخيمى
بوسى لديه تراب الارض خاضعة
خضوع من يجتدى جدوى من الحكم
فهو الحكيم الذى تسقى سحائبه
ماء الحياة رفات الاعظم الرمم
عن حكمة الكون والتكليف يأت بما
تغنى براهينه عن ان يقال لم

فاجابه بهذه الرسالة :

ان علمك أيها الاخ الرئيس الفاضل الاوحد الكامل أطال الله بقاءك و أدام عزك وعلاءك وحرس عن المكاره والعسر فناءك أوفر من علوم أترانى وفضلك أعز من فضلهم ونفسك أزكى من نفوسهم فانت اذاً أعرف منهم بان مسألتى الكون والتكليف من المسائل المعتاصة المتعذر حلها على اكثر الناظرين فيها والباحثين عنها وان كل واحدة منهما منقسمه الى عدة أقسام كل قسم منها مفتقر الى عدة ضروب من المقاييس الوعرة المبنيه على أصناف من القضايا المختلف فيها بين أهل النظر وان هاتين المسألتين من أواخر العلم الاعلى والحكمة الاولى وان آراء المتكلمين فيهما متباينة جداً واذا كان الامر كذلك فبالحرى أن يكون الكلام فيهما صعباً جداً الا انك شوقتنى بالمباحثة عنهما والمحاوره فيهما لذا لم أحد بداً من ان أسلك فى تعديد أقسامهما واستيفاء أصنافهما وتبيين جمل براهينهما بحسب ما انتهى اليه بحثى وبحث من تقدمنى من معلمى على سبيل الايجاز والاختصار لضيق الوقت وعدم احتمال البسط والتطويل والاطناب والتفصيل ولمعرفتى بان ذكاءك وحدسك حرس الله مجدك يكتفيان من الكثير بالقليل وبالاشارة عن العبارة ويكون كلامى فيهما كلام المستفيد لا المفيد والمتعلم لا المعلم استرواحاً الى ما يصدر عن جنابك الشريف واعترافاً من بحرك الزاخر ادام الله فضلك ولا أعدمنا طلك واعتصم بفضل التوفيق من الله تعالى انه ولى كل خير ومفيض كل عدل .

المطالب الحقيقية الذاتية المستعملة فى صناعة الحكمة ثلاثة وهى أمهات المطالب الاخر أحدها مطلب هل هو وهو السؤال عن انيته و ثباته كقولنا. هل العقل موجود أم لا . فيكون الجواب نعم أولا . والثانى مطلب ما هو وهو السؤال عن حقيقة الشيء وماهيته كقولنا ما حقيقة العقل فيكون الجواب عنه إما تحديداً أو رسميا واما تشريحا اوتبيينا للاسم ولا يكون هذا المطلب حاصراً لجواب المجيب بين طرفى الدعى والاثبات بل يكون الجواب الى المجيب يأتى بما يشاء مما يراه حداً لذلك الشيء أو معرفا له والثالث مطلب لم وهو السؤال عن السبب الذى لاجله وجد الشيء ولولاه لما وجد ذلك الشيء كقولنا لم العقل موجود وهذا المطلب أيضاً لا يكون حاصراً لجواب المجيب بين طرفى النفيض بل يفوض اليه الجواب من غير أن يتعرض لشيء من احراء جوابه اللهم الا فى السؤال الثانى وبين مطلب ما و مطلب لم مناسبات قد استوفى الكلام عليها فى كتاب البرهان من كتب المنطق وكل واحد من هذه المطالب منقسم الى أقسام شتى لا حاجة الى ذكرها فى مطلوبنا هذا الا ان مطلب ما منقسم بحسب القسمة الاولى الى قسمين لا بد من ذكرهما باختلاف أصحاب الصنعة فيه أحدهما مطلب ما الحقيقى وهو الباحث عن حقيقة الشيء وهذا متأخر عن مطلب هل فى الترتيب لانا مالم نعرف ان الشيء موجود ثابت لم يمكنا أن نتحقق ذاته اذلا يكون للمعدوم ذات حقيقى والثانى مطلب ما الرسمى وهو باحث عن شرح الاسم المطلق على الشيء وهذا متقدم على مطلب هل فى الترتيب . لانا مالم نعرف شرح قول القائل . هل عنقاء مغرب موجود أم لا لم يمكنا أن نحكم عليه بالنفى والاثبات فيجب أن يكون هذا الجواب الشارح للاسم قبل مطلب هل . ولما لم يتفطن الجماعة من المنطقيين لقسمى ما تبلبلوا وتحيروا . فذهب بعضهم الى ان مطلب ما متأخر عن مطلب هل وأراد به القسم الحقيقى . وذهب بعضهم الى انه متقدم وأراد به القسم الشارح . وأما مطلب لم فهو متأخر عن المطلبين الآخرين لانا مالم نعرف حقيقة الشيء وأنيته لم يمكنا أن نعرف السبب الذى لاجله وجد ذلك الشيء وهاهنا مطالب أخرى مثل أى وكيف وكم ومتى وأين وهى عرضية باحثة عن حقيقة الاعراض الطارئة على الشيء واثباتها له فهى اذاً عند التنقير الشافى داخلة تحت المطالب الذاتية الحقيقية ولا حاجة بنا الى ذكرها . وليس يخلو موجود

عن هلية ما اى انية وثبات فان الخالى عن الانية والثبات يكون معدوما وقد فرضناه موجوداً وهذا محال وكذلك ليس يخلو عن ماهية وحقيقة بها يعين ويميز عن غيره اذ الخالى عن التعين والتميز عن غيره يكون معدوما وقد فرضناه موجوداً هذا محال وقد يكون من الموجودات ماهو خال عن الالية وهو الاشياء الواجبة التى لا يمكن أن لا تكون موجودة وان فرضت غير موجودة لزم منه محال والشيء الذى يكون بالحقيقة على هذه الصفة لا يكون له سبب والية فيكون اداً واجب الوجود بذاته وهو الواحد الحى القيوم الذى عنه الوجود لكل موجود . وبجوده وحكمته فاض كل خير وعدل . جل جلاله وتقدست اسماؤه . وهذه مسألة مفروغ عنها فى مطلوبنا هذا وأنت اذا أمعنت النظر فى جميع الموجودات والياتها اداك النظر الى أن تتحقق ان اليات جميع الاشياء منتهية الى اليات وعلل وأسباب لالية لها ولا علل ولا أسباب . برهان ذلك اذا قيل لم $\overline{اب}$ قلنا لانه $\overline{ج}$ واذا قيل لم $\overline{اج}$ قلنا لانه $\overline{د}$ واذا قيل لم $\overline{اد}$ قلنا لانه هوهكذا فلا بد أن ينتهى بنا البحث عن العلل الى علة لا علة لها والا فيلزم منها التسلسل وهو محال أو يلزم منها الدور وهو محال . فقد صح ان جميع علل الموجودات منته الى سبب لا سبب له وقد تبين فى العلم الالهى ان السبب الذى لا سبب له هو واجب الوجود بذاته وهو واحد من جميع جهاته وبرىء من جميع انحاء النقص وجميع الاشياء منته اليه وموجود عنه . فتبين ان سؤال اللم لا يعترض على كل موجود بل على موجودات اذا فرضت غير موجودة لم يلزم منه محال وأما على الموجود الواجب الواحد فلا .

واذ قدمنا هذه المقدمات وتكلمنا فيها على سبيل الاختصار فلنرجع الى الغرض المقصود نحوه وهو الكلام فى الكون والتكليف فنقول ان لفظة الكون تقع على عدة معان باشتراك الاسم فالغينا الخارج عن الغرض ونقول ان الكون المقول فى هذا الموضع هو وجود الاشياء الممكنة الوجود التى ان فرضت غير موجودة لم يلزم منه محال وأما مطلب هل فيه مثل قول القائل الموجودات التى هى على الصفة المذكورة حاصلة أم لا فيكون الجواب عنه بنعم فان طالبنا بالبرهان على حصول هذه الموجودات فان ذلك ظاهر جداً يغيبنا الحس والمشاهدات الضرورية والقضايا العقلية عن الاستدلال عليه بشيء آخر غيرها

اذ جميع الموجودات التى قبلنا هو من هذا القبيل لان ابداننا وأحوالنا مسبوقة العدم وأما لمية الكون المطلق وهو فيضان هذه الموجودات منتظماً فى ترتيب هذه السلسلة النازلة من عند المبدإ الاول الحق عزوجل طولا وعرضاً فهى جوده الحق المحض التام الذى يفيض عنه كل ممكن بجود البارى تعالى سبب هذه الموجودات فان طولبنا بالجواب عن لمية جوده قلنا لالمية له لانه واجب وكما ان ذات واجب الوجود لا لمية له فكذلك وجوده وجميع أوصافه لا لمية لها وقد بقيت من هذا القبيل مسئلة هى أهم المسائل وأصعبها فى هذا الباب وهى فى تفاوت الموجودات فى الشرف فاعلم ان هذه مسئلة قد تحير فيها اكثر الناس حتى لا يكاد يوجد عاقل الا ويعتريه فى هذا الباب تحير ولعلى ومعلمى أفضل المتأخرين الشيخ الرئيس أبا على الحسن بن عبد الله بن سينا البخارى أعلى الله درجته قد أمعن النظر فيها وانتهى بنا البحث الى ما قنعت به نفوسنا إما لضعف القانعة بالشيء الركيك الباطن المزخرف الظاهر وإما لقوة الكلام فى نفسه وكونه بحيث يجب أن يقنع به وسأتى بطرف من ذلك على سبيل الرمز فأقول:

ان البرهان الحقيقى اليقينى قائم على ان هذه الموجودات لم يبدعها الله تعالى معاً بل ابدعها نازلة من عنده فى الترتيب فالمبدع الاول هو العقل المحض وهو اشرف الموجودات لقربه من المبدإ الاول الحق ثم هكذا ابدع الاشرف فالاشرف نازلا الى الاحس فالاحس حتى بلغ فى الابداع الى أحس الموجودات وهو طينة الكائنات الفاسدات ثم ابتداعها الى الاشرف فالاشرف حتى انتهى الى الانسان الذى هو اشرف الموجودات المركبة وآخر الموجودات فى عالم الكون والفساد فالاقرب منه فى المبدعات أشرفها والابعد من الطينة فى المركبات أشرفها وقدر تعالى خلقه تكوين هذه المركبات فى زمان ما لضرورة عدم اجتماع المتضادات بل المتقابلات فى شيء واحد فى زمان واحد من جهة واحدة معاً فان قال قائل لم خلق المتضادات المتمانعة فى الوجود فيكون الجواب عنه ان الامساك من الخير الكثير من جهة لزوم شر قليل اياه شر كثير والحكمة الكلية الحقة والجود الكلى الحق اعطيا جميع الموجودات كمالها الذاتى لها من غير ان يبخس حظ واحد منها الا انها بحسب القرب والبعد متفاوتة فى الشرف وذلك لا للبخل من جهة الحق عزوجل بل لاقتضاء الحكمة السرمدية

ذلك فهذه جمل وان أوردتها على سبيل اقتصاص مذهب قوم من الحكماء فان تحقيق أصولها بالبرهان يهديك سبيل تحقيقها باليقين .

وأما مسئلة التكليف فلعلها اسهل من مسئلة الكون وانى أعرض عليك ما أعرفه فى ذلك مستفيداً فاقول ان لفظة التكليف لا يبعد ان يكون لها معان مختلفة حسب الاصطلاحات والحكماء يريدون بها ما أذكره .

التكليف هو الامر الصادر عن الله تعالى السائق للاشخاص الانسانية الى كمالاتهم المسعدة لهم فى الحياة الاولى والاخرى الرادع اياهم عن الظلم والجور وارتكاب القبائح واكتساب النقائص والانهماك فى متابعة القوى البدنية المانعة اياهم عن اتباع القوة العقلية وأما هلية التكليف فانها مندرجة ضمن لمية لان لمية الاشياء تتضمن هليتها فنقول فى لميته ان الله عروجل خلق النوع الانسانى بحيث لا يمكن الامكان الاكثرى ان تبقى أشخاصه ويحصل لهم كمالاتهم إلا بالتعاضد والتعاون والترافد لان عداءهم ولباسهم وكنهم مالم تكن مصنوعة وهكذا اكثر ما يحتاجون اليه من أصناف التعيش لم يمكنهم الاستكمال وليس يمكن لواحد منهم ان يتولى بنفسه جميع مايحتاج اليه من اصناف التعيش فاضطروا الى أن يتولى كل منهم شيئاً من المحتاجين اليه من التعيش فيقرع صاحبه عند مهم لو تولاه بنفسه لازدحمت على الواحد أشغال كثيرة واذا كان الامر كذلك فالواجب أن يضطروا الى سنة عادلة يتعادلون بها فيما بينهم وتلك السنة انما تكون من عند واحد منهم يكون أقواهم عقلا وادكاهم نفساً لا يهمه من أمور الدنيا الا الضروريات وما لا بد منه فى الحياة وليس همه فيما يتوخاه للرياسة أو التمكن من أمر شهوانى أو غضبى بل يكون همه ابتغاء مرضاة الله تعالى فيما يأمره به من ايراد السنة العادلة لا يلتفت فيها لفت عصبية وتفضيل بعض على بعض ويمضى حكم الشرع فيهم على سواء فيكون هذا هو الحق الذى يفيض على نفسه من الوحى ومشاهدة الملك مما لا يفيض على غيره ممن هو دونه فى المرتبة ويكون متميزاً باستحقاق الطاعة وذلك التميز انما يكون بآيات ومعجزات تدل على انها من عند ربه عزوجل ثم من المعلوم ان اشخاص الناس متفاوتة فى قبول الخير والشر والرذائل والفضائل وذلك بحسب امزجة ابدانهم وهيئات نفوسهم معاً والاكثر من الناس يرون مالهم على غيرهم حقاً واجباً ويبالغون

فى استيفائهم ذلك ولا يرون ما لغيرهم عليهم ويرى كل واحد منهم نفسه أفضل من نفوس كثير من الناس واحق بالرياسة من غيرها فوجب ان يكون هذا الشارع مؤيداً مظفراً لا يعجز عن امضاء حكم الشريعة فى جمهور الناس بعضهم بالوعظ وبعضهم بالبرهان او الدليل وبعضهم بتأليف القلب والبدن وبعضهم بالتحويفات والاندارات وبعضهم بالزجر العنيف والقتال ولاجل ان وجود مثل هذا النبى لا يتفق ان يكون فى كل زمان وجب ان تبقى السنن المشروعة مدة ما وهى الى الوقت المقدر فيه اضمحلالها ولا يمكن استبقاء الشرائع والسنن العادلة الا بما يذكر الناس دائما صاحب الشرع فرضت عليهم العبادة المذكورة لصاحب الشرع وللحق عز وجل وكررت عليهم تلك حتى يتحكم التذكير بالتكرير المتواتر .

ثم يحضر من تلقى الاوامر والنواهى الالهية والسويه بالطاعات ثلاث منافع احداها ارتياض النفس بتعودها الامساك عن الشهوات وزمها عن القوة الغضبية المكدرة للقوة العقليه والثانية تعويدها النظر فى الامور الالهيه واحوال المعاد فى الآخرة لتجرها المواظبة على العبادات عن حجاب الغرور الى حجاب الحق والتفكر فى الملكوت وتحرصها على تحقق وجود الحق الاول أعنى الذى عنه وجود كل موجود جل جلاله وتقدست اسماؤه ولا إله غيره الذى فيضان الموجودات عنه منتظمه فى سلسلة الترتيب التى اقتضتها الحكمة الحقه بالبرهان المبنى على القياس المجردة عن اصناف التمويهات والمغالطات والتالته تذكيرهم الشارع الحق وما اتى به من الآيات والاندارات ووعده ووعيده الممضى احكام السنة العادلة فيما بينهم فيجرى بينهم التعادل والتراحم ويبقى نظام العالم الذى اقتضته حكمة البارى جل وعلا على حاله فهذه هى منافع التكليف ومنافع العبادات ثم زاد لمستعمله الاجر والثواب فى الآخرة فانظر الى حكمة الحى القيوم ثم الى رحمته تلحظ حتماً تهرك عجائبه هذا هو القدر اليسير الذى لاح لى فى الحال فعرضته على مجلسك الرفيع أيها الكامل الاوحد لكى تسد خلله وتصلح فاسده وتعوضنى منه ما أسكن اليه بلقائك الشريف وكلامك اللطيف والله تعالى أعلم بالصواب . والحمد لله أولا وآخراً وباطناً وظاهراً .

« تمت رسالة الخيام »

Translation by Mr. Abdul Quddūs, Member of the Translation Bureau.

[*Note*: For translation of the prefatory portion see Section VIII above].

INTERROGATIVE EXPRESSIONS.

Interrogative Expressions (words of interrogation) are those which deal with the Real Intrinsic nature of a thing and are used in discourses on Philosophy, are three in number. They constitute the source from which other ancillary interrogatory expressions are derived. (1) One of these is 'Hal' (Does a thing exist or not). It is a question about the existence or non-existence of a thing. It deals with its being or affirmation. For example: Does Reason (abstract Soul) exist or not? In answer to this question, categorical affirmation or denial is possible.

(2) Another expression is 'Ma'=What.

It is a question about the nature and reality of a thing.

In answering the question about the nature and reality of a thing we must either specify the genus or species, to which it belongs or describe its properties or characteristics. But the method of limitation by genus and species and description of the properties can only be resorted to when we already know that the thing exists. In case we lack this knowledge we must resort to the explanation or description of the name attached to the thing. In answer to this question, categorical affirmation or denial (yes or no) is not enough; one must describe the characteristics and properties by which it is marked off from the rest.

(3) The third expression is 'Lam'=Why.

It is a question about the cause of the condition antecedent, to which the thing owes its existence. If the cause would not have operated, the thing would not have existed. For example; "Why does Reason exist?" In answering this question affirmation or denial (yes or no) by itself is not enough. We are not concerned here either with the description of the nature and reality of the thing, except perhaps incidentally as necessitated by the circumstances of the case, inasmuch as the description of the nature of a thing falls

into the 'What' (the second interrogative expression). There are logical affinities between the expressions 'what' and 'why' which have been dealt with in '*Kitab-ul-Burhan.*' Each of these expressions assumes a variety of forms, to which we need not advert in connection with discussion on the present topic. But nevertheless it is necessary to mention the two forms of 'What' (according to the first classification) because in this connection authorities differ from each other.

'What' which deals with the nature of the thing assumes two forms (1) What Real (Ma Haqiqat).

(2) What Explanatory (Ma-al Vajah).

The first "What" deals with the reality of a thing. This form of the expression is preceded by and follows the question 'Is it a simple existence?' because unless we know that a thing possesses being, we cannot form any judgment about the nature or reality of its being. The non-existent can never possess reality.

The second kind of "What" deals with the meaning of the name attached to a thing and the use thereof. The expression "What Explanatory (*Ma-al Vajah*)" precedes the question. "Is the thing a simple existence," because unless we know the meaning of the name attached to a thing, how can we enquire about its existence or non-existence? For example, if we do not know the meaning of the name "'*Anqa Maghreb*" how can we say whether the bird exists or not. Hence 'What Explanatory' precedes the question: 'Is the thing a simple existence.' The interrogatory expressions, therefore, must be placed in the following order:

(1) What Explanatory.

(2) The question "Is the thing simple Existence."

(3) What Real that which deals with the reality of the thing.

(4) The question "Is the thing a composite Existence."

The last question deals with the affirmation or position of qualities.

Some persons have not realised the problem thoroughly. Some hold that the interrogatory expression 'what' follows the expression "does a thing exist" (Hal). Here the 'what' referred to is the 'what' explanatory (that which deals with the meaning of the name attached to a thing, and the use thereof).

The expression 'why' is preceded both by the expression 'what' and the expression 'does the thing exist' because unless we know the real nature of a thing and feel sure that it exists the question about the cause or the condition which brought it into being, cannot be entertained.

There are other interrogatory expressions also. For example Ai=Whether, Kaif=How, Kam=How many, Matai=When, Ain=Where. These are however derivatives. By means of these expressions one can ask about the affirmation and reality of the changing conditions which momentarily adhere to a thing, and if we look closely at these derivative expressions, we will find that they form part of and are included in the real intrinsic interrogatory expressions—(which deal with the being and quality of things). We are not here concerned with these derivative expressions. Every existence must furnish the proof of its being, in accordance with the interrogatory expressions. 'Does the thing exist' "*Hal*" because everything which lacks being and the affirmation thereof, is non-existent. If we start with supposition that it exists (in spite of the fact that proof of its being, in accordance with the interrogatory expression 'does a thing exist' is lacking) we are forced to a conclusion which goes against the supposition and is an impossibility. In the same way, every existence must possess reality (in accordance with the interrogatory expression 'what') by means of which it is defined and marked off from the rest, because that which lacks definition and distinction does not exist. If we suppose that it exists (previous to the determination of its whatness) we are faced with an impossibility.

The causal explanation of some existences (the determinations of the conditions which brought them into existence) is impossible. They are necessary existences whose non-existence is an impossibility. If we regard them as non-existent, we are confronted with an impossibility. The existence which is really of such a nature that it does not admit of being causally explained, and resists the attempt at determining the conditions of its being, is a necessary existence—that which exists by itself. It is the One, the Principle of being (*Hai*) and the Principle of Sustenance the Sustenance of the Universe). Through His bounties, liberality and wisdom, all things are endowed with being, Goodness and justice and measure (*'Adl*). His Glory (*Jalal*) is great and His names are sanctified. This is an accepted fact with us,

and in our theory of metaphysics we have dealt with and solved this problem. If you will examine thoroughly and critically the things which exist, and inquire into the causes which brought them into being, you will come to know that the causes which condition their being lead up to Primal cause, of which there are no causes or conditions. This assertion is supported by the following argument. When we are asked "Why does AB exist?" we say "because AC exist" If we ask again "why does AC exist?" we will reply that "because AD exist," and so on ad infinitum. Hence it is necessary that the causal chain should lead up to a First Cause, which is the final cause of all the causes, and which is not itself conditioned by any cause; otherwise we will be involved in *regress ad infinitum* and a vicious circle and both of them are impossible In any case, it is a Truth that the causes of all the things which exist, lead up to a Prime Cause, of which there is no cause or condition and it has been posited in Divine Knowledge, that the Cause, of which there is no cause, is Primal Being, which exists by itself God (Primal Being) is the One, and this oneness is not affected from whichever direction we approach it. He is free from every type of shortcoming All things exist through Him and lead up to Him. The foregoing discussion has demonstrated that the interrogatory expression 'why' cannot be applied to every existence. It can only apply to an existence the non-existence of which is not impossible It cannot apply to the One Primal Being (Substance per se) which exists by itself.

Whatever we have briefly discussed so far was in the nature of an introduction to the main subject (the problem of Existence and the chastening of Man) to which we now advert.

It is necessary to make it clear that the word (*kown*) Existence is used in many different senses We will have nothing to do with those meanings of the word which lie outside the province of our discussion. Let us, therefore, bear in mind that the word "existence" is used here in connection with the possible existence of things, the non-existence of which is not impossible And in this connection we apply the interrogatory expression *Hal* "Does the thing exist." If for example somebody asks "Does the thing, the qualities of which have been mentioned, exist or not?", it is permissible to answer "Yes." If we are asked to show the reason of the being of these existences, then it is clear that when the axio-

matic and rational proposition (Qaḍaya-e-'Aqliya) and observing the testimony of which is too clear and cogent to admit of cavil, and the senses support our assertion, it is not necessary to adduce any further argument, inasmuch as all the existences and the qualities which inhere in them, obviously and indisputably possess being. It is a result of the fact that our bodies and their changing conditions are preceded by non-existence.

Now we turn to the explanation of Absolute Existence. Existences descend in a regulated and ordered form, gaining in breadth and length (like a pyramid) in the process of declension from the Absolute Existence, (the God, the Great and Powerful). Hence Absolute Existence (God) is Pure Bounty (Joud) Pure Truth. The possible existence of things is derived from their Bounty and Divine Bounty is the condition antecedent of everything which exists. If we are asked to adduce argument about the 'why' of the Divine Bounty, then we can reply that the matter does not admit of the interrogatory expression 'why' having entertained, and that here causal explanation is out of the question. As Divine Existence is absolutely necessary and does not admit of 'why' and 'wherefore,' in the same way, His qualities and His Bounty do not admit of their application. 'Why' cannot reach, even the precincts of His Mightiness. However more difficult problem has cropped up, why do existences differ in the intrinsic worth of their being?

It must be borne in mind that the problem has occasioned anxiety and bewilderment on the part of many persons; and nobody appears to have found a way out of this valley of bewilderment. My learned teacher Shaikh Abu Ali Husain bin Abdullah bin Sina (may God raise his rank) and I, gave our earnest thoughts to this problem and we contented ourselves with the following conclusion:—It is open to you to regard the conclusion with which we contented ourselves either as superficial, shallow and unscholarly or as based on firm grounds of principle, fit to be a source of contentment for questioning souls. I will here briefly touch the problem.

It has been proved by an argument which is binding and brings conviction of this truth, (moreover it is based on observation) that God the Almighty did not instantaneously create all the existences but that He has created them in an ordered and regulated series, which gradually, by stages lead up

to Him. The first emanature or creation is pure Reason. It is the highest and the best, because it is nearer to God. In the same way He created material existences (one against Reason which is spiritual) in a graded series which descends from the highest to the lowest, until it ends in the lowest form of materiality—matter pure and simple, which constitutes the disruptive and the centrifugal element of this Universe of Change. Later on, this change and series of material existences ascends from the lower to the higher. In this series we go up from that which is lower in the grade of being, to that which is higher and possesses a greater measure of being. (The former is called the Arc of Descent and the latter the Arc of Ascent). The last and the highest member of this latter series is Man, who is the highest so far as composite existences are concerned, and the last so far as materiality (which constitutes the disruptive element in this Universe) is concerned. Our conclusion therefore is that from amongst things spiritual or non-material that which is nearest to God is the highest, and from amongst things composite (compound of matter and form) that which is further from materiality. will be the higher, as existent will be purer and higher, exactly in the measure in which it is free from materiality (because it will be nearer to God in the Arc of Ascent Series).

The will of God has operated in such a manner that composite existences have been brought into existence at different times and specified periods, because obviously contraries and contradictories cannot exist at the same time, coming as they do from the same direction, and in the same thing.

If the objection is raised; why are contradictories which exclude each other, created at all? then we will meet the objections by saying that the sacrifice of immense good, for the sake of avoiding something of evil, is in itself an immense evil. We must however bear in mind that Universal Wisdom and Universal Bounty of God have endowed all existences with the perfection which their being required, in such a harmonious manner that no existent is favoured at the expense of the other, so that the perfect qualities of an existent do not detract from the perfect qualities of any other existent. But these existences differ in the intrinsic worth of their being, according to their nearness or distance from God. This, however, does not denote that God is not lavish in the bestowal of worth. On the contrary it means that the things

have been created as a perfect system of graded existences, in accordance with the Eternal Wisdom of God. We have briefly summarised the theory of emanation, and if you study in detail the various schools of philosophy and try to teach the truth, by means of critical scrutiny, you will succeed in finding a way to certain knowledge.

The problem of the religious responsibilities, duties or chastening of man is to a certain extent easier to deal with than the problem of Existence (which we have discussed above). All that I was able to point out in regard to this problem is placed before you for consideration.

It must be borne in mind that the word *Taklif* (responsibility or duty or chastening) conveys different meanings, according to the difference of the context in which it is used. I will however use the word in the sense in which it has been used by Philosophers. *Taklif*, duty or responsibility is a command which emanates from God. These commands lead men towards perfection and spiritual well-being, here and hereafter, (both in the world and the next). They prevent men from servile obedience to bodily pleasures, from injustice and highhandedness, from malpractices and the acquisition of shortcomings which hamper the exercise of the intellectual faculties. The problem however, of the existence, of the religious responsibilities or duties of man, is included in and subordinate to the problem. Why do the religious responsibilities of man exist? In regard to their problem of whyness we have arrived at the following conclusion :—

God the Almighty has so created mankind, that the majority of human beings can neither have, nor attain to, the perfectness in nature, without co-operation and mutual help from each other. As the food they eat, the clothes they wear, and the houses they live in, and every other thing, are all artificial, as they require all these artificialities very often, from time to time, and as an individual (who isolates himself from society) cannot provide himself with all these necessities single-handed in a self-sufficient manner, hence every individual is forced to specialise in some form of labour and to render other persons independent of it If everybody were to do everything, the series of work will be overwhelming. As society is based on co-operation human being felt the necessity of a body of law, in order to establish the reign of justice and equality. This law, however can only emanate from a person who is spiritually pure and intellectually strong. Such a

person attends only to that which is absolutely necessary for existence. He does not desire to gain a kingdom and to establish a dynasty, moreover he is not interested in subduing passion and rage, merely as such. His sole purpose is to show the right way of life that which God has commanded us to follow; and his sole aim is to gain the grace of God by obedience to His commands. He is impartial and does not regard some persons as superior to the rest. He enforces the commands of Sharī'at equally amongst all. The way which he shows is the way of Truth which God has shown him. This reception of Divine commands is called Divine Inspiration and the observation of the Angelic Kingdom (*Mashahida-i-Malkūt*) which are not vouchsafed to an inferior type of man, as compared with him. This shows that one who is the recipient of Divine Inspiration, and is distinguished by performing miracles, breaches in the continuity of nature and other signs which signify Divine grace and help, must be obeyed implicitly and thoroughly.

The fact that men differ in their capacity for good and evil and the acquisition of virtues and vices, is well known. This difference is due to the physical tone of their bodies and the conditions of their souls. There are many persons who are inclined to regard themselves as superior to, and claim precedence over others. They feel that, in comparison with the rest of mankind, they have a better right to wealth and power. Hence it is necessary that the recipient of Divine Inspiration must not be weak and helpless but on the contrary must receive active co-operation and help in the task of establishing the law of Sharī'at amongst mankind. He will adopt various means for his purpose; he will preach and give advice to some persons; he will argue and reason with others; he will conciliate the bodies and minds of some people; he will depict to others the horrors and dangers which they will meet (by disobedience to his call). He will speak in sorry terms of reprobation to those who fail to respond to his teaching; and he will fight with others. As a prophet of such a type is not to be found at all times hence it is necessary that the rules and regulations of Sharī'at should endure for quite a long time. Owing to lapse of time, the hold of these laws, however, weakens. These rules and regulations cannot endure unless a prophet revitalises their import and significance. Hence God Almighty sends a prophet to repeat and explain the Divine laws, so that by constant repetition the laws may strike root in the minds of people.

There are three advantages to be gained from the acceptance of, and obedience to Divine Commands, and the avoidance of Divine prohibitions. (1) The Nafs, (or the Vicious Self) is atrophied and help in least obedience to God, checks rage, passion and appetite, which weaken the intellectual and spiritual faculties. (2) The Obedience to Divine Commands leads us to think earnestly of the Resurrection of the life hereafter, and the Divine Order (*Umur Allah*) so that we become habituated to offering prayers to God. Moreover it liberates us from the permanent state of self-appreciation and self-importance, and leads us out of the illusion of the self to God (Who brings all existences into being, His job is great and His names are sanctified) and the realisation of this Existence and Divinity. From God alone has emanated the graded series of existence in a regulated and ordered form. This graded series has been regulated according to Divine Wisdom by God. This assertion is supported by arguments which are quite free from fallacies and sophistries. (3) A further benefit which accrues from living up to Divine Commands, is that one is inclined to preach the message which the prophet has delivered (*viz.*, the signs of God; the tortures which those who do not obey the Divine Commands will have to undergo, the promise of an ideal life hereafter for those who carry on the Divine Commands, etc.) owing to which the just commands of the Sharī'at are revitalised in the minds of the people, justice and co-operation prevails amongst them, and the system of the universe, which God Almighty has created in accordance with His Divine Wisdom, receives a fresh lease of endurance.

These are the benefits and advantages which we have discussed briefly to be derived in this world by living up to religious responsibilities and the offering of prayers. In the next world, however, additional reward will be superimposed upon them. If you ponder over the perfect Wisdom of God (as manifested in His creation), you will be simply overwhelmed with wonder.

This is a short description of that which has dawned upon me. I submit it for your consideration, so that you may remedy the defects, and remove that which is injurious therein. In return you will be rewarded by the Vision of God and that Gracious Truth which is a source of consolation to me. God the Almighty knows the best of all. God alone

deserves praise in the first and the last, in the internal and the external.

Here ends the tract of 'Omar Khayyām.

(c) *'Omar Khayyām's Arabic Tract on the three questions:—The necessity of Contradiction, Free will and Determinism.* (Bibliography II, Item 10).

The tract on Creation and Chastening was followed by other tracts. Here is 'Omar Khayyām's reply to the three questions raised in the discussion, *viz.*,

The necessity of Contradiction in the World, Free Will and Determinism. [Reproduced from Jāmi'ul Bidāya', Cairo]

اجواب عن ثلاث مسائل

ضرورت تضاد فی العالم و الجبر و البقاء

و بعد فان مراحتته ایای عن مسئلة ضرورة التضاد رفعت من ذکری ' وعظمت فی امری واستوحشت لله تعالی حالص تنکری ' ادلم یخطر ببالی ان اسال عن امثالها ' خصوصاً علی ذلك النمط ' مرد فا بذلك الشك القوی ' وهوان ضرورة التضـاد ان کانت ممکنة الوجود کان لهاعلة ' وتنتهی الی الواجب الوجود بذاته ' وان کانت واجبة الوجود بذاتها کان فی واجب الوجود بذاته کثرة ' وقد قام البرهان علی ان واجب الوجود بذاته واحد من جمیع جهاته ' ثم ان کانت ممکنة کان سببها و موجد هاهو الواجب الوجود الواحد ' وقد قطعتم بان الشرور لاتفیض من عنده ' فاقول فی الجواب

ان الاوصاف للموصوفات علی ضربین

ضرب یقال له الذاتی ' وهو الذی لایمکن ان یتصور الموصوف الا و یتصور له ذلك الوصف اولا ' و یلزمه ان یکون للموصوف لالعلة کالحیوانیة للانسان ' ویکون قبل الموصوف بالذات ' اعنی ان یکون علة الموصوف لا معلوله کالحیوان للانسان والناطق له ' وبالجملة جمیع اجزاء الحـد للحـدود اوصاف ذاتیة وهذه معان مفروغ عنها

وضرب یقال له العرضی ' وهو الذی یکون بخلاف ماتقدم ' من انه یمکن ان یتصور الموصوف ولا یتصور حصول ذلك الوصف له ' ولا یکون ذلك الوصف علة للموصوف ' ولا قبله فی المرتبة والطبع '

وهذا الضرب ينقسم قسمين ، فانه اما ان يكون لازما غير مفارق البتة ككون الانسان متفكراً اومتعجبا اوضاحكا بالقوة ، واما ان يكون مفارقا بالوهم لا بالوجود ، ككون الغراب اسود ، فان السواد يفارق الغراب فى الوهم لا فى الوجود ، او مفارقا بالوهم والوجود جميعا ، ككون الانسان كاتبا اوفلاحا ، فهذه هى الاقسام الاولية للاوصاف

ثم اللوازم التى تلزم الموجودات لا تخلو من وجهين فى القسمة الاولية العقلية ، فانها اما ان تكون لازمة لها بواسطة وعلة كلزوم الضاحك بالفعل للانسان ، فانه يلزمه بسبب لزوم التعجب له ، ثم ان كان لزوم التعجب بسبب آخر ايضاً ، فذلك السبب الاخر اما ان يكون لازما واما ان يكون مفارقا ، ومحال ان يكون الوصف المفارق سبالوصف لازم ، فبقى ان يكون ذلك السبب الآخر لازما ايضاً فان كان لزوم ذلك السبب بسبب اخر عاد الكلام جدعا ، فتكون هذه الاسباب اما متسلسلة الى ما لا نهاية له ، والبرهان قائم على استحالته ، واما دائرة اى المسبب سبب لسببه ، وهذا اظهر استحالة واما ان تكون فى السببية منتهية الى سبب لا سبب له ، فيكون ذلك السبب اى الوصف واجب الوجود لذلك الموصوف كالمتفكر للانسان مثلا

واذ تقدم هذا وبان ان بعض الاوصاف واجب الوجود للموصوفات ، فلنرجع الى مطلوبنا ونقول :-

ان الوجود امر اعتبارى يطلق على معنيين على سبيل التشكيك ، لا على سبيل التواطئ الصرف ، ولا على سبيل الاشتراك الصرف ، والفرق بين الاسامى الثلاثة ظاهر فى اوائل المنطق وذانك المعنيان هما الكون فى الاعيان الذى اسم الوجود احق به عند الجمهور ، والثانى الوجود فى النفس كالتصورات الحسية والخيالية والوهمية والعقلية

وهذا المعنى الثانى هو بعينه المعنى الاول ، اذالمعانى المدركة المتصورة من حيث هى مدركة متصورة ، موجودة فى الاعيان ، اذالمدرك عين من الاعيان والموجود فى عين من الاعيان موجود فى الاعيان ، الا ان الشئ الذى هو المدرك المتصور مثاله ورسمه ونقشه ، ربما يكون معدوما فى الاعيان ، كتعقلنا آدم ، فان المعنى المعقول من آدم هو معنى موجود فى النفس وفى الاعيان ، اذالنفس عين من الاعيان ، ولكن آدم الذى هذا المعنى الموجود فى النفس مثاله ، ونقشه

معدوم فى الاعيان - فهذا هو الفرق بين الوجودين ، وتبين ان الفرق بينهما بالاحق والاولى والتقدم والتاخر الذى يسمى بالتشكيك لا بالمعنى الذى سمى الاشتراك

وهذه المسالة وان كانت عميقة جدا ، وتحتاج الى فضل تقرير فانها لا تخفى على فلان (هو السائل) واذا قيل ان صفة الحيوان موجودة للانسان ، اوكل مثلث فان زواياه الثلاث مساوية للقائمتين ، فانما نعنى بهذا الوجود لا الوجود فى الاعيان ، بل الوجود فى النفس ، ودلك ان التصور العقلى لايمكنه ان يتصور الانسان الا ويتصور معه انه حيوان ، اذ حصول معنى الحيوان لمعنى الانسان امرضرورى ، وكذلك الفردية للثلاثة ، لان للثلاثة لايمكن ان تعقل وتتصور الافراد وكل مالايمكن ان يتصور ويعقل الا بصفه من الصفات فان تلك الصفة تكون واجبة له ، اى تكون له لاجعله فتكون واجبة الوجود له ، فالفردية واجبة الوجود للثلاثة ، والحيوانية واجبة الوجود للانسان ، وكذالك جميع الاوصاف الذاتية الواجبة الوجود للموصوفات

منها مايكون واجب الوجود للشئ بسبب تقدم وصف آخر واجب الوجود له ، ومنها مايكون واجب الوجود للشئ لا بسبب تقدم وصف آخر له ، وكذلك جميع اللوازم تكون واجبة الوجود للملزوم ، منها ماهو بسبب لازم آخر متقدم ، ومنها ماهو بلا سبب شئ الذات الملزوم ، والبرهان ماتقدم اه آنفا ، ثم الفردية للثلاثة وان كانت صفة لازمه واجبة الوجود لها لايجب ان تكون فى نفسها موجودة فى الاعيان ، فضلا عن ان تكون واجبه الوجود فى الاعيان او ممكنة الوجود للشئ ، فان الحاصل له شئ ، والموجود الحاصل فى الاعيان شئ آخر ، فان الاوصاف المعدومه فى الاعيان ربما تكون موجودة فى النفس والعقل لموصوفات معدومة فى الاعيان ، ولا يجوز ان يقال انها موجودة فى الاعيان كقول من يقول ان الخلاء بعد مفطور ممتد يسعه الاجسام وتخرقه وتتحرك فيه من موضع الى موضع ، فان هذه الاوصاف موجوده فى العقل الخلاء الموجود المتصور فى العقل المعدوم فى الاعيان ، فوجود الاوصاف للموصوفات انما هو بالقصد الاول فى النفس والعقل لا الحصول والكون فى الاعيان ، واذا قيل ان الصفة الفلانية واجبة الوجود لكذا فانما يراد به الوجود فى العقل والنفس لا فى الاعيان ، وكذلك اذا قيل انها ممكنة الوجود فانما يعنى به الوجود فى النفس والعقل ، وقد علمت الفرق بينهما على اى صفة يكون ، فالوجود فى الاعيان هو

غير وجود شئ لشئ غيرية التشكيك على ماحققناه

ثم البرهان قام على ان واجب الوجود فى الاعيان واحد فى جميع جهاته و جميع صفاته ، وهو سبب جميع الموجودات فى الاعيان ، وقد علمت ان الوجود فى النفس هو ايضا وجود فى الاعيان بوجة ما من وجود التشكيك فهو جل جلاله سبب لجميع الاشياء الموجودة

ثم الاعدام وعللها ظاهرة عند فلان (هو السائل) لاارىدان اطول بها الكلام ، فقد بان من هذا انه اذا قيل ان الفردية واجبة الوجود للثلاثة فانمانعنى به انها للثلاثة لا بسبب مسبب ولا بجعل جاعل ، وكذلك جميع الذاتيات واللوازم ، وقد يمكن ان يكون ذاتى شئ لذاتى آخر ، وان يكون لازم ايضا شئ للازم آخر ، الا انه يوشك ان ينتهى الى ذاتى اولازم لاسبب لهما ، فيكون ذلك الذاتى شيئا بوجه من الوجود ، وان هذا الحكم لا يتم القضيه القائلة بان واجب الوجود بذاته واحد من جميع جهاته ، اذالوجود هناك الكون فى الاعيان و واجب الوجود فى الاعيان واحد كما قد بيناه فى مواضع آخر ، وهذا الوجود هوالحصول للشئ من غير التفات الى وجود فى الاعيان اوفى النفس ، وبالجملة فان جميع الموجودات فى الاعيان ممكنة لاغير ، سوى وجوب الوجود الواحد

وتحليل المسئله على الوجه الكلى هو ان الموجودات الممكنة فاضت من الوجود المقدس على ترتيب ونظام ، ثم من الموجودات ماكان متضادا بالضرورة لا بجعل جاعل ، واذا وجد ذلك الموجود وجد التضاد بالضرورة ، واذا وجد التضاد بالضرورة وجد العدم بالضرورة ، واذا وجد العدم وجد الشر بالضرورة ، واما من قال ان واجب الوجود اوجد السواد او الحرارة حتى وجد التضاد لان (ا) اذا كانت (علة ب) علة (ج) فيكون (ا) علة (ج) فانه قال صواباحقا لا مجمجمة فيه ، لكن الكلام فى هذا الموضع يساق الى غرض وهو ان واجب الوجود اوجد السواد فوجد التضاد بالضرورة ، فيكون واجب الوجود قد اوجد التضاد فى الاعيان بالعرض لا بالذات ، هذا لا شك فيه ، الا انه لم يجعل السواد مضادا للبياض وانما اوجد السواد لا لمضادته للبياض بل لكونه ماهية ممكنة الوجود ، وكل ماهية ممكنة الوجود فان واجب الوجود يوجدها لان نفس الوجود خير لكن السواد ماهية لايمكن الا ان تكون مضادة لشئ اخر ، فكل من اوجد السواد لاجل كونه ممكن الوجود فهو الذى

وجدالتضاد بالعرض ، ولا يكون الشر منسوبا الى موجدالسواد بوجه من الوجوه ، اذاالقصد الاول (وجل عن القصد) بل العناية السرمدية الحقة توجهت نحوالخير ، الا ان هذا النوع من الخير لا يمكن ان يكون مبرء اخاليا عن الشر والعدم ، فليس الشر منسوبا اليه الا بالعرض ، وليس الكلام ههنا فيما بالعرض بل فيما بالذات ، وانى اوصى كل من اعرفه من الحكماء بتقديس ذلك الجناب عن الظلم والشر ، وههنا من التفصيل والتحصيل مما لا تفهمه العبارة ، ولا يقدر المخبر عن اخباره به لقصور البيان عنه ، والحدس المصيب ينال من ذلك الروح ماتقنع به النفس الكاملة وتذوق به اللذة العقلية القصوى

وههنا سؤال اخر ركيك جداً عند معنى النظر فى باب الالهيات ، وهو انه لم اوجد امراً كان يعلم انه يلزمه العدم والشر ، فيكون الجواب عنه ان السواد مثلا فيه ألف خير وشر واحد ، والامساك عن ايراد الف خير لاجل لزوم شر واحد اياه شر عظيم ، على ان النسبة بين خير السواد وشره اعظم من نسبة ألف ألف الى واحد ، واذا كان هذا هكذا فقد بان ان الشرور موجودة فى مخلوقات الله بالعرض لا بالذات ، وبان ان الشر فى الحكمة الاولى قليل جدا لا نسبة له فى الكمية والكيفية الى الخير

واما سؤاله عن اى الفريقين أقرب الى الصواب ، فلعل الجبرى اقرب الى الحق فى بادى الراى وظاهر النظر من غير ان يتلجلج فى هدياته و تتغلغل فى خرافاته ، فانه حينئذ يبعد عن الحق جدا

واما الكلام الجارى فى البقاء والباقى ، فانه أمر قدشغف به جماعة من الاعياء ، حيث لم يعقلوا ولم يتفطنوا الحق ، اذالبقاء ليس هو الا اتصاف الموجود بالوجود مدة ما ، فكان الوجود غير ملتفت فيه الى المدة ـ والبقاء وجود يتضمن معنى المدة ، فالوجود معنى أعم من البقاء فليس الفرق بين الوجود والبقاء الا بالعموم والخصوص ، ثم العجب ان قائل هذا القول اعترف بان الوجود الموجود هما معنى واحد فى الاعيان وان كانا مفترقين فى النفس ، فلما بلغ الى البقاء ضل وأما الكلام الجدلى الملجج اياهم الى ارتكاب المحالات الاوليه فهوهذا ، يسالون هل ههنا شئ موصوف بالبقاء ، فان أجابوا بلا ، قيل لهم اذن ليس ههنا باق ، فما الذى يوجد الموجودات ويستبقيها على زعمكم بالتعاقب والايجاد فى الآنات المتوالية على ان البرهان قام على بطلان الانات المتوالية ، ولكن سلمنا قولكم

مسامحة ، فان اجابوا بان هذا الموجد بالتعاقب غير باق يلزمهم أشد المحالات استحالة واقبحها ، واطنهم يتحاشون عن هذا ، وان اجابوا ههنا شيئا باقيا ، سئلوا وقيل لهم ان ذلك الباقى يكون باقيا ببقاء زائد على ذاته ، فذالك البقاء لايخلو اما ان يكون باقيا واما أن لا يكون باقيا ، فان كان باقيا كان باقيا ببقاء و ذلك البقاء ببقاء آخر و يتسلسل و هذا محال ، وان لم يكن ذلك البقاء باقيا فكيف يكون الباقى باقيا ، و بقاؤه الذى هو به باق غير باق هذا محال ، اللهم الا ان يرتكبوا فيقولوا الباقى باق ببقاءات متصلة متشافعة فى آنات متوالية ، حينئذ يطالبون بشرح هذا الكلام ، و يقال لهم ما معنى هذه البقاءات المتوالية ان كانت معانى بها يكون الباقى باقيا ، فتلك المعانى يسمى أن تبقى مع الباقى مدة يمكن ان يوصف الباقى فيها بانه باق ، والا فلا معنى للبقاء والباقى ، وان كانت وجودات متشافعة فقد بان ان الوجود والبقاء هما معنى واحد ، وان البقاء ليس هو الا الاستمرار الوجود واتصاف الموجود بالوجود ملتفتا فيه الى المدة ، اذ الوجود المطلق يجوز ان يكون فى آن من الزمان ولا يجوز ان يكون البقاء الا فى مدة فهذا هو سمت الجدال معهم و قمعهم ، والحق عندى ان لا يلاحم من يكون عقله بحيث يخفى عليه هذا القدر من المعقولات. فهذا هو الذى سنح لى فى الحال ، والله اعلم بكل المقال

Translation by Prof. M. W. Rahman, M.A. (Osmania University).

If the necessity of contradiction is contingent being, it must have a cause and this causal series comes to an end with the Necessary Being. If, on the other hand, this necessity is self-existing, then there are other necessary beings besides God; but it is argued that the Necessary Being is One, and not many, in all respects. Now if we accept the first alternative, it follows that the Necessary Being is its cause and the inventor. But it is an established fact that evil cannot emanate from such a Being. The rejoinder to all this reasoning is :—

The attributes of things are of two kinds—the essential and the accidental. The former is an attribute which is essential for a conception of that object, so much so that we cannot conceive that object without first conceiving that attribute. The attribute of animality in man is an example of such an attribute. This attribute always precedes the object

having that attribute, or in other words it is its cause and not its effect, as an animal in relation to a man. In general it can be said that all the constituent parts of a term are essential attributes. The latter kind of attribute is just the opposite of the former. It is quite possible to conceive an object without first conceiving the accidental attributes. This attribute, again is not the cause of the object, and neither does it precede in the order of existence or nature.

The accidental attribute is again divided into two classes. It is inseparable, as man's ability to think or to wonder or to laugh, or it is separable. The separable accidental attributes are either separable in imagination only, as the blackness of a crow, or both in imagination and reality, as man's being a writer or a peasant These are the primary classes of attribution.

Then the necessary attributes of the existing objects can again be, primarily and intellectually, divided into two classes:—(1 Their necessity is dependent upon the necessity of some other attribute, which is, as it were, its cause, as man's being a laughing animal is dependent on his being a wondering animal. This wonder in its turn depends upon some other attribute. This ultimate attribute is either (*a*) inseparable or (*b*) separable. But a separable attribute cannot be the cause of an inseparable attribute. This means that this ultimate attribute is necessarily inseparable. Now in this casual series the causes succeed each other, continuously ad infinitum, which has been shown to be impossible, or they move in a circle, *i.e.*, the effect is the cause of its own cause. This is also obviously impossible, or again this series ends with a cause which has no cause. Such a cause or the attribute becomes the self-existing attribute for that object, for example, man's ability to think. Thus it is clear that some attributes are self-existing for an object. After this preamble we return to our theme.

Existence or being is a relative term, which can be used to designate two meanings. *'Ala Sabil-ut-tashkik*:—(1) Being in reality. This is existence *par excellence* according to the general opinion. (2) Subjective Existence, *e.g.*, the sensory, the imaginary, the fanciful and the intellectual concepts, which exist in mind alone. Now this second meaning is exactly the same as the first meaning, for the knowledge and conceivable meanings, in so far as they are knowable and conceivable, are found in reality, and the knowing self

is a real thing among other real things and it is clear that an attribute that is found in one of the real things is also found in all the other real things, save that sometimes the example, the scheme and the outlines of a knowable and conceivable thing, does not exist in a real thing, for instance, the conception of man. This is because the meanings of man exist in mind, and also in real things, for the mind is one of the real things. But in so far as man has mental existence his example, scheme or outline does not exist in the real thing. This is the main difference between the two forms of existences. From all this it should be clear that their difference is necessary (*Ahaqq*) and fundamental and the precedence and the succession, which is known as (*Tashkik*) is not in the sense of (*Ishtirak*). This problem is undoubtedly very subtle and deep, but it does not require much of elucidation, as Mr. so and so is not ignorant of it.

It is said that the attribute of animality exists in man, as if the quality of the sum of all the three angles of a triangle being equal to two right angles in a triangle. Here by existence we do not mean existence in reality, but only a mental existence. This is because it is not possible to conceive a man without first conceiving that he is an animal. The meaning animal is necessary for the meaning man. Similarly oneness is necessary for threeness, for the latter cannot be conceived save by the help of oneness. Now if a thing cannot be conceived without conceiving someone out of the many attributes, then this attribute becomes necessary for that thing. In other words, that thing does not possess that attribute on account of some cause. It is self-existing for that thing. Thus oneness is self-existing for threeness, as is animality for man. In general it can be said that the essential attributes are self-existing in relation to the things having those attributes.

Out of these self-existing attributes some are such on account of the precedence of some other attribute which is self-existing for that attribute, and other's self-existence does not depend upon the precedence of some other attribute. All the inseparable and the necessary attributes are self-existing in relation to the objects possessing them in this very sense. Out of this, some are necessary on account of the necessity of some other antecedent, and some are necessary not because of the something else but because of the thing possessing that attribute. All this argument is exactly the same as we have put forward a few lines back.

Now if oneness is a necessary and self-existing attribute of threeness, it cannot, by its very nature, be present in reality, save that it be self-existing in those real things, or be a contingent in an object, for its resultant is one thing and the resulting real thing is another thing. Sometimes the attributes not existing in the real things exist in mind and intellect for the things that have no real existence. So we are not justified in saying that they exist in reality. Someone for example says that the void is a natural and extended dimension, in which the bodies extend, and move from one position to another. Now these attributes of the void exist in the intellect and the void exists in, and is conceived by, the intellect, but is non-existent in reality. The attributes of things exist in the mind and the intellect in the first instance. They are not obtained from outside.

Now about real existence. Whenever it is said that such and such an attribute has a necessary existence in such and such a thing, what is meant is that it exists in the mind and the intellect, and not in reality. Similarly whenever it is said that the existence of such and such an attribute is dependent upon the existence of some other attribute, what is meant is existence in mind and the intellect. We have already explained the difference between the two, whatever the attribute. The real existence is quite different from the existence of a thing for a thing, the difference being from the point of view of *Tashkik*. This has already been explained.

It has been argued that the necessarily existing real thing is one in all respects and attributes, and that it is the cause of the existence of all the real things. It has already been known that existence in mind is the same as existence in reality from the point of view of *Tashkik*. So that the Supreme Being is the cause of all the existing objects. The non-existence and its causes are obvious to Mr. so and so, hence I do not like to dilate upon it.

From all this it should be clear that when it is said that oneness exists necessarily for threeness, what is meant is that it is so not on account of some other cause, and is not due to the act of some other actor. Similar is the case with all other essential and necessary attributes. It is quite possible that an essential and necessary attribute might become the cause of some other essential and necessary attribute, and thus lead to an essential or necessary attribute for which there is no cause

Thus this essential attribute becomes the cause in some sense. This judgment, however, does not negate the proposition that the necessary being is one in all the respects, for here existence means existence in reality and as has already been shown, necessary real thing is one. This existence is extraneous to the thing. It does not depend upon existence in reality or in mind. In general all the things existing in reality are contingent and naught else, except the necessity of the One Being.

After this introduction we take up the analysis of the general problem. The contingent beings have emanated from the Holy Being according to a definite order and arrangement. Out of these beings there are some which are necessarily contradictory. Their contradiction, in other words, is not the result of the action of some actor, so that whenever that being is found, the contradiction is also necessarily found, and wherever the contradiction is formed, non-existence is also necessarily formed. Again whenever non-existence is found, evil is also necessarily found. It is quite correct to say that the Necessary Being created blackness or heat, thereby creating the contradiction, for if A is the cause of B, and B is the cause of C, A is necessarily the cause of C. But here we are led to a particular purpose, *viz.*, the Necessary Being created blackness. This necessarily is creating contradiction. But there is no doubt about the fact that the Necessary Being created this contradiction in the real things not by its own nature but by accident. He did not create blackness as a contradictory to whiteness but as a nature existing contingently All natures existing contingently are made necessary by the Necessary Being, for existence itself is a good, and not an evil But blackness is a nature, which is necessarily contradictory to something else. So whoever created blackness on account of its being a contingent existence created the contradiction accidentally. Hence the evil cannot, in any way, be attributed to the creator of blackness, for the primary purpose of the Eternal Being was the creation of the primary and good, but this particular form of species of Good cannot possibly be free from evil and non-existence. It follows from all this that we can attribute Evil to Him only accidentally and it is evident that we are discussing the essentials and not the accidents.

Here another question crops up: Why did He create a thing, which He knew will be necessarily accompanied by non-existence and Evil? The answer is:—Take Blackness for instance, in it there are a thousand good and only one

Evil. To abstain from a thousand good for the sake of a single evil is itself a great evil, for the proportion of the good of blackness to its evil is as one found in the creation of God is accidental and not essential. It is also evident that the evil according to the First Wisdom was very little, and that qualificatively or quantitatively it does not compare with Good.

II

Turn we now to the second question: Out of the two views—the freewill and the determinism—which is nearer truth? Apparently the determinist is on the right path, but in reality he talks nonsense, for sometimes he is very far from the truth.

Some people say that duration (*Baqa*) is an attribute of a thing additional to its other attributes. How far are they correct?

Now duration is naught but the continued existence of a thing for a particular period of time. This means that duration is an existence, which includes length of time, so that existence is more general than duration. Hence we can say that the difference between the two is that of the general and the particular. What strikes one as wonderful is that the thinkers who admit that in relation to reality the existence and the existing thing are one and the same, although they are different as mental concepts, are led astray when dealing with duration. But the following argument of the dialectician always leads him to impossibilities. They are asked: Is there anything here having the attribute of duration? If he says yes there is, our rejoinder is. as if what you say is right it does not endure here, so what is that thing which creates the existing things, and, as you believe perpetuates it through succession and creation in recurring moments in spite of the fact that the existence of the recurring moments has been disproved. Anyhow for the sake of peace we grant it. If on the other hand, they say that this creator through succession does not endure, they are faced with the worst kind of impossibility.

If they reply that there is a thing here which endures, we say that this enduring thing endures on account of a duration which is additional to its own self. Now this duration will either endure, or it will not. If it endures, it will endure on account of the duration, and this duration, again, on account of other duration, and so on. But all this is impos-

sible. If, on the other hand, the duration does not endure, how can the enduring thing endure? This means that the duration, on account of which that thing endures, itself does not endure. This is also impossible.

These dialecticians, in fact, commit the fallacy of asserting that the enduring thing endures on account of the continuous and contiguous durations in recurring moments, and hence they require an explanation, which is quite simple. We ask them: What is the meaning of those recurring durations? If they have any meanings, the enduring thing will endure meanings should adhere. It is necessary that those meanings should adhere to the enduring thing for some time thereby qualifying the enduring thing with this attribute. If it is not so, duration and the enduring thing have no meaning. If they are two bipartite existences, it is clear that existence and duration are one and the same. Duration is nothing but the perpetuation of existence, or the existing thing having the attribute of existence, for a period of time. It is possible for the absolute existence to be in a moment of time, but it is not possible for duration to be except in a period of time.

(*d*) *Arabic Tract "Al Wajud" (Existence) Al Awṣāf wa'l Mowṣūfāt* [Bibliography II, Item 12].

Saiyyed Sulaimān Nadwī has given [Khayyām pp. 401-411] this tract from three MSS. One MS. with Shaikh 'Abd ul Qādar Sarfarāz, Deccan College, Poona, dated 1027 H. (1618) and Berlin MSS. Peterman 466 dated 888 H. (1483) and Orient 2-258-35 written 1061 H. (1651). Below is given this tract as is found on pp. 124 and 125 in MS. No. 9014 Majlis Shūrāi Mīlī Tehrān dated about 10th century H. which has been reproduced by Sa'īd Nafīsī with the corrections suggested by Āqāi Mirzā Mahdī, Prof. of Philosophy, Madrasa'i Nāsarī, Tehrān [*Sharq Magazine* Sha'bān 1350 H. (1931) pp. 651-660]

رسالة فى الوجود من مؤلفات الشيخ الامام حجة الحق عمر الخيام رحمه الله

بسم الله الرحمن الرحيم

الاوصاف للموصوفات على ضربين ضرب يقال لها الذاتى وضرب يقال لها العرضى ومن الاوصاف العرضيه ما يكون لازما للموصوف ومنها مالا يكون لازماً بل يمكن ان يكون مفارقاً اما بالوهم وبالوجود معاً (١) ثم كل واحد من الذاتى

(١) بالوهم اذ به وبالوجود معا

و العرضى ينقسم الى قسمين قسم يقال لها الاعتبارى و قسم يقال له الوجودى امافقسم (٢) الوجودى العرضى فهو يوصف(٣) الجسم بالاسود اذا كان اسود (٤) فان السواد صفة و جوديه اى هو معنى زايد على دات الاسود موجود فى الاعيان و اذا كان السواد صفة وجودية فيكون الاسود وصفا وجوديا و اثبات هذا القسم الوجودى مستغن عن البرهان بظهوره عندالعقل بل عند الوهم والحس واما القسم الاعتبارى الوجودى العرضى (٥) كوصف الاثنين بانه نصف الاربعة لانه لوكان الاثنين نصف اربعة امرازايدا على ذاته لكان للاثنين معانى زايدة على ذاته لانهاية لهابالعدد و البرهان قائم على استحالته واما القسم الاعتبارى الذاتى كوصف السواد بانه لون اذ كونه لونا وصف ذاتى له والبرهان على ان اللونية ليست بصفة رائده على دات السوادية فى الاعيان هوانها لوكانت صفة رائده فلابد من ان يكون عرضا او السواد عرض (٦) ثم كيف يمكن ان يكون عرضا موضوعا لعرض آخر وان كان موضوع السواديه موضوعا للونيه لكانت اللونية صفة فى موضوع السواد غير السواد و لكانت اللونية امرا موجودا فى الاعيان يلزمه من خارج وانه يكون سواد وهذا محال و معنى قولنا الوصف الاعتبارى هوان العقل اذا عقل معنى مافانه يفصل ذلك المعقول تفصيلاعقليا و يعتبر احواله فان صادف ذلك المعنى غير متكثر بكميع الاعراض الموجودة فى الاعيان وصادف له اوصافا فاعلم ان تلك الاوصاف انما هى له بحسب الاعتبار لا بحسب الوجود فى الاعيان لتحقق ان الشيئ البسيط الموجود فى الاعيان لايمكن ان يكن فيه كثرة فى احرائه فى الاعيان والتحققه ان العرض لا يكون موضوعا لعرض آخر ولتحققه ان موضوع ذلك العرض لايجوران يكون موضوعا لتلك الصفة التى وصف بها ذلك العرض وهذه مقدمات مسلمه عندهم لكن بعضها غير مسلم عند اهل الحكمة ولعل هذه المعانى موضوع عنهافى العلم الاعلى الالهى الكلى و من لم يفطن لهذه الاوصاف الاعتباريه من الباحثين عن هذا الموضوع ضل ضلالا بعيدا كبعض متعسفى المتاخرين الذين جعلوا اللونية والعرضيه و الوجود وهذه (٧) الاحوال احوال ثابتة مالا يوصف لا بوجود ولا بعدم والشك الذى اوقعهم فى هذا الخطا الفلاح من (٨) اعظم الخطايا لاوليته و اظهرها (٩) هوانه لا واسطة بين السلب و

(٢) اما قسم (٣) فهو وصف (٤) كان اسودا (٥) الاعتبارى العرضى
(٦) عرضا والسواد عرضى ايضا (٧) و امثال هذه (٨) الخطا وهو من (٩) الخطايا اظهرها

الا يجاب ظاهره لاحاجة مالى ذكره و نقضه اوحله لسخافته ولوكانوا يتفطنون الاوصاف الاعتباريه لما وقعوافى هذه الفتنة العظيمه بل قالوا ان اللونية فى الاعيان عمن يوجد (١٠) شيئاً متميزاعن السوادية انماهو وصف عقل يحصل فى النفس عنه تحقق العقل ذات السواد و تصفح احوالها و مشاركتها للبياض فى بعض احوالها وكذلك الوجود والوحدة و فعل (١١) امر الوجود واصعب (١٢) من سائر الاعراض اشكل جماعة من اهل الحق فيه اذ قالوا ان الانسان المعقول مثلا له حقيقة و مهية لاتدخل فى حدها الوجود حتى ان العاقل يمكنه ان تعقل معنى الانسان من غير ان تعقل هوانه موجودا و معدوم فيلزم لا محاله ان يكون الوجود معنى يلزمه من خارج ذاته و قالوا ان الوجود للانسانيه هو المعنى المكتسب له من غيره اذالحيوانية والناطقية له من ذاته لايجعل جاعلا (١٣) ولا بسبب مسبب كان البارى جل جلاله لم يجعل الانسانية حسما مثلا بل جعله موجودا ثم ان الانسان اذا وجد لايمكن ان يكون الا حسما قالوا واذا كان الامر كذلك فبالواجب ان يكون الوجود معنى رايداً على الانسان من الاعيان كيف راد وهو المعنى المستفاد من العلة و قبل ان نخوض فى حل هذه الشبهة ناتى برهان ضرورى على ان الوجود معنى اعتبارى نقول ان الوجود فى الموجود لوكان معنى رايداً عليه فى الاعيان لكان موجوداً و قيل ان كل وجود بوجود (١٤) فيكون الوجود موجوداً وكذلك (١٥) ووجوده الى مالانهاية له وهو مخ فان قيل ان الوجود معنى لا يوصف بالوجود سلب الاطلاق لاسلب احد الطرفين حتى لا يقال انه موجودا وغير موجود طالسا هم حينئذ نطرا فى النقص و قلنا بل الوجود موجود فى الاعيان ام غير موجود فى الاعيان فان اجيب بنعم لزمهم المحال بفاحش وان اجيب بلافقد بان ان الوجود غيرموجود فى الاعيان وهذا هو موضع الخلاف فرحبا بالوفاق ثم نطالبهم ثانيا ونقول بل الوجود وصف معقول لذات الوجود ام لافان اجيب بنعم لزمهم القول بالاعتراف بان الوجود حكم اعتبارى وان اجيب بلاكان الوجود معدوماً فى الاعيان و فى النفس جميعاً و لعل العقلاء يتحاشون عن الامثال (١٦) هذا و منهم من قال ان صفة الوجود لا يحتاج الى وجود آخر حتى يكون موجوده بل هى موجودة بلاوجود آخر

(١٠) الاعيان لايوجد (١١) وتعقل (١٢) الوجود لما كان اصعب (١٣) جاعل
(١٤) موجودا وكل موجود موجود وجود (١٥) موجودا بوجود آخر وكذالك
(١٦) عن امثال

الجواب هذا القائل انما يريد ان يدفع التسليم بل وقع (١٧) فى عدة محالات آخر منها ان نقول على هذا الوجود الذى نشير اليه موجود (١٨) ام لا فان اجاب بلافقد وافقنا وناقض نفسه وان احاب بنعم وقع التسلسل الى مالانهاية له و لم يدفعه ولزمه المحال و ان احاب بلا قلنا هذا الوجود الذى ذهب اليه شيئى له ذات ما ام لا فان احاب بلافهو هذيان ومحال وان اجاب بنعم قلنا له قد سلمت ذاتا موجودة بلا فما مالك لا تسلم فى كل موجود وفى كل ذات حتى تستريح عن هذه المناقضات وعن هذه المحالات ثم ان صح كلامك الاول ان (١٩) البياض الموجود يحتاج الى وجود زائد عليه لاجاله فهذا محال ثم منهم من تغافل فى هذه المحالات و يشتغل فى المغالطات الوحشيه و حينئذ نقطع الكلام معه و نشتغل بروحه من (٢٠) وجه آخر وايضاً فان كانت صفة الموجود موجودة بذاتها لا بوجود آخر و اقترنت بالماهية بها وصارت الماهية بها موجودة لكان حكم الجزء محمولا على المركب وهذا محال ولو كان الامر كذلك لما صارت الماهية موجودة بل صارت مقترنة بامر وجود حتى لا يكون صفة الجزء محمولة على المركب كما ان البياض بياض لذاته واذا اقترن بالجسم لم يصر المركب بياض بل صار ابيض و لو كان البياض ابيض لذاته لما صار الجسم ابيض بل صار مقترنا بشيئى ابيض على ان العامه تسمون البياض ابيض ويقولون هذا لون ابيض ذلك على (٢١) سبيل التحقيق فان كان الوجود ايضا يقال انه موجود على المجاز لا على التحقيق فحكمه حكم المجازات ولا تنازع فيه و اعلم ان هذه مسئلة عامه لجميع العلوم ولا يكاد حقيقة يظهر لمحقق الا قادر بسطلان هذا و قد سمعت واحد منهم يقول ان الوجود موجود ولا يحتاج الى وجود آخر كما ان الانسان بالانسانية انسان ثم الانسانية لا يحتاج الى انسانية اخرى حتى يكون انسانية وهذا (٢٢) القائل لم يفرق بين الانسانية والانسان لانه لو كانت الانسانية موصوفة بانها انسان لكانت مفتقره الى انسانية اخرى بل هى موصوفة بانها انسانية فهلا قال فى الوجود مثل هذا ان الوجود غير موصوف بانه موجود حتى يحتاج الى وجود بل هو موصوف [on page 125] بانه وجود لا غير حتى يدفع هذا المحال و هذه المغالطه من افحش المغالطات المقوله فى هذا الباب عصمنا الله من الزور واحب الغلبة واما حل شبهة اهل الحق وهو ان الوجود هو المعنى المستفاد

(١٧) التسليم فوقع (١٨) اليه هو موجود (١٩) الاول فقولك ان
(٢٠) بروحه ومن (٢١) ذلك لا على (٢٢) يكون لها انسانيه ويتسلسل هذا

لاغير (٢٣) واذا كان هو المعنى المستفاد لا غير كيف يمكن ان يكون معنى زايدا فى الاعيان و هو على هذه الصفة و هوان المستفاد هو الذات (٢٤) لاغير والذات كانت معدومة فوجدت فالذات هى المستفاد وليست تلك الذات امر امفتقرا الى الوجود و نسبة الوجود ادالذات قبل الوجود كانت معدومة وكيف يكون الشئ مفتقرا الى شئ قبل الوجود انما الافتقار الى شيئ من الاشياء هو للموجودات لا للمعدومات بل النفس اذا عقلت تلك الذات واعتبرت احوالها فصلها التفصيل العقلى وصارت اوصافها متنوعة منها ذاتيات وعرضيات (٢٥) وكانها يصادف الوجود فى جميع الاشياء من قبيل العرضيات ولا شك ان الوجود هو معنى زائد على المهية المقوله لا كلام فى هذا بل الكلام فى الموجود فى الاعيان ثم العقل اما تحقق المهية التى يقال لها الانسانيه علم ان الحيوانية والناطقية لها من ذاتها لا بجعل جاعل (٢٦) والوجود لها من غيرها بمعنى ان هذه الذوات لكانت (٢٧) معدومة اما (٢٨) كانت موصوفة بالوجود فلزوم اعتبار صفة الوجود اتاها من حيث تعلقها بغيرها وانى اظن ان جميع العقلاء ليس شانهم ان لا يخفى (٢٩) عليهم هذا القدر من المعقولات فمن وجد نفسه من المقصرين فى هذا المعنى فليعلم انها قد راعب بسبب امر وهمى غلطها فعليه بالرياضة التامه والاستعانة بحسن التوفيق من الله ولى الاجابة وليكن اعتبار الاوصاف وتحقق احوالها اهم الاشياء للباحث عن هذه المواقعة ـ فصل واجب الوجود على جلاله انما هو ذات لا يمكن ان يتصور الا موجودة يقتضيه الوجود عند العقل لها من ذاتها لا بجعل جاعل ولوكانت صفة الوجود (٣٠) معنى زايدا على ذاته لكانت فى ذاته من حيث هى تلك الذات الواحدة كثرة وقد سبق البرهان على ان واجب الوجود لذاته واجب من جميع جهاته لا كثرة فى وجه من الوجوه و بالجملة فان جميع اوصاف الوجود بذاته اعتبارى ليس فيها وجودى (٣١) ايضا ونقل (٣٢) علمه وجودى ايضا وقيل (٣٣) علمه وجودى اعنى حصول صور المعقولات فى ذاته الا انها (٣٤) كلها ممكنة الوجود ولازمة اياه و الكلام

(٢٣) المستفاد من العلة لاغير (٢٤) الصفة هو ان المستفاد من العلة هو الذات
(٢٥) ذاتيات و منها عرضيات (٢٦) جاعل (٢٧) كانت (٢٨) وما
(٢٩) ان يخفى (٣٠) صفة واجب الوجود (٣١) فيها جهة وجودى
(٣٢) ولم نقل (٣٣) وان قيل (٣٤) ذاته موجود فانها

فيه بسيط فى غير هذا الموضع فليطلب من هناك ولما عرفت ان الوجود امر اعتبارى كالوحدة وساير الاعتبارات فقد عرفت العدم واحواله من حيث الاعتبار وكيف يكون العدم وجوديا الا ان العدم معنى معقول وكل معنى معقول موجود فى النفس فماهية العدم اعنى معناه موجود فى النفس ثم الكلام فى ان العدم بل هو معقول بالذات اوبالعرض غير مانحن فيه و الحق انه معقول بالعرض وبعد ان تحققت هذه المعانى فاعلم ان كل موجود ممكن الوجود له ماهية عندالعقل تعقلها من غير ان تعرف بها صفه الوجود و تعقل معنى ان صفة الوجود لها عن غيرها واذا كانت صفة الوجود لها عن غيرها يلزم ان يكون صفة العدم عن ذاتها والصفة التى للشيئ من ذاته قبل الصفة التى له من غيره قبلته بالطبع فصفة العدم للماهيات الممكنة الوجود قبل صفة الوجود بالطبع و يقول انه لا يمكن ان يكون ماهية ممكنة الوجود علة لوجودالبته اللهم الا ان يكون معدا او واسطة اوشيئا آخر مثل التى هى ممكنة الوجود فان ا ممكن فليكن ا سببا فاعليالوجود ب و معلوم ان ب يكون ممكنه الوجود وكل ممكن الوجود لا يوجد الا و يصير وجوده واجبا فكانت ب صارت واجب الوجود وليست ا فهى (٣٥) من وجه ممكنة الوجود و من وجه آخر واجبة الوجود الا ان امكان الوجود لها من ذاتها والمستفاد هو وجوب الوجود فيكون ا سببا لوجوب وجود ب لا غير ا و ا ممكنة الوجود فيصير ذات ممكنة الوجود سببا فاعليا لوجوب وجود و على (٣٦) هذا البرهان مباحث وشكوك منها ان انما صارت سببالوجود ب و جود ب من حيث هى واجبة كما ان النار سبب لاحراق الخشب من حيث هى حارة ثم لا مدخل لساير اوصاف النار فى الاحراق ولا تشاح فى المثال الجواب (٣٧) ان الحرارة هى سبب الاحراق لا ذات النار الا ان الحرارة لا يمكن ان يوجد الا فى موضوع مثل النار فصار الاحراق مضافا الى النار من حيث هى حاملة للسبب الفاعلى لامن حيث هى فاعلة ولوكانت ذات النار هى الفاعله لكان لجميع اوصافها مدخل فى الاحراق خصوصا الاوصاف الذاتيه اوللازمة التى لا ينفك ذات النارعنها وانما قلنا ان ذات من حيث هى واجبة ب واذ (٣٨) قلنا من حيث هى واجبة كان الموجوبة فى كونه كون ا علة لا نفس العلة نفرق بين الشرط الذى

(٣٥) ليست اواجب الوجود فهى (٣٦) وجود و هذا محال وعلى
(٣٧) المثال والجواب (٣٨) ب لانا اذا

به يكون العلة علة وبين نفس العلة كنفس (٣٩) العلة لوجوب ب هى ذات ا باى شرط كان ثم هذا الشرط اعنى اعتبار وجوب الذى لها من غيرها لا بسبب عنها اعتبار الامكان الذى لها من ذاتها وكيف يمكن سلب الاوصاف اللازمه فذات التى هى ممكنة الوجود بشرط وجوبها علة الوجوب ب فيكون للامكان مدخل فى تتميم الوجوب وافادة الوجود وكيف هو من تمام العلة الفاعليه وله مدخل فى تتميم ذات ا فكيف فيما يوجبه ا لو (٤٠) كان اعتبار الامكان مسلوبا عن ذات ا عند كونها واجب الوجود لكان يقدح فى البرهان قدحا ظاهرا لا لمن هدا (٤١) الاعتبار لها من ذاتها لا يمكن سلبه بوجه من الوجوه فان قال قائل اويشكك مشكك ان وجوب ا هو علة وجوب ب الا ان وجوب ا لا يمكن ان يوجد الا فى موضوع اذا كان وجوب الوجوب ب تم ذات ا يلزمها الامكان لا ان يكون الامكان الذى هو لازم موضوع وجوب ا يدخل فى تتميم الوجوب ، فيكون الجواب ان وجوب ا ليس هو شيئاً موجودا فى الاعيان على ما تحققه انما هو امر بحسب اعتبار العقل والامر الاعتبارى الموجود فى النفس المعدوم فى الاعيان كيف يكون سببا لذات موجودة فى الاعيان لاكحرارة ان (٤٢) حرارة النار موجودة فى الاعيان تم الامرا والحاصل (٤٣) من الحرارة ليس هو امرا وجوديا بل انما هو امر عدمى وسنعرف تفصيل هذا الكلام بعد هذا التفصيل تفصيل ايضاً فان كان (٤٤) وجوب ا التى يعلق به انه سبب لوجوب ب موجودا فى الاعيان لكان لامكان ذات ا التى موضوعة مدخل فى تتميم الوجوب لان الفاعل المقتدر فى وجوده الى المادة لا يكون له الا لمشاركة المادة ومادة وجوب ا هى ذات ا فيكون لذات ا شركة فى تتميم الوجود ويكون للازمها الذى هو الامكان والعدم ايضاً شركة وهو محال فقد بان ان جميع الذوات والمهيات انما يفيض من ذات المبدأ الاعلى الاول الحق جل جلاله على ترتيب وفى سبيله نظام وهى كلها حيرات لان فيه توجد من الوجود انما النشر الذى هو العدم اولازمه يحصل من ضرورة القضاء ايضاً على ما قد عرفت تفصيله تعالى الله عما يقول الظالمون علوا كبيرا وصلى الله على سيدنا محمد وآله اجمعين .

(٣٩) نفس (٤٠) اولو (٤١) لان هذا (٤٢) كحرارة النار فان
(٤٣) الامر الحاصل (٤٤) هذا التفصيل فان كان

(*e*) *Persian Tract called Kulliāt-i Wajūd. Universals of Existence.*

This tract [Bibliography II, Item 13], which must have been written by 'Omar in about 488 H. (1095) at the request of Fakhr ul Mulk, son of Niẓām ul Mulk, was discovered by Dr. Arthur Christensen in BN. Paris Suppl. Persian 139 VII. called *Rouḍat ul Qulūb*. The last Section of the tract appears in Dr. Fredrich Rosen's edition (pp. 70-71 of Preface) of the Quatrains of 'Omar-i Khayyām (London Luzac & Co.). Saiyed Sulaiman Nadwī has reproduced the whole tract [Khayyām pp. 414-423] in seven sections from BM. London MS. OR. 6572, (as could be deciphered), except for the last Section which has been compared with the version in the Paris MS. The version from the MS. of the British Museum contains many lacunæ in Sections 2, 3, 4, 5 and 6. A third MS. of this tract exists in Tehrān, [Majlis Shūrāi Milī No. 9072] written on 12 Shawwāl 1288 H, and has been reproduced in *Sharq Magazine*, Tehrān, Sha'bān 1350 H. [pp. 643-650]. This does not contain Sections 5 and 6 and a portion of Section 4 as marked by Mr. Nadwī. The following version has been prepared from the MSS. of Br. Museum and Tehrān. The portion in square brackets is from the Tehrān MS. and supplies the hiātus in the MS. of Br. Museum. The portion in round brackets appears in the MS. of the Br. Museum only. The remaining portion is common to both with very slight difference

The English translation of the prefatory portion as well as the last section of this tract has been given in Section VIII of this Introduction.

رسالة فی کلیات وجود

چنین گوید ابوالفتح عمر بن ابراهیم الخیام که چون مرا سعادت خدمت صاحب عادل فخر الملك میسر گشت و قربت و اختصاص داد بعالی مجلس حویش. واین بزرگوار بهر وقت از من یادگارے حواستے در علم کلیات. پس این جزو بر مثال رسالتے از بهر درخواست او املا کرده شد تا اهل علم وحکمت انصاف بدهند که این مختصر مفیدتر از مجلدات است ایزد تعالی مقصود حاصل گرداند (بمنه وکرمه آغاز سخن)

[فصل اول]

(۱) بدان که هرچه موجود است بجز ذات باری تعالی یك جنس است و آن جوهرست و جوهر بدو قسم است - جسم است و بسیط - و لفظها که بازای معنی کلیات ست، اول لفظ جوهرست و چون آن را بدو قسم گردانی لفظ جسم است و لفظ بسیط - و موجودات کلی را بیش ازین دو نام (سه نام یعنی جوهر و جسمیت و بسیط) نیست - از آن جهت که جز ذات باری تعالی موجود همین ست - و کلیات نوعی قسمت پذیر ست و نوعی دیگر قسمت پذیر نیست - آنچه قسمت پذیر ست جسم است و آنچه قسمت پذیر نیست بسیط است و قسمت پذیر و قسمت ناپذیر بر تفاوت اند بر تبت - آنچه بسیط است از وجه تفاوت رتبت دو نوع کلی است ' نوعی را عقل گویند و نوعی را نفس و این هر یکی بده رتبت است - آنچه عقل کلی است و حرویات ایشان را نهایت نیست - اول عقل فعال است که معلول اول است بسبت باواجب الوجود و علت است جمله موجودات را که زیر او یند و مدبر است موجودات کلی را - و عقل دوم مدبر فلك اعظم (اطلس) است و عقل سوم مدبر فلك افلاك است و عقل چهارم مدبر فلك زحل است و عقل پنجم مدبر فلك مشتریست و عقل ششم مدبر فلك مریخ است و عقل هفتم مدبر فلك شمس است و عقل هشتم مدبر فلك زهره است و عقل نهم مدبر فلك عطارد ست و عقل دهم مدبر فلك قمر است - و این هر عقلی را نفسی است بازای او که عقل بی نفس باشد و نفس بی عقل - و این عقول و نفوس چنانکه مدبر این افلاك اند محرك اند هر یکی مر جرم فلك خویش را - و آنچه نفس است محرك است بر سبیل (فاعل و آنچه عقل است محرك است بر طریق) معشوق - ازان جهت که عقل بر تبت برتر از نفس است و شریف تر از نفس است بدان سبب واجب الوجود نزدیك تر است -

(۲) و بباید دانستن که آنچه میگوئم که نفس محرك فلك است بر سبیل فاعلی و عقل محرك نفس است بر طریق معشوقی از آن جهت میگوئم که نفس مشابهت می نماید و می خواهد که در رسد و از جهت آن قصد ارادتی که نفس را با عقل است حرکات در فلك [پدید] می آید و آن حرکات اجزاء فلك را مستوجب عددی گردانند [و عدد آن باشد] بواجب که کلی بود و عدد کلی

بے نہایتی واجب کند ۔ از بہر آن کہ ہر عددے کہ آن را نہایت بود آن عدد جزوے بود ۔ بدان سبب کہ عدد از دو قسمت بیرون نباشد یا جفت بود یا طاق [اگر جفت بود نہایت او طاق بود اگر طاق بود نہایت او جفت بود و طاق و جفت از جملۂ اجزای عدد است پس سبب درست شد کہ ہیچ کلی را نہایت نباشد و عدد کل لا شك از جملہ کلیات باشد]

اکنون باید دانستن کہ موجودات کلی کہ آن را دوام ست کہ ایشان معلول واجب الوجودند ، اول عقل فعالست ، انگہ نفس کل است آنگہ جسم کل است ، و جسم بسہ قسم است : افلاك و امہات و موالید ۔ و این ہر یکے قسمت پذیراند و اجرامے ایشان را نہایت نیست در کون و فساد ۔ چنانکہ افلاك و انجم را کہ کون و فساد شان نیست (در اجرا) وزیر او امہات است ، اول آتش ، آنگہ ہوا ، آنگہ آب ، انگہ خاك ، موالید کہ اول جماد است و آنگہ نبات ، آنگہ حیوان است و انسان ہم از جملۂ حیوان است از روئے حسیست ۔ اما نوع ایشین (است) [و انسان] از جہت نطق بر حیوان شرف دارد ۔

و ترتیب موجودات چنین است کہ ترتیب حروف ، کہ مخرج ہر حرفے از حرف دیگر است کہ بالاے اوست و ہر یکے از دیگر خاستہ است ۔ چنانکہ مثلاً الف کہ مخرج او از ہیچ حرفے نیست ، از بہر آنکہ او علت اول است جملۂ حروفہا را و برہانش آنست کہ او را ماقبل نیست اما بعدش ہست و اگر کسے مارا پرسد کہ اندك ترین عددہا کدام است گوئیم دو است ، از بہر آنکہ یکے عددے نباشد ۔ چہ عدد آن بود کہ او را ماقبل و ما بعد بود ۔ چنانکہ مثلاً گویند یکے در یکے حریکے باشد ، و یکے در دو حرد و باشد ، و یکے در سہ ہمچنین ۔ اما دو در دو چہار باشد [و برہانش آنست کہ ما قبل دو یکے باشد و ما بعدش سہ و سہ و یکے چہار باشد] و جملہ عددہا چنین است ۔ پس واجب الوجود یکے است نہ از روئے عدد کہ گفتیم کہ یکے نہ عدد است از بہر آنکہ او را ماقبل نیست و علت نخستن [تا] یکے و احب کند ۔ و معلول او عقل است و معلول عقل نفس است و معلول نفس فلك است و معلول فلك آمہات است و معلول امہات موالید است و اینہا ہر یکے با زیر خویش علت اند ۔ آنچہ معلول چیزے است لا بد علت چیزے دیگر است و این قاعدہ را سلسلۃ الترتیب گویند ۔ و مردم را مرد می آنگہ درست شود کہ سلسلہ الترتیب بشناسد و بداند کہ این جملہ ارباب متوسط اند چون افلاك و

آمهات و موالید و علت و معلول وجود او اند (نه از جنس او از) جل جلاله.
اکنون چون ما شریف ترین چیزے در آخر عقل و نفس یافتیم معلوم شد که
ابتدا همان باشد و مردم چون ابتدا و انتها بدانست باید که نزدیك او درست
شود که نوع (عقل و نفس او را جنس نفس و عقل یکیست) [نوع اول عقل
کل و نفس کل است] این دیگر ارباب متوسط اند و از او بیگانه و او
ایشان را بیگانه، پس باید که آهنگ او بجنس حودش باشد تا از هم گوهران
خود دور نماند، زیرا که عذاب مقیم باشد. و معلوم است که جسم را با بسیط
هیچ مناسبت نیست. و حقیقت ذات مردم بسیط است قسمت نمے پذیرد
[و جسم قسمت پذیر است] و حد جسم آنست که اورا طول و عرض و عمق
است و اعراض دیگر چون خط و سطح بدو قائم می شود و حد بسیط آنست که
[اورا طول و عرض و غیره نیست و] مدرك اشیا است و صورت علم را
قابل است و او نه نقطه است و نه خط و نه جسم و نه از جملهٔ اعراض دیگر چون
کیت و کیفیت و اضافت و این و متی و وضع و ملك و ان یفعل و ان ینفعل. ازین
هیچ چیز نیست. اما جوهر نیست بذات خویش قائم، و برهان آن که (او
جوهر است آنست که) صورت علم بدو قایم است و علم عرض است و عرض
بعرض قایم نباشد [الا بجوهر و درست است که نه جوهر ے جسمانی است
از آنکه جسم قسمت پذیر بود و او قسمت شناس است نه قسمت پذیر. که
قسمت شناس قسمت پذیر نبود پس] این جوهر را از صفت اجسام [مهذب
باید داشت] و بدین صفت مقصود تقرب است که [او را با] اجسام باشد.
چه این تقرب نمے باید که وے را بود [الا با حس خویش] که آنگه سبب
هلاك وے باشد [والله اعلم]

[فصل دوم]

(۳) بدان که عقل با دراك معقولات به نفس خویش [مشتغل
است] و نفس را بحقیقت ادراك معقولات بعقل [حاجت است و سر واری]
و بزرگی از جمله لزومات نفس است. [بدین سبب] پیوسته با عقل مشابهت
می نماید و برهان آنست که هیچ نفس [بر هیچ عقل] بوقت ادراك البته حسد
[نبرد که نفس استعداد] خویش را از عقل زیادت شمرد بوقت ادراك لیکن
ادراك [او از جمله تخییلی] بود و هیچ حقیقی نباشد. و این مشابهت [نمودن
نفس با عقل عزیزت است] و آثار او در محسوسات پدید می آید [پس چون
نفس که از جسم] شریف تر است بے رعونت نیست به هیچ حال [جسم]

از رعونت [خالی نباشد] ـ که ترکیب جسم از ماده وصورت است ـ و [اورا کیفیت است وکیفیت] او درکلیات نفس می دهد ودر جزویات [علت جسمانی می دهد] معلول خویش را وا یکه در جزویات [می گوئیم] و بشرحش حاجت است ـ چنان که نفس کلی نفس می دهد [جزوی را] فلك اسطقص می دهد موالید را و انسان را که جزو است کل موالید را ـ کیفیت در ترکیب [او هم نفس] می دهد وهم فلك وهم اسطقص وهم موالید [پس رعونت این بیشتر از آن دیگر چیزها باشد]

(۴) بدان که قدما درجزویات خوض نکرده اند از بهرآنکه جزویات آیند وروند، با پائدار باشد اجتهاد بکلیات کرده اند از بهرآنکه کلیات همیشه برجا باشد وعلمی که برایشان (دلالت کند) پائدار بود وهرکه کلیات معلوم کند جزویاتش بضرورت معلوم شود ـ

اکنون بدان که کلیات پنج قسم است جنس ونوع وفصل وخاصه وعرض ـ واین هرقسمی به نفس خویش کلی است ـ چنانکه مثلاً جنس لفظی است مفرد کلی که در زیر او کثرت کلی افتد ـ چنانکه جسم وجوهر که هریك به نفس خویش کلی اند و [در] زیر [هر] یکی کثرت افتد ـ چنانکه مثلاً جوهر لفظی باشد که برجمله معلومات غیرباری تعالی دلالت کند وجوهر بر بدو قسم است نامی وغیرنامی ـ نامی بر بدو قسم است حیوان وغیرحیوان وحیوان بر بدو قسم است ناطق وغیرناطق ـ اکنون اینجا گاه جنسی می توان یافت که بالای آن نوع نوعی دیگر نیست وآن حیوان ناطق است ـ وآن دیگر انواع متوسط اند وانواع متوسط هرایك نسبت با بالای خویش نوع اند [ونسبت با زیر خویش جنس اند] وبدان جای که نوع اند جزوی اند مرکل خویش را پس ازانسان هریکی هم کل اند وهم جزو ـ چنانکه مثلاً جوهرکه جنس است مرنوع خویش را [نوع اوحیوان وغیرحیوان بود وحیوان که جنس است مرنوع خویش را نوع او] ناطق وغیرناطق است ـ اکنون بدان که جوهرکلی باشد [که هر] جسمی که موجود است همه جزو او باشد وفصل کلی باشد که بقوت اوجنس را از جنس ونوع را از نوع جدا توان کرد [چنانکه مثلاً حیوان لفظی مجمل است وانواع او ناطق است وغیر ناطق ـ غیر ناطق وناطق فصل انسان باشد که به منطق وی را از دیگر حیوان جدا توان کرد] ودیگر چیزها هم برین قیاس ـ

وخاصه عرضیے باشد که وی را نه بوهم ونه عقل از جوهر خویش جدا توان کردن - چنانکه مثلاً تری از آب که اگر تری از آب جدا کنی نه آب بود - وگرمی از آتش وخشکی از خاك ولطافت از هوا وانچه بدین ماند -

وعرض عام به نه قسم است کیت وکیفیت واضافت واین ومتی ووضع (وملك) وان یفعل وان ینفعل واین جمله اعراض اند - کیت چندی باشد وکیفیت چگونگی باشد واضافت نسبت - (کارے به کارے باشد - واین کجائی باشد ومتی کئی باشد وضع نهادگی وملك اورای باشد وان یفعل کردگی باشد وان ینفعل کندگی باشد) .. ..

(٥) (بدان که کارها که ازمردم برون آید ازدو چیز برون نیست وهر دوعرض است اماحال باشد اما ملکه حال آن باشدکه در مردے از تغیرے یاارسرشهوتے یاارسردعوی حرکاتے وسکناتے پیدا آیدواین ازدوبرون نیست یا پسندیده یا ناپسندیده - چنانکه مثلاً حشم وحقد که هردوناپسندیده باشند - یاشفقت ومحبت که هردو پسندیده باشند - وهرچه درزسیدوزودبرشدآن راحال خوانند - وهرچه دیرترماند آن را ملکه خوانند - چنانکه بخواند ودیرترکه فراموش کند تا صفات پسندیده یا ناپسندیده که تا مردم ماند - ولیکن چون معدوم شد آن ممکن بود هم عرض باشد بشرف مردم هیچ تعلق ندارد ....)
(دراثبات صانع عظمت کبریاؤه باید دانست که هرچه مردم درآن اندیشه توان برد ارسه بیرون نیست یا واجب باشد یا ممکن یا ممتنع - اما واجب چیزے باشدکه نشایدکه نه باشد وشاید که باشدوممکن آن باشدکه وجوداو شاید که باشدوشاید که نباشد وچون ممکن را اثبات کردی بضرورت ممتنع لازم شود - از بهرآنکه چون نگوئی چیزے هست بتوهم خلق که وجود او ممتنع است - پس این چه که بوجود او بهمه طریقها واجب است باری عز اسمه باشد - وانچه وجود او ممکن باشد هرچه موجود است بحر ذات باری تعالی وآنچه ممتنع است وجود ممکن نباشد والله اعلم -)

(٦) (بدانکه موجودات بر دو قسم است - یکے واجب الوجود است - وآن باری تعالی است ودیگر ممکن الوجود است وآن دو نوع است یکے جوهر وآن هر آن موجودے که از موضوع مستغنی بود - ودوم عرض وآن هر آن موجودے بود که از موضوع مستغنی نباشد - وجوهر

بدو قسم است یکے جسم و دیگر غیر جسم و احسام در جسمیت برابر اند و متساوی - و آثار اجسام مختلف است بعضے سرد است بعضے گرم و بعضے نبات است و بعضے معدن است - و روا نبود که مقتضی آن آثار مختلف جسمیت مشترك بود که بری است از اثبات صور و قوی در جسم - تا بسبب اختلاف در آن آثار پیدا شود - و حکما بعضے از ان صور را خاصیت نام نهاده اند . . ...هیچ گونه عجب ندارد -) (چه همچنانکه سنگ مقناطس آهن می رباید - و آتش را قوتیست که از یك شعله او بے صدهزار چندان که پیدامی شود و در آن آتش هیچ نقصان پیدا نیاید - و اگر به آن استے که آتش دیده باشد و بسبب کثرت دیدن آن عزت و تعجب زائل گشته است و اگر به جرم آتش از همه عریب تر و عجیب تر است - و همچنان که مردم از آتش آن فعل عجب ندارد و داند که در آتش قوتیست که موجب احتراق و تسخین است همچنان باید که تصور کند که در جسم مقناطیس قوتیست که فعل او آهن ربودن است - و هر آن کس که این معنی بحقیقت تصور کند از بسیار اشکالات خلاص یابد)

[فصل سوم]

(۷) بدان که کسانے که طالبان شناخت خدا وند سبحانه و تعالی اند چهار گروهند - اول متکلمان اند که ایشان بجدل و حجتهاے اقناعی راضی شده اند و بدان قدر بسنده کرده اند در معرفت خدا وند تعالی (باری عز اسمه) - دوم فلاسفه و حکما اند که ایشان ادله عقلی صرف در قوانین منطقی طلب شناخت کرده اند و هیچگونه به ادله اقناعی قناعت نکرده اند - لیکن ایشان نیز بشرایط منطق وفا نتوانستند بردن از آن عاجز آمدند - سوم انبیا علیهم السلام اند و تعلیمیان که ایشان گفتند که طریق معرفت (جز اخبار خبر صادق نیست چه در ادله معرفت) صانع و ذات و صفات و بے اشکالات بسیار است و ادله متعارض و عقول در ان متحیر و عاجز - پس اولی تر آن باشد که از قول صادق طلبند - چهارم اهل تصوف اند که ایشان به فکر و اندیشه طلب معرفت نکردند بلکه بتصفیهٔ باطن و تهذیب اخلاق نفس ناطقه را از کدورت طبیعت و هیأت بدنی منزه کردند - چون آن جوهر صاف گشت و در مقابله ملکوت افتاد صورتهاے آن بحقیقت ظاهر شود - بے شك و شبهتے - و این طریقه از همه بهتر است چه معلوم بنده است که هیچ کمال

بهتر از حضرت خداوند نیست وآن جایگاه منع وحجاب نیست بکس ،
هرانچه آدمی را (نبود) از جهت کدورت طبیعت باشد - چه اگرحجب زائل
شود وحائل و مانع دورگردد حقایق چیز ها چنانکه باشد ظاهر ومعلوم می شود
وسید کائنات(علیه افضل الصلواة والتحیه) بدین اشارت کرده است و گفته
ان لربکم فی ایام دهرکم نفحات الا فتعرضوها -

تمت الرسالة بحمدوحسن توفیقه

[*First Section*] (1). Know that whatever exists, save the Godhood, is one Genus (*Jins*), and that is an Essence (*Jowhar*). Essence is of two kinds: Body (*Jism*) and Spirit (*Basit*). Of the words which stand for the "Universal," the first word is Essence and when you differentiate it into two, one word is the Body and the other the Spirit. The Universal Existences have no other names than these three, namely, the Essence, the Body and the Spirit, because save Godhood Existence is this much only. One kind of the universal is separable and the other inseparable. The separable is the Body and the inseparable the Spirit. The separable and the inseparable are antagonistic in status. The Spirit (*Basīt*) in view of the difference in gradation is of two universal kinds one is called Intellect (*'Aql*) and the other Mind (*Nafs*). Each of these have ten stata. The Cosmic Mind has no limit as to its individual parts. The first is the Creator's Intellect, which is the first effect of the Necessary Existence and the primary cause of Existences thereunder, and ordainer of Cosmic Existences. The Second Intellect is the ordainer of the Highest Sphere, the third of Sphere of Spheres, the fourth of Saturn's Sphere, the fifth of Jupiter's Sphere, the sixth of the Sphere of Mars, the seventh of Sun's Sphere, the eighth of the Sphere of Venus, the ninth of Mercury's Sphere and the tenth of Moon's Sphere. Each of these Intellects has also its Mind, because there cannot be an Intellect without a Mind, nor a Mind without an Intellect. These Intellects and Minds which are the ordainers of the Spheres each move the celestial orbs pertaining to their sphere. The Mind acts as a Lover and the Intellect as the Beloved Because the Intellect is higher in status and nobler than the Mind, and hence nearer to the necessary existence.

(2). It must be understood, we say, that the Mind moves Ether like a Lover and Intelligence moves the Mind as a Beloved, because the Mind simulates and tries to pene-

trate into Intellect, and as a result of the Mind's endeavours to fulfil its longings for the Intellect, motions in Ether are evinced. These motions impart numbers to parts of Ether. Number is a Universal, the complete number is Infinite as a Universal; because a finite number is only a part, since it may be either odd or even, if odd, it is exceeded by even and even by odd, odd and even are parts of the number. Hence it rightly follows that no Universal has a limit and the Whole Number (Infinite) is doubtless among the Universals.

Now be it known that Universal existences which are perpetual, being the effects of the Necessary Existence are first the Creative Intellect, then the Cosmic Mind and then the Cosmic Body. The Body is of three kinds: Ether, Elements and Creations. Each of these admit subdivision and their parts come into being and cease to be without an end. The Ether and Stars have no creation or destruction as regards the parts. Thereunder come the Elements, Fire, Air, Water, Earth and then the Creations, *viz*, the Mineral, the Vegetable and the Animal. Among the Genus of Animal is Man, but he is the final kind and being rational, superior to other animals.

The sequence of Beings is like the sequence of the letters of the Alphabet, each letter being derived from the one previous to it. Alif is not derived from any other letter and is the first cause of all letters of the alphabet, because it has no precedent but has a subsequent. Hence if any one asks us the question as to what the least number is, we shall reply "Two," since "One" is no number; because a number must have a precedent and a subsequent. Thus they say one into one is one, one into two is two, one into three is three, and so on. But two into two is four because one preceeds two and three succeeds it, three and one make four. The same is the case with all numbers. Hence Necessary Existence is one *not as a Number* because one is no number, as it has no precedent; but the Necessary Existence is One as being the Primal Cause. The effect thereof is the Intellect, and effect of Intellect the Mind, the effect of Mind the Ether, the effects of Ether the Elements, the effect of Elements the creatures, and each of these are the causes of what comes as an effect under them. That which is an effect is undoubtedly the cause of another. This is called a causal chain. A man is rightly a man if he understands the causal chain and knows that the above-mentioned are only medial entities, and because the Ether, the Elements and creations are the causes and effects of his existence, but not of his Genus, as he hails from Lord Almighty!

Now that we have found the noblest thing in Intellect and Mind in the end, we know that the beginning also was the same. The man who knows the beginning and the end understands rightly that his individual Intellect and Mind are of the same Genus as the cosmic Intellect and cosmic Mind and these other entities are alien from him, and he an alien to them. Hence he should endeavour to attain his Genus, so that he may not remain far apart from his kindred souls; because perdition is a static condition. We know that a Body has no relation to the Spirit (Basīt); and the Man's Self is in reality a Spirit; incapable of subdivision and the Body is capable of subdivision. Body is thus defined: it has length, breadth and thickness and other incidences, such as lines and surfaces which can be laid thereon. The Spirit (Basīt) is thus defined. it has no dimensions such as length, breadth, etc.; it understands all things, and is capable of recording impressions of knowledge; it is neither a point, nor a line, nor a body, nor has any other incidences. such as the why, the how, the whose, the where the when, shape, qualities, activity or passivity On the other hand, Man's soul is an Essence, self-existing. The proof of the fact that Man's soul is an Essence is this. it records the impressions of knowledge. Now, knowledge is incidental and an incidental cannot stand on an incidental but on its Essence. Really the Man's soul is not a bodily Essence, because body is divisible and the soul understands the divisibility, and is not divisible; what is divisible cannot understand the divisibility. Hence this Essence (Man's self) should be kept pure from the qualities of the bodies. By qualities is meant the consequence of proximity which it has with the bodies—a proximity which it should not have lest it lead to its distruction. (God knows!).

[*Second Section*] (3). Know that the Intellect ('Aql) is busy with its Mind (Nafs) in understanding the objects and the Mind needs the Intellect for knowing reality of the objects. The benefit and advantage is attached to the Mind. Hence the Mind always resembles the Intellect. The proof of this is that no Mind ever envies the Intellect at the time of understanding, because the Mind counts its ability more than that of the Intellect at the time of understanding. But its ability to understand is only discursive and by no means definite. This semblance of the Mind with the Intellect is in its very nature, the effects of it become evident in the feelings (Mahsusat). Hence the Mind, which is higher than the body, is not without egotism, and whatever be the condition of the

body, it is not free from egotism. Body is composed of Matter and Form, and has conditions. Its condition is given by the Mind in the Universals, and in the individuals by the bodily cause to its effect. And what we say here about the details requires explanation. Thus the Cosmic Mind imparts mind to the individual, Ether imparts Elements to the creation and to Man who is a part of the creation. Conditions in Man's constitution are given by the Mind, the Ether, the Elements and creations. Hence the egotism of Man is greater than of those other things.

(4). Know that the ancients have not pondered on the individuals because the individuals come and go and are transitory. The ancients have dealt with the Universals because the Universals remain, and knowledge founded on them is durable. Whoever knows the Universals will necessarily understand the individuals.

Know now the Universals are of five kinds; *Genus* (*Jins*), *Species* (*Nou'*), *Kind* (*Faṣl*) *Special quality* (*Khāṣa*), *Incidence* (*'Arḍ*). Each of these is a universal by itself. Thus *Genus* is a universal comprising many universals. Thus Body and Essence (Jowhar) are each itself universal comprising many individuals. Essence (Jowhar) is a word implying all knowable objects, save Godhood. Essence is of two kinds, with a name and nameless. That which has a name is of two kinds, animate and inanimate. The animate is of two kinds, the rational and irrational. Now the Genus is found, i.e., the rational animal, because to its species there is no other superior. The other species are intermediate. The intermediate species are only kinds to the species above them and Genus to the kinds below them. When they are "kinds," they are parts of their universal. Hence each of them is a whole as well as a part. Thus, Essence is a Genus to its species and its species are Animate and Inanimate, the Animate is a Genus to its specie and its species are Rational and Irrational. Now Essence is a Universal, so that every Genus that exists is its part. The "*Kind*" is a universal which has the power of separating a Genus from Genus and Species from Species. Thus, Animal is a word comprising Rational and Irrational. Rational and Irrational are the kinds by which Man is distinguished, because it is rationality which can distinguish a Man from other animals. Similarly for other things.

Special Quality is an incidence which cannot be separated from its Essence either by imagination or by reason; for

example wetness from water, heat from fire, dryness from earth, fineness from air and so on.

The *Incidences* ('Arḍ) are generally of nine kinds, Quality, Quantity, Relation, Place, Time, Position, Propriety, Activity, and Passivity.

(5). The actions which emanate from Man are of two kinds: the Present (Ḥal), and the Habitual (Malika'). The present action (Ḥal) means the movement or repose produced in a man as result of a change or emotion or desire. These are of two kinds: agreeable and disagreeable; for example, anger and malice are both disagreeable; affection and love are both agreeable. Whatever comes and soon disappears is present action (Ḥal), whatever remains for a longer time is habitual (Malika'). Thus one reads a book and remembers it for a long time. These agreeable and disagreeable qualities remain in Man. But when they disappear, they become also incidental and have no relation to the nobility of Man.....

We should know that whatever one can think of, is one of the three kinds: Necessary, Possible and Impossible. The necessary thing is one that cannot but exist. The Possible is that which may or may not exist..... "Non-existent" is merely a word in the imagination of folk. Whatever exists necessarily is, the Lord: His name be praised! Whatever has a possible existence are all beings (excepting the Lord). The Impossible cannot exist at all!

(6). Know that Existences are of two kinds: the necessary and that is Lord Almighty, and other possible existences, i.e., the Essence which is free from all incidents and the Incidental which is never free from incidents. The Essence is of two kinds. Body and non-Body. Some bodies are homogeneous in formation. Their effects are different, some are hot, some cold, some vegetable, some mineral. The effects of heterogeneous bodies are mixed.....

Philosophers call these effects as Properties. Thus a magnet attracts iron, and fire has the power of producing hundred thousand sparks from a single spark without diminution in the fire. Fire is visible and consequently has lost its wonder, otherwise the atom of fire is the most wonderful of all. Anyhow, a man does not think fire wonderful and knows that fire has the power of ignition and heat, similarly, he should think that in the Body of the Magnet there is a power which

acts in attracting iron. Whoever knows this, will solve many cases.

[*Third Section*] (7).

Translation of this portion has already been given in Section viii of this Introduction (p. XLVII).

(*f*) *'Omar Khayyām's Arabic verses.*

We have only five Qita's by 'Omar which are quoted by Qiftī and Shahrzurī.

(١)

تدين لى الدنيا بل السعة العلى ... بل الافق الاعلى إذا حاش خاطرى

أصوم عن الفحشاء جهراً وخفية ... عفافاً وافطارى بتقديس فاطرى

وكم عصبة ضلت عن الحق فاهتدت ... بطرق الهدى من فيض المتقاطر

فان صراطى المستقيم معابر ... صعب على واذى العمى كالتماطر

(١)

I traverse through the world to even seven spheres,
I reach the Plane Supreme thus when my heart expands.
I fast from acts unchaste, refrain from evil thoughts,
And end my fast in peace on purest holy fare.
Many are lost in World, some few are saved by Faith,
Who in the Path are guided by ever helping Grace.
So by this Royal Road I march to reach my Goal,
I pass over this Bridge through Darkest Wilderness.

(٢)

اذا قنعت نفسى بميسور بلغة ... بحصلها بالكد كفى وساعدى

أمنت تصاريف الحوادث كلها ... فكن يا زمانى موعدى او مواعدى

رمى الحدثان الشعر بين مبارلى ... وفوق مساط القرقدين مصاعدى

اليس قضى الافلاك فى دورها بان ... تعيد الى نحس جميع المساعد

فيا نفس صبراً فى مقيلك انما ... نخر دراها بانقضاض القواعد

منى ما دنت دنياك كانت مصيبة ... فواعجباً من ذالقريب المباعد

اذا كان محصول الحيوة ميتة ... فسيان حالا كل ساع وقاعد

(2)

With mind contented, plenty comes in train,
To acquire which my hands I have to strain.

In peace I watch this ever whirling wheel,
What matters Times may bring me loss or gain?

Not East or West in centre firm I stand,
A guiding star in top of all remain.

His finger moveth all the skies and stars,
From Zenith down to Nadir they are lain.

So keep Thy balance, firmly stand, O soul!
If pillar slips this roof will crash in plain.

Why should ye pine for world and fall in woe?
From nearest bliss why wander wide in vain?

If by desires ye gain the gist of life,
Then race or rest, ye choose between the twain

(٣)

رحيت دهراً طويلاً فى التماس أخٍ رعى ودادى اذا دوحلة خانا

فكم آلفت وكم آخيت عبر أخٍ وكم تبدلت بالإخوان إخوانا

وقلت للنفس لمّا عز مطلبها بالله لا تألفى ما عشت إنسانا

(3)

For long I sought in world, perchance a friend to meet;
I treated them so kindly but they are wont to cheat;

So many friends I made but they have turned my foes,
For kith and kin of world—each other they would eat.

So when my mind is eager for friends I tell it so:
By God! so long thou be to none thou go to greet!

(۴)

سبقت العالمین الی المعالی بصائب فکره و علّو همّه
فلاح بحکمتی نورالهدی فی لیال للضلالة مدلهمه
یرید الجاحدون لیطفئوها ویأبی الله الا ان یتمّه

(4)

I soar above both Worlds to Highest Realm
With lofty courage and with sober thought.
The Guiding Light of Wisdom dawns in me,
The Darkness and Delusion are dispelled.
The foe may try to intercept the Light,
But Lord maintains it by His Grace Divine

(۵)

العقل یعجب فی تصرفه ممّن علی الایام یتّکل
فنوالها کالریح منقلب ونعیمها کالظّل منتقل

(5)

The Wise remaineth occupied with Him,
And stays sedate in peace thro' all the days.
Desires for him are only rolling winds,
And joys are phantoms moving further far.

(g) *Qita' of 'Omar Khayyām on World and Life.*

The following Qita' found ascribed to 'Omar in various anthologies summarises 'Omar's views on World and Life.

دوش با عقل در سخن بودم کشف شد بردلم مثالے چند
گفتم ای مایهٔ همه دانش دارم الحق بتو سوالے چند
کیست این رندگانی دنیا گفت خوابیست با خیالے چند
گفتم از وے چه حاصل است بگو گفت درد سرو و بالے چند
گفتم این نفس کے شود رام گفت چون یافت گوشمالے چند
گفتم این بحث اهل دنیا چیست گفت بیهوده قیل و قالے چند
گفتم اهل ستم چه طایفه اند گفت گرگ و سگ و شغالے چند
گفتم اهل دول درون چه فن اند گفت در بند جمع مالے چند
گفتمش چیست کتخدائی گفت هفتهٔ عیش و غصه سالے چند
گفتم او را مثال دنیا چیست گفت زالے کشیده خالے چند
گفتمش چیست گفتهٔ خیام گفت پندیست حسب حالے چند

Qita' of 'Omar Khayyām on World and Life.

A talk I had with Wisdom once,
And learnt some dainty metaphors.
I said "Thou store of all we know—
I ask some questions—tell me terse."

Ques. What is the life we live in world?
Ans. A dream or phantom, fancy worse!
Ques. Then what we gain or gather here?
Ans. A Plague or Sores with none to nurse!
Ques. So when this nag of lust is tamed?
Ans. When curbed by whip and constant spurs!
Ques. And what of doctrines discussed here?
Ans. Some empty jargons they rehearse!
Ques. And what you think of Tyrants here?
Ans. As wolves or hounds Death—compassors!
Ques And how are wealthy here engaged?
Ans. The greedy storing rot in purse!
Ques. Does wedlock bring them bliss of life?
Ans. A week of joy and rest a curse!
Ques. But what you think of world so fine?
Ans. A hag in rouge and fashion firs!
Ques. So what is all now 'Omar said?
Ans Precepts as meet some cases Sirs!

XIV.

THE QUATRAIN, THE TARĀNA', DO BAITI AND KHAṢL

The practice of expressing tender feelings, mystic experiences and philosophical ideas in a quatrain, a stanza of four lines, is as old as the Vedas where a series of connected quatrains form a Sūkta.

A collection of a hundred quatrains is called in Sanskrit a Ṣataka, such as the famous Nīti, Vairagya and Sringār Ṣatakas of Bhatrihari [First Century B.C.] The Arabic Verse, the "*bait*" or "tent", which primarily consisted of two parts like the flaps of a tent, has also quatrains. The following two from 'Alī Murtudā, the first Saint-Poet of Islām, the main fount of Islāmic Ṣūfism, unveil his Expansive heart

انـ ابن نفسی وکسبی ادبی من عجم کنت او من العرب
ان الفتی انـ یقول ها انا ذا لیس الفتی ان یقول کانـ ابی

I'm born of Soul, in Culture chose a name,
What matters Merv or Mecca whence I came;
For he is brave who says: "Lo! here I stand"
Not he who prates about his father's fame!

لقد صار قلبی قابل کل صورت فمرعاً لغزلان و دیراً لرهبان
ادین بدین الحب انی توجه رکایب ارسلت دینی و ایمانی

My heart embraces all creation great and small,
'Tis pasture for the deer and Mystic Temple Hall,
I chose the path of Love, and even as I glance,
Men welcome this my creed and follow at my call!

Though at first free, as in Sanskrit, from restriction to any particular metre, the Persian quatrain was confined about a century before 'Omar, to the Hejaz metre and called *Tarāna'*, a Song. Each line of the *Tarāna'* commences and ends with a spondee, has twenty "*Mātrās*" and falls into 24 varieties. The Persian and Sanskrit have remained close in origin and geographic domicile, and thus naturally the *Tarāna'* resembles in name, metre and use, with the *Āryā Gītī*, Āryan Song of Sanskrit.

The Rhyme.

In the early stages all four lines of the *Tarāna'* rhymed, so it was called a "*Dō baitī.*" The form without rhyme in the third line had become common in the time of Rashīd ud Dīn Waṭwāṭ (d.1182), who in his work on Persian Prosody *Ḥadāiq us Saḥar* defines it as follows:—"A *Dō Baitī* without a rhyme in the third line is called a *Khaṣī* (Castated)."

In a paper read at The All India Oriental Conference held at Baroda in (1935), Dr. Muḥammad Iqbāl showed that the term *Rubā'ī* was applied to the *Tarāna'* after the rhyme in the third line had been completely discarded In his opinion the rhyme from the third line may have been dropped in the fifth century Hijrī, and "in a genuine collection of 'Omar Khayyām's quatrains the four-rhymers should outnumber the three-rhymers."

I feel that we are not justified in drawing the above conclusion because the following 'Omarian quatrains which indicate the poet's age at the time of their composition are all three-rhymers.

After 30th year: 102: X. 35. Bad nāmī.

After about 40th year: 485: IX. 30: Fardā.

After 50th year. 893: IX. 131: Andāza'i.

It is thus clear that in 'Omar's time, if not earlier, the four-rhymers were getting out of fashion, and that he preferred the three-rhymer quatrain. The fact however remains that the available MSS. record many four-rhymers as 'Omarian. Thus more than 25% of the total "known" 'Omarian quatrains are four rhymers. Their index numbers are given below. The quatrains which are vagrant are prefixed with letter V.

Index Nos.—14, 17, V19, 21, V28, V36, V41, 43, V49, 58, 62, 71, 73, 74, V77a, 84, 86, 98, 107, V118a, 121, 125, V130, V131, 133, 134, V144, 145, V147, V153 155, 157, 159, 161, 162, 169, V178, 181, V185, 186, 221, V223, V224a, 228, 232, V242, 242a, 247a, 250, V254, 257, V259, 263, 270, 271, 275, 278a, V279, 286, 288, V289, V292, 296, V 298, 306, 317, V322, 325, 355, 363 V366, V370, V375, V381, V385, V387, V397, V406, 417, 419, V442, V448, 457, 461, V465, V475, V477, V481, 484, 486, V487, V488, V493, 496, V502, 514, 520, 526, V538, V538a, 544, V546, 571, V577, 586, 586b, 595, V596, 601, 605, 610, V614, V617, V618; V620, V623, 624, 625, 626, 630, 636, V641, V643, V644a, 645, 648, 650, 651, V651, 660, 664, V671, 682, V685, 687, V688, V689, V695, 697, 709, V711, V714, V718, 733, 744, 747, 748, V750, 753, 755, 757, V758, 762, 771, V777, 784, V785, 786, 787, 788, 796, V800, V812, 820, V836, 839, 844, V848, V851, 854a, V852, V853, V857, 858, 859, 863, 865, 866, V875, 878, 878a, 890, 892, 898, 905, 909, V912a, 917, 921, V924b, 944a, V946, 951, 953, V965, 978, 983, 995, V998, V999, 1003, 1005, V1008, 1012, V1018a, 1020a, V1028, 1030, V1033, V1041, 1042, V1046, 1048, 1052, 1053, 1055, 1057, 1058 1064

It is also probable that some 'Omarian quatrains which were originally four rhymers were made three rhymers subsequently.

The following are instances:—

(*a*) Qn. No. 153: V. 15 as quoted by Najmud Dīn Rāzī in his *Mirṣād ul 'Ibād* had the third line rhyming with other lines thus:—

Gar nēk āyad shikastan az bahr-i chirāst

but we find it in MS. Hy. as follows:

Gar nēk āyad shikastan az bahr-i chi' būd

(*b*) Qn. No. 131· VII. 53 must have had third lines rhyming with the others as follows:

Īn yak nufasē ki dar tanat *'ārıyatīst.*

The reading was changed *'ārıyat ast.*

(*c*) Qn. No. 442: V 39 must have had the third line rhyming with the others thus·—

Tā charkh-i athīr u akhtarān *khwāhad bud.*

khwāhad bud was changed to *sair kunad.*

As the poets who came after 'Omar usualy wrote three-rhymers only, *prima facı* a four-rhymer in the collections of 'Omarian quatrains cannot be rightly alleged to belong to any later poet.

xv.

'OMAR KHAYYAM'S QUATRAINS SUNG IN ṢUFI CIRCLES.

Sages who soar higher than the common-place are welcomed by the select few. Such was the case with 'Omar. His quatrains banned by the common folk of his time, as Qifti says, for being "a biting criticism on *Shara'* and a jumble of entanglements" were yet welcomed by Ṣufīs who "understood the purport of his poems and interpreted it to be in accordance with their own doctrines and discoursed on them in their *Open assemblies* and *Inner circles.*" Thus says 'Omar in Qn. No. 446: X. 42.

رندان مجرد که ملوك زمنند در میکدها بنام من باده زنند

I desired to verify the above statement of Qiftī. Ḥakīm Sanāī (d 1151) an admitted Ṣufī, a disciple of Abū Ḥāmid Nāṣir ud Dīn Muḥammad bin Manṣūr (under whom according to Tabrīzī, 'Omar had received his early education) called my attention. Sanāī in one ghazal says:—

[p. 75 Bombay Edition]:—

یسرا خیز تا صوح کنیم راح را همنشین روح کنیم
باده نوشیم بے ریا از آنك با ریا توبه نصوح کنیم
حال با شعر فرخی آریم رقص بر شعر بوالفتوح کنیم

The last verse means:—

With Farrukhī's poems we go in trance
With Bul Futūḥ's poems we lead the dance!

Bul Futūḥ or Abu'l Fataḥ is a clear reference to 'Omar Khayyām, the *only one* poet of that Kunniyat *before Sanāī.*

It is thus clear that 'Omar's quatrains were sung in Ṣufī circles during Sanāī's time. There is no doubt that Sanāī was an admirer of 'Omar and the above ghazal confirms Qiftī's statement.

In the following ghazal (p.23 Bombay Edition) Sanāī explains the terms Bāda' (Wine), Muṭrib (Songster) and Sāqī (Cup-bearer).

ای مستان خیزید که هنگام صبوح است
هر دم که درین حال زنی دام فتوح است
یك مطربتان عقل ودگر مطرب عشق است
یك ساقیتان حور ودگر ساقی روح است
باده که درین وقت زنی باده مباح است
توبه که دریں وقت کنی توبه نصوح است
طوفان غم ار از پس واز راست برآید
در باده گریزید که آن کشتی نوح است

Arise O Mystics! this is matin time,
Each breath now lifts us up to conquest height.
One Songstress is Wisdom the other Songster Love,
One Cup-bearer is Fairy, the other is Soul,
The "Wine" you drink now is Wine allowed,
The Vow you make now is Morning Vow,
If the Tempest of grief overtakes you all around
Take Shelter under Word your Noah's Arc.

The last verse echoes the 'Omarian Qn. No. 264: IX, 101.

طوفان غم اردرآید از پیش وپست
در باده گریز کشتیٔ نوح تو او.

In the following ghazal (p.28 Bombay Edition) Sanāi praises "*Kharābāt*" and "*Mai Khāna*'."

هر کو بخرابات مرا راه نماید
زنگ غم وتیمار رحانم بزداید
هر کو نکشاید در میخانه بمن بر
ایزد در فردوس برو بر بکشاید
گویید سائی را شود شرم به یکبار
رفتن بخرابات ورا شرم بیاید
دایم بخرابات مرا رفتن از آنست
کلا بخرابات مرا دل نکشاید

The man who directs me in Tavern way
Removes my rusting Grief and Pangs of life.

To him who admits me in Mystic Shrine
The Lord will open gates of Paradise.

Thus whisper folk: "O fie on Sanāī!
Has he no shame to wend in Tavern way?"

I will to Tavern ever go because
My heart expandeth there and there alone!

It will be evident from the first two verses above that none could go to the "*Kharābāt*", the Tavern, unless the manners and etiquettes prevailing there were first shown to him; and none could enter the "*Maikhāna'*", the Mystic Shrine unless the door was opened to him and he was initiated. The "*Kharābāt*" was thus the open assembly and the "*Maikhāna'*", the "Inner Circle" of the Ṣufīs, as distinguished by Qiftī. The very first 'Omarian quatrain of MSS. arranged according to rhymes, (Qn No. 1: IX. 1) draws this distinction clearly

آمد سحرے ندا ر میخانهٔ ما
کای رند خراباتی دیوانهٔ ما

THE KEEPER'S call at dawn I heard "Awake!
Thou wreck of Tavern pining for our sake—

The poet was called into the "*Maikhāna'*," i.e., "The Mystic Shrine," after he had pined for some time in the "*Kharābāt*", i.e., "The Tavern."

Here again 'Omar says:—516: IX. 6.

مارا ز خرابات خراب آوردند — در میکده بردند و شراب آوردند
گفتم که شراب را کبابے باید — دلها همه بردند و کباب آوردند

They brought me first from Tavern, stark and still,
To Mystic Shrine, and then a cup they fill;
With wine in hand I call for broiled meat:—
To serve me meet—my heart they first would kill.

As regards the Tavern etiquette 'Omar says:—Qn. 183. VIII. 2.

رفتم بخرابات با یمان درست — زنار مغان را بمیان بستم چست
شاگرد خرابات ز بدنامی من — رختم بدر افگند و خرابات نشست

I went to Tavern-door as some divine,
With flowing gown and cowl and girdled fine;
The Warden scanned my face, and with disgust,
He threw my baggage out, and washed the shrine.

Qn. 1059: VIII. 2.

هان تا بخرابات مجازی نائی تا کار قلندری نسازی نائی
این ره ره مردان سرافرازانست زنهار درین کوچه بازی نائی

Beware ye dally not with Love in vain,
Till ye could be its victims and be slain;
This path's reserved for lofty hearted souls,
Beware ye trespass not this risky lane!

Qn. 998: VIII. 11.

جز راه قلندر بخرابات مپوے حز بادهٔ و حرسماع وحر یار مجوی
برکف قدح باده وبردوش سبوے می نوش کن ای نگار بیهوده مگوی

Step not in Tavern save thro' Mystic Gate,
And Seek for none but love and Song and Mate;
In hand His cup, on shoulder water-pot,
Just love and mind your own and never prate.

In the "*Kharābāt*" or open assembly there was music. The "Wine" of the Inner Circle, *Maikhāna* is defined by 'Omar as follows:—Qn. 171: IX. 3

در میکده ذکر باده چل اسم مست رندی و پرستیدن می قسم من است
من جان جهانم اندرین دیر مغان این صورت کون جملگی جسم من است

In Mystic Shrine, the Name is styled as Wine,
To love and be in trance I most incline;
I am the soul of world in Holy shrine,
The world is body for my soul Divine.

The ideas in 'Omarian quatrains are found in Sanāī's odes, expressed *almost in the same words,* for example:—

1. (*a*) *Sanāī* p. 10.

هرآن روزے که باشم درخرابات همی نالم چو موسی در مناجات

1. (*b*) *O. K.* qn. 603 VIII. 1.

با توبه خرابات اگر گویم راز به زانکه کنم بے توبه محراب نماز

2. (*a*) *Sanāī* p. 64.

چاك زد جان پدر دست صبا دامان گل

2. (*b*) *'Omar* Qn. 904: III. 17.

بنگر ز صبا دامن گل چاك شده

3. (*a*) *Sanāī* p. 23.

ساقیا وقت گل چو گل مے ده وقت گل توبه کس نه فرمودست

3. (*b*) *'Omar*: 390: IX. 68.

گل حامه دران وبلبلان نعره زنان در وقت چنین توبه روا کے باشد

Some times we feel that Sanāī in his odes is explaining 'Omarian quatrains.

4. (*a*) *Sanāī* p. 12.

بر درگهٔ طامات چه لبیك زنیم که به میخانه بیاییم همی حاے نشست

4. (*b*) *'Omar* Qn. 260: IX. 57.

میخانه وکعبه خانهٔ بد گست

5. (*a*) *Sanāī* p. 27.

چاره تا کے جوی از درمان درد دل بسے رو ترك جان بگو درد ت همه درمان بود

5. (*b*) *'Omar* Qn. 35: II. 55

درمان طلبی درد تو افزون گردد با درد بسار هیچ درمان مطلب

6. (*a*) *Sanāī* p. 52.

ای نکتهٔ خوبی وبکوئی به همه وقت گردندهٔ عشق تو چو پرکارم پرکار

6. (*b*) *'Omar* Qn. 743: I. 46.

حاشا من وتو نمونهٔ پرکاریم

7. (*a*) *Sanāī* Qasīda' p. 40.

چون دل وجان زیر پایت قطع شد پاے بکوب

چون دوکون اندر دو دستت جمع شد دستے بزن

7. (*b*) *'Omar* Qn. 727: VIII. 125.

بر خیز وبکوب پاے تا دست زنیم

The readers will easily recognise 'Omarian ideas in the following verses of Sanāī.

Sanāī p. 71.

خیر تا می‌خوریم و غم نخوریم انده روز نامده نخوریم

Sanāī p. 85.

چند روزے درین جهان بودم بر سر خاك باد پیمودم
بدویدم بسے و دیدم رنج یك شب از آز خویش نغنودم
چو دانستم که گر دانست عالم نیامد مرد را بیداد محکم
پس آن بهتر که تا در وے مقیمم شادان و روز باشم مست و خرم

Here the readers will recognise a beautiful parody of the famous 'Omarian Qn. No. 899: XI. 59 Ai Sōkhta'ī.

ای ز آب زندگانی آتشے افروخته
واندر او ایمان وکفر عاشقان را سوخته

ای ز آب روے خویش اندر دیوستان عشق
تخته عمر سائی شسته از آموخته

Nizāmī Ganjawi [d. 596 H.] has described The "*Kharābāt*" thus.—

دوش رفتم بخرابات و مرا راه نبود
میردم ناله وفریاد کس از من نشنود
یا نه بد هیچ کس از باده فروشان بیدار
یا که مے هیچ کسم هیچ کسم در نکشود
پاسے از شب نگذشت بیشترك یا کمتر
زندے از عرفه برون کرد سر و رخ ننمود
گفت حیرانست دریں وقت کرا میخواهی
بے محل آمدنت بر در ما بهر چه بود
گفتمش در نکشا گفت برو هر ره مگوی
کاندریں وقت کسے بهر کسے در نکشود
این نه مسجد که بهر لحظه درش بکشایند
که تو در آئی و اندر صف پیش استی زود

این خرابات مغان ست درو رندانند
شاهد وشمع و شراب و شکر و نای وسرود
هر چه در جملهٔ آفاق درین جا حاضر
مومن و برهمن و گبر و نصارا و یهود
گر تو خواهی که دم از صحبت ایشان بزنی
خاك پای همه شو تا که بیابی مقصود
ای نظامی چه زنی حلقه این در شب و رور
که ازین آتش گردان تو نه بینی جز دود

Last night I sought the " Tavern " but had no guide to lead,
I cried and shouted loud but none would care or heed.
Perhaps the " Vintners " there had fallen deep in sleep,
Perhaps my name and fame none happened there to read.
So thus I moaned for hours as hours past at night,
A " Reveller " peeped from window—I got a chance to plead!
Said he: " All hail! O Sir whom have you come to seek?
To call untimely here, are you in urgent need?"
Said I: " Now open door!" Said he: " Silence avaunt!"
" To admit you at night has any one agreed?
" This place is not a mosque which opens at your call,
" So that you enter late and yet in ranks precede,
" This is a ' Magi's Tavern ' and there are ' Revellers ' here
" With ' Beauty ', ' Wine ' and ' Lights ' with Sweets and Song and Reed,
" The Muslim, Brahmin, Christian, the Zartusht and the Jew
" In ' Tavern ' you will find the man of every creed.

"And if you wish to profit with their discourses here,

"Be dust of feet of all, so then you may succeed.

"How long would thou Nizāmī be knocking at this door?

"O fool! This love is fire which gives thee smoke indeed."

From the above description, it would appear that in Niẓāmī Ganjawī's time the term "*Kharābāt*" was applied to Ṣufī gatherings where seekers after the Truth, without distinction of creeds discoursed. Poems were read and sung.

"*Kharābāt*" was also termed "*Dair-i-Fanā,*" the place of annihilation Thus Ahlī Shīrāzī [d. 942 H. 1535] in the preface to his compilation, called "Ṣāqī Nāma'" says as follows:—

[HSL MS. No. 817 Dawāwīn].

پوشیده نماند که رندان دیر فنا که صوفیان صومعهٔ قدس اند و صوحی ردگان مجلس انس و به یمن وصفائی صحبت ایشان و برکت بگفتهٔ ایشان این حگر ریشان عنچهٔ دلهاے خسته وعقدهٔ کارهاے بسته کشاد می یابد . . . واین طائفه را در یقین عبارت و معین اشارت بآن رمزیست واین رمز هم ربان ایشان داند باجمال پرده نشینان معنی- و چون ذکر ساقی می کنند مراد سالکان راه حقیقت و شریعت و طریقت است و یا دمے چون کنند مقصود شان زلال علم و معرفت است تا بوسیلهٔ آن گم شدگان بادیهٔ ضلالت و تشنه لبان بیابان جهالت بزلال مسرت شریعت و طریقت بکعبهٔ حقیقت رسند .... واین درویش میخانهٔ عشقباری اهل شیراز عمر الله . او را رباعی چند در مستی محبت این جماعت رونموده بود درین اوراق پریشان جمع کرده نامش ساقی نامه کرد- امید که به نظر صاحدلان ملحوظ و از نظر عیب جویان محفوظ ماند-

Ahlī Shīrazī defines the Rindan-i Dair-i Fanā, i.e., Revellers of the Tavern as Ṣūfīs, "Sāqī" a seeker after Truth, "Wine" the Knowledge. His collection of Sāqī Nāma' in the above MS. contains 96 quatrains addressed to "Sāqī" which are found in the MSS. of 'Omarian quatrains. Various poets have composed Sāqī Nāmas in the form of Mathnawīs [See Bibliography IV item 40], but not in quatrains.

XVI

ECHOES IN 'OMARIAN QUATRAINS OF EPIGRAMS AND MAXIMS IN HITOPDESH (PANCHA TANTRA) AND BHARTHIHARI'S SHATAKAS.

As noticed above Sanāī took 'Omar's wine-quatrains in a Mystic sense. There are many 'Omarian quatrains, purely philosophic and didactic, free from any scent of "Wine." We have already noticed instances in Nāṣir Khusraw's poems of similarity of thoughts and their mode of expression with 'Omar—a similarity which led us fairly to conclude that some 'Omarian quatrains were influenced by Nāṣir Khusraw's poems. The same similarity is noticeable in pessimistic and didactic maxims in Hitōpdesh, (a redaction of Panchtantra), and Bhartriharī's epigrams. Panchtantra versions were, we know, translated in Pehlawī, Persian and Arabic before 'Omar. Bhartriharī is said to have lived in the first century B.C. It is probable that his epigrams, which had a wide currency, might have travelled into Persia. It is noteworthy that line for line ideas and modes of expression are identical. Here are some examples:

1. *Hitōpdēsh*:

परोऽपि हितवान् बधुर्बंधुरप्यहित पर ।
अहितो देहजो व्याधिर्हितमारण्यभेषजम् ॥

'Omar: 115: VII. 17.

بیگانه اگر وفا کند خویش من ست ورخویش جفا کندبداندیش من ست
گر زهر موافقت کند تریاق ست ور نوش مخالفت کند نیش من ست

A faithful alien as a kin I take,
A faithless kin is foe I would forsake;
A poison acts as nectar, saves our life,
A morsel not digested kills as snake.

2. *Hitōpdēsh*:

उत्थायोत्थाय बोद्धव्य महद्भयमुपागतम् ।
मरणव्याधिशोकाना किमद्य निपतिष्यति ॥

'Omar: 159: VII. 1.

درحواب بُدم مرا خردمندے گفت کزخواب کسی را گُل شادی نشگفت
کارے چه کنی که با اجل باشد جفت برخیز که زیر خاک میباید خفت

In sleep I was—A sage then told me so,
" In darkness fruit of bliss will never grow;
Arise and fight with Death, avoid his blow
Ere long ye sleep within The Pit below.

3. *Hitōpdēsh*:

अनिष्टादिष्टलाभे ऽपि न गतिर्जायते शुभा।
यत्रास्ति विषममर्गो ऽमृत तदपि मृत्यवे॥

'Omar 283: II. 54.

هشدار که روزگار شور انگیز ست این مدنین که تیغ دوران تیز ست
در کام تو گر زمانه لوزینه نهد زنهار فرومبر که زهر آمیز ست

Beware! the Time is raising great uproar;
His flourishing sword is sharp besmeared with gore.
The kissing comfit which a siren gives
Is soaked in poison, eats you in the core.

4. *Hitōpdēsh*:

दुर्नीत हि किमस्ति किं सुचरित किं स्थानलाभे गुण
कालो हि व्यसनप्रसारितकरो गृह्णाति दूरादपि।

'Omar: 28· IV 34.

عاقل بچه امید دریں شوم سرا بر دولت او نهد دل از بهر خدا
هرگاه که خواهد بنشیند بر پا گیرد اجلش دست که بالا بنما

What hope this fatal Inn hath for the wise?
And why he hankers after annas pies?
For when he hoards, and thinks of settling down,
His hand is pulled by death with " Hie arise!"

5. *Hitōpdēsh*.

शरीरस्य गुणाना च दूरमत्यतमतरम्।
शरीर च क्षणध्वसि कल्पातस्थायिनो गुणा॥

'Omar: 45· VII. 14

روزیکه جزای هرصفت خواهد بود قدر تو بقدر معرفت خواهد بود
در حسر صفت کوش که در روز جزا حسر تو بصورت صفت خواهد بود

The Day your acts and thoughts are weighed indeed,
They know your worth, and thus you will be fee'd.
Acquire some merits—be in saintly folds,
For as your merits even so your meed.

The qualities acquired by Man adhere to his self and always remain.

The same idea is beautifully developed by 'Omar in qns. V. 18 to V. 23.

6. *Hitōpdēsh*:

धनवानिति हि मदस्ते किं गतविभवो विशादमुपयासि ।
करनिहतकदुकसमा पातोत्पाता मनुष्याणाम् ॥

'Omar: 499: II. 16.

گرچه غم و رنج مں درازی دارد عش وطرب تو سرفرازی دارد
بر دهر مکں تکیه که دوران فلك در پرده هزار گونه بازی دارد

My grief prolongs, I find it nev'r allays,
Your lot is swinging now in higher sways:
Rely ye not on Time, for under veil,
A thousand tricks he juggles as he plays.

7 *Hitōpdēsh*:

जन्मनि क्लेशबहुले किं न दुःखमत परम् ।
इच्छा सपद्यते नास्ति यच्चेच्छा न निवर्तते ॥

'Omar: 21: IV. 36.

زین دهر که بود مدتے منزل ما سامد بجز ار بلا و غم حاصل ما
افسوس که حل نگشت یك مشکل ما رفتیم وهزار حسرت اندر دل ما

We halt on earth a whilom in our course,
And lo! we gather naught but plague and sores,
Alas! not one in hundred doubts is solved,
We go with heavy hearts and deep remorse.

8. *Hitōpdēsh*:

The Sanskrit epigram was spoken by a bird on the scene of battle after the Great War ended.

क्व गता पृथिवीपाला ससैन्यबलवाहना ।
वियोगसाक्षिणी येषा भूमिरद्यापि तिष्ठति ॥

'Omar: 645: IV. 28.

مرغے دیدم نشسته بربارهٔ طوس در پیش نهاده کلّهٔ کیکاؤس
باکلّه همی گفت که افسوس افسوس کو بانگ جرسها و کجا نالهٔ کوس

I saw a quail amidst the battlefield,
It nestled safe beneath a broken shield;

It spake to royal skulls in great disdain:
"Where *is* the pomp ye wield, what *is* the yield?"

9. *Hitōpdēsh*:

काय सनिहितापाय सपद परमापदा ।
समागमा सापगमा सर्वमुत्पादि भगुरम् ॥

'Omar: 284: IV. 46.

هیهات که این جسم مجسم هیچ ست وین دایرهٔ وسطح مُخیَّم هیچ ست
در یاب که در کشاکشِ موت وحیات وابستهٔ یك دمیم وآهم هیچ ست

Alas! this buxom body is but frail,
This Dome and Candle are a fairy tale;

When life and death are playing tug-of-war,
The rope, our breath, would snap at last and fail.

10 *Hitōpdēsh*:

पचभि मस्कृते देहे पचत्व च पुनर्गते ।
स्वा स्वा योनिमनुप्राप्ते धीर का परिदेवना ॥

'Omar: 618: VII. 141.

بودی که نبودت بخور و خواب نیاز کردند نیارمدت این چار انباز
هر یك نتوانچه داد بستاند باز تا بازچنان شوی که بودی ز آغاز

Thou wert devoid of waking, hunger, sleep,
Four el'ments gave their stores for thee to keep,

But each will wrest from thee what once it gave,
Denuded thus they cast thee in the deep.

11 *Hitōpdēsh*:

व्रजति न निवर्तते स्रोतासि सरिता यथा ।
आयुरादाय मर्त्यानां तथा रात्र्यहनी सदा ॥

'Omar: 93-a: II. 57.

این یك دو سه روز نوبتِ عمر گذشت بگذشت چنانکه بگذرد باد بدشت

The first, the second, third—they sneak away
These urchin days of life as wind in play.

12. *Hitōpdēsh*:

यामेव रात्रिं प्रथमामुपैति गर्भे निवास नरवीर लोक.।
तत प्रभृत्यस्खलितप्रयाण स प्रत्यहं मृत्युसमीपमेति ॥

'*Omar*: 653-a: XII. 30.

بادل گفتم که ای دلِ کافر کیش از مرگ بیندیش و صلاح آور پیش
دل بامن مستمند حیران می گفت روزے مردم که رادم ار مادر حویش

I censured thus my heart: "Thou heathen knave!
Think of the Death, and never misbehave."
I felt so stupefied with heart's retort.
"When I was born I died and found my grave."

13. *Bhartriharī*·

सृजति तावदशेषगुणाकर पुरुषरत्नमलकरण भुव ।
तदपि तत्क्षणभगि करोति चेदहह कष्टमपडितता विधे ॥

'*Omar* 659: V. 1.

حامیست که عقل آفرین میزندش صد بوسه ز مهر بر جبین میزندش
این کوزه گرِ دهر چنین جامِ لطیف میسازد و بار بر زمین میزندش

Such graceful cup! its praise the Wisdom sings,
And thereon all His love and grace He brings;
But then this Potter of the world would make
Such graceful cups which soon on ground he flings.

14. *Bhartṛiharī*:

यदा किचिज्ञोऽह द्विपसममदांध समभव
तदा सर्वज्ञोऽस्मीत्यभवदवलिप्त मम मन ।
यदा किचित्किचिद् बुधजनसकाशादवगत
तदा मूर्खोऽस्मीति ज्वर इव मदो मे व्यपगत ॥

'*Omar*: 379: IX. 184.

تا بود دلم ز عشق محروم نشد کم بود ز اَسرار که مفهوم نشد
اکنون که همی بنگرم از روی خرد معلوم شد که هیچ معلوم نشد

I thought my heart had caught His lovely glow,
I thought His secrets were as what I trow,
But now with wisdom's eyes I scan myself
And see that know I naught for aught I know.

15. *Bhartriharī*:

यत्रानेक क्वचिदपि गृहे तत्र तिष्ठत्यथैको
यत्राप्येकस्तदनु बहवस्तत्र चान्ते न चैक ।
इत्थ चेमौ रजनिदिवसौ दोलयन् द्वाविवाक्षौ
काल काल्या सह बहुकल क्रीडति प्राणिशारै ॥

'*Omar*: 69: VI. 1.

از هر ره بهردر ے همی باید تاخت مانیك وبد زمانه می باید ساخت
از طاسك حرح ولعتین تقدیر هر نقش که پیدا شود آن باید باخت

From door to corner we should run the course,
With good or bad of time we bear of course;

Where Time and Fate are mates and die is cast—
Then heads or tails, 'tis we who march perforce!

16. *Bhartṛharī*:

भोगा न भुक्ता वयमेव भुक्ता-
स्तपो न तप्त वयमेव तप्ता ।
कालो न यातो वयमेव याता-
स्तृष्णा न जीर्णा वयमेव जीर्णा ॥

'*Omar*: 714. II 13.

افسوس که بیفائده فرسوده شدیم ور طاس سپهرسرنگون سوده شدیم
در دا ودامتا که تا چشم ردیم نابوده بکام حو ش نابوده شدیم

Alas! without a gain we all are worn,
And by this Wheel of Time are tossed and torn,

Before a wink of time we cease to see,
Our greed not ended, but we end and mourn.

17. *Bhartṛharī*.

निवृत्ता भोगेच्छा पुरुषबहुमानोऽपि गलित
समाना स्वर्याता सपदि सुहृदो जीवितसमा ।
शनैर्यष्टयुत्थान घनतिमिररुद्धे च नयने
अहो धृष्ट कायस्तदपि मरणापायचकित ॥

'*Omar*: 649: IV. 5.

ایام شباب رفت وحیل وحشمش تلحست مرا عیش ولے می چشمش
ا ن قامت همچو تیر من گشته کمان زه کرده‌ام ازعصاوخوش می کشمش

My youth has passed and all its pomp in haste,
The grapes are sour and yet I long to taste;

My stature's bent, Ah! what a pliant bow,
And chorded by the staff I drag—to waste!

18. *Bhartriharī*:

प्राप्ता श्रिय सकलकामदुघास्तत. कि
दत्त पद शिरसि विद्विषता तत किम् ।
सम्मानिता प्रणयिनो विभवैस्तत कि
कल्प स्थित तनुभृता तनुभिस्तत किम् ॥

'Omar. 916: VII. 45

دنیا بمراد رانده گیر آخر چه وین نامهٔ عمر خوانده گیر آخر چه
گیرم که بکام دل بمانی صد سال صد سال دگر بمانده گیر آخر چه

Suppose ye sway the world, what do ye score?
And what if words rehearse your praises more?

Suppose ye lived in pleasure hundred years
And hundred more, at last what do ye store?

19 *Bhartriharī*:

यद्धात्रा निजभालपट्टलिखित स्तोक महद्धा धन
तत्प्राप्नोनि मरुस्थले ऽपि नितरा मेरी ततो नाधिकम् ।
तद्धीरो भव वित्तवत्सु कृपणा वृत्ति वृथा मा कृथा
कूपे पश्य पयोनिधावपि घटो गृह्णाति तुल्य जलम् ॥

'Omar: 335: VI. 12.

ار رفته قلم هیچ دگر گون نشود یك ذره ار انچه هست افزون نشود
هان تا جگر خویش بغم خون نکنی کر خوردن غم بحر جگر خون نشود

The Fate will not correct what once she writes,
And more than what is doled no grain alights;

Beware of bleeding heart with sordid cares,
For cares will cast thy heart in wretched plights.

20. *Bhartriharī*:

भ्रात्वा देशमनेकदुर्गविषम प्राप्त न किंचित् फल
त्यक्त्वा जातिकुलाभिमानमुचित सेवा कृता निष्फला ।
भुक्तं मानविवर्जितं परगृहेष्वाशकया काकवत्
तृष्णे जृम्भसि पापकर्मपिशुने नाद्यापि संतुष्यसि ॥

'Omar: 112: IV. 12.

بسیار دویدیم بگرد در و دشت یك کار مس از دو جهان راست نگشت

ور نا خوشی زمانه یاری عمرم گر خوش بگرشت یکدمی خوش نگذشت

I toured from door to valleys round and round,
The only thing I wanted never found,
And cross with times, if I could seek His grace
'Twas when in woes I felt as ever bound.

The above are only a few instances out of many. I have shown in the preface of my Marāthī translation of 'Omar Khayyām's quatrains, the similarity of thought in Nārada Bhakti Sūtra (Aphorisms on Mysticism) and 'Omarian Mystic quatrains. Space prevents my dealing with this question in detail here. As mysticism is the birthright of humanity, the same thoughts are likely to be revealed to all mystics. But when same thoughts are expressed in the same mode, as in the case of the epigrams of Panchatantra and Bhartrihari there is some reason to infer that 'Omar may have had access to their translations either in Arabic or in Persian literature

XVII.

TRANSLATIONS OF 'OMARIAN QUATRAINS.

The allegorical expression of Mystic ideas was no innovation of 'Omar. The Muse served the Mystic Wine to the Ṣufīs before Bāyazīd Busṭāmī. Thus Dārā Shikōh in his "Shaṭṭahāt" a collection of Rare Ṣūfī sayings compiled in 1062 H. [H.S.L. 52/180] quotes Bāyazīd as follows:—

" عارف بری از بدنامی بایزید بسطامی گفته است تخم تاك معرفت در عهد آدم علیه السلام در زمین کردند و در وقت نوح علیه السلام از زمین برآوردند - و در زمان ابراهیم علیه السلام بمرتبه گل رسانیدند - و در هنگام موسی علیه السلام انگور نمودند و در آوان سرور کائنات خلاصه موجودات محمد مصطفی صلی الله علیه وعلی آله وسلّم شراب صفائی کشیدند و رندان این امت می ناب قدحها نوشیدند و بیخود شدند "

Translation:

"Bā Yazīd Busṭāmī, a sage free from any blemish has said:—

The seed of the Vine of Knowledge was sown in earth during the time of Adam, it sprouted in Noah's time, blossomed in Abraham's time, bore grape in the time of Moses and was drawn into *Pure Wine* in the time of the Leader of both Worlds and the Essence of Being, Muhammad Muṣṭafā (Peace be on Him, etc!). The *Revellers* who follow his creed have drunk *Pure Wine* by *Jars* and have lost their *Self*."

'Omar adopted the same allegorical expression which prevailed in his time. Some of his quatrains extolled the *Kharābāt*, and he was nicknamed "*Kharābātī*," (Taverner). But by "wine" he meant something else and not the "juice of grape," as will be seen from the following quatrain.

Qn. 3. VIII 137

ار آتش ما دود کجا بود آنجا ور مایهٔ ما سود کجا بود آنجا
آنکس که مرا نام خراباتی کرد در اصل خرابات کجا بود آنجا

No smoke is *there* of fires we kindle *here*
No gain is *there* from goods we bundle *here*
They call me "Taverner, a Ruin-wreck"
No ruin *there* is seen; they swindle *here*.

By tradition his quatrains have been generally treated as Mystic in the East. Thus Raja Makkhanlal of Hyderabad, Deccan, in the preface to his Urdu translation of 330 'Omarian quatrains, done in 1260 H. (1818), [HSL. MS. No. 850-17770] speaks of 'Omar as a Ṣūfī Saint.

In Europe, Joseph von Hammer Purgstall (1818) gave in German 25 qns., Garain de Tacey (1857) in French 10 qns., Prof. Cowell (1858) in English 30 qns. J. B. Nicolas in his Persian-French edition (Paris 1867) of 464 qns. opined that 'Omar Khayyām's wine should be taken in a mystic sense.

Fitzgerald, who in his first anonymous 75 quatrains (1859) showed 'Omar as a material epicurean, later in the preface to the second edition of 110 qns. (1868), leaves to the readers the option to interpret the quatrains in a mystic or material sense, and was content to believe that " the wine 'Omar celebrates is simply the juice of Grape, he bragged more of it than he drank it." Fitzgerald's last and authorised edition contains 101 quatrains Haron Allen after a careful study of Fitzgerald's quatrains came to the following conclusion.—

" Out of Fitzgerald's quatrains forty-nine are fairful and beautiful paraphrases of single quatrains to be found in the Ousley or Calcutta MSS. or both. Forty-four are traceable to more than one quatrain, any may be termed composite quatrains. Two are inspired by quatrains found by Fitzgerald only in Nicolas' Text. Two are reflecting the whole spirit of the original poem. Two are traceable exclusively to the influence of *Mantiq ut Ṭair* of Farīd ud Dīn 'Aṭṭār. Two quatrains primarily inspired by 'Omar, were influenced by the odes of Ḥāfiẓ."

Whinfield, who has given us a Text of 'Omarian quatrains arranged alphabetically in Persian, with their translation in English verse, says in his later book on the same subject [Quatrains of 'Omar Khayyām, London 1920] —

" In his quatrains we constantly come across recognitions of the limitations of Science, of its inability to fathom the beginning and end of Kosmos. ....It is absured to charge 'Omar with Materialism (p. vii).... 'Omar's revolt was only against what he regarded as the excrescences and misconceptions of religion. At bottom he was essentially religious (p. xiv).... A man who passed a life of study and had

mastered all the theology, and the philosophy and Science of the time, could hardly have been the mere sot, which a hasty reading of his bacchanalian effusions might lead one to suppose (p. xv.) .... Some times he uses language which would imply entire concurrence with the rest of the Ṣūfī doctrine namely the spiritual intuition, the ecstasy and communion of the Soul with the One. [p. xx.]."

Out of other varying opinions, I quote one more. Richard Le Gallienne, who paraphrased in English verse the quatrains of 'Omar Khayyām from several literal prose translations and thus composed his " Yellow Rose " from 'Omar's wine-scented Rose petals, says, " 'Omar is always ready to curse God with one cup and love Him with the next.".... " That 'Omar some times made use of wine and women as symbols of his mystical philosophy is doubtless true; but that he more often made a simple use of them is happily still more certain (?!), for 'Omar was, emphatically, a poet who found his ideal in the real."

Richard Le Gallienne defines " Wine " as follows in his qn. 239:—

" True wine has many meanings more than wine,
True wine will even warn us against wine—
Any intoxication of the Soul.
Yea! or the senses, is the Angel Wine."

So the question still remained as to in which sense we should interpret " wine " in a particular quatrain.

The diversity of opinions hinges not only on the interpretation of " Wine," but also on the sequence of quatrains adopted by the translators. A subjectional arrangement was necessary, and was attempted at since 867 H. (1462). Thus Yār Aḥmad Tabrīzī divides his selection into ten sections, but in none of the MSS. of his compilation the sections have been marked except in the case of MS. Sd., which are as follows:—

1. Praise of God and Prayers qns. 1-25.
2. Philosophical questions and objections qns. 26-76.
3. Didactic and, those related therewith qns. 77-133.
4. Contentment under Present condition of World and Times qns. 134-163.
5. Wine and Lyrical qns. 164-334.

6. The seasons and those connected therewith qns. 335-337.
7. Wit and Humour qns. 338-340.
8. Gift quatrains on reading of *Rōshnāī Nāma'* of Nāṣir Khusraw qns. 341-343.
9. Drunkenness and Satires qn. 344-363.
10. Ten stories and occasional qns. 364-373.

Whinfield divides his translation of 395 qns. into 7 sections:—[Quatrains of 'Omar Khayyām London 1920].

I Complaints (1-85), II Sceptical and Rebellious (86-129), III *Carpē Diem* (130-207), IV Mystical and Religious (208-295), V Love Poems, (296-318); VI Satires (319-344); VII Didactic and Gnomic (345-395).

MS. Hd. arranges 575 qns. into 32 Subjects, MS. Pc. gives *Kūza' Nama'*, and MS. Hz. *Sāqī Nama'* of 'Omarian quatrains compiled by Ahlī Shīrāzī as separate from other quatrains. We cannot ignore the fact that a majority of 'Omarian quatrains are free from any craving for or praise of wine. The best way to understand him is to separate the latter, and classify the whole lot according to the Predicate, the Subject, the Mood and general trend of the quatrain The task is not easy, but I submit the result of my attempts

Among quatrains free from any craving for or praise of wine, first there are those addressed to God, which naturally fall into two classes according to the Mood, *viz.*, Praise (chapter I) and Prayers, (chapter XI), Pessimistic Philosophic reflections on the Wheel of Time, (chapter II) Death and Decay (chapter IV), Matter and Form (chapter V) and Fate (chapter VI) fall into separate classes. Injunctions in the Imperative Mood are Didactic for the chastening of the seeker after God (chapter VII). Quatrains which begin with the words "*Ānān ki*" (Those that) are satires on the people of his time holding certain creeds; quatrains containing the words "*Goyand*" (They say), "*Ai ān ki*" (O! you that say), etc., intend to refute certain notions advanced by men of his time; quatrains containing words "*Māyēm,*" and the like are reflexions on poet's experiences; all these fall into the class of Personal and Polemic (chapter X). As regards the quatrains with a craving for or praise of "Wine," quatrain 240 X. 38 gives us a clue that they were sung in three assemblies.

گر بادہ نمیخورم نشان خامی ست ور نیز مدام می خورم بدنامی ست
می شاہ و حکیم ورند میباید خورد ور زین سہ نۂ مخور کہ دشمن کامی ست

If wine I shun, ill-bred as boor I go,
By drinking oft in world would slander grow;
A prince or sage or saint should drink his wine,
If thou be none of three, 'tis deadly foe!

We should not forget that 'Omar, in his early years, was a *Nadīm* to King Malik Shāh. Quatrain 1034: III. 1 addressed to the King speaks of a garden party on the occasion of 'Īd Festival. Such quatrains, therefore, as speak about the Nowrōz Festival, the 'Īd after the Ramaḍān, and the beauties of the Garden and Spring have been taken to chapter III Youth. Quatrains which seemed to me to pertain to the Open Assemblies and the Inner Circle of the Ṣufīs and Philosophers have been taken under chapter VIII the Tavern (*Kharābāt*) and Chapter IX the Mystic Shrine (*Mai Khāna'*) respectively. The points of distinction between the two have already been noticed in Section xv above. Under *Kharābāt* there are many quatrains addressed to the *Sāqī*, an advanced soul, for dispensing "Wine" i.e., a Trance or Initiation or some advice

The result of the above classification is as follows:—

		No. of qns.
I	Praise of God	59
II.	The Wheel of Time	62
III.	The Youth (Lyrical)	66
IV.	Decay and Death	60
V.	The Clay and Cup (Matter and Form) ..	37
VI.	The Fate	22
VII.	The Chastening	193
VIII.	The *Kharābāt* (Tavern Open Ṣūfī assembly)	138
IX.	The *Maikhāna'* (Mystic Shrine) ..	186
X.	Personal and Polemic	167
XI.	Prayers	59
XII.	Miscellaneous	47
	Total ..	1096

The Miscellaneous Chapter includes quatrains which have so far not appeared in any published text.

'Omar has applied the word "Wine" to various objects. In some places he actually mentions the object. Thus:—

(1) *The Wine of Grief* Qn. 840: II. 27.

دارم ز حفائے فلك آئینه گون وز گردش روزگار خس پرورد دون

از دیده زحے همچو پیاله پر اشك وز سینه دلے همچو صراحی پر خون

"My eyes are flowing cups for fancy fries
And heart's a jar of blood for what's a lie"

(2) *The Wine of Existence* Qn 417· II. 62.

خیام اگر چه خرگه چرخ کبود زدحیمه‌ودر بست لب‌گمت وشنود

چون شکل حباب باده در حام‌وجود ساقی ازل هزار خیام ربود

Khayyām, who pitched his tent on top spheres,
And closed the doors for speech, his lips and ears;
A bubble of Wine was he in Being's cup
Countless Khayyāms Eternal Sāqī clears,

(3) *Grape Juice, and Pious Pride*, Qn 866: II 61.

حمار ببوی آب انگور شدن به ز آنکه زهد خویش مغرور شدن

'Tis better we should reel with smell of Wine
Than strut with pious pride and sell His name

(4) *The Wine of Life*: Qn. 557: IV 18.

بودند بیك شراب در مجلس عمر دورے‌دوسه‌پیشتر زما مست شدند

In feast of life they drank the Wine with me
A round or two before me they are done!

(5) *The Wine of Ignorance* (Jahl) Qn. 962· VII. 109.

ای دل ز شراب جهل مستی تا کے وی نیست شوده لاف هستی تا کے

"How long you rave in ignorance, O Mind!"

(6) *The Wine of Knowledge* (Ma'rifat) Qn. 299: VII. 114.

آنانکه شراب معرفت نوش کسد از هر چه بجز دوست فراموش کنند

"When He reveals His face to servants' meek,
They forget all and Him alone they seek"

Qn. 214: VIII. 51.

ساقی می معرفت مرا مکرمت ست در مشرب بے معرفتان معصیت ست

(7) *The Wine from the Ṣufī Fount* Qn. 963: III. 66.

گر پیرو احمدی حوری جام شراب زان حوض که مرتضاش باشد ساقی

" Go after Prophet drink a cup of mead
From Fount dispensed by Murteḍa the Guide.

In Chapter VIII *Kharābāt*, (The Tavern) there are many quatrains, craving for Wine, addressed to the Sāqī the Dispenser of " Wine," an advanced Soul or Guide. And Wine is defined as " Pure Wine " (*Mai Nāb, Bāda-i-nāb, Sharāb-i nāb*), Lucent Wine (*Mai la'l, Bāda-i-la'l*), often compared to Ruby, Emerald, Pearl

We must bear one fact in mind, *i.e.*, the " Wine " in the " *Kharābāt* " was not easily procurable, or procured as if it were a mere variety of the juice of grape. The seeker craved for it from the Ṣāqī, and until he was wholly purged of all his baser self, he was not admitted to the *Mai Khāna'* In the *Mai Khāna'*, the Guide offers the Holy Grace to the seeker and invites him to partake it. Khayyām has defined " Wine " in Qn. 171: IX 3

In Mystic Shrine the Name is styled as Wine.
To Love and be in trance I most incline;
I am the Soul of World in Holy Shrine
The world is body for my Soul Divine.

In another place he defines it thus: Qn. 930: IX. 186

آدم چو صراحی بود و روح چو مے قالب چون نے بود صد ای دف و نے
دانی چه بود آدم خاکی خیام فانوس خیالی و چراغے دروے

Now Man's the Chalice, there the Soul is Wine,
And heart with lute is singing songs divine;
Khayyām! The Man of clay is Chinese lamp,
A flimsy film, through which His Light can shine

My venerable teacher in the Nizam College, the late Prof. Muḥammad 'Abdul 'Ali Wālā, a scholar of great repute used to recite the following quatrain as a *key* to many 'Omarian quatrains. 57: IX. 56.

آن لعل گرانبها ز کان دگرست وین دُرِّ یگانه را نشان دگرست
اندیشهٔ این و آن خیالِ من وتست افسانهٔ عشق را زبان دگرست

That Ruby hails from other heights of old
This pearl unique would other rays unfold

Tho' I and thou may guess for *this* and *that*
A tale of love in other words is told.

Thus when 'Omar spoke of " The Ruby " or " The Ruby Wine " or " Wine " he meant Love Divine in many quatrains See quatrains which follow IX 56

In another place qn. 402. IX. 36. 'Omar speaks " Love " as being the " Key " to open the Treasure of Gems of Hidden Secrets

چون عشقِ ازل نبود مرا انشا کرد بر من رِ نحست درس عشق املا کرد
وانگاه قراصهٔ در قلبِ مرا مفتاحِ حرا ینِ دُرِ معنیٰ کرد

Eternal Love had drawn me first on board,
He taught me first to Love On Love I pored,
He made my chip of heart a brazen key—
Which prizes open gems from Secret Hoard

IX. 36.

In polemic quatrains 'Omar has served his " Wine " to his foes so as to confound them! Such quatrains are cryptic; 'Omar means right while his adversaries may judge him wrong

14: X. 41.

در دست یکے تیغِ جواب است مرا کر و ے همه سال فتح بالست مرا
پیوسته دلِ خصم کبابست مرا ورکله او جامِ شراب است مرا

I wield a Sword, an answer Sharp utmost
With this I conquer all who taunt and boast;

A broiling heart my foe has for my meat,
His skull is full of rum—So rum my toast.

9: X. 43.

ای خواجه یکے کام روا کن مارا دم درکش و در کار خدا کن مارا
ما راست روم لیك تو کج بینی رو چارهٔ دیده کن رها کن مارا

O Rector! Grant a boon I beg of thee:—
Suspend thy speech, let God look after me,
My path is right, but seest thou perverse,
Ah! heal thy eyes, avaunt! and set me free.

760: X. 70.

دنیا چو فناست من بجزفی نکنم جز یاد نشاط ومی روشن نکنم
گویند خدا ترا زمی توبه دهاد او خود ندهد وگر دهد من نکنم

The world's a cipher—Here's a cipher mine—
I only think of love and lucid Wine,
They say, "May He avert thee from thy Wine,"
He won't—and if He would, then I resign.

"*Man na kunam*" in the fourth line rightly interpreted means "*man* yad *na kunam*," *i.e*, I will refrain from thinking of love and lucid wine, but an adverse critic is apt to interpret that 'Omar will disobey God's command!

The following quatrain is a rebuke to a person who had perhaps gone drunk in the presence of 'Omar.

1044. X. 123.

گر زانکه بدست افتدا زمی دومے می خور تو بهر محفل و هر انجمنے
کانکس که چنان کرد فراغت دارد ارسلت چو نتوے وریش چومنے

Could you but find a cask of Wine somewhere,
Then drink you may at every public fair,
For he who thus behaves would never care
For whiskers which you rear or beard I wear!

The following is a sample of 'Omar's joke:—

776: X. 100.

گفتم که دگر بادهٔ گلگون نخورم می خون رزانست دگرخون نخورم
پُر خردم گفت بجد می گوئی گفتم که مزاح میکنم چون نخورم

I said, "I would not drink red wine again,
'Tis blood of Vine—from murders I refrain"
The Rector said, "You say this by His word!"
I said, "I joked, for ever *I* abstain!"

The object of translation is to convey the ideas of the original into another language. One may translate, from one language into another, History, Geography, Physics, Chemistry and the like, by retaining the same or adopting a similar terminology. But the translation of works dealing with Religion, Philosophy, Psychology and the like is not so easy. Translation of Poems dealing with mystic experiences is still more difficult. In translating Persian Poetry into English one has to be careful, because the Persian Poetry uses a special terminology which is not in vogue in English. It is incorrect to translate "*Mai*" and "*Bāda*'" as merely "Wine" and "Whisky" *when the Poet does not mean so.*

I have attempted to translate the *ideas* conveyed in the quatrains as closely as possible It is for the readers to judge how far I have succeeded in my attempts.

XVIII.

Wandering Quatrains or Vagrants: Researches of Dr. Zhukovski, Dr. Christensen, Dr. Rosen and Dr. Rempis.

Dr. Zhukovski: Out of 456 quatrains in the Text of J. B. Nicolas (Paris, 1867), Zhukovski found 82 ascribed elsewhere to other various poets. These he called "wandering quatrains" and surmised that the differences of opinion regarding 'Omar Khayyām are not to be traced to 'Omar himself but to the collection of what we call his quatrains, which is given to us in rare MSS. and numerous oriental and occidental editions [*Al Muzaffaria*, St. Petersberg, 1897. E. D. Ross, JRAS., 1898].

Dr. Christensen: Some Western Orientalists were inclined to think all such "Wandering quatrains" (which I call "vagrants") as "*Spurious.*" Thus Dr. Christensen says [*Critical Studies in the Rubā'iyāt of 'Umar-i Khayyām.* KOBENHAVN (1927)]. "In my book '*Researches Sur les Rubā'iyāt de 'Omar Khayyām*' [Heidelberg, 1904], I re-examined the question, I added a series of "wandering quatrains to those enumerated by Zhukovski making the number amount to 101. (Note: Later on I have found seven more). I considered it most likely that either all or the greater part of these 'wandering quatrains' were not composed by 'Umar, the copyers being inclined to increase the collection going in the name of that rubā'iyāt '*par excellence*' by inserting quatrains taken from everywhere." He further said "Only twelve quatrains, in which the name of the poet is mentioned could be considered as probably genuine, such verses being less liable to wander."

Dr. Fr. Rosen: In the preface to a new text of 'Omar Khayyām's quatrains, Dr. Fr. Rosen has hit it home that a "wandering quatrain" cannot be rejected as spurious because it is equally likely that it may have been wrongly copied into the collection of other poets. Thus two quatrains (76: III. 63, and 525: X. 112) which were found by Zhukovski in the poems of Tālib-i Āmulī (d. 1004 H., 1695) were already recorded as 'Omarian two centuries earlier in MS. BDa.

written in 865 H. (1460); out of 16 quatrains found by Zhukovski as "wandering" in the poems of Ḥāfiẓ only two were found in a Dīwān of Ḥāfiẓ dated 1639, and none at all in a Dīwān dated 1500. Similarly the "wandering quatrains" traced by Zhukovski in the later texts of Rūmī were not found in the earlier texts of that poet. Dr. Fr. Rosen opined that five Arabic Qita's quoted by Qiftī and Shahrzūrī in their notices regarding 'Omar Khayyām and the following 23 quatrains may be taken as the basis for determining 'Omarian Philosophy.

6 qns. with Khayyām's name:

121: X. 77, 150: IV. 60, 151: XI. 58, 152: X. 167, 661: VIII. 138, 687: VI. 22.

2 qns. quoted by Najm ud Dīn Rāzī in *Mirṣād ul 'Ibād*:

181: II. 1, 153: V. 15.

2 qns. quoted in the Persian version of Shahrzūrī's *Tārīkh-i Ḥukamā*:

506: X. 76, 378: VIII. 10.

2 qns. quoted in *Firdaus ut Tawarīkh*:

276: V. 22, and 669: X. 164.

11 qns. out of 13 quoted by Badr-i Jājarmī in his anthology *Mūnis ul Aḥrār*.

477: VII. 133, 400: VII. 38, 636: IX. 116, 748: X. 46, 134: III. 33, 977: V. 31, 561: VII. 138, 87-a: II. 7, 611: X. 109, 877: II. 53, 949: VII. 143.

Dr. Christensen: Dr. Christensen took up the question again in his '*Critical Studies in the Rubā'īyāt of 'Umar-i Khayyām*,' and devised a test to consider a quatrain as genuine. He selected 16 MSS., conceived them into 18 units according to the arrangement or its want, the readings and the stock of quatrains, and placed them into 5 groups:—

Group A-1.—1: BNa.
„ A-2.—6: BNb., Ra., BDa., BNd(a). CALc. II., BNc.
„ A-3.—1: BNd(b).,
„ B.—9: BDb., CALc. I., BERa., BMc., MA., BMa., BMb., BNc., Rb.
„ C.—1: Re

In his opinion " a quatrain is genuine if it is found:

(1) in at least five texts of Group B or four in case of those rhyming in letters which are wholly or partially, unrepresented in BERa. and MA.,

and

(2) in two texts of group A-2 plus BNa., or BNd(b). or Rc.; or in one text of group A-2 plus two texts out of BNa., BNd(b)., and Rc. or four texts of group A-2."

In brief he considers a quatrain as genuine if it is found in five or four texts of group B and three or four other texts. Out of 1213 quatrains which he found in the above texts he obtained 121 quatrains which satisfied his conditions, so he says: " By so doing we obtain a collection of 121 quatrains Of course it is possible and even likely that there are genuine quatrains among those not included in this collection, but a line must be drawn somewhere, and I do not think it safe to go below the indicated minimum. I consider as decidedly spurious all quatrains which occur only in one of our texts. even if they are found in the collection of Nicolas, Whinfield and the Lucknow edition and other modern printed or lithographed texts."

Out of 121 selected by Dr Christensen we find that 33 per cent or 40 quatrains given below are vagrants.

Vagrants found in 121 quatrains selected by Dr Christensen
(Cr =Christensen Selection)

(1) Cr 4 507 X 85. (2) Cr 10 305 III 43. (3) Cr 12 334 VIII 73
(4) Cr 14 438 IX 9. (5) Cr 17 477 VII 133. (6) Cr 18 999 X 90.
(7) Cr 23 103 III 28 (8) Cr 24 717 II 29. (9) Cr 26 718 III 54.
(10) Cr 27 949 VII 143. (11) Cr 30 425 IX 177. (12) Cr 34 1039 II 25.
(13) Cr 35 877 II 53. (14) Cr 37 93-a II 57. (15) Cr 38 89 V 19.
(16) Cr 40 749 X 158. (17) Cr 41 30 IX 12. (18) Cr 42 533 IX 108.
(19) Cr 44 53 IV 25 (20) Cr 50 16 IX 93. (21) Cr 58 242 VII 171
(22) Cr 70 386 IX 67. (23) Cr 72 628 IX 89 (24) Cr 77 125 V 16.
(25) Cr 78 79 II 37. (26) Cr 81 277 V 20. (27) Cr 82 131 VII 53.
(28) Cr. 83 282 II 47. (29) Cr 84 261 IX 64. (30) Cr 85 153 V 15.
(31) Cr 86 119 II 48. (32) Cr 89 60 III 34. (33) Cr 92 255 XI 38.
(34) Cr 93 295 VII 55. (35) Cr 97 359 VIII 99. (36) Cr 104 629 XI 28.
(37) C 108 812 X 131. (38) Cr 110 818 VII 144. (39) Cr 114 870 II. 9.
(40) Cr 115 869 IV 27

The poet and the place of vagrancy in each case is indicated in the concordance of the respective quatrain. Thus we find

that this "mechanical" test as Dr. Christensen terms it, excludes some genuine quatrains but admits a good number of vagrants as genuine.

Dr. C. H. Rempis: Another test is evolved by Dr. C. H. Rempis in his work "*'Omar Chajjām und Seine Vierzeiler*" [Tubingen, 1935]. He assigns marks to each quatrain as it appears in MSS. of various dates.

1.	1st century after	'Omar's demise	(1122-1220).	4 marks
2	2nd	do	(1221-1315).	3 „
3.	3rd	do	(1316-1410).	2 „
4.	4th	do	(1411-1505).	1 „
5	5th	do	(1506-1600).	½ „

After adding the marks each quatrain thus obtains, he takes as genuine a quatrain with $3\frac{1}{2}$ marks or more. Translation of 255 quatrains selected by him appears in the above work. We find that he has relaxed this test in the case of the following 47 quatrains, evidently because he considers them 'Omarian in spirit.

Rempis Nos 3, 14, 15, 22, 58, 61, 65, 68, 69, 75, 79, 84, 96, 97, 101, 114, 116, 123, 126, 127, 131, 133, 134, 145, 146, 147, 183, 188, 204, 205, 207, 209, 216, 217, 218, 224, 226, 229, 238, 239, 243, 244, 245, 247, 248, 254, 255 Of the above Nos. 133, 239 and 248 appear in a single MS. and must therefore be treated as "unknown." We further find that the following 94 quatrains or 37 per cent of this selection are vagrants.

94 *Vagrants among* 255 *qns. Selected and translated by Dr. Rempis.*

(R.=Rempis).

(1) R 1· 93-a II 57.	(2) R 2 342 IV 3.	(3) R 3 561 138.
(4) R 5. 277· V 20.	(5) R 6 147· V 23.	(6) R 7· 276 V 22.
(7) R 8 119 II 48.	(8) R 9 89 V 19	(9) R 11 871 V 6.
(10) R 13 414 V 7.	(11) R 15 322 X 23.	(12) R 16 557 IV 18.
(13) R 17 714 II 13.	(14) R 23 90 IV 33.	(15) R 24. 53 IV 25.
(16) R 28 575 VII 62.	(17) R 29 718 III 54.	(18) R 30 359. VIII 99.
(19) R 31 295 VII 55.	(20) R 36 334· VIII 73.	(21) R 51 126· VII 19.
(22) R 57 877. II 53.	(23) R 61 875· VI 19.	(24) R 63 1008 VII 50.
(25) R 64· 283· II. 54.	(26) R 65 130 VII 169.	(27) R 68 79 II 37.
(28) R 70. 176. VII 153.	(29) R 72 379 IX 184.	(30) R 77 688 IV 41.
(31) R. 79: 818. VII. 144.	(32) R 80 493 X 9.	(33) R 81· 242 VII 171.
(34) R. 83: 717 II. 29.	(35) R 88 153 V. 15.	(36) R 89 870· II. 9.

(37) R. 90: 1039: II. 25, (38) R. 96: 619: XI. 7, (39) R. 100: 887: XI. 37,
(40) R. 101: 724: XI. 14, (41) R. 102: 255: XI. 38, (42) R. 104: 46: VIII. 9,
(43) R. 107: 507: X. 85, (44) R. 109: 511: X. 95, (45) R. 111: 812: X. 131,
(46) R. 114: 783: X. 62, (47) R. 116: 928: VIII 121, (48) R. 126: 857: X. 6,
(49) R. 127: 321: X. 24, (50) R 128: 327. X. 18, (51) R. 131: 488. X. 13,
(52) R 134: 320: X. 25, (53) R 136· 49· VII. 28, (54) R. 141. 780. X. 135,
(55) R. 143. 663. V. 33, (56) R 149 125 V. 16, (57) R 150. 506. X. 75,
(58) R. 156: 60. III. 34, (59) R 159 999. X 90, (60) R 160. 617: III 31,
(61) R. 163. 16. IX. 93, (62) R. 164· 103 III 23, (63) R 166: 76. III. 63,
(64) R. 167: 131: VII. 53, (65) R 168: 289: III 55, (66) R 169· 305: III 43,
(67) R. 172. 949. VII. 143, (68) R 174. 370: VII. 153, (69) R 175: 480· IX 104,
(70) R. 181: 580. IX. 144, (71) R 183 448· III 38, (72) R 185 385· IX 67,
(73) R. 189: 533. IX 108, (74) R. 190 563 VIII. 26, (75) R 199: 261 IX. 64,
(76) R 206: 749. X 158, (77) R 210. 504: X. 157, (78) R 214 629. XI. 23,
(79) R 216. 642. XI. 42, (80) R 217 816. XI 53, (81) R 218 920 XI 17,
(82) R. 219. 676 XI. 55, (83) R 220 873 XI 12, (84) R 221 313· X. 146,
(85) R 222. 338: I. 30, (86) R. 224: 988 VII 123, (87) R 233 811 VII 155,
(88) R. 235· 852: VII. 46, (89) R 241: 656 VII 66, (90) R. 242 450 VII 14,
(91) R 243 260 IX. 57, (92) R 244. 68: VII 161, (93) R. 250: 282 II 47,
(94) R 252. 150: IV. 60.

The total number of quatrains which satisfy the above test has been stated to be 704 instead of 255 which had been selected for translation [p. 84 *Beitrage zur Khayyām Forschung*]. I find that out of these 704 quatrains no less than 257 or 37 per cent. are vagrants. It is thus clear that these tests neither eliminate the vagrants nor reduce their percentage —at best they are arbitrary tests to consider even the vagrants as genuine.

The number of vagrants goes on increasing as we examine the Bayāḍēs, Anthologies and modern editions of other poets. Zhukovski found 82, Dr. Christensen added 26 more bringing the total to 108. Sayyid Sulaimān Nadwi and other scholars noticed some more. Dr. Rempis in his *Beiträge zur Khayyām Forschung* records 239 vagrants including those found by previous scholars. I have marked 521 vagrants among the " known " and 235 among the " unknown " quatrains. Others may doubtless find more!

One reason why the 'Omarian quatrains were mixed with those of other poets is that, being considered *par excellence,* they were taken as objects of parodies, echoes and replies by subsequent poets. The poet 'Ālī Rūmī d. 1008 H. (1593), has given (MS. Az.) 53 'Omarian quatrains and thereunder parodies composed by him. In the *Dīwāns* of other poets also we may at times find a 'Omarian quatrain and thereunder its parody by the poet. Thus kulliāt Khāqānī [MSS. SMHL.

No. 55 and 73] has the famous 'Omarian quatrain 292: IV. 45:

Bingar zi jihān chi ṭarf barbastam hēch,

and thereunder Khāqānī's parody:

Hēch ast wajūd u zindagānī hama' hēch.

Such parodies are liable to be treated as cases of vagrancy. For instance Dr. Rempis in his *Beiträge zur Khayyām Forschung* (p. 132, item 2) treats as vagrant in Sarmad the 'Omarian quatrain 11: IX. 2:

Bāz ā bāz ā har ānchi hastī bāz ā.

But Sarmad's quatrain (No. 13, Delhi Edition 1901) runs

Bāz ā bāz ā zi fikhr-i bāṭil bāz ā.

and is thus a parody of the 'Omarian quatrain. There are thus chances that among the so-called vagrants, which have been reported by scholars, we may, on closer examination, find some parodies or variations of 'Omarian quatrains and not actual vagrants. I have noted in the concordances some instances of parodies and variations of 'Omarian quatrains found in anthologies and *Tadhkirās* ascribed to other poets by abbreviations: *par.*=parody, *var.*=variation.

XIX.

The Sources of the Quatrains and their Analysis.

The Hyderabad Edition (Hw.) of 1893 by Muḥammad Faiyyāḍ ud Dīn contains 1030 quatrains, while Dr. Christensen selected in 1927, out of 1213 quatrains he counts in 16 MSS., only 121 quatrains. After all the number of quatrains in an edition depends upon the editor's sources and choice. As to the sources of the quatrains, we find that there are more MSS. of 'Omarian Quatrains than enlisted in the catalogues of libraries. Ambrose George Potter in his *'Omariana,* a Bibliography of 'Omar's Quatrains (London, 1929), has recorded over a hundred items of MSS. and editions Since then many MSS. were unearthed. Thus in India, I found 26 MSS in Hyderabad, 3 in Rampur, 2 in Patna, 1 in Lucknow, 1 in 'Aligarh and 2 in Ḥabībgunj. Several others were found in Stambul by Dr. Rempis who in his book *'Omar Chajjām und Seine Vierzeiler* (1935) records 183 items of MSS and editions. Even these are not all.

In order to ascertain the stock of well-known 'Omarian quatrains and prepare a double alphabetical index, I examined the important editions.

The published editions of 'Omarian quatrains, which I could acquire, are described in the Bibliographical Appendix III.

The following struck me as independent publications which could be taken as the basis for preparing the nucleus of an Index

1867. N Nicolas, Paris. 464 qns.
1883. W Whinfield, London. 500 qns.
1893. Hw. Faiyyād ud Dīn, Hyderabad, Dn. 1030 qns.
1907. A. Imād ud Dīn, Gujratī, Amritsar 913 qns.
1924 L Lucknow, Nawal Kishore, 7th edition. 770 qns.
1924 J. Jeodat Bey, Stambul. 576 qns.
1928. Ra. Fredic Rosen. 330 qns.
Rb. Do 63 qns.
Rc. Do 13 qns.

1460. BDa. Fac-simile by Haron Allen. 158 qns.

1732. LE. Fac-simile in Life's Echoes. 91 qns.

The quatrains in other editions are included in one or other of the above editions.

Thus the 2nd Lucknow Nawal Kishore edition (1878) of 762 qns. is included in the fifth and later editions. The following are included in the Lucknow Nawal Kishore 7th edition of 770 qns. (marked L): Bombay editions (1890) 755 qns., (save one qn.), (1906) 745 qns., (1928) 736 qns., (1935) 756 qns., Delhi edition (1924) 764 qns., and Lahore edition (1922) 766 qns. The Allahabad edition (1925) 908 qns. follows Amritsar edition (marked A.) (1907) 913 qns. The recent Tehrān editions, viz., Mūsā Khwāwar (1932) 368 qns., *Khiyābān Nāṣaria* (1933) 368 qns., *Sa'ādat-i Akhwān* (1933) 412 qns., *Nuzhat-i Sharq* (1933), 443 qns. may be considered as abridgements of the text edited by Nicolas (marked N.) (1867) 464 qns. Mūsā Khwāwar adds three new "unknown" qns. one of which is retained in the Allahabad edition by Mahesh Pershad (1933) 366 qns. The Stambul edition by Ḥussain Dānish (1922) 396 qns., the Damascus edition by Sayyid Aḥmad Ṣāfī Naḥafī (1931) 351 qns. and the Tehrān edition by Ṣādiq Hidāvat (1934) 143 qns. are short selections by the editors

The quatrains in the above publications were indexed as "Known" quatrains in which class came such quatrains as are witnessed by two or more texts or cited as 'Omarian by a known authority. When the MSS. were taken up for concordance with the indexed quatrains, such quatrains which were recorded in a single MS. were marked with 'x' and taken to the index of "Unknown" quatrains. Both these indexes had to be made elastic. A quatrain at first taken as "unknown" when found later in a second MS. was interpolated into the index of "Known" quatrains.

Statement I (pp. 365-366) gives the analysis of the texts (MSS. and editions) taken up for concordance. These texts have been placed serially in chronological order.

Col. 2 shows the Hijri year as per colophon and in its absence, as can be inferred from the owner's seal or the dates of other books with which the MS. was bound.

Col. 3 gives the Christian year (inferred according to the handwriting when the MS. bore no date).

Col. 4 indicates the notation of MS. adopted in the concordances.

Col. 5 shows the total number of quatrains in the text.

Col. 6 shows the number of repetitions of the same quatrain in the text, either word for word or with slight alterations. In order to obtain a correct idea of the stock of independent quatrains in a text it is necessary to discount such repetitions

Col. 7 enters the number of " Known " quatrains which have already appeared in an older text.

Col. 8 records the number of quatrains uttered by each text which appear in one or other of later texts.

Col. 9 gives the number of quatrains which are not witnessed by any other text.

Col. 10 indicates the class of the MS.:

D. Single alphabetical or *Dīwān*,

F. Double alphabetical or *Fihrist*,

S. Selections or *Safīnā* made by choice of compiler which do not come into either of the above classes.

The " Known " quatrains fall in rhyming letters as follows:

a. 39, b. 14, t. 295, j. 2, ch. 3, ḥ. 2, kh. 2, d. 333, r 58, z. 40, s. 13, sh. 58, ʿa. 1, f. 2, q. 2, l. 21, m. 147, n. 74, w. 27, h. 65, y. 172: Total 1360.

The " Unknown " quatrains fall in rhyming letters as follows:—

a. 50, b. 8, t. 159, ḥ. 1, kh. 1, d. 241, r. 37, z. 15, s. 11, sh. 13, q. 1, k. 4, g. 4, l. 17, m. 83, n. 64, w. 18, h. 33, y. 93: Total 853.

The index numbers of " Known " and " Unknown " quatrains according to dates when they are first recorded in the texts of statement No. I are given in the statements No. II and III pp. 367-376 and pp. 377-383 respectively

Col. 2 gives the Christian year of the MS. which first records the quatrains.

Col. 3 the notation of the MS. which utters the quatrain.

Col. 4 the total number of quatrains uttered by each MS. as found in 8 and 9 of statement I in the case of "Known" and "Unknown" quatrains.

Col. 5 gives the index numbers of the "Known" quatrains in statement II and of "Unknown" quatrains in statement III. Quatrains prefixed with letter "v" have been found vagrant in one poet, and those prefixed with letter "w" in more than one poet.

The progressive total of the stock of independent quatrains runs as follows in the various centuries in the texts examined:

	"Known"	"Unknown"
By the end of 786 H. (1384)	751	3
„ 892 H. (1487)	947	114
„ 994 H. (1586)	1236	527
„ 1100 H. (1688)	1281	619
„ 1200 H. (1785)	1319	811
„ (1933)	1358	853
The present edition	1360	853

Sundry 'Omarian quatrains have been, however, found quoted earlier than the texts in which we find them actually recorded The following are a few instances.

125: V 16· *Tarkīb*—quoted in *Jahan Gushai* (1260) found texted in BDa. (1460).

153. V. 15. *Dārinda*—quoted in *Mirṣad ul 'Ibād* (1233) found texted in Hy. (1384).

181: II. 1. *Dourē ki*—quoted in *Mirsād ul 'Ibād* (1233) found texted in Rc. (1341).

276 V. 22: *Har dharra'*—quoted in *Tārīkh-i guzīda'* (1330) found texted in J. (1926).

302: VII. 135. *Ān rā*—quoted in *Kalila Damna'* (1145) found texted in J. (1926).

882-a: XII. 33: *Ai dil*—quoted in *Qābūs Nāma'* (1083) found texted in BMb. (1624).

Similarly the following two quatrains have been texted in this edition.

669: X. 164: *Sēr āmadam*—quoted in *Firdowat Tawārīkh*

1046-a: XII. 47: *Gar 'ilm*—quoted in *Kashkōl Bahāī.*

The number of quatrains in a MS. depends firstly upon the discretion of the scribe who intended perhaps to have a certain number only and secondly upon the condition whole or part in which the MS. has now reached us.

Thus MSS. marked S. in statement I are selections of a limited number. The present condition of the MS. when fragment or abridged has been noted there. There are three ways by which we may conceive relationship between the MSS.:

(*a*) the arrangement or order in which quatrains appear in the MSS.

(*b*) the readings of important quatrains.

(*c*) the rare quatrains found in only a few MSS.

Consideration of arrangement has *prima facie* made the classes, the Alphabetical (D.) the Double Alphabetical (F.) and neither of these, i.e., Selections (S.).

Class D. includes:—

MSS.: Hy., Se., BNd., Pa., MA., Rb., BMa., Wbcd., BDb., BNl., Hk., BMb., BERa., Hl., BMc., Hm., He., Hi., HGb., Hn., Hh., Hr., BMf., LE., Hv., Hc., Bb., Cb., BERb., RPc., Ia., Ib., BNn., ALI, Hp., CALc.

Editions: Hw., A. & L.

Class F. includes:—

MSS.: BDa., Hb., Ba., Pb., Hg., Hf. and Ho.
Editions: N., W. & J.

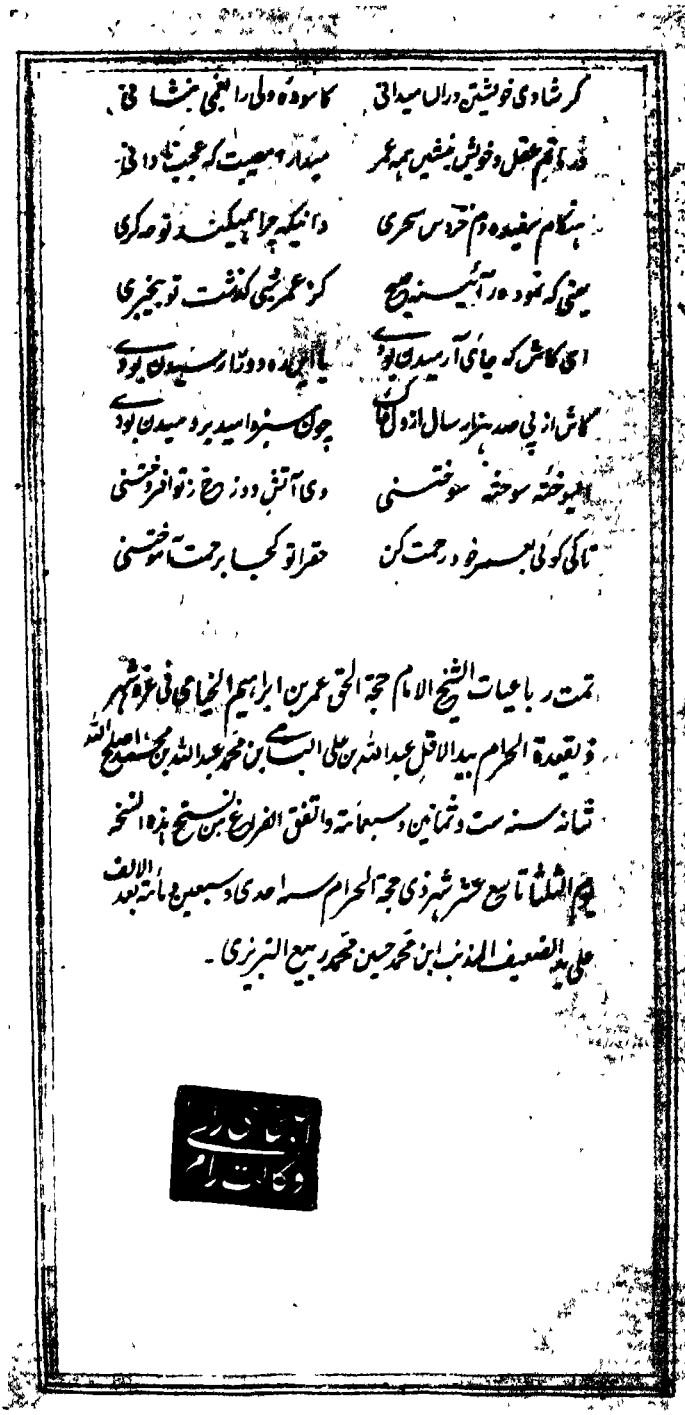
Class S. includes:—

MSS.: Si., Rc., TK., Ka., Kb., BNf., Wa., Sa., Sb., Ha., Sd., BNh., U., Sc., BERf., BNa., Ra., BNi., Sf., Hz., BNbi., BNbii., BNc., BMd., Hga., LN., Wd., Sg., BNc., Hj., BNk., Ht., Hu., RPa., Hx., Hs., Pc. and Hd.

Edition: *Khiyābān-i 'Irfān.*

Among MSS. of class D. firstly there are those which contain the quatrain 898: XI. 59 *Ai Sōkhta'ī* at the end, these MSS. may be considered as older in origin, the earliest of which is Hy. (1384). Secondly there are those which contain the above quatrain with the story of 'Omar's ghost appearing to his mother in the commencement. The earliest of these is Se. (1472).

Colophon of MS., Hyderabad.



گر شادی خویشتن دراں میدانی کاسودہ دلی را نفسی بنشانی
قدر دم عقل و خویش بیشیں ہمہ عمر میندار دمیست کہ عجب دانی
ہنگام سفیدہ دم خروس سحری دانیکہ چرا ہمیکند نوحہ گری
یعنی کہ نمود روز آئینہ صبح کز عمر شبی گذشت تو بیخبری
ای کاش کہ جای آرمیدن بودے یا ہیچ دہ و دیار میدان بودے
کاش از پی صد ہزار سال ازو گاہے چون سبزہ امید بر دمیدن بودے
ایں سوختہ سوختنی سوختنی وی آتش دوزخ ز تو افروختنی
تا کی گوئی بعصر خود رحمت کن حقرا تو کجا برحمت آموختنی

تمت رباعیات الشیخ الامام حجۃ الحق عمر بن ابراہیم الخیامی فی غرۃ شہر ذیقعدۃ الحرام بید الاقل عبد اللہ بن علی البابسی بن محمد عبد اللہ بن محمد اصلح اللہ ثمانیہ سنہ ست وثمانین وسبعمائۃ واتفق الفراغ بن نسخ ہذہ النسخہ یوم الثلثا تاسع عشر شہر ذی حجۃ الحرام سنہ احدی وسبعین وماۃ بعد الالف علی ید الضعیف المذنب ابن محمد حسین محمد ربیع البرزی۔

آستانہ رضوی
وکالت رام

MS. Hy., the earliest in class D. was first copied by 'Abd ul lāh bin 'Alī al Bussāmī on 1st Dhu'l Q'adā 786 H. (1384), and copied therefrom on 18 Dhilhajj 1171 H. by Ibn Muḥammad Ḥussain Muḥammad Rabī' al Tabrīzī. The first owner of this MS. Rai Vikālatrām Aṣif Jāhī (seal 1199 H.) was Superintendent of the Ports in the service of H.H. the Nizām ul Mulk Bahadur. This collection is 80 years earlier than BDa., which according to the date, Ṣafar 865 H. (1460) is the earliest extant text of class F. MSS. Hb., Pb. and Ba. which bear no date and according to handwriting may be placed in the 10th century Hijrat must have been however compiled two centuries earlier, i.e., before 800 H. because the verses in the rhyme *dal* have been given in these MSS. separately for *dal* and *dhal* [see p. 68 Beiträge of Dr. Rempis]. MSS. Pb. and Ba. are now only fragments and hence have been pooled in statement I with Hb. which also contains a small lacuna.

The earliest MS. of class S. is Si. an anthology named *Nuzhat ul Majālis* dated 25 Shawwāl 731 H. (1331). Some quatrains from this have been translated into German by Dr. C. H. Rempis in his *'Omar Chajjam und Seine Vierzeiler* (1936).

MSS. Ha., Sd., BNh. and Sc. are of Tabrīzī type, where the compiler desired to arrange the quatrains subjectionally. As noticed above excepting in Sd. the division of subjects is not marked. MSS. Hz., BMd., HGa. and LN. record 'Omarian quatrains in the interspaces of the odes of Ḥāfiẓ.

MS. Pc. arranges the quatrains alphabetically by their beginning lines. MS. Hd. marks the quatrains into 28 subjects.

It is out of place here to enter into details of the relations of various MSS.

A few observations on this question based on the sequence of some well-known quatrains will be found in *Beiträge zur Khayyām Forschung* by Dr. Rempis. Of course MSS. in class D. and F. are connected *inter se*. The MS. in class S. may be conceived into various groups.

The old date of a MS. attaches some importance to it, but " every thing is not good because it is merely old," so says Kālidās. The short selections are not comprehensive, but merely because of being short, they cannot be passed as careful. We expect that a text should be sufficiently comprehensive

and careful. Comprehensiveness can be measured by the number of " Known " quatrains it contains and the carefulness by the absence of the " Unknown " quatrains. Judging by this standard the following may be passed as careful compilations because they contain less than 1 per cent. of Unknown quatrains. MSS.: Hy., Ka., BDa., Ha., Sd., BNh., U., Ra., BERf., Pa., MA., Rb., BNb., Hz., Hb., Pb., Ba., BNk., BNl., Hg., Hk., BMb., Hl., BMc., Hc., Hf., Hh., HGb., Hn., Bb., Ia., Ib., CALc., ALI., Ho., Hd., Bc and editions Hw., L. and J.

The MSS. wherein the proportion of " Unknown " quatrains exceeds 5 per cent. may be considered as not having been carefully copied, and we may suspect that the scribe has perhaps admitted as 'Omarian quatrains of other poets. These are for example, MSS.: Si., Kb., Sb., Sc., BNa., BMa., BNc., HGa., LN., Hj., BNj, RPb., Hx., BERa., Hi., HS., BMf. and RPc.

From statement I it is evident that MSS. which record poems of *more than one poet* contain a large proportion of " Unknown " Quatrains:

Anthology Si.	..	8/31	26 per cent.
Bayāḍ Kb.	..	35/80	40 ,,
Anthology BNc	.	32/75	43 ,,
,, BNj.	..	32/60	53 ,,
,, RPb.	..	59/127	45 ,,
Ḥāfiẓ Type HGa.	..	91/410	22 ,,
,, LN.	..	109/413	25 ,,

The reason is obvious. A *Bayāḍ,* generally the first step to an anthology, contains gems from many poets. Like stars in the sky, these gems adorn the pages of a *Bayāḍ,* the lines running in all directions. The quatrains of several poets appear in one page. Even when separate pages are allotted to each poet, the quatrains of one poet may run on the margin of quatrains of other poets. The scribe of the *Bayāḍ* mentions the authorship in one place, for the first quatrain, and indicates it by words signifying " ibid." or ditto. Such words are generally written in a different ink, gold, crimson or blue. The omission of these details and the careless jumbling of quatrains of various poets on the same page causes confusion to the future scribe of a *Bayāḍ* or an anthology, who by guess ascribes quatrains of one poet to another. When he is unable to hazard a guess he throws such quatrains into a special

chapter named "*Lā Adrī*" or "*Lā 'Ālam.*" In this chapter he may add odd quatrains which he has heard but not seen in any MS. "*Lā Adrī*" has been aptly noticed in *Tadhkira' Ḥussaini* 1163 H. (1749) as follows:—

"Great Protectors of Gems of Thought *Mullā Lā Adrī* and *Mullā Lā 'Ālam* sons of *Mullā Farāmōsh,* the son of *Mullā Sahwī,* reside in the Province of Nowhere. Few *Bayāḍes* fail to record their verses. Many scholars declare their verses to be composed by some authors, and some poems really composed by other poets are ascribed by scholars to these *Mullās.* The date of their demise is yet to be proclaimed by the Resurrection Trumpet!"

Such mistakes are liable to occur even now.

(*i*) The Anthology Berlin OR. (2) 246 (BERb.) was described to contain 380 'Omarian quatrains on fols. 794b to 808b On examination of the photographs, I find only 196 'Omarian quatrains on fols. 794b to 802b, and 184 qns. by *Sahābī* on fols. 803a to 808b. The omission in the head-line of fol. 803a of *Sahābī's* name led to the inclusion of subsequent 184 quatrains under 'Omarian authorship.

(*ii*) In the Anthology BN. Suppl. Persian 823 (BNb.) the scribe gives the head-line *Rūbā'iyāt-i 'Omar Khayyām* on fol. 93b and writes 349 quatrains up to fol. 113a. On fol. 114b he gives a second head-line *Rubā'iyat-i Ṭayyib* (Fine quatrains) and writes 154 more quatrains to fol. 124a which contains also his colophon. "Finished the quatrains in the middle of Jamadī Thānī 934." The incorrect interpretation of the head-line "Fine quatrains" on fol 114b led to the exclusion of the subsequent 154 quatrains from the 'Omarian authorship in the description given in the catalogue. In statement I, I have shown these two parts as BNbi. and BNbii.

Similar head-lines may have led the previous scribes to mix these *Rubā'iyāt-i Ṭayyib* "Fine quatrains" with those of Afḍal Kāshī or other poets. The fact that some 'Omarian quatrains were being mixed with those of other poets seems to have dawned as early as 867 H. (1462), when Yār Aḥmad Tabrīzī compiled his *Dah Faṣl* (Ha.). Such quatrains were called in his days *Mouqūfāt or* "Public gifts" [see § xi d].

Tadhkirās or Biographies of Authors based on Anthologies and *Bayāḍes* contain naturally many vagrants. Thus Dāghastānī Wālā d. 1161 H. (1748) in his *Riyāḍ us Sho'arā* points out instances of vagrants found by him in other *Tadhkirās.*

XX.

Exclusion of Unknown and Spurious Quatrains.

Instead of devising some rule of thumb—some sieve to shift pearls, which in no way discriminates the genuines from the cultured—it seems proper to adopt the more laborious, but less erring, æsthetic method of examining the *sense* of each quatrain. We have already gained some idea of 'Omarian Philosophy and his inclination to mysticism from his prose tracts and Qita's reproduced in Section XIII, and also noticed instances of 'Omarian quatrains echoing, often in same words, the ideas found in Nāṣir Khusraw's poems (§ xi d), and in Panchatantra and Bhartrihari (§ xvii). We have also noticed Sanāī's appreciation in the mystic sense of 'Omarian "wine" quatrains. For inclusion in the text, I consider a quatrain as genuine when:—

(*a*) it is in accord with 'Omarian philosophy as found in his prose Arabic and Persian Tracts or events of his life;

(*b*) it is parallel in thought to

(i) Nāṣir Khusraw's poems,

(ii) Panchtantra and Hitōpdēsh,

(iii) Epigrams of Bhartrihari,

(iv) Nārad Bhakti Sūtra;

(*c*) it is quoted or commented upon by later poets such as Sanāī;

(*d*) its parodies or echoes are found in later poets.

As regards the vagrants in the texted quatrains which are examined in the next section, it is possible, that some quatrains, though 'Omarian in spirit, were composed by others. I think it justifiable to retain in the text such vagrants as are found recorded for 'Omar earlier than for other authors, or four rhymers which are cited for junior poets, and quatrains recorded 'Omarian in numerous manuscripts which are vagrants in some Anthologies and Tadhkirās only.

We are justified in doubting the genuineness of a quatrain recorded in a single MS. by a compiler of unknown scholar-

ship, because such quatrain has not been accepted as 'Omarian by any other compiler of 'Omarian quatrains. I have thus excluded from the main text 853 such quatrains and given their first lines in the Index of "Unknown" quatrains with the MSS. wherein they are recorded and the vagrancies if any. I however include in the text and treat as genuine the following eleven quatrains, although they are cited by a single authority because they are either 'Omarian in spirit or accord with the events of his life:

87-a: II. 7, 276: V. 22, 302: VII. 135, 451: X. 75, 561: VII. 138, 669: X. 164, 681: I. 37, 716: I. 48, 785: VI. 6, 1046-a: XII. 47, 1051: VI. 21.

The "Unknown" quatrains comprise quatrains of other well-known poets and parodies and echoes of 'Omarian quatrains by unknown persons inadvertently included by the scribes.

The following are examples of parodies found in the "Unknown" quatrains:—

1	BMa 6,	qn 16 · IX 93	*Par*	BMa 14, qn x 17
2	BMf 16,	qn 171 : IX 3	*Par*	BMf 86, qn x 65
3	BERa 72,	qn 257 · X 79	*Par*	BERa 172, qn x 95
4	Pb 292,	qn 613 VIII 1	*Par*	Pb 120, qn x 129
5	Pc 51,	qn 329 VII 139	*Par.*	Pc 120 qn x 233
6.	Ba 109,	qn 386 IX.67	*Par*	Ba 100 qn x 255
7.	BNd 100,	qn. 525 · X.112	*Par*	BNd 101, qn x 286
8	HGa 189,	qn 359 VIII 99	*Par*	HGa 387, qn x 332
9	BMa 192,	qn 563 . VIII 26	*Par*	BMa 193, qn x 471
10.	BMa 35,	qn 73 IX 95	*Par*	BMa 190, qn x 484
11	Hx 50,	qn. 698 IX.122	*Par*	Hx 54, qn x 570
12.	BNa 17,	qn 746 X.58	*Par*	BNa 18, qn x 621
13	BNc 11,	qn 645 IV 28	*Par.*	BNc.10, qn x 856

So long as the parody appears in a single text it falls into the category of "Unknown" and gets automatically excluded. But when other scribes include such parodies into the text they compile, it becomes "Known." The following are examples:—

1	Qn. 57 . IX 56	*Par* qn 70 (a) in Sb , RPb , BNn
2	Qn. 103 · III 28	*Par* qn 107 (a) in Pb , Hb , Hg
3	Qn 159 . VII.1	*Par* qn. 159 (a) in Pb , Hb , Hg , Pc
4.	Qn. 162 : VII.157.	*Par.* qn 97 (a) in Kb , BNb , Hh , Pc , Hd
5	Qn 243 : VI 14.	*Par* qn 126 (b) in Kb , Wbcd
6	Qn. 244 X.54	*Par* qn. 242 (b) in Hb , and Pb
7.	Qn. 313 : X.146	*Par.* qn. 124 (a) in Hk., BERa , BMb
8.	Qn. 445 : X.151.	*Par* qn. 339 (a) in BMd and A.

9. Qn 448 · III.38. *Par.* qn 153 (a) in Sb and BNn.
10. Qn. 472 : VI 5. *Par.* qn. 227 (a) in Sb. and BNn
11 Qn 613 VIII 1 *Par* qn 604 (a) in Kb and BNf
12 Qn 617 III 31 *Par* qn 626 (a) in Cb and A
13. Qn 621 XI 8 *Par* qn 628 (a) in BMb and Pc
14 Qn 645 IV 28 *Par.* qn 1055 in BNd , BNc , Pb , Ba , and Hb
15. Qn 770 IX.166 *Par* qn 761 (b) in Pb , Ba , and Hb.
16 Qn 774 · X 136 *Par* qn 750 (a) in Pb , Ba , and Hb

Out of 1340 " Known " quatrains, 246 quatrains have been excluded from the text because they are either inferior and meaningless or parodies, echoes, replies, etc. These have been marked with a dagger (†) in the Index of Known Quatrains.

It may be of interest to the critical scholar to note how various MSS. are linked by these spurious quatrains

1 Si , LN 796 (a)
2 Hy , BMd , Hl , BMc , Hc , Bb , RPc , A 867 (meaningless)
3 Kb , Sc · 382 (b)
Kb , BNf 604 (a)
Kb , BNb., Hh , Pc , Hd 97 (a)
Kb , Wbcd 126 (b)
4 BNf , Pb , Ba , Hb 401 (a)
BNf , Wbcd , BDb , Hn , BMf , Hp 967 (a)
5. Wa , Sa , Pb , Ba , Hb , BMb 809 (a)
6 Sa , Sb 432 (a)
Sa , BNa · 284 (a)
Sa , BNi , Pb , Ba , Hb , Hg 568 (a)
7 BDa , BNd , Pc 444 (a)
8 Sb , BNd 822 (c)
Sb , Sc 222 (a)
Sb , BERf : 270 (a), 311 (b), 344 (a), 357 (a), 460 (a), 563 (a), 608 (a), 673 (a), 675 (a), 761 (a), 815 (a), 819 (a), 960 (a)
Sb , BERf , Ht 984 (a)
Sb , BERf , BERa 315 (a)
Sb., BERf , BNn 711 (a), 793 (a).
Sb , BNb , BNn , Hd 650 (a)
Sb , BNb , Pc 871 (a)
Sb , BMa 238 (a), 372 (a)
Sb , BMa , BNn 15 (b)
Sb , Pb , Ba , Hb 942 (b)
Sb , RPb 1048 (a).
Sb , RPb , BNn 70 (a)
Sb., BERa.: 65 (a), 143 (a)
Sb., BMf 903 (c)
Sb., BNn 10 (a), 34 (a), 36 (a), 41 (a), 115 (a), 126 (a), 146 (a), 153 (a), 168 (a), 227 (a), 481 (a), 599 (a)
Sb., A 598 (a)
9. Ha , Sd , BNh , BNd., Sc , BNb , LN., BMd , Wbcd , Pb , Hb., Hj , BMb , He , Hc., Pc , Cb., BERf , Hz 78 (a). (meaningless).

10 Se., BMa , BDb , BNl · 91 (a)
Se , BMa , BNl 687 (b)
Se , BDb , BNl. 393 (b)
Se , LE 963 (a)
11 U , BERf , BNb , RPa 333 (a).
U , BMd , Hz., A · 516 (a)
12 BNd , BNc , Pb , Ba , Hb · 1055
BNd , Pc 513 (a)
13 Sc , Sf , LN , Pb , Ba , Hb , RPa · 587 (a)
Sc , BMd , Pb , Ba 748 (a)
Sc , Pb , Ba , Hb 842 (a)
Sc , RPb 1025 (a)
14 BERf , U , Ra , BNb , RPa 333 (a)
BERf , BNa Hj , A 79 (b)
BERf , Hj 1030 (a)
BERf , Hj , BERa , Pc 408 (a)
BERf , Hd 496 (b)
15 BNa , Sf , Pb , Hb 94 (a), 1040 (b)
BNa , BMd , Hd , A 924 (a)
BNa , BMd , A 853 (a), 854 (h)
BMa , BNk 482 (a)
16 Pa , MA , BMb , Hf , BMf , Pc , Hp , Ho , NJ 588 (a)
17 MA , BMb 612 (a)
18 Sf , BNbii , BMa , Hd 685 (a)
Sf , BNbii , Hd 899 (b)
19 BNbii , Pb , Ba , Hb 642 (a)
BNbii , Ht , Hd 928 (a)
BNbii , RPa , Hd 896 (a)
BNbii , HC 763 (a)
BNbii , Hh , Hd 322 (a)
BNbii , Pc 848 (a) 871 (b)
BNbii , Pc , Hd 836 (a)
BNbii , BNn , Hd 371 (a), 603 (b)
BNbii , Hd 96 (a), 122 (a), 182 (a), 382 (c), 383 (a), 591 (a), 684 (a), 713 (a), 783 (a), 873 (a), 885 (a), 889 (b), 916 (b), 924 (b), 969 (b), 1007 (a), 1018 (c), 1023 (a)
BNbii, Hd , A 1018 (b)
20 Hz , BMd , Hj 1040 (c)
Hz , BMd , BERa , A 470 (a)
Hz , BMd , A 514 (a), 909 (a)
Hz , Cb , Hd , A 854 (a), 854 (b), 854 (c), 854 (d), 854 (e), 883 (a) 918 (a). Sāqī quatrains
Hz , Cb , A 460 (o), 460 (p), 460 (q), 460 (r), 460 (s), 460 (t), 460 (u), 700 (a), 700 (b), 764 (a), 764 (b), 764 (c), 764 (d), 764 (e), 764 (f), 764 (g), 764 (h), 764 (i), 764 (j), 764 (k), 764 (l), 764 (m), 764 (n), 764 (o), 764 (p), 764 (q), 764 (r), 854 (f), 854 (g). Sāqī qns
Hz , A 292 (a), 460 (b), 460 (c), 460 (g), 460 (h), 460 (i), 460 (j), 460 (k), 460 (l), 460 (m), 460 (n), 883 (a) Sāqi qns
21. BMa , Hb , Hg 207 (a).
BMa., BERa.. 20 (a).

22. BNc., BMd., Pc.: 969 (a).
23. BMd., BERa., A.: 523 (a).
BMd., A.· 339 (a). 382 (a)
24. HGa , Ht.: 708 (a).
25 LN., Hc.: 505 (a).
26. Hj., Pc.: 791 (a). 929 (a).
Hj., Hd.· 889 (a).
27. Wbcd., Pb , BERa.: 46 (a).
Wbcd , Hk , Hm , Hg., HGb , ALI.. 311 (a)
Wbcd., RPa 1040 (a)
Wbcd , Hc . 641 (a).
28 Hb , Ba , Pb 423 (a), 441 (a), 513 (b), 583 (a), 687 (a), 705 (a), 750 (a), 753 (a), 761 (b), 923 (b), 928 (b), 986 (a), 1001 (a), Pb , Hb: 125 (a), 242 (b), Ba , Hb 490 (a).
Hb., Ba., Pb , RPa., HGb., Pc . 923 (a).
Hb , Ba., Pb , Hg.. 107 (a) 162 (a), 496 (a), 583 (b)
Hb., Pb., Hg , Pc . 159 (a)
Hb., Pb., Hk 128 (a)
29. BNj., RPb. 70 (b).
BNj , Ht : 667 (a)
30. RPb., Hr , BNn . 439 (a)
RPb , Pc. 370 (b), 916 (a), 923 (c)
31 Hk , BMb , BERa , Pc 236 (a)
Hk , BMb , BERa 114 (a), 124 (a), 274 (a)
32 Ht , BNn , Pc 35 (a).
33. Hu., BERa . 164 (a)
34. BMb , Hc. 763 (a)
BMb., Hc , Pc · 444 (b)
BMb., Pc 628 (a), 645 (a), 822 (b), 833 (a), 890 (a), 890 (b), 903 (a)
35 Hn , BNf , 980 (a)
36 Hr , CALc , Ia , Ib · 1063 (a)
37 Cb , A 460 (d), 460 (e), 460 (f), 592 (a), 592 (b), 592 (c), 626 (a), 644 (b), 644 (c), 644 (d), 667 (b), 676 (a), 700 (c) Sāqī qns
38. Ia , CALc 334 (a)
39 Hd , A : 964 (a), 1018 (b) , 1033 (a), 1033 (b)
40. N , W , Hw., J · 712, 713, Dialogue between 'Omar and the Prophet
N., W., J.: 921. Not in proper metre

Besides 246 spurious quatrains which are rejected there are 18 obvious variants as follows:—

I. 49: 947: Ai ān ki dawāi dard mandān dāni.
„ *Var*. 1004-a: Ḥālē man-i khasta'ē gadā mē dānī.

II. 25: 1039. Gar āmadanam ba man budē nāmadamē.
„ *Var*. 1047-a Gar man ba murād-i ikhtiyārē khudmē.

II. 57. 93: In yak du sī rōz noubatē 'umar gudhasht.
„ *Var*: 93 (a): Chūn āb ba jōibār u chūn bād ba dasht.

III. 13: 769: 'Id ast biyā tā mai gulrang kashīm.
„ *Var*: 728 (a) Bar khīz u biyā tā mai gulrang kashīm.

III. 22: 766: Shab-hā gudharad ki dīda' barham na zanēm.
„ *Var*: 768 (a): 'Ālam ki dar ō yak dam-i bēgham nazanēm.

IV. 39: 140: Chūn kār na bar murād-i mā khwāhad raft.
„ *Var*: 404: Chūn kār na bar murād-i mā khwāhad būd

VII. 21: 884 Sirr az hama' nākasān nihān dārī tū.
„ *Var*· 218· Sirr az hama' nākasān nīhān bāyad dāsht.

VII. 84: 31 Gar mai na khurī ta'na' mazan mastān rā
„ *Var*. 15 (a) Tā bituwānī ta'na' mazan mastān rā.

VII. 133· 477· 'Ālam agar az bahr-i tu mē ārāyand.
„ *Var*: 370: Bar chashm-i tu garchi 'āqilān yak rāyand.

VIII. 6· 1059: Hān tā ba kharābāt majāzī nāī.
„ *Var*· 1031: Zinhār darīn rāh majāzī nāī.

VIII 102: 740: Tā kai waraqē 'umr ba gham dar shikanam.
„ *Var*· 795· Man gar waraqē 'umr ba gham dar shikanam.

VIII. 122: 927. Har touba' ki kardēm shikastēm hama'.
„ *Var* 603· Har touba' ki kardēm shikastēm digar

IX 27: 706· Ān bih ki zi jām u bāda' dil shād kunēm.
„ *Var*: 932: Ān bih ki zi jām u bāda' dil shād kunī.

IX. 79: 715. Imrōz ki nīst dar sarāb tākam.
„ *Var*: 763 (b)· Zahr ast ghamē jihān u mai tiryakam

IX. 112 564: Ān mai ki hayāt-i jāwidānīst bi khur
„ *Var*: 646: Ān mai ki ḥayāt-i jawidānīst bi nōsh

X. 89 886· Mā ēm kharīdār-i mayē kuhna' u nou
„ *Var* 876 (a) Ai munda' ba tadhwīr-i farēbinda girou.

X. 143 101 (a)· Bā har bad u nēk rāz natuwānam guft.
„ *Var*· 826: Ba har bad u nēk rāz na tuwān guftan

XII. 22. 538 (a): Nā karda damē ānchi tura farmudand.
„ *Var*· 382 (c)· Tā chand bar āftāb gil andudand.

The MSS. which adopt the variants have been mentioned in the concordances. These as well as the groups of manuscripts which include the spurious quatrains mentioned above, will be of interest to the critical scholar for determining the relations between various manuscripts.

Many MSS. contain copying errors. I avoid recording them and give in the text the best reading of each quatrain supported by the oldest MS. Deducting 246 spurious and 18 obvious variants from the total 1360 known quatrains there remains a balance of 1096 independent quatrains which are given as mentioned above in 12 chapters. The first 11 chapters arranged subjectionally include quatrains which have appeared in one or other of the published texts. Chapter XII includes 47 Miscellaneous quatrains which have remained so far in the MSS. alone. As they appear 'Omarian in spirit I thought it fit to rescue them from oblivion.

XXI.

THE VAGRANCIES EXAMINED.

The number of vagrants so far traced is as follows:—

	Texted quatrains	†Spurious quatrains	x Unknown quatrains
Total quatrains ..	1,114	246	853
Simple vagrants (V) ..	315	55	211
Complex vagrants (W)..	135	16	24
Total vagrants ..	450	71	235
		Total ..	756

In dealing with the question of vagrancy it is necessary to know the date when the vagrant quatrain is recorded for 'Omar; this can be found from col. 2 of Statements II and III described in Section XIX above.

The names of authors to whom the vagrants are cited, as well as the anthologies, etc., which cite them are noted in the concordances of the quatrains. Statement IV exhibits the names of 143 authors (arranged according to Persian alphabet) and the Index numbers of the vagrant quatrains which are cited to each of them. It will be noticed that in this statement 1001 items, instead of 756, are distributed among the 143 authors because the complex vagrants are shown under each author to whom they are cited In order that a complex vagrant may be reckoned once only it is prefixed with letter (W) under the author to whom it is cited at the earliest date and shown in a bracket ( ) under the authors to whom it is cited on a later date.

Most of these 143 authors are known in name only. The dates of their demise, in some cases unknown, in some uncertain, are given so far as could be ascertained.

As regards the vagrants among the "Unknown" and the "Spurious" quatrains, the places of vagrancies have been indicated in the Indexes of the Quatrains, so that the critical reader, if so minded, may carry his researches further. The particulars of vagrancies of the texted quatrains are given

under the concordances of the quatrains which have been, as mentioned above, arranged subjectionally. As a help to the general reader, 450 vagrants among the texted quatrains have been enlisted in the order of their Index Numbers in Statement No. V. In this list the date of the earliest source recording the quatrain as 'Omarian and the date of the anthology which cites it vagrant for another author are given side by side. The names of the authors have been mentioned by their well-known *Takhallus* (nom de plume) and sometimes by abbreviations such as KI=Kamāl Isma'īl, Afḍal=Afdal Kāshī. The places of vagrancies have been indicated in square brackets after the names of the authors. The index number of complex vagrant is prefixed with letter (W) and is shown with the author and place which cites for him first.

The places of vagrancies fall mainly into three categories.—

(*a*) Dīwāns and works going in the name of the authors
(*b*) Anthologies
(*c*) Histories and Biographies.

These, to summarise the result of Statement V, have contributed to vagrancy as follows:—

(*a*) *Dīwāns and compilations in the names of authors.*

		Vags.
1.	Abū Sa'īd, *Rubā'iyat,* Ed. by K. M. Mitra ..	4
2.	Afḍal-i Kāshī, *Rubā'iyat.* Ed. by Sa'īd Nafīsī.	60
3.	'Abdulla Ansārī, *Manājat*, Bombay 1308 H. ..	1
4.	Anwarī, *Kulliat,* Cawnpore (1897) ..	2
5.	Ḥāfiẓ (various MSS. and editions)	18
6	Khāqānī ,, ...	2
7.	Khayyām's editions of quatrains	3
8	Rūmī, *Dīwāns*	2
9.	Sarmad, Quatrains of, Delhi (1901) .	1
10.	K. I. Kamāl Isma'il's *Dīwāns*	15
11.	M. 'I. *Mirṣād ul 'Ibād* by Najmud Dīn Rāzī (1220)	9
12.	M. N. Mukhtār Nāma', *Kulliat* 'Aṭṭār, Lucknow (1872)	44
13.	Nāṣir Khusrow *Kulliat,* Tehrān	1
14.	Ni'amat ul lah Walī. Ed. Tehran	1
	Total ..	163

(*b*) *Anthologies.*

		Vags.
15.	Si. (1331) *Nuzhat ul Majālis*	16
16.	Hx. OUL. MS. 52/112 (1648)	30
17.	Hl. HSL. *Dawāwīn* 167 (1649)	1
18.	Hj. HSL. *Dawāwīn* 373 (1550)	37
19.	Hv. Nawāb Akhtar Yār Jung's Library ..	71
20.	Various anthologies in European Libraries mentioned by Dr. Rempis in his Beiträge ..	47
	Total ..	202

(*c*) *Histories and Biographies, etc.*

21.	['Awfī] *Lubāb ul Albāb* (1222)	8
22.	[J. G.] Jahān Gushāy (1260)	2
23.	[T. G.] *Tārīkh-i Guzīda'* (1330	4
24.	[N. U.] *Nafhāt-i uns* by Jāmī (1478) ..	3
25.	[Dowlat] *Tadhkira'* by Dowlatshah (1487) ..	5
26.	[H. I.] *Haft Iqlīm* (1594)	18
27.	[M. Kh.] *Mir'āt ul Khiyāl* (1691)	1
28.	[R. S.] *Riyāḍ us sho'ara* (1747)	27
29.	[A. K.] *Ātash kada'* (1765)	12
30.	[M. F.] *Majmu'al Fuṣaḥa* (1878)	5
	Total ..	85
	Grand Total ..	450

With regard to the text of Afḍal Kāshī by Sa'īd Nafīsī, I find that out of 483 qns. included in that compilation only 7 from *Al Mufīd,* 2 from *Jāvidān Nāma'* and 6 from Afḍal Kāshī's letters total 15 have an early authority. The remaining quatrains are cited to Afḍal in Anthologies, Tadhkiras and Modern MSS. When the date of the MSS. is not discernible I have assumed the date of the publication of the text as the date of vagrancy.

The quatrains cited in [M. 'I] *Mirṣād ul 'Ibād* are not necessarily composed by Najmud Dīn Rāzī Dāyā who only

quotes them. The fact that 'Omarian quatrains appear in this work proves their oldness. The same remark applies to 'Omarian quatrains appearing in *Mukhtār Nāma'* which as its name implies is a selection by 'Aṭṭār. At any rate the whole lot as found in the *Kulliat* of 'Aṭṭār published by Nawalkishore Press cannot be considered as a *composition* by Aṭṭār.

We cannot rely absolutely upon the Anthologies and Tadhkiras and modern Dīwāns of poets because we find that they have cited such quatrains to authors, which long before the advent of those authors are recorded 'Omarian in earlier MSS. The following are examples:—

Recorded 'Omarian in Hy. (1384) and subsequent MSS.

1	68	VII	161	Az Manzil	Cited in Hv. to Ni'amatullah Walī d 827 H (1424)
2	487	IX	10	Qadrē gul	Cited in Tehrān Print (1859) to Ni'amatullah Walī d 827 H (1424)
3	76	III	63	Imrōz	Cited in AK to Talib Āmulī d. 1035 H (1626)
4	526	X	112	Man mai	" "
5	574	VII	61	Ai dil	Cited in AK to Shāhi d 857 H. (1453)
6	575	VII	62	Ai dil	Cited in HI to "
7	642	XI	42	Ai Wāqif	Cited in HI to Bairam Khan d 968 (1560)
8	338	I	30	Az Wāqa'atē	Cited in Hv to Sultān Bābar d. 861 H (1457)
9	849	IX	92	Dōsh az	Cited in Hx to Shāhī d. 857 H. (1453).
				Do do	Cited in Dowlat to Lutfullah Nīshāpūrī d 810 H (1407)
10.	878	XI.	37	Nākarda'	Cited to Sarmad d 1070 H (1660) in Delhi Text

Thus quatrains cited to other poets in the anthology Si. (1331) and Tadhkiras by 'Awfi and others are recorded as 'Omarian in the early MS. such as Hy. (1384) and supported by scores of later MSS. Such quatrains must be considered as 'Omarian.

Moreover the early MSS. of the *Dīwāns* of well-known poets do not record the 'Omarian Vagrants ascribed to them in later Anthologies and Tadhkiras. This fact as mentioned above in Section xvii has been brought to light by Dr. Rosen

with regard to Rūmī and Ḥāfiẓ. I too did not find 'Omarian Vagrants in the *Dīwāns* of the following poets.

Ṭālib Āmulī: HSL. MS. No. 395 (1680).

Ibn-i Yamīn: HSL. MS. 923.

Athīr Akhiskatī: SMHL. MS. 87. 810 H. (1407).

Awḥad Kīrmānī: HSL. MS. 1043 d. (1438).

Ḥāfiẓ: HSL. MS. 508 (1415). SMHL. MS. 87 (1407.

Arzaqī: HSL. 943. wr. 1279 H.

Saifud Din Isfarangī: HSL. 839.

Baqāī d. 948 H. (1541): SMHL. No. 170.

Khāqānī: HSL. MS. No. 35 (16th Century).

Saḥābī d. 1009 H. (1601): OUL. 52/112.

Salmān Sāwojī: HSL. 1198. wr. 855 H. (1451). SMHS. MS. 87. wr. 810 H. (1407).

Adīb-i Ṣābir: HSL. MS. No. 936.

It is evident from the list of vagrants that, leaving out of consideration the quatrains quoted in *Mirṣād ul 'Ibād* and *Mukhtār nāma*' major portions are recorded for 'Omar in regular MSS. long before they are cited for other poets. There are only the few quatrains marked with a starlet (*) which are cited for other poets earlier than for 'Omar. Out of these the following may not be passed as 'Omarian on further consideration.

Obscene: 47: X. 117 Āmad Ramaḍān.

Replies to 'Omarian qns: 347: X. 113 a reply to 525: X. 112;
and 901: X. 140, a reply to 925a: X. 139.

Found in earlier Dīwāns of Ḥāfiẓ: 403. III. 19, and 938: VIII. 32.

With less MSS. authority: 244-a XII. 13, 458: XI. 30, 594: IV. 4, 616: VIII. 117, 716: I. 48, 758: X. 55.

But whether these quatrains were really composed by the other poets to whom they are cited is still a moot point with which we are not here concerned.

§ XXII. CONCLUSION.

In conclusion I beg to draw the attention of the reader to a few quatrains which indicate 'Omar's bent of mind.

'Omar was a true believer of Islām, thus of God he says:

He is, and nought but Him exists, I know,
This truth is what creation's book will show;
When heart acquired perception with His Light,
Atheistic darkness changed to faithly glow.

I. 1

He addresses the Ever-Present Being with great reverence and intense love.

Thou hidest oft that none could see Thy face,
And oft assumest forms in time and space;
This glory Thou displayest for Thy self,
The seer, show, and sight, Thy holy grace.

I 6

No heart is here but saddens for Thy sake,
No sight is here but maddens for Thy sake;
Thou carest not for either great or small—
No thought is here but gladdens for Thy sake.

I. 27

Time and Space and the world they make have engaged the attention of men through all ages. Their speculations have brought forth a host of secular sciences. 'Omar's reflections on this subject are neither scientific nor metaphysical. He calls the *Charkh-i Falak,* the Wheel of Time as a *Fanūs-i Khyālī,* an Imaginary Lantern.

Methinks this Wheel at which we gape and stare,
Is chinese lantern—like we buy at fair;
The lamp is Sun, and paper-shade the world,
And we the pictures whirling unaware.

II 5

Science fails to solve the mystery of the cosmos.

The Skies rotate, I cannot guess the cause;
And all I feel is grief, which in me gnaws;
Surveying all my life, I find myself
The same unknowing dunce that once I was!

II 14

This whirl of time, it simply causes pains,
As for my heart, my evil ways are banes;
Ah! worldly lore that winds in labyrinths,
Ah! wisdom forging newer iron chains

II 15

Time is only a tyrant causing universal change and trouble.

My grief prolongs, I find it nev'r allays,
Your lot is swinging now in higher sways;
Rely ye not on Time, for under veil,
A thousand tricks he juggles as he plays.

II 16

Ye mount on steeds and brandish steels in fight,
With all your boasts, in trenches soon alight,
The tyrant Time will never spare a life,
He breaks the Dukes by day and Knights by night.

II 17

As Spheres are rolling woes alone increase,
They land us just to sink in deeper seas,
If souls unborn would only know our plight,
And how we pine, their coming-in will cease

II 24

'Omar is at war with the Sphere and wishes to annihilate it.

Had I but on the skies divine control,
I'd kick this bluish ball beyond the goal;
And forthwith furnish better worlds and times,
Where love will cling to every freeman's soul.

II 41

But the final solution is that the tyrant Sphere has no real existence, hence we avoid all trouble by being content.

Aye hear me please, my old and dearest friend!
Think naught of world---it hath no root or end,
Sit quiet on thy balcony content
To view how Wheel would play its turn-and-bend.

II 43

Desire no gain from world, with bliss you trade;
In good or bad of Times you need not wade;
Remain sedate, so that the whirling Wheel—
Would snap itself and blow up days it made.

II 44

'Omar was not blind to the joys which the Spring and New Year festivals brought in youth. The *Carpe diem* quatrains which were sung probably at the garden parties of Malik Shāh, although lyrical, are essentially pessimistic, and capable of interpretation in the material as well as mystic sense.

Tomorrow's hours are not in our store!
Tomorrow's cares would make us only sore.
Why waste a single breath if you be sane?
For balance of this life you cannot score.
III 52

'Omar warns the youth to keep aloof from evil company

From mean and snappish sots, bereft of sense,
Aloof you stay, and thus avoid offence.
At song or talk they wrangle, even fight,
Excuse your self and seek your exit thence.
III 59

Thought of Death freed 'Omar from cares of world's affairs Prince or pauper must all die, what avails the worldly wealth?

Your age is hundred, perhaps more in tale,
They lift you from this Inn, a helpless bale;
Be Pharaoh or a pauper with no pail,
They sell in lots at final clearance sale
IV 7

This rosy garden soon will run to waste,
And cotton seeds will vie with pearls so chaste;
Rejoice, this mortar-mill of rolling world
Will grind our name and fame to finest paste.
IV 10

It is folly to fight for any domain.

I saw a quail amidst the battlefield,
It nestled safe beneath a broken shield;
It spake to royal skulls in great disdain:
"Where *is* the pomp ye wield, what *is* the yield?"
IV 28

Man cannot realise his ambitions in his short life.

My deeds have brought no gain to please my heart,
In working weal, my efforts play no part;
And so I sit and ever weep and moan,
For late I came but soon I must depart.
IV 39

Hence he should not waste his life in vain pursuits, but ply his path to reach the Lord.

Depart we must. Why then we crawl or creep?
And slide in quest of vain such abyss deep?
They would not leave us here to rest in peace,
Why then we cease to ply our path, and sleep?

IV. 47

Happy is he who realises his death when still alive, and free is one who is not born.

Two vents may free us from this den of gloom:
We either bear the pangs, or lie in tomb;
Thus glad is he who dies at every breath,
And free that cometh not from mother's womb.

IV. 55

In the beautiful allegory of Clay and Cup 'Omar deals with the philosophical and ethical aspects of Man's body. Man cannot claim as his own the body he impersonates, every atom of his body may be the home of other beings.

Before thou peepest, men and maids untold
Had decked this earth as priceless gems in gold,
Hie quickly, turn as dust in Master's feet,
Thy dust encases thousand lives, behold!

V 8

The clay of his body may be used for any other purpose (without his previous consent!).

Rejoice! for earth material will remain,
And sky its starry jewels still retain;
The bricks to which thy carcass may be shaped,
Will form the mansion for a gallant swain.

V 10

He has no choice as to the form to which the clay is shaped.

So when my clay the potters knead and mould,
A hundred wonderous apes they might unfold;
But now I can't be fairer than I seem,
They cast me not as you or I had told.

V 14

Man cannot take pride on his pedigree in the chain of evolution.

As here in Potters' factories I stand,
I find them moulding clay to wonder-land;
I see what purblind eyes would fail to see,
My father's clay in every potter's hand.

V 24

The qualities which man acquires cling to him and are not lost, although the matter which composed his body may assume other forms.

That substance which in self a life can cheer,
It may as beast or now as herb appear;
Think not what exists once can ever die—
For attributes to thy own self adhere.

V 18

While warning the rustic potter against the disrespect to the clay of royal persons 'Omar satires the vanity of worldly power.

Beware, O potter! Listen what I say:
How long you kick and mangle human clay?
And whirl on wheel the Czars' and Kaisars' skulls,
And never fear how they would take it.—*They!*

V 25

A man of clay should be meek, humble and kind to his fellow-beings.

In frolic once on stone I dashed a pot,
Alas! such wanton freaks come from a sot:
The pot then told me as if in a trance:
"Like thee I was, like me now find thy lot."

V 31

The pot and potter, the buyer and seller, and so on, are only names for usage, every object on Earth is earth.

I looked at night in Potter's shop, methought
That pots conferred and some solution sought;
And each enquired of me: "Tell who on earth
Is pot, or potter, who that sold, or bought?"

V 33

Wonderful is the Divine magic which created human skulls which reveal the world and are full of fancies.

The Potter who the pans of heads has wrought,
Has placed in pans his art and all his thought;
On us he placed a pan which waters world—
A pan inverted, still with fancies fraught.

V. 17

Man should acquire true Knowledge before his dust returns to dust.

Why plan the days and months for work or game?
A day or hundred years in world are same;
Fill in our pans in full before we find
The pans as empty pots which rustics frame.
V 36

Worldly desires cause misery: by resignation in God man attains peace of mind.

I wish one way, He wills the other way,
So my desires will surely lead astray;
Since what He wills is wholly for my weal,
Then my desires in woes alone will pay
VI 2

O mind! the world is but a mocking sight,
You fancy some delights, and fret in fright,
Resign your self to Him, and pine for Him,
You cannot alter what is black on white
VI 11

An honest man, who plies his solemn beat,
Greets all he meets as coming from His seat,
And what we get is right a Royal treat,
And world is blameless, going as is meet
VI 18

Ethics are shaped to attain the desired ideal The materialist ideal of being "Superman" has led many to contemplation and conquest of matter and material world, to suppression and even destruction of Man 'Omar exhorts Man to realise his soul and not wade in world.

O you who tour to see the World at play,
But ponder not that there's the gloomy day;
A breath you are, reflect and seek your Soul,
For see how Time is sweeping all away
VII 3

You came to conquer, Oh! you came to rule!
Then rule your Self and waste no days O fool!
From naught of past you merge in future naught,
So now know your course, then choose your school.
VII 4

The object of life is to seek the Grace of God.

The man who has in him a grain of wit,
With folded hands is never wont to sit,
He either plies to gain the grace of God,
Or keeps his heart in bliss, and thus is quit.
VII 8

To receive the Divine Grace man must purify himself. The eye, the ear and the tongue are the most powerful organs which pollute the mind by contact with the world. Man should curb these.

Keep watch on Self—it may deceive, you know,
In world's affairs say neither yes nor no.
To keep your eye and tongue and ears in place
You pawn them all at Master's feet,—and go

VII 15

Keep aloof from sensual pleasures.

Why seek for pleasures? Life is windy gale,
Each grain of sand has tons of kings in bale,
This solid-seeming world and life we lead
Are fancies, dreams and spells which fade and fail.

VII 30

Be content under all passing circumstances.

A fiend or nymph, and friend or foe—will pass,
Disease or health, and weal or woe—will pass;
Rejoice in what awaits for thee to-day—
And even this as cometh so—will pass.

VII 32

Mind should be kept free from any thoughts of the past or the future

Let not the future wear you out with care,
Nor let the present vanquish you or scare;
Extort from evil earth your royal share,
Before the world has packed up all her ware.

VII 34

This whirling dome ye see an evil gnome
The friends have passed and world's an empty home;
Be sole with soul awhile, forget the past,
And future too. In Ever-Present roam.

VII. 47

Be happy even with pain and poverty and free from greed and lust.

Prepare yourself for sores, this *is* the balm,
Wail not for pains and so obtain a calm;
And thank the Lord for poverty bestowed,
At last with grace you carry off the palm.

VII 49

Why should you be a slave of Greed, for sale
Or permit lust to kick you pan and pail?
Set heart ablaze, and sing a flowing song,
And be not lost as dust in wind and gale.
VII 71

Fail not to discharge your duties. Avoid doing forbidden acts.

Such wrecks you wrought and fie! you bear no shame
For failing duties, playing forbid game!
Suppose the world and all its wealth your own,
You have to quit it all, aye all the same!
VII 80

Do not hurt

If you enjoy, as you now seem to own,
To tease a tranquil heart and make it groan,
Bemoan then all your life for loss of wits,
And reap the grief for folly you had sown.
VII 89

Do not slander.

If you desire to have the best of time,
And that your word be heard through all the clime,
Then slander none, see Lord in every soul,
And sing his Name, acquire a name sublime.
VII 95

Relieve distress of others.

When grief unceasing hovers on your mind,
Or all affairs to ruin have inclined,
You should release from distress other hearts,
For thereby surely you will solace find.
VII 98

Serve saintly souls.

Be meek, that saintly hearts may accept thee,
And serve His presence, by Him chosen be;
One quickened heart excels a hundred shrines,
Why seekest shrines? In heart abideth He.
VII 106

Be mute, covet not.

Lily and cypress these have won our praise,
But for this fame what are their means and ways?
With hundred hands the cypress would not seize,
Ten tongues the lily keeps, but silent stays.
VII. 113

Avoid renown and show.

He keeps a happy heart who shuns renown,
And shuns alike the felt or sack or gown;
As Phœnix he will soar to Highest plane,
He won't in worldly ruins hoot and frown.
VII 117

Go without pride.

O ye who survey world, the phantom fair,
Should know it springs from air to darker air,
Since life is hemmed by nought on either side,
Thus find that ye are nought amid nowhere
VII 140

Man should free himself from contamination with the material world.

We come from water, earth and fire and air,
And then to forest dangers we repair;
We suffer when we keep this dusty cloak,
But when we doff it we are Fairest Fair.
VII. 142

Freed from the impurities of greed, lust, pride, envy, jealousy, hatred, fear, hope and the like, soul of Man bears the Divine ensign.

I *am* the purpose of His work Divine,
The light which causes wisdom's eyes to shine;
The world's a ring which Master's finger holds,
And I the gem embossed with His ensign.
VII 172

The real Being is the Son of Man,
A truth not held in every human pan;
Yea! drink this wine, 'twill cure your giddy thoughts,
And Lord in His creation you may scan.
VII 181

Seek the company of sages.

You mix with sages pure and know their styles,
And run away from worthless fools for miles;
Yea drink the poison which a sage would give,
But shun the mead from fools, 'tis full of guiles.
VII 190

Kharābāt, otherwise called *Dār-i-Fanā* is the open assembly of Ṣufīs where one is cleansed from his baser self and craves for Divine knowledge and love.

I speak to Thee in Tavern, what I feel,
In shrines without Thee Lord! I would not kneel;
Thou art the First Creator, Thou the Last,
Aye! burn me please, or aye! Thy Grace reveal.
VIII 1

One cannot enter the *Kharābāt* with pomp and pride.

I went to Tavern-door as some divine,
With flowing gown and cowl and girdled fine;
The Warden scanned my face, and with disgust,
He threw my baggage out, and washed the shrine.
VIII 2

Here he pines for Divine love.

The heart which maddens not with Master's spell
And pineth not for Him, is bloody fell.
The day you neither think of Lord nor Word
A worser day you may not find in Hell.
VIII 8

He craves for *Mai Ma'rifat,* potion of Divine knowledge

O Guide! love findeth Thee and Holy Grace,
Some forget this and fall in sin's embrace;
Unless we know Thee we are out of count,
For man was made to know Thee face to face.
VIII 51

Drunk with Divine knowledge he forgets the Creation and loses his baser self.

Let whole creation drown itself in sea,
Entranced I sleep—I count it not a flea;
Last night they pawned my soul at Tavern here,
The Master said "Lo what a trust is he!"
VIII 135

He eagerly solicits admission into the *Mai Khāna'* Master's Shrine.

How long with eucharists and unctions, Sire?
Fix me in Master's Shrine till I retire.
The day I lie beneath the Master's Shrine
Is my Ascension-day, I most desire.
VIII 136

And awaits sedately until the Grace calls him into the Shrine.

Khayyām! adore thy wine, remain sedate,
Or sit with faces fine, remain sedate;
As in the end the world will shrink to nought,
So nought is being Thine remain sedate.
VIII 138

After he is purged from the baser self he is admitted into the *Mai Khāna'*, the shrine of Divine Love.

The keeper's call at dawn I heard "Awake!
Thou wreck of Tavern pining for our sake—
Our grace will fill thee full with Bread of Life
Before our slender thread of life should break!"

IX 1

The Divine Name is the "Wine" here.

In Mystic Shrine, the Name is styled as Wine,
To love and be in trance I most incline;
I am the soul of world in Holy shrine,
The world is body for my soul Divine.

IX 3

With Word the Master frees him from all thought or cares.

They brought me first from Tavern, stark and still,
To Mystic Shrine, and then a cup they fill;
With wine in hand I call for broiled meat:—
To serve me meet—my heart they first would kill.

IX 6

The experience here is transcendental, unspeakable.

To be and not to be, are at my call,
I know when Time intends a rise or fall;
In spite of this, I loath my learned lore,
For He transcends the mystic trances all

IX 25

Love is the key to the Secret Realms. God in all Love made man to love Him.

Eternal Love had drawn me first on board,
He taught me first to love. On love I pored.
He made my chip of heart a brazen key—
Which prizes open gems from Secret Hoard.

IX 36

A lover has to ply his own path. Love is not the means to reach an object, but the object-end itself without an end.

Tho' every man has hidden wealth in store,
He knoweth not what brings him less or more;
And every path has leaders except Love,
For there we singly sail and reach no shore.

IX 39

Love is without fear of a punishment or hope of a reward.

Affection, kindness make a human heart,
In mosque or temple one may work his part;
The man enlisted in the corps of love
Is freed from Hell, to Heaven will not start.
IX. 41

True lover expects no favour.

Now love alloyed with lust is selling cheap,
Not flaming fire, but ashes all in heap!
Thro' days and months and years, a lover true
Has neither rest, nor calm, nor food, nor sleep.
IX 47

At last the lover reaches the stage where he is nought, and all is Lord.

Walk ye to place where duals cannot be,
The twain ye see, by plying farther flee;
Ye may not be the Lord, but if ye try,
Ye reach where ye are nought and all is He.
IX 55

His Word is cure for all troubles.

Do taste His Word, He is thy bliss of soul,
Thy pining heart and life He would console;
When grief on right and left as tempest blows,
His Word's thy Noah's Arc to reach thy goal.
IX. 101

Love settles all feuds.

How long you Zealot! talk of coming day?
I'm sick of common cant and pious play,
Yea love Him, He and Love are not apart·
And every feud His love will wipe away.
IX 121

Love comes through the grace of mystics.

If you are wise, then go with simple heart
To mystics' doors, for they His love impart;
Love comes of grace, that trance is not for fools,
In trance no senseless sot can have a part.
IX 142

Mind cannot reach His feet—He is so high,
The knot He tied, my heart cannot untie;
They say that eyes cannot behold His face,
He is my eye! and who can see the eye?
IX 174

Now Man's the Chalice, there the Soul is Wine,
And heart with lute is singing songs divine;
Khayyām! The man of clay is Chinese lamp,
A flimsy film, through which His light can shine.

IX 186

The Personal Quatrains collected in Chapter X, a few of which have been noticed in § xii above, throw a good deal of light on 'Omar's life. Some of these quatrains are piquant satires directed by 'Omar against his contemporaries, some are objections to their doctrines, and some replies to adverse critics. The polemic quatrains are of interest only when the controversy is still fresh but become cryptic, with remoteness of time, when the interest in the controversy is lost.

The following however are a clear exposition of his philosophy, *viz.*, the purification of the Soul from the baser self.

As Self would melt, Existence I attain,
With soaring pride I sink to lower plane;
And more than this with wine of Existence,
The more I wake, more drunken I remain.

X 58

I fling this Self away, and joys I greet,
I soared from dismal depths to Master's seat;
Till cleansed at last from all my carnal grease,
I cling as golden dust to Master's feet.

X 63

'Omar craves for Divine Grace thus:

My sins, O Lord! if more than hundred crores,
Have dashed my youth and life on rocky shores,
Since I depend completely on Thy grace,
Hence I repent, and sin again, of course.

XI 3

We all are dolls by spell Thou cast on clay,
A hundred phantasies Thou made us play;
How could I ever play a better part
Than what Thou hast assigned me for the day?

XI 11

My service will not add to Thy domain,
And by my sins no loss Thou wilt sustain;
Forgive and do receive me Lord! Thou art
So quick with giving bliss, but slow with bane.

XI 36

Is there a sinless man on earth below?
And how can we live here and sinless go?
I sin and fail, but can Thy kindness fail?
I'm evil, could Thy Grace be even so?

XL 37

Thou, gracious Lord! are graceful in Thy grace,
Why then Thy bliss is barred on sinner's face?
If bliss is sold for virtue, sorry trade—
For gracious grace my sins have made a case!

XI 39

For sins, O Khayyām! why should you bewail?
This grief can bring no gain in bag or bale;
For mercy will not greet the spotless swell,
It graces sinful paupers.—Do not quail.

XI 58

The Lord is Gracious and Merciful.

GOVINDA TIRTHA.

HYDERABAD-DECCAN,
1st *July* 1940.

Rubā'iyāt of 'Omar Khayyām

CHAPTER I.

PRAISE OF LORD AND PROPHET.

حمد و نعت و توحید

745.—Hc.403, Hp 481, Hw 671

جز هستِ خدا نیست یقیں میدانم ۷۴۵ از دفترِ کائنات این می خوانم
چون دیدهٔ دل بنورِ حق بینا شد شد ظلمت کفر محو در ایمانم

HE IS, and nought but Him exists, I know,
This truth is what creation's book will show;
When heart acquired perception with His Light,
Atheistic darkness changed to faithly glow.

1 1

354.—BMd 1, Ba 50, Hb 203, Ht 29, BMb 279, Hh 183, Cb 308, Hd 20, Hw 969, BNb 392, A.291, CR 945, Hz 1 *Vag* Afdal [170]

ای ذاتِ تو سر دفترِ اسرارِ وجود ۳۵۴ نقشِ صفتت بر در و دیوارِ وجود
در پرده کبریا نهان گشته ز خلق بنشسته عیان بر سرِ بازارِ وجود

The Chief of Being's secrets that Thou art,
Thy traits depict to view the Being's chart;
Veiled in Thy Greatness from the creatures here
Presidest Being Thou in open Mart.

1 2

950.—Hy 672, Ha 1, Sd 1, BNh 1, U 1, Sc 1, Ra 290, BNb 3, HGa 1, LN 1, BMd 7, BNc 2, Pb 519, Ba 469, Hb 606, Sg 1, RPa 1, Hf 387, Hr 448, Pc 60, Bb 640, Cb 783, BNn 89, Hd 42, ALI 682, Ho 386, Hw 820, A 842, J 504, N 391, W 433, L 699, BERf 1, Hz.7

ای از حرمِ ذات تو عقل آگه نی ۹۵۰ وز معصیت و طاعت ما مستغنی
مستم زگناه واز رجا هشیارم آمید برحمتِ تو دارم یعنی

No wits can ever reach Thy holy place,
No sins or merits hinder, Lord! Thy ways;
A sot with sins, I go in sober hope,
Because I hope entirely for Thy grace.

541:—BNb.350, Sf.22, Hh.182, Hd 4, Hw.968
Vag: (1) Afdal [Hj.]. (2) 'Attar [M.N.].

بے عقل بغایت جلال تو رسد ۵۴۱ نے فکر بکُنه لایزال تو رسد
در کنه کمالت نرسد هیچ کسے کو غیر تو تا کنه کمال تو رسد

No understanding reached Thy height sublime,
For thoughts can only move in space or time;
No soul can grasp Thy perfections, O Lord!
And Thou alone could gauge Thy height, O Prime!

1 4

238:—Hy 97, Ha.11, Sd.11, BNh 11, Se 28, U 2, Sc 8, Ra 57, Pa.18, BNb 13, BMa 74, HGa 9, LN 10, Hb 137, Sg.2, BDb 31, Hj 1, BNl 31, Hk 45, RPa 311, Hx.7, Hg.93, Hh.55, Hi 44, Hn 44, Hr 28, LE 18, Hc 20, Bb 105, Cb 80, RPc 66, Ia 30, Ib.24, Hd 43, ALI 40, Hp 33, Hw 48, A.49, L 771, BERf 6, Hz 8
Vag (1) Fakhru'd Din Razi [M F] (2) Rumi [Hv]

کُنه حرِدم در حورِ اثباتِ تو بست ۲۳۸ و اندیشه من بجز مباحاتِ تو بست
من ذاتِ ترا نواجی کی داند دانندهٔ ذاتِ تو بجز ذاتِ تو نیست

My soaring mind cannot approach Thy throne.
I kiss this ground and thus for sins atone.
O Wondrous Charmer! who can know Thy Being?
Perchance, Thy knower may be Thou alone

1. 5

1052:—Hy 677, Wbcd.272, BNe 25, BNl 450, BMb 522, BMc 385, Hm 403, Hf.429, HGb.367, Hn.433, Hr.457, Pc 582, Bb 645, BERb.194, Ia.486, Ib.343, ALI 688, Hp 583, Ho 428, Hw 826, A 848, J 550, N 443, W 475, L 705, Hz 78

گه گشته نهان وزو نکس نمائی ۱۰۵۲ گه درصُور کون و مکان پیدائی
این جلوه گری بخویشتن نمائی خود عین عیانی و خودی بینائی

Thou hidest oft that none could see Thy face,
And oft assumest forms in time and space;
This glory Thou displayest for Thy self,
The seer, show, and sight, Thy holy grace.

1 0

836:—Hy 583, Ha 13, Sd 13, BNh.13, Sc.11, Ra.245, BNb 15, HGa 11, LN.11, BMd 22, Wbcd 244, Pb 437 Ba 386, Hb 523, Hj 14, BNl.385, RPa.313, Hl.84, BMc 325 Hm 341, Hn 365, Hr 380, BMf 316, Pc 254, Bb 585, Cb 648, Ia 410, Ib.283, Hd 6, ALI 591, Hp 501, Hw 713, A.714, L 607, BERf 8, Hz 24.
Vag: Sanai [Rempis 176].

جانها همه آب گشت ودلها همه خون ۸۳۶ تا چیست حقیقت از پسِ پرده درون
اے باعلمت خرد رد وگردون دون از تو دوجهان پُر و تو ار هر دو برون

How many lives are lost and hearts have failed
Ere they could see Thee face to face unveiled!
To see Thee none beneath the sky has eyes,
Thou art aloof from world, this darkness baled.

1 7

881:—Hy.605, U.62, Sf.75, BMd.78, Wbcd.307, Pb.469, Ba.419, Hb.556, Hj.4, Hg.381, Pc.349, Bb.603, Cb 681, Hd.10, ALI.613, Hw.746, A 749, W 402, L.630, BERf.47, Hz.6 *Vag*: Imam Sadr-ud-Din 'Umar bin Mohammad ['Awfi].

در دیدهٔ تنگ مور نورست از تو ۸۸۱ در پای ضعیف پشه زورست از تو
ذات تو سزاست مر خداوندی را هر وصف که ناسزاست دورست از تو

Thou givest sight to tiny ant to see,
And strength to fly in limbs of puny flea;
Thou art the proper Person here to rule,
Improper attributes are far from Thee

I 8

876—Hy 615, Wbcd 310, Pb.457, Ba 407, Hb 544, Hj 3, Pc 135, Bb 609, Cb 674 v702, BNn 84, Hd 12, ALI 625, Hw 757, A 760, W 400, L 641, BERf 46

Vag: (1) Awhad Kirmani [Hx] [R.S.] (2) 'Attar [Hf]. (3) Afdal [374]. (4) 'Iraqi Hamadawi [Hl.]. (5) 'Aziz Farid Fakhruddin [Rempis 202]

ای زندگی وتن وتوانم همه تو ۸۷۶ جانی ودلی ایدل و جانم همه تو
تو هستی من شدی ازآنی همه من من نیست شدم در تو ازآنم همه تو

My body, life and all my strength Thou art,
My heart and soul! Thou art my soul and heart,
Thou art my existence and sole refuge,
In Thee I vanish, Thou the whole and part!

I 9

397—BNb 479, Hh 20b, Hd 11, Hw 982 *Vag* Afdal [R S]

چون بود من از بود تو آمد بوجود ۳۹۷ بے بود تو بود من کجا خواهد بود
تو بودی وبوده باشی وخواهی بود بے بود من از روال کے خواهد بود

I seem alive, Thou art the whole essence;
And saving Thee, what am I? where and whence?
Thou wert and art and ever would remain—
Thus I am not save Thee, in every sense

I 10

672—BNb 444, BNj 53, Hd 3, Hw 1020, Sc. 458

Vag: (1) Afdal [R S.] (291.) (2) Ni'amatullah Wali [Hv.]. (3) 'Attar [M.N]

کو دل که بداند بصبے اسرارش ۶۷۲ کو گوش که شنود دمے گفتارش
معشوقه جمال می نماید شب و روز کو دیده که تا برخورد از دیدارش

O where's the heart which beats to Beloved's pace
Or ear which heeds the secret truth He says?
The Lord in glory ever shows His grace—
But where's eye which glances at His face?

I. 11

573:—BNa.23, BNe 1, Hf.204, Hc.238, Cb.347=437, Hd.7, Hp.345, Ho.203, Hw.482, J.296, N.24, W.247, CR.1015, BNb 376.

Var: (1) Fakhr ud Dın 'Iraqı [Hv]. (2) Var: Afdal [Hj.] (3) Awhad Muraghı [M F], [A.K.].

ای در طلبِ تو عالمی پر شروشور ۵۷۳ در پیشِ تو درو بش و توانگر همه عور

ای با همه در حدیث و گوشِ همه کر وی با همه در حضور و چشمِ همه کور

In searching Thee the world has lost its mind,
The rich and poor to Thee are same in kind;
Thou teachest all, but strange that no one heeds,
Tho' Thou art ever present, we are blind!

I 12

384.—BERf 347, Hj 302, Hh 232, Cb 358, Hd 119, Hw 378

تا دائرهٔ حسنِ رخت پیدا شد ۳۸۴ گردوں بنظارهٔ رخت بر پا شد

تا روی تو صبح لاف حو بی میرد در چشمِ جهانیان از آن رسوا شد

When Thou had deigned to show Thy lovely face,
To see Thee, sky arose to heights of space;
The morning tried to vie with Thee in grace,—
And hence was cast in open-day disgrace.

I 13

293 —Hy 212, BDa 46, Ha 341, Sd 340, BNh 327, BNd 64, Sc 469, Ra 80 BNb 183, LN 134, BMd 445, Ba 20, Hb 173, Hj 310, RPa 162, Hh 80, Pc 14, Bb 222, Cb.222, BNn 44, ALI 228, Hw 245, A 244, W 135, L 228, BERf 115, Hz 278

ای عارضِ تو نهاده بر نسرین طرح ۲۹۳ روی تو فگنده بر بتان چین طرح

وی عمرهٔ تو داده شه بابل را اسپ و رخ و فیل بیدق و فرزین طرح

Thy cheek on heavenly Eagles cast the glow,
Thy face has stowed the idols out of show;
And through Thy glance the King of Babel got
His horse and men and castles all, I trow.
(*cf.* Bible)

I 14

166 —Hy 163, Pb 97, Hb 95, BDb 71, BNl 71, Hk.116=137, BMb 88, BERa 88, BMc 35, Hm 65, Hf 45, Hh.144, HGb 4, Hn 72, BMf 44, Hc 35, Bb 172, Cb 137=168, RPc.98, ALI 182, Hp.97, Ho 45, Hw 182, A 192, J 55, N 45, W 48, L 178

در عالمِ بیوفا که منزلگه ماست ۱۶۶ بسیار بجستم بقیاسی که مراست

چون روی تو ماه نیست روشن گفتم چون قدّ تو سرو نیست میگویم راست

I searched this faithless world where I was bred,
With all the learned lore of books I read:
"Thou art the Light,"—the light that ever dawned!
"Thou art the Truth,"—the truth I ever said!

I. 15

582.—BERf.351, Hj.303, Hd.131, Hw.1007.

بگذشت بطرف چمن آن باد سحر ۵۸۲ قدّش چو بدید سرو در راه گزر
گفتا که بقدّ من همیں ناید راست گفتم برو ای دراز و کوتاه نظر

He passed, as Zephyr through my verdant heart,
But there the cypress mind—a mere upstart—
Would vie with Him—I said, "Silence, O fool!
You see not He pervades thro' every part."

I 16

598.—Hy 387, Sb 312, Sf 65, Pb 277, Ba 224, Hb 374, Hj 133, Pc.462, Bb 398, Cb 436, BNn 65, Hd 122, ALI 402, Hw 481, A 466, L 405, BERf 202, LE 77
Var: Rumi [Hv]

گر بت رخ تُست بت پرستی حوشر ۵۹۸ ور باده بجام تست مستی حوشتر
ار هستیِ عشق تو اران بیست شدم کان نیستی از هزار هستی حوشتر

I will adore an Icon like to Thee,
And from Thy cup will drink to ecstasy;
I've lost my Self in love, for not to be
Is thousand times far sweeter than to be.

I 17

7.—Hy 21, Se 9, Pa 5, Wb-d 8, Pb 6, Hb 6, BNe 5, BDb 12, BNl 12, Hk 6, BERa 15, Hl 1, BMc 8, Hm 11, Hf 2, Hn 7, Hs 119, BMf 10, Hc 7, Bb 21, Cb 11, BERb 8, RPc 76, ALI 23, Hp 14, Ho 2, Hw 7, A 28, J 2, N 2, L 23

ای آنکه گُزیدهٔ جهانی تو مرا ۷ حوشتر ز دل و دیده و جانی تو مرا
از جان صنما عزیز تر چیزے بیست صد بار عزیز تر ازآنی تو مرا

In all this world Thou art my sole console,
And dearer than my heart, and eye, and soul.
Tho' naught is dearer than a spark of life,
A thousand lives I lay for Thee—my whole!

I 18

245.—Hy 142, Hj 305, Pc 256, Bb 151, Cb 144, ALI 155, Hw 161, A 171, L 157, BERf 350

گفتم که سر زلف تو بس سرحورد است ۲۴۵ گفتا که تو تن به اگر سه حورد است
گفتم روری رقامتت بر بخورم گفتا که ر سرو کی کسی بر خورد است

"O Lord! this mind has made me ever sore,"
"Do hold thy tongue, my lad! and leave thy core;"
"O Lord! some day, perchance, I taste Thy fruit,"
"My lad! no fruit nor flower cypress bore."

I. 19

246:—Hy.141, BNa.83, BMd.313, Hk.50, Bb.150, Cb.143, ALI.154, Hw.160, A.170, L.156

گفتم که مگر درست باشد عهدت ۲۴۶ بر قاعدهٔ نخست باشد عهدت
کی دانستم که همچو بنیاد جهان ای نورد و دیده سست باشد عهدت

I thought Thy promise may be only true,
And what Thou promised Thou would mind to do:
How could I know Thee? O Thou, Light-of-eyes—
As cause of world, Thou may be faithless too.

I 20

463:—Hy.365, BNa.27, MA 208, Bb 377, Cb.342, ALI.385, Hw.356, A 445, L.384.
Var: Rumi [Hv]

سودای ترا بهانهٔ بس باشد ۴۶۳ مستان ترا ترانهٔ بس باشد
در کشتن ما چرا کشد چشم تو تیغ ما را سر تار یانهٔ بس باشد

Thy lovers gloat on simple guile or slight,
Thy mystics with one tuny air delight.
Thy eyes look daggers—but to kill me, dear!
The thongs of whip will serve the purpose quite.

279:—BNb 413, Ba 13, Hb 166, Cb 99, Hd 2, Hw 942 *Var*. Afdal [Hj.].

هرگز بت من روی بکس نه نمودست ۲۷۹ این گفت و شنید خلق پر بیهو داست
او هم بحکایت از کسے شنو داست آن کس که سم را بسرا بستو داست

No man has ever seen my Beloved's face,
These hearsay words are tales of fancy fays;
And he who heard has heard from one that heard,
And he who tells will know not what he says.

I 22

20 —Hy.8, BNa.105, Bb 8, Cb 64, ALI 7, Hw 11, A 14, L.9
Var: Kamāl Isma'il [MS 1010 H]

دانی که چه مدتے ست ای دلبر ما ۲۰ تا بی جهتی رفتهٔ از بر ما
خود کس نفرستی و نپرسی هرگز تا بے تو چها میگزرد بر سر ما

How ages flew, O Dear! Guess when it was
Since Thou hast left me so—and for no cause.
Thou sent me none, and never cared to find,
Bereft of Thee, what anguish in me gnaws!

I 23

945:—Hy.729, Hf.395, BMf.412, Bb 684, Cb.774, ALI.715, Ho.394, Hw.894–920, A.905, J 512, N.399, W.441, L.761.

اوّل بخودم چو آشنا میکردی ۹۴۵ آخر خودم چرا جدا میکردی

چون ترك مت نبود از روز نخست سر گشته بعالم چرا میکردی

At first Thou cherished me as Holy Bride,
But now at last Thou turnest me aside;
Thou never meant to leave me so alone,
But drove me round in world so far and wide.

I 24

396.—BDa.63, BMd.334, Pb 173, Ba 115, Hb.267, Hk.259, Pc.270, Hw 435 W 235, LCR 1201

چندان کرم ولطف ز آغاز چه بود ۳۹۶ وان داشتنم در طرب و ناز چه بود

اکنون همه درد رنج و الم میکوشی آخر چه گناه کرده ام باز چه بود

Thy grace at first had nursed me with its flow,
And kept me full of bliss in heavenly glow;
But now Thy apathy has made me sore,
What fault of mine has changed Thy nature so?

I 25

18 Hy 14, BNa 73 BMd 311, Hj 240, Hk.21, Bb 14, Cb 66, BERb 9, ALI 13, Hw 28 A 20, J 15, L 15 *Var*: (1) Mujidd-i-Hamgar [Hv] (2) His wife [H A.]

خرم بتو داشتم دل پر غم را ۱۸ هجر تو حزین کرد دل خرم را

من تلخیِ عالم بتو خوش میکردم با تلخیِ هجرت چه کنم عالم را

With Thee by me, tho' sad, my heart was glad,
Thy distance causeth anguish, makes me mad
With Thee in sight I found this world as mead,
Without Thy light I shun this world, so bad.

I 26

116.—Hy 207, Se.111, Pa 92, BMa.110, Wbcd 52, Pb 67, Hb 66, BDb 124, RPb 4, BNl 124, Hk 58, BMb 38, BERa 187, Hl 18, BMc.104, Hm 118, He 9, Hf 36, Hg 48, HGb 55, Hn 90, Hr 109, BMf 65, Bb 217, Cb 218, BERb 52 Ia 124, Ib 105 ALI 233, Hp 144, Ho 36, Hw 226, A 236, J 46, N.36, W 40, L.223

خون ز فراقت جگر ے نیست که نیست ۱۱۶ شیدای توصاحب نظر ے نیست که نیست

تا آنکه نداری سر سودای کسے سودای تو در هیچ سر ے نیست که نیست

No heart is here but saddens for Thy sake,
No sight is here but maddens for Thy sake;
Thou carest not for either great or small—
No thought is here but gladdens for Thy sake.

I 27

132:—BNa. 72, A 43, CR.827.
Anwari Lucknow Text 1897

چون آتشِ سودائے تو جز دود نداشت ۱۳۲ مسکین تنِ من امید بهبود نداشت
در جستن وصل تو بسے کوشیدم چون بخت نبود کوششم سود نداشت

Aloof from Thee, my life thus ends in smoke,
Without a ray of hope, my heart is broke.
I tried my best to get a glimpse of Thee,
But luck has brushed me off at single stroke.

I 28

19—Hy.23, Bb 23, ALI 21, Hw 23, A 30, J.4, L 25 *Vag*· Amir Khusraw Dehlavi [Hv]. (2) Afdal [12].

حواهی زفراق در فغان دار مرا ۱۹ حواهی ز وصال شادمان دار مرا
من با تو نگویم که چسان دار مرا ران سان که دلت حواست چنان دار مرا

To wail in grief, if so Thou wilt, is sweet.
With glee I stick to Thee as dust of feet.
I know not, Lord! what request I should make
Dispense as Thou desirest—that is meet.

29

338—Hy 237, Sa 121, Ha 68, Sd 68, BNh 67, U 200, Sc 49, BNa 44, Ra 93, BNb 125, HGa 64, LN 62=259, BMd 284, Ba 44, Hb.197, Sg 107, BNl 217, Hk 181, RPa 245, He 152, Hg 136 Hh 241, Hr 232, BMf 197, Pc 77, Bb 241, Cb 264, Ia 250, Hd 117, ALI 258, Hp 259, Hw 270, A 315, J 186, W 230, L 234, BERf 271
Vag Sultan Babar [Hv]

ار واقعهٔ ترا خبر خواهم کرد ۳۳۸ وآنرا بدو حرف مختصر خواهم کرد
تا عشقِ تو در خاك رو خواهم شد با مهرِ تو سر ز خاك بر خواهم کرد

O hear this fact, my Lord! I most entreat,
Two words describe my state and life complete.
"Through love I be as dust beneath Thy feet
I'll raise my head when Thou wilt kindly greet."

I 30

796·—BERf 355, Hy.554, Hj 134, Bb 557, Cb 573, Hd 112, ALI.564, Hw 662, A 685, L 578

من گوهرِ خود بقیمتِ کم ندهم ۷۹۶ دردِ تو بصد هزار مرهم ندهم
خاكِ درِ تو بملکتِ جم ندهم یك موی ترا بهر دو عالم ندهم

I will not part my gem for any price,
No balms for me, Thy love and pangs suffice.
I won't have crowns for dust beneath Thy door,
A thought of Thee excels the world and skies.

I 31

853:—Hy.597, Sa 61, BNa.113, BMd.363, Bb.595, Cb.542, ALI.606, Hw.729, A 729, L.622, Hz 81 *Vag*· Razı Daya [M I.]; Awhad Kırmani [Hx.]

روزیکه مقدسان خاکی مسکن ۸۵۳ گردند سوار باز بر مرکب تن
چون لاله بخون مژه آغشته کفن از خاك سر کوئے تو برخیزم من

When saints, who purify this house of earth,
Would mount the steeds of body which they girth,
Arise I will with bleeding drowsy eyes
From Thy threshold, where I have booked my berth.

I 32

551:—BNb 433, Hh 203, Pc 545, Hd 110, Hw 980
Vag Afdal [Hv] [R S] [254]

هرگه که دلم با غمت انبار شود ۵۵۱ صد درد طلب روی من بار شود
به زان نبود که جان فدائی تو کنم بے تو چو عدائی بار و شهبار شود

When with Thy grief my heart is piled in heap,
A hundred doors will ope for me to leap;
But better that I slay myself for Thee,
Than sell my Self to fancy vultures cheap.

I 33

468—Hy 271, Se 186, BNd 103, BMd.113, Wbcd 456, Pb 205, Ba 149, Hb 300, BNe 16, BNl 181, BMb 278, BMc 212, Hm 230, Hg 208, Hh 400, HGb 150, Hn 207, Hr 217, Hs 40, BMf 208, Hc 232 Pc 396, Bb 290, Cb 411, RPc 270, Ia 246, Ib 146, BNn 56, ALI 354, Hp 298, Hw 302, A 350, J 206, L 289

شب بیست که آه من به جوزا نرسد ۴۶۸ و زگریهٔ سیل من بدریا نرسد
گفتی که بتو باده حورم پس فردا شاید که مرا عمر بفردا نرسد

At nights the Gemini wake up as I sigh
And rivers reach the oceans when I cry,
To-morrow you have fixed to meet me, Lord!—
I know not if by then I live or die.

I 34

705—Hy 553, BNa.88, BMd.315, Bb.557, Cb 572, ALI.563, Hw 661, A.684, L 577.

آن آه که پیش هیچ محرم به زنم ۷۰۵ وان دم که به پیش هیچ همدم نه زنم
گر دریابم که حزتوکس می شنود حقّا که نمیرم از غم و دم نه زنم

No chums can hear the sighs for Thee I sigh;
No friends can know the deaths for Thee I die;
Excepting Thee if some who lists I find
In truth I'll die of grief, and never cry.

I 35

1058:—Hf.439, Ho.438, Hw.928, J.561, N.453, W.482.

نے سوی وصال تو مرا دست رسے ۱۰۵۸ نے طاقت هجران تو دارم نفسے
نے زهره که باز گویم این غم بکسے مشکل کارے طرفه غمے خوش هوسے

I have no means to reach Thy Holy place,
Nor strength, bereft of Thee, to pass my days;
Nor do I dare reveal my grief at all,
Sweet fancy, hardest task, Thy wondrous ways.

I 36

681·--LE 82

ای ذات تو بر جمله ممالك مالك ۶۸۱ وی راه روان کوے عشقت سالك
من بدع تو ار کلام حق می گویم انت الباقی وکل شئی هالك

Thou art, O Lord! Almighty King of Kings,
A lover, in Thy lane, Thy praises sings,
I'll speak Thy wonders in the words of Truth,
"Thou wilt remain—and lost are all the things."

I 37

185—Hy 54, Se 40, Pa 30, BMa 24, Wbcd 22, Pb 118, Hb 116, BDb 45, BNl 45, Hk 57, BMb 37, BERa 58, Hm 40, Hf 51 Hg 86, Hh 123, Hi 56, Hn 57, Hr 38 BMf 28, Hv 9, Bb 62, RPc 53, Ia 45, Ib 54 BNn 41 ALI 96, Hp 45, Ho 5 Hw 142 A 85, J 60, N 50, W 53, L.70

Vag (1) Dara Shikoh [D.M] (2) Rumi [Rempis 48]

روزیکه شود اذالسماء انشقت ۱۸۵ واندم که شود ادا لنجوم انکدرت
من دامن تو نگیرم اندر سئلت گویم صباسای ذنب قتلت

When time is spent out, space will leave no mark,
When suns are blown out, light is turned to dark
I'll grasp Thy skirts, my beloved Lord! and ask,
"Why did Thou make this all so stiff and stark?"

I 38

634.—Hy.418, Ha 197, Sd.197, BNh.195, Sc 143, Ra 178, BNb 142, HGa.185, LN 158, BMd 417, Pb 304, Ba 251, Hb.401, Hj 99, Hf 234, Hr 257, Pc 486, Bb 429, Cb 457, Hd 133, ALI.441, Ho.233, Hw.513, A 507, J.330, N.234, W 273, L 437, BERf.222 Hr 265 *Vag* Haji Othman Huravi [R S] ['Awfi]

معشوق که عمرش چو غمم باد دراز ۶۳۴ امروز بتو تلطفی کرد آغاز
بر چشم من انداخت دمے چشم و برفت یعنی که نکوئی کن و در آب انداز

That darling (long live He!) as long I moan,
To-day His graceful ways to you has shown;
He flung a glance at me awhile, and left—
He lends His grace, forgets to claim His loan.

I 39

789:—BNb.420, Pb.402, Ba.459, Hd.138, Hw.684
Var: Afdal [Hj.], Awhad Kirmani [Hx.].

معشوقه عیان بودنمی دانستم ۷۸۹ باما به میان بود نمی دانستم
گفتم زطلب مگر بجائے برسم چون تفرقه آن بود نمی دانستم

When He confronted me I could not see,
He was befriending, but I tried to flee;
And then I roamed around in quest of Him,
But how I missed Him never dawned on me.

1 40

64.—Hy 193, Pa.79, Wbcd 192, BDb 104, RPb 19, BNl 104, Hk 98, BMb.69, BERa 136, BMc 69, Hm 98, He 2, Hf 58, Hh 165, Hi 73, HGb 36, Hn 118, Hr 92, Hc 28, Bb.203, Cb 201, Ia 102, Ib.89, ALI 213, Hp 126, Hw 212, A 222, W 118, L 209
Var (1) Afdal [Hv]. (2) Shaikh Ruba'i [AK] (3) Hâfiz [RS] (4) Fakhrud-Dín Mubarak Shah [HA]. (5) Abu Sa'id [102] (6) Maqsud Tirqar [AK].

از باد صبا دلم چو بوئے تو گرفت ۶۴ مارا بگذاشت جستجوے تو گرفت
اکنون رمش هیچ نمی آید یاد بوئے تو گرفته بود جوے تو گرفت

Thro glowing dawn my heart received Thy ray,
It left me, in Thy search it went away,
And now my heart remembers naught of me—
It caught a ray, but now acquired Thy trait

1 41

6 Hy.22, BNf 46, Se 10, Pa 6, Wbcd 9, BDb.13, BNl 13, BERa.16, Hm 12, Hf.3, Hg 2, Hi 24, Hn 8, Hr 9, BMf 12, Hc 8, Bb 22, Cb 12 RPc 77 Ia 12 Ib 10, ALI 24, Hp 10, Ho 3, Hw 8, A 29, J 3, N 3, W 2, I 24
Var 'Attár [MN.]

امشب بوما مست که آورد ترا ۶ وز پرده بدین دست که آورد ترا
نزدیك کسی که بیتو در آتش بود چون باد بدین دشت که آورد ترا

O! Who could fetch Thee here to me this night?
And who can, but Thy grace, unveil Thy light—
To me, who burn without Thee in such plight,
Who brings Thy grace as breeze from mountain height?

1 42

77:—BNa 125, Hz 93, Hx 5, A.41, J.30, CR 796

امشب که حضور یار جان افروزست ۷۷ بختم بخلاف دشمنان پیروز است
گو شمع بمیرو مه فروشو که مرا آن شب که تو در کنار باشی روزست

To-night Thy presence leads my life away,
To heights of fortune now I wield a sway,
Let moons and minor lights now slink in shame,
With Thee in sight, I find eternal day.

1 43

737:—BNb.465, Hd.88, Hw.675, A 669. *Vag*: Afdal [Hv]; *Var*: Afdal [R S.].

تا ظن نبری که ما ز آدم بودیم ۷۳۷ در خلوت خاص هر دو همدم بودیم
این خلوت ما با تو نه امروزی بود پیش از من و تو ما و تو با هم بودیم

Think not that we are wrought of Adam's clay,
Such friends, ere He had thought of night and day;
Our privacy is not of recent date,
Ere words were born we were in closest play.

I 44

711:—BNb 432, Hd 136, Hw 677 Afdal [Hj.] [305]

از روئے تو شاد شد دل غمگینم ۷۱۱ چون روے ترا بر دگرے نگزینم
در تو نگرم صورت خود می بینم در خود نگرم همه ترا می بینم

Thy Light has filled my gloomy heart with glee,
No other faces do I care to see;
I glance at Thee and there I see my face,
I look in me and there I'm finding Thee

I 45

743 —Hy 483, Sb 311 Ha 26, Sd 26, BNh 26, Sc 19, Ra.218, BNb 28, HGa 24, LN 23, BMd.381, Pb 374, Ba 319, BMb 371, RPa 299, Hf 283, Hc 406, Bb 494, Cb 525, Ia 387 Hd 137, ALI 499, Ho 282, Hw 593, A 612, J 381, N 283, W 323, L 504 BERf 14, Hz 233

Vag (1) Sultan Nusrat ud Din Qalij Arsalan ['Awfi] (2) Sa'dud Din Hamawi [Rempis 165]

حانا من و تو نمونهٔ پرکاریم ۷۴۳ سرگرچه دوکرده ایم یك تن داریم
بر نقطه روانیم کنون دائره وار تا آخرکار سر بهم باز آریم

With hands in hands we whirl in merry ring,
What seems a duet, we as solo sing;
We compass whole, tho' spinning on a point,
And in the end, as each to each we cling.

I 46

917 —Hy 625, Ha 259, Sd 259 BNh 266, Se 320, U 171, Ra 277, BNb 271, BMa 254, HGa 248, BMd 165, Wb-d 259, Pb 495, Ba 445, Hb 582, BDb 350, BNl 414, BMb 471, Hx 47, BMc 350, Hm 368, Hi 342, Hn 393, Hr 405, BMf 368, Hc 358, Pc 374, Cb 695, BERb 168, Ia 433, Ib 305, Hd 313, ALI 635, Hp 536, Hw 769, A 772, J 490, L 651, Hz 182

روزی بینی مرا تو مست افتاده ۹۱۷ در حلقهٔ زلف بت پرست افتاده
دستار ز سر قدح ز دست افتاده در پای تو سر نهاده مست افتاده

You'll find me, Dear! perchance, the day we meet,
Dancing a round where mystic lovers greet;
My glass and turban rolling in the street,
I fall exhausted on Thy Holy feet.

I 47

716·—Khiyaban 'Irfan (1) Kamal Khujandi [Jami]. (2) Khwaja Abul Wafa (d 835 H.) [R.S]

ای آنکه توئی حیات جانی جانم ۷۱۶ در وصف تو گرچه عاجز و حیرانم
بیائی چشم من توئی می بینم دانائی عقل من توئی می دانم

Life of my life! Thou ever loving flow,
Thy glory blinds my sight and wit, I trow;
Thou art my sight of eye—and thus I see,
Thou art the light of wisdom—thus I know.

I 48

947 (a) —U 36, Sc 396, BNb 366, Hd 30, Hw 861

Vag: (1) Fakhr-ud Din Iraqi [Hv] (2) Afdal [Hj] [410] (3) Abu Said [397]

1004 (a) - Pb 563, Ba 516, Hb 654

ای آنکه دوای درد مندان دانی ۱۰۰۴ درمان و علاج مستمندان دانی
شرح دل ریش خویش گویم با تو با گفته دو صد هزار چندان دانی

For grieving souls Thy hands a balm unfold,
Thou curest love-sick ones from heat and cold;
I tell Thee now the gnawings in my heart,
"Thou knowest thoughts untold ten thousand-fold."

I 49

553 —BNb.430, Hh 202, Pc 547, Hd 5, Hw 979 Afdal [Hv]

هفتاد و دو فرقه در رهت می پویند ۵۵۳ هر یك سخنان مختلف میگویند
سررشتهٔ حق بدست یك طایفه نیست تا حق بخوش آمدن سخن میگویند

These half a gross of sects that form a maze,
They roam in blind alleys and sit in daze,
As no one holds the correct clue in hand,
They clamour and at last they roar in craze.

I 50

To the Prophet.

82 —BNb 375 Hh 1, Hd 22, Hw 937 *Vag* Afdal [45]

ای ذات تو محمود و محمد نامت ۸۲ وی اهل دو کون بندهٔ فرجامت
هرگز نچشد جرعهٔ از جام فنا هر جان که چشید جرعهٔ از جامت

O Thou most gracious, Thou Essence of Soul,
Thou holdest both the worlds in Thy control;
He never tastes the bitter cup of death,
Who sips but once the nectar from Thy bowl.

I 51

182:—Hy.145, Pc.342, Bb.154, Cb.147, Hd.120, ALI.159, Hw.164, A.174, W.120, L.160, BNb.460. *Var*: Afdal [R.S.].

ده عقل زنُه رواق از هشت بهشت ۱۸۲ هفت احترم ازشش جهت این نامه نوشت
کز پنج حواس و چار ارکان وسه روح ازنرد بدو عالم چو تو یك کس نسرشت

Ten laws with stages nine and heavens eight,
With seven planes, six reasons thus relate:—
"Five senses, tenets four, triad of soul,
In pair of worlds have Thee as One in State."

I 52

10.—Hy 5, Hj.137, Pc 1, Bb 5, Cb 61, Hd.118, ALI 4 Hw 5, A 11, J 17, W 16, L 6, BERf 354

ای کرده ز لطف و مهر توصنع خدا ۱۰ در عهد ازل بهشت و دوزخ برپا
بزمے چو بهشت نیست مرا حزمے نیست خوب است که در بهشت ره نیست مرا

O! with Thy grace and love did God array
A Heav'n, and Hell on first eternal day,
As Heaven is crowded, there I cannot stay—
'Tis well to heaven leadeth not my way.

I 53

353.—BNb 370, Hj 5, BMb I 3279 Hh 189, Pc.137, Hd.21, Hw 973
Var Afdal [Hv.]

ای ذات تو در دو کون مقصود وجود ۳۵۳ نامِ تو محمد و مقامت محمود
دل بر لب دریای شفاعت بستم ور دیده روان میکنم از دیده درود

Thou art in both the worlds creation's light,
Thy name Muhammad, place is utmost height;
My heart reclines on ocean of Thy grace,
My eyes are flowing rivers for Thy sight.

I 54

85:—BNb 372, Hh 2, Hd 19, Hw.938. *Var*· Afdal [47]

ای قُبّهٔ ساقِ عرش سوده قدمت ۸۵ وی آمده جبرئیل پیك حرمت
تو واسطهٔ عقل و وجودی یزدان زین واسطه آورد برون از حدمت

Jehovah's domes are polished by Thy feet,
And at Thy door His angels wait to greet;
Thou art the source of body and the mind,
And hence can plead for mankind, as is meet.

I 55

895:—BNb 373, Hd 17, Hw 1026. Afdal [383].

ای پای شرف بر سرِ افلاک زده ۸۹۵ وی دم همه از خلعتِ لولاک زده
وانگه سر انگشتِ ارادت یک مشت داغِ قصبِ ماهِ فلک چاک زده

Your gracious feet have paced the highest plane,
Creator in creation you explain;
And with a single finger and intent,
You rend the Moon in twain and wash her stain.

I 56

381.—BNb 371, Hh 200, Hd 16, Hw 977 *Vag*. Afdal [184]

تاجِ دَوَل وشهی بنامت کردند ۳۸۱ عرش وفلک وکعبه مقامت کردند
اکنون که به رهبری امامت کردند سرتا سرِ آفاق علامت کردند

The highest kingdom cometh in Thy name,
The skies and shrines and hearts Thy seats became,
But when they make Thee leader of mankind,
Thou hast to serve them surely all the same.

I 57

100.—Hy 95, Sc 325, BMd 39, Pb 64, Hb 63, Hk 153, Hs 142, Bb 103, Cb 115, RPc 142, ALI 100, Hw 88, A 125, L 111, Hz 38

ما ما نگذارند دمی یارانت ... عمخوار شدم ردستِ غمخوارانت
خورشیدِ تو بر روزنِ ما چون افتد کز ذره فرون ست هوادارانت

Thy friends do not allow my reaching Thee,
Thus harassed I have come beseeching Thee;
Thy beams, O Sun of Wisdom, reach my eye—
And show more souls than atoms, seeking Thee.

I 58

500.—MA 131, Hk 175, BMb 168, Pc 182, Hw 441, CR 911=1208

گر خیمهٔ بی نیازیت یاد شود ... صد صومعهٔ زُهد ربیاد شود
ور دامنِ سائلان عفوت گیرد حیامِ زمانه قطب اوتاد شود

If Thy indifference we could only see,
A thousand zealous shrines would blasted be,
Khayyam who takes his shelter in Thy grace,
As firm as Pole Star ever shineth he.

I 59

Chapter II.

THE WHEEL OF TIME.

چرخ

181.—M I.—Rc 11, Sb.89, Ha.49, Sd 49, Se 29, U 94, Sc 336, Ra.50, Pa 19, Sf 81, BNb 78, BMa.75, HGn 46, LN 44, BMd.91, Wbcd 37, Pb.101, Hb 99, Sg 61, BDb.33, BNl 33, Hk 52, RPa 333, Hx 59, BERa 42, Hl 5, Hm 29, Hg 72, Hh 118, Hi 45, Hn 46, Hr 30, Hs 65=134, LE 19, Hc 389, Pc.330, Bb 40, Cb 85, RPc 67, Ia.34=38, Ib 25, BNn 17, ALI 47, Hp.35, Hw 49, A.60, J.152, L.45, BERf 161

دَوری که دروآمدن ورفتن ماست ۱۸۱ او را نه نهایت وبدایت پیداست
کس مے نزند دمے درین معنی راست کین آمدن از کجا و رفتن بکجاست

This cycle wherein thus we come and go
Has neither beginning, nor an end I trow,
And whence we came and where we next repair,
None tells it straight. You tell me yes or no.

II. 1

639.—Hy 430, Hl 27, BMc.91, Bb 442, RPc 11, ALI 450, Hw 532, A.523, I 333, W.279, L 450

آغاز دوان گشتن این زرّین طاس ۶۳۹ و انجام خرابی چنین نیك اساس
دانسته نمی شود بمعیار عقول سنجیده نمی شود بمقیاس قیاس

Whence had the racing Sun his primal start?
And where's the point to which we all depart?
No answer's found in spite of wits so smart—
For none can sound with astrolabe and chart.

II 2

91.—Hy.105, U 52, BMd.69, Hs 46, Bb 113, Cb.119, ALI 111, Hw 97, A 134, W.125, L.120

این گنبد لاجوردی و زرّین طشت ۹۱ بسیار بگشته است دگرخواهد گشت
یکچند ز اقتضای دَورانِ جهان ما نیز چو دیگران رسیدیم و گذشت

This azure dome, the stars and golden dish,
Keep whirling long, of course, as He would wish:
Awhile, and by some chance of whirling world,
Like others we are here, and so finish.

II 3

422:—Hy.284, Sb.206, Ha.369, Sd.368, Se.137, U.79, Sc.492, BMa.146, Wbcd.50, Ba.62, Hb.215, Sg.51, BDb.170, BNj.3, BNl.171, BMc.137, Hm.154, Hg.150, Hh.254, Hi.104, HGb 74, Hn.159, Hr.151, BMf.117, Bb.303, Cb.298, RPc.208, Ia.168, Hd.539, ALI.348, Hp.190, Hw.317, A.363, L.302.

در چرخ بسا نواع سخنها گفتند ۴۲۲ این بیخبران گوهر دانش سفتند
واقف چو نگشتند براسرار فلك اول زیچی زدند و آخر خفتند

What sundry views about this Wheel they keep!
These waders try to gauge the oceans deep;
But when thro' veil of Time they cannot peep,
They cast an horoscope, and then they sleep.

II 4

707 —Hy 484, BDa.108, Ha 36, Sd.36, BNh.36, BNd 161, Sc.290, Ra 207, BNb.40, HGa.34, BNc.34, Pb 356, Ba 305, Hb.455, Hj.162, Hf 267, Hr.361, Pc 40, Bb 495, Cb.526, Ia.341, Hd.527, ALI.501, Hp 475, Ho 266, Hw.594, A.613, J.365, N.267, W.310, L 505, BERf 251

آن چرخ فلك که ما درو حیرانیم ۷۰۷ فانوس خیال ازو مثالے دانیم
خورشید چراغ دان وعالم فانوس ما چون صوریم کاندرو گردانیم

Methinks this Wheel at which we gape and stare,
Is Chinese lantern—like we buy at fair;
The lamp is Sun, and paper-shade the world,
And we the pictures whirling unaware

II 5

632 —Hy 423, BDa 94, Ha 29, Sd.29, BNh.29, Se 250, U 21, BNd.126, Sc 331, BNa 10, Ra 168, Pa.161, Sf.3, BNb.31, HGa 27, LN 26, BMd 45, Pb.291, Ba.238, Hb 388, BDb 222, BNl.280, Ht.19, BMb.329, Hl 70, BMc.243, Hf 231, HGb.227, Hn 268, Hr 266, BMf 244, Hc.247, Pc 33, Bb 435, Cb 465, RPc.297, Ia.285, Ib 179, Hz 44, Hd 494, ALI.442, Hp.360, Ho 230, Hw.520, A 513, J 327, N 231, W 270, L 443 Hz 44.

ما لعبتگانیم و فلك لعبت باز ۶۳۲ از روی حقیقی و نه از روی مجاز
بازیچه همی کنیم بر نطع وجود رفتیم بصد وق عدم یك یك باز

We puppets dance to tunes of Time we know,
We *are* puppets in fact, and not for show;
Existence is the carpet where we dance,
So one by one where aught is naught we go.

II 6

87 (a)·—Rc 9, CR.808

این بحر وجود آمده بیرون ز بهت ۸۷ کس نیست که این گوهر تحقیق بسفت
هر کس سخنے از سر سودا گفتند a زان روے که هست کس نمی داند گفت

How rolls the sea of existence—from where?
'Tis real or phantom, can ye tell and swear?
Tho' each may rave in giddy reeling turns,
But how it *is* in sooth none can declare.

II 7

633:—Hy.412, Sb.33, Ht.35, BMb.310, Pc.500, Bb.424, RPc.21, ALI.440, Hw.509, A.502, L.432.

مائیم فتاده روز و شب در تگ وتاز ۶۳۳ برخیزه نهاده روی در شیب و فراز
نه هیچ ره آورده به جز رنج دگر نه هیچ پس افگنده بجز راه دراز

The tempest tosses, mind's in ebb and flow,
From heights we go to dismal depths below;
And all we could obtain is foam and froth—
We drift and drifted long, this much we know.

II 8

870:—Hy.599, BDa.130, Ha.33, Sd 33, BNh 33, U.25, BNd 197, Sc 25, Ra 259, Pa 194, BNb 36, HGa 30, LN 30+101, BMd 48, Wbcd 250, Pb 460, Ba 410, Hb 547, Sg.20, BDb 321, Hj 238, BNl.397, BMb 465, RPa 8, BMc 337, Hm 353, Hf 349, Hg 373, HGb 331, Hn 377, Hr 395, Hs 24, BMf.335, Hv 72, Hc 344, Pc 23, Bb 597, Cb 667, Ia 426, Ib.297, Hd 475, Hp 525, Ho 348, Hw 759 A 743, J 461, N 351, W 393, L 624 BERf 207, Hz 48 *Vag*: (1) Afdal [363] (2) Hafiz [Z]

از آمدن ورفتن ما سودے کو ۸۷۰ وز تار آمید عمر ما پودے کو
در چنبر چرخ حان چندین پا کان میسوزد وخاك میشود دو دے کو

We come and go, but bring in no return,
When thread of life may break we can't discern;
How many saintly hearts have melted here
And turned for us to ashes—who would learn?

II 9

457:—Hy 216, Wa 36, Sa 8, BDa 51, Ha 41, Sd 41, BNh 41, Se 119, BNd 69, Sc 30v231, Ra 125, Pa 99, BNb 55, HGa 38, LN 36v139, BMd 58, Wbcd 56v512, Pb 158, Ba 98, Hb 251, BDb 135, Hj.283, BNl 135, Hk 158, BMb 153, RPa 16, BERa 232, BMc 113, Hm.127, He 147=172, Hf 158, Hg 176, Hh 216v260, HGb 64, Hn 133, Hr 123, BMf 96, Hv 33, Pc 17, Bb 226, Cb.226, Ia 132, Ib 112, Hd 474, ALI 231, Hp 161, Hw 248, A 293, J 235, N 157, W 176, L 232, BERf 231, Hz 62 St. Rempis 86.

آوردن من بود کردون راسود ۴۵۷ وبردن من حاه وحلا لش نفزود
و ر هیچکسے بر دو گوشم نشود کاوردن وبردن من از بهر چه بود

Time brought me here: what profit did it gain?
It takes me hence, but conquers no domain,
My Master knows, but none can ever guess—
Why Time thus brings and carries me again

II 10

328—Hy 306, Se 165, U 85, BMd 84, Wbcd 223, Ba 38, Hb 192, BDb.186, BNl 231, Hk 265, BMb 253=284, BMc 191, Hm 209, He 328, Hf 118, Hg 133, Hh 401, Hi 110, HGb.129, Hn 224, Hr 211, Hs 60, BMf 194, Hv 42, Hc.174, Pc 123, Bb 326 Cb 392, BERb 77, RPc 254, Ia 238, Ib 140, ALI 306, Hp 292, Ho 118, Hw 402, A 385, J 176, N 117, W 145, L 324

آورد باضطرابم اول بوجود ۳۲۸ حز حیرتم از حیات چیزی نفزود
رفتیم باکراه و ندانیم درست زین آمدن ورفتن مقصود چه بود

At first they brought me perplexed in this way,
Amazement still enhances day by day;
We all alike are tasked to go, but Oh!
Why are we brought and sent? This none can say.

II 11

752:—Hy.513, Se 286, U.77, Rb.54, Wbcd.89, Pb 379, Ba.323, Sg.50, BDb.264, BNl.336, BMb.382, Hx 40, Hl 32, BMc 278, Hm.290, Hf.288, Hg.318, HGb.280, Hn 321, BMf 307, Bb 521, Cb.594, RPc.324, ALl.526, Ho.287, Hw 621, A 642, J 387, N.288, W.328, L 535.

در دائرهٔ وجود دیر آمده ایم ۷۵۲ وزپایهٔ مردمی بزیر آمده ایم
چون عمر نه بر مراد ما میگذرد ای کاش سر آمدی که سیر آمده ایم

For long we find ourselves in body's mill,
And from the cornice height we drop to sill;
Since life will never pass as we desire,
I wish this ended soon—I've had my fill.

II 12

714—Hy 508, Sb 48, Ha 72, Sd 72, BNh 71, Se 284, U 112, Sc 53, Ra 202, Pa 178, Rb 53, BNb 132, HGa 69, BMd 367, Wbcd 87, Pb 350, Ba 299, Hb 449, Sg 75, BDb.262, BNl 334, BMb 381, RPa 61, BMc.268, Hm 288, Hg 296, HGb 278, Hn 319, Hr 320, Hs 29, BMf 306, Pc 78, Bb 516, Cb 593, Ia 346=394, Ib.230, Hd 514, ALl 522, Hp 433, Hw 615, A 637, J 412, L 530, Hz 85 *Vag* 'Attar [M N]

افسوس که بیفائیده فرسوده شدیم ۷۱۴ ور طاس سپهر سرنگون سوده شدیم
دردا و ندامتا که تا چشم زدیم نابوده بکام حویش نابوده شدیم

Alas! without a gain we all are worn,
And by this Wheel of Time are tossed and torn;
Before a wink of time we cease to see,
Our greed not ended, but we end and mourn.

II 13

66.—Hy 98, Wa 35, Pb 38, Hb 38, Hj 43, BMb.143, RPa 227, Bb 106, Cb 117, Hd 103, Hw 90, A 127, L 113, Hz 39

ار گردش چرخ هیچ مفهوم نیست ٦٦ حز رنج زمانه هیچ موهوم نیست
هر چند بکار حویش دزمی نگرم عمری بگذشت وهیچ معلوم نیست

The Skies rotate, I cannot guess the cause;
And all I feel is grief, which in me gnaws;
Surveying all my life, I find myself
The same unknowing dunce that once I was!

II 14

733—Hy 529, Wbcd 95, Pb 360, Ba 310, Hb 460, BNl 349, BMb 401, BMc.290, Hm 303, Hf 273, Hg 303, HGb 292, Hn 334, Hr 334, Hv 63, Hc 319, Bb 532, Cb 607, BERb 138, RPc 323, Ia 360, Ib 244, ALl 541, Hp 447, Ho 272, Hw 638, A 660, J 371, N.273, W.316, L 553

پیوسته زگردش فلك عمگیم ۷۳۳ یا طبع حسیس خویشتن درکینم
علمی نه که از سیر جهان برحیزم عقلی نه که فارغ زجهان بنشینم

This whirl of time, it simply causes pains,
As for my heart, my evil ways are banes;
Ah! wordly lore that winds in labyrinths,
Ah! wisdom forging newer iron chains.

II 15

499:—TK.8, Ka.4, Sb.138, BNc.69, MA.133, Hk.184, BMb.191, He.117, Hh.351, Pc.440, Hp.220, Hw.424, CR.976.

Saljuq Shah bin Salghar Shah recited this to his brother [R.S.].

گرچه غم و رنج من درازی دارد ۴۹۹ عیش و طرب تو سرفرازی دارد
بر دهر مکن تکیه که دوران فلك در پرده هزار گونه بازی دارد

My grief prolongs, I find it nev'r allays,
Your lot is swinging now in higher sways;
Rely ye not on Time, for under veil,
A thousand tricks he juggles as he plays.

II 16

923 —Hy 643, Sf.64, BMd.294, Pb 499, Ba 449, Hb.586, Bb 625, Cb 706, Hd 522, ALI 657, Hw 787, A 789, L 669

گر اسپ و براقست و گر فروره ۹۲۳ مغرور مشو بدولت دو روزه
از قهر فلك هیچکسی جان نبرد امروز سمو شکست و فردا کوزه

Ye mount on steeds and brandish steels in fight,
With all your boasts, in trenches soon alight;
The tyrant Time will never spare a life,
He breaks the Dukes by day and Knights by night.

II 17

677 —Hr 283, Hp 396, Hw 560

آن کرم بریشم که باعضای نحیف ۶۷۷ میخورد رگ و ریشهٔ ایوب ضعیف
ایوب نکرد ناله دانست که چرخ حوش میکشد انتقام از کون حریف

Those puny larvæ with their tiny jaws,
Ate flesh and blood of Job with vicious gnaws,
But Job was patient for he knew what Time
May give one way, the other way withdraws

II 18

502 —Hy 256, Wa 34, Ha 157, Sd 157, BNh.155, Sc 119, Ra 135, BNb 179, HGa 149, LN 290, BMd 342, Pb.222, Ba.166, Hb 317, H1 261, RPa 264, He 184, Hg 222, Hh 229, Hc 388, Bb 267, Cb 277, Ia.224, Hd 521, ALI 325, Hp 312, Hw 289, A.335, J.187, L.274, BERf 241 *Vag*: Sanai [H.A.].

گردون ز زمین هیچ گلی برنارد ۵۰۲ کش نشکند و باز بگل نسپارد
گر ابر چو آب خاك را بر دارد تا حشر همه خون عزیزان بارد

The sky will never raise a rose from earth,
But crush it, and return for what was worth.
If clouds do raise up waters from the dust,
They feed it with the blood of noble birth.

II 19

113:—Hy.123, Bb.131, Cb.132, ALI.131, Hw.111, A.152, W.123, L.138.
Var: Amir khusrow [Hv.].

بس خونِ کسان که چرخ بیباك بریخت ۱۱۳ بس گُل که بر آمد از گل و پاك بریخت
بر حسنِ جوانی ای پسر عره مشو بس غنچهٔ نا شگفته بر خاك بریخت

Thus countless men were stabbed and cast in tomb,
And many a rose unsmelt has met this doom;
Pride not, my son! on beauty of thy youth—
More buds are blighted even ere they bloom.

II 20

567:—Hf.201, Cb 419, Ho 200, Hw 1002, J.293, N 201, W.245, CR 1009

از گردشِ این زمانهٔ دونْ پرور ٥٦٧ با صد غم و درد میبرم عمر بسر
چون غنچه بگلزارِ جهان بادلِ تنگ چون لاله رباغِ دهر با خونِ جگر

The Time is serving persons mean and base,
With surging sorrows how I pass my days!
Like bud I fix my eyes upon my heart,
As tulip lose my petals, as it flays.

II 21

357:—Hy 235, Ha 62, Sd 62, BNh 61, Sc 43, BNb 46, HGa 58, LN 57, Hj 156, Hk 170, Hl 49, He 144, Hf 128, Hh 412, Pc 75, Bb 239 Cb 262, Ia 249, BNn 49, ALI 256, Hp.319, Ho 128, Hw.266, A 313, J 183, N 127, W 154, L.252, Hz.240.
Var: Sa'di. [Dowlat: Rempis 102]

این چرخِ حفا پیشهٔ عالی بنیاد ٣٥٧ هر گز گره بستهٔ کس را نکشاد
هر جا که دلی دید که داعی دارد داعی دگرش بر سرِ آن داغ نهاد

This Towering Wheel from whirling will not halt,
Entangled ones it knots with fault on fault;
If any heart is pining for some wound,
'Tis there the sky will brand, and gall with salt.

II 22

138:—Hy 185, Ha 86, Sd.86, BNh 85, Se 94, U 42, Sc 63, Ra 33, Pa 46 v 75, BNb 42, BMa 57, HGa 81, BMd 60, Wbcd 63V428, Pb 90, Hb 88, BDb 100, BNl 100, Hk 136, BMb.107, RPa 19, Hx 65, BERa 142, BMc 65, Hm 94, He 49, Hf 42, Hg 64, Hh 36, HGb 32, Hn 114, Hr 88, BMf 84, Hv 22, Hc 27, Pc 273, Bb 195, Cb 193, RPc 163, Ia.39=98, Ib.85, Hd.359, ALI 206, Hp.122, Ho 42, Hw.204, A.214, J.52, N 42, L.201, Hz 64

چون چرخ بکامِ یك خردمند نگشت ١٣٨ خواهی تو فلك هفت شمر خواهی هشت
چون باید مُرد آرزوها همه هست چه مور خورد بگور چه گرگ بدشت

Time will not act as wisdom may surmise,
What matters there be eight or seven skies?
We may devise the ways of our demise—
In grave the worms regale, in jungle flies.

II 23

569:—Hy.380, Ha.42, Sd.42, BNh.42, Se.220, U.44, Sc.31, Ra.152, Pa.143, BNb 56, BMa 183, HGa.40, LN.37, BMd.61, Wbcd.458, Pb 252, Ba.199, Hb.349, Sg 29, BDb 197, BNl.246, BMb 281, RPa 17, Hx.20, BMc.215, Hm.233, He.215, Hf.195, Hg.246, HGb.153, Hn 209, Hr.244, Hs 87, BMf 210, Hv 47, Pc 68, Bb.391, Cb 417, RPc ½273, Ia 257=261, Ib 157, ALI 421, Hp 331, Ho 194, Hw 467, A.459, J.286, N 195, W.240, L 398, Hz 65

افلاك كه جز غم نفزايند دگر ٥٦٩ بهمد بجا تا نزبايد دگر

تا آمدگان اگر بدانند كه ما از دهر چه می كشيم نايند دگر

As Spheres are rolling woes alone increase,
They land us just to sink in deeper seas;
If souls unborn would only know our plight,
And how we pine, their coming-in will cease.

II 24

1039:—Hy 702, Sa 77, BDa.157, BNd 263, Sc 58v383, BNa 130, Ra 318, BNb 88, BNc 17, Wbcd.322, Pb 590, Ba 548, Hb 685, Hj 191, BNl 465, BMb 533, RPa 36, BMc 399, Hm 418 HGb 381, Hn 447, Hr 469, BMf 384, Pc 590, Bb 663, Cb 755, Ia 500, Ib 354, Hd 519, Hp 595, Hw 854, A 875, J 558, W 490, LCR 732=1176 BERf 129

Var (1) Sanai [M F] Not found in Kulliat of Sanai (2) Afdal [464]

1047 (a)—Sb 91, Sc 383, BNi 20, Pb 593, Ba 551, Hb 688, Hf 436, Ho 435, Hw 935, N 450, *Var* 1039

گر آمدم بمن بدے نامدے ١٠٣٩ ور بر شدن بمن بدے كی سدے

به زين نه بدے كه اندرين دير خراب بے آمدے نے شدے بے بدے

گر من بمراد اختيار خود ے ١٠٤٧ فارغ زعم قضا و نيك و بدے

آن نه بودے كاندرين كون وفساد a نے آمدی نے شدے نے بدے

Had I but choice, I had not come at call,
Had I a voice why would I go at all?
I would have lived in peace and never cared
To enter, stay, or quit this filthy stall.

II 25

560.—Hy 303, Se 163, Wbcd 446=452, Pb 246, Ba 192, Hb 342, BDb 191, RPb 52, BNl.229, Hk.263, BMb.250=273, Hl 55, BMc 189, Hm 207, Hf.193, Hg 241, Hh 398, Hi 107, HGb 127, Hn 222, Hr.210, BMf 192, Hc 173, Pc 564, Bb 323, Cb 390, RPc 252, Ia.235, Ib 139, ALI.304, Hp.291, Ho.192, Hw 400, A.382, J.282, N 193, W 206, L 321

Var (1) Kamal Isma'il [MS 1010 H]. (2) Rumi [Z]

يك روز فلك كار مرا ساز نكرد ٥٦٠ هرگزسوی من دمے خوش آواز نكرد

يك دم نفسے از سر شادی نزدم كانرور درے ز صد غمم باز نكرد

To help me once, the Time will not assent,
But raise his voice against me in dissent;
I do not plan a single wink of joy—
But hundred sorrows then and there are sent.

II 26

840:—Hy.590, U.87, BNd 191, Pa.190, Wbcd 462, Pb.440, Ba.389, Hb.526, Sg 56, BDb 299, BNl.389, BMb.426, BMc.329, Hm.345, Hf.330,Hn.369, Hr.384, BMf.329, Hc.190, Pc.362, Cb.652, Ia.415, Ib.287, ALI.601, Hp.505, Ho.329, Hw.721, A.722, J.439, N.332, L.615

(1) *Vag*: Ibn Yamın [Doulat]. (2) *Var*: Hakım 'Imadı [R.S].

دارم زحفاے فلك آئینه گون ۸۴۰ وزگردش روزگار خس پروردون

از دیده رخے همچو پیاله پُراشك ور سینه دلے همچو صراحی پر خون

I chafe at sky reflecting faces wry,
And fret with wheel which raises chaff on high;
My eyes are flowing cups for fancy fries
And heart's a jar of blood- for what's a lie.

II. 27

683·—Hy 459, Sa 128, Se 273, Wbcd 392, Pb 332, Ba 280, Hb 430, BNl 304, BMb 355, Hm.261, Hg 281, HGb 252, Hn 293, Hr 293, BMf 271, Hc.276, Bb.471, Cb 500, Ia 311, Ib 203, ALI 479, Hp.401, Hw 568, A 559, L.480

تا کی زجفا های تو ای چرخ فلك ۶۸۳ از بهر خدا حور کن آهسته ترك

من سوخته ام تمام هر لحظه تو بیر بر سوخته می پراگنی سوده نمك

What cruel cuts hast thou for me in stores?
O Wheel of Time! may God arrest thy course;
I'm pining every moment, and thou wilt
Apply thy salt and pepper on my sores

II 28

717.—Hy 497, Ha 58, Sd 58, BNh 57, U 65, Sc 395, BNa 91, Ra 203, Pa.176, BNb 43, HGa 56, LN 53, BMd 80, BNc 19, Pb 349, Ba 297, Hb 448, Sg 41, BDb.285= 286, Hj 32, BNl 327, BMb 413, RPa 35, BMc 261, Hm 281, Hf 263, Hg 295, HGb 271, Hn 313, Hr 313, Hs 56 Hc 288, Pc 74, Bb 507, Cb 587, RPc 316, Ia 337=380, Ib 223, Hd 529, ALI 513, Hp 426, Ho 262, Hw 606, A 626, N 263, W 306, L 519.

Vag· (1) Athır Akhıskatı [Z] But not in Kulliat MS d. 816 H. (2) Athir Admanı [A K.]

ایچرخ زگردش توحورسمد نیم ۷۱۷ آزادم کن که لایق بند نیم

گر میل تو با بیخرد و نا اهل ست من نیز چنان اهل و خرد مند نیم

O Sky! I sicken as you dance the reel,
You leave me free, with you I find no weal,
If you would feed the unfit fools you may,
But I am neither wise nor fit I feel.

II 29

650 —Hy 445, Hj 219, Bb 457, Cb 484, Hd 531, ALI 458, Hw 549, A 542, L 466

ای چرخ مرامکش به بدمستی خویش ۶۵۰ شناس بلندی من و پستی خویش

من خودزغم خویش وتهی دستی خویش پیوسته ملول باشم از هستی خویش

Thou drunken Wheel! don't drag me in thy reel,
First know my worth, and then thy squalor feel;
Beset with lofty cares and scanty means,
I feel so sad for life without a weal.

II. 30

671:—Hy.388, Bb.399, Cb.348=438, ALI.403, Hw.483, A.467, L.406.

ای چرخ فلك نه‌عقل داری‌نه هنر ۶۷۱ هرگز نکنی بکار آزاده نظر
نامردان را دهی همه گنج و گهر احسنت زهی چرخ مخنّث پرور

Thou booby Wheel of Time! thou witless fool!
When freemen want thy help thou stayest cool.
To niggard cowards thou wilt give thy gems,
'Tis queer—but eunuchs prosper in thy rule!

II 31

680·—Hy 458, Sb 101, Pa 171, Wbcd.131, Pb 331, Ba 279, Hb 429, BDb 242, BMb 354, BMc 249, Hm 262, Hf 251, HGb 253, Hn 294, Hr 294, BMf 274, Hc.277, Pc 156, Bb 470, RPc 301, Ia 313, Ib 204, ALI 478, Hp 402, Ho 250, Hw 567, A 558, J.349, N.251, W.292, L.679.

ای چرخ فلك نه نان شناسی نه نمك ۶۸۰ پیوسته مرا برهمه سازی چوسمك
از چرخ زنی دو شخص پوشیده شوند پس چرخ زنی به از توای چرخ فلك

You wheel of Time! give neither bread nor veal,
But all I gather, you are wont to steal,
A spinning wheel will clothe at least two men,
Avaunt O Time! I sing the spinning wheel!

II 32

641:—Hy.432, BDb 227, BMb 333, BMf.252, Pc 152, Bb 444, ALI 449, Hw 534, A 525, L 452 *Vag* Afdal [277]

ای چرخ حسیس حس‌دون رورخس ۶۴۱ هرگز نروی تو برمراد دل کس
چرخا فلکا ترا همین عادت بس ناکس توکسی کنی وکس را ناکس

O Wheel! thou wilt to meanest acts devote,
None hopes from all thy turns to gain a grote.
Thou reeling Time I note one trait of thee,
Thou makest mote of mount and mount of mote.

II 33

955.—BDa 142, Sb 145, Ha 347, Sd 346, BNh 333, BNd.218, Sc 321, BNa.63, Ra 294, Sf 83, BNb.339, LN 286, BMd.269, Wbcd 522, Pb 530, Ba 480, Hb 618, Hj 237, RPa.261, Hg.413, Cb 796, Hd 532, Hw 851, A 871, W.492, L.728, BERf.204

ای چرخ همه حسیس را چیز دهی ۹۵۵ گرما به وآسیا و دهلیز دهی
آزاده بیان شب گروگان بنهد شاید که باین چنین فلك تیز دهی

O Time! you ever pamper base and loon
With mills and mansions and your every boon;
But freemen pledge their nightly bread with you,
So that when stale at dawn, you throw it soon.

II. 34

954:—Hy.674, Ha 40, Sd.40, BNh 40, Sc.374+483, Ra.293, BNr 13, BNb 41, HGa.36, LN 35=245, BMd 238, Pb 515, Ba.465, Hb.602, Hj 26, Hf.389, Hr 446, Pc.66, Bb 642, Cb 785, Ia 496, Hd 530, ALI 684, Hp 615, Ho.388, Hw.822, A 844, J.506, N.393, W 435, L.701, Hz.135

ای چرخ دلم همیشه غمناك کنی ۹۵۴ پیراهنِ حرّمی من چاك کنی
بادے که بمن رسد تو آنش کبنش آبے که حورم درد هنم خاك کنی

O Time! you ever make me weep and howl,
And tear my pleasant clothes, my gown and cowl;
You burn my tissues with the air I breathe,
And all I eat or drink you only foul.

II 35

953·—Hy 704, Hl 91, BMc 58, Bb 665, RPc 27, Hw 898, A 878, W.499, L 735

اے چرخ چه کرده‌ام ترا راست بگوے ۹۵۳ پیوسته فگنده مرا در تگ و پوے
نانم ندهی تا نبری کوے بکوے آبم بدهی تا نبری آب ز روے

O Time! what harm I did you, what's your case—
To drive me after belly in this chase?
No bread you gave, but led me door to door,
No drink you give but sink me in disgrace.

II. 36

79—Ha 34, Sd 34, BNh 34, Se 23, U 24, BNd 61, Sc 26, Ra 18, BNb 37, BMa 49, HGa 32, LN 31, BMd 34, Wbd 34, Pb 23, Hb 23, BDb 22, Hj 23, BNl 22, Hk 40, BMb 27, RPa 9, BERa 32, Hm 19, Hf 21, Hg 14, Hh 52, Hi 39, Hn 35, Hr 20, BNf 22, Hc 17, Pc 64, Bb 37 Cb 82, RPc 83, Ia 21, Ib 17, Hd 528, ALI.42, Hp 25, Ho 21, Hw.41, A 57, N 21, W 25, L 42, Hz 47 *Vag* Afdal [42]

ای چرخ فلك خرابی از کینهٔ تست ۷۹ بیدادگری شیوهٔ دیرینهٔ تست
ای خاك اگر سینهٔ تو نشگافمد بس گوهر قیمتی که در سینهٔ تست

Thou wheel of Time! to crush us thou hast rolled,
Injustice, malice is thy custom old,
Thou greedy earth! were they to rip thee out,
How many saints thy guts would then unfold?

II 37

822—Hy 560, Hl 82, BMc 56, Hc 333, Bb 563, RPc 26, Hp 517, Hw 733, A 691, I 584

ای چرخ همیشه در نبردی با من ۸۲۲ درمان دگرکسے ودردی بامن
از صلح چه ماند کان نکردم با تو وز جنگ چه بود کان نکردی بامن

O Time Thou ever acted like my foe,
As weal to others, but to me as woe;
Each art I tried for peace, Thou ever hast
With newer tactics dealt a deadly blow!

II 38

99:—Hy.85, Ha.357, Sd.356, Sc.409, BNa.135, Sf.53, Pb.70, Hb.69, Hk.66, Hg.50, Bb.93, Cb.108, ALI.88, Hw.79, A.108, L.101, Hz.286.
Vag: 'Imad Faqih [Rempis 27].

با ما فلك ارجنگ ندارد عجب ست ۹۹ گر بر سرما سنگ نبارد عجب است
قاضی که خرید بادهٔ وقف و فروخت در مدرسه گر بنگ بکارد عجب ست

No wonder sky is frowning for some fight,
And stones are pelted at us left and right:
If teacher sells His Word of Grace for gold,
No wonder if his lads in *bhang* delight

II. 39

685:—Hy 457, Wbcd 190, Pb 335, Ba 283, Hb 433, BDb.243, BNl 302, Hm.257, Hf 254, HGb 249, Hn 290, Hr 290, BMf 273, Hc 272, Bb 469, Cb 507, Ia 308, Ib.200, ALI 477, Hp 398, Ho 253, Hw 566, A 557, J.352, N.254, W.294, L 478

Vag: Awhadi Muraghi [Hx.]

گر صلح بیاید ز فلك جنگ اینك ۶۸۵ ور نام نکو نباشدم ننگ اینك
جام می و لعل ارغوان رنگ اینك آنکس که نمیخورد سر و سنگ اینك

As sky will make no peace—then on with war!
I may not make a name but I can mar!
Now Lord and Love and Heart are not afar,
But if one sleeps, then there's his face and tar!

II 40

860—Hy.570, Ha 51, Sd 51, BNh 50, Se 310, Sc 36, Ra 251, Sf 51, BNb 98, BMa 248, HGa 48, LN 46=295, BMd 293, Wbcd 240, Pb 450, Ba 400, Hb 537, BDb 315, Hr 314, BNl 378, BMb 438, RPa 270, Hx.41, BMc 318, Hm.332, Hf 338, Hg 365, Hr 373, BMf 313, Hc 341, Pc 464, Bb 573, Cb 636, BERb 153, Ia 401, Ib 276, Hd 575, ALI 578, Hp 494, Ho 337, Hw 700, A 701, J 449, N 340, W 379, L 594, BERf 306

گر بر فلکم دست بدے چون یزدان ۸۶۰ برداشتمے من این فلك را ز میان
از نو فلکے دگر چنان ساختمے کازاده بکام دل رسیدے آسان

Had I but on the skies divine control,
I'd kick this bluish ball beyond the goal;
And forthwith furnish better worlds and times,
Where love will cling to every freeman's soul.

II 41

1069—Hf 442, Ho 441, Hw 929, J 565, N 457, W 486, CR 1186

یزدان خواهم جهان دگرگون کندے ۱۰۶۹ وا کس نکندے تا نگرم چون کندے
یا نام من از حریده بیرون کندے یا روزی من ز غیب افزون کندے

I wonder, Lord could make a newer world,
Just now that I may see his plans unfurled.
Would He remove my name from roll of call?
Or would my dish with larger sops be hurled?

II 42

830:—Hy.571, Ha.155, Sd.155, BNh.153, Sc.117, Ra.244, BNb.173, HGa.147, BMd 408, Wbcd 241, Pb.431, Ba.380, Hb.517, BDb.312, BNl 379, BMb.439, Hl.83, BMc.319, Hm 333, Hf.324, Hg.351, HGb.194, Hr.374, BMf 314, Hc 336, Pc.195, Bb 574, Cb.637, Ia.402=412, Ib.277, Hd.541, ALI 579, Hp 495, Ho.323, Hw.701, A.702, J.433, N.326, W.367, L 595, Hz 260

بشنو ز من ای زبدهٔ یاران کهن ۸۳۰ اندیشه مکن ز ین فلك بے سروبن
بر گوشهٔ عرصهٔ قناعت بنشین بازیچهٔ چرخ را تماشائی کن

Aye hear me please, my old and dearest friend!
Think naught of world—it hath no root or end;
Sit quiet on thy balcony content
To view how Wheel would play its turn-and-bend.

II 43

495:—Hy 239, BDa 73, Ha.80, Sd 80, BNh 79, BNd 87, Sc 60, Ra 133, HGa 75, BMd.348, Ba 76, Hb 229, Hj.37=163, He 143, Hf 177, Hg 162, Hh 227, Bb 243, Cb 266, Ia.190, Hd 239, ALI.260, Hp 308, Ho 176, Hw 272, A 317, J.260, N 176, W.191, L 256, BERf 254

کم کن طمع از جهان و می زی خورسند ۴۹۵ از نیك و بد زمانه نگسل پیوند
خوش باش دمے چنانکه این دور فلك هم نگسلد و نماند این روزے چند

Desire no gain from world, with bliss you trade;
In good or bad of Times you need not wade;
Remain sedate, so that the whirling Wheel—
Would snap itself and blow up days it made

II 44

612 —Hy 407, Ra 169, BMb 315, Hf 219, Pc ½208, Bb 419, RPc.36, ALI 428, Ho.218, Hw 507, A 496, J 315, N.219, W 259, L 426

این چرخ که با کسے نے گوید راز ۶۱۲ کشته ستم هزار محمود و ایاز
می‌رو که نکس عمر دوباره ندهند هر کس که شد از جهان نمی آید باز

This Wheel will never warn us at its turn,
Its cruel cuts kill all without concern,
So love Him now—for life is not renewed,
The cage will burn, the bird will not return.

II 45

660:—Hc.258, Hp.391, Hw 556

خوشباش بهر حال مشوش اندیش ۶۶۰ شادی وغمت بوقت خویش آید پیش
زنهار کزین چرخ نباشی دلریش کو بیر خبر ندارد از گردش خویش

In every perturbation keep sedate,
For joys and sorrows will their turn await,
Why mar thy heart that stars are hatching harm?
They know not how their globes are hurled by Fate.

II 46

282:—Hy.64, BDa.41, Ha.107, Sd.107, BNh.106, Se.60, BNd.44, Sc.263, Ra.70, Pa.49, BNb.45, HGa.102, LN 127, BMd.325, Wbcd.325, Ba 10, Hb.158, Hj.125, BNl.67, Hk.113, BMb.86, RPa 147, BERa.80, BMc.31, Hm.61, He.24, Hf.96, Hh.132, HGb.207, Hn 69, Hr.58, BMf 39, LE.27, Hv 10, Hc 68, Pc.517, Bb.72, BERb.30, RPc.94, Ia 67, Ib 55, ALI.70, Hp 66, Ho.96, Hw.65, A 95, J.110, N.95, W 96, L.80, BERf 320. *Vag*: (1) Awhad [Hx] (2) Afdal [102]

هر نیك وبدی كه در نهاد بشرست ۲۸۲ شادی وغمی كه در قضاو قدر ست
با چرخ مكن حواله كاندر ره عشق چرخ ار تو هزار بار بیچاره ترست

The good or evil human nature moulds,
And bliss or bane which He in power unfolds,
Are not from stars. The stars in path of love
Are meeker far than man—who thinks and scolds.

II 47

119 —Hy 99, Ha 82, Sd 82, BNh 81, Se 43, U 33, BNd.56, Sc 62, Ra 28, BNb 54, BMa 63, HGa 77, LN 71, BMd 55, Wbcd 180, Pb 55, Hb 54, Sg 25, BDb 52, Hj 183, BNl 52, Hk 39, BMb 26, RPa 14, BERa 68, BMc 18, Hm 47, Hf 29, Hg 38, Hh 21 HGb 312 Hn 64, Hr 45, LE 54, Bb 107, Cb 91=118, BERb 13, Ia 52, Ib 41, BNn 39 ALI 104, Hp 52, Hw 91, A 128, J 39, N.29, W 33, L 114, BERf 322, Si, Rempis 8 Hz 55

Vag (1) Afdal [Hv], [R.S] (2) Obaid Zaqani [Hj] (3) Mujid Hamgar [H A]

پیش از من و تو لیل و نهاری بوده است ۱۱۹ گردنده فلك ز بهر كاری بوده است
زنهار قدم بخاك آهسته نهی كان مردمك چشم نگاری بوده است

Before we came, the day and night and sky,
Went round and round—and may be but to spy.
Beware and walk on earth with gentle steps—
For earth's an apple of a Watchful Eye.

II 48

844 —Hy 589, Ha 169, Sd 169, BNh 167, Sc.381, Ra 247, BNb 44, HGa 162, LN 275, BMd 411, Wbcd 246, Pb 442, Ba 392, Hb 529, BDb 298, BNl 388, BMb 425, RPa 255, BMc 328, Hm 344, Hz 263, HGb 323, Hn 368, Hr 383, BMf 327, Pc 361, Cb 651, Ia 414, Ib 286, ALI 600, Hp 504, Hw 720, A 721, L 614=1097

در دامن این چرخ نوانگیر كهن ۸۴۴ با یار تو سر زیك گریبان بر كن
دستی كه رمانه را نتابد سر و بن كوته مكن ار وی كه دراز ست سخن

Beneath this wondrous old expanse of sky,
Enclosed in single vest are Friend and I;
My hand can never reach two ends of time,
I clasp my friend in arms before I die.

II 49

449:—MA.175, Hk.166, BMb.161, He.118, Pc.366, Hw.440, CR.948.

روزے فلکم جامه دهد میر کند ۴۴۹ روزے دگرم برهنه چون سیر کند
با چون و چرا ے فلکم کاری نیست عم خوردن بیهوده مرا پیر کند

The Time will clothe me once in silk and gold;
And oft with garlics nude I may be sold.
I do not care for how the Time behaves:
I mind my own, for cares will make me old.

II 50

817 —Hy 582, Wbcd 243, Pb 426, Ba 375, Hb 512, BNl 384, BMb.452, BMc 324, Hm 340, Hf 318, HGb 319, Hn 364, Hr 379, BMf 326, Hv 67, Pc 161, Bb 584, Cb 647, Ia 409, Ib 282, ALI 590, Hp 500, Ho 317, Hw 712, A 713, J 428, N 320, W 363, L 606

ازگردشِ این دائرهٔ بے پایان ۸۱۷ برخورداری دونوعِ مردم را دان
یا با خبرے تمام از نیك وبدش یا بیخبرے ار خود و ازکار جهان

This endless Wheel with its eternal turn
Will teach two lessons if one cares to learn;
Beware we must of all its good and ill.
Or cease to think of Self and World's return.

II 51

1022 —BDa 154, BNd 261, Pc 328, J 567, CR 1167

در گوشِ دلم گفت فلك پنهانی ۱۰۲۲ حکمے که قضا بود رمس میدانی
درگردشِ حویشا گرمرادست بدے خود را رهاندمے رسرگردانی

The Wheel now whispers in my ear "I know
What fate decreed—just ask and I will show.
Could I but check the push which whirls me round,
I should have saved myself from reeling so."

II 52

877 —Rc 12, Hy 609, Sa 79, BDa 129, Sb 178, Se 314, BNd 196, Sc 254, BNa 131, Ra 262, Pa 196, BNb 47, BMa.252, LN 100, Wbcd 467 = 524, Pb 464, Ba 414, Hb 551, BDb 323, Hj 235, BNl 403, BMb 464, RPa 53, BMc 343, Hm 359, Hf.346, Hg 377, HGb 337, Hn 383, Hr 390, BMf 340, Hc 352, Pc 21, Cb 673, Ia 421, Ib 293, Hd 526, ALI 618, Hp 521, Ho 345, Hw 751, A 753, J 458, N 348, W 390, LCR 634 = 1116. BERf.205 *Vag* 'Attar [M N.]

این چرخ فلك بهرِ هلاك من و تو ۸۷۷ قصدے دارد بجان پاك من و تو
بر سبزه نشین پیاله کش دیر نماند تا سبزه برون دمد ز خاك من و تو

This Wheel of time effaces me and thee,
To slaughter us it chases me and thee;
Sit on the lawn and love, for time arrives
When lawn would hide our traces, me and thee.

II 53

283:—Hy.67, BDa.44, Ha.146, Sd.146, BNh.144, BNd.47, Sc.108, Ra.75, BNb 163, LN.121, Ba.3, Hb.161, Hj.56=230, RPa 143, He.58, Hh.68=174, Hr.114, Pc.531, Bb.75, Cb.102, Ia.118, Hd.523, ALI 74, Hp.152, Hw 68, A 98, W.103, L.83, BERf.250 =264, Hz.256. *Vag*: Afdal [Hv.] [R.S]

هشدار که روزگار شور انگیزست ۲۸۳ ایمن منشین که تیغ دوران تیزست
در کام تو گر زمانه لوزینه نهد زنهار فرومبر که زهر آمیزست

Beware! the Time is raising great uproar;
His flourishing sword is sharp besmeared with gore.
The kissing comfit which a siren gives
Is soaked in poison, eats you in the core.

II 54

35:—Hy.24, Hl.4, Hi.27, Pc 24, ALI 32, Hw 29, A 31, L.26

ای دل ز زمانه رسم احسان مطلب ۳۵ وز گردش دوران سروسامان مطلب
درمان طلبی درد تو افزون گردد تا درد بساز و هیچ درمان مطلب

The Time will spare us not, but eat us sure,
Thy life or chattels time will not insure.
Thy search for cure enhances but thy pains,
Endure thy pain, and do not seek a cure.

II 55

8.—MA 9, BMa 11, BNe 3, Hk 11, BMb.3, BERa 8, Hn 19, LE.6, Hw 15, A 4, CR.772.

ایام بکامے نرساند مارا ۸ وز دوست پیامے نرساند مارا
ایزد ندهد حلال ابلیس مگر کو هم بحرامے نرساند مارا

The Times have turned my hopes to phantoms vain.
And bring no news from Friend,—a word in plain.
Tho' God denies his sacred love to me,
The Tempter too has brought me none profane!

II 56

93.—BDa 20, Se 24, V 51, BMa 50, Wbcd 35, Pb 24, Hb.24, BDb 23, RPb 46, BNl 23, Hk 41, BERa 33, BMc 25, Hm 20, Hf 22, Hg 15, Hó 113, Hi 40 Hn 36, Hr 22, BMf 23, Hc 18, RPc 60, Ia 22, Ib 18, Hp 27, Ho 22, Hw 42, A 32, J.32, N 22, W 26, L.84. *Vag* Afdal [33]

93 (a):—Hy 60, Sa 130, Sb.241, Ha 147, BNh 145, Se.51, BNd 22, Sc 109, BNa 140=186, Pa 38, Sf 17, BNb.162, BMa 107, HGa 141, LN 206, BMd 138, Pb 88, Hb 86, BDb 59, Hj 331, BNl 60, BMb 131, RPa 171, Hm 55, Hg 62, Hh 66, HGb 199, Hn.26, Hr.53, Hs 109, Pc 267, Bb 76, Cb 103, RPc 89, Ia 60, Ib 48, BNn 27, Hd 565, ALI.75, Hp.59, A 99, CR.812, BERf 77, Hz.153

چون آب بجویبار و چون باد بدشت ۹۳ روزے دگر از عمر من و تو بگذشت
این یک دوسه روز نوبت عمر گذشت ۹۳ بگذشت چنانکه بگذرد باد بدشت
تا من با شم غم دو روزه نخورم روزیکه نیامده ست و روزیکه گذشت

The first, the second, third—they sneak away
These urchin days of life as wind in play.
I heed them not, and strike off from the roll
The day that sneaketh, and the tardy day.

II 57

228:—Hy.69, Sc.419, Hk.106, BMb.79, BERa.115, Bb.77, BERb.16, RPc 14, ALI 175, Hw.147, A.100, L.85

طاس فلك از پیش دلارای تهی ست ۲۲۸ آسوده درین جهان نمیدانم کیست

ایمن نفسے دمرگ می نتوان زیست پس فایده درجهان بیفائده چیست

From Him has come the sky an empty plate,
We try to feast—but this will never sate.
We can't repose a moment free from death,
What boots this living in such bootless state.

II 58

902 —Hy.631, Sa 111, BDa 134, Sb 200, Ha 161, Sd 161, BNh 159, U.26, BNd 203, Sc 120, BNa 154, Ra 269, Sf 90, BNb 34, HGa 154, LN 104, BMd 49, Wbcd 261, Pb 481 Ba 431, Hb 568, Sg 21, BDb 342, Hj 86, BNl 417, BMb 484, RPa 6, Hx 30, BMc 353, Hm 371, Hf 361, Hg 389, Hn 396, Hr 408, Hs 25, BMf 351, Pc 28, Bb 617, Cb 698, Ia 439, Hd 525, ALI 641, Hp 539, Ho 360, Hw 775, A 778, J 473, N 363, W 408, L 657, BERf 84, Hz 49

این خرخ چوطاسست نگون افتاده ۹۰۲ دروے همه ریزگان زبون افتاده

در دوستی شیشه و ساغر نگرید لب بر لب ودر میانه خون افتاده

Yon sky is but a dry inverted pan,
Where wise are cooped to die or lie and scan
But like the kiss which binds the cup and jar
In silent bliss His spirit flows in Man

II 59

761 – Hy 502, Ha 257, Sd 257, BNh 264, Se.285, U 172, Sc 181, Sf 134, BNb 269, HGa 246, Wbcd 151, Pb 378, Ba 366, Sg 98, Hj 298, BNl 315, Hf 286, Hg 317, Cb 537, BERb 121, Hd 296, ALI 518, Ho 285, Hw 611, A 631, J 385, N 286, W 326, L 524 BERf 192, Hz 183

دیگر غم این گردش گردون نخورم ۷۶۱ حز بادهٔ صاف وی گلگون نخورم

می خون جهانست وجهان خوبی ما ما خون دل خویش خود چون نخوریم

The times may roll, henceforth I cease to care,
For on His Word and love I long to fare:
Love is the life of world, my deadly foe.
When foe's at bay his life I never spare

II 60

866 —Hy 562, BNf 3, Ha.205, Sd 205, BNh 203, Se 309, U 131, BNd 192, Sc 149, Ra.254, BNb 232 BMa 247 HGa 199, LN.129, BMd 123, Wbcd 159, Pb 454, Ba 404 Hb 541, Sg 82, BDb 302, Hj 284, BNl 374, BMb 446, RPa 80, BMc 314, Hm 328, Hf 343, Hg 369, HGb 190, Hn 359, Hr 369, Hs 95, Hc 327, Pc 522, Bb 565, Cb 629, BERb 149, Ia 396, Ib 272, Hd 210, ALI 570, Hp 490, Ho 342, Hw 692, A 693, J 455, N 345, W 383, L 586, BERf 288, Hz 101

ننگست بنام نیك مشهور شدن ۸۶۶ عارست زجورخرخ رنجور شدن

خمار ببوی آب انگور شدن به رانکه بزهد خویش مغرور شدن

'Tis shame to be extolled for goodly fame,
And lame excuse to cast on Times the blame;
'Tis better one should reel with smell of wine,
Than strut with pious pride and sell His name.

II. 61

417:—MA.135, Hk.183, BMb.190, Hf.138, Hh.352, Pc.293, Hp.221, Ho.138, Hw.423, J.214, N.137, W.161, CR.932.

خیام اگر چه خرگهِ چرخِ کبود ۱۷م زد خیمه و در بست لب گفت و شنود

چون شکلِ حبابِ باده در جام وجود ساقیِ ازل هزار خیام ربود

Khayyam who pitched his Tent on top of Spheres,
And closed the doors for speech, his lips and ears,
A bubble of wine was he in Being's cup,
Countless Khayyams Eternal Saqi clears!

II. 62

III. THE YOUTH.

نامه جوانی

1034.—Ba.539, Hb 677, Hf 425, Ho 424, Hw.934, J 544, N 437, CR 1171.

شاهارمی و مُطرب و انجمے ۱۰۳۴ در موسمِ گُل کجا شکیبد چومے
حور و کوثر باشد ساغے و قرابۂ می و چنگ زے

O KING! with wine and song a court you light,
When rose expands my pride will only blight;
Thus more than honey-lake, and houri bride,
Is garden, glass of wine and lute delight.

839.—Hy 574, BDb 309, Hf 328, BMf.321, Hc 337, Cb 640, ALI 582, Ho 327, Hw 704, A 705, J 437, N 330, W 371, L 598

حواهی‌که نهد پیشِ تو گردون گردن ۸۳۹ کارِ تو بود همیشه جان پروردن
همچون مت اعتقاد باید کردن می خوردن واندوه‌جهان ناخوردن

Ye like to rule on all in Time and Space,
But then to live ye run a fatal race;
Accept my creed of Love, for drunk in love
I care not for the world and all her grace.

III 2

The feast.

910.—Hy 632, Sc 259, Ra 274, BNb 177, BMd.240, Wbcd 470, Pb 490, Ba 440, Hb 577, BDb 343, BNl 418, BMb 428, RPa 251, BMc.354, Hm 372, Hg 395, HCb 345, Hn 397, Hr 409, BMf 352, Pc 259, Bb 618, Cb 699, Ia 440, Ib 308, BNn 87, Hd.121, ALI 642, Hp 540, Hw.776, A 779, J 477, L 658, Hz.137

حانا زکدام دست برخاستهٔ ۹۱۰ کز طلعت حویش ماه را کاستهٔ
حوبانِ جهان بعید روآرایند توعید بروی حویش آراستهٔ

Who raised Thee, Dear! as rising Sun in East?
Thy glory casts the Moon to shrink to least;
The feast adorns the maidens of this world,
But Thou bestowest grace to day of feast.

III 3

350:—Sa.104, BNa.56, BMd.309, Hk.272, Cb.351, Hw.365, A.284, CR 905.

ای خرّم وشاد از دلِ آگاه توعید ۳۵۰ آراسته باد از رخِ چون ماه توعید
تا کسب سعادت کند وعزّ وشرف آمد بمبارکی بدرگاه تو عید

Thy Knowing Heart has given its joy to Feast,
Thy moon-light decks the feast from West to East;
To gain thy grace and honour from the world,
This feast desires that thou be pleased at least.

III 4

570—Sb 15, Ha 277, Sd 277, BNh 284, Se.239, Sc 343, Pa 155, Rb 37, BNb 291, BMa 199, HGa 266, Pb 257, Ba.204, Hb 354, BDb 218, RPb 58, BNl 266, BMb 299, RPa 331 He 214, Hf 202, Hg 251, HGb 169, Hn 254, Hr 255, BMf 224, Hc.234, Pc 133, Cb 445, BERb 94, Ia 274, Ib 168, Hp 346, Ho.201, Hw 497, J.294, N 202, W.246, CR 1014

Var: Hafiz [MS 1055 H]

ایّامِ جوانی و شباب اولی تر ۵۷۰ با حوش پسران جامِ شراب اولی تر
این عالمِ فانی چو خرابست بیاب در جایِ خراب هم خراب اولی تر

The days of youth are best among our days,
And he is blest with chums who drinks and plays;
This mortal world is ruined, this you know,
In ruined places, wrecklessness displays.

III 5

72.—BDa 13, BNd 15, BNb 194, LN 129, RPa 150, Pc 9, Hw 965, A 91, W 116, BER 29, CR 1189

اکنون که جهان را بخوشی دست رسی است ۷۲ هر زنده دلی را سوی صحرا هوسی است
بر هر شاخی طلوعِ موسی دستی است در هر نفسی خروشِ عیسی نفسی است

Now that the world has reached her fortune tide,
The quickened hearts in forests do abide,
And there the leaflets preach them Word of Lord,
And breath of Jesus greets from every side.

III 6

142:—Hy.121, Se.34, Pa.24, BMa 98, Wbcd 40, Pb 84, Hb.82, BDb.37, BNl.37, Hk.69, BMb 41, BERa 52, Hm 33, He 18, Hf 40, Hg 58, Hh 122, Hi 48, HGb 179, Hn 50, Hr.33, LE 31, Hc 49, Bb.129, RPc.71, Ia 40, Ib.29, ALI 128, Hp 40, Ho 40, Hw 109, A 150, J 50, N 40, W 44, L 136

چون لاله بسوز و قدحے گیر بدست ۱۴۲ بالاله رخے اگر ترا فرصت
می نوش بخرمی که این چرخ کهن ناگاه ترا چو خاک گرداند پست

Like Lotus burn at heart and fined His grace,
And find some time to see His Lotus face,
And sing in bliss His name. This rusty time
May quickly blow thy dust and leave no trace.

III 7

136:—MA.57, Hk.133, BMb.105, BERa.140, Hf.80, Pc.262, Ho 80, Hw.238, J.93, N 79, W.81, CR.828.
Var: (1) Kamal Isma'il [MS. 1010 H.]. (2) Hafiz [Lucknow.].

چون بلبل مست راه در بستان یافت ۱۳۶ روی گل و جام باده را خندان یافت
آمد بزبان حال و در گوشم گفت در یاب که عمر رفته را نتوان یافت

A mystic songster came to Garden's ground,
And saw the cups and roses smiling round;
He was entranced and whispered in my mind:
"Do find Him now—for past is never found."

III 8

464—Hy 341, Wbcd 430, Pb 202, Ba 146, Hb 297, BDb 174, BNl 175, Hk.296, BMb 184, BMc 141, Hm 158, He 108, Hf 160, Hh 333, HGb½78, Hn 163, Hr 155, Hc 210, Pc 383, Bb 360, Cb 316, RPc 222, ALI 364, Hp 194, Ho 159, Hw 334, A 420, J.237, N 159, W 178, L 359.

سودا زده را باده پر و بال بود ۴۶۴ می بر رخ شاهدان خط و خال بود
ماه رمضان باده خوردیم گذشت بازے شب عید از مه شوال بود

For parching hearts His word is shield at least;
His love adorns the rising Sun in East.
In lent we fasted, so in gloom it past—
'Tis Easter now and so on Him we feast.

III 9

415—Hy 299, Ha 307, Sd 306, BNh 304, Se 219, BNd 148, Sc 210, Ra.112, BNb 188, HGa 295, BMd 194, Wbcd 220, Pb 186, Ba 129, Hb 281, BDb 189, BNl 224, RPa 211, BMc 185, Hm 203, Hh 248=388, HGb 123, Hn 218, Hr 199, BMf 180, Hc 166, Bb 318, Cb 387, Ia 220, Hd 193, ALI 299, Hp 279, Hw 397, A 378, LCR 317=1190, Hz 211

خوش باش که ماه عید نو خواهد شد ۴۱۵ اسباب طرب جمله نکو خواهد شد
مه زرد و خمیده قد ولاغر شده است گوئی که درین رنج فرو خواهی شد

Rejoice! The waning moon will wax again,
And bands of music will proceed in train;
The yellow moon is bent and lean with age,
But will renew and then be free of pain.

III 10

482—Hy 296, Sa 91, Sb 150, Ha 212, Sd 212, BNh 210, Se 336, U 215, BNd 155, Sc 342, BNa 45v216, Ra 131, BNb 163, HGa 204, BMd 213, Wbcd 124, Ba 65, Hb 222, Hj 115, BNl 245, Hk 267, BMb 251, RPa 263, BMc 214, Hm 232, He 191, Hr 138, HGb 152, BMf 253, Hc 212, Bb 315, Cb 310, RPc½272, Hd 194, ALI 360, Hp 250, Hw 329v1019, A 375, J 189, L.314, BERf 238, Hz 110 *Var*· in [M I]

عید آمد و کارها نکو خواهد کرد ۴۸۲ ساقی می ناب در سبو خواهد کرد
افسار نماز و پوزه بند روزه از گردن این خران فرو خواهد کرد

The feast is feasting, fast is shrinking fast,
In empty jars our Guide his wine will cast;
The fasts and prayers which had curbed the folk
Or asses, I would say, will end at last.

739:—Hy.475, Sb.61, Ha.299, Sd.298, BNh.296, Se.297, U.212, BNd.177, Sc.205, BNb.306, BMa.224, HGa.286, Hz.206, Wbcd.145, Pb.367, Ba.312, Hb.467, BDb.250, BNl.253, BMb.364, RPa.203, BMc.257, Hm.269, Hf.281, Hg.308, HGb.260, Hn 301, Hr 301, BMf.286, Hc 296, Pc.251, Bb.487, Cb.575, RPc 307, Ia.320, Ib.211, Hd 336, ALI.493, Hp.414, Ho 280, Hw.587, A.604, J.379, N.281, L.496

تا کے زجهای هر کسے ننگ کشیم ۷۳۹ وز ناکس روزگار نیرنگ کشیم
خوش باش که ایام تراویح گذشت عیدست بیا تا می گلرنگ کشیم

How long for shame we smart with jeerer's sting?
And dance in fickle fashion's fairy ring?
Rejoice, for nights of restraints all are past
And freedom dawns—with lovers we may sing!

III 12

769.—Hy.536, U 213, BNd 178, Sc.205, Ra ½210, BNb 308, Wbcd 97, Pb 393, Ba.340, Hb 487, BNl.356, BMc.297, Hm 310, Hg 329, HGb.298, Hn.349, Hr.341, BMf.296, Hc 323, Bb 539, Cb 614, BERb 143, Ia.367, Ib 251, ALI 548, Hp 455, Hw 646, A.667, L 560

728 (*a*) —Ra 210, BNb 308, RPa 205, Hd 272, CR 1064
Vag 769

عیدست بیا تا می گلرنگ کشیم ۷۶۹ با نغمهٔ عود و بالهٔ چنگ کشیم
تا یار سبك روح دمے بنشینیم رطلے دوسه بادهٔ گران سنگ کشیم

Prepared for feast we dance in rosy rounds,
With harp and lute which blend in merry sounds;
Then stay a while with our ethereal Friend,
And drag the weary heart—a hundred pounds.

III 13

602 —Hy 384, Sa 33, Ha.195, Sd 195, BNh 193, Se 223, U.115, BNd.120, Sc 348, Ra 165, Pa 145, BNb.224, BMa 186, HGa 180, LN 210, BMd 371, BNc 21, Wbcd 109, Pb.282, Ba 229, Hb 379, Sg 77, BNe.30, BNl 249, BMb 294, RPa 68, BMc 218, Hm 236, He.209, Hf 214, Hg 263, HGb 156, Hn 241, Hr 237, Hs 33, BMf 213, Pc 527, Bb.395, Cb.404, BERb 93, RPc 275, Ia 252, Ib 150, Hd 232, ALI 415, Hp.322, Ho 213, Hw 474, A 463, J.307, N 214, L.402, Hz.89.

وقت سحر ست خیز ای طرفه پسر ۶۰۲ پر بادهٔ لعل کن بلورین ساغر
کین یکدم عاریت درین کهنه فنا بسیار بجوئی و نیابی دیگر

'Tis dawn of life. Arise my lusty swain,
And fill thy crystal heart with Him in main;
One breath they lent thee in this mortal den,
When that is lost, thou wilt not find again.

III 14

545:—Hy.264, Ha.252, Sd.252, BNh.259, Se.130, BNd.110, Sc.294, Ra.144, Pa.111, Sf.68, BNb.274, BMa.120, HGa 242, LN.250, Wbcd 42, Pb.239, Ba.185, Hb 335, Sg.115, BDb 150=196, BNl 151, Hk.214, BMb.215, RPa.99, BMc 124, Hm.138, He.93, Hf.186, Hg.237, Hh 250, HGb 223, Hr 135, BMf.112, Hc.216, Bb 275, Cb 241, RPc 193, Ia 148, Ib 123, Hd.217, ALI.328, Hp.173, Ho.185, Hw.297, A.343, J.271, N 185, W.200, L 282=1002, BERf.25, Hz.213.

وقتی که طلوع صبح ارزق باشد ۵۴۵ باید که بکف جام مروق باشد

گویند که حق تلخ بود در همه حال باید که بدین دلیل می حق باشد

At Dawn when Light of Grace is beaming through,
We should with ready heart receive it too.
Some say that truth is bitter, hard in life,
And for that reason, love alone is True.

III 15

686.—Hy 454, BNf.35, Se 275, BMd 257, Wbcd 169, Pb 337, Ba 285, Hb 435, BDb 244, BNl 303, BMb 353, Hm 259, Hf 255, Hg.285, HGb.250, Hn.291, Hr.291, BMf.268, Hv 58, Hc 273, Pc 551, Bb 466, Cb 497, BERb 117, Ia 309, Ib 201, ALI 474, Hp 399, Ho 254, Hw 563, A 554, J.353, N 255, W 295, L 475 *Vag*. 'Attar [M N]

هین صبح دمید و داد نِ شب شد چاك ٦٨٦ برخیز و صبوح کن چرائی غمناك

می نوش هلا که صبح بسیار دمد اوروی بما کرده و ما روی بخاك

Behold the Dawn, the darkness slinks in shame,
Arise, dispel thy sorrows, sing His name;
Yea, love thy Lord, and fie! when He would smile
On thee, that thou should sneak in dust—or flame.

III 16

904·—Hy 645, BNf.34, BDa 135, Ha 81, Sd 81, BNh 80, BNd 204, Sc 61, Ra 270, LN 130+193, BMd 388, Wbcd 171, Pb 483, Ba 433, Hb 570, BDb 351, Hj.164, BNl 425, BMb 489, RPa 151=229, BMc 361, Hm 379, Hf.367, Hn.404, Hr 416, BMf 357, Pc 173, Cb 718, Hd 289 v 351, ALI 655, Hp 555, Ho 366, Hw 789, A 791, J 483, N 370, W 414, L 671, BERf 256, Hz 240 *Vag* Attar [M N]

بنگر ز صبا دامنِ گل چاك شده ۹۰۴ بلبل زجمالِ گل طربناك شده

در سایهٔ گل نشین که بسیار این گل ارخاك بر آمده است ودرخاك شده

The Rose unfolds and smiles to Morning Light,
To Rose the Bulbul sings his heart's delight;
Stay, Dearest One! beneath the rosy shade,
The roses bloom for Thee but soon would blight.

III 17

768 —Hy 547, BDa.118, BNd 169, Pb.391, Ba 338, Hb 485, Hj 265, RPa 223, Hf 294, Hg 327, Pc 400, Bb 550, Cb 570, Hd.309, ALI 557, Ho 293, Hw 655, A 678, J.395, N.294, W.332, L 571, BERf.303 *Vag* Jalal-ud Dín Qazvíní [Z]

صبح ست دمے برمی گلرنگ زنیم ٧٦٨ وین شیشهٔ نام و ننگ برسنگ زنیم

دست از اذیل درار خود باز کشیم در زلف دراز و دامنِ چنگ زنیم

'Tis dawn, inhale His light and love in suit,
Our names and marks are wrecked in absolute;
Refrain from trailing after phantom lies,
But hold by skirts and plait celestial lute.

III 18

*

403:—Sb.16, RPb.32, Hh.366, BMf.108, Hc.178, Hp.240, Hw.456.

Var: Hafiz [MS. dated 818 H.].

چون غنچهٔ گل قرابه پرداز شود ۴۰۳ نرگس بهوایِ می قدح ساز شود

خرّم دلِ آن کسی که مانند حباب اندر سرِ مے خانه بر انداز شود

When rose expands to hold the fragrant mead,
And nargis folds in heart the golden seed,
Happy the soul, who like a bubble of wine
Is shaped in Him by love, in Him is freed.

III 19

412:—Hy 219, Wa 25, Sa 25, Ha 321, Sd 320, BNh 318, Se 122, U 223, BNd 112, Sc 244, Ra 110, Pa 102, BNb.320, HGa 309, LN 264, BMd.203, Wbcd 58, Ba 59, Hb.219, BDb 141, Hj 122, BNl 141, Hk 172, BMb 165, RPa 197, BMc.116, Hm 130, Hg.148, Hh 197, HGb 67, Hn 136, Hr 126, BMf 127, Hc 123, Pc 302, Bb 229, Cb 229, BERb 62, RPc 186, Ia 137, Ib 115, Hd.271, ALI.240, Hp 164, Hw 251, A 296, J.241, W.233, L.235, BERf 318, Hz 223.

حو رشید کمندِ صبح بر بام افگند ۴۱۲ کیخسرو روزِ باده در جام افگند

می حور که منادیِ سحرگه خیزان آوازهٔ سرِّ تو در ایّام افگند

The sun has clasped our heads with beaming rays,
And in our heart His holy Word displays;
Awake! the early rising birds in choir
Are singing thus thy secrets for the days.

III 20

819 —Hy 595, Sa 47, Sb 190, Pa 192, Wbcd 300, Pb 425, Ba 374, Hb 511, BDb.317, BNj 5, BNl 393, BMb 434, Hx 51, BMc 333, Hm 349, Hf 321, Hg 357, HGb 327, Hn 373, Hr 388, Hv.69, Bb.593, Cb 660, Ia 419, Ib 291, ALI 599, Hp 509, Ho 320, Hw 727, A 727, J 430, N 323, L 620

اکنون که زند هزار دستان دستان ۸۱۹ حر بادهٔ لعل از کفِ مستان مستان

برخیز و بیا که گُل شادی بشگفت روزے دوسه دادخود زبُستان بستان

The sun now claps his thousand lustrous hands,
Come, let us sing in tune to mystic bands;
Arise, and take this blooming rose of joy,
Enjoy a while with Lord in garden lands.

III. 21

766:—Hy.491, Ha.69, BNh.68, Se.293, U.106, Sc.50, Ra.215, Pa 184, BNb.128, BMa.227, HGa.66, BMd.105, Wbcd.91, Ba.337, Hb.484, BDb.279, BNl.344, BMb.396, RPa.58, Hl.34, BMc 285, Hm 298, Hf.293, Hg 326, HGb.287, Hn 329, Hr 329, Hs.80, Hc.289, Pc.238, Bb.501, Cb.532=601, BERb.135, Ia 355=393, Ib.239, Hd 87, ALI 508, Hp 442, Ho 292, Hw 632, A.654, J 393, N 293, LCR 513=547=1068, Sd.69.

768 (a).—Sb 158, Pb 392, Ba 339, Hb.486, Hf.295, Hg 328, Ho.294, N 295 CR.1069.

شبها گذرد که دیده برهم نزنیم ٧٦٦ تا پای نشاط بر سرِغم نزنیم

برخیز که دم زنیم پیش ار دمِ صبح کین صبح بسے دمد که ما دم نزنیم

How many nights with eyes so wide awake
We seek to trample down this woe—the snake!
Arise, and breathe in bliss, for many a morn
Will breeze and blow, ere we our torpor shake.

III 22

804—Hy 555, Hf 308, Hc 326, Bb 558, Cb 574, ALI 565, Hp 482, Ho 307, Hw 663, A 686, J 407, N 308, W 358, L 579

هنگامِ گلُ ست اختیارے نکنم ٨٠٤ وانگه بخلافِ شرع کارے نکنم

با سبز حطانِ لاله رُخ روزے چند بر سبزه رِ حرعه لاله زارے نکنم

Now roses bid us do what we would choose,
What law may want us do, we will refuse;
We play with budding youths and beaming cheeks,
And deck the lawns and lilies so profuse.

III 23

226—Hy 197, Ha 292, Sd 291, BNh 289, Se 105, U 192, Sc 198, Ra 56, Pa 82, BNb 304, BMa 88, HGa 280, BMd 192, Wbcd 415, Pb 126, Hb 123, BDb 114, BNl 114 Hk 149, BMb 118, RPa 200, BERa 158, BMc 79, Hm 108, He 6, Hg 90, Hh 80, HGb 46, Hn 94, Hr 101, BMf 35, Hc 103, Pc 399, Bb 208, Cb 206, BERb 46, RPc 171, Ia 114, Ib 97, Hd 234, ALI 217, Hp 135, Hw 216, A 226, L 213, Hz 209

صحرا رُخِ خود با بر بوروز بشست ٢٢٦ این دهرِ سکسته دل بتو گشت درست

بین سبز حطے و سبزه زارے و مئے ای بیخبرا که سبزه از خاك تو رست

The wood-land washed its face with Christmas tears;
This broken-hearted earth is full of cheers;
Retire to lawns for bliss when yet in youth,
You know not when your dust as lawn appears.

III 24

71:—BNf.23, Se.95, BMa.30, Wbcd.62, Pb 41, Hb.41, BDb.99, BNl.99, Hk.122, BMb.94, BERa.134, BMc.64, Hm.93, He.34, Hg.28, Hh.163, Hi.74, HGb.31, Hn.113, Hr.87, BMf.83, Hc.97, Cb.192, Ia 97, Ib.84, ALI.163, Hp.121, Hw.961, CR.794

اکنون که بهشتِ عدن را ماند دشت ۷۱ گردی ورود و بوستان باید گشت
فردا که جهان بساط شادی بسرشت کی باز پس آوریم روز یکه گذشت

Now Heav'n of Eden sends an arid blast,
'Tis meet we roam in river-gardens fast;
Tomorrow when the world will call her feast,
How could I bring with me the days of past?

III 25

101.—Hy.169, Wa.18, Se 79, Pa 61, BMa 65, Wbcd 16, Hb 55, BDb.84, Hj 104, BNl.84, Hk.89, BMb 48, BERa.108, BMc.44, Hm.80, He.30, Hf 78, Hg.39, Hh 95, HGb 17, Hn 98, Hr.75, BMf 80, Hc 83, Pc.209, Bb 178, Cb 175, BERb 37, RPc 106, Ia 83, Ib 71, Hd 349, ALI 189, Hp 82, Ho 78, Hw 188, A 198, J 88, N 77, W 79, L 184, BERf.282

با مُطرب و می حور سرشتے گرهست ۱۰۱ یا آبِ روان و لبِ کشتے گر هست
به زین مطلب دوزخ فرسوده متاب حقا که جز این نیست بهشتے گر هست

With angels meek in song celestial soar,
Realise by river side His love in store;
Crave not for aught, for then you ply for Hell,
For Heav'n is saintly soul, and nothing more

III 26

236.—Hy.89, BDa.32, Ha 298, Sd 297, BNh.295, BNd 35, Sc 202, BNa 144, HGa.287, LN 85, BMd 338, Pb.129, Hb.126, Hj 247, RPa 136, Hh 103, Hs 130, Bb 97, Cb 35, BERb 47, Hd.233, ALI 93, Hw.83, A 112, J 92, L 105, BERf 121

فصلِ گُل و طرفِ جوئبار و لبِ کشت ۲۳۶ بایك دوسه تازه لعبتِ حور سرشت
پیش آر قدح که باده نوشانِ صبوح آسوده دوزخ اند و فارغ ز بهشت

Now roses bloom, and river softly flows,
With angel faces heart is full of glows;
Now sing His Word, for Singers of the morn
Are safe from hell and staid from heaven's shows!

III 27

103:—Hy.178, BDa.17, Sb.217, Ha.121, Sd.121, BNh.120, Se.85, BNd 19, Sc.320, BNa.62, Ra.25, Pa.66, Sf.82, BNb.126, BMa.69, HGa.115, LN.260, BMd 268, BNc.68, Wbcd.147, Pb.59, Hb 58, BDb.92, BNi.92, Hk 95, BMb 66, RPa 326, BERa.121, BMc.82, Hm.88, Hg 40, Hh 46, HGb.24, Hn 106, Hr.81, Hc.89, Pc 172, Bb 187, Cb 184, RPc.111, Ia 89, Ib 76, BNn.25, ALI.198, Hp.88, Hw.197, A.207, W 112, L 193.

Vag· Attar [M.N.]

بر چهرهٔ گل شبنم نو روز خوش ست ۱۰۳ درصحن چمن روی دل افروز خوش ست

ازدی که گذشت هرچه گوئی خوش نیست خوشا ش زدی که عیش امروز خوش ست

The rose is smiling, Christmas tears greet;
For lo! in lawn of heart I see His feet,
The tales of past ye sang are jarring slang,
Away with past, this day ye make it sweet.

III 28

550—Hk 209, BMb 210, Hf 190, Hh.365, Hc.177, Pc 539, Hp 239, Ho 189, Hw 427, J 276, N.189, CR 1000

هرگه که بصفه حامه بر رنگ زند ۵۵۰ دردامن گل باد صبا چنگ زند

هشیار کسے بود که ناسیمرے می نوشد و جام توبه بر سنگ زند

When violet tints her frock with fragrant scents,
To dancing rose the zephyr tunes invents,—
The wise will only love the Fairest Fair—
And waver not an inch from their intents.

III 29

627.—Kb, MA 243, BMb 309, Hc 243, Pc 415, RPc 20, Hp 364, Hw 528, CR 1188

Var in Kamal Isma'il [MS d 991 H]

فراش چمن باد شمال ست امروز ۶۲۷ بی باده و گل عمر وبال ست امروز

می خور که باجماع همه اهل خرد خون رز و مال گل حلال ست امروز

The Northern wind has decked our garden now,
Without the rose and wine we harden now;
Yea we may drink—the wise are proving now,
That rose and vine for murder pardon now.

III. 30

*

617:—Hy.420, Sa.113, BDa.96, Sb.180, Ha.248, Sd.248, BNh.255, BNd.128, Sc.177, BNa 169, BNb.264, HGa.237, BMd.320, Pb.296, Ba.243, Hb.393, Hj.132=253, BERa.224, Hf.224, Pc.174, Bb.431, Cb 458, Hd 230, ALI.446, Ho.223, Hw.514, A.509, J.320, N 224, L.439, BERf 127=199 *Vag*· 'Attar [M N.].

برروے گل از ابر نقاب ست هنوز ٦١٧ حانامی خور که آفتاب ست هنوز
درخواب مروچه وقت خواب ست هنور در طبع دلم میل شراب ست هنوز

Thro' dewy veil with Rose revealing yet,
Love me O darling, sun is healing yet;
Avoid that sleep, there's time for reeling yet;
But grant me love, I long, I'm feeling yet.

III. 31

503:—BDa.74, Hf 174, Pc.433, Hw 1002, J 263, W 211, CR 1202.

گردون رسحاب نسترن می ریزد ٥٠٣ گوئی که شکوفه در چمن می ریزد
در جام چوسوسن می گلگون ریزم کز ابر بنفشه گون سمن می ریزد

Marigolds alight from Skies in jubilee,
Methinks to dance with pansies on the lea;
In lily cup I pour Him rosy wine,
For violet clouds are pouring jasmine free.

III 32

134·—Rc 5, Hy 88, Sa 114, Sb 181, Ha 294, Sd 293, BNh 291, Se 50, U 194, Sc 200, BNa.170, Pa.37, Sf 78, BMa 106, HGa 282, BMd 186, BNc 75, Wbcd 435, Pb 87, Hb 85, BDb 58, Hj.251, BNi 59, Hk 152, BMb 121, RPa 201, BERa 69, BMc 24, He 22 Hg 61, Hh 23=81, HGb 198, Hn 25, Hr 50, Hv 17, Hc 63, Bb 96, Cb 34, BERb 27, RPc.88, Ia 59, Ib 47, Hd 288, ALI 92, Hp 58, Hw 82, A 111, L 104, BERf 124, Hz 202

چون ابر بنوروز رخ لاله نشست ١٣٤ برخیز و بجام باده کن عزم درست
این سبزه که امروز تماشاگه تست وردا همه از خاك تو برخواهد رست

The new year cloud has washed the tulip clear,
Arise from filth, resolve in love and cheer;
Today this pasture is thy pleasure ground,
To whom thy ash so pleasing would appear?

III 33

60:—Hy 176, Sa.87, Sb 49, Ha 293, Sd 292, BNh 290, Se 83, U 209, BNd 53, Sc.199, Ra 9, Pa 64, BNi 24, Sf 124, BNb 305, BMa 68, HGa 281, BMd.187, Wbcd 299, Pb 36, Hb 36, Sg 108, BDb 90, BNi 90, Hk 93, BMb 64, RPa 202, BERa 119, BMc 81, Hm 54, He 71, Hf 71, Hg 26, Hh 44=62, HGb 23, Hn 104, Hr 79, LE 37, Hv 20, Hc 87, Pc 111, Bb 185, Cb.182, BERb 42, RPc 112, Ia 87, Ib 75, Hd 202 ALI 196, Hp 86, Ho.71, Hw.195, A 205, J 80, N 70, W 73, L 191, Hz 203 *Vag*. Hafiz [z?].

ابر آمد و باز بر سر سبزه گریست ٦٠ بی بادهٔ ارغوان نمیباید زیست
امروز که این سبزه تماشاگه ماست تا سبزهٔ خاك ما تماشاگه کیست

The cloud outpours its heart on lawn, and says:—
A loveless life is only loss of days."
This lawn is pleasing now,—O! could I be
A lawn in future where some Angel plays.

III 34

544:—Hy.254, BDa.80, Ha.142, Sd.142, BNh.140, BNd.92, Sc.104, BNb.157, HGa.138, LN.147, BMd 402, Hj.169, RPa.153, He.183, Hf.187, Hh.271, Pc.526, Bb.265, Cb.275, Hd.143, ALI.323, Hp.310, Ho 186, Hw.287, A.333, J.273, N.186, W.201, L.272, BERf.334, Hz.254. Parodied by 'Attar [M.N.].

وقتیست که از سبزه جهان آراید ۴۴۴ موسی صفتان ز شاخ کف بنمایند
عیسی نفسان زخاك بیرون آیند در چشم سحاب دیده ها بکشایند

The Coming Grace reflects in Earth's delight,
Each leaf with Moses-hand will prove His might;
Like Jesus dust of feet enlivens souls,
And water drops reveal eternal light.

III 35

803 —Ph 413, Ba 352, Hb 499, Hf 309, Hg 344, Ho 308, Hw 686, N 309, CR 1085
Vag (1) Malik Shamsuddin [Doulat] Shah Shuja' [A K]

هر گه که درین سبزه طربناك شوم ۸۰۳ مانندهٔ سبزخنك افلاك شوم
باسبز حطان سبز خورم در سبزه زان پیش که ز سبزه در خاك شوم

When we enjoy on lawns the verdure green,
We vie with skies, and rend its bluish screen;
With budding youths we may have picnics now,
Before we sink beneath the lawn unseen.

III 36

474 —Hy 331, Wa 1, Sa 1, Sb 4, Ha 279, Sd 279, BNh.246, Se 204, U 181, BNd.156, Sc 252, Ra 128, BNb 287, BMa 152, HGa 267, BMd 174, Wbcd 85, Pb 206, Ba 150, Hb 301, BNl 206, Hk.227, BMb 225, RPa 179, Hx 14, BMc 168, Hm 186, Hf 164, Hg 209, Hh 191, HGb 105, Hn 191, Hr 181, BMf 164, Hc 157, Pc 518, Bb 351, Cb 285, RPc 234, Ia 200, Hd 298, ALI 276, Hp 262, Ho 163, Hw 382, A 410, J.242, N.163, W.181, L 349, Hz.191

طبعم همه ساروی چوگل میخندد ۴۷۴ دستم همه ساعر مل پیوندد
ار هر جزوی نصیب خود بردارم زان پیش که جزء ها بکل پیوندد

On rosy face my mind will ever roll,
And I realise I hold a loving soul!
I'll reap my bliss with all the parts I have,
Before my parts are welded with their whole.

III 37

448:—Hy.273, BDa.67, Ha.202, Sd.202, BNh.200, BNd.84, Sc.147, Ra.123, BNb.230, HGa.195, BMd.418, Hj.161, RPa.155, He.189, Hf.154, Hb.226, Pc.368, Bb.292, Cb.281, Hd.203, ALI.338, Ho.154, Hw.304, A.352, J.231, N.153, W.174, L.291, BERf.253, Hz.269. *Var*: Amir Mu'azzi [Hv.].

روزیست خوش وهوانه گرمست ونه سرد ۴۴۸ ابر از رخ گلزار همی شوید گرد

بلبل بزبان حال خود با گل زرد فریاد همی زند که می باید خورد

Today, of heat or cold we feel no trace,
The clouds have washed the dust from garden's face;
The songster tells the yellow weary rose:
"O give us love that we may live in grace."

III. 38

777 —CALc 385, Hr.358, Ia 389, Ib 267, Hp.471, Hw 670
'Attar [M N]

گل گفت چنین که من کنون می آیم ۷۷۷ حقا که حلاصهٔ جنون می آیم

شاید اگر آغشته بخون می آیم چون از حم عنچه برون می آیم

Said lily ") Ye can fancy my delight,
As if the very madness at its height;
Halloo! ye laugh at these my bloody vests,
Because I tore my heart to see His light?"

III 39

779 —Hy 544, BNa.90, Ra.229, BMd 317, Bb 547, Cb 566, ALI 554, Hw.652, A 675, J 411, W.352, L 568
Parodied 'Attar [M N]

گل گفت که من یوسف مصر چمنم ۷۷۹ یاقوت گرانمایهٔ پر زر دهنم

گفتم چو تو یوسفی نشانی بنمای گفتا که بخون عرقه نگر پیرهنم

"I'm Joseph" said the Rose, "of ancient fame,
Whom loving queen of Egypt could not tame;
Ye ask an extra sign? Then lo behold
My torn and gory garb, I wear the same."

III 40

968 —Ha 297, Sd.296, BNh 294, Sc.201+262, BNb 187, HGa 285, LN 272, BMd 433, Pb.514, Ba 464, Hb 601, BDb 395, RPa.252, Hf 392, Pc 112, Ho.391, Hw 918, J.509, N 396, W 438, CR 1143.
Var: 'Abdullah Ansari *Var*: Razi Daya [M.I.].

ای گل تو روی دلربا می مانی ۹۶۸ وی مل تو به لعل جانفزا می مانی

ای بخت ستیره کار هردم بامن بیگانه تری و آشنا می مانی

The rose has taken from His face a glow,
In wine the nectar of His lips will flow;
But evil luck will ever go with me
And keep my house, although a deadly foe.

III 41

114:—Hy.188, BNf.25, Se.98, BMa.33, BMd.460, Wbcd.292, Pb.65, Hb.64, BDb.103, BNl.103, Hk.33=142, BMb.22, BERa.145, BMc.68, Hm.97, He.1, Hg.45, Hh.164, HGb.35, Hn.117, Hr.91, BMf.55, Bb.198, Cb.196, RPc.166, Ia.101, Ib 88, ALI.209, Hp.125, Hw.207, A.217, J.149, L.204.

بلبل که بباغ ناله بر دست گرفت ۱۱۴ می باید همچولا له بر دست گرفت
زان پیش که مردمان مرا از سرجهل گویند فلان پیاله بر دست گرفت

Now thrush his flute to dancing lily plays,
May heart rejoice as well, and sing His praise
Before some foolish booby comes and says
" Lo so-and-so has measured out his days."

III 42

305·—Hy 246, Sa.132, BDa 49, Sb 37 and 207, Ha 124, Sd 124, BNh 123, Se 127, U 197, BNd 67 Sc.332, BNa 21, Pa 109, Sf.11, BNb 127, HGa.119, LN 146, BMd 302, Wbcd 346, Pb 153, Ba 93, Hb 246, BDb 147, RPb 41, BNl.148, Hk 212, BMb 212, RPa 112, BERa 197, BMc 121, Hm 135, He 178, Hh.317, HGb 217, Hn 141, Hr.132, BMf.110, LE.36, Pc 13, Bb 257, Cb 237, Ia 144, Ib 120, ALI 269, Hp 169, Hw 279, A 325, J 199=265, W 217, L 264, BERf.32 *Vag* Afdal [136]

آن عقل که در راه سعادت پوید ۳۰۵ روزی صد بار خویش را میگوید
دریاب تو این یکدمه صحبت که نئی آن نوه که بدروند و دیگر روید

Wise man who plies to reach His high domain
Will often guide his mind, and thus explain:
" Rejoice for once with friends, for thou art not
That herb which after lopping grows again."

III 43

513·—LE.71, Hw 340
Ibrahim Mirza Jahi [H v]

گیرم که فلك همدم و همرار آید ۵۱۳ ناساری دهر برسر سار آید
یاران موافق از کجا جمع شوند وین عمر گذشته از کجا باز آید

I grant that Time's your trusted friend in plain,
And world will give you bliss in place of bane;
But how and whence will gather loving friends,
And whence would days that pass return again?

III 44

971 —Sb 184, Hf.388, Ho 387, Hw 916, J 505, N 392, W 434, CR 1146

این کار جهان اگر به تقلید ستی ۹۷۱ هر روز بجای خویشتن عید ستی
هر کس بمراد خویش دستی بزدی آنگاه به این بیهده تهدید ستی

We all depend on Mrs. Grundy's yeast,
Or else, each day had been an Easter Feast;
For each would then attain his object end,
And not be fooled by vain advice at least.

III. 45

568—Hy.383, Se.222, U.236, Ra.151, BNb 326, BMa.185, BMd.216, Wbcd.108, Pb.254, Ba.201, Hb.351, BNl.248, BMb.293, RPa.104, BMc.217, Hm.235, He.218, Hf.130, Hg.248, HGb.155, Hn.240, Hr.236, BMf.212, Bb.394, RPc.274, Ia.251, Ib.149, Hd.268, ALI ½414, Hp.321, Ho.130, Hw 469, A 462, J.310, N.129, W.239, L.401, BERf.28, Hz.113.

از گردش روزگار بهرهٔ بر گیر ٥٦٨ بر تختِ طرب نشین بکف ساغر گیر
از طاعت و معصیت خدا مستغنی ست بار ے تو مرادِ خود ز عالم بر گیر

From whirls of Time a lesson we may learn;
We stay in bliss and then His love we earn.
He careth not how much we sinned or prayed,
See that your days would give the best return.

III 46

605—Hy 405, Sb 32, Ha 122, Sd 122, BNh 121, Se 240, U 83, Sc 330, BNa 9, Ra 167, Sf 2, Rb 38, BNb 121, BMa 200, HGa 117, LN 161, BMd 83, Pb 286, Ba 233, Hb 383, Sg 54, BDb 219, Hj 188, BNl 267, BMb 317, RPa 55 Hf 217, Hg 264, HGb 170, Hn 255, Hs 59, BMf 234, Bb 417, Cb 446, Ia 275, Ib 169, Hd 345, ALI 424, Hp 348, Ho 216, Hw 501, A 494, J 313, N 217, W 258, L 424, BERf 327

از جملهٔ رفتگانِ این راهِ دراز ٦٠٥ بار آمده کو که او بما گوید باز
دریاب درین سراچه از روی مجاز چیزی بگذاری که نمی آئی باز

Of all who passed this long and dreary lane,
Who has returned and told us truth in plain?
Discharge allotted tasks as they ordain,
To finish things you cannot come again.

III 47

608—Hy 427, Se 254, U 97, BNd 133, BMa 207, BMd 96, Wbcd 121, Pb 289, Ba 236, Hb 386, BNl 283, BMb 318, BMc 246, Hf 220, HGb 230, Hn 271, Hr 270, Hs 71, BMf 248, Hc 249, Pc 143, Bb 439, Cb 468, Ia 289, Ib 183, ALI 447, Hp 365, Ho 219, Hw 524, A 517, J 316, N 220, W 260, L 447

ای برهمه سروران عالم پیرو ر ٦٠٨ دانی که چه وقت میبود روح افروز
یکشنبه و دوشنبه و سه شنبه و چار پنجشنبه و آدینه و شنبه شب و روز

You lead the stars, O Guide! to utmost heights?
Tell me the time when heart has fortune-flights.
Said " Sunday, Monday, Tuesday, Wednesday too
And Thursday, Friday, Saturday and nights.

III 48

625:—Hy.406. Sa 137, BDa.97, Sb.199, Se.241, U.231, BNd.129, BNa.180, Ra.174, Sf.47, Rb.39, BNb.262, BMa.201, LN.236, BMd.210, Wbcd.116, Pb 299, Ba.246, Hb.396, BDb 220, Hj.128, BN' 268, Hf.228, HGb 171, Ha 256, Hr.256, Hc.244, Pc.365, Bb 418, Cb.447, BERb 99, Ia.276, Ib 170, Hd.274, ALI.425, Hp.349, Ho.227, Hw.502, A 495, J.324, N.228, W.267, L.425, BERf 195, Hz.107

رو بر سر افلاک جهان خاك انداز ٦٢٥ می میخور و گرد خوب رویان می تاز

چه حاجے عباد تست و چه جای نماز کز جملهٔ رفتگان یکے نامد باز

Ascend the skies, fling dust on earth, 'tis base,
Yea seek His love, and linger on His face.
Thy rites and prayers will not profit there,
The path you once have plied you can't retrace.

III 49

652.—Hy 438, Se.260, BMa 213, Pb 318, Ba 265, Hb 415, BDb.228, BNl 288, BMb 334, Hx 39, BMc 231, Hg 269, HGb 234, Hn 275, Hr 275, BMf.254, Pc.213, Bb 450, Cb 477, BFRb 108, RPc 285, Ia.293, Ib 187, ALI 461, Hp 375, Hw.541, A 534, Sc 458, L.458, Wbcd.125 *Vag.* Hafiz [MS d|1055 H]. (2) 'Attar [M.N.]

ای دوست دل از جفای دشمن درکش ٦٥٢ باروی نکو شراب روشن درکش

با ساده رخے نشین و مگذر از خویش پیراهن کبر و هستی ارتن درکش

O friend! protect thy heart from blows of foes,
Imbibe with glee the Spring of Light which flows:
And stay with guileless soul bereft of Self,
Yea! strip thy Self of pride and all its throes.

III 50

691.—Hy 472, Bb 484, Cb.521, ALI 491, Hw 580, A 573, L 493

اے دل مشنو نصیحت اهل حیل ٦٩١ کز بادهٔ ناب عقل و دین راست خلل

گر راحت جان و قوت روحت باید می نوش به بوستان نگلناگن غزل

List not to what these fools in penance plead,
That wine will mar thy wisdom or thy creed;
If bliss of life and strength of soul you want,
Then drink and sing His praise, and pipe on reed.

III 51

74.—Sa 64, BDa 12, Sb 245, Ha 120, Sd 120, BNh 119, BNd 14, Sc 302, BNa 189, Ha 14, BNb 124, BMa 56, HGa 116, L N 123, BMd 397, Wbcd 61, Pb 37, Hb 37, BDb 98, Hj 150=328, BNl 98, Hk 121, BMb 93, RPa 145 BERa 133, BMc 87, Hm 92, Hf 26, Hg 27, Hh 14, HGb 30, Hn 112, Hs 132 BMf 49, LE 43, Hv 21, Hc 393, Pc.7, Bb 36, Cb 81, RPc 162, Ia 96, Ib 83 BNn 28, Hd 141, ALI 41, Hp 120, Ho 26, Hw 127, A.56, J 36, N 26, W 30, L 41, BERf 90=374

امروز ترا دسترس فردا نیست ٧٤ واندیشه فردات بجز سودا نیست

ضائع مکن این دم اردات شیدا نیست کین باقی عمر را بها پیدا نیست

Tomorrow's hours are not in our store!
Tomorrow's cares would make us only sore.
Why waste a single breath if you be sane?
For balance of this life you cannot score.

III 52

86:—Hv.57, Hk.100, BMb.73, BERa.126, Bb.65, RPc.12, ALI.120, Hw.145, A.88, L.73.

ای مرد خرد حدیث فردا هوس ست ۸۶ در دهر زدن لاف سحرها هوس ست

امروز چنین هر که خردمند کس ست داند که همه جهان چنین یک نفس است

The morrow is a phantom in disguise,
Thy boasts and glories here are pack of lies;
And he is wise today who knows this wise—
That world is breath, for in a breath it flies.

III 53

718—Hy 523v537, Sb 222=231, Ha 123, Sd 123, BNh 122, U 104, Sc 362, BNa 96, Ra 204, Pa 183, Sf 70, Rb 60, BNb 122, HGa 118 LN 91, BMd 103, Wbcd.295, Pb 351, Ba 300, Hb 450, Sg 70, BDb 255, Hj 49, BNl 342, BMb 394, RPa.56, BMc 284, Hm.296, Hf 269, Hg 297, HGb.285, Hn 327, Hr 327, Hs 76, BMf 285=297, Pc 93, Bb 529v540, Cb 599, Ia 353, Ib 237, Hd 344, ALI 535v549, Hp 440, Ho 268, Hw 631, A 653=668, J 367, N.269, W 312, L 546, BERf.210 Jamal'd Dīn Qazwīnī [Rempis 168]

ای دوست بیا تا غم فردا نخوریم ۷۱۸ وین یکدم عمر را عنیمت شمریم

فردا که ازین دیر کهن درگذریم با هفت هزار سالکان همسفریم

Come on, O friend! why tarry till the morn?
Let us now lave in love and banish scorn.
Tomorrow when we pass this ruined inn,
We hie with souls who lead us all forlorn.

III 54

289—Hy 210, Ha 213, Sd 213, BNh 211, Se 114, U 139, Sc 153, Ra 79, Pa 95, BNb 160, BMa 113, HGa 203, BMd 131, BNc 30, Wbcd 54, Ba 19, Hb 172, BDb 128, Hj.285, BNl 128, RPa 92, BERa 193, Hl 23, BMc 106, Hm 120, He 80, Hg 119, Hh 177, Hi 81, HGb 57, Hn 126, Hr 117, Hs 102, LE 50, Hv 28, Pc 232, Bb 220, Cb 221, BERb 56, RPc 179, Ia 126, Ib 106, BNn 43, Hd 283, ALI 236, Hp 154, Hw 241, A 239, L.226, BERf.289, Hz.147 *Vag* Afdal [126]

تا بتوانی غم جهان هیچ مسنج ۲۸۹ بر دل مه ار آمده وز تا مده رنج

حوش می خور و می بخش کزین دار سپنج باخود نبری گرچه بمی داری گنج

Weigh not thyself with woe for worldly stores,
And gain or loss. Let heart be free of sores.
Regale thyself, and bestow all the rest,
A pie will not go with thee from thy crores

III 55

437—Hk.274, Hw 421.

در موسم گل بکف درم میباید ۴۳۷ جام می ناب دمبدم میباید

از عقل و کمال دانش ایخواجه مناز کاینها همه هیچ ست کرم میباید

In rosy times we should have cash in hands,
In love, you see, we form concordant bands;
We do not pride on wit and wisdom, sir!
They cannot stand, for kindness only stands.

III 46

606:—Hy.419, BMb.313, Hf.218, Hc.242, Pc.140, Bb.430, Hp.369, Ho.217 Hw.530, A.508, J.314, N.218, L.438.

از عمر تو چونکه می‌تراشد شب و روز ۶۰۶ مگذار که خاک بر تو پاشد شب و روز
روز و شب خویشتن بشادی گذران ای بسکه نباشی تو و باشد شب و روز

Our life is clipped by days and nights—the blades,
Beware! they shovel dust on us with spades;
So keep sedate in bliss for nights and days,
And see no more the Days' and Nights' parades.

III 57

129—Hh 161, Hc 117, Hp 116, Hw 231

جائیکه درو شراب گلرنگ نیست ۱۲۹ یالاله رخ سرو قدے شنگ نیست
زانجا بگریز گرهمه خلد آنجاست ایست سخن در سخت جنگ نیست

Accursed place without a lover mute,
Where none would sing His praise with pipe and flute,
Hie from such place, though it be heaven itself,
'Tis what I say—I enter no dispute.

III 58

578—Hy 377, Se 231, Wbcd 376, Pb 264, Ba 210, Hb 360, BDb 200, RPb 12, BNl 251, BMb 290, BMc 220, Hm 238, He.220, Hf.206, Hg.255, HGb 158, Hn 243, Hr 239, BMf 218, Pc 189, Bb 388 Cb 423, Ia 254, Ib 152, ALl 395, Hp 325, Ho 205, Hw 476, A 456, J.298, N 206, W 248 L 395

باسفلهٔ تند خوی و بےعقل و وقار ۵۷۸ زنهار مخور باده که رنج آرد بار
بدمستی و سور و عربده دردم عیش درد سر و عذر خواهیش روز خمار

From mean and snappish sots, bereft of sense,
Aloof you stay, and thus avoid offence;
At song or talk they wrangle, even fight,
Excuse yourself and seek your exit thence.

III 59

597—Hy 397, Ha 210, Sd 210, BNh.208, Se 238, U 133, Sc 417, Ra 164, Pa 153, BNi 29, Sf 101, Rb 41, BNb 233, HGa 197, BMd 125, BNc 28, Wbcd 144, Pb 279 Ba 225, Hb 376, Sg 84, BNe 29, BDb 213, Hj 126, BNl 260, BMb 305, RPa 89, BMc 225, Hf 212, Hg 262, HGb 163, Hn 248, Hr 250, Hs 97, BMf 225, Hc 237, Pc 447, Bb 409, Cb 442, RPc 280, Ia 268, Ib 163, Hd 253, ALl 413, Hp 338, Ho 211, Hw 490, A 477, J 305, N 212, L 416, BERf 196, Hz 103

گر باده خوری تو با خردمندان خور ۵۹۷ یا با صنمے لاله رخ خندان خور
بسیار مخور و رد مکن فاش مساز اندك خور و گه گاه خور و پنهان خور

If you would love, then you should love the wise,
Or smiling icons vying with sunrise.
But do not fawn, and make no vile display,—
Pine in thy heart, and love Him in disguise.

III 60

393:—Hy.224, Ha.39, Sd.39, BNh.39, Sc.29, BNa.118, Ra.104, Sf.36, BNb.57, HGa.37, LN.34, Pb.174, Ba.116, Hb.268, Hj.25, RPa.214, Hh.406, Hc.231, Pc.255, Bb 234, Cb 257, BERb.78, Ia.134, BNn 46, Hd.406, ALI 245, Hp.301, Hw.256, A.300 W.232, L.240, BERf.75. *Vag:* Hafiz [Rempis, 107].

جانم بفدائے آنکه او اهل بود ۳۹۳ سر در قدمش اگر نهم سهل بود
خواهی که بدانی بیقین دوزخ را دوزخ بجهان صحبت نا اهل بود

Of course I lay my life for worthy souls,
I kiss their feet and play my humble roles;
If Hell ye really wish to see in life,
'Tis when some wretch comes by you and cajoles.

III 61

600—Ha 232, Sd 232, BNh 230, Sc 288, BNa.8, BNb 247, HGa 236, BMd 326, Pb.281, Ba 228, Hb 378, RPa 279, He 213, Hf 213, Hr 235, BMf 216, Pc 488, Cb 415, Ho.212, Hw.475, A 492, J 306, N 213, CR 1029

می بارخ دلبران چالاك بخور ۶۰۰ افعی غمت گزنده تریاك بخور
من می خورم وعیش کنم نوشم باد گر تو نخوری من چه کنم خاك بخور

Drink wine with witty souls who rob your heart,
'Tis cure for sorrow's fangs wherewith you smart;
I stay in perfect bliss enrapt in love,
You won't, I cannot help, then go, be tart!

III 62

76:—Hy 118, Sa 88, BDa 11, Sb 118, Se 27, BNd 13, Pa 17, BMa 53, BMd 336 Wbcd.330, Pb 26, Hb 26, BDb 30, BNl 30 Hk 51, BERa 41, Hm 27, Hf 24, Hg.18 Hh 116, Hi 43, Hn 43, Hr 27, Hc 59, Pc 6, Bb 126, Cb 127, Ia 29 Ib 23 ALI 124, Hp.32, Ho 24, Hw 47, A 147, J.34, N 24, W 28, L 133.

Vag Talib Amali [Z³]

امروز که نوبت جوانی من ست ۷۶ می نوش کنم که کامرانی من ست
عیبش مکنید گرچه تلخست خوشست تلخ ست ار آنکه زندگانی من ست

When still so young, and time has left some scope,
I take to wine and thus attain my hope.
Why call it bitter? I relish it so;
I like my bitter life and do not mope!

III 63

108:—BNd.233, BERf.43, Ra.26, BNb 338, Hh.87, Hw 955, CR 815

بر کف می ناب ودست دلدار بدست ۱۰۸ بر طرف چمن کند با قبال نشست
می نوشد و از کار جهان بنشیند وانگه شود از بادهٔ عشرت مست

With loving heart, and hand in Master's hand,
The lucky sits at garden side or strand;
In love he careth not for world's affairs,
But sings His Name, and sits sedate and bland.

III 64

267:—Hy.81, BDa.36, Sb 159, Ha.334, Sd.333, BNd.39, Sc.227, BMa.94, LN 132, Hb.148, Hj.116, RPa.160, He.75, Hh.70, Pc.469, Bb.89, Cb.107, BNn 19, ALI 86, Hw.77, A.119, W 106, L 97, BERf.236 *Var*: Hafiz [Nadwi, Rempis 62]

می نوش که عمر جاودانی این ست ۲٦۷ خود خاصیت از دور جوانی این ست
هنگام گل ست و مُل و یاران سرمست حوش باش دمے که زندگانی این ست

Partake His word that is Eternal Soul,
When youth by nature brings His love in role;
Now buds are blooming, friends with rapture filled,
Be tranquil for some time, and see thy Soul.

III 65

963.—Sb 261, U 168, Pb 535, Ba.487, Hb 625, Hf.399, Hg 417, Bb 694, BNn.90, Ho.398, Hw 922, A 913, J 516, N 403, W 445, L 770

ای دل می و معشوق نکن در نا غی ۹٦۳ سالوس رها کن و مکن زراقی
گر پیرو احمدی حوری جام شراب زان حوض که مرتضاش باشد ساقی

Be garden Heart! that He may there abide,
Forswear thy cunning tricks and showy pride,
Go after Prophet, drink a cup of mead
From Fount dispensed by Murteda, the Guide.

III 66

IV

IV. DECAY AND DEATH.

پیری و مرگ

120:—Hy 70, Hk 107, BMb 80, BERa 109, Ht 55, Bb 78, RPc 15, ALI 132, Hw 148, A 101, L.86

تا با ز شناختم من این پای ردست ۱۲۰ این چرخ فرومایه مرادست به بست

افسوس که در حساب خواهند نهاد عمر ے که مرا می و معشوقه گذشت

THE MOMENT I could tell my feet and hands,
I'm tied by Time the rogue, with thousand bands;
Alas! they debit life's account with hours
When life devoid of Him and Word but strands.

IV 1

802 —Hy 493, Ha 139, Sd 139, BNh 137, Sc 485+102, Ra 237, BNb 156, HGa 134, LN 194, BMd 400, Wbcd.507, Hj 232, RPa.230, Hf 310, Pc 550, Bb 503, Cb 534, Ia 388, Hd 379, ALI 510, Hp 479, Ho 309, Hw 603 A 622, J 414, N.310, W 343, L 515, BERf 331, Hz 252 *Var* Abu'l 'Atai Ganjawi [Rempis 177]

هرگز بطرب شربت آبے نخورم ۸۰۲ تا از کف اندوه شرابے نخورم

تا نے نرسم در نمك هیچ کسے تا از جگر خویش کبابے نخورم

To taste the joys of lemonade I start,
But time will mix its brine and make me smart;
And none obliged me by a pinch of salt
Unless I suffered him to roast my heart.

IV 2

342 —Hy 314, Sb.290, U 86, BNd 108, Pa 141, Rb 28, BMd 85, Wbcd 228, Pb 155, Ba 95, Hb 248, Sg 55, BNl 239, Hk 276, BMb 261, BMc 199, Hm 217, Hf 129, Hg 173, Hh.391, Ht 128, HGb 137, Hn 232, Hr 203, Hs 61, BMf 102, Hv 45, Hc 182, Bb 334, Cb 400, RPc 219, Ia 228, BNn 58, ALI 316, Hp 284, Ho 129, Hw 411, A 393, J 184, N 128, W 155, L 352 *Var*: Afdal [Hj]

افسوس که نامهٔ جوانی طے شد ۳۴۲ وین تازه بهار ارغوانی طے شد

وان مرغ طرب که نام او بود شباب افسوس ندانم که کے آمد و کے شد

Finis! the Song of youth has couplets few,
These rosy blossoms all have lost their hue;
That bird of joy which they have named as youth,
We know not when it came and where it flew.

IV 3

594:—BDa.90, BERf 272, Hj.215, Pc 390, BNn.61, Hd 489, Hw.1008.
Vag: Hafiz [Rempis 143].

سیلاب گرفت کَرد ویرانهٔ عمر ۵۹۴ واعاز برآن نهاد پیمانهٔ عمر
عاقل منشین دلا که حوش حوش ببرد حمال زمانه رخت از خانهٔ عمر

Time's torrents flood the ruins where we stay,
And strange that on its tides we mark our day!—
Be careful—See that Time, the smiling thief
In pilfering thy pots and pans away.

IV 4

649 —Hy 442, Se 267, Pb 313, Ba 260, Hb 410, BDb 236, RPb 10, BNl.296, BMb 348, BMc 238, Hm 250, Hg 266, HGb 242, Hn 283, Hr 285, BMf 263, Hc 268, Pc 155, Bb 454, Cb 486, RPc 292, Ia 303, Ib 195, ALI 462, Hp 385, Hw 546, A 539, L.463

Vag Karkıyan Khan Ahmad [Hv]

ایام شباب رفت وحیل وحشمش ۶۴۹ تلخست مرا عیش ولے می
این قامت همچو تیر من گشته کمان زه کرده‌ام از عصا وحوش می‌کشمش

My youth has passed and all its pomp in haste,
The grapes are sour and yet I long to taste;
My stature's bent, Ah! what a pliant bow,
And chorded by the staff I drag—to waste!

IV. 5

377 —Hy 245, Se 126, U 119 Sc 382, Ra 102, Pa 108, BNl 15, BNb 136, BMd 110, Wbcd 345, BDb 145, BNl 146, Hk 210, BMb 211, RPa 67, Hl 47, BMc 120, Hm 134, He 149, Hg 177, Hh 223, HGb 216, Hn 140, Hr 130=131, Hs 37, BMf 101, Pc 223, Bb 256, Cb 236, RPc 190, Ia 143, Ib 117, Hd 460, ALI 268, Hp 168, Hw 278, A 324, L 263 *Vag*: Afdal [181]

پیری سروری ناصوابی دارد ۳۷۷ گلنار رحم رنگ آبی دارد
بام ودر وچار رکی دیوار و حود ویران شده روی درخرابی دارد

My hair is gray, but thought is still unchaste;
Tho' cheeks may bloom with rouge and paint I paste,
The prop and doors and walls and roof of me
Have mouldered fast, and crumble now to waste.

IV 6

595 —Hy 400 BMb 289, Pc 405, Bb 412, RPc 17, ALI 408, Hp 344, Hw 499, A 480, W 255, L 419

عمر تو چه‌دوصد وچه‌سیصدچه‌هزار ۵۹۵ زین کهنه سرا برون روندت ناچار
گر پادشهی و گر گدائے بازار این هردو بیك نرخ بود آخر کار

Your age is hundred, perhaps more in tale,
They lift you from this Inn, a helpless bale;
Be Pharoah or a pauper with no pail,
They sell in lots at final clearance sale.

IV. 7

111:—Hy.42, Se.33, Pa.23, BMa 100, Wbcd.39, Pb.72, Hb.71, BDb.36, BNl.36, Hk.32, BMb.20, BERa.51, Hm.32, Hg 52, Hh.120, HGb.178, Hn.52, Hr.32, Bb½52, Cb.89, RPc 70, Ia.37, Ib 28, ALI 84, Hp 38, Hw.53, A.72, W.129, L.57, Hz.87.

بسیار بگشتیم کرد درود شت ۱۱۱ اندر همه آفاق به گشتیم بگشت
از کس نشنیدیم که آمد زین راه راهی که برفت راهرو باز نگشت

I roamed in cities, sauntered through the chase,
Patrolling royal roads, by-lanes and ways;
I did not hear a pilgrim ever say:
The path he plied he ever could retrace.

IV. 8

247 —Hy155, Hj 63, Pc.459, Bb 164, Cb.153, ALI 172, Hw.174, A.184, L 170 BERf 269

گل گفت به از لقای من روی نست ۲۴۷ چندین ستم گلاب گر بار ے چیست
بلبل بزبان حال ما او میگفت یك روز که صد سال نگر یست

Said Rose "Transcend I all in beauty lo!
But why perfumers ever crush me so?"
Replied the grieving Bulbul: "We in world,
For smiling once, for ever weeping go."

IV 9

540 —Wbcd 185, MA 183, Hk 163, BMb 158, He 106, Hh 359, Hc 153, RPc 205, Hp 233, Hw 437, CR.991

بے رونق گلخانی چمن خواهد ماند ۵۴۰ بے قیمت دُر های عدن خواهد ماند
خوشباش که در دورِ جهان فانی بے نام تو و نشان من خواهد ماند

This rosy garden soon will run to waste,
And cotton seeds will vie with pearls so chaste,
Rejoice, this mortar-mill of rolling world,
Will grind our name and fame to finest paste.

IV 10

104 —Hh 146, Hc 40, Hp 99, Hw.967

برخوان ز مانه شور وشیرین بهم است ۱۰۴ بے تلخی هر لذت وصل کم است
در دهر اگرچه روز شادی خود نیست یا هست ولی بقدر شبهای غم است

This world has sweet and gall in single plate,
I found no joy unless bereft I state;
No pleasant day can ever dawn in world
Or else in agonies for nights we wait.

IV. 11

112:—Hy.45, Ha.71, Sd.71, BNh.70, Se.36, Sc.52, Ra.27, Pa.26, BNb.131, HGa.67, BMd.369, Wbcd.332, Pb.53, Hb.52, BDb.39, BNl.39, Hk.31, BMb.21, BERa.54, Hm.35, Hg 36, HGb 181, Hn.49, Hs 31, ALI.56, Hw 57, A.75, L.60

بسیار دویدیم بگرد در و دشت ۱۱۲ یك کارمن از دو جهان راست نگشت

وز ناخوشیِ زمانه بارے عمرم گر خوش بگزشت یکدمے خوش نگذشت

I toured from door to valleys round and round,
The only thing I wanted never found;
And cross with times, if I could seek His grace
'Twas when in woes I felt as ever bound.

IV 12

964—Hy.687, Se.326, Ra.296, Wbcd 480, Pb 528, Ba 478, Hb.616, BDb 399, BNl 456, BMb 517, RPa 122, BMc 391, Hm 409, Hg 411, HGb 373, Hn 438, Hr.463, BMf.416, Pc 580, Bb 653, Cb 748, Ia 492, Ib 348, Hp 589, Hw 838, A 859, W.495, L 716, BERf.37

ای دهر بکردهائی حود معترفی ۹۶۴ در خانقه جور و ستم معتکفی

نعمت بخسان دهی و رحمت بکسان زین هر دو برون نیست دُری یا حزفی

O World! You know, your wanton deeds are fell,
In cruelty and malice you excel;
You pour your weal on mean, and woes on men,
No pearl, but after all you are a shell.

IV 13

478:—BERf 259, Hj 140, Hh 235, Cb 359, Hd 480, Hw 379

عالم که لباس دلکشائی دارد ۴۷۸ و ندر دل حاق آشنائی دارد

انصاف بده که حوش سرآئیست جهان افسوس که داعِ بیوفائی دارد

How fine the World has dressed? she makes us gay,
Each man aspires that she should grace his day:
Of course she seems a dainty maid to court,
But then, Alas! she only cheats to slay.

IV 14

828:—Hy 561, Sb 45, Ha 143, Sd 143, BNh.141, U 136, Sc 105, Ra 242, Pa 186, BNb 159=178, HGa 137, BMd.129, BN 29=62, Wbcd 374, Pb 430, Ba 379, Hb 516, Sg 86, BDb 301, Hj 60, BNl 372, BMb 444, RPa 90, Hx 26, BMc 312, Hm 326, Hf.323, Hg 350, HGb.309, Hn 357, Hr 367, Hs 100, Pc.217, Bb 564, Cb 628, Ia 392, Ib 270, Hd 561, ALI 569, Hp 488, Ho 322, Hw 691, A 692, J 432, N 325 W.366, L 585, BERf.268, Hz 145 *Vag* Kamal Isma'il [MS 1010 H] [AK]

برخیز و مخور غمِ جهان گذران ۸۲۸ خوش باش دمے بشادمانی گذران

در طبع جهان اگر وفائی بودی نوبت تو خود نیامدے از دگران

This actress World will dance and go, arise!
Thou list her not, but be sedate and wise;
If loyal, she had stayed with men of yore,
Not leered at thee with these her wistful eyes.

IV. 15

1024:—Hy.719, Pc 677, Hw.876, A 894, L.751.

دنیا نفسے و من در و یك نفسے ۱۰۲۴ اندر نفسِ چند توان زد نفسے
شکرانهٔ آنکه زنده و حوش باشی این عالم بے وفا نماند بکسے

The world is vain, and "I" a word in vain,
What can then flimsy fancy draw in train?
The Lord be praised! His name is bliss for us,
This faithless world in faith will not remain.

IV 16

903:—Hy 619, Wbcd 255, Pb 476, Ba 426, Hb 563, BDb.347, BMb 480, Hf 358, Hg.385, BMf 362, Pc 166, Cb 687, ALI 629, Ho 357, Hw 763, A 766, J 471, N 360, W 405, L 645

ای یار ز روزگار باش آسوده ۹۰۳ واندوه زمانه کم حور از بیهوده
چون کسوتِ عمر بر تنت چاك شود چه کرده و چه گفته و چه نابوده

O friend! let World betake herself, be still,
And fret not, fool! for times tho' good or ill;
When from thy body, cloak of life is torn
Thy words or deeds or failings count as nil.

IV 17

557:—Hy 363, Se 193, U 95, BMa 170, BMd 94, Wbcd 79, Pb 141, Ba 81, Hb 234, Sg 63, BNl 196, Hk.200, Hu 5, BMb 207, Hx 32, Hl 43, BMc 158, Hm 176, He 121, Hg 165, Hh.342, Hi 130, HGb 95, Hn 181, Hr 171, Hs 68, BMf 150, Pc 558, Bb 374, Cb 325, BERb 84, RPc.226, Ia 188, ALI 382, Hp 211, Hw 353, A 442, J 197, W 219, L 381

Vag. Khaqani [Hv.].

یاران موافق همه از دست شدند ۵۵۷ در پای اجل یگان یگان پست شدند
بودند بیك شراب در مجلسِ عمر دوریے دو سه پیشتر ز ما مست شدند

This house has lost the comrades and their fun,
And death has trampled on them one by one;
In feast of life they drank the wine with me,
A round or two before me they are done.

IV 18

491:—MA 157, Hk 196, BMb 203, Pc 427, Hw 426, CR 971.

کارندهٔ کندنا و کشیز نماند ۴۹۱ سازندهٔ آستان و دهلیز نماند
از حال دل هر که خبر پرسیدم گفتند مرا بقا که او نیز نماند

"A" grew his gardens, but was goaled away,
"B" built his barracks, but was bowled away;
I asked how "C" is faring, but was told:
"Now here you are! for "C" is sold away."

IV 19

340:—Hy.345, Sb.54, Ha.95, Sd.95, BNh.100, Se.159, BNd.115, Sc.70, Ra.94, BNb.75, HGa.89, LN 76, BMd.65, BNc 15, Wbcd.218, Pb.151, Ba 91, Hb.244, RPb 49, Hj.38, BNl.220, Hk.253, Hu 6, BMb.244, RPa 27, BMc.181, Hm.200, Hf.126, Hh.217, Hi.135, HGb 119, Hn 214, Hr 195, BMf 185, Hc 169, Pc 85 Bb 364, Cb 381, BERb 74, RPc.246, Ia 215, Hd 500, ALI.294, Hp.275, Ho 126, Hw 392, A 424, J 181, N 125, W.152, L.363

افسوس که سرمایه ز کف بیرون شد ۳۴۰ در دست اجل بسی جگرها خون شد
کس نامد از آنجهان که تا پرسم ازو کاحوال مسافران عالم چون شد

Alas! I lose the days my stock in trade,
For countless hearts are torn by fatal blade;
No pilgrim thence returned whom I may ask
If friends are parched in sand or rest in shade.

IV 20

912 —Hy 622, Ha 91+372, Sd 91, BNh 90, U 34, Sc.68, Ra 275, BNb 72, HGa.86, BNc 16, Wbcd 469, Pb 489, Ba 439, Hb 576, BDb 349, BNl.411, BMb.468, RPa.25, BMc 348, Hm 365, Hg 394, Hn 390, Hs 85, Pc.274, Cb 690, Ia 444, Hd 513, ALI.632, Hp 551, Hw 766, A 769, LCR 648=925, Hz 56

چند از پئی حرص در تبی فرسوده ۹۱۲ ایدوست روی گرد جهان بیهوده
رفتند و رویم و هرچه آیند روند یکدم به مراد خویشتن نابوده

How long with corpus worn this greed ye chase,
And round the world in vain ye run the race?
They went, we go, and others follow soon,
But none will meet his object face to face.

IV 21

554:—Hy 369, Hj 135, Hh 234, Pc 548, Bb 381, Cb 346, Hd 515, ALI.38, Hw.359, A 449, L 388, BERf 356

هم دست من تشنه بجامی نرسید ۵۵۴ هم پای تمنا بمقامی نرسید
وآندل که نمانده بود در ناکامی هم عاقبت الامر بکامی نرسید

With thirsty soul no cooling cup I meet,
Desire has roamed but found no safe retreat;
This heart which plied despondent all along,
In sheer despair, at last has ceased to beat.

IV 22

496 —U 253, BNd 232, BNb 199 RPa 129, Hh 252, Hd 568, Hw 988, CR 981, BERf 42

کوآنکه غم از گردش گردون نخورد ۴۹۶ وین عشوهٔ روزگار واژون نخرد
تا ساعتی از عمر غنیمت نشمرد هنگام سحر که پرده هر گل بدرد

Is there a man, sedate through all the climes,
Who does not glance at topsy-turvy times,
But keeps awhile content in highest bliss,
Till Dawn when roses bloom in early primes?

IV. 23

444:—BNb.425, Hh.186, Hd.465, Hw.971. Afdal [Hx.].

دل نعره زنان ملك جهان می طلبد ۴۴۴ پیوسته وجود جاودان می طلبد
مسکین خبرش نیست که صیاد اجل پے در پے او نهاده جان می طلبد

Heart loudly wails and calls for world's domain,
And wants eternal living but in vain;
The wretch is not aware that Hunter Death
Pursues it at the heels till it is slain.

IV 24

53:—Hy 194, Sb 78, Ha 163, Sd 163, BNh 161, Se 113, BNa 156, Ra 13, Pa.80, BNb 48, BMa 112, HGa.155, LN 116, BNc 12, Wbcd 432, = 525, Pb 51, Hb 50, BDb 105, RPb 21, BNl 105, Hk 131, BMb 103, Hx 36, BERa 137, Hl 13, BMc 70, Hm 99, He.3, Hf 70, Hg 35, Hh 88, HGb 37, Hn 82, Hr 93, BMf 59, Hv 24, Hc.33 Pc.102, Bb 204, Cb 202, Ia 103, Ib 90, Hd 481, ALI 214, Hp.127, Ho.70, Hw.213, A.223, J 79, N 69, W 72, L.210, BERf 54 *Vag.* Hafiz [z?]

آن قصر که بهرام در او حام گرفت ۵۳ آهو بچه کرد و شیر آرام گرفت
بهرام که گور میگرفتی همه روز نگر که چگونه گور بهرام گرفت

That castle wherein Arthur held the Grail,
A partridge owns it now, perchance a quail.
Tho' Arthur was in fact a mighty King
We hear him now in fables, or a tale.

IV 25

1040 —Hw 930, J 539 N 430, W 465, CR 1162

در حکمت اگر از سطو و جمهوری ۱۰۴۰ در قدرت اگر چه قیصر و فغفوری
می نوش ز جام جم که گور آخر کار گر بهرامی که عاقبت در گوری

In wisdom more than Plato you may swell.
In better castles than the Cæsar's dwell;
Yet drink from cup which tastes of world—and then,
Although a Titan, you would stay in Hell.

IV 26

869 —Hy 602, Ha 74, Sd 74, BNh 73, U.123, BNd 198, Sc 55, Ra.257, BNb 140, HGa 70, LN.63, BMd 115, Wbcd 249, Pb 459, Ba 409, Hb 546, BDb 320, RPb.20, BNl.396, BMb 457, RPa 72, BMc.336, Hm 352, Hf.348, Hg 372, HGb 330, Hn 376 Hr.394, BMf 345, Hv 71, H 343 Pc 80, Bb 600, Cb 666, Ia 425, Ib 296 Hd.482, ALI 610, Hp 524, Ho 347, Hw 743, J 460, N.350, W.392, L 627, LE 91

Vag. Hafiz [Z]

آن قصر که بر چرخ همی‌زد پهلو ۸۶۹ بر درگه او شهان نهادندے رو
دیدیم که بر کنگره اش فاختهٔ بنشسته همی‌گفت که کو کو کو کو

That castle high which scraped the azure blue,
Where princes crept as inmates of a zoo;
I see now possessed by an ugly owl,
I hear it hooting: "Where is Who is Who?"

IV 27

648:—Hy 433, Ha 70, Sd.70, BNh.69, U.113, BNd.253, Sc.51, Ra.181, BNb.130, HGa.65, BMd.368, BNc.11, RPa.60, Hf.237, Hr.274, Hs.30, Hv.53, Pc.484, Bb.445, Ia.297, BNn 70, Hd.483, ALI.452, Hp.372, Ho.236, Hw.535, A.525, J 334, N 237, W.277, L.453, Hz.86.

مرغے دیدم نشسته بر بارهٔ طوس ۶۴۸ در پیش نهاده کلهٔ کیکاؤس
با کلّه همی گفت که افسوس افسوس کو بانگ جرسها و کجا نالهٔ کوس

I saw a quail amidst the battlefield,
It nestled safe beneath a broken shield;
It spake to royal skulls in great disdain:
"Where *is* the pomp ye wield, what *is* the yield?"

IV 28

50:—Hh.117, Pc 3, Hd 484, Hp.39, Hw.50

آنخواجه‌که‌خویش‌را هلاکو میگفت ۵۰ وزکبر سخن بچشم و ابرو میگفت
بر کنگرهٔ سرای او فاختهٔ دیدم که نشسته بود و کو کو میگفت

That chief who called himself the Roderick Dhu,
Who swore in pride by eyes, and eyebrows too,
Lo! on his castle I descry an owl
And hear it hooting: "Where is Who is Who!"

IV 29

229:—Hy 129, Se 35, Pa 25, BMa 99, Wb.d 331, Pb 102, Hb 100, BDb 38, BNl.38, Hk 38, BMb 25, BERa 53, Hm.34, Hg 73, Hi 49, HGb 180, Hn 51, LE 32, Hv 8, He 50, Bb 137, Cb 135, RPc 72, ALI 140, Hw 118, A 158, W 121, L 144

طوریست‌که‌صدهزاره‌موسی دیده‌است ۲۲۹ دیریست‌که‌صدهزار عیسی دیده‌است
قصریست‌که‌صدهزار قیصر بگذاشت طاقیست‌که صدهزار کسری دیده‌است

One mount is here where lakhs of Musas reach;
One shrine is here where lakhs of Christs would preach;
One home is here which lakhs of Cæsars left.
One whole is here and lakhs are fractions each.

IV 30

179:—Hy 77, Ha.282, Sd.281, BNh.248, U.60, Sc 328, BNi 1, BNb.295, HGa 270, LN 266, BMd.33, Pb 116, Hb 114, Hj 173, Hk 141, RPa 332, Hi 78, Hs 129, Pc 340, Bb.85, Cb.33, ALI.81, Hw.73, A 115, L.93, BERf.338, Hz.14

Vag: Zakani [Rempis 45].

دنیانه‌مقام تست نے‌و جای نشست ۱۷۹ فرزانه دروخراب و عاقل سرمست
بر آتش غم زباده آبی میزن زان پیش‌که درخاك روی بادبدست

The world is not thy station, nor thy stand,
It strips the clever, wise remain unscanned;
Do sprinkle tears of love on fire of grief,
Before you leave this earth with air in hand.

IV 31

759:—BNb.429, Hd.458, Hw.674.

دنیا چو رباط و ما درو مهمانیم ۷۵۹ تا طن نبری که ما درو می مانیم
در هر دوجهان خدای میماند بس باقی همه کُلّ مَن علیها فانیم

This world's an Inn, awhile we sojourn here
As guests, for soon we go and leave it clear;
In both the worlds our Lord alone abides,
As we are nought, in nought we disappear.

IV 32

90—Hy 187, Ha 66, Sd.66, BNh 65, Se 97, U.101, Sc 47, Ra 21, Pa 77, BNb 120, BMa.32 HGa.63, LN 61, BMd 101, Wbcd 64, Pb 42, Hb 42, Sg 67, BDb 102, BNl 102, Hk 140, BMb 111, RPa 54, BERa 144, BMc 67, Hm 96, Hf.68, Hg 29, Hh 111, Hi 72, HGb 34, Hn 116, Hr 90, BMf 54, LE 44, Hc 99, Pc.76, Bb 197, Cb 195, RPc.165, Ia 100, Ib 87, Hd.535, ALI 208, Hp 124, Ho 68, Hw 206, A 216, J 77, N 67, W 70, L 203, Hz 241 *Vag*. Khaqani [Lucknow Rempis 24].

این کهنه رباط را که عالم نام ست ۹۰ آرامگه ابلق صبح و شام ست
بزمی ست که واماندهٔ صد جمشید ست قصری ست که تکیه گاه صد بهرام ست

This ruined Inn of yore is world we call,
The mules of day and night lie in this stall,
A hundred Arthurs grace this golden hall,
A thousand Canutes lie in state—for all.

IV 33

28·—Ha 75, Sd 75, BNh 74, Sc 56, Ra 3, BNb 143, HGa 72, LN 65, BMd 387, Wbcd 521, Ba 542, Hb 680, Hj 278, Hk 13, RPa 221, He 16, Hf 10, Hr 12, LE 10, Pc 408, Cb 68, Ia 14, Hd 102, ALI 16, Hp 17, Ho 10, Hw 17, A 22, J 10, N 10, W 9, LCR 17=937, BERf.224, Hz 242. *Vag*· Najmuddin Razi [Hv].

عاقل بچه امید درین شوم سرا ۲۸ بر دولت او مهد دل از بهر حدا
هرگاه که خواهد بنشیند ار پا گیرد اجلش دست که بالا بنما

What hope this fatal Inn hath for the wise?
And why he hankers after annas pies?
For when he hoards, and thinks of settling down,
His hand is pulled by death with "Hie arise!"

IV 34

434.—MA 194, Hk 286, BMb 175, He 133, Pc.326, Hw 422, CR 938

در کهنه رباطی که مقیمان بوانند ۴۳۴ دارند امید آن کز آنجا بروند
نی نی غلطم که در رباط و سر پل شرطیست مسافران که آیند و روند

And in this ruined Inn these faces gay,
With wistful eyes desire some time to stay;
But then—they read a warning on the board:
"Wayfarers should not stop but clear away."

IV 35

21:—BMa.13, Hb.3, BNe.2, Hk.9, BERa.14, Hl.2, Hm.14, Hf.4, Hi.18, Hn.14, BMf.6, LE 9, Ho 4, Hw 13, N 4, W.3, CR.776.

زین دهر که بود مدتی منزل ما ۲۱ نامد بجز از بلا و غم حاصل ما
افسوس که حل نگشت یك مشکل ما رفتیم و هزار حسرت اندر دل ما

We halt on earth a whilom in our course,
And lo! we gather naught but plague and sores;
Alas! not one in hundred doubts is solved,
We go with heavy hearts and deep remorse.

IV 36

420·—Hy 302, Se.162, U 121, Ra.113, BNb.138, BMd.112, Wbcd.445=451, Pb 193, Ba 136, Hb 288, Sg 79, RPb 51, BNl 228, Hk 262, BMb 249, RPa 71, BMc 188, Hm.206, Hf 144, Hg 199, Hh.311, HGb 126, Hn 221, Hr.209, Hs.39, BMf 178, Hc.172, Bb 322, Cb.384, RPc 251, Ia 234, Hd 517, ALI 303, Hp 290, Ho 144, Hw.395, A.381, J 220, N 143, W 166, L 320 *Vag.* Anwari [Z]?

دادم بامید روزگاری بر باد ۴۲۰ نابوده ز روزگار خود روزی شاد
زان میترسم که روزگارم ندهد چندانکه ز روزگار بستانم داد

In vanities my life I cast away,
No trade has paid me enough for the day,
And this I fear, that Time will spare no time
To hear the plaint against the Times I lay.

IV 37

682—Hy 456, Ha 53, Sd 53, BNh 52, U 28, BNd 159, Sc 38, HGa 51, LN 48, BMd 51, RPa 31, Hs 26, Pc 190, Bb 468, Cb 499, Ia 312, ALI476, Hp 403, Hw 565, A 556, L 477, Hz 51

بس پیرهن عمر که هر شب افلاك ۶۸۲ بر دوخته وکرده گریبانش چاك
هر روز بسی زماه شاد و غمناك از آب برآورد وفرو برد بخاك

Night weaves thy shrowds, and aye with busy hands,
And day equips thy bier and funeral bands,
Lo! time is daily baling shoals of souls
From waters just to throw on burning sands.

IV 38

140·—Se 37, Wbcd 333, Pb 85, Hb 83, BDb 40, BNl 40, Hk 36, BMb 23, BERa 55, Hm 36, He 19, Hf 41, Hg 59, Hh 62, HGb 182, Hn 53, Hr 34, Hs 32, RPc 73, Ia 41, Ib 30, Hd 476, Hp 41, Ho 41, Hw.239, A 42, J 51, N 41, W 45, L 251, Hz 88

404:—Hy.234, Wa 10, Sa 15, Ha.52, Sd 52, BNh 51, U 114, Sc 37, Ra 34, BNb 80, BMa 101, HGa 49, LN 47+296, BMd 370, Sg 76 Hj 315, RPa 62, Pc 272, Bb 238, Cb 261, Ia 225, ALI 254, Hp 313, Hw 265, A 312, W 45, L 251, BERf 307

چون کار نه بر مراد ما خواهد رفت ۴۰۴ اندیشهٔ جهد ما کجا خواهد رفت
پیوسته نشسته ایم بر حسرت آنکه دیر آمده ایم و زود میباید رفت
چون کار نه بر مراد ما خواهد بود ۴۰۴ اندیشه وجهد ما کجا خواهد بود
پیوسته نشسته ایم در حسرت آنکه دیر آمده ایم ورفت میباید زود

My deeds have brought no gain to please my heart,
In working weal, my efforts play no part;
And so I sit and ever weep and moan,
For late I came but soon I must depart.

IV 39

512:—Hf.175, Ho.174, Hw.1000, J.258, N.174, W.189, CR.982.

گه شربتِ عیش صاف باشد گه دُرد ۵۱۲ گه پوششِ ما پلاس باشد گه بُرد
اینها همه سهل ست بنزدِ عاقل این واقعه سخت ست که میباید مُرد

I feasted often, oft I had to fast,
I went in silks and oft in sacks I past;
We bear with these as easy, if we think,
But cannot face the fact—we die at last!

IV 40

688:—TK 3, Hy 470, Ka.9, Sb.141, Ha 18, Sd 18, BNh.18, Se.282, BNd 143, Sc.16, Ra.193, BMa.216, HGa.16, LN 15, BMd 27, Wbcd 393, Pb 338, Ba 286, Hb 436, BDb 251, BNl 311, BMb.362, RPa 298, Hx.48, BMc.256, Hm 268, Hg.286, HGb.259, Hn.300, Hr 300, BMf.281, Hc.284, Pc 62, Bb 482, Cb.509, RPc.306, Ia 319, Ib 210, Hd 393, ALl.489, Hp.410, A.571, W 303, L 491, BERf 13, Hz.29

Vag: Ibn Sina [M.F., RS & Hv]

ازحرم حضیصِ خاك تا اوجِ زحل ۶۸۸ کردم همه مشکلات کردون را حل
بیرون جستم زبند هر مکر وحیل هر بند کشاده شد مگر بند اجل

From puny mite to Saturn's farthest height
All problems I have solved, and think them light;
I freed myself from all entanglements,
All chains are snapped, but not of death, 'tis tight.

IV 41

178:—Hy 170, BMb 110, BERa 94, Hf.47, Hh 10, BMf 81, Pc.303, Bb.179, Cb.176, ALl 190, Ho.47, Hw.189, A.199, J.57, N.47, W 50, L.185, BNb.455.

Vag: (1) Afdal [Hj.], [R.S.]. (2) Attar [M N]. (3) Awhad Kir [R.S.]

دنیا دیدی و هر چه دیدی هیچ ست ۱۷۸ وان نیز که گفتی وشنیدی هیچ ست
سرتا سرِ آفاق دویدی هیچ ست وان نیز که در خانه خریدی هیچ ست

You saw the world, and all ye sought was naught;
Ye heard and said, and all ye thought was naught;
Ye ran around, but all ye wrought was naught;
And in your heart whatever ye brought was naught.

IV 42

435:—MA 146, Hk.233, BMb.229, He.91, Hh.299, Hc 126, Pc.94, Hd.404, Hp.222, BNb 405, Hw.428, CR.1008=1211. *Vag*: (1) Rumi [Hv]. (2) Afdal [216].

در مصطبهٔ عمر زبد نامے چند ۴۳۵ سیر آمدم از سرزنشِ خامے چند
کو قوت پائی که مرا گیرد دست تا پیشِ اجل برون نهم گامے چند

How long should I in world of slander go,
And bear with taunts of fools that do not know?
And where's The Foot which helps me in this hour
To march on death and deal a deadly blow.

IV 43

1029:—Hy.724, Wbcd.287, BDb.363, Hf.423, Hn.455, BMf.410, Bb.682, Cb.722, Hd.59, ALI.711, Ho 422, Hw.880, A.899, N.435, W 470, L.756 *Vag*: Afdal [462].

زان پیش که ازحام اجل مست شوی ۱۰۲۹ زیر لگد حادثه ها پست شوی

سرمایه بدست آر در اینجا کانجا سودے نکند اگر تهی دست شوی

Death doses us his lees. Before we reel
And ere with kicks of Time we spent-up feel
Bring Him our soul's asset—Yea, now and here—
For *there* we cannot borrow, beg, or steal.

IV 44

292 —Hy 214, Se 115, U 55, BMa 114, BMd.72, Sg.37, BDb 127, BNj.60, BNl 126, BERa 192, He 81, Hf 104, Hi 83, Hs 49, Hc 119, Pc 311, Bb 224, ALI 238 Ho 104 Hw 242, A 240, J 157, N 103, W 133, L 230

Vag (1) Khaqani [Hv] (2) Ibn Sina [Hx]

بنگر رجهان چه طرف ربستم هیچ ۲۹۲ وز حاصل عمرچیست دردسم هیچ

سمع طرم ولے چو بشکسم هیچ من حام جم ولی چو بشکسم هیچ

Behold! in world what all I laid is naught,
And through my life what all I made is naught,
The lamp I was, when light did fade is naught,
The lense I was, when turned to jade is naught.

IV 45

284 — Hy 171, Ha 131, Sd 131, BNh 130, U 127, Sc 95, Ra 16, BNb 146+174 HGa 126, BMd.398, Hk 135, BMb 108, RPa 74, Hh 64=152, BERa 95, He 55, Hf 77, Hs 120, BMf 74, Hc 75, Pc 529, Bb 180, Cb 14=177, Hd 511, ALI 191, Hp 105, Ho 77, Hw 190, A 200, J 86, N 76, W 78, L 186, Hz 251

Vag Nasir-ud Din Tusi [Hx] [M.F]

هیهات که این جسم مجسم هیچ ست ۲۸۴ وین دایرهٔ وسطح محیم هیچ ست

دریاب که درکشاکش موت وحیات والبستهٔ یك دم و آنهم هیچ ست

Alas! this buxom body is but frail,
This Dome and Candle are a fairy tale,
When life and death are playing tug-of-war,
The rope, our breath, would snap at last and fail.

IV 46

184 —MA 32, Hk 54, BMb 34, BERa 96, Hf.87, Hh.153, Hi 51, Hc 77, RPc 34, Hp 106, Ho.87, Hw 236, J 100, N 86, W 88 L 842

رفتن چو حقیقت ست پس بودن چیست ۱۸۴ راه طمع محال پیمودن چیست

جائیکه بمصلحت نخواهند گذاشت فارغ زسفر بودن وآسودن چیست

Depart we must. Why then we crawl or creep?
And slide in quest of vain such abyss deep?
They would not leave us here to rest in peace,
Why then we cease to ply our path, and sleep?

IV. 47

348:—MA.196, Wbcd 303, Hk.285, BMb.174, Hf.124, BMf.172, Pc.52, Cb.367, Ho.124, Hw.384, J.173, N.123, W.150, CR.902.

ای بسکه نباشیم و جهان خواهد بود ۳۴۸ نی نام زما ونی نشان خواهد بود

زین پیش نبودیم وندد هیچ خلل زین پس چو نباشیم همان خواهد بود

Suffice it we must die, let world remain,
Of us then there is neither name nor stain;
Before this we were *not*, and all was hale,
'Twill be the same when we go, that is plain.

IV. 48

882:—Hy 606, U.103, BMd 102, Wbcd 174, Pb 470, Ba 420, Hb 557, Sg 69, BNl 405, Hm 361, Hn 385, Hr 389, Hs.75, Bb 604, Cb 680, Ia 420, Ib 292, Hd.467, ALI 614, Hp 520, Hw 747, A.750, L.631

Vag: 'Attar [M.N.].

روزیکه بود وقت هلاك من و تو ۸۸۲ از تن برود روان پاك من و تو

ای بسکه نباشیم درین چرخ کبود تا بد مه و خور بر سر خاك من و تو

When time arrives for me and thee to die,
From body soul of me and thee would hie;
No more we stay, but Sun and Moon reveal
The dust which we as thou and I espy.

IV 49

36—Hv 29, Sa 126, Hk 25, BMb 13, BERa.27, BMc 88, Hi 28, Hv.5, Bb 28, RPc 8, ALI.29, Hw 35, A.36, W 23, L 31

Vag: (1) Kamal ud Dín Bazzaz [A K.] (2) Rumi [Hx] (3) Razi Bundar. [Rempis 8]

بابط میگفت ماهیی در تب و تاب ۳۶ باشد که بجوی رفته بازآید آب

بط گفت که چون من و تو گشتیم کباب عالم پس مرگ ماچه دریا چه سراب

A pining fish said: "O my duck! may be,
When brook will cycle back, we swim in glee."
Replied the duck: "They roast us now on spits,
What boots if world be then mirage or sea!"

IV 50

81—Hy 82, Ha.73–337, Sd 73, BNh 72, Se 39, U 111, Sc 54, Ra 19, Pa 28, BNb 133, BMa 23, HGa 68, LN 64, BMd 366, Wbcd.21, Pb 27, Hb 27 BDb 44, BNl 44, Hk 55, BMb 35, RPa 63, BERa 57, BMc 12, Hm 39, He 15, Hf 25, Hg 19, Hh 63, Hi 53, HGb 185, Hn 56, Hr 37, Hs 28, BMf 27, Pc 79, Bb 90, Cb 90, BERb 17, RPc 52, Ia 44, Ib.33, Hd 477, ALI 87, Hp.44, Ho 25, Hw.78, A.120, J.35, N.25, W.29, L.98, Hz 84.

ای دل چو نصیب تو همه خون شدنست ۸۱ احوال تو هر لحظه دگرگون شدنست

ای جان تو درین تن بچه کار آمدهٔ چون عاقبت کار تو بیرون شدنست

O Mind! you dwindle, and are dwindled out,
You change and swindle, but are swindled out;
And why O Life! you step this earthen hall?
You bundle, but at last are bundled out.

IV. 51

146:—Wa.3, Sa.38, Ha.159, Sd.159, BNh.157, Sc.329, BNa.139, Ra.36, BNi.3, BNb.181, BMa.28, HGa.151, LN.234, BMd.285, Pb.81, Hb.79, Hk 35, RPa.290, He.59, Hh 98, Hs.121, Hc 22, Bb 35, Cb 15, Ia.95, Hd 355, ALI.33, Hp.148, Hw 126, A.51, J.128, L.33, BERf.276.

Var: Rumi [Hv.]. Tarikh Wassaf (without mentioning author).

چون نیست زهر چه هست جز باد بدست ۱۴۶ چون یست بهر چه هست نقصان شکست

پندار که هر چه هست در عالم نیست انگار که هر چه نیست در عالم هست

As all you hold will vanish in the air,
And all that exists will not really wear;
The things which here we see are only vain,
And soul unseen is ever lasting ware.

IV. 52

124:—Hy 181, Pa 69, Hk 126, BMb 98, BERa 112, Hf 39, Hh 7, BMf 52 Bb 190, Cb 187, Hd 449 ALI 201, Ho 39, Hw 200, A 209, J 49, N 39, W 43, L.196, BNb 443
Var. Afdal [69].

ترسِ اجل و بیم فنا هستی تست ۱۲۴ ورنه ز بقا شاخ بقا خواهد رست

من از دمِ عیسوی شدم زنده بجان مرگ آمد واز وجودِ من دست بشست

Thy life in fear of death is only woe,
Or else from death will life eternal grow;
I got eternal life by Master's breath
Death came, shook hands with me, but had to go.

IV 53

693:—Hy 464, Ha 286, Sd 285, BNh 252, U 183, Sc 194, Ra 194, BNb.294, HGa 274, BMd 176, RPa 184, Hf 256, Bb 476, Cb 511, Hd 277, ALI 483, Ho 255, Hw 573, A 565, J 354, N 256, W.297, L.485, Hz 193

این صورتِ کون جمله نقش است و خیال ۶۹۳ عارف نبود هر که ندارد این حال

بنشین قدحِ باده بنوش و خوش باش فارغ شو ازین نقشِ خیالاتِ محال

The world's a sketch our fancy draws on skies,
This real truth is seen thro' wisdom's eyes;
So stay sedate entranced with Master's Grace,
Aloof from fantasies and all their lies.

IV 54

585:—Hy.390, Ha.97, Sd.97, BNh.94, Se.230, U.49, BNd.118, Sc.72, Ra.159, Pa 149, Sf.107, Rb.31, BNb.76, HGa.93, BMd 67, BNc.14, Pb 270, Ba 217, Hb.367, Sg.34, BDb.205, Hj.28, BNl.256, BMb 303, RPa.29, Hl.64, BMc.51, He.211, Hg.258, Hr 246, Hs 44, BMf.227, LE.75, Hv.48, Hc.236, Pc.275, Bb.402, Cb.428, RPc 43, Ia.264, Ib.159, Hd 486, ALI.406, Hp.333, Hw 486, A 470, J.309, L 409.

چون حاصلِ آدمی همین جای دو در ۵۸۵ جز درد دل و دادن جان نیست دگر
حُرّم دلِ آنکه یك نفس زنده نبود وآسوده کسی که خود نزاد از مادر

Two vents may free us from this den of gloom:
We either bear the pangs, or lie in tomb;
Thus glad is he who dies at every breath,
And free that cometh not from mother's womb.

IV 55

874.—Hy 616, BNj 17, Bb.610, Cb 675, Hd.555, ALI 626, Hw 758, A 761, L 642, BNb 381. *Var.* Afdal [Hj] [372]

ایدل زعمِ جهان که گفت خون شو ۸۷۴ یا ساکنِ عشوه خانهٔ گردون شو
دانی چه کنی چو نیست سامانِ مقام انگار درون نیامدی بیرون شو

Who directs you, O mind! to waste away,
Or in the gayety house of world to stay?
You have no quarters where you can abide,
Hence ere you come 'tis meet you haste away

IV 56

837.—Hy 581, BDa 124, Sb 100, U 29, BNd 186, Ra 246, Pa 188, BNb 53, BMd 52, Wbcd 242, Pb 436, Ba 385, Hb 522, BDb 311, Hj 275, BNl 383, BMb 451, RPa 13, BMc 323, Hm 339, Hg 353, HGb 318, Hn 363 Hr 378, Hs 82, BMf 324, Pc 266, Bb 583, Cb 643, BERb 164, Ia 408, Ib 281, Hd 487, ALI 589, Hp 499, Hw 711 A 712, W.387, L 605, BERf 111, Hz 52.

چون حاصلِ آدمی درین شورستان ۸۳۷ جز خوردنِ غصه نیست یا کندنِ جان
حُرّم دلِ آنکه زین جهان زود برفت وآسوده کسیکه خود نیامد بجهان

Since in this miry marsh of brine and fleas,
Man either pines or dies his pangs to cease,
Happy is he who quickly quits the world,
Who never comes in world would stay in peace.

IV 57

897.—BNb 415, Hd 551, Hw 1027 Afdal [Hj] [385].

ای دل نه چه غم خوری بدهٔ اندیشه ۸۹۷ وز مرگ چه ترسی چو درخت از تیشه
گر زانکه بباشی و برندت آنجا خوش باش که رستی از هزاران پیشه

O mind! why should you so much pine and fear,
Or embrace Death when you but see him leer?
For ere you call, your guide will take you there,
Cheer up! from all these fancies you would clear.

IV 58

143:—Hy.56, Sa.60, Hk.79, BMb.56, BERa.47, Bb.64, ALI.114, Hw 144, A.87, J.135, L.72.

Vag: 'Attar [M N].

چون مردن تو مردن یکبارگیست ۱۴۳ یکبار بمیر این چه بیچارگیست
خونی و نجاستی و مشتِ رگ و پوست در کار نبود این چه غمخوارگی ست

Since you must die, and then you die but once—
Then die at once. Why be a helpless dunce?
This baggy hide with filth and blood, O fool!
Why pamper this with cares and cakes and buns?

IV 59

150—Hy 84, BNf 13, Sb 274, Ha 366, Sd 365, Se 104, BNd 145, Sc 489, BNa.172, Pa 81, BMa 87, BMd 29, Wbcd 66, Pb 95, Hb 93, BDb 113, Hj 87, BNI.113, Hk 148 Hu 25, BMb.117, BERa 157, Hl 15, BMc 78, Hm 107, He 5, Hf 81, Hg 69, Hh 170, Hi.75, HGb 45, Hn 93, Hr 100, BMf 34, Hv 25, Hc 101, Pc 301, Bb 92, Cb 205, RPc 170, Ia 113, Ib 96, Hd 450, ALI 169, Hp 134, Ho 81, Hw 152, A 107, J 94, N 80, W 82, L 100, BERf 85, Hz 30

Vag (1) Afdal [116], (2) Abu Said [Ha], (3) Rumi [Rempis 38].

خیّام تنت خیمه میماند راست ۱۵۰ سلطان روحست و منزلش دارفناست
فرّاش اجل ز بهر دیگر منزل از پا فگند خیمه که سلطان برخاست

Khayyam! thy body straight as tent it stands,
Thy Soul is King, Nirvana he commands;
And Death is Laskar who removes the tent,
When King departs to conquer other lands.

IV 60

V. THE CLAY AND CUP.

گِل و کوزه

659·—Hy 436, Sb.65, Ha.14, Sd 14, BNh.14, Se.263, Sc.12, Ra.185, HGa 12, LN.12, BMd.24, Wbcd.389, Pb.321, Ba 268, Hb 418, BDb 233, Hj 18, BNl 291, BMb 340, RPa 314, BMc 234, Hm.246, Hg 272, HGb 238, Hn.279, Hr 280, Hs 16, Hc 265, Pc 258, Bb 448, Cb 481, RPc 288, Ia 298, Ib.191, Hd 394, ALI 460, Hp 379, Hw 539, A 532, J 344, W 290, L 456, BERf 9=145, Hz 28

حامیست که عقل آفرین میزندش ۶۵۹ صد بوسه ز مهر بر جبین میزندش
این کوزه‌گرِ دهر چنین جامِ لطیف میسازد و باز بر زمین میزندش

SUCH GRACEFUL cup! its praise the Wisdom sings,
And thereon all His love and grace He brings;
But then this Potter of the world would make
Such graceful cups which soon on ground he flings.

V 1

311.—Hy.218, Sb 47, Ha.127, Sd 127, BNh 126, Se.121, U 116, BNd 102, Sc 89, Ra 89, Pa 101, BNb 134, HGa 122, BMd 372, Wbcd 57, Pb 143, Ba 85, Hb 238, BDb 140, BNl 140, Hk.282, BMb.267, RPa 64, BMc 115, Hm 129, He.88, Hf 108, Hg 167, Hh 222, HGb 66, Hn 135, Hr 125, Hs 34, BMf 126, Hc 122, Pc 95, Bb 228, Cb 228, RPc 187, Ia 136, Ib 114, Hd 496, ALI 239, Hp 163, Ho 108, Hw.250, A 295, J.161, N.107, W.137, L 234, Hz 90.

آنکس‌که زمین وچرخ وافلاك نهاد ۳۱۱ بس داغ که او بر دل غمناك نهاد
بسیارلبِ چولعل وزلفین چومشك در طبلِ زمین وحقهٔ خاك نهاد

And He who made this earth and time and skies,
Has branded broken hearts with hundred dies;
And many a ruby lip and musky hair,
He hides in earth in spite of all our cries.

V 2

880:—Hy.611, Wbcd 252, Pb 466, Ba 416, Hb 553, BDb 324, BNl 404 BMb 442, BMc 344, Hm 360, Hg 379, HGb 338, Hn 384, Hr 403, Pc.286, Cb 676, Ia 432, Ib 304, ALI.620, Hp 532, Hw.752, A 755, LCR 636=1093

Var: 'Attar [M.N]

چون روت زجسم جوهرِ روشنِ تو ۸۸۰ با جنسِ دگرگزین کند مسکنِ تو
آیند وروند و هیچکس نشناسد تازیر زمین چه می رود برتنِ تو

When life's extinct and body lies unsound,
Thy house possessed by strangers will be found;
Thy friends will come and go, but never know
What creepeth on thy carcass underground.

V 3

911:—Hy.649, BMd.459, Wbcd.264, Pb.488, Ba.438, Hb.575, BDb.352, BNl 426, BMb.494, BMc.362, Hm 380, HGb 386, Hn.405, Hr 415, Pc 260, Bb.628, Cb.719, Ia 448, Ib.314, Hd 491, ALI.656, Hp 546, Hw 790, A.795, L.675.

Var: 'Attar [M.N.].

جا نیست درین راه حطرناك شده ۹۱۱ تن زیر زمین ز نیك و بد پاك شده

بس رهگذر ے که بگذرد بر من وتو ما بیخبر از هرد و جهان حاك شده

Alone the soul will grope in dark profound,
And body laved from all lie underground.
When strangers, trampling, march on me and thee
We neither see the world nor hear a sound.

V. 4

729.—Hy 532, BNf 44, Ha.27, Sd 27, BNh 27, U 17, Sc.20, Ra.212, BNb.29, HGa 25, LN 24, BMd 41, Wbcd 416, Ba 309, Hb 459, Sg 14, BDb 261, BNl 352, BMb 404, RPa 300, Hl.35, BMc 293, Hm 306, Hf 274, Hg 302, HGb.294, Hn 336, Hr 336, Hs 18, Hc 321, Pc 188, Bb 535, Cb 610, Ia 363, Ib 257, Hd 495, ALI 544, Hp 450, Ho 273, Hw 642, A 663, J.372, N 274, W 317, L 556, BERf 15, Hz 40

Var: 'Attar [M N] [Z].

بر مفرش حاك حفتگان می بینیم ۷۲۹ در زیر زمین نهفتگان می بینیم

چندانکه بصحرای عدم می نگریم با آمدگان و رفتگان می بینیم

Some creep above the earth tho' sound in sleep,
Some hide beneath it, yet perchance to peep;
But in the vast ethereal waste I scan
The ebb and flow of souls on ocean deep.

V 5

871 —Hy 612, Sb 31, Ha 102, Sd 102, BNh 99, U 102, Sc 265, BNa 25, Ra 260, BNb 90, HGa 98, LN 277, BMd 102, Wbcd 294, Pb 467, Ba 417, Hb 554, Sg 68, BDb 327, Hj 39, BNl 406, BMb 466, RPa 256, Hm.362, Hf.347, Hg 380, Hn 386, Hr 391, BMf 341, Pc 84, Bb 606, Cb 677, Ia 422, ALI 621, Hp 533, Ho 346, Hw.753, A 756, J.459, N.349, W 391, L 637, BERf 59. *Var*. Afdal [Hv]

ازین چو رود روان پاك من وتو ۸۷۱ خشتے دونهند بر مغاك من وتو

انگاه برای خشت گور دگران درکالبدے کشند خاك من وتو

When soul would cease to play with me and thee,
Two bricks in pit will stay with me and thee;
And then to lay the bricks for other graves,
In moulds they cast the clay with me and thee.

V 6

414:—Hy.367, Sa.129, Sb.240, Ha.358, Sd 357, BNh.343, Se.218, Sc.479, BNa.138, +185, Pa.137, Sf.7, LN.172, BMd.447, BNc.70, Wbcd.403, Pb.183, Ba.126, Hb.277, BDb.188, Hj.76, BNl.222, Hk.235, RPa.132, BMc.183, Hm.201, Hf.140, Hg.195, Hh.253, HGb.121, Hn.216, Hr 197, BMf.179, Bb.379, Cb 386, Ia.217, Hd.469, ALI.298, Hp 277, Ho.140, Hw.372, A.447, J.216, N.139, L.386, BERf.73, Hz.284.

Vag· Afdal [207]

خوش باش که عالم گذران خواهد بود ۴۱۴ روح از پی تن نعره زنان خواهد بود

این کاسهٔ سرها که تو بینی یکچند زیر قدم کوزه‌گران خواهد بود

Be calm,—for things in world dissolve in space,
The shouting soul will run and chase his case,
The skulls which crown the trunks of men you see,
Beneath the potters' kicks will lose their trace.

V. 7

118—Hy 192, Se 102, BMa.37, Wbcd.349, Pb 66, Hb 65, BDb 109, BNl.109, Hk 146, BMb 115, BERa 149, BMc 74, Hm.103, He 39, Hg 46, Hh 168, HGb 41, Hn 86, Hr 97, Pc 220, Bb 202 Cb.200, Ia 108, Ib 94, ALI 212, Hp 131, Hw 211, A 221, J 150, L 208

پیش از تو بسی مردو بسی زن بوده است ۱۱۸ کافاق ز جمله شان مزین بوده است

زود آ که بنِ تو خاك گردد زیرا خاكِ تو ذکر هزار زه بن بوده است

Before thou peepest, men and maids untold
Had decked this earth as priceless gems in gold:
Hie quickly, turn as dust in Master's feet,
Thy dust encases thousand lives, behold!

V 8

88—Hy.106, Se 76, BMa 62, Wbcd 407, Pb 34, Hb 34, Hg 24, Hs 53, Bb 114 Cb 120, ALI 112, Hw 98, A 135, L 121

ای خاك ره از خواجهٔ بخاری بوده است ۸۸ در وقتِ خود او زرگواری بوده است

هر جا که قدم نهی یقین می پندار کان دست گرم شهسواری بوده است

The Saint who graced Bukhara and this land,
Has helped me, thus as dust, in Path to stand;
Just bear in mind that as ye tread the Path,
There is some gallant knight's supporting hand.

V 9

413:—Hy.312, Sa.56, Sb.252, Ha.78, Sd.78, BNh.77, Se.189, U.247, BNd.149+235, Sc 59+298, BNa.197, Ra.111, BNb.50, BMa.122, HGa 74, LN.69, BMd.233, Wbcd.404, Pb 182, Ba 124, Hb 276, Hj.210, BNl 221, Hk 254, BMb 245, BMc 182, Hf 139, Hg 194, HGb 120, Hn 215, Hr 196, Hc.196, Pc 294, Bb.332, Cb 385, RPc 247, Ia.216, Hd 468, ALI.311, Hp 276, Ho 139, Hw 409, A 391, J 215, N 138, W 162, LCR 330=930, BERf 99, Hz 128

حوش باش که دهر بیکران خواهد بود ۴۱۳ بر چرخ ز احتران نشان خواهد بود

حشی که ز قالب تو خواهد بودن دیو ار سرای دیگران خواهد بود

Rejoice! for earth material will remain,
And sky its starry jewels still retain;
The bricks to which thy carcass may be shaped,
Will form the mansion for a gallant swain.

V 10

2 —Hy 3, BMa 10, BNe 6, Hk 10, BMb 2, BERa 7 Hn 18 Bb 3, ALI 9 Hw 14 A 9, L 4

از آب و گل آفرید صانع مارا ۲ کرده بغم زمانه قانع مارا

پیوسته مرا ز می همی منع کنی خود دست تهی بس است مانع مارا

He moulded me of clay and water pure,
With adverse times and trials I endure,
You warn me oft to keep away from wine,
An empty hand has made me sober sure!

V 11

34 Hy 15 Ha 35, Sd 35 BNh 35 U 27 Sc.27 Ra 6, BNb 38, HGa 31, L N 32 BMd 50, Pb 14 Hb 14 Sg 22, Hj 24 Hk 17, BMb 9, RPa 10, Hf 13, Hn 17 Hr 11 Hc 536 Bb 15 Cb 67 Ia 9 Hd 473 ALI 14 Hp 16 Ho 13 Hw 24 A 21 J 13 N 13 W 12 L 16 Hz 50

هرچند که رنگ و بوئی زیباست مرا ۳۴ چون لاله رخ و چو سرو بالاست مرا

معلوم نشد که در طربخانهٔ خاك بهر چه آراست مرا

My hue is pearly, words with fragrance flow,
With beaming face and lofty gait I go;
He made this dusty house and decked me so,
But why?—I cannot ken, nor cared to know

V 12

331 Hy 323, Sb 69, Hk 179, BMb 172, Hl 53, BMc 95, He 92, Hr 87 Pc 47, Bb 343, RPc 40, ALI 277, Hw 443, A 402, J 190, W 223, L 341, BERf 149

از آب عدم تخم مرا کاشته اند ۳۳۱ وز آتش هم روح می افراشته اند

سرگشته چو باد می روم گرد جهان تا خاك من از چه جای برداشته اند

Salvation-spring imparted me its spray,
From fire of love my soul had come in play;
As wind I'm roving round the world to reach
The spot from whence they lifted first my clay.

V. 13

383:—Hy.337, Se.211, BMa.135, Wbcd.214, Ba.56, Hb.209, BNl.212, Hk.241, BMb.235, RPa.271, Hl.57, BMc.174, Hm.192, He.138, Hg 145, Hh.267=384, HGb.111, Hn.197, Hr.187, BMf.186, Hc.162, Pc.243, Bb.356, Cb 372, RPc.240, Ia.206, ALl.284, Hp.268, Hw.389, A.416, W.221, L.355.

تا خاك مرا بقالب آميخته اند ۳۸۳ صد بوالعجبي زمن بر انگيخته اند

من بهتر ازين نمي توانم بودن کز بوته مرا چنين برون ريخته اند

So when my clay the potters knead and mould,
A hundred wondrous apes they might unfold;
But now I can't be fairer than I seem,
They cast me not as you or I had told.

V 14

153:—M.I.—Hy 87, Wa.28, Sa 27, Sb 96, Ha 59=365, Sd 59, BNh 58, Se 69, U 25, Sc 41, Ra 40, BNb 94, BMa 44, LN 54, BMd 92, Wbcd 400, Pb 107, Hb 105, Sg 57, BDb 75, Hj.109, BNl 75, Hk.125, BMb 97, RPa 37, Hx 2, BERa 87, BMc 59, Hm.69, He 48, Hg 77, Hh 39, HGb 8, Hn 76, Hr 66, Hs 66, BMf 42, LE 30, Hc 74, Pc 331, Bb 95, Cb 110, Ia 74, Ib 62, Hd 472, ALl 91, Hp 73, Hw 81, A 100, J 139, W 126, L 103, BERf 233 *Vag*. Afdal [81]

دارنده چو ترکيب طبايع آراست ۱۵۳ از بهر چه افگنديش اندر کم و کاست

گر نيك آيد شکستن از بهر چه بود ور نيك نيامداين صور عيب کراست

As Keeper mixt our natures,—all the same—
Why call this bad and that as worse by name?
If good the mixture, why the pot would break?
If bad the form, on whom ye lay the blame?

V 15

125:—J G—BDa 19, Sb 281, Ha 171, Sd 171, BNh 169, Se 63, U 126, BNd.21, Sc 126, Ra 10, Pa 51, BNb 95, HGa 163, BMd 93, Wbcd 326, Pb 77, Hb 7[illegible] g 6[illegible] 120 BDb 69, Hj 111, BNl 69, Hk 42 v 114, BMb 29, RPa 38, BERa 82, BMc 33, Hm 63, He 60, Hl 38, Hg 55, rIh 29=40, HGb 2 Hn 71, Hr 61, Hs 67—12, BMf 41, Hc 26 Pc 229, Cb 19, BERb 13, RPc 96, Ia 69, Ib 57 Hd 173, Al 139, Hp 68, Ho.38, Hw.233, A.55, J.48, N 38, W 42, L.40, BERf 232 Si 18, [Rempis]

Vag (i) Nasir-ud-Din Tusi [AK] (2) Afdal [28]

ترکيب پياله را که درهم پيوست ۱۲۵ بشکستن آن نگار روا دارد مست

چندين سروساق نازنين و کف دست از بهر که پيوست و بکين که شکست

We know that body once can earn His grace,
We should not wear it hence in wasteful ways;
Such graceful form, and slender hands and face,
He cherished so, should *we* in hate efface?

V 16

309:—Hy.251, Ha.118, Sd.118, BNh.117, U.92, Sc.85, Ra.88, BNb.110, HGa.113, BMd.88, BNj.38, Hk.169, RPa.48, He.169, Hs.63, Bb.262, Ia 160, ALI.320, Hp 306 Hw.284, A 330, W.229, L.269.

آن کاسه گرے که کاسهٔ سرها کرد ۳۰۹ در کاسه گری صنعت خود پیدا کرد
بر خوانِ وجودِ ما کمون کاسه نهاد وآن کاسهٔ سرنگون پر از سودا کرد

The Potter who the pans of heads has wrought,
Has placed in pans his art and all his thought;
On us he placed a pan which waters world—
A pan inverted, still with fancies fraught

V 17

58 —Hy 164, Se 72, Pa 56, Wbcd 15, Pb 31, Hb 31, BDb 78, BNl 78, Hk.84, BMb 43, BERa 102, BMc 62, Hm 74, Hf 74, Hg 23, Hh 133, HGb 11, Hn 79, Hr 69, BMf 70 Hc 79 Bb 173, Cb 170, Ia 77, Ib 65, ALI 184, Hp 76, Ho 74, Hw 183, A 193 J 83, N 73, W 75, L 179

آن ماده که قابل حیاست بذات ۵۸ گاهے حیوان میشود وگاه نبات
تا طن بری که هست گردد هیهات موصوف بذات تست کر هست صفات

That substance which in self a life can cheer,
It may as beast or now as herb appear;
Think not what exists once can ever die—
For attributes to thy own self adhere.

V 18

89 —Hy 65, BDa 9, Hb 52, Ha 115, Sd 115, BNh 114, Se 44, U 59, BNd 11, Sc 293, BNa 142, Ra 20 BNb 108, BMa 84, HGa 109, LN 117, BMd 76, Wbcd 25–156, Pb 28, Hb 28, Sg 39, BDb 51, Hj 88, BNl 51, Hk 82, BMb 59 RPa 46, BERa 67 Hl 7, Hm 46 Hf 28 Hg 20, Hh 61=128 HGb 311, Hn 63 Hr 44, Hs 130=173 LE 55 Hv 14 Hc 66 Pc 4, Bb 73 Cb 100 BERb 22 Ia 51=426 Ib 40, Hd 172, ALI 71, Hp 51, Ho 28, Hw 66, A 96, J 38, N 28, W 32, L 81, BERf 83.

Vag: Afdal [50]

این کوزه چو من عاشق زارے بوده است ۸۹ در بند سر زلف نگارے بوده است
این دسته که در گردن او می بینی دستیست که در گردن یارے بوده است

This jar was once a gallant Tsar, I swear,
Who laid so eclipsed by his lady's hair;
Ah! even now the handle at his neck
Is ever curling round to clasp—the air!

V 19

277:—Hy.47, Ha.88, Sd.88, BNh.87, U.35, BNd.57, Sc 65, Ra.73, Pa.32, BNb.64, BMa.85, HGa.83, BNc.20, Wbcd.24, Ba.5, Hb.163, Sg.26, BDb.48, BNl.48, Hk.71, BMb.49, RPa.22, BERa.60, BMc 15, Hm 43, Hf 60, Hg.113, Hh.59=125, HGb.188, Hn.60, Hr.41, BMf.30, LE.35, Hv 11, Hc 53, Pc.538, Bb.55, Cb 93, BERb.53, RPc.56, Ia.48, Ib.37, Hd.497, ALl 58, Hp 48, Ho 60, Hw.55, A.77, J.69, N.59, W.62, L.62, Hz.57. *Var*: Najmud Dın Razı [A.K.].

هر سبزه که بر کنار جوئے رسته است ۲۷۷ گوئی زلب فرشته خوئے رسته است

هان بر سرِ سبزه پا نخواری نه نهی کان سبزه رخالِ لاله روئے رسته است

The verdures which on river banks are seen,
Are tresses of some pious nymph I ween;
Beware of stamping down this turf with scorn.
'Tis sleeping Narcissus now clad in green.

V 20

173 —Hy 94, Wa.11, Sa 16, BDa 43, Se.58, U.70, BNd 46, Sc 365, BNa 159, Ra 48, BMd 31, Wbcd 179, Pb 105, Hb 103, Sg 43, BDb 50, BNl 50, Hu 3, BMb 58, Hx 61, BERa.66, BMc 17, Hm 45 Hg 76, Hh 127, HGb 310, Hn 62, Hr 43, LE 22, Hv 13, Hc 41, Pc 530, Bb 102, Cb 114, BERb 21, RPc 58, Ia 50, Ib 39, BNn 40, ALl 99, Hp 50, Hw 87, A.124, W 104, L 110, Hz 33

در هر دشتی که لاله زاری بوده است ۱۷۳ آن لاله زخون شهریاری بوده است

هر برگِ بنفشه کز زمین سر بزند حالی ست که بر رخِ نگاری بوده است

This jungle tulip rushing out in fray
Is blood which raised a Kaiser of his day;
And violet petals peeping from the earth
Are moles which decked the cheeks of maiden's gay.

V 21

276·—T Guzida, and Firdousut Tawarikh, J 155 *Var*· Sanaı [Hx] [H A.].

هر ذرّه که بر روی زمینے بوده است ۲۷۶ خورشید رخے زهره جبینے بوده است

گرد از رخ نازنین بیارم فشان کان هم رخ وزلفِ نازنینے بوده است

Each mote on earth had once a royal birth,
Like Sun a face, like Venus wits and worth;
So caress gently dust on Beloved's face,
It comes from lovers once so full of mirth.

V 22

147:—Tarikh Wassaf, Hy.61, BNf.56, Ha.90, Sd 90, BNh.89, Se.46, Sc.67, Ra.37, Pa.33, BNb.74, BMa 78, HGa.84, LN.78, BMd.57, BNc.59, Wbcd 178, Pb.93, Hb 91, BDb.49, Hj.245, BNl 49, Hk 72, Ht.38, Hu.4, RPa.24, BERa.61, BMc.16, Hm.44, Hg.67, Hh.37=126, HGb.189, Hn 61, Hr 42, Hs 137, BMf 31, LE.56, Hv.12, Hc 58, Bb.69, Cb.96, RPc.57, Ia 49v111, Ib.38, Hd 498, ALI 47, Hp.49, Hw.63, A.92, J.31, L.77, BERf.359, Hz 61. *Var*: Saifud Din Bakharzi [Rempis 37]

خاریکه بزیر پای هر حیوانے ست ۱۴۷ زانف صنمی وابروی جانانے ست

هرحشت که بر کنگرهٔ ایوانے ست انگشت وزیرے و سر سلطانے ست

The thorns which sting in foot some jungle boar,
Are Adonis' curls which made some Venus sore;
The bricks, which deck the cornice of some dome
Are heads that ruled, and hands which sceptres bore.

V 23

978.—Hy.692, BDa 147, Ha 110, Sd 110, BNh 109, U 56, BNd 247, Sc 81, Ra.300, BNb 101, HGa 105, BMd 74, Wbcd 495, Pb 543, Ba 495, Hb 633, BDb 390, Hj.256, BNl 457, BMb 518, RPa 41, BMc 392, Hm 410, HGb 374, Hn 439, Hr 464, Hs.51, Pc 211, Bb 658, Cb 749, Ia 493, Ib 349, Hd 176, Hp 590, Hw 845, A 864, W 493, L 721, BERf 183

بر کوره گران دهر کردم گذرے ۹۷۸ از خاك همی نمود هر یك هنرے

من دیدم اگر نه دیدهر بے بصرے خاك پدرم بر کف هر کوزه گرے

As here in Potters' factories I stand,
I find them moulding clay to wonder-land;
I see what purblind eyes would fail to see,
My father's clay in every potter's hand.

V 24

967 —Ha 113, Sd 113, BNh 112, U 208, Sc 416, BNa 141, Ra 297, BNb 105, HGa 108, LN 282, BMd 250, Ba 486, Hb 624, Hj 332, Hm 431, Hf 391, Hg 416, Hv 81, Hc 412, Pc 90, Cb 789, BERb 185, Ia 478, Hd 180, ALI 692, Hp 611 Ho 390 Hw 830=917, A.854, J.508, N 395, W 437, L 711, BERf 80

ای کوزه‌گرا بکوش اگر هشیاری ۹۶۷ تا چند کنی برگل آدم خواری

انگشتِ فریدون و کفِ کیخسرو بر چرخ نهادهٔ چه می پنداری

Beware, O potter! Listen what I say:
How long you kick and mangle human clay?
And whirl on wheel the Czars' and Kaisars' skulls,
And never fear how they would take it.—*They*!

V 25

1021:—Hv.671, Ha.112, Sd.112, BNh.111, U.53, BNd.246, Sc.82, Ra.310, Pa.197, BNb.103, HGa 106, BMd.70, Wbcd.271, Hb.668, BNl.446, Ht.33, BMb.513, RPa.43, BMc.381, Hm.401, HGb.363, Hn.340, Hr.443, Hs 47, BMf 395, Hc.374, Pc.639, Cb.740, Ia.481, Ib.339, Hd.177, ALI.681, Hp.579, Hw.819, A.841, J.540, N.431, W.466, L.698

در کارگهِ کوزه گرے کردم رائے ۱۰۲۱ در پایهٔ چرخ دیدم استاده بپائے
می کرد سبو و کوزه را دسته و سر از کلهٔ پادشاه و ز پائے گدائے

I saw the potter treadling at his wheel,
And what I saw I speak I can't conceal:
To form the base and handle he had joined
The pate of Cæsar and a beggar's heel!

V 26

360.—Hy 241, Ha 109, Sd 109, BNh 108, Sc 80, Ra 99 BNb 104, HGa 104, BMd 395, Ba 28, Hb 181, Ht 223, Ht 20, RPa 275, He 141, Hf 120, Hh 410, Pc 89, Bb 252, Cb.268, Ia.212, ALI 263, Hp 309, Ho.120, Hw 274, A 319, J 178, N 119, L 258, Hz.249.

این کوزه گران که دست درگل دارند ۳۶۰ عقل و خرد و هوش بر آن بگمارند
مشت و لگد و طپانچه تا چند رسد حا کے بدهاست چه می پندارند

These potters moulding shapeless mass of clay,
They watch and therein wit and wisdom lay,
Such kicks and thumps, and further slaps and beats,
Would mould us here.—Yea think on this, I pray!

V 27

591:—Hy 392, BDa 89 Sb 252, Se 233, BNd 121, Sc 314 BNa 198, Ra 161, Pa 150, Sf 118, Rb 33, BNb 100, LN 152, BNc 71, Wbcd 112, Pb 274, Ba 221 Hb 371, Sg 19, BDb 209, Hj 213, BNl 258, BMb 307, RPa 40, He 212, Hf 211, Hg 260, Hr 248, BMf.229, Hv 49, Pc 307, Bb 404, Cb 430, BERb 97, RPc 19, Ia 266, Ib 161, BNn 63, Hd 178, ALI 410, Hp 336, Ho 210, Hw 488, A 472, N 211, W 252, L 411, BERf 100

دی کوزه گری بدیدم اندر بازار ۵۹۱ بر پاره گلے لگد همیرد بسیار
وآن گل بزبانِ حال باوی میگفت من همچو تو بوده ام مرا نیکو دار

I saw a potter working in the mart,
He kicked a clod of earth which made it smart;
I heard the clay beseach him: "Master! please!
Like thee I once have been, be kind at heart."

V. 28

630:—Hy.426, Sa.122, BDa.100, Sb.252, Ha.60, Sd.60, BNh.59, Se.253, U.74, BNd.132, Sc.352, BNa.193, Ra.177, Pa.163, BNb.99, BMa.206, HGa 55, LN.55+160, BMd.259, Wbcd.153, Pb 303, Ba 250, Hb.400, Sg 48, BDb.223, Hj.159, BNl.282, BMb.314, RPa.39, BMc.245, HGb.229, Hn.270, Hr 269, BMf.247, Hc.248, Pc.467, BERb.105, Rpc.299, Ia.288, Ib.181, Hd.171, ALI.414, Hp.363, Hw.523, A.516, J.312, W.274, L 446, BERf.96.

لب بر لبِ کوزه بردم از غایتِ آز ۶۳۰ تا زو طلبم واسطهٔ عمرِ دراز
با من بزبانِ حال میگفت این راز عمرے چو تو بوده‌ام دمے با من ساز

My lip to lip of Jar I close in glee,
In hopes that life eternal I would see;
Then quoth the Jar: "Like thee I once have been
For ages, hence a minute breathe with me."

V. 29

514—Hy 242, Ha 114, Sd 114, BNh 113, Sc.83, Ra 140, BNb 107, HGa 110, BMd 396, Hk 229, RPa 45, He 168, Hh 219, Bb 253, Cb 269, Ia 236, Hd 170, Hp 315, Hw 275, A 320, L 259, Hz.250

لب بر لبِ کوزه هیچ دانی مقصود ۵۱۴ یعنی لبِ من نیز چو لبهای تو بود
آخر که وجودِ ما نماند موجود لبهات چنین شود بفرمانِ ودود

Thus lip to lip with Jug—what would you ween?
It says "My lips as even thine have been;
"Since all our shapes will not remain for long
Thy lips will be as mine—when He would mean!

V 30

977:—Rc 6, Hy 678, BDa 146, Sb 239, Ha 174, Sd 174, BNh 172, U 54, BNd 222, Sc 299, BNa 137, Ra 299, Sf 8, BNb 106, HGa 166, BNc 64, Wbcd 273, Pb 539 Ba 491, Hb 629, Sg 36 BNe 33, BDb 404, Hj 168, BNl 451, BMb 523, RPa 44, BMc 386, Hm 404, Hf 400, Hg 421, HGb 368, Hn 434, Hr 458, Hs 48, BMf 390, Hv 75, Pc 184, Bb 646, Cb 743, BERb 182 Ia 487, Hd 174, ALI 689, Hp 584, Ho 399, Hw 827, A 849, J 517, N 404, W 446, L 706, BERf 333

برسنگ زدم دوش سبوے کاشی ۹۷۷ سرمست بدم که کردم ان اوباشی
با من بزبانِ حال میگفت سبو من چون تو بدم تو نیز چون من باشی

In frolic once on stone I dashed a pot,
Alas! such wanton freaks come from a sot;
The pot then told me as if in a trance:
"Like thee I was, like me now find thy lot."

V 31

308:—Ha.116, Sd 116, BNh.115, U.91, Sc.84, Ra.98, BNb.109, BMa.168, HGa.112, BMd.87, Sg.59, BNj.40, RPa.47, Hh.220v408, Hs.62, Pc.91, Cb.272, Ia 153, Hd.175, Hp 304, Hw.466, A.254v290, CR 899=999

آن کاسه که بس نکوش پرداخته اند ۳۰۸ بشکسته و بر رهگذر انداخته اند
زنهار قدم برو بحواری سهی کان کاسه رکاسهای سرساخته اند

That cup we cherished so, and held it fast,
Is broken now, and in the street is cast,
Beware! You do not trample on it, Sir!
That cup was made from skulls of Cæsars past.

V 32

663 —Hy 449, BDa 103, Ha 111, Sd.111, BNh 110, Se 271, U 88, BNd.138, Sc.363, BNa 37, Ra 187, Pa 170, Sf 14, BNb 102, HGa.107, LN 170, Wbcd 390, Pb 323, Ba 270, Hb 420 BDb 239, Hj 74, BNl 300, Hu 14, BMb 346, RPa 42, Hm 254, Hf 243, Hg 274, HGb.246, Hn 287, Hr 279, BMf.265, Hv 56, Hc 270, Pc 310, Bb 461, Cb 489, BERb 115, Ia 306, Ib 198, Hd 179, ALI 470, Hp 388, Ho 242, Hw 553, A 546, J 340, N 243, W 243, W 283 L 470, BERf 67, Si Rempis 143 *Vag* Afdal [289]

در کارگه کوره گرے بودم دوش ۶۶۳ دیدم دو هزار کوره گویا وخموش
هریك ززبان حال بامن میگفت کوکوزه گروکوزه خروکوزه فروش

I looked at night in Potter's shop, methought
That pots conferred and some solution sought,
And each enquired of me: "Tell who on earth
Is pot, or potter, who that sold, or bought?"

V 33

452 —Hf 155, Hh 369, Hc 188, Hp 243, Ho 155, Hw 455, J 232, N 154, CR 949

روزیکه هزار حوش وبیگانه کسند ۴۵۲ ور هستی من یاد بما نه کسند
آیا که من این سخن بیارم گفتن تا از گل من سبو و پیمانه کسند

The day when thousand ties repulse away,
The fact I am, as fable they will say;
This is my will, to keep my parts in tact·
"You make a jar and measure from my clay!"

V 34

762 —Hy 549, BNf 22, Wbcd 103, Pb.390, Ba 334, Hb 481, BNl.366, BMb 420, BMc.306, Hm 320, Hg 324, HGb 306, Hn.340, Hr 352 Bb 552, Cb 623, BERb 147, Ia 379, Ib.261, ALI 559, Hp 465, Hw 657, A.680, L 573.

روزیکه بکوی کوزه گر می گذرم ۷۶۲ خود را زمیان کوزها می شمرم
زان پیش که گل نکوزه گر هدیه برم شاید که یکے کوزه کنون داده خورم

The day I pass along a potter's lane,
I feel as void as pots which there remain;
So ere I gift my clay to Potter there,
I long to fill with One the Fountain Main.

V 35

734:—Hy.530, BNf.38, BDa.111, Sb.193, Ha.184, Sd.184, BNh.182, BNd.164, Sc.240, BNa.173, Ra.214, Sf.129, BNb.118, HGa.173, LN.182, BNc.72, Wbcd.366, Pb.372, Ba.317, BDb.289, Hj.268, BNl.350, BMb.402, RPa.219, BMc.291, Hm.304 Hf.277, Hg.313, Hr 335, Hc.293, Pc 235, Bb.533, Cb.608, BERb.139, In.361, Ib.245, Hd.264, ALI.542, Hp.448, Ho.276, Hw.640, A.661, J.375, N 277, W 320, L 554, BERf.105.

تا چند اسیرِ عقلِ هر روزه شویم ۳۰۷ در دهرچه صد ساله چه یکروزه شویم
در ده تو بکاسهٔ ازان پیش که ما در کارگه کوزه گران کوزه شویم

Why plan the days and months for work or game?
A day or hundred years in world are same;
Fill in our pans in full before we find
The pans as empty pots which rustics frame.

V. 36

907—Hy 648, Pb 487, Ba 436, Hb 573, Hf 365, Hg.392, Bb 627, Ho.364, Hw 797, A 794, J 480, N 638, W.413, L.674.

تا چند ز مسجد و نماز و روزه ۹۰۷ در میکده ها مستی از دریوزه
حیام بخور باده که این حاك ترا گه جام کند و گه سبو گه کوزه

How long I go to Mosque to fast and pray,
And knocking at His door I have to stay?
Khayyam! acquire His love, for they would mould
A pitcher, pot or pan from this thy clay

V 37

VI. FATE

قضا

69.—Hy.71, Wbcd 13, Pb 52, Hb 51, BDb 76, BNl 76, Hk 127, BMb 99, BERa 91, Hl 10, BMc.60, Hm.70, He 27, Hf.27, Hh 15, Hi 63, HGb 9, Hn 77, Hr 67, BMf 43 LE 39, Hv.19, Hc 31, Bb 79, RPc 101, Ia 75, Ib 63, ALI.138, Hp 74, Ho 27, Hw 149, A 102, N.27, W 31, L 87

Vag. Othman Mukhtari [Hx]

از هر ره بهر درے همی باید تاخت ۶۹ با نیك و بد زمانه می باید ساخت

از طاسك چرخ و لعتین تقدیر هر نقش که پیدا شود آن باید باخت

FROM DOOR to corner we should run the course.
With good or bad of time we bear of course;
Where Time and Fate are mates and die is cast—
Then heads or tails, 'tis we who march perforce!

VI 1

719.—Hy 476, Sb 53, Ha 15, Sd 15, BNh 15, Se 298, U 15, Sc 13, Ra.205, BNb 16, BMa.230, HGa 13, LN.13, BMd 25, Wbcd 401, Pb 347, Ba.295, Hb 445, Sg 12, BDb 252, Hj 19, BNl.313, BMb 412, RPa 315, BMc 258, Hm.270, Hg 292, HGb 261, Hr 302, Hs.15, BMf 287, Bb 488, Cb 576, RPc 308, Ia 321=328, Ib 212, Hd 389, ALI 494, Hp 415, Hw 588, A 605, J.408, W 357, L 497, BERf 10, Hz 25

ازد چو خواست انچه من خواسته‌ام ۷۱۹ کی گردد راست انچه من خواسته ام

گر حمله صواست که او خواسته است پس حمله خطاست انچه من خواسته‌ام

I wish one way, He wills the other way,
So my desires will surely lead astray;
Since what He wills is wholly for my weal,
Then my desires in woes alone will pay.

VI 2

815.—Hy 593, BDa 122, Ha 83, Sd 83, BNh 82, U 30, BNd 184, Sc 312, Ra 239, BNb 58, HGa 79, LN 72+214, Wbcd 464, Pb 424, Ba 373, Hb 510, Sg 23, BDb 316, BNj 32, BNl 391, BMb 454, RPa.336, BMc 331, Hm 347, Hf 320, Hg 356, HGb 325, Hn 371, Hr 386, BMf 333, Hv 68, He 409, Pc 41, Bb 591, Cb 655, Ia 417, Ib 289, Hd 549, ALI.605, Hp.507, Ho.319, Hw 725, A 725, J 429, N 322, W 365, L 618

آنرا که وقوفست بر احوال جهان ۸۱۵ شادی وغم و رنج رو شد آسان

چون نیك و بد جهان بسر خواهد شد خواهی همه درد باش و خواهی درمان

If one but knows the changes world displays,
No joys or grief will ever cross his ways;
As weal will pass, and so the woes will pass,
No wound remains for long, no balm allays.

VI 3

565.—Hy.382, Sb.34, Ha.144, Sd.144, BNh.142, Se.221, U.141, Sc.106, Ra.150, BMa.184, HGa.139, BMd.133, Wbcd 107, Pb.253, Ba 200, Hb.350, BNe.28, BDb.198, Hj.287, BNl 247, BMb.282, RPa 166, BMc.216, Hm.234, He 217, Hf.197, Hg.247, HGb 154, Hn.239, Hr.245, Hs.104, BMf.211, Pc.20, Bb 393, Cb 418, Ia.262=263, Ib 158, Hd.564, ALI.422, Hp 332, Ho 196, Hw.468, A 461, J.289, N.197, W.241, L.400 BERf.290, Hz.149.

ار بودن آن دوست چه داری آزار ٥٦٥ در فکرت بیهوده دل و جان زافکار

خرّم بزی و جهان بشادی گذران تدبیر نه با تو کرده اند آخر کار

Our Friend will never give us cause to wail,
Our baseless cares alone would make us quail,
Be content and in pleasure pass the world,
For after all our schemes would only fail.

VI 4

472.—BNf 4, Hr 452, J.196 *Var*: Afdal [238]

صیّاد اجل دانه چو در دام نهاد ٤٧٢ صیدے بگرفت و آدمش نام نهاد

هر نیك و بدے که می رود در عالم او میکند و بهانه بر عام نهاد

Eternal Hunter laid a grain in snare,
He caught a bird and said: "A man is there."
Thus every good or bad which goes in world
Is done by Him, but we the blame would bear.

VI 5

*

785.—J 410
'Attar [H I]

مائیم دراوفتاده چون مرغ بدام ٧٨٥ دلخستهٔ روزگار آشفته مدام

سرگشته درین دائرهٔ بے در و بام تا آمده بر مراد و بے رفته بکام

So in this snare, as sparrows we are pent,
We feel so snappish and ever lament,
Perplexed we flutter round, but find no door,
We reach no peace, but chirrup discontent.

VI 6

122.—Hy.202, BNf 37, Sa 94, Ha 106, Sd 106, BNh 105, Se 71, U.68, Sc 79, BNa 55, Ra 30, Pa 88, Sf 111, BNb 89, BMa 38, HGa 101, BNc 18, Wbcd 155, Pb 78, Hb 76, Sg 44, BDb 110, Hj.329, BNl 110, Hk 134, BMb 106, BERa 152, BMc.75, Hm.104, He 4, Hg 56, Hh 38=169, HGb 42, Hn 87, Hr 98, BMf 67, LE 49, Hc 37, Pc 227, Bb 212, Cb 211, RPc 168, Ia 109, Ib 95, Hd 396, ALI 222, Hp 132, Hw 221, A 231, J.120, L.218, BERf.377.

تا کی ز چراغ مسجد ودود کشت ١٢٢ تا کی رزیان دوزخ و سود بهشت

رو بر سر لوح بین که استاد قضا اندر ازل آنچه بودنی بود نوشت

How long in Mosque or Church ye roam in thought
Of gain or loss which Heaven or Hell has brought?
Advance, and scan the tablet of your soul,
Where master wrote His Word when there was nought.

VI 7

385:—BNb.442, Cb.361, Hw.381. *Var*: Afdal [189].

تا روی زمین وآسمان حواهد بود ۳۸۵ حیوان و نبات را مکان خواهد بود
تا چرخ قرانِ اختران حواهد کرد تقدیر خلاصهٔ جهان خواهد بود

So long as heaven and earth in kinship bind,
The plants and beasts a resting place will find:
So long as sky revolves with all its stars,
He maintains all in world—but we are blind.

VI 8

371.—Hy 354, LN.298, Ba 54, Hb.207, Hj.320, Hk.260, RPa 272, Hg 144, Hh 266, Bb 283, Cb 337, Hd 387, ALI.375, Hw.346, A.282=433, L 372, BERf 309

ومن قلم قضا چو بے من رانند ۳۷۱ پس نیك و بدش چراز من میدانند
من وتو وردا بچه حجتم بد اوراخوانند

Fate asked me not when she her dicta scrawled,
To pay for what she wrote should I be called?
If first and this day are not what I made,
To-morrow on what grounds should I be hauled?

VI 9

671.—Hy.446, Ha 288, Sd 287, BNh 286, BNb 184, HGa.277, LN 302, BMd 431, Wbcd 420=500, Hj 233, Hf.245, Pc 411, Bb 458, Cb 492, Hd 391, ALI.459, Ho 244, Hw 550, A 543, J.342, W 289, L 467, BERf 329 *Var*: Afdal [Hv.] [RS.] [290]

غم چند حوری زکارِ نا آمده پیش ۶۷۱ رنجست نصیب مردمِ دوراندیش
خوشباش وجهان تنگ مکن بر دلِ خویش کز خوردنِ غم قضا نگردد کم وبیش

Why should you vainly count on coming grief?
Foreknower gathers thorns alone in sheaf;
Be calm, the heart's too small to hold the world,
By moaning, Fate will not rewrite your leaf.

VI 10

610:—Hy 411, BDa.95, Ha.84, Sd 84, BNh.83, BNd.127, Sc 313, Ra.170, BNb 59, HGa.78, LN.215, BMd.255, Pb.292, Ba 239, Hb.389, RPa.344, Hf 216, Pc.34, Bb 422 Cb.455, ALI 436, Ho.215, Hw.506, A.500, J 311, N.216, W.257, L.430

ای دل چوحقیقتِ جهان هست مجاز ۶۱۰ چندین چه ری خواری ازین رنج دراز
تن را بقضا سپار و با درد بساز کین رفته قلم زبهرِ تو ناید باز

O mind! the world is but a mocking sight,
You fancy some delights, and fret in fright;
Resign yourself to Him, and pine for Him,
You cannot alter what is black on white.

VI 11

335:—BDa.54, BNd.72, Pb.144, Ba.84, Hb.237, Hx.11, Hh.208, Hd.392, Hw.984, BNb.488, CR.891. *Var*: (1) Hafiz [Lucknow]. (2) Afdal [Hv.] [152].

از رفته قلم هیچ دگرگون نشود ۳۳۵ یك ذره از انچه هست افزون نشود
هان تا جگر خویش بغم خون نکنی کز خوردن غم بجز جگر خون نشود

The Fate will not correct what once she writes,
And more than what is doled no grain alights;
Beware of bleeding heart with sordid cares,
For cares will cast thy heart in wretched plights.

VI 12

296 —TK.2, Ka 10, Sb 142, HK 234, BMb 230, Pc.96, Hw 429, CR 885

آرند یکے و دیگرے بر بایند ۲۹۶ بر هیچ کسے راز نمی نکشایند
مارا ز قضا حزان قدر نمایند پیمانهٔ تو شبے بتو بنمایند

Some bring us here, while others lead away,
But why they make the show they never say.
O Lord! impart to me but this much grace:—
My heart which is Thy gift with Thee I lay

VI 13

243:—Hy 55, BMa 27, Wbcd 23, Pb 137, Hb 135, BDb 46, RPb 9, BNl 46, Hk 206, BMb 129, RPa 258, BMc 13, Hm 41, Hh 124, HGb 186, Hn 58, Hr 39, Pc 454, Bb 63, BERb 18, RPc 54, Ia 46, Ib 35, Hd 390, ALI 102, Hp 46, Hw 143 A 86, L.71, BNb 481
Var: (1) Afdal [RS] (2) Abu Sa'id [112]

گر کار تو نیك ست بتدبیر تو نیست ۲۴۳ ور سر برود نیز بتقصیر تو نیست
تسلیم و رضا پیش کن و شاد نزی چونیك وبد جهان بتدبیر تو نیست

You never make your weal, but it is sent;
Perchance they kill you, not by your intent.
Resign in Him, and ever be content,
For good or bad in world you can't invent.

VI 14

137:—Hh 147, Hc 43, Hp 100, Hw.960

چون تیر قضا کشاده ازشست تو نیست ۱۳۷ راضی شو اگر کار بپایست تو نیست
خوش باش که در تصرف نیك و بدت سرشتهٔ روزگار در دست تو نیست

As Fate required no shaft from you to dart,
Resign if matters do not please your heart:
Rejoice in taking affairs good or bad,
As Time requests you not to play its part.

VI. 15

109:—Hy.180, BDa.31, Sb.229, Se.87, BNd.33, BNa.211, Ra.53, Pa.68, BNb.25, BMa.59, LN.181, BMd.358, Wbcd 321, Pb 60, Hb.59, Hj.208, BNl.94, Hk.101, BMb 74, RPa.218, BERa.123, BMc 83, He 33, Hf 31, Hg 41, Hh.137, Hi.69, HGb.26, Ha.108, Hr 83, BMf.51, Pc.377, Bb.189, Cb 186, RPc 113, Ia 91, Ib 79, ALl 200, Hp 90, Ho 31, Hw.199, A 208, J 41, N 31, W 35, LCR 195=845, BERf.97, Hz 75.

بر لوح نشان بود پنهان بود است ۱۰۹ پیوسته قلم ز نیك و بد آسود

اندر تقدیر آنچه بایست بداد عم خوردن وکوشیدن مابیهود

His Tablet bears the future but concealed,
His Pen is calm if good or bad we yield.
The powers gave us proper share at first,
With grief or strife no less nor more we wield.

VI 16

97—Hy 195 RPb.23, Hk 132, BMb 104, BERa 138, Hl 14, BMc 38, Hf.34, Hi 34, BMf 60, Hc 34, Pc 175, Bb 205, Cb 203, RPc 6, ALl 215, Ho 34, Hw 214, A.224, I 44, N 34, W 38, L 211

با حکم خدا بحز رضا در نگرفت ۹۷ با خلق بجز روی و ریا درنگرفت

هر حیله که در تصور عقل آید کردم و لیك با قضا در نگرفت

Resign in Him, and He will come with grace
A smirk will make the people run a race,
No pill or gland, no fist, or kick or stare,
With bribe or frighten Fate to change her pace.

VI 17

271.—Hy 86, Wa.27, Sa.28, Ha 363, Sd 362, BNh 348, Sc 244, BMd 232, Ba 2, Hb 160, Hj 220, RPa 287, BERa 49, Pc 541, Bb 94, Cb 109 ALl 89, Hw 80, A 109, LCR 102=875, BERf 277, Hz 129=163

هرحان شریف کوسا سائے رهیست ۲۷۱ داند که هر انچه آید از جایگهیست

چیزیکه نما میرسد ار حکم شهیست کوین رهرچه میرود بی گنهیست

An honest man, who plies his solemn beat,
Greets all he meets as coming from His seat:
And what we get is right a Royal treat,
And world is blameless, going as is meet.

VI 18

275—Hy 608, Ha 150, Sd 150, BNh.148, U 67, BNd 256, Sc 112, Ra 261, BNb.167, HGa 153, BMd 405, Wbcd 251, Pb 462, Ba 412, Hb 549, Sg 42, BNl 399, BMb.459, Hl 87, BMc 339, Hm 355, Hg 375, HGb 333, Hn 379, Hr.399, BMf 338, Pc 100, Cb 670, Ia 428, Ib 300, BNn 86, Hd 269, ALl 616, Hp 528, Hw 749, A 752, W 401, L 633, Hz 255

Var: (1) Syed Hussain Shahab [Hv] (2) Afdal [370]

اے رفته بچوگان قضا همچون گو ۸۷۵ چپ میخور و راست میرو وهیچ مگو

کانکس که ترا فگند اندر تگ ودو اُو داند و اُو داند و اُو داند و اُو

Ye who rebound as ball at Master's blow!
Be mutely slapped on left, and right ye go;
For He who flings you running to and fro,
He knows and knows He knows He knoweth so.

VI. 19

1003:—Hy.685, Sa.73, Sb.172, Ha.126, Sd.126, BNh.125, U.110, Sc.88, BNa.120, Ra.305, HGa.121, BMd 365, Wbcd 275, Pb 560, Ba.513, Hb.651, Sg 74, BDd 400, Hj.62, BNl 453, BMb.525, RPa.86, BMc.388, Hm 406, Hf.415, Hg 425, HGb.370, Hn 436, Hr.460, Hs.27, BMf 392, Pc.284, Bb 651, Cb.745, Ia 489, Ib 345, Hd.356, Hp 586, Ho.414, Hw.835, A 857, N.419, W 458, LCR.714=1159, BERf 270=78, Hz.83

چون واقفی ای پسر ز هر اسراری ۱۰۰۳ چندین چه بری بیهده هر تیماری
چون می رود باختیارت کاری حوشباش بیك نفس که هستی باری

My son! you know the truth the very truth,
Why then you nurse each phantasy uncouth?
You won't attain thro' tactics, but thro' grace;—
So keep sedate and breathe in calm forsooth.

VI 20

1051:—Hw 892

گه راست کند صورت مائی و منی ۱۰۵۱ گه بشکند این طلسم حانی و تنی
کس نیست که استاد قضا را گوید ار بهر چه سازی و چرا می شکنی

Fate oft would raise the forms of "I" and "Mine,"
Then break the body, blow the life in fine;
But none can dare to ask this Sorcerer:
If juggling thus behoves a hand Divine

VI 21

687—Rc 8, Hy 453, Sa 76, Sb 174, Ha 207, BNh 205, Se 274, U 132, BNd 267, Sc 150, BNa 122, Ra 192, Pa 173, BNi 10, Sf 88, BNb 203, HGa 202, LN.166, BMd 124, BNc 27 Wbcd 186, Pb 333, Ba 281, Hb 431, Sg 83, BDb 241, BNj 1, Hj 54, BNl 301, BMb 352, RPa 87, Hm 256, Hf 252, Hg 282, HGb 248, Hn 289, Hr.289, Hs 96, BMf 266, Hv 57, Hc.275, Pc 300, Bb 465, Cb 496, BERb.116, Ia 307, Ib 199, BNn 74, Hd 293, ALI 473, Hp 404, Ho 251, Hw 562 A 562, J 350, N 252, L 474, BERf 212, Hz 102

حیام زمانه از کسی دارد ننگ ۶۸۷ گو در عم ایام نشیند دل تنگ
می خور تو از آبگینه با ناله و چنگ زان پیش که آبگینه آید برسنگ

Khayyam! the World abhors that wasting wight,
Who in her days would cram his heart with fright;
With crystal heart sing anthems of delight,
Before it dashes on the rock of plight.

VI 22

VII. THE CHASTENING.

پند و نصایح

159:—Hy.184, BDa.27, Sb.236, Ha 200, Sd.200, BNh.198, Se.91, BNd.29, Sc 146, BNa.184, Ra 43, Pa 73, Sf.133, BNb 228, BMa.55, HGa.191, BMd 305, Wbcd.402, Pb 112, Hb 110, BDb.85, Hj.252, BNl 85, Hk.118, BMb 90, RPa 138, BERa.131, BMc.45, Hm.81, Hf.48, Hg 82, Hh 102, Hi 67, HGb 18, Hn.99, Hr.76, BMf.48, LE 42, Pc.320, Bb 194, Cb.191, BERb.38, RPc 107, Ia 84, Ib 72, Hd 53, ALI.205, Hp 83, Ho 48, Hw.203, A.213, J.58, N 48, W.51, L.200, BERf.126.

در خواب بُدم مرا خرد مندے گفت ۱۵۹ کز خواب کسی را گُل شادی نشگفت

کارے چه کنی که تا اجل باشد جفت ر حیر که زیر خاك میباید خفت

IN SLEEP I was—A sage then told me so.
" In darkness fruit of bliss will never grow,
Arise and fight with Death, avoid his blow;
Ere long ye sleep within The Pit below."

VII 1

127.—Se.70, BMa 45, Wbcd 14, Pb.89, Hb 87, BDb 77=181, BNl 77, Hk 83, BMb 60, BERa 101, BMc.61, Hm 71, Hf 97, Hg 63, Hh 10, Hi 64, HGb 10, Hn 78, Hr.68, BMf.45, LE.40, Hc 76, Cb 169 RPc 102, Ia 76, Ib 64, ALI 183, Hp.75, Ho 97 Hw.237, A.111, N 96, W 97, CR 829

Var. (1) Afdal [Hv] (2) Kamal Isma'il [MS 1010 H]

تیر یکه اجل زند سپرها هیچ ست ۱۲۷ وین محتشمی وسیم و زرها هیچ ست

چندانکه روے کارها در نگرم یك ست که نیکست دگرها هیچ ست

When Death will fling its dart, thy shields will fail.
These gold and silver stores will not avail;
I scan through all the world and there I see
That good has solid worth and rest is gale.

VII 2

823·—Hy 568, Ha 104, Sd 104, BNh.103, Sc.77, Ra.241, BNb.93, HGa.99, LN.98, BMd.392, Wbcd.511, Pb 428, Ba 376, Hb 514, Hj 280, Hf 316, Pc 87, Bb.571, Cb.635, Hd.78, ALI.576, Hp 510, Ho 315, Hw 698, A 699, J 426, N 318, W 361, L 592, BERf.229, Hz.246

ای گشته شب و روز بدنیا نگران ۸۲۳ اندیشه نمی کنی تو از روز گران

اخر نفسے به بین وبازآی بخود کایام چگونه می کند با دگران

O you who tour to see the World at play,
But ponder not that there's the gloomy day;
A breath you are, reflect and seek your Soul,
For see how Time is sweeping all away.

VII 3

834:—Hy 573, Wbcd.460, Pb.433, Ba.382, Hb.519, BDb.308, BNl.380, BMb.449, BMc.321, Hm.337, HGb.316, Ha.361, Hr.376, BMf 320, Pc 253, Bb 576, Cb 639, Ia 404, Ib 279, ALI 581, Hp.497, Hw 703, A.704, J.440, L 597

تو آمدهٔ به پادشاهی کردن ۸۳۴ با خویشتن آی زین تباهی کردن
چیزے ببدی دی وباشی فردا پیداست که امروز چه خواهی کردن

You came to conquer, Oh! you came to rule!
Then rule your Self and waste no days O fool!
From naught of past you merge in future naught,
So now know your course, then choose your school.

VII 4

879:—Hy 460, BNa 75, Bb 472, Cb 503, ALI 480, Hw 569 A 560, W.296, L 481

از آتشِ آخرت نمی داری باك ۶۷۹ وز آبِ ندامت ننشدی هرگز پاك
چون بادِ اجل چراغِ عمرت بکُشد ترسم که ترا رسنگ نبرد حاك

It seems thou fearest not infernal flame,
Nor penitent tears have cleansed thee in His name;
When blast of Death blows out thy light of life,
The earth will not reclaim thee for thy shame.

VII 5

990—BNb 431, Hw 905 Afdal [Hv]

تا دیدهٔ دل ردیده ها نکشائی ۹۹۰ هرگز ندهد دیدهٔ بینائی
امروز از ین شراب جامے درکش مشیں تو بر امیدِ پسِ فردائی

Open the eye of love to Master's Light,
Then only you could find a seeing sight,
Acquire His glance, the mead of life today
But do not toil for morrow's hope or fright

VII 6

1010—Hy 735 Ha 153, Sd 153 BNh.151, Sc 115, Ra.327, Sf 102, Rb.61, BNb.170, HGa 145, LN 280, Pb.602, Ba 560, Hb 697, BDb 378, Hj 260, BNl 479, BMb 545 Hm 433 Hf 422, Hr.481, BMf 422, Hc.384, Pc 540, Bb 691, Cb.780, BERb 195 Ia 458 515, Ib 365, Hd 144 ALI 721, Hp 607, Ho 421, Hw 890, A 910, J 535 N 426, W 463, L.767, BERf 187

Var (1) Abu Sa'id [Hj] (2) Shaikh Rubā'i [Hv] [RS]

دانی که سفیده دم خروسِ سحری ۱۰۱۰ هر لحظه چرا همی کند نوحه گری
یعنی که نمودند در آئینهٔ صبح کز عمر شبے گذشت و تو بیخبری

Ye know not why the thrush and nightingale
At beaming dawn, so loudly moan and wail,
They tell "Ye know not morning mirror shows
"The life you spent in night—a sorry tale!"

VII 7

278:—Hy.199, Sa 44, BDa.42, Sb 246, U.128, BNd.45, Sc.232, BNa.190, Ra 74, Pa.84, Sf.18, BNb.149, LN 124, BMd.116, Wbcd.69, Ba.12, Hb.165, BDb 117, RPb.22, Hj.91, BNl 117, Hk 156, BMb 124, RPa.75, BERa 161, Hi.16, BMc.98, Hm.111, He 43, Hf 99, Hg 115, Hh 65, HGb 49, Hn 121, Hr 104, BMf 36, LE 45, Hc 110, Pc 532, Bb.209, Cb.208, BERb 48, Ia 119, Ib 100, BNn.29, Hd.188, ALI.219, Hp.138, Ho.99, Hw 218, A.47=228, J 113, N 98, W 99, L 215

هر کو رفی زعقل در دل ننگاشت ۲۷۸ یك روز زعمر خویش ضایع نگذاشت
یا در طلب رضای یزدان کوشید یا راحت جان گزید و ساغر برداشت

The man who has in him a grain of wit,
With folded hands is never wont to sit;
He either plies to gain the grace of God,
Or keeps his heart in bliss, and thus is quit.

VII 8

429:—Hv 282, BNj 14=41, Hk 195, BMb 202, Hl 60, BMc 49, Hi 89, Pc 332, Bb 301, RPc 41, ALI 302, Hw.315, A 361, J 188, L.300

در راه خرد بحر خردرا مپسند ۴۲۹ چون هست رفیق نیك بد را مپسند
حواهی که همه جهان ترا نپسندد میباش خوشدلی وخود را مپسند

In path of wisdom wits alone can guide,
This guide is good—let evil go aside.
And if you wish that men should care for you—
Then stay sedate and never walk in pride.

VII 9

644—Hc 400, Hp 374, Hw 536

دریاے محیط راز طوفان چه هراس ۶۴۴ انسان شو و ناس را بدان از نسناس
از نیك بدی نیاید و از بد نیك در فعل ببین و نیك از بد نشناس

In raging storms the sea will keep its bounds,
But man so oft his soul with fiend confounds.
The good beget no bad, nor bad a good
We know a man or fiend through acts he founds.

VII 10

662—BNb 409, Pb 327, Ba 275, Hb 425, BNn 71, Hd 419, Hw 1024

Var (1) Afdal [Hj] Var (2) Sultan ibn Qud sultah [Naf Jami] (3) Awhad Kir [Hx]

در پس منگر دمی و در پیش مباش ۶۶۲ باخویش بباش حالی از خویش مباش
حواهی که غریق بحر توحید شوی منکر مشو و نیز بد اندیش مباش

Look not at past nor after future flee,
Stay in thyself and ever bubbling be;
Reject the Nihil, face no phantasies,
Thus swim in His eternal single sea.

VII 11

829:—Hy.578, Ha.361, Sd.360, BNh 346, Sc 481, LN.99, BMd 450, Wbcd.508, Pb.432, Ba 381, Hb.518, Hj 277, Pc.212, Bb 580, Cb 657, Hd 74, ALI.586, Hw 708 A.708, W.388, L 602, BERf.226, Hz.287

بر موجبِ عقل زندگانی کردن ۸۲۹ شاید کردن و لے ندانی کردن

اُستاد تو روزگار چابك دسست چندان بسرت زند که دانی کردن

You wish to live with wisdom, even you!
But then you say you know not what to do;
So Time, your teacher flogs you with his thongs
Until you turn to Him, and pray Him too.

VII 12

689:—Hy 471, Bb 483, Cb 520, ALI 490, Hw 579, A 572, J 358, W 302, L 492.

Vag (1) Awhadi Muraghi [Hv], (2) Awhad Kirmani [MΓ.] [RS].

اسرارِ حقیقت نه شود حل بسوال ۶۸۹ نے تر نه در باختنِ نعمت و مال

تا جان نه کنی حون نخوری پنجه سال از قال ترا ره نمایید بحال

You cannot find the Truth by mere debate,
Nor if you dole to paupers your estate;
Unless you pine in love for all your life
You cannot cross through words to 'Master's gate.

VII 13

450 – Hy 258, Ha 85, Sd 85, BNh 84, Se 133, Sc 317, Ra 132, Pa 114, Sf 121, BNb 60, BMa 142 HGa 80, LN 73 + 216, BMd 335, Wbcd 45, Pb 198, Ba 141, Hb 293, BDb 156, Hj 153, BNl 157, Hk 232, RPa 345, Hl 48, BMc 127, Hm 141, He 96, Hg 203, Hh 321, HGb 220, Hn 146, Hr 138, BMf 114, Hc 131, Bb 269, Cb 244, RPc 195=305, Ia 151, Ib 126, ALI 330, Hp 176, Hw 290, A 337, W 228, L 276, BERf 181

Vag (1) Nasir ud Din Tusi [Hv] (2) Afdal [230]

روزیکه جزای هرصفت خواهدبود ۴۵۰ قدرِ تو بقدرِ معرفت خواهد بود

در حسنِ صفت کوش که در روزِ جزا حشرِ تو بصورتِ صفت خواهد بود

The Day your acts and thoughts are weighed indeed,
They know your worth, and thus you will be feed.
Acquire some merits—be in saintly folds,
For as your merits even so your meed.

VII 14

432·—Hy 240, Ha 101, Sd 101, BNh 98, Sc 75, Ra 120, BNb 87, HGa 96, LN 137, BMd 390, Pb.193, Ba 140, Hb 292, BNj 23, Hj 100, He 161, Hf 146, Hh.240, Hr 222, Bb 244, Cb 267, Hd 503, Ho 146, Hw 273, A 318, J 223, N 145, W 167, L 257, BERf 220, Hz 245

در عالمِ جان بهوش میباید بود ۴۳۲ در کارِ جهان خموش میباید بود

تا چشم و زبان و گوش بر جا باشد بے چشم و زبان و گوش میباید بود

Keep watch on Self—it may deceive, you know,
In world's affairs say neither yes nor no.
To keep your eye and tongue and ears in place
You pawn them all at Master's feet,—and go.

VII 15

273:—Rb.17, Cb.164, CR.878

هر دل که اسیر حبّ اوست خوش است ۲۷۳ هر سر که غبار سر آن کوست خوش است
از دوست بنا و لك غم آزرده مشو خوش باش که هرچه آید از دوست خوش است

The heart enchained to Him is ever free,
The head besmeared with dust is full of glee;
So murmur not for aught thy Friend may send,
Cheer up for all He gives is mead for thee.

115.—Hy 209, Se.112, U.82, BNd 152, Pa 93, BMa 111, BMd 82, Wbcd 53, Pb 68, Hb 67, Sg.53, BDb 125, BNl 125, BMb 137, BERa 188, Hl 19, BMc 105, Hm 119, He 10, Hf 35, Hi 80, HGb 56, Hn 91, Hs 58, BMf 89, LE 58, Pc 176, Bb 219, Cb 219 RPc 178, ALI 235, Ho 35, Hw 228v1013, A 238, J 45, N 35, W 39, L 225

Vag: Afdal [Hj]

بیگانه اگر وفا کند خویش من ست ۱۱۵ ور خویش جفا کند بداند یش من ست
گر زهر موافقت کند تریاق ست ور نوش مخالفت کند نیش من ست

A faithful alien as a kin I take,
A faithless kin is foe I would forsake,
A poison acts as nectar, saves our life,
A morsel not digested kills a snake

VII 17

172.—Hy 132, Bb 141, Cb 139, ALI 143, Hw 121, A 161, L 147

Vag: Afdal [82].

در وادی عیب خود دو بدن هوس ست ۱۷۲ ور عیب کسان نظر بریدن هوس ست
ریسان که من احوال جهان می بینم دامن ز زمانه درکشیدن هوس ست

On faults in me I fain would act a spy,
To other's failings I would close my eye,
Dire events in this world are rising now,
From world and folk 'tis better I should fly.

VII 18

126.—Hy 168, Se 78, S 356, Pa 60, Sf 56, BMa 64, LN 213, Wbcd 406, Pb.79, Hb 77, BDb 83, Hj.246, BNl 83, Hk 88, BMb 47, RPa 335, BERa 107, BMc 43, Hm 79, He.29, Hh 135, HGb 16, Hn 97, Hr 74, BMf 79, Hv 27, Bb 177, Cb 174, Ia 92, Ib 70 Hd 83, ALI.188, Hp.81, Hw 187, A 197 L 183, BERf 362 St. Remps 51

Vag (1) Afdal [74] (2) Abu Sa'id [83]

ترکیب طبایع که بکام تو دمی ست ۱۲۶ تو دادکن از هرچه بمردم ستمی ست
با اهل خرد نشین که اصل من و تو گردی و شراری و نسیمی و نمی ست

Thy nature's knit by breath or fancies frail,
Be just not harsh to people that they ail;
Sit thou with wise and see that "I" and "thou"
Is grain of dust, a spark, a drop and gale.

VII 19

821:—BNb.462, Pc.127, BNn.82, Hd.409, Hw.737
Var· (1) Shaikh Roz Bahan Nafti [Hx.] (2) Afdal [337]

ای تازه جوان نشنو از ین پیر کهن ۸۲۱ یك نکته که هست مایهٔ مغز سخن
یاری که درو معرفتی نیست مگیر کاری که درو منفعتی نیست مکن

Listen, O lad! to me a man of yore,
My word is more than all the learned lore,
Accept no friend who does not know the Lord,
And play no game when gain you cannot score

VII 20

884—BDb 330, BMb 482 BMf 347, Cb 683, ALI 624, Hw 756, A 769 LCR 640 1126 Same as 218

218—Bda 30, Ha 138, Sd 138, BNh 136, BNd 32, Sc 101, Ra 54, BNb 155 HGa 133, LN 120, BMd 399, Wbcd 253 Pb 485, Ba 447, Hb 584, Hj.226, Hk.102 He 56 Hf 52 Hg 398, Hh 92 173 Hs 135 Pc 367v392 Bb 44, Cb 86v683 Ia 117, Hd 73, ALI 46, Hp 151 Ho 52, Hw 131v756, A.64, J 61, N 51, W 54, LCR 49, BERf 246, *Var* K I [M.S 991 H]

سر از همه ناکسان نهان داری تو ۸۸۰ راز از همه ابلهان نهان داری تو
بنگر که بجای مردمان کار تو چیست چشم از همه مردمان نهان داری تو
سر از همه ناکسان نهان بایدداشت ۲۱۸ راز از همه ابلهان نهان باید داشت
بنگر که بجان مردمان می چه کنی چشم از همه مردمان نهان باید داشت

From faithless man, and fool, conceal your thought,
The faithless twists—the fool, he knoweth naught
See what thy eyes have wrought on other hearts,—
Conceal Thy glance from men,—if even sought

Variation.

To vulgar folk His truth should not be told,
To fools His confidence should not be sold,
Behold the wonder eyes on pupils work.
So guard thy eye within thy bosom fold.

VII 21

1062.—Hy.726, BERf 358, Sf 42, BMd 361, Hj 242, Hd 540, Hw 881, A 901, L 758, Hz.80

هر چند ز دست دهر عمکش باشی ۱۰۶۲ و زجور وجفای چرخ ناحوش باشی
زنهار ز دست ناکسان آب زلال برلب مجکان اگر در آتش باشی

When world inflicts on thee such distress dire,
And tyrant Time is laving thee in fire,
If fools would bring thee nectar—(save His grace),
Thou should not taste it, though thou burn on pyre.

VII 22

465:—Hy.343, Pa.135, Wbcd 431, Ba.77, Hb.230, BDb.175, BNl 176, Hk.208, BMb 209, Hl.39, BMc.142, Hm.159, He.156, Hh.334, HGb.79, Ha.164, Hr.156, BMf.131, LE.73, Hc.213, Bb 362, Cb 317, RPc 225, Ia 173, ALI.366, Hp 195, Hw.336, A.422, J.207, L.361.

Vag Rashid Watwat [Hv]

سودے تو در بن قوم چه کردی که خرند ۴۶۵ دانش چه بری که از تو دانش نخرند
سالے یکبار آبرویت ندهند روزے صد بار آبرویت ببرند

No good you do to asses, they will bray;
They buy no wisdom, truly why should they?
They would not give you water once a year,
But would insult you hundred times a day.

VII 23

471 —Ra 114, BNb 92, LN 138, Wbcd 509, Pb 190, Ba 133, Hb 285, RPb 106, BERf.227, Hj.279, CR 934 *Vag*. (1) 'Abdullah Ansari [R S.] (2) Afdal [237]

صد سال در آتشم اگر محل بود ۴۷۱ آن آتش سوزنده مرا سهل بود
نامردم نا اهل مبادم صحبت کز مرگ بر صحبت نا اهل بود

For hundred years in fire I may await,
In time I'll feel no pangs and stay sedate;
May He avert all evil company,—
For worse than death I find an evil mate.

VII 24

548 —Hy 253, BDa 82, Ha 132, Sd 132, BNd 94, Sc 96, Ra 147, BNb 152 HGa 127, LN 148, Pb 244, Ba 190, Hb 340, Hj 228, RPa 154, He.182, Hh 261, Pc 535, Bb 264, Cb 274, Hd 405, ALI 322, Hw 286, W.210, L.271, BERf 249

Vag Najb Jarfadqani [Rempis 135]

هر صبح که روی لاله شبنم گیرد ۵۴۸ بالای بنفشه در چمن خم گیرد
انصاف مرا عمچه حوش می آید کز دامن حویشتن فراهم گیرد

The tulip smiled at first, now sits in cold,
The violet drooping stays, will not uphold:
Ah! first they laughed, but now are sad and droop,
The buds are best which all their grace enfold.

VII 25

651 —Hy 440, Sb 27, LN 165, BMd 331, Pb 311, Ba 258, Hb 408, BMb 351, Pc 125, ALI ½456, Hw 543, A 536, L 460, BERf 134.

Vag: (1) Hafiz [Lucknow] (2) Kamal Isma'il [1010 H] (3) Afdal [273]

ایدل مطلب ز دیگران محرم حویش ۶۵۱ حوشباش نهر درد دل مرهم حویش
تنها بنشین و حویشتن حور عم حویش از همدمت آرزو کند همدم حویش

O heart! seek not thy Friend abroad, be calm;
The sores are thine, and even thou the balm;
In solemn silence sing thy plaintive psalm,
Thy Darling holds the Palm, aye in thy palm!

VII 26

1025:—MA.288, Hf 420, Ho.419, Hw.927, J.533, N.424, W.461, CR.1168=1185.

دو چیز که هست مایهٔ دانائی ۱۰۲۵ بهتر زهمه حدیث نا گویائی
ازخوردن هرچه هست ناخوردد به وز صحبت هرچه هست به تنهائی

Two fundamental points the sages teach,
Their silence soars to higher realms than speech;
They do not taste what all is brought to them,
They walk aloof from mates—quite out of reach.

VII 27

49:—Hy.50, BDa.8, Sb.266, Ha 93, Sd 93, BNh.92, BNd.10, Sc 69, Ra.12, BNb 70, HGa 88, BMd 389, Pb 32, Hb 32, Hj 61, Hk 63, BMb 142, RPa 148, He 52, Hf 76 Hh 97, H 392, Pc 2, Bb 58, Cb 95, Ia 112, BNn 31, Hd 410, ALl 60, Hp 150, Ho 76, Hw 56, A 80, J 85, N 75, W 77, L 65, BERf 267, Hz 244

Var. 1 Afdal [R S] 2 Jâm [R S]

آن به که درین زمانه کم گیری دوست ۴۹ با اهل زمانه صحبت از دور نکوست
آنکس که ترا تکیهٔ کُلّی با اوست چون چشم خرد باز کی دشمن تو اوست

A friend, in world! O never would I choose.
Adieu ye weather-cocks! from far adieus!
My mind, a bosom-friend I so cherished,
I find it now a viper in my shoes.

VII 28

1020.—Hf 419, Ho 418, Hw 926, J 532, N 423, W 460, CR 1165

در شعبده خانهٔ جهان یار مجوے ۱۰۲۰ نشنوز من این حدیث و زنهار مگوے
نادرد نسازوهیچ درمان مطلب تا عم بنشین خرّم و غمخوار مجوے

Seek not a mate in world—the wizard's den,
Just heed the word I say, and tell no men,
Prepare thyself for pining, seek no balm,
Stay blissful with thy thirst, let no one ken.

VII 29

224.—Hy 186, Ha 149, Sd 149, BNh 147, Se 96, Sc 111, Ra 55, Pa 76, BNb 166, BMa 31, LN 249, BMd 141, Wbcd 177, Pb 125, Hb 122, BDb 101, Hj 83, BNl 101, Hk 139, BMb 109, BERa 143, BMc 66, Hm 95, Hg 89, Hh 67, Hi 71, HGb 33, Hn 115 Hr 89, BMf 85, Hv.23, Hc.98, Pc 397, Bb 196, Cb 194, RPc.164, Ia 99, Ib 86, BNn 42, Hd 553, ALl 207, Hp 123, Hw 205, A 215, J 118, L 202, BERf 368, BNb 386, Hz 157

شادی بطلب که حاصل عمر دمے ست ۲۲۴ هر ذره زخاك کیقبادے وجمے ست
احوال جهان و اصل این عمر که هست حوابے وخیالے وفریبے ودمے ست

Why seek for pleasures? Life is windy gale,
Each grain of sand has tons of kings in bale;
This solid-seeming world and life we lead
Are fancies, dreams and spells which fade and fail.

VII 30

401:—Hy.288, Se.143, Pa.124, BMa.128, Wbcd.340, Pb.172, Ba.114, Hb.266, BDb.173, BNl.174, Hl.51, BMc 140, Hm.157, He.104, Hg.188, Hh.332, HGb.77, Ha.162, Hr.154, BMf.125, Hc.140, Bb 307, Cb 302, RPc.211, Ia.171, ALI.353, Hp.193, Hw 321, A 367, W.225, L 306 *Vag* (1) Badi'ud din Turku Sasjari [Awfi] (2) Afdal [198].

چون شاهدِ روح خانه پردار شود ۴۰۱ هر چیز باصلِ خویشتن باز شود
این سازِ وجود را چه اریشم طبع ار زخمهٔ روزگار بے سار شود

When Soul the Seer leaves this mansion, lo!
Then all besides in primal state will go,
Why cloak in silk this body-fiddle-of-life?
The fiddling Time untunes it ever so.

VII 31

139 Hy 96, Wa 15, Sa 20 U 84, Sc 235, BNb 191, LN 187, BMd 38, Pb 80 Hb 78, Hj 42, Hk 76, BMb 53, RPa 222, BERa 65 Hh 71, Bb 104, Cb 116, Hd 357, ALI 101, Hw 89, A 126, L 112, BERf.237, Hz 37

چون دیو و پری و یار و اغیار گذشت ۱۳۹ شادی و غم و محنت و تیمار گذشت
امروز بد انچه میرسد خوشدل باش این نیز چنانکه آمد انگار گذشت

A fiend or nymph, and friend or foe—will pass.
Disease or health, and weal or woe—will pass;
Rejoice in what awaits for thee today—
And even this as cometh so—will pass

VII 32

664 —BMb 339, BMf 262, Hc 263, Pc 357, Hp 392, Hw 557, CR 1045

دنیا گذران سست و بنای رازش ۶۶۴ نے غایت انجام نه بر آغازش
چون روز تو گشت بو توهم کن سازش کان روز که نگذشت نیامد بازش

As world is passing, and ye can't declare
Whence first it came, and then it goeth where,
When day renews for New Day ye prepare,
The day discharged is neither here nor there.

VII 33

648 —Hy 437, Ha.156, Sd.156, BNh 154, Se.264, Sc 118, Ra.182, BNb 176, HGa 148, BMd 409, Wbcd.491, Pb 312, Ba 259, Hb.409, BNl.293, BMb 341, Hx.52, BMc 235, Hm.247, Hf 239, Hg.265, HGb 239, Hn 280, Hr 281, BMf.258, Hv 55, Hc.254, Pc 153, Bb 449, Cb.482, RPc.289, Ia 299, Ib 192, Hd 560, ALI 457, Hp.380, Ho 238, Hw 540, A.533, J 336, N.239, L 457, Hz 261

از نامده ها زرد مکن چهرهٔ خویش ۶۴۸ ور آمده‌ها آب مکن رهرهٔ خویش
بردارِ دنیای دنی بهرهٔ خویش زان پیش که دهر برکشد دهرهٔ خویش

Let not the future wear you out with care,
Nor let the present vanquish you or scare;
Extort from evil earth your royal share,
Before the world has packed up all her ware.

VII 34

640:—Hy.431, Sb.205, Ha.135, Sd.135, BNh.133, Se.258, Sc.286=467, Ra.180, Pa.165, BNb 151, BMa.211, HGa.130, LN.255, BMd.121, Pb.309, Ba.256, Hb.406, BDb.226, Hj.181, BNl.286, BMb.331, RPa.78, BMc.230, Hf.238, HGb.233, Hn 274, Hr.273, Hs.93, BMf.251, Hc.252, Pc.151, Bb.443, BERb.106, RPc.284, Ia 292, Ib 186, Hd.341, ALI 451, Hp 371, Ho.237, Hw.533, A 524, J 335, N 238, W.278, L.451, BERf 344, Hz 99 *Vag*: (1) Rumi [Hv.]. (2) Afdal [273].

از حادثهٔ زمان آئنده مترس ۶۴۰ وز هرچه رسد چو نیست پاینده مترس

این یکدم نقد را غنیمت میدان از رفته میندیش وز آئنده مترس

To gauge the future events do not wink,
For events good or bad will sooner slink;
But treat as greatest bliss this breath ye breathe,
No future's now in link, nor past to think.

VII 35

158—Hy 40, BMb 138, BERa 191, Hl 21, BMc 90, Hh 145, Hi 36, Hc 38, Pc 309 Bb 50, RPc 10, ALI 72, Hp 98, Hw 136, A 70, J 131, W 128, L 55.

Vag Shaik Ruba'i [Hv]

در چشم محققان چه زیبا وچه زشت ۱۵۸ مهر لگه عاشقان چه دوزخ چه بهشت

پوشیدن بیدلان چه اطلس چه پلاس زیر سر عاشقان چه بالین وچه خشت

The wise one careth not for crude or fine,
A Hell or Heaven may be lover's shrine;
A fearless page may wait in sack or silk,
On brick or pillow lovers may recline

VII 36

399—Hy 223, Ha 32, Sd 32, BNh 32, Sc 24, BNa 136, Ra 106, Sf 54, HGa.29, LN 29+176, BMd 337, Pb 178, Ba 120, Hb 272, Hj 330, RPa 215, He 146, Hg 191, Hh 259, Hc 215, Pc 271, Bb 233, Cb 256, Ia 226, Hd 546, ALI 244, Hp 314, Hw 255, A 299, L 239, BERf 76 *Vag* Salman Saoji [Text] but not in MS dated 802 H.

چون رزق تو آنچه عدل قسمت فرمود ۳۹۹ یك ذره به کم گشت ونخواهد افزود

آسوده زهرچه هست میباید شد آزاده زهرچه هست میباید بود

Now grain by grain thy food is marked for thee,
No less or more did ever He decree;
Remain sedate, with what so e'er *He sends,*
From what so e'er *thou hast,* be ever free.

VII 37

400—Si Remp 66, Rc 2, Sb 79, BNa 15, BERf 154, Hh 376, Hc.227, Hp 255, Hw 462, CR.927

چون روزی وعمر بیش وکم نتوان کرد ۴۰۰ خود را به بد و نیك دژم نتوان کرد

کار من و تو چنانکه کار من وتست از موم بدست خویش هم نتوان کرد

Thy bread and days of life are fixed and doled,
Let things be good or bad, thou should not scold;
Our ways and means adjust our means and ways.
But are not wax which we could try and mould.

VII. 38

442:—BNb.441, Hg.202, Hh.204, Hd.451, Hw 981. Echo: Afdal [Hv.] [222].

دل تنگ مشوکه تا جهان خواهد بود ۴۴۲ از تو بجهان نام ونشان خواهد بود
تا چرخ اثیر و اختران سیر کند نقد تو خلاصهٔ زمان خواهد بود

Grieve not so long as Sun illumines earth,
Thy name remains, in hearts thou hast a berth;
So long as highest sphere and stars would roll,
Thro' time thy gold retains intrinsic worth.

VII 39

562:—Hy.328, Se 203 BMa.151, Wbcd 83, Pb 142, Ba 82, Hb.235, RPb 111, BNl 205, Hk.226, BMb 224, Hl 46, BMc 167, Hm 185, Hg 166, Hh 380, HGb 104, Hn 190, Hr 181, BMf 160, Hv 40, Hc 395, Bb 348, Cb 364, RPc 233, Ia 199, ALl 275, Hp 261, Hw.377, A.407, J.249, N.462, W.207, L 346

Vag: Shaikh Jam [Hv].

یك نان بدو روز اگر شود حاصل مرد ۵۶۲ ور کوزهٔ نشکسته دم آبی سرد
مامورِ دگر کسی چرا باید بود یا حدمتِ چون خودی چرا باید کرد

The brave that finds a loaf but thrice a week,
And broken jar for water from a creek;
He would not bind himself to any one.
Nor serve a man like himself frail and weak.

VII 40

1000—Hy 699, BDa 150, Ha 355, Sd 354, BNh 341, BNd 226, Sc 477, BNa.98, Sf 84, LN 107, Pb 562, Ba 515, Hb 653, Hj 53, Bb 660, Cb.797, Hd 557, Hw 852, A 872, J 576, W 500, L.729, BERf 70=214, Hz 283 *Vag* Afdal [Hj]

چندیں غم بیهوده مخور شاد بزی ... واندر ره بیداد تو با داد بزی
چون آخر کار این جهان بیسی است انگار که نیستی تو آزاد بزی

Don't fret in vain but live in peace and glee,
Be ever just though folk unjust would be;
This world at last, you know, will vanish, hence
Shake off thy body, live for ever free.

VII 41

505.—Hy 301, Ha 148, Sd 148, BNh 146, Se 161, U 114, Sc 110, Ra 136, BNb 164, HGa.142, BMd.136, Wbcd 444=450, Pb 213, Ba 157, Hb 308, RPb 50, BNl 227, Hk 293, BMb 181, RPa 172, BMc 185, Hm 205, Hg.214, Hh 397, Hr 106, HGb 125, Hn.220, Hr.208, Hs 107, BMf 189, Hv 41, Hc 171, Pc 444, Bb 321, Cb 383, RPc 250, Ia.233, Hd 566, Hp 289, Hw 394, A 380, L 319, Hz 152

Vag: Faryabi [Rempis 125]

گر یك نفست ز زندگانی گذرد ... مگذار که جز بشادمانی گذرد
زنهار که سرمایهٔ این ملك جهان عمریست چنان کش گذرانی گذرد

This breath in life which comes and goes in turns,
Allow it not unless some bliss it earns;
The realm of bliss depends on days of life,
And these will march in quest of thy concerns.

VII. 42

543:—BERf.184, Hj.259, Hh.262=374, Hr.233, Hc 224, Hd.548, Hp.253, Hw.460.

نیك و بد این جهان فانی گذرد ۵۴۳ و اندوه و نشاط جاودانی گذرد
المنّة لله که جهانیست چنانکه هر گونه که اورا گذرانی گذرد

The good and bad in earth—will roll away,
The constant grief or mirth—will roll away;
We thank His Grace, He made an easy world,
With girth or with no girth—will roll away.

VII 43

576:—Hy 402, Ha 125, Sd 125, BNh 124, Se.237, U 107, Sc.87, Ra 155, Pa 152, Rb 36, BNb 129, HGa 120, BMd 106, Wbcd 383, Ba 198, Hb 348, Sg 72, BDb 208, BNl 265, BMb 298, RPa 59, Hx 42, Hl 66, BMc.229, Hg 245, HGb 168, Hn 253, Hr 254, BMf 223, LE 76, Pc 130, Bb 414, Cb 444, RPc 283, Ia 273, Ib 167, Hd 563, ALI 419, Hp 343, Hw 495, A 482, L 421

ایدوست غم جهان بیهوده مخور ۵۷۶ بیهوده غم جهان فرسوده مخور
چون بود گذشت و نیست نابود پدید حوش باش و غم جهان نابوده مخور

Don't hanker after world, for all is vain;
And grieve not vainly, for the world's in wane;
The past is past, and future not yet seen,
So stay sedate, for world is naught in plain

VII 44

916:—Hy 640, Wbcd 472, Pb 493, Ba 443, Hb 580, BDb 338, BNl 420, BMb 478, RPa 321, BMc 356, Hm 374, Hf 369, Hg 397, HGb 382, Hn 399, Hr 410, BMf.354, Hv.73, Pc 347, Bb 624, Cb 709, Ia 441, Ib 309, Hd 556, ALI 650, Hp 541, Ho 368, Hw 784 A 786, J 485, N 372, W 415, L 666, BNb 500 *Vag* Afdal [Hx] [396]

دنیا بمراد رانده گیر آخر چه ۹۱۶ ور نامهٔ عمر خوانده گیر آخر چه
گیرم که بکام دل بمانی صد سال صد سال دگر نمانده گیر آخر چه

Suppose ye sway the world, what do ye score?
And what if words rehearse your praises more?
Suppose ye lived in pleasure hundred years
And hundred more, at last what do ye store?

VII 45

852:—Hy 594, Sa 74, Sb 173, Ha 119, Sd 119, BNh 118, Sc 86, BNa 121, Ra 248, Sf 86+123, BNb 116, HGa 114, LN 96, BMd 276, Wbcd 247, Pb 444, Ba 394, Hb 531, BNl 392, BMb 436, BMc 332, Hm 348, Hf 332, Hg 362, HGb 326, Hn 372, Hr 387, BMf.334, Pc 370, Bb 592, Cb 659, Ia 418, Ib 290, Hd 142, ALI 598, Hp 508, Ho 331, Hw 726, A 726, J 442, N 334, L 619, BERf 82 Si Rempis 235

Vag: (1) Afdal [358] (2) 'Asjadi Marwi [Rempis 192].

روزیکه زتو گذشته شد یاد مکن ۸۵۲ فردا که نیامده است فریاد مکن
از آمده و گذشته بیداد مکن حالی خوشباش و عمر برباد مکن

Remember not what happened yesterday,
Nor hail the morrow still so far away;
Ye should not fret for future or for past!
But now be calm and do not waste your day.

VII 46

854:—Hy.598, BDa.126, Ha.343, Sd.342, BNh.329, BNd.188, Ra.249, BNb.186, LN.304, Hj.171, RPa 274, Pc.19, Bb 596, Cb 543, Hd.524, ALI.607, Hw.734, A.730, J 451, W.386, L.623, BERf.335, Hz.280.

زین گنبد گردنده بد افعالے بین ۸۵۴ وز رفتن دوستان جهان خالے بین
تابتوانی تو یك نفس خود را باش فردا مگر دی مطلب حالے بین

This whirling dome ye see an evil gnome,
The friends have passed and world's an empty home;
Be sole with soul a while, forget the past,
And future too. In Ever-Present roam.

VII 47

974 —Hy.710, BNb 485, Hl 92, RPc 29, Hd.543, Hw.874, A 885, L.742.
Vag. Afdal [Hv]. *Var* Afdal [R S]

بادرد قناعت کن وآباد بزی ۹۷۴ دربند تکلف مرو آزاد بزی
مگر به فزونے ز خود و عصه مخور وز کم ز خودے نظر کن و شاد بزی

Be content with your pains, thus peace you see,
Shake off your worldly chains, thus you are free;
You burn in envy seeing richer folk,
Look after poorer souls, and happy be.

VII. 48

973 —Hy 728, Wbcd 288, Pb 538, Ba 490, Hb 628, BDb 364, Hf 407, Hg 420, Hn 456, BMf 411, Hc 379, Bb.685, Cb 773, Hd 547, ALI 714, Ho 406, Hw 893, A 903, J 523, N 411, W 451, L 760

بادرد بسار تا دوائے یابی ۹۷۳ از رنج مسال تا شفائے یابی
می باش بوقت بینوائی شاکر تا عاقبت الامر نوائے یابی

Prepare yourself for sores, this *is* the balm,
Wail not for pains and so obtain a calm;
And thank the Lord for poverty bestowed,
At last with grace you carry off the palm.

VII 49

1008·—BDa 152, Sb 251, Ha 96, Sd.96, BNh 101, BNd 228, Se 71, BNa 196, Ra 308, HGa 91, LN 114, BMd.304, Pb 564, Ba 517, Hb.655, BDb.397, Hj.295, Pc 296, Cb 786, Ia 485, Hd 395, ALI 685, Hp.613, Hw 823, A.845, W.489, L.702, BERf.191, St 7=22, [Rempis]. *Vag*: Sanai [Hv]

خوش باش که پخته اند سودائے تودی ۱۰۰۸ ایمن شده انداز تمائے تودی
تو شاد بزی که بی تقاضائے تودی دادند قرار کار فردائے تودی

Cheer up! your pot is ready cooked—in past;
None cares for you, as they have looked—in past;
And you may rest in bliss, for ere you asked
Your future fare is ready booked—in past.

VII. 50

992:—Hy.718, ALI.705, Hw.875, A.893, J.570, L.750.

تا کے زغم زمانه محزون باشی ۹۹۲ با چشم پرآب ودل پر خون باشی
می نوش وبعیش کوش وخوشدل میباش ران پیش کزین دائره بیرون باشی

How long you fry your soul in burning sand?
These wailings leave nor eye nor heart in hand;
Love Him, be ever pleased, and seek to please,—
Before you pass and cross to border-land.

VII 51

80 —Hy 119, BNf 48, Se 68, U.210, BNd.62, Sc 406, Ra.52, Pa 55, Wbcd 175, Pb 30, Hb 30, BDb 74, BNl 74, Hk 124, BMb 96, BERa 86, Hl 9, Hm 68, He 26, Hf 73, Hg 22, Hh 13, HGb 7, Hn 75, Hr 65, BMf 21, LE 29, Hc 73, Bb 127, Cb 128, BERb 33, Ia 73, Ib 61, Hd 342, ALI.125, Hp 72, Ho 73, Hw 108, A 148, J.82, N 72, L 134, Hz 201

ای دل چو زمانه میکند غمناکت ۸۰ ناگه برود زتن روان پاکت
بر سبزه نشین وحوض به ری رو رے چند ران پیش که سبزه برد مدار حاکت

O heart! when time will bring thee in thy throes,
A sudden twinge, and soul from body goes;
Sit now on grass in peace, and for some days,
Before a meadow from thy ashes grows.

VII. 52

131 —Hy 53, Sb 64=282, Ha 129, Sd 129, BNh 128, Se 49, U 48, BNd 60, Sc 92, Ra 32, Pa 36, BNb 137, BMa 81, HGa 123, BMd 66, BNc 22, Wbcd 324, Pb 91, Hb 90, Sg 33, BDb 55, Hj 73, BNl 55, Hk 75, BMb 52, RPa 70, BERa 64 BMc 21, Hm 50, Hg 65, Hh 22, Hi 58, HGb 315, Hn 67, Hr 47, Hs 43, LE 34, Hv 15, Hc 65, Bb 61, Cb 13, RPc 85, Ia 55, Ib 43, BNn 15, Hd 554, ALI 108, Hp 54, Hw 141, A 84, L 69, BERf 144 *Vag* Afdal [Hx]

چندین غم مال و حسرت دنیا چیست ۱۳۱ هرگز دیدی کسی که جاوید زیست
این یکنفسے که در تتت عاریت ست با عاریتی عاریتی باید زیست

Why should you pine and grieve for worldly ware?
Did X or Y live ever? say and swear;
They lent thee body, even breath is lent.
When all is lent, abide by lenten fare!

VII 53

274 —Hy 203, Pa 89, Hk 203, BMb 126, BERa 155, Hf 98 Hh 158, Hi 54, BMf 69, Hc 100, Pc 533, Bb 213, Cb 213, RPc 16, ALI.223, Hp 111, Ho 98, Hw 222, A 232, J 112, N 97, W 98, L 219 *Vag*· Auhad Kirmani [Rempis 64]

هر دل که در او مایهٔ تجرید کم ست ۲۷۴ بیچاره همه عمر ندیم ندم ست
جز خاطر فارغ که نشاطی دارد باقی همه هرچه هست اسباب غم ست

A man who cannot bear to live alone
Will pile up cares, which make him only groan;
Except a tranquil heart which harbours bliss
The rest is source of grief, it should be thrown.

VII 54

295:—Hy.213, BDa.47, Ha.79, Sd.79, BNh.78, Se.117, BNd 65, Sc.280, Ra.81, Pa.97, BNb 51, HGa.76, LN.70, Wbcd.342, Ba.22, Hb.175, BDb.130, Hj.227, BNl.130, BMb.152, RPa 163, Hx.49, BERa.195, BMc 108, Hm.122, He.83, Hf.106, Hg.121, Hh.181, Hi 85, HGb.59, Hn 128, Hr.119, LE.60, Hv.29, Pc 263, Bb.213, Cb.224, RPc.181, Ia.128, Ib.108, BNn.45, Hd.358, ALI 229, Hp.157, Ho.106, Hw.246, A.245, J.159, N.105, W.134, L.229, BERf 248, Hz.134. *Vag*: 'Unsuri [Rempis 72]

چون میگذرد عمر چه شیرین و چه تلخ ۲۹۵ پیمانه چو پر شود چه بغداد و چه بلخ

می نوش که بعد از من و تو ماه بسی از سلخ بغره آید از غره بسلخ

As life will pass, what boots this bliss or bane?
When end is near, what care I France or Spain?
Yea taste His word, for after we have lain,
The moon may wax and wane, and wax again.

VII 55

332:—BERf 186, Hj 258, Hh 264, Hc 217, Cb 353, Hd 488, Hw 367
Vag Auhad Kirmani [Hj]

از آخر عمر اگر کسی یاد کند ۳۳۲ شرمش آید که خانه بنیاد کند

دیدم بچشم خویش بادست جهان خاکش بر سر که تکیه بر باد کند

How latter days would end—if one could sound,
Why would he build a house with fence and pound?
The world is wind. If one reclines on wind,
With tons of dust on him, lies underground.

VII 56

426:—Hy.255, Ha 151, Sd 151, BNh 149, Se 183, Sc 113, Ra 118, BNb 168, HGa 144, BMd 406, BNc 33, Wbcd 234, Pb 191, Ba 138, Hb 290, BNe 17, BDb 162, BNl.163, Hk 211, Ht 17, BMb 276, Hx 44, Hl.59, BMc 209, Hm.227, He 136, Hf 147, Hg.201, Hh 224, Hi 117, HGb 147, Hn.204, Hr 228, BMf 204, LE 66, Hv 46, Hc 229, Pc.334, Bb 266, Cb.276, RPc 268, Ia 237, Hd 574, Hp 316, Ho 147, Hw 288, A 334, J 224, N 146, W 168, L 273.

Vag: (1) Rumi [z] (2) Himmati Balakhi [z] (3) Afdal [212] (4) Anwari, (5) Khaqani (6) 'Azizud Din Tughrani, [Rempis 115]

در دهر هر آنکه نیم نانے دارد ۴۲۶ واندر حورِ خویش آشیانے دارد

نه خادمِ کس بود نه مخدومِ کسے گو شاد نزی که خوش جهانے دارد

The man who has in world a loaf of bread,
And cosy cote enough to rest his head,
Who needs no servant, careth none to serve,—
A happy soul the world hath ever bred.

VII 57

524:—Hh 307, Hw.996

منعم که کباب می خورد میگذرد ۵۲۴ وز بادهٔ ناب می خورد میگذرد

درویش بکاسهٔ گدائی نان را تر کرده بآب می خورد می گذرد

The rich regale on wine and meat and fare,
Or drink the purest claret sweet and fare;
The friars in their pans with crumbs of bread,
Well-sopped in water, have a treat and fare.

VII 58

546:—Hf.188, Hh.357, Hc.139 v 221, Hp.227, Ho.187, Hw.449, J.274, N.187, W 202, CR.995.

Vag Firdawsi [Z].

هان تا ننهی رتنِ خود غصه و درد ٥٤٦ تا جمع کنی سیمِ سفید و زرِ زرد

زان پیش که گردد نفسِ گرم تو سرد بادوست بخور که دشمنت خواهد خورد

Ah! saddle not thyself with grief and care,
To pile up golden cups and silverware;
So ere thy breath is cold and cause a scare,
Partake with friends on what thy foes would fare.

VII 59

566—Hy 396, Sb 72, BNj 43, BMb 288, Hl 68, BMc 52, Hn.140, Pc.57, Bb 408, Cb 439, RPc 44, ALI 401=½412, Hw 489, A 476, L 415, BERf 152

از چرخ نکام سر برا فراشته گیر ٥٦٦ ور عمر تمام بهره برداشته گیر

ازگنج وگهر هرچه مراد دل تست برداشته گیر و باز بگذاشته گیر

Ah! save thy head from grinding wheel of Time,
And let thy life attain its end sublime;
Yea! fill thy heart with gems from precious stores,
And profit by them, leave the rest in slime.

VII 60

574—Hy 401, Se.236, U 124, Sc 94, Pa 151, Rb 35, BNb 145, MA 226, Wbcd 115, Pb 260, Ba 207, Hb 357, BDb 212, BNl 262, BMb 296, He 207, HGb 165, Hr.252, Hs 41, Hv 51, Hc 240, Pc 122, Bb 413, Cb 433, Ia 270, Ib 165, Hd 352, ALI 418, Hw 493, A 481, J.291, W.243 L 420=1046

Vag (1) Aqa Malik, Shahi [A.K] (2) Akifi [H I]

ایدل همه اسبابِ جهان خواسته گیر ٥٧٤ باغِ طربت بسره آراسته گیر

وانگاه برآن سره شبے چون شبنم بنشسته و با مداد بر خواسته گیر

O mind! prepare this world with thy desire,
And lay thy gardens, and with lawns attire;
Then linger on those lawns as dew in night,
And vanish at the dawn, when I retire.

VII 61

575:—Hy 398, Ha 130, Sd 130, BNh 129, Se 235, U 122, Sc 93, Ra 154, BNb 144, HGa 125, BMd 114, Pb 251, Ba 197, Hb 347, Sg 80, BDb 207, RPb 6, RPa 73, Hl 65, He 208, Hg 244, Hn 252, Hs.90, BMf 199, Pc 97, Bb 410, Cb 412, Hd.353, Hp 341, Ho 198, Hw 472, A 478, N 199, L 417=1193

Vag (1) Shahi (2) 'Akafi [Z]

ایدل همه اسبابِ جهان ساخته گیر ٥٧٥ وین خانه پر از نعمت پرداخته گیر

خوش باش درین نشیمن کون و فساد روزے دوسه بنشسته و برخواسته گیر

O heart! have done with silver, gold and brass;
And in your self you choicest gems amass.
Be cheerful in this place of Births and Deaths,
Await a day or two and then you pass.

VII 62

586:—Hy.378, Sb.63, Se.226, BMa.189, Wbcd.377, Pb.268, Ba.215, Hb.365, BDb.201, BNl.252, BMb.300, Hl.62, BMc.221, Hm.239, He.221, Hf.207, HGb.159, Hn.244, Hr.240, BMf.219, Pc 283, Bb.389, Cb.424, Ia.255, Ib.153, ALI.396, Hp.326, Ho.206, Hw.477, A 457, J.299, N 207, W 249, L 398, BERf.143.

چون نیست ترا جز آنکه دادند قرار ٥٨٦ چندین زپی مراد دل رنجه مدار

هان تا ننهی بر دل خود چندین بار بگذشتن و بگذاشتن ست آخر کار

You cannot claim except your share, and so
You need not crave for more and wail in woe;
Beware you do not load your heart with grief,
For in the end you have to leave and go.

VII 63

590·—BN1.17, Rb.42, Wbcd 114, Pb.276, Ba 223, Hb 373, BNl 261, Hl 67, BMc 226, HGb 164, Hn.249, Hr 251, BMf.232, Cb 443, RPc 281, Ia 269, Ib 164, ALI 416, Hw 491, CR 1024

دنیا همه سر بسر ترا خواسته گیر ٥٩٠ صد گنج بگوهر و زر آراسته گیر

وانگاه بروی آن چو در صحرا برف روزی دو سه ننشته و برخاسته گیر

Suppose the world has brought you all her grace,
And then you deck your stores with pearl and lace,
And then on top of them, as rime on sands,
You stay a while, and go without a trace.

VII 64

596—Hy 394, Pa 154, Wbcd 381, Pb 278, Ba.226, Hb 375, BNe 19, BNl 263, BMb.295, Hx 43, Hl.69, BMc 228, HGb 167, Hn 251, BMf 231, Hv 50, Pc 429, Bb 406, RPc 282, ALI 400, Hp 340, Hw 494, A 474, L 413.

Var: (1) Hafiz [Lucknow] (2) Kamal Isma'il [Ms. d|991 H]

کار همه عالم بمرادت شده گیر ٥٩٦ وین عمر برفته واحل آمده گیر

گفتی بمراد خویش دستے نرسم خود نتوانی وگر توانی زده گیر

Suppose the world is working your dictates,
At close of life, Death only on you waits;
You say you won't obtain your heart's desire,
You can't, for none obtains who only prates.

VII 65

656·—Hy 447, Sa 107, BDa 101, Sb 56, Ha 137, Sd 137, BNh 135, BNd 136, Sc 100, BNa 148, Ra 183, Sf 91, BNb 154=172, HGa 131, LN 164, BMd 265, Wbcd.499, Pb 315, Ba 262, Hb 412, Hj 170, Hf 240, Pc 221, Bb 459, Cb 490, Ia.301, Hd 62, ALI 468, Hp 382, Ho 239, Hw 551, A 544, J 337, N 240, W 280, L 468.

Var: Afdal [286].

پندے دهمت اگر بمن داری گوش ٦٥٦ از بهر خدا حامهٔ تزویر مپوش

عقبی همه روزه است و دنیا یکدم از بهر دمے ملك ابد را مفروش

A word I speak, and take it if ye care:
"That garb of pious show ye cease to wear;
The Lord's Eternal, world's a passing breath,
Sell not Eternal for a puff of air!"

VII. 66

654:—Hy.439, Se.261, Pb.314, Ba.261, Hb.411, BDb.230, BNl.289, BMc.232, Hg.267, HGb.235, Hn.276, Hr.276, BMf.255, Hc.261, Bb.451, Cb.478, BERb.109, RPc.286, Ia.294, Ib.188, ALI.454, Hp.376, Hw.542, A.535, L.459

بگذار دلا وسوسهٔ عقل و معاش ۶۵۴ از هستیٔ خویشتن بر چون او باش
در بزم قلندران معنی بنشین آزاده شو و شراب نوش و خوش باش

Away with fancies of scholastic arts,
And part, for Master's sake, with all your parts;
Abide among the group of mystic souls,
Be free and cherish love in heart of hearts.

VII 67

692:—BNb 414, Hd 61, Hw 584 *Vag* Afdal [298]

ای عمر عزیز داده برباد بجهل ۶۹۲ وز بے‌خبری کار اجل داشته سهل
اسباب دو صد ساله سگالنده ز پیش تا یافته از زمانه یك ساعت مهل

In folly he has spent his life in whole,
And handed, unawares, to death his soul;
With means enough for some two hundred years
A wink of rest from Time he never stole.

VII 68

919:—Hy 635, Sc 255, LN 226, BMd 198, Pb 498, Ba 448, Hb 585, RPa 249, Bb 621, Cb 705, Hd 485, ALI 645, Hw 779, A 781, J 478, L 661, Hz 218

غره چه شوی بمسکن و کاشانه ۹۱۹ بر عمر که هست حاصلش افسانه
همچو ابهٔ بادی و تو افروزی شمع بر رهگذر سیل چه سازی خانه

Why pride on spacious halls and castles so,
When life is but a passing phantom show?
Ye light your taper while ye rest on winds!
And build your castles on the torrent flow!

VII 69

933:—TK 7, Hy 731, Ka 5, Sb 139, Ha 154, Sd 154, BNh 152, Sc 116, Ra 283 BNb 171, HGa 146, BMd 407, Wbcd 291, BDb.374, Hl 78, BMc.54, Hn 457, BMf 418, Hc 381, Pc.101, Bb 687, Cb 776, RPc 24, Ia 512, Hd 542, ALI 717, Hp 618, Hw 891, A 906, J 572, L.763, Hz 259 *Vag*: Najmud Din Kubra [Hx]. Shah 'Alam [Rempis 210]

آن مایه ز دنیا که حوری یا پوشی ۹۳۳ معذوری اگر در طلبش می کوشی
باقی همه رایگان نیرزد هشدار تا عمر گرانمایه بدان نفروشی

To seek and fetch what just you eat and wear,
Though not essential, may be thought as fair;
The rest is trash and needless, hence beware
You sell no life's assets to buy despair.

VII. 70

885:—Hy.613, Wbcd.466, BDb 328, BNl.401; Hl.88, BMc.341, Hm.357, HGb.335, Hn.381, Hr.401, BMf.342, Bb.607, Cb.678, Ia 430, Ib.302, Hd.545, ALl.622, Hp.530, Hw.754, A.757, W.403, L 638

گر با خردی توحرص را بنده مشو ۸۸۵ در پای طمع خوار و سرافکنده مشو
چون آتش تیز باش و چون آب روان چون خاک بهر باد پراگنده مشو

Why should you be a slave of Greed, for sale
Or permit lust to kick you pan and pail?
Set heart ablaze, and sing a flowing song,
And be not lost as dust in wind and gale

VII 71

943·—Hy 682, BDa 144, Sb.283, Ha 360, Sd 359, BNh 345, BNd 220, Sc 410, BNa 13, LN 109, BMd 448, Pb 569, Ba 522, Hb 660, BNj 51, Hj 97, Hf 393, Hg 428, Pc 32, Bb 675, Cb 788, Hd 75, ALl 691, Ho 392, Hw 829, A 853, J 510, N 397, W 439, L 710, BERf 219, Hz 285 *Vag* Afdal [459]

از مطبخ دنیا تو همه دود خوری ۹۴۳ تا چند عم بوده و نابود خوری
دنیا که بر اهل دین زیانیست عظیم گر ترک زیان کنی همه سود خوری

The world's a kitchen, blinds your eyes with smoke,
Its cinders burn you when you try to poke;
These worldly cares are greatest bane to faith:
Shun bane, and gain your bliss in single stroke.

VII 72

989·—Hy 723, U 143, BNd.258, BMd 135, Wbcd 488 BDb 362, Hj 290, Hf 413, Hn 454, Hs 106, BMf 409, Pc 242, Bb 681, Cb 771, Hd 362, ALl 710, Ho 412, Hw 879, A.898, J 529, N 417, W 456, L 755, BERf 291, Hz 151

تا در هوس لعل لب و حام مئی ۹۸۹ تا در پی آزار دف و چنگ و نئی
این ها همه حشوست خدا می داند تا ترک تعلق نکنی هیچ نئی

How long we long and dwell on Fairest Fair,
With organs, bands and music peal in air?
Lord knoweth hearts and careth not for tricks,
First tear the Self, perchance He then may care

VII 73

985—BNb 492, Pb 554, Ba 507, Hb.645, Hd 414, Hw 887, N.378
Vag. (1) Afdal [Hj.] [R.S]. (2) Abu Sa'id [415]

تا ترک علایق و عوایق نه کنی ۹۸۵ یك سجدهٔ لایق و موافق نکنی
بالله که ز دام لات وعزا نرهی تا ترک خود و جمله خلایق نکنی

Unless your mind recedes from friends and foes,
Your prayers are rejected—for He knows;
You cannot flee from doubts and phantasies,
Until you shun your Self and worldly shows.

VII 74

599:—Hy.395, BDa.86, BNd.266, Ra.153, BNb 20, Pb.250, Ba.197, Hb.346, Hj.236, Pc.43, Bb.407, Cb.349, Hd.415, ALI 411, Hw 498, A 475, W 256, L.414, BERf.206 *Vag*: Afdal [Hj].

مردانه درآ ز حویش و پیوند ببر ۵۹۹ خود را تو ربند زن و فرزند ببر

هر چیر که هست سدّ راه است ترا با بند چگونه رهروی بند ببر

Be brave and tear asunder kin and clan
Aloof from wife and sons, you stand a man!
For all these bonds would hinder you in march,
First break your bonds, and then you march in van.

VII 75

239 —Hy 63, Ha 103, Sd 103, BNh 102 Sc 76, Ra 58, BNb 91, HGa 97, LN 119, BMd 391, Wbcd 335, Pb 133, Hb 130, BNj 24, Hj 40, RPa 142, He 54, Hf 90, Hh 78, Hr 223, Hs 138, Hc 394, Pc 442, Bb 71, Cb 98, BERb 14, Ia 54, BNn 38, Hd 58, ALI 69, Hp 147, Ho 90, Hw 64, A 94, J 104, N 89, W 91, L 79, BERf.223

Vag (1) Najib-ud Din, Jarfadqani [Hv] (2) 'Abdullah Ansari [Z] (3) Rumi [Z].

گر از پی شهوت و هواخواهی رفت ۲۳۹ ارمس حسرت که بے نوا خواهی رفت

بگر چه کسی وار کجا آمدهٔ می دان که چه میکنی کجاخواهی رفت

If you would pamper flesh and play a rake,
You go a pauper. Hear for goodness' sake:
See who you are, and from which planes you hail,
Know what you do, and where your deeds would take.

VII 76

991 —BNb 448, Wbcd 204, Hd 445, Hw 884 *Vag*. Afdal [Hv.].

تا کے پی اسباب تنعّم گردی ۹۹۱ تاچند تو درسرای مردُم گردی

زین دائرهٔ وجود بیرون نه روی زین دائره گر برون روی گُم گردی

For chasing pleasures continents you crossed,
From town to town and door to door you tossed;
But still you never stepped beyond your "Self".
And when you do—of course you will be lost.

VII 77

984:—Hy 680, Bb 648, Hw 833, A 851, W 496, L 708 *Vag*· K I [1010 H]

پیوسته ز بهر شهوت نفسانی ۹۸۴ این جان شریف راهمی ریحانی

آگاه نئی که آفت جان تواند آنها که تو در آرزوی ایشانی

To satiate your carnal appetite
Why cast your noble life in sordid plight?
Ah! know ye not the pests of precious life,
These very baits at which ye grab and bite?

VII 78

552:—Hy.316, Se.174, BNd.106, Pa 142, Rb.30, Wbcd.230, Pb.243, Ba.189, Hb.339, BNl.241, Hk.278, BMb.263, BMc.202, Hm.219, He.174, Hg.240, Hi.114, HGb 140, Hn.235, BMf.104, LE.67, Hc 184, Bb.336, Cb.402, BERb.80, RPc 263, ALI 318, Hp.241, Hw.413, A.395, L.334.

Var: Md Amin Kashi [Hv.].

هر لذّت و راحتیکه حلّاق نهاد ۵۵۲ از بهر مجّردان آفاق نهاد
هر کس که به طاق مقلب گشته بخفت آسایش خود ببرد و بر طاق نهاد

The tranquil bliss which He in store has kept
Is meant for bach'lors who have singly slept.
The man who split in twain from singleness
Has lost his peace, and all his life has wept.

VII 79

855:—Hy 572, Wbcd 459, Pb 445, Ba 395, Hb 532, BDb 313, BNl 381, BMb 448, BMc 320, Hm 334, Hf 333, HGb 195, Hr.375, BMf 319, Hv 66, Pc 398, Bb 575, Cb 638, Ia 403, Ib.278, ALI 580, Hp 496, Ho 332, Hw 702, A 703, J 443, N 335, W 374, L 596

شرمت باید ازین تباهی کردن ۸۵۵ زین ورك اوامر و نواهی کردن
گیرم که سراسر این جهان ملك تو شد حز آنکه رها کنی چه خواهی کردن

Such wrecks you wrought and fie! you bear no shame
For failing duties, playing forbid game!
Suppose the world and all its wealth your own,
You have to quit it all, aye all the same!

VII 80

269:—Hy 206, Se 110, Pa 91, BMa 93, Wbcd 353, Ba 1, Hb 159, BDb 122, BNl 122, BMb 136, BERa 186, BMc 102, Hm 116, He 46, Hf 59, Hg 111, HGb 53, Hn 125, Hr 107, BMf 64, Pc 515, Bb.216, Cb 217, RPc 176, Ia 122, Ib 103, ALI 226, Hp 141, Ho 59, Hw.225, A 235, J 68, N 58, W 61, L 222

نفست بسگ خانه همی ماند راست ۲۶۹ جز بانگ میان تهی از و هیچ نخاست
روبه صفتست و حواب حرکوش دهد آشوب پلنگ دارد و گرگ دعاست

Our lust, like house-dog, stands with bristling hair,
It barks, and whines, and snarls, at empty air;
It tricks us like a fox, and dreams as hare,
And tears us like a wolf, and hugs as bear.

VII 81

607—Hy 424, Ha.367, Sd.366, Sc.490, LN 175, Bb 436, Cb 461, Hd.471, ALI.443, Hw 521, A 514, L 444

افسوس ازین سگ بچهٔ پرتگ و تاز ۶۰۷ کو در رفتن نباد بودے همراز
از بسکه دلش به استخوان مایل بود شد عاقبتش نصیب دندان گراز

Alas! this cur it barked and raised uproar,
In running fast with winds a likeness bore;
But since it longed for chewing beastly bones,
It fared at last we see with tusks of boar.

VII 82

382:—Hy.250, Sb 60, Ha 117, Sd.117, BNh.116, Sc.337, Ra.103, Sf 94, BNb 115, HGa.111, Pb 171, Ba.113, Hb 265, BERa.228, Hf.133, Hh 297, Bb.261, Cb.271, Ia 219, Hd.552, ALI 272, Hp.311, Ho 133, Hw.283, A.250=329, J.203, N 132, W.158, L.268

تا چند اسیرِ رنگ و بو خواهی شد ۳۸۲ چندازپیِ هر زشت و نکو خواهی شد

گر چشمهٔ زهری و اگر آبِ حیات آخر بدلِ خاك فرو خواهی شد

How long with pomp and pleasures ye should race?—
For good or bad in world will both efface.
And whether brackish brook, or meady lake,
In dust ye dry at end and leave no trace.

VII 83

31:—Hy 2, Sa 102, Sb 226, Se 3, U 238, BNd 7, BNa 208, Ra 1, BMd 218, Wbcd 3, Pb 12, Hb 12, Sg 117, BNe 4, BDb 6, BNl 6, Hk 4, Hu 27, BERa 4, BMc 4, Hm 5, Hf 12, Hg 8, Hi 4, Hn 5, Hs 118, BMf 2, LE 3, Hv 2, Bb 2, Cb 2, BERb 2, RPc 5, Ia.8, Hp 12, Ho 12, Hw.2, A 7, J.12, N.12, W.11, L.2, Hz.115.

15 (a) —BDa 3, BNd 3, BERf 286, Sf 21, BMa 7, LN.80, Hj 107, Hu 8, RPa 110, Hc 10, Hd 68, CR 780 Var 31 *Par* 'Attar [M N] *Vag*· Afdal [H]

گر می نخوری طعنه مزن مستان را ۳۱ ور دست دهد توبه بکن یزدان را

تو نخوت بدین کنی که من می نخورم صد کار کنی که می علاف ست آنرا

Tho' wine ye eschew, mystics ye malign,
Repent for judging, pray for grace divine;
For pride of abstinence in you begets
A thousand vipers fouler far than wine.

VII 84

110—Hh 143, Hc 386, Hp 96, Hw 959

بر هر چه رسی بنظر نکو کن که نکوست ۱۱۰ کو ساخته و خواستهٔ حضرتِ اوست

بر بی‌سر و سامانیِ ما عیب مکن شاید که مرا دوست چنین دارد دوست

See well what e'er ye see, and good ye take,
For all that goes is His desire and make;
And taunt me not for utter want of means,
Perhaps the Friend would like me for that sake.

VII 85

1041:—Se 333, Hd 72, Hw.867

Vag· (1) Afdal [Hj] [470], (2) Pahlwan Mahmud Qattati [R S]

گر در نظرِ خویش حقیری مردی ۱۰۴۱ گر بر سرِ خویشتن امیری مردی

مردی نه بود لگد بر افتاده زدن گر دستِ یکے فتاده گیری مردی

Feel thyself as His humble slave, *a Man*,
And quell thy beastly lusts be brave, *a Man;*
Then do not spurn the fallen like a fiend,
But help a fallen soul, behave *a Man*.

VII 86

15:—BDa.4, BNd.4, Hw.936, J.16, CR.779.

تا بتوانی رنجه مگردان کس را ۱۵ برآتشِ خشمِ خویش منشان کس را
گر راحتِ جاودان طمع میداری مرنج همیشه و مرنجان کس را

Be smooth—that of thy manners none complain,
And for thy anger none should burn in vain;
And if thou long to share eternal bliss,
Then pine at heart, to others cause no pain.

VII 87

845 —BNb 456, RPa 317, Pc 346, Hd 69, Hw 736 *Vag.* Afdal [354]

در ظُلم بقولِ هیچکس کار مکن ۸۴۵ با خُلق بزی بخَلق آزار مکن
وردا گوئی که من نکردم از خود این عذرِ تو نشنوند زنهار مکن

Leap not in dark for aught a wight would say,
Be kind and injure none awhile you play,
Tomorrow though ye plead no harm ye meant,
But none will heed so heed ye now to-day.

VII 88

1045:—Hy 734, Wbcd 489, Pb 595, Ba 553, Hb 690, BDb 377, BNl 478, BMb 544, Hl.80, BMc 55, Hm 432, Hf 432, Hn 460, Hr 480, BMf 421, Hc 382, Pc 594, Bb.690, Cb 779, RPc.25, Ia 514, Ib 367, ALI 720, Hp 606, Ho 431, Hw.913, A 909, J 553, N 446, W 477, L 765

گر شادیِ حوتنس در آن میدانی ۱۰۴۵ کاسوده دلے را بغمے نشانی
در مایم عقلِ حوتش نشیں همه عمر میدار مصیبت که عجب نادانی

If you enjoy, as you now seem to own,
To tease a tranquil heart and make it groan,
Bemoan then all your life for loss of wits,
And reap the grief for folly you had sown.

VII 89

1040 —BNb 377, Hd 71, Hw 904 Afdal [466].

گر با تو فلك بدی سگالد چه کنی ۱۰۴۰ ور سوختهٔ از تو بنالد چه کنی
ور غمزدهٔ شبے بانگشتِ دعا اقبالِ ترا گوش بمالد چه کنی

Your victim when for help on Him would call,
Then time will overturn you once for all;
And if some night a poor afflicted soul
Would cry and curse you, helpless you will fall.

VII 90

32:—Se.5, BMa 2, Wbcd.309, Pb.13, Hb.13, BDb.8, BNl.8, Hk 12, BMb.4, BERa.10, Hm 7, Hg.9, Hi.7, Hn.9, Hr.5, BMf.4, Hv.3, Hc 2, Cb 5, RPc 49, Ia.6, Ib.6, ALI.15, Hp 6, Hw.16, A.8, L.3.

مرد آن نبود که خلق خوارند اورا ۳۲ وز بیم بدی نیك شمارند او را
رندی که نمود روی دستی بکرم رندان همه شب دست برآرند اورا

I count him not a man, if people hate
And fear him, though for murders call him great;
A toper who extends a helping hand,
On him with blessing palms the topers wait.

VII 91

96—Hy 72, Hm 72, Bb 80, ALI 144, Hw 150, A 103, J 137, W 127, L 88

با دشمن و دوست فعل نیکو نیکوست ۹۶ بد کے کند آنکه نیکیش عادت وحوست
بادوست چو بد کنی شود دشمن تو با دشمن اگر نیك کنی گردد دوست

Be kind, and friend or foe you should not mind,
A kindly heart will never be unkind,
Ill-treat your friend, and he will turn a fiend,
And love your foe, in him a friend you find.

VII 92

366 Hy 357, Hi 132, Bb 286, ALI 295, Hw 432, L 375
Var (1) Hafiz [MS dated 1055 H] (2) 'Imad Faqih [Hv]

با مردم نیك بد نمی‌باید بود ۳۶۶ در بادیه دیو و دد نمی‌باید بود
مفتون معاش خود نمی باید بود مغرور بفضل خود نمی‌باید بود

One should with honest people well behave,
But should not walk with beasts to seek their cave;
From tricks of trade our conscience we should save,
With bloated bounty never play a knave.

VII 93

411—Hy 283, BNf 10, Se 136, BMa 145, Wbcd 49, Ba 125, Hb.278, BDb 169, BNl 170, Hk 295, BMb 183 Hl 50, BMc 136, Hm 153, He 103, Hg 196, Hh 330, Hi.103, HGb 73, Hn 158, Hr 150, Hs 167, BMf 115, LE 72, Hv 33, Hc 136, Pc 292, Bb 302, Cb 252, BERb 71, RPc 207, Ia 167, Ib 138, ALI 347, Hp 188, Hw 316, A 362, L 301

Var (1) Shah Sanjan [AK] [RS] (2) Saifud Din Bakharzi [Hx] (3) Afdal [205]

خواهی که ترا رتبت اسرار رسد ۴۱۱ میپسند که کس را ز تو آزار رسد
از مرگ میندیش وغم رزق مخور کین هر دو بوقت خویش ناچار رسد

If ye would qualify for mystic truth,
Then keep an open heart and full of ruth;
And never think of death, nor pine for food,
For both will come and meet in time forsooth.

VII 94

1007:– Hy 706, Sc 721, Sf.110, BMd.245, Wbcd.205, Pb.565, Ba.518, Hb.656, Hj.36=175, HGb 346, Bb.666, Cb.800, Hd·64, Hw 902, A.880, J.574, W.498, L.737, BNb 497, BERf 339.

خواهی که پسندیدهٔ ایام شوی ۱۰۰۷ مقبول قبول خاصه و عام شوی
اندر حق مومن و جهود و ترسا بد گوی مباش تا نکونام شوی

If you desire to have the best of time,
And that your word be heard through all the clime,
Then slander none, see Lord in every soul,
And sing his Name, acquire a name sublime.

VII 95

931·—Hf 394, Ho 393, Hw 919, J 511, N.398, W.440, CR 1133

آزار دل خلق بخوم شبے ۹۳۱ تابر نکشد زنی بم شبے
بر مال و جمال خویشتن تکیه مکن کانرا به شبے برند واین را به شبے

No harm to creatures we can plan or think,
With midnight call on God, the evils sink;
How could we here rely on youth or wealth?
For both are stolen ere we nod or wink.

VII 96

368 —Hy 342, LN 151, Pb.164, Ba 106, Hb 258, RPa 158, Bb 361, Cb 312 ALI 365, Hw 335, A 421, L.360 *Vag* Afdal [Hv] [175]

بد خواه کسان هیچ بمقصد نرسد ۳۶۸ یك بد نکند تا بخودش صد نرسد
می نیك تو خواهم و تو خواهی بدمن تو نیك نه بینی و بمن بد نرسد

An evil man his wish will not attain
He gets for one a hundred blows in chain;
I wish you well, but you are planning harm,
No evil comes to me, no good you gain.

VII 97

280:—Hy 39, BERa.151, Hl 20, BMc.89, Hi 35, LE 48, Bb 49, RPc 9, ALI.61, Hw.135, A 69, L.54.

هر گه که غمی ملازم دل شودت ۲۸۰ یا قصهٔ کار خویش مشکل شودت
حال دل دیگرے بباید پرسید تا خوشدلی تمام حاصل شودت

When grief unceasing hovers on your mind,
Or all affairs to ruin have inclined,
You should release from distress other hearts,
For thereby surely you will solace find.

VII. 98

481:—BNb.378, Hh.201, Hd.60, Hw.978. Afdal [243].

عمر تو فرون بود اگر از پانصد ۴۸۱ افسانه شوی عاقبت از روی خرد
بارے چو فسانه میشوی ای بخرد افسانهٔ نیك شو نه افسانهٔ بد

If you would live a thousand winters hale,
At last your name in legends they retail;
Since after all your story has to end,
Make it a comely not a tragic tale.

VII 99

1032 — Hy 688, Ha 145 Sd 145, BNh 143, U 147, Sc 107, Ra 313, Pa 198, BNb 161, HGa 140, BMd 140=403, Wbcd 477, Pb 582, Ba 536, Hb.674, BNl 448, BMb.515, RPa 170, BMc 383, Hg 432, HGb.365, Hn.427, Hr 455, BMf 389, Hv 74, Bb 654, Cb 791, Ia 483, Ib 341, Hp 581, Hw 839, A 860, J 542, N 434, W 469, L 717, Hz 156=255

رنها ر کنون که میتوانی بارے ۱۰۳۲ بردار رخاطرِ عزیزان بارے
کین عالمِ بی وفا نماند بکسی از دست تو هم برون رود یکبارے

Now that ye have resources at your call,
Relieve your friends from burdens great or small,
How can ye hold for long this faithless World?
She slips away from hand, and—once for all.

VII 100

223 Hy 127, Hj 141, Hh 74 Pc 388 Bb 135, Cb 133, ALl 137, Hw 116, A 136, J 143 W 122, L 142 BERf 262 *Vag* K I [Rempis 50]

سیم ارچه نه مایهٔ خردمندان ست ۲۲۳ بی سیما را باغ جهان رندان ست
از دستِ تهی بمشه سر بر زانوست بر کیسهٔ زر دهان گُل خندان ست

Though gold is not the ware which wisdom stocks,
Yet paupers in this park are chained in docks;
The grass, with empty hands, would drop and swoon,
The rose, with golden purse, at wenches mocks.

VII 101

778 — CALc 383, Hr 357, Ia 386, Ib 266, Hp 470, Hw 669
Attar [M N]

گل گفت که دست زر فشان آوردم ۷۷۸ خندان خندان سر بجهان آوردم
بعد از سر کیسه بر کرفتم رفتم هر نقد که بود درمیان آوردم

Said Rose "With hands out-stretched I shower gold,
And as I *smile a smiling world* behold,
I loosened all my purse from band and fold
And gathered seed of bliss which now I hold."

VII. 102

144:—BNd.229, BERf.260, Hj.138, Hh.76, Pc.285, Hd.86, Hw 950, CR.833.
Var: Nizami Ganjavi [R.S.].

چون نیست امید عمرم از شام بچاشت ۱۴۴ باری همه تخم نیکوئی باید کاشت
چون عالم را به کس نخواهند گذاشت باید دل دوستان نگه باید داشت

We sleep at night but may not hope to wake
Hence we should sow but good for Goodness sake.
As world is not a ready cash at call,
Let friends enjoy the comforts we can make.

VII 103

1043:—Hy 715, Hf 430, BMf 406, Bb 670, Cb.765 Hd.67, ALI 701, Ho 429, Hw 873, A 890, J 551, N 444, W 476, L 747
Var: (1) 'Alaud Din Sam'anani [A K] [M F] (2) Abu Sa'id [Z]

گر روی زمین بجمله آباد کنی ۱۰۴۳ چندان نبود که خاطرے شاد کنی
گر بنده کنی بلطف آزادے را بهتر که هزار بنده آزاد کنی

Tho' Poles you colonize, the snowy part,
'Tis less by far than that you please a heart;
To bind in love some mystic who is free,
Is more than freeing thousand slaves apart.

VII 104

624:—Hy.425, Wbcd 119, Pb 300, Ba 247, Hb 397, BNI 272, BMb 311, Hl 73, Hf 227, Hn 262 Hr 363 BMf 245 Bb 437, Cb 466 BERb 102, Ia 282, Ib 176 Hp 357, Ho 226, Hw 522, A 515, J 323, N 227 W 266, L 445

رفتند و رفتگان یکے نامد باز ۶۲۴ تا تا تو نگوید ار پس پردهٔ راز
کارت ریار میکناید نه نماز باز چه بود نمازے بے صدق و نیاز

They march, but none returneth from the race,
To tell if he had seen unveiled the Face;
By love, and not by deeds we gain His grace,
For loveless prayers are but circus plays.

VII 105

39:—Hy 33, Se 12, Pa 8, BMa.20, Wbcd 314, Pb 16, Hb 16, BDb 15, BNI 15, Hk 22, Hu 11, BMb 10, BERa 23, Hl 3, Hm 14, Hf 15, Hg 11, Hi 29 Hn 20, Hr 15, BMf 13, LE 12, Hc 11, BERb 11, RPc 79, Ia 15, Ib 12, ALI 27, Hp 18, Ho 15, Hw 30, A 40, J 23, N 15, W 18, L 36

در راه نیاز هردلی را دریاب ۳۹ در کوی حضور مقبلی را دریاب
صد کعبهٔ آب و گل بیکدل نرسد کعبه چه روی برو دلی را دریاب

Be meek, that saintly hearts may accept thee,
And serve His presence, by Him chosen be;
One quickened heart excels a hundred shrines,
Why seekest shrines? In heart abideth He.

VII 106

1047.—Pb.594, Ba 552, Hb 689, Hd.63, Hw.863 *Vag*· Afdal [H$_3$] [495].

گر گبر وجهود و گر مسلمان باشی ۱۰۴۷ از خود بگذر تا همه بن جان باشی
درهر ره کیش راست باشی چون تیر ورنه چو کمان لایق قربان باشی

If Christian, Moslem or a Jew you be,
You live in whole when from your " Self " you flee;
Ply your own path as arrow, reach Him straight,
These crooked bows are bowstringed, here you see.

VII 107

291 —Ha 264, Sd 264, BNh 271, Sc 311, BNa 1, BNb 277, HGa 253, LN 133, BMd 297, Ba 18, Hb 171, BDb 126, H$_3$ 105 BNl 127 He 79, Hf 103, Hg 118, H$_1$ 82, Pc 144, Cb 220, Hd.266, ALI 227, Ho 103, Hw 243, A 242, J 156, N 102, W 132, CR 882, BERf 284 *Vag* Sadrud Dın Khujandı [Awfi]

ازفضل عمان مپیچ و در ساعر پیچ ۲۹۱ از خلدو سقر بگذر و در کوثر پیچ
دستارِ قصب بباده بفروش مرس کم کن قصبی پس طرف بر سر پیچ

From coming grace you should not turn your face.
But flee from Hell or Heav'n to Master's grace;
Yea sell your haughty head for Master's feet,
And do not trick or boast and march in lace.

VII 108

962 – BNb 389, Hd 54, Hw 871
(1) Afdal [H$_3$] [424] (2) Abu Sa'ıd [436]

ای دل ر شرابِ جهل مستی تا کے ۹۶۲ وی بیست سوبده لاف هستی تا کے
ای عرقه ربحر عملت ار ابرئه تردامنی و هوا پرستی تا کے

How long you rave in ignorance? O mind!
Unborn you vanish, leaving pride behind;
With misty shroud are drowned in darkest deep,
Thus soaked in lust, in vanities you wind.

VII. 109

462 —Hy 233, Pa 105, BMa.175, Pb 201, Ba 145, Hb 296, BDb.131, BNl.131, Hk 300, BMb 188, BMc 109 Hm 123, He 146, Hf 159, Hh 313, H$_1$ 90, HGb 60, Hn 129, BMf 99, Hc 222, Pc 384, Bb 251, Cb 233, BERb 60, RPc 182, Ia 129, Ib 109, ALI 253, Hp 158, Ho 158, Hw 264, A 311, J.236, N 158, W 177, L 250

Vag (1) Rumı [Z] (2) Afdal [226]

بر همه دانای ولك میداند ۴۶۲ کوموی بموی و رگ برگ میداند
گیرم که بزرق حلق را بفریبی با اوچه کسی که یك بیك میداند

He knoweth Truth ere world had yet begun,
He counts the atoms of the Earth and Sun;
You trick the world by shows, but cannot trick
The Master who knows all, and one by one.

VII 110

942:—Hy.717, Bb.676, ALI.704, Hw.874, A.892, L.749
Var. Afdal [Hv.] [R.S.] [407]

از کبر مدار هیچ در دل هوسے ۹۴۲ کز کبر بحاے نرسیده است کسے
چون زلف بتان شکستگی عادت کن زان پیش که بگسلد ز تار نفسے

Let pride no ambition in heart install,
For pride has hurled some angel down to fall.
Learn how to bend like lovely maiden's curls,
Ere taut, thy breath would snap at once for all

VII 111

856 Hy 587, Sf.67, BMd 299, Pb 450, Ba 400, Hb 537, Hj.79, Pc 401, Bb 588, Cb 663, Hd 377, ALI 595, Hw 717, A 718, J 448, L 611, BERf 363

صیاد بهٔ حدیث نخچیر مکُن ۸۵۶ چون یکه نخواندهٔ تو تقریر مکُن
چون پیر حقیقت از تو معنی طلبد از دیده نکُی روایت از پیر مکُن

You coward! talk of grand-assault-at-arms!
Though blind, you talk of Helen and her charms,
When Real Sage enquires your inner life,
Speak of your own and not of father's farms

VII 112

913—Hy 639, U 23, Sc 260 Ra 276, BNb 35, LN.28 = 271, BMd.47, Wbcd 471, Pb 491, Ba 441, Hb 578, BDb 337, BNl 419, BMb 429, RPa 7, Hx.38, BMc 355, Hm.373, Hf 370, Hn 398, Hs 23, BMf 353, Pc.363, Cb 707, Hd.573, ALI 649, Ho 369, Hw.783, A.785, J 486, N 373, W 416, L 665, BERf 21, Hz 46

دانی ز چه روی اوفتاداست وچه راه ۹۱۳ آوارهٔ سرو و سوسن اندر افواه
کین دارد ده زبان و لیکن خاموش وانرا است دوصد دست ولیکن کوتاه

Lily and cypress these have won our praise,
But for this fame what are their means and ways?
With hundred hands the cypress would not seize,
Ten tongues the lily keeps, but silent stays.

VII 113

299—Hh 362, Hc 397, Hp 236, Hw 452

آنانکه شرابِ معرفت نوش کنند ۲۹۹ از هر چه بجز دوست فراموش کنند
آنرا که زبان دهند دیدن ندهند وانرا که دهند دیده خاموش کنند

When He reveals His face to servants meek,
They forget all, and Him alone they seek;
To those who speak, He will not give the eye,
And those who get the eye, will cease to speak.

VII 114

519:—BNb 499, Hh.212, Hd.81, Hw 985 *Vag*: Afdal [Hv.]

مرد آن بود که ظاهر آرائی بود ۵۱۹ تا در دل و چشم مردمش جائی بود
مردانه درآئی و باطن آرائی ن کان زن باشد که ظاهر آرائی بود

A man would not array his body so,
That in esteem of others he may grow;
Advance as man, and deck your inner self,
A woman only needs an outward show.

VII 115

643 —BNb 475, Hd 398, Hw 1018 *Afdal* [278]

درحرقه چه پیچی که نهٔ راه شناس ۶۴۳ کزحرقه نه امید وراید نه هراس
گر سرکشی و بر بپوشی کرپاس چون پوشش تو بود چه دیباچه پلاس

Why should ye fools in cloak and gowns parade?
With clothes ye neither bloom nor even fade.
And though ye jockies go in purple suit,
At marts or races ye are known by trade.

VII 116

409.—Hy.344, Sb.294, Ha 94, Sd 94, BNh 93, Se 217, U 72, BNd 107, Sc 340, Ra 109, BNb 71, BMa 141, HGa 90, LN 75+268, BMd 127, Wbcd 217, Pb 184, Ba.127, Hb 279, Sg 46, RPb 48, BNl 219, Hk 252, BMb 243, RPa 246, BMc 180, Hm.199, Hf 141, Hg 197, Hh.295, HGb 118, Hn 213, Hr 194, BMf 183, LE.69, Hc 168, Pc.295, Bb 363, Cb 380, RPc.245, Ia 214, BNn 52, Hd 571, Al I 293, Hp 274, Ho 141 Hw 391, A 423, J 217 N 140 W 163, L 362, Hz 71

خرّم دل آن کسی که معروف نشد ۴۰۹ در حبّهٔ و دراعه و در صوف نشد
سیمرغ صفت نعرش پروازی کرد در کنج خرابهٔ جهان بوف نشد

He keeps a happy heart who shuns renown,
And shuns alike the felt or sack or gown,
As phœnix he will soar to Highest plane,
He won't in worldy ruins hoot and frown

VII 117

1046 —Ha 136, Sd 136, BNh 134, Sc 99, Ra 322, BNb 153, HGa 132, Wbcd 520, Pb 592, Ba 550, Hb.687, BNj 25, RPb 83, Hj 276, Hf 435, Pc 443, Cb 790, Ia 511, Hd 572, Hp 617, Ho 434 Hw 831, A 826, J 557, N 449, W 480, CR 1175, BERf.225
Vag Afdal [Hj] [472]. (2) Iraqi Hamadani [Hl] Abu Sa'id [406]

گر شهره شوی نشهر شرّ الناّمی ۱۰۴۶ ور گوشه نشین شوی همه وسواسی
به زان بود کز حضر و الیا سی کس نشناسد ترا تو کس نشناسی

If famous, they would think you pest of town,
If you retire, then folk would only frown;
'Tis best, tho' you have mystic powers of saints,
That they should take you for a country clown.

VII 118

428:—Hy 281, Se.135, BMa.144, Wbcd.48, Ba.61, Hb.214, BDb.168, BNl.169, Hk.294, BMb.182, BMc 135, Hm.152, He 154, Hg 149, Hh 329, Hs.102, HGb.72, Hn.157, Hr.149, BMf.157, Hc.135, Pc.329, Bb 300, Cb.251, BERb.70, Ia.166, Ib.137, ALI.346, Hp.187, Hw 314, A 360, L.299

Vag (1) Shaikh Jam [Hv] (2) Shah Saujan [R.S]. [H.A.]. (3) Afdal [214]

در راه چنان روکه سلامت نکنند ۴۲۸م با خلق چنان زی که قیامت نکنند
در مسجد اگر روی چنان روکه ترا در پیش نخوانند و امامت نکنند

Go ye with eyes on ground, that none may greet,
Behave with folk in manners which are sweet;
You may attend a Church—but do it so—
That none may rise and offer you a seat.

VII 119

*

848 – BDa 125, BNd 187, Pc 304, CR 1096

Vag Salman Saoji [Tehran Text] but not found in MS d 802 H

درویش زِ تن جامهٔ صورت برکن ۸۴۸ تا در ندهی بجامهٔ صورت تن
روکهنه گلیم فقر بردوش افگن در زیر گلیم کوس سلطانی زن

O monk! divest yourself of clothes of form,
So that your frame of thought may not deform,
Go—Wear the rag of meekness on your head,
And all thereunder you should take by storm.

VII 120

593 – Hy 391, BNf 8, Wa 30, BDa 91, Sb 168, Ha 209 Sd 209, BNh 207, Se 232, U 135, BNd 123, Sc 350, BNa 42, Ra 163, Rb 32, HGa 194, LN 301, BMd 127, Wbcd 439 Pb.275 Ba 222, Hb 372, BNe 20, BDb 206, RPb 13, Hj 119, BNl.257, BMb 306, RPa 88 He 210, Hf 200, Hg 261, Hr 247, Hs 99, BMf 228, Pc 380, Bb 403, Cb 429, RPc 18, Ia 265, Ib 160, Hd 272, ALI 409, Hp 335, Ho 199, Hw 487, A 471, J 292, N 200, W 244, L 410, BERf.315, Hz 105=143

سستی مکن و فریضهٔ حق بگذار ۵۹۳ در عهدهٔ آن جهان منم باده بیار
عیبت مکن وخلق جهان را بگذار وآن لقمه که داری رکسان بازمدار

Avoid the sloth, by duties thou peruse,
I wield that world, so love alone I choose;
Don't slander, and to injure lay no ruse;
Bestow on poor thy morsel, don't refuse

VII 121

336.—BNa 119, Sf 37, BMd 374, Ba 41, Hb 194, Hj 149, Hk 261, Hh 239, Pc 145, Bb 354, Hd 76, Hw 368, A.285, CR 894, BERf 177, Hz 92

از لقمهٔ وقف هرکه پرورد جسد ۳۳۶ روباه شود اگرچه بود است اسد
گر بیغرضی مرا مصدق داری خاصیت نان وقف بخل ست وحسد

The man who fills his corpse with crumbs of grace,
Tho' once a lion, soon a fox he plays;
Unselfish if you be, then own the truth,
That bread of gift has envy, greed as traits.

VII 122

988:—Hy.714, Ha.133, Sd.133, BNh 131, U.129, BNd.251, Sc 97, Ra.303, BNb.150, HGa.128, BMd 117, BNc.23, Wbcd.283, Pb.552, Ba.505, Hb.643, BNl.474, BMb.541, RPa.76, Hl.95, Hm.427, Hf.412, Hr 477, Hs 91, BMf 400, Pc.241, Bb 669, Cb 764, RPc 31, Ia 508, Ib 361, Hd 361, ALI 700, Hp.602, Ho 411, Hw.808, A 889, J.528, N 416, W.455, L.746.

Var. Nasir Tusi [Hx], R.S]

تا در تنِ تست استخوان ورگ و پے ۹۸۸ از خانهٔ تقدیر منه بیرون پے
گردن منه از خصم بود رستم زال مست مبرار دوست بود حاتم طی

So long as bones and skin in body blend,
Resign in Him, on Him your care ye spend;
But fear no Titan if he comes as foe,
Nor beg a boon if Caesar acts your friend.

VII 123

1054 —Hd 570, Hw 868 Afdal [Hj] [M.F.] [R S] (480)

مردے باید بلند همت مردے ۱۰۵۴ زیں واقعهٔ دیدهٔ خرد پرورد ے
کو را ز تعلق اندریں تودهٔ خاك بر دامنِ همت نه نشیند گرد ے

I should be man, a high aspiring man,
From what I see should learn what all I can,
So that my corpse, a mote from dusty bin,
Would blind me not when sublime heights I scan.

VII 124

351 —BNb 387, Hh 207, Hd 562, Hw 983 Afdal [167]

ای خواجه اگر کار بکامت نرود ۳۵۱ یا خطبهٔ جاودان بنامت نبود
خوشباش و محور عصه که گردار جهان ملکت شود ار حرص تمامت نبود

O Sire! if affairs do not smoothly speed,
Or now men do not permit thee to lead,
Remain sedate, for if the world in whole
Be thy domain, still hungry is thy greed.

VII 125

398 —Hy 350, Hj 218, Hh 263, Bb 369, Cb 333, Hd 251, ALI 371, Hw 342, A 429 L 368, BERf 274

چون دست بدامانِ هوس می نرسد ۳۹۸ جامے بمرادِ دل نکس می نرسد
در ده قدحِ دُرد که جامِ صافی زین شیشهٔ دیرینه مگس می نرسد

As none can clasp the flowing skirt of greed,
No earthly path to fount of bliss would lead;
Then fill my heart with pangs—this azure glass
Containeth gall for all, no drop of mead.

VII 126

453:—Hy.259, BNf.51, Sa 55, BDa.68, Sb 110, Se.177, U.243, BNd.85, Sc.292, BNa.11, Ra.124, Pa.115, BNb.336, LN.144, BMd.225, Wbcd.336, Ba.68, Hb.221, BDb.157, Hj.189, BNl.158, Hk.167, BMb 162, RPa.123, BMc.128, Hm.142, He.151, Hf.157, Hg.156, Hh 322, HGb.221, Hn.147, Hr 139, BMf 116, LE.61, Hc.197, Pc.378, Bb.270, Cb.245, RPc 196, Ia.154, Ib 127, ALI 331, Hp 177, Ho.157, Hw.291, A.338, J.234, N 156, W 175, L.277, BERf.325, Hz 122.

زان پیش که بر سرِ تو شبخون آرند ۴۵۳ فرمای که تا بادهٔ گلگون آرند

تو زرنهٔ ای عاقلِ نادان که ترا در حالک تهد و بار بیرون آرند

The Time's in ambush, lo! will soon assault,
Before that, find thy bliss, and do not halt;
O fool! thou art no gold—once laid in earth
Who cares to dig thy ashes from the vault?

VII 127

290—Hh 178, Hc 120, Hp 155, Hw 240

تا چند کشی دلا در این دار سیج ۲۹۰ ازعمر دوروزه دهر صد محنت و رنج

درحرص و امل مکوش رو باده بنوش ای خواجه نگوچه کرد قارون با گنج

A wink of life and handful dust you keep,
Why wring your hearts and fill these oceans deep?
Away with greed and hopes, and love your Lord,
The gold which Korah piled but made him weep

VII 128

475—Sc 373, BNi 12, Pb 210, Ba 154, Hb 305, Hh 289, Hd 567, Hw 992
Var. Razi Daya [M I]

عاقل چو نکارِ این جهان می نگرد ۴۷۵ عشرت کند و طریقِ شادی سپرد

آن بے که دریں زمانه از روبے خرد از عمر بر او خورد که او عم نخورد

The wise one sees the world and these affairs,
He seeks for pleasures only and forswears
The rest. If one would follow wisdom here,
He profits by his life, who saves his cares.

VII 129

476—Hy 238, Sa 75, Sb 162, Ha.276, Sd.276, BNh 283, Sc 316, BNa 43, BNb.290, HGa.264, Pb.209, Ba.153, Hb 304, Hj 72, Hk 176, BMb 169, RPa 244, He.132, Hg.211, Hh.350, Hv.32, Pc 410, Bb 242, Cb 265, BERb 57, ALI 259, Hp 219, Hw 271, A 316, L 255, BERf 69

عاقل عم واند نسئهٔ لاشئی نخورد ۴۷۶ جز جامِ لبالب و پیاپی نخورد

عم در دل و باده در صراحی باشد حاکش بسر آنکه عم خورد می نخورد

From cares and strife for carcass wise are chaste,
Save Word and constant Word they would not taste;
With grief in heart and Lord within us still,
To quit the Lord for grief will lay us waste.

VII 130

1042:—Hy.670, BDa.155, Ha.134, Sd.134, BNh.132, Se.333, U.130, BNd.262, Sc 98, BNa.109, Ra.320, Pa 200, Sf.87, BNb 229, HGa 129, LN.108, BMd 122, BNc 24, Wbcd.270, Pb.591, Ba.549, Hb.686, Sg.81, BDb.½406, Hj 95, BMb.512, RPa.77, BMc.380, Hm.400, Hf 434, HGb.362, Hn 429, Hr.442, Hs 94, BMf.394, Hc.375, Pc.437, Cb.739, Ia 480, Ib.338, Hd.186, ALI.680, Hp 578, Ho 433, Hw.818, A.940, J 556, N 448, W 479, L 697, BERf 218, Hz 100

گر دست دهد ز مغز گندم نانے ۱۰۴۲ وز می کدوے ز گوسفندے رانے

با ماه رخے نشسته در ویرانے عیشے ست که نیست حدّ هر سلطانے

If one could find a loaf of grinded wheat,
And with a gourd of wine and chop of meat
Retires to ruined haunts with Beloved One,
What king can hope to find such joyous treat?

VII 131

979 - Hy 690, Ha 173, Sd 173, BNh 171, Sc 370, BNb 206, LN 244, BMd 412, Pb.547, Ba 500, Hb 638, Hj 84, RPa 295, Hf 404, Hr 447, Pc 196, Bb 656, Cb 793, Ia 518, Hd 189, Hp 619 Ho 403, Hw 841, A 862, J 521, N 408, W 448, L 719, BERf 367, Hz 264

بر گیر ز خود حساب اگر ناخوری ۹۷۹ کاوّل تو چه آوردی و آخر چه بری

گوئی مخورم باده که میباید مُرد میباید مُرد اگر خوری ناخوری

'Tis meet, O sage! your own account you cast,
See what you brought at first and take at last;
You shun to feast on Him lest you would die,
But die you must tho' you may feast or fast.

VII 132

477 Rc.1, Sb 136, Sc 250, BNa 46, LN 235, RPa 291 *Var·* of 370

370 - TK 10, Hy230, Ka.2, Sc 125, U 120, Sc 90, Ra 115, Pa 104, BNb 135, BMd 111 Wbcd 60, Ba 52, Hb 205, BDb 144, BNl 145, Hk 174, BMb 167, RPa.66, BMc 119, Hm 133, He 179, Hg 142, Hh 316, HGb.215, Hn 139, Hr 129, Hs 38, Pc 323, Bb 248, Cb 232, Ia 142, Ib 118, ALI 252, Hp 167, Hw 263, A 308, J 195, L 247

Var· 477 *Vag* (1) Sanai [J G], (2) Afdal [210], (3) Auhad [Rempis 90]

عالم اگر از بهر تو می آرایند ۷۷۴ ور از بهر آن که عاقلان نگرایند

بسیار چو تو روند و بسیار آیند ربایے نصیب خویش کت بر بایند

بر چشم تو ار چه عاشقان نگرایند ۷۷۵ بگرای بدان که عاقلان نگرایند

بر بای نصیب خویش کت بر بایند بسیار چو تو شدند بسیار آیند

Though World may deck herself and thus adorn
For you, yet never pine for her and mourn;
For many like you came, and many went,
So take your share ere hence you may be borne.

VII 133

1011:—Hy.700, U.62, BNd.255, BMd.78, Wbcd.481, Pb.577, Ba.531, Hb.669, BDb.391, BNl.458, BMb.519, Hm.411, Hf.421, Hn.440, Hs.54, Pc.306, Bb.661, Cb 798, Ho.420, Hw.853, A.873, J.534, N.425, W 462, L.730.

در باغ چو بُد غورهٔ ترش اول دے ۱۰۱۱ شیرین زچه گشت و تلخ چون آمدمے
از چوب به تیشه گر کسی کرد رباب وز پیشه چه گوئی که همی سازد نے

The grape was sour at first, in season sweet,
Who changed its nature? Sun—His nursing heat;
A lute when carved from wood in plaintive notes
Sings not for tools, but Master's kiss to greet.

VII 134

302 —J 193 This quatrain is found in Persian translation of Kalilah Damnah by Abu'l Mu'alli Nasrullah bin Hamid in the reign of Bahram Shah Ghaznawi [512 H—547 H]. *Var.* (1) Sanai (Hv) (H.A.) (2) Afdal (134).

آن را مگر که دومون آید مرد ۳۰۲ در عهد وفا نگر که چون آید مرد
از عُهدهٔ عهد اگر برون آید مرد در هر چه گمان بری فرون آید مرد

Be not beguiled if X in science swells,
But find in primal duty how he dwells;
If X should fail to keep his primal word,
In every vice imagined, X excels.

VII 135

230 —Ht 14, J 123
Sahâbî [A K].

عاقل بخروش لا اله الّا هوست ۲۳۰ غافل بگمان که دشمنست و یا دوست
دریا بوجود خویش موجے دارد خس میپندارد که کشاکش با اوست

The wise will shout that "Lord the God is He."
The fool in Him some friend or foe would see;
The sea within His mighty being rolls,
The straw conceiveth it is fighting sea.

VII 136

281·—Sc 273, BNb.470, Hx.6, Hh 5, Hd.428 Khiyaban 'Irfan.
Var. (1) Kamal ud Din Abd ur Razzaq [Hv.], (2) Afdal [124].

هر نقش که بر تختهٔ هستی پیداست ۲۸۱ آن صورت آن کس است کان نقش آراست
دریاے کهن چو بر زند موجے نو موجش خوانند در حقیقت دریاست

Each form which on this Canvas shows its face
Is His own form who thus is wont to trace;
An ancient Ocean rolls in newer waves,
Tho' waves we call, is Ocean in His grace.

VII. 137

561:—Rc.7, CR.1007
Vag: 'Attar [M N.]

یك قطرهٔ آب بود با دریا شد ٥٦١ یك ذرهٔ خاك با زمین یکتا شد
آمد شدن تو اندرین عالم چیست آمد مگسے پدید و ناپیدا شد

At first there was a drop, it merged in sea,
A mote of dust was smeared on open lea;
You come and go!—for all the dust you raise
On Phoebus' car, you are a boasting flea!

VII 138

329:—Hy.252, Sa.82, BDa 58, Sb 254, Ha 128, Sd 128, BNh.127, BNd 76, Sc 91, BNa 145, Ra 91, BNb 141, HGa 124, BMd 263, Ba 27, Hb 180, Hj 192, He 181, Hh.275, Pc 51, Bb 263, Cb 273, Hd 536, ALI 321, Hw 285, A 331, J 272, W 214, L 270, BERf 130

اجرام که ساکنان این ایوانند ٣٢٩ اسباب تردّد خردمند اند
هان تا سررشتهٔ خرد گم نکنی کانانکه مدبّرند سرگردانند

The germs which in this mansion do abide
Have cast the wise men thinking far and wide;
Beware! you do not lose your clue of wit,
For doctors go on reeling every side.

VII 139

894—Hy 630, Ha 152, Sd 152, BNh 150, Sc 114, Ra 268, BNb 169, HGa 143, BMd 404, Wbcd 260, Pb 479, Ba 429, Hb 566, BDb 341, BNl½416, BMb 427, Hl 90, BMc 352, Hm 370, Hg.387, HGb 344, Hn 395, Hr 407, Pc 163, Cb 697, Ia 438, Ib 307, Hd 464, ALI 640, Hp 538, Hw 774, A 777, J 494, W 424, L 656, Hz.256

اے بے خبر ار کار جهان هیچ نهٔ ٨٩٤ بیاد بباد ست ازان هیچ نهٔ
شد حدّ وجود درمیان دو عدم یکو نگر که درمیان هیچ نهٔ

O ye who survey world, the phantom fair,
Should know it springs from air to darker air,
Since life is hemmed by nought on either side,
Thus find that ye are nought amid nowhere.

VII 140

618:—Hy 417, Ha 100, Sd 100, BNh 97, BNd 135, Sc 74, BNb.82, HGa 95, BMd 73, RPa 33, Hs 50, Pc 193, Bb 428, Cb 456, Hd 454, ALI 439, Hw 512, A 506, L 436, BNb 436 *Vag* Afdal [265]

بودی که نبودت بخور و خواب نیاز ٦١٨ کردند بیازمدت این چار انباز
هر یك بتو آنچه داد بستاند باز تا باز چنان شوی که بودی ز آغاز

Thou wert devoid of waking, hunger, sleep,
Four el'ments gave their stores for thee to keep;
But each will wrest from thee what once it gave,
Denuded thus they cast thee in the deep.

VII 141

890:—Hy.651, BNj.15, Ht 13, BMb 476, Pc.165, Bb 630, Cb.712, ALI.658, Hw 792, A 798, I 678

از آتش و باد و آب و خاکیم همه ۸۹۰ در عالمِ کون در هلاکیم همه
تا نن با ماست در جفائیم همه چون نن برود روان پاکیم همه

We come from water, earth and fire and air,
And then to forest dangers we repair;
We suffer when we keep this dusty cloak,
But when we doff it we are Fairest Fair.

VII 142

949 Re 13, Hy 694, BNf 55, Wa 22, Sb 147 Se 335, BNd 245, Sc 408, BNa 104, Pa 202 BMd.356 BNc 67, Wbcd 482 Pb 526 Ba 476, Hb 613, BDb 392, BNl 460, BMb 520, BMc 394, Hm 413, Hf 386, Hg 409, HGb.376, Hn 442, Hr 465, BMf 417, Hv 76, Hc 360, Pc 581, Cb 751, Ia 494, Ib 350, Hd 258, Hp 591, Ho 385, Hw 846, A 866, J 502, N.389, W 431, L.723, Hz 69 *Vag* 'Obaid Zaqani [Hv]

ای آنکه نتیجهٔ چهار و هفتی ۹۴۹ ورهفت و چهاردایم اندر تفتی
می حور که هزار بار پیشت گفتم باز آمدنت نیست چو رفتی رفتی

Thou gist of seven planes, and quarters four!
Why list thyself with these for ever more?
Call out His name, I told you thousand times,
You won't return when once you reach His door

VII 143

818 —Hy 557, Ha 31, Sd 31, BNh 31, BNd 193, Sc.23, Ra 240, Pa 185, BNb 33, HGa 28, LN 27, Wbcd 372, Pb 421 Ba 370 Hb 507, BDb 295, BNl 370, BMb 443, RPa.305, Hl 74, BMc 310, Hm 324, Hg 348 HGb 308, Hn 355, Hr 366 Hv 64, Hc 339, Bb 560, Cb 626, Ia 491 Ib 269, Hd 446, ALI 567 Hp 487 Hw 689, A 688, W 389 L 581, BERf.20, Hz 234 *Vag* Abu'l Hasan Khirqani [MΓ] [AK] *Var* 'Attar [MN]

اسرار ازل را نه تو دانی و نه من ۸۱۸ وین حرف معما نه تو خوانی و نه من
هست از پسِ پرده گفتگوئے من و تو چون پرده برافتد نه تو مانی و نه من

Eternal truth nor thou nor I explain,
Nor I nor thou can read this cypher plain;
We converse, I and thou, with veil between,
Unveiled, as One, nor I nor thou remain.

VII 144

92 —Pb 19, Hb 19, Hk 60, Hg 17, Hw 966, W 131, CR 811
Vag Awhad Kirmani [RS]

ای هستیِ تو هستیِ هست دگرست ۹۲ این مستیِ تو مستیِ دست دگرست
رو سر بگریبانِ تفکر در کش کاین دست تو آستینِ دست دگرست

Thou standest straight when He will give command,
This mystic light has come from mystic wand;
Go drown thyself beneath the depths of thought,
This hand of thine is sleeve for Potent Hand.

VII 145

254:—BNb.452, Hh 9, Pc.494, Hd 452, Hw.941 Afdal [Hv] [R.S.]. Echo

معلوم نمیشود چنین سرسرد ست ۲۵۴ کابن صورت ومعنی ز چه در هم پیوست
گوهر چو تمام شد صدف نیز شکست در طرف کله گوشهٔ سلطان بشست

'Tis hard to say what compact bindeth down
The Form and Soul with Word a Name or Noun;
When pearl was formed, the shell was split in twain,
The pearl at last adorned a royal crown.

VII 146

141.—BNb 451, Hh.8, Hd 453, Hw.940
Afdal Kashi [Hv] [A K] Reply to 125 *Par* by Imami Huravi [R S]

چون گوهرجان درصدف دل پیوست ۱۴۱ در آب حیات گوهر ے صورت بست
اسرار به جملگی به نزد همه کس آنگاه شود عیان که صورت بشکست

The shell of heart contains the pearl of soul,
With life's essence the soul has shaped a bowl;
The secret is unveiled to all who seek
By breaking through their shape to reach the whole

VII 147

155 Hy 46, Sa 106, BDa 29 Sb 244 Ha 87 Sd 87 BNh 86, Se 53, U 41, BNd 31, Sc 64 BNa 188 Ra 42, Pa 39, BNb 63, BMa 108, HGa 82, LN 74=177, BMd 59, Wbcd 27 Pb 103, Hb 101, Sg 28, BDb 60, Hj 152=325, BNl 61, Hk 120, BMb 92, RPa 21, H. 63 BERa 70, BMc 26, Hm 56 He 50, Hf 44 Hg 74 Hh 60, HGh.201, Hn 27, Hr 54 Hc 391, Pc 322, Bb 54 Cb 92, RPc 90, Ia 61, Ib 49 Hd.279=466, ALI 57, Hp 60, Ho 44, Hw 54 A 76, J 54, N 44, W 47, L 61, BERf 89=373, Hz 63,

در پردهٔ اسرار کسی را ره نیست ۱۵۵ زین تعبیه حان هیچ کس آگه نیست
حز در دل خاك هیچ مبراگه نیست افسوس که این فسانه هم کوته نیست

Behind the secret curtain none can go,
How life is decked and painted none can know,
But then we have to wait in dusty pits—
Alas this endless tale! and weary show!

VII 148

*

958.—Hy 679, BDa 145, Ha 108, Sd 108, BNh 107, BNd 221 Sc 279, BNb 111, HGa 103, LN 241, BMd 394, Pb 523, Ba 473, Hb 612, RPa 349, Hf.390, Hg 406 Pc 56, Bb.647, Cb 787, Ia.457, ALI 690, Hp 609, Ho 389, Hw 828, A 850, J 507, N 394, W 436, L 707, Hz 248
Vag (1) Afdal [Hx] (2) Badi'i Sajawandi [R S] (3) Fakhr Razi [Z] (4) Shaikh Ahmad Balakhi (5) Budeli [Rempis 213]

ای دل اگر از عار تن پاك شوی ۹۵۸ تو روح مجردی بر افلاك شوی
عرش ست نشیمن تو شرمت بادا کائی و مقیم حطهٔ خاك شوی

Shake off, O heart! this mildew with a sweep,
And soar above the stars in single leap;
You hail from Highest High, and what a shame
You long to dwell upon this filthy heap!

VII 149

989:—BNb.466, BMb.521, RPa.346, Hd.89, Hw.900. *Vag*: Afdal [419].

ای دل بمجرّدی نرفتی گامی ۱۵۹ چون زهره آن بود که جوی کامی
تو درد فراق نیم شب برده نه در صحبت اوبکا رسی تا خامی

Step out, O heart! with single purposed face,
Then only you can hope to have His Grace;
You have not borne the longing pains at nights,
How could He greet a raw one in the days.

VII 150

177.—BDa 28, Se.18, BNd 30, LE.52, Hc 23, Pc 321, Hw 964, W 109, CR 1200
Vag. (1) Sa'di [Hv.] (2) Azizud Din Mahmûd Kâshâni [R S.] [Naf Jami] (3) Afdal [90].

دل گفت مرا علم لدنّی هوس است ۱۷۷ تعلیم بکن اگر ترا دست رس است
گفتم که الف گفت دگر هیچ مگو درخانه اگر کس ست یکحرف بس است

My heart desired to know the mystic lore,
It bade me teach it, as if I knew more;
I said: "Alif" cries heart: "Stop further speech,
If there be wit the Word will eat the core."

VII 151

55·—Rb.20, Cb 167, CR 799

آنکس که حط ارکلك کهربار بوست ۵۵ اول الف قامت دلدار بوشت
او پیر همی الف بے سر حط طفل یکبار بوشت و طفل صد بار بوشت

The Hand who writes His words on stars and sun,
First thought of beloved's form and drew a one;
Thus master draws the one on pupil's slate—
The child repeats and writes "A one! A one!"

VII 152

176—Hy 62, Ha 99, Sd 99, BNh 96, Sc 338, Ra 49, Pa 13, Sf 96, BNb 85, HGa 94, LN 77, BMd 251, Wbcd.313, Pb.106, Hb 104, BDb 26, BNl 26, Hk 47, BMb.31, RPa 337, BERa.36, Hm 23, He 53, Hf 50, Hh 53, Hn 39, Hr 23, Pc 333, Bb 70, Cb 97, BERb 14, RPc 63, Ia 23, Ib 19, ALl 68, Hp 28, Ho 50, Hw 43, A 93, J 59, N 49, W 52, L.78
Vag Hâfiz [z].

دل سیر حیات را کاهی دانست ۱۷۶ در موت هم اسرار الهی داند
امروز که باخودی ندانستی هیچ فردا که زخود روی چه خواهی دانست

The beauties of this life the heart surveys,
When still, it grasps Jehvah's means and ways;
With self in hand today you do not see,
Bereft of self, to see you have no rays.

VII 153

165:—Hy.166, Sa.123, BDa.24, Sb.3, Ha.20, Sd.20, BNh.20, Se.75, BNd.26, Sc.243, BNa.110, Ra 45, Pa.79, Sf.71, BNb.21, BMa 41, HGa 18, LN 17, BMd.275, Wbcd.317, Pb.108, Hb 106, BDb.81, Hj.55, BNl.81, Hk.86, BMb.45 RPa.141, BERa 105, Hl 11, BMc 41, Hm 77, Hf.46, Hg 78, Hh 19, Hi.66, HGb 14, Hn 95, Hr 72, BMf 73, LE 57, Pc 318, Bb 175, Cb 172, BERb.35, RPc 104, Ia.80, Ib.68, BNn.13, Hd 420, ALI 186, Hp 79, Ho 46, Hw.185, A.195, J.56, N 46, W.49, L 181, BERf.215.

درصومعهٔ و مدرسهٔ و دیر و کُنشت ۱۶۵ ترسندهٔ دوزخ ست وجویای بهشت

آنکس‌که زِ اسرارِ خدا با خبرست رین تخم‌دراندرونِ دل هیچ نه کشت

In churches, temples, schools thus some would speak:
" O shun ye Hell and road to Heaven seek "
But he who knows the Keeper's secrets here,
Will seal Him in his heart, and leave no leak.

VII 154

811—Hy 521, BDa 121, BNd 172, Sc 322, BNa 99, BNi 16, Sf 85, LN 92, BMd 283, Pb 420, Ba 369, Hb 506, Hj 94, Pc 554, Bb 527, Cb 547, Hd 462, ALI 533, Hw 629, A 651, W 353, L 544, BERf 217. *Vag.* Rumi [Hv]

یکچند بکودکی به اُستاد شدیم ۸۱۱ یکچند به اُستادیِ خود شاد شدیم

پایانِ سخن شنو که مارا چه رسید ار خاك بر آمدیم وبرباد شدیم

As lads, we read our books by night and day,
As teachers then feruled the lads at play;
Thus ends the tale of our scholastic life:—
We came from dust, in gale we past away.

VII 155

145—Sa 35, Sb 80, Ha 165, Sd 165, BNh 163, Se 61, U 45, BNd 58, Sc 123+327, Ra 35, Pa 48, HGa 158, LN.265, BMd.28, Wbcd 30, Pb 92, Hb 89, Sg.30, BDb 65, BNl 66, Hk 112, BMb 81, RPa 18, BERa 76, BMc 30, He 32, Hg 66, Hh 35, HGb.206, Hn 32, Hr.59, Hs 88 BMf 38, Hc 42, Bb 33, Cb 17, Ia 66, Ib 54, Hd 301, ALI 35, Hp 65, Hw 124, A 53, L 38, Hz 31.

چون‌نیست حقیقتِ یقین اندردست ۱۴۵ نتوان با میدِ شك همه عمر نشست

هان تا ننهید جامِ می از کف دست دریبخبری مُرد چه هشیار چه مست

Ye do not grasp the truth but still ye grope,
Why waste then life and sit in doubtful hope?
Beware! and hold for ever Holy Name,
From torpor sane or sot in death will slope.

VII 156

162:—Hy 49, BDa.14, Sb.220, Ha 89, Sd 89, BNh.88, BNd.16, Sc.66+301, BNa.80, Ra 64, BNb.66, HGa.85, LN 118, BMd.282, Pb.135, Hb.133, Hj.52, BMb.72, RPa.140, BERa.111, He.51, Pc.10, Bb 57, Cb 94, Hd.509, ALI 59, Hw 140, A 79, J.154, W.115, L.64, BERf.213.

در دهر بر نهال تحقیق نرست ۱۶۲ زیرا که درین راه کسی نیست درست

هر کس رده دست بحر در شاخی سست امروز چه دی شناس و فردا چه نخست

In world the fruit of truth will never grow,
Because they know not where and what to sow;
They dangle each as bats on fruitless bows,
They are the fools they were, and will be so.

VII 157

107.—Hy 44, BDa.15, Sb.219, Ha 64, Sd.64, BNh.63, BNd 17, Sc.45, BNa 79, Ra 24, BNb 114, HGa.61, LN.59, BMd.281, Wbcd.301, Pb.69, Hb 68, Hj 34—102, Hk 77, BMb 54, BERa 45v176, Hg 49, Hh 149, Hc 46, Pc 191, Bb 1 ½52, Cb 88, Al 1 54, Hp 102 Hw 138, A 74, J 133, W 114, LCR.59=1195, BERf 281.

بر طرف سپهر خاطرم روز نخست ۱۰۷ لوح و قلم و بهشت و دوزخ می جست

پس گفت مرا معلم ار عقل درست لوح و قلم و بهشت و دوزخ با نست

My mind the very first day thought and thought
For slate and pen and hell and heaven sought;
Said Master, "Thou art Word, by thee alone
The slate and pen, a hell and heaven, are wrought."

VII 158

51·—BNb 412, Hh.50, Hd 421, Hw 947 *Vag*· Afdal [23]

آن دل که ز مهر و کینه نه رید کجاست ۵۱ وان دیده که کهر و دیس یکی دید کجاست

آنکس که ز آغاز و انجام وجود فارغ شد و حر یقین نورد دید کجاست

O where's the heart refined from lust or hate,
Or mind which creeds and casts will not create,
And where's the Master Soul, who from the first,
Is freed from doubts and stays in Truth sedate?

VII 159

56.—BNb 403, Pb.48, Hb 48, Hh 108, Hd 424, Hw 956 *Vag* Afdal [Hj 1]

آن کس که درون شیشه را دل پنداشت ۵۶ گامی که رفت و جمله حاصل پنداشت

علم و ورع و زهد و تمنا و طلب این جمله رهاند خواجه منزل پنداشت

Who finds his heart imbued with love in whole,
He need not march, but Lord will seek his soul;
Devotion, knowledge, faith, desire and search,
These are the stages, Master is the goal.

VII 160

68:—Hy.115, Se.22, Pa 12, BMa.48, Wbcd.33, Pb 22, Hb.22, BNe 15, BDb.20, BNl.20, Hk 29, BMb 18, BERa.31, Hm 18, Hc.12, Hf 20, Hh 51, Hi.38, Hn.34, Hr 19, BMf 17, LE 51, Hc 16, Bb 123, Cb.125, RPc.82, Ia.19, Ib 16, Hd.429, ALI 122, Hp 24, Ho 20, Hw 948, A 145, N.20, W.24, L.131, BNb 502.

Var: (1) Rumi [Hv] (2) Shah Niamatullah Wali [Hv] (3) Afdal [31]

ازمنزل کفرتا به دین یك نفس است ۶۸ وز عالم شك تا به یقین یك نفس است

این یك نفس عزیز را خوش میدار کز حاصل عمر ماهمین یك نفس است

One thought would take an infidel to creed,
One thought from conviction to doubts will lead;
Beware you keep your soul in best of thoughts,
For life has lent you single breath indeed.

VII 161

222·—BNb 388, Hh 4, Hd.85, Hw 939 *Var*. Afdal [Hx] *Var* Nasir Tusi [Hx]

سرمایهٔ عقل عاقلان یك نفس است ۲۲۲ توهم نفسی چو یك جهان یك نفس است

با هم نفسی گر نفسی دست دهد مجموعهٔ ار حساب آن یك نفس است

The store of wit and wisdom is our soul,
Thou art the soul, and world is soul in whole;
Soul into sole—just see my sole of soul!
Results in One, oh soul my whole and sole.

VII 162

635.—Hy 428, Ha 30, Sd 30, BNh 30, Se 255, U 18, Sc 22, Ra 179, Pa 162, BNb 32, BMa 208, HGa 26, BMd 42, Wbcd 122, Pb 306, Ba 253, Hb 403, Sg 15, BDb 224, BNl 284, BMb 319, RPa 304, Hl 72, BMc 247, Hf 232, HGb 231, Hn 272, Hr 271, Hs 19, BMf 249 Pc 504, Bb 440, Cb 469, Ia 290, Ib 184, Hd 95, ALI 445, Hp 366, Ho 231, Hw 525, A 518, J 328, N 232, W 271, L 448, BERf 19, Hz 41

Var· 'Attar [M N]

میپرسیدی که چیست این نفس مجاز ۶۳۵ گر برگویم حقیقتش هست دراز

نفسی ست پدید آمده ار دریائی وانگاه شده نقعر آن دریا باز

You want to know the nature of your mind,
The tale of mind will take so long to wind;
For mind's a bubble on a Surging Sea,
Within that bubble deeper Sea you find.

VII 163

470.—BNb 408, Hu 23 Hh 301, Hd 82, Hw 993 *Var* Afdal [Hj] [Hx]

صاحب نظران آئینهٔ یکدگر اند ۴۷۰ چون آئینه ار هستی خود بیخبر اند

گر روشنئی می طلبی آئینه وار در کس منگر تا همه در تو نگرند

His mates are mirrors, each the others see,
And from his own existence each is free.
Shake off the rust, the mirror ye would be,
And look nowhere that others see in ye.

VII 164

*

310:—Hh.363, Hc.398, Hp.237, Hw 453.
Vag· Sahabi [M.K.]

آنکس که بچشم خویشتن ره دارد ۳۱۰ در چشم شه وگدا گذرگه دارد
در یاخودوغوّاص خود وگو هرخود هان عور بےکن که این سخن ته دارد

The man who through his sight can take a sweep,
May enter hearts of kings and saints to peep:
He is the sea and diver, he the pearl,
Yea think on this, for here is meaning deep

VII 165

427 BNb 400, Hh 184, Hd 417, Hw 970 *Afdal* [Hj.]

دردیده و دیده دیده میباید بود ۴۲۷ از جمله جهان بریده میباید بود
تو دیده نداری که به بینی اورا ور به همه اوست دیده میباید بود

Abide in eye and there His eye ye spy,
And thus cut off from world your solemn tie;
Ye have no eyes, how can ye see the Lord,
Yea he is all provided there is Eye.

VII 166

447·—MA 177, Hk 180, BMb 173, Hh.205, Pc.246, Hd 80, Hw 444, CR 947.
BNb 450 *Vag*: (1) Rumi [Hv.]. (2) Afdal [228]

رو دیده به بند تا دلت دیده شود ۴۴۷ زان دیده جهان دگرت دیده شود
چون چشم تواز روی جهان گشت فراز احوال تو سر بسر پسندیده شود

Go! close thy eyes, thy heart perceiveth light,
See with that light a newer world in sight,
Thy sight expands by seeing world, and then
Thy heart will ever fill with great delight.

VII 167

620 —BNb 437, Hw 1016 *Afdal* [Hv.] [267].

دانی بچه می زند این طبلك باز ۶۲۰ تا گم شدهٔ ره راه بار آید باز
دانی که چرا دوخته شد دیدهٔ باز تا بار بقدر خود کند دیده فراز

The hawk's in sky, the hunter sounds the note,
That straying mind may wind and find his cote;
Its eyes are ever blinded from this world,
So may to destined realms its vision float.

VII. 168

130:—Hy.120, Sb.275, Se.30, Pa.20, Wbcd.36, Pb.83, Hb.81, BDb.32, BNl.32, Hk.53, RPa.108, BERa.43, Hl.6, Hm.28, Hg.57, Hh.115, Hn.45, Hr 29, Hc 45, Bb.128, Cb 129, Ia.31, ALl.127, Hp.34, Hw.120, A.149, J.145, W.134, L.135.

Vag: (1) Fakhrud-Dīn Iraqi [Hv.]. (2) Nasīr-ud-Dīn Tusi [H F] (3) Afdal [R.S] (4) Othman Mukhtari [Hx]

جز حق حکمے که حکم را شاید نیست ۱۳۰ هستی که ز حکم او برون آید نیست
هر چیز که هست آنچنان شاید نیست و آن چیز که آنچنان نمیاید نیست

Excepting Truth no law can here decree,
And naught exists which from His law is free;
What things exist, of course, there's naught like those,
And naught exists as how it should not be.

VII 169

838 —Hy 558, Se 308, BMa 245, Wbcd 373, Pb 438 Ba 387, Hb 524, BDb 300, BNl 371, Hu 15, BMc 311, Hm 325, Hf 326, Hg 354, Hn 356, Bb 561, Cb 627, ALl 568, Ho 325, Hw 690, A 689, J 435, N 328, W.369, L 582

Vag: (1) Saif ud Dīn Hamawi [Z] (2) Ibn Sina [Hx] (3) Afdal [350]

حق جان جهانست و جهان جمله بدن ۸۳۸ واصناف ملائکه حواسِ ابن تن
افلاك و عناصر و موالید اعضا توحید همین است دگرها همه فن

The Truth is soul of world, and world His frame,
And senses angels ever sing His name;
The skies are el'ments, and creation limbs,
This is At-one-ment. Rest is wordy game.

VII 170

242 —Hy 183, BDa 33, Sb.235, Ha 77, Sd 77, BNh 76, Se 90, BNd 36, Sc.278, BNa 183, Ra 59, Pa 72, BNb 148, BMa 54, HGa 73, LN 67, BMd 303, Wbcd 319, Hb 141, BDb 95v97, Hj 250, BNl 97, BMb 85, RPa 137, BERa.130, BMc 86, Hm 91, He 23, Hf 91, Hg 97, Hh 110, HGb 29, Hn.111, Hr 86, BMf 47, Hc 96, Pc 434, Bb 193, Cb 123 = 190, RPc 161, Ia 94, Ib 82, BNn 26, Hd 437, ALl 204, Hp 119, Ho 91, Hw.202, A 212, J 105, N 90, W 92, L 199, BNb 468, BERf 123

Vag (1) Afdal [110], (2) Abu Sa'id [97]

گردون نگرے ز عمر بر سودهٔ ماست ۲۴۲ حیحون اثرے ز چشم پالودهٔ ماست
دوزخ شررے ز رنج بیهودهٔ ماست فردوس دمی ز وقت آسودهٔ ماست

Eternal time's a twinkle of my age,
And world, from book I read, a single page;
A cinder of my fruitless rage is Hell,
My tranquil breath is Bliss which none can gauge.

VII. 171

790:—Hy.490, Sa.92, Ha.55, Sd.55, BNh.54, Sc.40, BNa 47, Ra.233, BNb.83, HGa.53, LN.50, BMd.286, Pb.408, Ba 347, Hb 494, Hj.30, BMb.374, RPa.329, Hl.31, Hf.304, Hg 341, Hc 405, Pc.501, Bb 500, Cb.527, Ia.322, Hd.436, ALl.507, Hp.472, Ho.303, Hw 601, A.620, J 403, N 304, W 340, L.512, BERf.364.

مقصود ز جمله آفرینش مائیم ۷۹۰ درچشم خرد جوهر بینش مائیم
این دائرهٔ جهان چو انگشتر نیست ــ بے هیچ شکے نقش نگینش مائیم

I *am* the purpose of His work Divine,
The light which causes wisdom's eyes to shine;
The world's a ring which Master's finger holds,
And I the gem embossed with His ensign.

VII 172

219.—BNb 438, Ba 447, Hh 6, BNn 14, Hw 953 *Var*: Afdal [99]

سرتاسر آفاق جهان از گل ماست ۲۱۹ منزل گه روح قدسیان از دل ماست
افلاك و عناصر و نبات و حیوان عکسے ز وجود روشن منزل ماست

This globe of earth was moulded from my clay,
In corners of my heart the angels stay;
The skies and el'ments, living beings, plants,
Are imaged by my Person in display.

VII 173

786·—Si Rempis 255, BNb 486, Hd 439, Hw 679

مائیم که اصل شادی وکان غمیم ۷۸۶ سرمایهٔ عدل وهم مکان ستمیم
بستم و بلندم و تمامم وکمم آئینهٔ رنگ خورده هم حام جمیم

Tho' fount of joy, we are the source of sores,
Tho' justice courts, we court the brutal force;
We are the depths and heights, the parts and whole,
We reflect Truth, but now we rust of course!

VII 174

252.—BNb 477, Hh 34, Pc 495, Hd 438, Hw 945 Afdal [Hv] [R.S]

ماعقل قدیم و جهان دایهٔ ماست ۲۵۲ موجود بجملگی همه مایهٔ ماست
قایم بوجود ماهمه کون و مکان ما ذات جهانیم جهان سایهٔ ماست

The world's my nurse, and I the ancient lore,
And all that exists here I own in store;
This house and wares therein are in my Being,
I'm Substance, world is shadow, and no more.

VII 175

835:—Sb.292, BNb.411, Hs.147, Hd.423, Hw.735.

Var: (1) Afdal [Hj.]. (2) Abu Hamid Kirmani [A K.] (3) *Var*: Shah Ni'amatullah Wali [Hv] (4) *Var*. Razi Daya [M.I].

جان مغز حقیقت ست و تن پوست ببین ۸۳۵ در کسوتِ روح صورتِ دوست ببین
هر چیز که آن نشان هستی دارد یا پرتو نورِ اوست یا اوست ببین

This life is kernel, body's like a shell,
In garb of soul we see our Friend as well,
And everything which hath an existence,
Is His image, or He Himself I tell.

VII 176

732.—Hy 516, Pa 181, Rb 57, BMa 226, Wbcd 88, BDb 256, RPb 119, BNl 335, BMb 388, BMc 277, Hm 289, HGb 279, Hn 320, Hr 321, BMf 282, Bb 524, RPc 323, Ia 347, Ib 231, ALI 529, Hp 434, Hw 624, A 645, J.420, W 354, L 538.

Vag Ahmad Ghuzzali [Hv]

پاك از عدم آمدیم و ناپاك سدیم ۷۳۲ آسوده درآمدیم و غمناك شدیم
بودیم بآبِ دیده از آتشِ دل دادیم بباد عمر و در خاك شدیم

We came as purest gold, but changed to dross,
We came sedate, but griefs have made us cross;
We loved with cheerful eyes and flaming hearts,
But cast our lives to winds, in dust we toss.

VII 177

965.—Pb 516 Ba 466, Hb 603, Hd 426 Hw 882

Vag Afdal [Hj], *Var* Afdal [R S]

ای صوفی صافی که خدا می طلبی ۹۶۵ اوحائی ندارد ز کجا می طلبی
گر زانکه شناسیش چرا می طلبی ورزانکه نه اش بگو کرا می طلبی

O saintly Sage! that saunter in His quest,
He has no place, would you go East or West?
If you recognize Him, describe Him please,
If not, at whose feet would you like to rest?

VII 178

948:—BNb 435, Hd 425, Hw.883 Afdal [Hv.] [412].

ای آنکه شب و روز خدا می طلبی ۹۴۸ کوری اگر از خویش جدا می طلبی
حق با تو بهر زمان عیان میگوید سر تا قدمت منم کرا می طلبی

O you who seek your Lord at night and day,
With purblind eyes you seek Him far away;
The Lord reveals Himself and ever says:—
"See me from head to foot with thee—and stay."

VII 179

750:—Hy.507, BNb.449, BMb.377, Hl.30, BMc.92, Bb.515, RPc.37, Hd.442, Hw.619, A.636, J.413, W.355, L.529.

Vag: (1) Afdal [Hv.], [R.S.]. (2) Zain ud Dın Nasavı [R.S].

در جستن جام جم جهان پیمودیم ۷۵۰ روزے ننشستیم و شبے نغنودیم
زاستاد چو وصف حام حم بشنودیم حود حام جهان نمای جم میبودیم

Through world we roamed to seek the Holy Grail,
No food or rest or shelter did avail;
But when our Master taught us what it was,
We found the Grail in heart, yea in our pail!

VII 180

526.—Hy.318, Wbcd 453, Pb 236, Ba.182, Hb.332, BDb 193, BNl.244, Hk.284, BMc 204, Hm 222, He 175, Hg 235, HGb 142, Hn.237, BMf 107, Hc 186, Bb 338, Cb 405, ALI 319, Hp.242, Hw 415, A 397, J.208, L 336

موحود حقیقی بحز انسان نبود ۵۲۶ ر هر فهمی این سحن آسان نبود
یك حرعه ازین شراب بیعش در کش تا حلق حدا پیش تو یکسان نبود

The real Being is the Son of Man,
A truth not held in every human pan;
Yea! drink this wine, 'twill cure your giddy thoughts,
And Lord in His creation you may scan.

VII 181

970.—BNb 390, Hd 431, Hw 885 *Vag*· (1) Afdal [Hj] [433]
Var: Mırsadul Ibad

ای نسحهٔ نامهٔ الهی که توئی ۹۷۰ وی آئینهٔ حمال شاهی که توئی
بیرون ز تو نیست هرچه در عالم هست از حود بطلب هر آنچه حواهی که توئی

O thou art "Word"—with Lord thou wert in part,
To rule in world thou holdest Royal chart,
The whole creation's hemmed within Thy Soul
Seek what you want from Soul for *that thou art*

VII 182

957.—BNa 101, BNb 469, RPa.348, Hd 433, Hw 901, CR 1153
Vag. (1) Afdal [Hj]; (2) Yaqub Charkhı [H A.] *Var*· Rumi [Hx.]

ای در طلب حوهر کانی کانی ۹۵۷ وی زنده بوی وصل جانی جانی
فی الحمله حدیث مطلق از من بشنو هر چند که در جستن آنی آنی

Thou seekest Gem—but see thou art the mine,
Thou pinest for the Life—that Life is thine;
Now hear my final words—the gist of truth,—
Thou art the Light thou seekest— Light Divine.

VII 183

946:—Hy.725, BNa.100, Sf.41, Pb.513, Ba.463, Hb.600, Pc.134, Hd.430, ALI 712, Hw.869, A.900, W.497, L.757, BNb.428. *Var*: Afdal [Hj.] [R.S.] [409].

ای آنکه خلاصهٔ چهار ارکانی ۹۴۶ بشنو سخنی ز عالم روحانی
دیوی و ددی و ملکی انسانی درتست چنانکه مینمائی آنی

O thou that art the gist of all we know,
Just heed this word—the fount of truth in flow;
The man, the beast, the angel and the fiend,
Are all in thee—thou art as thou would show.

VII 184

1013—BNd 268, Pb 573, Ba 527 Hb 665, Pc 348, Hd 441, Hw.862, CR 1161, BNb 436 *Var*· 'Afdal [Hj.] [R.S.]

در حسرتِ جام جم رکوته نظری ۱۰۱۳ هر لحظه گمانے نه به تحقیق ری
رو دیده بدست آرکه هر ذرهٔ جان جامے است جهان نمای تا در نگری

Ye blind! that start in quest of Holy Grail,
But doubts pester your faith and hence ye fail;
Acquire the gracious eye of Guide and see,
From every atom Holy Grail would hail

VII 185

1061—BNb 487, BNj 42, Hd 434, Hw 872
(1) Afdal [Hj.] [481] (2) Shahab-ud-Din Maqtul 587 H [M F] (R.S.)

هان تا سررشتهٔ خرد گم نکنی ۱۰۶۱ خود را برای بیک وبد گم نکنی
رهرو توئی و راه تو و منزل تو هان تا ره خود باز بخود گم نکنی

Beware! you do not lose the clue of wit,
Or lose yourself for good or bad in quit;
You are the pilgrim, path and final goal,
Loose not your soul, in soul alone you sit.

VII 186

352—BDa 55, BNd 73, MA 162, BMd 344, Ba 24, Hb 117, Hk 236 MBb 231, Pc 53, Hw 430, A.280, CR.906.
Var. Saifud Din Bakharzi [Hv.]

اے دل مطلب وصال معلولے چند ۳۵۲ مشغول مباش بهر معزولے چند
پیرامن آستان درویشان گیر باشد که شوی قبول مقبولے چند

Some pine for world, such loons you ever shun,
Corrupt are worse, from them for miles you run;
But guard the doors of meek and saintly souls,
Perchance you please the Master's chosen one.

VII 187

670:—Hd 534, Hw.1022.

شُد پیر حرف جوان نگیرد عیش ٦٧٠ کز عطر فروشان نفزاید جیبش
بود از دوسه چلهٔ ریاضت کیشان هر لحظه گلے مے شگفد از عیش

Youth pledged to Guide is ripened, clean of vice,
And cares no worldly scents, but far he flies;
With austere practice for a year or two,
He finds the rose of grace before his eyes.

VII 188

604 —BNf 43, Ha 315, Sd 314, BNh 312, Se 249, U 204, Sc.216, Ra 166, Pa 160, Rb 50, HGa 303, BMd 242, Wbcd 385, Pb 290, Ba.237, Hb 387, BNl 278, BMb 327, RPa 194, BMc 241, HGb 213, Hn 266, Hr 265, BMf 243, Hc.251, Cb 463, BERb 104, RPc 295, Ia.284, Ib 18, Hd 195, ALI½433, Hp 359, Hw 518, A 520, CR.1032

آبِ رخِ عاشقانِ خود پاک مریز ٦٠٣ خر خونِ دلِ تائبِ عمناک مریز
خونِ دو هزار زاهدِ بیمعنی برخاک بریز و جرعه برخاک مریز

Vie not with lovers pure who higher soar,
Bleed none, but stab thyself in grief to core;
Defeat a thousand zealots in dispute,
But honour lover's prattle ever more.

VII 189

615 —Hy 421, Ha 362, Sd.361, BNh 347, Sc 482, BNa 7, LN 159, BMd 449 Wbcd 386, Pb 293, Ba 240, Hb 390, BNj 22, Hj 281, Hf 223, Bb 432, Cb 459, Ild 408, ALI 431 Ho 222, Hw.516, A 510, J 319, N 223, W 263, L 440, BERf 230, Hz 288

با مردمِ پاک اصل و عاقل آمیز ٦١٥ وز با اهلان هزار فرسنگ گریز
گر زهر دهد ترا خردمند بنوش ور نوش رسد ز دست نا اهل بریز

You mix with sages pure and know their styles,
And run away from worthless fools for miles;
Yea drink the poison which a sage would give,
But shun the mead from fools, 'tis full of guiles.

VII 190

653 —Hr.288, Hc 255, Hp 389, Hw 554

این یک دوسه دم که زندهٔ خوشدل باش ٦٥٣ با سرو قد و ماه رخے مایل باش
چون عاقبت الامر نخواهی ماندن یا کامل باش یا بر کامل باش

Rejoice the second which you live by grace,
Remain with Tallest Statured Fairest Face;
And if you want to win the final day,
Be perfected or march in perfect ways.

VII 191

690:—Hc.278, Hp.411, Hw.582.

Var: (1) 'Abdullah Ansari [Bombay 1308 H.]. (2) Afdal [300].

اندر ره دین دو کعبه آمد حاصل ۶۹۰ یك کعبهٔ صورتست و یك کعبه دل
تا بتوانی زیارت دلها کن کافزون زِهزار کعبه باشد یك دل

In path of faith to either shrine we start,
The one on earth, the other in the heart;
Try, if you can, to reach a human heart,
One heart is more than thousand shrines apart.

VII 192

831 —Hy 592, BDa 123, Sb 144, Ha 311, Sd 310, BNh 308, U 149, BNd 185, Sc 297, BNa 181, Pa 191, Sf 6, HGa 299, LN 283, BMd 142, Wbcd 463, Pb 435, Ba 383, Hb 520, Sg 89, BDb 307, Hj 90, BNl 390, Ht 32, BMb 453, BMc 330, Hm 346, Hf 325, Hg 352, HGb 324, Hn 370, Hr 385, BMf 331, Hc 332, Pc 236, Bb 590, Cb 654, Ia 416, Ib 228, Hd 338, Hp 506, Ho 324, Hw 724, A 724, J 434, N 327, W 368, L.617 BERf 88, Hz 158.

تا بتوانی خدمتِ رندان می کن ۸۳۱ بنیادِ نماز و روزه ویران می کن
بشنو سخنِ راست ز عُمر خیام می میخور وره میزن و احسان میکن

Serve only mystics if and when you find,
Let fast and prayer blast, you need not mind;
But heed my friend what Omar Khayyam says:
Love Him, and ply your way, be ever kind.

VII 193

VIII. KHARABAT THE TAVERN.

خرابات

613.—Hy 408, Sa.115, BDa 2, Sb 185, Ha.5, Sd.5, BNh.5, Se 243, U.5, Sc 403, BNa 171, Ra 172, Pa 156, Sf.73, Rb 40, BNb 7, BMa.204, LN.5, BMd 11, Wbcd.305= 497, Pb.294, Ba 241, Hb 391, Sg 4, BDb.221, Hj 8, BNl 269, BMb 321, RPa 5, Hf.222, HGb.172, Hn 257, Hr 258, Ha.4, BMf.235, Pc.170, Bb 420, Cb 448, BERb 100, Ia 277, Ib 171, Hd 46, ALI 426, Hp 351, Ho 221, Hw 503, A 497, J 318, N.222, W.262, L.427, BERf 49, Hz 11. *Parodied by Rumi* (Hv.)

با تو به خرابات اگر گویم راز ۶۱۳ به زانکه کنم بے‌تو به محراب نماز
ای اوّل و آخرِ همه خلق توئی حواهی تو مرا بسوز و حواهی بنواز

I SPEAK to Thee in Tavern, what I feel,
In shrines without Thee Lord! I would not kneel;
Thou art the First Creator, Thou the Last,
Aye! burn me please, or aye! Thy Grace reveal.

VIII 1

183.—Hy 108, Sc 270, Sf 105, Pb 119, Hb 117, Hj 294 Hk 138, Hh 99, Bb 116, Cb 122, Hd 370, ALI 115 Hw 100, A 137, L.123, BERf 188 *Vag* Afdal [92]

رفتم بخرابات بایمانِ درست ۱۸۳ زنّار مغان را بمیان بستم چست
شاگرد خرابات بِ بدنامیِ من رختم بدر افگند و خرابات بشست

I went to Tavern-door as some divine,
With flowing gown and cowl and girdled fine,
The Warden scanned my face, and with disgust,
He threw my baggage out, and washed the shrine.

VIII 2

98:—Hy.83, Sa 120, Sb 237, Se 92, Pa 74, Wbcd.17, Pb.63, Hb.62, BDb 86, BNl.86, Hk 119, BMb 91, BERa.132, Hm 84, Hf 33, Hg 44, HGb 19 Hn 100, BMf 82, Bb 91, ALI 156, Ho 33, Hw 151, A 106, J 43, N 33, W 37, L 99

با ما درمِ قلب نمیگردد حفت ۹۸ حاروب طربخانهٔ ما پاك برفت
پیری ز خرابات برون آمد و گفت می خور که بعمرهات نیاید خفت

No counterfeit with me I ever keep,
Those carnal lusts with broom I ever sweep;
A sage from Tavern came and so advised:
"Now taste the Word, for ages you would sleep."

VIII 3

387:—BNa.67, Sf.32, Pb.165, Ba.107, Hb.259, Hj.146, Hh.236, Cb.360, Hd.363, Hw.380, BERf.175. *Vag*: Rumi [Hv].

تا مدرسهٔ ومناره ویران نشود ۳۸۷ از کار قلندران بسامان نشود
تا ایمان کفر وکفر ایمان نشود یك بندهٔ حقیقةً مسلمان نشود

Till schools and domes in ruins will not roll,
We see not Master's feet our final goal;
Till faith's unfaith, and then unfaith is faith,
None truly sees that God is God as Sole.

VIII 4

799—Hy 543, BMa 234, Wbcd 196, Pb 414, Ba 353, Hb 500, BDb 268, BNl 362, BMb 417, BMc 302, Hm 316, Hf 311, HGb 303, Hn 345, Hr 348, BMf 301, Hc 292, Bb 546, Cb 620, BERb 146, Ia 373, Ib 257, ALI 553, Hp 461, Ho 310, Hw 651, A 674, J 415, N 311, L 567

هان تا بخرابات خروشی بریم ۷۹۹ و میکده بگذریم ونوشی بزنیم
دستاروکتاب را فروشیم همی و مدرسه بگذریم وجوشی بزنیم

Now march with shouts to Tavern for His door,
Then on to Shrine and drink and roll on floor;
Yea part with books and turbans for His Love.
And in the school create a wild uproar!

VIII 5

1059—Hv 669, Sa 9, Sb 287, Wbcd 269, Pb 601, Ba 559, Hb 696, BNl 445, BMb 551, Hm 399, HGb 361, Hn 428, Hr.441, Pc 579, Cb 738, BERb 196, Ia 479, Ib 337, Hd 100 ALI 679, Hp 577, Hw 817 v 886, A 839, J 575, L 696, BNb 396

1031·—Hd.100, Hw 886
Vag (1) Abu Sa'id [Hv], (2) Afdal [Hj] *Var.* of 1059

هان تا بخرابات مجازی نائی ۱۰۵۹ تا کار قلندری نسازی نائی
این ره ره مردان سرافرازانست زنهار درین کوچه نباری نائی
زنهار درین راه مجازی نائی ۱۰۳۱ تا کار حقیقی تو نسازی نائی
این ره سر رندان وسر مرد انست جان بازنبد تا نبازی نائی

Beware ye dally not with Love in vain,
Till ye could be its victims and be slain,
This path's reserved for lofty hearted souls,
Beware ye trespass not this risky lane!

Variation.

Step not in love for merest fun, O boy!
Until you act in truth, you only toy;
This path is meant for mystics and the brave.
Unless you stake your Self you will annoy.

VIII 6

117:—Wbcd½18, Hk.130, BMb 102, BERa.125, Hf 79, Hg.47, Hh.157, Hc.94, Hp.110, Ho.79, Hw.962, J 89, N.78, W.80, CR 821

Vag Sa'dud Dın Hamawı [Rempıs 30]

پیر ے ز خرابات برون آمد مست ۱۱۷ سجاده بدوش و کاسهٔ باده بدست
گفتم شیخا ترا چه حال آمده پیش گفتا مے خور که کار عالم بادست

From Tavern came a Sage entranced, I scanned
His prayer-rug on shoulder, bowl in hand;
"What news? O sire!" I asked, and he replied:
"The world be blown! aye have this magic wand!"

VIII 7

94·—Hy 200, BDa 10, Se 106, BNd 12, Sc 256, BNa 58, Ra 22, Pa 85, BNb 193, BMa.89, LN.84, BMd.287, Wbcd 70, Pb.44, Hb 44, BDb.118, RPb 34, Hj.103, BNl 118, Hk 201, BMb 125, RPa 135, BERa 162, BMc 99, Hm 112, He 7, Hg 31, Hh 96 = 176, Hı 77, HGb 50, Hn 122 BMf 37, Hc 111, Pc 5, Bb 210, Cb 209, BERb 49, RPc 173, Hd 187, ALI 220, Hp 113, Hw 219, A 229, J 153, W 117, L 216 BERf.279.

ای وای بر آن دل که در او سور ے نیست ۹۴ سودا ردهٔ مهر دل افرور ے نیست
روز یکه تو ے باده بسر خواهی برد ضایع بر ازان روز ترا رور ے نیست

The heart which maddens not with Master's spell
And pineth not for him, is bloody fell
The day you neither think of Lord nor Word
A worser day you may not find in Hell.

VIII 8

46.—Hy.92, Sa 51, Se 64, U 51, BNd.50, Sc 233, Pa 52, BNı 2, BMd 8, Wbcd 209, = 502, Pb 29, Hb 29, Sg 116, BDb 70, Hj 324,, BNl 70 Hk 115, Hu 33, BMb 87, BERa.83, BMc 34, Hm 64, He 25, Hg 21, Hh 30, Hı 62, HGb 3, Hr 62, BMf 18, LE.28, Hc 70, Bb 110, Cb 112, BERb 31, RPc 97 Ia 70, Ib 58, Hd 320, ALI 97, Hp 69, Hw 86, A 123, J 102, W 130, L.108, BERf 370, Hz 13

Vag: Sayyıd Nasr [Rempıs 12]

آباد خرابات زمی خوردن ماست ۴۶ خون دو هزار توبه در گردن ماست
گر من نکنم گناه رحمت چه کند آرایش رحمت ز گنه کردن ماست

For love alone we stay in Tavern waste,
Ten thousand vows we broke to have this taste;
If I be sinless where will mercy glow?
My sins are crape, thereon His mercy laced.

VIII 9

378:—Hy.320, Se.180, Wbcd 455, Pb 162, Ba.103, Hb 255, BDb 155, BNl.156, BMb 270, RPa 115, BMc 206, Hm 224, He 134=176, Hf 132, Hg.180, Hh.404, HGb.144, Hn.201, Hr 214, Hs.143, BMf 202, Hc 189, Pc 226, Bb 340, Cb.407, RPc 266, Ia.241, Ib 143, Hp 295, Ho 132, Hw 417, A 399, J.202, N 131, W 157, L 338, BERf.33

پیوسته خرابات زرندان خوش باد ۳۷۸ در دامن زهد زاهدان آتش باد

آن دلق بصد پاره وآن صوف کبود افتاده بزیر پای دردی کش باد

May lovers in Thy shrine consult and meet,
May zealots burn in their own zealous heat;
And may, the motley-coats and azure-robes
To crave a lover's blessings, kiss his feet.

VIII 10

998—Hy 722, BNf 31, Sb 123, Wbcd 293, Pb 561, Ba 514, Hb 652, BDb 371, BMb 528, Hf 417, Hn 453, BMf 408, Pc 583 Bb 680, Cb 770, ALI 709, Ho 416, Hw 878, A 897, N 421, L 754

جز راه قلندر بخرابات مپوے ۹۹۸ جز بادهٔ وجز سماع و جز یار مجوی

بر کف قدح باده و بر دوش سبوے می نوش کن ای نگار بیهوده مگوی

Step not in Tavern save thro' Mystic Gate,
And Seek for none but love and Song and Mate;
In hand His cup, on shoulder water-pot,
Just love and mind your own and never prate.

VIII 11

258—Hy 191, Se 101, BMa 36, Wbcd 170 Hb 152, BDb 108, BNl 108, Hk 145, BMb 114, BERa 148, BMc 73, Hm 102, He 37, Hf 95, Hg 106, Hh 167, HGb 40, Hn 85, Hr 96, BMf 57, Hc 106, Pc 475, Bb 201, Cb 199, Ia 107, Ib 93, ALI 211, Hp 130, Ho 95, Hw 210, A 220, J 109, N 94, L 207

Vags 'Attar [M N]

مهتاب بدور دامن شب بشگافت ۲۵۸ می خور که دمی خوشتر از بن نتوان یافت

خوش باش وبیندیش که مهتاب بسے اندر سر خاك یك بیك خواهد تافت

The Lord thy Moon has rent the vests of night,
Rejoice, on better times thou won't alight;
Do kiss His feet, and see that many moons
Will shine from dust and flood thy front with light.

VIII 12

433—Sc 368, BNi 5, Ba 60, Hb 213, MA 168, Hk 249, BMb 242, Hh 292, Hc 141, Pc 339, Hd 140, Hp 228, Hw 433, A 279, CR 939, Hz 68

در کوی خرابات جگر سوزے چند ۴۳۳ نشسته بدند با دل افروزے چند

ساقی قدحے بر کف ومطرب میگفت هم بگذرد و نماند این روزے چند

In Master's lane rejoice some burning hearts,
With lovely angels, playing lively parts;
The Master comes with cup of grace in hand,
And chorus sings: "This precious time departs."

VIII 13

163:—Hy.131, Bb.139v140, Cb.138, ALI.142, Hw.119, A.160, L.146

در دهر مرا شراب و شاهد هوس ست ۱۶۳ نے چشم و دلم منتظر پیش و پس ست

در دل نه ز هشیاری و مستی خبری مقصود من از هر دو جهان یکنفس ست

His face and Love is all I have in mind,
My eye is never seeking fore or hind;
My heart is neither waking nor in trance,
In both the worlds I look—one soul I find.

VIII 14

180.—Hy 175, Sb 177, Se 82, Pa 63, BMa 67, Wbcd 19, Pb 109, Hb 107, BDb 89, BN1 2, BNl 89, Hk 92, BMb.63, BERa 118, BMc 80, Hm 85, He 31, Hf 86, Hg 79, Hh 154, HGb.22, Hn 103, LE 36, Hc 86, Bb 184, Cb 181, BERb 41, RPc 110, ALI 195, Hp 107, Ho 86, Hw 194, A.204, J 98, N 84 W 86 L 190

Var: Zakani [Rempis 46]

دوران جهان بے می و ساقی هیچ ست ۱۸۰ بے رونمهٔ نای عراقی هیچ ست

هر چند در احوال جهان می نگرم حاصل همه عشرتست و باقی هیچ ست

San Love and Guide the word's a restless round,
When heart will tune to flute then He is found,
I scanned the world around, at last I find
That bliss is Truth—the rest is hollow sound

VIII 15

262.—Pa 14 Wbcd 187, Hb 146, BDb 27, BNl.27, Hk 48, BMb 32, BERa 37 Hm.24, Hf.57, Hh 114, Hn 40, Hr.24, Hc 24, Bb 43, RPc 64, Ia 24, Ib 20, ALI 49 Hp 29, Ho 57, Hw 44, A 63, J.66, N 56, W 59, L 48.

می خوردن و شاد بودن آئین منست ۲۶۲ فارغ بودن ز کفر و دین دین منست

گفتم بعروس دهر کابین تو چیست گفتا دل خرم تو کابین من ست

"Do drink His Word and live sedate" I say,
And heathen, godly, both I do not play;
No dower claims the Maid of Time, she says:
"Thy joyous heart's my castle—there I stay."

VIII 16

424.—Hy.266, Sb 194, Se 142, Sc 303, Pa 117, BMa 127, LN.207, Wbcd 337, Ba 70, Hb.223, BDb 159, Hj 291, BNl 160, Hk 171, BMb 164, RPa 340, BMc 130, Hm 144, He 98, Hg 157, Hh 193, Hi 98, HGb 174, Hn 159, Hr 141, BMf 119, Hc.201, Pc.412, Bb.277, Cb.247, RPc.198, Ia.156, Ib 129, Hd 191, ALI.332, Hp 179, Hw 306, A.345, L 284, Si Rempis 165, BERf.294.

در دهر چو آوازگل تازه دهند ۴۲۴ فرمای تا که می باندازه دهند

از دوزخ و از بهشت و از حور و قصور فارغ بنشین که آن بآوازه دهند

When world is fresh, and blowing roses hail,
Bestow thy grace on lovers in thy pale;
Away with Houries, Halls of Heav'n, or Hell,
These windy words will blow us in the gale.

VIII 17

369:—Hh.375, Hc.225, Hp.254, Hw.461.

برآتشِ عم نکامِ دل روزے چند ۳۶۹ گردِ سرخاك من حگر سوزے چند

زان پیش که برباد دهد دستِ اجل خواهم زدِ آب آتش افروزے چند

He kindled me with love at early start,
My friends are basking round me sad in heart;
I'll sprinkle this my flame from fount of love,
So that my friends may blaze in every part.

VIII 18

ساقی نامه

Sāqī Nāma'.

13.—Tk 4, Hy 11, Ka 8, Sb 140, Se 7, Pa 3, BMa.15, BNc 60, Pb 7, Hb 7, BNd.8, BDb 10, BNl.10, BMb 5, Hx 56, BERa 12, BMc 6, Hm 9, Hf 6, Hg 5, Hi.6, Hn.11, Hr.7, BMf.7, LE 8, Hc 3, Bb 11, Cb 7, BERb 6, RPc 51, Ia 10, Ib 8, ALI 10, Hp.8, Ho 6 Hw 26, A 17, J 6, N 6, W 5, L 12

برخیز و بیا بیا زبهرِ دلِ ما ۱۳ حل کن بجمالِ خوشتن مشکلِ ما

یك کوزهٔ می بیار تا نوش کنیم زان پیش که کوزهٔ کند از گلِ ما

Arise O Master! come with all Thy grace,
Dispel our doubts and show Thy loving face;
And from Thy Chalice let us quench our thirst
Before they make a goblet from our clays.

VIII 19

105.—BDa 16, BNd 18, Pc 171, Hw 952, A 147, W 113, CR 1199
Var: Mujid Hamgar [Rempis 29]

برخیز و بده باده چه جای سخنست ۱۰۵ کامشب ذهنِ تمگ تو روزی من ست

ما را چو رخِ خویش می گلگون ده کاین نو بتِ من چو زلف تو پُرشکن ست

Inspire me with Thy love, why sport in speech?
Today Thy silence may some secret teach;
Yea give me love alike Thy beaming face.
Alike thy locks I'm curling out of reach.

VIII 20

161:–Hy.74, Ha.260, Sd.260, BNh.267, Se.42, U.174, Ra.44, BMa.82, HGa.250, BMd.426, BDb.42, BNl.42, He.68, Hh 79, Bb.82, Cb.30, Hd.291, ALI.77, Hw.70, A.105, L.90.

دردہ پسرآن می که جها نرا تابست ۱۶۱ زان می که گل نشاط را مهتابست

بشتاب که آتشِ جوانی آبست دریاب که بیداریِ دولت خوابست

Fill in that wine which driveth darkness soon,
So rose of bliss would blossom in that Moon;
Be quick, for fire of youth like water flows,
To wake in wealth is but to sleep in swoon.

VIII 21

186—Hy 38, BNf 45, Ha 198, Sd.198, BNh 196, Se 66, U 118, Sc 144, Ra.51, Pa 53, BNb 225, BMa 42, HGa 188, BMd 109, Wbcd 11, Pb 121, Hb 118, BDb 72, BNl 72, Hk 117, BMb 89, RPa 69, BERa 84, BMc 36, Hm 66, Hq 87, Hh 11, HGb 5, Hn 73, Hr 63, Hs 36, BMf 19, Hc 71, Bb 48, Cb 22, RPc 99, Ia 71, Ib 59, Hd 292, ALI 53, Hp 70, Hw 134, A 68, L 53

زان باده که عمر را حیاتِ دگرست ۱۸۶ پُر کن قدحے گرچه ترا دردِ سرست

بر به بکهم که کار عالم سمرست بشتاب کنون که عمرِ من در گذرست

With mead which giveth life that's new and hale,
O Master! may Thy grace just fill my pail,
I know this world is but a fairy tale,
Do fill me quick, my life has set the sail!

VIII 22

259:–Hy 48, Pa 29, Wbcd.426, Ba 7, Hb 156, BDb 43, BNl 43, Hk 80, BMb 57, Hx.60, BERa 48, BMc.11, Hm 38, He 20, Hf 55, Hh 57, HGb 184, Hn 55, Hr 36, BMf 26, LE 20, Hc 48, Bb 56, Ia 43, Ib 32, Hd 184, ALI 90, Hp 43, Ho 55, Hw 139, A.78, J.64, N 54, W 57, L 63.

Vag (1) Syed Hussain Ghaznavi [Hv] (2) Ashraf Hasani [Z]

می بر کفِ من نه که دلم در تاب ست ۲۵۹ وین عمر گرپازی چون سیماب ست

بر حیز که بیداریِ دولت حواب ست دریاب که آتشِ جوانی آب ست

Give me the Word: in eagerness I beam,
My days are swift, quicksilver-like they seem;
The crafts of wealth are only dreams.—Awake!
And find your ardent youth an arid stream.

VIII 78

265:—BDa.37, BNd 40, Hk.129, BMb 101, BERa. 124, Hh.155, LE.41, Hc 92, Pc.470, Hp.108, CR 874.

Vag: Kamal Isma'il [MSS 991 H].

می ده که دل ریش مرا مرهم اوست ۲۶۵ سودا زدگان عشق را همدم اوست

پیش دل من خاك یکی حرعه بدست ارچرخ که کاسهٔ سر عالم اوست

Thy Word, O Guide! up-lifts my heart in cheers,
A constant friend to all the mystic seers;
I prize one Word as more than azure crown
Which decks the head of One who made the spheres.

VIII 24

294 - Hy 211, Se 116, Pa 96, BMa 115, Wbcd 55, Ba 21, Hb.174, BDb 129, RPb 39, BNl 129, BERa 194, BMc.107, Hm 121, He 82, Hf 105, Hg 120, Hh 179 Hi 84, HGb 58, Hn 127, Hr 118, LE 59, Pc 424, Bb 221, Cb 223, BERb 57, RPc 180, Ia 127, Ib 107, ALI 237, Hp 156, Ho 105, Hw 244, A 243, J 158, N 104, L 22/

Vag Sharfud Dīn Shafroh [Rempis 71]

کو مطرب و می تا بدهم داد صبوح ۲۹۴ حوش وقت دلی که میکند یاد صبوح

مارا بجهان سه چیز میباید حوش سرمستی و عاشقی و فریاد صبوح

Bring harp and lute, I sing His morning praise!
The heart which sings at dawns has happy days,
I long to have in world triad of bliss,
A trance, His love, and joyous morning lays.

VIII 25

563 —Hy 385, BDa 87 Sb 121, Ha 332, Sd 331, BNd 98, Sc 225, BNa 108, Sf 46, BMa 192, LN 155, BMd 274, Pb.258, Ba.205, Hb 355, Hj 98, He.224, Hf 203, Hg 252, Pc 44=141, Bb 396, Cb 416, Hd 247=286, ALI 398, Ho 202, Hw 479, A 464, J 295, N 203, L 403, BERf 221 *Vag* Hafiz [Z]

آن لعل در آبگینهٔ ساده بیار ۵۶۳ وان محرم وموس هر آراده بیار

چون میدانی که عالمی آمده حاك بادیست که رود بگذرد باده بیار

Pour out Thy Love in heart—my crystal bowl.
Which *is* the friend of free-men, mate of soul,
For soon a gale will blow this dusty world,
Fill me, O Guide! with Thee, and then control

VIII 26

626:—BDa 98, BNd 130, Pc.381, CR 1039

ساغر پر کن که برف گون آمد رور ۶۲۶ زان باده که لعل هست از رنگ آموز

بردار دو عود را ومجلس بفروز یك عود بساز و آن دگر عود بسوز

These days are icy cold. Fill in your pan
With Him who warmed the Sun when world began.
One log, your body, should be played as lute.
The other, mind, should blaze for Lord and man.

VIII 27

747:—Hy.519, Wbcd.102, Pb.375, Ba.320, BNl.365, BMb.419, BMc.305, Hm.319, Hg.315, Hn.348, Hr.351, Ia.378, Ib.260, Hp.464, Hw.667, A.648, L.541.

چون آتش اگر زآسمان درگذریم ۷۴۷ وزآب روان اگر چه پاکیزه تریم

در خاك شویم ازآنکه خاکی گهریم باد است جهان باده بده تا بخوریم

As light, tho' we could travel through the skies,
And run as crystal rivers clear of ties;
Yet we shall cling as dust to Master's feet,
And crave his love, for world is wind of lies.

VIII 28

889—Hy 637, Sc.304, LN.208, Pb 475, Ba.425, Hb.562, BMb 490, RPa 341, Hf 371, Pc 576, Bb 623, Cb.716, ALI 647, Ho.370, Hw 781, A 783, J 487, N.374, W 417, L 663

Vag: Hafiz [Z] Kamal Isma'il [991 H]

آن بادهٔ خوشگوار بردستم نه ۸۸۹ وان ساغر چون نگار بردستم نه

وان می که چو زنجیر به پیچد برخود دیوانه شدم بیار بردستم نه

O let Thy sweetest Word my palate hold,
And let Thy lucid Form my eye behold;
And let Thy love entwining in itself,
Be bound on me to keep me in Thy fold.

VIII 29

908—Hy 708, Sa 31, BDa 136, Sb 9, Ha 178, Sd 178, BNh 176, U 96, BNd 205, Sc 130, BNa.64, Ra 272, BNb.207, BMa 256, HGa 172, LN 261, BMd 95, Wbcd 284, Pb 484, Ba 434, Hb 571, Sg 64, Hj 114, BNl 475, BMb 542, RPa 327, Hx 29, Hm 428, Hf.363, Hg 390, Hr 417r478, Hs 70, BMf 361, Hv 78, Pc 230, Bb 674, Cb 766, BERb 193, Ia 437r509, Ib 362, Hd 282, ALI 702, Hp 549r603, Ho 362, Hw 796r909, A 806r883, J 476, N 366, W 411, LCR 740=1124

تا کے غم آن خورم که دارم یا نه ۹۰۸ وین عمر بخوشدلی گذارم یا نه

پُرکن قدح باده که معلوم نیست کین دم که فرو برم برآرم یا نه

What matters if I feast, or have to fast?
What if my days in joy or grief are cast?
Fill me with Thee, O Guide! I cannot ken
If breath I draw returns or fails at last.

VIII 30

1030—Hy.665, BNf.47, Sb.128, Ha 181, Sd 181, BNh 179, Se 324, U 99, BNd.249, Sc 132, Ra 312, BNb 213, BMd 119, Wbcd.173, Pb 581, Ba 534, Hb 672, BDb 357, BNl 441, BMb.506, RPa 51, Hl.81, BMc 375, Hm 395, Hg.430, HGb 357, Hn 424, Hr 437, Hs 73, BMf 386, Hc 372, Pc 106, Cb 735, BERb 180, Ia 474, Ib 333, Hd 168, ALI 676, Hp 573, Hw.813, A 835, N 433, W 468, L 692=1170, Hz.97.

زان کوزهٔ می که نیست دروی ضرری ۱۰۳۰ پُرکن قدحی بخور بمن ده دگری

زان پیشتر ای صنم که در رهگذری خاك من و تو کوزه کند کوزه گری

With mead which has no toxic grosser lees
One cup for Thee, for me a second please!
Before our dust in some remotest lane
Is thumped by potters or is lost in breeze.

VIII 31

*

938:—BNa.111, Hj.239, Hd.116, Hw.903, CR.1135
Parodied by Mujid Hamgar [A K.]. *Vag*: Hafiz [H. S L. 1295].

ار مردمی و مسلمی و مسکینی ۹۳۸ ور سنگدلی و شوخی وبیدینی
در آتش اگر نشانیم بنشینم بر دیده اگر نشانمت بنشینی

O Guide! if like a man or monk thou go,
Or like a brazen faithless brute thou show;
I'll stay in pyre if Thou would so command,
But stay Thou in my eyes, I request so.

VIII 32

22:—Hz.306, Cb.74, A.1.

ساقی بکرم تو می کنی یاد مرا ۲۲ غیر از تو که می رسد بفریاد مرا
گر درعم دل تو دستگیرم نشوی سوے که روم که می کند شاد مرا

What kindness, Lord! that Thou should think of me?
Who ever hears my wails excepting Thee?
Now if in grief Thou wilt not hold my hand,
Where can I go, my Lord! for who can free?

VIII 33

26 —Hy 19, Bb 19, Hz.304, Cb 72, ALI.20, Hw 22, A.26, J 21, L 21

ساقی نظرے به بیکسان بهر خدا ۲۶ بشکن تب ما بوالهوسان بهر خدا
ما ماهی مرده ایم و تو آب حیات مارا بوصال خود رسان بهر خدا

A glance, O Master! winsome for His sake,
Allay our fever fulsome for His sake;
As lifeless fish we lie Thou lake of life!
Do take us in Thy bosom for His sake.

VIII 34

192.—Hy.126, Bb 134, Hz 330, Cb 51, ALI.136, Hw 115, A 155, L 141

ساقی چه کم که دل کبابم زغمت ۱۹۲ مد هوش تراز مست شرابم زغمت
هرچند کسی خرابیم شرح دهد بالله که بیش ازان خرابم زغمت

O Guide! my heart is broiling for Thy sake!
Enrapt in love I lie, I can't awake;
Though folk may find some words to tell my plight,
In further plight I suffer at thy stake.

VIII 35

193:—Hy.158, Rb.10, Bb 167, Hz.291, Cb 157, ALI 176, Hw 177, A 188, L.175

ساقی حذر ازغم توام آه که نیست ۱۹۳ صبرم زدرخت حق‌ست آگاه‌که نیست
مقصود می‌وحر توکس‌در دل من واللہ که نیست ثم باللہ که نیست

I flinch not from these pangs, they do not scare,
I lost all patience, truth would witness bear,
Excepting Thee none stayeth in my heart,
I swear by Lord, by Thee again I swear!

VIII 36

194.—Hy.135, Bb.144, Hz 331, Cb 52, ALI 147, Hw 154, A 164, J 125, L 150

ساقی دل ما که دانهٔ مهر توکاشت ۱۹۴ مهر تو نهفته تا ابد خواهد داشت
دامن مفشان زبار بر اهل نیاز کر دامن تو دست نخواهیم گذاشت

Thou sowed the seed of love in me of old,
I cherish hence through ages all untold;
Cast not this humble lambkin from thy fold,
I will not leave thy vestures from my hold.

VIII 37

195.—Hy 159, Rb 11, Bb 168, Hz 292, Cb 158, ALI 177, Hw 178, A 187, J 124, L 174

ساقی‌دل من ربست کر خواهدرفت ۱۹۵ نحرست نگاه رخود بدر خواهد رفت
صوفی‌که چوطرف‌تنگ ارخویش پرست یك جرعه اگر دهی بسر خواهد رفت

O Guide! if o'er my heart I lose control,
'Tis ocean wherein billows surge and roll,
A shallow minded monk, who gloats in self,
Will stagger in one word and lose his poll.

VIII 38

196.—Hy 157, Rb 9, Bb 166, Hz 290, Cb 156, ALI 174, Hw 176 A 186, L 172

ساقی دل من رمرده فرسوده ترست ۱۹۶ کوزیر زمین رمن دل آسوده ترست
هرچند بخون دیده دامن شویم دامان نرم زدیده آلوده ترست

O Lord! my heart is starker than the dead,
But dead are staid, my heart is sad instead;
I wash my skirt with blood from streaming eyes,
My skirt is fouler far than eyes are red.

VIII. 39

197 —Hy 112, Bb.120, Hz 324, Cb 45, ALI 119, Hw.104, A 141, L.127.

ساقی دلِ من سوخته از مشتاقیست ۱۹۷ بازآ که طبیب دردِ مستان ساقیست
جان دادن امیداست مرا درقدمت تا جان بودم امیدواری باقیست

Heart throbs for Thee my Lord—alas the pains!
Return to me and free me from the banes;
I hope to offer life to see Thy feet,
And till I die this final hope remains.

VIII 40

198—Hy 136, Bb 145, Hz 332, Cb 53, ALI 148, Hw 155, A 165, J 126, L 151.

ساقی ردرت سفر نخواهیم کرد ۱۹۸ گر هم بکشی حذر نخواهیم کرفت
گیرم که رخاك بر نگیری سرِ ما ما سررِه تو بر نخواهیم کرفت

Depart I will not, Master! from Thy door,
Wert thou to kill me, I would like it more;
My head may lie in dust, Thou need not lift,
On me Thy trampling feet would blessings pour

VIII 41

200 —Hy 138, Rb 2, Bb 147 Hz 334, Cb 55, ALI 151, Hw 157, A.167, L 153

ساقی رمئی که لعلِ آبرا ساقیست ۲۰۰ دل بر نکنم تا دمی ازمن باقیست
مشتاقم ازآن بدیدنِ گستاخم گستاخی من رغایتِ مشتاقیست

That Word, to which Thy lips imparted light,
I store in heart as long as life's in sight.
I love Thee so, and straight I look at Thee,
Intense in love I'm brazen, burnished quite.

VIII 42

202 —Hy 148, Rb 4, Bb 157, H 336, Cb 57, ALI 164, Hw 167, A 177, J 121 L 163

ساقی عمِ ما بلند آواره شده است ۲۰۲ سرمستیِ ماروں زاندزاه شده است
باموی سفید سر خوشم کز خط تو پیرانه سرم بهارِ دل تازه شده است

O Guide! my song of love is high in swing,
My trance transcends and oversteps the ring;
With snowy age I gladden for Thy youth,
Tho' I'm in winter, heart is in the spring.

VIII 43

203:—Hy.103, Bb.111, Hz.320, Cb.41, ALI.109, Hw.95, A.132, L.118.

ساقی فلك از بحر عطای تو کفیست ۲۰۳ در کوی تو صد کعبهٔ جان هر طرفیست
در کعبهٔ جان زهی شرف گر برسم ور در ره کعبه هم بمیرم شرفیست

Thy Grace is ocean where the sky is foam,
Thy street has hundred living shrines who roam;
I march in quest of such a living shrine,
Were I to die in quest I reach my home.

VIII 44

208·—Hy.151, Rb 7, Bb 160, Hz 339, Cb 60, ALI 167, Hw 170, A 180, L 166

ساقی که رحت ز جام جمشید به است ۲۰۸ مردن برهت ز عمر جاوید به است
خاك قدمت که روز من روشن از وست هر ذره ز صد هزار خورشید به است

Thy face reveals the Truth my Gracious One!
To die in search of Thee is life begun;
The dust beneath Thy feet it makes my day,
A mote enlightens more than many a sun.

VIII 45

209·—Hy 152, Rb.8, Bb 161, Hz 340, Cb 155, ALI 168, Hw 171, A 181, J 144, L 167.

ساقی که لبش مفرّح یاقوت ست ۲۰۹ دل را عم او قوت و جان را قوت ست
هر کس که شد کشته بطوفان عمش در کشتی نوح زنده در تابوت ست

Thy Word, O Guide! is potion that I crave,
By love my life sustains, and heart is brave;
The man who dieth not in love for Thee,
Alive in Noah's Arc, he lies in grave.

VIII 46

210·—Hy 162, Rb 14, Bb 171, Hz 295, Cb.161, ALI 180, Hw 181, A 191, L.177

ساقی که هلا کم ز عم هجرانت ۲۱۰ هر جا که روی دست من و دامانت
رفتی و هزار دل هلاك از عم تست بار آی که صد هزار جان قربانت

O distant Lord! Thy distance kills me quite,
I spy Thy trails and grasp Thy skirts now tight;
Thou wandered leaving thousand hearts in wails,
A thousand lives are offered for Thy sight.

VIII 47

211:—Hy.160, Rb.12, Bb.169, Hz.293, Cb.159, ALI.178, Hw.179, A.189, J.134, L.175.

ساقی گل و سبزه بس طربناك شده است ۲۱۱ دریاب که هفتهٔ دگر خاك شده است
می نوش و گلے بچین که تا در نگری گل خاکشده است وسبزه خاشاك شده است

O Guide! the rose and grass are full of grace,
In week or so, the dust will all efface;
Adorned Thou be with rose, for ere we wink,
From dust the rose O never we could trace.

VIII 48

212:—Hy 139, Rb 3, Bb 148, Hz 335, Cb 56, ALI.152, Hw.158, A 168, L.154.

ساقی مه رخسار تو جان همه است ۲۱۲ دلدار من ست ودلستان همه است
خورشید صفت به مهر در آب حوشست تنها نه ازآن من که زآن همه است

Thy face, O Master! is the life of all,
Has ravished me, and captured great and small;
'Tis seen as disc of Sun in lakes and seas,
'Tis not my own but answers every call.

VIII 49

213:—Hy 111, Bb 119, Hz 322, Cb.43, ALI 118, Hw 102, A 140, L 126

ساقی می ما ز عارض پُر خوی تست ۲۱۳ چشمت رسد که چشمها در پی تست
سر چشمهٔ فیض جز لب لعل تو نیست صد خضر و مسیح جُرعه نوش می تست

O Lord, my soul reflects Thy face and glow,
Thy glance entrances eyes, and rivers flow;
The source of grace is only in Thy lips,
From thence all Prophets sipped Thy Word, I know!

VIII 50

214:—Hy 102, Bb 110, Hz.319, Cb 40, ALI 107, Hw 94, A.131, L 117

ساقی می معرفت مرا مکرمت ست ۲۱۴ در مشرب بے معرفتان معصیت ست
بے معرفت آدمی چه کار آید هیچ مقصود زآدمی همین معرفت ست

O Guide! love findeth Thee and Holy Grace,
Some forget this and fall in sin's embrace;
Unless we know Thee we are out of count,
For man was made to know Thee face to face.

VIII 51

216:—Hy.104, Bb.112, Hz.321, Cb.42, ALI.110, Hw.96, A.45=133, L.119.

ساقی نظرے کہ دل خوش از دیدن تست ۲۱۶ جان شاد زحوشہ چینی خرمن تست
تا گفتہ دلت ضمیر ما میداند جام جم عاشقان دل روشن تست

Bestow a glance and show Thy blissful face,
My life is maintained on a grain of grace;
Thy heart perceiveth all our unsaid thoughts,
Thy love reveals us worlds in endless space.

VIII 52

217 —Hy 150, Rb 6, Bb 6, Hz 338, Cb 59, ALI 166, Hw 169, A 179, J 146, L 165

ساقی نظرے کہ دل زاندیشہ تہی ست ۲۱۷ شیران ہمہ رفتہ اند و سر بیشہ تہی ست
ہر شب رحباب کف زدی شیشۂ چرخ امروز کہ دور ما بود شیشہ تہی ست

A glance, O Guide! my heart is free of thought,
The plain is empty, tigers have been shot,
Tho' every day the lucky got Thy grace,
My turn is now, Thy grace has dried to nought!

VIII 53

23 —Hy 18, Bb 18, Hz.289, Cb.71, ALI 19, Hw 21, A.25, J.20, L.20

ساقی قدحے کہ کارساز است خدا ۲۳ در رحمت خود بستہ نواز است خدا
می خور بہار و یار طاعت مفروش کز طاعت خلق بے نیاز است خدا

A word, O master! "He dispenseth all,
And through His grace He exalteth the small;
Love Him in youth and make no pious show,
With Him thy pious deeds are not in call"

VIII 54

24 —Hz 305, Cb 73, A 2

ساقی قدحے کہ پر کند ہمہ را ۲۴ پُر کن کہ دمے حضور بخشد ہمہ را
خوش باش کہ ہم بہ بخشد آلایش ما آن کس کہ مئے طہور بخشد ہمہ را

The word, O Guide! which enlightens us all,
Yea fill us, so He presents at our call;
Sedate we keep, for He will lave us clean,
Who grants the purest mead to great and small.

VIII 55

25:—Hz.317, Cle.75, A.3.

ساقی می لعل قوت روحست مرا ۲۵ دیدار تو خورشید صبوح است مرا
بر خیز که در پای تو مُردن نفسی خوشتر ز هزار عُمر نوح است مرا

O Guide! my heart with Word of hope revives,
Thy face dispels my darkness; soul survives;
Arise! to die a moment at Thy feet
Is more than living thousand Noah's lives.

VIII 56

83 —Hy 153, Hg 106, Bb 162, Cb 151, Hd 154, ALI 170, Hw 172, A 182, L 168

ای ساقی از آن می که دل و دین مست ۸۳ پُر کن قدحی که جان شیرین مست
گر نیست شراب خوردن آئین شما معشوقه بکام خوردن آئین می ست

My Lord! with Word which is my heart and creed
Fill me in full—'tis sweetened life and mead.
Ye Zealots! think it bad to drink, I drink
My beloved, with the cup—'tis law I lead

VIII 57

188 —Hy 137, Rb 1, Bb 146, Hz.333, Cb 54, ALI 149, Hw 156, A 166, L.152.

ساقی ببرم گر بت یاقوت لب ست ۱۸۸ وز آب حصر بکای آب عنب ست
گر زهره بود مطرب و عیسی همدم چون دل نه بکابود نه جای طرب ست

O Master! if an angel full of grace
Would bring me cup of mead, and then embrace;
If Venus sang a tune to Cupid's pace,
My heart will sadden, for it's out of place.

VIII 58

189.—Hy 149, Rb 5, Bb.158, Hz 337, Cb.58, ALI 165, Hw 168, A 178, L.164

ساقی بحیات چون کسی رهبر نیست ۱۸۹ ور پیر بود به ارمی و ساعر نیست
می همدم ماست زانکه چون کرمی وی در آب حیات و چشمهٔ کوثر نیست

O Guide! as none to fount of life can lead,
In olden age Thy Word's my only creed;
At every breath Thy name befriends me so,
And cures me more than any heavenly mead.

VIII 59

190:—Hy.113, Bb.121, Hz.325, Cb.46, ALI.129, Hw.105, A.142, L.128.

ساقی به بهشت این همه مشتاقی چیست ۱۹۰ جنت می و ساقی بود و باقی چیست
آنجاست می و ساقی و اینجاست همین پس دردو جهان به از می و ساقی چیست

What is that Heaven, Lord! for which they crave?
What else but mead and mate which but deprave?
They pine for mate and mead, but I for Thee,
In both the worlds who else but Thou can save?

VIII 60

191.—Pa 15, Wbcd 189, Pb.124, Hb.121, BDb 28, BNl.28, Hk 49, BMb 33, BERa 38, Hm 25, Hf 53, Hh 54, Hi 42, Hn 41, Hr 25, Bb 41, BERb 15, RPc 65, Ia 27, Ib 21, ALI 55, Hp 30, Ho 53, Hw 45, A.61, J 62, N.52, W 55, L 46

ساقی چو رمانه در شکست من و تست ۱۹۱ دنیا نه سراچهٔ نشست من و تست
گر رانکه بدست من و تو حام می ست میدان بیقین که حق بدست من و تست

O Master! Time will rend us quite, and so
The world is not our home, for hence we go,
The wave of love which interfuses hearts
Is Truth of Truths we grasp, and here we know.

VIII 61

198.—Hy 114, Bb 122, Hz 328, Cb 49, ALI 134, Hw 113, A 143, L 129

ساقی دل من که شادی ارعم نشناخت ۱۹۸ حرحام می از نعیم عالم نشناخت
می ده که دم صبوح جان بخش دمی ست کس غیر مسیح قدر این دم نشناخت

I know not Master what is weal or woe,
The greatest gift of Lord is Word I trow,
So give Thy Word, the Light of Life, at dawn,
For Jesus knew its worth as none would know

VIII 62

201.—Hy 125, Bb.133, Hz 329, Cb 50, ALI 135, Hw 114, A 154, L 140

ساقی شب عیش ست و مه افروخته ست ۲۰۱ می ده که فلك نکتهٔ آموخته است
دانی که احل چه برق حرمن سوریست تا در نگری حرمن ما سوخته است

Now Moon effulges in ecstatic glows,
I want Thy love, this space in cypher flows;
As flash the Time dissolves itself and world,
Thy loving glance allayeth all my woes!

VIII 63

204:—Hy.117, Bb.125, Hz.326, Cb.47, ALI.121, Hw.106, A.144, L.130

ساقی قدحیکه آنکه این خاك سرشت ۲۰۴ خط بر سرمایه مستی و عشق نوشت
معمور بود بشاهد و باده جهان موعود بود بکوثر و حور بهشت

A Word, O Lord!—when potter wrought my clay,
With trance and love my front he did array;
The world is thriving with Thy Grace and Word,
The mate and mead are gifts in great delay.

VIII 64

205.—Hy 124, Bb 132, Hz.327, Cb 48, ALI 133, Hw 112, A 153, J 140, L 139

ساقی قدحیکه شمع دل درنگرفت ۲۰۵ تا آتش می زندگی از سر نگرفت
آه ازمی لعلت که برین بادهٔ ناب هر کس که لبے نهاد لب بر نگرفت

O Guide! I crave for Light, my darkened heart
Will kindle if Thy love some light impart;
Thy lips have bestowed on Thy Word a mead
Which sticks to lips so that they never part.

VIII 65

206.—Hy.118, Bb 118, Hz 323, Cb.44, ALI.117, Hw 103, A 139, J 118, L 125

ساقی قدحیکه کار عالم هسے ست ۲۰۶ کرشادی از و یکنفس آن نیز سے ست
خوش باش هرچه پیشت آید در جهان هرگز نشود چنانکه دلخواه کسے ست

Give love O Lord! the world is but a wink,
One weal with hundred woes has formed a link;
Rejoice whatever happens in this world,
No event comes as one would like to think

VIII 66

207:—Hy 101, Hs 131, Bb 109, Hz.318, Cb 39, ALI 106, Hw 93, A 130, L.116

ساقی قدحے که هست عالم طلمات ۲۰۷ جز روی تو نیست در جهان آب حیات
ارحان جهان و هرچه در عالم هست مقصود توئی و بر محمد صلوات

I want Thy Light; the world is dark and bleak.
And life's Elixir is Thy face and cheek;
In life on earth and all that goes in world
Through Prophet, (peace on him!), 'tis Thee we seek.

VIII 67

215:—Hy.161, Rb.13, Bb.170, Hz.294, Cb.160, ALI.179, Hw.180, A.190, L.176.

ساقی میِ کهنه یارِ دیرینِ من ست ۲۱۵ بی دخترِ رزعیش نه آئینِ من ست

گویند که باده خوار را دینی نیست من باده خورم که باده خود دینِ من ست

Thy love of yore has been my friend in past,
Without Thy love, I do not feast, but fast;
They say that lovers care no caste or creed,
I love Thee Lord, for love's my creed and caste.

VIII 68

461:—Hy.372, Wa 4, Sa 7, Pb 200, Ba 144, Hb 295, Hj.203, Hg.205, Hh 288, Hc 387, Pc 389, Bb 376, Cb 341, Hd.151, ALI 384, Hw.355, A.444, L.383, BERf.301

ساقی علمِ سیاه شب صبح ربود ۴۶۱ بر حیر که خفتست بیے حوا هد بود

بکشای رهم دو رگسِ حواب آلود رحبزو می مغانه را درده زود

O Master! morn has rent the veil of night,
Arise from sleep in transcendental height;
And through Thy shining eyes, O store of bliss!
Bestow a glance and charge me with delight.

VIII 69

592:—MA 227, BMb 291, Hc 233, Pc 382, Hp.339, Hw 1011, CR 1025

ساقی قدحِ بادهٔ گلرنگ بیار ۵۹۲ دردم رحمارست علاحم زِحُم آر

چون حون دلم ز شیشه بیرون کردی تاحیر مکن بجانِ خود زود بیار

O Guide! surcharge me with Thy love—the ray.
My breathing fast—let love alone allay;
Since Thou had wrung the, "Self" the life from heart,
Then pour Thy soul in me without delay.

VIII 70

918:—Hy 638, Wbcd 197, Pb 496, Ba 446, Hb 583 BDb 336, BNl 410, BMb 467, Hx 46, BMc 347, Hm 364, HGb 339, Hn 389, Hr 418, Pc 391, Cb 701, BERb 165, ALI.648, Hw.782, A.784, L 664

Vag 'Attar [M N] *Var* Razi Daya [M I]

ساقی بصبوحی می ناب اندر ده ۹۱۸ مستانِ شراب را شراب اندر ده

مستم و خراب در حراباتِ فنا آوازه بعالمِ خراب اندر ده

At dawn, O Master! mingle Soul in Soul,
Let mystics lose in love their self-control;
Enrapt and wrecked we are in ruined haunts,
Let evil fame in wretched world patrol.

VIII 71

133:—Hy 78, Sa.78, BDa.21, Sb.175, Ha.166, Sd.166, BNh.164, Se.48, BNd.23, Sc.124, BNa 123, Pa.35, Sf.72, BMa.80, HGa 159, LN 88, BMd 277, Wbcd 323, Pb 85, Hb 84, BDb 54, Hj 148, BNl.54, Hk 74, BMb 51, RPa 139, BERa 63, BMc 20, Hm 49, He.21, Hg 60, Hh 77, Hi.57, HGb.314, Hn.66, Hr 46, BMf 33, Hc 56, Pc 268, Bb.86, Cb.104, RPc 84, Ia 53, Ib 42, Hd.297, ALI 82, Hp 53, Hw.74, A 116, W 110, L.94, BERf.174.

چون آمدم بمی به بدُ رور نخست ۱۳۳ این رفتنِ بے مراد عزمیست درست

برخیرو میان به بندائے ساقی چست کاندوه جهان بمی فرو خواهم شست

Since here I came unwilling and perforce,
To go unplanning is my proper course;
Arise, O Guide! and girdle up thy waist;
And with Thy Word absolve me from remorse.

VIII 72

334.—Hy 340, Sa 71, BDa 52, Sb 231, Ha 327, Sd.326, BNh 323, Se.157, U.205, BNd 70, Sc 407, BNa 31, Pa 134, BMa 182, HGa 314, LN 169+356, BMd 354, Wbcd 355, Pb 148, Ba 88, Hb 241, Hj 66, BNl 190, Hk 192, BMb.199, BMc 152, Hm 170, He 114, Hf 113, Hg 170, Hh 256, Hi 113, HGb 89, Hn 175, Hr 165, BMf 147, Hc 147, Pc 18, Bb 359, Cb 315, BERb.83, RPc 262, Ia.182, Hd 166, ALI 363, Hp 204, Ho 113, Hw 333, A 419, J 167, N 112, L 358, BERf 61, Hz 77 *Var* Afdal [215]

از دفترِ عمر پاك میباید شد ۳۳۴ در دست اجل هلاك میباید شد

ای ساقی مه‌لقا تو خوش خوش مارا آبے درده که خاك میباید شد

I clean my slate of life, and then I flee,
So when He stabs me, I would die with glee.
Effulge O moon my Guide! I would rejoice,
My heart would melt, for dust I have to be.

VIII 73

542·—BNd 105, BMb 247, Hl 54, BMf 191, Hc.200, Hw 457, CR 998

نے کار بتدبیر نکو خواهد شد ۵۴۲ نے پیر جهان بکامِ تو خواهد شد

ای ساقی اگر باده دهی ورنه هی می‌دان که نسرجهان فرو خواهد شد

Affairs will not improve as we would plan,
World dances not to lyrics of our Pan;
O, Master! give Thy mead, or do not give,
I know that world will end, for life's a span.

VIII 74

549·—U 58, Pa 138, Wbcd 437, Pb.242, Ba 188, Hb 338, Sg 38, BNl 225, He.164, Hg 239, Hs 52, Pc 543, Cb 389, Hw 399

هرگز نه جهانِ کهنه نو خواهد شد ۵۴۹ نے کارِ کسے بکامِ او خواهد شد

ای ساقی اگر باده دهی درنزمے ناچاره سر پنجه فرو خواهد شد

This Hag, the World, will never beam to youth,
Nor any man would reach the shore of truth;
O Master! if Thou breathe Thy words to mobs,
They may molest and injure Thee for sooth.

VIII 75

833:—Hy.586, Sc.376, LN.274, Pb.434, Ba.384, Hb.521, RPa.254, Cb.662, Hd.252, ALI.594, Hw.716, A.717, L.610.

تا کے غمِ آن خورم کزین دیر کهن ۸۳۳ احوالِ مرا نه سر پدیدست و نه بن
زین پیش که رخت ازین سرا بربندم ساقی بدهم می که همین ست سخن

How long I pine for *that*—in *this* decay?
My tale has neither head nor tail to say;
Before I pack my baggage from this inn,
Give me Thy love, O Master! this I pray.

VIII 76

935·—Hy.660, BNf 28, Sa 135, BDa.140, Sb.208, Ha.244, Sd 244, BNh 243, Se 322, BNd.212, Sc 174, BNa.22, BNb.260, HGa 221, LN 112, BMd 228+424, Wbcd 412, Pb 525, Ba 475, Hb.610, BDb.354, Hj 185, BNl.428, BMb 496, Hm 382, Hf.381, Hg 408, Hn 413, Hr 424, BMf.371, Cb 722, BERb 172, Ia 460, Ib 320, Hp 560, Ho 380, Hw 793, A.830, J.498, N 384, W.428, L 687, BERf 321, Hz 176

آنها که ز پیش رفته اند ای ساقی ۹۳۵ در خواب غرور خفته اند ای ساقی
رو باده حور و حقیقت از من بشنو بادست هر انچه گفته اند ای ساقی

From Thee, O Master! those who turn away,
They fall, of course, to dreaming pride, a prey;
Inspire me with Thy love and hear this truth
"Just empty air is every word they say."

VIII 77

976·—Sb 263, Bb 542, Ba.494, Hb 632, Hf 402, Ho 401, Hw 931, J.519, N 406, CR.1148

برحه برحه ز جائی خواب ای ساقی ۹۷۶ در ده درده شراب ناب ای ساقی
زان پیش که از کاسهٔ سر کوزه کسد ازکوزه نکاسه کن شراب ای ساقی

Arise! arise! from sleep my gracious Guide,
Fill me inside that I flow far and wide;
Before I lose the trace of name and form
Thy soul should surge in mine and flow the tide.

VIII 78

982·—Sb 262, Ba 496, Hb 634, Hf 403, Ho 402, Hw 923, J 520, N 407, W 447 CR.1150

بگرفت مرا ملالت از زرّاقی ۹۸۲ برخیز و سبك باده بیار ای ساقی
سجاده و طیلسان به می ساز گرو تا بو که شود لاف من اندر باقی

So sick I feel at sight of pious shows,
Give me the Word wherein Thy nectar flows;
Away with gowns and cowls for cup of mead,
That eyes exultant beam in starry glows.

VIII 79

986:—Sb.262, Pb.550, Ba.503, Hb 641, Hf.410, Cb 733, Ho 409, Hw 925, J 526, N.414, W.453, CR.1152=1182

تا چند حدیث پنج و چار ای ساقی ۹۸۶ مشکل چه یکی چه صد هزار ای ساقی
حاکیم همه چنگ بساز ای ساقی بادیم همه باده بیار ای ساقی

How long they talk, O Guide of five or four?
One doubt will lead them on to thousand more;
As dust we are, so muster us and sing,
We're wordy winds, so give Thy Word the shore!

VIII 80

*

993:—Hr 422, CALc 451, Ia 456, Ib.318, Hp 558, Hw 812
Vag: 'Attar [M N]

تا کے گوئی ز چار و هفت ای ساقی ۹۹۳ تا چند ز چار و هفت و هشت ای ساقی
این قول نکو که وقت رفت ای مطرب هان باده بده که عمر رفت ای ساقی

How long this cant of four or seven, O Sire?
What could this four or seven or eight acquire?
'Tis meet we shun such idle talk and sing
"For life has flown, in Him we now retire."

VIII 81

997:—Pb 556, Ba 509, Hb 647, BNl 433, BMc 367, Hm 387, Hn 418, Hr 429, CALc 459, Ia 465, Ib 325, Hp 565, Hw 907, CR 1156

جانم بغم آمده ستوه ای ساقی ۹۹۷ در دل گره است ازین گروه ای ساقی
این بانگ خروس از دهن می پیش آر از بادهٔ چون چشم خروه ای ساقی

My life is choking, cooped up in the woes,
My heart is knotted by the naughty foes;
Hear me I crow, I cry. "O bring the grace
From Word, O Guide, which is the Sun that glows."

VIII 82

1001:—Hy.689, Ha 167, Sd 167, BNh 165, Ra 319, HGa 160, BMd 410, RPa 23, Bb 655, Cb 792, Ia 469, Hd 164, ALl 674, Hp 610, Hw 840, A 861, W 494, L 718, Hz 262

چون حنس مرا حاصه بداند ساقی ۱۰۰۱ صد فصل ز هر نوع براند ساقی
چون دامانم ز سم خود باده دهد وز جدّ خودم در گذراند ساقی

Since Master knows the genus of my mind,
With glance he hits my doubts of every kind;
And sends me as much grace my heart can hold,
And leads to realms where Him alone I find.

VIII 83

1002:—Hy.661, Ha.241, Sd.241, BNh.239, U.164, BNd.214, Sc.171, BNb.257, HGa.219, BMd.158, Wbcd.417, Pb.559, Ba.510, Hb.648, BDb.369, BNl.437, BMc.371, Hm.391, HGb.353, Hn.420, Hr.433, BMf.374, Hc.369, Bb.638, Cb.730, BERb.178, Ia.470, Ib.329, BNa.91, Hd.146, ALI.670, Hp.569, Hw.806, A.831, L.688, Hz.172.

چون می ندهد اجل امان ای ساقی ۱۰۰۲ دردِه قدحِ شراب هان ای ساقی

غم خوردنِ بیهوده نه کارِ دل ماست با این دوسه روز در جهان ای ساقی

The thought of Death will give us no respite,
No laws but love can save us from its plight.
'Tis not our hearts' domain to fret for vain,
Why count our days in world and leave Thy Light.

VIII 84

1004.—Hy 659, BNf 50, Ha.240, Sd 240, BNh 240, U.166, Ra 306, BNb 252, HGa.229, BMd 160, Wbcd 474, Pb 555, Ba 508, Hb 646, BDb 368, BNl 436, BMb 502, BMc 370, Hm 390, HGb 352, Hn 419, Hr.432, BMf 373, Hc 368, Pc 572, Cb 729, BERb 177, Ia 468, Ib 328, Hd.147, ALI 669, Hp 568, Hw 805, A 829, L 686, Hz 174

چون هست زمانه در شتاب‌ای‌ساقی ۱۰۰۴ بر به بکفم حریفِ شراب ای ساقی

هنگامِ صبوح قفل بر در زده‌ام می ده که بر آمد آفتاب ای ساقی

Since Time is hieing, Master! it is meet
That for a loving heart thou stand a treat;
'Tis dawn! inspire me, lock out all the doors,
And lock-in light of Sun which comes to greet.

VIII 85

1009:—CALc 446, Hr 419, Ia 449, Ib 315, Hp 556, Hw 810
Vag. 'Attar [M N]

خون شد جگرم بیار جام ای ساقی ۱۰۰۹ کین کارِ جهان دمست و دام ای ساقی

می ده که گذشت عمر و بگذاشته گیر رباد مده بیار جام ای ساقی

My heart is bleeding—fetch the Holy Grail,
This world is reading but a fairy tale;
My day is spent, so forget all my past.
Fix me in love, and blow me not in gale.

VIII 86

1012.—Ba.525, Hb.663, Hw 933, J 538, N 429, CR 1160

در جامِ تو یاقوت روان ای ساقی ۱۰۱۲ بفروز چو یاقوت روان ای ساقی

بر به بکفم جانِ گران ای ساقی تا زنده کنم بجام جان ای ساقی

O Guide! Thy Word has such a ruby glow,
That Word and Meaning show the soul in flow;
Let me realise the Word—eternal life,
That life as brought to life my heart could show.

VIII 87

1015:—Hy.656, BNf.17, Wbcd.162, Pb.575, Ba.529 Hb.667, BDb.361, BNl 432, BMc.366, Hm.386, HGb 349, Hn 417, Hr 428, BMf 378, Hc.365, Bb 635, Cb 726, BERb 173, Ia.464, Ib 324, Hd 666, Hp.564, Hw 802, A.811, L 683.

در ده قدحی زلعل ناب ای ساقی ۱۰۱۵ بر گیر ز آتشم بآب ای ساقی
تا عقل گریبان دلم خواهد داشت دست من و دامن شراب ای ساقی

Fill in my heart Thy love, Thy glory, Sire!
And save me with Thy grace from burning fire;
To flee from mind which chokes my weary heart,
My hands would grasp at Thee till I acquire.

VIII 88

*

1016—Hy 666, BDa 153 Ha 333, Sd 332, BNd 260, Sc 226, BNb 334, BMd 441, Wbcd 483, Pb 570, Ba 523, Hb 661, BDb 382, BNj 4, BNl 469, BMb 536, Hm 422, Hn 409, Hr 472, Pc 327, Cb 731=759, Ia 505, Ib 358, Hd 305, ALI 673, Hp 599, Hw 814, A 836, J 536, N 427, W 464, L 693=739, Hj 229, BERf 247, Hz 177
Vag. Zahir Faryabi [Rempis 218]

در ده می لعل لاله گون ای ساقی ۱۰۱۶ بکشای ز حلق شیشه حون‌ای ساقی
کامروز برون ز حام می نیست مرا یکدوست که پاك اندرون‌ای ساقی

When heart with Thy resplendent love O Guide!
Is filled, this throttled jug may lie aside;
For now I find the only friend I have
Is crystal heart where Thou mayest abide.

VIII 89

1017—Hy 653, Sb 67, Ha 242, Sd.242 BNh.241, Se 323, U 167, BNd 216, Sc 172, Sf 76, BNb.258, HGa 220, BMd 161, Wbcd 154, Pb 568, Ba 521, Hb 659, Sg 96, BDb 358, BNl 429, BMb 497, BMc 364, Hm 383, Hg 427, Hn 414, Hr 425, BMf 372, Hc 363, Pc 567, Bb.632, Cb 723, BERb 172, Ia 461, Ib 321, Hd 167, ALI 663, Hp 561, Hw 799, J 571, L 680=1190, BERf 147, Hz 175

دردہ می لعل مشکبو ای ساقی ۱۰۱۷ تا باز رهم رگفتگو ای ساقی
یك کوزهٔ می بده ار ان پیش‌که‌دهر خاك من و تو کند سبو ای ساقی

Lead on that Beloved Soul within my reach,
I'll gaze Him mutely and will lose my speech;
Aye quickly fill my jar with love, ere Time
May throw us, as some pitcher, out of reach

VIII 90

1018—Sb 260, Pb 571, Ba 524, Hb 662, Hg 429, Hw 932, J 537, N 428, CR.1163.

دردہ می همچو ارغوان ای ساقی ۱۰۱۸ کر عصه بلب رسید جان ای ساقی
تا بو که شوم بیخبر و باز رهم ازخویش و زمانه یك زمان ای‌ساقی

Fill in my heart the Lucient Wine, O Guide!
For with this grief, alive I can't abide;
That thus bereft of sense in trance I flee
From Self on one, and folk on other side.

VIII 91

1019:—Hy.662, Sb.127, Hd.243, Sd.243, BNh.242, U.163, Sc.173, Ra.309, BNb.259, HGa.222, BMd.157, Wbcd.475, Pb 567, Ba.520, Hb.658, BNl.438, BMb.503, BMc.372, Hm.392, HGb.354, Hn.421, Hr.434, BMf 375, Hc.370, Pc.573, Cb.732, Ia.471, Ib.330, Hp.570, Hw.807, A.832, L.689, Hz.171.

در سنگ اگر شوی چو نار ای ساقی ۱۰۱۹ هم آب اجل کند گدار ای ساقی

خاکست جهان عزل بخوان ای مطرب با دست نفس باده بیار ای ساقی

Like fire in flint our Master ev'r abides,
And boils the sea of death to rising tides,
In earth we lie, so Songster! sing His song,
On steeds of breath and mind our Master rides.

VIII 92

1028.—Hy 654, BNf 39, Wbcd 266, Pb 580, Ba 535, Hb 673, BDb 359, BNl.430, BMb 498, Hm 384, Hg 431, HGb 347, Hn 415, Hr 426, BMf 377, Pc 568, Bb 633, Cb 724, BERb 174, Ia 462, Ib 322, ALl 664, Hp 562, Hw 800, A 809, L 681, Hz 178

Var: (1) Rumi [Hv]. (2) Mu'izzi [Rempis 220]

زاهد به زهد کرد سود ای ساقی ۱۰۲۸ زیرا که عمل عیان نمود ای ساقی

پر کن قدح باده تو زود ای ساقی کاندر ازل آنچه بود بود ای ساقی

For all his zeal the zealot has not gained,
Because he flouted virtues which he feigned,
Come soon, O Guide! and fill my heart with Him,
For things would pass as He at first ordained.

VIII 93

1036.—Hy 655, Sb.216, BNa.51, Ra 315, LN.258, Wbcd 473, Pb.583, Ba.538, Hb.676, BDb.360, Hj 145, BNl 431, BMb 499, RPa.97, BMc.365, Hm.385, Hf.426, Hg 434, HGb.348, Hn.416, Hr.427, Hc.364, Pc.569, Bb 634, Cb 725, Ia.463, Ib 323, Hd 153, ALl.665, Hp 563, Ho 425, Hw 801, A 810, J.545, N.438, L.682, BERf 145

Var. 'Attar [M N.].

شمع ست و شراب و ماهتاب ای ساقی ۱۰۳۶ شاهد ر شراب هم خراب ای ساقی

از خاك برآر این دل پر آتش را بر باد مده بیار آب ای ساقی

Thy light and love have glorified the Moon,
Intense in love the lover fell in swoon;
Shake off the ashes from his burning heart,
Cast not to winds but sprinkle nectar soon.

VIII 94

1037:—Hy.664, Ha.185, Sd.185, BNh.183, U.100, Sc.135, Ra.316, BNb.215, HGa.175, BMd.100, Pb.585, Ba.541, Hb.679, Sg.88, BDb.356, BNl.440, BMb.505, RPa.57, BMc.374, Hm.394, HGb.356, Hn.423, Hr.436, Hs.74, BMf.385, Hc.371, Pc.575, BERb.179, Ia 473, Ib.332, Hd.148, ALI 675, Hp.572, Hw.809, A.834, J.568, L.691.

صبح خوش وخرّمست حیرای ساقی ۱۰۳۷ در شیشه کن آن شراب از شب باقی

تا باز حوریم و عیش را تازه کنیم این یکدم عمر را که فردا عاقی

Arise, O Master! dawn is shining bright,
Fill crystal hearts with mead thou saved at night,
That with our Friend we plan a newer treat,
Ere breath we draw should snap asunder quite.

VIII 95

1053:—Hy 752, BNf 49, Ha.239, Sd.239, BNh.238, U.165, BNd.215, Sc.170, Ra.325, BNb.251, HGa.230, BMd.159, Wbcd 265, Pb.596, Ba 555, Hb.692, BDb 353, BNl 427, BMb.495, BMc.363, Hm.381, Hf.438, HGb.387, Hn.412, Hr 423, BMf.370, Hc.361, Pc.565, Bb.631, Cb.721, BERb 170, Ia 459, Ib.319, Hd 150, ALI.662, Hp.559, Ho 437, Hw 798, A 807, J.560, N 452, W 481, L 679=1178, Hz 173

ما و می و معشوق و صبوح ای ساقی ۱۰۵۳ ار ما نبود توبه نصوح ای ساقی

تا کی حوانی قصهٔ نوح ای ساقی پیش آر سبك راحت روح ای ساقی

O Guide! I want Him and His heart and grace,
This craving for Him I cannot efface,
Why tell me what our Lord to Noah spake?
Show me the Bliss of Soul, and—face to face

VIII 96

1063:—Hr.421, CALc 450, Ia 455, Ib 317, Hp.557, Hw.811 'Attar [M N.].

هم سبزهٔ سرسبز نُرُست ای ساقی ۱۰۶۳ هم گل بگلاب رو بشُست ای ساقی

چون یاسمن لطیف را شاخ شکست کی توبهٔ ما بود دُرُست ای ساقی

When life's a downing verdure, lawn in lace,
And heart's a rose refined thro' tears of grace,
When purest friends, as wreaths of jasmine buds,
Have gathered round, should I then hide my face?

VIII 97

1065:—Hy.658, BNf.30, Pa.205, Wbcd 413, Pb.599, Ba.557, Hb.694, BDb.367, BNl.435, BMb.501, BMc.369, Hm.389, Hf.440, HGb.351, Hr 431, BMf.380, Hc.367, Pc.571, Cb.728, BERb.176, Ia 467, Ib.327, ALI.668, Hp.585, Ho 439, Hw.804, A.828, J.562, N.454, W.483, L.685.

هنگامِ صبوح ست وخروش ای ساقی ۱۰۶۵ ماوی وکوی می فروش ای ساقی

چه حای صلاحست خموش ای ساقی نگذر زحدیثِ زهدو نوش ای ساقی

'Tis time for morning song, when comrades throng
At master's door to see Him how they long!
No time for empty speech or pious show,
Yea join their band in love and sing a song.

VIII 98

359—Hy.228, BDa 60, Sb 41, Ha 194, Sd 194, BNh 192, Se 123, U 117, BNd 78, Sc 420, Ra 97, Pa 103, BNi 18, BNb 223, HGa 189, I.N 140, BMd 108, Wbcd 492, Pb.146, Ba.86, Hb.239, Sg 78, BDb 142, RPb 40, Hj 167, BNl.142, Hk.280, BMb 265, RPa 65, BMc 117, Hm 131, He 89, Hf 107, Hg 168, Hh 308, Hi 94, HGb 68, Hn.137, Hr 127, Hs 35, BMf 128, LE 70, Hv 35, Hc 124, Pc 49, Bb 246, Cb 230, BERb 63, RPc 188, Ia 138, Ib 116, BNn 53, Hd 145, ALI 250, Hp 165, Ho 107, Hw 261, A 306, J 160, N 106, W 136, L.245, BERf 141=258 *Vag* Afdal [173]

این قافلهٔ عمر عجب میگذرد ۳۵۹ دریاب دمے که با طرب میگذرد

ساقی غمِ فردایِ حریفان چه حوری پیش آر پیالهٔ که شب میگذرد

Days, months, and years, the host is marching past—
Just snatch a blissful breath before thy last;
Why think and grieve what foes may next attack?
Fill heart with love, the night is speeding fast.

VIII 99

406—Hy 319, Ha 335, Sd 334, Se 178, U 22, BNd.244, Sc 230, Ra 107, BMd 46, Wbcd.454, Pb 176, Ba 118, Hb.270, Sg 18, BDb 146, BNl 147, BMb.269, RPa 303, Hl 58, BMc 205, Hm 223, He 204, Hg 189, Hh 213=403, HGb.143, Hn.238, Hr.213, Hs.22, BMf 109, Hc 207, Pc 279, Bb 339, Cb 406, RPc 265, Ia 240, Ib 142, ALI 279, Hp.294, Hw.416, A.398, J 209, W 224, L 337, BERf 18=146, Hz 45
Vag Adib Sabir [Hv]

چون نیست درین زمانه سودی زخرد ۴۰۶ جز بیخرد از زمانه بر می نخورد

پیش آر ازآنکه او خرد را ببرد تا بوکه زمانه سوے ما بر نگرد

Since for our wits the Times will never pay,
And witless ones are lords whom Times obey;
Then give the dose which drives away my wits,
That Times perchance a soothing word would say.

VIII 100

484:—Hy 370, Sb.39, Ha.164, Sd.164, BNh.162, Se.195, U.31, Sc.122, Ra 122, BNb.39, BMa.172, HGa 157, BMd.53, Wbcd.168, Pb.143, Ba.83, Hb 236, Sg.24, BNl.198, Hk.218, BMb 217, RPa.11, Hx.33, BERa 201, BMc 160, Hm.178, He 142, Hg.178, Hh.214=344, HGb 97, Hn.183, Hr 173, Hs 83, BMf 152, Pc 103, Bb 382, Cb.327, BERb.85, RPc 228, Ia 147=192, Hd.248, ALI 389, Hp.213, Hw 360, A 289=450, LCR 389=904, Hz.53

عم خوردن بیهوده بکادارد سود ۴۸۴ کین چرخ فلك بسے چوما کشت ودرود

پُر کن قدحِ می بکفم بر نه زود تا نوش کنم که بودیها همه بود

We do not gain, the more we weep and moan,
For many like us Time has sown and mown;
O Master! fill my heart with Name at once,
What was to pass is past I will not groan!

VIII 101

740 —Hy 479, BMb 387, Hc 307, RPc 47, Hp 485, Hw 672, A 608
Vag. Kamal IS MS. d 991 H

795 —Bb 491 L 500 Variation of 740

تا کے ورقِ عمر بغم در شکنم ۷۹۰ وین حدقهٔ می در دلِ ساغر شکنم

برخیز و پیالهٔ رمی پُر کردان تا شد که مصاف عم بهم بر شکنم

می گرورقِ عمر بغم در شکنم ۷۹۵ این حدقهٔ می در دلِ ساغر شکنم

برخیز و پیاله را رِ می پُر گردان باشد که عم جهان بهم در شکنم

How long I fold the leaves from book of life,
And cut my core with love's beguiling knife;
Arise and fill my cup with love at once,
I'll wrench the wrist of grief and end the strife.

VIII 102

741 —Hy 533, Ha 65, Sd 65, BNh 64, U 98, Sc 46, Ra 217, BNb 117, HGa 60, LN.60, BMd 118, Wbcd 368, Pb 371, Ba 316, Sg 65, BDb.258, Hj 35, BNl.353, BMb 405, RPa 52, BMc 294, Hm 307, Hg 312, HGb.295, Hn 337, Hr 338 Hs 72, Bb 536, Cb 611, Ia 364, Ib 248, Hd 346, ALI 545, Hw.643, A 664, L 557, Hz 96
Vag 'Attar [M N]

ترسیم که چو بعد ازیں بعالم رسیم ۱۰۲۷ با همنفسان نیر فراهم رسیم

این دم که دروئیم عنیمت شمریم شاید که نعمرِ خود در این دم نرسیم

We cannot find this human form again,
The loving friends may not for long remain;
This breathing time I find His greatest gift,
But ere it ends life may not stand the strain.

VIII. 103

535:—CALc.233, Hh.379, Ia.242, Hp.258=317, Hw.464.

می ده که حریفان قدحے نوش کنند ۵۳۰ آواز خوش و نغمهٔ نے گوش کنند
تا حشر شدن بسے زمان میباید شاید که رحرم ما فراموش کنند

Give us Thy wine—for here my rival leads,
And sings so fine and softly tunes the reeds.
It will be ages for the judgment day—
Perhaps by then He forgets all our deeds.

VIII 104

888.—Hy 603, Sa 67, Sb.213, Ha.316, Sd 315, BNh.313, Sc.218, Sf.99, BNb.321, HGa 304, LN 294, BMd 339, Wbcd 146, Pb 473, Ba 423, Hb 560, BDb 322, BNl.402, BMb 461, RPa 269, Hm 358, Hf 355, Hg.384, HGb 336, Hn 382, Hr.402, BMf 336, Pc 559, Bb 601 Cb 668, Ia 431, Ib 303, Hd 229, ALl 611, Hp 531, Ho 354, Hw 744, A 747, J 468, N 357, W 399, L.628

Vag Salman Saoji [Tehran Text] but not found in MS d 802 H

یاقوت لبا لعلِ بدخشانی کو ۸۸۸ وان راحتِ روحِ راحِ ریحانی کو
می گرچه حرام در مسلمانی شد رومی خور و غم محور مسلمانی کو

Thy ruby lips have gems of lustrous glow,
My joy of soul! no nectar could be so;
Though wine is banned, they say, by Muslim creed,
Go! drink and fret thou not and let them go.

VIII 105

742.—Hr 356, CALc.382, Ia 385, Ib.265, Hp 469, Hw 668
Vag 'Attar [M N.]

جانا می ده که بادلِ عمناکم ۷۴۲ تا می زغمِ جهان بسازد پاکم
هان باده بده که سبره آمد از خاك زان پیش که ناپدید گردد خاکم

Give us thy love, O Dear! my heart repines,
Thy love alone, this worldly dross refines,
Cherish my sprouting youth aye with thy love,
Before my clay recedes to dark confines.

VIII 106

530:—Hy.315, Se 173, Rb.29, Wbcd.228, Pb 232, Ba 177, Hb 327, BDb.185, BNl.240, Hk 277, BMb 262, BMc 200, Hm.218, He 129, Hf 184, Hg.230, Hh 392, HGb 138, Hn.233, Hr 204, BMf.103, Hc 183, Pc 493, Bb.335, Cb 344=401, RPc 220, Ia 229, ALl 317, Hp.285, Ho 183, Hw 412, A 394, J 269, N 183, W 198, L 333.

Vag: (1) Shah Shuja' [A.K.] (2) Malik Shams ud Din [Doulat]

میخواره اگر غنی بود عور شود ۵۳۰ وزعربده اش جهان پر از شور شود
در حلقهٔ لعل ازآن زمرد ریزند تا دیدهٔ اهرمنِ غم کور شود

If rich a wine-bibber is void of shame,
The noise he creates sounds in world as fame!
I keep in depth of heart Thy emerald light,
That snake of grief as blind-worm may be tame.

VIII 107

547:—Hy.349, Sa.131, BDa.81, Sb.242, Ha.203, Sd.203, BNh.201, Se.188, BNd.93, Sc.300, BNa.187, Ra.145, Sf.9, BNb.231, BMa.121, HGa.196, LN.141, BMd.306, Wbcd.356, Hb.337, BDb.183, Hj.160, BNl.191, Hk.193, BMb.200, RPa.152, BMc.153, Hm.171, He.190, Hf.189, Hg.238, Hh.225, HGb.90, Hn.176, Hr 166, BMf.148, Hc.149, Pc.549, Bb.368, Cb.321, Ia.183, Hd.222, ALI.370, Hp.205, Ho 188, Hw.341, A.428, J 275, N 188, W 203, L 367, BERf.252

هر جرعه که ساقیش بخاك افشاند ۱۵۷ در دیدهٔ کس آتشِ غم ننشاند

سبحان الله تو باده می پنداری آبی که زصد درد دلت برهاند

For every gulp which Master spits on earth,
Men see that earth revives, attains some worth;
O Praise to God! that spittle which you call,
It healed the blind and sick, the dead had birth.

VIII 108

156—Hf.84, Hh 162, Hc 118, Hp.117, Ho 84, Hw 232, J 97, N 83, W.85.

درجامِ طرب بادهٔ گلرنك‌خوشست ۱۵۶ با نغمهٔ عود و نالهٔ چنگ خوشست

زاهدکه خبر ندارد ازجامِ شراب دورازبراوهزارفرسنگ خوشست

A blissful heart reflects His loving face,
A song in tune to lute will bring His grace,
Avoid the zealot dead to sense of love,
'Tis best a thousand miles away he stays

VIII 109

666—BDa 104, BNd 139, Sc.358, BNb.248, LN.218, BMd.329, Pb.324, Ba.271, Hb.421, Hj.280, RPa 280, Hg.275, Pc.375, A 550, CR 1013

زان روح که راح ناب میخوانندش ۶۶۶ تیمارِ دلِ خراب میخوانندش

حامِ دوسه سنگین بمن آرید سبك حیرآب چرا شراب میخوانندش

With Essence known as harmless bliss and pure,
Which acts to wounded hearts as certain cure,
Fill heart with love, and tune a merry lay,
Why call it baneful wine? 'Tis nectar sure.

VIII 110

154.—Hy.134, Sb 182, Se.52, Pa.40, BMa 109, Wbed.26, Pb 104, Hb 102, BDb 56, Hj 222, BNl 57, BMb 139, Hx 62, BERa 71, BMc 22, Hm.52, Hg 75, Hh 94=130, HGb 200, Hn 23, Hr 51, Hv.15, Hc.64, Pc 335, Bb 143, Cb 141, BERb 26, RPc 86 Ia 57, Ib 45, BNn 21, Hd 223, ALI 146, Hp 56, Hw 153, A 163, J 141, L 149, BERf 278

درپایِ قرابه قلقلی چه خوش ست ۱۵۴ آوازِ سماع و نالهٔ نی چه خوش ست

در بر بتِ دلفریب و درسرمیِ ناب فارغ زغمِ زمانه هی هی چه‌خوش‌ست

In depths of chalice pleasant are the chimes!
How flute and song combine and reach sublimes;
At one with Him, and glowing full of love,
What words can tell this freedom from the times?

VIII 111

703.—Hy 469, BNf.20, Se 281, BMa.215, Wbcd.135, Pb.345, Ba.293, Hb.443, BNl.310, BMb 361, BMc.255, Hm.267, Hf.261, Hg.291, HGb.258, Hn.299, Hr.299, BMf.280, Hc.283, Pc.511, Bb.481, Cb.508, BERb.120, RPc.305, Ia.318, Ib.209, ALI.488, Hp.409, Ho 260, Hw 578, A.570, J.359, N.261, W.301, L.490.

مَی بر کفِ من نه و برآور غُلغُل ۷۰۳ با نالهٔ عندلیب وصوت بُلبل
بی نغمه اگر روا بود می خوردن می از سر شیشها بکردے قُلقل

Fill heart with love, and tune a merry lay,
In tune to thrush and nightingale at play;
If man could serve his Lord without a song,
Angels would not have sung for Man of clay.

VIII 112

419.—MA 180, Hk.248, BMb 241, Hw 431, CR 921 = 1197

خیرآتشِ دل درآب چنگ افگن زود ۴۱۹ کان جامِ طهور دیرتر خواهد بود
ربای دمے زعمر کین چرخ کبود بسیار چوتو زدست گیتی ربود

Arise and quench my fire of heart with cheer,
Because one never sees, what one may hear;
Yea! steal a wink of life. This prowling bear—
Has stolen many a soul from gardens here.

VIII 113

728.—Hy 540, Sb 94, Ha 256, Sd.256, BNh.263, U 173, BNd.174, Sc 180, Ra.211, BNb.268 HGa 244, LN 188, Wbcd 99, Pb 361, Ba 311, Hb 461, BNl.358, BMb 370, BMc 299, Hm 312, Hg 304, HGb 300, Hn.352, Hr.343, BMf 299, Bb 543, Cb 617, BERb 145, Ia 369, Ib 253, Hd 276, ALI 551, Hp 457, Hw 648, A 671, L.564, BERf.165, Hz 184

بر خیز بیا که چنگ بر چنگ زنیم ۷۲۸ می باز خوریم و نام بر ننگ زنیم
چون باده خوریم درخرابات خوریم ویں شیشهٔ نام وننگ بر سنگ زنیم

Arise and clasp the harp. 'Tis time thou came,
We drink till we could forget what's our name;
And when we drink we drink in mystic haunts,
And dash the name and fame on rock of shame.

VIII 114

727.—Pb.363, Hb 462, Hf.271, Hg.306, Ho.270, Hw.685, J 369, N.271, W.314, CR 1063

برخیز و بکوب پای تا دست زنیم ۷۲۷ می در نظرِ نرگس سرمست زنیم
دربست زدن ذوق ندارد چندان ذوقے عجب آن بود که درشست زنیم

Arise and dance, O dear! we clap our hands,
And flout the narcissus which nodding stands;
The drum at royal stalls is not so grand,
But strings of lute can tune in happy bands.

VIII 115

1064:—Hy.683, Sb.133, Ha.186, Sd.186, BNh.184, U.109, BNd.250, Sc.136, Ra.328, BNb.216, HGa.177, BMd.99, Wbcd.274, Pb.603, Ba.561, Hb.698, BDb.405, BNl.452, BMb.524, RPa.82, BMc.387, Hm 405, Hf.441, HGb.369, Hn 435, Hr.459, Hs.81, BMf.391, Pc 584, Bb 649, Cb 744, BERb.183, Ia 488, Ib.344, Hd 231, ALI 693, Hp 567, Ho.440, Hw.832, A.855, J.563, N.455, W.484, L 712.

هنگام صبوح ای صنم فرخ پے ۱۰۶۴ برساز ترانهٔ و پیش آور مے
کافگند بخاك صد هزاران جم و کے ابن آمدن تیرمه و رفتن دے

'Tis dawn, O Guide! Thy feet would make us thrive,
Yea! Sing a hymn, and let us feel alive;
For lakhs of Cæsars creep in earthy holes
When spring would spring and autumn plans a drive.

VIII 116

*

616 —CALc 282, Hr 268, Ia 287, Ib 182, Hp 362, Hw.529
Var: 'Attar [M.N.].

برآب روان وسبزه ای شمع طراز ٦١٦ می درده و توبه شکن و چنگ نواز
خوش باش که نعره میزند آب روان میگوید رفتم و دگر نایم باز

The river flows by meadows,—O my Light!
Come let us feast and sing in full delight
And keep sedate; for waters moaning deep
Are going out of sight and say "Good night."

VIII 117

333.—Hy.265, Se 131, Wbcd 43, Pb 147, Ba.87, Hb.240, BDb 151, BNl 152, Hk 215 BMb 216, BMc 125, Hm 139, He 94, Hg 169, Hh 320, HGb 224, Hn 144, Hr 136, BMf 154, Hc 129, Pc 86, Bb 276, Cb.242, Ia 149, Ib 124, ALI 329, Hp 174, Hw.298, A 344, L 283

از بادهٔ شب اگر خمارم نبود ۳۳۳ می خوردن روز اختیارم نبود
گفتی مکن اختیار می خوردن روز در خوردن روز هیچ کارم نبود

If night's vocations do not bring me trance,
I ply at day for that's my only chance;
You tell me not to kill my days in sleep,
To pipings of the days I will not dance.

VIII 118

288 —Hy 60, Ha 234, Sd 234, BNh.232, U 78, Sc 234, BNl 22, BNb 254, HGa.218, LN223, BMd 37, Ba 16, Hb 169, Hj 224, BMb 150, RPa 284, He 66, Hf.101, Hs.127, Bb.68, Cb 28, BERb 55, ALI 66, Ho 101, Hw.62, A.91, J 115, N 100, W 101, L 76, BERf 361, Hz 36

یکهفته شراب خورده باشی پیوست ۲۸۸ هان تا نه نهی بروز آدینه ز دست
در مذهب ما شنبه و آدینه یکیست خمار پرست باش نے روز پرست

Throughout this week in perfect bliss ye stay,
Let not the Sabbath waste in idle play;
The first day or the last are one for me,
I serve the Lord, but do not serve the day.

VIII 119

392:—MA.208, Hh.378, Hp.257, Hw.463 CR.1137.

جامیکه مئے لعل پیاپے گردد ۳۹۲ طبعم همه گرد طرب ومی گردد
وقتِ گُل و مے خاصه و یاران با هم گر توبه کنم مسلم کے گردد

Here danced we round—what harmony we kept!
My heart rejoiced, in sheerest joy I wept;
The spring is now again, with friends around,
My lame excuse!—and they will not accept!

VIII 120

928:—Hy 629, Se.321, U.211, BMa.255, Wbcd 424, Pb.510, Ba.460, Hb.597, Sg 109, BDb 340, BNl 415, BMc.351, Hm 369, Hg 404, HGb 343, Hn.394, Hr 406, BMf.350, Hc.359, Bb.616, Cb.698, Ia.434, Ib.306, Hd 373, ALI.639, Hp.537, Hw.773, A 776, W 425, L 655, Hz 205 *Var*· 'Attar [M.N]

هر روز بر آنم که کُنم شب توبه ۹۲۸ از جام و پیالهٔ لبالب توبه
اکنون که رسید وقتِ گُل نرگم ده در موسمِ گُل زِ توبه یارب توبه

I daily plan for penitence at night
From jug and brimful cup which most delight;
But now that Rose has come, O! help me Lord!
From plight of penitence with Rose in sight!

VIII 121

927.—Hy 627, Ha 182, Sd 182, BNh.180, Sc 133=415, HGa 168, LN 154, BMd 413, Hf 378, Pc 534, Cb 693, Ia 450, Hd 374, ALI 637, Hp 552, Ho.377, Hw 771, A.774, J 493, N.381, L.653, Hz.265 *Par* by Shah Qasim Anwar

603:—BDa 93, BNd.125, BNa 167, Pb.283, Ba.230, Hb.380, Hj.274, BERb.92, Hw 1009, CR 1031, BERf 108 *Var*· of 927

هر توبه که کردیم شکستیم همه ۹۲۷ بر خود درِ نام ونگ بستیم همه
عیبم مکنید اگر کم بیحردی کز بادهٔ عشق مست هستیم همه

I vow at night, at dawn I break the same,
No fame I want, to "Self" I make no claim;
Why find ye fault if I have misbehaved?
For in His love I lost my sense of shame.

VIII 122

135:—Hy.122, Pc.29, Bb.130, Cb.131, ALI 130, Hw 110, A 151, L.137

چون باد به پیشت آمدم چالك و چست ۱۳۵ زین پیش که بیچاره تنم بود درست
از ضعف کنون چون نفسِ بیماران می آیم و میروم دمے ساکن و سست

I once attended Thee as swift as gale,
My body was in youth then brisk and hale;
But age has changed it to a sickly breath,
So slow I come and go, and falter, fail.

VIII 123

376:—BDa.61, BNd.79, Pc.222, Hw.1003, J.253, W.212, CR.1192.

پیرانه سرم عشق تو در دام کشید ۳۷۶ ورنه ز کجا دست من و جام نبید

آن توبه که عقل داد جانان بشکست وآن جامه که صبر دوخت ایام درید

In hoary age Thy love has snared me so,
I sing Thy name—and hence in search I go;
The bonds of wit are broken for Thy sake,
The veil which patience patched, to day I throw.

VIII 124

374:—Hy.310, Se.169, Pa 140, Rb.24, Wbcd 447, Pb 161, Ba 102, Hb 254, BNl 235, Hk.269, BMb 257, BMc 195, Hm 213, He 171, Hg.179, Hh 395, H1 127, HGb 133, Hn 228, Hr 200, BMf 198, Hc 176, Pc 194, Bb 330, RPc 216, Ia 221, ALI 309, Hp 280, Hw 407, A 389, L.328

بیمارم و تب در استخوانم دارد ۳۷۴ تا خوردن من قصد بجانم دارد

وین طرفه نگر که هر چه در بیماری جز باده خورم همه زیانم دارد

My bones are burning, blood is parched in heart,
To leave of thinking Thee will end my part;
No food I take but Thee for fear of sores,
Disease and doctor, diet, doze, Thou art.

VIII 125

581 —BDa 88, BNd.99, Pc 180, CR 1017
Var: Kamal Isma'il [H S L Ms 246], d|991 H. [A.K.]

برخیز و دوائے ایں دل تنگ بیار ۵۸۱ آن بادهٔ مشك بوے گلرنگ بیار

اجزائے مفرح غم ار میخواهی یاقوت مے و ریشم چنگ بیار

Arise and bring Thy balm for choking heart,
Thy lucid Word its fragrance can impart,
The patent cure for sorrow as we know
Is glorious love which tunes of lute impart.

VIII 126

River-side.

878.—Hy 600=693, Wa 29, Sa 29, BDa 147, Sb.10, Ha 247=281, Sd 247, BNh.254, Se 312, U 185, BNd.223, Sc 176, BNa 8, Ra.263, Pa 193, BN1 6, BNb 263, BMa.250, HGa 269, LN 111, BMd 178, Pb 465, Ba 415, Hb.552, BDb 318, Hj.80, BNl 459, BMb 455, RPa 181, BMc 334=393, Hm 350=412, Hf.352, Hg 378, HGb 328 =375, Hn 374=441, Hr 302, BMf.343, Hc 350, Pc 197, Bb 598, Cb 664=750, BERb.186, Ia.423, Ib 295, Hd 250, ALI 608, Hp 522, Ho 351, Hw 741=844, A 744 =865, J 465, N 354, W 396, LCR.625=722=1149, BERf.365, Hz.192, S1 Rempis 46

بردار پیاله وسبو اے دل جو ۸۷۸ بحرام بسوی سبزه‌زار ولب جو

کین چرخ بسی قدبتان مه رو صدبار پیاله کرد وصدبار سبو

O thirsty lover! lift thy pot and go,
Through lawns to fount where crystal waters flow;
These lovely faces—wheel is turning so—
A hundred times as pots and pans will show.

VIII 127

367:—Hy.330, Pa.126, Bb.350, ALI.296, Hw.425, A.409, L.348.
Var: Hafiz [Lucknow].

بامی بکنارِ جوی میباید بود ۳۶۷ از غصه کفاره جوی میباید بود

اینِ نرهتِ عمرِ ماچو گُل ده روزست حندان لب و تازه روی میباید بود

On river-side I sit and seek His grace,
And wash my heart of grief and all its trace;
Ten days my season lasts, and till it lasts,
I stay with smiling lips and beaming face.

VIII 128

980.—Hy 657, BNf.29, Wbcd 167, Pb 540, Ba.492, Hb.630, BDb.366, BNl 434, BMb 500 BMc 368, Hm.388, Hf 401, Hg 422, HGb 350, Hr 430, BMf.379, Hc.366, Pc.570, Bb.636, Cb.727, BERb.175, Ia 466, Ib 326, ALI.667, Hp 566, Ho 400, Hw.803, A.827, J.518, N 405, L 684

بشگفت شگوفه می بیار ای ساقی ۹۸۰ دست از عمل زهد بدار ای ساقی

زان پیش اجل کین کند روزے چند حامِ می لعل خُو و یار ای ساقی

My heart has blossomed, fill it with Thy mead,
And free me quite from pious shows of creed;
Before the Death would take me by surprise,
I long to lave myself in love indeed.

VIII 129

365.—Hy.311, Ha 305, Sd 304, BNh.302, Se 170, Sc.208, Ra.101, Rb 25, HGa 293, BMd 435, Wbcd 448, Ba 53, Hb 206, RPb 43, BNl 236, Hk 270, BMb 258, RPa 209, BMc 196, Hm.214, Hg 143, Hh 389, HGb 134, Hn 229, Hr.201, BMf.199, Hc.181, Pc.198, Bb 331, Cb 398, BERb 79, Ia 222, Hd 310, ALI 310, Hp.281, Hw 408, A.390, L.329

ماروی نکوی و لبِ حوی و گُلِ زرد ۳۶۵ تابتوانم عیش و طرب حواهم کرد

تا بوده ام و باشم و حواهم بودن می حورده ام و میحورم و حواهم خورد

A godly face and river-side I claim.
So long I can, I sing His joyous Name;
The life I lived, am living, and shall live,
I sang, am singing, and shall sing the same.

VIII 130

995:—BDa 149, Sb.256, BNd.225, Sc 190, BNa 147, Sf 89, Wbcd 519, Pb 549, Ba.501, Hb 639, Hj.282, RPa 328, Hf 409, Hg 424, BMf 420, Ho 408, Hw 924, J.525, N 413, W 452, CR.1155, BERf.228.

تنکے می لعل حواهم و دیوانے ۹۹۵ سدِ رمقے باید و نصفِ نانے

وانگه من وتو نشسته در ویرانے حوشتر بود از مملکتِ سلطانے

The Word suffices and a book of songs,
A crumb will fill this what to earth belongs;
In solitude when I would pore on Thee,
I care no kingdoms, neither thrones nor throngs.

VIII. 131

850:—Pb.441, Ba.390, Hb.527, Hf.331, Hg 360, Ho 330, Hw.740, J.441, N 333, W.373, CR.1098.

دی برلب جوئ با نگار موزون ۸۵۰ من بودم وساغرِ شراب گلگون
در پیش نهاده صد بے کز گهرش نوبت زن صبحِ صادق آمد بیرون

Last night on river-bank I stayed with Him
Enrapt, my heart was flowing to the brim;
I gazed at Him and heard celestial song
Till dawn effulged its light, wherein I swim.

VIII 132

301·—MA.172, Hk 164, BMb 159, He 116, Pc 45, Hw 438, CR 896

آن به که خرد مند کناره گیرد ۳۰۱ وز خلق گزشته اعتباره گیرد
می میخورد ولعل بتان می بوسد در عالمِ شوریده قراره گیرد

The wise man ever stays on safety bank,
Refrains from depths and learns from those who sank;
And drinks his wine and kisses wenches fair,
In raving world his mind is calm and blank.

VIII 133

233—Hy 41, Se 32, Pa.22, BMa 77, Wbcd 38, Ba 4, Hb 162, BDb 35, BNl 35, Hk 30, BMb 19, BERa 50, Hm 31, He 17, Hf 54, Hg 112, Hh 119, Hi 47, HGb.177, Hn.48, Hr 31, LE 21, Bb 51, RPc 69, Ia 36, Ib 27, ALI 78, Hp 33, Ho 54, Hw 52, A 71, J 63, N 53, W 56, L 56

عمرے بگل و باده بر قتیم بگشت ۲۳۳ یك کار من از دور جهان راست نگشت
ار می چو نشد هیچ مرادم حاصل از هر چه گذشتیم وگذشتیم گذشت

With wine and rose in hand I wandered fast,
And farther from my goal was thrown at last;
When by His Word I could not reach my goal
I despised all I prized, and so it past.

VIII 134

1038·—BNf 1, Ra 317, BNb 345, Wbcd 268, Pb 586, Ba 544, Hb.681, BNl.443, BMb 509, RPa.96, BMc.378, Hm 397, HGb.359, Hr 439, Hc 376, Pc.577, Ia 476, Ib.335, Hp 575, J 549, N 442, W 474, CR.1172

عالم همه گر چو گوی افتد بگوے ۱۰۳۸ من مست بخواب حفته بر من بجوے
دوشم بخرابات گرو میکر دند خمّار همی گفت که نیکو گروے

Let whole creation drown itself in sea,
Entrance I sleep—I count it not a flea;
Last night they pawned my soul at Tavern here,
The Master said "Lo what a trust is he!"

VIII 135

987:—Hy.663, Sb.257, Ha.230, Sd.230, BNh.228, U.162, BNd.213, Sc.168, Ra.302, BNb 249, HGa.215, BMd.156, Wbcd 267, Pb.551, Ba.504, Hb.642, BDb.355, BNl.439, BMb.504, BMc.373, Hm 393, Hf 411, HGb.355, Hn.422, Hr.435, BMf.376, Pc.574, Ia.472, Ib.331, Hd.152, ALI.672, Hp 571, Ho.410, Hw.808, A.833, J.527, N.415, W.454, L.690, Hz.170.

تا چند زئسین وبرات ای ساقی ۹۸۷ بنویس به میخانه برات ای ساقی
روزیکه برات ما به میخانه برند آن روز به از شب برات ای ساقی

How long with eucharists and unctions, Sire?
Fix me in Master's Shrine till I retire.
The day I lie beneath the Master's Shrine
Is my Ascension-day. I most desire.

VIII 136

3:—Hy.10, Se.6, Pa.2, BNb.5, Wbcd 6, Pb.5, Hb 5, BDb.9, BNl.9, Hk 18, BMb.7, BERa 11, Hm 8, Hg 4, Hi.23, Hn 10, Hr 6, BMf 5, LE 7, Bb.10, Cb.6, BERb 5, RPc 50, Ia 7, Ib 7, ALI 8, Hp.7, Hw.25, A 16, W 13, L 11

از آتش ما دود کجا بود آنجا ۳ وز مایهٔ ما سود کجا بود آنجا
آنکس که مرا نام خراباتی کرد در اصل خرابات کجا بود آنجا

No smoke is *there* of fires we kindle *here*
No gain is *there* from goods we bundle *here*
They call me "Taverner, a Ruin-wreck"
No ruin *there* is seen; they swindle *here*.

VIII 137

661:—Hy 434, BNf.7, Wa.6, Sa 11, BDa.102, Sb.2, Ha.206, Sd.206, BNh.204, Se 259, U.134, BNd 137, S-.276, BNa 5, Ra 186, Pa 166, Sf 50 BNb 202, BMa 212, HGa 201, BMd.126, BNc.26, Wbcd 409 v 514, Pb 322, Ba.269, Hb.419, Sg 85, BDb.231, Ht.31, Hu.20, BMb 335, RPa.81, BMc 233, Hf.242, Hg.273, HGb 236, Hn 277, Hr.277, Hs.98, BMf.256, LE 80, Hc.259, Pc.289, Bb.446, Cb.479, BERb 110, RPc 287, Ia.295, Ib 189, Hd.354, ALI½453, Hp 377, Ho 241, Hw 537, A 530, J 339, N.242, W 242, L 454, BERf 51, Hz 142

خیام اگر باده پرستی خوش باش ٦٦١ بالاله رخی اگر نشستی خوش باش
چون عاقبت کار جهان نیستی ست انگار که نیستی چوهستی خوش باش

Khayyam! adore thy wine, remain sedate,
Or sit with faces fine, remain sedate;
As in the end the world will shrink to nought,
So nought is being Thine remain sedate.

VIII 138

IX. MAIKHANA: THE MYSTIC SHRINE.

میخانه

1:—Hy 1, BNf.5, Sa.138, Sb.1, Se.2, BMa.3, Pb 1, Hb.2, BDb.4, RPb 1, Hj 286, BNl 4, Hk.3, Ht.11, Hu.24, BERa 3, BMc 3, Hm 3, Hf.1, Hg.1, Hi.3, Hn 3, Hr.2, BMl 1, LE 4, Hv 1, Bb 1, Cb 1, BERb 1, RPc 3, Ia 3, Ib 3, BNn 1 Hd 198, ALI 1, Hp.3, Ho 1, Hw 1, A.6, J.1, N 1, W.1, L 1, BERf.287

Var: Salmân Saojî (d 769 H) [A K.] [R S]

آمد سحرے ندا ز میخانهٔ ما ۱ کای رند خراباتی دیوانهٔ ما

برخیز که پر کنیم پیمانه زمی ران پیش که پر کنند پیمانهٔ ما

THE KEEPER'S call at dawn I heard "Awake!
Thou wreck of Tavern, pining for our sake—
Our grace will fill thee full with Bread of Life
Before our slender thread of life should break!"

IX 1

11.—Hk.15, Hm.15, Hw 17

Afdal Kashi [A K] *Seems reply to* (774)

بازآ بازآ هرآنچه هستی بازآ ۱۱ گر کافر و رند و بت پرستی بازآ

این درگه ما درگه نومیدی نیست صد بار تو گر توبه شکستی بازآ

Return O Rambler! hie from what thou art,
Come on thou heathen, wreck in every part;
This door is open ever, hope for all,
Repent of broken vows and wash thy heart.

IX 2

171:—Hy.130, Sc.21, Pa 11, BMa 47, Wbcd.32, Pb.100, Hb.98, BNe.14, BDb 18, BNl.19, Hk 28, BMb 17, BERa 30, Hm 17, Hg 71, Hh 112, Hi 37, Hn 33, Hr 18, BMf.16, Hc 15=78, Bb 138, Cb 136, Ia 18, Ib 15, ALI 141, Hp 23, Hw 40, A 159 L 145

در میکده ذکر باده چل اسم من ست ۱۷۱ رندی و پرستیدن می قسم من ست

من جان جهانم اند رین دیر مغان این صورت کون جملگی جسم من ست

In Mystic Shrine, the Name is styled as Wine,
To love and be in trance I most incline,
I am the soul of world in Holy shrine,
The world is body for my soul Divine.

IX 3

4:—Hy.13, Ha.250, Sd.250, BNb.257, Sc.282, BNb.272, BMa.17, HGa.240, I.N.246, BMd.196, Pb.3, Hb.1, BDb.3, BNl.3, Hk 2, RPa.236, BERa.2, BMc.2, Hm.2, Hi 2, Hn.2, Hr 13, Ho.204, BMf 9, LE 2, Hc.5, Bb.13, Cb.9, BERb.3, RPc.2, Ia.2, Ib.2, BNn.2, Hd.308, ALI.12, Hp.2, Hw.3, A.19, L.14, Hz.216. *Var*: Rumi [Hv.].

از بادهٔ لعل لعل شد گوهرِ ما ۴ آمد بفغان ز دستِ ما ساغرِ ما

از بسکه همی خوردم می بر سرِ می ما در سرِ می شدیم و می در سرِ ما

With Word of Hope the soul in lustre glows,
The heart echoes His Word and overflows;
Sufficeth unto me His Word, the Word!
The Word in me and I in Word repose.

IX 4

45.—Hy.28, Sb.249, Se.14, Pa.10, Sf.58, BMa 19, Wbcd.31, Pb 17, Hb 17, BNe.13, BNl 18, Hf 19, Hg 12, Hi 31, Hn.22, Hc 14, Cb 78, RPc 81, Ia 17, Ib 14, ALI 30, Hp 22, Ho.19, Hw.36, A.35, J.28, N.19, L.30, Hz.118

مائیم و می و مطرب و این کُنجِ خراب ۴۵ جان و دل و دین و عقل مرهونِ شراب

سر در سرِ می کردد و می در سرِ می بنیاد نهاد خانه ماسد حباب

I pawn for Word and Song in Master's cell,
My life and heart and faith and wits as well;
The mind in Word revolves and Word in Word,
As bubble on this sea of song I dwell.

IX 5

516.—Sc 335, BMd 349, Ba 78, Hb 231, Hh 293=339, Hd 369, Hp 206, Hw 446 A.277, Hz.69.

ما را ز خرابات خراب آوردند ۵۱۶ در میکده بردند و شراب آوردند

گفتم که شراب را کبابے باید دلها همه بردند و کباب آوردند

They brought me first from Tavern, stark and still,
To Mystic Shrine, and then a cup they fill;
With wine in hand I call for broiled meat:—
To serve me meet—my heart they first would kill.

IX 6

44.—Hy 32, Hk.27 Hf.18, BMf 15, Bb.31, ALI.28, Ho 18, Hw 39, A 49, J 18, N 18, W.21, L 35 *Var* Kamal Isma'il [z?]

مائیم نهاده سر بفرمانِ شراب ۴۴ جان کرده فدایِ لبِ خندانِ شراب

هم ساقیِ ماحلق صراحی در دست هم بر لبِ ساغر آمده جانِ شراب

I shun my Self, and then His Word I take,
To win His smile, I lay my life at stake;
Ah! He is chokeful in His love for us,
And overflows the Grail but for our sake!

IX 7

43:—Hy.27, BDa.7, Ha.225, Sd.225, BNh.223, U.240, BNd.9, Sc.295, BNa.194, Ra.8, BNb.241, HGa.232, BMd.220, BDb.17, BMb.16, BERa 25, BMc 9, Hr 17, Hc.468, Bb.27, Cb.77, BNa 10, Hd.299, ALI.26, Hw.37, A.34, W.22, L.29

ما و مَی و معشوق درین کُنج خراب ۴۳ حان ودل وجام وجامه در رَهنِ شراب

فارغ ز امید رحمت و بیم عذاب آزاد ز خاك و باد و از آتش و آب

This cell hath none, but Him I hear and see,
For Word I fling my life and vests with glee;
And clear of hope or hate, of bliss or bane,
From earth or wind, from fire or water free.

IX 8

438 —Hy 294, Sa 133, BDa 65, Sb 209, Ha 323, Sd 322, BNh 314, Se 145, U.76, BNd 82, Sc 333, BNa.33, Pa 129, Sf 10, BMa.130, HGa.311, LN 167, BMd.270, Wbcd.71, Ba 63, Hb 216, BD 180, BNl 183, Hk 186, BMb 193, Hx 37, BMc 147, Hm 164, He 111=202, Hf 143, Hg 151, Hh 142=337, Hi 118, HGb.83, Hn.169, Hr.160, BMf 141, Hc.32, Pc 324, Bb 313, Cb 307, RPc 258, Ia 177, ALI 358, Hp 95=199, Ho 143, Hw 327, A 373, J 219, N 142, W 165, L.312, BERf.56

Vag. Awhad Kirmani [Hv.]

در میکده حریمی وضو نتوان کرد ۴۳۸ وآن نام که زشت شد نکو نتوان کرد

حوش باش که این پردهٔ مستوری ما بدریده چنان شد که رفو نتوان کرد

In Master's shrine I lave with only Word,
I'm known as crow—I can't be humming bird;
In peace I rest, my veil of fame is rent
To pieces. Now to patch it—how absurd!

IX 9

487 —Hy.215, Ha.301, Sd 300, BNh 298, Se 118, Sc.206, Ra 108, Pa 98, BMa.117, HGa 289, BMd.212, Wbcd 344, Ba 58, Hb 211, BDb 134, BNl 134, Hk.281, BMb.266, RPa 206, BERa.231, Hl 24, BMc.112=251, Hm 126, He 86, Hf 142, Hg 147, Hh 245, Hi 91, HGb 63, Hn 132, Hr 122, BMf 95, Pc 419, Bb 225, Cb.225, RPc 184, Ia 131, Ib 111, Hd 219, ALI 230, Hp 160, Ho 142, Hw 247, A 292, J 218, N 141, W 164, L.231, Hz 109

Vag (1) Najmud Din Razi (2) 'Abd ul lah Ansari (3) Ni'amat ullah Kirmani [z]

قدر گُل و مُل باده پرستان دانند ۴۸۷ بی تنگدلان وتنگدستان دانند

از بیخبری بے خردان معذورند دوقیست درین باده که مستان دانند

The forward lovers see His face and glow,
These backward doubters stand behind the show;
The foolish know not what a trance is like,
The taste of Word our mystics only know.

IX 10

33:—Hy.9, Wbcd.203, Bb.9, Cb.65, Hw.12, A.15, J.19, L.10.

مَی قوّتِ جسم و قُوتِ جانست مرا ۳۳ مَی کاشفِ اسرارِ نهانست مرا

دیگر طلبِ دنیٔ و عُقبیٰ نکنم یك جرعه به از هر دو جهانست مرا

The Word my corpus and my life sustains,
Unveils the hidden secrets He maintains;
I do not seek this world, nor even next,
To me His word is more than these domains.

IX 11

30 —Hy.20, BDa 6, Ha.302, Sd.301, BNh.299, BNd.6, Sc 296, BNa 149, Ra.4, BNb.316, BMa.4, HGa.291, LN.79, BMd 248, Wbcd.4, Pb 11, Hb.11, BDb.5v229, Hj 113, BNl 5, BMb 1, BERa 5, Hm.4, Hf.11, Hi.26, Hn.4, Hr.3, Hc.6, Pc 416, Bb.20, Cb 10, RPc.4, Ia.4, Ib 4, Hd.207, ALI 22, Hp 4, Ho 11, Hw 18, A.27, J 11, N 11, W 10, L 22, BERf 125 *Vag*· Sirajud Din Qumri [Rempis 5]

قرآن که بهین کلام خوانند او را ۳۰ گه گاه نه بردوام خوانند او را

در خط پیاله آیتے روشن هست کاندر همه حا مدام خوانند او را

"The scriptures are divine" thus we declare,
We read them seldom, kiss them oft and swear;
But in this cup of life, lo! shines the Word!—
The Truth unchained by bounds of when and where.

IX 12

87:—Hy 90, Ha 309, Sd 308, BNh.306, U.207, Sc 211+413, BNa 133, HGa.297, LN 281, BMd.249, Pb 49, Hb 49, He 73, Hg 34, Hh 105, Bb 98, Cb.37, Hd 182, ALI.94, Hw.84, A 121, J.122, L 106, BERf 79

ای می لبِ لعلِ یار میدار بدست ۸۷ زانرو که شگرف داری این کار بدست

ران شد زمیِ لعل قدح برخوردار کاورد بخون دل لبِ یار بدست

Yea! love will bring His Word and fill my heart,
To prize His treasure love is patent art,
My heart is full of love and bliss because
His Word was brought when heart had bled in part.

IX 13

123 —Hy.37, Ha.193, Sd.193, BNh 191, Se 31, Sc 141, BNa 28, Ra 31, Pa 31, BNb 222, BMa 76, HGa 187, BMd 415, Wbcd 421, Pb 76, Hb.74, BDb 34, Hj 68, BNl 34, Hk 46, BERa.44, Hm 30, He 61, Hf.37, Hh.89=121, Hi 46, HGb 176, Hn 47, Hr.21, LE 17, Hc.60, Pc.247, Bb 47, Cb 21, RPc 68, Ia 35, Ib 26, Hd.211, ALI 51, Hp 36, Ho.37, Hw 51, A 67, J 47, N.37, W 41, L.52, BERf.62, Hz 267
Vag· Afdal [Hv.] [R.S.]

تا هشیارم در طربم نقصان است ۱۲۳ چون مست شوم خرد ز من پنهان ست

حالے ست میان مستی و هشیاری من بندهٔ آنکه زندگانی آن ست

When conscious, all my joys with sorrows swell,
When I'm unconscious reason sleeps in cell;
A state between—sub-conscious they may call,
That is my life, and there I long to dwell.

IX 14

300:—MA.137, Hh.354, Hc.132, Hp.224, Hw 447, CR 1209
Var: Kamal Isma'il [R.S.].

آن باده که روی عیش روشن دارد ۳۰۰ هموا ره بدست من نشیمن دارد

مگر تو بدان که من چه دارم در دست آن بین تو که او چه دست بر من دارد

That mead which beams with pleasant shining face,
Is holy grace I hold for nights and days;
Ah! do not seek to know what's in my hand,
See what He holds to give me—Holy grace!

IX 15

391.—Hy.262, Se 129, U.235, BNd 109, BNb.348, BMa 119, BMd 195, Wbcd.41, Pb 168, Ba 110, Hb.262, BDb.149, BNl 150, Hk 161, BMb 156, BMc 123, Hm.137, He.150, Hf 136, Hh 319, HGb.219, Hn.143, Hr 134, Hc.128, Pc 234, Bb.273, Cb.240, RPc 192, Ia.146, Ib 122, ALI 327, Hp 171, Ho 136, Hw 295, A 341, J 212, N 135, L 280, BERf.27, Hz.215

توبه نکند هر که ثباتش باشد ۳۹۱ ار باده که چون آب حیاتش باشد

اندر رمضان اگر کسی توبه کند بارے ز نماز تا نجاتش باشد

He wavers never who is firm in mind,
For in His Word eternal bliss we find;
In month of Ramadan if aught I shun,
'Tis showy prayers, which will only bind

IX 16

668 —Hy 441, Ha 270, Sd 270, BNh 227, Se 266, U 177, BNd 154, Sc 185, Ra 188, Pa 168, BNb 278, HGa.259, BMd 428, Wbcd 127, Ba.272, Hb 422, Sg 100, BDb.235, BNl 295 BMb 343, RPa 174, BMc 237, Hm 249, Hf 244, Hg 276, HGb 241, Hn 282, Hr 284, BMf 261, Hc.267, Pc 385, Bb 453, Cb 485, BERb 113, RPc 291, Ia.302, Ib 194, Hd 201, ALI 467, Hp 384, Ho.243, Hw 545, A 538, J 341, N 244, W 284, L 462, Hz 187

سرمست بمیخانه گذر کردم دوش ۶۶۸ پیری دیدم مست و سبوئی بردوش

گفتم ز خدا شرم نداری ای پیر گفتا کرم از خداست رو باده بنوش

Entranced I passed to Shrine and saw at night,
A sage with jar on head in great delight;
I cried "For shame you doter! He will find"
Quoth he· "The Lord is kind, go drink aright."

IX 17

164 —Hy 59, Ha 233, Sd 233, BNh 231, Sc 169=366, BNb 253, HGa.216, LN 221, BMd 35, Pb 98, Hb 96, RPa.283, He 65, Bb 67, Cb 27 ALI 65, Hw 61, A 90, J.136, L 75, Hz.34

در روی زمین اگر مرا یک حشت ست ۱۶۴ آن وحه می ست گرچه نامی زشت ست

گویند ترا وجه می فردا نیست دراعه و دستار ز مریم رشت ست

If there's a pot shred here to rest my head,
I part with it and have my wine instead;
They say I have no means of morrow's wine,
Does hood or cowl a halo on them spread?

IX 18

763:—TK.11, Hy.522, Ka.1, Wa.12, Sa.17, Sb.135, Ha.318, Sd.317, BNh.315, Se.289, Sc.219, Pa.182, Rb.59, HGa.307, Wbcd 311, Pb.362, Hb.463, BDb.254, Hj.174, BNl.341, BMb.393, BMc.283, Hm.295, HGb.284, Hn.326, Hr 326, BMf.284, Hv.61, Bb.528, Cb.598, Ia.352, Ib 236, ALI.534, Hp.439, Hw 630, A 652, J.386, L.545. BERf.336.

زان پیش که از زمانه تا بے بخوریم ۷۶۳ بایکدگر امروز شرابے بخوریم
کین پیك اجل پگاه رفتن مارا چندان ندهد امان که آبے بخوریم

Ere Times would temper us, and ere we burst,
Allay your anger, come and love me first;
Death's beadle, when he hies with us at dawn,
Will not allow us time to quench our thirst.

IX 19

731.—Hy.488, Sa 86, Ha 176, Sd.176, BNh 174, Se 304, U 151, BNd 183, Sc 128, BNa.150, Ra 213, BNb 211, BMa 241, HGa 169, LN.174, BMd 144, Wbcd 138, Pb 358, Ba.307, Hb 457, Hj.333, BNl 319, BMc 272 Hm 276 Hf 298, Hg 300, HGb.267, Hn.307, Hr 307, Hc 299, Cb 583, BERb 124, RPc 312, Ia 329, Ib.217, Hd 322, ALI 505, Hp 420, Ho 297, Hw 597, A 618, J 397, N 298, W 335, L 510, BERf 81, Hz 160

بے بادہ نبودہ ام دمے تا هستم ۷۳۱ امشب شب قدر ست ومن امشب مستم
لب بر لب جام وسینه بر سینهٔ خم تا روز بگردن صراحی دستم

Without His Word I never breathe by chance,
To night's Ascension Night, so I'm in trance;
His Word on lips, His glory in my heart,
Till dawn I hold myself in such romance

IX 20

454:—Hy.359, BMf ½153, Bb.288, Cb 340, ALI 378, Hw 349, A 438, L 377

زان پیش که گوری رمن آگنده شود ۴۵۴ واحرای مرکّم پراگنده شود
ای باده سرازگور صراحی بر دار باشد که دل مردهٔ من زنده شود

With me inside before a grave would stink,
And ere my parts in wide confusion sink,
Arise, O Word! from this thy human tomb,
With Thee my morbid heart perchance may link.

IX 21

17.—Hy.12, Se.8, U 191, BNd 8, Sc 486, Ra 5, Pa 4, BNb 299, BMa 12, BMd 183, Wbcd.7, Pb 9, Hb 9, BNe 9, BDb 11, BNl.11, Hk.20, Hu.28, BMb 6, RPa 188, BERa 13, BMc 7, Hm 10, Hf.7, Hg 7, Hi 25, Hn 12, Hr 8, BMf 8, Hc 4, Bb 12, Cb 8, BERb 7 RPc 75, Ia 11, Ib 9, Hd 316, ALI 11, Hp 9, Ho 7, Hw.27, A 18, J.7, N 7, W 6, L 13, Hz.208

چون فوت شوم بباده شوئید مرا ۱۷ تلقین بشراب ناب گوئید مرا
خواهید که روز حشر یابید مرا از خاك درمیکده جوئید مرا

Ye need not wail my death, but lave in ale,
With lofty spirits ye may sing my tale;
Arisen if ye need me, then explore
The dust of Mystic Shrine, from there I hail!

IX 22

38:—Hy.26, Ha.224, Sd.224, BNh.222, Se.13, U.153, BNd.158, Sc.163, Ra.7, Pa.9, HGa.231, BMd 146, Wbcd.408, Pb 15, Hb.15, Sg.92, BNe.11, BDb 16, BNl 17, Hk.23, BMb.11, BERa.24, Hm.15, Hf.14, Hg.10, Ha.30, Hn.21, Hr.16, BMf.14, LE 13, Hc 13, Bb 26, Cb.76, BERb.12, RPc.80, Ia.16, Ib 13, BNn 9, Hd 312, ALI.25, Hp 19, Ho 14, Hw.33, A.33, J.22, N.14, W.17, L.28, Hz.162.

چندان بخورم شراب کین بوے شراب ۳۸ آید زتراب چون روم زیر تراب

تا برسر خاك من رسد مخموري از بوی تراب من شود مست و خراب

O Master! fill me full and charge my soul,
So potent may my dust be in its goal—
That when a mystic passeth by my tomb
He may be charged and dance and reel and roll.

IX 23

797·—Hy 496, Ha 229, Sd 229, BNh 227, U 160, BNd.182, Sc 167, Ra.235, Pa 177, BNb.245, HGa 214, BMd 154+420, Wbcd.397, Pb.399, Ba 356, Sg.95, BMb 373, BMc 276, Hm.280, Hf.299, Hg 334, HGb 270, Hn 312, Hr.312, Hc.303, Pc 487, Bb 506, Cb 586, BERb 126, RPc 315, Ia 336, Ib 222, Hd.181, ALI 512, Hp 425, Ho 298, Hw 605, A 625, J 398, N 299, L 518 BDb.284, BNl 326, Hz 168.

میلم بشراب ناب باشد دایم ۷۹۷ گوشم به ے و رباب باشد دایم

گر خاك مرا کوره گران کوره کند آن کوره پر از شراب باشد دایم

I ever long for Word, the purest wine,
And ever hear how flute and harp combine;
When potter moulds a pitcher from my clay,
'Twill rest so full of wine in Mystic shrine.

IX 24

794 —Hy 501, BDa 120, Sb 38, Ha.249, So 249, BNh.256, BNd 171, Sc.178, BNa 38 Ra 234 BNb 265, HGa.238, LN 237, BMd 273, Wbcd 296, Pb 409, Ba 348, Hb 495, Hj 223, BMb 386, RPa 114, Hf 300, Hg 342, Hc 306, Pc 489, Cb 536, RPc 46, ALI 517, Hp 484, Ho 299, Hw 610, A 630, J 399, N 300, W 336, LCR 523=1069, BERf 139

من طاهر بیسنی و هستی دانم ۷۹۴ من باطن هر فرار و پستی دانم

با اینهمه از دانش خود بیزارم کز مرتبهٔ ورای مستی دانم

To be and not to be, are at my call,
I know when Time intends a rise or fall;
In spite of this, I loath my learned lore,
For He transcends the mystic trances all.

IX 25

792:—Hy.499, Sa.32, Sb.183, Ha.235, Sd.235, BNh.233, Sc.237, BNb.255, HCa.225, LN.228, BMd.422, Wbcd.361, Pb.405, Ba.362, Hb.491, BDb.276, BNl.330, Hu.32, BMb.415, RPa.285, BMc.264, Hm.284, Hg.338, HCb.274, Hn.308, Hr.316, BMf.308, Hv.60, Hc.308, Bb.509, Cb.589, BERb.128, RPc.319, Ia.342, Ib.226, ALI.515, Hp.429, Hw.608, A 628, J.418, N 460, W.360, L.521.

من بے می ناب زیستن نتوانم ۷۹۲ بے جام کشید بار تن نتوانم
من بندهٔ آن دم که ساقی گوید یك جام دگر بگیر و من نتوانم

I cannot live without Him like a bull,
Without a heart my corpse I cannot pull,
I wait the moment Master bids me come
To charge my heart with love, and it is full.

IX. 26

706.—Hy 548, Sb.117, BMa.235, Wbcd.371=380, Pb 357, Ba.306, Hb 456, BDb 269, Hj 58, BNl 363, BMb 418, BMc 303, Hm 317, Hf 265, HCb.304, Hn.346, Hr.349, Hc 286, Bb 551, Cb 621, Ia 376, Ib 258, Hd 306, ALI 558, Hp 462, Ho 264, Hw 656, A 679, J 363, N 265, W 308, LCR 572=1059, BERf 263 *Vag·* Hafiz [Z].
932·—Hy 727, Bb 683, A 902, L 759 *Var of* 706

آن به که زجام و باده دل شاد کنیم ۷۰۶ ور آمده و گذشته کم یاد کنیم
این عاریتی روان زندانی را یك لحظه ربند عقل آزاد کنیم

How sweet with eyes on Him in joyous glow,
We heed no events as they come and go.
The flow of love is dammed by intellect,
We break the bund—and join eternal flow.

IX 27

708 —Hy 550, BNf 40, Wbcd 414, Pb 353, Ba 302, Hb 452, BDb 292, BNl 367, BMb 421, BMc 307, Hm 321, Hf.266, Hg.299, Hn 341, Hr 353, Pc 158, Bb 553, Cb 624, Ia.382, Ib 262, ALI 560, Hp 466, Ho.265, Hw 658, A 681, J.364, N 266, W 309, L 574
Vag· 'Attar [M N]

آن لحظه که اراجل گریزان گردم ۷۰۸ چون برگ ز شاخ عمر ریزان گردم
عالم ز نشاط دل نغربال کنم زان پیش که خاك حالك بیزان گردم

I run at sight of death, I cannot stay,
My leaves of life are dropping day by day,
I'll sift this world away and find my bliss,
Ere grinders vainly grind my dust away.

IX 28

726.—BDa 110, Sb 132, BNd.163, BMb 390, Pc 179=219, CR 1065

بر خیزم و عزم بادهٔ ناب کنم ۷۲۶ رنگ رخ خود برنگ عناب کنم
این عقل فضول پیشه را مشتی زمی رو روبه زنم چنانکه در خواب کنم

I rise up now—and have His purest Word.
With beaming face I'll be a humming bird.
This meddling wit which winds in fantasies,
Has dropped in sleep no sooner Word it heard.

485:—Hy.317, Se.176, Sc.399, Wbcd.436, Ba.71, Hb.224, BNl.243, Hk 283, BMb.268, BMc.203, Hm.221, Hc.131, Hf.167, Hg.158, Hh.394, Hi.115, HGb.141, Hn.236, Hr.206, BMf.106, Hc.185, Bb.337, Cb.404, BERb.91, RPc.264, Ia 231, ALI.390, Hp.287, Ho 166, Hw 414, A.396, J.245, N.166, L.335.

فردا الم فراق طی خواهم کرد ۴۸۵ باطالع سعد قصد می خواهم کرد
معشوقه موافق است و ایام بکام اکنون نکنم نشاط کی خواهم کرد

For sorrows past, tomorrow I shall weep,
Today, for Him a loving heart I keep;
He beckons me, and days are full of hope,
If now I sow no bliss, when may I reap?

IX 30

952 —Hy 709, Ha 221, Sd 221, BNh 219, Se.329, U 150, Ra 291, BNb.238, HGa 213, BMd 143, Wbcd 484, Pb 536, Ba 488, Hb 626, Sg 90, BDb 383, BNl 470, BMb 537, Hm 423, Hg 418, Hn 410, BMf 405, Hv 77, Cb 760, BERb 191, Hd 311, ALI.696, Hw 908, A.884, J 546, N 439, W 472, L 741, Hz 159
Vag· 'Izzud Dın Kashı [Rempis 212]

ای بادهٔ ناب وی می میمائی ۹۵۲ چندان بخورم ترا مِ شیدائی
کزدور مرا هر که به بند گوید ای خواجه شراب از کجا می آئی

O Dulcet Word and O Thou Lucid Light,
I'll drink thee so much for I'm thirsty quite,
That folk at sight of me from far would greet:
"O Master Word from whence you do alight?"

IX 31

929 —Hy 624, BDa 139, Sb 197, Ha 231, Sd 231, BNh.229, Se 319, U 188, BNd 208, Sc 241, BNa 178, Ra 282, Sf 5, BNb 246, HGa.217, LN 184, BMd 181, Wbcd 258, Pb 511, Ba 461, Hb 598, Hj 307, BNl 413, BMb 470, RPa 187, Hm 367, Hf.379, Hg 405, HGb 341, Hn 392, BMf 367, Hc.357, Pc 552, Cb 694, Hd 213, ALI 634, Ho 378, Hw 768, A 771, J 495, N 382, L 650, BERf.113, Si. Rempis 180, Hz 198

یکجرعه می کهنه ز ملك تو به ۹۲۹ وز هر چه به در طریق بیرون شو به
جامیست به از ملك فریدون صد بار حشتِ سرِ خم ز تاجِ کیخسرو به

His Word of old is more than new domains,
'Tis meet that man from world aloof remains:
A loving heart is more than hundred crowns,
And dust of Master's feet than thousand reigns.

IX 32

On Love.

168:—Hy.140, BNa.59, Ra.46, BNb.195, LN.195, Wbcd.527, Hj.234, RPa.231, Hh 101, Pc 355, Bb 149, Cb.142, Hd.108, ALI.153, Hw.159, A.169, L.155, BERf.332. *Var*: Jamal Khalil [Rempis 41].

در عشقِ تو دا ز ملامتم ننگے نیست ۱۶۸ با بیخبران درین سخن جنگے نیست

آن شربت عاشقی همه مردانست نامردان را ازین قدح رنگے نیست

Thy love I have, what care I for reproach?
On creeds of fools I never would encroach;
To swim in sea of love is for the brave,
These waters timid lads cannot approach.

IX 33

304.—RPb 93, Ht 30, Hx.9, J 222 *Var*: Abu Said [169].

آن روز که این گنبد مینا بستند ۳۰۴ وین نقطه چو بر میان جوزا بستند

تا روز ازل بسان آتش بر شمع عشقت بهزار رشته بر ما بستند

Since day they raised this azure canopy,
And marked this point on belt of Gemini,
With thousand twines, like rays around a lamp.
To Thee they bind me till eternity

IX 34

303.—Hy 268, Se 132, Pa 113, Wbcd 44, Ba 29, Hb 182, BDb.152, RPb 42, BNl 153, Hk 231, BMb 228, BMc 126, Hm 140, He 95, Hf 111, Hg 123, Hh 209, Ht 137, HGb 225, Hn 145, Hr 137, BMf 156, LE 63, Hc 130, Pc 92, Bb.279, Cb 203, BERb 65, RPc 194, Ia 150, Ib 125, Hd 386, ALI 334, Hp 175, Ho 111, Hw.299, A 347, J 165, N 110, W 140, L 286, BNb 489 *Var* Afdal [A.K.] [135]

آن روز که توسنِ فلك زین کردند ۳۰۳ آرایشِ مشتری و پروین کردند

این بود نصیب ما ز دیوان قضا ما را چه گنه قسمت ما این کردند

The day they saddled sky to run its race,
When Jupiter and Pleiades decked the space;
My lot was I should crave, and for his grace.
I'm helpless, 'tis my lot I can't efface.

IX 35

402.—Hy 293, Ha 54, Sd 54, BNh 53, Se 216, U 40, Sc 39, Ra 105, BNb 81, BMa 140, HGa 50, LN 49, BMd.56, Wbcd 443, Ba 57, Hb 210, BNl.218, Hk.251, BMb 239, RPa 32, BMc 179, Hm.198, He.163, Hg 146, Hh.386, HGb 117, Hn.212, Hr. 193, BMf 177, Pc 277, Bb 312, Cb 379, RPc 244, Ia 152=211, ALI 292, Hp.273, Hw.326, A 372, J.194, LCR.311=926, Hz 60

چون عشق ازل بود مرا انشا کرد ۴۰۲ بر من زنخست درس عشق املا کرد

وانگاه قراضهٔ رز قلبِ مرا مفتاحِ خزائنِ درِ معنیٰ کرد

Eternal Love had drawn me first on board,
He taught me first to love. On love I pored.
He made my chip of heart a brazen key—
Which prizes open gems from Secret Hoard.

IX 36

232·—Hy.91, U.69, Sc 369, BMd.5, Pb.128, Hb.125, Hj 172, Hs.141, Pc.406, Bb.99, Cb 111, ALI.95, Hw.85, A 122, J.142, L.107, BERf.337, Hz 5

عشق ار چه بلاست ان بلا حکم خداست ۲۳۲ بر حکم خدا ملامت خلق چراست
چون نیك و بد خلق بتقدیر خداست پس روز پسین حساب بر بنده چراست

If love is fire 'tis fire that He ordains,
On Word Divine why men should cast disdains?
If good or evil is as God decreed,
Why should they question man and cause him pains?

IX 37

220 —Hy 128, Hj 136, Hh 75, Pc.387, Bb 136, Cb 134, Hd 96, ALI 139, Hw 117, A 157, L 143, BERf 357 *Vag*: Hafiz [Rempis 63]

سر دفتر عالم معانی عشق ست ۲۲۰ سر بیت قصیدهٔ جوانی عشق ست
ای آنکه خبر نداری از عالم عشق این نکته بدان که زندگانی عشق ست

His love presides in Courts of mystic truth,
For love is chorus of the song of youth;
Thou knowest not the realms of love, my lad:
Remember love is life itself forsooth.

IX 38

174 —Hy 154, Hj 139, Hk 81, Bb 163, Cb 152, Hd 505, ALI 171, Hw 173, A 183, L 169, BERf 261 *Vag* Afdal [88].

در هیچ سرے نیست که اسراری نیست ۱۷۴ دل را خبرا راندك و بسیارے نیست
هر طائفهٔ روند راهی در پیش الّا ره عشق را که سالارے نیست

Tho' every man has hidden wealth in store,
He knoweth not what brings him less or more;
And every path has leaders except Love,
For there we singly sail and reach no shore.

IX 39

694 —BNb 490, Pc 456, Hd 93, Hw 586
Vag (1) Maqsud Tirgar [AK] (2) Afdal [Hx] (3) Abu Sa'id [Hx].

بار غم عشق ساز گار آید دل ۶۹۴ بر مرکب کارها سوار آید دل
گر دل نبود وطن کجا سازد عشق ور عشق نباشد بچه کار آید دل

The burden of His love my heart would bear,
And for His service will my heart prepare;
Without my heart where could His love abide?
Without His love, for heart what do I care?

IX. 40

275:—Ha.48, Sd 48, BNh.48, Se.41, U.47, BNd.59, Sc.34, Ra.72, Pa.31, BNb.73, BMa.25, HGa.45, LN 43, BMd.64, Wbcd.405, Ba.11, Hb.164, Sg.32, BDb.47, RPb.67, BNl.47, Hk.70, BMb.42, RPa 26, BERa.59, BMc.14, Hm.42, Hf.61, Hg.114, Hh.58, HGb 187, Hn 59, Hr.40, BMf.29, Hc.52, Pc.537, Bb 39, Cb.84, BERb.20, RPc 55, Ia 47, Ib.36, Hd.97, ALI 45, Hp 47, Ho.61, Hw.129, A.59, J.70, N 60, W 63, L 44.

هر دل که در او مهر و محبت نسرشت ۲۷۵ گرساکنِ مسجدست وگر اهلِ کنشت

در دفتر عشق نامِ هر کس که نوشت آزاد زدوزخ ست وفارغ زبهشت

Affection, kindness make a human heart,
In mosque or temple one may work his part;
The man enlisted in the corps of love
Is freed from Hell, to Heaven will not start.

IX 41

345—Hv 353, Ba 65, Hb 218, Hj 59, Hg 153, BMf 181, Pc 139, Bb 282, Cb 336, Hd 92, ALI 374, Hw 345, A 432, L 371, BERf 266

اندر رهِ عشق حمله صافان دُر دند ۳۴۵ وندر طلبش حمله نرگان خردند

روزست امروز وروز فرداحودنیست فردا طلبان درغم فردا مردند

In path of Love, the burnished minds are dulled,
In search of Him, the greatest men are gulled;
The morrow is unborn, 'Tis day to-day,
The morrow-seekers sorrow and are nulled.

IX 42

388.—Hh 373, Hc 214, Hp 252, Hw 459
Vag (1) Shah Sanjan [Hv], (2) Shaikh Jam [Hv], (3) Abu Said [159]

تا مرد به تیغِ عشق بے سر نشود ۳۸۸ در حضرتِ معشوق مطهّر نشود

هم عشق طلب کنی وهم سر خواهی آری خواهی ولے میسر نشود

Unless with sword of love your Self ye lop,
Ye are not laven at His door to stop;
Ye crave for honours—still ye long for love,
Of course ye do, but will not find a sop.

IX 43

149—Rb 15, Cb 162, CR 836

خورشیدِ سپهرِ بے زوالی عشقست ۱۴۹ مرغِ چمنِ حجسته فالی عشقست

عشق آن نبود که همچو بلبل نالی هر گه که بمیری ونه نالی عشقست

Love is the sun who has no setting zone,
The Phœnix floating starry heights alone;
No lover wails as nightingale, or quail,
A lover dies, but none would hear him moan.

IX. 44

528:—Hy.304, Hi.133, Bb.324, Hw.405, A.383, L.322.

می باید بود و مرد میباید بود ۵۲۸ سر تا بقدم بدرد میباید بود
دائم سبقی زعشق میباید خواند در کوچه دوست گرد میباید بود

To be is meet, to be a man is meet,
Yea, we should bear His pangs from head to feet;
We should be ever reading book of love,
And lie as dust upon His holy street.

IX 45

27.—Hy 17, Ha 262, Sd 262, BNh 269, Sc 287, BNb 275, BMa 8, HGa 251, LN 253, BMd 290, Pb 10, Hb 10, Hk 16, BMb 8, RPa 240, He 194, Hf 9, Hn 16, Pc 407, Bb 17, Cb 70 BNn 3, Hd 228, ALI 18, Ho 9, Hw 20, A 24, J 9, N 9, W 8, L 19 *Vag* Rumi [Hv]

عاشق همه زور مست وشیدا بادا ۲۷ دیوانه و شوریده و رسوا بادا
در هشیاری عصهٔ هر چیز خورم چون مست شوم هرآ چه بادا بادا

Let lovers rapt in ecstasy remain,
Like mad outcastes and bear with all disdain;
I fret in prudence for the smallest things,
In trance I march sedate as they ordain.

IX 46

479 - Hv 276, BDa 71, Ha 336, Sd 335, Sc 305, Ra 129, BNb 119, LN 183, BMd 260, Pb 208 Ba 152, Hb 303, Hj 309, Hk 287, RPa 220 He 205, Hf 165, Hh 274, Pc 404 Bb 295, Cb 284, BNn 54, Hd 101, ALI 1,341, Ho 164, Hw 309, A 355, J 243, N 164, W 182, L 294, BERf 112

عشقے که مجازی بود آتش نبود ۴۷۹ چون آتشِ بیم مرده تابش نبود
عاشق باید که سال وماه وشب وروز آرام وقرار وخور وخواب نبود

Now love alloyed with lust is selling cheap,
Not flaming fire, but ashes all in heap!
Thro' days and months and years, a lover true
Has neither rest, nor calm, nor food, nor sleep.

IX 47

225 --Hh 151, Hv 26, Hc 390, Hp 104, Hw 230

شوریدهٔ عشق وسروسامان غلط ست ۲۲۵ ترسا وطریقِ اهلِ ایمان غلط ست
زخمِ جگر و خیالِ مرهم کفر ست دردِ دل وآرزوی درمان غلط ست

For life or living, lovers will not fool,
The way of faith is not a heathen's rule;
'Tis height of sin to plaster wounds of heart,
A burning heart will seek no balm to cool.

IX 48

825:—Hc.408, Hp.516, Hw.732.
Sahabi [A.K.]

با عشق هوس یار نخواهد بودن ۸۲۵ ور باشد بسیار نخواهد بودن
تا مُرغِ هوا مُرغ سرا گر بپرد پیش از سرِ دیوار نخواهد بودن

To lovers carnal cravings act as gall,
With lust in heart on love one cannot call;
A hen in soaring with an eagle high,
May stunned by wall perchance in gutters fall.

IX 49

673·—BERf.203, BNa 81, Hj 241, Hd 103, Hw.1023, CR 1047

گر عاشقی اندر تپ هجران می باش ۶۷۳ بادرد درانتظار درمان می باش
خون میخور و همچو عنچه در دل بنگر جان می ده و همچو گُل خندان می باش

If thou would love, then do not cease to pine,
But bear thy pangs and wait for Grace Divine,
Aye like a bud, search for Him in thy Heart,
Give up thy ghost and say "Lord I am thine"

IX 50

847 —RPb 65, Hc 330, Hp 514, Hw 731

در عشق اگر قدم زنی محکم زن ۸۴۷ وز آب دو دیده موج بر عالم زن
آنجا که نظاره گاه مقصود رسی آهی بزن و هر دو جهان برهم زن

Ye ply the path of love with sturdy stride,
And drown the world in tears with surging tide,
And when ye sight His grace just heave a sigh,
And fling this world and that on either side

IX 51

701 —Hf.260, Hp 413, Ho 259, Hw 583, N.260, W 300, CR.1054
Var: (1) Rumi [Hv] (2) Ahmad Ghazzali [M.F] [Z].

عشقے بکمال و دلربائی بجمال ۷۰۱ دل بر سخن و زبان ز گفتن شده لال
زین نادر تر که دید یارب بجهان من تشنه و پیش من روان آب زلال

A Perfect Friend with love inspired my heart,
I longed for words, his pearls of mystic art;
O Lord! what wonder could there ever be—
He is the Fount in quest of whom I start!

IX 52

940:—Hy.730, Ha.172, Sd 172, BNh.170, Sc 281, Ra 287, BNb 113, HGa.165, LN.243, BMd 237, Pb.518, Ba.468, Hb.605, BDb 365, Hj 176, RPa.294, Hf 397, BMf 413, LE 80, Hc 380, Pc 104, Bb.686, Cb 775, RPc 32, Ia 501, BNn 93, Hd.94, ALI.716, Hp 616, Ho.396, Hw 895, A 904, J 514, N 401, W 443, L 762, BERf.342, Hz 133

از دفترِ عشق میکشودم فالے ۹۴۰ ناگاه ز سوزِ سینه صاحب حالے
میگفت حوش آنکسیکه اندر برِ او یار یست چوماهے و شبے چون سالے

From book of love when once I sought a sign,
Thus spake in ecstasy the Maid Divine:—
"Happy the heart wherein abides the Moon
Who ceaseth not in time and space to shine.

IX 53

231 —BNb 464, HGa 399, Hh 33, Pc 408, Hd 98, Hw 944
Vag· (1) Shaikh Najm ud Dín Daya [Hv.] (2) Rumi [Hv] (3) 'Abdullah Ansari [R S] (4) Abu Sa'id [Hx] (5) Afdal [104]

عشق آمدوشدچوخوم اندررگ و پوست ۲۳۱ تا کرد مرا تهی و پر کردِ دوست
اجزای وجودم همگی دوست گرفت نامے ست زمن برمن و باقی همه اوست

Love entered heart as blood and ran in veins,
It washed me off, and brought His surgy mains;
He occupied my body parts and whole,
I have but name, thus He alone remains

IX 54

395 —Hy 329, Wbcd 235, Pb 179, Ba 121, Hb 273, BNe 18, BMb 277, BMc 210, Hm 228, He 180, Hg 192, Hh 377, HGb 148, Hn 205, BMf 206, Hc 228, Pc 282, Bb 349, Cb 410, RPc 269, Hd 416, ALI 291, Hp 256, Hw 420, A 408, J 205, L 347, BNb 425
Vag Afdal [Hx] [Hv] [196].

چندان بر و این ره که دوئی برخیزد ۳۹۵ گرهست دوئی ز رهروی برخیزد
و او نشوی ولی اگرجهد کنی حائی رسی کرتو توئی برخیزد

Walk ye to place where duals cannot be,
The twain ye see, by plying farther flee;
Ye may not be the Lord, but if ye try,
Ye reach where ye are nought and all is He.

IX 55

Love allegory.

57:—Hy.116, Se.25, BMa.51, Wbcd.328, Pb 25, Hb.25, BDb.24, RPb.47, BNl.24, Hk 43, BMb 30, BERa 39, Hm 21, He 14, Hf 23, Hg.16, Hh 139, Hi.41, Hn.37, BMf.24, LE 15, Hv.6, Hc 19=57, Bb 124, Cb 126, RPc 61, ALI.123, Hp 92, Ho.23, Hw 107, A 146, J.33, N.23, W 27, L 132

آن لعل گرانبها زکان دگرست ۵۷ وان دُرِّ یگانه را نشان دگرست

اندیشهٔ این و آن خیالِ من و تُست افسانهٔ عشق را زبان دگرست

That Ruby hails from other heights of old;
This pearl unique would other rays unfold,
Tho' I and thou may guess for this and that,
A tale of Love in other words is told.

IX 56

260—Hy 109, Se 38, U 12, Pa 27, BMa 22, BMd 19, Pb 54, Hb 53, Sg 9, BDb 41, BNl 41, Hk 37, BMb 24=148, BERa 56, BMc 10, Hm 37, Hf 30, Hg 37, Hh 56, Hi 50, HGb 183, Hn 54 Hr 35, Hc 51, Pc 177, Bb 117, Cb 124, RPc 74, Ia 42, Ib.31, ALI 116, Hp 42, Ho 30, Hw 101, A 138, J 40, N 30, W 34, L 124, Hz.21

Var. Abu Sa'id [Hv]

میخانه و کعبه خانهٔ بندگی است ۲۶۰. ناقوس زدن ترانهٔ بندگی است

محراب وکلیسیا و تسبیح و صلیب حقا که همه نشانه بندگی است

The Taverns, mosques and churches make us meek.
By conch or bells or song His grace we seek;
The churches, niches, domes and cross and beads
Are ways in which our humbleness we speak

IX 57

221—Hy 146, Se 47, BNd 240, Pa 34, BMa 79, Wbcd 398, BDb 53, BNl 53, Hk 73, BMb 50, BERa 62, BMc 19, Hm 48, HGb 313, Hn 65, BMf 32, LE 33, He 55, Bb 155, Cb 148, RPc 59, ALI 160=161, Hw 165, A 175 LCR 161=849

سرِّ دو جهان از قدحِ مستان ست ۲۲۱ خورشید ازل جام مه تابان ست

این نکته که در قلب جهان پنهان ست در شیشهٔ می اگر بدانی آن ست

The truths essential are in Mystic's Bowl,
Eternal Sun in love displays His role,
The secret which this world retains in heart,
With search you find in purest love, my soul!

IX 58

339—Hy 376, BNa.89, BMd 316, Hj 142, Hh 280, Bb.387, Cb 350, Hd 123, ALI 394, Hp 172=320, Hw 364, A 455, L 394 BERf 171

اسرارِ ازل باده پرستان دانند ۳۳۹ قدر می وجام تنگدستان دانند

گر چشمِ تو حال من بداند چه عجب شک نیست که حال مست مستان دانند

From Mystic Hearts His secrets find a source,
The humble have a heart, and love it stores;
Thy eyes perceive what's hidden in my mind,
A lover knows a lover's heart of course.

IX 59

41:—Hy.25, Hk 26, BMb.14, BERa.29, Hf.16, Hi.33, Bb 25, RPc.33, ALI.36, Ho.16, Hw.32, A.32, J 24, N.16, W.19, L.27.
Var. 'Abdul Wasi' al Jabali [Rempis 9].

روزیکه بدست برنهم جام شراب ۴۱ وزعایت خرمی شوم مست و خراب
صد معجزه پیدا کم اندر هر باب زین طبع چو آتش و سخنهای چو آب

When Heart is full of Love, and I behold,
I soar in bliss ecstatic uncontrolled,
What wonders, and in every line, are wrought,
Which glowing heart and flowing words unfold.

IX 60

65—Hy.100, Ha 313, Sd 312, BNh.310, U 219, BNd 51, Sc.214, Ra 41, Pa 83, BNb 312, HGa 300, BMd 200, Wbcd 67, Pb 117, Hb 115, BDb 115, BNl 115, Hk 154, BMb 122, RPa 191, BERa 159, BMc 96, Hm 109, He 74, Hh 84=171, HGb 47, Hn 119, Hr 102, Hc 108, Pc 305, Bb 108, Cb 38, Ia 115, Ib 98, Hd 206, ALI 105, Hp 136, Hw 92, A 129, L 115, Hz 200

از نرم خرد عقل دلیل سره گفت ۶۵ از روم و عرب ممه و میسره گفت
گر نا اهلے بگویدت ناسره است من کی شوم زانکه خدایش سره گفت

In wisdom's court, love gave its reason sure,
In East or West they say that "Faith is cure;"
Tho' witless men would tell that "Faith is blind"
I will not listen, God has called it "Pure"!

IX 61

67—Hy 205, Se 109, Pa 90, BMa 92, Wbcd 352, Pb 45, Hb 45, BDb 121, RPb 36, BNl 121, Hk 59, BMb 39, BERa 185, BMc 101, Hm 115, Hg 32, Hh 160, HGb 52, Hn 124 BMf 63, He 116, Bb 215, Cb 215, RPc 175, Hd 225, Hp 114, Hw 224, A 234, J 90, N 461, L 221

از مار مقی بسعی ساقی مانده است ۶۷ در صحبت عمر بیوفاق مانده است
از بادهٔ دوش یك نمی بیش نماند از عمر بدام که چه باقی مانده است

A trace is left of me through Master's cares,
I walked with life, it forsook unawares;
From past I gather now a drop of bliss,
My future days—I know not—but are scares!

IX 62

234—Hy 165, Sa 96, Sb 152, Se 73 BNd.34, Sc 228, BNa 199, Pa 57 Sf 19, BMa 39, BMd 249, Pb 127, Hb 124, BDb 79, Hj 124, BNl 79, Hk 85, BMb 44, RPa.133, BERa 103, BMc 63, Hm 75, He 72, Hf 88 Hg 91, Hh 17=134, Hi 65, HGb 12, Hn 80, Hr 70, BMf 71, Hc 80, Bb 174, Cb 171, BERb 34, RPc 103, Ia 78, Ib 66, ALI 185, Hp 77, Ho 88, Hw 184, A 194, J 101 N 87, W 89, L 180, BERf 317.

عمریست که مداحی وردمنست ۲۳۴ واسباب می ست هرچه درگردمنست
زاهدا گر استاد تو عقل ست ایجا خوش باش که استاد تو شاگردمنست

For ages praise of love I would extol,
I lay my all, and play a lover's role;
You pious folk, who walk as reason guides,
Should know that reason lies in Love's control.

261:—Hy.76, Ha.278, Sd.278, BNh.245, Se.55, U.175, BNd.56, Sc.390, Ra.68, Pa.42, BNi.23, BNb.286, BMa.103, HGa.268, LN.222, BMd.36, Wbcd.29, Hb.147, Sg.99, BDb.62, BNj.6, RPb.73, BNl.63, BMb.133, RPa 178, BERa.73, BMc.28, Hm.58, Hf.64, Hg 102, Hh.25, HGb.203, Hn.29, Hr.56, LE.24, Hc.62, Pc.491, Bb.84, Cb.32, BERb.28, RPc 92, Ia.63=24, Ib 51, Hd.303, ALI.80, Hp.62, Ho.64, Hw.72, A.114, J.73, N.63, W.66, L.82, Hz 35=185. *Var*: Radi'ud Dın 'Alı Lala [H.A.].

می خوردنِ من نه از برای طربست ۲۶۱ نی بهرِ فساد و ترکِ دین و ادبست

خواهم که به بیخودی برآرم نفسے می‌خوردن‌ومست‌بودنم‌زین‌سبیست

I drink my wine, but not to play a rake,
Or break our peace, or that our creed forsake;
I long to breathe unconscious of my Self,
To those ecstatic realms my wine would take.

IX 64

*

337:—Hy.309, Se 168, Pa 139, Rb 23, Wbcd 226, Pb 152, Ba 92, Hb 245, BNl.234, Hk 268, BMb.256, BMc.194, Hm 212, He 170, Hh 405, HGb 132, Hn 227, Hr 219, Hc.175, Bb.329 Cb.395, Ia 248, Ib 148, ALI.307, Hw.406, A 388, L 327

Var: Sa'di [Dowlat· Rempis 101].

از مَی طرب و نشاط و مردی خیزد ۳۳۷ در جمع کتب خشکی و سردی خیزد

رَو باده بخور که سرخ‌رو خواهی ماند کز خوردن سبزه روی زردی خیزد

Love makes a manly soul, a joyful heart,
But books will dry your brains, and cold impart;
Go! have His word, and come with beaming face,
For those that eat the greens will smack of tart.

IX 65

349.—MA.141, Hf 109, Hh 355, He 133, Hp 225, Ho 109, Hw 448, J 162, N 108, W.138, CR 903

ای بیخبران غصّهٔ دنیا مخورید ۳۴۹ چون ارهمه حالهای اوبا خبرید

وین عمرِ عزیزِ خویش بدهید بباد هان باده طلب کنید وهین باده خورید

O fools! you should not pine for worldly pride,
You know that as you seek it, it will hide;
Yea! do not sow your days of life in winds,
But seek his love and therein you abide.

IX 66

386:—Hy.332, Sa.98, BDa.62, Sb.58, Ha.312, Sd.311, BNh.309, Se.205, BNd.80, Sc.213v315, BNa.202, Sf.119, BNb.311, BMa.153, HGa.301, BMd.289, BNc.63, Wbcd.398, Pb.167, Ba.109, Hb.261, Hj.206, BNl.207, Hk.228, BMb.226, RPa.165, Hx.45, BERa.226, BMc.169, Hm.187, He.201, Hg 184, Hh 282v381, HGb.106, Hn.192, Hr.182, BMf 170, Hc.158v218, Pc 183v245, Bb 352, Cb 366, BERb.89, RPc 235, Ia.201, Hd.212, ALI.278, Hp 263, Hw.383, A.411, J.250, N.463, W.208, L.350, BERf 98.

Vag: Afdal [190].

تا زهره و مه بر آسمان گشت پدید ۳۸۶ بهتر زمی لعل کسے هیچ ندید

من در عجبم زمی فروشان کیشان به زانکه فروشند چه خواهند خرید

Since Moon and Venus first adorned the sky,
No precious Gem like love could one descry;
I wonder why men seek to barter love,
They part with it, but what of worth they buy?

IX 67

390 —Hy 325, Se 199, BMa 179, Wbcd 81, Pb 169, Ba 111, Hb.263, BNl.202, Hk 222, BMb 221 BMc 164, Hm 182, Hf 134, Hg 185, Hh 348, HGb 101, Hn.187, Hr 177, BMf 169, Hc 155, Pc.239, Bb 345, Cb 332, BERb 87, RPc 231, Ia 196, ALI.267, Hp 217, Ho.134, Hw 374, A 404, J 204, N 133, L 343

توبه مکن ازمی اگرت می باشد ۳۹۰ صد تائب نا دعات در پے باشد

گل خامه دران وبلبلان نعره زنان در وقت چنین توبه روا کے باشد

Recant not from His love, if ye have soul!
A hundred saints with prayers will console;
With heart in bloom and senses singing so,
Recanting is not right, yea not in role!

IX 68

497:—Hy 362, BNf.19, Sb.305, Ha.284, Sd.283, BNh 250, Sc.192, U 184, BNd 157, Sc 192, Ra 134, BNb 292, BMa 125, HGa.272, BMd.177, Wbcd 163, Pb.215, Ba 159, Hb 310, Sg 103, BDb 195, BNl.195, Hk 199, BMb.206, RPa 182, BMc.157, Hm 175, He 120, Hf 171, Hg 216, Hh 243, HGb 94, Hn 180, Hr 170, BMf 149, Hc 151, Pc 441, Bb.373, Cb.324, RPc.225, Ia 187, Hd 218, ALI 381, Hp.210, Ho 170, Hw 352, A 441, J 254, N 170, W 186, L 380, Hz 194

گر باده بکوه در دهی رقص کند ۴۹۷ ناقص بود آنکه باده را نقص کند

از باده مرا توبه چه میفرمائے روحیست که او تربیت شخص کند

A rock inspired with love will dance unchained,
Who calls this love a stain, himself is stained;
Why tell ye that I should abstain from love?
'Tis Soul through which the human Self is trained.

IX. 69

531:—Hy.364, Se.194, BMa.171, Wbcd.80, Pb.229, Ba.175, Hb.325, BNl.197, Hk.207, BMb.208, BMc.159, Hm.177, He.125, Hg 229, Hh.343, Hh.131, HGb.96, Hn.182, Hr.172, BMf.151, Pc 485, Bb.375, Cb.326, RPc.227, Ia.191, ALI.383, Hp.212, Hw 354, A 443, L.382.

مے خواهم خورد تا که جانم باشد ۵۳۱ گر سود جهان جمله زیانم باشد

ای جان جهان در اینجهان خوش بریم من کی دانم که آن جهانم باشد

Were I to live I must acquire His love,
Because the gains of world in losses shove;
O Soul of World! I must live happy here,
I know not there's for me a world above.

IX 70

558 Hy 292, Sa 119, BDa 85, Sb 203, Se 144, BNd 97, Sc 387, BNa 19, Ra 149, Pa 128, BNb 332, BMa 129, LN 145, BMd 301, Wbcd 341, Pb.248, Ba 194, Hb 344, BDb 179, Hj.186, BNl 180, Hk 185, BMb 192, RPa 111, BMc 146, Hm 163, He 157, Hf 194, Hg 243, Hh 336, Hi 112, HGb 82, Hn 168, Hr 159, Hc 142, Pc 555, Bb.311, Cb 306, RPc 257, Ia 176, ALI 357, Hp 198, Ho 193, Hw 325, A 371, J.283, N 194, L 310, BERf 324

یك حام هزار مرد با دین ارزد ۵۵۸ یك حرعهٔ می مملکت چین ارزد

در روی رمس چیست ریاده حوشتر تلحی که هزار جان شیرین ارزد

A loving heart is more than men of zeal,
His Name is more than crown of world I feel;
And naught is sweeter than His acrid love,
For love, with thousand lives and deaths I deal.

IX 71

287 –Hy 107, Se 54, U.186, BNd 52, Ra 78, Pa.41, BNb.297, BMa 102, BMd 189, Wbcd 28, Ba 14, Hb 167, Sg.104, BDb.61, RPb 72, BNl.62, Hu 13, BMb 132, RPa 185, BERa.72, BMc.27, Hm.57, Hf 62, Hg 116, Hh 24, HGb.202, Hn 28, Hr 53, LE 23, Hv.18, Hc 61, Pc 553 Bb 115, Cb 121, BERb 54, RPc 91, Ia.62, Ib 50, Hd 215, ALI 113, Hp.61, Ho 62, Hw 99, A 136, J 71, N 61, W 64, L 122, Hz 196

یك حرعهٔ می ز مُلك کاوس به است ۲۸۷ وز تخت قباد و ملکت طوس به است

هر ناله که رندی سحرگاه زند از طاعت زاهدان سالوس به است

A grain of love is more than kingly crowns,
Yea more than all the wealth of earthly towns;
A sigh from mystic's heart at dawn excels
The chants of priests in stoles and hoods and gowns.

IX 72

559:—Hy.371, Se.171, Rb.26, Wbcd.449=478, Pb.247, Ba.193, Hb.343, BNl.237, Hk.271, BMb.259, BMc.197, Hm.215, He.173, Hf.191, Hg.242, Hh.390, HGb.135, Hn.230 Hr.190, BMf.200, Hc.179, Bb.383, Cb.398, RPc 217, Ia.223, ALI.½312, Hp.282, Ho.190, Hw.373, A.451, J.279, N.191, L.390

یك جرعهٔ می ملك جهان می ارزد ۵۵۹ خشت سرخم هزار جان می ارزد
آن کهنه که لب بمی ازان پاك کنند حقا که هزار طیلسان می ارزد

The word of Love is more than crowns untold,
A lover's mind will thousand lives unfold,
The tattered one who sings Thy holy Name
Is more than thousand men in silk and gold.

IX 73

587 Hy 379, Sb 102, Se.227, U 232, BNd.119, Ra.160, BNb.325, BMa 194, BMd 211, Wbcd 158, Pb 284, Ba 231, Hb 381, BDb.202, BNl 253, BMb.301, RPa 102, BMc 222, Hm.240, He.222, Hf.215, HGb 160, Hn 245, Hr.241, BMf 220, Pc.299, Bb.390, Cb 425, BERb 95, RPc 277, Ia 258, Ib 154, BNn 62, Hd 216, ALI 397, Hp 327, Ho 214, Hw 478 A 458 J.308, N.215, W 253, L 397, Hz 108

سرِ خم رملکتِ جم بهر ۵۸۷ بوی قدح از عدای مریم بهتر

The brick He gives is more than royal crowns,
A thought of love is more than sights in towns;
A sigh at dawn from this my broken heart
Speaks more than music strains of monks in gowns.

IX 74

647 —Hy 443, Sa 37, Ha.274, Sd.274, BNh.281, Se.268, U 220, BNd.153, Sc 189, Ra 189, Pa 169, HGa 262, LN 289, BMd 201, Wbcd 128, Pb 326, Ba 274, Hb 424, Sg.111, BDb 237, Hj 263, BNl.297, BMb.344, RPa 192, Hm.251, Hf 246, HGb 243, Hn 284, Hr 286, BMf.264, Hc 269, Pc 108, Bb 455, Cb 487, Ia 304, Ib 196, Hd 205, ALI 464, Hp 386 Ho 245, Hw 547, A 540, J 343, N.246, W 285, L 464, BERf.240, Hz 221

آن می که حضر خُجسته دارد پاسش ۶۴۷ او آبِ حیاست و مم الیاسش
من قُوّت دل و قُوت روحش خوانم چون گفت خدا منافعُ للناسش

That mead securely kept in ancient days
Is fount of life—I find in youthful ways;
I call it strength of heart, support of soul,
For God declared "'Tis bliss for human race."

IX 75

674:—Se.265, Wbcd.126, Pb.325, Ba.273, Hb.423, BDb.234, BNl.294, BMb.342, BMc.236, Hm.248, Hf.247, Hg.277, HGb.240, Hn.281, Hr 282, BMf.259, Hc.266, Pc.510, Bb.452 Cb.483, BERb 112, RPc 290, Ia 300, Ib.193, ALI.466, Hp.381, Ho.246, Hw 544, A.537, J 345, N.247, W.286, L 461

می گر چه حرامست مدامش می نوش ٦٧٤ بانغمهٔ چنگ صبح و شامش می نوش
حا می زمی لعل گرت دست دهد یك قطره رها مکن تمامش می نوش

Though love is banned, to love alone I cling,
And day and night its praise on lute I sing;
Where I to find a loving heart on earth,
I'll drink it as the rose the dews in spring.

IX 76

678:—Hy 452, Sa 84, BDa 106, Ha 325, Sd.324, BNh 321, BNd 141, BNa 155, BMd.437, Pb 330, Ba 278, Hb 428, BDb 381, Hj 65, Hf 250, Hg 280, Hc.271, Pc 477, Bb 464, Cb 495, BNn 73, ALI 472, Hp 395, Ho 249, Hw 561, A 553, J 348, N 250, W 291, L 473, BERf 60, Hz 272

می در قدح انصاف که جایست لطیف ٦٧٨ در کالبد شیشه روانیست لطیف
لائق نبود هیچ گران همدم من جز ساغر و باده کان گرا نیست لطیف

With love in heart ye find that life is pure,
In crystal hearts ye see Him flowing sure;
I cannot bear to be with any cares,
I crave for loving hearts!—but can't procure.

IX 77

709.—Hy 526, Sb 122, Ha.285, Sd.284, BNh.251, Se.295, U 180, BNd 176, Sc 193, Ra.200, BNb.293, BMa 222 v 236, HGa 273, BMd 173, Wbcd 93, Pb 359, Ba 308, Hb 458, Sg 102, BDb.290, Hj 262, BNl 347, BMb 399, RPa.183, BMc 288, Hm.301, Hf.270, Hg 301, HGb.290, Hn 332, Hr.332, Hv 62, Hc 318, Pc 109, Cb 604, BERb 136, Ia.358, Ib 242, Hd.254, ALI 538, Hp 445, Ho 269, Hw.635, A.603=657, J 368, N 270, W 313, L 550, BERf 242, Hz 190

از باده شود تکبّر از سرها کم ٧٠٩ وز باده شود کشاده بند محکم
ابلیس اگر ز باده خوردی یکدم کردی دو هزار سجده پیش آدم

Love bends our haughty heads in changing climes,
Love rends our chains, it frees us, and sublimes;
Had Satan been caressed by human love,
He would have bowed to Man a thousand times.

IX 78

715:—Hy.494, Ha.228, Sd.228, BNh.226, U 161, Ra 198, BNb.244, HGa.235, BMd.155, Wbcd.396, Ba.296, Hb.447, BDb.283, BNl.325, BMb.372, BMc.275, Hm.279, Hf.280, Hg 294, Hn.311, Hr.311, BMf.304, Hc.302, Bb 504, Cb.585, RPc.314, Ia.333, Ib.221, ALI.511, Hp.424, Ho 279, Hw.604, A.623, J.378, N.280, L 516, Hz 169.

Vag. K. I. [Rempis 49]

763 (b)s—Sa 36, Sb.126, Se 294, BNd.54, Sf.80, BNb 315, BMa.28, BNc.51, Ba 335, Hb 482, BNl 322, RPa.208, Hg 325, Hh.83, Hc.290, Hd.237, Hw 949, CR.844=1076, Hz 204. Variation of 715 and 80.

امروز که نیست در سرآب تاکم ۷۱۵ زهرے بود ار دهر دهد تریاکم
زهرست عمِ جهان و تریاکش می تریاك خورم ز زهر ماید باکم

Today in World's mirage I find no vine,
The World's embrace is like an adder's twine;
The World's an adder, Love the antidote,
So with His love for World I will not pine.

IX 79

814—Hy 575, Sa 53, Ha 326, Sd 325, BNh 322, U 206, BNa 161, HGa.313, LN 201, BMd 438, Pb 427, Ba 377, Hb 513, BDb 396, RPa 234, Hf 322, Hg 358, Bb 577, Cb 645, ALI 583, Ho 321, Hw 705, A.706, J 431, N 324, L.599, BERf 31, Hz 273

Vag (1) 'Asjadi Z [M F] (2) Baha ud Din Qazwini [Rempis 183]

آن جسم پیاله بین بجان آبستن ۸۱۴ همچون سمنے به ارغوان آغستن
نے نے غلطم که باده‌از غایت لطف آبیست بآتش روان آبستن

Behold the body's chalice, life it holds,
Like jasmine twining saffron in its folds;
But finer far is love His holy grace,
A fluid where His flowing fire unfolds.

IX 80

842—Hy 596, Ha 329, Sd 328, BNh 325, Sc.222, BNa 162, BMd 434, Ba 391, Hb.528, Bb 594, Cb 541, Hw 728, A 728, L 621, Hz 266 *Vag* 'Asjadi [M F]

درجسم پیاله جان روانست روان ۸۴۲ درروح مجسم آن روانست روان
درآب فسرده آتش سیالست در درج بلور لعل کانست روان

In body's chalice life is flowing free,
In soul His moving graceful form I see;
In fount of mind His surging fire we find,
In pearly heart the Gem in ecstasy.

IV 81

862:—Hy 566, Sa.10, Ha.25, Sd.25, BNh.25, Sc.18, Ra.255, BNb.192, HGa.23, LN.22+190+299, BMd.380, RPa.225=273, Hf.339, Pc.483, Bb.569, Cb.633, Ia.406, Hd.106, ALI.574, Hp.512, Ho.338, Hw.696, A.697, J.450, N.341, W.380, L.590, BERf 311, Hz.232.

مسکین دل دردمند دیوانهٔ من ۸۶۲ هشیار نشد ز عشق جانانهٔ من
روزیکه شراب عاشقی میدادند در خون جگر زدند پیمانهٔ من

My humble heart is sad, perplexed and scared,
Thro' dreams of love, its actions are impaired,
And since the day I was inspired with love,
With bleeding heart my potion was prepared.

IX 82

951 – Hy 696, Ha 220, Sd 220, BNh 218, U 159, Sc 160, Ra 292, Pa 203, HGa 212, BMd 153, Wbcd 277, Pb 532, Ba 483, Hb.621, BDb 393, BNl 461, BMb 529, BMc 395, Hm 414, HGb.377, Hn 443, Hr 466, BMf 381, Pc 587, Cb.752, Ia 497, Ib 351, Hd 220, Hp 592, Hw 847, A 868, J 569, LCR 725=1138, Hz 167

ای بادهٔ خوشگوار در جام تهی ۹۵۱ بر پای خرد تمام بندد گرهی
هرکس‌که ز تو خورد آرامش بدهی تا کوه ترا و بر کف دستش نهی

O Word! in purged heart! Yea what a balm
Which binds this raving mind and keeps it calm!
The man who tastes thy balm will ever pine
Until he finds his very Soul in palm

IX 83

1056.—Hy.732, Ha.271, Sd 271, BNh 278, U 178, BNd.209, Sc.186, Ra.280, BNb.279, HGa.260, BMd 457, Wbcd.290, Pb.507, Ba 457, Hb 594, Sg 101, BNe.22, BDb 375, RPa 175, Hf.374, Hn 458, BMf 419, Bb 688, Cb 777, Hd.302, ALI 718, Ho 373, Hw 912, A 805=907, J 489, N 377, W 419, L 764=1131, Hz.188

من توبه کنم از همه چیز از می نے۱۰۵۶ ار حمله گریزم بود و از وی نے
آیا بود آن که من مسلمان گردم این برک می و مغانه گویم هئے نے

I eschew all, in love I will abide,
I flee from all, how can I flee from Guide?
And may I hope a place in faithful men?
But how could Love and Lord be cast aside?

IX 84

1027. Hy 707, BNa 61, Sf 31, BMd.288, Pb 578, Ba 532, Hb 670, Bb 673, Cb 801, ALI 695, Hw 914, A.881, J.573, L 738.

روزیکه دلم رنگ آبی یابی ۱۰۲۷ در کیج دلم بسے خرابے یابی
در بحر دو دیده ام اگر غوطه خوری گر گم نشوی مردم آبے یابی

The day my mind is tinged with holy rays,
My heart perceives the world a ruined place;
If you then dive in ocean of my eyes,
And be not lost, you see the grace of grace.

IX 85

498:—Pb.220, Ba.164, Hb.315, Hg.220, Hw.1006.
Var: Zakani [Rempis 116].

گر باده خورد گدا به میری برسد ۴۹۸م ور روبهکی خورد بشیری برسد
ور پیر خورد حوالی ار سر گیرد وز آنکه خورد جوان به پیری برسد

In love a pauper gets a noble heart,
A cunning fox will play a lion's part;
And age will change in love to youth and dance,
To youths in love a sage will grace impart.

IX 86

601 —BDa 92, BNd 124, LN 156, Pb.280, Ba.227, Hb 377, Pc 476, CR 1030

می سُرخ گل و قدح گُلابست مگر ۶۰۱ در دُرج بلور لعل نابست مگر
یا قوت گداخته در آبست مگر مهتاب حجاب آفتابست مگر

Is love the lotus—is its juice the heart?
Or pearl—its rays through crystal casing dart?
Perhaps the emerald swimming in its rays?
Or sun embracing moon, his counterpart?

IX 87

891 —Hy 644, BNf 16 BDa 131, Ha 283, Sd 282, BNh.249, BNd.200, Sc.191, BNa 158, BNb 296 HGa 271, LN 102, Wbcd 161, Pb 480, Ba.430, Hb.567, BDb 333, Hj 313, BNl 424 BMb 488, BMc 360, Hm 378, Hf 357, Hg 388, HGb 385, Hn 403, Hr 413, BMf 356, Pc 24, Cb 717, BERb 168, Ia 446, Ib 312, Hd 236, ALI 654 Hp 544, Ho 356, Hw 788, A 790, J 470 N 359, W 426, L 670, BERf 119

از درس علوم ورهد بگریزی به ۸۹۱ وندر سر زلف دلبر آویزی به
زان پیش که روزگار خونت ریزد تو خون صراحی بقدح ریزی به

'Tis meet ye fly from pious show and lore,
And draw your Beloved closer core to core.
Before the Time would bathe you in your gore
The Master's Sacrament in soul ye store

IX 88

*

628 —Hy 416, BDa 99, Sb 224 and 233, Ha 310, Sd 309, BNh 307, Se.245, U 230 BNd 131, Sc.212, BNa 204, Ra.175, Pa 159, Sf 132, Rb 47, BNb 346, HGa.298, LN 157, BMd 209, Wbcd 150, Pb 301, Ba.248, Hb 398, BDb.216, Hj.157, BNl.271, BMb 323, RPa 100, Hf.230, Hn.261, Hr.262, BMf.239, Hc.246, Pc.423, Bb.427, Cb.451, BERb 101, Ia 281, Ib 175, BNn 69, Hd.337, ALI.438, Hp.356, Ho.229, Hw 511, A 505, J 326, N.230, W.269, L 435, BERf.95, Hz.228
Var (1) Kamal Isma'il [M.S. d 991 H] (2) 'Abdullah Ansari [Z] (3) Sadrud Din Khujandi [R.S.] [Awfi].

کردم دگر شیوهٔ ربدی آغاز ۶۲۸ تکبیر همی زنم بر پنج نماز
هر جاکه پیاله ایست مارا بینی گردن چو صراحی سوی او کرده دراز

Again I take myself to mystic ways,
Yea, He is great I shout for nights and days;
And where a heart is eager like a cup,
To fill with love, as jar I bow in praise.

IX 85

751:—Hy.541, Wbcd.100, Pb.377, Ba.322, BNl.359, Hm.313, Hg.316, Hn.353, Hr.345, Bb.544, Cb.618, Ia.370, Ib.254, Hp.459, Hw.649, A.672, L.565.

در دامنِ یارِ بیوفا چنگ زنیم ۱۵۷ می نوش کنیم و نام ِ ننگ زنیم
سجّاده بیك پیالهٔ می بفروشیم ناموس بمی دهیم و بر سنگ زنیم

We grasp His skirt who seems unyielding Friend,
We drink His potions so in shame we wend;
For heart we sell our prayer-mats and all,
For love our gown we throw and hoods we rend.

IX 90

157:—Hf.49, Ho 49, Hw.234, J.117.

در حملهٔ دشت خاوران گر حاریست ۱۵۷ آغشته بخون عاشقی عیاریست
هر خاکه پری رخی و گل رخساریست ماراهمه درخورست مشکل کاریست

The lover cares no thorns which prick his feet,
But pours his blood for Him he longs to meet;
For master's grace we wear a crown of thorns,
Since troubles that we bear for Him are sweet.

IX 91

849—Hy 579, Hf 327, BMf 322, Hc 334, Bb 581, Cb 641, ALI 587, Hp 519, Ho 326, Hw.709, A 710, J 436, N.329, W 370, L.603

Vag: (1) Lutfullah Nishapuri [Doulat] (2) Amir Shahi [Hx].

دوش از سرِ صدق از صفای دلِ من ۸۴۹ در میکده آن روح فزای دلِ من
حامی بمن آورد که بستان و بنوش گفتم نخورم گفت برای دلِ من

He saw me true and pure, saw through my heart,
That Soul elating Friend, my deer my hart;
And said "Come closer, drink and prove thy love"
So shy I felt, He sued me on his part!

IX 92

To the lover.

16:—Hy.4, Sa 112, BDa 5, Sb 179, Ha 192, Sd.192, BNh 190, Se 4, BNd 5, Sc 140, BNa 168, Ra.2, Pa 1, Sf 92, BNb.219, BMa 6, HGa 186, BMd 106, Wbcd 5, V 498, Pb.8, Hb 8, BDb 7, Hj 64, BNl 7, Hk.5, RPa 85, BERa 9, BMc.5, Hm 6, Hf 8, Hg.6, Hi.5, Hn.6, Hr 4, BMf 3, LE 5, Hv 4, Hc 1, Pc 261, Bb 4, Cb 4, BERb 4, RPc.48, Ia 5, Ib.5, ALI.3, Hp 5, Ho 8, Hw 4, A 10, J.8, N.8, W.7, L 5, BERf.58.

Vag: 'Attár [M.N.]

چون عهده نمیشود کسے فردا را ۱۶ حالے خوش کن تو این دلِ شیدا را
می نوش ببورِ ماه ای ماه که ماه بسیار بتابد و نیابد ما را

As none can drill the morrow left or right,
Thy perplexed heart may once and now delight.
Effulge, O Moon, Thy joyous light, for moon
May wax and glow but never reach our height?

IX 93

40:—Hy.31, BNe.12, Hk.24, BMb.12, Hf.17, Hi.32, Bb.30, ALI.37, Ho.17, Hw.31, A.39, J.25, N.17, W.20, L 34.

روزے دوسه مهلت ست میخور می ناب. بہ کین عمر گذشته در نیابی در یاب

دانی که جهان رو بخرابی دارد تو نیز شب و رور همی نوش شراب

One day of grace! Partake the Bread He gave,
And know that second lost you cannot save;
As world is marching, lo! to ruin sure,
Be thou as well as dead in body's grave.

IX 94

73 —Hy 190, BNf 32, Se 100, U 203, Sc 400, Pa 73, BMa 35, BMd 246, Wbcd.348, Pb 43, Hb 43, BDb 107, RPb 18, BNl 107, Hk 34=144, BMb.113, BERa 147, BMc 72, Hm 101, He 36, Hf.69, Hg 30, Hh 107, HGb 39, Hn 84, Hr 95, BMf 56, Hc.105, Pc 22, Bb 200, Cb 198, Ia 106, Ib 92, Hd 290, ALI 210, Hp 129, Ho 69, Hw 209, A.219, J 78, N 68, W 71, L 206

اکنون که گل سعادتت پُر بارست دست تو رحام می چرا بیکارست

می خور که زمانه دشمنِ عدّارست دریابِ روز چس دشوار

Now Lord be praised! Thy fortune rose expands,
Without the Grail why sit with folded hands?
Yea drink! for Time has rallied bandit bands,
Such day could never dawn by magic wands.

IX 95

75·—Hy 167, Se 77, BMa 63, Wbcd 318, Pb 35, Hb.35, BDb.82, BNl 82, Hk.87, BMb 46, BERa 106, BMc 42, Hm 78, He 28, Hf.72, Hg.25, Hh 20, HGb 15, Hn 96, Hr.73, BMf 78, Hc 82, Bb 176, Cb 173, BERb.36, RPc 105, Ia.81, Ib 69, ALI.187, Hp 80, Ho.72, Hw 186, A 196, J 81, N 71, W 74, L 182.

Vag: Sirajud-Din Qamri [A K]

امروز که آدینه مر اورا نام ست می نوش کی از قدح چه جای جام است

هر روز اگر یکے قدح میخوردی امروز دو خور که سیّد الایّام ست

Today is Sunday, Sabbath so they speak,
Rejoice in ecstasy, and do not sneak.
If daily you returned one act of love,
Do two today, 'tis leader of the week.

IX 96

78:—Hy.51, Sa.90, Ha.216, Sd.216, BNh.214, Se.74, U.137, Sc.156, Ra.15, Pa.58, BMa.40, HCa.207, BMd.128, BNc.32, Wbcd. 316, Pb.33, Hb.33, BDb.80, BNl.80, Hk.128, BMb 100, RPa.167, BERa 104, BMc.40, Hm.76, He.78, Hh.18, HGb.13, Hn.81, Hr.71, Hs.125, BMf.72, Hc.81, Bb.59, Cb.24, Ia.79, Ib.67, Hd.247, ALI 62, Hp.78, Hw.58, A.81, L.66, Hz.106=144.

ای آمده از عالمِ روحانی تفت ۷۸ حیران‌شده در پنج‌وچهارو‌شش‌وهفت
می خور چو ندانی ز کجا آمدهٔ حوش باش ندانی بکجا خواهی رفت

Yea nude ye came, from spirit world ye hail!
With four and five with six and seven wail!
Do taste His Word. Ye know not whence ye came,
Be calm, ye know no harbour where ye sail.

IX 97

95.—Hy 182, Sa 72, Sb.232, Ha 190, Sd 190, BNh 188, Se.89, Sc 138, BNa 32, Ra 23, Pa 71, BNb.220, BMa 61, HGa 183, LN.263, BMd 355, Wbcd 297, Pb.62, Hb 61, RPb 17, Hj 45, BNl 96, Hk 109, BMb 83, BERa 129 BMc 85, Hm 90, Hg 43, Hh 90, HGb.28, Hn 110, Hr 85, BMf.46, Hc 95, Pc.204, Cb 189, RPc 160, Ia 93, Ib 81, Hd.280, ALI.203, Hp 118, Hw 201, A 211, W 119, L 198, BERf.64, Hz 78

با باده نشین که ملک محمود این ست ۹۵ ار چنگ شنو که لحن داؤد این ست
ار آمده و رفته دگر یاد مکن حالی خوش باش را نکه مقصود این ست

Sit calm with Word, 'tis kingdom of the freed,
Your heart then sounds the David's harp indeed;
Remember not what comes or how it goes,
But stay at present staid. 'Tis all ye need

IX 98

175.—Hy.177, Sa 134, BDa.26, Sb.11, Ha 324, Sd.323, BNh 320, Se.84, BNd.28, Sc.221, BNa.34, Pa.65, HGa 312, LN.199, BMd.271, Wbcd 20=334, Pb 110, Hb.108, BDb.91, RPb.15, BNl 91, Hk 94, BMb 65, RPa.233, BERa 120, Hm 87, He.203, Hf.85, Hg 80, Hh 45, Hn 105, Hr 80, Hc.88, Pc.319, Bb.186, Cb.183, BERb.43, Ia 88, Hd.245, ALI.197, Hp.87, Ho.85, Hw 196, A.206, J 99, N.85, W 87, L 192, BERf 53

در یاب که از روح جدا خواهی رفت ۱۷۵ در پردهٔ اسرار جدا خواهی رفت
می خور که ندانی ز کجا آمدهٔ حوش‌زی‌چه‌ندانی که کجا خواهی رفت

Ye go from soul asunder this ye know,
And that ye creep, behind His curtain low;
Hence sing His Name, ye know not whence ye came,
And live sedate, ye know not where to go.

IX 99

263:—Hy.173, Sa.136, BDa.35, Sb.195, Ha.268, Sd.268, BNh.275, Se.80, BNd.38, Sc.183, BNa.175, BNb.284, BMa.66, HGa.257, LN.284, Wbcd.504, Hb.150, BDb.87, Hj.212, BNl.87, Hk.90, BMb.61, RPa.260, BERa.116, BMc.46, Hm.82, He.70, Hg.104, Hb.42, HGb.20, Hn 101, Hr.77, Hc.84, Pc.482, Bb 182, Cb.179, BERb.39, RPc.108, Ia.85, Ib 73, Hd 28, ALI 193, Hp.84, Hw.192, A.202, J.151, W.107, L.188, BERf.102

می خور که بزیر گل بسے خواهی خفت ۲۶۳ بے مونس و بے حریف و بے همدم و جفت
زنهار بکس مگو تو این راز بهفت هر لالهٔ پژمرده نخواهد شگفت

Partake His word, for long you sleep below
The earth, without a mate or friend or foe,
Beware, and mind your own, and seal your lips,
The rose that fadeth once will never blow

IX 100

264:— Hy 75, Sb 156, Ha 269, Sd.269 BNh 276, Sc 184, BNb 285, HGa 258, LN 131, BMd 427, Wbcd 505, Ba 6, Hb 155, Hj 327, RPa 159, He.69, Hh 93, Hs 128, Bb 83, Cb 31, BNn 18, Hd 260, ALI 79, Hw 71 A 113, L 91, BERf 376

می خور که همیشه راحت روح تو اوست ۲۶۴ آسایش جان و دل محروح تو اوست
طوفان غم ار در آید از پیش و پست در باده گریز کشتی نوح تو اوست

Do taste His Word, He is thy bliss of soul,
Thy pining heart and life He would console,
When grief on right and left as tempest blows,
His Word's thy Noah's Arc to reach thy goal.

IX 101

455 – Hy.221, Ha 296, Sd.295, BNh.293, Sc.384, BNb.314, HGa 284, BMd 235, Ba 1½143, RPa 338, He 198 Hf 156, Hh 198, BMf 153, Bb.231, Cb.254, Hd 238, Al.I.242, Ho 156, Hw 253, A 298, J 233, N 155, LCR 237=950, Hz 131.

Lag 'Attar [7]

تا نام تو از عالم بر رود ۴۵۵ می خور که چو میرسد بدل غم رود
بکشای سر زلف بتے سد ز بند تا نیش که سد بدت از هم رود

Before your name is from this world effaced,
His blissful name you keep in heart encased;
And see your doubts and questions all are solved
Before your body may dissolve in waste.

IX 102

466:—Hy.375, Se.197, BMa.177, Wbcd.358, Pb.203, Ba.147, Hb.298, BNl.200, Hk.220, BMb.219, BMc.162, Hm.180, He.160, Hf.161, Hg.206, Hh.346, HGb.99, Hn.185, Hr.175, BMf.143, Hc.154, Bb.386, Cb.330, RPc.229, Ia.194, ALI.393, Hp.215, Ho.160, Hw.363, A.454, J.238, N.160, L.393.

شاد بها کن که اندهان خواهد بود ٤٦٦م حسم همه در خاك نهان خواهد بود
روباده خور وغم جهان هیچ مخور حود غم خورد آنکه درجهان خواهد بود

Remain in joy, and gain ye what is worth,
In dust your body has reserv'd a berth;
Regale on Word, but do not swallow grief;
For grief will swallow all that goes on earth.

IX 103

480—Hy.274, Sa.63, Sb 86, Ha 218, Sd.218, BNh.217, Se 151, U 146, BNd 116, Sc 158, Ra 130, Sf 98, BNb.237, BMa 160, HGa 209, BMd 139, Wbcd 147, Pb 166, Ba. 108, Hb.260, BDb 137, RPb.7, Hj.296, BNl 137, Hk.250, Ht.24, RPa 169, He 192, Hf.166, Hg 183, Hh 409, Hr.230, Pc 244, Bb.293, Cb 282, Ia 189, ALI 339, Hp 307, Ho 165, Hw 307, A 353, J 244, N.165, W.183, L 292, BERf 158v193, Hz 155

Var. (1) Mujidd Hamgar [MF] [AK], (2) Afdal [194].

عمرت تا کے بخود پرستی گذرد ٤٨٠م یا در پی بستی و هستی گذرد
می خور که چنین عمر که عم در پی اوست آن به که بخواب یا بمستی گذرد

How long ye admire self and frisk and dance,
And after "Is" or "Is not" play and prance?
When hordes of grief pursue this life, 'tis meet
For man to rest in sleep or run in trance.

IX 104

521—Hy.297, BDa.76, Sb 6, Ha.308, Sd.307, BNh.305, Se 146, BNd 88, Sc 248, BNa 39, Pa 130, BNb 189, BMa 131, HGa 296, LN 238, BMd 193, Wbcd 72, Pb 233, Ba 179, Hb.329, Hj 196, BNl.185, Hk 187, BMb 194, RPa 212, Hx 13, BMc 148, Hm.165, He 112, Hg.232, Hh 246, Ht 119, HGb.84, Hn 170, Hr 161, BMf 130, Hc 143, Bb 316, Cb 313, RPc.259, Ia 178, Hd.558, Hp.200, Hw 331, A 376, J 191, L.315, BERf.168, Hz 210=214

مگزار که عصه در کنارت گیرد ٥٢١م واندیشهٔ حور روزگارت گیرد
می حور بکنار سبزه و آب روان زان پیش که خاك در کنارت گیرد

Just hold Him fast, lest grief would clutch your heart,
Or seeing cruel times you only smart;
And fix yourself on Him with flowing gaze
Ere earth would drag you—as you played your part.

IX 105

529:—Hy.263, Ha.187, Sd.187, BNh.185, Se.215, U.108, BNd 104, Sc.137, Ra 116, BNb.217, BMa.139, HGa.178, BMd.98, Wbcd.442, Ba.60, Hb.217, Sg.73, BNl.217, Hk.247, BMb 240, RPa.83, BMc.178, Hm.197, He 187, Hf.148, Hg.152, Hh 221, Hi.134, HGb.116, Hn.211, Hr 192, BMf 175, LE.68, Hc.167, Pc.336, Bb 274, Cb.378, RPc.243, Ia.210, Hd.284, ALl.290, Hp.272, Ho 148, Hw.296=986, A.342, J.225, N 147, LCR.281=917.

می باید خورد و کام دل باید راند ۵۲۹ در دل نتوان درخت اندوه نشاند

هم واره کتاب صرف میباید خواند پیداست که چند در جهان خواهی ماند

Betake thyself to Word for mellow sheaf,
And never plant in heart the Tree of Grief;
The Book of Essence thou should learn by heart,
'Tis clear thy stay in world is very brief.

IX 106

532 —Hy 275, BDa 79, Sb 125, Ha 265, Sd 265, BNh 272, Se 140, BNd.91, Sc.288, BNa 201, Pa 120, BNb 281, BMa 126, HGa 255, BMd 291, Wbcd 193, Pb.227, Ba.171, Hb 322, BDb 160, Hj.200, BNl 161, Hk 177, BMb 170, BMc 131, Hm 145, He 195, Hg 226, Hh 324=194, Hi 99, HGb 175, Hn 150, Hr 142, BMf 121, Hc 202, Pc 481, Bb.294, Cb 283, RPc 199, Ia 157, Ib.130, Hd 278, ALl 340, Hp 180=247, Hw 308, A 354, J 284, LCR293=1001, BERf 295

می خور که تنت بخاك در دره شود ۵۳۲ جاکت پس اران پیاله وخمره شود

از دوزخ واز بهشت فارغ میباش عابد بچین روز گارعره شود

Partake the Word, thy vest in dust subsides,
Thy dust as cup and jar in love abides;
So seal thy mind to thoughts of Heaven or Hell,
Devotees luckless go with all their prides.

IX 107

533 —Hy 287, Sa 110, BDa 77, Sb 95, Ha 267, Sd.267, BNh 274, Se 141, BNd 89, Sc 255, BNa 152, Pa 123, Sf 128, BNb 283, BMa 149, HGa.256, LN.136, BMd.266, Ba 173, Hb 323, BDb 172, Hj 93, BNl 173, BMb 272, BMc.139 Hm 156, Hf.180, Hg 227, Hh 283, HGb 76, Hn 161, Hr 153, BMf 124, Hc 137, Pc 479, Bb 306, Cb.301, RPc.210, Ia 170, Hd.259, ALl 352, Hp 192, Ho 179, Hw 320, A.366, J 264, N 179, W 194, LCR.305=1187.

Vag· Mujidd Hamgar [Z]

می خورکه زدل کثرت و قلّت ببرد ۵۳۳ و اندیشهٔ هفتاد و دو ملت ببرد

پرهیز مکن زکیمیائی که ازو یك جرعه حوری هزار علّت ببرد

Partake the Word, thy heart will soon be freed,
From excess or decrease and feuds of creed;
And do not shun this mead, a drop thereof
Will cure ten thousand banes. 'Tis what you need!

534:—Hy.270, Ha.188, Sd.188, BNh.186, BNa.157, Ra.142, HGa.179, LN.168, BMd.414, Pb.231, Ba.178, Hb.328, He.193, Hg.231, Hh.255, Hv.37, Ho.125, Bb.281, Cb.279, Hd.287, ALI.336, Hw.301, A.349, L.288, BERf.57, Hz.266.

می خور که سمن بسے سما خواهد شد ۵۳۴ خوش زی که سهی بسے سها خواهد شد
بر طرف چمن ز زندگانی برخور ریرا که چمن بسے چوما خواهد شد

By love our Jasmine blows to utmost height,
A pleasant life keeps moonlight all the night;
In garden side we taste our fruit of life,
For garden tunes its song to our delight.

IX 109

537 —Hy 286, Sa 50, Se.139, Sc.385 Pa 122, BMa 148, LN 270, BMd 236 Pb 226, Ba 170 Hb 321, BDb 139, BNl 139, He 107, Hg 225, Hh 199v356, BMf 122, Hc 138, Bb 305 Cb 300, Hd 262, ALI 351, Hp.226, Hw 319, A 365, L 304, Hz 132

می نوش که تا غم از نهادت رود ۵۳۷ شعل دوجهان حمله زیادت رود
رو آتش تر کزین که این آب حیات آنگه که شوی خاك ز بادت رود

Partake the Word! so grief from heart would go,
You then forget the worlds, their teasing show;
Lave in this Fiery Stream it giveth life.
When you are dust with gentle breeze will blow.

IX 110

539 —Hy 356, Sc.246, Wbcd.219, Pb 238, Ba 184, Hb 334 BDb 190, BNl 223 Hk.257 BMb.246, RPa 288, BMc 184, Hm 202, He 105, Hh 196 v 387 HGb 122 Hn 217, Hr 198, BMf 190, Hc 199, Bb.285 Cb 388 RPc.248, Ia 218 Hd 263 ALI 297 Hp 245 - 278, Hw 398, A 435, L 374
Vag Attar [M N]

بے جامهٔ عمر کهنه نو خواهد شد ۵۳۹ بے بر جهان بکام تو خواهد شد
می خور تو و کوزه اندوه مخور کیں کوزه چو شکست سو خواهد شد

A tattered coat will not be new again,
The world will not be as you wish in plain,
Aye! fill your heart and soul with love divine,
A broken jar as pitcher may remain.

IX 111

564 —Sa 97 Ha 253, Sd.253, BNh 260 Se 224, U 157, BNd 122, Sc 398 BNa 200, Ra 162, Pa 144, BNb 266 BMa 187 HGa 241, LN 153, BMd 150, Wbcd 110, Pb 255, Ba 202, Hb.352, Sg 94, BNe 31, BMb 283, Hf 196, Hg.249, Hr.234, BMf 214 Cb 420 Hd.285, Hp.324, Ho 195, Hw 470v559, A 486, J.287, N.196, Hz 164

646 — Hy 451, BNl 287 BMb 347, Hm 255, Hg 278 HGb.247 Hn 288 Bb 463, BERb 107 ALI 469, Hw 559, A.548, L 472 *Var of rhyme of* 564

آن می که حیات جاودانی ست بخور ۵۶۴ سرمایهٔ لذت جوانی ست بخور
سوزنده چو آتش ست لیکن غم را زاید وه چو آب زندگانی ست بخور

Imbibe His love, which means eternal life,
The store where joys of youthful days are rife;
We burn in it of course, but then His Love
Is very fount of life that ends our strife.

IX 112

579:—Hy.386, Sc.349, LN.211, BMd.257, Pb.261, Ba.208, Hb.358, BNj.16, RPa.343, Ha.185, Bb.397, Cb.434, ALI.399, Hw.480, A.465, J.301, L.404.

Var: Abu Said [203].

با یار چو آرمیده باشی همه عمر ۵۷۹ خوابی باشد که دیده باشی همه عمر
هم آخرِ عمر رحلتت باید کرد لذّات جهان چشیده باشی همه عمر

If you would sit with Friend throughout your days,
Your waking life will seem a dreamy phase;
You *have* to part at last with body here,
Then make the best of world, in all your ways.

IX 113

580 Hy 389, Sb.62, Ha 254, Sd 254, BNh 261, Se 228, U.152, BNd.117, Sc 179, BNa 53, Ra 157, BNb 267 v 291, BMa.195, HCa.243, LN.262, BMd 145, Wbcd.157, Pb 262, Ba 209, Hb 359, Sg 91, BDb 203, BNl.254, BMb.304, BMc.223, Hm.241, He.219, Hf 205, Hg.254, Hi 139, HCb 161, Hn 246, Hr.242, BMf.221, Pc.206, Bb 400, Cb 426, BERb 96, RPc 278, Ia 259, Ib 155, Hd 226, ALI 404, Hp 328, Ho 204, Hw 484, A 468, J 297, N.205, L 407 – 1016 = 1011, Hz.161

Var (1) Hafiz [Z] (2) Nizam ud Din Ganjavi [Hv]

با یار حوشم حامِ شراب اولیٰ ۵۸۰ وردست عمش دیده پرآب اولیٰ
چون عالمِ دون وفا نخواهد کردن در عالمِ دون مست و خراب اولیٰ

To drink the wine He gives is highest treat,
To pine and weep for Him is greatest feat;
The world is base and plays a traitor sure,
So here to go as paupers, *that* is meet.

IX 114

584:—Hy 399, Se 234, Rb 34, Wbcd 113, Bb.269, Ba.216, Hb.366, BDb 210, BNl 259, BMb 297, BMc ½224, Hf.208, Hr.249, BMf 230, Hc.239, Pc.257, Bb 411, Cb 431, Ia 267, Ib 162, ALI 417, Hp 337, Ho.207, Hw 492, A 479, J.300, N.208, W.250, L 418

حانامی صاف صاف بیغش میخور ۵۸۴ بر یادِ بتانِ نعر و دلکش میخور
می خون رزست در ترا میگوید خون بر تو حلال کرده‌ام خوش میخور

O Life! imbibe the mead which keeps awake,
And think of graceful forms which He would take;
The wine is blood of Vine who tells you so:
He offers His own blood—and for your sake.

IX 115

588:—Se.229, Pa.148, Wbcd.111, Pb.273, Ba.220, Hb.370, BDb.204, BNl.255, BMb.302, Hl.63, BMc.50=½224, Hm.242, Hg.259, HGb.162, Hn.247, Hr.243, BMf.226, Hc.235, Pc.350, Bb.401, Cb.427, RPc.42=½279, Ia.260, Ib.156, Hd.478, ALI.405, Hp.330, Hw.485, A.469, J.288, W.254, LCR 408=1010, BNb 467. *Var:* Afdal [Hv.].

در دائرهٔ سپهر نا پیدا عور ۵۸۸ می‌نوش بخوشدلی که دورست به جور
نوبت چو بدورِ تو رسد آه مکن جامیست که جمله را چشانند بدور

This world is blind and bare, so do not fear,
But fill thy heart with love and goodly cheer;
And drink we must the potion in our turn,
When comes your turn, then gladly drink it clear.

IX 116

636.—Rc.3, Hy 413, Sa 117, Sb.186, Ha.275, Sd 275, BNh 282, Se 242, Sc 351, BNa.163, Rb 44, BNb 289, BMa.203, HGa.265, LN.162, BMd 258, Wbcd 117, Pb.307, Ba.254, Hb 404, RPb 8, BNl.270, BMb 330, Hf.235, HGb 173, Hn.258, Hr.259, BMf.236, Pc.528, Bb.423, Cb 449, Ia.278, Ib 172, BNn.67, ALI 437, Hp 352, Ho.234, Hw 508, A.501, J.331, N.235, L 431.

وقت سحرست خیز ای مایهٔ ناز ۶۳۶ نرمك نرمك باده حوروچنگ نواز
کانها که بخوابند نه پایند دراز وانها که شدند کس نمی آید باز

'Tis time of dawn. Arise! O graceful boy,
Breathe slowly, when the heart will sing in joy;
For those who sleep, cannot obtain this bliss,
And those who drown, can never catch a buoy.

IX 117

684:—Hy.455, Sa 128, Sb 17, Ha 320, Sd 319, BNh 317, Se.276, U 221, BNd 160, Sc 360, BNa 76, Ra 191, Pa 172, BNb 319, HGa 308, LN 196, BMd 241, Wbcd.391, Pb.334, Ba.282, Hb.432, BDb.245, BNl.305, RPa.196, Hm.260, Hg 283, HGb 251, Hn.292, BMf.270, Hc 401, Pc 371, Bb 467, Cb 498, Ia 310, Ib 202, ALI 475, Hp.400, Hw.564, A.555, L 476, BERf.30, Hr.292.

روحی که منزه است زآلایش خاك ۶۸۴ مهمان تو آمده است در عالم خاك
ازبادهٔ صاف ناب میکن مددش زان پیش که گوید انعم الله مساك

The Soul immune from all the filth of clay,
Arrives as guest in dusty booth you stay;
So entertain Him with the purest love,
Before He bids adieu and goes away.

IX 118

695:—Hy.467, Sb.46, Ha.300, Sd.299, BNh.297, Se.279, U.195, Sc.397, Ra.195, BNb.307, BMa.221, HGa.298, Wbcd.494, Pb.340, Ba.288, Hb.438, BDb.246, BNl.308 BMb.359, RPa.204, Hx.22, BMc.253, Hm.265, Hf.257, Hg.288, HGb.256, Hn.297 Hr.296, BMf.278, Hc.282, Pc.216, Bb.479, Cb.506, BERb.118, RPc.303, Ia.315, Ib.206, Hd.235, ALI.486, Hp.406, Ho.256, Hw 576, A.568, J.355, N.257, W.298, L 488, Hz 207

Vag: Kamal Isma'il [A.K]. *Var*: Awhadi Muraghi [Hx].

باسرو قدے تازه تر از خرمنِ گل ۶۹۵ از دست مده جامِ می و دامنِ گل
زان پیش که نا گه شود از بادِ اجل پیراهنِ عمرِما چو پیراهنِ گل

That Lofty Fair—aye fairer far than rose,
With Him in garden-side I would repose;
I cannot part with Him, for blast of death
Will blow my petals, and in gale dispose.

IX 119

696:—Hy.463, Se 278, BMa 220, Wbcd.133, Pb 339, Ba.287, Hb.437, BDb.249, BNl 307, BMb 358, BMc 252, Hm 264, Hg 287, HGb.255, Hn.296, Hr.297, BMf 276, Hc.280, Pc 215, Bb 475, Cb 504, Ia 316, Ib 207, ALI 482, Hp 407, Hw 572, A 564, L.484

بگذار دلا وسوسهٔ فکر محال ۶۹۶ درکش قدحِ باده و بگذر ز ملال
آزاده شوو مجرد و باده پرست تا مرد سوی رسی بسرحد کمال

Reject all fantasies and clumsy cares,
Accept His love and keep thy heart from tares;
Love Him in solitude, and bravely climb
To high perfection by this flight of stairs.

IX 120

697:—Hy 468, BDa 107, Sb.225 and 234, Se.280, BNd.142, Sc.215, BNa.207, BMa 214, BMd 353, Wbcd 134, Pb 341, Ba 289, Hb 439, BDb 247, Hj.270, BNl.309, BMb 360, BMc.254, Hm 266, Hg.289, HGb.257, Hn 298, Hr.298, BMf.279, Pc.233, Bb 480, Cb 505, BERb 119, RPc 304, Ia 317, Ib 208, BNn 75, Hd 214, ALI 487, Hp 408, Hw.577 A 569, W 304, L 489, BERf 104, Hz 71

تا کے زاهد حدیث رای ز ازل ۶۹۷ بگذشت ز اندازه مرا علم وعمل
می خور که شرابِ ناب را بیست بدل هر مشکل را شراب گرداند حل

How long you Zealot! talk of coming day?
I'm sick of common cant and pious play;
Yea love Him, He and Love are not apart:
And every feud His love will wipe away.

IX 121

698:—Hy.462, Sb.307, Ha.306, Sd.305, BNh.303, Se.277, U.218, BNd.144, Sc.209, Ra.196, BMa.219, HGa 294, BMd.239, Wbcd.132, Pb.343, Ba.291, Hb.441, BDb.248, Hz.136, BNl.306, BMb.357, RPa.210, Hx.50, BMc 250, Hm.263, Hf.258, Hg.290, HGb 254, Hn 295, Hr 295, BMf.275, Hc 279, Pc.278, Bb.474, Cb 502, RPc 302, Ia 314, Ib.205, Hd 242, ALI.481, Hp 405, Ho.257, Hw 571, A.563, J.356, N 258, L.483.

چند از غم و غصهٔ جهان قالاقال ۶۹۸ بر خیر نشادی گذران حالا حال
از سبزه چوشدروی زمین میلا میل درکش می لعل از قدح مالا مال

How long ye pine or fret for wordy world?
Arise and feast with flags of bliss unfurled;
See earth attires herself in lawn and pink,
So let thy ruby heart with grace be pearled.

IX 122

700:—Hy 473, Sa 46v89, BMb 363, Hf 259, Pc 358, Bb 485, Ho 258, Hw 585, A 574, J 357, N 259, W 299, L 494

در سر مگدار هیچ سودای محال ۷۰۰ می خور همه ساله ساغر مالا مال
با دختر رز نشین وعیشی مکن دختر بحلال نه که مادر بحلال

Aye, purge thy mind of fancies dull and vain,
And let thy heart with Him for ev'r remain;
'Tis better now that thou enjoy the wine,
Than woman, who thy mother is again

IX 123

704:—Hy 466, Sf 49, BMd 292, Pb 346, Ba 294, Hb 444, Hj 130, Hc 402, Bb 478, Cb 513, Hd 267, ALI 485, Hp 412, Hw 575, A 567, L 487, BERf.200

می خورکه نه علم دست گیرد نه عمل ۷۰۴ الا کرم و رحمت حق عزو جل
آن طائفهٔ که از حری می نخورند از جمله انعام شمر بلهم اضل

Love Him—for words and beads will not avail,
But for His Grace our efforts only fail;
The faithless fools who fail to sing His Name,
Have lost their head and heart—their pan and pail.

IX 124

820:—Hy 580, Wbcd 461, Pb 422, Ba.371, Hb 508, BDb 310, BNl 382, BMb 450, BMc 322, Hm 338, Hf 317, Hg 349, HGb 317, Hn 362, Hr 377, BMf 323, Bb 582, Cb.642, Ia 407, Ib 280, ALI.588, Hp 498, Ho 316, Hw 710, A 711, J 427, N 319, W.362, L.604

ای آنکه توئی خلاصهٔ کون و مکان ۸۲۰ بگزار دمی وسوسهٔ سود و زیان
یکجام می از ساقی باقی بستان تا باز رهی توازغم هردو جهان

O thou the quintessence of Time and Space!
Let loss and gain alone to run their race;
Just taste His Name and His Eternal grace,
And cross through both the worlds at single pace.

IX 125

851:—Hy.591, BDb.306, BMb.432, Hf.334, BMf.315, Pc.394, Bb.589, Cb.653, ALI.603, Ho 333, Hw 723, A.723, J 444, N.336, W.375, LCR 616=1101=1103
Var: Razı Daya [Rempis *Var*. 193].

رندے دیدم شسته بر روی زمین ۸۵۱ نی کفر نه اسلام نه دنیا و نه دین
نے حق نه حقیقت نه شریعت نه یقین اندر دو جهان کرا بود زهرهٔ این

I saw a mystic, strange! he did not heed
For caste or creed, for faith or worldly greed;
And free from truth and quest, from path and goal,
He sat at ease, from earth and heaven freed.

IX 126

863.—Hy 576, Sb 234, Ha 328, Sb 327, BNh 324, BNa 41, BNb 333, LN.202, Pb 452, Ba 402, Hb 539, Hj 69, RPa.235, Hf 341, Hg 368, Bb 578, Cb 646, Hd 240, ALI 584, Ho 340, Hw 706, A 707, J 453, N 343, L 600, BERf 65, Si Rempis 34

مشنو سخن رمانه ساز آمد گان ۸۶۳ می گیر مروق ز طراز آمد گان
رفتند یگان یگان فراز آمد گان کس می ندهد نشان باز آمد گان

Heed not the tales of fickle minded maids,
Imbue His love, and leave the rest which fades;
These fancy girls go spinning fairy tales,
But none would know the yarns of other jades.

IX 127

865.—Hy 564, Sa 62 BDa 128, Sb 223=232, Ha 204v330 Sd 204, BNh 202, BNd 190, Sc 148, BNa 203, Ra 253, HGa 198, LN 95, BMd 120, BNc 25, Wbcd.238, Pb 455, Ba 405, Hb 542, BDb 14, Hj 214=297, BNl 376, BMb 437, RPa 79, BMc 316, Hm 330, Hf 342, Hg 370, Hh 192, Hr 371, Hs 92, Hc 340, Pc 521, Bb 567, Cb 631, BERb 151, Ia 398, Ib 274, Hd 185, ALI 572, Hp 492, Ho 341, Hw 694, A 695, J 454, N 344, W 382, L 588, BERf 103=194, Hz 98

نتوان دل شاد را بغم فرسودن ۸۶۵ وقت خوش خود بسنگ محنت سودن
کس عیب چه داند که چه خواهد بودن می باید و معشوق و بکام آسودن

Why wear our blissful heart in woeful ways?
And crush with stones of toils our blissful days?
Who knows what crops up from the hidden stores?
Hence we should love Him, sing our happy lays.

IX 128

879.—Hy 604 Ha 251, Sd 251, BNh 258, Sc 284, BNb 273, HGa 239, LN 248, BMd 197, Pb 468, Ba 418 Hb 555, RPa 237, Bb 602, Cb 684, Hd 255, ALI 612, Hw 745, A 748, J 462, L 629, Hz 217

چون باده خوری ز عقل بیگانه مشو ۸۷۹ مدهوش مباش و جهل را خانه مشو
خواهی که می لعل حلالت باشد آزار کسی مجوی و دیوانه مشو

If ye would love, be sober, wise and cool,
And keep your mind and senses under rule;
If ye desire acceptance of your love,
Injure no person, never act a fool.

IX 129

892:—Hy.646, BDa.133, Sb.211, Ha 245, Sd.245, BNh.244, BNd.202, Sc.319, BNa.49, Ra.266, Sf.15, HGa.223, LN.256, BMd.164, Wbcd.433, Pb.478, Ba.428, Hb.565, BDb.334, Hj.143, BNl.422, BMb.486, RPa 242, BMc.358, Hm.376, Hf.356, Hg.386, HGb.384, Hn 401, Hr 412, BMf.369, Hc.356, Pc.27, Cb.720, Ia.445, Ib.311, Hd.225, ALI.652, Hp.543, Ho.355, Hw 791, A.792, J.469, N.358, W.404, L 672, BERf.172, Hz.179. *Var* Razı Daya [M.I].

از هر چه نه خُرّمیست کوتاهی به ۸۹۲ می هم ز کفِ بتان خرگاهی به
مستی و قلندری وگمراهی به یك جرعهٔ می ز ماه تا ماهی به

To shun what gives no grain of bliss is meet,
His word from gypsies even I would greet;
'Tis meet for love we leave our creeds and forms,
His Word would save, and all the rest would cheat.

IX 130

893:—Hy.621, BDa 138, Sb.12, Ha.217, Sd.217, BNh.216, Se 318, U 140, BNd 207, Sc 289, BNa 160, Ra.267, BNb 236, HGa 208, BMd 132, Pb 486, Ba 437, Hb.574, BDb 348, Hj.312, BMb 474, RPa 168, Hf 360, Hg 393, Hs.103, BMf 358, Hc 355, Pc.264, Bb 614, Cb 689, Hd 169, ALI 631, Ho 359, Hw 765, A.768, N 362, W 407, L 647, BERf 116, Hz 148

اندازهٔ عمر بیش بر شست مه ۸۹۳ هر جا که قدم نهی بجز مست مه
ران پیش که کلهٔ سرت کوزه کند روکوزه ز دوش وکاسه ازد.

One lives to sixty years, but seldom more,
Thy feet should ply to only mystic's door;
And ere they mould thy pan to serve as pot,
Lift up His pitcher, serve Him, scrub the floor

IX 131

905:—Hy.634, Ha 319, Sd 318, BNh 316, U 222, BNd 211, Sc.220, Ra.271, BNb 318, HGa 306, BMd.202, Sg 112, RPa.195, Pc.225, Bb 620, Cb 704, BNn 88, Hd.200, ALI 644, Hw 778, A 780, L 600, Hz 222

پیرے دیدم بخواب مستی خفته ۹۰۵ وز گرد شعور جانهٔ تن رُفته
می خورده و مست حفته و آشفته الله لطیف بعباده گفته

I saw a sage of yore, enrapt he slept,
The dust of sense of body he had swept;
And drunk in love he sang with vacant gaze,
"How blissful is the Lord," and so he wept!

IX 132

909:—Hy.617, Wa.21, Sa.22, BDa.137, Sb.59, Ha.189, Sd.189, BNh.187, Se.316, U.105, BNd.206, Sc.261, Ra.273, BNb.218, BMa.258, HGa 181, BMd 104, Pb.485, Ba.435, Hb.572, Sg.71, BDb.346, BNl.409, BMb.473, RPa.84, Hf.364, Hg.391, Hs 77, BMf.348, Hc 354, Pc.231, Bb.611, Cb.685, Hd.246, ALI.627, Ho 363, Hw.761, A.764, J 479, N.367, W 412, L 643, BERf 383.

تن در غم روزگار بیداد مده ۹۰۹ جانرا ز غم گذشتگان یاد مده
دل جز بسر زلف پریزاد مده بے بادہ مباش وعمر برباد مده

For unjust world let not thy body blast,
Let not thy soul recall the events past;
On curls of Fairest Fair thy mind should fast,
Waste not without His love thy moments last.

IX 133

922—Hy 633, Sa 105, Sb 233, Se 315, U 234, BNa 40, Ra.279, BMa.253, LN 204, Wbcd 195, Pb 502, Ba 452, Hb 589, BDb 335, Hj 71, BNl 408, RPa 103, BMc.346, Hm.363, Hf 373, Hn 388, Hc 353, Bb 619, Cb 700, Hd 241, ALI 643, Ho 372, Hw 777, N 376, LCR 659=1128, BERf.68

کم خور غم روزگار نا سازشده ۹۲۲ می خورز کف ساقی در مسازشده
کان کز کس مادر آمدامروز برون فردا بیی بکون رن باز شده

Sink not, for fear of adverse times, in gloom,
But taste the mead from Master's hand and bloom;
To-day ye came ye know from mother's womb,
And, fie! in woman's womb ye seek a tomb!

IX 134

939.—Hv 713, Wa 24, Sa 24, Ha 226, Sd 226, BNh.224, U 158, BNd 259, Sc.165, Ra.256, BNb 242, HGa 233, LN 287, BMd 151, Wbcd 282, Pb 531, Ba.482, Hb.620, Hj 165, BNl 473, BMb.540, RPa 262, Hl 96, Hm 426, Hf 398, Hg 415, Hr 475, BMf 398, Pc 107, Cb 763, In 507, Ib 360, Hd 256, ALI.699, Hp 601, Ho.397, Hw 921, A 888, J 515, N 402, W 441, L 745, BERf 257, Hz.165.

از آمدن بهار و ازرفتن دے ۹۳۹ اوراق وجود ما همی گردد طے
مے خورمخوراندوه که گفته است حکیم عمهای جهان چوز هروتریاکش مے

As spring is springing, autumn droops away,
And book of life will moulder day by day;
Love God thy Lord. To cure the banes of world,
A sage has said "Love only can allay."

IX 135

960:—Hy.703, Wa.32, Sa.13, BDa.143, Sb 176, Ha.180, Sd.180, BNh.178, Se.327, BNd.219, Sc.131, BNa.129, Ra.295, Sf.122, BNb.209, HGa.176, LN.106, BMd.278, Pb.529, Ba.479, Hb.617, BNe.389, Hj.318, BNl.466, BMb 534, RPa.60, Hm.419, Hf.380, Hg 412, HGb.388, Hn.406, Hr.470, BMf.401, Pc.105, Bb.664, Cb.756, BERb 189, Ia.502, Ib 355, Hd 275, Hp.596, Ho 379, Hw.855, A.876, J.497, N.383, W.427, L.733, BERf310, St. Remps 71

ای دل تو به سِرّاین مُعمّا نرسی ۹۶۰ در نکتهٔ ریرکانِ دانا نرسی
اینجا زمی و حام بهشتی میساز کانجا که بهشت ست رسی یا نرسی

O heart! you cannot know this wordless speech,
Unless some sages come and care to teach;
For here with loving heart a heav'n is made,
To heav'n in books you may or may not reach.

IX 136

961 —Hy.676, Wbcd.479, Pb 521, Ba 471, Hb 608, BDb 403, BNl 449, BMc 384, Hm 402, Hl 383, HGb 366 Hn 432, Hr 456, Pc 584, Bb 644, Cb 742, Ia 484 Ib 342, Hd 492, ALI 687, Hp 582, Ho 382, Hw 825, A 847, J 499, N 386, W 429, L 704.

ای دل چو به رمِ آن صنم بشتسی ۹۶۱ ار حویش بریدی و بدو پیوستی
ار حامِ فنا چو جرعهٔ نوسیدی ار بود و نبودِ آن به کُلّی رستی

O mind! you once attend the beloved's court,
And cling to Him and leave me and your sport!
And as you sip a drop of Word he gives,
You neither sail nor drown but reach the port.

IX 137

983 —Hy 691, Wa 38, Sa 3, Sb 76, Ha 179, Sd 179, BNh 177, U 64, BNd.254, Sc 310, Ra 301, BNb 208, HGa 174, LN 300, BMd 79, Pb 544, Ba 497, Hb 635, Sg 40, Hj.120, RPa 49, Hf 408, Hg 423, Hs 55, Pc 224, Bb.657, Cb 794, Hd 199, Ho 407, Hw 842, A 863, J 524, N 412, L 720, BERf.313.

پیری دیدم بحانهٔ خمّارے ۹۸۳ گفتم بدهی ز رفتگان اخبارے
گفتامی خور که همچو ما بسیارے رفتند و کسی باز نیامد بارے

I asked a sage in front of Master's door
The news of pilgrims who had gone before;
He said: " Sing out His Name, for those who soar
To higher realms, return to earth no more."

IX 138

994:—Hy.733, Ha.215, Sd.215, BNh.213, U.142, Sc.155, Ra 304, HGa.206, BMd.134, BNc.31, Wbcd 291, Pb.553, Ba.506, Hb.644, BDb 376, Hj.106, BNl 477, RPa 93, Hm.430, Hf 414, Hn 459, Hr.479, Hs 105, Hv.79, Hc 378, Pc 248, Bb.689, Cb.778, Ia.513, Ib.364, Hd.249, ALI.719, Hp.605, Ho.413, Hw.889, A.908, J.530, N.418, W.457, L 765, BERf 285, Hz 150.

تن زن چو بزیر دلك بیباکی ۹۹۴ می نوش چو در جهان آفت ناکی

چون اول وآخرت بجز خاکے نیست انگار که رخاك نئی در خاکی

First cease to think of body, be ye brave,
Drink deep in love—for love from woes would save;
No more than dust you are from first to last,
So feel yourself within the dusty grave.

IX 139

996—Hy 695, Sc 307, BMd 328, Wbcd 279, Ba 540, Hb 678, BNl 464, BMb 532, BMc 398, Hm 417, Hf 427, HGb 380, Hn 446, Pc 589, Ho 426, Hw 843, A 867, J 547, N 440, L 724 *Var* Taj-ud Din Bukhari [Awfi]

توآمدی ای راحت جانم که توئی ۹۹۶ تو آمدۂ ومن بر آنم که توئی

از بهر خدا مه ازبرای دل من چندان می خور که من ندانم که توئی

O Coming Guest! Thou filled my heart with glee,
But still I think that I am seeing Thee;
Now not for me but Him imbibe His mead,
That I may never make out Thee and me.

IX 140

1006 Ha 214, Sd 214, BNh 212 Se 328 U 138, BNd 257, Sc 154, Ra 307, BNb 235, HGa 205, BMd 130=461, Wbcd 280, Pb 566, Ba 519, Hb 657, Sg 87, BDb 386, BNl 467, BMb 527, RPa 91, BMc 400, Hm 420, Hf 418, Hg 426, HGb 389, Hn 407=448, Hr 471, Hs 101, BMf 403, Pc 586, Cb 757, BERb 190, Ia 503, Ib 356, Hd 261, Hp 597, Ho 417, Hw 856, A 877, N 422, L 734, Hz 146

حواهی که اساس عمر محکم یابی ۱۰۰۶ یکچند تعالم دل بیغم یابی

فارغ منشین زخوردن بادۂ لعل تا لذت عمر خود دمادم یابی

If you desire for gist of life in plain,
Let heart devoid of strife for once remain;
And waste no time without His Word and love,
Thus breath by breath the bliss of life you gain.

IX 147

1026—Hy 698, Ha 261, Sd 261, BNh 268, Sc 309, Ra 311, BNb 182, HGa 249, LN 252, BMd 324, Pb 579, Ba 533, Hd 671, RPa 239, Bb.672, Cb 795, Hw 850, A 870, J 541, N 432, W 467, L 727

رو بیخبری گزین اگر باخبری ۱۰۲۶ تا ازکف مستان ازل باده خوری

تو بیخبری بیخبری کار تو نیست هر بیخبرے را نرسد بیخبری

If you are wise, then go with simple heart
To mystics' doors, for they His love impart;
Love comes of grace, that trance is not for fools,
In trance no senseless sot can have a part.

IX 149

1048:—Hy.686, Ha.219, Sd.219, BNh.215, U.148, Sc.159, Ra.323, HGa.210, BMd.137, Sg.88, BNe.34, BDb.398, BNl.455, BMb.516, RPa.173, BMc.390, Hm.408, HGb.372, Hr.462, Hs.108, BMf.415, Pc.448, Bb.652, Cb.747, Ia.491, Ib.347, Hd.243, Hp.588, Hw.837, A.858, L.715, Hz.153.

گر هست ترا درین جهان دست رسے ۱۰۴۸ هان تا ننی بے می و ساق نفسے
پیش از من و تو بیا زمودند بسے دنیا نکند گرای آزار کسے

If you can have in world some solid gold,
'Tis when ye breathe with love in Master's fold;
Before us sages tried to tame this World,
But found her only wont to scratch and scold.

IX 143

1057:—Hy 721, BNf.18, Sb.84, Wbcd.486, Pb.597, Ba 554, Hb 691, Hf 437, Hn 451, Hc.377, Bb.679, Cb.769, ALI 708, Ho.436, Hw.877, A.896, J.559, N.451, L.753.

می خور که حریفان جهان را در وے ۱۰۵۷ بر گرد بنا گوش ز مے بینی حوے
تا کی گوئی تو به شکستم هی هی صد توبه شکسته به که یك شیشهٔ مے

Be loved, and love, O sage! this magic bait
Will draw thy awry foes and make them straight.
Away with making or with breaking vows,
Break hundred vows, but break no heart in hate.

IX 144

1060.—Hy 705, Ra.326, BNb 335, Wbcd 281, Pb 600, Ba 558, Hb 695, BDb 387, BNl 468, BMb 535, RPa.121, Hm.421, Hf 443, Hn.408, Hr.473, BMf.404, Pc.591, Cb 758, Ia.504, Ib.357, Hp.598, Ho 442, Hw 857, A.879, J 564, N 456, W.485, L.736.

هان تا بر مستان بدرشتی نشوی ۱۰۶۰ یا از در نیکوان نرشتی نشوی
می خور که بخوردن و نا خوردن می گر آلهٔ دوزخی بهشتی نشوی

Beware of being harsh to mystic so,
Or leaving doors of saints from habits low,
Be drunk in love, for though you drink or not,
If booked for hell, to heav'n you cannot go.

IX 145

972:—BNa.106, Sf 43, BMd.362, Pb.533 Ba.484, Hb 622, Hj 243, Hd.33, Hw 870, A 825, CR 1145, BERf.360

اینست طریق رندی واو باشی ۹۷۲ گردهر پر از بلا بود خوش باشی
در وقت خوش خود همه کس خوش باشند باید که بوقت نا خوشی خوش باشی

Such is the path the wreckless lovers lead,
The gall which world bestows, they greet as mead;
In fortune every creature happy feels,
'Tis pleasure in distress we mostly need.

IX 146

832:—CALc.386, Hr.365, Ia 390, Ib 268, Hp.486, Hw 730
Vag: 'Attar [M.N.]

تا چند درین مقام بیدادگران ۸۳۲ روزے بشبے شبے بروزے گزران
هین کاسهٔ می که عُمر در بے خبری ازکیسهٔ ما می شود ای بیخبران

Enough of halting in this robber's place,
They carry days to nights and nights to days;
But taste His cup of love, for unawares,
Our cash of life is stolen in the ways.

IX 147

906 —Hf 366, BMf 359, Ho 365, Hw 1028, J 482, N 369, CR 1121

تا بادهٔ گلگونست درین کاسانه ۹۰۶ آمیرش ازآن جهد کی ای فرزانه
کرخاك تو هر ذره که برباد دهند سر مست رود تا بدر میخانه

So long thy heart can foster life, and glow,
'Tis meet it pours on Him in running flow;
And thus the atoms of thy dust in trance
With dancing pace to Master's shrine may go.

IX 148

The Icon.

756.- Hv 528, Wbcd 94, Pb 386, Ba 330, Hb 477, BDb 288, BNl 348, BMb 400, BMc 289, Hm 302, Hg 323, HGb 291, Hn 333, Hr 333, Bb 531, Cb 606, BERb 137 Ia 359, Ib 243, ALl 540, Hp 446 Hw 637, A 659, L 552

درمیکدهٔ عشق نیازی داریم ۷۵۶ باشمع رُخش سوز وگُدازی داریم
آنگه بمَیِ عشق طهارت کرده با روی بتِ خویش نمازی داریم

In shrine of love, what humbleness we feel!
A glance of His will melt our hearts of steel,—
Thus laved in flames of love and free from rust,
We see our Icon's face, to pray we kneel.

IX 149

12 —Hv 6, Hk 19, Bb 6, Cb 62, ALl 5, Hw 6, A 12, J 14, W 14, L 7
Vag: (1) Maghrabi [Hv] (2) Afdal [9]

بُت گفت به بت پرست کاے عابدما ۱۲ دانی رچه روے گشتهٔ ساجد ما
بر ما بجمالِ خود تجلّی کرده است آن کس که زِنُست ناظر و شاهد ما

The Icon spake:—"O servant of my shrine!
What urges thee to worship me?—Divine!
Behold in me is glorified His grace,
Who poureth on me through thy pupils fine."

IX 150

37:—Hy.30, BNa.70, Bb.29, Cb.79, ALI.31, Hw 38, A.37, J.26, L.32.

بر پای تو بوسه دادن اے شمع طرب ۳۷ به زان باشد که دیگران را بر لب
دست من و دامن خیالت هر روز پای من و جُ

I kiss Thy lotus feet, Thou light of joy!
If maidens kiss my lips they would annoy;
I grasp the borders of Thy vests in days,
At nights in seeking Thee my feet employ.

IX 151

42 —MA 19, Se 15, BNe 10, BMb 15, BERa 26, Hc 12, Hp.20, Hw.34, J 27, CR 786

صد بار بگفتمت که ای دُرِ خوشاب ۴۲ مارا دریاب وخویش راهم دریاب
کَایّام چنان رود که شبها گذرد کز دور خیال هم نه بینیم بخواب

How oft I tell thee O my lustrous pearl!
In me realise thy self and rays unfurl;
So passeth time—we may not meet in dreams—
The nights estrange us—thoughts revolve and whirl.

IX 152

846 —Sf 66, BMd.296, Wbcd 517, Pb 443, Ba 393, Hb 530, Hj 85, Hf 329, Hg 361, Hc 331, Pc 353, Cb 510, Hd 224 ALI 602, Hp 515 Ho 328, Hw 722, J 438, N 331, W 372, CR 1095, BERf 369

در عالم خاك از ثران تا بگران ۸۴۶ چندانکه نظر کند صاحب نظران
حاصل زجهان بیوفا چیزی نیست الاّ می لعل و عارض خوش یسران

In dusty world for precious pearls they seek,
Pure eyes and pearly hearts of gems can speak;
This faithless world can give no precious gems,
Excepting purest love and baby cheek.

IX 153

48.—Ha.43, Sd 43, BNh 43, U 90, Sc 324, Ra.77, BNb 61, HGa 39, LN 38+217, BMd 382, Pb 20, Hb 20, Hk.61, RPa 277, Hr 110, Hs 133, Pc 67, Bb 38 Cb.83, Ia 33, ALI.44, Hp 146, Hw.128, A 58, J 129, L 43, Hz.235

آن بت که دلم ز مهر او زار شده است ۴۸ اوحای دگر نغم گرفتار شده است
من در طلب علاج خود چون کوشم چون آنکه طبیب ماست بیمار شده است

That Icon for whose love I ever pine,
Has languished in the thought of Soul Divine.
My chronic illness has no hope of cure,
When doctor's stage is far advanced than mine.

IX 154

298:—BMd 343, Ba 49, Hb.202, Hk.255, Hl 56, BMc 48, Hg 141, Hi.88, Hw.434, A.281, CR 943 *Var*: Mujir Belqani {Rempis 73}.

آنانکه بمذهب تناسخ فردند ۲۹۸ دی مشتری و ترا نظر میکردند
سوگند بجان یکدگر میخوردند ان یوسف مصر بست که باز آوردند

Experts in transmigration of the soul
Saw Jupiter, and saw Thy palm and sole;
And how they swear by dearest lives, and say
That Joseph has returned and plays Thy role.

IX 155

59:—Rb.19, Cb 166, CR 802

آنی که دم مسیح یارت شده است ۵۹ بخشیدن جان همیشه کارت شده است
جان بخششِ تُست اگر فدای تو کنم هم گوهرِ گنج خود نثارت شده است

Thy breath inspires a life to lifeless lute,
This life-imparting task to Thee would suit;
Thou gave me life—I lay it at Thy feet—
A ruby from Thy stores adorns Thy boot.

IX 156

106—Hy 147, Hj 304, Hk 65, Hh 73, Bb 156, Cb 149, Hd 127, ALI 162, Hw 166, A 176, L 162, BERf.352

بر رویِ تو زلف را اقامت هوس ست ۱۰۶ سرفتنهٔ روم را قیامت هوس ست
زابروی تو محراب نشین شد چشمت آن کافرِ مست را امامت هوس ست

Thy face is shadowed by thy curls I say,
Does that intend to bring the final day?
The eye awaits within thy eyebrow arch,
It means to lead, direct me by the way?

IX 157

460·—Hy 358, BNa 114, Hj 197, Hh 278, Bb 287, Cb.339, Hd 130, ALI 377, Hw 348, A 437, L 376, BERf 169

زلفینِ تو با مشك خُتن بازی کرد ۴۶۰ با لعلِ لبِ تو روح دمسازی کرد
بالای ترا بسرو نسبت کردم زان روز سهی سرو سرافرازی کرد

Now musk has scented only thy perfumes,
Thy Word imparted life which Soul assumes;
I likened cypress to thy stature, Dear!—
'Tis thence that cypress with its stature plumes.

IX 158

723—Hy 545, BNa.131, Bb.548, Cb.567, ALI 555, Hw 653, A.676, J.390, L.569.

بازلف توگردست درازی کردم ۷۲۳ ازروی حقیقت نه مجازی کردم
در زلفِ تودیدم دلِ دیوانهٔ خویش من بادلِ خویش دست بازی کردم

I stroked thy curls, my Dear, in fond caress,
Not wantonly,—I earnestly confess;
For in thy locks I saw my maddened heart
In tumult—which of course I must suppress.

IX 159

667—BERf.353, Hj 306, Pc.519, Hd.218, Hw 102

زلفِ توکه شب رویست دائم کارش ٦٦٧ گه دزد نهد نام گه عیارش
مگزار کریبان سرِ خود گیرد باز درسد بخویشتن فرو مگزارش

The lovely tress methinks parades at night,
That rogue and thief so robs my eyes of sight,
How can I bear to leave it free to roam?
Aye catch it to Thy Self and hold it tight.

IX 160

250—Hy 43, BDa 39, Ha 211, Sd 211, BNh 209, BNd 41, Sc 152, Ra 65, HGa 200, LN 122, BMd 419, Hb 145, Hj 166, RPa 144, He 62, Hh 69, Pc 472, Bb 53, Cb 23, Hd 183, ALI 52, Hw 137, A 73, J 132, W 105, L 58, BERf 255

لعلِ تو می مذاب وساغر کان ست ۲۵۰ چشمِ تو پیاله و شرابش جان
آن جامِ بلورین که رمی خندان ست اشکیست که خون دل دراو پنهان

Thy word is pearl, born in Thy ruby mine,
A cup's Thy eye where love and life combine;
That crystal cup which smiles and overflows?
Contains a tear, a drop from Heart Divine.

IX 161

872—Hy 601, BNf 12, Wlod 248 Pb 458, Ba 408, Hb 545, BDb 319 BNl 395, BMb 456, BMc 335, Hm 351, Hf 350, Hg 371, HGb 329, Hn 375, Hr 393 BMf 344, Hv 70, Hc.342, Pc 115, Bb 599, Cb 665, Ia 424, Ib 294, Hd.124, ALI 609, Hp 523, Ho 349, Hw 742, A 745, J 463, N 352, W 394, L.626.

ای آبحیات مضمر اندر لبِ تو ۸۷۲ مگذار که بوسد لبِ ساغرلبِ تو
گر خونِ صراحی نخورم مرد نیم او خود که بود که لب نهد برلبِ تو

Thy lips the fount of life and holy Word
Should kiss no cup. To malice I am stirred.
I'd drink the blood of jar for daring thus
To kiss thy sacred lips—aye how absurd!

IX 162

410:—Hy.351, BNa.126, Sf.38, Pb.185, Ba.128, Hb.280, Hj.225, Hh.237, Pc.297, Bb.370, Cb.334, Hd.126, ALI.372, Hw.343, A.430, L.369, BERf.178.
Vag: 'Ali Shatranji [M.F.]. *Var*: 'Am'aq Bhukkari [A.K.].

خطّی که زروے یار برخاسته شد ۴۱۰ تو ظن نبری که حسن او کاسته شد
در باغِ رخش بهرِ تماشا گهِ جان گل بود و بسبره بیر آراسته شد

A beard has graced His holy beloved face,
You should not think that it can mar His grace.
The garden of His face which we survey
Has flowers wherein lawn would interlace.

IX 163

148:—BNb 461, Hh.32, Hd.125, Hw.943. *Vag* Afdal [79]

خطّی که خطت برلبِ دلخواه نوشت ۱۴۸ بر برگِ گُل از بهشه ناگاه نوشت
خورشید به بدگیش میداد خطی کاغذ مگرش نبود بر ماه نوشت

Thy down is writ on luscious lips—I think
The violet lingers on the rosy pink;
The Sun his greetings wrote to you, but then,
On Moon he wrote his love in golden ink.

IX 164

609 —Se 246, Wbcd 120, Pb 287, Ba 234, Hb 384, BDb 217, RPb 5, BNl.275, BMb 324, Hf.221, HGb 210, Hn 263, BMf.240, Hc.250, Pc.148, Hp.367, Ho 220, Hw 1017, J 317, N 221, W 261, CR 1034

ای حوش پسرِ عشوه‌گرِ رنگ آمیز ۶۰۹ بنشین وهرار فته بنشان و مجز
توحکم همی کنی که در من منگر آن حکم چنان بود که کج دار ومریز

Thou Dainty Lad well nigh Thou burnt a Rome!
Sit down, abate Thy pranks and do not roam;
For how can I refrain from seeing Thee,
When in my eye Thou hast now found a home.

IX 165

770 —Hy 495, Wbcd 360, Pb 394, Ba 341, Hb 488, BNl.329, BMb 414 BMc 263, Hm 283, HGb 273, Hn.315, Hr 315, Hc 295, Bb 505, RPc 318, Ia 339, Ib.225, Hp 428, A 624, W 356, L 517

فرزین صفتا که مستِ غمهات شدم ۷۷۰ وز اسپ پیادهٔ حفاهات شدم
از بازیِ فیل وشاه چون درماندم رُخ بر رُخ توهاده و مات شدم

O Chief! I feel entranced to meet Thy play,
Thy Knights have bid me pace as Pawn today;
I feel exhausted playing Bishop—King
So face Thy Castle,—thus checkmated stay.

IX. 166

84:—Hh.85, Hd.350, Hw.954.

ای‌سبزتر از غله که در دامن کشت ۸۴ ای خوبتر از منبر و محراب بهشت
مادرکه ترا زاد بعنبر بسرشت حون من بیچاره به بوی تو نوشت

Thou fresher than the sheaves of mellow corn!
Thou fairer than the thrones which heav'n adorn!
What mother bred Thee in her amber womb?
Thy scent I caught and then my Self was shorn.

IX 167

421 —BNa 102, BERf.170, Hj 144, Hh.279, Pc.354, Hd 132, Hw 990, CR.935

در باغ شدی دل ر تو در حون افتاد ۴۲۱م وز پردهٔ عاقبت به بیرون افتاد
پیش قد تو سرو چرا سجده نکرد این سجدهٔ سهو سرو را چون افتاد

Thou goest, Dear! in woods, my heart is sore,
The hidden secret from my eyes would pour;
The cypress really wished to kiss Thy feet,
But when it saw Thee was upset in core.

IX 168

721 —BNd 234, BERf 44, BNb.200, RPa 131, Hd 134, Hw 682, CR.1005

با دلبر خود دست در آغوش کم ۷۲۱ نیك وبد ایام فراموش کم
مست ار چه کلام عارفان کم شنود این نکته بسان عاقلان گوش کم

Now hand in hand with Dearest One I stroll,
I read no Times, but I would burn the scroll;
A drunkard may not heed precepts of wit,
But I would heed this like a sober soul.

IX 169

456 —Hy.257, Hi.92, Bb.268, Cb.239, ALI 326, Hw.294, A 336, J.200, L.275.

زان سر نگلی که پیر دهقان دارد ۴۵۶م پُر کن که دلم میل فراوان دارد
از سرگل آرزو بدرکی که جهان در زیر گل آرزو فراوان دارد

"With pansies which the rustic brings up first,
I long to deck my hair, adorn I must."

Reply

"Tear off thy mind the bud of lust, the world
When longing still, is sinking deep in dust."

IX 170

Love Experience.

914:—Hy.618, Wbcd.254, Pb.492, Ba.442, Hb 579, BMb 477, Hf.368, Hg.396, BMf.349, Pc.364, Bb.612, Cb.686, ALI.628, Ho.367, Hw.762, A.765, J.484, N.371, L 644.

در مجلسِ عُشّاق نشستیم همه ۹۱۴ از محنتِ ایام بر ستیم همه
از بادهٔ شوقش قدحی نو شیدیم آزاده و آسوده و مستیم همه

We lovers sit in conclave full of glee,
To save from troubling times 'tis here we flee;
We drink a cup of His eternal love,
Enrapt in Him we stay, sedate and free.

IX 171

631 —Hy 415, Se 244, Pa 158, Rb 46, BMa 205, Wbcd 118, Pb.305, Ba 252, Hb 402, BDb 215, BNI 274, BMb.322, Hf.233, HGb 209, Hn 260, Hr 261, BMf.238, Hc 245, Pc 505, Bb 426, Cb 450, BERb 103, Ia 280, Ib 174, Hp.354, Ho 232, Hw 510, A 504, J 329, N.233, W 272, L 434, Compare 925

ما عاشق و آشفته و مستیم امروز ۶۳۱ در کوی مغان باده پرستیم امروز
از هستیِ خویشتن بکُلّی رسته پیوسته به محرابِ الستیم امروز

Today entranced in love, I sorely pine,
I found this purest love in Master's shrine;
Completely freed from bonds of Self I kneel
Before the Lord and pray "Lord! I am thine."

IX 172

655 —Hy 444, Se 270, Wbcd 130, Pb 317, Ba 264, Hb 414, BDb.238, RPb 11, BNI 299, BMb 345, Hm 253, Hg 268, HGb 245, Hn 286, Hr 287, Pc.214, Bb 456, Cb 488, Ia 305, Ib 197, ALI 471, Hp 386, Hw 548, A 541, L 465

بگرفت مرا عشقِ نگاری حوش‌حوش ۶۵۵ گفتا که من آمدم تو پایبرون کش
القصه چنان سوخت دلم از عمِ او کانش همه هیزم تند و هیزم آتش

I loved His graceful face and loved so dire,
He said, "I come, so now thou should retire."
My heart was burning for Him in the pyre,
So fire was changed to wood and wood to fire.

IX 173

699 —Hy 465, Sc 271, BMd 252, Pb.342, Ba.290, Hb 440, Bb 477, Cb 512, Hd.113, ALI 484, Hw 574, A 566, L 486.

چون باد بزلفِ او رسیدن مشکل ۶۹۹ وز دست غمش عنان کشیدن مشکل
گفتند بدیده روی او توان دید کز دیدهٔ ماست دیده دیدن مشکل

Mind cannot reach His feet—He is so high,
The knot He tied, my heart cannot untie;
They say that eyes cannot behold His face,
He is my eye! and who can see the eye?

IX. 174

469:—Hy.243, Ha.37, Sd 37, BNh.37, Se.213, U.32, BNd.114, Sc.269, Ra.127, Sf.104, BNb.52, BMa.137, HGa.33, BMd.54, Wbcd.216, Pb.204, Ba.148, Hb.299, Hj.292, BNl.215, Hk.244, BMb.237, RPa 12, Hx.18, BMc.176, Hm.195, He.122, Hf.162, Hg.207, Hh.215, HGb 114, Hn.200, Hr 191, Hs.84, BMf.165, Hc.163, Pc.395, Bb.254, Cb.375, RPc 242, Ia.208, Hd.510, Hp 270, Ho 161, Hw.396, A.321, J.239, N.161, W.179, L.260, BERf.189, Hz.54. *Vag* Abu Sa'id [Rempis 118].

شب نیست که عقل در تحیّر نشود ۴۶۹م وزگریه کنار من پُر از دُر نشود
پُر می نشود کاسهٔ سرا ر سودا هر کاسه که سرنگون بود پُر نشود

With fancies fraught, amazed I stare in night,
My skirt then gathers tears, which dim my sight;
This cup of skull will never fill with love,
Inverted cups are dry and empty quite.

IX 175

372:—Hy 217 Sb 44, Se 120, Pa 100, Wbcd 493, Ba 105, Hb 257, BDb 136, BNl 136, Hk 159, BMb 154, BERa 233, BMc 114, Hm 128, He 87, Hg 182, Hh 314, Hi 93, HGb 65, Hn 134, Hr 124, BMf 97, Hv 34, Hc 121, Bb 227, Cb 227, RPc 185, Ia 133, Ib.113, BNn 55, ALI.232, Hp 162, Hw 249, A 294, L 233

بوی خوش گُل بزخم خار ے ارزد ۳۷۲م کر باده حوری هم بخمار ے ارزد
یار ے که ازو هزار جان تازه سود انصاف بده که انتظار ے ارزد

The fragrant rose demands we bear the thorns,
His Word commands that we should bear with scorns;
Our Friend who makes a thousand men alive,
'Tis meet we wake for Him till many morns.

IX 176

425.—Hy 321, Sa 65, Sb.243, Ha 67, Sd 67, BNh 66, Se 181, U.73, Sc 48, BNa 115, Ra 117, BNb 123, HGa 62, LN 171, BMd 364, Wbcd 232, Pb 190, Ba 137, Hb 289, Sg 47, BDb 153, Hj 75, BNl 154, BMb 271, Hx 17, BMc 207, Hm 225, He 135, Hf 151, Hg.200, Hh 257, Hi 116, HGb 145, Hn 202, Hr 215, BMf 203, LE 74, Hc 190, Pc 344, Bb 341, Cb 408, BERb 66, RPc 267, Ia 244, Ib 144, Hd 114, ALI 314, Hp 296, Ho 151, Hw.418, A 401, J 228, N 150, W.171, L.339, BERf.72, Hz 82

Vag Sayyid Murtada, [Rempis 114].

درد هر کسی بگلعذار ے نرسید ۴۲۵م تا برد لش از زمانه خار ے نرسید
در شانه نگر تا که بصد شاخ نشد دستش ببسر زلف نگار ے نرسید

None ever saw in world His beaming face,
Before his heart was lanced by human race.
Behold the hive is bored in thousand holes,
'Tis then that honey therein finds a place.

IX. 177

416:—Hy.352, BERf.346, Hj 182, Bb.371, Cb.335, ALI 373, Hw 344, A 431, L 370.

خون از دلِ افگار برون می آید ۱۶۳ وز دیدهٔ خونبار برون می آید
گر خون بچکد از مژه ام نیست عجب زیرا که گل از خار برون می آید

My heart has sores, blood oozes from its throes;
And from the eye a ruddy river flows.
No wonder these eyelashes trickling blood:—
For see you not the rose from thorn arose?

IX 178

160 – Hh 141, Hc 29, Hp 94, Hw 957
Var (1) Sayyid Hussain Shadab [R S] (2) Amir Hussaini Sadat [Hv.]

درد و الم ار شمار دفتر نگذشت ۱۶۰ وین قصه بهر محفل و محضر بگذشت
این واقعه در جهان ندیدست کسی من تشنهٔ زار و آب ار سر بگذشت

Alas! my sorrows swell and bounds have burst,
My tale is known to all from hill to hurst,
And none has seen this wonder in the world,
Within the Sea of Life I die of thirst.

IX 179

227.—Rb 16, Cb.163, CR 852

صد خانه ز خو ناب دلم ویرانست ۲۲۷ وز گریه زار هم صد چندانست
از هر مژه تا دان خون است روان گرمی مژه را هم زنم طوفانست

My tears have washed a hundred ports from shore,
My wails have blown in air a hundred more;
My lashes send out constant streams of gore,
A wink will drown the world by storms in store.

IX 180

394 —BERf.302, BNa 77, Sf 33, Hj 205, Hh 285, Hd 107, Hw 991, CR 924

چشمم ز فراق دمبدم می گرید ۳۹۴ از فرق سرم تا بقدم می گرید
می گریم زار و می نویسم نامه از گریهٔ زار من قلم می گرید

Bereft of Thee my eyes in torrents flow,
From head to feet I'm drowned in river, lo!
I moan and cry, and then I write my tale
And as I weep, my pen is weeping so.

IX 181

443:—Hm.73, Bb.236, ALI.150, Hw.258, A.303, J.185, W.231, L.242.

دل چراغیست که نور از رخ دلبر گیرد ۴۴۳ ور بمیرد ز غمش زندگی از سر گیرد
شمع پروانه دلے باید گفت کاین حدیثی ست که در سوختگان در گیرد

The heart's a taper, by His face it glows,
It dies for Him, in newer life it flows;
To heart of moth ye tell the worth of light—
In language which a heart in burning knows.

IX 182

423 —Hf 145, Ho 145, Hw 999, J 221, N 144, CR 936
'Attar [M N]

دردا که دلم هیچ درمان نرسید ۴۲۳ حاتم بلب آمد و بجانان نرسید
در بیخبری عمر بپایان آمد افسانهٔ عشق او بپایان نرسید

Alas! my tattered heart will never mend,
Tho' life expires, to Him it can't ascend;
My days have ended but I know Him not,
The tale of love for Him will never end.

IX 183

379 —Hy 247, Wa 7, Sa 45, H 61, Sd 61, BNh.60, Se 128, U.80, Sc 42 Ra 146, Pa 110, BNb 97, HGa 57, LN 56, BMd 40=81, Wbcd 347, Pb 154, Ba 94, Hb.247, Sg 52, BDb 148, BNl 149, Hk 213=217, Hu 9, BMb 214, RPa 267, BMc.122, Hm.136, He 90, Hf 114, Hh.318=411, Hi 96, HGb 218, Hn 142, Hr 133, Hs 379, BMf 111, Hc 127, Pc 439, Bb 258, Cb 238, RPc 191, Ia 145v243, Ib 121, Hd 516, Hp 10=318, Ho 114, Hw 280, A 326, J 1768, N 113, W 142, LCR 265=915-997 Si Rempis 72, BERf 245, *Vag*: (1) Fakhr Razi [M F] (2) Afdal [Hj] [183].

تا بود دلم رعشق محروم نشد ۳۷۹ کم بود ز اسرار که مفهوم
اکنون که همی بنگرم از روی خرد معلوم شد که هیچ معلوم نشد

I thought my heart had caught His lovely glow,
I thought His secrets were as what I trow;
But now with wisdom's eyes I scan myself
And see that know I naught for aught I know.

IX 184

900 - Hy 628, BDa 132, Ha 287, Sd.286, BNh 285, BNd 201, BNa 166, BNb 300, HGa 275 LN 103, BMd 430, Pb 482, Ba 432, Hb 569, Hj.249, Hf 362, Pc 25, Cb 703, Hd 307, ALI 638 Ho 361, Hw 772, A 775, J 474 N 364, W 409, L 654, BERf 120.

ای من در میخانه به سُبلت رُفته ۹۰۰ ترک بد و نیک هر دو عالم گُفته
گر هر دو جهان چو گوی افتد به گوے بر من بحوے چو مست باشم خُفته

With brows the dust of Mystic Shrine I sweep,
And drop this world and that in darkest deep;
If both the worlds come rolling as cycloids
On me, I care a grain, enrapt in sleep.

IX. 185

930:—Hr.451, CALc.483, BMf.402, LE 89, Hc.413, Ia.495, Hd.490, Hp 614, Hw.906, J.554, W.491. CR.1132.

آدم چو صراحی بود و روح چو مے ۹۳۰ قالب چون نے بود صدای دف و نے
دانی چه بود آدم خاکی خیّام فانوس خیالی و چراغے دروے

Now Man's the Chalice, there the Soul is Wine,
And heart with lute is singing songs divine;
Khayyam! The man of clay is Chinese lamp,
A flimsy film, through which His light can shine.

X. PERSONAL.

شخصی

Folk and their opinions

61 —BNb 380, Hh 148, Hc 44, Hd 550 *Vag* (1) Kamal Isma'il [Hv] (2) Rumi [Hv] (3) Afdal [29]

احداث زمانه را چو پایانی نیست ۳۶۱ احوال جهان را سروسامانی نیست
چندین غم بیهوده بخود راه مده کین مایهٔ عمر نیز چندانی نیست

THE PEOPLE'S prate without a root would grow,
All wordly weal is nothing as you know;
Why should you fret and foam with idle grief?
In life's mirage, why speak of ebb or flow?

x 1

363 —MA 173, Hk 165, BMb 160, Pc 181, Hw 439, CR 910

بادست حدیث خلق یکسرهمه باد ۳۶۳ آن کُن که شب و روز دلت دارد شاد
بر باد مه نگفت هرکس بیداد کین عالم هیچو ما بسی دارد یاد

Their words are winds—are cent. per cent. discount,
Be calm and cheerful, but on no account
Build castles in the air, for aught they say;
For world had many who have ceased to count.

x 2

362 —Ha 338, Sd 337, Sc.359, Ra 100, BNb 341, LN 219, BMd 443, Ba.51, Hb.204, RPa.281, He.206, Hf 131, Cb 356, Ho 131, Hw 369, J 201, N 130, W 156, CR 908, Hz.276 *Vag*: Ibn Sina [M F], [R S.], [Hx.]

با این دوسه نادان که جهان دارانند ۳۶۲ ار جهل که دانای جهان ایشانند
خوش باش که از خری ایشان بمثل هرگو به حرست کاوش میدانند

As world-reformers fools will go about
In self-esteem, at others they will flout;
Be calm—if you be not an ass with them—
They call you faithless, and will ban you out.

x 3

241:—Hy.133, BNa.107, Sf.45, BMd.377, Wbcd.503, Pb 136, Hb.134, Hj.323, Hk.110, Bb.142, Cb.140, ALI.145, Hw.122, A.162, J.87, L.148, BNb.463, BERf.372, Hz.95. *Var*: Afdal [Hv.].

گر بر فلکی بخاك باز آرندت ۲۴۱ ور بر سر نازی به نیاز آرندت
فی الجمله به تو جهل تا بتوانی آزار مجوی تا نیازآرندت

In dust they cast you if you soar in skies,
If you are free they bind with thousand ties;
Emerge from darkness into light. Avoid
Hurting His creatures.—This will save your sighs.

X 4

63.—Hy 208, Pa 94, BMa 29, BMd 310, Wbcd.51, Pb 18, Hb 18, BDb 123, RPb 37, BNl 123, BMb 140, Hx 67, BERa 190, Hl 22, BMc 103, Hm.117, He 47, Hf 75, Hi.79, HGb 54, Hn 89, Hr.108, BMf.88, Hc.114, Pc.36, Bb.218, Cb.206, BERb.51, RPc.177, Ia 123, Ib 104, ALI.234, Hp 143, Ho 75, Hw.227, A 237, J 84, N 74, W 76, L 224

Var Sirajud Din Qamri [Hx]

از آتشِ این طائفه جزدودے نیست ۶۳ ور هیچ کسم امیدِ بهودے نیست
دستے که ز دستِ چرخ بر سر دارم در دامِ هر که میزنم سودے نیست

Men try to glow in love but end in smoke,
I hold no hope of good from all this folk;
I lift my hands, He shields me from His fate,
I clutch at men, then comes the fatal stroke!

X 5

857—Hy 567, Ha 45, Sd 45, BNh 45, Sc 344, Ra 250, BNb 65, HGa 42, LN 40, BMd 322, Wbcd 523, Pb 447, Ba 397, Hb 534, Hj 293, BMb 433, RPa.218, Hl 86, Hf 335, Hr 364, Bb 570, Cb 634, Ia 405, Hd 508, ALI 575, Hp 511, Ho 334, Hw 697, A 698, J 445, N 337, L 591, BERf 190

Var (1) Shah Sanjan [7] (2) Afdal [359]

قومے متفکرند در مذهب ودین ۸۵۷ جمعے متحیرند در شك و یقین
ناگاه منادیئ برآمد ز کمین کای بیخبران راه نه آنست ونه این

Some roam in paths of creed, its form and rite,
Some grope in doubts and dogmas and their plight;
Then comes a voice from unseen "Know ye not
The way, for neither this nor that is right."

X 6

537:—Hy.393, Ha.38, Sd.38, BNh.38, Se.225, U.38, Sc.28, Ra.156, Pa.146, BMa.188, HGa.35, LN.33, Wbcd.375, Pb.256, Ba.203, Hb.353, BNl.250, BMb.285, RPa.15, BMc.219, Hm.237, He.216, Hf 198, Hg.250, HGb.157, Hn.242, Hr.238, BMf.215, Pc.65, Bb.405, Cb.421, RPc.276, Ia.253=256, Ib.151, Hd.499, ALl.407, Hp.323, Ho.197, Hw 471, A 473, J.290, N.198, W.242, L.412, Hz.59.
Vag: 'Attar [M N].

این اهلِ قبور خاك گشتند وغبار ۵۳۷ هر ذرّه ز هر ذرّه گرفتند کنار
آه این چه شرابست که تا روز شمار بیخود شده اند و بے خبر از همه کار

Fellows of Graves pursue their dusty course,
Their atoms each repulse the rest by force.
O what a spell this wine of Death has cast,
It strips them from their "Selves" and worldly sores.

X 7

538.—Hy.248, Se.214, Ra 143, BMa 138, Wbcd 441, Pb.140, Ba 80, Hb 233, BNl 216, Hk 245, BMb 238, RPa.117, BMc 177, Hm 196, He 162, Hf.185, Hg 164, Hh 385, HGb 115, Hn.210, Hr 189, BMf 173, Pc 520, Bb 259, Cb 377, Ia.209, ALl.289, Hp 271, Ho 184, Hw 281, A 327, J 270, N.184, W 199, L 266, BERf 34.
Vag· (1) Rumi, [Z]. (2) 'Abdullah Ansari [Z] (3) Maghrabi [Hj].

تا رده بصبح در طلب شامے چند ۵۳۸ نهاده برون ز حویشتن گامے چند
در کسوتِ خاص آمده از عامے چند بد نام کسدهٔ نکو نامے چند

In search of Him no night the fool has spent,
And stripped of self and pride he never went;
An ass in lion's skin he goes, and brays,
And slanders noble souls—that is his bent.

X 8

493—Hy 339, Sa 103, BDa.72, Sb 228, Ha.359, Sd 358, BNh 344, Se 156 Sc 480, BNa 210, Sf.29, BMa 165, LN.179, BMd 357, Wbcd.354, Pb 211, Ba.155, Hb 306, Hj.155, BNl 189, Hk 191, BMb 198, RPa 216, Hl 25, Hm 169, He 113, Hf.176, Hg.212, Hh 281, HGb 88, Hn 174, Hr.164, BMf 146, Pc.426, Bb 358, Cb 314, RPc.261, Ia 181, Hd.507, ALl 362, Hp 203, Ho 175, Hw 332, A 418, J 259, N 175, W.190, L 357, BERf 94, Hz 74 *Vag*· Afdal [152].

کس مشکلِ اَسرار ازل را نکشاد ۴۹۳ کس یك قدم از نهاد بیرون ننهاد
من میگرم ز مبتدی تا استاد عجز ست بدستِ هرکه از مادرزاد

We can't untie this knot of tangle-land;
For stripped of Self we cannot step or stand.
From pupils to the masters I survey
And each, since he was born, has naught in hand.

X 9

492:—Hy.327, Se.202, BMa.150, Wbcd.82, Pb.212, Ba.156, Hb.307, Hj.195, BNl.204, Hk.225, BMb.223, Hx 34, Hl.45, BMc.166, Hm.184, He.128, Hf.178, Hg.213, Hh.277, Hi.121, HGb.103, Hn.189, Hr.179, BMf.159, Pc.428, Bb.347, Cb.363, BERb.88, RPc.232, Ia.198, Hd 502, ALI.274, Hp.260, Ho 177, Hw 376, A 406, J.261, N.177, W.192, L 345, BERf 167.

Vag. (1) Muhammad Ghazzali [M.F.] (2) Afdal [R S.]

کس را پس پردهٔ قضا راه نشد ۴۹۲م ازسرِّ قدَر هیچکس آگاه نشد
هر کس ز سرِ قیاس چیزی گفتند معلوم نگشت و قصه کوتاه نشد

Behind the curtain none has found his way,
His secret is not such as we could say;
And each repeats the dirge his fancy taught,
Which has no sense—but never ends the lay.

X 10

490 – MA 176, Hk 162, BMb 157, Pc 417, Hw 436, CR 970
Vag Anwari [Lucknow 1897 A D]

قومیکه درین سفر ترا همراهند ۴۹۰م از تعبیهٔ ره‌نمه کی آگاهند
مامی کوشیم و آسمان میگوید نقش آن خواهید که نقشبندان خواهند

Your fellow pilgrims lead you far astray,
The blind they know not night from light of day;
And as you ply your path the sky would say:
"The truth will soon in Mystic eyes display."

X 11

489 —Hy 234, BNf 33, Se.198, Sc 375, BNi.14, BMa 178, BMd.346, Wbcd.359, Ba 73, Hb.226, BNl 201, Hk 221, BMb.220, Hl 44, BMc 163, Hm 181, He 127, Hg 160, Hh 290 v 347, HGb 100, Hn 186, Hr 176, Pc 420, Bb 344, Cb.331, RPc.230, Ia 195, Hd 501, ALI 255, Hp 216, Hw.371, A 403, L.342

Vag 'Attar [M N].

قومی که بخوابِ مرگ سر باز نهند ۴۸۹م تاحشر رقیل وقال خود باز رهند
تاکی گوی خبر کسی بازدهد دربیخبری از چه خبر باز دهند

Some say, that when they die they go to sleep,
And till they rise, a perfect silence keep;
No wonder, none of them has told his tale,
Bereft of sight thro' light how could they peep?

X 12

488:—Hy.261, Sb.286, Se.175, Wbcd.231, Ba.72, Hb.225, BNl.242, Hk.279, Ht.6, BMc.201, Hm.220, He.130, Hf.168, Hg.159, Hh.393, HGb.139, Hn.234, Hr.205, BMf.105, Pc.418, Bb.272, Cb.403, BERb.90, RPc.221, Ia.230, Hp.286, Ho.167, Hw.293, A.340, J 246, N.167, W.184, L.279. *Var*: Abu Sa'id [Rempis 91].

قومے ز گزاف در غرور افتادند ۴۸۸ قومے ز پئے حور و قصور افتادند

معلوم شود چو پردها بر دارند کرکوی تو دور دور دور افتادند

Some sects, through knowledge, fall a prey to pride;
And others pray and pine for Houri bride;
Isis unveiled! and each and all will know,
How far and farther from Thy path they stride.

X 13

459—Hh 306, Hw.995, W.204, CR 953

راهد به نماز وروزه ضبطے دارد ۴۵۹ عاشق مے دو ساله ربطے دارد

معلوم نشد که یار مسرور نکیست هر کس بخیال خویش حظے دارد

The zealot from his prayer won't advance,
The mystic loves his trance and even dance,
But no one knows with whom the Lord is pleased,
Yet each affirms that He bestowed a glance.

X 14

375:—Hy.231, Hl 52, BMc.94, Hi 86, Bb 249, RPc 39, Hd 402, ALI 261, Hw 268, BNb 406, A 309, L 248 *Var* Afdal [Hj] [180] (2) Razi Daya [M I]

پوشیده مرقع طمع خامے چند ۳۷۵ رفته ره صدق وصفا گامے چند

بگرفته رطامات الف لامے چند بدنام کنندهٔ نکو نامے چند

The fool in motley hides a greedy heart,
As pure and true he never made a start,
But cants some meagre phrases which he stole,
Thus mars some noble souls—that's all his art.

X 15

358—Hy 285, Se.138, Pa 121, BMa 147, Wbcd 339, Ba 31, Hb 184, BDb 171, BNl 172, BMc 138, Hm 155, He 155, Hg 125, Hh 331, Hi.105, HGb 75, Hn 160, Hr 152, BMf.120, Bb 304, Cb.299, RPc ½209, Ia 169, ALI 350, Hp 191, Hw 318, A 364, W.227, L 303

این خلق همه خران با افسوس اند ۳۵۸ پر مشغله و میان تهی چون کوس اند

خواهی که کف پای ترا بوسه دهند خوش نام بزی که بندهٔ ناموس اند

These folks are sorry asses, they will bray
Like busy hollow sounding drums at fray;
O! if you wish that they should kiss your feet,
Acquire a fame, to Kudos they will pray.

X 16

356:—Ha.46, Sd.46, BNh.46, Sc.33, Ra.96, BNb.67, HGa.43, LN.41, BMd 383, RPa.292, Hf.127, Hh.407, Hr.221, Pc.69, Ia.140, Hp.302, Ho.127, Hw.465, J 182, N.126, W.153, CR.907, Hz.236.

این جمع اکابر نه مناصب دارند ۳۵۶ از غصه وغم زجان خود بیزارند

وآنکس که اسیر حرص چون ایشان نیست این طرفه که آدمیش می نشمارند

These Noble Lords who lead the worldly van.
Are sick of life, their hides alone they tan;
But strange! *I* shun the yoke of greed *they* bear:—
The beasts! they call me " beast " and not a man.

X 17

327—Hy 244, Ha 57, Sd 57, BNh 56, Sc 268, Ra 86, Pa 106, Sf 103, BNb 86, BMa 169, HGa 54, LN 52, Wbcd 343, Ba 26, Hb 178, BDb.132, Hj 127, BNl 132, Hk 182, BMb 189, RPa 259, Hx 10=53, BMc 110, Hm 124, He 84, Hh 265, Hn 130, Hr 121, BMf 100, Hc 193, Pc 72, Bb 255, Cb 234, BERb 61, RPc.183, Ia 130, Ib.110, Hd 463, ALI 265, Hp.159, Hw 276, A 322, J 251, N 464, W 209, L 261, BERf 197
Vag Mujir Bilgani [Hv]

آنها که محیط فضل وآداب شدند ۳۲۷ درکشف علوم شمع اصحاب شدند

ره زین شب تاریك بردند برون گفتند فسانهٔ ودر حواب شدند

Belleterists filled themselves with learned lore,
In friends' assemblies what a light they bore!
But could not step outside this shady night,
They spun a yarn, and then—began to snore.

X 18

326—TK 1, Hy 225, K 11, Sa 124, Sb 143, Ha 47, Sd 47, BNh 47, Sc 372, Ra 85, BNl 11, BNb 68 HGa 44, LN 42=225, Ba 39, Hb 193, Hj 178, RPa 248, Hh.231, HGb.61, Hv 31, Pc 71 v 121, Bb 235, Cb 258, Ia 141, BNn 48, Hd 531, ALI 246, Hp 303, Hw 257, A 302, L 241, BERf 343 *Vag* (1) Sanai [Hx] (2) Afdal [145]

آنها که کهن شدند وآنها که نو اند ۳۲۶ هر یك بمراد خویش یك یك روند

ایں سفله جهان بکس نماند جاوید رفتند وروند ودیگر آیند و روند

The Old or New have all their passage booked,
And each will eat the porridge he has cooked.
This World is base, will bind herself to none,
On all who came and went she coldly looked.

X 19

325—Hy 269, BDa 48, Sb 198, Ha 183, Sd 183, BNh 181, BNd 66, Sc 134, BNa 179 Sf 16, BNb 214, HGa 170, LN 180 BMd.261, Ba.45, Hb 198, Hj.273, RPa.217, He 186, Hg 137, Hh 272, Pc 16, Bb 280, Cb 278 Hd 506, ALI 335, Hw 300, A 348, W 222, LCR 287=992, BERf 110

آنها که کشندهٔ شراب ناب اند ۳۲۵ وآنها که شب مدام در محراب اند

بر خشك یکی نیست همه درآب اند بیدار یکے ست دیگران در خوابند

Some boosers pull their pure and sober wine,
Some watch at nights in niches of their shrine;
But both are drowned in undercurrent flows,
The One alone awakes, the rest supine.

X 20

324:—Hy.227, Sa.101, BDa.56, Sb.160, Ha.50, Sd.50, BNh.49, U.201, BNd.74, Sc.35, BNa.205, Sf.28, BNb.79, HGa.47, LN.45, BMd 384, Wbcd.513, Ba.46, Hb.199, Hz.238, A.305, J 198, W 215 L.224. *Par*: Aminud Din Minai (d. 745 H.) [R.S.]. Iman-i Farsi [Rempis 74].

آنها که فلك دیده و دهرآرایند ۳۲۴ آیند و روند و باز با دهر آیند
در دامن آسمان و در زیر زمین خلقی ست که باخدای در دهر آیند

The men who scan the skies, and earth adorn,
Would come and go, with earth they shall be born.
But higher spiritual planes retain the souls
Of saints who rise with Lord in future Morn.

X 21

323—BNb.422, Hh 302, Hd 418, Hw.994.
Var. Afdal [Hj.] [142]. Abu Sa'id [157]

آنها که زمعبود خبر یافته اند ۳۲۳ از جملهٔ کائنات رخ تافته اند
دریوره همیکنم زمردان نظرے مردان همه از قرب نظر یافته اند

Those men to whom the Master's tidings reach,
Withdraw from world, and at His door beseach;
And when they see the Master through the door,
They get their sight, go nigh, and lose their speech.

X 22

322—Hy 229, Sb 43, Se 124, Wbcd 59, Ba 23, Hb 176, BDb 143, BNl 144, Hk 173, BMb 166, BMc 118, Hm 132, He 148, Hg 122, Hh 315, Hi 95, HGb 214, Hn 138, Hr.128, BMf 129, Pc 46, Bb.247, Cb.231, RPc 189, Ia 139, Ib 117, ALI 251, Hp 166, Hw 262, A 307, J 164, W 237, L 246, BERf 142 *Var*: Afdal [141].

آنها که درآمدندو در جوش شدند ۳۲۲ آشفتهٔ ناز و طرب و نوش شدند
خوردند پیاله را و مدهوش شدند در حالك ابد جمله هم‌آغوش شدند

Some strove as friends and mates from time of birth,
They had their balls and dances full of mirth,
They drank their potions, and were deadly drunk,
So slept at last in bosom of the earth

X 23

321—Hy 308 Se 167, Rb.22, Wbcd 225, Ba 36, Hb 189, BNl 232, BMb 255, BMc 193, Hm 211, Hf 121, Hh 402, Hi 126, HGb 131, Hn 226, Hr 212, BMf.196, Hv 44, Hc 35, Bb.328, Cb.394, RPc 215, Ia.239, Ib 141, ALI 249, Hp 293, Ho 121, Hw 404, A.387, J 179, N 120, W 147, LCR 326=901.
Var· Rumi [Z].

آنها که خلاصهٔ جهان اند ۳۲۱ بر اوج فلك براق همت رانند
در معرفت ذات تو مانند فلك سرگشته و سرنگون و سرگردانند

Some saints, the pick of world and all therein,
Have mounted skies and see all things within;
But then in knowing Thee, like starry spheres,
They roll their heads, and turn away, and spin.

X 24

320.—Hy.336, Ha.44, Sd.44, BNh.44, Se.209, U.46, Sc.32, Ra.84, BNb.62, BMa.157, HGa 41, LN.39, BMd 62, Wbcd.213, Ba.40, Hb.191, Sg.31, Hj.204, BNl.211, Hk.240, BMb 234, RPa.20, BMc 173, Hm.191, Hf.125, Hg.132, Hh.383, Hi.124, HGb 110, Hn 196, Hr 186, Hs 89, BMf.184, He 161, Pc 70, Bb 355, Cb 371, RPc 239, Ia.135 = 205, ALI.283, Hp 267, Ho 125, Hw 388, A 415, J 180, N 124, W 151, L 354, BERf.299, BNb.498, Hz.236 *Var:* Afdal [143].

آنها که جهان زیر قدم فرسودند ۳۲۰ وندر طلبش هر دو جهان پیمودند

آگاه نمیشوم که ایشان هرگز زین حال چنانکه هست آگه بودند

Some rovers plod the earth and wear it out,
In both domains they ever scour and scout
In search of Him—I know not if or ever
They know the truth, and what they beat about.

X 25

319 - Hy 361, Sa 41, Se 191 BMa 124, Wbcd 77, Ba 37, Hb 190, BDb 194, BNl 193, Hk 197, BMb 204, BMc 155 Hm 173, He 159, Hg 131, Hh 341, HGb 92, Hn 178 Hr 168, Hc 150, Pc 81, Bb 372, Cb 323, RPc 223, Ia 185, ALI 380, Hp.208, Hw 351, A 440, W 220, L 379

آنها که بکهنه تمدی موصوف اند ۳۱۹ دایم بکهآب ودوتان موقوف اند

گویند که سلی و جُنیدیم همه سلی نه ولی در کرخی معروف اند

Some men surnamed as "Tattered Felts" we meet,
They drink a gill, a crust of bread they eat;
And they have claimed to be some pious saints.—
No saints—we know that these are feints to cheat.

X 26

318—Sc 378, Ba 26, Hb 179, Hz 67, Hh.291, Hd 479, Hp 189, Hw 445, A 278

آنها که بکام دل جهان دانسته اند ۳۱۸ ناکام جهان بجای بگذاشته اند

تو پنداری که جاودان خواهی ماند پیش از تو هم اینچنین چو تو پنداشته اند

Some ruled the world, they wished to make it tame
But left it here and went the way they came.
You think that you will stay for ever here,
Your fathers too from first had thought the same!

X 27

317 - Hy 347, Sa 95, Ha 98, Sd 98, BNh 95, Se 201, Sc 73, BNa 54, Ra 83, Pa 136, Sf 30, BNb 77 BMa 181, HGa 92, BMd 63 Wbcd 199, Ba.35, Hb 188, BDb 177, Hj.198, BNl.178, Hk 299, BMb 186, RPa 30, Hx 19 = 35, Hl 42, BMc 144, Hm 161, He 167, Hg 129, Hh 203, Hi 109, Hn 166, Hs 42, BMf 135 Hc 226, Pc 83, Bb 366, RPc 255, Hd 197, ALI 368, Hw 338, A 426 J 285, L 365, BERf 296

آنها که بکار عقل در میکوشید ۳۱۷ افسوس که حمله گاور میدوشید

آن به که لباس ابلهی میپوشید کامروز بعقل تره می بفروشید

In training intellect some people toil,
In end they yoke their oxen, till the soil;
'Tis meet they wear the motley of a fool—
Then go in gown and hood when hawking oil.

X 28

316:—Hy.307, Se.166, Rb.21, Wbcd.224, Ba.42, Hb.195, BDb.187, BNl.233, Hk.266, BMb.254, BMc.192, Hm.210, HGb.130, Hn.225, BMf.195, Hv.43, Hc.192, Pc.26, Bb 327, Cb.393, ALI.349, Hw.403, A.386, W.226, L.325.

آنها که بفکرت دُرِ معنی سفتند ۳۱۶ دردات حداوند سخنها گفتند

سررشتهٔ اَسرار ندانست کسے اول زپچی ردند و آخر خفتند

Some strung the pearls of thought by searching deep,
And told some tales about Him,—sold them cheap;
But none has caught a clue to secret realms,
They cast an horoscope and fall in sleep.

X 29

315 —Sa 118, BDa 50, Sb 189, Ha.201, Sd 201, BNh 199, Se.149, U 199, BNd.68, Sc 239, BNa 164, Pa 107, Sf 126, BMa 158, HGa 192, Wbcd 190, Ba 32, Hb 185, BDb 133, Hj 193, BNl.133, Hk 160, BMb 155, BMc 111, Hm 125, He 85, Hg 126, Hh.273, HGb 62, Hn 131, BMf 98, Hc 195, Pc 15, Cb 235, Hd 265, ALI 266, Hp 244, Hw 277, A.323, W 216, L.262, BERf 128

آنها که اسیرِ عقل و تمئیز شدند ۳۱۵ درحسرتِ هست وبیست تاچیرشدند

رَو باخبرا توآب انگور گزین کاں بےخبران غوره میوز شدند

Entangled in their mind some men have thought,
Their search for "Is" or "Is not" came to nought.
Go! Know that He exists, so take His Word,
For unripe minds are only made to rot.

X 30

314—Hy 295, Sa 99 BDa 57, Sb 148, Ha 344, Sd 343, BNh 330, Se 155, U 187, BNd 75, Sc 471, BNa.206, Ra 82, Pa 133, Sf 55, BNb 298, BMa 164, BMd 180, Wbcd 75, Ba 34, Hb 187, Hj.211, BNl.188, Hk 190, BMb 197, RPa 186, Hm.168, Hg.128, Hh.244, HGb 87, Hn 173, BMf 136, Hc 146, Pc 50, Bb 314, Cb 309, Hd 300, ALI.359, Hp.230, Hw 328, A 374, W 236, L.313, BERf 101, Hz 197.

آنهاکه اساسِ کار بر زرق نهند ۳۱۴ آیند ومیانِ جان وتن فرق نهند

برفرق نهم سبوے می من پس ازیں گر همچوخروسم ازه بر فرق نهند

And those who practise cheating as an art
Maintain that life and body live apart;
These coxcomb fools! I'll stake my jug for head,
If cock's comb on my pate they could impart.

X. 31

307:—Hy.374, BNf.11, Se.179, U.229, BNd.151, Sc.341, Ra.87, BMd.206, Wbcd.78, Ba.43, Hb.196, BNl.194, Hk.198, BMb.205, RPa.101, BMc 156, Hm.174, He.119, Hf.115, Hg.135, Hh.251 H1.129, HGb.93, Hn 179, Hr 169, BMf.142, Hc 194, Pc.82, Bb.385, Cb.329, RPc.224, Ia.186, Hd 401, ALI 392, Hp.209, Ho.115, Hw 362, A 453, J.170, N.114, W 143, L.392, BERf.26, Hz.229 *Vag*· Afdal [Hj.]

آن قوم که سجاده پرستند خرند ۳۰۷ زیرا که ز بار سالوس درند
وین از همه طرفه ترکه در پردهٔ زهد اسلام فروشند و زکافر بترانند

Men make with beads and stoles an outward show,
Deceit with halter leads them, so I trow;
What's more amazing, but that guised as saints,
They sell their creed but worse than heathens go.

X 32

306 —Hy 280, Se 134, BMa 143, Wbcd 47, Ba 30, Hb 183, BNl 168, Hk 292, BMb 180, Hm 151, He 153, Hg 124, Hh 328, HGb 71, Hn 156, Hr 148, BMf.155, Pc.58, Bb.299, Cb.250, RPc½206, Ia 165, Ib 136, ALI 345, Hp 186, Hw 313, A.359, L 298

آن قوم که در مقام تمکین رفتند ۳۰۶ تا آخر کار جمله مسکین رفتند
مسکین مسکین بمرگ هم میگفتند آن طائفه کاندر ره تکوین رفتند

The folk who ply to gain some rank or place,
Go helpless paupers when they spend their days;
Inert and feeble thus they tell the death:
"Why make and mar—suffice His holy grace."

X 33

297 —Hh 309, Hw 997 *Vag*· Sahabi [Hv]

آنانکه بحسن کار نیکو بیند ۲۹۷ کار این رو برای آن رو بینند
زانگونه که روی جامه را خیاطان این سو دوزند حس آن سو بیند

Who views a goodly act with goodly grace,
In world he stands before Him face to face.
Behold a tailor sows the seams one side.
And then on other side the lace displays.

X 34

Personal.

102 —Hy 156, Sf 48, BMd 340, Pb 57, Hb 56, Hj 129, Hk 78, BMb.55, BERa 46, Hh 150, Hc 47 Bb 165, Cb 154, Hd 372, ALI 173, Hp 103, Hw 175 A 185, L 171 BERf.198

بد نامی من ز عرش و کرسی بگذشت ۱۰۲ وین عمر عزیز نیز ار سی بگذشت
فی الجمله خوشی نیست اگر دست دهد صد کاسه پیاپی که عروسی بگذشت

My evil fame has soared above the skies,
My joyless life above its thirty flies;
But if I could, I'd drink a hundred toasts
For life so safe and freed from wedlock ties.

X 35

54:—Rb 18, Cb.165, CR 800

آنکس که بخوبان لب خندان داده ست ۵۴ خون جگر بی‌درد مندان داده ست
گر قسمت ما نداد شادی غم نیست شادیم که غم هزار چندان داده ست

The One who decks with smiling lips the fair
Gives hearts to lovers that would bleed and wear;
He gave no joys for me, but glad I feel
For thousand pangs I ever have to bear.

X 36

To Critics.

253:—Wbcd 329, Ba 8, Hb 157, BDb 25, RPb 60, BNl 25, Hk 68, BMb 40, BERa.35, Hm 22, Hf 56, Hn 38, LE 14, Bb 42, RPc 62, ALI 43, Ho 56, Hw 130, A 62, J 65, N 55, W 58, L 47

Vag (1) Rumi [Hj.] [Hv] (2) Shahi (3) Quhistani nizari [Rempis 57].

ما کافر عشقیم مسلمان دگرست ۲۵۳ ما مور ضعیفیم و سلیمان دگرست
ارما رخ زرد و جگر پاره طلب بازار چه قصب فروشان دگرست

We heathen lovers are not men of creed,
We harness not the ant, as ants we speed;
With faces wan and with our shattered hearts,
We call no custom, for we have no greed

X 37

240 :—BNb 327, Pb 134, Hb 131, Hj 187, RPa 228, Hg 100 Hh 100, Hc 36, Hd 196, Hw 963, CR 855, BERf 326 *Vag* Ibn Sina [Hv]

گر باده نمیخورم نشان خامی ست ۲۴۰ ور بر مدام می خورم بد نامی ست
می شاه و حکیم ورند میباید خورد وزین سه نه مخور که دشمن کامی ست

If wine I shun, ill-bred as boor I go,
By drinking oft in world would slander grow:
A prince or sage or saint should drink his wine,
If thou be none of three, 'tis deadly foe!

X 38

380 :—Sa 54, BNh 339, Sc 402, Sf 63, MA 164, BMd 199, Ba 55, Hb 208, Hh.303, Hc 148, Hd 366, Hp 231, Hw 451, A.288, Hz.219

تا جان من از کالبدم گردد فرد ۳۸۰ هر کار که خوشترست آن خواهم کرد
صد تیر بریشش که ملامت کندم هر زن حلی را غم خود باید خورد

Before my soul and body go apart,
I do what gives the greatest bliss to heart;
And plague on him! who goes and slanders me,
If *I* have sores, then *I* alone will smart!

X 39

343:—Hy.278, BDa.53, Sb.129, Ha.304, Sd.303, BNh.301, U.196, BNd.71, Sc.207, BNb.310, HGa.292, LN.150, BMd.434, Ba.47, Hb.200, Hj 112, RPa.157, He.200, Hf.123, Hg.139, Hh.228, Bb.297, Cb.287, Hd 244, ALI.343, Ho 123, Hw 311, A.357, J 172, N.122, W.149, L.296, BERf 235.

Var: K. I. [Rempis 80].

اکنون که ز خوشدلی بجز نام نماند ۳۴۳ یك همدم پخته جز می خام نماند
دست طرب از ساغر می باز مگیر امروز که در دست بجز جام نماند

And now to please my heart I have thy Name,
Save Word my friends have left ah! as they came;
I clasp it firm 'tis only joy I have,
Save heart there's naught I have to play my game.

X 40

To adversaries.

14—Hy 7, BERI 345, Hj 180, Pc 169, Bb 7, Cb 63, Hd 378, ALI 6, Hw 10, A 13, J 18, L 8

بر دست یکی تیغ جواب است مرا ۱۴ کر رویی همه سال فتح باست مرا
پیوسته دل خصم کباب ست مرا وز کله او جام شراب است مرا

I wield a sword, an answer, sharp utmost,
With this I conquer all who taunt and boast;
A broiling heart my foe has for my meat,
His skull is full of rum—so *rum* my toast.

X 41

446—Hh 364, Hc 396, Hp 238, Hw 454
Var· Baha ud Din Amali [Hv]

رندان مجرّد که ملوك زمنند ۴۴۶ در میکدها بنام من باده زنند
این زهد فروشگان محت الحکی درحیله و زهد و شید شاگرد منند

The mystic souls who rule over all they see,
They drink in Master's shrine their toasts to me;
These pietists have to learn their tricks of trade
From me and then rehearse in galilee.

X 42

9:—Hy.16, Se.11, U.89, Pa.7, BMd.86, Wbcd.10, Pb.4, Sg.58, BNe.7, BDb.14, BNl.14, Ht 8, Hx.55, BERa.17, Hm.13, Hf.5, Hg.3, Ha.13, Hr.10, BMf.11, Hc.9, Bb.16, Cb.69, RPc.78, Ia.13, Ib.11, ALI.17, Hp.11, Ho.5, Hw.9, A.23, J 5, N.5, W.4, L.18

ای خواجه یکے کام روا کن مارا ۹ دم درکش و در کار خدا کن مارا
ما راست رویم لیك تو کج بینی رو چارهٔ دیده کن رها کن مارا

O Rector! grant a boon I beg of thee:—
Suspend thy speech, let God look after me.
My path is right, but seest thou perverse;
Ah! heal thy eyes, avaunt! and set me free.

X 43

266:—Hy 52, Sa 48, Sb 192, Ha 223, BNh.221, U 154, Sc 162, BNa 165, Ra 69, Pa 47, Sf 127, BNb 240, HGa.211, BMd 148+421, Wbcd 191, Hb 154, BDb 57, Hj 269, BNl 58, BMb 130, BERa 79, BMc.23, Hm 53, He 64, Hg 108, Hh 131, HGb 197, Hn 24, Hr 52, Hc 25, Pc 508, Bb 60, Cb 26, RPc 87 Ia 58, Ib 46, Hd 208, ALI 64, Hp 57, Hw.60, A 83, L 68, BERf 106, Sd 223

می گرچه بشرع زشت نامست حوشست ۲۶۶ چون در کف شاهدے علا مست خوشست
تلخست و حرامست و حوشم می آید دورے ست که تا هر چه حرامست حوش ست

They say that wine is foul, I like it more,
And best when served by beauties I adore;
Tho' bitter and forbidden, I relish.
We relish what they forbid, yea of yore!

X

572 -Hy.403, Rb.43, Wbcd 382, Pb 249, Ba 195, Hb 345, BDb 211, BNl 264 BMb.292, BMc 227, He 223 HGb 166, Hn 250, Hr 253, Pc 98, Bb 415, Cb 432, Ia 271, Ib.166, ALI 420, Hp 342, Hw 496, A 483, L.422

ای خواجه فقیه گر ترا نیست خبر ۵۷۲ چندین رحسد بر اهل معنی مبگر
ایشان همه از صانع و صنعش گویند تو از دم حیض و از نجاسات ذکر

Expert at rites! you know not what they mean,
Don't look at mystics with your envious mien;
They think of Lord and all His graceful works,
While you would talk of filth and things unclean.

X 45

748 —Rc 4, TK.6, Hy 515, Ka 6, Wa 33, Sa 14, BDa 112, Sb 204, Ha 168, Sd 168, BNh 166, Se 287, U 50, BNd 165, Sc 125, BNa 20, Ra 219, Pa 180, Sf.77, Rb 56, HGa 161, LN 94, BMd 68, Wbcd 315, Pb 373, Ba 318, Sg 35, BDb 265, Hj 82, BNl 338, BMb 384, RPa 28, BMc 280, Hm 292, Hf 284, Hg 314, Hn 323, Hr 323, Hs 45, BMf.310, Hc 287, Pc 265, Bb 523, Cb 596, RPc.325, Ia 349, Ib 233, Hd 360, ALI.528, Hp 436, Ho.283, Hw 623, A 644, J 382, N 284, W.324, L 537

چون نیست مقام ما درین دیر مقیم ۷۴۸ پس بے می و معشوق خطائیست عظیم
تا کے ز حدوث و قدم ای مرد حکیم چون من رفتم جهان چه حادث چه قدیم

Since know I not how long I hold this place,
So loveless life I feel a great disgrace;
Why talk of old or new?—O worthy sage!
I go, let world have old or new her face.

X. 46

440:—Hy.220, Ha.295, Sd.294, BNh.292, BNd.146, Sc.339, BNb.313, HGa 283, BMd.350, Hz.70.

دست چو منی که جام و ساغر گیرد ۴۴۰ حیف ست که آن دفتر و منبر گیرد
تو زاهد خشکی و منم فاسق تر آتش نشیده ام که در تر گیرد

With hand which grasps the grail my heart and soul,
'Twere shame if book and pulpit I control!
See thou dry canter! I'm immersed in love,
A fire which burns the wood will quench at shoal.

X 47

270—Hy 93, Se 26, U 39, Sc 364, Pa 16, BNb 158, BMa 52, LN 197, BMd 30, Wbcd 142, Ba 9, BDb 29, Hj 117, BNl.29, Hk 44, RPa 232, Hx.3, BERa 40, Hm 26, Hf 58, Hg 109, Hh 72, Hn 42, Hr 26, BMf 25, LE 16, Hv 7, Hc 58, Bb 101, Cb 113, Ia.28, Ib.22, Hd.518, ALI 98, Hp 31=140, Ho.58, Hw.46, A 48, J 67, N.57, W.60, L 109, BERf 239, Hz 32

نے لائق مسجدم به درخورد کشت ۲۷۰ ایزد داند گل مرا از چه سر شت
چون کافر دردو نشم و چون قحبهٔ رشت نے دین و نه دنیا و نه امید بهشت

With Church or pulpit I can ne'er succeed
He kneaded me, for what he knows indeed;
As heathen wretch or haggard whore I go,
No creed, no greed—from hopes of heaven freed.

X 48

771—BDa 119 BNd 170, Pc 425 CR 1081

کنجے و دو قرص از جهان بگزیدم ۷۷۱ وز دولت و حشمتش طمع ببریدم
درویشی را بجان و دل بخریدم در درویشی توانگری را دیدم

Two crumbs and corner, this is all I take,
The rest in world I leave for Beloved's sake;
I purchased poverty with heart and soul,
But see, in this, the fortune that I make.

X 49

809—Hy 527, Wbcd 364, Pb 416, Ba 364, Hb 502, BDb 291, BNl 340, BMc 282, Hm 294, Hf 313, HGb 283, Hn 325, Hr.325, Hc 313, Bb 530, Cb 605, BERb 132, Ia 351, Ib 235, ALI 539, Hp 438, Ho 312, Hw 636, A 658, J 417, N.313, W 345, L 551.

Var (1) Afdal [Hv]. (2) Abu Sa'id [297].

یکجو غم ایام ندارم خوشیم ۸۰۹ گر چاشت نبود شام نداریم خوشیم
چون بخته بما میرسد از مطبخ عیب ار کس طمع خام نداریم خوشیم

Without a grain of grief we sate sedate,
We ate at dawn, for dinner do not wait;
Since master's kitchen sends a dish prepared,
We beg no crumbs from any mortal's plate.

X 50

1005:—Hy.720, Sc.58=383, Wbcd.286, BDb.373, Hn.450, Bb.678, Cb.768, ALI.707, Hw.910, A.895, L.752.

خشتے نه نهم پا نزنم بر خشتے ۱۰۰۵ زین پس من وباده وکبار کشتے
آتش نشوم زبهر هر انگشتے حوبے نبود بسر برم بازشتے

I won't deceive nor ever will be vexed,
His Word in solitude is all my text;
I will not burn for fuel which they add,
I'll bear with bad, for good I've no pretext.

X 51

657 —Hy 435, Sb 279, Se.262, Ra 184, Pa 167, Wbcd 388, Pb 319, Ba 266, Hb 416, BDb 232, BNl.290, BMb 337, RPa 118, Hm 245, Hf 241, Hg 270, HGb 237, Hn 278, Hr 278, BMf 257, Hv 54, Hc.264, Pc 250, Bb.447, Cb 480, Ia.296, Ib 190, ALI 455, Hp 378, Ho.240, Hw 538, A.531, J 338, N 241, W 281, L.455, BERf.35.

تاچند کنم عرضهٔ نادانی حویش ٦٥٧ بگرفت دل من ار پرشانی حویش
زنّار مغان که ر میان حواهم بست دانی زچه ار ننگ مسلمانی حویش

How long to folk my ignorance I plead?
My puzzled heart is blind and cannot lead.
I long to wear these heathen stoles, and why?—
Now know ye all—I really loathe my creed.

X 52

665 —Hc.257, Hp 390, Hw 555

دیگر نکنم اُمید ر مذهب حویش ٦٦٥ زرا که خطا بود دل دوراندیش
دیگر نکنم حواب وی ناب حورم چون حوانگه دراز دارم در پیش

Henceforward, I'd abandon this my creed,
For foresight ends in only grief and greed,
Henceforward, I'd abandon sleep for love,
For later on I sleep for long indeed.

X 53

244 —Hy 461, Wa 14, Sa 19, Ha 170, Sd 170, BNh 168, Sc 267v432, Ra 60, BNb.96, HGa.164, LN 279, Pb.131, Hb 128, Hj 108, BMb 356, Hm 258, He 38, Hf 253, Hg.284, Hr 113, Hs 123, Hc 274, Pc 446, Bb.34v473, Cb.18, Ia 26, Hd 368, ALI 38, Hp 145v397, Ho 252, Hw 125v570, A.54, J 351, N.253, W 293, L 39, BERf 283.

Var: (1) Afdal (2) Awhaad Kirmani [Rempis 55]

گر گل نبود نصیب ما حارس ست ۲۴۴ ور نور نمیرسد بما نار بس ست
گر سبحه و سجاده وشیخی نبود ناقوس وکلیسیا وزنّار بس

I may not find the rose but have this thorn,
I may not gain His bliss but lie forlorn;
Though pulpits, gowns and beads I cannot claim,
I have His shrine and conch, and all your scorn.

X 54

758:—BDa.117, Pc.316, J 425, CR.1073.
Vag: Anwari [Rempis 167].

دل فرق نمی کند همی دانه زدام ۷۵۸ روئیش بمسجد ست و روئیش بجام
با این همه ما و می و معشوق مدام در میکده پخته به که درصومعه خام

The heart can never know the grain from snares,
One turns to songs, one has his temple cares;
Howev'r 'tis meet to roast in Mystic Shrine,
Than go in dark with light which only flares.

X 55

810 —BNb 493, Hd 461, Hw 680 *Vag* Afdal [Hv] 'Attar [Hl]

یکچند بعلم و عقل درکار شدم ۸۱۰ گفتم که مگر واقف اسرار شدم
هم عقل عقیله بود هم علم حجاب چون دانستم زهر دو بیزار شدم

I once befriended Learned Lore and Mind,
I fancied I had reached at last The Find;
Alas! that Lore but proved a public whore,
And fie on Mind which acted like a blind

X 56

813 —Hy 551, Wbcd 104, Pb 418, Ba 367, Hb 504, BDb 293, BNl 368, BMb 422, BMc 308, Hm 322, Hf 314 Hg 347, HGb 307, Hn 342, Hr 354 Pc 562, Bb 554, Cb 625, Ia 383, Ib 263, Hd 321, ALl 561, Hp 467, Ho 313, Hw 659, A 682, J 421, N 314, W 346, L 575 Si Rempis 73

یکروز زبند عقل آزاد نیم ۸۱۳ یك دم زدن ار وجود خود شاد نیم
شاگردی روزگار کردم بسیار درکار جهان هنوز استاد نیم

From bonds of fancies I have never strayed,
Nor for a moment sung His name or prayed;
Apprenticed to this world through all my life,
I'm yet a novice in her arts and trade.

X 57

746 —Hy 546, BNa 17, Bb 549, Cb.568, ALl 556, Hw 654, A 677, J 394, W 351, L 570

چندانکه زخود بیست ترم هست ترم ۷۴۶ هر چند بلند پایه ترم پست ترم
زین طرفه تر آنکه از شراب هستی هرلحظه که هشیار ترم مست ترم

As Self would melt, Existence I attain,
With soaring pride I sink to lower plane;
And more than this with wine of Existence,
The more I wake, more drunken I remain.

X 58

944:—Hy.668, Ha.291, Sd.290, BNh.288, Sc.197, Ra.289, BNb.303, HGa.278, BMd 432, Wbcd.208, Pb.520, Ba 470, Hb.607, BNe.27, BNl.444, BMb.510, RPa.199, BMc.377, Hm.398, Hf.384, HGb.360, Hn.426, Hr.440, BMf.393, Pc.110, Cb 737, Ia.477, Ib.336, Hd.334, ALI.678, Hp.576, Ho 383, Hw 816, A.838, J.500, N.387, W.430, L 695.

Vag: Hafiz [Rempis 233] (1843).

افتاده مرا بامی و مستی کارے ۷۸۳ حلقم زچه میکند ملامت بارے
ایکاش که هر کدام مستی کردے تا من بجهان ندمے هشیارے

I have my business with His Wine and trance,
But why should folk upbraid and look askance?
I long that folk would all be drunken fools—
So world may once enjoy a jolly dance.

X 59

782—Hv 524, Sa 80, Sb 68, Ha 236, Sd 236, BNh 234, Sc 292, BNd 180, Sc.238, BNb 256, BMa 229, HGa 226, LN.229, Wbcd 211, Ba 357, BDb 281, BNl 345, BMb 397, BMc 286, Hm 299, Hg 335, HGb 288, Hn 330, Hr.330, Hc 316, Cb 602, Ia 356, Ib 240, ALI 536, Hp 443, Hw 633, A 655, L.548, BERf 148, Pb 400

ما نادهٔ تلخ تلخ دیریه حوریم ۷۸۲ وندر رمضان در شب آدینه حوریم
انگورِ حلالِ خویش درحم کردیم تو تلخ مکن خدای تا آن نخوریم

For long we drank the gall of woe and waste,
With fasts and vigils that we may be chaste!
Our hearts are filled, O Lord! with holy vine,
Ay do not forbid that we may not taste.

X 60

781—Hy 514, Ha 272, Sd 272, BNh 279, Sc 290, U.176, Sc 187, Ra 231, Pa 179, Rb 55, HGa 261, BMd 169, Wbcd.90, Pb 407, Ba 346, Hb 493, BDb 263, BNl 337, BMb 383, RPa 176, Hl 33, BMc 279, Hm 291, Hf 279, Hg 340, HGb 281, Hn 322, Hr.322, BMf.309, Hc.312, Bb 522, Cb 595, BERb 131, Ia 348, Ib.232, Hd.328, ALI.527, Hp 435, Ho 278, Hw 622, A 643, J 377, N 279, L 536, Hz 186

ما افسر و خان و تاج کے بفروشیم ۷۸۱ دستار قصب بیانگ نے بفروشیم
تسبیح که پیکِ لشکرِ تزویر ست تا گاه به یك جرعهٔ مے بفروشیم

When did I sell a title, post, or crown?
But for a song I'll sell my hood and gown;
And beads, the harbingers of evil deeds,
I fling for Master's word lest He may frown.

X 61

783:—Hy.509, Ha.273, Sd.273, BNh.280, U 179, BNd 175, Sc 188, Ra.232, BN1.19, BNb.280, HGa.263, BMd.172, Pb 410, Ba.349, Hb 496, Ht 23, RPa.177, Hf.303, Hg.343, Bb 517, Cb.539, Hd.327, ALI 523, Hp 453, Ho.302, Hw 616, A.638, J 402, N.303, W.339, L 531, Hz 189. *Var:* Md Ghazzali [M F]. [R S]

خرقهٔ زهد درسرخم کردیم ۷۸۳ وز خاك خرابات تیمم کردیم
باشد که درآن میکدها دریابیم عمریے که درین مدرسها گم کردیم

We tear our gowns, and dress as motley fools,
We lave in Tavern and its dust and pools;
For in that Mystic Shrine we hope to gain
The life we lost thro' learning in the schools.

X 62

784:—Hy 503, Ha.263, Sd 263, BNh 270, Sc 285, BNb 276, HGa 252, LN 254, Pb 403, Ba 360, Hj 179, RPa 241, Ht 305, Hr 360, Bb.511, Cb 538, Hd 455, ALI 519, Ho 304, Hw 612, A 632, J 404 N 305, W 341, L 525

ما کزمی بیخودی طرسناك شدیم ۷۸۴ و زپایهٔ دون بر سر افلاك شدیم
آخرهمه زآلایش تن پاك شدیم ازخاك برآمدیم ودرخاك شدیم

I fling this Self away, and joys I greet,
I soared from dismal depths to Master's seat;
Till cleansed at last from all my carnal grease,
I cling as golden dust to Master's feet.

X 63

925—Hy 623, Wbcd 257, Pb 506, Ba 456, Hb 593, BNl 412, BMb 469, BMc 349, Hm 366, Hf 375, Hg 402, HGb 340, Hn 391, BMf 366, Pc 218, Bb 615, Cb 691, BERb 166, Hd 105, ALI 633, Ho 374, Hw 767, A 770, J 491, L 649

ما عاشق و رند و می پرستیم همه ۹۲۵ درکوی خرابات نشستیم همه
بگذشته زقبح وحسن واز وهم وخیال ازما مطلب هوش که مستیم همه

We lovers all adore the Mystic Wine
Abide in lanes which lead to Master's Shrine;
And free of good or bad, and doubts or thoughts,
We senseless lie, enrapt in love Divine.

X 64

787—Hy 534, Wbcd 96 Pb 401, Ba 358, BDb.259, BNl 354, BMb 406, BMc 295 Hm 308, Hf 307, Hg 336, HGb 296, Hn 338, Hr 339, BMf 294, Hc 322, Bb.537, Cb.612, BERb 141, Ia 365, Ib 249, ALI 546, Hp.452, Ho 306, Hw 644, A 665, J 406, N 307, L 558

مائیم که سرمست شرابیم مُدام ۷۸۷ درمجلس ما نیست بجز باده وجام
بگذار نصیحت من اے زاهد خام ما باده پرستیم ولب یار بکام

We are for ever rapt in spirit true,
We meet and there have Heart and love the two:
Raw Zealot! spare thyself from teaching us,
We worship Word of Friend who kissed us too.

X 65

765:—Hy.498, Sb.18, Wbcd.85, Ba.336, Hb.483, BDb.287, BNl.328, BMb.376, BMc.262, Hm.282, Hf.292, HGb.272, Hn.314, Hr.314, Hc.305, Bb.508, Cb.588, BERb 127, RPc.317, Ia.338, Ib.224, BNn 78, ALI.514, Hp.427, Ho.291, Hw.607, A.627, J 392, N.292, L.520

سر حلقهٔ رندان خرابات منم ۷۶۵ افتاده بمعصیت ز طاعات منم

آنکس که شب دراز با بادهٔ ناب از خون جگر کند مناجات منم

I am the crown of mystics of the shrine,
I fell from right to wrong, so I repine;
Through all the weary night I sing His name,
And pray with bleeding heart "Lord! I am thine."

X 66

494 —BNa 68, BMd.308, Pb 224, Ba 168, Hb 319, BDb 182=199, Hj 147, Hg 224, Hh.238, Pc 431, Hd.364, Hw 987, A.283, CR 973, BERf 176
Vag Ibn Sina [Hv] [Hl]

کفر از چو منی گزاف آسان نشود ۴۹۴ محکم بر از ایمان من ایمان نشود

در دهر چو من یکی و آنهم کافر پس در همه دهر یک مسلمان نشود

My Ego leads to pride and disbelief,
For faith my Ego is support in chief,
The world has Ego, that an infidel,
Can one attain to faith and right belief?

X 67

975 —Hy 712, U 93, BNd 248, Sc 111, Ra 298, Sf 109, BNb 344, BMd 89, Wbcd 423, Pb 545, Ba 498, Hb.636 Sg 60, BDb 385, BNl 472, BMb 539, RPa 95, Hl 94, Hm 425, Hf 406, Hr 474, Hs 64, Pc 592, Bb 668, Cb 762, BERb 192, RPc 30, Ia 506, Ib 359, Hd 376, ALI 698, Hp 600 Ho 405, Hw 897, A 887, J 522, N 410, W 450, L 744, BERf 23

با من تو هرا چه گوی ارکن گوئی ۹۷۵ پیوسته مرا ملحد و بیدین گوئی

من معترفم هرا چه هستم لیکن انصاف بده ترا رسد کین گوئی

You slander me, in spite of your assaults,
I thank you for I wake, and see my faults;
I admit all my faults, but think awhile,
It seems you store this malice in your vaults!

X 68

389 —Hy 326, BNf 42, Se 200, BMa 180, Wbcd 172, Pb 170, Ba 112, Hb 264, BNl.203, Hk.224, BMb 222, BMc 165, Hm 183, Hf 135, Hg 186, Hh 349, HGb.102, Hn 188, Hr 178, BMf 158, Hc 156, Pc 240, Bb 346, Cb 362 Ia 197, ALI.273, Hp 218, Ho 135, Hw.375, A 405, J.211, N.134, W 159, L 344

تا یار شراب جانفزایم ندهد ۳۸۹ صد بوسه فلك بر سرو پایم ندهد

گوید که چون پیر شوی تائب شو چون توبه کنم تا که خدایم ندهد

When Guide will give His life imparting glow,
If fortune kissed my feet, I spurn it so!
You say I should in mature age recant,
How could that be when Lord would not allow?

X. 69

760:—Hy 500, BNf.36, BDa.114, Sb.218, Ha.206, Sd 208, BNh.206, BNd.166, Sc.151, BNa.78, BNb.234, HGa 193, LN.90, BMd 280, Wbcd.370=379, Pb 380, Ba.324, Hb.471, Hj 48, BNl 361, BMc.301, Hm 315, Hf.289, Hg 319, HGb 302, Hn.344, Hr.347, Hc 324, Pc.313, Bb.510, Cb.535, Ia 372, Ib 256, Hd 318, ALI 516, Hp 460, Ho.288, Hw.609, A.629, J 388, N 289, W 329, L 522, BERf 209

دنیا چو فناست من بجزفن نکنم ۷۶۰ جز یاد نشاط و می روشن نکنم
گوید خدا ترا زمی توبه دهاد او خود ندهد و گر دهد من نکنم

The world's a cipher—Here's a cipher mine—
I only think of love and lucid wine.
They say may He evert thee from thy wine,
He wont—and if he would, then I resign.

X 70

738 —Hy 487, Ha 16, Sd 16, BNh 16, Se.303, U 16, Sc 14, Ra 216, BNb 17, BMa.240, HGa 14, LN 14, BMd 26, Wbcd 139, Pb 368, Ba 313, Hb 468, Sg 13, BDb 270, Hj 20, BNl 320, BMb 410 RPa 296, BMc 273, Hm 277, Hg 309, HGb 268, Hn 309, Hr 309, Hs 17, BMf 293, Hc 300, Pc 237, Bb 498, Cb 582, Ia 331=334, Ib 219, Hd 444, ALI 504, Hp 422, Hw 599, J 419, W 359, L 509, BERf 11, Hz 26

تا طن نبری که من بخود موجودم ۷۳۸ یا این ره خونخوار بخود پیمودم
ان بود و نبود من ز بود او بود من خود که بدم کجا بدم کی بودم

Think not that I exist myself, beware!
Nor that I chose this den of beast and bear;
"To be or not to be" is of His Being
What was the Ego, when was it, and where?

X 71

On Heaven and Hell.

286 —Hy 179, Sa 39, Sb 221, Ha 17, Sd 17, BNh 17, Se 86, U 11, BNd 63, Sc 15=414, Ra 17, Pa 67, Sf 131, BNb 18, BMa 58, HGa 15, BMd 18, Wbcd 434, Ba 15, Hb 168, Sg.8, BDb 93, Hj.21v299, BNl 93, Hk 96, BMb 67v149, RPa 297, BERa 122, Hm 89, Hc 11, Hf 100, Hg 117, Hh 177, HGb.25, Hn 107, Hr 82, Hs 12, BMf 50, LE 38, Hc 90, Pc 557, Bb 188, Cb 185, BERb 44, Ia 32=90, Ib 78, Hd 388, ALI 199, Hp 89, Ho 100, Hw 198, A 50, J 114, N 99, W 100, L 194, BERf 12, Hz 20

یزدان چوگل وجود مارا آراست دانست زفعل ما چه بر خواهد خواست
بی حکمش نیست هرگناهی که مراست پس سوختن قیامت از بهر چه خواست

Creator, when He moulded first my clay,
Knew all the parts which I would have to play;
Had He decreed the good or bad in me,
Why should He burn me then on Furnace-day?

X 72

527:—Hh.312, BERb.58, Hw 998.

مومن بجهنم و سقر کے سوزد ۵۲۷ لیکن گنه و معصیت وے سوزد
من تجربه کرده ام باتش صدبار دستی که می آلوده بود مے سوزد

The faithful never burns in fire of hell,
But all his sins are burnt, and that is well.
I dipped my hand in wine and held in flame
It burnt the wine, not hand, and so I tell.

X 73

237—Hy 196, BNf 41, Se 102, BMa 86, Wbcd 350, Hb 142, BDb 112, BNl 112, Hk.147, BMb.116, BERa 156, BMc 77, Hm 106, He 41, Hg 98, Hh 159, HGb.44, Hn 92, Hc 102, Pc 421, Bb.206, Cb.204, ALI 216, Hp 112, Hw 215, A 225, L 212.

کم گوی که فضل حق بآسانی نیست ۲۳۷ ور توبه بگوی کانچه میدانی نیست
چندین پسرِ شکراب و شیرین گوی چون توبه توان کرد مسلمانی نیست

Say not that Grace with ease cannot be sought,
Repent, for He is not as what you thought;
Such youthful lads and with such lovely voice,
If now they vow then faith will count to naught.

X 74

451—LE 64

روز یکه قد ار بار گنه خم گردد ۴۵۱ پندار که لطف او مقدم گردد
دانی که چراکار بفردا افتاد تا فاصلهٔ روز عضب کم گردد

The day ye bend beneath your sinful weight,
You find His grace alone a faithful mate;
He tarries dealing with you for a time,
So may, by lapse of time, His wrath abate.

X 75

506—Hy 298, Sb 124, Se 185, U 246, BNb 197, BMd 227, Wbcd 236, Pb 219, Ba 163, Hb 314, BNe 24, BNl 182, RPa 126 Hl 41, BMc 211, Hm.229, He 124, Hf 179, Hh 305, HGb 149, Ha 206, Hr 147, BMf 207, LE 65, Hc 230, Bb 317v319, Cb 311, Ia.164, Ib 135, ALI 361, Hp.185, Ho 178, Hw 330, A 377, J 262, N 178, W 193, LCR 316=975, BERf.38, Hz 124.

Var: (1) Abu Sa'id. (2) Saif ud Din Bakharzi, (3) Izzud Din Kashi [Rempis 126]

گویند بحشر گفتگو خواهد بود ۵۰۶ وان یار عزیز تند خو خواهد بود
از خیرِ محض جز نکوئی ناید خوش باش که عاقبت نکو خواهد بود

They say on judgment day when we would meet,
That Beloved Friend in anger will mistreat.
That Perfect Grace bestoweth not but good,
Be happy, in the end you see His feet.

X 76

121:—Hy.198, Sa.70. BDa.18, Sb.247, U.241, BNd.20, Sc.484, BNa.192, Ra.29, Sf.20, BNb.201, LN.125, BMd.222, Wbcd.68, Pb.75, Hb.73, BDb.116, Hj.154, BNl.116, Hk.155, BMb.123, BERa.160, BMc.97, Hm.110, He.42, Hg.53, Hh.172, Hi.76, HGb.48, Hn.120, Hr.103, Hc 109, Pc.228, Bb.208, Cb.207, RPc 172, Ia.116, Ib.99, ALI.218, Hp.137, Hw.217, W.111, L.214 BERf.92, Hz.119.

تا چند زم بروے دریا ها خشت ۱۲۱ بو میدنیم چو بت پرستان کنشت

امشب من وسیم برجوانان کشت می خواهم ومعشوق چه دوزخ چه بهشت

Away with vanities, or paving sea,
No idols I worship, so I am free;
To-night I stay with graceful lads of Shrine,
In hell or heav'n I see Him, Him I see.

X 77

272 —Ha 222, Sd 222, BNh 220, U 155, Sc 161, Ra 71, BNb 239, BMd.147, Sg.93, He 63, Hf.63, Hs 126, Pc 542, Cb 25, ALI 63, Ho.63, Hw.59, A 82v227, J 72, N.62, W 65, L 67

هر چند که از گناه بد بختم وزشت ۲۷۲ بو میدنیم چو بت پرستان کنشت

اما سحرے که میرم ار مخموری می خواهم ومعشوق چه دوزخ چه بهشت

Unlucky, ugly, though with sins I swell,
But like a heathen do not languish—Well—
In trance I die, I crave for Him and Word,
Let Heaven or Hell be quarters where I dwell.

X 78

257 – Hy 73, BDa 40, Sb 196, Se 59, BNd 43, BNa 479, Ra 67, Pa 87, Sf.4, LN 285, Wbcd 427, Hb 149, BDb 111, Hj 272, BNl 111, Hk.204, BMb 127, RPa 108, BERa 153, BMc 76, Hm 105, He 40, Hf 93, Hg 103, HGb 43, Hn 88, Hr 99, BMf 68, Hc 107, Pc 473, Bb 81, Cb 29v212, BERb 45, RPc 169, Ia 110, Hd 325, ALI 76, Hp 133, Ho 93, Hw 69, A 104, J 107, N 92, W 94, L 89, BERf 109

من هیچ ندانم که مرا آنکه سرشت ۲۵۷ کرد اهل بهشت حوب یا دوزخ زشت

حامے ونبے وربطے ولب کشت هر چار مرا نقد و ترا نسیه بهشت

I know not when He made me from his Word,
If bliss on Heav'n or bane on Hell conferred.
A cup, His image, lute, and jungle site,
I hold this cash, thy Heav'n is bill deferred.

X 79

128:—Hy 34, BDa 45, Ha 191, Sd 191, BNh 189, BNd 48, Sc 139, BNa 30, BNb 221, HGa 184, LN 86, Ba 17, Hb 170, Sp 143, Hj 67v248 Hg 99, Hh 86, Hs 122, Bb 32, Cb.16, Hd.326, ALI 34, Hw.123, A.52, J 148, L.37, BERf.63 v 122.

جامی ومئی وساقئی برلب کشت ۱۲۸ این حمله مرا نقد و ترا نسیه بهشت

مشنو سخنِ بهشت و دوزخ از کس که رفت بدوزخ و که آمد ز بهشت

My loving heart, with Guide, and garden site,
This cash I count, let Heaven go in plight;
Why list the gossip of some Heaven or Hell?
Who goes to Hell, or comes from Heaven's height?

X 80

169:—Hy.80, Wa.2, Sa.6, BDa.25, Sb.188, Ha.331, Sd.330, Se.67, U.233, BNd.27, Sc.224, BNa.143, Ra.47, Pa.54, BNb.328, BMa 43, BMd.440, Wbcd.12, Pb.115, Hb 113, Sg.114, BDb.73, Hj 271, BNl.73, Hk.123, BMb.95, RPa.105, BERa.85, BMc.37, Hm.67, Hf.83, Hg 85, Hh.12, HGb.6, Hn.74, Hr.64, BMf.20, Hc.72, Bb.88, Cb.106, BERb 32, RPc 100, Ia 72, Ib 60, BNn 22, Hd 324, ALI.85, Hp 71, Ho.83, Hw.76, A.118, J 96, N 82, W.84, L 96, BERf.107, Hz.212=275.

در فصل بهار اگر بُتِ حور سرشت ۱۶۹ یك کوزهٔ می دهد مرا برلب کشت
گر چه بر هر کس این سخن باشد زشت ار سگ بترم اگر ترم نام بهشت

The spring, an angel, brook, and jug of wine,
Your heaven is made when four would here combine;
Were I to gasp for heav'n and drop this bit,
Excuse me please—for worse than dog I whine.

X 81

431:—Hy.322, BDa 64, Sb.201, Se.182, BNd 81, BNa 2, Ra 119 LN 43, Pb 163 Ba 104, Hb.256, BDb 154, Wb.233, BNl 155, BMb 275, RPa 116, BMc.208, Hm 226 He 177, Hf 152, Hg 181, Hh 399, HGb 146, Hn 203, Hr 216, BMf.205, Hc 191, Bb 342, Cb 409, Ia.245, Ib 145, ALI 308, Hp.297, Ho 152, Hw 419, A 400, J.229, N 151, W 172, L 340, Hz 117

در سر هوس بتان چون حورم باد ۴۳۱ بر دست همیشه آب انگورم باد
گویید مرا که ایزدت توبه دهد او خود ندهد من نکنم دورم باد

My mind may ever dwell on Grace Divine,
My heart may ever fill with holy wine;
Ye say that Lord may make me once repent—
He won't, of course I won't, for I decline.

X 82

187 —Hh.47, Hw 946
Nahfi [R S]

زاهد بهوای خُلد سرگردان است ۱۸۷ دوزخ محك تجربهٔ مردان ـ
گویند که درد و غم نباشد به بهشت معلوم شد که جای بیدردان ـ

The zealot longs for heav'n, his zeal is spent,
To hell, for testing, lovers may be sent,
They say no grief or pain is felt in heav'n,
'Tis then the place where hardened souls are pent.

X 83

O*

364:—BMa 166, BERa.205, Hh.371, Hr.220, Hc.203, Hp.248, Hw.458, CR.909.

با دل گفتم بهشت چون و چند ند ۳۶۴ گفتا عُقلا چنین سخن نپسند ند
گفتم که همه جهان بر آنند که هست گفتا که همه بر یش خود می‌خندند

I asked my heart: "What heavens should I seek?"
The heart replied: "The wise thus never speak"
I said: "But all affirm that there's a heaven!"
Replied "Of course they all will eat the leek."

X 84

On Sensual Heaven.

507 - Hy 267, Wa 39, Sa 2, Sb 124, Ha 317, Sd 316, BNh 314, Se 152, Sc 401, BNa 6, Ra 137, Pa 118, Sf.60, BNb 196=322, BMa 161, HGa 305, LN 135=233, BMd 223, Wbcd 141, Pb 214, Ba 158, Hb 309, BDb 161, Hj 121, BNl 162, Hk.178, Hu 31, BMb 171, RPa 124, Hx 15, BMc 132, Hm 146, He 99, Hf 169, Hg 215, Hh 325, Hn 151, Hr 143, BMf 123, Hc 204, Pc 452, Bb 278, Cb.248, BERb 68, RPc 200, Ia.158, Ib 131, Hp 181, Ho 168, Hw 442, A 346, J 247, N 168, W 185, L.285, BERf.316, Hz 120

Vag (1) Hafiz, (2) Mujidd Hamgar [Z]

گویند بهشت وحورِ عین حواهد بود ۵۰۷ وآنجا می‌ناب و انگبین حواهد بود
گرمامی و معشوق پرستیم رواست چون عاقبت کار همین حواهد بود

They say "In Heaven Houris come to greet,
And rivers flow with honey pure and sweet."
'Tis meet we worship then our wife and wine,
For in the end with wife and wine we meet.

X 85

508 —Hy 279, Sb 70, Ha 237, Sd 237, BNh.235, Sc 247, Pa 119, HGa 227, BMd 423, Wbcd 338, Pb 223, Ba 167, Hb.318, BDb 164, BNl 165, Hk.288, BMb.176, RPa 289, Hm 147, He 100, Hf 170, Hg 223, Hh 304, Hn 152, Hr 144, BMf.113, Hc.206, Pc 450, Bb 298, Cb 249, BERb 69, RPc 201, Ia 161, Ib.132, ALI.344, Hp 182, Ho.169, Hw 312, A 358, J 248, N 169, L 297, BERf.150.

گویند بهشت و حوض وکوثر باشد ۵۰۸ وآنجامی ناب و شهد و شکر باشد
پُر کن قدحِ باده و بردستم نه نقدی زهزار نسیه بهتر باشد

They say that Heaven has golden ruby parks,
And nectar streams with ever singing larks;
No thanks.—Just fill a jug of beer for me:—
A groat is more than thousand Paper Marks.

702:—Hy.474, Ha.339, Sd.338, Sc.361, Ra.197, LN.220, BMd.330, Pb.344, Ba.292, Hb.442, Hj.81, RPa.282, Pc.430, Bb.486, Cb.522, Hd.343, ALI.492, Hw.581, A.575, J.360, L.495, BERf.366.

کس خلد و حجیم را ندیده است ایدل ۷۰۲ کو کس که از آن جهان رسیده است ایدل
امید و هراس ما بچیز یست کزان جز نام نشانے به بدیده است ایدل

None ever saw the "Heaven" or the "Hell,"
And none has thence returned, so who can tell?
We hope and fear for places which forsooth
Are merely words, where none can ever dwell.

X 87

864—Hy 584 Sa 109, BDa 127, Sb 151, U 189, BNd.189, Sc.242, BNa 151, Ra.256, BNi 31, Sf 125, BNb 330, LN 97, BMd 182, Pb 453, Ba 403, Hb 540, Sg 105, Hj 89, RPa 107, Hf 340, Hg 367, Hc 329, Pc 474, Bb 586, Cb 658, BERb 154, Hd.227, ALI.592, Hp 513, Ho 339, Hw 714, A 715, J.452, N.342, W.381, L 608, BERf 86, Hz 199

می خوردن و کرد گلرخان گردیدن ۸۶۴ به زانکه بزرق زاهدی ورزیدن
گر مردم میخواره بدوزخ باشد پس روی بهشت کس به خواهد دیدن

Better to drink and dance with rosy fairs.
Than cheat the folk with doubtful pious wares;
Tho' drunkards, so they say, are doomed to hell,
To go to heaven with cheats who ever cares?

X 88

886—Hy 610, Wa 17, Sa 21, U 239 BNd 199, Ra 264, Sf 79, BMd 221, Wbd 465, Pb 471 Ba 421, Hb 558 Hj 118 BNl 400, BMb 463, RPa 119, BMc 340, Hm.356, Hf 353, Hg 382, Hn 380 Hr 400, BMf 339, Hc 348, Pc 162v502, Cb 672v671, Ia 429 Ib.301, ALI.619, Hp.529, Ho 352, Hw 750 A 754, J 466, N.355, W.397, LCR.635=1111, BERf.314, Hz 116

768 (a).—Pb 468, Ba 413 Hb 550, BDb.326 CALc 423 Hg 376, HGb 334, ALI 617 Variation of 886

مائیم خریدار مَیِ کهنه و نو ۸۸۶ وانگاه فروشندهٔ حبّت بدو جو
گفتی ز پس مرگ کجا خواهی رفت می پیش من آر و هر کجا خواهی رو

Word old or new is good to stock and use,
I long for Word, throw heaven as base refuse,
Ye ask me after death where I'd abide:—
Give me His Word and go to—where ye choose!

X. 89

999:—Hy.684, BDa.151, Sb.210, Ha 345, Sd.344, BNh.331, U.217, BNd.227, Sc.472, BNa.48, Pa.201, LN.239, BMd.215, Wbcd.276, Pb.557, Ba.511, Hb.649, BDb.401, Hj 224, BNl 454, BMb.526, RPa.207, BMc 389, Hm 407, Hf 416, HGb.371, Hn.437, Hr 461, BMf.414, Bb.650, Cb.746, BERb.184, Ia 490, Ib 346, Hd 348, ALI 694, Hp.587, Ho.415, Hw 836, A 856, J 531, N 420, W 459, L.713, BERf 179, Hz 112=281 *Vag.* 'Attar [M N.].

چندانکه نگاه میکنم هر سوئے ۹۹۹ از سبزه بهشت ست و ز کوثر جوئے
همراچو بهشت ست ز دوزخ کم گوئے بنشین به بهشت با بهشتی روئے

Where'er I see I find His holy grace,
This lawn is heaven, His love is filled in space;
His kingdom comes in forest, do not mope,
Stay here in heaven with an angel face

X 90

251 —Hy 143, Sb 153, Se 57, Sc 245, BNa.29, Ra.63, Pa 44, BNi 32, BNb.329, BMa.105, LN.203+231, Wbcd½194, Hb 138, BDb 64, Hj.70, BNl 65, BMb 78, RPa 106, BERa 75, Hm 60, Hf 65, Hg 94, Hh.27, HGb.205, Hn 31, Hr 49, LE.26, Hc.67, Bb.152, Cb 145, Ia 65, Ib 53, Hd 190, ALI 157, Hp 64, Ho 65, Hw 162, A 172, J 74, N 64, W 67, L 158, BERf 66

مارا گویند دوزخی باشد مست ۲۵۱ قولیست خلاف و دل در آن نتوان بست
گر عاشق مست دوزخی خواهد بود فردایی بهشت همچون کف دست

They say "In hell will all the drunkards land"
Absurd! this cant will not to reason stand,
If love and drink would bring a man to hell,
Then heaven is vacant like an empty hand.

X 91

249 —Hy 79, BNf 27, Wa 13, Sa 18, BDa.34, Sb 163, Ha 322, Sd 321, BNh.236, Se.65, U 81, BNd 37, Sc 334, BNa 36 Ra 62, Pa 45, Sf.13, BNb 323, HGa 310, LN 81, BMd 205, Wbcd 165=166, Hb 136=140, BDb 67, Hj 184, BNl 56, BMb 141, RPa 94, BERa 78, Hm 51, Hg 96, Hh 129, Hi 59, HGb.196, Hn 68, Hr 48, Hs 177, LE 53, Hc 30, Pc 435, Bb 87, Cb 105 BERb 15, Ia 56, Ib 44, ALI 83 Hp 55, Hw 73, A 117, J 138, W 108, LCR 95=866, BERf 323, Hz.225

گویند مرا بهشت با حور خوش ست ۲۴۹ من میگویم که آب انگور خوش است
این نقد بگیر و دست از آن نسیه بدار کاواز دهل شنیدن از دور خوش ست

They tell "In Heaven angels come to greet!"
I say "The juice of Vine, in truth, is sweet."
Rely on cash, credits are bad assets,
We bear with drums when further far they beat.

X 92

355:—Hy.277, Sb.154, Ha.303, Sd.302, BNh.300, U.195, Sc.397, BNb.309, HGa.290, LN.288, Ba.48, Hb.201, BDb.163, Hj.110, BNl.164, BMb.264, He.199, Hf.122, Hg.140, Pc.113, Bb.296, Cb 286, ALI.342, Ho.122, Hw.310, A.356, J.171, N.121, W.148, L.295, BERf.234

ایزد به بهشت وعده با ما می کرد ۳۵۵ پس در دوجهان حرام می را کی کرد
حمزه بعرب اشتر شصی پی کرد پیغمبر ما حرام می بروی کرد

The Lord in Heaven promised mead Divine,
Thus here or there when did he ban the wine?
Hamza an Arab lamed a camel once,
Our Prophet banned the wine for *him*, as fine

X 93

256—Hy.174, Sa 116, BDa 38, Sb 202, Ha.246, Sd 246, BNh 253, Se 81, U 57, BNd.42, Sc 175, BNa 3, Pa 62, BNb.261, HGa.224, LN 128, Wbcd 501, Hb 151, BDb 88, RPb 14, Hj 322, BNl 88 Hk 91 BMb 62, RPa 149, BERa 117 BMc 47 Hm 83, He 67, Hf 94, Hg 105, Hh 43, Hi 68, HGb 21, Hn 102, Hr 78 BMf 77, Hc 85, Pc 471, Bb 183, Cb 180, BERb 40, RPc 109, Ia 86, Ib 74, BNn 23, Hd 333 ALI 194 Hp 85, Ho 94, Hw 193, A 203, J 108, N 93, W 85, L 189, BERf.371

من می خورم و مخالفان از چپ و راست ۲۵۶ گویند مخور باده که دین را اعداست
چون دانستم که می عدو ی دین ست بالله بخورم خون عدو را که رواست

I drink my mead—but folk now intercede,
"Drink not this mead, 'tis foe of faith" they plead,
So wine is foe of faith! By God! I drink,
'Tis right to rid this world of foes of creed

X 94

407:—Hy.333, BNf 14, Se.206, BMa 154, Wbcd 164, Pb 181, Ba 123, Hb 275, BNl 208, Hk.230, BMb 227, BMc 170, Hm 188, Hg 193, Hh 382, HGb 107, Hn 193, Hr.183, BMf 174, Hc 211, Cb 368, RPc 236, Ia 202, ALI 280, Hp 264, Hw 385, A 412 L 351

چیزی که بقدرت سرورو میسازد ۴۰۷ پیوسته همه کار عدو می سازد
گفتی که قرابه گر مسلمان نبود آنرا تو ثنا گو که کدو می سازد

The creature who above his level soared,
Is hated by his foes who raise their sword,
You say to deal in glass in faithless sin,
Then praise the rustic who will shape a gourd.

X 95

511:—Hy.289, Sa.69, Sb 238, Se.153, U.237, BNd.111, Sc.291, BNa.191, Ra.138, Pa.125, Sf.130, BNb.331, BMa.162, LN.142, BMd.217, Wbcd.149, Ba.75, Hb.228, BDb.165, Hj.151, BNl 166, Hk.289, BMb.177, RPa.109, Hm 148, He.101, Hg.161, Hh.326, Hi 100, Hn 153, Hr.145, BMf.139, Hc.134, Pc.463, Bb 308, Cb.303, RPc.202, Ia.162, Ib.133, Hp.183, Hw 322, A 368, J 210, L 307, BERf 91, Hz.114
Var: Hafiz [Hv.].

گویند هرآنکسان که با پرهیزند ۵۱۱ زانسان که میرند چنان برخیزند
ما بامی ومعشوق ازآنیم مقیم بو تاکه بحشرما چنان انگیزند

Anon! the pious people would advise,
That as we die we rise up fools or wise;
'Tis for this cause we keep with wife and wine,
For in the end with same we hope to rise.

X 96

522.—Hy.249, Sa 100, Sb 227, Ha 280, Sd.280, BNh 247, Se 154, U.182, BNd.113, Sc 251 BNa 209, Ra 95, Pa 132, Sf 120, BNb 288, BMa 163, LN 178, BMb 150, Wbcd 74, Ba 33, Hb 186, Hj 158, BNl 187, Hk 189, BMb 196, RPa 180, BMc 150 Hm 167, He 158, Hf 182, Hg 127, Hh 242, Hi 120, HGb 86, Hn 172, Hr 163, BMf.134, Hc 145, Pc 146, Bb 260, Cb 270 BERb 82, RPc 260, Ia 180, Hd 323, ALI 271, Hp 202, Ho 181 Hw 282 A 328, J 267, N 181, W 196, L 267, BERf 93, Hz 192

مى باده بجام یکی حواهم کرد ۵۲۲ خود را بدو جام می عی حواهم کرد
اول سه طلاق عقل و دین حواهم گفت پس دختر رز را زنی حواهم کرد

I unite bowl and wine my heart and head,
By drinking twain I shall be overfed;
I then divorce my Faith and Wisdom thrice,
And then the daughter of the Vine I wed.

X 97

536:—Hy 226, BDa 78, Sb 212, Ha 266, Sd 266, BNh 273, Se 150, BNd 90, Sc 182, BNa 50, Pa 131, Sf 97, BNb 282, BMa 159, HGa.254, LN 257, BMd.267, Wbcd 73, Pb.228, Ba 174 Hb.324, Hj 289, BNl 186, Hk 188, BMb.195, RPa.243, Hx.247, BMc 149, Hm 166, He 196, Hf 181, Hg 228, Hh 338, HGb 85, Hn 171, Hr 162, BMf 132, Pc 480, Bb 237, Cb 259, Ia 179, ALI 247, Hp 201, Ho 180, Hw 259, A 304, J 266, N 180, W 195, L 243, BERf.293

می گر چه حرامست ولے تاکه حورد ۵۳۶ وانگاه چه مقدار دگر باکه حورد
هرگاه که این چهار شرط آید راست پس می نحز از مردم دانا که خورد

Tho' wine is forbid, Yea! but who should take?
How much again with whom or for whose sake?
These four essentials when are brought in square,
Who drink? The wise with reason wide awake!

X 98

735:—Hy.531, Se.296, BMa.223, Wbcd.367, Pb.370, Ba.315, Hb.470, BDb.260, BNl.351, BMb.403, BMc.292, Hm.305, Hf 278, Hg.311, HGb.293, Ha.335, Hr.337, LE.83, Hc.320, Bb.534, Cb.609, BERb.140, Ia.362, Ib.246, ALI.543, Hp.449, Ho.277, Hw.641, A.662, J.376, N.278, W.321, L 555

تا چند ملامت کنی ای زاهد خام ۷۳۵ ما رند خراباتی و مستیم مدام
تو در غم تسبیح ریاؤ تلبیس ما با می و مطربیم و معشوقه بکام

How long, O raw devotee! wilt thou chide?
That we are wrecked, and ever in dreams abide?
Thou hast to count thy beads and show thy gowns,
While we have Him in heart, and Holy bride.

X 99

776—Hy 489, Ha 227, Sd.227, BNh 225, BNd 181, Sc 166, Ra.228, BNb 243, HGa 234, BMd 152, Wbcd 140, Pb.305, Ba 342, Hb 489, BDb.271, BNl.321, BMb 411, BMc 274, Hm 278, HG 330, HGb 269, Hn.310, Hr 310, BMf 303, Hc 301, Pc 449, Bb 499, Cb.584, BERb 125, RPc 313, Ia 332, Ib 220, Hd.295, ALI 506, Hp 423, Hw 600 A 619, L 511, Hz 166

گفتم که دگر بادهٔ گلگون نخورم ۷۷۶ می خون رزانست دگرخون نخورم
پر خردم گفت بجد می گوئی گفتم که مزاح میکنم چون نخورم

I said "I would not drink red wine again!
'Tis blood of vine—from murders I refrain"
The Rector said "You say this by His word!"
I said "I joked, for ever *I* abstain!"

X 100

791.—Hy 506, Wa 9, Sa 12, Sb 8, Se 306, BNd 243, Sc.229, Rb 51, BMa 243, BERf 328, Wbcd 362, Pb 406, Ba 345, Hb 492, BDb.274, Hj 190, BNl 332, BMb 379, BMc 266, Hm 286, Hf.301, Hg 339, HGb.276, Hn 317, Hr 318, Hc 310, Pc 498,v514, Bb 514, Cb 591, BERb 130, RPc 321, Ia.344, Ib.228, Hd 304, Hp.431, Ho.300, Hw 665, A 635, J.400, N.301, W 337, L 528

Var. (1) Hafiz [Lucknow] (2) Anwari [Z]

من باده خورم ولیك مستی نکنم ۷۹۱ الّا بقدح دراز دستی نکنم
دانی عرضم زمی پرستی چه بود تا همچو تو خویشتن پرستی نکنم

Entranced or drunk I don't create a scene,
I grasp my cup or heart, 'tis not obscene.
I worship wine or love, because like you,
I hate to worship pride and haughty mien.

X 101

800:—Wa.37, Sb.88, BMa 233, BMd 253, Pb 412, Ba 351, Hb 498, Cb.546, ALI.532, Hw 627, A 601=650, L 543, BERf 160 *Var* Sanai [Rempis 176]

هر چندکه می خلاف دین ست ورهم ۸۰۰ از خوردن مئے همی کشاید گرهم
دانی که به مے چراست چندین شرهم تا بوکه ز خویشتن دمے باز رهم

Despite the fact that wine is banned by creed,
I long to taste it, cure for sores I need;
I do adore it, would you know the cause?
So that from bloated pride I may be freed.

X 102

861:—Hy.569, Ha.258, Sd.258, BNh.265, U 169, Ra 252, BNb.270, HGa.247, BMd.162, Wbcd.106, Pb.449, Ba.399, Hb.536, BNl.373, BMb 445, BMc.313, Hm 327, Hf 337, Hg 364, Hn 358, Hr.368, Hc.338, Pc 466, Bb.572, Cb 644, Ia 395, Ib 271, Hd 331, ALI 577, Hp 489, Ho 336, Hw 699, A 700, J 447, N 339, W 378, L 593, Hz 180
Var. Kamal Isma'il [MS 1010 H.].

گویند مرا که می بخور کمتر ازین ۱۶۸ آخر بچه عذر بر نداری سر ازین
عذرم رخ یار و بادهٔ صبحدم ست انصاف بده چه عذر روشن تر ازین

They tell me not to drink so deep—the cheek!
They ask my reasons, aye my motives seek!
My grounds are Beloved's face and song of Dawn.
"Drink deep but taste not" thus a sage would speak!
X 103

924—Hy 641, U 242, BNd 210, BMd 224, Wbcd 262, Pb 503, Ba 453, Hb 590, BDb 331, BNl 421, BMb 485, BMc 357, Hm 375, Hg 399, HGb 383, Hn 400, Hr 411, BMf 355, Cb 710, Ia 442 Ib 310, ALI 651, Hp 542, Hw 785, A 787, L 667, Hz 121.
Reply to 589

گویند حشیش بهر دل تنگی به ۹۲۴ ور جام شراب و نغمهٔ چنگی به
در مذهب کاملان چنین ماند راست یك قطرهٔ می ز خون صد تنگی به

They say "Hashish is good for men in need,
"Tis more than wine and tunes of flute and reed;"
But perfect men observe the wholesome rule:
"Do kill these men than spill a drop of mead."
X 104

1049·—Hy 716, Ha 238, Sd.238, BNh.237, U 170, Sc 308, Ra.324, BNb.250, HGa 228, LN 251, BMd.163, Wbcd 285, Pb 587, Ba 545, Hb 682, Sg 97, BDb 372, BNl 476, BMb 543, RPa 238, Hm 429, Hf 431, Hr.476, Pc 593, Bb 671, Cb 767, Ia.510, Ib 363, Hd 209, ALI 703, Hp 604, Ho 430, Hw 911, A 891, J 552, N.445, LCR 748= 1177, Hz 181

گویند مخور می که بلا کش باشی ۱۰۴۹ در روز مکافات در آتش باشی
این ست ولی ز هر دو عالم بهتر این یکدمه کز شراب سرخوش باشی

They tell me not to drink for wine is dire,
And worse than laving in infernal fire;
This is the truth: But for the wink you live
'Tis meet with wine you shake your "Self" O sire.
X. 105

235:—Hy.144, BNf.26, Se.99, BMa.34, Wbcd.65, Pb 130, Hb.127, BDb.106, BNl.106, Hk.143, BMb.112, BERa.146, BMc.71, Hm.100, He.35, Hf.89, Hg.92, Hh.166, HGb.38, Hn.83, Hr.94, Hc.104, Bb.153, Cb 146=197, RPc.167, Ia.104, Ib.91, ALI.158, Hp.128, Ho.89, Hw.163, A 173, J 103, N.88, W.90, L.159.

فاسق خوانند مردمانم پیوست ۲۳۵ من بیگنهم خیال‌شان بین‌که چه هست

ور من ز خلاف شرع ای اهل صلاح حز خمر و لواطة و زنا جرم چه است

They call me "Sinner," Sir! thus they opine,
I'm sinless Sir! see how they think in fine,
And can they ever name against our creed
What sins I indulged in, save lust and wine?

X 106

720—Hy 504, Sa.34, Sb 40, Ha 160, Sd 160, BNh 158, Se.305, U 19, BNd 179, Sc 236, Ra 206, Sf 100, BMa.242, HGa 152, LN 224, BMd 43, Wbcd 210, Pb 352, Ba 301, Hb 451, Sg.16, BDb.277, BNl 331, BMb.378, RPa 302, Hx 24, BMc 265, Hm 285, Hf 264, Hg 298, HGb 275, Hn 316, Hr 317, Hs.20, Hc.309, Bb 512, Cb 590, BERb 129, RPc.320, Ia 343=375, Ib 227, Hd 397, ALI.520, Hp 430, Ho 263, Hw 613, A 633, J 362, N.264, W 307, L 526, BERf 17, Hz 42

ای مفتی شهر از تو پرکار ترم ۷۲۰ با این همه مستی از تو هشیار ترم

تو خون کسان خوری و ما خون رزان انصاف بده کدام خونخوار ترم

I labour hard, O mayor! more than thee,
With drink in me far sober I can be;
I fleece my lambs, but thou these honest folk,
On whom then comes the curse, on thee or me?

X 107

841 Hy 585, U 190, BNd 194 BMd 184, Sg 106 'Bb 587 Cb 661 Hw 715, A 716, L.609, Hz.200

دانی که چراست توبه ناکردن من ۸۴۱ ور نه که حرام نیست می خوردن من

واهل مجاز ست بتحقیق حرام می خوردن اهل راز درگردن من

Thou knowest why I never eschew wine,
Because *my wine* is not so banned as thine;
For worldly goodies wine is banned of course,
For wine which mystics drink, I pay the fine!

X 108

611:—Re 10, Hy 414, BNf 15, Se 247, Wbcd 411, Pb 288, Ba 235, Hb.385, BNl 276, BMb 325, BMc 239, HGb 211, Hn 264, Hr 264 BMf 241 Pc 149 Bb 425, RPc 293, Ia.283, Ib.177, ALI 434, Hp 358, Hw 527, A.503, L.433

ای مرد خردمند بگه تر برخیز ۶۱۱ وان کودك خاك بیز را بنگر تیز

وانگاه بگویش که بعفلت پی بر مغز سر کیقباد و چشم پرویز

Look up, O Sage! don't merely catechise,
And stop that lad from cramming earthly lies;
For names of rotten kings and distant stars
Have swept his brain and dimmed his dreaming eyes.

X. 109

170:—Hy.204, Se.108, Sc.91, Pb.111, Hb.109, BDb.120, BNl.120, BMb.135, BERa.184, BMc.100, Hm.114, He.44, Hg.81, HGb.51, Hn.123, Hr.106, BMf.62, Hc.115, Pc 308, Bb.214, Cb.214, RPc.174, Ia.121, Ib.102, Hd.224, ALl.224, Hw.223, A.233, L.220. *Var*: Shah Shuja [T. G. Rempis 42]

در مجلسِ درس سازِ مستی پست ست ۱۷۰ نے چنگ و نه نای و نه دلم در دست ست
زندان همه ترکِ می پرستی کردند جز محتسبِ شهر که دایم مست ست

In learned circles life is vapid, stale,
No harp or flute is there, no heart is hale;
I see the drunkards now eschew their wine,
Save censor, who with pride patrols his jail.

X 110

510.—Hy 366, BNa 95, Sf 40, BMd 323, Wbcd 152, Pb.218, Ba 162, Hb 313 BDb 380, Hk 273, Bb 378, Cb.343, ALl.386, Hw 357, A 446, L 385

گویند که مرد را هنر میباید ۵۱۰ یا نسبتِ عالی پدر میباید
امروز چنین شده است در نوبتِ ما کین هاهمه هیچ نیست زر میباید

They say we should some trade or art uphold,
Or title, ranks or pedigrees unfold;
But now the things have changed, for in our times,
Men do not want these honours but your gold.

X 111

525.—Hy 338, BNf 6, Wa 16, BDa 75, Sb 191, Se 212, BNd 100, Sc 306, BNa.181, Ra 141, Sf 62, BNb 324, BMa.136, LN 185, BMd 262, Wbcd 438, Pb.234, Ba.180, Hb 330, Sg 119, Hj 308, BNl 213, Hk.243, Hu.30, BMb.236, BMc.175, Hm 193, Hf 183, Hg 233, Hh 249, HGb 112, Hn 198, Hr 188, BMf.188, Hc 164, Pc 478, Bb 357, Cb 373, RPc 241, Ia.207, Hd 319, ALl.286, Hp.269, Ho.182, Hw.1030, A 417, J.268, N.182, W 197, L.356, BERf.114.

Var: (1) Siraj ud Din Qamri [A K]. (2) Talib Amali [Z]

من می‌خورم و هر که چومن اهل بود ۵۲۵ می خوردن من بر د او سهل بود
می‌خوردنِ من حق ز ازل میدانست گر می نخورم علم خدا جهل بود

I love Him, so the worthy ones who wot,
With them to love is easier than not;
He knew me first, I loved and I conceived,
Science Divine, unless I love, will rot.

X 112

347.- -Hy 232, Pb 150, Ba 90, Hb 243, BNl.214, Hm 194, Hf 117, Hn.199, Hc.165, Bb 250, Cb 374, Hp 235, Ho 117, Hw.269, A 310, J 175, N.116, W 144, L.249.
Rep to 525 *Vag* Nasir Tusi [7]

ای آنکه گنه به نزد تو سهل بود ۳۴۷ این نکته نگوید آنکه او اهل بود
علم ازلی علّت عصیان کردن نزد عُقلا رعایت جهل بود

You say that sin is innate Not at all,
Such formulæ the wise do not forestall;
To think that Source of Knowledge fostered sins—
Results in "gross absurd" as wise men call.

X 113

On Fasts and Prayers

473 - -Hy 348 Sb 308, Ha 351, Sd 350, BNh 337, Se 210, Sc 475, BNb.343, BMa 134, LN.293, BMd 229, Wbcd 143 Pb 207, Ba 151, Hb 302, BDb 66=178, Hj.267, BNl 179, Hk 298, BMb 187, RPa 268, BMc 145, Hm 162, He 110, Hf.163, Hg.210, Hh.269, Hi 111, HGb 81, Hn 167, Hr 158, BMf 137, Hc 219, Pc 403, Bb 367, Cb 320, BERb 81, RPc 256, Ia 175, Hd 367, ALI 369, Hp 197, Ho 162, Hw 339, A 427, J 240, N 162, W 180, L 366, BERf.304, Hz 125

طبعم بهار وروزه چون مایل شد ۴۷۳ گفتم که مراد کُلّیم حاصل شد
افسوس که آن وصو بصد بے بشکست وان روزه به نیم جرعه می باطل شد

In ways of fast and prayers I was cast,
I thought that I had reached my goal at last;
Alas! a wind—and ablutions were foiled—
Alas! a sip of wine could break the fast!

X 114

248 - Hy 36, Sa 52, Ha 175 Sd 175, BNh 173, Se 62, Sc 127, BNa 93 Ra 61, Pa 50, Sf 61, BNb 210, HGa 167, LN 173, BMd 319, Hb 139, BDb 68, Hj 78, BNl 68, Hk 105, BMb 77, RPa 213, BERa 81 BMc 42, Hm 62, Hf 66, Hg 95, Hh 28, Hi 61 HGb 1, Hn 70, Hr 60, BMf 40, Hc 69, Pc 400, Bb 46, Cb 20, RPc 95, Ia 68, Ib 56, Hd 329, ALI 50, Hp 67, Ho 66, Hw 133, A 66, J 75, N 65, W 68, L 51, BERf 74

گویندکه می بماه شعبان نه رواست ۲۴۸ نے نیز رجب که آن مه خاص خداست
شعبان ورجب ماه خدا بید ورسول ماهی رمضان خوریم کان حاصهٔ ماست

In Sha'aban some folk refrain from wine,
And so in Rajab known as month Divine;
These months for Lord and Prophet they have marked,
Now wine of Ramadân is wholly mine.

X. 115

509:—Hy.334, Sb.306, Se.207, U.244, BNd.236, Sc.412, Ra.139, Sf.135, BNb.347, BERf.305, BMa.155, LN 189, BMd.226, Wbcd.152, Pb.216, Ba.160, Hb.311, Sg.118, Hj.316, BNl.209, Hk 238, BMb.232, RPa.224, BMc.171, Hm.189, Hf 173, Hg.217, Hh.268, Hi.122, HGb 108, Hn.194, Hr.184, BMf 176, Hc 159, Pc 445, Bb 353, Cb 369, BERb 72, RPc.237, Ia.203, BNn.59, Hd.330, ALI.281, Hp 265, Ho 172, Hw.386, A.413, J.256, N.172, W 188, L.352, Hz 104=123.

Var. Jalal'ud Dīn Jalal [R S]

گویند که ماه رمضان گشت پدید ۵۰۹ من بعد بگرد باده نتوان گردید

درآخر شعبان بخورم چندان می کاندر رمضان مست نباشم تا عید

Some say ere Lent, Ash Wedn'sday comes in sight,
To stay in taverns then cannot be right;
In Shrove-tide so much whisky I will quaff
That I go drunk in Lent till Easter night.

X 116

*

47:—Hk 103, BMb 75, BERa.113, Hf.67, Hh 156, Hc 93, RPc 47, ALI 181, Hp 109, Ho 67, Hw 235, J 76, N 66, W 66, W 69, CR 795 'Obaid Zaqani [Hj]

آمد رمضان و موسم باده برفت ۷۰ دوری ناب ورائع ساده برفت

باده که داشتیم تا خورده نماند هر محبه که یافتیم تا کاده نماند

The fasts have come! for wine we cannot call,
Nor hide in Parks, nor glance at Gaiety Hall;
Our cellars locked, alas! the dainty girls
Unkissed they go, and leave us once for all.

X 117

793 Hy 511, Ha 350, Sd 349, BNh 336, Sc 474, BNb 342, LN 291, BMd 442, Hb 398, Ba 355 Hj 264, RPa 265, Hf 306, Pc 506 Bb 519, Cb 540, Ho 305, Hw 618, A 640 J 405, N 306, W 342, L 533, BERf 243, Hz 282

من در رمضان روزه اگر میخوردم ۹۳۷ تاضل نه ری که باحر میخوردم

از محبت روزه روزمی چون شب بود پنداشته بودم که سحر میخوردم

In days of Lent you catch me eating meat,
But not that our tenets I should defeat.
These fasts have weakened me to such extent,
I thought it was the Easter feast I eat

X 118

518 —Hy.313, Ha 349, Sd.348, BNh.335, Se 172, U.216, Sc 473, Rb 27, BNb 190, BMd.214, Pb 235, Ba 181, Hb.331, BNl 238, Hk 275, BMb 260, RPa 190, BMc 198, Hm 216 He 137, Hg 234, Hh 247, HGb 136, Hn.231, Hr 202, BMf 201, Hc 180, Pc 492, Bb 333, Cb 399, RPc 218, Ia 227, Hd 192, Hp 283, Hw.410, A.392, L.331, Hz.111.

ماه رمضان چنانکه امسال آمد ۵۱۸ برپای خرد بندگران حال آمد

ای بار خدای خلق را غافل ساز چندانکه گمان کسد شوال آمد

This year the Lent has come in longer train,
So revellers feel themselves as tied in chain.
O God! suspend the senses of these folk,
That they may think 'tis Easter Feast again.

X 119

517:—BDa.158, BNd.147, Wbcd.227, Hw.1004, W.218, CR.928=1205.

ماہِ رمضان برفت و شوّال آمد ۱۷ه هنگام نشاط و عیش و قوّال آمد
آمد که آنکه خیکها اندر دوش گویند که پشت پشت حمّال آمد

Avaunt the fasts! let only feast remain,
When joy and pleasure we have in the main;
This is the time when all concordant souls,
Bring grace and bliss and happiness in chain.

X 120

755.—Hy 510, BDa 115, Sb 146, Ha 348, Sd 347, BNh.334, BNd 167, Sc.346, BNa 65, Ra.222, BNb.340, LN.89, BMd 279, Wbcd 101, Pb.382, Ba 326, Hb.473, Hj 50, BNl 364, BMc.304, Hm 318, Hf.285, Hg 320, HGb 305, Hn 347, Hr 350, Hc.325, Pc 314, Bb 518, Cb 622, BERb 148, Ia 377, Ib 259, BNn 77, Hd 365, ALI.524, Hp 463, Ho 284, Hw.617, A 639, J.383, N.285, W.325, L.532, BERf.208.

در مسجد اگرچه با نیاز آمده ایم ۷۵۵ حقا که نه از بهر نماز آمده ایم
زیرا روری سجادهٔ دزدیدیم آن کهنه شدست بار باز آمده ایم

We come to Church, and in our humble way,
To tell the truth, we come here not to pray;
The hats we wear are those we stole from hence,
They're out of fashion, so we come to-day.

X 121

589.—BMb 287, Hf 210, Pc.317, Bb 422, Hp 334, Ho.209, Hw 500, J 303, N 210, W 251, CR 1023.

دلتنگ شوی یکجو کے بنگ بخور ۵۸۹ یا یك مکی بادهٔ گلرنگ بخور
صوفی شدهٔ این نخوری آن نخوری در خورد تو سنگست بروسنگ بخور

Your heart is sore, then drink a grain of Bhang,
Or pint of beer—and sing the song we sang.
You think them nauseous, Friar! keep your taste.
Then stone will cure you, stone, your pate, and bang!

X 122

A Rebuke.

1044.—TK.5, Hy.667, Ka.7, Wa.20, Sa.57, BDa 156, Sb 7 and 36 Se 325, U 228 BNd.265, BNa 14v174, Ra.321, Pa.199, Sf 93, LN.200, BMd.207, Wbcd.440v526, Pb.89, Ba.547, Hb 684, BNl 442, BMb.508, RPa 98, BMc.376, Hm 396, Hf 433, HGb.358, Hn.425, Hr.438, BMf.388, Hc.373, Pc.438, Cb.736, Ia.475, Ib.334, Hd 273, ALI.677, Hp 574, Ho 432, Hw.815, A 837, J.555, N.447, W 478, L 694, BERf 55, Hz.227.

گر زانکه بدست افتد ارمی دو مے ۱۰۴۴ می خور تو بهر محفل و هر انجمنے
کانکس که چنان کرد فراغت دارد از سبلت چو تو ے و ریش چو ے

Could you but find a cask of wine somewhere,
Then drink you may at every public fair;
For he who thus behaves would never care
For whiskers which you rear or beard I wear!

X. 123

1035:—Hy.681, Sb.164, Hl.79, Hf.428, Ha.113, RPc.23, Ho.427, Hw.834, A.852, J.548, N.441, W.473, L.709.

شیخے بزنِ فاحشه گفتا مسی ۱۰۳۵ هر لحظه بدامِ دگرے پابستی
گفتا شیخا هر انچه گوئی هستم امّا تو چنانچه می نمائی هستی ؟

Thus spake a parson to a country whore:
" With all your arts you seem an awful bore."
" I am, O Sire, as you describe " said she,
" But are you what you show, or less or more?"

X 124

341.—Hf 112, Hh 358, Hc 144, Hp 229, Ho 112, Hw 450, J 166 N 111, W 141, (R.895 *Var.* Afdal [157]

افسوس که کار بخته خامان دانند ۳۴۱ و اسباب تمام با تمامان دانند
چشمِ خوشِ ترکان که تماشای دلست ملکے ست که شا گرد و غلامان دانند

Unripes, Alas! can taste the ripest fruit,
To rule the realm now comes the raw recruit,
The Turkish lady's glance, a sport for hearts,
Is won by lackies, slaves who follow suit!

X 125

788.—Hy 542, Ha 105, Sd 105, BNh 104, U 37, Sc 78, Ra 224, HGa 100, LN 105, BMd.393, Wbcd 369=378, Pb.404, Ba 361, Hb 490, Sg.27, BDb 267, BNl 360, BMb 416, RPa 34, Hl 36, BMc 300, Hm 314, Hf 302, Hg 337, HGb 301, Hn 354, Hr 346, Hs 86, BMf 300, Bb 545, Cb 619, Ia 371, Ib 255, Hd 457, ALI.552, Hp.458, Ho 301, Hw 650, A 673, J 401, N.302, W.338, L 566, Hz 58=247

محرم هسی که باتو کویم یك دم ۷۸۸ کزاول کارخود چه بود است آدم
محنت زدهٔ سرشتهٔ از گل غم یکچند جهان بخورد وبرداشت قدم

To thee my friend a secret I confide,
That *as* from first how Adam did abide,
A sorry hack, a mould of clay and grief,
Who tasted world awhile, and went astride.

X 126

859.—Hy 577, Ha 352, Sd.351, BNh.338, Sc.345, BNa.35, Sf 12, BNb 349, LN.198 BMd 272, Wbcd 515=518, Pb 451, Ba 401, Hb 538, BDb 305, BMb 441, RPa 113, Hf 336, Hg 366, Pc 465, Bb.579, Cb.656, ALI 585, Ho.335, Hw.707, A 708, J 446, N 338 W 377, L 601, BERf 50

گاویست درآسمان ونامش پروین ۸۵۹ یك گاودگر نهفته در زیر زمین
چشم خردت کشای چون اهل یقین زیر وزبر دوگاو مشتے خربین

They spy a Ram and Bull as in the sky,
And say a Bull has lifted earth on high,
And so profound in learning they propound!
Between two bulls these asses you descry.

X 127

898:—Hy.642, Ha.368, Sd.367, Sc 491, BMd.90, Wbcd.263, Pb.477, Ba.427, Hb.564, BDb.332, BNl.423, BMb.487, BMc.359, Hm.377, Hn.402, Hr.414, Cb.711, Ia.447, Ib.313, Hd.400, ALI 653, Hp 545, Hw.786, A.788, J.481, W.423, L 668.

ای رفته وباز آمده و خُم گشته ۸۹۸ نامت ز میان مردمان گُم گشته

ناحن همه جمع آمده و سم گشته ریش از پس کون آمده و دُم گشته

O you who went and now return as stale,
To men you seem a sorry fairy tale;
Your nails have rolled around in single hoof,
Your beard is sweeping ground a shaggy tail.

X 128

941—Hy.711, BNf 21, Sb 215, Ha 370, Sd 369, Sc.493, BNa 97, Ra 288, LN 186, BMd.230, Wbcd 485, Ba 481, Hb.619, BDb 384, Hj 51, BNl 471, BMb 538, RPa 120, Hm 424, Hf.382, Hg 414, Hn 411, Pc.138, Bb.667, Cb 761, ALI 697, Ho.381, Hw 890, A 886, N.385, LCR 743 = 1134 = 1087 BERf.211, Hz 126

از دور پدید آمد ناپاك تنے ۹۴۱ ور دود جهنم نه تنش پیرهنے

بشکست صراحیم که عمرش کم باد وانکه چومنے لطیف ومرد.

The Vampire came from far, the ugly brute—
With smoke of hell he wore the darkest suit;
No man or dame—but then it broke my heart,
And marred my love—my learning, wits, to boot!

X 129

767—Hy 485, Sb.22, BMb 385, Bb 496, RPc 45, Hp 480, Hw 595, A 614, L 506

شد دعوی دوستی درین در حرام ۷۶۷ آلفت رکه مردمی کجا دوست کدام

دامن رهمه کشیدن اولی باشد از دور سر یکے سلام ست و کلام

Friendship, the book proscribed, we should not hold,
"Affection"—"Valour," "Friend" are myths of old;
'Tis meet to keep aloof from all in world,
Adieu from far Miss Pearl and Mister Gold.

X 130

812—Hy 505, Sa 66, Sb 214, Ha.255, Sd 253, BNh 262, Se 307, U 71 BNd 173, Sc.283, Ra.238, Rb 52, BNb.302, BMa.245, HGa.245, LN 247, Wbcd.86, Pb.417, Ba.365, Hb 503 Sg 45, BDb.275, BNl 333, BMb 380, RPa 198, BMc 267, Hm 287 Hf.315, Hg.346, HGb 277, Hn 318, Hr.319, Hc.311, Pc.560, Bb.513, Cb.592, RPc 322, Ia.345 Ib 229 ALI 521, Hp 432, Ho 314, Hw 614 A 634, J 422, N 315, W 347, L.527
Vag Awhad Kirmani [Hv].

یکدست بمصحفیم ویکدست بجام ۸۱۲ گه مرد حلالیم وگهے مرد حرام

مائیم درین گنبد فیروزه فام نے کافر مطلق نه مسلمان تمام

Our left hand holds the scriptures, wine the right,
We preach His Love, but often drink and fight;
We are within this dome nor black nor white,
Nor heathens quite nor yet believers quite.

X 131

441:—Hy.355, BNal17, Sf.34, Pb.188, Ba.131, Hb.283, Pc.284, Cb.338, ALI.376, Hw.347, A.434, L.373, Hz.91.

دشمن که مرا همیشه بد می بیند ۱۳۳ حقا که نه از روی خرد می بیند
در آئینهٔ درون خود میگرد آن صورت مرده رنگ خود می بیند

My foe, in slander, has a jolly trade,
A fool is he, I call a spade a spade;
In mind his mirror when he scans his face
That carcass knoweth not he sees his shade!

X 132

757 —Hy 556, Wbcd 105, Pb 383, Ba 327, Hb 474, BDb 294, BNl 369, BMb 423, Hl 37, BMc 309, Hm.323, Hg 321, Hn 343, Hr 355, Pc 360, Bb.559, Cb.569, Ia.384, Ib 264, ALI 566, Hp 468, Hw 664, A.687, W 350, L 580, Si Rempis 139
Vag· Abu'l Hasan Khirqani [M.F.] (2) Afdal [327].

دشمن بغلط گفت که من فلسفیم ۷۶ ایزد داند که آنچه او گفت نیم
لیکن چو درین عم آشیان آمده ام آخر کم از آنکه من بدانم که کیم

They call me Philsuf, foes will so opine,
But Lord! Thou knowest really they malign;
For since I entered this Thy shrine of love,
I know not what I am, but I am Thine!

X 133

725 –Hy 486, Se 302 BMa 239, Wbcd 137, Pb 366, Hb 466, Hj 221, BNl 324, BMb 369, BMc 271, Hm 275, Hf.272, HGb.266, Hn.306, Hr 308, BMf.292, Bb.497, Cb 581, BERb 122, Ia 330 Ib.218, Hd 380, ALI 503, Hp 421, Ho 271, Hw 598, A.616, J 370 N 272, W 315, I CR 508 = 1071, BERf 275

بر خود در کام و آرزو بر بستم ۷۲۵ وز منت هر نا کس و کس وا رستم
گر صوفی مسجدم و گر راهب دیر من دانم و او چنانکه هستم هستم

I bang the door on face of lust and greed,
And thus from earls or churls, remain I freed!
Were I to care for Mosque or Church or Shrine,
He knows and I, His writ my heart would read.

X 134

780 Sa 59 Ha 289 Sd 289 Se 301 Sc 195, Ra 230, Pa 175, BNb 301, BMa.232, HGa 276, Wbcd 136, Ba 344, BNl 318, BMb 368, RPa 189, BMc.270, Hm.274, Hg 332, HGb.265, Hn 305, Hr 306, BMf 291, Hc 298, Pc.451 Cb 580, RPc 311, Ia 326, Ib 216, Hd 332, ALI 502, Hp 419, Hw 596, A.615, L 507.
Vag (1) Abu'l Hasan Khirqani [M.F.] (2) Afdal [327]

گویند مرا که می پرستم هستم ۷۸۰ گویند مرا عارف و مستم هستم
در ظاهر من نگاه بسیار مکن کاندر باطن چنانکه هستم هستم

Some call me "Wine Bibber" by name,—I be,
Some call me "Mystic sage" of fame,—I be,
Ye need not scan my outward aspects so,
For in my heart I am the same—I be.

X 135

774:—Hy.539, Ha.290, Sd.288, BNh.287, Sc.196, Ra.266, HGa.279, Wbcd.98, Pb.397, Ba.354, BNl.357, BMc.298, Hm.311, Hf.297, Hg 333, HGb.299, Hn.351, Hr.342, BMf.298, Bb.542, Cb.616, BERb.144, Ia.368, Ib.252, Hd.335, ALI.550, Hp.456, Ho.296, Hw.647, A.670, J.396, N.297, W.334, L.563.
Var: Afdal [Hv.] [328].

گر من زمیِ مغانه مستم ۷۷۷ ور کافر و گبر و بت‌پرستم هستم
هر طائفهٔ بمن گمانے دارد من رانِ خودم چنانچه هستم هستم

If I am drunk with Magi's wine, I am,
Or votary from heathen shrine, I am;
Let each suspect me I am this or that—
I am what I am, I am mine, I am.

X 136

772.—BNb 483, Hd 448, Hw 678 *Var*: Afdal [111]

گر سخت شوم چو سنگ بردازندم ۷۷۲ ور نرم شوم چو موم نگدازندم
گر کج بنشوم بخود کشندم چو کمان ور راست روم چو تیر اندازندم

When hard as stone, they tried to kick and spurn,
When soft as wax they only made me burn:
When wry they bent me to a cracking bow,
Now straight and flung as dart, I won't return

X 137

515:—Wbcd.308, Pb.230, Ba 176, Hb 326, RPb.110, Hj 177, Hk.216, BMb.213, Hh.230, Cb 357, Hd 375, Hw.370, A.286, CR 985, BERf 340
Var. Hakim 'Imadi [R S]

ما را چه ار آنچه هر کسے بد گوید ۵۱۵ عیسے که بباشد او یکی صد گوید
ما آئینه ایم و هر که در ما نگرد هر نیک و بدی که گوید از خود گوید

What care I if one slanders me to fleece,
No flaw I have he whispers thousand fleas;
I am a mirror, he who looks in me
All good or bad, 'tis all his own he sees

X 138

925 (a) —Hy.647, Se 317, BMa 259, Wbcd 468, Pb 504, Ba.454, Hb.591, BDb 345, RPb 108, BNl 407, BMb 483, Hl 89, BMc 57, Hf 376, Hg 400, Ha.203, BMf 364, Pc.512, Bb.626, RPc.28, Ia 451, Hd.99, ALI 660, Hp.553, Ho.375, Hw 794, A.793, N.379, W 420, L.673, BNb 471 *Var* (1) Abu Sa'id [Lahore Text], (2) Ibn Sina [H.A] [R.S].

مائیم بلطف تو تولا کرده ۹۲۵ وز طاعت و معصیت ترا کرده
آنجا که عنایت تو باشد باشد ناکرده چو کرده کرده چون ناکرده

We shelter in Thy grace and feel atoned,
From far at sins and merits we have stoned;
For those who gain Thy grace, acquire with ease
Merits unsought and get their faults condoned.

X. 139

901:—Pb.505, Ba.455, Hb.592, BDb.339, RPb.109, Hf.359, Hg.401, BMf.365, Cb.356=713, Ia.452, Hd.56, ALI.659, Hp.554, Ho.358, A.796, J.472, N.361, W 406, L.676, BNb.472.

Reply to 925 (*a*) (1) Abu Sa'id [Z] (2) Nasir ud Din Tusi [Hv] (3) Afdal [388]

ای نیك نکرده و بدیها کرده ۱۰۹ وانگاه بلطف حق تو لا کرده
بر عفو مکن تکیه که هرگز نه بود ناکرده چو کرده ونکرده کرده

O you avoided good and practised ill,
And yet on Grace Divine recline you still!
Rely not on His grace. Reap what you sow.
Unsown will never grow, nor sown is nil.

X 140

'Omar refuses to speak

764.—Hy 512, Ha 158, Sd 158, BNh 156, Ra 223, BNb.180, HGa.150, LN 230, BMd 254, RPa 286, Hf 291, Pc 379, Bb 520, Cb 544, Ia 371, ALI 525, Hp 476, Ho 290, Hw 620, A 641, J.391, N 291, W 331, L 534

زین گونه که من کار جهان می بینم ۷۶۴ عالم همه رایگان بر آن می بینم
سبحان الله هرچه در می نگرم ناکامی حویشتن درآن می بینم

I see this world and all her wild affairs,
And find all creatures full of useless cares;
Alas! thro' ev'ry door I try to peep
I find dejection waits for me, and stares.

X 141

614.—Hy.410, Ha 28, Sd.28, BNh.28, Se 252, U 20, BNd.2, Sc.21, Ra.171, BNb.30, LN.25, BMd 44, Wbcd.410, Pb 295, Ba.242, Hb 392, Sg 17, BNl.281, BMb 312, RPa 301, Hl 71, BMc.244, Hf.225, HGb.228, Hn.269, Hr 267, Hs.21, BMf.246, Pc.201, Bb.421, Cb 454, RPc 298, Ia 286, Ib.180, Hd 456, ALI 435, Hp.361, Ho.224, Hw 505, A 499, J 321, N 225, W.264, L.429, Hz.43, BNb.434, BERf.16

Var (1) Afdal [Hj] (2) 'Abdullah Ansari (3) 'Attar [Doulat] (4) Md Hussain Khan, [7] (5) *Var* Razi Daya [M I.]

بازے بودم پریدم ارعالم زار ۶۱۴ بوتا که پرم دمے نشیبے بفرار
این جا چو نیافتم کسی محرم راز زان در که درآمدم برون رفتم باز

A swan I was, I flew from regions deep,
I sought to soar to summits with a sweep;
But found no mate who could my secrets keep,
So, through the door I entered, out I leap.

X 142

101 (a):—Sb.230, Se.88, BNa.212, Pa.70, BMa.60, BMd.359, Wbcd.320, Pb.61, Hb.60, BDb.94, RPb.16, Hj.216, BNl.95, Hk.108, BMb 82, Hx.64, BERa.128, Hl.12, BMc 84, Hf 32, Hg.42, Hi.70, HGb.27, Hn.109, Hr 84, BMf.53, Pc.210, Bb.191, Cb.188, RPc 159, Ia.92, Ib.80, Hd 504, Hp 91, Ho.32, A 210, J.42, N 32, W.36, L 197, BERf 273, Hz 76

826 —Hw 739 Var of 101 (a)

باهر بدو نیك راز نتوانم گفت ۱۰۱ دایم سخن دراز نتوانم گفت
حالے دارم که شرح نتوانم داد (a) رازے دارم که باز نتوانم گفت

I never advertise the truths in veil,
In spinning longest yarns my flax may fail;
I live in planes where words are never found,
His sacred trust I never could retail.

X 143

858 —Hy 565, Wbcd 239, Pb 448, Ba 398, Hb 535, BNl 377, BMc 317, Hm 331, Hg.363, HGb 193, Hr 372, BMf 312, Bb.568, Cb 632, BERb 152, Ia.399, Ib.275, ALI 573, Hp 493, Hw 695, A 696, L 589

کس نیست درین گفت وشنو همدم من ۸۵۸ شد نالهٔ من همنفس و محرم من
بی گریه چونیست دیدهٔ پرنم من یا سر بنهم یا بسر آید غم من

How can I speak when I've no friend to hear?
My moan alone as constant friend is near;
My eyes are never free of flowing tears,
I'll stake my life till He may come and cheer.

X 144

70·—Hy.35, Sa 42, Ha 56, Sd 56, BNh 55, Sc 371, BNa 52, Ra 11, BNb 84, HGa 52 LN 51, BMd 380, Pb 46, Hb.46, BDb 21, Hj 31, BNl 21 Hk 64, BMb 146, RPa 330, BERa 90, He 13, Hg 33, Hh 175, Hr 112, Hs 136, Pc 73, Bb 45 Cb 87, Ia.125, ALI 48, Hp 153, Hw 132, A 65, J 130, L 50, Hz.239

اَسرارِ جهان چنکه در دفتر ماست ۷۰ گفتن نتوان زانکه وبال سر ماست
چون نیست درین مردم نادان اهلے نتوان گفتن هر آنچه در خاطر ماست

The secrets which my book of love has bred,
Cannot be told for fear of loss of head;
Since none is fit to learn, or cares to know,
'Tis better all my thoughts remain unsaid.

X. 145

313:—Hy 236, BDa.59, Ha.63, Sd.63, BNh.62, Se 187, BNd.77, Sc.44, Ra 90, BNb.112, HGa 59, LN.58+242, BMd.97, Wbcd.457, Pb.156, Ba.96, Hb.249, BNe.23, Hj.33, BNl 184, Hu 7, BMb 280, RPa 293, BMc 213, Hm.231, He 145, Hg 174, Hh.187, HGb 151, Hn.208, Hr.218, Hs.69, BMf.209, Pc.48, Bb.240, Cb.263, RPc.271, Ia 247, Ib 147, Hd 381, ALI.257, Hp.299, Hw.267, A 314, W.213, L 253, BNb 427

Var: (1) Afdal [138], (2) Shah Shuja [T. G. Rempis 99].

آن مردنیم کزعدم بم آید ۳۱۳ آن بیم مرا خوشتر ازین بیم آید
جانیست مرا بعاریت داده خدا تسلیم کنم چو وقت تسلیم آید

I am a soldier brave, at death I scoff,
I die in full than live from Him cut off;
This life's a hat which He had lent me once,
When called by Him with smiling face I doff.

X 146

'Omar quits his country.

5 – Hb 4, LE 11

افگند بغربت فلك پیر مرا ه از دست شد چارهٔ تدبیر مرا
بنگر که چگونه می برد شهر به شهر زنجیر کشان شحنهٔ تقدیر مرا

This haggard time has banished me from fold,
On plans and actions now I lost my hold,
And thus enchained, the bailiff Fate perforce
Is driving me from town to town, behold!

X 147

520 – Hy 305, Se 164, Wbcd 222, Pb.237, Ba 183, Hb.333, Hj.319, BNl.230, Hk 264, BMb 252, BMc 190, Hm 208, He 165, Hg 236, Hi 108, HGb 128, Hn.223, BMf 193, Pc 490, Bb 325, Cb 391, RPc 255, ALI 305, Hw 401, A 384, L 323

مسکین تنِ من که در عربی فرسود ۵۲۰ آواره ز خانمان نمیدارد سود
عمرم بگذشت و یك زمان شاد نبود تا عاقبتم اجل کجا خواهد بود

My frame is crumbling through my roaming fast
Away from home, the hope of gain is past;
I spent my life in pining all the while
In search of place where I should die at last.

X 148

915 – Hy 636, BMd.244, Pb 494, Ba 444, Hb 581, Bb 622, Cb 715, ALI 646, Hw 780, A 782, L 662

دل دست بطرهٔ طرب ناورده ۹۱۵ جام می حوسدلی بلب ناورده
افسوس بشب رسید روز عمرم روزی بمراد دل بشب ناورده

My mind has never reached ecstatic height,
Nor speech has sung the song of Thy delight;
Alas! my waking days are lost in dreams,
My sleep has never brought Thy feet to sight.

X 149

823:—Hy.368, Pb.139, Ba.79, Hb.232, Hj.199, Hg.163, Pe.503, Bb.380, Cb.345 ALI.387, Hw.358, A.448, L.387, BERf.297.

من دامنِ زُهد و توبه طی خواهم کرد ۵۲۳ با موی سفید قصد می خواهم کرد
پیمانهٔ عمرِ من بهفتاد رسید این دم نکنم نشاط کی خواهم کرد

I'll pack these gowns and vows and showy toys,
With snowy hair with wine I made my choice;
Three score and ten is now my age in years,
And if not now when can I ev'r rejoice?

X 150

445 —Hy 360, Sa 40, Se 190, BMa 123, Wbcd.76, Ba 67, Hb.220, BNl.192, Hk 194, BMb.201, BMc 154, Hm 172, He 115, Hf 153, Hg 155, Hh 340, HGb 91, Hn 177, Hr.167, Pc 369, Bb 289, Cb 322, RPc 222, Ia 184, ALI 379, Hp 207, Ho 153, Hw 350 A 439, J.230, N 152, W.173, L.378.
Vag. 'Attar [MNI] Par Farabi [MF]

رفتیم و ز ما زمانه آشفته نماند ۴۴۵ تا آنکه ز صد گهر یکی سفته نماند
افسوس که صد هزار معنیِ دقیق از بیخردی خلق نا گفته نماند

I passed, and people then began to scold,
That out of hundred gems but one I hold;
Alas! one hundred thousand subtle thoughts
For witless men remain as if untold

X 151

'Omar retires to Solitude.

730 - BNb 501, Hd 412, Hw 681 *Vag.* Afdal [Hv] [312]

به زان نبود که با رعایت سازم ۷۳۰ چشم از بدو نیک خلق پیش اندازم
تا آخرکارِ خویش معلوم کنم آنگه بحدیثِ دیگران پردازم

Seclusion is the only friend I find,
To good or bad of folk my eyes are blind;
First I must see how I shall fare at last,
Then think of others, if I'm so inclined.

X 152

'Omar tired of life.

583:—Hy.381, Ha 162, Sd 162, BNh 160, Sc 121, Ra 158, BNb.49, HGa 156, LN 115, BMd.376, Wbcd 516, Pb 263, Ba 211, Hb.361, Hg 256 Bb 392, Cb 413, Ia.272, Hd.165, Hp.347, Hw 473, A.460, L.399, BERf 52, Hz.94
Vag: Faryabi [Rempis 142].

تا چند ازین حیله و زرّاقی عمر ۵۸۳ تا چند مرا درد دهد ساقی عمر
حقا که من از ستیزه و خدعهٔ او چون جرعه به خاک ریزم این باقی عمر

How long I brook with Time's deceitful ways?
How long I bear the pangs awhile it flays?
I cannot bear this tyrant's blows forsooth,
I spurn and spit on life's remaining days.

X. 153

501:—Wbcd.304, BMb.274, Hf.172, Hh.360, BMf.171, Hc.160, Cb.376, Hp.234, Ho.171, Hw.390, J.255, N.171, W.187, CR.983.

گرد دل من درین قفس تنگ آید ۵۰۱ از همرهی آب و گلش ننگ آید
گفتم که مگر شکنم این زندان را پایم ز رکاب شرع در جنگ آید

I smother in this cell with smoking heart.
And grieve to walk along its miry part;
Sometimes I think that I should break this cell.
But law is binding, so I can't depart

X 154

344—Wa 8, BERf.300, Hj 202, Hh.287, Cb.352, Hd.493, Hw.366
Vag: Shahabud Din Maqtul [Hv]

امروز منم در قفس تنگ وجود ۳۴۴ مشتاق بنوی عدم از رنگ وجود
صد سجدهٔ شکر درعدم پیش آرم گر باز دهد نام من از ننگ وجود

In body's cramping cage so dull and tame,
I'm sick of dirt, I long for higher game,
Nonentity! I'll pray thee hundred times,
If thou release my name from my body's shame.

X 155

361:—Hy 290, Wa 40, Sa 4, BDa 69, Sb 149, Ha 177, Sd 177, BNh 175, Se.147, BNd 86, Sc 129, BNa 153, Ra.126, Sf 95, BNb.212, BMa 132, HGa 171, LN 149, Wbcd 46, Pb 195, Ba 142, Hb.294, BDb 166, Hj 92, BNl.143, Hk 290, BMb 178, RPa 156, Hx 16, BMc 133, Hm 149, He 185, Hf 110, Hg 204, Hh.298=327, Hi 101, HGb 69, Hn 154 Hr 146, BMf 138, Hc 208, Bb 309, Cb 304, BERb 64, RPc.203, Ia.163, Ib 134, Hd 314, ALI 355, Hp 184, Ho 110, Hw 323, A.369, J 163, N.109, W 139, LCR 308=954 BERf 87

ای هم نسان مرا می قوت کنید ۳۶۱ وین چهرهٔ کهربا چو یا قوت کنید
چون فوت شوم باده شوئید مرا وز چوب رزم تختهٔ تابوت کنید

I languish friends! my diet's holy mead,
A ruby glow my face will have indeed;
When I decease you lave me with His Word,
For coffin planks a twig of vine I need.

X 156

504—Hy 335, Wa 41, Sa 5, Sb 167, Se 208, Sc 253, BMa 156, LN 191 BMd 234, Wbcd 212, Pb 217, Ba 161, Hb.312, Hj 321, BNl.210, Hk.239, BMb.233, RPa 226, BMc 172, Hm 190, Hg 218, Hh 270, Hi 123, HGb 109, Hn 195, Hr 185, BMf 182, Hc 220, Bb 354, Cb 370, BERb 73, RPc 238, Ia 204, Hd.315, ALI 282, Hp.266 Ho 173, Hw 387, A 414, J.257, N 173, L 353, BERf 312, Hz 130.
Vag: Kubra [Rempis 124].

گر یار من اید ترک طامات کنید ۵۰۴ عمهای مرا می مکافات کنید
چون در گذرم خاک مرا گل سازید در رخنهٔ دیوار خرابات کنید

If friends you be, then do not vaunt and boast,
For all my grief compensate by a toast,
And when I die, then use my clay to stop
The chink in Mystic Tavern, that's my post.

X. 157

749:—Hy.517, Sa.108, BDa 116, Sb 255, Ha.199, Sd.199, BNh 197, Se.288, BNd 168, Sc 145, BNa.146, Ra.220, Rb.58, BNb.227, HGa.190, LN.93, BMd.264, Wbcd.363, Pb.385, Ba.329, Hb.476, BDb.257, Hj.96, BNl.339, BMb.391, BMc.281, Hm.293, Hf 290, Hg.322, HGb.282, Hn 324, Hr.324, BMf.283, Hc.314, Pc.337, Bb.525, Cb.597, BERb 131, Ia 350, Ib 234, Hd 317, ALI 530, Hp 437, Ho 289, Hw 625, A 646, J.389, N 290, W 330, L 539, BERf.216 *Vag.* Hafiz [Z].

در پای اجل چو من سرافگنده شوم ۷۴۹ از بیخ آمید عمر برکنده شوم
زنهار گلم بجز صراحی مکنید باشد که بوی می دمے زنده شوم

When I be prostrate under slayer's boot,
And tree of hopeless life is torn from root,
Would that they made a pot of me to hold
His Word, with Word I may to life recruit.

X 158

312.—Hy 373, Se 196, BMa 176, Wbcd 357, Pb 150, Ba 90, Hb 242, BNl 199, Hk 219, BMb.218, BMc 161, Hm 179, He 126, Hf 116, Hg 171, HGb 98, Hn 184, Hr 174, BMf 153, Hc 152, Pc 88, Bb 384, Cb 328, BERb 86, Ia 193, ALI 391 Hp 214 =232, Ho 116, Hw 361, A 452, J 174, N 115, L 391

آنگه که نهال عمر برکنده شود ۳۱۲ واحزام زیکدگر پراگنده شود
ور زانکه صراحی نکند از گل ما حالے که پر از باده کنی زنده شود

When tree of life at last will droop and fall,
My parts will go to atoms each and all;
But if my clay be moulded into form
And filled with Word, to life 'tis sure to call.

X 159

439.—Hy 300, Sa 81, Sb 169, Se 160, Sc 389, Pa 9, Wbcd 221 Pb 192, Ba 135, Hb 287, BNl.226, Hk.258, BMb 248, BMc 186, Hm 204, Hg.198, Hh 396, Hi 136, HGb 124, Hn 219, Hr.207, BMf 187, He 170, Bb 320, Cb 382, BERb 76 RPc 249 Ia.232, ALI.300, Hp 288, Hw 393, A 379, L.318

درونت اجل چو کارم آماده کند ۴۳۹ در بستر حاکم ز مخ ساده کنند
در خاک لحد چو خشت خواهند نهاد زنهار که آب و گلش از باده کنند

When all prepared, in coffin I am laid,
With hands you stroke my dust—and not with spade;
When bricks are laid within my dusty grave,
Beware! The clay from wine alone is made.

X 160

405:—Hy.260, Se.85, Sb.187, Se.148, Pa.116, BMa.133, Pb.175, Ba.117, Hb.269, BDb.158, BNl.159, Hk.168, BMb.163, BMc.129, Hm|143, He.97, Hf.137, Hg.187, Hh.323, Hi.97, HGb.222, Hn 148, Hr.140, BMf.118, LE.61, Hc.198, Pc.269, Bb.271, Cb.246, BERb.67, RPc 197, Ia 155, Ib.128, Hp.178, Ho.137, Hw.292, A.252, J.213, N 136, W 160, L 278

چون مرده شوم خاك مرا گم سازند ٥٠٤ واحوال مرا عبرت مردم سازند
پس خاك وگلم بباده آغشته كنند وز كالبدم خشت سرخم سازند

At death my carcass you should hide away,
The wretch I was to people you can say;
Then with your wines you slowly knead my clay,
That on your jugs my image you display.

X 161

658 —Hy 450, Se 269, BNc 66, Wbcd.129, Pb.320, Ba 267, Hb 417, BNl.298, BMb 336, Hm 252, Hg 271, HGb 244, Hn 285, BMf 260, Hc 260, Pc 249, Bb 462, BERb 114, ALl.463, Hp 394, Hw.558, A.547, L 471

تادیگ حیات ناید ار مرگ بجوش ٦٥٨ در كاسهٔ حوش كنیم دُردی ماموش
هان كوره گرا گر ارگلم كوزه كنی آن كوره بحر نمی فروشان مفروش

Before my caldron boils in fatal flames,
I'll clear my pan of dregs with goodly games;
Perchance you make, O potter! jug of me—
Then sell that, please, to those who sing His names.

X 162

966 Hy 736, Rb 62, Wbcd 490, Pb.522, Ba 472, Hb 611, BDb 379, BNl.480, Hf 396, Hr 482 BMf 423 Hc 383, Bb 692, Cb 781, Ia 516, Ib 366 Hd 520, Hp 608, Ho 395, Hw 896, A 911, J 513, N 400, W 442, L 768

ای كاش كه جای آرمیدن بودے ٩٦٦ یا این همه را بسر رسیدن بودے
كاش از پی صدهزار سال از دل خاك چون سبزه اُمید بر دمیدن بودے

Fain would I rest, were there a resting place,
And thus avoid for once this endless chase,
By boring core of earth for lakhs of years,
Fain would I bathe as grass in beaming rays.

X 163

669 —Firdows-ut Tawarikh

سیر آمدم ای خدا ے از هستی خویش ٦٦٩ از تنگ دلی وار هی دستی خویش
از نیست چو هست میكنی بیرون آر زین بیستم بحرمت هستی خویش

I'm fed up, Lord! with days where nights are rife,
With empty hands and heart of joyless strife;
From nought as once thou brought an existence,
Exchange my nought for Thy eternal life.

X 164

555:—Hy.272, BDa.84, Ha.196, Sd.196, BNh.194, BNd.96, Sc.142, Ra.148, BNb.226, HGa.122, BMd.416, Pb.245, Ba.191, Hb.341, Hj.194, Hk.242, He.188, Hf.192, Hh.276, Pc 561, Bb.291, Cb 280, Hd 204, ALI.337, Ho.191, Hw 303, A.351, J.281, N.192, W.205, L.290, BERf.131, Hz.268

یاران چو باتفاق میعاد کنند ٥٥٥ خود را بجمال یکدگر شاد کنند
ساقی چومی مغانه در کف گیرد بیچاره فلان را بدُعا یاد کنند

When friends would gather in our Master's shrine,
And each to each as facing mirrors shine,
When Master holds the Magi wine in hand,
Remember this poor wreck for Grace Divine

X 165

556 – BDa 83, BNd 95, Hw 1005, W 234, CR 1203

یاران بموافقت چو معیار کنید ٥٥٦ باید که زِ دوست یاد بسیار کنید
چون بادهٔ خوشگوار نوشید بهم نوبت چو بما رسد نگونسار کنید

And mates! when ye would meet as guest and host,
Remember Him our Friend think of Him most,
At last when drinking health my turn would come,
Then turn your cups to earth and pour the toast.

X 166

152:—Hy 58, Sa 68, BDa 22, Sb 250, Ha 141, Sd 141, BNh 139, Se 56, U 75, BNd.24, Sc.355, BNa 195, Ra.39, Pa.43, Sf.59, BNb 205, BMa 104, HGa 136, LN 126, BMd 307, BNc 65, Pb 94, Hb 92, Sg 49, BDb 63, RPb 74, Hj 123, BNl 64 BMb 134, RPa 146, BERa 74, Hl 8, BMc 29, Hm.59, Hf 82, Hg 68, Hh 26, Hi 60, HGb 204, Hn 30, Hr 57 LE 25, Hc 39, Pc 290 Bb 66 BERb 29, RPc 93, Ia 64 Ib 52 ALI 126, Hp.63, Ho.82, Hw 146, A.89, N.81, W.83, L 74, BERf 319,

حیام که خیمهای حکمت میدوخت ١٥٢ در کورهٔ غم فتاد و ناگاه بسوخت
مقراض اجل طنابِ عمرش ببرید دلّالِ قضا برایگانش بفروخت

Khayyam, who patched the tents of learned lore,
Fell once in kiln of love, and burnt to core,
The shear of death cut all his ties in life,
And all was sold for nothing, and no more

X 167

XI. SUPPLICATION.

مناجات

753:—Hy 480, Wbcd 394, Pb.388, Ba.332, Hb 479, BDb.273, BNl 314, BMb.367, BMc.259, Hm.271, HGb.262, Hn.302, Hr 303, BMf.290, Hc.291, Pc.359, Bb.492, Cb.579 Ia 323, Ib.213, ALl 497, Hp 416=483, Hw 591, A 609, L.501

در راه تو تا اسپ خرد تاخته ایم ۷۵۳ در منزل دزد آشیان ساخته ایم
قصه چکنم که با ب نشناخته ایم با عیش و طرب دمی نه پرداخته ایم

WE RODE on wits to reach Thy castle fair,
With robbers rested in the lion's lair;
Alas! We knew not that Thy door will ope
To begging bards who sang a plaintive air.

XI

937.—Hy 675, BDa 141, Sb 166, Ha 346, Sd.345, BNh.332, Se.334, U.227, BNd.217, Sc 422, Ra 285, BMa.21, LN 240, BMd 333, Wbcd 476, Pb 527, Ba 477, Hb 615, BDb 402, BNl 447, Hu 16, BMb 514, BMc 382, Hf 385, Hg 410, HGb 364, Hn 431, Hr 454, BMf.396, Pc 30, Bb 643, Cb 741, BE.Rb 181, Ia 482, Ib 340, Hd.294, ALl 686, Hp 580, Ho 384, Hw.824, A 846, J.501, N 388, L 703, BERf.24

ابریق می مرا شکستی ربی ۹۳۷ رمن درعیش را به بستی ربی
رحاك فگندی می گلگون مرا حاکم بدهن مگر تو مستی ربی

How unawares Thou broke my pot, my Lord?
And barred from every bliss my lot, my Lord!
Thou cast my life's desires in earth's decay—
I bite the dust—who plays a sot, my Lord?

XI 2

808.—Hy 250, BMd.2, Hc 407, Bb 526, Cb 545 ALl.531, Hw.626, J.409, L.542, Hz.2.

یارب من اگر گناه بیحد کردم ۸۰۸ برحان وجوانی وتن خود کردم
چون بر کرمت وثوق کلی دارم برگشتم و توبه کردم وبد کردم

My sins, O Lord! if more than hundred crores,
Have dashed my youth and life on rocky shores,
Since I depend completely on Thy grace,
Hence I repent, and sin again, of course.

XI 3

754:—Hy.492, BDa.113, Ha.76, Sd.76, BNh.75, BNd.264, Sc.57, Ra.221, BNb.147, HGa.71, LN.66, Pb.381, Ba.325, Hb.472, Hj.209, Hf.287, Pc.312, Bb.502, Cb 533, Ia.381, Hd.115, ALI 509, Hp.477, Ho.286, Hw.602, A.621, J.384, N.287, W.327, L.514, BERf.118

در عشقِ توصد گونه ملامت بکشم ۷۵۴ ور بشکم این عهد ندامت بکشم
گر عمر وفا کند جفا های ترا بارے کم ازان که تا قیامت بکشم

For loving Thee I suffer endless pain,
But breaking vows would cast my life in vain;
If life be loyal, I shall bear Thy Cross,
And bleed in heart until I rise again.

XI 4

622 —Hy 409, Hz 224, BMb 328, Cb 452, ALI 427, Hw 504, A 498, W.275, L 428

درکیم عدم خفته بدُم لُقمهٔ حیر ۶۲۲ دارد بجهان دور جهان شور انگیز
واکنون که بفرمانِ تو ام حیرانم القصه چنان بود که کج دارو مریز

I slept in sea of bliss, Thou bid me rise,
I see the world a tumult full of lies;
I find myself perplexed at Thy command
"Hey! do not see, yet do not close your eyes"

XI 5

638 —Hy 422, Sb 291, Rb 48, Bb 433, Cb 460, BNa 68, ALI 429, Hw 517, L 441

یارب تو جمال آن مه مهرانگیز ۶۳۸ آراستهٔ سنبل و عنبر بیز
پس حکم همی کنی که دروے مگریز این حکم چنان بود که کج دار و مریز

O Lord! Thou decked that kind and beaming face
With such attractions, such alluring grace;
Thy orders now are "Not to worship forms"
Thy words and actions work in different ways!

XI 6

619.—Ha 314, Sd.313, BNh.311, Se.248, U 226, BNd 134, Sc 215, Ra 173, Rb 49, BNb.317, HGa 302, LN.192, BMd 206, Wbcd 384, Pb 297, Ba 244, Hb.394, Sg 113, BNl 277, BMb.326, RPa 193, BMc 240, Hf.226, HGb 212, Hn 265, BMf 242, Hc.241, Pc 288, Bb 434, Cb 462, RPc 294, Hd 384, ALI.432, Hp 368, Ho.225, Hw 515, A 512, J.322, N.226, W.265, L 442, Hz 226=271 *Vag* Ni'amatullah Kirmani [Z]

حکمے که ازو محال ناشد پرهیز ۶۱۹ فرموده و امر کرد کزوی بگریز
آنگاه میان امر و نهیش عاجز درمانده جهانیان که کج دار و مریز

At first He orders things as they should be,
And then directs from actions I should flee;
Perplext I stare between this 'Do' and 'Don't,'
I cannot keep me dry, a pan in sea.

XI 7

621:—Se.256, BMa.209, BNc.61, Wbod.387, Pb.298, Ba.245, Hb.395, BNl.279, BMc.242, HGb.226 Hn.267, Pc.356, Cb.464, RPc.296, ALI 430, Hw.519, CR.1038= 1037

در بادیهٔ عشق همی رفتم تیز ۶۲۱ دیدم دو هزار زنگیان خون ریز
هر یك ز سر حشم مرا میگفتند جامی که بدست تست کج دار و مریز

In path of love for Thee I swiftly ran,
I held in hand an overflowing pan;
Two thousand lancers followed me with shouts—
"You spill a drop, and we will kill you man!"

XI 8

1023 BDa 148, BNd.224, BMd 332, Hb 637, Pc 185, Hw 915, J 503, N 390 W 432 CR 1204
Vag Fakhr-Razi [Hv], [M F]

در هر طرفے درو دو صد دام نهی ۱۰۲۳ گوئی کشمت اگر دروگام نهی
خود دام نهی هر که دروگام نهد گیری و کُشی و عاصیش نام نهی

You lay your snares around our ear and eye,
And warn us not to step in, lest we die,
Thus snares you lay, if therein one but strays,
You catch and kill him saying "Sinner, fie!"

XI 9

843 —BNb 477, Hd 447, Hw 738 Afdal [Hv]

در دام بلا دانه تو پاشی یا من ۸۴۳ پشتابی شیران توخراشی یا من
گر من نه توام بیتو سخن نتوان گفت گر من تو شوم تو گفته باشی یا من

In danger who allureth? I or Thou?
And who with tigers playeth? I or thou?
I cannot speak myself if I be Thine,
If I am Thou, who speaketh? I or Thou?

XI 10

926.—Hy 626, Ha 19, Sd.19, BNh 19, Sc 17, Ra 281, BNb 19, HGa 17, LN 16+ 297, BMd 378, Pb 508, Ba.458, Hb.595, Hj 22=317, Hf 377, Pc 516, Cb 692, Ia 443, Hd 385, ALI 636, Hp 550, Ho 376, Hw 770, A 773 J 492, N 380, W 421, L 652, BERf 308, Hz 230

نقشیست که بر وجود ما ریختهٔ ۹۲۶ صد بوالعجبی در ما و انگیختهٔ
من زان نه ازین نمی توانم بودن کز بوته مرا چنین فرو ریختهٔ

We all are dolls by spell Thou cast on clay,
A hundred phantasies Thou made us play,
How could I ever play a better part
Than what Thou hast assigned me for the day?

XI 11

873:—Hy.607, Ha.10, Sd.10, BNh.10, Se.313, U.13, Sc.7, Ra.258, Pa.195, Sf.106, BNb.12, BMa.251, HGa.8, LN.9, BMd.20, Wbcd.298, Pb.461, Ba.411, Hb.548, Sg.10, BDb.325, Hj.27, BNl.398, Ht 1, Hu.2, BMb 458, RPa.310, BMc.338, Hm.354, Hf.351, Hg 374, HGb.332, Hn.378, Hr.396, BMf.337, Hc.347=351, Pc.61, Bb.605, Cb.669, Ia.427, Ib.298, BNn.85, Hd.50, ALI 615, Hp 526, Ho 350, Hw.748, A 751, J.464, N.353, W.395, L.632, BERf 166, Hz.22.
Vag: (1) Hafiz [Z]. (2) Afdal [367].

ای آنکه پدید گشتم از قدرت تو ۸۷۳ پرورده شدم ناز و زنعمت تو
صد سال بامتحان گه خواهم کرد یا جرم مست بیش یا رحمت تو

Thy might O Lord has brought me in this place,
Thy care and bounty taught me youthful plays;
For hundred years I sin and want to see
If sins withstand Thy purifying grace.

XI 12

346—Hy 291, Pa 127, Wbcd 429, Pb 159, Ba 99, Hb 252, BDb 167, BNl 167, Hk.291, BMb 179, BMc 134, Hm 150, He 102, Hf 119, Hh.372, HGb 70, Hn 155, BMf 140, Hc 209, Pc 55, Bb 310, Cb 305, BERb 75, RPc 204, ALI.356, Hp 249, Ho 119, Hw 324, A 370, J 177, N 118, W 146 LCR 309=897

اندیشهٔ جرم چو خاطر گزرد ۳۴۶ از آتش سینه آبم از سر گذرد
لیکن شرطیست بنده چون توبه کند مخدوم بلطف از سر آن در گذرد

When mind reports my crimes in dreary dins,
From blazing heart a lavic stream begins;
But then—if one repents, he stands estranged
From grace Divine for future store of sins.

XI 13

724.—Hy 482, BDa 109, Ha 24, Sd 24, BNh.24, BNd 162, Sc 318, Ra 209, HGa 22, LN 21, BMd 256, Pb 365, Hb 465, Hj 17, RPa.276, Hf 282, Hs 156=206, Hv 59, Hc 404, Pc 178, Cb 524, Ia 340, Hd 38, Hp 474, Ho 281, Hw 639, A.611, J 380, N.282, W 322, L 503 *Vag*: Fakhrud Din 'Iraqi [Rempis 164].

با نفس همیشه در نبردم چه کنم ۷۲۴ وز کردهٔ خویشتن به دردم چه کنم
گویم که زمن درگذر ای زکرم زین شرم که دیدی که چه کردم چه کنم

My lusts prevail on me, I cannot tame,
I burn in fire, my deeds but fan the flame,
Thy mercy will forgive, but then, alas!
Thou saw me sin, can I forget the shame?

XI 14

167.—Hy 172, Wbcd 327, BMb 70, BERa 98, He 45, BMf 75, Bb 181, Cb 178, ALI 192, Hw.191, A.201, L.187. *Vag*: Saifud Din Bakharzi [Rempis 40].

در عالم خاک خاک پاشیدم ورفت ۱۶۷ صد دشمن و دوست را تراشیدم ورفت
ناچون و چرای تو مرا کاری نیست چندانکه بداشتی بباشیدم ورفت

In dusty world with dust I played, and left,
A hundred friends and foes I made, and left;
I cannot question Thee with how and why,
For as Thou kept me so I stayed, and left.

XI 15

744:—Hy.518, Hl.38, BMc.93, RPc.38, Hw.628, A.647, L.540.

حاصل ز دریغ دی بدردست مقیم ۷۴۴ بیچاره دل از نهیب فردا بدو نیم

یکبارگی این عمر من ای دُرِّ یتیم رفته همه حسرت ست با اندوه و بیم

With sighs for past, my life abides in pain,
And fears for morrow split my heart in twain;
In vain my days are lost in fantasies,
Remorse and fear and sorrow, all I gain.

XI 16

920:—Hy 620, Ha 92, Sd 92, BNh 91, Sc.258, Ra 278, BNb 69, HGa 87, LN 227, BMd 243, Wbcd 256, Pb 509, Ba 459, Hb 596, BDb 344, BMb.479, RPa.250, Hf 372, Hg 403, BMf 363, Pc.414, Bb.613, Cb 688, Ia 435, ALI.630, Hp 547, Ho.371, Hw.764, A 767, J 488, N 375, W 418, L 646
Vag. Afdal [399]

فریاد که عمر رفت بر بیهوده ۹۲۰ هم لقمهٔ حرام و هم نفس آلوده

فرمودهٔ ناکرده سیه رویم کرد فرمود ز کرده های نا فرموده

Alas! my life is lost in vain uproar,
I fouled my food, and even fouled my core,
For orders not obeyed my face is tarred.
But self-elected-deeds are gnawing sore.

XI 17

736—Hy 538, Se 291, Wbcd 365, Pb 369, Ba 314, Hb 469, BDb ½278=280, BNl 343, BMb 395, Hm 297, Hf 276, Hg 310, HGb.286, Hn.328, Hr.328, H 315, Bb 541, Cb 600, BFRb 134, Ia 354, Ib 238, Hd 382, Hp 441, Ho 275, Hw 666, A 617, J 374, N 276, W 319, LCR.562=1196, BNb 426, *Vag* Afdal (Hv. Hx) (315).
Par. Razi Daya [M I]

تا طل ببری که از جهان می ترسم ۷۳۶ ور مردن و از دادن جان می ترسم

مردن چو حقیقت ست زان باکم نیست چون نیك برستم از ان می ترسم

Think not I fear to face the world so crass,
Or part with life, or death's desert to pass,
As death is certain there's no cause for fear,
I fear the evil life I lead, alas!

XI 18

*

798—BNa 124, Sf 39, BMd 345, Pb 411, Ba 350, Hb 497, Hj 131, Pc.523, Hd.383, Hw 683, A 600, CR 1084, BERf 201
Vag: (1) Abu Sa'id [271]. (2) Fakhrud Din Razi [Rempis 175]

نے از سرکار ناخلق می ترسم ۷۹۸ نی از سر نقصان عمل می ترسم

حوفم ز گنه نیست که حق غفارست از سابقهٔ روز ازل می ترسم

Fearless I undertake my daring task,
And fear no losses, nor for gains I ask:
I fear no sins, for Lord is full of grace,
But fear the long prelude I wait in mask.

XI 19

710:—Hy.477, Sb.35, Ha.4, Sd.4, BNh.4, Se.299, U.3, Sc.3, Ra.201, BNb.6, BMa.225, HGa.4, LN.4, BMd.9, Wbcd.395, Pb.348, Ba.298, Hb.446, BDb.253, RPb.44, Hj.7, BNl.316, BMb.365, RPa.4, BMc.260, Hm.272, Hf.262, Hg.293, HGb.263, Ha.303, Hr.304, Hs.2, BMf.288, Hc.297, Pc.157, Bb.489, Cb.577, BERb.123, RPc.309, Ia.324, Ib.214, Hd.52, ALI.495, Hp 417, Ho.261, Hw 589, A.606, J.361, N.262, W.305, L.498, BERf.3=138, Hz.9.

از خالقِ کردگار و از ربِّ رحیم ۷۱۰ نومید مشو مُجرم و عصیان عظیم

گر مست وخراب بوده باشی امروز فردا بخشد ز استخوانهای رمیم

From Him who made and kept us in His grace,
Thou hopeless sinner! do not turn thy face;
Tho' now thro' pride thou art a drunken wretch,
He pardons when thy bones have lost a trace.

XI 20

773 –Hy 552, Ha 342, Sd 341, BNh 328, Sc 470, Ra.225, BNb 185, LN.303, BMd 446 Hj 231, Bb 555, Cb 571, Hd 135, ALI 562, Hw 660, A 683, L 576, BERf 330, Hz 279.

گر در گیری چگونه پرواز کنم ۷۷۳ با عشق تو نی چگونه آغاز کنم

یك لحظه سرشك دیده می نگذارد تا چشم ز روی دیگرے باز کنم

Thou caught my heart, how could I fly or leap?
What words can speak Thy love or sound the deep?
With tears slowly flowing through my eyes—
My eyes are closed to all—with Thee I keep.

XI 21

806—Hy 481, Ha 21 - 353, Sd.21 352, BNh 21, Sc 264, Ra 199, BNl 7, BNb.22, HGa 19 LN 18=273, BMd 23, Pb 354, Ba 303, Hb 453, Hj 15, RPa 253 Hf 268 Hr 359, Hs 14, Pc 63, Bb 493, Cb 523, Ia 335, Hd 40, ALI 498 Hp 473, Ho.267, Hw 592, A.610, J 366, N.268, W 311, L 502, BERf 341, Hz 27 *Vag* Afdal [304]

یارب تو گلم سرشتهٔ من چکنم ۸۰۶ وین پشم و قصب تو رشتهٔ من چکنم

هر نیك وبدی که از من آید بوجود تو بر سرِ من نوشتهٔ من چکنم

Where was I, Lord! when Thou kneaded my clay?
The yarn Thou span, as warp and woof, I lay:
So good or bad as may be seen of me
Is as thou marked for me, and I display!

XI 22

805—BNb.358, Hw.676.

یارب بتو در گرمختم بپذیرم ۸۰۵ در سایهٔ لطفِ لایزالی گیرم

کس را گذرا ز چارهٔ تقدیر تو نیست تقدیر تو کردهٔ بکن تدبیرم

Receive me, Lord! for long I sought for Thee,
Except Thy grace no shelter there can be;
No endeavours can counteract Thy Fate,
Thou made my Fate, so make now best of me.

XI 23

775:—Hy.478, Ha.3, Sd.3, BNh.3, Se.300, U.7, Sc.2, Ra.227, Pa.174, BNb 5, BMa.231, HGa.3, LN.3, BMd.13, Wbcd.206, Pb.396, Ba.343, Sg.5, BDb.272, RPb.45, Hj.11, BNl.317, Hu.18, BMb.366, RPa.3, Hl.29, BMc.269, Hm 273, Hf.296, Hg.331, HGb.264, Hn.304, Hr.305, Hs.6, BMf.289, LE.85, Bb.490, Cb.578, RPc.310, Ia 325, Ib 215, Hd 35, ALI.496, Hp.418, Ho.295, Hw.590, A.607, N.296, W.333, L.499, BERf.2, Hz 15

Vag. (1) Anwari, (2) Saif-ud Din Bakharzi [R.S] [H.A], (3) Abu Sa'id [Hv].

گر من گنه روی زمین گردستم ۷۷۵ عفو تو امیدست که گیرد دستم
گفتی که بروز عجز دستت گیرم عاجز تر ازین مخواه کا کنون هستم

Though I have fouled with sins the face of land,
Yet hope Thy grace will lend a helping hand;
Thou promised me Thy help when I'm forlorn,
I can't be more forlorn than now I stand.

XI 24

934 - BERf 39 U 250 Ra 284, BNb 27, Sg 121, RPa 125, CR 1136

آنم که رهیچم بوجود آوردی ۹۳۴ دانم که نمی بسی نکوئی کردی
چون عاجز تقدیر توام معذورم مادام که ناقیست ز خاکم گردی

Thou brought me from the naught in Thy domains,
I know Thou fostered me with cares and pains,
Excuse me if I worked to Thy decree,
Dust of Thy feet is all my front retains

XI 25

675 - Wa 31, Pb 328, Ba 276, Hb 426, Hf 248, Hg 279, Ho 247, Hw 1025, J.346, N 248, W 287, CR 1048

هفتاد و دو ملت اند در دین کم و بیش ۶۷۵ ران ملت عشق تو بدارم در پیش
چه کفر چه اسلام چه طاعت چه گناه مقصود توئی بهانه بردار ز پیش

These half a gross of sects that daily grow,
I shun them, for I want in Love to flow;
What matters faith, unfaith or merits, sins?
Thou art the goal desired, the rest is show.

XI 26

430 - Hu 10, Hh 195, Hd.25, Hw 976, A 276

در راه کرم کوه بکاهی بخشند ۴۳۰ صد گونه گناه را تا هی بخشند
آنجا که عنایت الهی باشد صد مجرم را بیك نگاهی بخشند

He in His bounty raises straw to sky
And pardons hundred sins for single sigh;
When He arrays His grace in full display,
His single glance will draw the sinners nigh.

XI 27

629:—Hy 404, BDa.1, Sb.165, Ha.2=371, Sd.2, BNh.2, Se.251, U.4, BNd.1, Sc.357, Ra.176, Pa.157, Sf.1, Rb.45, BNb.4, HGa.2, LN.2, BMd.10, BNc.8, Wbcd.201, Pb.302, Ba.249, Hb.399, Sg.3, BDb.214, RPb.3, Hj.2, BNl.273, Ht 25, BMb.316, RPa.2, Hf 229, HGb.208, Hn.259, Hr.260, BMf.237, LE.78, Pc.461, Bb.416, Cb.3, Ia.279, Ib.173, BNa.66, Hd.41, ALI.423, Hp.353, Ho.228, Hw.526, A.493, J.325, N.229, W.268, L.423, Hz.10. *Var*: Hafiz [Z].

گر گوهرِ طاعتت نسفتم هرگز ۶۲۹ ور گرد رهت ز رخ نرفتم هرگز
نومید نیم ز بارگاه کرمت زیرا که یکی را دو نگفتم هرگز

I did not wear myself to serve Thy feet,
Nor swept with brows the dust to clean Thy street;
Yet from Thy door I go not in despair,
For what is One as two I never greet.

XI 28

623.—BNb.353, Sf.24, Hd.27, Hw.1015
Var: (1) Afdal [Hv.] [268]. (2) Abu Sa'id [214]

در هر سحرے با تو همین گویم راز ۶۲۳ بر درگهِ تو همین کنم عجز و نیاز
بے منّتِ بندگانت ای بنده نواز کارِ منِ بیچارهٔ سرگشته بساز

I tell Thee, Guide, my secrets every dawn,
Thy threshold is my mate with whom I fawn,
I would not pawn my soul to worldly men,
For Lord! My lot on Thee alone is drawn.

XI 29

*

458.—Hr.226, Hw.1001, J 277, N 190
Muzaffar Hussain Kashi [Hv], [A K]

زاهد بکرم ترا چو ما نشناسد ۴۵۸ بیگانه را چو آشنا نشناسد
گفتی که کنه کسی بدوزخ برمت این را بکسے گو که ترا نشناسد

The zealot knoweth not Thy tender heart,
A stranger cannot claim a comrade's part;
And wilt Thou cast my sins and me in Hell?
Aye threaten those that forget who Thou art.

XI 30

*

883.—Hr 398, Hp.535, Hw.760.
Mir Haidar Mu'amma [Hx.].

زاهد نه کند گنه که تهاری تو ۸۸۳ ما غرقِ گناهیم که غفاری تو
او تهارت خواند و من غفارت امّا بکدام نام خوش داری تو

The zealot sinneth not and dreads Thy ire,
I dive in sin for Thou art Gracious Sire;
He names Thee "Ireful," I address Thee "Grace,"
Now tell which address would Thy Grace admire?

XI. 31

1033:—Hy.673, Ha.23, Sd.23, BNh.23, Sc.277, Ra.314, BNb.2, HGa 21, LN.19+110, BMd.379, Wbcd.312, Pb.584, Ba.537, Hb.675, BDb.2, Hj.44, BNl.2, Hf.424, Hg.433, Hr.450, Hc.411, Pc.386, Bb.641, Cb.784, Ia 517, Hd 48, ALI 683, Hp.620, Ho.423, Hw.821, A.843, J.543, N.436, W.471, L.700, BERf.45, Hz.231.

Vag: Sharfud Din Shafroh [Rempis 222].

سازندهٔ کار مرده و زنده توئی ۱۰۳۳ دارندهٔ این چرخ پراگنده توئی

من گرچه بدم خواجه آن بنده توئی کس را چه گنه که آفریده توئی

For dead and living Thou hast chalked the way,
This perplexed world but rolleth in Thy sway;
If I'm a knave, Thou master of this slave!
Who could be blamed when Thou hast planned the play?

XI 32

807 —BNb 360, Sf 113, BNn 76, Hw.673, A.649

یارب چو بخوانیم سمعنا گویم ۸۰۷ فرمان را بجان اطعنا گویم

بر من تو بفضل اگر عفرنا گوئی می آیم وربّنا ظلمنا گویم

When Thou would call, I say "Lord! I am here,"
I'll stake my life to do Thy bidding dear!
When with Thy grace Thou sayest "I forgive"
I come beneath Thy shelter free of fear.

XI 33

373.—BNb 369, Pb 160, Ba 101, Hb 253, Hh 188, Hd 44, Hw 972 *Vag* Afdal [179]

بے لطف تو ضایع شده تدبیر خرد ۳۷۳ گم کرد ره معامله پیر خرد

لطفے بکن و بلطف خود بسته بدار دیوار طبیعتم ربحبر حرد

Without Thy grace wit wavers in suspense,
And dotage loses track in pounds or pence;
Dear Master! kindly fasten on Thy love,
My crazy nature with the chain of sense.

XI. 34

330 —BNb.352, Pa.112, Sf.23, Hh 190, Hd.13, Hw.914. *Vag*: Afdal [Hj.] [148].

ارباب نظر بسے بیندیشیدند ۳۳۰ هرگز زدرت راه دگر نگزیدند

حاصل همه جز عجز نیامد همه را آخر همه ار عمل طمع بریدند

The sages pondered long for ever more,
No path they could discern except Thy door;
'Tis only meekness that would help them here,
They found their cargo wrecked on rocky shore.

XI. 35

436:—Hy.222, Ha.22, Sd.22, BNh.22, Sc.386, Ra.121, BNb 24, HGa.20, LN.20, BMd.352, Pb.191, Ba.134, Hb.286, Hj.16, Hk.256, He.139, Hf.149, Hh.296, Hc.399, Bb.232, Cb.255, Ia.159, Hd.51, ALI.243, Hp.305, Ho.149, Hw 254, A 301, J.226, N.148, W.169, L.238, BERf.22, Hz 72

در ملك تو از طاعت من هیچ فزود ۴۳۶ در معصیتی که رفت نقصانے بود
بگزار و مگیر زآنکه معلوم شد گیرندهٔ دیری و گزارندهٔ زود

My service will not add to Thy domain,
And by my sins no loss Thou wilt sustain,
Forgive and do receive me Lord! Thou art
So quick with giving bliss, but slow with bane.

XI 36

887.—Hy 614, BNf 2, Ha 8, Sd.8, BNh 8, Se 311, U 8, Sc 10, Ra.265, BNb.10, BMa 249, HGa 6, BMd 14, Wbcd 160, Pb 472, Ba 422, Hb 559–614, Sg 6, BDb 329, Hj 13, = 257 BNl 394, Ht 18, Hu 17, BMb 460, RPa 308, Hf 354, Hg 383, Hn 387, Hr 397, BMf.346, LE 87, Hc 349, Pc 514 Bb 608, Cb 682, Ib 299, BNn 83, Hd 49 ALI 623 Hp 534, Ho 353, Hw 755 A 758, J 467, N 356, W 398, L 639 BERf 185, Hz 16 *Par* by Rumi [Hv] *Vag* Sarmad [Rempis 204] (1901)

۸۸۷ آنکس که نه کرد چون زیست بگو ۸۸۷ کرده گناه در جهان کیست بگو
پس فرق میان من و تو چیست بگو می بد کنم و تو بد مکافات دهی

Is there a sinless man on earth below?
And how can we live here and sinless go?
I sin and fail, but can Thy kindness fail?
I'm evil, could Thy Grace be even so?

XI

255 —Hy 201, Ha 354 Sd 353, BNh 340 Se.107, U 43 BNd 49, Sc 476, Ra 66 Pa 86, BNb.23, BMa 90, LN.292, BMd 4 Wbcd 351, Hb 153 BDb 119, RPb 35 Hj 266, BNl 119, Hk 202 RPa 266, BERa 163, Hl 17, Hm 113, He 8, Hf 92 Hg 107, Hh 48, Hr 105, BMf 66, LE 46, Hc 112, Pc 507, Bb 211 Cb 210, BERb 50, Ia 120, Ib 101, ALI 221, Hp 139, Ho 92, Hw 220, A 230, J 106, N 91, W 93, L 217, BERf 244 Hz 4. *Vag*: (1) Abdullah Ansari, [Hv] [RS] (2) Abu'l Hasan Khurqani [Rempis 58].

من بندهٔ عاصیم رضای تو کجاست ۲۵۵ تاریك دلم نور صفای تو کجاست
مارا تو بهشت اگر بطاعت بخشی این مزد بود لطف و عطای تو کجاست

As slave I sin, wilt Thou not bear with me?
My heart is dark, has light forsaken Thee?
If thou bestow Thy bliss for service shown,
'Tis wage, what hinders bounty kind and free?

XI 38

285:—Hy189, Ra.76, BNb.1, MA.69, Hk.56, BMb.36, BERa.183, Hf.102, Hh.41, Hi.52, Hr.116, LE.47, Hc.113, Bb.199, RPc.35, Hp.115, Ho 102, Hw 208, A.218, J 116, N 101, W 102, LCR 205=864.

یارب تو کریمی و کریمی کرم ست ۲۸۵ عاصی زچه روبرون زباغ ارم ست
با طاعتم ار ببخشی آن نیست کرم با معصیتم اگر ببخشی کرم ست

Thou, gracious Lord! art graceful in Thy grace,
Why then Thy bliss is barred on sinner's face?
If bliss is sold for virtue, sorry trade—
For gracious grace my sins have made a case!

XI 39

722 —Hy 535, Ha 7, Sd 7, BNh 7, U.9, Sc 5, Ra.208, BNb.9, HGa.5, LN.7, BMd 15, Wbcd.2, Pb.364, Hb 464, Sg 7, BDb 266, Hj 10, BNl 355, RPa 307, BMc.296, Hm 309, He 8, Hf 275, Hg 307, HGb 297, Hn 339, Hr 340, BMf.295, Hc.285, Pc.186, Bb 538, Cb.613, BERb 142, Ia 366, Ib 250, Hd 34, ALI 547, Hp 454, Ho 274, Hw 645, A 666, J 373, N 275, W 318, L 559, BERf 5, Hz 17

با رحمت تو من از گنه نندیشم ۷۲۲ با توشهٔ تو ز ریج ره ندیشم
گر لطف توام سفید رو انگیرد یك ذره زنامهٔ سیه ندیشم

With Thee in Grace for sins I do not care,
Thou art my Bread of Path, on Thee I fare;
I'll see my face when Thou hast washed me clean,
Till then at all my stains why should I stare?

XI 40

801 – Hy 525, Ha 12, Sd 12, BNh 12, U 14, Sc 9, Ra 236, BNb 14, HGa 10, BMd 21, Wbcd 92, Pb 415, Ba 363, Hb 501, Sg 11, BDb 282, BNl 346, BMd 21, RPa 312, BMc 287, Hm 300, Hf 312, Hg 345, HGb 289, Hn 331, Hr 331, Hs 13 Hc 317, Pc 544, Cb 603, Ia 357, Ib 241, ALI 537, Hp 444, Ho 311, Hw 634, A 656, J 416, N 312, W 344, L 549 BERf 7 Hz 23

هر روز بگاه در حرابات شوم ۸۰۱ همراه قلندران به طامات شوم
چون عالم سرّ والخفیات توئی توفیقم ده تا بمناجات شوم

At dawn I go to Tavern—mystic cell,
To vaunt my powers, there with pride I swell;
Since Thou controllest all the secret worlds,
Help me, O Lord! that I Thy glories tell.

XI 1

642:—Hy.429, Se.257, Pa.164, BMa.210, Wbcd.123, Pb.308, Ba.255, Hb.405, BDb.225, RPb.2, BNl.285, Hl.26, BMc.248, Hf.236, HGb.232, Hn.273, Hr.272, BMf.250, LE.79, Hv.253, Bb 441, RPc.300, Ia.291, Ib.185, ALI.448, Hp.370, Ho.235, Hw.531, A.522, J.332, N.236, W.276, L.449.

Var: (1) 'Abdullah Ansari [Bombay Text 1308 H.]. (2) Nawab Khan Bauran Khan (d. 968 H.) [H.A]

ای‌واقف اسرار ضمیر همه کس ۶۴۲ در حالت عجز دستگیر همه کس

یارب تو مرا توبه ده و عذر پذیر ای توبه ده و عذر پذیر همه کس

What hidden thoughts are there Thou would not read?
Thy hand would lead all helpless souls in need.
Grant me repentance, Lord! accept my pleas,
So pardon all, for us Thy grace would plead.

XI 42

981:—Hy 697, Wbcd 425, Pb 541, Ba 493, Hb 631, BNl 463, BMb 531, BMc 397, Hm 416, Hf 405, HGb 379, Hn 445, Hr 468, BMf.383, Pc 588, Bb 659, Cb.753, BERb 188, Ia 499, Ib.353, Hd.26, Hp 594, Ho 404, Hw 849, A 869, N 409, W 449, L 726

بکشای درے که درکشاینده توئی ۹۸۱ بنمای رهے که ره نماینده توئی

من دست نه هیچ دستگیرے ندهم کایشان همه فانیند و پاینده توئی

Open the door, my Lord! Thou hast the key,
And guide me through Thy Royal road to Thee;
I would not pledge my hand to wordly wight,
For they would go, but Thou would stay with me!

XI 43

969:—BNb.361, Sf.114, Ht 7, LE 91, Hd.28, Hw.865
Var: Afdal [Hv] [R.S.] [430.]

ای‌لطف تو دستگیر هر حود رائے ۹۶۹ وی عفو تو پرده‌پوش هر رسوائے

بخشای بر آن بنده که اندر همه عمر جز درگه تو هیچ ندارد جائے

Thy hand would guide the drifting ones to shore,
Thy mercy hides our failings by the score;
Shower Thy grace, O Lord! on me Thy slave,
Who finds nowhere a shelter save Thy door.

XI 44

1050.—BNb.351, Hd.24, Hw 866. Afdal [477]

که تخت سلیمان به لئیمے بخشی ۱۰۵۰ که تاج نبوت به یتیمے بخشی

یارب چه شود اگر مرا بے سببے از روضهٔ مغفرت نسیمے بخشی

How oft Thou gave a pauper world's estate,
And turned an orphan to a Prophet great;
O Lord! what matters if without my worth,
Thou sent a breeze that I could breathe sedate?

XI 45

1068:—BNb.354, Sf.25, Hd.39, Hw.859.

یارب ز قضا پر حذرم میداری ۱۰۶۸ از حادثه‌ها بے خبرم میداری
هرچند زمن پیش بدے می بینی هردم زکرم نیك ترم میداری

Thou guardest me from every evil bend,
And wardest storms ere I see them descend;
Thou foresaw and averted harm I see,
So ever in Thy avenues I wend.

XI 46

1067.—BNb 357, Sf 27, Ht 3, BNn 92, Hd 32, Hw 858 *Vag* Afdal [Hj] *Vag*· Afdal [Hj.]

یارب تو برآرندهٔ حاجات توئی ۱۰۶۷ هم قاضی وهم کافی المهمات توئی
من سِر دل خویش چگویم با تو چون عالم سِرو الخفیات توئی

O Lord! Thou helper in our hour of need,
From troubled times Thou kept us ever freed;
Why need I tell the thorns which prick my heart?
Thou art the Lord of hidden worlds indeed.

XI 47

1066—Hy.701, Ha 6, Sd.6, BNh 6, U 10, Sc 4, Ra 329, Pa 204, BNb.8, LN 6, BMd 16, Wbcd 278, Pb 604, Ba 562, Hb 699, BDb 388, Hj.9, BNl 462, BMb.530, RPa 306, BMc 396, Hm 415, Hf 444, HGb 378, Hn 444, Hr 467, BMf 382, LE 88, Pc.556, Cb 754, BERb 187, Ia 498, Ib 352, Hd 45, Hp 593, Ho 443, Hw.848, A.874, N 458 W 487, L 731, BERf 4, Hz 18 *Vag*· Jam [Hv]

یارب بکشای رمن از رزق درے ۱۰۶۶ بےمنّت مخلوق رسان احضرے
از باده چنان مست بگهدار مرا کز بیخبری نباشدم درد سرے

Some way, O Lord! send me a crust to eat,
An unbegged morsel I would find a treat;
And fill me with Thy love and guard me so,
That pride and selfishness I never meet.

XI 48

936—BNb 367 Hd 31, Hw 860 Afdal [Hx] [430]

آنی تو که حال تنگ حالان دانی ۹۳۶ احوال همه بے پروبالان دانی
گر حوائمت از سینهٔ نالان شنوی وردم نزنم زبان لالان دانی

Thou countest pangs of hearts, aye! all and each,
In need we find Thy grace within our reach;
Thou hearest sighs and calls of silent hearts,
We find Thy bliss ere we could find our speech.

XI 49

896:—Hy.650, Bb.629, Cb.714, ALI.661, Hw.795, A.797, W.422, L.677.
Var: Abu Sa'id [Hf.]

ای دره بندگیت یکسان که ومه ۸۹۶ وز هرد وجهان خدمت درگاه توبه
نکبت توستانی وسعادت تو دهی یارب توبفضل خویش ستان وبده

Alike in serving Thee are small and great,
Both saints and angels at Thy door await,
Thy grace would take our woes and give us weal.
With Grace exchange, O Lord! my ugly fate.

XI 56

868—Sc 405, Sf 108, Wbcd 270, Pb 456, Ba 406, Hb 543, BDb 297, Hj.29, BNl.387, BMb 424, Hx.25, BMc 327, Hm 343, Hf.345, HGb 322, Hn 367, Hr 382, BMf 318, Pc 563, Cb 650, Ia 413, Ib 285, Al I.597, Hp 503, Ho 344 Hw 719 A 720, J 457, N 347, W 385, L 613

یارب رقبول واز ردم باز رهان ۸۶۸ مشغول حودت کن زحودم بازرهان
تا هشیارم ز بیك وبد بیدارم مستم کن واز نیك وبدم بازرهان

Free me O Lord! from "Fit, unfit" conceit,
That stripped of Self my soul could reach Thy feet;
The good or evil prick my wakeful eyes.
Keep me enrapt. In Thee I seek retreat

XI 51

827.—Hy 563, BNf 9, Wa 42, Ha 9, Sd 9, BNh 9, U 63, Sc 6, Ra 243, Pa 187 BNb 11, HGa 7, LN 8=276, BMd 17, Wbcd 237, Pb 429, Ba 378, Hb 515, BDb 303, Hj 12v255, BNl.375, BMb 447, RPa.309, Hl 77, BMc 315, Hm 329, Hf.344, Hg 359, HGb 191, Hn.360, Hr 370, Hs 10, Hv 65, Hc 328, Pc.187, Bb.566, Cb 630, BERb 150, Ia.397, Ib.273, BNa 81, Hd 47, ALI 571, Hp 491, Ho 343, Hw 693, A 694, J 456, N 346, W 384, L 587, BERf 180, Hz 19

بر خاطرغم پذیر من رحمت کن ۸۲۷ یارب بدل اسیرمن رحمت کن
برپای خرابات رو من بخشاے بردست پیاله گیرمن رحمت کن

Have pity on my mind which maketh woes,
Forgive my heart, O Lord! enchained it goes;
And bless my feet which march in Tavern ways;
Yea help my hand with Cup which overflows.

XI 52

816:—Hy.588, Sb.313, Pa.189, Wbcd.245, Pb.423, Ba.372, Hb.509, BDb.296, BNl.386, Hl.85, BMc 326, Hm.342, Hf.319, Hg.355, HGb 320=321, Hn.366, Hr.381, BMf.317, Cb.649, Ia.411, Ib.284, ALl.596, Hp.502, Ho.318, Hw.718, A.719, N.321, W.364, L.612.

Vag: (1) Abu Sa'id [Hv]. (2) Shah Shuja' [Hv]. (3) Saif'd Din Bakharzi [Rempis 180].

احوال جهان بردلم آسان میکن ۸۱۶ وافعال بدم زخلق پنهان میکن
امروز حوشم بدار و فردا با من انچه ازکرم تو میسزد آن میکن

Lord keep from worldly cares my heart at ease,
Conceal my sins from every eye which sees;
Give peace today awhile, and then tomorrow
As may befit Thy Grace dispense me please!

XI 53

486—Hy.346, Wa 19, Se 184, Wbcd 198, Ba 66, Hb 219, BDb 176, BNl 177, Hk 297, BMb 185, Hl 40, BMc 143, Hm 160, He 109, Hg 154, Hh.335, Hn.125, HGb 80, Ha.165, Hr 157, BMf 133, Hv 39, Hc.223, Pc 413, Bb 365, Cb 318, RPc 214, Ia 174, ALl.367, Hp 196, Hw.337, A 425, J 192, W 238, L 364

فرداکه نصیب نیکبختان بخشند ۸۸۶ قسمی بمن زار پریشان بخشند
گر نیك آیم مرا از ایشان شمرند ور بد باشم مرا بدیشان بخشند

Tomorrow when the worthy get their meed,
Reserve my share, O Lord! for I'm in need;
If I be worthy count me one with them,
If not, allow me on their crumbs to feed.

XI 54

676—Hy 448, BDa 105, Ha 364, Sd 363, BNh 349, BNd 140, Sc 487, Ra 190, Sf 69, BNb.26, LN 163, BMd 247, Wbcd 306, Pb 329, Ba 277, Hb 427, BDb.240, Hj 6, BMb 349, Hl 28, BMc 39, Hf 249, LE 81, Hc 262, Bb 460, Cb 491, RPc.7, Hd.23, ALl.465, Hp 393, Ho 248, Hw 552, A 545, J 347, N 249, W.288, L 469, BERf.48.

Vag: (1) Ibn Sina [Hv]. (2) Faryabi and (3) Majdud Din Hamgar [Rempis 157]

یکیك هنرم بین و گنه ده ده بخش ۶۷۶ هر جرم که رفت حسبة لله بخش
از باد هوا آتش کین را مفروز مارا بسر خاك رسول‌الله بخش

Count merits, Lord! ignore my sins, and treat
My crimes with Thine own Grace as may be meet;
And do not flame Thy anger for my faults,
Dispense me, Lord! as dust of Prophet's feet!

XI 55

637: BNb 364, Hd 37, Hw 1014 *Afdal* [Hv.]

هر چند اگر گناهگارم شب وروز ۶۳۷ امید به رحمت تو دارم شب وروز
از خلق جهان جوے ندارم امید از بخشش تو امیدوارم شب وروز

Tho' nights and days I'm ever wont to sin,
Thro' nights and days I find Thy grace within;
What nights or days? I care for world a pin!
By nights and days Thy grace I hope to win.

XI. 56

408:—BNb.355, Sf.26, Ht.2, Hh.192, Hd 1, Hw.975. *Var*: Afdal [Hv.] [203].

حیّے که ثمر ز شاخِ اشجار دهد ۸۰۸ صنعش رصدف لولوے شهوار دهد
بر درگهش افتاده بسے مشتاق ست تا حاجب لطف تو کرا بار دهد

On *Him* who brings from twigs the juicy fruit,
And pearl from shell, and melodies in flute,
These eager faces wait and watch their turn,
When Grace would deign to hear their humble suit.

XI 57

151:—Hy.66, BDa 23, Ha 140, Sd 140, BNh 138, BNd 25, Sc 103, Ra 38, BNb 204, HGa 135, BMd 401, Pb 96, Hb 94, Hj 311, RPa 134, He 57, Hf 43, Hg 70, Hh 104, Hr 111, Hs 140, Pc.291, Bb 74, Cb 101, BERb 19, Ia 105, BNn 37, Hd 347, ALI 73, Hp 149, Ho 43, Hw 67, A 97, J 53, N 43, W 46, L 82, BERf 117, Hz.253

خیّام ز بهر این گنه ماتم چیست ۱۵۱ در خوردن غم فایده بیش و کم چیست
آنرا که گنه نکرد عفران نبود عفران ز برای گنه آمد عم چیست

For sins, O Khayyam! why should you bewail?
This grief can bring no grain in bag or bale;
For mercy will not greet the spotless swell,
It graces sinful paupers.—Do not quail

XI 58

899:—Hy 737, Sa.58, Sb 161, Ha 373, Sd 372, Se 1, U 6, Sc 496, Rb 63, BMa 1, BMd 12, Wbcd 1, Pb.537, Ba 489, Hb 627, BDb 1, BNl 1, Hk 1, Ht 34, BERa 1, Hl 93, BMc 1, Hm.1, Hf 445, Hg 419, Hi 1, Hn 1, Hr 1, LE 1, Pc 159, Bb 693, Cb 782, RPc 1, Ia 1, Ib 1, BNn 95, ALI 722, Hp 1, Ho 444, Hw 1029, A 912, J 566, N 459, W 488, L.769, MA.290, Hz.12.

Parodied by (1) 'Attar, (2) Rumi, (3) Najib Khan Qazwini

ای سوختهٔ سوختهٔ سوختهٔ ۸۹۹ وی آتشِ دوزخ از تو افروختهٔ
تا کی گوئی که بر عمر رحمت کن حق را تو کهٔ رحمت آموختهٔ

You glowed and blazed and now to ashes turn,
'Tis you that made a Hell and you that burn.
How long you say "Be kind to 'Omar Lord"
Can you then teach?—Has Master yet to learn?

XI 59

XII. MISCELLANEOUS.

متفرق

29 (a).—BNb 423, HGa 406, Ht 13, BERb 10, Hd 79
Var Afdal [Hx] 'Abdullah Ansâri [MF]

عیب است عظیم برکشیدن خود را ۲۹ وز جملهٔ خلق برگزیدن خود را
از مرد ملکِ دیده باید آموخت a دیدن همه کس را و ندیدن خود را

'TIS utter wrong that one should stand sublime,
And claim himself to be Dictator Prime,
Now learn, O Sire! from pupil of your eye,
See ever all, not Self at any Time.

XII 1

58 (a).—Sc 323, Pb 39, Hb 39, BMb 144, Pc 37, CR 803
Var: Sa'adi [Hv]. Not found in Kulliat H.S.L. MS 581 d. 934 H

آن ماه که گفتی ملك رحمان ست ۵۸ این بار اگر نگه کنی شیطان ست
روئے که چو آتش زمستان خوش بود a امروز چو پوستین تابستان ست

That Moon you said was Angel of His grace!
But now you see the Satan in its place;
The beaming face! a welcome winter fire—
As parched hide in summer now displays.

XII 2

77 (a).—Sb 271, Ha 356, Sd 355, BNh 342, BNd 147, Sc 478, BNa 103, HGa 384, LN 205 Pb 47, Hb 47, Hj 77, BMb 147, RPa 339, Hh 91, He 77, Hc 77, Pc 38, Hd 109 CR 797, BERf 71 *Var*: Abu Sa'id [MF] [AK]

اندر همه دشتِ خاوران سنگے نیست ۷۷ کش بامن و روزگار من جنگے نیست
درهیچ زمن و هیچ فرسنگے نیست a کز دست غمت نشسته دلتنگے نیست

In world's wilderness here I find no stone,
But bears a grudge with me and me alone;
And through expansive planes I see no soul
That doth not in Thy Love for ever moan.

XII 3

78 (b):—BNb.365, Sf.117, Hh.49, Hd.15. *Vag*· Afdal [A.K.]

ای جملهٔ خلق را زبالای و زپست ۷۸ آورد بفضل خویش از نیست به‌هست
بر درگه عدل تو چه درویش وچه شاه b در خانه عفو تو چه هشیار چه مست

O Thou that brought creation high and low
Through grace Divine from naught to being's show;
The rich or poor await Thy Justice Gate,
To Mercy Seat the sot or sober go.

XII 4

79 (a)·—BNb 398, Pb.21, Hb.21, Hk 62 *Vag* Afdal [Hj]. [44]

ای در طلب آنکه بقا خواهی یافت ۷۹ وقت ذکرش فوق سما خواهی یافت
با تست خدا وعرش اعظم دل تست a با خود چو نیابیش کجا خواهی یافت

O thou that seek to find Eternal Light,
Just think of Him and gain celestial height;
The Lord's with thee, His highest seat thy heart,
If not with thee where could thou find Him right?

XII 5

118 (a):—Sb.55, Wbcd.496, BERa 177, CR 822 Attar [M N] *Par* of 173

پیش از تو هزار قرن دیگر بودست ۱۱۸ منزل گه درویش و توانگر بودست
گر تودهٔ خاك خشك وگر تر بودست a هر جای که پای می نهی سر بودست

A thousand cycles passed before your day,
Some rich and poor had here a home to stay;
Now be it clod or be a kneaded clay,
Wherever you step, a head thereunder lay.

XII 6

154 (a)·—MA 121, Pb 99, Hb 97, RPb 38, Hh 140, Hc 21, Hp 93, CR.1207 *Vag*: 'Urfi [Hx]. (2) Abu Sa'id [86]

در پای غمت شد دل مسکین پست ۱۵۴ یارب چه شود اگر مرا گیری دست
گر در عمل آنچه ترا باید نیست a اندر کرمت آنچه مرا باید هست

Thus trampled by Thy grief my heart is sore
What matters, Lord, Thou lead me to Thy door;
For if my actions are not meet to Thee,
Thy grace would meet my wants and even more.

XII 7

177 (a):—Sb.274, Ht.26, BNn.34.

دم با که زنم که هیچ کس محرم نیست ۱۷۷ غم با که خورم که دوستے همدم نیست
گویند طلب نمی کنی آسایش [a] چیز ے چه طلب کنم که در عالم نیست

I can't reveal my heart, for who would care?
I bear my pangs alone, for who could share?
They Say: "Seek rest." But how to seek a thing
That's not in worlds, not here nor even there.

XII 8

187 (a) —Wa 23, Sa 23, BERf 378, Sc 266, LN 278, Pb 122, Hb 119, Hj.334, RPa 257, BERa.93, Pc 99, CR 846

زین سقف برون رواق ودهلیز ے نیست ۱۸۷ جز با من وتو عقلے وتمیز ے نیست
هرچیز که وهم کردهٔ کان چیز ے هست [a] حوش بگذر ازان خیال کان چیز ے نیست

This Dome hath neither portico nor wing!
Wit whirls with Me and Thee in reason-ring;
You fancy ev'ry thing to so exist,
Leave off the fancy, that is not a Thing!

XII 9

224 (a) —Hk.150, BMb 119, BERa 100, Pc 393, CR.850.
Vag Khaqani [Rempis 51]

شش پنج فتاده ایم وحان در دو یك ست ۲۲۴ هرکس که نزاد مردنش را چه شك ست
هر مایدهٔ که آن ز خوان فلك ست [a] یا ے نمك ست یا سراسر نمك ست

This life's dilemma womb and tomb confine,
We die to live but live to die in fine;
And ev'ry dish we have from sky to dine,
Is either tasteless or is utter brine.

XII 10

241 (a).—Hb 144

گر در همه شهر یك سر نیشتر ست ۲۴۱ در پا ے کسے رود که درویش تر ست
با این همه راستی که میزان دارد [a] میل از طر فے کند که آن بیشتر ست

If London has a single nail in street,
It pricks the poorest wretch with barest feet;
With all its rectitude which balance has,
Towards the more it stoops and comes to greet.

XII. 11

242 (a):—BNd.68, Hk.97, BMb.68, BERa.99, CR.857

گر راز من ایخواجه نماندست نهفت ۲۴۲ از کردهٔ خویشتن نخواهم آشفت
فی الجمله چنین دان که من از کرده وگفت [a] بیچاره زمینی که درو خواهم خفت

My secrets if you say are out O Sire,
My deeds are not for *me* a cause for ire;
Suffice to say that, from my deeds and words,
Pity the soil where I at last retire.

XII 12

*

244 (a) —HGa 164, Hb 132, Hs 151
Var. Afdal. [Hj.] [A K].

گفتم که جهان و ملك سرمایهٔ تست ۲۴۴ خورشید فلك چو ذره در سایهٔ تست
گفتا علطی رمانشان نتوان داد [a] از ما تو هر آنچه دیدهٔ مایهٔ تست

I said this world and that is Thy domain,
The Sun's a mote Thy shadow doth retain.
Said He 'Tis wrong' no sign can point to Us,
Thou seest what Thy concepts can contain.

XII 13

247 (a): Hk 99, HGb 196, BMb 71, BERa 110, CR 862.

گویند حرابات بدست و به رواست ۲۴۷ بیك است حرابات وبیها از ماست
از دیده کج نمایی بد دید حواست [a] کز راستی خرد شود عالم راست

Some Say: "Tavern is bad precluded quite"
Tavern is good. 'Tis we create a plight.
Things seem distorted to an awry sight,
The world becomes aright if mind is right.

XII 14

278 (a):—Hk.104, BMb 76, BERa 114, CR.879
Echo of 173 and 147

هر کوزه که آنخورهٔ مردوریست ۲۷۸ ازدیدهٔ شاهی و دلِ دستوریست
هر کاسهٔ می که بر کفِ میخواریست [a] ازعارضِ مستی و لبِ مستوریست

The water jug, a workman's only store—
Has taste of royal eyes and clergy core;
The cup of wine a toper holds bespeaks
Of lady's lips his cheek had touched before.

XII. 15

313 (a): -BERf.298, Pb.157, Ba 97, Hb.250, Hj.201, Hg.175, Hh.286, Pc.147, Hd.221.

آن می که شفاے هر خردمند بود ۳۱۳ تا کے بسفالِ تیره دربند بود
انصاف نه حیف ست چنان خوش خوے [a] کان همدمِ سر کوفتهٔ چند بود

That Wine a certain cure for all the wise,
How long in darkest cell it pent-up lies?
'Tis cruel quite that such a worthy soul
Should intermix with dunces full of lies.

XII 16

335 (a):—TK.9, Ka I, Sb.137. Parodied by Afdal [187] See 469

از رنج کشیدن آدمی حُر گردد ۳۳۵ قطره چوکشد حبس صدف دُر گردد
گر مال نماند سر بمالد بجاے [a] پیمانه چو شد تهی دگر پُر گردد

When chastened man his freedom can attain,
Immured in shell a water-drop can gain
The worth of pearl. Be calm if all is lost.
For measure once emptied is filled again.

XII 17

335 (b):—BNb.391, Ht.22, Hu 19, Hh 310, Pc 119 BNn 47
Vag (1) Abu Sa'id [Hx]. (2) Afdal. [153]. (3) Majid Baghdadi [M F]. (4) Razi Daya [M I]

از شبنم عشق خاکِ آدم گِل شد ۳۳۵ صد فتنه و شور در جهان حاصل شد
سر نشترِ عشق بر رگِ روح زدند [b] یك قطرهٔ خون چکید و نامش دل شد

Love's dew had soaked the Human clay to start,
The world had tumult, grief in ev'ry part;
They laid Love-lancet on the vein of soul,
And drew a drop of blood, and called it heart.

XII 18

370 (a) —BNb 495, Hh 210, Hs.199, Hd 104.
Vag. (1) Abu Sa'id. [Hx], (2) Afdal. [A K]

برخیز که عاشقان به شب باز کنند ۳۷۰ گرد در و بامِ دوست پرواز کنند
هر جا که درے بود بشب در بندند [a] اِلّا در عاشقان که شب باز کنند

Arise! for lovers woo their Friend at night,
They seek His door and climb ethereal height;
At night the doors of houses all are closed,
Save lover's door, at night 'tis opened quite.

XII 19

393 (a):—Pb.180, Ba.122, Hb.274.

جانم بفدائے مردم همدم باد ۳۹۳ وز روے زمین سفله وناکس کم باد
از بے دردی کسے مرا یار نشد [a] جز غم که هزار آفرین بر غم باد

I lay my life to gain a loyal mate,
May world be rid of loons who foster hate;
I have no pence and hence have neither friends,
Excepting Grief—may Grace on Grief await!

XII. 20

484 (a) —Sc.272. RPb.53.
Var: (1) Shah Sanjan [A.K.], (2) Shaik Ahmad Jam [Hv]

عواصی کن گرت گهر می باید ۴۸۴ عواصی را چار هنر می باید
سر رشته بدست یار و جان بر کف دست [a] دم نازدن و قدم بسر می باید

To seek a pearl be diver of the Deep,
But mind these four precepts ere ye would leap!
With life at stake, and cord in Master's hand,
Close up your breath, and head with feet ye keep.

XII. 21

538 (a) —BNb.401, Hh.186, Pc.525, Hd.55 *Var*: Afdal Kashi [Hj] [251]
382 (c).—BNb.494, Hd.427

ناکرده دمے آنچه ترا فرمودند ۵۳۸ خواهی تو چنان شوی که مردان بودند
تو راه نرفته ازان نمودند [a] ورنه که رد این در که درش نکشودند

Ye did not act for once as taught before,
And yet ye crave to be as men of yore;
Ye strayed and did not find the way, or else,
Who knocked and yet they did not ope the door?

XII. 22

544 (a) —BERf.41, U.252, BNd.231, BNb.198, RPa.128, Ia.213, CR.994=1183.

وقتست که گل پرده ز رخ برگیرد ۵۴۴ بلبل ز طرب شور و شغب در گیرد
در سرو سهی بسان مقری قمری [a] هر صبحدم این ترانه از سر گیرد

'Tis time for dainty Rose to lift her veil,
To loud appeals of merry Nightingale;
And on the cypress bow in solemn notes,
For Lark with song the Rising Sun to hail.

XII. 23

547 (a):—Sc 418, Pb.240, Ba.186, Hb.336.

هر دل که بزیر پای غم پست شود ۵۴۷ به زان بود که عاشق و مست شود
گر باده بدست نیست بفرست مرا [a] زان مے که پیاله اش کف دست شود

With gnawing grief when heart is sore and sad,
'Tis best to Love, and thus go drunk and mad;
No wine have I, but He has sent the mead,
In my beseeching palms, I feel so glad!

XII 24

578 (a).—BERf 265, Hj 57, Hd 139 *Vag.* Sanai [Hv].

باغ و گل و سبزه و می و بوے بهار ۵۷۸ حاضر همه و تو غائب ای زیبا یار
آنجا که تو غائبی ار ایهام چه سود [a] وانجا که تو حاضری بدیهام چه کار

The spring, the lily lawns and luscious air,
Are present all but Thou art seen nowhere;
Say Thee, my soul! what pleasure these can bring?
With Thee by me for trash I do not care.

XII 25

586 (a) - Sc 347, BN 21, LN 209, BMd 327, Pb 267, Ba 214, Hb 364, RPa 342, A 491.

چون نیست در بن دایرهٔ بے پرکار ۵۸۶ از مایهٔ عمر هیچ کس برخوردار
هم در مئے لعل و زلف دلبر آویز [a] وین یك‌دو دم خویش غنیمت میدار

In parabolic path that we depart,
We can't in range of life regain the start;
'Tis meet we cling to wine and Beloved's curls,
And stay with breath we have content in part.

XII. 26

586 (b).—BMd 341, Wbcd 157, Pb.271, Ba.218, Hb 368, A.490

خامش منشین عمر درین ره زنهار ۵۸۶ بین العدمین است وجودت هشیار
زان روکه نبودهٔ تو هیچ اول بار [b] صد بار ازان تیره تری آخر کار

Why linger? Omar! Ply your path with care,
You be with nought on either side, beware!
A speck at first, but if you idle here,
The final end would be the darkest scare.

XII 27

603 (a):—Sc.379, Pb.285, Ba.232, Hb.382.

یاران همه رفتند براهِ مشهور ۶۰۳ که سوخته خرمنند وکه ساخته گور
a
ما مانده درین بادیهٔ پر رِعرور چون لاشهٔ خر بارگران منزل دور

My friends have gone before by royal road,
Some had their mead, some burnt their harvest sowed;
I stagger—meagre ass, in dusty waste,
Far from my stage, on back a cracking load.

XII 28

644 (a):—Sb 71, BERf 151, MA 261, BMb 332, Pc.509, CR.1041.
Vag. Anwan [Hx.]

ماثیم درین گنبدِ دیرینه اساس ۶۴۴ جوئندهٔ رخنه چو مور اندر طاس
a
آگاه نه از مهر و از بیم و هراس سرگشته و چشم بسته چون گاوِ خراس

Like ants in bowl, within this Ancient Dome,
To seek an exit round and round we roam;
Like oxen yoked to mill, in dread despair,
We whirl for ever, never see our home.

XII 29

653 (a) —Se 272, Pb 316, Ba 263, Hb 413, BNl.292, BERb.111.

بادل گفتم که ای دلِ کافر کیش ۶۵۳ از مرگ بیندیش وصلاح آور پیش
a
دل بامنِ مستمند حیران می گفت روزے مردم که زادم از مادر خویش

I censured thus my heart! "Thou heathen knave!
Now think of Death, and never misbehave"
I felt so stupefied with heart's retort:
"When I was born I died and found my grave."

XII. 30

704 (a):—BNa.60, BERf 280, BNb 404, Hj 101, Pe 142, CR 1055.

آتش زنه وسوخته وسنگ بهم ۷۰۴ کے در گیرد چو سوختهٔ دارد نم
a
نزدیکی و دوریت بلائیست عظیم دوری ز تو کافری ونزدیکی هم

With tinder, flint and steel I strike to mark,
But humid tinder never caught a spark;
Tho' nigh Thou art, Thy distance is so dire!
I'm dark when far, when nigh get blinded stark.

XII 41

748 (b):—Si. Rempis 247, Sb.92, BERf.163, BMb.392, CR.1072.

خورشید بگل نهفت می نتوانم ۷۴۸ اسرار زمانه گفت می نتوانم
b
دّرے که رِ دریاے خرد یافته ایم از بیم شکست سفت می نتوانم

I cannot hide the Sun for dust I raise!
And cannot speak the secrets of the days.
The pearl, which I have brought from wisdom deep,
If strung may lose the splendour of its rays!

XII 32

822 (a):—Qabus Namah. BMb 431, Pc 31, CR.1089

ای دل حذر از مستی و محموری کن ۸۲۲ وز همدمئی رطل گران دوری کن
a
از باده شفا خیرد واز مستی رنج تو حذر شفا مکن ز رنجوری کن

O heart from drinking bouts you should refrain,
From heavy drunkards further far remain;
Wine acts as cure, but drinking does you harm,
So do not shun a cure but shun the pain.

XII 33

847 (a) —BNb 459, RPb 64, RPa 318, Hd.65 *Vag.* Afdal [Hv]

در ملکِ خدا تصرف آغاز مکن ۸۴۷ چشمِ بد خود بعیب کس باز مکن
a
سرّ دل هر بنده خدا میداند در خود نگر وفضولی آغاز مکن

Start not in Lord's Domain to criticise,
But close to faults of folk thy evil eyes,
Lord knows the hidden parts of every heart,
So judge thy self, refrain from idle lies.

XII 34

851 (a):—Si.21, BMb 435, Pc.373, CR 1100.

رفتم که درین منزلِ بیداد بُدن ۸۵۱ در دست نخواهدم بجز باد بُدن
a
آنرا باید ممرگ من شاد بُدن کز دست اجل تواند آزاد بُدن

I passed, for halting in this robbers' fair,
I go nothing in hand excepting air;
So when I die the worthy wight should gloat,
Whose life the Master Death would deign to spare!

XII 35

878 (a):—BNj.45, BMb.462, Hc.346, Pc.192, CR.1113.

بیرون ز تحیّر ای پسر چیست بگو ۸۷۸ واقف شده بر کار جهان کیست بگو
شادان روزے دروکسے زبست بگو [a] کو روز دگر بدرد نگریست بگو

What thing is there that's not a wonder here?
And who that knows how events may appear?
And who has spent in world a day in cheer?
And who on next has never shed a tear?

XII. 36

899 (a):—BNb.362, Sc.404, Sf.74v115, BMd.3, Pb.474, Ba.424, Hd.9, Hz 3.
Var: (1) Afdal [R.S.] (Hv) (2) Ghazzali [Bahai Kashkol]. (3) 'Attar [M.N.].

ای باقی محض بافنائے که تُ ۸۹۹ در جائے تُ کدام جائے که تُ
ای ذاتِ تو از جا وجهت مستغنی [a] آخر تو کجائی و کجائی که تُ

O Absolute! what nought Thou hast not wrought?
No place hast Thou, what world hast Thou not brought?
Thy Being's not defined by Time and Space,
Where art Thou sought, and where Thou not besought?

XII. 37

902 (a):—BMb 492, Pc 168, CR 1120.

ای هر نفسے صد گنه از ما دیده ۹۰۲ وز لطف وکرم پردهٔ ما ندریده
ای من بتر از هر که بعالم بترست [a] وی لطف تو از من بتر آمرزیده

O Thou that see my sins per breath a gross,
Thou keepest hidden so that no one knows;
Tho' worse I go than what in world is worst,
Thy Grace on worse than me Thy grace bestows.

XII 38

903 (b):—Kb. Hr.404. *Var* Rumi [Hv.].

بازیچهٔ قدرت خدائیم همه ۹۰۳ اوراست تو انگر و گدائیم همه
بایکدگر این زیادتی جستن چه [b] آخر نه ز یك در سرائیم همه

Puppets to Mighty Might we came at call,
He is the Donor we are beggars all;
What means this strife and struggle we maintain?
From single door we soon must quit the Hall.

XII. 39

912 (a):—BMb.475, Pc.352, CR.1125. *Var*: 'Unsuri [Hx.].

چون مُهره بروے تختِ زردیم همه ۹۱۲ گاهے همه زوج وگاه فردیم همه
دلخستهٔ چرخ لاجوردیم همه [a] آخر برویم و در نوردیم همه

Like pawns in chess, or scouts on sable land,
Sometimes alone sometimes in pairs we stand;
Thus drilled by day and night to left and right,
We march and vanish as would Time command.

XII 40

924 (b):—BNb 493, Hd.435 *Var*: (1) Nasir Khusraw [p 509]. (2) Afdal [400]

ما دات نهاده در صفاتیم همه ۹۲۴ عینِ خرد وسحرهٔ ذاتیم همه
تا در صفتیم در مماتیم همه [a] چون رفت صفت عینِ حیاتیم همه

The Essence Prime are we which traits encase,
The Wisdom conjures self in juggling ways;
Encased in traits we fall in fatal ways,
With traits apart Eternal Life displays.

XII 41

941 (a) – St. Rempis 75, BNj 58

از شاخِ وجودا گر برے داشتمے ۹۴۱ هم رشتهٔ خویش را سرے داشتمے
تا چند ز تنگنائے زندانِ وجود [a] ای کاش سوے عدم درے داشتمے

Could I from twig of life a fruit attain,
I might unravel this my tangled skein;
How long I grope thro' maze of Life's confines,
O fain the door of Nirwana I gain.

XII 42

942 (a):—Pb 524, Ba 474, Hb 609, Hg 407.

از کوے خرابات برآمد ماهے ۹۴۲ بر کنگرهٔ عرش زد خرگاهے
ناگاه ز خرگاه برآمد آهے [a] کان عالم بیوفا بیرزد کاهے

A moon from Tavern lane came out I saw,
The halo spread to skies, I gazed in awe;
From Ass's stall I heard a grating: "Ah!
This faithless world in worth is not a straw."

XII 43

943 (a):—BNb.399, Pb.517, Ba.467, Hb.604. *Var*: Afdal [Hj.] [406].

از معدن خویش اگر جدا افتادی ۹۴۳ آخر بنگر که خود کجا افتادی
در خانهٔ خود خدائے را گم کردی [a] زان از ره خانهٔ خدا افتادی

If from your home you fell so far away,
Then see for once your self and where you stay;
You Lost the Godhead in your house alone,
Hence from the path of God you go astray.

XII 44

1018 (a) —Kb BNa 116, Sf 35, Pb 574, Ba 528, Hb 666, CR 1164
Var (1) Kamal Isma'il [MS d 1010 H] [AK] (2) Abu Sa'id [410].

در دیده مرا آب نه بایستے ۱۰۱۸ یا ۰ عم او صبر بهم بایستے
یا عمر باندازهٔ غم بایستے [a] یا مایهٔ غم چو عمر کم بایستے

Would that my eyes were wet but not in flow,
Or when he chastens patience would bestow,
Or life prolonged as grief would greater grow,
Or grief were less when life is sinking low.

XII 45

1020 (a) - Wbcd 419, Pb 572, Ba 526, Hb 664

در عالم اگر ترا بود دست رسے ۱۰۲۰ هان تا نزنی تو حربه بیکی نفسے
پیش ار من و تو بسیار بودند کسے [a] دنیا نکند بغیر ازار کسے

If in this world you have some means at call,
Then do not breathe but go relieving all;
Many have found before us great and small,
That world affords us nought but hurt and gall.

XII 46

1046 (a) Kashkol Baha *Var* Afdal [476]

گر علم لدنی همه از بر داری ۱۰۴۶ با این چه کنی که نفس کافر داری
سر را نزمین چه می نهی بهر نماز [a] آنرا بزمین بنه که در سر داری

Thou hast in rote I grant the psychic lore,
But can it cure at all Thy darkened core?
What boots at prayer time thy pate on ground?
Lay under ground what pate has kept in store.

XII 47

INDEX OF KNOWN QUATRAINS

Var. = Variation of † = Rejected.

A

Aa

1	Āmad saḥarē nidā zi Maikhāna'i mā.	IX 1.
2	Az āb u gil āfarid Sāni' mā rā	V 11.
3.	Az ātish-i mā dūd kujā būd ān jā.	VIII. 137.
4.	Az bāda'i la'al la'al shud gowhar-i mā	IX. 4.
5.	Afgand ba ghurbat falak-e pīr marā.	X. 147.
6.	Im shab bar mā mast ki āwurd turā.	I 42.
7.	Ai ān ki guzīda'ē jihānī tu marā.	I. 18.
8.	Ayyām ba kāmē na-rasānad mā rā.	II. 56.
9	Ai Khwāja' yakē kām ravā kun mā rā	X. 43.
10	Ai karda' zi lutf u mihr-i to- san'a Khudā	I 53
10-a	Ai Sāhib īn mas'ila' bishnou az mā	†1

10 (a):—Sb.310, BNn.7. **Reply to 34-A by Syed Niamatullah.**

Ab

11	Bāz ā bāz ā har- ānchi' hastī bāz ā.	IX 2.
12	But guft ba but parast kai 'ābid-i mā	IX. 150
13	Bar-khīz u biyā biyā zi bahr-ē dil-i mā.	VIII. 19.
14	Bar dast yakē tēgh-i jawāb ast marā	X. 41.

At.

15	Tā bi-tuwānī ranja' magardān kasrā.	VII. 87.
15-a.	Tā bituwānī ta'ana' mazan mastan rā.	*Var.* 31.

Aj.

15-b.	Janā chu ba wasl-i to niyāz ast marā.	†2.

15 (b)—Sb 26, BMa 9, BNn.4, CR 781

Ach.

16	Chūn 'ohda' na- mē-shawad kasē fardā rā.	IX. 93.
17.	Chūn fout shawam ba bāda' shōēd marā.	IX. 22.

Akh.

18.	Khurram ba tu dāshtam dilē purgham rā.	I. 26.
19.	Khwāhī zi firāq dar fughān dār marā.	I. 29.

Ad.

20.	Dānī ki chi muddatēst ai dilbar-i mā.	I. 23.
20-a.	Dī bar sar-i kū-i khāk- bīzān-ī qadā.	BMa.16, BERa6. †3.

20 (a)·—BMa 16, BERa 6, CR 1114=1194

As.

21.	Zīn dahar ki būd muddatē manzil-i mā.	IV. 36

As.

22.	Sāqi ba karam tu mē kunī yād marā.	VIII. 33.
23.	Sāqī qadahē ki kārsāz ast Khudā	VIII. 54.
24.	Sāqī qadaḥē ki nūr bakhshad hama' rā.	VIII. 55.
25.	Sāqī mai la'al qūt-i rūḥ ast marā.	VIII. 56.
26.	Sāqī nazarē ba bēkasān bahar-i Khudā.	VIII. 34.

A'.

27. 'Āshiq hama' rōz mast u shaidā bādā. IX. 46.
28. 'Āqil ba chi ummīd dar- īn shūm sarā. IV. 34.
29-a. 'Aib ast 'aẓīm bar kashīdan khud rā. XII. 1.

Aq.

30. Quraān ki bihīn kalām khwānand ō rā. IX. 12.

Ag.

31. Gar mai na khurī ṭa'ana' ma-zan mastān rā. VII. 84.

Am.

32. Mard ān na-buad ki khalq khwārand ō rā. VII. 91.
33. Mai qūwwat-i jism u qūt-i jān ast marā. IX. 11.

Ah.

34. Har chand ki rang u bū-i zēbāst marā. V. 12.
34-a. Ham baḥr-i karāmatī u ham kān-i sakhā. †4.

34 (a) —Sb 309 BNn 6, according to Sb a question by Murtuda Qalandar to Saiyad Ni'amatullah

B

Ba.

35. Ai dil zi zamāna' rasm-i iḥsān ma-ṭalab. II. 55.
35-a. Ai dil tu zi khalq hēch yārī matalab. †5.

35 (a) —Ht 16, Pc 117, BNn.8
Var.—Shāh Sanjān [R S] 2 Afdal [Hx]

Bb.

36. Bā baṭ mē guft māhiyē pur tab u tāb. IV. 50.
36-a. Bā naghma'ī zēr u bam kun āhang-i sharāb. †6.

36 (a) —Sb 131, BNn 11

37. Bar pāy-i tu bōsa' dādan ai sham'ī ṭarab. IX 151.

Bch.

38. Chandān bi-khuram sharāb kīn bō-i sharāb. IX. 23.

Bd.

39. Dar rāh-i niyāz har-dil-ē rā dar yāb. VII 106.

Br.

40. Rōzē du si muhlat ast mai khur mai- ŋāb. IX. 94.
41. Rōzē ki ba dast bar niham jām-i sharāb. IX. 60.

Bz.

41-a. Zulfat hama' sumbul ast u sumbul hama' tāb. †7.

41 (a) —Sb.296, BNn 12, Niamatullah Wali I I S.L. MS 1295

Bs.

42. Ṣad bār biguftamat ki ai durr-i khushāb. IX. 152.

Bm.

43. Mā ō mai u ma'shūq dar īn kunj-i kharāb. IX. 8.
44. Māyēm nihada' sar ba farmān-i Sharāb. IX. 7.
45. Māyēm u mai-ō muṭrib u īn kunj-i kharāb. IX. 5.

T

Ta.

46. Ābād kharābāt zi mai khurdan-i mā'st. VIII. 9.
46-a. Ādīna' zi bāmdād mai gīr ba dast. †8.

46 (a) :—Wbcd.½.193, Pb.½.50, BERa.92, CR.787

47. Ámad Ramaḍān u mousamē bāda' biraft. X. 117.
48. Ān but ki dilam zi bahr-i ō zār shudast. IX. 154.
49. Án bih ki dar īn zamāna' kam gīrī dōst. VII. 28.
50. Ān khwāja' ki khwīsh rā Halākū mē guft. IV. 29.
51. Ān dil ki zi mihar u kīna' bi-burīd kujāst. VII. 159.
52 Án rā ki barē nihāl-i taḥqīq na-rust. †9.

52.—Hw.951, Var.162.

53. Ān qaṣr ki Bahrām dar ō jām girift. IV. 25.
54. Ān kas ki ba khūbān lab-i khandān dādast. X. 36.
55. Ān kas ki khaṭ az kilk-i guhar-bār nawisht. VII. 152.
56. Ān kas ki darūn-i shīsha' rā dil pindāsht. VII. 160.
57. Án la'al-i girān-bahā zi kān-ē digar ast. IX. 56.
58. Ān madda' ki qābil-ē ḥayāt ast ba dhat V. 18.
58-a. Ān māh ki guftī malak-ē raḥman ast XII. 2
59. Ānī ki dam-ē masīḥ yārat shuda' ast. IX. 156.
60. Abr āmad u bāz bar sarē sabza' girist III. 34.
61 Ahdāth-i zamana' rā chu pāyānī nist X. 1.
63 Az ātish-i īn ṭāifa' juz dūdē nist X. 5.
64 Az bād-i sabā dilam chu bōyē tu girift. I. 41.
65 Az bazm-i khirad 'aql dalīlē sarah' guft. IX. 61.
65-a. Az ghussa'-i har bē-khirdam dil bi-girift †10

65 (a) - Sb 98, BERa 141, CR 790

66 Az gardish-i charkh hēch maf-hūmam nīst. II. 14
67 Az mā ramaqē ba sa'i-e sāqī munda st IX 62
68 Az manzil-i kufr tā ba dīn yak nafas ast VII 161
69 Az har zih ba har darē hamē bāyad tākht VI. 1.
70 Asrār-i jihān chunān-ki dar daftar-i māst X. 145.
70-a Asl-ē guhar-ē 'ishq zi kān-ē digar ast †11

70 (a) - Sb 273, RPb 66, BNn 33 *Parody of* 57
Vag (1) Shahabud Dīn Soharwardī (2) Najmud Dīn Razī [Rempis 19]
70-b Afsōs ki atraf-i rukhat khār girift *Mahastī* [Hv] †12.

70 (b) BNj 30, RPb 103

71 Aknūn ki bihisht-i 'Adn rā mānad dasht III. 25.
72. Aknūn ki jihān rā ba-khushī dast rasēst. III. 6.
73 Aknūn ki gulē sa'ādatat pur-bār ast IX. 95.
74. Imrōz turā dast-rasē fardā nīst III. 52.
75. Imrōz ki ādīna' mar ō rā nām ast IX. 96.
76. Imrōz ki noubat-ē jawānī-e man ast. III. 63.
77. Imshab ki ḥudūr-i yār-i mā imrōz ast I. 43.
77-a Andar hama' dasht-i khawirān sangē nist XII. 3.
78. Ai āmada' az 'ālam-i rūḥānī taft IX. 97.
78-a Ai Bēzhan-i dil dar chah-i zindan-i ghamat—Meaningless †13.

78 (a) — Ha 340, Sd.339, BNh 326, BNd 145, Sc.468, BNb 175, LN.83, BMd 444, Wbcd 506, Pb 40, Hb.40, Hj 326, BMb 145, He 76, Hc.76, Pc.114, Cb 150, CR 805, BERf 375, Hz.277.

78-b. Ai jumla'-i khalq rā zi bālā u zi past. XII. 4.
79. Ai charkh-i falak kharābi az kīna'-i tust. II. 37.
79-a. Ai dar ṭalabē ān ki baqā khwāhī yaft. XII. 5.
79-b. Ai dilbar-i mahṭil'at-i khurshīd sifāt. †14.

79 (b).—BNa 84, BERf.292, Hj.288, A.44, CR.806.

80. Ai dil chu zamāna' mē kunad ghamnākat. VII. 52.
81. Ai dil chu naṣīb-i tō hamah khūn shudan ast. IV. 51.
82. Ai dhat-i tu Maḥmūd u Moḥammad nāmat. I. 51.

83. Ai Sāqi az ān mai ki dil ō dīn-i man ast. VIII. 57.
84. Ai sabztar az ghalla' ki dar dāman-i kisht. IX. 167.
85. Ai qubba'-i sāq 'arsh sūdah qadamat. I. 55.
86. Ai mard-i khirad hadīth-i fardā hawas ast. III. 53.
87. Ai mai lab-i la'al-i yār mē-dār ba dast. IX. 13.
87-a. In baḥr-i wajūd āmada' bērūn zi nihuft. II. 7.
88. In khāk-i rah az Khwaja' Bukhārī būd ast. V. 9.
89. In kūzā chu man 'āshiq-i zārē būd ast. V. 19.
90. In kuhna' rabāṭ rā ki 'ālam nām ast. IV. 33.
91. In gumbad-i lajwardi ō zarrīn ṭasht II. 3.
91-a. In nīm qadaḥ ki bar labē īn ṭās ast. †15.

91 (a):—Se.20, BMa 46, BDb 19, BNl 16, CR.810

92. In hastı-e tō hastı-e hast-ē digar ast. VII. 145.
93. In yak du sı rōz noubat-ē 'umr guzasht II. 57.
93-a. Chūn āb ba joıbār u chūn bād ba dasht. *Var.* 93.
94. Ai wāi bar ān dil ki dar ō sōzē nīst. VIII. 8

Tb.

94-a. Bā ānkı du chashm-i mast-i ō 'arbada' jōst †16

94 (a):—BNa 134, Sf 52, Pb 58, Hb 57, CR.814.
Vag. Salman Saoji Tehran Text not found in MS dated 802 H

95. Bā bāda' nishīn ki mulk-ı Mahmūd īn ast. IX. 98.
96. Bā dushman u dōst fi'al-i nēkū nēkū st VII. 92
96-a. Bā dıl guftam matā'ı dunıyā 'araḍēst BNb 379, Hd.559, Afdal [54], †17
97. Bā ḥukm-i Khudā ba juz rıda dar na-gırıft. VI. 17.
97-a. Bāshad ki ba andēsha' u paımān-ı durust *Par.* of 162 †18.

97 (a):—Kb BNb 407, Hh 109, Pc 199, Hd 403 *Par*: 162
SP Afdal Kashı in Hv and Text

98. Bā mā dıram-ē qalb na-mē- gırad juft. VIII. 3
99. Bā mā falak ar jang na-dārad 'ajab ast. II.39.
100 Bā mā na-guzārand damē yarānat. I. 58
101. Bā muṭrib u mai ḥūr sarishtē gar hast. III 26.
101-a. Bā har bad u nēk rāz na-tuwānam guft. X. 143.
102. Bad nāmi-e man zı 'arsh u kursī biguzasht X 35.
103 Bar chahra'-i gul shabnam-i nourōz khush ast III 28
104. Bar khwān-i zamāna' shūru shīrīn baham ast. IV 11
105. Bar-khīz u bidih bāda' chi jāyē sakhun ast VIII. 20.
106. Bar rū-i tu zulf rā aqāmat hawas ast IX. 157.
107. Bar tarz-i sipahar-i khaṭaram rōz-i nukhust. VII 158.
107-a. Bar sabza' nishist-i mai parastān chi khush ast †19

107 (a):—Pb.71, Hb 70, Hg 51 Par of 103

108. Bar kaf mai nāb u dast-i dildār ba dast. III 64.
109. Bar louḥ nishān-i būdanīhā būd ast. VI. 16.
110. Bar har chi rasī naẓar nikū kun ki nikūst. VII. 85.
111. Bisiyār bi-gashtēm ba gird-ē dar u dasht. IV. 8.
112. Bisiyār dawidēm ba gird-ē dar u dasht. IV. 12.
113. Bas khūn-i kasān ki charkh-i bē-bāk bi-rīkht. II. 20.
114. Bulbul ki ba bāgh nāla' bar dast girift. III. 42.
114-a. Bē-khwāb u khuram hamēsha' andar tab u taft. †20.

114 (a):—Hk.205, BMb.128, BERa.150, CR.819

115. Bēgana' agar wafā kunad khwīsh-i manast. VII. 17.

115-a. Bīnīyi tu haihāt alif dārad rāst. †21.
115 (a):—Sb.268, BNn.32.
Tp.
116. Pur khūn zi firāqat jigar-ē nīst ki nīst. I. 27.
117. Pīrē zi kharābāt barūn āmad mast. VIII. 7.
118. Pēsh az tu basē mard u basē zan būd ast. V. 8.
118-a. Pēsh az tu hazār qarn-i dīgar būd ast. XII 6.
119. Pēsh az man u tō lail u nihārē būd ast. II. 48.
Tt.
120. Tā bāz shināknam man īn pāez dast. IV. 1.
121. Tā chand zanam ba-rū-i daryāhā khisht. X. 77.
122. Tā kai zi chirāgh-i masjid ō dūd-i kanisht. VI. 7.
122-a. Tā gardish-i gardūn-i falak gardān ast. BNb.382. Hd.77. Afdal [Hv.] †22.
123. Tā hushyāram dar ṭarabam nuqṣan ast. IX. 14.
124. Tarsē ajal ō bīm-i fanā hasti-i tust. IV. 53.
124-a. Tars az chē tegh u tīr mē bāyad dāsht †23.
124 (a):—HK.111, BMb 84, BERa.89, CR.823 *Parody of* 313
125. Tarkīb-i piyāla' rā ki dar ham paiwast. V 16.
125-a. Tarkīb-i ṣanāya'a ō samāwat zi chīst. †24.
125 (a) —Pb 74, Hb 72 Afdal [Hj]
126. Tarkīb-i tabāya' ki ba kāmē tu damēst. VII. 19.
126-a. Turkē dil-i man ba nargis-ē mast girift †25
126 (a) —Sb 264, BNn.30
126-b. Taqdīr-i azal sābiqa-ē hukm-i alast †26.
126 (b):—Kb Wbcd 418. *Echo of* 243
127 Pīrē ki ajal zanad siparhā hēch ast VII 2.
Tj
128 Jāmē u may-ē u sāqi-yē bar lab-i kisht X. 80.
128-a. Jān bō-i ḥayāt az shikanē mō-i tu yaft. †27.
128 (a):—Pb.82, Hb.80, Hk 67.
129 Jāyē ki dar ō sharāb-i gulrangē nīst. III. 58.
130. Juz ḥaqq ḥukmē ki hukm rā shāyad nīst. VII. 169
Tch.
131. Chandīn gham-i māl u hasratē duniyā chīst. VII. 53.
132. Chūn ātish-i soudā-i tu juzdūd nadāsht. I. 28.
133. Chūn āmadanam ba man nabud rōzi nukhust. VIII. 72.
134. Chūn abr ba nourōz rukh-ē tala' bishust. III. 33.
135. Chūn bād ba pēshat āmadam chābuk u chust VIII. 123.
136. Chūn bulbul-i mast rāh dar bustān yāft. III. 8.
137. Chūn tir-i qadā kushāda' az shast-i tu nīst VI. 15
138. Chūn charkh ba kām-i yak khiradmand nagasht. II. 23.
139. Chūn dēv u parī u yār u aghyār guzasht. VII. 32.
140. Chūn kār na bar murādi mā khwāhad raft IV. 39.
141. Chūn gauhar-i jān dar sadaf-ē dil paiwast. VII. 147.
142. Chūn lāla' ba nourōz qadah gīr badast. III. 7.
143. Chūn murdan-i to- murdan-i yakbargi ast. IV. 59.
143-a. Chūn naqshi 'amalhaā-i tu bar louḥi yakh ast. †28.
143 (a):—Sb.265, BERa.77, CR.832.
144. Chūn nīst umīd-i 'umr az shām ba chasht. VII. 103.
145. Chūn nīst haqiqat-ē yaqin andar dast. VII. 156.
146. Chūn nīst zi harchi hast juz bād ba dast. IV. 52.

Th.

146-a. Ḥalwā-i jihān ghulām-i kashkīna-i māst. †29.

146 (a):—Sb.278, BNn.35. *Var*: Afdal [78].

Tkh.

147. Khārē ki ba zēri pāyi har ḥaiwānest. V. 23.
148. Khaṭṭe ki khaṭat bar lab-i dilkhwāh nawisht. IX. 164.
149. Khurshīd-i sipahar-i bē-zawālī 'ishq ast. IX. 44.
150. Khayyām tanat be khīma'-ē mānad rāst. IV. 60.
151. Khayyām zi bahr-i īn gunah' mātam chīst. XI. 58.
152. Khayyām ki khīma' hāi hikmat mē- dōkht X. 167.

Td.

153. Dārında' chu tarkīb-ı tabāe' ārāst. V 15
153-a. Dar bagh shudam saharga' bā dard-ı nhuft †30.

153 (a):—Sb.170, BNn.20. *Parody* of third line of 448

154 Dar pāı qarāba' qulqulē mai chı khush ast VIII. 111.
154-a Dar pāyı ghamat shud dilı mıskīnam past XII 7.
155 Dar parda'-i israr kasē rā rah nīst. VII. 148
156 Dar jām-i tarab bāda'i gulrang khush ast. VIII 109
157. Dar jumla'i dasht-i khāwarān gar khārēst IX. 91.
158. Dar chashmı muhaqqaqān chı zībā u chı zisht VII. 36
159 Dar khwāb budam marā khırad-mandē gutt VII 1
159-a. Dar khwāb marou ki pīr dānā-ē guft †31.

159 (a) —Pb 113, Hb 111, Hg 83, Pc 338
Parody of 159.

160 Dard ō alam az shumār-i daftar bi-guzasht. IX 179
161. Dar dih pısar ān mai ki jihān rā tāb ast VIII 21
162 Dar dahar barē nihāl-ı taḥqīq na-rust VII 157
162-a Dar dahar chu man 'āshiq u ma'shūq parast †32

162 (a):—Pb 114, Hb 112, Hg.84.

163 Dar dahar marā sharāb u shāhıd hawas ast VIII 14
164. Dar rūyi zamin agar marā yak khısht ast IX 18.
164-a. Dar suḥbat-ı ān kasi kı ṣahib hunar ast †33.

164 (a).—Hu.12, BERa 189, CR.840
Var· Shahi [CR. Rempis 39].

165. Dar sōma' ō madrasa' ō dair u kamsht VII. 154.
166. Dar 'ālam-i bē-wafā ki manzilgah-i māst I 15
167. Dar 'ālam-i khāk khāk pāshīdam u raft XI. 15
168. Dar 'ishq-i tu az malāmatam nangē nīst IX 33
168-a. Dar 'aql 'aqilahā-i muḥkam kam nīst †34

168 (a):—Sb.74, BNn.16.

169. Dar faṣl-i bahār agar butē ḥūr sirisht X 81.
170. Dar majlis-i dars sāz-i mastī past ast. X. 110.
171. Dar maikada' dhikr-i bāda' chal ısm-i man ast IX. 3.
172. Dar wādiyi 'aib-i khud dawīdan hawas ast. VII. 18.
173. Dar har dashtē ki lāla'-zārē būd ast. V. 21.
174. Dar hēch sarē nīst ki asrārē nīst. IX. 39.
175. Dar-yāb ki az rūḥ judā khwāhī raft. IX. 99.
176. Dil sair-i ḥayāt rā kamāhī dānist. VII. 153.
177. Dil guft marā 'ilm-i ladunni hawas ast. VII. 151.
177-a. Dam bā ki nanam ki hēch kas maḥram nīst. XII. 8.
178. Duniyā dīdī u har chi dīdī hēch ast. IV. 42.
179. Duniyā n muqām-i tust nai jāi nishast. IV. 31.

180. Dourān-i jihān bē mai u Sāqī hēch ast. VII. 15.
181. Dourē ki dar ō āmadan ō raftan-i māst. II. 1.
182. Dah 'aql zi nuh rawāq az hasht bihasht. I. 52.

Tr.

182-a. Rāh-ē abad ō azal zi pā tā sar-i tust, Hd.432, BNb.445. †35.
183. Raftam ba kharābat ba īmān-i durust. VIII. 2.
184. Raftan chu haqīqat ast pas-būdan chīst. IV. 47.
185. Rōzē ki shawad idha'ssamāun shaqqat. I. 38.

Tz.

186. Zān bāda' ki 'umr rā ḥayāt-ē dıgar ast. VIII. 22.
187. Zāhıd ba-hawā-i khuld sar-gardān ast. X. 83.
187-a. Zin saqf barūn rawāq u dıhlīzē nīst. XII. 9.

Ts.

188. Sāqī ba-baram gar but-ı yāqūt-lab ast. VIII. 58.
189. Sāqī ba hayāt chūn kasē rahbar nīst. VIII. 59.
190. Sāqī ba bihasht īn hama' mushtāqī chīst VIII. 60.
191. Sāqī chu zamāna' dar shikast-ē man u tust VIII. 61.
192. Sāqī chı kunam kı dıl kabābam zi ghamat. VIII. 35.
193 Sāqī ḥadhar az ghamē tu am āh kı nīst VIII. 36.
194 Sāqī dıl-i mā kı dāna'ē mihr-ı tu kāsht VIII. 37.
195 Sāqī dıl-ı man zı dast agar khwāhad raft VIII. 38.
196 Sāqī dıl-ı man zı murada' farsūda' tar ast VIII. 39.
197 Sāqī dıl-ı man sōkhta' az mushtāqīst. VIII. 40.
198 Sāqī dıl-ı man ki shādı az gham na shanakht. VIII. 62.
199 Sāqı zı darat safaı na- khwāhēm gırıft VIII. 41
200. Sāqī zı maē kı la'lat ānrā sāqīst VIII. 42.
201. Sāqī shab-i 'aish ast u māh afrōkhta' ast VIII. 63.
202 Sāqī gham-ı mā baland awāz shud'ast VIII. 43.
203. Sāqī falak az baḥr-ı 'atāyē tu kafēst VIII. 44.
204. Sāqī qadahē ki ānkı īn khāk sırısht. VIII. 64.
205. Sāqī qadaḥē kı sham'i dıl dar nagırıft VIII. 65.
206 Sāqī qadaḥē kı kār-ı 'ālam nafasēst VIII. 66.
207. Sāqī qadaḥē kı hast 'ālam zulmāt VIII. 67.
207-a. Sāqī ki chu halwāi nabāt ast kujāst †36.
207 (a) —BMa 96, Pb 123, Hb 120, Hg 88, CR.848
208. Sāqī kı rukhat zı jām-i Jamshīd bih'ast VIII. 45.
209. Sāqī kı labash mufarrahē yāqūt ast. VIII 46.
210. Sāqī ki halākam zı gham-ē hijrānat. VIII. 47.
211. Sāqī gul u sabza' bas ṭarabnāk shud' ast VIII. 48.
212 Sāqī mah-i rukhsār-i tu jān-ē hama' ast VIII. 49.
213 Sāqī mai mā zı 'ārıḍ-ē pur khu-i tust VIII. 50.
214. Sāqī mai ma'arıfat marā makramat ast VIII. 51.
215. Sāqī mai kuhna' yār-i dērīn-i man ast. VIII. 68.
216. Sāqī nazarē ki dıl khush az dīdan-i tust. VIII. 52.
217. Sāqī nazarē ki dil zi andēsha' tihīst. VIII. 53.
218 Sirr az hama' nākasān nihān bāyad dāsht. *Var.* 884.
219. Sar ta sar-i āfāq jihān az gil-i māst. VII. 173.
220. Sardaftar-i 'ālamē ma'ānī 'ishq ast. IX. 38.
221. Sirr-ē du jihān dar qadaḥē mastān ast. IX. 58.
222. Sarmaya'-i 'aql-i 'āqilān yak nafas ast. VII. 162.
222-a. Sirrēst nihān az hama' asrār ki hast. †37.
222 (a):—Sb.288, Sc.444. *Var*: 'Aṭar [M.N.].

223. Sīm ar chi na māya'-ē khiradmandān ast. VII. 101.

Tsh.

224. Shādī maṭalab ki ḥaṣil-e 'umar damēst. VII. 30.
224-a. Shash panj fitāda'ēm jān dard u takast. XII. 10.
225. Shōrīda'-i 'ishq ō sar u sāmān ghalaṭ ast. IX. 48.

Ts.

226. Ṣaḥrā rukh-i khud ba abr-i nowrōz bishust. III. 24.
227. Ṣad khāna' zi khūnāb-i dilam wīrān ast. IX. 180.
227-a. Ṣayyād ham ō Ṣaid ham ō dāna' ham ōst Rep. 472. †38.

227 (a):—Sb.285, BNa.36.

Tṭ.

228 Ṭāsē falak az pēsh-i dilārā-ı tihīst II. 58.
229. Ṭūrēst ki ṣad hazār Mūsā did ast IV. 30.

Tc.

230. 'Āqil ba kharōsh-i lā ılah' ıllıla' hūst. VII. 136.
231. 'Ishq āmad u shud chu khūnam andar rag u pōst. IX. 54.
232. 'Ishq ar chi balāst ān balā ḥukm-i khudāst. IX. 37.
233. 'Umrē ba gul ō bāda' bi-raftēm ba-gasht. VIII. 134.
234. 'Umrēst kı maddaḥiyı mai wird-i man ast. IX. 63.

Tf.

235 Fāsiq khwānand mardumānam paiwast X. 106.
236. Faslē gul u ṭarf-i jōybār ō lab-ı kısht. III 27

Tk

236-a Kardēm har ān chı hıla' 'aql ān dānıst. †39.

236 (a):—Hk 151, BMb 120, BERa 97, Pc 423, CR.854

237. Kam gōy kı faḍl-ı Ḥaqq ba āsānī nīst X 74.
238. Kunha'i khiradam dar khur-ı ıthbāt- ı tu nıst I 5.
238-a. Kū ān ki mayē girān nihad bar kafi dast †40.

238 (a):—Sb 116, BMa.70

Tg.

239. Gar az payi shahwat ō hawā khwāhī raft VII. 76.
240. Gar bāda' namē khuram nishān-ē khāmīst. X. 38.
241. Gar bar falaki ba khāk bāz ārandant. X. 4.
241-a. Gar dar hama' shahar yak sarē nīshtar ast. XII. 11.
242. Gardūn nigarē zi 'umr-i farsūda'-i māst. VII. 171.
242-a. Gar rāz-i man ai Khwāja' na-mund'ast nihuft. XII. 12.
242-b. Gar zāhid u 'ābid ast u gar fāsiq u mast. †41.

242 (b):—Pb.132, Hb.129.

Parody of 244.

243. Gar kār-i tu nēk ast ba tadbīr-i tu nīst. VI. 14.
244. Gar gul na-buad naṣīb-i mā khār bas ast X. 54.
244-a. Guftam ki jihān u mulk sar maya'-i tust. XII. 13.
245. Guftam ki sar-ē zulf-i tu bas sar khurdast. I. 19.
246. Guftam ki magar durust bāshad 'ahdat. I. 20.
247. Gul guft bih az luqā-i man chīzē nīst. IV. 9.
247-a. Gōyand Kharābāt bad ast ō na rawāst. XII. 14
248. Gōyand kı mai ba māh-i sha'abān na rawāst. X. 115.
249. Gōyand marā bihisht bā ḥūr khush ast. X. 92.
250. La'alē tu mayē mudhāb u sāghar kān ast. IX. 161.

Tm.

251. Mārā gōyand dōzakhī bāshad mast. X. 91.
252. Mā 'aql-i qadīmēm u jihān dāya'i māst. VII. 175.
253. Mā kāfir-i 'ishqēm musalmān digar ast. X. 37.
254. Ma'alūm na-mē-shawad chunīn sir sardast. VII. 146.
255. Man banda'-i 'āṣiem riḍā-ē tu kujāst. XI. 38.
256. Man mai khuram ō mukhālifān az chap u rāst. X. 94.
257. Man hēch nadānam ki marā ānki sirisht. X. 79.
258. Mahtāb ba nūr dāmanē shab bi-shigāft. VIII. 12.
259. Mai bar kaf-i man nih ki dilam pur tābast. VIII. 23.
260. Mai khāna' u ka'aba' khana'-ē bandgi ast IX. 57.
261. Mai khurdan-i man na az barāyē ṭarab ast IX. 64.
262 Mai khurdan u shād būdan āīn-i man ast. VIII. 16.
263. Mai khúr ki ba zēri gil basē khwāhī khuft. IX. 100.
264. Mai khur ki hamēsha' rāḥatē rūh-i tu ōst. IX. 101.
265. Mai deh ki dil-ē rīsh-i marā marḥam ōst. VIII. 24.
266 Mai gar chi ba shar'a zisht nām ast khush ast. X. 44.
267 Mai Nōsh ki 'umr-i jāwidānī īn ast III. 65.

Tn.

268 Nāzam ba kharābāt ki ahlash ahl ast. J.127. †42.
269. Nafsat ba sagē khāna' hamē mānad rāst. VII. 81.
270 Nai lāiq-i masjidam na dar khurd-i kanisht. X. 48.

Th

270-a Har bēkhabrē ki hast hushiyār tar ast Sb 75, Berf 153. †43
271 Har jān-ī sharīf kō shanāsā-i rahēst VI. 18.
272 Har chand ki az gunāh bad bakhtam u zisht. X. 78.
273 Har dil ki asīr-i miḥnatē ōst khush ast. VII. 16.
274 Har dil ki darō maya'-i tajrīd kam ast VII. 54.
275 Har dil ki darō mihar u muḥabbat bashar ast. IX. 41.
276 Har dharra' ki bar rū-i zamīnē būd ast. V. 22.
277. Har sabza' ki bar kinār-i jōyē rasta' ast. V. 20.
278 Har kō raqamē zi 'aql dar dil binigasht. VII. 8.
278-a Har kūza' ki ābkhōra'ē mazdūrēst. XII. 15.
279 Har giz but-i man rūi ba kas na mamūd' ast. 22.
280 Har gah ki ghamē mulāzimē dil shawadat. VII. 98.
281 Har naqsh ki bar takhta'i hastī paidāst. VII. 137.
282. Har nēk u bad-ē ki dar nihād-ē bashar ast. II. 47.
283 Hushdār ki rōzgār shōr-angīz ast II. 54.
284. Haihāt ki īn jismi mujassam hēch ast. IV. 46.

Ty

284-a. Yādē tu shab ō rōz qarīn-ē dil-i māst. †44.

284 (a):—Sa.127. BNa.74. CR.880.

285. Yā Rab tu karīmī u karīmī karam ast. XI. 39.
286. Yazdān chu gilē wajūd-i mā rā ārāst. X. 72.
287. Yak jur'a'-i mai zi mulki Kāwūs bih ast. IX. 72.
288 Yak hafta' sharāb khurda' bāshī paiwast. VIII. 119.

J

289. Tā butuwāni gham-ē jihān hēch ma-sanj. III. 55.
290. Tā chand kashī dilā dar īn dar-i sipanj. VII. 128.

CH.

291. Az faḍl 'inān ma-pēch u dar sāghar pēch. VII. 108.
292. Bingar zi jihān chi ṭarf bar bastam hēch. IV. 45.
292-a. Sāqī qadahē ki kar-i 'ālam hama' hēch. A.241, Hz.291. †45.

Ḥ

293. Ai 'āriḍ-i tō nihāda' bar nasrīn ṭaraḥ. I 14.
294. Kū muṭrab u mai tā bidiham dād-i ṣubuḥ. VIII. 25.

KH.

294-a. Āmad ba chaman bā lab-i khandān gul-i surkh. †46.
294 (a) —Hk 157, BMb.151, Pc 39, CR 884
295. Chūn mē guzarad 'umr chi Baghdād chi Bulkh. VII. 55.

D.

Da.
296. Ārand yakē u digarē bi-rubāyand VI. 13.
297 Ānān ki ba husn-i kār nēkū bīnand X. 34.
298 Ānān ki ba madhhab-ē tanāsukh fard and IX 155.
299 Ānān ki sharāb-i ma'arifat nōsh kunand VII. 114.
300 Ān bāda' ki rū-i 'aish roushan dārad. IX. 15.
301 Ān bih ki khiradmand kinārē gīrad. VIII. 133
302. Ān rā ma nigar ki dhū funūn āyad mard. VII 135
303 Ān rōz ki tousanē falak zin kardand IX. 35.
304 Ān rōz ki īn gumbad-i minā bastand IX 34.
305 Ān 'aql ki dar rah-i sa'ādat pōyad III 43.
306 Ān qoum ki dar muqām-i tamkīn raftand X 33
307 Ān qoum ki sajjada' parstand khai and X 32
308 Ān kāsa' ki bas nikōsh pardākhta' and V 32
309 Ān kāsa'-garē ki kāsa'ē sathā kard V. 17
310. Ān kas ki ba chashm-i khīshtan rah dārad VII. 165
311 Ān kas ki zamīn u charkh u aflāk nihād V 2
311-a. Ān kas ki zi rū-i 'ilm u dīn ahal buad †47
311 (a).—Wbed 214, Hk 246, Hm 119, Hg 172, HGb 113, ALI 287 Reply to 525
311-b Ān kist marā damē ba mai-khāna' barad Sb 82 BERf.156 †48.
312 Ān-gah' ki nihāl- umar bar-kanda' shawad X. 159.
313. Ān mard navam kaz 'adamam bīm āyad X 146
313-a. Ān mai ki shafa-i har khirad mand buad. XII 16
314. Ānhā ki asās-i kār bar zarq nihand. X 31
315 Ānhā ki asīr-i 'aql u tamyīz shudand X 30
315-a. Ānhā ki zi khāk sar bar aflāk shudand. †49.
315 (a):—Sb 42, BERf 140, BERa.203, CR.900.
316. Ānhā ki ba fikrat dur-i ma'anī suftand. X. 29.
317. Ānhā ki ba kār-i 'aql dar mē-kōshand X. 28.
318. Ānhā ki ba kām-i dil jihān dāshta' and X. 27.
319 Ānhā ki ba kuhna'-i namadī mousūf and X. 26.
320. Ānhā ki jihān zēr-i qadam farsūdand. X. 25.
321. Ānhā ki khulāṣa'ē jihān insān and X. 24.
322. Ānhā ki dar āmadand u dar jōsh shudand. X. 23.
322-a. Ānhā ki darīn marḥla' manzil kardand. †50.
322 (a):—BNb.496, Hh.211, Hd.569. *Var*: Afdal [130].
323. Ānhā ki zi ma'abūd khabar yāfta' and. X. 22.
324. Ānhā ki falak dīda' u dahar ārāyand.. X. 21.

325. Ānhā ki kashinda'ē sharāb-ē nāb and. X. 20.
326. Ānhā ki kuhan shudand u āuhā ki nu and. X. 19.
327. Ānhā ki muḥīṭ-i faḍl u ādāb shudand. X. 18.
328. Āward ba iḍṭirābam awwal ba wajūd. II. 11.
329. Ajrām ki sākinān-i īn aiwān and VII. 139.
330. Arbāb-i nazar basē bi-yandēshīdand. XI. 35.
331. Az āb-i 'adam tukhm-i marā kāshta' and V. 13.
332. Az ākhir-i 'umr agar kasē yād kunad. VII. 56.
333. Az bāda'-i shab agar khumāram na-buad. VIII. 118.
333-a. Az bāda' bisat-i zuhd khwāhad farsūd †51
333 (a).—BERf.40, U.251, Ra.92, BNb.337, RPa.127, CR.886.
334 Az daftar-i 'umr pāk mē-bāyad shud VIII 73
334-a. Az dast-i kasē agar shikāyat bāshad. †52.
334 (a).—Ia 25, CALc 20 and Haft Aqlim
335. Az rafta'-qalam hēch digar-gūn na-shawad VI 12.
335-a. Az ranj kashīdan ādamī hur gardad XII. 17
335-b Az shabnami 'ishq khāki Ādam gil shud XII. 18.
336 Az luqma'-i waqf har ki parward jasad VII. 122.
337. Az mai tarab ō nishāt o mardī khizad IX. 65.
338 Az wāqa'tē turā khabar khwāham kard I. 30.
339 Asrār-i azal bāda'-parastān dānand IX 59.
339-a Asrār-i wajūd-i khām wāsufta' bi-mund, Pai 445. †53
339 (a):—BMd 458, A 253
Vag (1) Hafiz (2) Farabi [Nadwi Rempis 79]
340 Afsōs ki sarmāya' zi kaf bērūn shud IV. 20.
341 Afsōs ki kār-i pukhta' khāmān dānand X. 125.
342. Afsōs ki nāma-ē jawānī tai shud. IV. 3.
343 Aknūn ki *zi* khush-*dili* ba-juz *nām* na-mund X. 40.
344. Imrōz man am dar qafasē tang-i wajūd. X. 155.
344-a Imshab chu labat bāda' na-mē-āshāmad, Sb 115, BERf.381. †54
345. Andar rah-i 'ishq jumla' sāfān durd and IX. 42
346. Andēsha'-i jurmam chu ba khāṭir guzarad XI. 13.
347 Ai ān ki gunah ba nizd-i tō sahal buad X. 113
348 Ai bas ki na bāshēm u jihān khwāhad būd. IV. 48
349 Ai bē-khabaran ghussa'-i duniyā ma-khurēd IX. 66.
350 Ai khurram u shād az dil-i āgāh-i tu 'īd III. 4.
351 Ai khwāja' agar kār ba kāmat na-buad VII. 125.
352 Ai dil ma-talab wisāl-i ma'alūlē chand VII. 187
353 Ai dhāt-i tu dai du koun maqsūd-i wajūd I. 54.
354. Ai dhāt-i tu sardaftar-i asrār-i wajūd I. 2
355. Ēzid ba bihisht wa'da' bā mā mai kard X. 93.
356 In jama'e akābir ki manāsib dārand X. 17.
357 In charkh-i jafāpēsha'-i 'ālī-bunyad II. 22.
357-a In charkh-i falak chu āsiyā sūda' na-shud, Sb 93, BERf.164, †55.
358. In khalq hamah kharān-i bā-afsōs and. X. 16.
359. In qāfila'ē 'umr 'ajab mē-guzarad. VIII. 99.
360. In kūza'-garān ki dast dar gil dārand. V. 27.
361 Ai hamnafasān marā ba mai qūt kunēd. X. 156.
Db.
362. Bā īn du si nādān ki jihān-dārān and. X. 3.
363. Bād ast ḥadīth-i khalq yaksar hama' bād. X. 2.

364. Bā dil guftam bihisht chūn ō chand and. X. 84.
365. Bā rū-i nikōy ō lab-i jōy ō gul-i zard. VIII. 130.
366. Bā mardum-i nēk bad namē bāyad būd. VII. 93.
367. Bā mai ba-kinār-i jōi mē-bāyad būd. VIII. 128.
368. Bad-khwāh-i kasān ba hēch maqṣad na-rasad. VII. 97.
369. Bar ātish-i gham bakāmi dil rōzē chand. VIII. 18.
370. Bar chashm-i tu ar chi 'āqilān yak-rāyand. Var. of 477.
370-a. Bar khīz ki 'āshiqān ba shab nāz kunand. XII. 19.
370-b. Bar man zi firāq chand bēdād rasad †56.

370 (b):—RPb.87, Pc.200.
371. Bar man qalamē qaḍā chu bē-man rānand. VI. 9.
371-a. Bar har ki ḥasad barī amīr-ē tu shawad. †57.

371 (a):—BNb.480, BNa.50, Hd.66. Afdal [M.P.]
372. Bō-yē khush-i gul ba zakhm-i khārē arazad IX. 176.
372-a Bē māya'-i bāda' kas tuangar na-shawad †58

372 (a):—Sb.130, BMa.173.
373. Bē luṭf-i tu ḍāya'a shuda' tadbīr-i khirad. XI. 34
374 Bīmāram u tab dar ustakhānam dārad VIII. 125

Dp.
375. Pōshīda' muraqqa'ē ṭama'a khāmē chand X. 15.
376. Pirāna' saram ishq-i tu dar dām kashīd VIII. 124.
377 Pirī sar u rāyi nā ṣawābī dārad. IV. 6
378. Paiwasta' kharābāt zi rindān khush bād VIII 10

Dt.
379. Tā būd dilam zi 'ishq mahrūm na-shud. IX 184.
380 Tā jan-i man az kālbudam gardad fard X. 39.
381 Tāj-ē dawal ō shahī ba nāmat kardand I. 57.
382. Tā chand asīr-i rang u bō khwāhī shud. VII. 83.
382-a Tā chand zi ghuṣṣa'hā dilat khūn gardad. †59.

382 (a):—BMd.462, A.255.
382-b. Tā khāk-i jamā'atē ki yaksān kardand †60

382 (b):—Kb. Sc 462
Faulty rhyme.
382-c Tā chand bar āftab gil andūdand BNb.494, Hd.427, *Var.* 538-a †61
383 Tā khāki marā zi qālib āmekhta' and. V. 14.
383-a Tā dāru-i dard-i tō marā darmān shud †62

383 (a):—BNb.439, Hd.111. *Vag.* Afdal [185].
384. Tā dāyira'-ē ḥusn-i rukhat paidā shud I. 13.
385 Tā rūi zamīn u āsmān khwāhad būd VI. 8.
386 Tā zuhrā' u mah bar āsmān gasht pidid. IX. 67.
387 Tā madrasa' ō mināra' wīrān na-shawad. VIII. 4.
388. Tā mard ba tēghi 'ishq bē-sar na-shawad. IX. 43.
389. Tā yār sharāb-i jān-fazānam na-dihad. X. 69.
390. Touba' ma-kun az mai agarat mai bāshad. IX. 68.
391. Touba' na-kunad har ki thibātash bāshad. IX. 16.

Dj.
392. Jamē ki may-ē la'al payāpai gardad VIII. 120.
393. Jānam ba fidā-i ān ki ō ahal buad. III. 61.
393-a. Jānam ba fidāi mardum-ē hamdam bād. XII. 20.

Dch.

393-b. Chashmat ba kirishmah' dil-i Hārūt biburd. †63.

393 (b):—Se.158, BDb.138, BNl.138, CR.923.

394. Chashmam ba firāq dam ba dam mē-giryad. IX. 181.
395. Chhandān bi-rau in rah ki dui bar-khizad. IX. 55
396. Chandān karam ō luṭf zi āghāz chi būd. I. 25.
397. Chūn būd-i man az būd-i tu āmad ba wajūd. I. 10.
398. Chūn dast ba dāman-ē hawas mē-na-rasad. VII. 126.
399. Chūn rizq-i tu ānchi 'adl qismat farmūd. VII. 37.
400. Chūn rōzi u 'umr bēsh u kam na-tuwān kard VII. 38.
401. Chūn shāhid-i rūḥ-khāna' parwāz shawad. VII. 31.
401-a Chūn ṣubḥa ba-khurramī damē bi-kushāyad. †64.

401 (a):—BNf.53, Pb.177, Ba.119, Hb271.

402. Chūn 'ishqii azal būdi marā inshā kard. IX. 36.
403. Chūn ghuncha'i gul qarāba' pardāz shawad. III. 19.
404. Chūn kār na bar murād-i mā khwāhad būd. *Var.* 140.
405. Chūn murda' shawam khāk-i marā gum sāzand. X. 161.
406 Chūn nīst darīn zamana' sūdē zi khirad VIII. 100.

Dh

407. Ḥayyē ki ba-qudrat sar u rū mē-sāzad X. 95.
408. Ḥayyē ki thamar zi shākh-i ashjār dihad XI 57.

Dkh.

408-a. Khākē 'alamē maikada' pai bāyad kard. †65

408 (a)·—BERf 182, Hj.254, BERa.225, Pc.150, CR.889.

409. Khurram dil-i ān kasē ki ma'arūf na-shud VII. 117.
410. Khattē ki zi rūi yār bar-khāsta' shud. IX. 163.
411. Khwāhī ki turā rutbat-i asrār rasad VII. 94.
412 Khurshīd kamand-i subha bar bām afgand. III. 20.
413. Khush bāsh ki dahar-i bēgirān khwāhad būd V. 10.
414 Khush bāsh ki 'ālam guzarān khwāhad būd. V. 7.
415. Khush bāsh ki māh-i 'id nou khwāhd shud. III. 10.
416. Khūn az dil-i afkār barūn mē-āyad. IX. 178.
417. Khayyām agar-chi khargahē charkh-i kabūd II. 62
418. Khayyām turā chu dākhil-ē qabar kunand †66.

418·—J 169

419. Khīz ātish-i dil dar āb-i chang afgan zūd VIII. 113

Dd.

420 Dādam ba umīd rōzgarē bar bād. IV. 37.
421. Dar bāgh shudī dil zi tu dar khūn uftād IX. 168.
422. Dai charkh ba anwā'a sakhunhā guftand II. 4.
423. Dardā ki dilam ba hēch darmān na-rasīd IX. 183.
423-a. Dar dil hama' shirk rū-i bar khak chi sūd †67.

423 (a) —Pb.187, Ba 130, Hb.282.
Var: Shikh Ahmad Jam [Hv].

424. Dar dahar chu āwāz-i gul-ē tāza' dihand VIII. 17.
425. Dar dahar kasē ba gul-'adhārē na-rasīd. IX. 177.
426. Dar dahar har ān-ki nīm nānē dārad. VII. 57.
427. Dar dīda'- u dīda' dīda' mē bāyad būd. VII. 166.
428. Dar rāh chunān rou ki salāmat na kunand. VII. 119.
429. Dar rāh-i khirad ba-juz khirad rā ma-pasand. VII. 9.
430. Dar rāh-i karam kōh ba kāhē bakhshand.. XI. 27.

431. Dar sar hawasē butān-i chūn ḥūram bād. X. 82.
432. Dar 'ālam-i jān ba-hōsh mē-bāyad būd. VII. 15.
432-a. Dar kār-i jihān kasē ki andēsha' kunad K.I. [Hv.]. †68.

432 (a):—Sa 49, Sb.107

433. Dar kū-i kharābāt jigar-sōzē chand. VIII. 13.
434 Dar kuhna' rabāṭē ki muqīmān-i nu and IV. 35.
435 Dar maṣṭaba'ē 'umr zi bad-nāmē chand. IV. 43
436. Dar mulk-i tu az ṭā'at-i man hēch fūzūd. XI. 36.
437 Dar mousam-i gul ba kaf diram mē-bāyad III. 56
438 Dar maikada' juz ba mai wadū na-tuwān kard. IX. 9.
439. Dar waqt-i ajal chu kāram āmāda' kunand X. 160.
439-a. Durwīsh kasē buad ki nāmash na-buad †69.

439 (a):—RPb 54, Hr 224, BNn 51.
Vag: Afdal [218].

440. Dastē chu manē ki jām u sāghar gīrad. X. 47.
441. Dushman ki marā hamēsha' bad mē-bīnad X 132.
441-a Diltang ma-shou agar shawī tang chi sūd †70

441 (a):—Pb 196, Ba 139, Hb 291.

442 Dil-tang ma-shou ki tā jihān khwāhad būd VII. 39
443 Dil chirāghēst ki nūr az rukh-i dilbar gīrad IX. 182.
444 Dil na'ara' zanān mulk-i jihān mē-talabad IV 24.
444-a Dīdam ba sarē 'imāratē mardē fard †71

444 (a) - BDa 66, BNd 83, Pe.325, CR 942 *Vag* Ahmad Jam [Hv]

Dr

444-b. Raftam ba kalīsayā-i tarsā u yahūd †72.

444 (b) —BMb ½279, He 123, Pc 372
Vag (1) Ahmad Jam [Hv] (2) Abu Sa'id [153]

445 Raftēm u zi mā zamāna' āshufta' bi-mund X 151
446 Rindān-i mujarrad ki mulūk-i zamin and X. 42
447 Rou dīda' bi-band tā dilat dīda' shawad VII. 167.
448 Rōzēst khush ō hawā na garam ast u na sard III 38.
449. Rōzē falakam jāma' dihad mīr kunad II 50.
450 Rōzē ki jazā-i har sifat khwāhad būd VII. 14.
451 Rōzē ki qad az bār-i gunah kham gardad X 75.
452 Rōzē ki hazār khwīsh bēgāna' kunand V 34

Dz.

453. Zān pēsh ki bai sar-ē tu shabkhūn ārand. VII 127.
454. Zān pēsh ki gōrē zi man āganda' shawad. IX. 21.
455. Zān pēsh ki nām-i to zi 'ālam birawad. IX 102
456. Zān sar ba gulē ki pīr-i dihqān dārad IX. 170
457. Zāwardan-i man na-būd gardūn rā sūd. II 10.
458. Zāhid ba karam turā chu mā na-shanāsad. XI. 30
459. Zāhid ba namāz u rōza' ḍabtē dārad. X. 14.
460. Zulfain-i tu bā mishk-i khutan bāzī kard. IX. 158

Ds.

460-a. Sāqī bar man chu jām-i roushan bi-nihād. Sb.119, BERf.380 †73.
460-b. Sāqī chu sitam gham na ba andāza' kunad. A.256, Hz.310. †74.
460-c. Sāqī qadaḥē ki jān fazā-ē tu buad. A.257, Hz.311. †75.

460-d. Sāqī chi ṣalaḥ az dil-ı majnūn āyad. A.258, C.296. †76.
460-e. Sāqī gul-i bakht hargah' pazhmurda' buad. A.259, C.298. †77.
460-f. Sāqī zi zamana' chand bēdād rasad. A.260, C.297. †78
460-g. Sāqī du jihān kujā damē gham arzad. A.261, Hz.309. †79.
460-h. Sāqī faraḥ az sāghar-i mai mē-bāshad. A.262, Hz.308. †80.
460-i. Sāqī chu ba kaf jām-i sharābē gīrad. A.263, Hz.307. †81.
460-j. Sāqī zı ghamē tu har-ki mad-hōsh buad. A.264, Hz.306. †82.
460-k. Sāqī ba tu gar shawēm hamdam chi shawad. A.265, Hz.305. †83.
460-l. Sāqī zi adab mastiyet ar dūr buad A 266, Az.304 †84.
460-m. Sāqī qadahē kı har-ki bē-dād buad. A.267, Hz.303 †85
460-n. Sāqī sar agar judā ba tēghē tu buad. A 268, Hz.302. †86.
460-o Sāqī qadaḥē kı sōzı dāgham na-rawad A.269, C.295, Hz 298. †87.
460-p. Sāqī dıl-ı man tam'a zı yārī bı-burīd A 270, C 294, Hz 297 †88.
460-q. Sāqī maı agar zı sāgharē Jam bāshad A 271, C 293, Hz 296 †89
460-r Sāqī ba bıhısht agar-chı rāham na-dihand. A 272, C.292, Hz.295 †90
460-s. Sāqī qadaḥē kı gar butān nāz kunand A.273, C 291, Hz.294. †91.
460-t Sāqī qadahē war-na' hazin khwāham murd. A 274, C 289, Hz 293 †92
460-u. Sāqī ki chu āftāb-rukh mastam kard A 275 C 290, Hz 29 †93

461 Sāqī 'alam-ē sıyāh-i shab subha rubūd VIII 69
462 Sırrē hama' dānā-ı falak mē dānad VII 110.
463 Soudā-yı turā bahāna'ē bas bāshad I. 21.
464 Soudā zada' rā bāda' par ō bāl buad. III 9.
465 Sūdē tu dar īn qoum chi kardī kı kharand VII 23

Dsh.

466 Shādīhā kun ki anduhān khwāhad būd. IX 103.
467. Shāhā falakat ba khusrawī ta'aīn kard. †94.

467:—BDa.70, CR.956
Mahasti [Dowlat Shah]

468. Shab nīst kı āh-ı man ba jouzā narasad. I. 34.
469. Shab nīst ki 'aql dar taḥayyur na-shawad IX. 175.

Dṣ.

470 Ṣāhib-naẓarān āina'-ē yak-dīgar and VII 164.
470-a Ṣad bār ba ghirbāl-i falak bēkhta' and †95.

470 (a).—Hz 139, BMd 455, BERa.221, A 248, CR.958

471. Sad sāl agar dar ātisham mahal buad VII 24
472. Ṣayyād-i ajal chu dāna' dar dām nihād VI 5

Dt.

473. Ṭab'am bā namāz u rōza' chūn māyal shud X. 114.
474. Ṭab'am hama' bā rū-i chu gul mē-khandad. III. 37.

D'a.

475. 'Āqil chu ba kār-i īn jihān mē-nigarad. VII. 129.
476. 'Āqil gham u andēsha'-i lāshē na-khurad. VII. 130.

477. 'Ālam agar az bahar-i tu mē ārāyand. VII. 133.
478. 'Ālam ki libās-i dilkushāī dārad. IV. 14.
479. 'Ishqē ki majāzī buad ābash na-buad. IX. 47.
480. 'Umrat tā kai ba khud-parastī gudharad. IX. 104.
481. 'Umrē tu fuzūn buad agar az pān-ṣad. VII. 99.
481-a. 'Aqlē 'uqalā munkiri ḥis kai gardad. †96.

481 (a):—Sb.269, BNa.57.

482. 'Īd āmad u kārhā nikū khwāhad kard. III. 11.
482-a. 'Īd āmad u 'aish u shādmānī āward. BNa.57, BNk.32. †97.
483. 'Aishē ki J.278, unique · x396. Awhad [Hx.]

Dgh.

484. Gham khurdan-i bē-hūda' kujā dārad sūd. VIII. 101.
484-a. Ghawwāṣī kun garat guhar mē bayad. XII. 21.

Df.

485. Fardā 'alam-ē firāq ṭai khwāham kard. IX. 30.
486. Fardā ki naṣīb-i nēk bakhtān bakhshand XI 54.

Dq.

487 Qadrē gul u mul bāda'-parastān dānand. IX. 10
488. Qoumē zi gizāf dar ghurūr uftādand. X. 13
489. Qoumē ki ba khwāb-i marg sar bāz nihand X. 12.
490. Qoumē ki darīn safar turā hamrāh and. X. 11.
490-a. Qoumē ki zi shaid u zarq mai mē-na-khurand. †98.

490 (a):—Ba.74, Hb.227.

Dk.

491. Kārinda'-ı kundanā u kushnīz na-mund. IV. 19.
492. Kas rā pas-i parda'-ē qaḍā rāh na-shud. X. 10.
493. Kas mushkil-i asrār-i azal rā na-kushād X. 9.
494. Kufr az chu manē gızāf āsān na-shawad. X. 67.
495. Kam kun ṭama'ē jihān u mē-zī khursand. II 44.
496. Kō ān kı gham-ē gardish-i gardūn na-khurad IV. 23.
496-a. Kū bāda' ki az dıl atharē gham bi-barad. †99.

496 (a):—Pb.221, Ba.165, Hb.316, Hg.221

Dg.

496-b. Gar az rukh-i māh zulf-i chū chougān na-barad. Hd.129, BERf.349. †100.
497. Gar bāda' ba kōh dar-dihī raqṣ kunad. IX. 69.
498. Gar bāda' khurad gadā ba mīrī bi-rasad. IX. 86.
499. Gar-chē gham u ranj-i man darazē dārad. II. 16.
500. Gar khīma'-i bē-niyāziat yād shawad. I. 59.
501. Gardē dil-i man dar īn qafas tang āyad. X. 154.
502. Gardūn zi zamīn hēch gulē bar nārad. II. 19.
503. Gardūn zi saḥāb nastaran mē-rīzad. III. 32.
504. Gar yār-i manēd tark-i ṭāmāt kunēd. X. 157.
505. Gar yak nafasat zi zindagānī guzarad. VII. 42.
505-a. Gul bar nourōz hamchunān mē-khandad. †101.

505 (a):—LN.328, Hc.187, Kamal Isma'il [MS. 1010 H].

506. Gōyand ba-ḥashr guft-u-gō khwāhad būd. X. 76.

507. Gōyand bihisht u ḥūr 'ain khwāhad būd. X. 85.
508. Gōyand bihisht u ḥouḍ-i kouthar bāshad. X. 86.
509. Goyand ki māhē Ramaḍān gasht pidīd. X. 116.
510. Goyand ki mard rā hunar mē-bayad. X. 111
511. Goyand har-ān-kasān ki ba-parhēz and X. 96.
512. Gah sharbat-i 'aish ṣāf bāshad gah durd IV. 40.
513. Gīram ki falak hamdam u hamrāz āyad. III. 44.
513-a. Giram ki hama' mulk-i tu Chīn khāhad būd. †102.

513 (a):—BNd.237, Pc.455, CR.984.
Var: Afdal [247].

Dl.

513-b. Lāla' hama' rang-ı arghawānī ba tu dād. †103.

513 (b):—Pb.225, Ba.169, Hb.320.

514. Lab bar lab-ı kūza' hēch dānī maqṣūd. V. 30

Dm.

514-a Mārā ba sharāb u shāhid āmōkhta' and Hz.136, BMd.456, A.247. *'Imād* [16 C]. †104
515. Mārā chı azān ki har kasē bad gōyad. X. 138
516. Mārā zi kharābat-i kharāb āwurdand IX 6.
516-a. Mārā goyand dōzakh afrāshta' and. †105

516 (a):—U.248, BMd.231, A.287, Hz.127.

517. Māhē Ramaḍān bi-raft u Shawwāl āmad X. 120
518. Māhē Ramaḍān chunānkı imsāl āmad X. 119
519. Mard ān na buad kı ẓāhir ārāy buad. VII. 115
520. Miskīn tan-ı man kı dar gharībī farsūd. X. 148.
521. Ma-guzār ki ghuṣṣa' dar kinārat gīrad. IX. 105
522 Man bāda' ba-jām yak-manī khwāham kard X. 97
523. Man dāman-i zuhd u touba' ṭaı khwāham kard X. 150
523-a. Manzıl ba miyān-ı khāk u khūn khwāhī kard †106.

523 (a):—BMd.454, BERa.220, A 249, CR 987
Hints at rebirth.

524. Man'am ki kabāb mē-khurd mē-guzarad. VII. 58.
525. Man maı khuram ō har-kı chu man ahal buad X. 112
526. Moujūd-i haqīqī ba-juz insān na-buad. VII. 181
527. Momın ba jahannam ō saqar kaı sōzad X. 73.
528. Maı bāyad būd u mard mē-bāyad būd. IX. 45.
529. Maı bāyad khurd u kām-i dil bāyad rund. IX. 106
530. Mai-khwāra' agar ghanī buad 'Ōr shawad. VIII. 107
531. Maı khwāham khurd tā ki jānam bāshad IX. 70
532. Maı khur ki tanat ba khāk dar dharra' shawad IX. 107
533. Maı khur ki zi dıl kathrat u qillat bi-barad IX. 108
534. Maı khur ki saman basē samā khwāhad būd IX. 109
535. Maı dih ki ḥarīfān qadahē nōsh kunand. VIII. 104.
536. Maı gar-chi ḥarām ast walē tā ki khurad X. 98.
537. Maı nōsh ki tā gham az nihādat bi-rawad. IX. 110

Dn.

538. Nā-burda' ba ṣubḥa dar ṭalab shāmē chand. X. 8.
538-a. Nā-karda damē ānchi turā farmūdand. XII. 22.
539. Nai jāma'i 'umr-i kuhna' nou khwāhad shud. IX. 111.
540. Nai rounaq-i gulhāi chaman khwāhad mund. IV. 10.
541. Nai 'aql ba ghāyatē jalālē tu rasad. I. 4.

542. Nai kār ba tadbīr nikū khwāhad shud. VIII. 74.
543. Nēk u bad-i īn jihāni fānī guzarad. VII. 43.

Dw.

544. Waqt ast kı az sabza' jihān ārāyand. III. 35
544-a. Waqt ast ki gul parda' zi rukh bar-gīrad. XII. 23.
545. Waqtē ki tulu'i subḥ-i arzaq bāshad. III. 15.

Dh.

546. Hān tā na-nihī bar tan-ı khud ghussa u dard. VII 59.
547. Har jur'a ki sāqıesh ba khāk afshānad. VIII. 108
547-a. Har dil ki ba zēr-i pāy-ı gham past shawad XII. 24
548 Har subḥa ki rū-i tāla' shabnam gīrad. VII. 25
549 Hargız na jihān-i kuhna' nou khwāhad shud VIII. 75
550. Hargah kı banafsha' jama' bar rang zanad III. 29
551. Hargah kı dılam bā ghamat ambāı shawad I 33
552. Har ladhdhat u rāḥatē ki Khallāq mihād VII. 79
553. Haftād u dō firqa' dar rahat mē-pōyand I. 50
554 Ham dast-i manē tishna' ba jāmē na-rasīd IV 22

Dy.

555. Yārān chu ba ittifāq mē'ād kunand X. 165
556. Yārān ba muwafiqat chu mi'yār kunēd X 166
557. Yārān-ı mawāfaq hama' az dast shudand IV 18
558 Yak jām hazār mard-ı bā-dīn arzad IX 71
559. Yak jur'a'-ı mai mulk-ı jihān mē arzad IX 73
560 Yak rōz falak kār- mara sāz na kard II. 26
561. Yak qatra'-i āb būd bā daryā shud VII 138
562 Yak nān ba du rōz gar shawad hāṣıl-i mard VII 40

R

Ra

563 Ān la'al dar ābgīna'ē sāda' bi-yār VIII 26
563-a Ān bāda' ki tab'a rā kunad shād bıyār Sb 87. BERf. 159 †107
564 Ān mai ki hayāt-ı jāwidānīst bi-khur IX. 112
565 Az būdan-ı ān dōst chı dārī tīmār VI. 4.
566. Az charkh ba kām sar bar-afrāshta' gīr VII. 60
567. Az gardish-i īn zamāna'-ē dūn-parwar II. 21
568 Az gardish-i rōzgār baharē bargīr III. 46
568-a. Az harchi khurad mard sharāb oulā tai †108.
568 (a):—Sa.93, BN1.4, Pb.259, Ba.206, Hb 356, Hg 253
Parody of 580. Nizami Ganjawi [Hx].
569. Aflāk ki juz gham nafazāyand digar II. 24.
570. Ayyām-i jawānī u shabāb oulā-tar. III. 5.
571. Ai charkh-i falak na 'aql dārī na hunai II. 31.
572. Ai khwāja'-i faqiya' gar turā nīst khabar X. 45
573. Ai dar ṭalabē tu 'ālamē pur sar o shōr I. 12
574. Ai dil hama' asbāb-i jihān khwāsta' gīr VII. 61
575. Ai dil hama' asbāb-i jihān sākhta' gīr VII. 62
576. Ai dōst ghamē jihān-i bēhuda' ma-khur VII. 44.
577. In ahal-ı qubūr khāk gashtand u ghubār X. 7.

Rb.

578. Bā sifla'-ī tund-khō-i bē-'aql u wiqār. III. 59.
578-a. Bāgh ō gul u sabza' ō mayō bū-i bahār. XII. 25.

579. Bā yār chu ārmīda' bāshī hama' 'umr. IX. 113.
580. Bā yār-i khusham jām-i sharāb oulā-tar. IX. 114.
581. Bar khīz u dawāi īn dilē tang biyār. VIII. 126
582. Biguzasht ba ṭarfē chaman ān bād-i saḥar. I. 16

Rt.

583. Tā chand azīn hīla' u zarrāqiyi 'umr X 153
583-a. Tā kai zi ghamē ziyān u sūdat ākhir 'Attar [Hv] †109.

583 (a):—Pb.266, Ba.213, Hb.363.

583-b Tā kai shinawam ḥikāyat-ē ḥur u qusūr †110

583 (b) —Pb 265, Ba.212, Hb.362, Hg 257

Rj.

584 Jānā mai ṣāf u sāf u bē-gash mē-khur IX 115.

Rch.

585 Chūn ḥāṣil-i ādamī hamīn jai du dar IV. 55.
586 Chūn nīst turā juz ān ki dādand qarār VII 63.
586-a Chūn nīst darīn dāyara'ē bē-parkār XII 26.

Rkh

586-b Khāmush ma-nishīn 'Umar dar īn rah zinhār XII 27.
587 Khishtē sar-i khum zi milkatē Jam bihtar IX. 74
587-a Khayyām ki kūza' dai sabū kard ākhir †111

587 (a) —Sc 354, Sf 57, LN 212, Pb 272, Ba 219, Hb 369, RPa 334
Parody of 482

Rd

588 Dar dāyara'ē sipahai-i nā-paidā 'aur IX 116
588-a. Dai mousam-i gul bāda'-i gulrang bikhur *Par* 589 †112.

588 (a)·—Pa 147, MA 218, BMb 286, Hf 200, BMf.217, Pc 315, Hp 329, Ho.208 J 302, N 209, CR 1022

589. Dil-tang shawi yak jawakē bang bi-khui X 122
590 Duniyā hama' sar-ba-sar turā khwāsta' gīi VII 64
591. Dī kūza'-garē bidīdam andar bāzār V 28

Rz.

591-a Zinhār dar īn kōsh ki dar zēr-i sipahar BNb 421, Hd 411. †113

Rs

592 Sāqī qadahē bada'-i gulrang biyāi VIII. 70
592-a Sāqī ba manat khitāb būd'ast magai A 487, Cb 441 †114
592-b Sāqī ki ghamash zi bādshāhī khushtar A.489, Cb 436 †115
592-c Sāqī mai wasl dih ki mihnat kash-i-hijr A 488, Cb 442 †116.
593 Sustī makun ō farīda'ē haqq bigudhāi VII 121
594 Sailāb girift gird wairāna'-i 'umr IV 4

R'.

595. 'Umrē tu chi dō sad ō chi sē sad chi hazār IV 7

Rk.

596. Kārē hama' 'ālam ba murādat shuda' gīr VII. 65.

Rg.

597 Gar bāda' khurī tu bā khirad-mandān khur. III 60.
598. Gar but rukh-i tust but-parastī khush-tar. I. 17.
598-a. Gar ādami-ī bāda-i gulrang bi-khur Sa'adi [S.J 8 o, ul, †117.

598 (a):—Sb.109, A.483.

Rm.

599. Mardāna' dar-ā zi khwīsh paiwand bi-bur. VII. 75.
599-a. Ma'ashūq ba har ṣifat ki āyad ba ẓuhūr. †118.

599 (a):—Sb.303, BNn.64. *Var*: Shah Qasim Anwar, [Hx., Hv].

600. Mai bā rukh-i dilbarān-i shalāk bi-khur. III. 62.
601. Mai surkh gul ō qadaḥa gulāb ast magar. IX. 87.

Rw.

602. Waqtē saḥar ast khīz ai ṭurfa' pisar. III. 14.

Rh.

603. Har touba' ki kardēm shikastēm digar. *Var.* 927.

Ry.

603-a Yārān hama' raftand barāhē mashhūr. XII. 28.
603-b. Yā Rab ba karam bar man-i dil-rīsh nigar †119.

603 (b):—BNb 368, BNn.60, Hd.33. *Var*: Afdal, [261].

Z.

Za.

604. Āb-ē rukh-i 'āshiqān-i khud-pāk ma-rīz VII. 189.
604-a. Ānhā ki na-dānand haqīqat zi majāz †120.

604 (a):—Kb BNf.54 *Echo* 613.

605. Az jumla'i raftagāni īn rāh-i darāz. III 47.
606. Az 'umr-i tu chun-ki mē-tarāshad shaburōz III. 57.
607. Afsōs azīn sag-bacha'ē pur tag-u-tāz VII. 82.
608. Ai bar hama' sarwarān-i 'ālam fīrōz III. 48.
608-a. Ai charkh-i sitēza'-kār bā mā ma-sitēz Sb 24, BERf.133. †121.
609 Ai khush pisarē 'ishwagarē rang-āmēz IX 165.
610 Ai dil chu haqīqat-ē jihān hast majāz. VI. 11.
611 Ai mard-i khiradmand pagah-tar bar-khīz X 109.
612. Īn charkh ki bā kasē na-mē-gōyad rāz II. 45.
612-a. Ai yār-i 'azīzi man u ai 'umr-i darāz †122

612 (a) —MA 241, BMb 320, CR 1035
Par: 624

Zb.

613 Bā tō ba kharābāt agar gōyam rāz VIII. 1
614. Bāzē būdam parīda' az 'ālam-i rāz. X. 142.
615. Bā mardum-i pāk-aṣl u 'āqil āmēz. VII. 190.
616. Bar āb-i rawān u sabza' ai sham'i tarāz VIII. 27.
617. Bar rū-i gul az abr niqāb ast hanūz. III. 31.
618. Būdī ki na-būdat zi khur ō khwāb niyāz VII. 141.

Zh.

619. Hukmē ki azō muhāl bāshad parhēz. XI 7.

Zd.

620. Dānī ba chi mē-zanand īn ṭablak-bāz. VII. 168.
621. Dar bādiya'ē 'ishq-i tō hamē raftam tēz. XI. 8.
622 Dar kitm-i 'adam khufta' budam guftī khīz. XI. 5.
623. Dar har saḥarē bā tu hamē goyām rāz. XI 29.

Zr.

624. Raftand u zi raftagān yakē nāmad bāz. VII. 105.
625. Rou bar sar-i aflāk jihān khāk andāz. III. 49.

Zs.

626. Sāghar pur kun ki barf-gūn āmad rōz. VIII. 27.
626-a. Sāqī dilam az tu dar gudāz ast hanūz. †123.

626 (a):—Cb.453, A.519. *cho of* 617.
Var: in Kamal Isma'il [MS. d. 991 H.].

Zf.

627. Farrāsh-i chaman bād-ı shumāl ast imrōz. III. 30.
628. Kardēm dıgar shīwa'-ı rındī āghāz. IX. 89.

Zg.

628-a. Gar bāda' khurī zi 'aql gardan parhēz. †124.

628 (a) —BMb 308, Pc 458, CR 1040, Par 621.

629. Gar gouhar-i ṭā'atat na-suftam hargız. XI. 28.

Zl.

630. Lab bar lab-i kūza' burdam az ghāyat-i āz. V. 29.

Zm.

631. Mā 'āshiq u āshufta' u mastēm imrōz. IX 172.
632. Mā la'abatgānem u falak la'abat baz. II. 6.
633. Māyēm fitāda' rōz-u-shab dar tag u tāz. II. 8.
634. Ma'ashūq ki 'umrash chu ghamam bād darāz. I. 39.
635. Mē-pursīdī ki chīst īn nafs-ı majāz. VII. 163.

Zw.

636. Waqtē saḥar ast khīz aı maya'-ı nāz. IX. 116.

Zh.

637. Har chand agar gunāhgāram shab u rōz XI. 56.

Zy

638. Yā rab tu jamāl-ı ān mahē mihar-angēz. XI. 6.

S

639. Āghāz-i dawān gashtan-i īn zarrīn tās II. 2.
640. Az ḥādıtha'-ē zamān-ı āyinda' ma-tars. VII. 35.
641. Ai charkh-i khasīs khas dūn-parwar khas. II. 33.
641-a. Ai dil sar-u-kār bā karīm ast ma-tars. †125.

641 (a):—Wbcd.200, Hc.254. *Var*: Afdal [275].

642. Ai wāqif-i asrār-i ḍamīr-ē hama' kas. XI. 42.
642-a. Tā chand ravī dar pa-i taqlīd u qiyās. †126.

642 (a):—BNb.397, Pb.310, Ba.257, Hb.407. *Var*: Afdal [Hv.] [276].

643. Dar khirqa' chı pēchī kı na-ī rāh shanās VII 116
644 Daryā-i muḥīṭ rā zi ṭūfān chi hırās VII. 10.
644-a. Māyēm dar-īn gumbadi dērīna' asās. XII. 29
644-b. Sāqī tu ba ghour-ē man-i durwīsh ba ras. A.527, Cb.471. †127.
644-c. Sāqī zi sarē īn jigarē rīsh ma purs. A 529, Cb.474. †128
644-d. Sāqī naẓarē ki durdi az jām-i tu bas A.528, Cb.473 †129.
645. Murghē dīdam nishista' bar bāra'-i tūs. IV. 28.

SH.

645-a. Ān āmadan-ē bē-khabar az manzil-i khwīsh. †130.

645 (a):—BMb.338, Pc.154.

646. Ān mai ki ḥayāt-i jawidānīst bi-nōsh. Var. of 564.
647. Ān mai ki Khiḍar khujasta' dārad pāsash. IX. 75.
648. Az nāmadahā zard ma-kun chahra'-i khwīsh. VII. 34.

649. Ayyām-i shabāb raft u khail ō ḥashamash. IV. 5.
650 Ai charkh marā ma-kush ba bad-masti-e khwīsh. II. 30.
650-a. Ai dil chu tarab-nāk na'ī shādān bāsh. †131.

650 (a):—Sb.284, BNb.383, BNn.72, Hd.407. *Var*: Afdal [H] [282].
651 Ai dil ma-ṭalab zi dīgarān maḥram-i khwīsh. VII. 26.
652 Ai dōst dil az jafā-i dushman dar-kash. III. 50.
653 In yak du si dam ki zinda'i khush-dil bāsh. VII. 191.
653-a Bā dil guftam ki ai dilē kāfir-kīsh. XII. 30.
654. Bi-gudhār dilā waswasa'-ē aql u ma'āsh VII. 67.
655. Bi-girift marā 'ishq-i nigār-ē khush khush IX 173.
656. Pandē dihamat agar ba man dārī gōsh VII 66
657. Tā chand kunam 'arḍa'-i nādāni-e khwīsh X. 52.
658 Tā dēg-i ḥayāt nāyad az marg ba jōsh X 162.
659 Jāmēst ki 'aql āfarīn mē-zanadash. V. 1
660 Khush bāsh ba har hāl-i mushawwish-andīsh II. 46.
661. Khayyām agar bāda' parastī khush bāsh. VIII 138
662. Dar pas ma-nigai damē u dar pēsh ma-bāsh VII 11.
663 Dar kār-gahē kūza'-garē raftam dōsh V. 33
664 Duniva guzarān ast u na-dānī rāzash VII 33.
665 Dīgar na-kunam umīd bar madhhab-i khwīsh. X. 53.
666 Zān ruḥ ki raḥ-i nāb mē-khwānandash VIII 170
667 Zulfē tu kī shab-rawist dāyam kāiash IX 160
667-a Zinhāi tu ai dil zi Khudā āgah bāsh †132

667 (a):—BNj.52, Ht.9.
667-b. Sāqī tu mahī zi rū-i farkhunda'-i khwīsh A.549. Cb 495 †133.
668 Sar mast ba maikhāna' gudhar kardam dōsh IX. 17
669. Sēr āmadam ai Khudāy az hasti-e khwīsh X. 164.
670 Shud pīr-i khaiaf jawān na-gīrad 'aibash VII 188
671 Gham chand khurī zi kār-i nā-āmada' pēsh VI 10
672 Kū dil ki bidānad nafasē asrārash I 11
673 Gar 'āshiqi andar tap-i hijrān mē-bāsh IX 50
673-a Mai bar kaf gīr u har du 'ālam bi-farōsh Sb 81, BERf.155, Sanāī [Hl] †134
674 Mai gar chi harām ast mudāmash mē-nōsh IX 76
675 Haftād u du millat and dar dīn kam u bēsh XI. 26
675-a Yā Rāb tu bidih marā saranjāmē khwīsh Sb.83, BERf.157 †135
676 Yak yak hunaram bīn u gunah dah dah bakhsh XI 55

'A.

676-a. Sāqī qadahē ki mē gudāzēm chu sham'a A 552, Cb 496. †136.

F

677. Ān kirm-i barēsham ki ba a'aḍāi ḍa'īf II. 18.
678. Mai dar qadah insāf ki jānēst latīf IX 77.

K.

679. Az ātash-i ākhirat na-mē-dārī bāk VII 5
680. Ai charkh-i falak na nān shanāsī na namak II. 32
681. Ai dhāt-i tu bar jumla' mumālik mālik. I. 37.
682. Bas pairahnē 'umr ki har shab aflāk IV. 38.
683. Tā kai zi jafāhā-i tu ai charkhi falak. II. 28.
684. Ruḥē ki munazza' hast zālāish-i khāk. IX. 118.

684-a. Rōzē ki barrand īn tanat pur az khāk BNb.416, Hd.459 †137
685. Gar ṣulah nayābam zi falak jung īnak. II. 40.
685-a. Gar faḍl kunī zi kardagī kai dāram bāk. †138.

685 (a):—BNb.359, Sf.112, BMa.218, Hd.29, CR.1050.
Var: (1) Shaikh Jam, (2) Afdal [Hv.] [R.S.].
686. Hīn subah damīd u dāman-ē shab shud chāk III 16

G.

687 Khayyām zamāna' az kasē dārad nang. VI 22
687-a. Har shab ki zanam dar kham-i gēsū-i tu chang †139

687 (a):—Pb 336, Ba 284, Hb 434

L

687-b Ajzā-i wajūd jumla' naqshand u khiyāl †140.

687 (b):—Se 283, BMa 217, BNi 312, CR 1052
A reply to 693
688. Az jirm-ī hadīḍ-i khāk tā ouj-i zuhal IV. 41
689. Asrār-i ḥaqīqat na-shawad ḥall ba suwāl VII. 13.
690 Andar rahi dīn du ka'aba' āmad hāsil VII. 192
691 Ai dil mashanou nasīhatē ahali hiyal III 51
692 Ai 'umr-i 'azīz dāda' bar bād-i jahal VII 68.
693. In sūrat-i koun jumla' naqsh ast u khiyāl IV. 54.
694 Bār-ē gham-i 'ishq sāz-kār āyad dil. IX. 40
695. Bā sarwa-qadē tāz'a-tar az khirman-i gul IX 119
696. Bi-gudhār dilā waswasa'-ē fikr-i muhal IX 120.
697. Tā kai zāhid hadīth rāni zi azal IX. 121
698 Chand az gham u ghuṣṣa'-ē jihān qālāqāl IX 122
699 Chūn bād ba zulf-i ō rasīdan mushkil IX. 174
700 Dar sar magudhār hēch soudāi muhāl. IX 123
700-a Sāqī tu ba husn u suratī khirman-i gul A 577, C 515, Hz.343. †142
700-b Sāqī qadahē dih ba manē sōkhta' hāl A 578, C.516, Hz 341 †142.
700-c Sāqī ki rasad ba waṣlat az yāriyi 'aql A.576, C 514, †143
701 'Ishqē ba kamāl u dil-rubā-ē ba kamāl IX 52
702 Kas khuld u jahīm rā na-dīdast ai dil. X. 87
703. Mai bar kaf-i man nih ō bar-āwur ghulghul VIII 112
704. Mai khur ki na 'ilm dast gīrad na 'amal IX 124

M.

Ma.
704-a Ātash-zana' ō sōkhta' ō sang baham XII 31.
705 Ān āh ki pēsh-i hēch mahram na-zanam I 35
705-a Ān but ki zi 'ishq-i ō chunīn hairānam †144

705 (a):—Pb 353, Ba 304, Hb 454
706 Ān bih ki zi jām u bāda' dil shād kunēm IX 27
707 Ān charkhi falak ki mā dar ō ḥairānem. II. 5.
708 Ān lahza' ki az ajal gurēzān gardam IX. 28.
708-a Ānhā ki banām-i nēk mē-khwānandam. †145

708 (a):—HGa.369, Ht.15
Var: 'Afdal [Hx Abu Sa'id Abi'l Khair [Hv].
709. Az bāda' shawad takabbur az sarhā kam IX. 78
710. Az Khāliq-i Kirdagār u az Rabb-i Raḥīm. XI 20
711. Az rūyi tu shād shud dilē ghamgīnam. I 45

711-a. Az 'ishq-i tu man dard-i dil andōkhta' am. †146.

711 (a) —Sh.29, BNa.79, BERf.136
712. Az man bar Khayyām rasānēd salām. †147.

712·—Hw.688, J.424, N.317, W.349, CR 1057.
713. Az man bar Muṣṭafā rasānēd salām. †148.

713:—Hw.667, J.425, N.516, W.348, CR 1056
713-a. Az nuh pidar ō chahār mādar zādam BNb.447, Hd.443. Afdal [307]. †149.
714. Afsōs kı bēfāida' farsūda' shudēm. II. 13.
715. Imrōz ki nīst dar sarāb tākam. IX. 79.
716. Ai ānki tu-ī ḥayāt-i jānī jānam. I. 48.
717. Ai charkh zı gardish-ē tu khursand nayam. II. 29.
718. Ai dōst biyā tā gham-i fardā na-khurēm III. 54.
719. Izid chu na khwāst ān chı man khwāsta' am VI. 2.
720 Ai muftie shahar az tu pur-kār-tarēm X 107

Mb.
721. Bā dılbar-ı khud dast dar āghōsh kunēm. IX. 169.
722. Bā raḥmat-i tō man az gunah nandēsham XI 40
723. Bā zulf-i tu gar dast-darāzī kardam. IX. 159.
724. Bā nafs hamēsha' dar na-burdam chı kunam. XI. 14.
725. Bar khud dar-i kām-i ārazū bar-bastam X. 134.
726. Bar-khīzam u 'azm-i bāda'-ē nāb kunam IX. 29.
727. Bar-khīz u bıkōb pāy tā dast zanēm. VIII 115
728 Bar-khīz u biyā kı chang bar chang zanēm VIII. 114.
728-a. Bar-khīz u biyā tā maı gulrang kashēm Var of 769.
729 Bar mafrash-i khāk khuftagān mē-bīnam V 5.
730. Bih zān nabuad ki yār 'uzlat sāzēm X 152.
731 Bē-bāda' na-būda'am damē tā hastam. IX.20.

Mp.
732. Pāk az 'adam āmadēm u nāpāk shudēm. VII. 177.
733. Paiwasta' zı gardıshē falak ghamgīnam II. 15.

Mt.
734. Tā chand asīr-i 'aql-i har-rōza' shawēm. V. 36.
735 Tā chand malāmat kunı ai zāhid-ı khām X 99.
736. Tā zan na-barī ki az jihān mē-tarsam. XI. 18.
737. Tā ẓan na-barī ki mā zi ādam budēm I. 44.
738. Tā zan na-barī ki man ba-khud moujūdam. X 71.
739. Tā kai zi jafāi har kasē nang kashēm III 12.
740. Tā kai waraqē 'umr ba gham dar shikanam VIII. 103.
741. Tarsam ki chu ba'ad azīn ba 'ālam na-rasam. VIII. 103.

Mj.
742. Jānā mai dīh ki bā dilē ghamnākam. VIII. 106.
743. Jānā man u tō namūna'-ē parkārēm I 46.
744. Jānam zi dirēgh-i dī ba dard ast muqīm. XI. 16.
745. Juz hast-i Khudā nīst yaqīn mē dānam. I. 1.
746. Chandān ki zi khud nīst-taram hast-taram. X. 58.
747. Chūn ātash agar zi āsamān dar gudharēm. VIII. 28.
748. Chūn nīst muqām-i mā darīn dair muqīm. X. 46.

Mkh.

748-a. Khud rā shab-u rōz dar sharāb andāzam. †150.
Sc.378, BMd.347, Pb.376, Ba.321. †150.

748-b. Khurshīd ba gil nihuft me-na-tuwānam XII. 32.

Md.

749. Dar pāi ajal chu man sar afganda' shawam. X. 158.

750. Dar justan-i jam-i Jam jihān paimudēm. VII. 180.

750-a. Dar khāna'i nīstī chu khush binishistam. †151.

750 (a) —Pb 384, Ba 328, Hb 475
Par 774

751. Dar dāman-i yār-i bēwafā chang zanēm IX. 90.

752. Dar dāyara'ē wajūd dēr āmada' ēm II. 12.

753. Dar rāh-i tu tā asp-i khirad tākhta' ēm. XI. 1.

753-a. Dar 'ishq-i tu dil raft u zi jān mē tarsam. †152.

753 (a) —Pb 387, Ba 331, Hb 478.

754. Dar 'ishq-i tu ṣad gūna' malāmat bi-kasham XI 4.

755. Dar masjid agar-chi bā-niyāz āmada' ēm X 121.

756. Dar maikada'ē 'ishq niyāzē dārēm. IX. 149.

757. Dushman ba-ghalat guft ki man filsafiam X 133.

758. Dil farq na-mē-kunad hamē dāna' zi dām X. 55.

759 Dniyā chu rabat u mā dar ō mihmānēm IV. 32.

760. Duniyā chu fanāst man ba-juz fan na-kunam. X. 70.

761. Dīgar gham-i īn gardish-i gardūn na khurēm. II. 60.

Mr.

761-a. Rangē ki az ō ba-kār nāyad māyēm Sb.90, BER 162. †153

761-b. Rōzē ba nazāra' dar kharābāt shudam †154.

761 (b) —Pb 389, Ba 333, Hb 480.
Parody of 770

762. Rōzē ki ba kū-i kūza-gar mē gudharam. V. 35.

Mz

763 Zān pēsh ki az zamāna' tābē bi-khurem IX. 19.

763-a. Zān pēsh ki rōzgār bar-gīrad gāin †155.

763 (a) —BMb.375, Hc 304, CR 1075

763-b. Zahar ast gham-ē jihān u mai tiryākam Var 715.

764. Zingūna' ki man kār-i jihān mē-binam X. 141.

Ms.

764-a. Sāqī qadahē bideh ki az gham rīsham. Hz 337, C.549, A 579. †156.

764-b Sāqī qadaḥē ki kushta'-ē jānānem. Hz 339, C 550, A 580 †157.

764-c. Sāqī qadahē ki mast-i dīdār-i tu am Hz.340, C 551, A 581. †158.

764-d. Sāqī naẓarē ki hamdam-ē gham mā ēm Hz.341, C 552, A.582 †159.

764-e. Sāqī qadahē ki 'āshiqē rū-i tu am Hz 343, C.554, A 584. †160.

764-f. Sāqī naẓar az tu gar su-ē bāgh kunan. Hz 344, C.555, A.585. †161.

764-g. Sāqī qadaḥē ki halqa'-dar-gōsh-i tu am. Hz.342, C 553, A 583 †162.

764-h. Sāqī qadaḥē ki dil ba daryā figanam. Hz.345, C.556, A.586. †163.

764-i. Sāqī zi sharāb-i shouq mā bē-khabarēm. Hz.346, C.557, A.587. †164.

764-j. Sāqī sakhun az touba'ī pinhān na-kunam. Hz.347, C.558, A.558. †165
764-k Sāqī qadaḥē ki man ba bustān na-rawam. Hz.348, C.559, A.589. †166.
764-l. Sāqī naẓarē ba man kun az lutfi 'amīm. Hz.349, C.560, A.590. †167.
764-m Sāqī zi ghamē tu tā kai az dast shawam Hz.350, C.561, A.591 †168.
764-n Sāqī qadaḥē ki az gham-ē dil mīram Hz.351, C.562, A.592 †169.
764-o. Sāqī tu marā sōkhta'ī man chi kunam Hz 352, C.563, A.593. †170
764-p. Sāqī qadahē ki juz turā banda' nayam Hz 353, C.564, A.594 †171.
764-q. Sāqī naẓarē kaz hama' dil-shōrtaram Hz.354, C 565, A 595 †172
764-r Sāqī nazarē ki mast u shaidā hastam. Hz 355, C 566, A 596 †173
765 Sar-halqa'-i rindān-i kharābāt manam X 66

Msh.
766. Shabhā gudharad ki dīda' barham na-zanēm III 22
767 Shud da'awa'-i dōstī dar īn dair harām X 130

Mṣ
768 Subḥ ast damē bar mai gulrang zanēm III 18

M'a.
768-a 'Ālam ki dar ō yak dam-i bē-gham na-zanēm Var 766
769. 'Īd ast biyā tā mai gulrang kashēm. III 13

Mf
770. Farzīn ṣifatā ki mast-i ghamhāt shudam IX 166.

Mk
771 Kunjē u du quṛṣ az jihān biguzīdam X. 49

Mg.
772. Gar sakht shawam chu sang bar-dārandam X 137
773. Gar dar gīrī chagūna' parwāz kunam. XI. 21
774. Gar man zi ma-yē mughāna' mastam hastam X. 136
775 Gar man gunha' rūi zamīn gardistam XI. 24.
776 Guftam ki digar bāda'-i gulgūn na-khuram. X 100
777. Gul guft chunīn ki man kunūn mē āyam. III 39.
778. *Gul guft ki dast zar-fishān āwardam.* VII 102
779. Gul guft ki man Yūsaf-i Misrē chamanam. III. 40
780. Go-yand marā ki mai-parastam hastam. X 135

Mm.
781. Mā afsar u Khān u tāj kai bi-farōshēm. X. 61.
782. Mā bāda'i talkh talkh-i dērīna' khurēm. X. 60.
783. Mā khirqa'-i zuhd dar sarē khum kardēm. X. 62.
783-a. Mā dar ṭalab-ē jam-i humāyūn-i Jamēm. BNb.503, Hd.440. Afdal [314]. †174.
784. Mā kaz mai bēkhudī ṭarab-nāk shudēm. X. 63.

785. Māyēm dar-ūftāda' chūn murgh ba dām. VI. 6.
786. Māyēm ki aṣl-i shādi ō kān-i ghamēm. VII. 174.
787. Māyēm ki sarmasti sharābēm mudām. X. 65.
788 Maḥram hastī ki bā tu gōyam yak dam. X. 126.
789. Ma'ashūqa' 'ayān būd namē-dānistam. I 40.
790. Maqṣūd zi jumla' āfarīnash māyēm. VII 172.
791 Man bāda' khuram wa lēk mastī na-kunam. X. 101.
791-a. Man banda'-i ān zulf-i saman-pōsh-i tu am. †175.

791 (a) :—Hj 47, Pc 499

792. Man bē mai nāb zistan na-tuwānam IX 26.
793. Man dar Ramaḍān rōza' agar mē- khurdam X 118.
793-a. Man dōsh dar ārazū-i rūyat har-dam †176.

793 (a) :—Sb 112, BERf 382, BNn 80

794. Man ẓāhir-i nīstī u hastī dānam. IX 25.
795 Man gar warqē 'umr ba gham dar shikanam Var 740
796 Man gouhar-i khud ba qīmatē kam na-diham. I 31
796-a Man mai zi barāi tang-dasti na-khuram. Reply to 791 †177

796 (a) :—Si, Rempis 238, LN 341, *Vag*. K I [Rempis 174]

797 Mā'lam ba sharāb-i nāb bāshad dāyam IX 24

Mn

798 Nai az sar-i kar-i bā khalal mē tarsam XI. 19

Mh.

799. Hān tā ba kharābāt khuroshē bi-zanēm. VIII. 5.
800 Har-chand ki mai khilāf-i dīn hast war ham X. 102.
801 Har rōz pagah dar kharābāt shawam. XI. 41
802 Hargiz ba tarab shaibati ābē na-khuram IV. 2.
803 Hargah ki darīn sabza' tarabnāk shawēm III. 36.
804 Hangām-i gul ast ekhtiyārē bi-kunam III 23.

My.

805 Yā Rab ba tu dar gurēkhtam bi-pidhīram. XI. 23
806 Yā Rab tu gilam sirishta'ī man chi kunam. XI. 22.
807 Yā Rab chu bi-khāniem sama'anā gōyam XI. 33
808 Yā Rab man agar gunāh bē-hadd kardam XI. 3
809 Yak jou gham-i ayyām na-dārēm khushēm X. 50
809-a Yakchand asīr-i bāda' ō jām shudēm †178

809 (a) :—Wa.26, Sa 26, Pb 419, Ba 368, Hb.505, BMb.389, CR 1086

810 Yak chand ba 'ilm u 'aql dar-kār shudēm X. 56.
811 Yak chand zi kōdakī ba ustād shudēm VII. 155
812. Yak dast ba Muṣḥafēm u yak dast ba jām. X. 131.
813 Yak rōz zi band-i 'aql āzād nayam. X. 57.

N.

Na.

814. Ān jism piyāla' bīn ba jān ābastan. IX. 80.
815. Ān rā ki waqūf ast bar ahwāl-i jihān. VI. 3.
815-a Ānhā ki kunand da'awa-ē 'ilm-i ladun. Sb.99, BERf.379, Afdal [331]. †179.
816. Ahwāl-i jihān bar dilam āsān mē-kun XI. 53.
817. Az gardish-i īn dāyara'-ē bē-pāyān II. 51.
818. Asrār-i azal rā na tu dānī u na man. VII. 144.

819. Aknūn kı zanad hazār dastān dastān. III. 21.
819-a. Imrōz dar- īn zamana'-ē 'ahad-shikan. †180.
819-a:—Sb.23, BERf.132, *Vag.* (1) Afdal [334], (2) Hafiz, (3) Faryābī [Rempis 182].
820. Aı ānki-tu-ī khulāṣ'-ē koun u makān. IX. 125.
821. Ai tāza' jawān bishnou az īn pīr-i kuhan. VII. 20.
822. Ai charkh hamēsha' dar na-burdī bā man. II. 38.
822-a. Ai dil ḥadhar az masti u makhmūrī kun. XII. 33.
822-b. Aı dhāt-i munazzah-ē tu pāk az nuqsān. †181.
822 (b):—BMb.440, Pc 160, CR.1090
822-c. Ai dil chi kirā kunad mushawwish būdan. Abu Sa'id [Hv.] Sb.51, BNd. 195. †182.
823. Ai gashta' shab ō rōz ba duniyā nigarān. VII. 3.

Nb.
825. Bā 'ishq hawas yār na-khwāhad būdan. IX. 49.
826. Bā har bad u nēk rāz natuwān guftan Hw.739. Same as 101-a.
827. Bār khāṭir-i gham pidhīr-i man rahmat kun XI. 52.
828. Bar khīz u ma-khur gham-ē jıhānē gudharān. IV. 15.
829. Bar mūjib-i 'aql zindagānī kardan VII. 12.
830. Bi-shnou zi man ai zubda'ı yārān-ı kuhan. II. 43.

Nt.
831. Tā bi-tuwānī khidmat-ı rindān mē-kun. VII. 193.
832. Tā chand dar-īn muqām-i bēdād-garān. IX 147.
833. Tā kaı gham-i ān khuram kaz īn daır-i kuhan VIII. 76.
833-a. Tā kai gham u andēsha'-ı gardūn khurdan. †183.
833 (a):—BMb 430, Pc 252, CR 1092
834. Tō āmada'ī ba bādshāhī kardan. VII. 4.

Nj.
835. Jān maghz-i haqīqat ast u tan pōst bi-bīn. VII. 176.
836. Jānhā hama' āb gasht u dilhā hama'khūn. I 7.

Nch.
836-a. Charkhē falak az bahar-i tu bigirīst makun. †184.
836 (a) —BNb 458, Pc 126, Hd 70 *Vag.* Afdal [349]
837. Chūn ḥaṣil-ı ādamī dar īn shōristān. IV. 57.

Nḥ.
839. Khwāhī ki nihad pēsh-i tu gardūn gardan. III. 2.

Nd.
840. Dāram zi jafā-ē falak-ē āına' gūn II. 27.
841. Dānī ki chirāst touba' nā-kardan-ı man. X. 108.
842. Dar jism-i piyāla' jān rawān ast rawān. IX. 81.
842-a. Dar halqa'-i faqr āy u shāhī mē-kun. †185
842 (a):—Sc.353, Pb 439, Ba.388, Hb 525
843. Dar dām-i balā dāna' tu pāshī yā man. XI. 10.
844. Dar dāman-i īn charkh-i no-angēzi kuhan. II. 49.
845. Dar ẓulm ba qoul-i hēch kas kār ma-kun. VII. 88.
846. Dar 'ālam-i khāk az girān tā ba girān. IX. 153.
847. Dar 'ishq agar qadam zanī moḥkam zan. IX. 51.

847-a. Dar mulk-i khudā taṣarruf āghāz ma-kun. XII. 34.
848. Durwīsh zi tan jāma'-i ṣūrat bar kun. VII. 120.
848-a. Dil-sōkhtagān dar pai kār and ma-kun. BNb.457, Pc.345. Afdal [356] †186.
849. Dōsh az sar-i sidq u az safā-ē dil-i man. IX. 92.
850. Dī bar lab-i jō-i bā nigārē mouzūn. VIII. 132.

Nr.
851. Rindē dīdam nishista' bar rū-i zamīn IX 126.
851-a. Raftam ki darīn manzil bēdād budan. XII. 35.
852. Rōzē ki zi tō gudhashta' ast yād ma-kun. VII. 46.
853. Rōzē ki muqaddasān-i khākī maskan I. 32.

Nz.
853-a. Zawwal hama' dōstī namūdī bā man. †187.
853 (a).—BNa 82, BMd 312, A 741, CR 1102
854. Zīn gumbad-ı gardında' bad-af'ālē bīn VII. 47.

Ns.
854-a. Sāqī tu ba mastı-ī gawāhē dıl-ı man †188.
854 (a).—Hz 361, Cb 518, Hd 161, A 731
854-b. Sāqī gham-ı dīn kujā khurad jān-i hazīn †189.
854 (b).—Hz 365, Cb 514, Hd 158, A 735
854-c. Sāqī dil-i man sōkht nazar bar man kun. †190.
854 (c).—Hz 366, Cb 520, Hd 156, A 136
854-d. Sāqī qadah-ē dih ō dil az gham bi-rahān. †191.
854 (d).—Hz 362, Cb 529, Hd 155, A 732
854-e. Sāqī nazarē ba 'ashiqē maḥzūn kun. †192.
854 (e).—Hz 363, Cb 530, Hd 160, A 733
854-f. Sāqī qadaḥē ki nīst āgāham man. †193.
854 (f).—Hz 364, Cbb 531, A 734
854-g Sāqī hama' zakhm-i ta'ana' shud masti-e man. †194.
854 (g).—Hz 367, Cb 532, A 737

Nsh.
854-h Shud dīda' ba 'ishq rah-namūnē dıl-e man †195.
854 (h).—BNa 92, BMd 318, A 740, CR 1104
Vag (1) Kamal Isma'il [MS 1010 H] [A K] (2) Abu Sa'id [Hx].
855 Sharmat nāyad azīn tabāhī kardan VII. 80.

Ns.
856 Ṣayyād na'ī hadīth-i nakhchīr ma-kun. VII. 112.

Nq.
857. Qoumē mutafakkar and dar madhhab u dīn. X. 6.

Nk.
858. Kas nīst dar īn guft-u-shunūd hamdam-i man. X. 144.

Ng.
859. Gāvēst dar āsmān u nāmash parwīn X 127.
860. Gar bar falakam dast budē chūn yazdān. II. 41.
861. Gōyand marā ki mai bi-khur kamtar azīn. X. 103.

Nm.
862. Miskīn dil-i dardmand-i dīwāna'-i man. IX. 82.
863. Ma-shnow sakhun-ē zamāna'-sāz āmada'gān. IX. 127.
864. Mai khurdan u gird-i gulrukhān gardīdan. X. 88.

Nn.

865. Na-tuwān dil-i shād rā ba-gham farsūdan. IX. 128.
866. Nang ast ba mām-i nēk mashhūr shudan. II. 61

Nh.

867. Har rōz ba gardish-ē tu ai charkh-i kuhan Meaning not clear.

867.—Hy.559, BMd 32, Hl 76, BMc 53, Hc 335, Bb 562, RPc 22, A.690, LCR 583=1110.
Vag. Afdal [Hv]
†196.

Ny

868. Yā Rab zi qabūl u az radam bāz rahān. XI. 51.

W

Wa

869 Ān qaṣr ki bar charkh hamē zad pahlū. IV. 27.
870. Az āmadan ō raftan-i mā sūdē kū II. 9.
871 Az tan chu rawad rawān-i pāk-ē man u tō. V. 6.
871-a. Auḥad dar-i dil mē-zanī ākhir dil kū †197

871 (a) —BNb 453, Sb.280, Pc 128. *Vag*. Afdal [366]

871-a —*Vag* (2) Auhad kirmani [Hv] (3) Sa'd ud Din Hamawi [Rempis 199] †197

871-b. Afdal tu ba har khiyāl maghrūr ma-shou †198. BNb.454, Pc 129 Rumi [Hv] Afdal [366]
872. Ai āb-i ḥayāt mudmir andar lab-i tō. IX. 162
873. Ai ānki pidid gashtam az qudrat-i tō XI. 12.
873-a Ai tāj zi h 'umrak zi sharaf bar sar-i tō BNb 374, Hd.18 †199.
874. Ai dil zi ghamē jihān ki guftat khūn shou. IV. 56.
875. Ai rafta' ba chougān-i qadā hamchū gō VI. 19
876. Ai zindagi ō tan ō tawānam hama' tō I. 9.
876-a. Ai munda' ba tadhwir-i farēbinda' girou Var 886.
877. In charkh-i falak bahar-i halāk-ē man u tō II. 53

Wb.

878. Bar dār piyāla' ō sabū ai dil-jū. VIII. 127.
878-a. Bērūn zi tahayyur ai pisar chīst bigō XII. 36.

Wch.

879. Chūn bāda' khuri zi 'aql bē-gana' ma-shou IX. 129.
880. Chūn raft zi jism jouhar-ē roushan-i tō V. 3.

Wd.

881. Dar dida'i tang-i mōr nūr ast az tō. I. 8.

Wr.

882. Rōzē ki buad waqt-i halēk-ē man u tō. IV. 49.

Wz.

883. Zāhid na kunad gunah ki qahharī tō. XI. 31.

Ws.

883-a. Saqī naẓarē luṭf-i dilārāy-i tu kū. †200.

883 (a):—Hz.368, Cb.680, Hd.159, A.762

884. Sirr az hama' nā-kasān nihān dārī tō. VII. 21.

Wg.
885. Gar bā khiradī tu ḥirs rā banda' ma-show. VII. 71.
885-a. Gar khilwat u 'uzlat ast sar-māya'-i tō. BNb.385, Hd.413. Afdal [380]. †201.

Wm.
886 Mayēm kharīdār-i mayē kuhna' u nou. X. 89.

Wn.
887. Nā karda' gunāh dar jihān kīst bi gō XI. 37.

Wy.
888 Yāqūt-labā la'ali Badakhshānī kū VIII 105

H

Ha.
889 Ān bāda'-i khushgawāi bar dastam nih'. VIII. 29
889-a. Ān guruh' ki bud sabaq zi gardūn burdah'. †202.

889 (a) —Hj 301, Hd 470
889-b Ān nīst jihān chunāki pindāshta'ī. BNb.402, Hd.90. †203
890. Az ātash u bād u āb u khākēm hamah' VII 142
890-a. Az bāda'-i la'al u jām-i chūn fīrōzah' †204.

890 (a) —BMb 472, Pc 164, CR 1117
890-b Az bas ki shikasta' bāz bastam toubah †205.

890 (b) —BMb 491, Pc 11, CR.1118
Vag· (1) Abu Sa'id Zaqi, (2) Salman Saoji, [Hv]
891. Az dars-i 'ulūmu zuhd bi-gurīzī beh' IX 88
892 Az harchi na khurramīst kōtāhī bih' IX 130.
893. Andāza'-i 'umr bēsh bar shast ma-nih' IX. 131
894. Ai bē-khabar az kār-i jihān hēch na'ī VII. 140
895 Ai pāyi sharaf bar sar-i aflāk zadah' I. 56
896 Ai dar rah-i bandagiet yaksān kih u mih' XI. 50.
896-a Ai dar talab-ē girah'-kushāī murdah' †206

896 (a) —BNb 491, RPa 319, Hd 512 'Attar [MN] Afdal Text [384]
897 Ai dil ba chi gham khurinda-ē andēshah' IV. 58
898 Ai rafta' u bāz āmada' ō khum gashtah' X. 128
899 Ai sōkhta'ī sōkhlta'ī sōkhta'ī XI. 59
899-a. Ai bāqiyi mahad bā fanāyē ki na'ī XII. 37.
899-b Ai lutf-i tu az kamāl-i bālā-i hama' †207

899 (b)·—BNb.363, Sf 166, Hd 14 *Vag·* Afdal [387]
900 Ai man dar-i maikhāna' ba sublat ruftah' IX. 135.
901 Ai nēk na-karda' ō badihā kardah' X. 140
902 In charkh chu tāsēst nigūn uftādah' II. 59
902-a Ai har nafasē sad gunah' az mā dīdah' XII 38.
903 Ai yār zi rōzgār bāsh āsūdah' IV 17.
903-a Ai yā ra'anā shakhs-i turā farsūdah. BMb 481, Pc.167, CR 1119 †208

Hb.
903-b. Bāzīcha'i qudratē khudāyēm hamah'. XII. 39.
903-c Bisiyār ba gasht charkh u mā nā-būdah †209.

903 (c):—Sb 57, BMf.360
904. Bingar zi sabā dāman-i gul chāk shudah'. III. 17.

Hp.
905. Pīrē dīdam ba khwāb-i mastī khuftah. IX. 132.

Ht.

906. Tā bāda'-i gulgūnst dar īn kāshānah'. IX. 148.
907. Tā chand zi masjid ō namāz ō rōzah'. V. 37.
908. Ta kai gham-i ān khuram ki dāram yā na'. VIII. 30.
909. Tan dar gham-i rōzgar-i bē-dād ma-dēh. IX. 133.
909-a. Tū lāyiqi nuktahā-i bārīk na'ī. †210.

909 (a):—BMd.453, A 804, Hz 140

Hj.

910. Jānā zi kudām dast bar khwāsta'-ī. III. 3.
911. Jānēst dar īn rāh khaṭarnāk shudah'. V. 4.

Hch.

912. Chand az pai hirṣ dar tanē farsūdah'. IV. 21.
912-a. Chūn mohra' ba-rū-i takht-i zardēm hamah' XII. 40.

Hd.

913. Dānī zi chi rū-i ūftadast u chi rāh. VII. 113.
914. Dar majlis-i 'ushshāq nishistēm hamah. IX. 171.
915. Dil dast ba turra'-ē ṭarab nā burdah. X. 149
916. Duniyā ba murād runda' gīr ākhir chē VII. 45.
916-a. Dūrī zi kasē kazō nayāsāī bih'. †211.

916 (a):—RPb 117, Pc 352 Afdal [Hj]

Hr.

916-b. Rindē bāyad zi shahar-i khud tākhta-ē. BNb 418, Hd.340. †212.
917. Rōzē bīnī marā tu mast uftādah I. 47.

Hs.

918. Sāqī ba sabūḥē mai nāb andar dih'. VIII 71
918-a Sāqī chu marā 'ishqi tu dāghē dādah'. Hz.369, Cb.709, Hd.162, A.799, †213.

Hgh.

919. Gharra' chi shawī zi maskan ō kāshānah. VII. 69

Hf.

920. Faryād ki 'umr raft bar bēhudah' XI 17.

Hq.

921. Qatra' bigirīst ki az darya judaēm hama'. †214.

921:—J.475, N.365, W.410, CR 1127

Hk.

922. Kam khur gham-i rōzgār-i nā-sāz shudah' IX. 134.

Hg.

923. Gar asp u yarāq ast ō gar fērōzah' II. 17.
923-a. Gar maghz hamah' bīnī u gar pōst hamah'. †215.

923 (a).—Pb 500, Ba.450, Hb.587, RPa.320, HGb 283, Pc 457.
Var:Afdal [Hj. Hx].

923-b. Guftam ki bi-sōkhtam zi 'ishqat wallah. †216.

923 (b):—Pb 501, Ba 451, Hb 588.

923-c. Guftī ki turā shawam madār andēshah'. †217.

923 (c):—RPb.30, Pc.432. Found in Hafiz MS. d. 818 H. [H.S.L. 1295].

924. Gōyand ḥashīsh bahar-i diltangī bih'. X. 104.

Hm.
924-a. Mā rā siparē tīr-i balā sākhta' ī. BNa.94, BMd.321, Hd.321, A.800, CR.1129. †218.
924-b. Mā dhāt nihada' dar sifātem hama'. BNb.493, Hd.435. *Vag.* Nasir khusrou [p.509]. Afdal [400]. XII. 41.
925. Mā 'āshiq u rind u mai-parastēm hamah'. X. 64.
925-a. Māyēm ba lutf-ı tō tawallā kardah'. X. 139.

Hn.
926. Nāqshēst ki bar wajūd-i mā rēkhta'ī XI. 11.

Hh.
927. Har touba' ki kardēm shikastēm hamah'. VIII. 122.
928. Har rōz bar ānam ki kunam shab toubah. VIII. 121.

Hy.
928-a. Yā Rab hama' khufta' ēm bēdārī dih'. †219.
928 (a):—BNb 356, Ht 21, Hd.36
928-b. Yārē ki wajūd ō 'adamam ōst hamah'. †220.
928 (b):—Pb 512, Ba 462, Hb 599
(1) Shahab-ud Dın Sohrawardı [R S] (2) Afdal [Hj]
929. Yak jur'a ma-ē kuhna' zi mulk-ē nou bıh' IX. 32.

Y.

Ya
929-a. Ākhir dil-ı khasta'-ē marā tadbīrē †221.
929 (a) —Hj 46, Pc 136
930. Ādam chu surāhī buad ō ruḥ chu mai. IX. 186.
931. Āzār-i dilē khalq na-jōyēm shab-ē. VII. 96.
932. Ān bıh ki zı jām u bāda' dil shād kunī *Var* 706
933. Ān māya' zı duniyā kı khurī yā pōshī VII. 70.
934. Ānam kı zi hēcham ba wajūd āwardī. XI. 25.
935. Ānhā ki zı pēsh rafta' and ai Sāqī VIII. 77.
936. Ānī ki tu ḥāl-i tang-hālān dānī XI. 49.
937. Ibrīq-i ma-ē marā shikastī Rabbī. XI. 2.
938. Ar mardumi ō salīmi ō miskīnī VIII. 32.
939. Az āmadanē bahār u az raftan-ı Dai IX. 135.
940. Az daftar-i 'ishq mē-kushūdam fālē IX. 53.
941. Az dūr pidīd āmad nā-pāk tanē X. 129.
941-a. Az shākh-i wajūd agar barē dāshtamē. XII. 42.
942. Az kibr ma-dār hēch dar sar hawasē VII. 111
942-a. Az kū-i kharābāt bar āmad māhē. XII. 43
942-b. Az markab-i bakht u shast-i Nūh ai Sāqī. †222
942 (b).—Sb.259, Pb 534, Ba 485, Hb 623
943. Az matbakh-i duniyā tu hama' dūd khurī VII. 72.
943-a. Az ma'adan-ı khwīsh chūn judā uftādī. XII. 44.
944. Uftāda' marā bā mai u mastī kārē X. 59.
945. Awwal ba khudam chu āshnā mē-kardī. I. 24.
946. Ai ān ki khulāṣa'ē chahār arkānī VII. 184.
947. Ai ānki dawā-ı dard-maradān dānī. I. 49.
948. Ai ānki shab-ō-rōz khudā mē-ṭalabī. VII. 179.
949. Ai ān ki nati-ja'-e chihār ō haftī. VII. 143.
950. Ai az haramē dhāt-i tu 'aql āgah' nai. I. 3.
951. Ai bāda'-i khush-gawār dar jām-i tihī. IX. 83.
952. Ai bāda'-i nāb u wai ma-ē mīnāī. IX. 31.

953. Ai charkh chi karda'-am turā rāst bugōy. II. 36.
954. Ai charkh dilam hamēsha' ghamnāk kunī. II. 35.
955. Ai charkh hamah' khasīs rā chīz dihī. II. 34.
957. Ai dar ṭalab-ē jouhar-i kānī kānī. VII. 183.
958. Ai dil agar az ghubār-i tan pāk shawī VII. 149.
959. Ai dil ba mujarradī na-raftī gāmē. VII. 150.
960. Ai dil tu ba sirr-i īn mu'ammā na-rasī IX. 136.
960-a. Ai dil chu asīr-i mihnatī hēch magōy. Sb 28, BERf.135. †223.
961. Ai dil chu ba bazm-i ān sanam bi-nishīnī. IX. 137.
962. Ai dil zi sharāb-ı jahal mastī tā kai. VII. 109.
963 Ai dil mai u ma'ashūq ma-kun dar bāqī. III. 66
963-a Ai dil nafasē mutī'i farmān na-shudī. †224.
963-a.—Se.332, LE 90 *Vag* Afdal [422]
964. Ai dahar ba kardahā-i khud mo'atıraf IV 13
964-a Ai Sāqī jān u sarw-i āzād-ı kasē †225
964 (a)—Hd.163, A 813
965. Ai Sūf-ıyi sāf-ī kı khudā mē-talabī VII. 178.
966 Ai kāsh ki jāi aramīdan būdē. X 163
967 Ai kūza'-garā ba-gōsh agar hushiyārī V 25
967-a. Ai kūza'-garā chand na-dārī khabarē †226
967 (a)—BNf.24 Wbcd 487, BDb.370, Hn 452, BMf 407, Hp 407, CR 1142
968. Ai gul tu ba rū-i dil-rubā mē mānī III 41.
969. Ai lutf-i tu dastgīr-i har khud-rāyē XI 44.
969-a In dam ki dar īn manzil-ı bēdādgarī †227
Vag Avicena Rempis [215]
969 (a)—BMd 507, BNe 32 Pc 578, CR 1144
969-b Ai Nātiq agar ba markab-ē jismānī BNb 383, Hd .422 Afdal [432] †228.
970. Ai nuskha-i nāma'-ē ilāhī ki tu yī VII 182
971. In kar-ı jihān agar na' taqlīd astē III 45
972. In-ast tarīq-ı rındi ō onbāshī IX 146.

Yb

973 Bā dard bı-sāz tā dawā-ē yābī VII 49
974. Bā dard qinā'at kun u ābād bı-zī VII. 48.
975. Bā man tu har-ān-chi gōyi az kīn gōyi X. 68
976 Bar jih bar jih chı jāi khwāb ai Sāqī VIII. 78
977. Bar sang zadam dōsh sabū-e kāshī V 31.
978 Bar kūza'-garān-i dahar kardam gudharē V 24
979. Bar gīr zi khud hisāb agar bā-khabarī VII 132.
980 Bishuguft shugūfa' mai biyār ai Sāqī VIII. 129
980-a Bishnou zi man ai dōst-i haqīqī sakhunē †229.
980 (a).—Hn 449, BMf 387
981 Bu kushāy darē ki dar kushāinda' tu-i XI. 43
982. Bigirift marā malāmat az zarrāqī. VIII. 79.

Yp.

983. Pīrē dīdam ba khāna'-ē khummārē. IX. 138
984 Paiwasta' zi-bahar-i shahwat-ē nafsānī. VII. 78.

Yt.

984-a:—Sb.30, Ht.8, BERf.137, Afdal [439].
984-a:—Sb.30, Ht.8, BERf.137, Afdal [439].

985. Tā tarki 'alāyaq ō 'awāyaq na kunī. VII. 74.
986. Tā chand hadīth-i panj u chār ai sāqī. VIII. 80.
986-a. Tā chand zi jān-i dard-mand andēshī. †231.

986 (a):—Pb.548, Ba.502, Hb.640
Vag: (1) Afdal [Hj.]. (2) Hasan Ghaznavi, [Hv.] [A.K.], [R.S.].

987. Tā chand zi yāsīn u barāt ai sāqī. VIII. 136.
988. Tā dar tan-i tust ustakhān ō rag u pai. VII. 123.
989. Tā dar hawasē la'al-i lab ō jām-i mayī VII. 73.
990. Tā dīda'-i dil zi dīdahā na-kushāyī. VII. 6.
991. Tā kai pai asbāb-i tana"um gardī. VII. 77.
992. Tā kai zi ghamē zamana' maḥzūn bāshī. VII. 51.
993. Tā kai gōyī zi chār u haft ai sāqī VIII. 81.
994. Tan zan chu ba zērē falak-ē bē-bākī. IX. 139.
995 Tunukē mai la'al khwāham ō dīwānē VIII. 131.
996 Tō āmadī ai rāhat-i jānam kī tu-ī IX. 140.

Yj.

997. Jānam ba gham āmada' sutuh ai Sāqī VIII. 82.
998. Juz rāh-ī qalandar ba kharābāt ma-pōy VIII. 11.

Ych

999. Chandān ki nigāh mē-kunam har sūyē. X. 90.
1000. Chandīn gham-i bēhuda' ma-khur shād bi-zī VII. 41.
1001 Chūn jins-i marā khāsa' bi-dānad Sāqī VIII 83.
1001-a Chūn khāk dilā agar 'ināṇ-kash bāshī. †232.

1001 (a):—Pb 558, Ba 512, Hb 650

1002. Chūn mē-na-dihad ajal amān ai Sāqī VIII. 84.
1003. Chūn wāqafi ai pisar zi har asrārē. VI. 20.
1004 Chūn hast zamāna' dar shitāb ai sāqī VIII. 85.

Yḥ.

1004-a Halē man-ī khasta'-ē gadā mē-dānī *Var* 947

Ykh

1005 Khishtē na-nham pā na-zanam bar khishtē X. 51
1006. Khwāhī ki asās-i 'umr-i muhkam yābī IX. 141.
1007 Khwāhī kī pasandīda-i ayyām shawī VII. 95.
1007-a. Khwāhī ki dar īn zamana' fardē gardī. BNb.482, Hd.84
Vag. Rumi [Hv.] Afdal [453]. †233.
1008 Khush bash kī pukhta' and soudāi tu dī VII. 50.
1009. Khūn shud jigaram biyār jām ai sāqī VIII. 86.

Yd.

1010. Dānī kī sufīda'-dam khurūsē saharī VII. 7.
1011 Dar bāgh chu bud ghora'ī tursh awwal-ī Dai VII. 134.
1012. Dar jām-ī tu yaqūt-i rawān ai Sāqī. VIII. 87.
1013. Dar justan-i jām-i Jam zi kōtah' naẓarī. VII. 185
1014. Dar ḥikmat agar Arastu ō Jamhūrī. IV. 6.
1015. Dar dih qadaḥē zi la'al-i nāb ai Sāqī VIII. 88.
1016. Dar dih mai la'al-i lāla'-gūn ai Sāqī VIII. 89.
1017. Dar dih mai la'al-i mishk-bū ai Sāqī VIII. 90.
1018. Dar dih mai ham-chu arghawān ai Sāqī. VIII. 91.
1018-a. Dar dīda' ba jāi āb nam bāyastē. XII. 45.
1018-b. Dar rāh-i qina'at ar sipanjē dārī. BNb.484. †234.

1018 (b):—Hd.544, A.824.
Vag: (1) Afdal (456) (2) Shaikh Ruba'ī [Hv.]

1018-c. Dar dīda'i kāyanāt moujūd tu-ī. BNb.482, Hd.8. †235.
1019. Dar sang agar shawī chu nār ai Sāqī. VIII. 92.
1020. Dar sho'abida'-khāna'-ē jihān yār ma-jōy. VII. 29.
1020-a. Dar 'ālam agar turā buad dast-rasē. XII. 46.
1021. Dar kārgahē kūza'-garē kardam rāy. V. 26.
1022. Dar gōsh-i dilam guft falak pinhānī. II. 52.
1023. Dar har ṭarafē darō duṣad dām nihī. XI. 9.
1023-a. Da'awā ba-sarē zabān-i khud bar-bastī. BNb.410, Hd.57, Afdal [460]. †236.
1024. Duniyā nafasē u man dar ō yak nafasē. IV. 16.
1025. Dō chīz ki hast māya'-ē dānāyī. VII. 27.
1025-a. Dōsh āmad u guft agar tu mā mē ṭalabī †237.

1025 (a):—Sc.443, RPb.70

Yr.

1026. Rou bē-khabarī guzīn agar bā-khabarī IX. 142.
1027. Rōzē ki dilam ba rang-i ābī yābī. IX. 85.

Yz.

1028. Zāhid na ba zuhd kard sūd ai sāqī. VIII. 93.
1029. Zān pēsh ki az jām-i ajal mast shawī. IV. 44.
1030. Zān kūza'-e mai ki nīst dar wai ḍararē. VIII. 31.
1030-a. Zad shama'i butān bar dil-i man dī nārē. Hj.300, BEf.348. †238
1031. Zinhār darīn rāh majāzī nāyē *Var* 1059.
1032. Zinhār kunūn ki mē-tuwānī bārē VII. 100.

Ys.

1033. Sāzinda'-i kār-i murda' ō zinda' tuyī. XI. 32.
1033-a. Sāqī qadaḥē ki mē-kunad gham sitamē. †239.

1033 ( ):—Hd.157, A.814.

1033-b. Sāqī qadaḥē ki hast 'ālam nafasē. †240.

1033 (a):—Hd.157, A.814

Ysh.

1034. Shāhā zi mayē u muṭrib ō anjumanē. III. 1.
1035. Shakhṣē ba zan-ē fāḥisha' guftā mastī. X. 124.
1036. Shama' ast u sharāb u māhtāb ai sāqī. VIII. 94.

Ys.

1037. Ṣubḥ-ē khush u khurram ast khīz ai Sāqī. VIII. 95.

Y'a.

1038. 'Ālam hama' gar chu gōy uftad ba gawē. VIII. 135.

Yg.

1039. Gar āmadanam ba man budē nāmadamē. II. 25.
1040. Gar bā tu falak badī sigālad chi kunī. VII. 90.
1040-a. Gar ḥākim-i sad shahar u wilāyat gardī. †241.

1040 (a):—Wbcd.180, RPa.323 *Var.* Afdal [Hz., Hv.] [468].
Var. Imad Faqih Kir [Hv.].

1040-b. Gar khidmat-i har tanē kunī jān bāshī. †242.

1040 (b):—BNa.112, Sf.44, Pb.588, Ba.546, Hb.683, CR.1174.

1040-c. Gar khūb nayam khūb parastam bārē. Rūmī [Hv.]. †243.

1040 (c):—Hz.141, BMd.451, Hi.41.

1041. Gar dar naẓarē khwīsh ḥaqīrī mardī. VII. 86.
1042. Gar dast dihad zi maghz-i sundum nānē. VII. 131.

1043. Gar rū-yi zamīn ba jumla' ābād kunī. VII. 104.
1044. Gar zān-ki ba-dast uftad az mai du manē. X. 123.
1045. Gar shādi-e khīstan dar ān mē dānī. VII. 89.
1046. Gar shohra' shawī ba shahar sharrunnāsī. VII. 118.
1046-a. Gar 'ilm-i ladunnī hama' az bar dārī. XII. 47.
1047. Gar gabr u jahūd u gar muslmān bāshī. VII. 107.
1047-a. Gar man ba murād-i ikhtiyār-ē khudamē. *Var* 1039.
1048. Gar hast turā dar īn jihān dastrasē. IX. 143
1048-a. Gar ham-chu man uftāda'-i īn dām shawī Hafiz [818H]. †244.

1048 (a):—Sb.14, RPb.25, Hafiz MS. of 818 H.

1049. Gōyand ma-khur mai ki balā-kash bāshī. X. 105.
1050. Gah takht-i sulēman ba layīmē bakhshī XI. 45.
1051. Gah rāst kunad ṣūrat-i mā-ī u manī. VI. 21.
1052. Gah gashta' nihān rū ba kasē na-numāi I. 6

Ym.

1053. Mā ō mai u ma'ashūq u ṣabūḥ ai Sāqī. VIII. 96.
1054. Mardē bāyad baland himmat mardē. VII. 124.
1055. Murghē dīdam nishista' bar gumbad-i Rai. *Par.* 645. †245.

1055·—BNd 252, BNc.9, Pb 558, Ba 556, Hb 693, CR 1179

1056. Man touba' kunam az hama' chīz az mai nai. IX. 84.
1057 Mai khur ki harīfāni jihān rā dar wai IX. 144.

Yn.

1058. Nai sū-i wiṣāli tō marā dast-rasē. I. 36

Yh.

1059. Hān tā ba kharābati majāzī nā-ī VIII. 6
1060. Hān tā bar mastān ba durushtī na-shawī. IX. 145.
1061. Hān tā sarrishta'-ē khirad gum na-kunī. VII. 186.
1062. Har chand ba dast-i dahar gham-kash bāshī VII. 22
1063. Ham sabza'-i sar sabz bi-rust ai Sūqī. VIII. 98.
1063-a. Hamchū man u tō alal khuṣus ai Sāqī †246.

1063 (a) —Hr 420, CALc 449, Ia 454, Ib 316

1064. Hangām-i ṣabūḥ ai sanam-ē farrukh-pai. VIII. 116.
1065. Hangām-i ṣabūḥ ast u kharōsh ai Sāqī. VIII. 98

Yy.

1066. Yā Rab tu kushāy bar man az rizq darē. XI. 48
1067. Yā Rab tu barārinda'i ḥajāt tuyī. XI. 47.
1068. Yā Rab zi qaḍā pur-ḥadharam mē-dārī. XI. 46.
1069. Yazdān khwāham jihān digargūn kunadē. II. 42.

INDEX OF UNKNOWN QUATRAINS.

Aa.

x 1. Az bukhl bigōy dūri ai mard-i khudā. Hi.22.
x 2. Az yārıyı khalq bugudhar ai mard-i khudā. Hi.21.
x 3. Andēsha' u fikar-i āb u nān nīst marā. RPc.129.
x 4. Ai ānki shud az luṭfat ādamī paidā. Hi.20.
x 5. Ai Khwāja' chu dar shumār bāshī fardā. BNj.47
x 6. Ai chūn shuda'ī banda'i farmān haqq rā BERa.19.
x 7. Ai dōst mashou ba 'aish dushman khudrā BERa.21.
x 8. Ai dīda'-i roushan ō ḥabīb-ı dıle mā. BNj.21.
x 8-a. Ai sirr-i tu dar ṣūrati Ādam paidā. Hi.19.
x 8-b. Ai sham'a rukhat bā'ith-i jān sōzi-e ma HGa.401.
x 8-c Ai karda' karmhā-i tu yād ast marā. Hp.15.
x 8-d. In zulf-i tu asbāb-ı parēshāni-e mā. HG.400.
x 9. In khāna'-i tan ki haqq binā kard az mā BERa.22

Ab.

x 10. Bāz āy ki az jān atharē nīst marā Hi 16.
x 11. Bāl-e amal ō dām-ı hawas nīst marā RPc.126
x 12. Bıburīdan-ı tō zı mā chirā shud sanamā BNa.86

Aj.

x 13. Jārūb-i barēshamī na rūyad khas rā Hi. 12
x 14. Jāyē ki ba mastīst mai andar sarhā RPb.113.
x 14-a. Jāyē ki nishāni bē nishānast ānjā. LN.390. K.I
x 15. Jama'ē mashghūl-i mıharhā ō kīnhā. RPc.130.

Ach.

x 16. Charkhē falak az yār judā sākht marā HGa.334=360.

Akh.

x 17. Khush kun nafasē jān u dilē shaidā rā BMa.14 Par. 16.

Ad.

x 18 Darbāz agar muṣaddiqī duniyā rā. BNj.57.
x 19. Dardā ki dil az dard-i tu farsūd marā. Hi.14.
x 20. Dardēst ajal ki nīst darmān ōrā. Hi.11
x 21. Dar ka'aba' agar dil su-ı ghair ast marā. Hi.17
Hi.17. Abu Sa'id [Hv.].
x 21-a Dar maikada' dōsh hātifē guft marā. HGa.410.
x 22. Dar hijr-i tu munda' nā tuwānam barjā. HGa.326.
x 23. Dunıyā shahrā u Qaisar ō Khāqān rā. Sc.435.
1. *Abu Sa'id* [Hv.]. 2. *Auḥad Kirmānī* [Hx]
x 24. Duniyā ki farēb mē dihad mardān rā. Hi.10.
x 24-a. Di shāna' zad ān māhi chaman gēsū ra. HGa.385.
x 25. Rangē zi gul-ē gulāb dādand marā. RPc.128.
x 25-a. Rōz āmad u bar dōkhtam az gham lab rā. LN.307.
x 26. Rōzē ki ghamat mūnis-i jān būd marā. Hi.15.

Az.

x 26-a. Zulfē tu chunān bidād bar bād marā. LN.387. K.I. [1010 H.].

x 27. Zīnat na ba jāma' ast ai mard-i khudā Hi 9

Ash.

x 27-a. Shādī chi kunam ba nām-i ghamhā-i turā LN.396. K I.

x 28. Shud rōz-i azal maikada-ē manzil-i mā HGa.353

A'

x 29. 'Ushshāq ba dargahat asīr and bıyā. A 5 Sa'adī [S.J. O.U.].

Af.

x 30. Faryād u fughān zi dast-i daharast marā. Hi.8.

x 31. Fasq ast u fasād u dard har rōza'-i mā Hp.13.

Ag.

x 32. Gar bā tu am az tu jāndiham Ad'hamrā BNb.393

x 33 Gar banda' zi mastī sakhunē guft khatā BERa.18

x 34 Gar nīst kilīd-i bakht dar panja'-i mā. HGa.332.

Am.

x 34-a Māyēm ba dast-i dil giriftār marā LN.380.

x 35 Majmū'a'i 'ilm u fadl u 'izz ō shān rā RPc.127.

x 36 Markab ba rahē 'ishq marānēd shumā BNj 35

x 37. Manumāy badīn khalq majāzī khud rā Hc.385

Ah

x 38 Har chand nabīnī zi jihān rounaq rā BERa.20, Futtūhī [Rempis Vag. 6.]

x 39. Yā Rab nafasē zi mā judā kun mā rā RPc.140

B

Ba

x 40 Az nafs-ı badam judāı mē dih Yā Rab Hp.21.

x 41 Ai bēkhabar az ma'anı-e khud hamchu kabāb. Hs.195.

Bb.

x 42. Bahrēst haqīqat ō jihān mouj-ı sarāb BERa.28.

Bch

x 43 Chashmē tu hamē dāsht dilam rā ba 'adhāb LN 374.K I [1010 H.].

Bd.

x 44 Dārī zı payē chashm-ı bad ai durr-i khushāb LN.417. K.I.

Bg.

x 45. Gar dhat-i khudāwand shawad kashf-i qulūb. BMa.18.

x 46. Gashtam ba wiṣāl-i yār fīrōz imshab. Hx.1.

x 47. Gōyand sharāb kam khur ai pīr-ı kharāb. Sb.85. Mujid Hamagar [Rempis 10].

T.

Ta.

x 48. Ātash ki ba tab'i jāngudāz āmada' ast LN.308. K.I. [1010 H.].

x 49. Āmad gul u bar takht-i zamarrud binishast. Sb.171.

Ta.

x 50. Ān ātash-i sōzinda' ki 'ishqash laqab ast. Hs.205.
x 51. Ānjā ki tuyī ba pā u sar na tuwān raft. Sc.451. [M.N.]. 'Attār [Hv.].
x 52. Ān dam ki . .. jāi man zi ṣabā nīst. HGa.378.
x 54. Ān rā ki ḥalāl zādagī 'ādat u khōst. RPb.105, Rumi [Hv.].
x 55. Ān shāh-i haqīqat ki jihānrā jān ast. BERa.168.
x 56. Ān kas ki zi asrār-i khudā āgāh ast. RPb.62.
x 57. Ān kōdak-i na'al band dās andar dast. BNc.57. Mahasti [Hv.].
x 58. Ān kō madad az sa'ādat-ō doulat yaft. Sb.120.
x 59. Āward ṣabā ruqqa'i mishkīn raqamat. Hs.207, Jāmī [Hv.].
x 60. Iblīs chu bar khilqat-i Ādam nigarīst. Hs.159. Amir Hussain [Hv.].
x 61. Aḥmad khōyē ki 'ālamē banda'i ōst. Khiyābān 'Irfān.
x 61-a. Az baḥri kafē tu chūn bar āmad tēghat. LN.415. K.I. [1010 H.].
x 62. Az pursish-i mukhlişān agar nangat nīst BERa.171.
x 63. Az jour-i qad-ē buland u zulfē shastat. Wbcd.202.
x 64. Az charkh-i falak du sad 'ajāib bar khāst. BERa.34.
x 65. Az rōzi azal 'ishq-i butān qism-i man ast. BMf.86. Par. of 171.
x 66. Az gulshan-i kū-i tō badar khwāham raft. HGa.325.
x 67. Az maknūnāti aṣl-i 'aql ō jān ast. Pc.118. 'Attār. [Hl.]
x 68. Aṭbā'a chu dar 'illat-i oulā paiwast. BNj.18.
x 68-a. Atrāf-i chaman lala'-i dilkash bigiraft. LN.369.
x 69. Afsōs ki ayyām-i jawānī biguzasht. Hm.243. 'Irāqī [Hv.]
x 69-a. Aqta'i ṭarab dar naẓarē sāghar-i māst. LN.320.
x 70. Aknūn ki jihān pīr ba dour-ē qamar ast BERa.182.
x 71. Aknūn ki zi 'umr fursatat bā khwīsh ast. BERa. 178.
x 72. Aknūn ki falak rā ba murādat sair ast. BERa. 173
x 73. Imrōz chu man shēftā' ō majnūn kīst. Sc.448. 'Attār [M.N.].
x 74. Imrōz ki āb-i ḥusn dar jōyi shumāst. Hj 360
x 75. Imrōz ki sūyē ṭarabat dast-rasēst. Sc.427.
x 76. Andar hama' dasht-i khāwirān khārē nīst. BNa.66. Par
x 77. Ayyām-i jawānī ki ṭarab rā nām ast. Hs.180.
x 78 Ai chashm-i tu hushyār na makhmūr u na mast Se.19. *Vag.* Sa'd ud Dīn Ḥamawī [Hv.].
x 79. Ai dil jigarat gar chi zi dourān rīsh ast BERa.165.
x 80. Ai dil chu firāqat rag-i jān bikashūdat HGa.344.
x 81. Ai dōst darūn-i sīna'am khāna'i tust. BMf.145.
x 82. Ai murgh 'ajab sitāragan chīna'i tust. Sc.454. 'Attār [M.N.]
x 83 Ai mihar gusal bā tu damē paiwand ast HGa.317. Shāhī [Hv.].
x 84. In ashk ki mūnis-ē manē ghamnāk ast. LN.412 K.I. [1010 H.].
x 85. In martaba' yā Rab chirah mushtāqist. BERa.164. Dāyā [M.'I.].
x 86. Ai hajdah' hazār 'ālam az shouq-i tu mast. Hs.164.
x 87. Ai yār muwāfaqēm bar 'ahd-i durust. BNi.26.

Tb.

x 89. Bāz āy ki chashmam ba jamālat nigarān ast. RPb.28. Hāfiz [HSL.1295].

Tb.

x 90. Bā 'aql chu az 'aqīla' na tuwānī rast. BERa.180.
x 91. Bar louḥ-i dilat naqsh-i du 'ālam raqamast. Sb.289.. 'Attār [Hv.].
x 92. Bar mā dar-i waṣl basta' mē dārad dōst. HGa.341. Rumi [Hv.]. Abū Sa'īd [68].
x 93. Bulbul nālān zi shākh chūn dil shuda' ast. LN.330. K.I. [Hv.].
x 94. Bingar tu barīn āb-i rawān ō lab-i kisht. BMa.97.
x 95. Buniyād-i badam ki Yēzad az khāk sirisht. BERa.172. Par. of 257.
x 96. Bēchāra' dilam ba jān-i durwīshān ast. BNa.12.
x 97. Bēchāra' kasē ki ṣubḥ u shāmash ishqast. Pc.205.
x 98. Pairāya'i mulk bakhshish ō iḥsān ast. BERa.175.
x 99. Paimāna' shabē darūn-i maikhāna' girīst. HGa.394. Par. of 60.

Tt.

x 100. Tā bar sar-i kō-i 'āshiqi manzil-ı māst. RPb.95. Anwār [HSL.1295].
x 101. Tā chashm-i dilam ba nūr-i haqq bīna gasht. Sc.446. 'Attār [M.N.].
x 102. Tā man na shawam ba khāk dar pastī past. Sb.19.
x 103. Tēgh-i tu ki hamchu marg mardum khwār ast. LN.422. K.I. [1010 H.].

Tj.

x 104. Jūlah' bacha'-ē ki jān u dil khasta'-i ōst BNc.58

Tch.

x 105. Charkhē falakī khirqa'-i nuh-tou-i man ast. Pc.280. Afdal [71].
x 106. Chashmē dāram ḥama' pur az sūrat-i dost. Pc.281. 1. Afdal [72]. 2. Abū Sa'īd. 3 Awhad Kirmānī. 4 Rashīd wat wat [Bahāristan Jamī].
x 107. Chūn dilbar-i man ba nizd-i faṣṣād nishist. BNc.40
x 108. Chūn hamnafasē kazō biyāsāī nīst. BERa.170.
x 109. Chīzē ki az ō 'aql zahē chūn shakar ast BMa.73.

Th.

x 110. Ḥaqqā kı ḥama' khidmat-i makhlūq 'atāst Hr.115.

Tkh.

x 111. Khaṭṭē sabzat ki āyatē bas khūb ast. HGa.382
x 112. Khwābē rāḥat naṣīb-i ahal-ē hawas ast RPc.137.

Td.

x 113. Dar bādıya'-ē 'ishq-i tu har jā khārēst. Se.16
x 114. Dar baḥr-ı muḥīt-i 'ishq durrēst nihuft BERa.154.
x 115. Dar tīra' shab az chirāgh shōrē ki guzasht HGa.365.
x 116. Dar dāyara'ē wajūd ashkāl basēst. BERa.167.
x 117. Dar dahar ba man hamdam-i ghamkhārē nīst. HGa.398.
x 118. Dar dahar marā ba juz tu dildārē nīst. BMf.87.
x 119. Dar kōe tu ṣad hazar ṣahib hawas ast. Pc.343.
x 120. Dar waṣl zi hijr yād nāram ai dōst. Hj.344.
x 121. Dar hijr-i tu juz ghamat marā hamdam nīst RPb.79.
x 122. Dil bāz ḥadīth-i shāhi afsāna' girift. LN.355.
x 123. Dil dar pai ān la'al-i shakarbār biraft. Sb.21.
x 124. Dandān u labat kushāda' ō basta' chirāst. Pc.351. Afḍal [Hj.].
x 125. Duniyā ki jawē wafā na dārad dar pōst. Sc.459 [M.N.].

Th.

x 194. Har chand ba nuktahāst dānā 'aqlat. BERa.181.
x 195. Har chand ki dar zamāna' yak maḥram nīst. RPb.98. Anwār [HSL. 1295]
x 196. Har ḥāl malālē kī dilat ṣūrat bast. BERa.179.
x 197. Har dil ki zi sirr-i kār āgāhī yāft. RPb.97. Anwār. [HSL. 1295].
x 198. Har dam bar dīgarē na mē bāyad raft. Hx.58.
x 199. Har kār ki hast dar jihān pēsha'i māst. Pc.546.
x 200. Har giz zi dimāgh-i banda' bōyē tu na raft. Wbcd.422.

Ty.

x 201. Yār āmad u guft khasta' mē dār dilat. HGa.340 Awḥad Kirmānī [Hv]. Abu Sa'id [76].
x 202 Yā Rab chi kunam ki hēch kardāram nīst Hs 186.
x 203 Yā Rab karamat umīd-i jāwīd-i man ast Hs 176. Amīr Khusrow [Hj.].
x 204. Yak chand ba rāh-i just-u-jō bayad gasht. RPc.148.
x 205. Yak 'āshiqi pāk u yak dilē zinda' kujāst. Sc.457 'Attār [M.N.].

Ḥ.

x 206 Māyēm u sharāb u shāhid ō dīn-i Masih. BNd.239. Amīr Makhtūm [M 'U.].

KH.

x 206. Ān la'ali labat gashta' dilāwar bar yakh LN 338.

D

Da.

x 208 Āmad Ramadān marā rahē touba' namūd HGa.391.
x 209. Āmad Ramaḍān na ṣāf dārēm na durd Hs 116.
x 210. Ānān ki ba har barg u barē dil bastand. RPc.150
x 211 Ānān ki ba wisāli shān dilam mē nālid LN 385 K I. [1010 H].
x 212. Ānan ki zi asrār Ilah' āgāh and. BNj.50
x 213. Ānān ki mufākharat ba ajdād kunand RPc.121.
x 214. Ānān ki muqīmi ḥaḍratē jānān and. BNb.476.
x 215. Ānjā ki 'ināyatē Ilāhī bāshad RPb 69
x 216. Ān khāl ki bā dilē manash khūn uftād BNj 32.
x 217. Ān dam ki wisālat āshnāyī mē dād. Ht.10.
x 218. Ān rā ki ba wasl-i tō nishānē na buwad. LN 375. K.I. [1010 H.]. [HSL. 1295].
x 219. Ān rā ki kilīd-i mushkil-ē mē bāyad. Sc.465. 'Attār [M.N.].
x 220. Ān shud ki murād-ē dil-i tō ānī būd. LN.337.
x 221. Ān shūkh-i qalandar ki dil ō jānam burd. HGa.405.
x 222 Ān qoum ki zuhd rā khirad mē khwānand. BERa. 209.
x 223. Ān mai ki zi khūn-i dukhtar-ē raz bāshad. LN.381.
x 223-a. Ānhā ki ba khāk-i tira' sar bāz dihand. Hz.66.
x 224. Ānhā ki ba zēr-i gumbadē dawwār and. Hc.205.
x 225. Ānhā ki ba ṣaḥrā-i 'ilal tākhta' and. Si.19.
x 226. Ānhā ki ba makr gardan afrākhta' and. Sb.304.
x 227. Ānhā ki darūn-i parda'-e asrār and. BNj.12.
x 228. Ānhā ki ba soudā-i tu sar gardānand. RPb.92. Anwār

Db.

x 229. Ānhā ki marā ba 'ishwa' maghrūr kunand. LN.309.
x 230. Ānhā ki nawā-i arghawān mē ārand. HGa 371.
x 231. Āyīn-i sitamgarī ki 'ālam dārad. LN.358.
x 232. Abr āmad u 'arḍa'ē chaman mē shōyad. Sc.430.
x 233. Ajrām-i wajūd sar ba sar maḥṣūr and. Pc.120 Replies 329.
x 234. Az bāgh-i rukhat gul ō saman mē khīzad. BNc.47.
x 234-a. Az bahar-i chi lāla' bar sarē gard buad. LN.367.
x 235. Az pīr nishāṭ-i nafs-i sarkash nāyad. BERa.206.
x 236. Az dilbar-i tund-khō na bāyad ranjīd. Hj.358.
x 237. Az rūyi chi āmadēm dar kūyi wajūd Ht.5.
x 238. Az shash jihat ān chi gird-i mā parwardand. BDb.192.
x 239. Az 'ālam-i ghaib āshnāyē na rasad. Hs 163.
x 240. Az ghussa' dilam hamēsha' pur khūn bāshd. BMf.93.
x 241. Az faḍl-i guzashta' chūn sakhunhā gōyand. BERa.202.
x 242. Az madrasahā hamah' tabāhī khīzad. Sc 436.
x 243. Az maikadaam sū-i lahad chūn ārand. HGa.388.
x 244 Az yāsamanat sumbul-i tar mē khīzad. Hj.362.
x 245. Aslē ki nikū buad khatāyē na kunad Hs.114.
x 246 Imrōz agar zāhid u gar rahbānand. Sb 97=272. Afḍal [162] Rumi [Hv].
x 247. Awwal ba wafā bōyi wisālam dar dād. Pc.12. Ḥāfiz [HSL. 1295].
x 248. Ai ān ki tu bar tar az tamannā-i umīd. LN.403. K.I. [Hv.].
x 249 Ai dargah-i tō qibla'-i arbāb-i umīd Hs 225.
x 250 Ai dil gham-i 'ishq dhū funūnat sāzad. RPb.127. Anwār [HSL 1295].
x 251. Ēzid chu nihād ruḥ dar zarf-i wajūd. Hr.225.
x 252. In tayafa' kaz rishta'-i tukhmē bashar and Sb.73.
x 253 In qoum ba juz ghuṣṣa' u dardat na dihand LN.382.
x 254. In gul ki dilē ahal-i danā rā khūn kard. HGa.359.

Db.

x 255. Bā ān ki sharāb parda'ē mā bidarīd Ba 100. Par of 386
x 255-a. Bā dukhtar-i raz hēch kasē na sitēzad. U.198.
x 256. Bā dil guftam khūn-i jigar mē bāyad. Hj.356.
x 257. Bā simbarē ki dilbarī rā shāyad. BNc.41.
x 258. Bā har ki karam kunī az ān-ē tu shawad HGa.370.
x 259. Bakhshāy barān ki bakht yārash na buad. HGa 356. 1. Abū Sa'īd [Hx] 2 Shahabud Dīn Suharwardi [M.F.].
x 260. Bad-khulq zi bāda' fi'al-i bad mē bīnad. BERa.217.
x 261. Bar khāk-i dar-ē tu tohfa' gar jān bāshad. BNj.37.
x 262. Bar khīz garat dast-rasē khwāhad būd. RPb.88.
x 263. Bar sāghar-i 'aish chūn muṣaffā ba rasad. BERa.216.
x 264. Bar qila'a'i innamā dar-ē haqq ki kushād RPb 56.
x 265. Bar man chu sipahar-i bē wafā kīn dārad. BERa.223.
x 266. Bas bad ki ba chashm-i man basē nēk namūd BNj.56
x 267. Bisiyār bidīdam ō chu tō kam bāshad. LN.254.
x 268. Bōyē gul-i khush ba har khasē rā na buad. BNj 10.
x 269. Bē tafraqa' dar jihān namē bāyad būd. RPc.154.
x 270. Bēdād-i jihān basar na khwāhad āmad. LN.349 K I. [1010 H.].
x 271. Bē dard dar īn jihān na mē bāyad bud. RPc.154.
x 272. Bē dil dīdand u bēd-i mā kam kardand. RPc.124.

Db.

x 273. Bēgana' shou az khwīsh u ba yārē paiwand. Hj.354.
x 274. Bīnā ba suwād u kufr u dīn mē bīnad. RPc.114.
x 275. Bīninda' ki chashmi 'āqibat-bīn dārad. Sb.106.

Dt.

x 276. Tā az tu judā sākht marā charkh-i kabūd. RPb. 100.
x 277. Tā bā lab-i tō labam hamāwāz na shud. LN.386. K.I. [Hv.].
x 278. Tā chand ba dām-i īn u ān khwāhī būd. RPc.147.
x 280. Tā rāh-i qalandarī na pōyī na shawad. Si. Rempis 239.
x 281. Tā ṣuhbat-i dahar ittifāqī bāshad. HGa.366.
x 282. Tā kai dilam az hijr mushawwiṣh bāshad. BMf.94.
x 283. Tā girdi gulat sabza'i nou khāsta' shud. HGa.336.
x 284. Tā mihar-i sipahar-i qudratat tābān shud. BNc.3.
x 285. Tā hast ghamam marā ghamē niz mabād. Hs.7.
x 286. Taḥrīm-i sharāb muṭlaqan jahl buad. BNd.101. Echo. 525.
x 287. Tarsam ki chu īn bakht-i jawān pīr shawad. BERa.218
x 288. Touhīd ba haqq fanā shudan mē khwāhad. RPc.135.

Dj.

x 289. Jān chīst ki ṭālibē wisalē tu shawad. Hs.161.
x 290 Jānē ki hawā khwah-i hawas mē bāshad RPc.133.
x 291 Jam'a āmada' budēm chu parwīn yak chand. BDb.184

Dch.

x 292. Chashmash ba karishma' yak nazar sūyam dīd. BMf.166.
x 293 Chūn ḥāṣil-i 'umr-i māst yak jāma'i burd Sb.77.
x 294. Chūn khalq zi nēkiyē tu iqrār kunand. RPb 81.
x 295. Chūn rafta' qalam hēch namē dārad sūd. Sb 276
x 296 Chūn til'ati khushīd-i tu tabān gardad. Sa.125
x 297. Chūn māh rukh ō māh rukham rukh binamūd BNc.45
x 298 Chūn nīstyi tō mahaddi iqrār buwad. Sc 452.
(1) Afdal [199], (2) 'Attar [M.N.].
x 299 Chūn nēk u badē jihān na dārad paiwand. Hl 61

Dkh.

x 300. Khwāhī ki Khudā har chi nikō bā tu kunad. Ht.27
x 301. Khūbān hama' said-i suhḥa khīzān bāshand RPb 82 Abū Sa'īd [Hv.].
x 302. Khush ān ki mayē ghālia' bō mē gīrand. HG.324.
x 303. Khush bāsh ki dar dahar ziyān bāshad sūd BNd 150 Afdal [206].
x 304. Khayyām barāt ākhir zi mai ō naghma' chi dīd. Hs.189.

Dd.

x 305. Dāram gunahē ki pusht-i īmān shikanad. T.M.Kh.160.
x 306. Dānā bad u nēk-i kufar u dīn mē khwāhad. RPc.120
x 307. Dānā ki ma-āl-i khwīsh na tuwānad dīd. RPc.119.
x 308. Dānistan-i rāh-i dīn sharī'at bāshad. Sc.393. Walī [HSL. 1295]
x 309. Dānī ki chirā gul chu miyān bi kushāyad. BERa.199.
x 310. Dar chashm-i man āmad ān ṣahḥīḥ sarwi buland. A.246, Sa'adi [Hv.].
x 311. Dar khānaqah ō zāwiyahā ḥāl buad. Sc.439.
x 312. Dardā ki na shud badahar mārā dil shād. BMf.167.

Dd.

x 313. Dard ō gham-i ō naṣīb-i mardān bāshad. Hj.357.
x 314. Dar rāh-i Khudā nukta' u ṭāmāt chi sūd. BNj.20. Awḥad Kirmānī [Hx.].
x 315. Dar sīna'-i mard ḥasrat ō dard nihand. HGa.349.
x 316. Dar 'ālam-i pur 'ilm safar khwāham kard. Sc.448. 'Attār [M.N.].
x 317. Dar 'ishq-i tu har dilē ki mardāna' buad. Sc.464. 'Attār [M.N.].
x 318. Dar 'ıshq-i kasē basān-i man khār mabād. BMf.162.
x 319 Dar faṣli bahār bēkhabar khwāham būd. Sc.424.
x 320. Dar mātam-i tō dahar basē shaıwan kard. HGa 315. Shāhī Sabzawārī [Doulat].
x 321. Dar madrasa'-ē 'ishq agar qāl buad. Sc.438.
x 322. Dar madrasa' qāl u khānqah' ḥal buad. Sc.440.
x 323. Dar ma'aṣiat ō sagīyat-ē ān du palīd Hs.179
x 324. Dar wasf-i tu andēshai man gumrah' shud. LN.340.
x 325. Dilbar naẓarē ba mā kunad chūn na kunad. BNa.85.
x 326. Dil basta' ba turrahāı mishkīn-i tu shud RPb 99. Anwār [HSL. 1295].
x 327. Dıl gar chı umīd-ı wasl kamtar dārad. LN.395 K.I [Hv.].
x 328 Dil-ē man qadr-ı ātash khāna' dānad Hr 227.
x 329 Duniyā chi kunī ki bēwafā khwāhad būd Sc.460. 'Attār [M.N.].
x 330. Duniyā 'asalast har kazō bīsh khurad. BNd.241. Mohiud Dın Yahya. ['Awfi].
x 332 Dourān-i ḥayāt-ı mā 'ajab mē guzarad HGa.387.
Written on margın of Sc. after Sc.420 Index 359. Par. of 359.
x 333 Dourān kı dılē tu shād u ghamnāk kunad. HGa.393.
x 334. Dōshīna' ki burd-i burd bar dōsham būd HS.111.
x 335. Dīdam gil-i kūza' kūza'gar mē mālīd Ht.37.
x 336. Dīdī ki dīgar paı rukh-ī ān sarw-ı baland. LN.323.
x 337 Dērēst kazān chaman nawāyē na rasīd RPb.75.

D. dh.

x 338. Dhouqest labē turā kı jān dar bāyad. LN.406. K.I. [1010 H.].

Dr.

x 339. Rukhsār u dahān ō lab-ı ān sarw-i baland. BNc.43, CR.944.
x 340. Raftam ba ṭabīb u guftam az ghāyat-i dard. HGa.343.
x 341 Raftam ba kalīsiyā ba ṣad mıḥnat u dard. Hs.170.
x 342 Raftan ba hawā-i dıl sharī'at na buad Sc 394 'Attār [M.N.].
x 343. Rindān ki darīn kuhna' ribāte du darand. BERa.200.
x 344. Rūḥ az rukh-i tō hamēsha' parwarda' shawad. HGa.337.
x 345. Rōzam ba gham ō shab ba alam mē gudharad. HGa.327.
x 346. Rōzē ki jamāl-i ān ṣanam dīda' shawad. Hr.231.
x 347. Rōzē ki shawad mū-i sar-o-rīsh sufīd. Hm.244.

Dz.

x 348. 'Zaṭrāf-i chaman chu lāla' bar mē khīzad. Sb.5.
x 349. Zānpēsh ki khīma'-i nuh' aflāk zadand BNc.4. 'Attār [M.N.].
x 350. Zāngāh ki ruḥ az badan āzād kunand. BERa.219.

Dz.

x 351. Zāhid sabaqē 'ahd-i alastī gīrad. RPc.132.
x 352. Zāhid ki ḥarām bāda' rā mē dānad. HGa.379.
x 353. Zulfē tu azīn bad ki dar sar dārad. LN.317.
x 354. Zahhād ki bē naṣīb az dard-u ghamand. RPc.131.
x 355. Zīn pas ṭarabam ba nāla'-ē nai bāshad. HGa.375.
x 356. Zīn dahar-i kuhan chu pāk mē bāyad shud. HGa.409.
x 357 to 376 taken to list of tallied qus. as 460-b to 460-t.

Ds.

x 376-a. Sāqī saḥarē ki ṭouf-i khummār kunad. HGa.392.
x 377. Sahamē ki marā dilbar-i khabbāz dihad. BNc.56.

Dsh.

x 378. Shāhā falakat. 467 known.
x 379. Shāhī maṭalab ki bim-i jānat bāshad. BERa.213.
x 380. Shāyad ki labam mail-i basūyē tu kunad LN.376. K.I. [Hv.].
x 381. Shud waqt ki khalq rāh-i gulshan gīrand. HGa.322.

Ds.

x 382. Ṣadrē ki zi har chi būd bar tar ō būd. BNc.7 'Attār [M N.].
x 383 Ṣad tarha'ı ma'ishat awwal andākhta' and. BERa 208
x 384. Sūfī shuda'ī dilat na ṣāfīst chı sūd. Sc 380.

Dz.

x 385 Zulm az dil u dast-ı khalq nairū bibarad. RPb.84.

D'a.

x 386. 'Āqil chu darīn kharāba' manzil sāzad. BERa 214.
x 387. 'Āqil zi mayē nāb chirā parhēzad. BDb.394.
x 388. 'Ishq ast ki ḥusn-i jāwidān mē khwāhad RPc 116
x 389. 'Ishq-ē tu marā jān-i rawān mē bakhsīd. LN.392. K.I. [1010 H.].
x 390. 'Aql āina' wār guft-u-gō mē khwāhad. RPc 117.
x 391 'Umrē tu darīn sōs sabā khwāhad shud. LN.347. K.I. [1010 H].
x 392. 'Umrē tu dilā ba fikr-ı fāsid farsūd BERa.204.
x 393. 'Umrē ba ḥarīm-i waṣl bāram dādand. RPc 123.
x 394. 'Īd āmad u ārazū-ı dil bē ḥadd shud. HGa.395.
x 395. 'Īd āmad No. 482-a. " Known ".
x 396. 'Aishē ki muhīyyāst rihā na tuwān kard. J.278. Awḥad Kirmānī [Hx.].

Dgh.

x 397. Gham kīst kaz ō du dīda' khūn bāyad kard Sc.428.
x 398. Gham nīst ki khalq but-parastam dānand. Hs.79.

Df.

x 399. Fardā ki marā pēsh-i dhu'l minan mē ṭalaband. Hs.150.

Dq.

x 400. Qānūn-i ḥisab-i 'umr-i mā sāqī-e jūd. BERa.230.
x 401. Qandī tu agar chu pista' khandān bashad. BNc.36.
x 402. Qoumē ki zi bē madhhab u dīn mē sōzand. BERa.198.

Dk.

x 403. Kō ān ki zi dast-ē khiradam bisitānad. BMa.167.

Dg.

x 404. Gar bāda' khurī mudām mē bāyad khurd. BMa.174.
x 405. Gar parda' zi rūyi khud kushāyī chi shawad. Hm.336.
x 406. Gar jān-i tu dar parda'-i dīn khwāhad bud. Sc.466. 'Attār [M.N.].
x 407. Gar chashm-i haqīqatat na kajmaj bāshad Hs.196.
x 408 Gar ḥalqa'-ı zulf-ı tō kasē bishumārad. LN.391 K.I. [1010 H.].
x 409. Gar khirqa'-i 'ishq rā ba man kār uftad. HGa.408.
x 410. Gar dar dılat az kasē shikāyat bāshad. RPb.116. 'Abd ul Khalıq Ghajdwani [H.v.].
x 411. Gar dilbar-i mā shēwa'-i mastān gīrad. RPb.126. Anwār HSL. No. 1295
x 412. Gar dīda'-ı nargis na sabal mē dārad LN.377. K.I. [1010 H.].
x 413 Gar sāhib-i afsar ō nagīn khwāhī shud. RPc.115.
x 414 Gar 'ishq-ı dılē marā kharīdār uftad. HGa.407.
x 415. Gar kār zi dour-ı bē-madāıat na buad BERa.229
x 417 Guftam kı chu mast shud marā nāz ārad LN 364. K.I. [1010 H.].
x 418 Guftam kı dıl az tu dar damē shād rasād. Pc.436.
x 419 Guftam kı dılam ba gham na-kōshad kōshīd. Sb.301.
x 420. Guftam mai khush gawār pēsh āwar zūd. BMa.118.
x 421 Guftī du-dilī-e tu az kārē bāyad LN 322
x 422 Gulzār-i tarab hamah dahān mē khandad. LN.325.
x 423. Gul sāghar u murghān kı nawā mē gīrand. BERa 196

Dm.

x 424 Mā zān mohtashımanēm kı sāghar gīrand Hs.188.
x 425. Maḥbūb jamāl-ı khud ba Ādam bakhshīd. Sc.274. Walī [HSL. 1295].
x 426 Mard archı ba 'aql kār āsān sāzad Hs.144.
x 427 Mardān-i rahat zında' ba jānē dıgarand. Pc.497. Afdal [249], Sayyid Alı Hamadani [Hv.].
x 428. Mardān-i rahat ki sirr-i ma'anī dānand BNa.4. (1) Afḍal [R S] (2) Najmud Dīn Kubrā [R S].
x 429 Mardān-i rahat wāqif-ı asrār tu and Pc 496. Afḍal [250], Var. 791.
x 430. Mardān mai ma'arifat ba iqbāl kashand. Sc.441. (1) Shāh Sanjān [Hv.]. (2) Awḥad kirmānī [Hx]
x 431. Mastāni Ilāhī ki damē khush zada' and. Hs.166.
x 432 Maṭlab gōyān-i jāh rā bāyad dīd. RPc.151.
x 433. Ma'ashūqa' chu shāhıd-ē ba andām buad LN 345 K.I. [1010 H.].
x 434. Man bē tu damē qarār na tuwānam kard Hr 229. (1) Abu Sa'īd [Hx.]. (2) Abu'l Qāsim Bashar [Hv.]. (3) Walī [HSL. 1295].
x 435. Mansuba'-i 'ishq dah hazār ast u ziyād Hj.347.
x 436. Mōrān-i khatat ki dar maṣāf āmada' and. Hx.12.
x 437. Mai sharbat-i taryāk-i dil-i tang buad. BERa.207.

Dn.

x 438. Nāqis agar asbāb-i kamālash mē būd. RPc.118. Walı [HSL. 1295].

Dn.

x 439. Nargis chu darān qāmat-i mouzūn nigarad. LN.315. K.I. [Hv.].

Dw.

x 440. Wā basta'-i īn u ān namē bāyad būd. RPc.152.
x 441. Wā basta'-i nai kamand mē bāyad būd. RPc.134.
x 442. Wā basta'-i nēk u bad na mē bāyad būd. RPc.125.
x 443. Wajhē ki zi khalq bē niyāzēt dihad. BERa.210, Cr.993.
x 444. Waqt ast ki bulbul ba gul āwāz kunad. LN.368. K.I. [1010 H.]
x 445. Waqt ast kı mastān baṭarab bar khīzand. Sb.103. Ḥafiz [Rempis *Vag.* 94].

Dh.

x 446. Har khasta' kı dar maṣtaba' maskan dārad. Sa.139. Rōz bahān Ṣufi [H.v.].
x 447. Har dıl kı dar ō 'ıshq-i nıgārē na buad. BNj.34.
x 447-a. Har dil kı ba zēr-i bārı gham past buad. Sc.418.
x 448 Har dam zadani falak digar gūn gardad. Sb.298.
x 449. Har dam kı jigar sōkhtagān āh zanand. RPb.71.
x 450. Har rāz kı andar dıl-i dānā bāshad. Si Rempis 248.
x 451. Har rōz ki az ḥayāt-i mā mē guzarad HGa.390.
x 452. Har sāl chu ghuncha' rā qabā tang āyad LN.324.
x 453. Har sar zı hawas 'ishq ba pāyān na barad Hx.8.
x 454. Har qatra'-i khunāb kı az dīda' chakid. BMf.163.
x 455 Har kārd kı az kushta'-i khud bar gīrad RPb. 102 Mahastī. [M.F].
x 456. Har kas ki ba dasht-i karbalā zār uftād Hs.178.
x 458 Har mushkil u ghuṣṣa' kaz jihān pēsh āyad. BERa.227.
x 459. Har naqsh-i qadam ḥarfi sarē mēgōyad. Hv 30.
x 460 Ham ṣuḥbat-i bāda' māhrūyē bāyad. BERa 212
x 461. Ham 'aql zı kunh'ı tō nıshān mē jōyad BNj.49.
x 462. Hōsham na muwāfiqān u khwīshān burdand HGa.350.
Vag. (1) Abu Saīd [172]. (2) Amīr Khusrau [H'I.].

Dy.

x 463. Yārān chu ba ham dast dar agōsh kunand Sb.108.
x 464. Yā Rab birihāni am zi ḥirman chi shawad Hs.200. Jāmī SMHL. (1545).
x 465. Yā Rab ki sa'ādat-ē tu rōz- afzūn bād. HGa.358.
x 466. Yā Rab ki marā ḥayāt-i bē-yār mabād. BMf.161.
x 467. Yārē ki ba durd-u sāf maḥram bāshad. BERa.211.
x 468 Yārē ki hamēsha' dar wafāyē mā būd. RPb.104. Rāzī Dāyā [M'I.].

R.

Ra.

x 469. Āgāh bizī khwāja' u āgāh bi mīr. BNj 39. Abu Sa'īd [210].
x 470. Āmad gul u bāz kard pairāhan-i zar. LN.359.
x 471. Ān ātash dar piyāla'ē sāda' biyār. BMa.193. Par. of 563.
x 472. Ai dil ba sar-ē zulf-i parīshant chi kār. RPb.114.
x 473. Ai dil zar u sīm rā maendish bikhur. LN.346. K.I.
x 474. Ai ruḥ tuyī ba 'aql mouṣūf ākhir. Sc.453. 'Attār [M.N.].
x 475. Ai rōzu shab az gham-ē tu gardan mah' u mihr. HGa.323.

Ra.

x 476. Ai sail-i fanā nām-i man az yād bi bar. A.485.
x 777. Ai faḍl-i tu dastgīri man dastam gīr. Hp.350. *Vag.* [Jāmī MS. 952 H.] 2 Abū Sa'īd [201].
x 478. Ai mard-i hawā-parast khākat bar sar. Hs.160.
x 479. In khāna' ki bād ṣāhib-ē 'ān manṣūr. Hs.172.

Rb.

x 480. Bar khāk manih qadam ba zārī zinhār. Kb.1. Var. of 173.
x 481. Bastand girō bā nafasē mishkı tatār LN 331 [Hv].

Rt.

x 482. Tā zar na kunī az dahan-ē kisa' badar LN 319. K.I. [1010 H].
x 483. Tā shakh shugūfa' sīm-i khud kard nithār. LN.379.
x 484. Tā hast gul-e sa'ādat aı dōst ba-bār. BMa.190 Echo. of 73.
x 485 Tuwangarī u jawānī u 'ishq u bō i bahār. BNc.21.

Rch.

x 486 Chūn az tu na mē tuwān damē būd ṣabūr HGa.330.
x 487. Chah'chahē bulbul ō ṣut-ı hazār Hs.193.

Rkh.

x 488 Khūbān hama' rā said tuwān kard ba zar. BNc.53.
1 Ḥāfiẓ [MS 818 H] 2 K.I. [1010 H.]
x 489 Khush bāsh digar zı tāq-ı abrū bar gīr. LN.342. K.I. [1010 H.].

Rd.

x 490. Dāram zı hawā-i rūyat aı rashq-ı qamar BNc 38.
x 491 Dardā kı zı hijr bēqarārēm dıgar RPb.89.
x 492. Dar dargāhat fitāda' am ai 'udhr-pıdhīr Hs.187.
x 493 Dar sataḥe wajūd-ı khwīsh chūn dāyara' wār BNj.59.
x 494. Dıl shud ba ghamē 'ıshq-i tū khursand magar. BNc 50.

Rz.

x 495. Zannār parast gar zi man dārad 'ār. BERb.98.

Rsh.

x 499. Shud rū-ı zamīn sabz u khush ō tāza'u tar. BMa.191.
x 500 Shakkar dārī dar lab-ı shīrīn bisıyār BNc.44.

Rg.

x 501. Gar ṭālib-ı qurb-i haqq shawī Mūsā wār. BNj.19.
x 502 Gar lāla' bishud siyāh kāmē kam gīr LN 329 K I. [Hv.].
x 503 Gar yāfta' zulf-i yār gīrī bıhtar. Sc.426.
x 504 Guftam rūyat guft ki shud rashki qamar. BNc.49.
x 505. Guftam sanamā tark-i manē miskīn gīr. Sb.134.
x 506. Gah' khasta'-i lan tarāniem Mūsā wār. Sc.461. 'Attar [M.N.].

Rh.

x 507 Har luqma' ki bar khān-i 'awānast ma khur. RPb 63. Abū Sa'īd [205].
x 508 Hushiyār ma shou ki hastiyē mastī khushtar. BDb.96.

Z.

Za.

x 509. Imshab manam ō wiṣāl-i ān sham'i ṭarāz. BMa.202.
x 510. Ai khufta' ba khwāb-i ṣubḥagāhī bar khīz. HG.389.

Za.

x 511. Ai dil hamagīyi khwīsh dar jānān bāz. Sc.449. 'Attar [M.N.].
x 512 Ai sirr-i tu dar sīna'-i har ṣāḥib-i rāz. Hs.198.

Zt.

x 513. Tā sar na kunam dar sarat ai māya'-i nāz. A.521. Sa'adī [Hv.].

Zj.

x 514. Jahdē ba kun az band bazērī du si rōz. Wb.181. (1) Abu Sa'īd [Hv.] (2) Rūmī [Hv.].
x 515. Chashmē tu agar chi nā tuwānast ō nīz. LN.411.
x 516. Chūn mē na shawam bar tama'ē khud fīrōz. LN.393. K I

Zd.

x 517. Dar sumbulash āwīkhtam az rū-i niyāz RPb.29. Ḥāfiẓ [HSL. 1295].
x 518 Rāhat talabī ba dād-dih dhimma' ba sāz HGa 319 Shāhī [HSL. 481].
x 519 Rōzē ki kunad ruh zi chashmam parwāz Hs.115

Zz

x 520 Zinhār ki bā bad na nishīnī hargiz Hp 355.

Zf

x 521 Farvād zi dastē falakē sifla' nawāz. RPb 118.

Zm.

x 522 Mō gasht sufīd u rū siyah hast hanōz Hd 371.

Zy

x 523 Yā Rab ki chi khurram ast bazm-ē imrōz Hx.21

S.

Sa.

x 524. Ai jūd-i tu sar māya'-i sūdē hama' kas Hs 154.
x 525 Ai dil agarat bār-i sanānēst ma tars HGa.404 Afdal [Hv.].
x 526. Ai rū-i khushat badr-i munīr-ē hama' kas. Sa.45.
x 527 Ai dhouq-i tu dar madhāq chandān ki mapurs Hp 373

Sb

x 528 Bar bām-i sarā-i shāh chūn nāla'-i kōs HGa.374.
x 529 Bērūn zi chahār 'unsar ō panj hawās Sb 297. Par. of 639

Sd.

x 530 Dar ḥalqa'-i ishq rah' na yābad har kas HGa.320. Shāhī [HSL 481].

Sm

x 534. Mārā zi tu ai Khudā tu mē bāyi u bas Hs.3.
x 535. Mā ō zāhid ba nisbatē ātash u khas. RPc.143.
x 536. Mardī zi kaninda'-ē darē khaibar purs. RPb.24. Ḥāfiẓ [818 H.].
x 537 Mai mē khuram ō namē kunam az mai bas. Sb.299

SH.

SHa.

x 538. Ātash bi zanam bisōzam īn madhhab-i khwīsh. Pc.124. 'Ainul Qaḍāt Hamadani [Hv.].

SHa.

x 539. Az ātash-i gham ki bar jigar mē kashamash. LN.306
x 540. Az ghāyat-i ān ki hast bar man bārash LN 352 K.I.
x 541. Afyūn u sharāb har chi khwāhī mē nōsh. Hj.340
x 542. Ai az rah dūr amada' dar khwāb ma bāsh. BNj55
x 543. Ai dil binishīn ṭarīq-i kārē andēsh LN.405. K.I. [Hv.]
x 544. Ai dil chu sharāb-i ma'arifat kardī nōsh. BNa.26. 'Attār [M.N.]
x 545. Ai karda' farāmōsh rahē khāna'-i khwīsh RPc.157
x 546. Ai mard-i khirad tu yak naṣīhat mē nōsh BMb.350
x 547. Ai mard-i rawinda' mard-i bēchāra' ma bāsh Sc 463. 'Attar [M N]

SHr.

x 548. Raftand dar īn kuhna' ribāt az pas u pēsh Hp 383

SH sh.

x 550. Nūnest kashīda' 'āridē mouzūnash A 551 Sa'adī. [O U S J 8]

SHh.

x 551 Har rōz kī mē rawad shabē dumbālash Hu 22

Q

x 553 Gar sharha dihām tā chi kashidam zi firāq RPb 85

K

Ka

x 554. Az charkh-i falak mē nigaram ta ba samak BMf 272
x 555 Ai bāda' baram nist baghair-ē tu mihakk U.224
x 556 În kō-i malāmat ast u maidān-i halāk Sc 391 Rāzī Dāyā [M.'I.]
x 556-a Ham rahmat-i 'alamī zi Mā Arsalnāk BNc 5. 'Attār [M N]

G.

x 559 Az hādithahā agar chi dāram sad rang BMf.269.
x 558 Chūn nīst balā-i zindagī bēsh az marg LN 348. K I
x 559 Sāqī qadahē bāda'i la'al ār ba chang. HGa.386
x 560 Hargah ki az īr jihān rawam bā dili tang BMf 267

L

La

x 561. Āmad chu gul ō bahār rā waqt-i wasil HGa.377
x 562. Ahwāl shanasān ki būdand ahwal Hs.146
x 563. Aknūn ki zi dour-i charkh dar khirman-i gul BMf 277
x 564. Ai chāk zi soudā-i tu pairāhan-i gul. BNc 52
x 565 Ai 'ishq turā rūhi muqaddas manzil Wbcd.183 Sanai [Hv.]

Lt.

x 566. Tā bar rah-i khalq mē nishīnī ai dil. Sc.462. 'Attār [M.N.]
x 567. Tā kai zi firāq rukh ba khūn shōyad dil. HG.364.

Lj.

x 568. Jāmī chi kunī āh zi ḥairāni-e dil. HG.364.

Lch

x 569. Chūn jāma' zi tan bar kashad ān mishkīn khāl. RPb.27=112. Ḥāfiz [818 H.].

Ld.

x 570. Dar madrasa' tā chand azīn qālaqāl Hx.54. Par. of 698.

Le.

x 571. Rukh gar chi namē numāiyam sāl ba sāl. RPb 80

Ls

x 575. Sāqī kī guzasht qaddash az 'arsh-i Rafīl HGa.362

Lsh.

x 576. Shādī ṭalabī az gham-i jānān magusal. LN 389. K.I. [Hv.].

L' 'a k m h

x 577 'Ishqē dāram pāk tar az āb-i zalāl. Sc.433. Rūmī [Hv.].
x 578. Kas lab zi ṭarab ba khanda' na kashūd imsāl. LN.360
x 579. Mardān-i bakhīl rā Khudāwand-i Jalīl. Sc 437
x 580 Har rōz i falak zi ghayatē dour-i tawīl. HGa 361.

M.

Ma.

x 518. Ān rōz ki bar khātir-i 'ālī guzaram. LN.312.
x 582. Ān kas ki ba jām-i 'ishq shud mast manam BMa.217.
x 583 Ān mard nayam ki az kasē bār kasham. Hc.294. Nizārī Quhistānī [R.S].
x 584 Az jām-i mayē 'ishq-i Ilāhī mastam Hj 335
x 585 Az rūyi tu subḥi sādiq ō zulf-i tu shām BNc 54
x 586 Az kūzagarē kuza'-i arzān burdam BN Supp 745
x 587. Az gardish-i charkhi bē khirad mē tarsam Sb 302.K.I [1010 H].
x 588 Az hijr-i tu ai nigār afghān dāram A.602.
x 589 Afzūda' firāqi ō zi bas tab u tābam Pc.59.
x 590 Aknūn ki darīn gumbad-i fīrōza' shudam. Sb.50.
x 591 Ai bē tu rasīda' bar falak afghānam. RPb.90.
x 592. Ai charkh zi gardishē tu andar dāyam. BMb.407, CR.1061.
x 593. Ai dilbar-i dildār talabgār-i tu am RPb.124 Anwār [HSL. 1295].
x 594 Ai shūkh asīr-i yak nigāh-i tu shawam. HGa.348.
x 595 Ai karda' sar-ē zulf-i khushat pā bustam. Sb 155.
x 596. Ai la'ali ḥayāt az lab-i tō yāfta' kām. BNc 55.
x 597. Ai mast-i ghamat āqil u dīwāna' baham BNj.9.
x 598 Ai man zi tu andōkhta' sad daftar-i gham. LN.365. K.I. [1010 H.].
x 599. Ai hamchu kamān asīr-i bāzū-i tu am HGa.355.

Mb.

x 600 Bā nargis-i ān nigār ḥālē dāram. Hj.353.
x 601. Bar bōyi yaqīn dar biyābān raftēm. Pc.202.
x 602. Bar jān u tan ē bēsh bahā mē giryam. RPb.107.
x 603. Bar khīz magar dād-i dil-ē shād dihēm. Sc.423.
x 604. Bar ṭūr-i ṭarab tā'at-i Mūsā kardēm. RPb.57.
x 605. Būdēm darīn 'ālam-i fānī raftem. RPb.123. Anwār [HSL. 1295].

Mt.

x 606. Tā andāza'-i martabah' ba zēr āmada'-ēm. BMb.409.
x 607. Tā āina'sāz-i rasm-u āīn shuda' am RPc.149.
x 608. Tā dar pai- makhzan-ē mu'ānī raftēm. RPb.122 Anwār [Hx.].
x 609. Tā 'umar buad az tu judāī nakunam HGa.329.
x 610 Tēghat ki fashundand bar ō sar mardum. LN.423 K I. [1010 H.].

Mch.

x 611. Chūn 'ūd na būd chōb-i bēd āwardam Hs.202 *Vag* Abu Sa'īd [Hx.]. 2. Ansārī [Hv.] 3. Sharfud Dīn Ibn Yahyā Munīrī. [R.S.].
x 612 Chūn kōs zi parkhāsh buad awāzam LN.310 K I. [1010 H.].

Mkh

x 613. Khwāham bi kunam gunah na khwāham bi kunam Hs.155.
x 614. Khwāham ki ba rōzi juma'a dar māhi ṣiyām. Hs.192
x 615 Khwāham ki dilē khud zi jihān bar gīram Pc.298.
x 616 Khush ān ki ba lutf bā khudam mē dīdam HGa 403.
x 617. Khush ān ki labās-i kufr pōshānandam HGa 368.

Md

x 618. Dar dil zi ghamē 'ishq raqamhā zada'am Hs 5.
x 619 Dar kūi tu ai jān-i jihān āmada' am RPc 139.
x 620 Dar gulshan-i ījād agar khāri tu am Hs.117.
x 621 Dar har nafasē ki kamtaram bishtar am BNa 18. Echo. of 746, BNa 17.
x 622. Dil dushman-i jān ast halākash kardam Hs 190
x 623 Dil guft ki mā chu qatra'ē miskīnēm Sc 445 'Attār [M N].
x 624. Dī kūzagarē guft ki man chālakam BMf.305.

Ms.

x 643 Sar halqa-i kish-i but parastān mā yēm HGa 367. Abū Sa'īd [Hv.].
x 644 Satrē zi kitābi 'aql imlā kardēm RPc 122.

M'a

x 645 'Ālam hama' jismēst ki jānash ma yēm. BNj 27.
x 646 'Umrē fikrē sarā u manzil kardēm RPc.156.

Mgh.

x 647 Ghamhāi turā ba shādmānī na diham. HGa.363.

Mg

x 648 Gar bā tu bināi waṣl āghāz kunam. LN.371.
x 649. Gar chāshniyē ghamash biyābī yakdam. LN 384
x 650. Gar khalq chunān ki man manam dānandam Hs.78 Var. of 708-a Abu Sa'īd [291]
x 651 Gar dar hama' umr rōzi az rūyi karam LN 351 K.I.
x 652. Gar kāfir u mōminam ki bar dīn-i tu am RPb 120. Anwār [HSL. 1295].
x 653. Gar man ba nigār-i khīsh maghrūr shawam. Hs.9.
x 654. Gar man zi ghamat ḥikāyat āghāz kunam. LN 366.
x 655. Gar hēch ba ḥukm-i 'aql būdē jānam. BMb.408, CR.1078.
x 656. Gar hēch nayam bē-sar u buniyān-i tu am. Hj.336.
x 657. Guftam ki digar chashm ba dilbar na kunam. A.599. Sa'adi [O U. S. J. 8].

Mg.

x 658. Guftī ba man ai ghamat qarārē jānam. Sc.429.
x 659. Gul gar chi zi ḥusn mē nihad khār dilam. LN.326.
x 660. Go sāghar-i mai biyār tā nōsh kunēm. BMa.238.
x 661. Gīram sag-i nafs-i khwīsh zanjīr kunam. Hj.342.

Mm.

x 662. Mā bē tu damē shād ba 'ālam na zanēm A.597.
x 663. Mā hāsil-e 'umrē ba damē bifarōshēm A.598. Sa'adī [S J. 8. O. U.].
x 664. Mā dil zi gul ō bahār bar dāshta'ēm. Hr.344.
x 665. Māyēm ki dar hēch ḥisābē nāyēm. RPb.61.
x 666. Mastam zi gham-ē 'ishq-i tu mastam mastam. Hs 148, Par. 774.
x 667. Man az tu judā na būda'am tā būdam Wbcd.182 Abū Sa'īd [Hv.]
x 668 Man bā tu nazar az sar-i mastī na kunam. BNb.394. Var of 791.
x 669 Man banda'i shēwa' hāi shīrīn-i tu am RPb 121 Anwār [HSL. 1295].
x 670 Man dard-i turā ba hēch darmān na diham. HGa.308 Kamāl Ahlī Khurāsanī (d. 900 H.), [Hv.].
x 671. Man hāsil-i 'umr-i khud na dāram juz gham. RPb.33 Hāfiz [HSL 1295]
x 671-a Man zīn dil-i bē-khabar ba jān amada' am T M Kh. [290]
x 672 Man shēfta'-ē la'al-i shakar rīz-ī tu ām Hs 145

Mw.

x 673. Waqt ast ki mā dil az jihān bar darēm Hx.23

Mh.

x 674. Harchand ki dil ba wasl shadān kardēm. HGa.383 Abu Sa'īd [281]
x 675. Hargah ki kār-i waṣl dar ham bibaram LN 357

My.

x 676 Yā Rab zi gunāh-i zisht-i khud munfi'alam Hs 197 Abu Sa'īd [292]
x 677 Yā Rab ki ba dhāt-i tō 'udhar khwāh āmada'am LE.84 Amīr Khusrou [MS. 842 H.].
x 678. Yak chand ba kōh u dasht u sahrā gashtēm. RPb.155.
x 679. Yak chand ba kōyi āshnāyī gashtēm. RPc.146.
x 680. Yak chand dar īn 'arṣa' parēshān gashtem Hs.110.

N.

Na.

x 681. Ān rasm-i tu dar nā kas u kas paiwastan. LN.335. K.I [1010 H.].
x 682. Ān ghuncha'-i dōshīna' nigar ābistan. LN.334. K.I. [1010 H.].
x 683. Ānam ki shab-ē firāq shud rōzē man RPb.86
x 684. Ānhā ki hamē dihand az dīda' nishān. A.739.
x 685. Abrūt ki khō kard ba dil duzdīdan BNj.29.
x 686. Aḥwāl-i jihān agar turā hast yaqīn. Sb.105.
x 687. Az bād bibīn shugufa' rā bast girān. LN.332.

Na.

x 688. Az ḥadd badar ast nā shikēbāyi-e man Pc.42
x 689. Az khār chu āmad gul-i rangīn bērūn. LN.333. K.I. [1010 H.]
x 690 Az dour-ı sipahar-ı kaj-raẉē būqalamūn. BMf.328
x 691. Ai āmada' az du koun dhātat bērūn. Ht.4.
x 692. Ai bād ghamam ba dīl-nawāzē bırasān. RPb91.
x 693. Ai dil ba sarē kō-ı fanā manzil kun. Hr.362.
x 694. Ai dil zi nıshāṭ u 'aish bēgāna' nishīn. L.N.339. K.I. [Hx]
x 695. Ai dil shab-i waṣl ast dam az dard ma zan Hx.27
x 696 Ai dıl karē ki nīst dar khurd makun LN.383. Echo
x 697 Ai zāhid-i khud bīn rukhē nēkū bīn A.738.
x 698 Aı 'ādat-ı tō ba bāda' jān parwardan. Sb.114.

Nb

x 699. Bā dard-ı dil ō nāla' u zārī khō kuı Hr 363.
x 700 Bakhtē kaz bā dōst dar āmēzam man Hm.335 Abū Sa'īd [Hx.]
x 701. Bar tāfta'am rū-i zi duniyā waz dīn Pc.203
x 702 Bar nāla' u bar zāri-e man raḥmat kuı RPb.125. Anwār. [HSL 1295]

Nt

x 703 Tā bituwānī tu kashf-ı in rāz makun Hl.95
x 704 Tā chand bar āftab gıl andudan BNb.494.
x 705 Tīrē mizha' az kamāni abrū mēzan. Hj.351

Nch.

x 706 Chashmē sar-ı khud zı 'aib-ı kas bāz makun RPb.64
x 707. Chūn bāda' zı gham chi bāyadat nōshīdan Sb 13, Hāfiz. [810 H.]
x 707-a Chūn 'āqıbat-e kār khudam nīst yaqīn. BMf.315. Par. of 851
x 708 Chūn nīst dar īn jihān ba jān hēch amān BMf.325
x 709. Chı qahr būd ki bisırısht dōst dar gıl-i man Hs.153.
x 710 Haıwān zı nabāt ast u nabāt az arkān. BMf.332. Afḍal [351].

Nkh.

x 711 Khwāhī kı zi gham khulās bāshī ba jihān Hp.518

Nd.

x 712. Dar jān-ı manē khasta' ta'allul mē kun. HGa.402.
x 713. Dar ḥasrat-i yak piyāla' khūn shud dil-i man HGa 401
x 714 Dar dast-ı shah' ān sāghar-i gham gāh mabīn. LN.350. K.I. [1010 H.]
x 715 Dar ṣaḥan-i chaman chu lāla' bikushūd dahan BNc.36.
x 716. Dar 'ālam-i 'ibrat ai pisar sairē kun. Sb.300.
x 717. Dar 'ālam-i 'ishq ārmīdan na tuwān. BNj.28.
x 718. Dar 'ishq-i tu zān ki hast bīmē kushtan LN.305.
x 719. Dar kō-i kharābāt gadāyī mē kun. Hj.354
x 720. Dar madhhabi man qaṣd-i musalmān kardan. HG.333.
x 721. Dar wasf-i rukhash sham'a basē gasht lasīn Hs.191.
x 722. Di bahar-i tamāshā chu shudam sūyi chaman. BNc.37.
x 723. Dīdī ki zi nāz būdam ai māh-i zamīn. LN.413. K.I [1010 H.].

Nz.

x 724. Zān pas ki fidā-i ishq-i tō kardam jān. LN.401.
x 725. Zad shu'ala' ba dil ātash-i pinhāniyi man. Pc.376. Abū Saīd [326].
x 726. Zulfat ki girift khūn-i man dar gardan. LN.318.

Nsh.

x 727. Shabhā zi kawākab ast bar charkh-i nagūn. HGa.335.

N'a.

x 728. 'Āshiq man u dīwāna' man ō shaidā man. HGa.342. La-hijī Fidāyī [Hv].

Nf.

ˋ 729. Fassād zi bahar-i ān ki bikushāyad khūn HGa.346.

Nk.

x 730 Kāfir-bacha' khwāhadam ba hijrān kushtan. BNa.16.

Ng.

ˋ 731. Gar dil ba badī guāyadat nēkī kun. BNj.7.
x 732. Gar rāyi tamāshah' kuni ai dil binishīn. LN.407 K.I. [1010 H.].
x 732-a. Gar wāqifi az ḥadd-i kamālē insān BERa 215.
x 733 Gul rā dīdam nishista' bar ṭarf-i chaman BNc 35, CR.1107

Nm.

x 734. Mā yēm zi jourē falakē āina'gūn BDb.304. Var. 840 'Imadī.
x 735. Mai khwāst yakē rindē az pīr-i mughān Hj 341.
x 736. Mai khurdan u but parast u 'āshiq būdan BMf.311 Najmud Dīn Kubrā [Hv].

Nw.

ˋ 737. Waqtē tarab ō mayē zalāl ast aknūn BMa 246, CR 1109.

Nh.

x 738 Har laḥza' butā takabbur ō nāz makun Sc.275.
x 739. Hamwāra' tu īn ghārat-i dilhā mēkun LN.354.

Ny.

x 740. Yā Rab chi khush ast bēdahān khandīdan. RPa 316 Afdal [M.F.].
x 741 Yā Rab zi karam zi amal ghufrānam kun HGa.321.
x 742. Yā Rab hama' karda'ē tabah' dāram man. LE.84.

W.

Wa.

x 743 Ān shāna' ki hast az tu yak mō-i darō. LN.314, K.I. [1010 H.].
x 744. Ai bād ghamē marā ba ān yār bigō. RPb.76.
x 745. Āi charkh hamah' gudhasht āwāza'i tō. Hc.345.
x 746 Ai chashm-i wajūd nūr-i rukhsāra'i tō. LN.343. K.I. [1010 H.].
x 747. Ai dar du jihān ṣūrat u ma'anī hama' tō. Pc.132.
x 748. Ai dil chi khurī ghamē jihān shād bi rou. Pc.131. Afdal [371].

Wa.

x 749. Ai sousan-i azād ghulām-ē rukh-i tō. Kb.7.
x 750. In rūḥ ki said ast ba dāmē man u tō. BERa.222.

Wb.

x 751. Bā bad manishīn u bāsh bēgāna' az ō. Hp.527.
x 752. Būyē jigarē sōkhta' az nai bishanou. BNj.36.

Wj.

x 753 Jāyē ki sharāb-i arghawānīst dar ō Sb.104.

Wch.

x 754. Chūn jah' u jalāl u ḥusn-ı rang āyad u bō. A.763.

Wd.

x 755. Dārī sar-i 'aısh az sar-ı soudā dar shou. LN.388. K I [Hv.].
x 756 Dānī ki na gunjad ba khiyālē man u tō. Hs 152.

Wṣ.

x 757. Ṣarrāf-i sakhun bāsh sakhun bēsh magō. BNc.73,
1 Afḍal [M.F.]. 2 Ḥāfiz [Hv]. 3. Shaıkh Jām [Hv].

W'a.

x 758. 'Ishq ast ki shēr-i nar zabūn āyad az ō Hx.28.
Abū Sa'īd [359]

Wg.

x 759. Gar suḥbat-ı Laılā talabī Majnūn shou. Sc.392. Afḍal [381].

Wh.

x 760 Har kō ba ḥaqīqat barad az yārī bō Hj.339.

H.

Ha.

x 761 Āgāh zi halē man-i sargashta' na'-ī. LN 409, K I. [1010 H.].
x 762. Iblīs kı dar badī buad afsānah' Hs.159.
x 763. Az burj-ı sharaf ba tāla'ē sa'ad ān māh Hj.359, Ḥāfiẓ.
x 764. Az 'ıshq ki kard wāy ablah' toubah Sb 111 Amır Khusrow [Hv.].
x 765. Imrōz manam chunīn zı pā uftādah. Pc.8.
x 766. Ai dukhtar-i raz burda'ı tō khumshuda' bih' BERb.167. Par. of 898.
x 767. Aı dōst chi shud ki 'āshiqat bēchārah'. Hj.350.
x 768. Aı qāmat-ı tō chu rōz-i durdī kōtah'. LN.316. K.I. [1010 H.].
x 769 Ai gumbad-i gardūn zi tu zārēm hamah' Kb 6.
x 770. In khalq agar buland u pastand hama'. RPc.142.
x 771. In khalq ki mukhtalıf mızāj and hama' RPc.136.
x 772. In 'ālam-i bē wafāi nā pāinda'. Kb.4.
x 773. In muqir yakē maḥalla' har bēgah u gāh. BMb.493.

Hb.

x 774. Bar khīz ghurūr-i khwīsh paiwast madih. BMa.257.
x 775. Bēchāra' dilam ki ḥāl-i wai gasht tabāh. HGa.352.

Hp.

x 776. Pur kun qadaḥē mai ki dar īn dour chunīn bih'. Sb.267.
x 477. Pēsh az hama' shāhān-i ghayūr āmada'ī. Hs.184.

Ht.

x 778. Tā az gul-i tar parda' bar andākhta'i. BNc.39.

Hj.

x 779. Jama'ē ki amirān u shahānand hamah'. RPc.184.

Hch

x 780. Chūn shēr-i darinda' dar shikārēm hamah'. J.496.
Vag. 1. Alqās Mirzā Ibn Shāh Isma'īl. [d.984 H.] [Hv.].
2. Afḍal [391]

Hd

x 781 Dıldar chu zulfi khwīsh rā zad shānah'. Hj.338.
x 782 Dūr az tu manam ba dard-i dil darmunda'. RPb.78.

Hr.

x 783 Rōzē du sı shud ki banda' na nawākhata'ī. A.801 Sa'dı [Hv.].
x 784. Zān mai ki marā qūt-i rawān ast bideh. T M.Kh. 335.

H 'a

x 785 'Ālī nısbat kı sar ba kaiwān burdah' RPc.138

Hg.

x 786. Gar 'āshıq-ı yārī qadam andar khūn nih'. RPb.55.
x 787. Guftī na kuni agar zi sahbā toubah' A.803.

Hm.

x 788. Māyēm harım-ı uns rā khāṣ shudah' HGa 316 Shāhī [HSL 624]
x 789 Māyēm dar ın gumbad-i pur afsānah' BNd 242, CR 1130.

Hh.

x 790. Hargah' kı ba jourı tō dılē man khastah' LN 399 K.I. [1010 H.].
x 791. Hastēm ba har madhhab u mashrab āgāh'. Hs.181.
x 792. Haftād u dō millatē ki hastēm hamah'. Hs.171.

Hy.

x 793. Yā Rab zı chırāgh-ı ma'arıfat nūram dıh'. Hs.165.

Y.

Ya

x 794. Az ātash-ı ishaq-ı tō shudam shaıdāyī RPb 94. Anwār [HSL 1295]
x 795. Az ghāyat-i jangjōyī ō fitna'garī LN 370
x 796. Az guft-u-shanōd-i 'ām khāsam kardī. RPc.144.
x 797. Ai ātash-i soudā-i tu dar har jānē. HGa.318.
x 798. Ai ān ki ṭilism-i kīmiyāyī shikanī. Hr.453.
x 799. Ayyām-i gul ast u har taraf dastānē. BNj.26.
x 800. Ai bād zi rū-ı mihrbānī nafasē. RPb.77.
x 801. Ai bulbul-i khush sakhun chı shīrīn nafasi. A.821 Sa'adī [O. U S. J 8].
x 802 Ai pākiyi tō munazza' az har pāki. BNc.1, CR.1139
(1) Attār [M.N.] (2) Rūmī [Hv.].
x 803. Ai partaw-i sham'i dūdmān-ē azalī. Hs.169.
x 804. Ai tīra' shab ākhir ba saḥar mē nāyī. Hx.31.
x 805. Ai ḥusn-i turā ba har muqāmē nāmē. BMa..262.
Vag. Sayyid Sharīf Jarjān'ī. [N.A.], [Hv.].

Ya.

x 806. Ai Khaliq-i bē mithāl u wai ma'abud-i ghanī. Hs.182
x 807. Ai khwāja' agar kō-i fanā dar yābī. Hr.445.
x 808. Ai khush pisar-ē malīḥ agar tarsāyī. BNf.52. Mahasti [Hv.].
x 809. Ai dil ba 'Alī agar tawallā na kunī. Hs.168.
x 810 Ai dil zi nifāq dar gudhar tā ba rahī. BNj.48.
x 811 Ai dil ṭālabē wisal-i khubān na kunī. HGa.397.
x 812. Ai dōst chu āb-i ḥusn dar jō dārī. Hj.361.
x 813. Ai rāḥ dawāyē dil-i majruḥ-i manī Sb.25.
x 814 Ai ruḥ dai īn 'ālam-i ghurbat chūnī. Sc.455. 'Attār [M.N.].
x 815. Ai rū-i tu roushan ō du zulfat yārē BNc.42.
x 816 Ai 'ishq ba sōzishē jigar mē mānī Ht.12.
x 817. Ai māyai darmān nafasē binishīnī. A.820. Sa'di [Hv.]
x 818. Ai nafs ki dar band-i hawā ō hawasī Sb.293.
Vag:—Avicena [Rempis 216.]

Yb.

x 819. Bā khalq nishista'yī khudā mē talabī Hs.1.
x 820 Bā dil guftam ki ai dilē shaidāyī Se.331.
x 821. Bā dil guftam ki ai dilē 'arbada jōy. Se.330 Afḍal [436]
x 822 Bār ast dilē ki nist khālī nafasē. LN.398.
x 823. Bā shāhid-i shūkh-shang u bā barbat u nai. BNc.74, CR.1147 Hafiz [816 H.].
x 824. Bā fāqa' u fagr ham fazinam kardī. Sc.434.
Vag 1 Ibn Nusuḥ [A K] 2 Najmud Dīn Dāyā [Hv.] 3 Najmud Dīn Kubrā [Hx.]
x 825 Bāqī nashawi magar ki fānī gardī Hj.337.
x 826 Bardār zi pēsh parda'ē khud bīnī. HGa 373 Afḍal [438].
x 827 Bar qāmat-i khud qabā-i 'ishqash dōzī Hj 348 v 349.
x 828 Bar lāla' chu pā nihādam az bēkhabarī Hr.444.
x 829. Bar nih ba kafam jām-i sharāb ai sāqī Wb.175.
x 830. Bisiyar makhur ghum ar chi andak dārī Kb.5.
x 831 Bē ānki ba āmad qadamē ranjānī LN.397 Vag. K. I. [Hv.].
x 832 Bē nēsh-i magas ba nōsh-i shahadē narasī. BDb.395.

Yp.

x 833. Paidā shuda'ī zi qatra'-ē āb-i manī LN.113.
x 834 Pai ō sar-i ān dast-i khūn āshāmī. HGa.396. Abu Sa'īd [431].

Yt

x 835. Tā chand mai ō sāghar u sāqī talabī LN.372. K I. [Hv.].
x 836 Tā rah na barī ba hēch manzil na rasī. RPa.347 Afḍal [447].
x 837. Tā yāft dilam ba zulf-i tō nazdikī. LN.313 K I. [1010 H].
x 838. Tā yāft zamana' az ghamē man khabarē HGa.351.

Yj.

x 839. Jānā khabarat nīst ki kardī mastī. LN.321. K.I. [1010 H.].
x 840. Juz mai na barad nishaṭ rā dar rag u pai. BMf.399.

Ych.

x 841. Chandān bi-rou īn rah' ki ba mardē birasī. Hj.352.
x 842. Chūn bar tu na-bāshad i'atimādē sakhunē. LN.373.
x 843. Chūn nīst zamana' rā madār ai sāqī. Sb.66.

Ych.

x 844. Chūn nīst shakar labē ki ba laḥad bōsī. LN.311.
x 845. Chūn nīst marā ba hijr-i tō ghamkhārē. BNa.71.

Ykh.

x 846. Khwāhī ki jihān zēr u zabar gardānī. LN.421. K.I [1010 H.].

Yd.

x 847. Dar Ādam agar sirr-i Khudā mē dīdē. Hj.346.
x 848. Dar āina'-ē jamāli haqq kun nazarē. RPa.322. Afdal [454].
x 849. Dar bāgh chu gul jamāl dād ai sāqī Sb.157.
x 850. Dar rāh-i talab agar tu nēkū bāshī BNb.440. Majdud-Din Bughdādī [Hv.].
x 851. Dar ālam-i ma'arifat chu kardam naẓarē BNa.22. Abu Sa'īd Barghash [Hx.].
x 852 Dar ghurbat agar kasē bimānad māhē. Wbcd.510.
x 853. Dar maikada' bā dil-ē kabāb ai sāqī. HGa.354.
x 854. Dōsh az sar-i ishtiyāq u shōr ō mastī. Sc.442.
x 855. Dōsh az sar-i ishtiyāq guftam yā hai. RPb.70.
x 856. Dīdam murghē nishista' dar wairānē. BNc 10 Par of 645.
x 857. Dī-rōz chunān wiṣāl-i jānafrōzē HGa 372.
x 858. Di-shab shab-i wasl-i mā chunān nōsh kunī. HGa.376.

Yr.

x 859 Raftam ba sar-ē turbat-i Mahmūd-i Ghanī. RPa.325 Afdal [Hx.].

Yz.

x 860. Zāmad shudnē tu garchi bāsham dar wāy. LN.336.
x 862. Zinhār tu rōz-i nēk rā bad na kunī. RPb.115

Ys.

x 863. Sāqī tu magar chashm-i karam bāz kunī. HGa.331.
x 864. Sāqī chi khush ān nafas ki zāram bikushī. A.812
x 865. Sāqī naẓarē ba bē nawāē bārē. A.816.
x 866. Sāqī qadahē ki bē-kasān rā tu kasi A.817.

Ysh.

x 867. Shādi matalab zi 'ālam ō shād bizī. BNj.54. (1) K I [Hv.]. (2) Afdal [Rempis 223].
x 868. Shāhā ba jihān darē nabūwat bastī. Hs 149.

Y'a.

x 869. 'Aish ō ṭarab ō nishaṭ u chang ō daf u nai BMf.397.

Yf.

x 870. Fardā ki ba nāma'i siyāh-i khud dar nigarī. A.822.
x 871. Farmān-dih-i mulki ambiyā kist? tu-ī. BNc.66 Attār [Hj].

Yg.

x 872. Gar bāz āyī dilam ba man bāz ārī. LN.394. K.I. [Hv.].
x 873. Gar bad mirī wagar nikū mē mirī. Wa.5.
x 874. Gar doulat u bakht bāshad ō rōz-i bihī. A.818. Sa'adī [S.J. 8.].
x 875. Gar dōsh nayam nāla'i man bishanūdē LN.400.
x 876. Gar 'ilm-i hama' jihāniyān bar khwānī. BNj.44.
x 877. Gar kām-i dil az zamāna' taṣwir kunī. A.819.

Yg.

x 878. Gar kas na kunad gunāh raḥmat chi kunī. Hs.158

x 879. Gīram ki sulaimān-nabī rā pisarī. RPa.324. Afḍal [R.S.].

x 880. Gīram ki ba taqwa' ō khiradmandi u rāy. A.823. Sa'adi [OUSJ. 8.].

Ym.

x 881. Maqsūm shud ān chi shud samājat chi kunī. RPc.145.

ˎ 882. Man bā tu chanānam ai nigār-ē khutanī. HGa.357.
(1) Jām [Hv]. (2) Abū Sa'id [T.H.].

x 883 Man dōsh ki kāsa'-ē rubāb-ē saḥarī BMa.266, CR.1180.

x 884 Mē pindārī ki mar falak rā khwīshī. BMc 26, CR.1181.

Yh.

x 885. Har chand ki pēsh u pas dawīdēm basē Hj.343.

ˎ 886 Har dam zadanī ba jour āhang kunī. LN.410.

STATEMENT I. (Referred to in Section XIX).

Analysis of Stock of Quatrains

D = Diwān, Single Alph. F = Fihrist, Double Alph S = Selections

Serial No.	Year H.	Year A.D	Text	Qns. told	Repeated	Known Earlier texts	Known Later texts	Unknown	Remarks
1	2	3	4	5	6	7	8	9	10
1	731	1331	Si	31	2		21	8	S. Anthology Recorded in Index 3 "unknowns"
2	741	1341	Rc	13		1	12		S Anthology by Badr-i Jājarmi
3	750	1350	TK.	11		1	10		S. Anthology related to Ka
4	786	1384	Hy	737	3	25	709		D. Has a lacuna
5(a)	826	1423	Ka	126	?	126			S Bayād related to TK and Sb.
5(b)	,,	,,	Kb	80	?	38	7	35	Do on margin of Ka 6 "unknowns" recorded in Index
6	852	1448	BNf	56		49	6	1	S Anthology
7	855	1451	Wa	42		35	6	1	S Anthology
8	861	1457	Sa	139	1	123	11	4	S.
9	865	1460	BDa	158		126	32		F
10	865	1460	Sb	314	4	213	59	38	S Related to TK and Ka
11	867	1462	Ha	373	7	350	16		S Tabrīzī compilation of 867 H Related to Sd , BNh , Se
12	,,	,,	Sd.	372	7	365			,,
13	,,	,,	BNh	349		349			,,
14	876	1472	Se	336		317	14	5	D
15	878	1474	U	256		246	8	2	S
16	879	1475	BNd	298	1	283	7	7	Partly F follows BDa partly S follows MA
17	890	1485	Sc	496	18	415	16	47	S Tabrīzī type partly related to Ha
18	892	1487	BERf	383	10	359	14		S Anthology related to Hj
19	*	1495	Ra	330		328	2		S originally as published F
20	902	1497	BNa	206	4	169	18	15	S
21	911	1505	Pa	205		202	3		D Fragment related to Se
22	*	1500	MA	290		268	22		D Abridged Fragment
23	913	1507	BNi	28		26	1	1	S
24	918	1512	Sf	123	2	118	3		S
25	930	1524	Rb	63		57	6		D Abridged Fragment related to Hy on Margin of Hafiz.
26(i)	934	1528	BNb	349	6	342	1		S
26(ii)	,,	,,	BNbii	154		45	103	6	S Rubā'iyat-i Tayyi
27	942	1535	Hz	369	9	305	54	1	S. Ḥafiz Type
28	,,	,,	BMa	269	2	242	4	21	D. Fragment related to Se
29	947	1541	BNc.	75	1	42		32	S. Anthology
30	*	1550	BMd.	462	16	439	7		S. Ḥafiz Type.
31	*	,,	HGa.	410	1	316	2	91	S. ,,
32	*	,,	LN	423	18	295	1	109	S. ,,

STATEMENT I. (Referred to in Section XIX).—contd.

ANALYSIS OF STOCK OF QUATRAINS.

D=Diwān, Single Alph. F=Fihrist, Double Alph. S=Selections

Serial No.	Year H.	Year A D.	Text	Qns. told	Known: Repeated	Known: Earlier texts	Known: Later texts	Unknown	Remarks
1	2	3	4	5	6	7	8	9	10
33	*	1550	Hj	362	13	318	3	28	S Anthology related to BERf
34	957	1550	Wbcd	526	20	488	10	8	D Wbc. related to Se, Wd, S. (The unknown are in Wd.)
35	*	1400	Hb.						F Compilation is in about 1400
36		to 1550	Pb	726	5	680	39	2	A D According to writing
37			Ba						the MSS may be placed about 950 H
38	*	,,	Sg	121	..	121			S
39	*		BNe	34		32		2	S
40	*		BDb	406	8	391	1	6	D Fragment related to Se
41	*		BNj	60		25	3	32	S Anthology
42	992	1584	RPb.	127		62	6	59	S Anthology
43	994	1586	BNk	87		87			S
44	1011	1602	BNl	480		480			D Related to BDb. and Se
45	*	1600	Hg	434		434			F
46	1017	1608	Hk	300	5	283	12		D Fragment related to MA.
47	1028	1618	Ht	38		30	2	6	S Jung-i 'Ārif (d 1618)
48	*	,,	Hu	35		29	2	4	S Bayād
49	1033	1624	BMb	546	6	521	14	5	D
50	1048	1639	RPa	349	3	341		5	S Anthology
51	1058	1648	Hx	67		55		12	S Bayād
52	1058	1648	BERa	238	1	184		53	D. Fragment in Anthology
53	1070	1659	Hl	96		94		2	D Abridgment
54	1079	1668	BMc	400	2	398			D
55	1081	1670	Hm	433	2	426	1	4	D Abridged
56	*	1600	He	224	3	221			D Fragment
57	1099	1687	Hf	445		431	14		F Prototype of N.
58	*	1688	Hh	412	31	362	19		D Fragment t to d
59	*	1688	Hi	140		127		13	D Fragment in a Bayād
60	*	1688	HGb	389	2	387			D Fragment
61	*	1688	BN745	6		5		1	S
62	1116	1704	Hn	460	2	457	1		D
63	1140	1727	Hr	482	3	458	9	12	D
64	1140	1727	HS	207	4	138		67	S Suppl to Hr
65	1143	1730	BMf	423	1	399		23	D
66	1145	1732	LE.	91		86	3	2	D Abridgment.
67	1171	1757	Hv	81	.	80		1	D Abridgment in Anthology.
68	*	1750	Hc	413	5	398	6	4	D Fragment
69	*	1750	Pc	594	5	564		25	S Alph. by the first letters of first line

STATEMENT I. (Referred to in Section XIX.)—concld.
ANALYSIS OF STOCK OF QUATRAINS.

D = *Dīwān, Single Alph.* F = *Fihrist, Double Alph.* S = *Selections.*

Serial No	Year H	Year A.D.	Text	Qns told	Repeated	Known: Earlier texts	Known: Later texts	Unknown	Remarks
1	2	3	4	5	6	7	8	9	10
70	*	1750	Bb	693	4	689			D Related to L
71	*	1785	RPc	325	2	278		45	D. Fragment
72	1210	1795	Cb	801	17	771	13		D
73	1211	1796	BERb	196		196		2	D in Anthology Abridgement
74		1811	Ia	512	21	490	1		D Abridgement
75		,,	Ib	362		362			D. ,,
75(a)	1268	1851	BNn	95		95			D ,,
76	,,	1857	CALc	513		507	6		D
77	*	.	ALI	722	4	718			D Related to L
78	1286	1869	Hp	620	14	596		10	D
79	1297	1880	Ho	444		444			F Related to N
80	1317	1898	Hd	575	3	565	6	1	S Subjectional
81	1297	1880	Bc	454		454			F Related to N
82	*	1880	HZa	743		743			D. Related to L
83		1867	N	460		456	4		F
84		1883	W	500		500			F
85	1311	1893	Hw	1030	15	1012	3		D
86		1907	A	913	18	872		23	D
87	.	1924	L	770	7	763			D
88		1926	J	576		569	5	2	F
89		1930	KH 'Ir				1	1	S in Anthology Khivābar 'Irfān
90		1932	M Kh	368	3	362		3	F Mūsā Khāwar
	Added in this Edition					1358 +2		887	Qn No 669 from Firdows ut Tawarīkh, and 1046a from Kashkōl Bahāi
	"Unknown" Qns the first lines of which could not be obtained 5 in Si and 29 in Kb							−34	
	Total Indexed Known					1360			
	,, Unknown							853	

STATEMENT II.

(Referred to in Section XIX).

KNOWN QUATRAINS ACCORDING TO THE DATES THEY FIRST APPEAR.

V = Vagrant in one poet ; W = Vagrant in more than one poet ; † = Spurious

Serial No.	Date A.D.	MS.	No. of Qns. which first appear	Index numbers
1	2	3	4	5
1	1331	Si.	21	W 119, W 125, W 126, W 379, 400, 424, 457, V 663, 748-b, 757, 786, 813, 851-a, W 852, 863, 878, 929, 941-a, 960, V 1008 ; †V 796-a.
2	1341	Rc.	12	87-a, 134, 181, V 477, V 561, 611, 636, 687, 748, V 877, V 949, 977.
3	1350	Tk.	10	13, 296, W 326, 335-a, W 370, V 499, V 688, 763, W 933, 1044.
4	1384	Hy	709	V 1, 2, 3, V 4, V 6, 7, 9, 10, W 12, 14, V 16, 17, W 18, W 19, V 20, 23, 26, V 27, V 30, 31, 33, 34, 35, W 36, 37, 38, 39, 40, V 41, 43, V 44, 45, V 46, W 49, W 53, 57, 58, V 60, V 63, W 64, 65, 66, 67, W 68, V 69, 70, 73, V 75, V 76, 78, 80, 81, 83, 86, 87, 88, V 89, V 90, 91, 93-a, 94, 95, 96, 97, 98, V 99, 100, 101, 102, V 103, 106, 107, 109, 111, 112, V 113, 114, V 115, 116, 118, 120, 121, 122, V 123, V 124, 128, W 130, V 131, 133, 135, 138, 139, 142, V 143, V 147, W 150, 151, 152, V 153, 154, 155, V 158, 159, 161, 162, 163, 164, 165, 166, V 167, V 168, 169, V 170, 171, V 172, 173, V 174, 175, V 176, W 178, V 179, V 180, V 182, V 183, W 185, 186, 188, 189, 190, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216,

STATEMENT II.—contd

(Referred to in Section XIX).

KNOWN QUATRAINS ACCORDING TO THE DATES THEY FIRST APPEAR.

V=Vagrant in one poet ; W=Vagrant in more than one poet; †=Spurious.

Serial No.	Date A.D.	MS.	No. of Qns. which first appear	Index numbers
4	1384	Hy.	709	217, V 220, 221, V 223, 224, 226, 228, 229, 232, 233, 234, 235, 236, 237, W 238, W 239, V 241, W 242, W 243, W 244, 245, 246, 247, 248, 249, 250, 251, W 255, 256, 257, V 258, W 259, V 260, V 261, 263, 264, 266, V 267, 269, 270, 271, V 274, V 277, 278, 280, W 282, V 283, V 284, 285, 286, 287, 288, V 289, W 292, 293, V 294, V 295, V 303, V 305, 306, V 307, 309, 311, 312, W 313, 314, 316, 317, 319, V 320, V 321, V 322, V 324, 325, V 327, 328, 329, 331, 333, V 334, V 337, V 338, 339, 340, V 342, V 343, 345, 346, V 347, 355, V 357, 358, V 359, 360, 361, 365, W 366, V 367, V 368, 371, 372, 374, W 375, V 377, 378, 382, 383, V 386, 389, 390, 391, V 393, V 395, 398, V 399, W 401, 402, 404, 405, V 406, 407, 409, W 410, W 411, 412, 413, V 414, 415, 416, V 420, 422, V 425, W 426, W 428, 429, 431, 432, 436, V 438, 439, 440, 441, V 445, V 448, W 450, 453, 454, V 455, 456, 460, 461, W 462, V 463, 464, V 465, 466, 468, V 469, 473, 474, 476, 479, W 480, 482, 484, 485, 486, W 487, V 488, V 489, W 492, V 493, 495, 497, V 502, V 504, V 505, W 506, W 507,

STATEMENT II.—contd.

(Referred to in Section XIX).

KNOWN QUATRAINS ACCORDING TO THE DATES THEY FIRST APPEAR.

V=Vagrant in one poet; W=Vagrant in more than one poet ;†=Spurious.

Serial No.	Date A.D.	MS.	No. of Qns. which first appear	Index numbers
4	1384	Hy.	709	508, V 509, 510, V 511, 514, 518, 520, 521, 522, 523, W 525, 526, 528, 529, W 530, 531, 532, V 533, 534, 536, 537, W 538, V 539, 544, 545, 547, V 548, V 552, 554, 555, V 557, 558, 559, W 560, V 562, V 563, 565, 566, 568, 569, 571, 572, W 574, W 575, 576, V 577, 578, V 579, W 580, V 583, 584, 585, 586, 587, 591, 593, 595, W 596, 597, V 598, V 599, 602, 605, 606, 607, 608, 610, 612, 613, W 614, 615, V 617, V 618, 622, 624, 625, W 628, V 629, 630, 631, 632, 633, V 634, V 635, 638, 639, W 640, V 641, W 642, 645, 646, 647, 648, V 649, 650, W 651, W 652, 654, 655, V 656, 657, 658, 659, 661, 668, V 671, W 676, 678, 679, 680, 682, 683, 684, V 685, V 686, W 689, 691, 693, W 695, 696, 697, 698, 699, 700, 702, 703, 704, 705, V 706, 707, V 708, 709, 710, V 714, 715, W 717, V 718, 719, 720, 722, 723, V 724, 725, 728, V 729, 731, V 732, 733, 734, 735, V 736, 738, 739, V 740, V 741, W 743, 744, 746, 747, V 749, W 750, 751, 752, 753, 754, 755, 756, 760, 761, 762, 764, 765, 766, 767, 768, 769, 770, 773, V 774, W 775, 776, V 779, 781, 782, V 783, 784, 787, 788, 790, W 791, 792, 793, 794, 795,

STATEMENT II.—contd.

(Referred to in Section XIX).

KNOWN QUATRAINS ACCORDING TO THE DATES THEY FIRST APPEAR.

V=Vagrant in one poet ;W=Vagrant in more than one poet ; †=Spurious

Serial No.	Date A.D.	MS.	No. of Qns. which first appear	Index numbers
1	2	3	4	5
4	1384	Hy.	709	796, 797, 799, 801, V 802, 804, V 806, 808, W 809, V 811, V 812, W 814, 815, W 816, 817, W 818, 819, 820, 822, 823, 827, V 828, 829, 830, 831, 833, 834, V 836, 837, W 838, 839, W 840, 841, V 842, 844, W 849, V 851, W 853, 854, 855, 856, W 857, 858, 859, 860, V 861, 862, 864, 865, 866, V 869, W 870, V 871, 872, W 873, V 874, W 875, W 876, 879, V 880, V 881, V 882, 885, 886, V 887, V 888, W 889, 890, 891, 892, 893, 894, V 896, 898, 899, 900, 902, 903, V 904. 905, 907, 908, 909, 910, V 911, 912, 913, 914, 915, V 916, 917, W 918, 919, V 920, 922, 923, 924, 925, W 925-a, 926 927, V 928, 929, 932, 935, 937, 939, 940, 941, V 942, V 943, V 944, 945, V 946, 950, 951, V 952, 953, 954, W 958, 961, 964, 966, 973, V 974, 975, 978, 979, 980, 981, 983, V 984, 987, V 988, 989, 992, 994, V 996, V 998, V 999, V 1000, 1001, 1002, 1003, 1004, 1005, 1007, W 1010, 1011, 1015, V 1016, 1017, 1019, 1021, 1024, 1026, 1027, W 1028, V 1029, 1030, 1032, V 1033, 1035, V 1036, 1037, W 1039, 1042, W 1043, 1045, 1048, 1049, 1052, 1053, 1056, 1057, W 1059, 1060, 1062, 1064, 1065, V 1066 : † V 867.

STATEMENT II.—contd.

(Referred to in Section XIX).

KNOWN QUATRAINS ACCORDING TO THE DATES THEY FIRST APPEAR.

V=Vagrant in one poet; W=Vagrant in more than one poet ;†=Spurious.

Serial No.	Date A.D	MS.	No. of Qns which first appear	Index numbers
5	1423	Kb	7	V 627, V 903-b, W 1018-a : †V 97-a, †126-b, †382-b, †604-a.
6	1448	BNf.	6	71, V 472, 604, 1038 . †401-a, †967-a.
7	1451	Wa	6	V 146, 187-a, V 344, 675, V 800 : †809-a.
8	1457	Sa	11	74, 145, 315, 350, 380, 564, V 763-b, W 780 · †V 284-a, †V 432-a, †V 568-a.
9	1460	BDa	32	15, V 15-a, 72, V 93, V 105, W 177, 218, V 265, W 335, V 352, 376, 396, 503, 517, 556, V 581, V 594, 601, 603, 626, 666, 726, V 758, 771, V 848, 884, 955, 995, 1022, V 1023 · †V 444-a, †V 467.
10	1461	Sb.	59	V 77-a, 101-a, V 118-a, 177-a, V 403, V 570, V 644-a, 768-a, W 835, 963, 971, 976, 982, 986, 1018, 1047-a : †V 10-a, †15-b, †V 34-a, †36-a, †V 41-a, †65-a, †V 70-a, †115-a, †126-a, †143-a, †V 146-a, †153-a, †168-a, †V 222-a, †227-a, †238-a, †270-a, †311-b, †315-a, †344-a, †357-a, †372-a, †460-a, †481-a, †563-a, †V 598-a, †V 599-a, †608-a, †V 650-a, †V 673-a, †675-a, †711-a, †761-a, †793-a, †V 815-a, †W 819-a, †V 822-c, †871-a, †903-c, †942-b, †960-a, †V 984-a, †V 1048-a.
11	1462	Ha	16	V 28, 48, V 79, 272, 275, V 291, 308, 356, V 362, 600, V 619, 967, W 968, 1006, W 1046 : †78-a.

STATEMENT II.—contd.

(Referred to in Section XIX).

KNOWN QUATRAINS ACCORDING TO THE DATES THEY FIRST APPEAR.

V=Vagrant in one poet; W=Vagrant in more than one poet; †=Spurious.

Serial No.	Date A.D.	MS.	No. of Qns. which first appear	Index numbers
1	2	3	4	5
12	1472	Se.	14	32, 42, W 127, 140, V 588, 609, 621, 653-a, 674, W 1041 . †91-a, †393-b, †687-b, †V 963-a.
13	1473	U.	8	496, 544-a, 549, 934, W 947, W 1004-a : †333-a, †516-a.
14	1475	BNd	7	108, V 144, 572, 721, V 1013 : †V 513-a, †1055.
15	1485	Se.	16	V 58-a, W 281, 318, 433, V 475, W 484-a, 516, 547-a, 586-a, 603-a, 868, W 899-a: †587-a, †748-a, †842-a, †1025-a.
16	1487	BERf	14	313-a, V 332, 384, 394, 478, 543, V 578-a, 582, 667, 673 †79-b, †408-a, †496-b, †1030-a
17	*1495	Ra.	2	W 471, 728-a
18	1497	BNa.	18	77, V 132, 336, V 387, 421, V 494, W 573, 704-a, W 798, V 938, W 957, 972: †V 94-a, †482-a, †853-a, †W 854-h, †924-a, †V 1040-b.
19	1505	Pa.	3	191, 262 : †588-a.
20	*1500	MA.	22	8, W 136, W 154-a, 184, V 300, 301, 348, 349, 363, 392, 417, 419, 434, W 435, W 447, 449, V 490, 491, 500, 592, 1025: †612-a.
21	1507	BNi.	1	590.
22	1512	Sf.	3	846 : †W 685-a, †899-b.
23	1524	Rb.	6	54, 55, 59, 149, 227, 271.

STATEMENT II.—contd.

(Referred to in Section XIX).

KNOWN QUATRAINS ACCORDING TO THE DATES THEY FIRST APPEAR.

V=Vagrant in one poet ;W=Vagrant in more than one poet ; †=Spurious.

Serial No.	Date A.D.	MS.	No. of Qns. which first appear	Index numbers
1	2	3	4	5
24	1528	BNb-i	1	V 240.
		BNb-ii.	103	W 29-a, V 51, V 56, W 61, V 78-b, V 79-a, V 82, V 85, V 141, V 148, V 219, W 222, W 231, V 252, V 254, V 279, W 323, V 330, W 335-b, V 351, V 353, W 370-a, V 373, V 381, V 385, V 397, V 408, V 427, V 442, V 444, V 470, V 481, V 519, V 538-a, W 541, V 551, V 553, V 620, W 623, V 637, V 643, W 662, W 672, V 692, W 694, V 711, V 730, V 737, 759, V 772, V 789, 805, 807, W 810, W 821, V 843, V 845, V 847-a, V 895, V 897, V 924-b, V 936, V 943-a, V 948, V 959, W 962, V 969, W 970, W 985, V 990, V 991, V 1040, V 1050, W 1061, V 1067, 1068 : †V 96-a, †V 122-a, †182-a, †V 322-a, †V 371-a, †382-c, †W 383-a, †591-a, †V 603-b, †V 642-a, †684-a, †V 713-a, †V 783-a, †V 836-a, †V 848-a, †W 871-b, †873-a †V 885-a, †889-b, †W 896-a, †916-b, †928-a, †V 969-b, †W 1007-a, †W 1018-b, †1018-c, †V 1023-a.
25	1535	Hz.	54	22, 24, 25 : †292-a, †460-b, †460-c, †460-g, †460-h, †460-i, †460-j, †460-k, †460-l, †460-m, †460-n, †460-o, †460-p, †460-q, †460-r, †460-s, †460-t, †460-u, †470-a, †V 514-a, †700-a, †700-b,

STATEMENT II.—contd.

(Referred to in Section XIX).

KNOWN QUATRAINS ACCORDING TO THE DATES THEY FIRST APPEAR.

V = Vagrant in one poet ; W = Vagrant in more than one poet ; † = Spurious.

Serial No.	Date A.D.	MS.	No. of Qns. which first appear	Index numbers
1	2	3	4	5
25	1535	Hz	54	†764-a, †764-b, †764-c, †764-d, †764-e, †764-f, †764-g, †764-h, †764-i, †764-j, †764-k, †764-l, †764-m, †764-n, †764-o, †764-p, †764-q, †764-r, †854-a, †854-b, †854-c, †854-d, †854-e, †854-f, †854-g, †883-a, †909-a, †918-a, †V 1040-c.
26	1535	BMa	4	21, 364· †20-a, †207-a.
27	*1550	BMd.	7	V 298, V 354, 586-b : †W 339-a, †382-a, †523-a, †V 969-a
28	,,	HGa	2	V 244-a: †W 708-a
29	,,	LN	1	†V 505-a.
30	,,	Hj.	3	†791-a, †889-a, †929-a.
31	1550	Wbcd.	10	V 117, W 253, 501, V 505, 540, 1020-a · †46-a, †311-a, †V 641-a, †V 1040-a.
32	1400 to 1550	Hb. Pb. Ba. Pooled :	39	5, V 92, 241-a, 393-a, V 498, 727, W 803, 850, 876-a, W 901, 942-a, V 965, 997, 1012, 1034, V 1047. †107-a, †V 125-a, †128-a, †159-a, †162-a, †242-b, †V 423-a, †441-a, †490-a, †496-a, †513-b, †V 583-a, †583-b, †687-a, †705-a, †750-a, †753-a, †761-b, †V 923-a, †923-b, †W 928-b, †W 986-a †1001-a
33	*1583	BDb.	1	884.
34	,,	BNj.	3	878-a : †V 70-b, †667-a.
35	1584	RPb.	6	V 304, 847 : †370-b, †V 439-a, †V 916-a, †V 923-c.

STATEMENT II.—contd.

(Referred to in Section XIX).

KNOWN QUATRAINS ACCORDING TO THE DATES THEY FIRST APPEAR.

V = Vagrant in one poet, W = Vagrant in more than one poet ; † = Spurious.

Serial No.	Date A D.	MS.	No. of Qns. which first appear	Index numbers
36	1608	Hk.	12	V 11, V 47, V 224-a, 242-a, 247-a, 278-a, 437, 550 · †114-a, †124-a, †236-a, †294-a.
37	*1628	Ht	2	V 230 †W 35-a.
38	,,	Hu.	2	430 †V 164-a
39	1624	BMb	14	589, 664, 822-a, 902-a, V 912-a: †W444-b †628-a, †645-a, †763-a, †822-b, †833-a, †890-a, †W 890-b, †903-a.
40	1670	Hm.	1	443
41	1687	Hf	14	156, 157, V 341, V 423, 452, 512, V 546, 567, W 701, 906, 931, 1020, 1058, 1069.
42	*1688	Hh.	19	50, 84, 104, 110, 129, 137, W 160, V 187, 225, 290, V 297, 299, V 310, 369, W 388, V 446, 459, 524, 527.
43	1727	Hr.	9	V 458, 653, 677, V 742, V 883, 930, V 993, V 1063 : †1063-a
44	1732	LE.	3	451, V 513, 681
45	*1750	Hc.	6	644, 660, 665, W 690, 745, V 825.
46	1795	Cb	13	†460-d, †460-e, †460-f, †592-a, †592-b, †592-c, †626-a, †644-b, †644-c, †644-d, †667-b, †676-a, †700-c.
47	1811	Ia.	1	†334-a.
48	1857	CALc.	6	535, V 616, V 777, V 778, V 832, V 1009
49	1898	Hd.	6	670, W 1031, V 1054 · †964-a, †1033-a, †1033-b.

STATEMENT II.—concld.

(Referred to in Section XIX).

KNOWN QUATRAINS ACCORDING TO THE DATES THEY FIRST APPEAR.

V = Vagrant in one poet ; W = Vagrant in more than one poet ; † = Spurious.

Serial No.	Date A.D.	MS.	No. of Qns. which first appear	Index numbers
1	2	3	4	5
				Editions.
50	1867	N.	4	1014 ; †712, †713, †921.
51	1893	Hw.	3	826, 1051 : †52.
52	1926	J.	5	V 276, W 302, V 785 : †268, †418.
53	1930	KH.'I.	1	W 716. Khiyābāni 'Irfān.
54	1940	.	2	669, V 1046-a. (Present Edition).

	Total	Texted	Spurious
1360		1,114	246
	Simple Vagrants V.	315	55
	Complex Vagrants W.	135	16
	Total V+W. ..	450	71

STATEMENT III.

(Referred to in Section XIX.)

"UNKNOWN" QUATRAINS BY THE DATES THEY APPEAR IN MSS. AND EDITIONS.

V=Simple Vagrants, W=Complex Vagrants.

Serial No.	Date A.D.	MS.	No. of Qns. which first appear	Index numbers
1	1331	Si.	3	x 225, x 280, x 450.
2	1423	Kb.	6	x 134, x 480, x 749, x 769, x 772, x 830.
3	1448	BNf.	1	V x 808.
4	1451	Wa	1	x 873.
5	1457	Sa.	4	x 150, x 296, V x 446, x 526.
6	1460	Sb.	38	V x 47, x 49, x 58, V x 91, x 102, x 123, x 140, x 144, x 177, x 188, x 226, W x 246, x 252, x 275, x 293, x 295, x 348, x 419, V x 445, x 448, x 463, x 505, x 529, x 537, V x 587, x 590, x 595, x 686, x 698, V x 707, x 716, x 753, V x 764, x 776, x 813, V x 818, x 843, x 849.
7	1472	Se.	5	V x 78, x 113, x 184, x 820, V x 821.
8	1474	U	2	x 255, x 555
9	1475	BNd.	7	V x 165, x 172, V x 206, x 286, V x 303, V x 330, x 789
10	1485	Sc.	47	W x 23, V x 51, V x 73, x 75, V x 82, V x 101, V x 125, V x 154, V x 175, V x 193, V x 205, V x 219, x 232, x 242, W x 298, V x 308, x 311, V x 316, V x 317, x 319, x 321, x 322, V x 329, Vx 342, x 384, x 397, V x 406, V x 425, W x 430, x 447-a, V x 474, x 503, V x 506, V x 511, V x 547 V x 556, V x 566, V x 577, x 579, x 603, V x 623, x 658, x 738, V x 759, V x 814, W x 824, x 854.

STATEMENT III.—contd.

(Referred to in Section XIX.)

"UNKNOWN" QUATRAINS BY THE DATES THEY APPEAR IN MSS. AND EDITIONS.

V=Simple Vagrants, W=Complex Vagrants.

Serial No.	Date A.D	MS.	No. of Qns which first appear	Index numbers
1	2	3	4	5
11	1497	BNa	15	x 12, x 76, x 96, x 167, x 171, x 178, x 180, x 187, x 325, W x 428, V x 544, x 621, x 730, x 845, V x 851
12	1507	BN1.	1	x 87
13	1528	BNbn	6	x 32, x 128, x 214, x 668, x 704, V x 850
14	1535	Hz.	1	x 223-a.
15	1535	BMa.	21	x 17, x 45, x 94, x 109, x 130, x 159, x 163, x 164, x 403, x 404, x 420, x 471, x 484, x 499, x 509, x 582, x 660, x 737, x 774, V x 805, x 883.
16	1538	BNc.	32	V x 57, x 104, x 107, x 182, x 234, x 257, x 284, x 297, x 339, V x 349, x 377, V x 382, x 401, W x 488, x 490, x 494, x 500, x 504, V x 556-a, x 564, x 585, x 596, x 715, x 722, x 733, W x 757, x 778, W x 802, x 815, V x 823, x 856, V x 871.
17	1550	HGa.	91	x 8-b, x 8-d. x 16, x 21-a, x 22, x 24-a, x 28, x 34, x 52, x 66, x 80, V x 83, W x 92, x 99, x 111, x 115, x 117, x 135, V x 174, V x 185, W x 192, W x 201, x 208, x 221, x 230, x 243, x 254, x 258, W x 259, x 281, x 283, x 302, x 315, V x 320, x 332, x 333, x 340, x 344, x 345, x 352, x 355, x 356, x 376-a, x 381, x 394, x 400, x 414, x 451, V x 462, x 465, x 475, x 486, x 510, V x 518, V x 525, x 528, V x 530, x 550

STATEMENT III.—contd

(Referred to in Section XIX.)

"UNKNOWN" QUATRAINS BY THE DATES THEY APPEAR IN MSS. AND EDITIONS.

V=Simple Vagrants, W=Complex Vagrants.

Serial No.	Date A D.	MS.	No. of Qns. which first appear	Index numbers
1	2	3	4	5
17	1550	HGa.	91	x 561, x 567, x 568, x 575, x 580, x 594, x 599, x 609, x 616, x 617, V x 643, x 647, V x 670, V x 674, x 712, x 713, x 720, x 727, V x 728, x 729, x 741, x 775, V x 788, x 797, x 811, V x 826, V x 834, x 838, x 853, x 857, x 858, x 863, W x 882.
18	1550	LN.	109	V x 14-a, x 25-a, V x 26-a, V x 27-a, x 34-a, V x 43, V x 44, V x 48, V x 61-a, x 68-a, x 69-a, V x 84, V x 93, V x 103, x 122, V x 133, V x 145, x 147, x 156, x 160, x 166, x 207, V x 211, V x 218, x 220, x 223, x 229, x 231, x 234-a, V x 248, x 253, x 267, V x 270, V x 277, x 324, V x 327, x 336, V x 338, x 353, V x 380, V x 389, V x 391, V x 408, V x 412, V x 417, x 421, x 422, V x 433 V x 439, V x 444, x 452, x 470, V x 473, V x 481, V x 482, x 483, V x 489, V x 502, x 515, V x 516, x 539, V x 540, V x 543, V x 558, V x 576, x 578, x 581, V x 598, V x 610, V x 612, x 648, x 649, V x 651, x 654, x 659, x 675, V x 681, V x 682, x 687, V x 689, V x 694, x 696, V x 714, x 718, V x 723, x 724, x 726, V x 732, x 739, V x 743, V x 746, V x 755, V x 761, V x 768, V x 790, x 795, x 822, V x 831, x 832,

STATEMENT III.—contd.

(Referred to in Section XIX.)

"UNKNOWN" QUATRAINS BY THE DATES THEY APPEAR IN MSS. AND EDITIONS.

V=Simple Vagrants, W=Complex Vagrants.

Serial No.	Date A.D.	MS.	No. of Qns. which first appear	Index numbers
1	2	3	4	5
18	1550	LN.	109	V x 835, V x 837, V x 839, x 842, x 844, V x 846, x 860, V x 872, x 875, x 886,
19	1550	Hj.	28	x 74, x 120, x 161, x 162, x 236, x 244, x 256, x 273, x 313, x 435, x 541, x 584, x 600, x 656, x 661, x 705, x 719, x 735, x 760, V x 763, x 767, x 781, x 812, x 825, x 827, x 841, x 847, x 885.
20	1550	Wbcd.	8	x 63, W x 131, x 200, W x 514, V x 565, V x 667, x 829, x 852.
21	..	Ba.	1	x 255.
22	..	Pb.	1	x 129.
23	..	BNe.	2	x 485, x 884.
24	..	BDb.	6	x 238, x 291, x 387, x 508, V x 734, x 832.
25	..	BNj.	32	x 2, x 8, x 18, x 36, x 68, x 146, x 149, x 191, x 212, x 216, x 227, x 261, x 266, x 268, V x 314, V x 331, x 447, x 461, V x 469, x 493, V x 501, x 542, x 597, x 645, x 685, x 717, x 731, x 752, x 799, x 810, W x 867, x 876.
26	1584	RPb.	59	x 14, V x 54, x 56, V x 89, V x 100, x 121, V x 127, W x 158, V x 173, V x 179, x 181, V x 195, V x 197, x 215, V x 228, V x 250, x 262, x 264, x 276, x 294, V x 301, V x 326, x 337, x 385, V x 410, V x 411, x 449, V x 455, V x 468, x 472, x 491, x 507, V x 517, x 521, V x 536

STATEMENT III.—contd.

(Referred to in Section XIX.)

"UNKNOWN" QUATRAINS BY THE DATES THEY APPEAR IN MSS. AND EDITIONS.

V=Simple Vagrants, W=Complex Vagrants.

Serial No.	Date A.D.	MS	No. of Qns. which first appear	Index numbers
1	2	3	4	5
26	1584	RPb.	59	x 553, V x 569, x 571, x 591, V x 593, x 602, x 604, V x 605, V x 608, V x 652, x 665, V x 669, V x 671, x 683, x 692, V x 702, x 706, x 744, x 782, x 786, V x 794, x 800, x 855, x 862.
27	1618	Ht	6	x 217, x 237, x 300, x 335, x 691, x 816.
28	1618	Hu	4	x 136, x 176, x 189, x 551.
29	1624	BMb.	5	x 546, x 592, x 606, x 655, x 773.
30	1639	RPa.	5	V x 740, V x 836, V x 848, V x 859, V x 879.
31	1648	Hx.	12	x 46, V x 169, x 190, x 198, x 436, x 453, x 523, x 570, x 673, x 695, V x 758, x 804.
32	1648	BERa.	53	x 6, x 7, x 9, x 33, V x 38, x 42, x 55, x 62, x 64, x 70, x 71, x 72, x 79, V x 85, x 90, x 95, x 98, x 108, x 114, x 116, V x 126, x 138, x 142, x 151, x 155, V x 157, x 194, x 196, x 222, x 235, x 241, x 260, x 263, x 265, x 287, x 309, x 343, x 350, x 379, x 383, x 386, x 392, x 400, x 402, x 415, x 423, x 437, x 443, x 458, x 460, x 467, x 732-a, x 750.
33	1659	Hl.	2	x 299, x 703.
34	1670	Hm.	4	V x 69, x 347, x 405, V x 700.
35	..	Hi.	13	x 1, x 2, x 4, x 8-a, x 10, x 13, x 19, V x 20, V x 21, x 24, x 26, x 27, x 30.
35a	1688	BN. 745	1	x 588
36	1727	Hr.	12	x 110, x 251, x 328, x 346, W x 434, x 664, x 693, x 699, x 798, x 807, x 828, x 887.

STATEMENT III.—contd.

(Referred to in Section XIX.)

"UNKNOWN" QUATRAINS BY THE DATES THEY APPEAR IN MSS. AND EDITIONS.

V=Simple Vagrants, W=Complex Vagrants.

Serial No.	Date A.D.	MS.	No. of Qns. which first appear	Index numbers
1	2	3	4	5
37	.	Hs.	67	x 41, x 50, V x 59, V x 6 x 137, x 139, x 141, x 152, x 168, x 170, x 202, V x 203, x 209, x 239, x 245, x 249, x 285, x 289, x 304, x 323, x 334, x 341, x 398, x 399, x 407, x 424, x 426, x 431, x 456, V x 464, x 478, x 479, x 487, x 492, x 512, x 519, x 524, x 534, x 562, W x 611, x 613, x 614, x 618, x 620, x 622, V x 650, x 653, x 666, x 672, V x 676, x 680, x 709, x 721, x 756, x 762, x 777, x 791, x 792, x 793, x 803, x 806, x 809, x 819, x 868, x 878.
38	1730	BMf	23	x 65, x 81, x 118, V x 183, x 240, x 282, x 292, x 312, x 318, x 454, x 466, x 554, x 557, x 560, x 563, x 624, x 690, x 707-a, x 708, V x 710, V x 736, x 840, x 869.
39	1732	LE.	2	V x 677, x 742.
40	1757	Hv.	1	x 459.
41	1750	Hc.	4	x 37, x 224, V x 583, x 745.
42	..	Pc.	25	V x 67, x 97, V x 105, W x 106, x 119, V x 124, x 143, V x 153, x 186, x 199, x 233, V x 247, x 418, W x 427, V x 429, V x 538, x 589, x 601, x 615, x 688, x 701, V x 725, x 747, V x 748, x 765.
43	1785	RPc.	45	x 3, x 11, x 15, x 25, x 35, x 39, x 112, x 148, x 204, x 210, x 213, x 269, x 271

STATEMENT III.—concld.

(Referred to in Section XIX).

"UNKNOWN" QUATRAINS BY THE DATES THEY APPEAR IN MSS. AND EDITIONS.

V=Simple Vagrants, W=Complex Vagrants.

Serial No.	Date A.D	MS	No. of Qns. which first appear	Index numbers
1	2	3	4	5
43	1785	RPc	45	x 272, x 274, x 278, x 288, x 290, x 306, x 307, x 351, x 354, x 388, x 390, x 393, x 413, x 432, V x 438, x 440, x 441, x 442, x 535, x 545, x 607, x 619, x 644, x 646, x 678, x 679, x 770, x 771, x 779, x 785, x 796, x 881.
44	1796	BERb.	2	x 495, x 766
45	1869	Hp.	10	x 8-c, x 31, x 40, x 132, W x 477, x 520, x 527, x 548, x 711, x 751.
46	1898	Hd.	1	x 522.
		Editions.		
47	1907	A.	23	V x 29, V x 310, x 476, V x 513, V x 550, x 588, V x 657, x 662, V x 663, x 684, x 697, x 754, V x 783, x 787, V x 801, V x 817, x 864, x 865, x 866, x 870, V x 874, x 877, V x 880
48	1926	J.	2	V x 396, W x 780.
49	1930	Kh'I.	1	x 61. Khiyābān 'Irfān.
50	1933	TMK.	3	x 305, x 671-a, x 784. Tehrān Mūsā Khāwar
			853	Vagrants · Simple 211, +Complex 24. Total 235.

STATEMENT No. IV.

(Referred to in Section XXI).

AUTHORS ARRANGED ACCORDING TO PERSIAN ALPHABET AND VAGRANTS ASCRIBED TO THEM.

Serial No.	Total items	
1	2	Āmulī Ṭālib : d. 1035 H. (1626) :—76, (525).
2	10	Ibn-i Sīnā : d. 448 H. (1037) .— 240, W 292, 362, 494, (676), 688, W 838, W 925-a : † 969-a : x 818.
3	1	Ibn-i Nusuh : d. 736 H (1336) :—(x 824).
4	1	Ibn-i Yamīn d. 743 H. (1342) :—W 840
5	67	Abū Sa'īd : d. 440 H. (1048) :—(64), 77-a, W 126, W 150, (154-a), W 231, W 242, (243), 260, 304, (323), (335-b), W 370-a, (388), 469, 488, (506), 579, (623), W 694, (775), (798), (807), (816), 896, *W 901, (915-a), (947), (962), (985), (1010), (1038-a), (1031), (1043), (1046) : †284-a, (†444-b), (†708-a), †822-c, (†854-h) : x 21, (x 23), (x 92), W x 106, (x 131), x 157, W x 158, (x 192), (x 201), W x 259, x 301, (x 434), x 469, (x 477), x 501, (x 514), W x 611, x 643, x 650, x 667, x 674, x 676, x 700, x 725, x 758, x 834, W x 882.
6	1	Abu'l Wafā Khwārazmī : d. 835 H. (1432) :—(716).
7	1	Athīr-i Akhiskatī . d. 572 H. (1177) :—(717)
8	1	Athīr-i Aumānī : d 656 H. (1258) —W 717.
9	259	Afḍal Kāshī : d. 666 H. (1268) . 11, (12), 15-a, (19), W 29-a, W 49, 51, 56, (61), (64), (68), 78-b, 79, 79-a, 82, 85, 89, 93, 115, (119), 123, 124, (125), (126), (127), (130), 131, 141, 148, (150), 153, 172, 174, (177), (178), 182, 183, 219, W 222, (231), 241, (242), W 243, (244), *244-a, 252, 254, 279, W 281, (282), 283, 289, (302), 303, 305, 307, (313), 320, 322, W 323, (326), 330, 334, W 335, (335-b), 341, 342, 351, 353, 354, 359, 368, (370), (370-a), 373, (375), 377, W 379, 381, 385, 386, 395, 397, (401), 408, (411), 414, (426), 427, (428), (435), 442, 444, W 447, (450), W 462, 470, (471), 472, 477, (480), 481, W 492, 493, 519, 538-a, (541), 551, 553, W 573, 588, 599, (614), 618, 620, W 623, 627, (640), 641, 642, (651), 656, (662),

STATEMENT No. IV.—contd

(Referred to in Section XXI).

AUTHORS ARRANGED ACCORDING TO PERSIAN ALPHABET AND VAGRANTS ASCRIBED TO THEM.

Serial No.	Total items	
		663, 671, (672), (690), 692, (694), 711, 730, 736, 737, W 750, 772, 774, (780), W 789, 806, W 809, (810), (821), (835), (838), 843, 845, 847-a, (852), (857), W 870, 871, (873), 874, (875), (876), 895, 897, (899-a), (901), 916, 920, 936, 942, 943, 943-a, 946, W 947, 948, (957), (958), 959, W 962, 965, 969, (970), 974, W 985, 990, 991, 1000, W 1004-a, 1013, 1029, W 1031, (1039), 1040, W 1041, W 1046, *1046-a, 1047, 1050, 1054, W 1061, 1067, W†35-a, †96-a, †97-a, †122-a, †125-a, †146-a, †322-a, †371-a, W†383-a, †439-a, †513-a, †603-b, †641-a, †642-a, †650-a, (†685-a), W †708-a, †713-a, †783-a, †815-a, (†819-a,) †836-a, †848-a, †867, W†871-a, (†871-b), †885-a, (†896-a), †899-b, †916-a, †923-a, W†928-b, †963-a, †969-b, †984-a, †986-a, (†1007-a), (†1018-b), †1023-a, †1040-a, x 105, (x 106), x 124, x 153, (x 246), (x 298), x 303, x 331, W x 427, W x 428, x 429, x 525, x 710, x 740, x 748, W x 757, x 759, (x 780), x 821, x 826, x 836, x 848, x 859, (x 867), x 879
10	1	Alqās Mirzā Ibn Shāh Isma'īl . d. 984 H. · —W x 780.
11	2	Amīr Hussainī, Sādāt : d. ? ·—(160) · x 60.
12	13	Anṣārī, 'Abd Allāh : d 481 H. ·—(29-a), (231), (239), W 255 W 471, (487), (538), (614), (628), (642), W 690, (968) : (x 611).
13	16	Anwār, Sayyid Shāh Qāsim : d. 837 H :— †599-a · x 100, (x 158), x 195, x 197, x 228, x 250, x 326, x 411, x 593, x 605, x 608, x 652, x 669, x 702, x 794
14	8	Anwarī : d. 547 H :—132, 420, (426), 490, 644-a, *758, (775), *W 791.
15	21	Auḥad Kirmānī : d. 537 H. [1143] ? . —92, (178), W 244, 274, W 282, 332, (370), 438, (662), W 689, (789), 812, (853), (876) : (†871-a) : W x 23, (x 106), W x 201, x 314, x 396, W x 430.

STATEMENT No. IV.—contd.

(Referred to in Section XXI).

AUTHORS ARRANGED ACCORDING TO PERSIAN ALPHABET AND VAGRANTS ASCRIBED TO THEM.

Serial No.	Total items	
16	4	Auḥadī Murāghī d. 553 H. [1158] ? :— (573), 685, (689), W 695.
17	1	Ahlī Khurāsānī, Kamal ud Dīn : d 934 H. (1527) —x 670.
18	1	Bākharzī, Tāj ud Dīn . :—*996.
19	7	Bākharzī, Saif ud Dīn : d. 658 H. (1260) —147, 167, 352, W 411, (506), W 775, W 868.
20	1	Badīhī Sajāwandī · d. ? —(958).
21	1	Budēlī Sabzāwārī d. ? .— *W 958
22	1	Bargash, Abū Sa'īd . d. ? .—x 851
23	1	Bazzāz, Kamāl ud Dīn . d. ? .— (36)
24	1	Bashar, Abu'l Qāsım : .— (x 434).
25	2	Baghdādī, Majd ud Dīn . d. 807 H. (1405) (335-b), x 850.
26	1	Balakhī, Shaıkh Ahmad · d ? — (958).
27	1	Balakhī, Hımmatī . d ? . (426).
28	2	Bēlqānī, Mujīr ud Dīn . d. 577 H (1181).— *298, 327.
29	1	Baıram Khān. d. 968 H. (1561) — W 642.
30	1	Turkū Sanjarī, Badī' ud Dīn .— W401.
31	1	Tughrānī, 'Azīz ud Dīn .— W 426.
32	2	Tīrgar, Maqṣūd .— (64), (694).
33	1	Jarjānī, Sayyīd Sharīf : :— x 805.
34	13	Jām Zinda' Pīl, Aḥmad : d. 536 H. (1142) :— (49), (388), (428), W 484-a, 562, (957), 1066 : †423-a, †444-a, W†444-b, W†685-a : (x 757), (x 882).
35	5	Jāmī. d. 898 H. (1493) :— x 59, W x 131, x 174, x 464, W x 477.
36	1	Jāhī, Ibrāhīm Mirza : :—513.
37	2	Jarfādqānī, Najīb'd Dīn : :—W 239, 548.

STATEMENT No. IV.—contd.

(Referred to in Section XXI).

AUTHORS ARRANGED ACCORDING TO PERSIAN ALPHABET AND VAGRANTS ASCRIBED TO THEM.

Serial No.	Total items	
38	1	Jalāl, Jalāl'd Dīn : —509.
39	1	Charkhī, Yāqūb · — W 957
40	49	Hāfiẓ · d 782 H (1380) ·—W 53, 60, (64), (136), 176, 220, 267, (335), (366), 367, 393, *403, (507), 511, 563, 570, (580), *594, (596), 629, (651), (652), 706, 749, (791), 869, (870), W 873, (889), *938, 944· W †339-a, (†819-a), †923-c, †1048-a x 89, x 173, x 179, x 247, x 445, W x 488, x 517, x 536, x 569, x 671, x 707, (x 757) x 763, x 823.
41	1	Hasanī, Ashraf'd Dīn · —W 259.
42	6	Khāqānī d 582 H (1186) —(53), 90, 224-a, (292), (426), 557·
43	3	Khurqānī, Abu'l Hasan d 425 H. (1034) —(255), W 780, (818)
44	2	Khujandī, Sadr'd Dīn . d 592 H (1196) .—*291, * W 628.
45	1	Khujandī, Kamāl'd Dīn d 782 H. (1380) — *W 716.
46	6	Khusrau, Dehlavī, Amir · d 725 H. (1325) .— W 19, 113 : x 203, x 462, x 677, x 764
47	1	Khalīl, Jamāl : d. ? ·—168
48	1	Dārā, Shikōh d. ? .—(185).
49	19	Dāyā, Najm ud Dīn Rāzī . d 654 H. (1256) :—28, (231), 277, W 335-b, W 375, 475, W 487, W 614, W 835, 851, W 853, (918), W 968, W 970 (†70-a) x 85, x 468, x 556, (x 824).
50	1	Rāzī, Bundār . d. ? —(36).
51	5	Rāzī, Fakhr ud Dīn : d. 606 H (1209) :—(238), (379), *W 798, (958), 1023.
52	4	Rubā'ī, Shaikh Mashhadī :— d ? (64), 158, (1010) : W†1018-b.
53	1	Riḍā ud Dīn 'Ali Lalā . d. 643 H. (1245) :— 261.

STATEMENT No. IV.—contd.

(Referred to in Section XXI).

AUTHORS ARRANGED ACCORDING TO PERSIAN ALPHABET AND VAGRANTS ASCRIBED TO THEM.

Serial No.	Total items	
54	3	Rōz behān Naṭṭi : d. 606 H. (1209) :—W 821, W 1010 ; x 446.
55	38	Rūmī : d. 672 H. (1273) :—4, 27, W 36, (61), W 68, 146, (150), W 185, (231), W 238, (239), W 253, 321, 387, (426), W 435, (447), (462), 463, (538), (560), 598, W 640, W 701, 811, W 903-b, (957), (1028), W †871-b : W†1007-a, †1040-c : x 54, W x 92, x 185, W x 246, W x 514, x 577, (x 802).
56	6	Zākānī, 'Ubaid : d. 772 H. (1370).— *47, (119), 179, 180, 498, 949
57	1	Zaki, Abū Ṣa'īd :—(†890-b).
58	6	Ṣāwajī, Salmān : d. 779 H (1377) :— 1, 399, *848, 888 : †94-a, W †890-b
59	1	Sarmad d 1070 H (1659) :—887
60	4	Sahābī : d 1010 H. (1601) :—230, 297, *310, 825.
61	18	Sa'dī : d 691 H. (1292) :—58-a, (177), *337, 357 ; †598-a ; x 29, x 165, x 183, x 310, x 513, x 515, x 657, x 663, x 783, x 801, x 817, x 874, x 880.
62	1	Saljūq Shāh Salghar Shāh :—499.
63	1	Sultan Bābar . d. 861 H. (1457) :—338.
64	1	Sulṭān Ibn Quds Allah d. ? :—W 662.
65	1	Simnānī, 'Alā ud Dīn : d 736 H. (1336) :—W 1043
66	13	Ṣanāī : d. 546 H. (1151) :—276, *W 302, W 326, *W 370: 502, 578-a, 800, 836, 998, 1008, W 1039 : †673-a, x 565.
67	3	Suharwardī, Shahāb ud Dīn : d. 633 H. (1236) :—W†70-a, (†928-b), (x 259).
68	1	Sayyid Naṣr :—46.
69	2	Shahāb Sayyid Ḥussain : d. 718 H. (1318) :—W 160, W 875.

STATEMENT No. IV.—contd.

(Referred to in Section XXI).

AUTHORS ARRANGED ACCORDING TO PERSIAN ALPHABET AND VAGRANTS ASCRIBED TO THEM.

Serial No.	Total items	
70	7	Shāh Sanjān : d. 597 H. (1200) :—W 388, (411), W 428, (484-a), W 857 : (†35-a) : (x 430).
71	5	Shāh Shujā' Muzaffarī : d. 786 H. (1384) :—*170, W 313, (530), (803), (816).
72	1	Shāh-i 'Ālam .—W 933.
73	10	Shāhī, Sabza'warī : d. 857 H. (1453) :—(253), 574, (575), (849) · †164-a · x 83, x 320, x 518, x 530, x 778.
74	1	Shatranjī, 'Alī : d. ? .—(410).
75	2	Shafroh, Sharf ud Dīn : d. (1204) .—294, 1033.
76	2	Shahāb ud Dīn Maqtūl : d. 587 H. (1191) :—344, (1061).
77	1	Sabii, Adīb-i d. 546 H. (1151) .—406.
78	1	Sadr ud Dīn 'Umar bin Muhammad · 881
79	8	Ṭūsī, Nasīr ud Dīn : d. 670 H (1274) :—W 125, (130), (222), 284, (347), W 450, (901), 988.
80	1	'Ākifī Gīlānī d. ? .—W 575
81	1	'Āmilī, Bahā ud Dīn d. 1030 H (1621) —446.
82	8	Irāqī Hamdānī, Fakhr ud Dīn d. 688 H. (1289) :—(130), (573), 724, (876), (947), (1004-a), (1046) · x 69.
83	1	'Urfī · d 999 H. (1091) —W 154-a.
84	1	'Azīz Farīd, Fakhr ud Dīn .—*W 876.
85	3	'Asjadī : d 432 H. (1041) :—(814), 842, W 852.
86	82	'Aṭṭar : d. 627 H (1230) —6, 16, 103, 118, 143, W 178, 258, 423, 445, 455, 489, 539, W 541, 561, 577, (614), *616, *617, 635, W 652, W 672, 686, 708, 714, 729, 741, 742, 777, 778, 779, *785, W 810, W 818, 832, (876), 877, 880, 882, W 899-a, 904, 911, W 918, 928, *993, 999, 1009, 1036, 1063 : †222-a, †583-a, W †896-a : x 51, x 67, x 73, x 82, x 91, x 101, x 125, x 154, x 175, x 193, x 205, x 219, W x 298, x 316, x 317, x 329, x 342, x 349, x 382, x 406, x 474, x 506, x 511, x 544, x 547, x 556-a, x 566, x 623, W x 802, x 814, x 871.

STATEMENT No. IV —contd.

(Referred to in Section XXI).

AUTHORS ARRANGED ACCORDING TO PERSIAN ALPHABET AND VAGRANTS ASCRIBED TO THEM.

Serial No.	Total items	
87	5	'Imād Faqih Kirmānī d 773 H. (1372) :—99, W 366 : †514-a, †1040-b · x 169
88	3	'Imādī Shahryārī d ? ·—515, (840) . x 734
89	1	'Am'aq Bukhārī · d ? --W 410
90	2	'Unsurī (1040-50 A.D.) · 295, 912-a.
91	1	Ghajdawānī, 'Abdul Khāliq -- x 410
92	2	Ghazzālī, Ahmad d 527 H. (1133) . (701), 732
93	3	Ghazzālī Muhammad d 505 H. (1112) :—(492), 783, (899-a).
94	2	Ghaznawī, Ashraf ud Dīn Hasan d 525 H (1131) : -- (259) (†986-a).
95	1	Fārābī, Abū Naṣr d (†339-a)
96	1	Fārsī, Īmān-i d 632 H. (1235) —324
97	5	Fāryābī, Zahīr ud Dīn · d 598 H (1202) —505, 583, (676), *1016 W†819-a
98	1	Futtūhī - x 38
99	1	Fakhr ud Dīn Mubārak Shāh W 64
100	2	Fidāī, Shaikh : - W x 192, x 728
101	1	Firdausī· d 441 H (1049) —546
102	1	Fadl, Khwājā Mohammad · . -(957).
103	1	Qattālī, Pahlwān Mahmūd d 722 H. (1322) .— (1041).
104	1	Qazwīnī Bahā' ud Dīn . W 814.
105	1	Qazwīnī, Jamāl ud Dīn · 718
106	1	Qulij Arsalān Khāqān : : W 743
107	4	Qumrī, Sirāj ud Dīn : . —30, 63, 75, *W 525.
108	1	Kārkiyān Khān Ahmad · .— 649.
109	3	Kāshānī, 'Izz ud Dīn : W 177, W 506, 952.
110	1	Kāshī, Muḥammad Amīn . :— 552.

STATEMENT No. IV.—contd.

(Referred to in Section XXI).

AUTHORS ARRANGED ACCORDING TO PERSIAN ALPHABET AND VAGRANTS ASCRIBED TO THEM.

Serial No.	Total items	
111	1	Kashī, Muẓaffar Ḥussain . :— x 458.
112	5	Najm ud Dīn Kubrā : d. 618 H. (1221) :—504, (933) : (x 428), x 736, W x 824.
113	1	Kirmānī, Abū Hāmid : :—(835).
114	93	Kamāl Isma'īl : d. 735 H. (1335) :—20, 44, W 61, W 127, W 136, 223, *265, 300, 343, W 560, 581, W 596, 627, (628), W 651, (695), 740, 763-b, 828, 861, W 889, 984, W 1018-a †432-a, †505-a, †796-a, W†854-h· x 14-a, x 20, x 26-a, x 27-a, x 43, x 44, x 48, x 61-a, x 84, x 93, x 103, x 126, x 133, x 145, x 211, x 218, x 248, x 270, x 277, x 327, x 338, x 380, x 389, x 391, x 408, x 412, x 417, x 433, x 439, x 444, x 473, x 481, x 482, (x 488), x 489, x 502, x 516, x 540, x 543, x 558, x 576, x 587, x 598, x 610, x 612, x 651, x 681, x 682, x 689, x 694, x 714, x 723, x 732, x 743, x 746, x 755, x 761, x 768, x 790, x 831, x 835, x 837, x 839, x 846, W x 867, x 872,
115	1	Kamāl ud Dīn 'Abdur Razzāq : :—(281).
116	2	Kuhistānī (Quhistānī) Nizārī : d 710 H. (1310) .—(253): x 583.
117	1	Gurjī, 'Izz ud Dīn : .— *W 347.
118	1	Ganjawī, Abu'l 'Alā . : — 802
119	3	Ganjawī, Nizāmī : d. 576 H. (1180) :—144, W 580: †568-a.
120	1	Lutf 'Allah Nīshāpūrī : d. 810 H. (1407) :— W 849.
121	1	Muhammad Ḥussain Khān : :·- (614)
122	1	Mahmud Amīr : d. 745 H. (1344) :—(840).
123	2	Mukhtārī, 'Uthmān :—69, W 130.
124	1	Makhtum, Amīr : d. 833 H. (1430) :—x 206.
125	2	Murtuḍā Qalandar :—425 : †34-a.
126	1	Mu'ammā, Mīr Hydar : :— *883.

STATEMENT No. IV.—concld.

(Referred to in Section XXI).

AUTHORS ARRANGED ACCORDING TO PERSIAN ALPHABET AND VAGRANTS ASCRIBED TO THEM.

Serial No.	Total items	
127	2	Mu'izzī, Amīr : d. 542 H. (1147) :—448, *W 1028.
128	2	Maghrabī. Tabrīzī : d. 709 H. (1309) ·—W 12, W 538.
129	2	Malik Shams ud Dīn Kurt :—W 530, W 803.
130	1	Munīrī, Sharf ud Dīn : d. 743 H. (1342) :—(x 611).
131	6	Mahastī : ·—†70-b, †467 : x 57, x 127, x 455, x 808.
132	1	Nāsir Khusraw 'Ulawī : d. 481 H. (1088) .—W 924-b.
133	1	Nasawī, Zain ud Dīn : d. ·—(750).
134	1	Nahafī . :—187.
135	1	Wāsi' al Jabalī, 'Abd'l : d. 555 H. (1160) —41.
136	1	Watwāt, Rashīd : d 578 H. (1182) :—465.
137	12	Walī Kirmānī, Ni'mat 'Allah : d 827 H. (1424) - (68) (487) 619, (672), (835) . †10-a, †41-a, (†383-a) . x 308 x 425, W x 434, x 438.
138	1	Herawī, Abu'l Falah : —*634.
139	1	Hamdānī, Sayyid Alī : :—(x 427).
140	1	Hamdānī, 'Ain'l Qaḍāt : :—x 538.
141	8	Hamgar, Majd ud Dīn : .—18, 105, W 119, W 480, W 507, 533, W 676 : x 47.
142	5	Hamawī, Sa'd ud Dīn . d. 650 H. (1252) :—*117, (743), (838) : (†871-a) : x 78.
143	1	Yaḥyā, Muḥī ud Dīn : :—x 330.
	1001	

Vagrants excluding those within the bracket in the Text 450, among Spurious 71 marked (†), among unknown 235 marked (x).

V.—List of vagrants in the texted quatrains.—(Ref. Sec. XXI.)

	Source and Quatrain.			*Where and when Vagrant.*
1.	Hy. (1384)	: 1 : IX. 1 :	: Amad	.. Salmān Sāwajī : [RS.] (1747)
2.	,,	. 4 : IX. 4	: Az bāda'	. Rūmī : [Hv.] (1757).
3.	,,	: 6 . I. 42	: Im Shab	.. 'Aṭṭār : [MN.] (1872).
4.	Hk. (1608)	. 11 : IX 2	. Bāz ā	Afḍal : [AK.] (1781)
5.	Hy. (1384)	·W 12 · IX 150	But guft	. Maghribī : [Hv.] (1757).
6.	BDa (1460)	: 15-a : Var. of 31.	Tā bitwvani	. Afḍal : [12] (1933)
7	Hy (1384)	. 16 : IX. 93	: Chūn	'Aṭṭār : [MN.] (1200) (1872).
8.	,,	W 18 : I 26	: Khurram	. Hamgar's wife : [HI] (1594)
9.	,,	.W 19 : I. 29	· Khwāhī	Amīr-i Khusraw . [Hv] (1757).
10.	,,	. 20 : I. 23	Dānī	KI.: (1601)
11	,,	. 27 . IX. 46	'Āshiq	Rūmī [Hv] (1757)
12	Ha. (1462)	. 28 · IV. 34	'Āqil	Najm ud Dīn Rāzī · [Hv] (1757)
13	BNb. (1528)	W 29-a . XII. 1 .	'Aib ast	Afḍal . [Hx.] (1648)
14	Hy. (1384)	30 IX 12	Quraān	Qumrī · [Rempıs 5] · [Si] (1331)
15.	,,	W .36 IV 50	· Bābat	Rūmī [Hx] (1648)
16.	,,	41 IX 60	. Rōzē	. Wāsi' : [Rempıs 9] (1578)
17	,,	44 IX. 7	Māyēm	KI [Rempıs 11] (Si] (1331)
18	,,	46 VIII 9	Ābād	Sayyid Naṣr · [Rempıs 12] (1840)
19 *	Hk. (1608)	47 X. 117	. Āmad	'Obaid Zakānī : [Hj] (1544) *
20	Hy. (1384)	W 49 VII 28	Ān bih	. Afḍal [RS] (1747)
21	BNb (1528)	51 VII 59	Ān dil	Afḍal : [23] (1933).
22	Hy. (1384)	· W 53 . IV 25	Ān qaṣr	. Ḥāfiẓ (19 C.)
23.	BNb (1528)	56 VII 160	Ān kas	Afḍal · [Hj.] (1550)
24.	Sc (1485)	. 58-a XII 2	. Ān māh	Sanāī · [Hv] (1757)
25.	Hy. (1384)	60 . III 34	Ābr āmad	Ḥāfiẓ (19C.)
26	BNb. (1528)	W 61 . X. 1	. Ahdāth	KI [Hv] (1757)
27	Hy (1384)	. 63 X 5	Az ātash	Qumrī · [Hx.] (1648).
28.	,,	.W 64 . I 41	. Az bād	Fakhr ud Dīn Mubārak Shah [HI] (1594).
29.	,,	W 68 · VII. 161	Az manzil	Rūmī [Hv.] (1757)
30.	,,	. 69 · VI 1	Az har zih	Mukhtārī · [Hx.] (1648)
31.	Hy. (1384)	75 : IX. 96	Imrōz	Qumrī · [AK.] (1781)
32	,,	76 . III 63 .	Imrōz	Ṭālib Āmulī · [AK.] (1781).
33.	Sb. (1460)	77-a · XII. 3	Andar	Abū Sa'īd [AK] (1781)
34.	BNb (1528)	78-b . XII. 4	: Ai jumla'	Afḍal [AK] (1781)
35.	Ha (1462)	. 79 II. 37	: Ai charkh	Afḍal [42] (1933)
36.	BNb. (1528)	. 79 -a : XII. 5	. Ai dar	. Afḍal . [Hj] (1550)
37.	,,	. 82 . I 51	· Ai dhāt	Afḍal : [HI.] (1594)
38.	,,	85 . I. 55	Ai qubba'	Afḍal · [47] (1933)
39.	Hy. (1384)	89 . V 19	: In Kūza'	. Afḍal : [50] (1933)
40	,,	. 90 : IV. 33	In kuhna'	. Khāqānī . [Rempıs 24] [Lucknow] (1876).
41.	Hb. (1400-1550	. 92 . VII. 145	. In hasti	.. Awḥad Kirmānī [RS.] (1747)
42.	BDa. (1460)	: 93 : II. 57 :	: In yak du	.. Afḍal . [33] (1933).
43.	Hy. (1384)	: 99 : II. 39 :	: Bā mā	.. 'Imād Faqīh : [Rempıs 27] (1378). 'Aṭṭār : [MN.] (1200) (1872)

	Source and Quatrain			*Where and when Vagrant*
45.	BDa. (1460)	105 : VIII. 20	: Bar khēz	. Hamgar : [Rempis 29] (16C.).
46.	Hy. (1384)	113 : II. 20	: Bas khūn	. Amīr Khusraw : [Hv.] (1757).
47.	,,	115 : VII. 17	: : Bēgāna'	. . Afḍal : [Hj.] (1544)
48.*	Wbcd.(1550)	117 : VIII. 7	: Pīrē	Hamawī Sa'dud Dīn : [Rempis 30] (1451).*
49.	Sb. (1460)	118-a . XII. 6	Pēsh aztu	. 'Aṭṭār · [MN.] (1872)
50.	Si. (1331)	W 119 : II 48	· Pēshaz man	Hamgar : [Hl.] (1594)
51.	Hy. (1384).	123 : IX 14	Tā hurshiyaram	Afḍal : [RS.] (1747)
52.	,,	124 . IV 53	Tarsē	Afḍal : [69] (10C H. 1550).
53	JG. (1260), Si (1331)	W 125 V. 16	Tarkīb	Ṭūsī Nāṣir [AK.] (1781).
54.	Si. (1331)	W 126: VII 19	Tarkīb	Abū Sa'īd [83] (1922)
55.	Se (1472)	. W 127 : VII 2	Tīrēkī	KI (1601)
56.	Hy. (1384)	.W130 VII 169	· Juz Haqq	Mukhtārī [Hx] (1648)
57.		131 VII 53	Chandīn	Afdal . [Hx] (1648)
58	BNa (1497)	132 I 28	Chūn ātish	Anwarī (1897)
59.	MA. (1500)	W 136 III 8	Chūn bul bul	KI (1601)
60.	BNb. (1528)	· 141 VII 147	Chūn gowhar	Afḍal [Hv] (1757).
61	Hy. (1384)	143 IV 59	. Chūn murdan	'Aṭṭār [MN.] (1872).
62.	BNJ. (1475)	· 144 VII 103	Chūn nīst	Ganjawī, Nizāmī · [RS] (1747)
63.	Wa. (1451)	146 IV 52	Chūn nīst zī	Rūmī [Hv] (1757)
64.	Hy (1384)	147 V 23	Khāre kī	Bākharzī, Saif ud Dīn [Rempis 37] (1500)
65.	BNb (1528)	148 IX 164	Khaṭṭe kī	Afḍal [79] (1933)
66.	Hy (1384)	W 150. IV 60	Khayyām	Abū Sa'īd : [Ha] (1462).
67.	,,	153 V 15	Dārīnda	Afḍal [81] (1933)
68	MA. (1500)	W 154-a XII 7	Dar pāyī	'Urfī [Hx] (1648)
69.	Hy (1384)	158 VII 36	Dar chashm	Shaikh Rūbā'ī . [Hv] (1757)
70	Hh. (1688)	W 160. IX 179.	Dardō alam	Shahāb [RS.] (1747)
71.	Hy. (1384)	. 167 . XI 15	Dar 'Ālam	Bākharzī, Saif'. [Rempis 40] (1500)
72.	,,	168 IX. 33	Dar 'ishq	Khalīl, Jamāl · [Rempis 41] [Si] (1331).
73.	,,*	. 170 . X. 110	Dar majlis	Shāh Shuja' [Rempis 42] (T G] (1330)
74.	,,	172 VII 18	: Dar wādī	Afḍal [82] (1933)
75	,,	174 IX 139	Dar hēch	Afḍal [88] (1933)
76.	,,	. 176 . VII 153	Dil Sair	Hāfiz [Z] (1843)
77.	BDa. (1460)	.W 177: VII.151.	Dil gufī	Kāshānī 'Izz ud Dīn [N U. Jāmi] (1492).
78.	Hy. (1384)	. W 178 .IV. 42	Dunīyā dīdī	'Aṭṭār [MN.] (1872).
79	,,	179 . IV. 31	: Dunīyā na	Zākānī 'Ubaid · [Rempis 45] [BN 824] (1430).
80.	,,	180 . VIII. 15	: Dowrān	,, [Rempis 46] [BN 824 (1430)
81.	Hy (1384)	182 I. 52	: Dah 'aql	. Afḍal . [RS] (1747)
82.	,,	. 183 . VIII 2	: Raftam	Afḍal [92] (1933)
83.	,,	. W 185 . I. 38	. Rōzē kī	Rūmī [Rempis 48] (1650).
84.	Hh (1688)	: 187 . X. 83	. Zāhid	Nahfī [Rs] (1747)
85.	BNb. (1528)	219 . VII. 173	. Sar tā sar	Afḍal [99] (16C.)
86.	Hy. (1384)	. 220 : IX. 38	Sardaftar	Ḥāfiz . [Rempis 63] (1515)
87	BNb. (1528)	.W 222: VII.162.	Sar māya	Afḍal . [Hx.] (1648).
88.	Hy. (1384)	223 : VII. 101	. Sīm archī	KI. . [Rempis 50] [Si] (1331)
89	Hk (1608)	. 224-a : XII. 10.	Shashpanj	. Khāqānī . [Rempis 51] (?).
90.	Ht. (1618)	: 230 : VII. 136	: 'Āqil	. Sahābī : [AK.] (1765).
91.	BNb. (1528)	: W 231. IX. 54	: 'Ishq āmad	. Abū Sa'īd : [Hx.] (1648).

	Source and Quatrain.			Where and when Vagrant.
92.	Hy. (1384)	: W 238 : I 3	Kunha'-i khiradam.	Rūmī : [Hv.] (1757).
93.	,,	: W 239. VII. 76	Gar az pai	. Jarfādqānī · [Hv.] (1757).
94.	BNb. (1528)	: 240 · X. 38	· Gar bāda'	Avicenna [Hv.] (1757)
95.	Hy. (1384)	. 241 . X. 11	· Gar bar	Afḍal [Hv.] (1757).
96.	,,	:W 242: VII. 171	· Gardūn	Abū Sa'īd [97] (1922).
97.	,,	. W 243 VI 14	· Gar kar	Afḍal : [RS] (1747)
98.	,,	. W 244 . X. 54	Gar gul	Auḥad · [Rempis 55] [Si] (1331).
99.	HGa. (1550)	· 244-a : XII 13	Guftam ki	Afḍal · [Hj] (1550) *
100.	BNb. (1528)	: 252 VII 175	Mā 'aql	Afḍal · [RS] (1747).
101	Wbcd.1550)	W 253 : X 37	Mā kāfir	Rūmī [Hj] (1550)
102	BNb (1528)	· 254 · VII 146	: Ma'lūm	Afḍal · [RS] (1747).
103.	Hy. (1384)	W 255 XI. 38.	Man banda'	Anṣārī . [RS] (1747).
104.	,,	258 · VIII 12	: Mahtāb	'Aṭṭār : [MN.] (1872).
105.	,,	: W 259 VIII 23	Mai bar kaf	Hasanī [Rempis 60] [HI] (1593).
106.	,,	260 : IX 57	Mai khāna'	Abū Sa'īd [Hv] (1757)
107.	,,	261 : IX. 64	· Mai khurdan	Riḍa ud Dīn Lālā · [HI.] (1593)
108.	BDa (1460)	265 VIII. 24	Mai dah ki	KI [Rempis 61] [Si] (1331).*
109	Hy (1384)	267 III 65	Mai nōsh	Hāfiẓ · [Rempis 62] new edition.
110.	,,	274 VII. 54	. Har dil	Awhad [Rempis 64] (15C)
111.	TG. (1330) and FT. (1405)	. 276 . V 22	Har dharra	Sanāī [HI] (1593).
112	Hy. (1384)	277 V 20	Har Sabza'	Najm ud Dīn Rāzī [AK] (1781).
113.	BNb (1528)	279 I 22	Hargiz	Afḍal [Hj] (1550)
114	Sc (1485)	W 281 VII 137	Har nāqsh	Afḍal [124] (16C.)
115	Hy (1384)	. W 282 II 47	· Har nēk	Awhad Kirmānī [Hx] (1648).
116	,,	283 . II 54	Hushdar	Afḍal [RS] (1747)
117	,,	284 IV 46	Haihāt	Naṣīr Ṭūsī [Hx] (1648)
118.	,,	289 . III. 55	. Tā butuwānī	Afḍal [126] (16C.)
119	Ha (1462)	291 . VII 108	Az fadl	Sadr ud Dīn Khujandī [Awfī] (1222).*
120	Hy (1382)	W 292 IV 45	Bingar	Ibn Sīnā [Hx] (1648)
121	Hy (1384)	294 VIII. 25	Kū mutrib	Shafroh . [Rempis 71] [Si.] (1331).
122	,,	. 295 . VII 55	. Chūn mē gud	ird 'Unsurī : [Rempis 72] (19C.).
123.	Hh (1688)	297 X. 34	. Ānān ki ba h	n Sahābi . [Hv] (1757).
124.	BNd (1550)	· 298* . IX 155	. Ānān ki ba madhhab	Bēlqānī Mujīr [Rempis 73] [Si] (1331).
125.	Hy. (1384)	300 IX 15	Ān bāda'	KI . [RS] (1747)
126	KD. (1145) J. (1926)	. W 302 VII 135	Ān rā	. Sanāī . [HI] (1593).*
127.	Hy (1384)	303 IX. 35	Ān rōz	. Afḍal [135] (16C.)
128.	RPb.(1584)	: 304 IX. 34	: Ān rōz	Abū Sa'īd [169] (1922).
129.	Hy. (1384)	: 305 . III. 43	. Ān 'aql	. Afḍal [136] (1933).
130.	,,	. 307 X. 32	Ān qoum	Afḍal : [Hj.] (1550)
131	Hh. (1688)	. 310 . VII. 165	Ān kas	. Sahabī : [Mir'ātul Khiyāl] (1691).*
132.	Hy (1384)	. W 313 : X. 146.	Ān mard	Shāh Shuja' [Rempis 99] [T.G.] (1330).
133.	,,	. 320 : X. 25	. Ānhā ki	Afḍal [143] (16C.).
134.	,,	: 321 X. 24	Ānhā ki	. Rūmī : [Rempis 76] (1865)
135.	,,	: 322 : X. 23	: Ānhā ki	Afḍal : [141] (1933).
136.	BNb. (1528)	: W 323 : X. 22	: Ānhā ki	Afḍal : [Hj.] (1544).

		Source and Quatrain.		*Where and when Vagrant.*
137.	Hy. (1384)	. 4 · X. 21	. Ānhā ki	. Fārsī, Imān-i : [Rempis 74] [MF.] (1878).
138.	TK. (1350)	. W 326 : X. 19	. Ānhā ki	. Sanāī : [Si] (1331).
139.	Hy. (1384)	: 327 : X. 18	. Ānhā ki	.. Bēlqānī, Mujīr · [Hv] (1757).
140.	BNb. (1528)	. 330 : XI. 35	Arbāb	Afḍal · [Hj.] (1544).
141.	BERf. (1487)	. 332 . VII 56	. Az ākhir	Awḥad : [Hj.] (1544).
142.	Hy. (1384)	: 334 VIII 73	Az daftar	. Afḍal [215] (1933).
143.	BDa. (1460)	: W 335. VI 12	Az rafta'	.. Afḍal . [Hv] (1757).
144.	BNb. (1528)	: W335-b XII 18	Az shabnam	Rāzī Dāyā [MI.] (1224)
145.	Hy. (1384)	. 337 . IX 65	. Az mai	Sa'dī [Rempis 101] (1366).*
146.	„	. 338 I 30	Az wāga'atē	Sulṭān Bābar [Hv.] (1757)
147.	Hf (1687)	· 341 X 125	Afsōs	Afḍal [157] (1933).
148.	Hy. (1384)	· 342 . IV 3	Afsōs	Afḍal [Hj] (1544).
149.	„	: 343 . X. 40	Aknūn	KI [Rempis 80] (1573)
150.	Wa. (1451)	. 344 . X 155	Im rōz	Shahāb'ud Dīn Maqtul : [Hv] (1757)
151.	Hy. (1384)*	. W 347 X 113	Ai ān ki	Gurjī 'Izz ud Dīn : [Rempis 98] [TG] (1330).
152.	BNb. (1528)	. 351 VII 125	Ai khwāja'	Afḍal [167] (1933)
153.	BDa. (1460)	352 VII 187	Ai dil	Ibn'i Sīnā [Hx] (1648).
154.	BNb. (1528)	353 . I 54	Ai dhāt	Afḍal [Hv] (1757)
155.	BMd. (1550)	. 354 I 2	Ai dhāt	Afḍal [170] (16C)
156.	Hy (1384)	357 II 22	In charkh	Sa'dī [Rempis 102] [Dowlat] (1487).
157.	„	. 359 VIII 99	In qāfila'	Afḍal [173] (1933)
158.	Ha. (1462)	· 362 . X. 3	Bā īn	Ibn-i Sīnā [Hx] (1648)
159.	Hy (1384)	W 366 VII.93	Bā mardum	'Imād Faqīh [Rempis 103] (1378 ?).
160.	„	367 VIII. 128.	Bā mai	. Hāfiz (1424) [Rempis 104]
161.	„	. 368 . VII 97	Bad khwāh	Afḍal [175] (16C.)
162.	TK. (1350)	. W 370 VII 133. Var 477	Bar chashm	Sanāī [JG] (1260)
163.	BNb. (1528)	.W 370-a . XII. 19 .	Bar khēz	Abū Sa'īd [Hx] (1648)
164.	„	373 XI 38	· Bē luṭf	Afḍal [179] (1933).
165.	Hy. (1384)	W 375 · X. 15	Pōshīda'	Rāzī Dāyā · [MI.] (1224).
166.	„	377 · IV. 6	Pīrī Sar	Afḍal [181] (1933)
167.	Si (1331)	·W 379· IX. 184	Tā bud	Afḍal · [Hj] (1550)
168.	BNb (1528)	381 · I 57	: Tāj-ē dawal	Afḍal [184] (1933).·
169	„	· 385 . VII. 18	· Tā rūi	Afḍal [189] (1933)
170	Hy. (1384)	· 386 : IX. 67	: Tā zuhra'	Afḍal [190] (1933)
171.	BNa (1497)	: 387 · VIII 4	: Tā madrasa'	Rūmī [Hv] (1757).
172.	Hh (1688)	. W 388 · IX 43	: Tā mard	Shāh Sanjān · [Hv] (1757).
173.	Hy. (1384)	. 393 · III 61	: Jānam	Hāfiz : [Rempis 107]
174.	„	· 395 : IX 35	· Chandān	Afḍal [196] (16C).
175.	BNb. (1528)	· 397 I 10	· Chūn būd	Afḍal : [RS.] (1747).
176.	Hy. (1384)	: 399 : VII 37	: Chūn rizq	Salmān Sawajī [Rempis 110]. (1400)
177.	„	: W 401: VII. 31:	Chūn shāhid	. Turkū Sanjarī · [Awfī] (1222).
178.	Sb. (1460)	: 403 : III 19	: Chūn ghuncha'	Ḥāfiz · (1415) *
179.	Hy. (1384)	: 406 : VIII 100:	Chūn nist	. Ṣābir, Adīb : [Hv.] (1757).
180.	BNb. (1528)	: 408 : XI. 57	: Hayyē	. Afḍal : [Hv.] (1757).
181.	Hy. (1384)	:W 410: IX. 163:	Khaṭṭē	.. 'Am'aq Bukhārī : [AK.] (1765).

		Source and Quatrain.		*Where and when Vagrant.*
182.	Hy. (1384)	:W 411: VII. 94 :	Khwāhī	Bākharzī, Saif ud Dīn : [Hx.] (1668).
183.	,,	· 414 V. 7	· Khush bāsh	Afḍal [207] (1933).
184.	,,	: 420 : IV. 37 :	Dādam	Anwarī. [Z.] [Rempis 113] (1586).
185.	Hf. (1687)	· 423 . IX. 183 :	Dardā	'Aṭṭar : [MN.].
186.	Hy. (1384)	425 : IX. 177 .	Dar dahr	Sayyid Murtuḍā . [Rempis 114] [Si.] (1331).
187.	,,	W 426 . VII 57:	Dar dahar	Tughrānī [Rempis 115] [Si] (1331).
188.	BNb. (1528)	: 427 : VII. 166 .	Dar dīda'	. Afḍal . [Hj.] (1550)
189.	Hy. (1384)	.W428. VII. 119.	Dar rāh	Shāh Sanjān [HI.] (1593).
190	MA. (1500)	.W 435 . IV. 43 .	Dar muṣṭaba'	Rūmī [Hv.] (1757).
191.	Hy. (1384)	: 438 IX 109	Dar maikada'	Awḥad . [Hv] (1757).
192.	BNb. (1528)	: 442 VII. 39	Dil tang	Afḍal [222] (16C)
193.		444 IV. 24	Dil na'ra'	Afḍal [Hx] (1648).
194.	Hy (1384)	· 445 X 151	Raftem	'Aṭṭār [MN]
195.	Hh (1688)	. 446 X. 42	Rindān	'Amilī Baha ud Dīn [Hv] (1757).
196.	MA. (1500)	.W 447. VII 167.	Raudīda'	Afḍal [228] (16C)
197.	Hy. (1384)	. 448 III 38	Rōzēst	Mu'izzī . [Hv] (1757)
198		W450 VII 14	Rōzēkī	Ṭūsī, Naṣir ud Dīn [Hv] (1757)
199.		455 IX 102	Zānpēsh	'Aṭṭār [MN].
200	Hr (1727)	458 XI. 30	Zāhid	Kāshī Muzaffar Husain . [Hv] (1757).
201.	Hy (1384)	W 462 VII 110	Sirrē	Afḍal [226] (16C).
202		. 463 . I. 21	Soudāyi turā	Rūmī [Hv.] (1757).
203.		465 VII 23	Sūdē	Wat wāt, Rashīd [Hv] (1757).
204.		. 469 IX 175	Shab nīst	Abū Sa'īd [Rempis 118] (?)
205.	BNb (1528)	470 . VII 164 :	Ṣāhib nazarān	Afḍal [Hx.] (1648)
206.	Ra (1495)	W 471 VII 24.	Ṣad Sāl	'Abdullah Anṣārī [RS] (1747)
207	BNf (1448)	. 472 VI 5	Ṣayyād	Afḍal [238] (1933)
208.	Sc (1485)	475 VII 129	'Āqil	Rāzī Dāyā [MI] (1224).
209.	Rc (1341)	477 Var VII 133	'Alam	Awḥad [Rempis 90] (15C)
210.	Hy. (1384)	W 480: IX. 104	'Umrat	Hamgar, Mujīd ud Dīn [AK.] (1781).
211.	BNb. (1528)	· 481 VII 99	'Umrē	Afḍal [243] (16C).
212.	Sc. (1485)	. W 484-a . XII 21	'Ghaw wasī	Jām [Hv] (1757)
213.	Hy. (1384)	W 487 . IX 10.	Qadrē	Rāzī Dāyā [M'I] (1224)
214.		488 X. 13	Qoumē	Abū Sa'īd [Rempis 91] (1653).
215.		: 489 · X. 12 :	Qoumē ki	'Aṭṭār [MN.].
216.	MA. (1500)	: 490 . X 11	Qoumē ki darīn	Anwarī (1897).
217.	Hy. (1384)	. W 492 . X 10	Kas rā	Afḍal : [RS.] (1747).
218.		493 X 9	Kas mushkil	Afḍal [152] (1933)
219.	BNa. (1497)	: 494 X 67 ·	Kufr az	Ibn-i Sīnā . [HI] (1593).
220.	Hb. (1400-1550)	498 : IX. 86	Gar bāda'	. 'Ubaid Zākānī : [Rempis 116] (1430).
221.	TK. (1350)	: 499 : II. 16 .	Gar chē gham .	Saljūq Shāh : [RS] (1747).
222.	Hy. (1384)	: 502 : II. 19 :	Gardūn	Sanāī : [HI.] (1593).
223.	,,	: 504 : X. 157 :	Gar Yār	Najm ud Dīn Kubrā · [Rempis 124] (1465).
224.	,,	: 505 : VII. 42 :	Gar Yak	. Fāryābī . [Rempis 125] (1473).
225.		: W 506 : X 76 .	Gōyand	. Kāshī 'Izz ud Dīn : [Rempis 126] (1411).
226.	,,	: W 507 : X. 85 :	Gōyand	. Hamgar, Mujīd [Rempis 127] (1776).

	Source and Quatrain.			*Where and when Vagrant.*
227.	Hy. (1384)	: 509 : X. 116	: Gōyand ki	Jalāl ud Dīn Jalāl : [RS.] (1747).
228.	,,	: 511 : X. 96	: Gōyand har	Hāfiẓ · [Hv.] (1757).
229	LE. (1732)	· 513 : III 44	. Gīram ki	Jāhī, Ibrāhīm Mirza : [Hv.] (1757).
230.	Wb. (1550)	. 515 : X. 138	· Mārā chi	'Imādī · [RS] (1747).
231.	BNb (1528)	: 519 VII. 115	. Mard ān	Afḍal : [Hv] (1757).
232.	Hy. (1384)	: W 525 : X 112	· Man mai	Qumrī [TG] (1330).*
233.	,,	· W530 : VIII.107	Mai khwāra'	Malik Shamsud Dīn . [Dowlat] (1487).
234.	,,	· 533 : IX. 108	: Mai khur	Hamgar Mujid [Z.] [Rempis 131] (1765)
235.	,,	: W 5 ;8 X 8	: Nā burda'	Maghrabī [Z] [Rempis 93] (1479)
236.	BNb. (1528)	: 538-a · XII 22	Nā karda'	Afḍal · [Hj] (1550).
237.	Hy (1384)	· 539 · IX 111	: Nai Jama'	'Aṭṭār : [MN.]
238.	BNb. (1528)	· W 5 ;1 I 4	· Nai 'aql	'Aṭṭār [MN].
239.	Hf (1687)	· 546 · VII 59	· Hān ta	Firdousi [Z Rempis 95] (1776).
240.	Hy. (1384)	548 . VII 25	Har Subha	Jarfādqānī, Najīb [Rempis 135] (1647).
241.	BNb. (1528)	· 551 . I 33	Har gah	Afḍal [RS] (1747)
242	Hy. (1384)	552 VII 39	Har ladhdhat	Kāshī, Amīn [Hv] (1757)
243.	BNb (1528)	553 · I 50	Haftād	Afḍal . [Hv] (1757)
244.	Hy (1384)	557 IV 18	Yārān	Khāqānī [Hv] (1757)
245	,,	W 5 0 II 2	Yak rōz	KI [Rempis 136] (1443)
246.	Rc (1341)	561 · VII 138	Yak qatra'	'Aṭṭār [MN.]
247.	Hy (1384)	562 VII 40	Yak nār	Jām [Hv] (1757)
248.	,,	563 VIII 26	Ān la'l	Hāhẓ [Z Rempis 137] (1521).
249.	Sb. (1460)	· 570 · 5	Ayyām	Hāfiz (1645)
250.	BNa (1497)	· W 573 · I 12	· Ai dar	Afḍal [Hj] (1550).
251.	Hy (1384)	· W 574 · VII 61.	Ai dil	'Akifī [HI] (1593)
252.	,,	·W 575 · VII 62	Ai dil	,,
253	,,	577 ·	· În ahl	'Aṭṭār · [MN]
254.	BERf (1487)	· 578- I 25	Bā sifla'	Sanāī [Hv] (1757)
255.	Hy. (1384)	: 579 : IX 113	· Bā yār chu	Abū Sa'īd · [203] (1922).
256.	Hy. (1384)	W 5 IX 114	Bā yār-i	Niẓām ud Dīn Ganjawī [Hv.] (1757)
257.	BDa (1460)	581 : VIII 126	Bar khēz	KI (1583)
258.	Hy (1384)	· 583 : X 153	Tā chand	Fāryābī · [Rempis 142] (1443)
259.	Se (1472)	· 588 IX 116	. Dar dāyara	Afḍal [Hv] (1757).
260.	BDa. (1460)	: 594 : IV. 4	. Sailāb	Hāfiz [Rempis 143] (1424) *
261.	Hy. (1384)	·W 596 : VII. 65	Kārē	KI. (1583).
262.		. 598 · I. 17	. Gar but	Rūmī . [Hv] (1757)
263.		: 599 . VII. 75	. Mardāna'	Afḍal . [Hj.] (1550)
264.		:W 614 : X. 142	: Bāzē	Rāzī Dāyā [M'I.] (1224)
265.	CALc.(1857)	616 · VIII 117.	Bar āb	'Aṭṭār . [MN.].*
266.	Hy. (1384)	617 · III 31	Bar rui	'Aṭṭār · [MN.].*
267.	,,	618 · VII 141	: Būdī	Afḍal [265] (16C)
268.	Ha. (1462)	619 : XI. 7	. Ḥukmē	Ni'amatullah Kirmānī [Z. Rempis 146] (19C.).
269.	BNb. (1528)	620 : VII. 168	. Dānī	Afḍal [267] (16C.).
270.	,,	: W 623 : XI. 29	: Dar har	Afḍal [Hv.] (1757).
271.	Kb. (1423)	: 627 · III. 30	: Farrāsh	KI. (1583).
272.	Hy. (1384)	:W 628 : IX. 89	: Kardēm	Khujandī, Ṣadr ud Dīn : [Awfī] (1222).*
273.		:629 : XI. 28	Gar gouhar	. Ḥāfiz [Z. Rempis 148] (19C.).

		Source and Quatrain		*Where and when Vagrant*
274.	Hy. (1384)	W 634 : I. 39	Ma 'shūq	Herawī, 'Uthmān : [Awfī] (1222).*
275.	„	· 635 · VII. 163	Mē pursīdī	'Aṭṭār : [MN.]
276.	BNb. (1528)	: 637 : XI. 56	· Harchand	Afḍal : [Hv] (1757).
277.	Hy (1384)	:W 640 VII. 35	Az hadītha	Rūmī : [Hv.] (1757).
278.	„	· 641 · II. 33	Ai charkh	Afḍal [277] (1933)
279.	„	:W 642 : XI 42	Ai wāqif	Khān Byram Khān (d 1560) [HI.] (1593).
280.	BNb. (1528)	: 643 . VII 116	Dar Khirqa	Afḍal [278] (1933).
281.	Sb. (1460)	. 644-a · XII 29	Māyēm	Anwarī . [Hx] (1648).
282	Hy (1384)	: 649 : IV . 5	Ayyām	Kārkiyān Khān Ahmad [Hv] (1757)
283	„	·W 651 VII 26	Ai dil	KI. (1601).
284	„	·W 652 : III 50	Ai dōst	'Aṭṭār [MN]
285	„	· 656 . VII 66	: Pandē	Afḍal [286] (1933).
286.	Hb· (1400-1550)	W 662 VII 11.	Dar pas	Sultān Ibn Qudsullāh [NU Jāmī] (1478)
287.	Si (1331)	. 663 V 33	Dar kārgah	Afḍal [289] (1933)
288.	Hy (1384)	671 VI 10	Gham chand	Afḍal [290] (1933)
289	BNb (1528)	· W 672 I 11	Kū dil	'Attār [MN]
290	Hy (1384)	W 676 XI 55	Yak yak	Hamgar Majd ud Dīn [Rempis 157] (16C.),
291	„	685 II 40	Gar ṣulha	Awhadī Murāghī . [Hx] (1648)
292	„	686 III 16	Hīn Subha	'Aṭṭār [MN]
293.	TK. (1350)	688 IV 41	· Az jirm	Ibn-i Sīnā . [RS,] (1747)
294	Hy (1384)	.W 689 VII 13	Asrār	Awhad Kirmānī . [RS] (1747)
295.	Hc (1600)	W 690 · VII 192	Andar	'Abdullah Ansārī (1890)
296	BNb. (1528)	692 VII 68	· Ai 'Umr	Afḍal [298] (1933).
297	„	W 694 IX 40	Bārē gham	Abū Sa'īd . [Hx] (1648)
298.	Hy (1384)	.W 695 IX 119	Bā sarwaqadē	Awhadī Murāghī [Hx] (1648)
299.	Hī. (1687)	W 701 · IX 52	'Ishqē	Rūmī . [Hv] (1757)
300.	Hy (1384)	706 · IX. 27	Ān bih	Hāfiẓ [Z Rempis 161] (1521).
301	Hy. (1384)	· 708 IX 28	· Ān lahza'	'Attār [MN.]
302.	BNb. (1528)	711 I 45	: Az rui	Afḍal [Hj.] (1550)
303.	Hy. (1384)	· 714 . II 13	. Afsōs	'Aṭṭār [MN]
304.	Kh I (1930)	. W 716 I 48	· Ai ān ki	Kamāl Khujandī [NU Jāmī] (1478) *
305.	Hy. (1384)	. W 717 II 29	Ai charkh	Athīr Aumānī [AK.] (16C).
306	„	718 . III. 54	Ai dōst	Qazwīnī, Jamāl [Rempis 161] (1521).
307	„	724 · XI 14	: Bā nafs	'Irāqī, Fakhr · [Rempis 164] (?).
308.	„	. 729 V. 5	Bar mafrash	'Attār [MN.].
309	BNb. (1528)	730 . X. 152	Bih zān	Afḍal : [Hv.] (1757).
310.	Hy. (1384)	732 VII 177	· Pāk az	Ghazzālī, Aḥmad . [Hv.] (1757)
311.	„	: W 736 · XI. 18	Tā ẓan	Rāzī Dāyā. [M'I] (1223)
312.	BNb. (1528)	. 737 I 44	· Tā ẓan	Afḍal [RS] (1747)
313.	Hy (1384)	740 : VIII. 102	· Tā kai	KI (1583)
314.	„	.741 . VIII 103	: Tarsam	'Aṭṭār [MN.]
315.	Hr. (1727)	· 742 : VIII. 106	· Jānā mai	'Aṭṭār [MN.].
316.	Hy (1384)	. W 743 : I 46	· Jānā man	Qilij Arsalān : [Awfī] (1227).
317.	„	749 · X 158	Dar pāyi	Hāfiẓ [Z Rempis 166] (1521)
318.	„	:W 750 VII 180	Dar justan	Afḍal [RS.] (1747).
319.	BDa. (1460)	: 758 X. 55	: Dil farq	Anwarī [Rempis 167] (1350).*
320.	Sa. (1457)	:763-b . Var.715	Zaharast	KI.. [Rempis 49] (1541).

	Source and Quatrain.			*Where and when Vagrant.*
321.	BNb. (1528)	: 772 : X. 137	Gar sakht	.. Afḍal [111] (1933).
322.	Hy. (1384)	: 774 : X. 136	. Gar man	.. Afḍal [328] (1933).
323.	,,	: W775 : XI. 24 :	Gar man	.. Bākharzī, Saif': [HI.] (1593).
324.	CALc. (1857)	: 777 : III 39	: Gul guft chunīn	. 'Aṭṭār [MN.].
325.	,,	: 778 : VII. 102	: Gul guft ki dast.	'Aṭṭār [MN.].
326.	Hy. (1384)	: 779 : III. 40	: Gul guft ki man	. 'Aṭṭār [MN.].
327.	Sa. (1457)	:W 780 : X. 135	. Gōyand	.. Khurqānī, Abu'l Hasan . [MF.] (1867).
328	Hy. (1384)	: 783 : X. 62	: Mā khirqa'	Ghazzālī, Muḥammad : [RS.] (1747).
329.	J. (1926)	: 785 : VI. 6	: Māyēm	'Aṭṭār [HI.] (1593) *
330.	BNb. (1528)	: W 789 : I. 40	: Ma'shūqa'	. Afḍal : [Hj] (1550).
331.	Hy. (1384)	:W 791 : X 101	Man bāda'	Anwarī [Z. Rempis 173] (1350).*
332.	BNa. (1497)	:W 798 : XI 19	· Nai az	. Rāzī, Fakhrud Dīn [Rempis 175] [Si.] (1331)*
333.	Wa. (1451)	: 800 : X. 102	: Harchand	Sanāī : [Rempis 176] (16C.).
334.	Hy. (1384)	802 IV. 2	· Hargiz	Ganjawī Abu'l 'Alā : [Rempis 177] (16C.).
335.	Hb. (1400-1550)	W 803 · III 36	. Hargah	Malik Shams ud Dīn [Dowlat] (1487).
336.	Hy. (1384)	. 806 XI 22	Ya rab	Afḍal [304] (16C.).
337.	,,	W 809 : X 50	. Yak jou	Afḍal [Hv.] (1757).
338.	BNb. (1528)	W 810 : X 56	Yak chand ba	'Aṭṭār [Hl] (1660).
339.	Hy. (1384)	811 VII. 155	. Yak chand zi	Rūmī [Hv] (1757)
340.	,,	812 . X 131	Yak dast	Awḥad Kirmānī [Hv] (1757)
341.	,,	W 814 . IX 80	Ān jism	Qazwīnī, Bahā ud Dīn [Rempis 183] (1411).*
342.	,,	W 816 . XI 53	Aḥwāl	Bākharzī Saif'. [Rempis 180] (1500).
343.	,,	.W 818. VII.144.	Asrār	'Aṭṭār [MN]
344.	BNb. (1528)	.W 821 VII 20	Ai tāza'	Rōz behān Naftī [Hx] (1648)
345.	He. (1750)	. 825 IX 49	. Bā 'ishq	Sahābī . [AK.] (1765)
346.	Hy. (1384)	. 828 IV. 15	Bar khīz	KI. (1601)
347	CALc.(1857)	832 IX 147	Tā chand	'Aṭṭār [MN.]
348.	Sb. (1460)	·W 835. VII 176.	Jān maghz	Rāzī Dāyā [M'I.] (1224).
349.	Hy. (1384)	. 836 . I. 7	. Jānhā	Sanāī . [Rempis 176] (16C)
350	,,	.W 838 VII.170	Haq jān	Ibn-i Sīnā . [Hx.] (1648).
351.	,,	.W 840 . II. 27	· Dāram	Ibn-i Yamīn . [Dowlat] (1487).
352.	,,	842 . IX. 81	Dar jism	'Asjadī . [MF.] (1867).
353.	BNb. (1528)	. 843 XI 10	Dar dām	Afḍal [Hv] (1757).
354.	,,	: 845 : VII 88	. Dar ẓulm	Afḍal [354] (1933)
355.	,,	: 847-a . XII. 34	Dar mulk	Afḍal [Hv] (1757)
356.*	BDa. (1460)	848 . VII 120	. Durwīsh	Salmān Sāwajī [Rempis 190] (1400).
357	Hy. (1384)	. W 849 : IX 92	Dōsh	Luṭfullah . [Dowlat] (1487).
358.	,,	. 851 . IX. 126	Rindē	Rāzī Dāyā . [Rempis 193] (1411).
359.	Si. (1331)	.W 852 VII. 46	Rōzē ki	'Asjadī : [Rempis 192] (1923).
360	Hy. (1384)	: W853 : I 32	Rōzē ki	Rāzī Dāyā . [M'I.] (1224).
361.	Hy. (1384)	. W 857 : X. 6	Qoumē	Shāh Sanjān . [MF.] (1867).
362.	,,	: 861 : X. 103	Gōyand	KI. (1601) [Rempis 195] (1573).
363.	,,	. 869 : IV. 27	: Ān qasr	Ḥāfiz [Z Rempis 197] (19C.).
364.	,,	· W 870 : II. 9	: Az āmadan	.. Afḍal [363] (16C.).
365.	,,	: 871 : V. 6	.. Az tan	.. Afḍal : [Hv.] (1757).
366.	,,	: W 873 : XI. 12:	Ai ān ki	. Ḥāfiz [Z. Rempis 201] (1521).
367.	,,	: 874 : IV. 56	: Ai dil	.. Afḍal : [Hj.] (1550).

		Source and Quatrain.		Where and when Vagrant.
368.	Hy. (1384)	: W 875 : VI. 19:	Ai rafta'	.. Shahāb, Sayyid Hussain [Hv.] (1757).
369.	„	: *W 876 : I. 9	: Ai zindagı	.. 'Aziz Farīd : [Awfī] (1222)
370.	Rc. (1341)	: 877 : II. 53	: In charkh	.. 'Aṭṭār [MN.].
371.	Hy. (1384)	: 880 : V. 3	: Chūn raft	.. 'Aṭṭār [MN.]
372.	„	: 881 · I. 8	: Dar dīda'	.. Ṣadr ud Dīn 'Umar : [Awfī] (1222).
373.	„	: 882 · IV. 49	: Rōzē kı	. 'Aṭṭār [MN.].
374.	Hr. (1727)*	: 883 XI. 31	. Zāhid	. Mu'ammā, Mīr Hydar [Hx.] (1648)
375.	Hy (1384)	: 887 XI. 37	: Nā karda'	. Sarmad [Rempıs 204] (1901).
376.	„	. 888 · VIII. 105.	Yaqūt	Salmān Sāwajī [Rempıs 200] (1400).
377.	„	:W 889· VIII.29.	Ān bāda'	.. KI. [Rempıs 205] [Sı.] (1331).
378.	BNb. (1528)	. 895 · I. 56	. Aı pāyı	. Afḍal [383] (1933).
379.	Hy. (1384)	: 896 : XI 50	. Aı dar	. Abū Sa'īd [Hf] (1687).
380.	BNb' (1528)	. 897 · IV 58	: Ai dıl	Afḍal . [Hj] (1550)
381.	„	: W 899-a . XII.	Aı bāqi	'Aṭṭār [MN].
		37		
382.	Hb. (1400-1550)	W 901 X. 140	Aı nēk	Abū Sa'īd [Z. Rempıs 207] (16C) *
383.	Kb. (1423)	: 903-b . XII. 39.	Bāzīcha'	Rūmī . [Hv] (1757)
384.	Hy (1384)	904 III 17	. Bıngar	'Aṭṭār [MN].
385.	„	911 · V 4	Jānēst	„
386.	BMb. (1624)	912-a XII 40	Chūn mohra'	'Unsurī : [Hx] (1648)·
387.	Hy. (1384)	· 916 : VII 45	Dunıyā	Afḍal . [Hx] (1648)
388	„	·W 918: VIII 71	. Sāqī	'Aṭṭār [MN]
389	„	920 XI 17	. Faryād	Afḍal [399] (16C)
390.	BNb. (1528)	·W 924-b XII.	Mā dhāt	Nāṣır Khusraw [Tehrān 1307 H.].
		41		
391.	Hy (1384)	W 925-a . X	Māyēm	Ibn-ı Sīnā [HI] (1593)
		139		
392	„	928 VIII. 121.	Har rōz	'Aṭṭār [MN]
393·	TK (1350)	· W 933 VII 70	. Ān māya	Shāh 'Ālam [Rempıs 210] (1613)
394.	BNb. (1528)	936 XI 49	. Ānī kı	Afḍal · [Hx.] (1648)
395	BNa. (1497)	· 938 VIII. 32	Ar mardumı	Hāfiẓ (1450) *
396	Hy. (1384)	. 942 · VII 3	. Az kibr	Afḍal . [RS] (1747)
397.	„	: 943 VII. 72	· Az maṭbakh	Afḍal [459] (1933)
398.	Hb. (1400)	943-a . XII 44	Az ma'dan	Afḍal [406] (16C.)
399.	Hy (1384)	944 . X 59	Uftāda	Hāfiẓ [Rempıs 233] (1843)
400.	„	· 946 VII. 184	Aı ānkı	Afḍal [409] (16C)
401.	U (1474)	W 947 · I. 49	Aı ān kı dawā	.. Afḍal [Hj] (1550)
402.	BNb (1528)	· 948 VII 179	. Aı ān kı shabo	Afḍal [Hv] (1757)
403.	Rc. (1341)	949 VII 143	Ai ān kı natīja	'Obaıd Zākānī [Hv.] (1757).
404	Hy. (1384)	· 952 IX. 31	. Aı bāda'	Kāsh'ī, 'Izz ud Dīn [Rempıs 212] (1411).
405	BNa. (1497)	:W 957. VII 183.	Aı dar ṭalab	Charkhī, Yaqūb [HI] (1593).
406	Hy. (1384)*	:W 958: VII.149.	Ai dıl agar	Budēlī, Ahmad . [Rempıs 213] [JG.] (1260).
407.	BNb. (1528)	: 959 . VII. 150	. Aı dıl ba	Afḍal [149] (1933)
408.	„	.W 962. VII.109·	Ai dıl zı	Afḍal [Hj] (1550)
409.	Hb. (1400)	: 965 : VII 178	: Aı Sūfī	.. Afḍal [Hj.] (1550)
410.	„	:W 968 : III. 41	Ai gul	. Rāzī Dāya' [MI.].
411.	BNb (1528)	. 969 : XI. 44	. Aı luṭf	.. Afḍal · [RS.] (1747).

	Source and Quatrain.		*Where and when Vagrant.*
412.	BNb. (1528) : W 970: VII.182:	Ai nuskha'	.. Afḍal : [Hj.] (1550).
413.	Hy. (1384) . 974 : VII. 48 :	Bā dard	.. Afḍal :[Hv.] (1747)
414.	,, . 984 : VII. 78 .	Paiwasta'	KI. (1601).
415.	BNb. (1528) :W 985 : VII. 74:	Tā tark	. Afḍal : [Hj.] (1550).
416.	Hy. (1384) : 988 : VII 123 :	Tā dar tan	Ṭūsī Naṣīr : [Hx] (1648).
417.	BNb (1528) : 990 : VII. 6 :	Tā dīda'	Afḍal · [Hv.] (1757)
418.	,, : 991 : VII 77 :	Tā kai pai	.. Afḍal : [Hv.] (1757).
419.	*Hr. (1727) : 993 : VIII. 81 :	Ta kai gōyī	. 'Aṭṭār : [MN].
420.	Hy. (1384) : 996 : IX. 140 ·	Tō āmadī	. Bākharzī, Tāj ud Dīn · [Awfī] (1222).*
421.	Hy. (1384) : 998 . VIII 11 .	Juz rāh ō	Sanāī [Hv.] (1757)
422.	, : 999 · X. 90 :	Chandān	'Aṭṭār [MN.].
423.	,, . 1000 : VII. 41 :	Chandīn	. Afḍal . [Hj] (1550).
424.	U. (1472) : W 1004-a : Var. 947 .	Halē man	Afḍal : [Hj] (1550)
425.	Si. (1331) : 1008 . VII. 50 .	Khush bāsh	Sanāī : [Hv] (1757)
426.	CALc. (1857): 1009 . VIII. 86:	Khūn shud	'Aṭṭār [MN.] (1872)
427.	Hy. (1384) .W 1010. VII.57.	Dānī	. Rōz Behān [Rempis 231] (1411).
428.	BNd. (1475) . 1073 . VII. 185.	Dar justun	Afḍal [Hj] (1550)
429.	*Hy. (1384) . 1016 . VIII. 89	Dar dih	Faryābī [Rempis 218] [Si] (1331)
430.	Kb. (1423) . W 1018-a · XII. 45 .	Dar dīda'	KI 1601)
431.	BDa. (1460) 1023 . XI. 9 ·	Dar har tarafē	Rāzī, Fakhr ud Dīn [Hv] (1757)
432.*	Hy. (1384) W 1028 : VIII 93 :	Ẓāhid	Mu'izzī · [Rempis 218] [Si] (1331).
433	,, . 1029 . IV 44	Ẓān pēsh	Afḍal [462] (1933)
434.	Hd. (1898) . W 1031 : Var. 1059 ·	Zinhār	Afḍal [Hj.] (1550).
435.	Hy. (1384) . 1033 XI 32 ·	Sāzinda'	Shafrōh [Rempis 222] (17C.)
436.	,, . 1036 . VIII 94 ·	Shama' ast	'Aṭṭār [MN.] (1872).
437.	,, :W 1039 · II 25	Gar āmadanam	Sanāī [MF] (1867)
438.	BNb. (1528) . 1040 : VII 90	Gar bā tu	Afḍal [466] (1933).
439.	Se. (1472) W 1041 . VII.86	Gar dar	Afḍal [Hj] (1550)
440.	Hy. (1384) . W 1043 . VII 104 :	Gar rui	Simnānī 'Alā ud Dīn [AK] (1765).
441.	Ha. (1462) . W 1046 · VII 118 .	Gar shohra'	Afḍal · [Hj] (1550)
442.	Kashkol Bahaī (1620) · 1046-a . XII. 47	Gar 'ilm	. Afḍal [476] (1933)
443.	Hb. (1400) : 1047 . VII. 107:	Gar gabr	Afḍal [Hj] (1550).
444.	BNb. (1528) : 1050 XI. 45 :	Gah takht	. Afḍal [477] (1933)
445.	Hd. (1898) : 1054 : VII. 124:	Marde bāyad	Afḍal [Hj.] (1550).
446.	Hy. (1384) : W 1059 : VIII. 6 :	Hān tā ba	. Afḍal [Hj] (1550).
447.	BNb. (1528) . W 1061 : VII 186 :	Hān tā sar	. Afḍal [Hj] (1550).
448.	Hr. (1727) : 1063 : VIII. 97:	Hām sabza'	.. 'Aṭṭār [MN.].
449.	Hy. (1384) : 1066 : X. 148 :	Yā Rab	.. Jām [Hv.] (1757).
450.	BNb. (1528) : 1067 : XI. 47 :	Yā Rab	.. Afḍal : [Hj.] (1550).