

### BOOK III

#### IN THE NAME OF GOD THE COMPASSIONATE, THE MERCIFUL.

**T**he sciences of Wisdom are God's armies, wherewith He strengthens the spirits of the initiates, and purifies their knowledge from the defilement of ignorance, their justice from the defilement of iniquity, their generosity from the defilement of ostentation, and their forbearance from the defilement of foolishness; and brings near to them whatever was far from them in respect of the understanding of the state hereafter; and makes easy to them whatever was hard to them in respect of obedience and zealous endeavour. And they are amongst the evidences and proofs of the prophets, giving information concerning the mysteries and sovereignty of God, bestowed on the gnostics exclusively, and how He causes the revolution of the Luminous Sphere appertaining to the *Rahmán* and the Pearl, which rules over the vaporous globular sphere, even as the intellect rules over the bodies of dust and their external and internal senses; for the revolution of that spiritual Sphere rules over the vaporous sphere and the gleaming meteors and the radiant lamps and the fostering winds and the outspread earths and the flowing waters. May God benefit His servants thereby and increase their understanding! Now every reader understands according to the measure of his intelligence, and the devotee practises devotion according to the measure of his power to exert himself, and the mufti decides questions of law according to the amount of judgement he possesses, and the alms-giver gives alms in proportion to his ability, and the donor is generous in proportion to his means, and the recipient of generosity obtains so much of his bounty as he approves. But he who searches for water in the desert will not be prevented from seeking it by his knowledge of what is in the seas, and he will be earnest in seeking the Water of this life ere he is cut off from it by preoccupation with the means of subsistence and hindered by illness and want, and ere objects come between him and that to which he is hastening, since none who prefers vain desire or is inclined to ease or turns back from his search or has fears for himself or feels anxiety about his means of livelihood will ever attain unto Knowledge, unless he take refuge with God and prefer his spiritual affairs to his temporal and take from the treasure of Wisdom the great riches, which neither lose their value nor are inherited like riches, and the majestic lights and noble jewels and precious estates, giving thanks for His bounty, glorifying His dispensation, magnifying His allotment; and unless he seek refuge with God from the vileness of interests and from an ignorance that he makes much of the little which he sees in himself and makes little of the much and great in others, and admires himself on account of that for which God hath not given him permission. But it behoves one who hath knowledge and is seeking that he should learn whatever he does not know, and teach what he knows already, and deal gently with those of weak intelligence, and heither be made conceited by the stupidity of the stupid nor harshly rebuke him that is dull of understanding. *Such were you aforesaid, but God has been gracious unto you.* Transcendent is God and exalted above the sayings of the blasphemers, and the belief of those who attribute partners, and the imputation of defect by those deficient, and the comparison by the comparers, and the evil conceptions of the thinkers, and the descriptions by those who vainly imagine. And to Him be the praise and the glory for the composition of the Divine, Lordly Book of the *Masnavi*, since He is the Helper to success and the Giver of bounty, and to Him belongs the conferring abundant benefits and favours, especially upon His servants, the gnostics, in despite of a party who desire to extinguish the Lights of God with their mouths—but God will bring His Light to completion, even if the unbelievers are loth. *Verily, We have sent down the Warning and verily We will guard it. And whoever shall alter it after he hath heard it, surely the guilt thereof is upon those who alter it: verily, God is Hearing and Knowing. And praise be to God, the Lord of all created beings!*

## دفتر سوم

### مقدمه دفتر سوم

#### IN THE NAME OF GOD THE MERCIFUL, THE COMPASSIONATE

ای ضیاء الحق حسام الدین بیار  
این سوم دفتر که سنت شد سه بار

بر گشا گنجینه‌ی اسرار را  
در سوم دفتر بهل اعدار را

قوت از قوت حق می‌زهد  
نه از عروقی کز حرارت می‌جهد

این چراغ شمس کاو روشن بود  
نه از فتیل و پنبه و روغن بود

سقف گردون کاو چنین دایم بود  
نه از طناب و استنی قایم بود

قوت جبریل از مطبخ نبود  
بود از دیدار خلاق وجود

همچنان این قوت ابدال حق  
هم ز حق دان نه از طعام و از طبق

جسمشان را هم ز نور اسرشته‌اند  
تا ز روح و از ملک بگذشته‌اند

چون که موصوفی به اوصاف جلیل  
ز آتش امراض بگذر چون خلیل

گردد آتش بر تو هم برد و سلام  
ای عناصر مر مزاجت را غلام

هر مزاجی را عناصر مایه است  
وین مزاجت برتر از هر پایه است

این مزاجت از جهان منبسط  
وصف وحدت را کنون شد ملنقط

ای دریغا عرصه‌ی افهام خلق  
سخت تنگ آمد ندارد خلق حلق

ای ضیاء الحق به حذق رای تو  
حلق بخشد سنگ را حلوی تو

کوه طور اندر تجلی حلق یافت  
تا که می‌نوشید و می را بر نتافت

صار دکا منه و انشق الجبل  
هل رأیت من جبل رقص الجمل

O Light of the Truth, Husamu'ddin, bring this Third Book,  
for "three times" has become a *sunna*.

Open the treasury of mysteries;  
in respect of the Third Book leave excuses alone.

Your power flows from the power of God,  
not from the veins which throb because of heat.

This lamp, the sun, which is bright—  
it is not by means of wick and cotton and oil.

<sup>5</sup> The vault of heaven, which is so enduring,  
is not supported by any tent-rope or pillar.

The power of Gabriel was not from the kitchen;  
it was from beholding the Creator of existence.

Likewise, know this power of the *Abdal* of God to be from God,  
not from dishes and from trays.

Their bodies too have been moulded of the Light,  
so that they have transcended the Spirit and the Angel.

Inasmuch as you are endowed with the qualities of the Almighty,  
pass beyond the fire of the maladies, like Khalil.

<sup>10</sup> To you also the fire will become *coolness and safety*,  
O you to whose complexion the elements are slaves.

The elements are the substance of every complexion,  
but this complexion of yours is superior to every grade.

This complexion of yours is of the simple world;  
it has now gathered up the attributes of Unity.

Oh, alas, the area of the people's understandings is exceeding narrow:  
the people have no throat.

O Light of the Truths, through the keenness of your perception  
your sweetmeat bestows a throat on stone.

<sup>15</sup> Mount Sinai in the epiphany gained a throat,  
so that it quaffed the wine; but it could not bear the wine.

Thereby the mountain was shattered and split asunder:  
have you seen a mountain amble like a camel?

لقمه بخشی آید از هر کس به کس  
حلق بخشی کار یزدان است و بس

حلق بخشد جسم را و روح را  
حلق بخشد بهر هر عضو جدا

این گهی بخشد که اجلالی شوی  
و ز دغا و از دغل خالی شوی

تا نگوئی سر سلطان را به کس  
تا نریزی قند را پیش مگس

گوش آن کس نوشد اسرار جلال  
کاو چو سوسن صد زبان افتاد و لال

حلق بخشد خاک را لطف خدا  
تا خورد آب و بروید صد گیا

باز خاکی را ببخشد حلق و لب  
تا گیاهش را خورد اندر طلب

چون گیاهش خورد حیوان گشت زفت  
گشت حیوان لقمه‌ی انسان و رفت

باز خاک آمد شد اکال بشر

چون جدا شد از بشر روح و بصر

ذره‌ها دیدم دهانشان جمله باز

گر بگویم خوردشان گردد دراز

برگها را برگ از انعام او

دایگان را دایه لطف عام او

رزقها را رزقها او می‌دهد

ز آنکه گندم بی‌غذایی چون زهد

نیست شرح این سخن را منتها

پاره‌ای گفتم بدانی پاره‌ها

جمله عالم آکل و مأکول دان

باقیان را مقبل و مقبول دان

این جهان و ساکنانش منتشر

و آن جهان و سالکانش مستمر

این جهان و عاشقانش منقطع

اهل آن عالم مخلص مجتمعه

پس کریم آن است کاو خود را دهد

آب حیوانی که ماند تا ابد

باقیات الصالحات آمد کریم

رسته از صد آفت و اخطار و بیم

Bestowal of mouthfuls comes from everyone to someone;  
bestowal of a throat is the work of God alone.

He bestows a throat on the body and on the spirit;  
He bestows a separate throat for every part of you.

This He bestows at the time when you become Majestic  
and become void of guile and deceit,

20 So that you will not tell the King's secret to any one  
nor pour out sugar before flies.

The secrets of Majesty are drunk in by the ear of that one who,  
like the lily, has a hundred tongues and is dumb.

The grace of God bestows a throat on the earth,  
to the end that it may drink water and make a hundred herbs grow.

Again, He bestows on the creature of earth a throat and lip,  
in order that it may eat its herbage in desire.

When the animal has eaten its herbage, it becomes fat:  
the animal becomes a mouthful for Man and goes.

25 In turn it becomes earth and becomes a devourer of Man,  
when the spirit and the sight are separated from Man.

I beheld the atoms with their mouths all open:  
if I should tell of their food, it would become long.

Provisions have provision from His bounty;  
His universal grace is the nourisher of them that nourish.

He bestows gifts on the gifts,  
for how should wheat spring forth without any sustenance?

There is no end to the explanation of this matter.  
I have told a portion: you may know the portions.

30 Know that the entire world is eating and being eaten;  
know that those who have everlasting life are fortunate and accepted.

This world and its inhabitants are dispersed;  
that world and its travellers are continuing.

This world and its lovers are cut off;  
the people of that world are eternalized and united.

The noble, then, is he that gives to himself the Water of Life  
that remains unto everlasting.

The noble one is *the good works which endure*:  
he has been freed from a hundred banes and perils and fears.

- گر هزار اندك كس بیش نیست  
چون خیالات عدد اندیش نیست  
آكل و مأكول را خلق است و نای  
غالب و مغلوب را عقل است و رای  
خلق بخشید او عصای عدل را  
خورد آن چندان عصا و حبل را  
و اندر او افزون نشد ز آن جمله اكل  
ز آنكه حیوانی نبودش اكل و شكل  
مر یقین را چون عصا هم خلق داد  
تا بخورد او هر خیالی را كه زاد  
پس معانی را چو اعیان حلقهاست  
رازق خلق معانی هم خداست
- پس ز مه تا ماهی ایچ از خلق نیست  
كه به جذب مایه او را خلق نیست  
خلق جان از فكر تن خالی شود  
آن گهان روزیش اجلالی شود  
شرط تبدیل مزاج آمد بدان  
کز مزاج بد بود مرگ بدان  
چون مزاج آدمی گل خوار شد  
زرد و بد رنگ و سقیم و خوار شد  
چون مزاج زشت او تبدیل یافت  
رفت زشتی از رخس چون شمع تافت  
دایه‌ای كو طفل شیر آموز را  
تا به نعمت خوش کند پدفوز را  
گر ببندد راه آن پستان بر او  
بر گشاید راه صد پستان بر او  
ز آنكه پستان شد حجاب آن ضعیف  
از هزاران نعمت و خوان و رعیف  
پس حیات ماست موقوف فطام  
اندك اندك جهد كن تم الكلام  
چون جنین بود آدمی بد خون غذا  
از نجس پاکی برد مومن كذا  
از فطام خون غذایش شیر شد  
وز فطام شیر لقمه‌گیر شد  
و ز فطام لقمه لقمانی شود  
طالب اشكار پنهانی شود
- 35 If they (the noble) are thousands, there is no more than one:  
it is not like the fancies of him that thinks of number.  
The eater and the eaten have a throat and windpipe:  
the victor and the vanquished have understanding and mental perception.  
He bestowed a throat on the rod of justice;  
it devoured all those many rods and ropes;  
And in it was no increase from all that eating,  
because its eating and its form were not animal.  
To Faith also He gave a throat like the rod,  
so that it devoured every vain fancy that was born.
- 40 Hence the spiritual and intelligible things, like the concrete things,  
have throats, and the giver of food to the throat of the spiritual and  
intelligible things is also God.  
Therefore from the Moon to the Fish there is nothing in creation  
that has not a throat in respect of its drawing sustenance.  
The spirit's throat is emptied of thought for the body,  
then its apportioned sustenance becomes Majestic.  
Know that the necessary condition is the transformation of the nature,  
for the death of evil men is from evil nature.  
When it has become natural to a human being to eat clay,  
he grows pale and ill-complexioned and sickly and miserable;
- 45 When his ugly nature has been transformed,  
the ugliness departs from his face, and he shines like a candle.  
Where is a nurse for the suckling babe?—  
that with kindness she may sweeten the inner part of its mouth,  
And, though she bar its way to her teat  
may open up for it the way to a hundred gardens?  
Because the teat has become to that feeble  
a barrier from thousands of pleasures and dishes and loaves  
Our life, then, depends on weaning. Endeavour little by little.  
The discourse is complete.
- 50 When man was an embryo his nourishment was blood:  
in like fashion the true believer draws purity from filth.  
Through being weaned from blood, his nourishment became milk;  
and through being weaned from milk, he became a taker of food.  
And through being weaned from food he becomes like Luqman;  
he becomes a seeker of the hidden game.

گر جنین را کس بگفتی در رحم هست بیرون عالمی بس منتظم	If any one were to say to the embryo in the womb, "Outside is a world exceedingly well-ordered,
یک زمین خرمی با عرض و طول اندر او صد نعمت و چندین اکول	A pleasant earth, broad and long, wherein are a hundred delights and so many things to eat,
کوهها و بحر ها و دشتها بوستانها باغها و کشتها	<sup>55</sup> Mountains and seas and plains, fragrant orchards, gardens and sown fields,
آسمانی بس بلند و پر ضیا آفتاب و ماهتاب و صد سها	A sky very lofty and full of light, sun and moonbeams and a hundred stars.
از جنوب و از شمال و از دبور باغها دارد عروسیها و سور	From the south-wind and from the north-wind and from the west-wind the gardens have wedding-feasts and banquets.
در صفت ناید عجایبهای آن تو در این ظلمت چهای در امتحان	Its marvels come not into description: why are you in tribulation in this darkness?
خون خوری در چار میخ تنگنا در میان جنس و انجاس و عنا	Why do you drink blood on the gibbet of this narrow place in the midst of confinement and filth and pain?"
او به حکم حال خود منکر بدی زین رسالت معرض و کافر شدی	<sup>60</sup> It, in virtue of its present state, would be incredulous, and would turn away from this message and would disbelieve it,
کاین محال است و فریب است و غرور ز آنکه تصویری ندارد و هم کور	Saying, "This is absurd and is a deceit and delusion," because the judgement of the blind has no imagination.
جنس چیزی چون ندید ادراک او نشنود ادراک منکرناک او	Inasmuch as its perception has not seen anything of the kind, its incredulous perception would not listen;
همچنان که خلق عام اندر جهان ز آن جهان ابدال میگویندشان	Just as in this world the <i>Abdal</i> speak of that world to the common folk,
کاین جهان چاهی است بس تاریک و تنگ هست بیرون عالمی بیبو و رنگ	Saying, "This world is an exceeding dark and narrow pit; outside is a world without scent or colour":
هیچ در گوش کسی ز ایشان نرفت کاین طمع آمد حجاب ژرف و زفت	<sup>65</sup> Naught entered into the ear of a single one of them, for this desire is a barrier huge and stout.
گوش را بندد طمع از استماع چشم را بندد غرض از اطلاع	Desire closes the ear from hearing; self-interest closes the eye from beholding,
همچنان که آن جنین را طمع خون کان غذای اوست در اوطان دون	Even as, in the case of the embryo, desire for the blood which is its nourishment in the low abodes
از حدیث این جهان محجوب کرد غیر خون او می‌داند چاشت خورد	Debarred it from the news of this world: it knows no breakfast but blood



## قصه‌ی خورندگان پیل بچه از حرص و ترك نصیحت ناصح

### *Story of those who ate the young elephant from greed and because they neglected the advice of the sincere counsellor*

- آن شنیدی تو که در هندوستان  
دید دانایی گروهی دوستان
- 70 گرسنه مانده شده بی‌برگ و عور  
می‌رسیدند از سفر از راه دور
- مهر دانایش جوشید و بگفت  
خوش سلامیشان و چون گلبن شکفت
- گفت دامن کز تجوع و ز خلا  
جمع آمد رنجتان زین کربلا
- لیک الله الله ای قوم جلیل  
تا نباشد خوردتان فرزند پیل
- پیل هست این سو که اکنون می‌روید  
پیل زاده مشکند و بشنوید
- پیل بچگانند اندر راهتان  
صید ایشان هست بس دل خواهتان
- بس ضعیفند و لطیف و بس سمین  
لیک مادر هست طالب در کمین
- از پی فرزند صد فرسنگ راه  
او بگردد در حنین و آه آه
- آتش و دود آید از خرطوم او  
الحذر ز آن کودک مرحوم او
- اولیا اطفال حقند ای پسر  
در حضور و غیبت ایشان با خبر
- غایبی مندیش از نقصانشان  
80 کاو کشد کین از برای جانشان
- گفت اطفال منند این اولیا  
در غریبی فرد از کار و کیا
- از برای امتحان خوار و یتیم  
لیک اندر سر منم یار و ندیم
- پشت دار جمله عصمت‌های من  
گویا هستند خود اجزای من
- هان و هان این دلق پوشان منند  
صد هزار اندر هزار و یک تنند
- Have you heard that in India  
a sage spied a party of friends?
- Left hungry, lacking provisions, and naked,  
they were coming from travel on a far road.
- His wisdom's love was stirred, and he gave them a fair greeting  
and blossomed like a rose-bush.
- "I know," he said, "that anguish has gathered upon you  
from this Karbala in consequence of hunger and emptiness;
- But, for God's sake, for God's sake, O illustrious company  
let not your food be the young of the elephant!
- The elephant is in this direction that you are now going;  
do not tear in pieces the elephant's offspring, but listen.
- 75 The young elephants are on your road:  
to hunt them down is what your hearts desire exceedingly.
- They are very weak and tender and very fat,  
but their mother is searching lying in wait.
- She will roam a hundred leagues' distance in quest of her children,  
moaning and making lament.
- Fire and smoke issue from her trunk:  
beware of those pitied children of hers!"
- O son, the saints are God's children:  
in absence and presence well aware.
- 80 Do not deem absence to be the result of imperfection on their part,  
for He takes vengeance for the sake of their spirits.
- He said, "These saints are My children in exile,  
sundered from dominion and glory;
- Despised and orphaned for the sake of probation,  
but secretly I am their friend and intimate.
- All of them are supported by My protections:  
you may say they are in truth parts of Me.
- Take heed! Take heed! These are My dervishes;  
they are a hundred thousand thousand and they are one body."

- ور نه کی کردی به يك چوبی هنر  
موسی فرعون را زیر و زیر
- ور نه کی کردی به يك نفرین بد  
نوح شرق و غرب را غرقاب خود
- بر نکندی يك دعای لوط را  
جمله شهرستان را بی‌مراد
- گشت شهرستان چون فردوسشان  
دجله‌ی آب سیه رو بین نشان
- سوی شام است این نشان و این خبر  
در ره قدسش ببینی در گذر
- صد هزاران ز انبیای حق پرست  
خود به هر قرنی سیاستها بده ست
- گر بگویم وین بیان افزون شود  
خود جگر چه بود که که‌ها خون شود
- خون شود که‌ها و باز آن بفسرد  
تو نبینی خون شدن کوری و رد
- طرفه کوری دور بین تیز چشم  
لیک از اشتر نبیند غیر پشم
- مو به مو ببند ز صرفه‌ی حرص انس  
رقص بی‌مقصود دارد همچو خرس
- رقص آن جا کن که خود را بشکنی  
پنبه را از ریش شهوت بر کنی
- رقص و جولان بر سر میدان کنند  
رقص اندر خون خود مردان کنند
- چون رهند از دست خود دستی زنند  
چون جهند از نقص خود رقصی‌کنند
- مطربانشان از درون دف می‌زنند  
بحرها در شورشان کف می‌زنند
- تو نبینی لیک بهر گوششان  
برگها بر شاخها هم کف‌زنان
- تو نبینی برگها را کف زدن  
گوش دل باید نه این گوش بدن
- گوش سر بر بند از هزل و دروغ  
تا ببینی شهر جان با فروغ
- سر کشد گوش محمد در سخن  
کش بگوید در نبی حق هو آذن
- <sup>85</sup> Else, how should a Moses have overthrown Pharaoh  
by means of one goodly rod?
- Else, how should Noah have submerged East and West in his Flood  
by means of one evil curse?
- One prayer of the generous Lot  
would not have razed their entire city in despair.
- Their city, resembling Paradise, became a lake of black water:  
go, behold the sign!
- This sign and this information lie in the direction of Syria:  
you will see it as you pass on the way to Jerusalem.
- <sup>90</sup> Hundreds of thousands of prophets who worshipped God  
truly there have been chastisements in every generation
- If I should tell on and if this narration should increase,  
not only hearts but the mountains would bleed.
- The mountains bleed and again become solid;  
you do not see them bleed: you are blind and reprobate.
- A marvellous blind man, far-sighted and keen-eyed,  
but sees nothing of the camel except the hair!
- Man, from the frugality of greed, inspects hair by hair:  
like a bear, he keeps dancing to no purpose.
- <sup>95</sup> Dance where you break yourself  
and tear away the cotton from the sore of lust.
- Men dance and wheel on the battle-field:  
they dance in their own blood.
- When they are freed from the hand of self, they clap a hand;  
when they escape from their own imperfection, they make a dance.
- From within them musicians strike the tambourine;  
at their ecstasy the seas burst into foam.
- You see it not, but for their ears  
the leaves too on the boughs are clapping hands.
- <sup>100</sup> You do not see the clapping of the leaves:  
one must have the spiritual ear, not this ear of the body.
- Close the ear of the head to jesting and lying,  
that you may see the resplendent city of the soul.
- The ear of Mohammed draws out the hidden meaning in the words,  
for God says of him in the Qur'an, "He is an ear."

سربس گوش است و چشم است این نبی  
تازه زو ما مرضع است او ما صبی  
این سخن پایان ندارد باز ران  
سوی اهل پیل و بر آغاز ران

This Prophet is entirely ear and eye; we are refreshed by him:  
he is the breast and we the boy

This discourse has no end. Go back to those who had to do  
with the elephant, and start at the beginning.

### بقیه‌ی قصه‌ی متعرضان پیل بجگان

#### *The remainder of the Story of those who molested the young elephants*

هر دهان را پیل بویی می‌کند  
گرد معده‌ی هر بشر بر می‌تند  
تا کجا یابد کباب پور خویش  
تا نماید انتقام و زور خویش  
گوشتهای بندگان حق خوری  
غیبت ایشان کنی کیفر بری

هان که بویای دهانتان خالق است  
کی برد جان غیر آن کاو صادق است  
و آن آن افسوسیی کش بوی گیر  
باشد اندر گور منکر یا نکیر

نی دهان دزدیدن امکان ز آن مهان  
نه دهان خوش کردن از دارو دهان  
آب و روغن نیست مر رو پوش را  
راه حیل نیست عقل و هوش را

چند کوبد زخمهای گرزشان  
بر سر هر ژاژخا و مرزشان  
گرز عزرائیل را بنگر اثر  
گر نبینی چوب و آهن در صور  
هم به صورت می‌نماید گه‌گهی  
ز آن همان رنجور باشد آگهی

گوید آن رنجور ای یاران من  
چیست این شمشیر بر ساران من

ما نمی‌بینیم باشد این خیال  
چه خیال است این که این هست ارتحال  
چه خیال است این که این چرخ نگون  
از نهیب این خیالی شد کنون

<sup>105</sup> The elephant takes a sniff at every mouth  
and keeps poking round the belly of every man,

To see where she will find the roasted flesh of her young,  
so that she may manifest her vengeance and strength.”

You eat the flesh of God’s servants:  
you backbite them, you will suffer retribution.

Beware, for he that smells your mouths is the Creator:  
how shall any one save his life except him that is true?

Woe to the scoffer whose smell shall be tested in the grave  
by Munkar or Nakir!

<sup>110</sup> There is no possibility of withdrawing the mouth from those mighty ones,  
or of sweetening the mouth with medicinal ointments.

There is no water and oil to cover the face,  
there is no way of evasion to intelligence and sagacity.

How many a time will the blows of their maces  
beat upon the head and rump of every vain gabbler!

Look at the effect of the mace of ‘Azra’il,  
if you do not see the wood and iron in forms.

Sometimes too they appear in form:  
the patient is aware thereof.

<sup>115</sup> The patient says, O my friends,  
what is this sword over my head? “

“We do not see it; this must be imagined.”  
What fancy is this? For it is departure.

What fancy is this, from terror of which  
this inverted sphere has now become a phantom?



گرزها و تیغها محسوس شد پیش بیمار و سرش منکوس شد او همی بیند که آن از بهر اوست چشم دشمن بسته ز آن و چشم دوست حرص دنیا رفت و چشمش تیز شد چشم او روشن گه خونریز شد مرغ بی هنگام شد آن چشم او از نتیجهی کبر او و خشم او سر بریدن واجب آید مرغ را کاو به غیر وقت جنباند در ا	To the sick man the maces and swords became perceptible, and his head dropped down.  He sees that that is for his sake: the eye of foe and friend is barred from it.  120 Worldly greed vanished, his eye became keen: his eye became illumined at the moment of bloodshed.  That eye of his, from the result of his pride and his anger, became the cock that crows unseasonably.  It is necessary to cut off the head of the bird that rings the bell at the wrong time.  At every moment your particular spirit is struggling with death: in your spirit's death-struggle look to your faith!
هر زمان نزعی است جزو جانت را بنگر اندر نزع جان ایمانت را عمر تو مانند همیان زر است روز و شب مانند دینار اشمر است می شمارد می دهد زر بی وقوف تا که خالی گردد و آید خسوف گر ز که بستانی و ننهی به جای اندر آید کوه ز آن دادن ز پای پس بنه بر جای هر دم را عوض تا ز وَ اسْجُدْ وَ اقْتَرِبْ یابی غرض در تمامی کارها چندین مکوش جز به کاری که بود در دین مکوش عاقبت تو رفت خواهی ناتمام کارهایت ابتر و نان تو خام و آن عمارت کردن گور و لحد نه به سنگ است و به چوب و نه لبد بلکه خود را در صفا گوری کنی در منی او کنی دفن منی خاک او گردی و مدفون غمش تا دمت یابد مددها از دمش گورخانه و قبه ها و کنگره نبود از اصحاب معنی آن سره بنگر اکنون زنده اطلس پوش را هیچ اطلس دست گیرد هوش را در عذاب منکر است آن جان او کز دم غم در دل غمدان او	Your life is like a purse of gold: day and night are like him who counts the gold coins.  125 He counts and gives the gold without stopping, until it is emptied and there comes the eclipse.  If you take away from a mountain and do not put in the place, the mountain will be demolished by that giving.  Therefore, for every breath, put an equivalent in its place, so that by <i>and fall to worship and draw nigh</i> you may gain your object.  Do not strive so much to complete affairs: do not strive in any affair that is not religious.  at the end you will depart incomplete, your affairs marred and your bread unbaked.  130 And the beautifying of your grave and sepulchre is not by means of stone and wood and plaster;  Nay, but by digging for yourself a grave in purity and burying egoism in His egoism,  And by becoming His dust and buried in love of Him, so that your breath may gain replenishments from His breath.  A tomb with domes and turrets— that is not good on the part of the followers of Reality.  Look now at a living person attired in satin: does the satin help his understanding at all?  135 His soul is in hateful torment, the scorpion of grief is in his grief-laden heart.

از برون بر ظاهرش نقش و نگار  
و ز درون ز اندیشه‌ها او زار زار  
و آن یکی بینی در آن دلق کهن  
چون نبات اندیشه و شکر سخن

Outside, on his exterior, embroideries and decorations;  
but within he is sorely lamenting from thoughts,

While you may see another in an old patched frock,  
his thoughts as the sugar-cane and his words (like) sugar.

### باز گشتن به حکایت پیل

#### *Returning to the story of the elephant*

گفت ناصح بشنوید این پند من  
تا دل و جانتان نگردهد ممتحن  
با گیاه و برگها قانع شوید  
در شکار پیل بچگان کم روید

Said the sincere adviser, "Listen to this counsel of mine,  
so that your hearts and souls may not be afflicted.

Be content with herbage and leaves;  
do not go in chase of the young elephants.

من برون کردم ز گردون وام نصح  
جز سعادت کی بود انجام نصح

<sup>140</sup> I have put off from my neck the debt of admonition:  
how should the end of admonition be anything but felicity?

من به تبلیغ رسالت آمدم  
تا رهانم مر شما را از ندم

I came to deliver the message  
that I may save you from repentance.

هین مبادا که طمع رهتان زند  
طمع برگ از بیخهاتان بر کند

Beware! Let not greed waylay you,  
let not greed for food tear you up by the roots!"

این بگفت و خیر بادی کرد و رفت  
گشت قحط و جویشان در راه زفت

This he said, and gave a farewell and departed;  
their famine and hunger waxed great on the way.

ناگهان دیدند سوی جاده‌ای  
پور پیلی فربه‌ی نوزاده‌ای

Suddenly, in the direction of a highroad,  
they espied a fat young elephant, newly born.

اندر افتادند چون گرگان مست  
پاک خوردندش فرو شستند دست

<sup>145</sup> They fell upon it like furious wolves,  
ate it clean up, and washed their hands.

آن یکی همراه نخورد و پند داد  
که حدیث آن فقیرش بود یاد

One of the fellow-travellers did not eat and exhorted,  
for the sayings of that dervish were remembered by him.

از کبابش مانع آمد آن سخن  
بخت نو بخشد ترا عقل کهن

Those words hindered him from its roasted flesh :  
old intelligence bestows on you a new fortune.

پس بیفتادند و خفتند آن همه  
و آن گرسنه چون شبان اندر رمه

Then they all fell down and slept,  
but the hungry one like the shepherd in the flock.

دید پیلی سهمناکی می‌رسید  
اولا آمد سوی حارس دوید

He saw a frightful elephant approaching:  
first she came and ran towards him who was keeping guard.

بوی می‌کرد آن دهانش را سه بار  
هیچ بویی زو نیامد ناگوار

<sup>150</sup> She smelt his mouth three times:  
no disagreeable smell came from it.

چند باری گرد او گشت و برفت  
مر و را نازرد آن شه پیل زفت

She paced round him several times and went off:  
the huge queen-elephant did not harm him.

مر لب هر خفته‌ای را بوی کرد بوی می‌آمد و را ز آن خفته مرد	She smelt the lips of every sleeper, and the smell was coming to her from each of those slumbering men.
از کباب پیل زاده خورده بود بر درانید و بکشتش پیل زود	He had eaten of the roasted flesh of the young elephant: the elephant quickly tore him to pieces and killed him.
در زمان او يك به يك را ز آن گروه می‌درانید و نبودش ز آن شکوه	At once she set about rending the people of that company one by one, and she had no awe of it.
بر هوا انداخت هر يك را گزاف تا همی‌زد بر زمین می‌شد شکاف	<sup>155</sup> She tossed each one in the air recklessly, so that he dashed on the earth and was cloven asunder.
ای خورنده‌ی خون خلق از راه برد تا نیارد خون ایشان نبرد	O drinkers of the people's blood, leave the way, lest their blood wage war against you.
مال ایشان خون ایشان دان یقین ز آنکه مال از زور آید در یمین	Know for sure that their property is their blood, because property comes into one's hand by strength.
مادر آن پیل بچگان کین کشد پیل بچه خواره را کیفر کشد	The mother of those young elephants will exact vengeance: retribution will slay him that eats the young elephant.
پیل بچه می‌خوری ای پاره خوار هم بر آرد خصم پیل از تو دمار	O eater of bribes, you eat the young elephant: from you too the Master of the elephant will wring the breath.
بوی رسوا کرد مکر اندیش را پیل داند بوی طفل خویش را	<sup>160</sup> The smell put to shame the deviser of fraud: the elephant knows the smell of her child.
آن که یابد بوی حق را از یمین چون نیابد بوی باطل را ز من	He that perceives the smell of God from Yemen, how should not he perceive the smell of falsehood from me?
مصطفی چون برد بوی از راه دور چون نیابد از دهان ما بخور	Inasmuch as Mustafa smelt from far away, how should not he smell the odour from our mouths?
هم بیابد لیک پوشاند ز ما بوی نیک و بد بر آید بر سما	He does smell it, but he conceals from us: the good and bad smells go up to Heaven.
تو همی‌خسبی و بوی آن حرام می‌زند بر آسمان سبز فام	You are sleeping, and the smell of that unlawful deed is beating on the azure sky.
همره انفاس زشتت می‌شود تا به بوگیران گردون می‌رود	<sup>165</sup> It accompanies your foul breaths; it ascends to the smellers in the celestial sphere.
بوی کبر و بوی حرص و بوی آز در سخن گفتن بیاید چون پیاز	The smell of pride and the smell of greed and the smell of lust will become, in speaking, like onions.
گر خوری سوگند من کی خورده‌ام از پیاز و سیر تقوی کرده‌ام	If you take oath, saying, "When have I eaten them? I have abstained from onions and garlic,"
آن دم سوگند غمازی کند بر دماغ همنشینان بر زند	The breath of your oath will inform and will strike upon the noses of those who sit beside you.
بس دعاها رد شود از بوی آن آن دل کژ می‌نماید در زبان	Many prayers, then, are rejected because of the smell thereof: the corrupt heart shows in the tongue.

170 اخسُوا آید جواب آن دعا  
چوب رد باشد جزای هر دغا  
گر حدیث کج بود معنیت راست  
آن کجی لفظ مقبول خداست

The answer to such a prayer is “*Get you gone*”:  
the requital for every knave is the cudgel of repulse.  
If your words be wrong and your meaning right,  
that wrongness of expression is acceptable to God.

بیان آن که خطای محبان بهتر از صواب بیگانگان است نزد محبوب

*Explaining that in the sight of the Beloved a fault committed by lovers  
is better than the correctness of strangers.*

آن بلال صدق در بانگ نماز  
حی را هی همی خواند از نیاز  
تا بگفتند ای پیامبر راست نیست  
این خطا اکنون که آغاز بناست  
ای نبی و ای رسول کردگار  
یک مودن کاو بود افصح بیار  
عیب باشد اول دین و صلاح  
175 لحن خواندن لفظ حی علی الفلاح  
خشم پیغمبر بجوشید و بگفت  
یک دو رمزی از عنایات نهفت  
کای خسان نزد خدا هی بلال  
بهتر از صد حی و خی و قیل و قال  
وامشورانید تا من رازتان  
وانگویم آخر و آغازتان  
گر نداری تو دم خوش در دعا  
رو دعا می خواه ز اخوان صفا

The veracious Bilal in the call to prayer used, from ardent feeling,  
to pronounce *hayya* as *hayya*,  
So that they said, “O Messenger, this fault is not right now  
when it is the beginning of the edifice.  
O Prophet and Messenger of the Creator,  
get a muezzin who speaks more correctly.  
At the commencement of religion and piety,  
it is a disgrace to mispronounce *hayy ala'l-falah*.”  
The Prophet’s wrath boiled up, and he gave one or two indications  
of the hidden favours which God had bestowed upon Bilal,  
Saying, “O base men, in God’s sight the *hayy* of Bilal  
is better than a hundred *ha*’s and *kha*’s and words and phrases.  
Do not stir me to anger, lest I divulge your secret—  
your end and your beginning.”  
If you have not a sweet breath in prayer,  
go and beg a prayer from the pure.

امر حق تعالی به موسی علیه السلام که مرا به دهانی خوان که بدان دهان گناه نکرده ای

*How God most High commanded Moses, on whom be peace, saying,  
“Call unto Me with a mouth with which you have not sinned.”*

180 گفت ای موسی ز من می جو پناه  
با دهانی که نکردی تو گناه  
گفت موسی من ندارم آن دهان  
گفت ما را از دهان غیر خوان

He said, “O Moses,  
ask Me for protection with a mouth you have not sinned with.”  
Moses said, “I have not such a mouth.”  
God said, “Call unto Me by the mouth of others.”

از دهان غیر کی کردی گناه از دهان غیر بر خوان کای اله آن چنان کن که دهانها مر ترا در شب و در روزها آرد دعا از دهانی که نکردهستی گناه و آن دهان غیر باشد عذر خواه یا دهان خویشتن را پاک کن روح خود را چابک و چالاک کن ذکر حق پاک است چون پاکی رسید رخت بر بندد برون آید پلید می‌گریزد ضدها از ضدها شب گریزد چون بر افروزد ضیا چون در آید نام پاک اندر دهان نی پلیدی ماند و نی اندهان	When did you sin by the mouth of others? Invoke by the mouth of others, crying, "O God!"  Act in such wise that mouths may pray for you in the nights and days.  Ask pardon by a mouth with which you have committed no sin— and that will be the mouth of others—  Or make your own mouth pure; make your spirit alert and nimble.  Praise of God is pure: when purity has come, defilement packs and goes out.  Contraries flee from contraries: night flees when the light shines forth.  When the pure Name comes into the mouth, neither impurity remains nor sorrows.
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### بیان آن که الله گفتن نیازمند عین لبیک گفتن حق است

*Showing that the supplicant's invocation of God  
is essentially the same thing as God's response to him*

آن یکی الله می‌گفتی شبی تا که شیرین می‌شد از ذکرش لبی گفت شیطان آخر ای بسیار گو این همه الله را لبیک کو می‌نیاید یک جواب از پیش تخت چند الله می‌زنی با روی سخت او شکسته دل شد و بنهاد سر دید در خواب او خضر را در خضر گفت هین از ذکر چون وامانده‌ای چون پشیمانی از آن کش خوانده‌ای گفت لبیکم نمی‌آید جواب ز آن همی‌ترسم که باشم رد باب گفت آن الله تو لبیک ماست و آن نیاز و درد و سوزت پیک ماست حیله‌ها و چاره جویبهای تو جذب ما بود و گشاد این پای تو	One night a certain man was crying "Allah! " till his lips were growing sweet with praise of Him.  The Devil said, "Please, O garrulous one, where is the 'Here am I' to all this 'Allah'?"  Not a single response is coming from the Throne: how long will you cry 'Allah' with grim face?"  He became broken-hearted and laid down his head: in a dream he saw Khadir amidst the verdure.  He said, "Listen, you have held back from praising God: how is it that you repent of having called unto Him?"  He said, "No Here am I is coming to me in response, hence I fear that I may be driven away from the Door."  He said, "That 'Allah' of yours is My 'Here am I,' and that supplication and grief and ardour of yours is My messenger.  Your shifts and attempts to find a means were My drawing, and released your feet.
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ترس و عشق تو کمند لطف ماست زیر هر یا رب تو لبیکهاست	Your fear and love are the noose to catch My favour: beneath every 'O Lord' is many a 'Here am I'."
جان جاهل زین دعا جز دور نیست ز آنکه یا رب گفتنش دستور نیست	Far from this prayer is the soul of the fool, because to him it is not permitted to cry "O Lord."
بر دهان و بر دلش قفل است و بند تا ننالد با خدا وقت گزند	On his mouth and heart are lock and bolt, to the end that he may not moan unto God in the hour of bale.
داد مر فرعون را صد ملک و مال تا بکرد او دعوی عز و جلال	<sup>200</sup> He gave to Pharaoh hundredfold possessions and riches, so that he claimed might and majesty.
در همه عمرش ندید او درد سر تا ننالد سوی حق آن بد گهر	In his whole life that man of evil nature felt no headache, lest he should moan unto God.
داد او را جمله ملک این جهان حق ندادش درد و رنج و اندهان	God gave him all the empire of this world, He did not give him grief and pain and sorrows.
درد آمد بهتر از ملک جهان تا بخوانی مر خدا را در نهان	Grief is better than the empire of the world, so that you may call unto God in secret.
خواندن بی درد از افسردگی است خواندن با درد از دل بردگی است	The call of the griefless is from a frozen heart, the call of the grieving one is from rapture:
آن کشیدن زیر لب آواز را یاد کردن مبدا و آغاز را	<sup>205</sup> To withdraw the voice under the lips, to bear in mind origin and beginning;
آن شده آواز صافی و حزین ای خدا وی مستغاث و ای معین	The voice become pure and sad, "O God!" and "O You whose help is sought!" and "O Helper!"
نالهی سگ در رهش بی جاذبه نیست ز آنکه هر راغب اسیر ره زنی است	The moan of a dog for His sake is not void of attraction, because everyone who desires is a brigand's captive—
چون سگ کهفی که از مردار رست بر سر خوان شهنشاهان نشست	As the dog of the Cave, this was freed from carrion and sat at the table of the emperors:
تا قیامت می خورد او پیش غار آب رحمت عارفانه بی تغار	Until the Resurrection, before the Cave it is drinking in Gnostic wise without pot the water of mercy.
ای بسا سگ پوست کاو را نام نیست لیک اندر پرده بی آن جام نیست	<sup>210</sup> Oh, there is many a one in a dog's skin, who has no name, yet is not without that cup in secret.
جان بده از بهر این جام ای پسر بی جهاد و صبر کی باشد ظفر	Give your life for this cup, O son: how may victory be without warfare and patience?
صبر کردن بهر این نبود حرج صبر کن کالصبر مفتاح الفرج	To show patience for the sake of this is no hardship: show patience, for patience is the key to joy.
زین کمین بی صبر و حزمی کس نجست حزم را خود صبر آمد پا و دست	From this ambush none escaped without some patience and prudence: to prudence, indeed, patience is the foot and hand.
حزم کن از خورد کاین زهرین گیاست حزم کردن زور و نور انبیاست	Exercise prudence in eating, for this is poisonous herbage: to exercise prudence is the strength and light of the prophets.

- کاه باشد کاه به هر بادی جهد  
کوه کی مر باد را وزنی نهد  
هر طرف غولی همی خواند ترا  
کای برادر راه خواهی هین بیا  
رهنمایم مهرهت باشم رفیق  
من قلاووزم در این راه دقیق  
نی قلاووز است و نی ره داند او  
یوسفا کم رو سوی آن گرگ خو  
حزم این باشد که نفریبد ترا  
چرب و نوش و دامهای این سرا  
که نه چربش دارد و نی نوش او  
سحر خواند می دمد در گوش او  
که بیا مهمان ما ای روشنی  
خانه آن تست و تو آن منی  
حزم آن باشد که گویی تخمه ام  
یا سقیم خسته ای این دخمه ام  
یا سرم درد است درد سر ببر  
یا مرا خوانده ست آن خالو پسر  
ز آنکه يك نوشت دهد با نیشها  
که بکارد در تو نوشتش ریشها  
زر اگر پنجاه اگر شصتت دهد  
ماهیا او گوشت در شصتت دهد  
گر دهد خود کی دهد آن پر حیل  
جوز پوسیده ست گفتار دغل  
ژغژغ آن عقل و مغزت را برد  
صد هزاران عقل را يك نشمرد  
یار تو خورجین تست و کیسه ات  
گر تو رامینی مجو جز ویسه ات  
ویسه و معشوق تو هم ذات تست  
وین برونیها همه آفات تست  
حزم آن باشد که چون دعوت کنند  
تو نگوئی مست و خواهان منند  
دعوت ایشان صغیر مرغ دان  
که کند صیاد در مکمن نهان  
مرغ مرده پیش بنهاده که این  
می کند این بانگ و آواز و حنین
- 215 He that jumps at every breath of wind is straw,  
how should the mountain attach any weight to the wind?  
On every side a ghou! is calling you—  
“Hark, O brother, you wish the way, come.  
I will show the way, I will be your kind fellow-traveller,  
I am the guide on this intricate path.”  
She is not the guide, and she does not know the way.  
O Joseph, do not go towards that wolfish one!  
Prudence is this, that you be not beguiled  
by the fat things and sweets and snares of the World;  
220 For she has neither fat nor sweet:  
she chants spells of magic and breathes into your ear,  
Saying, “Come in as my guest, O light:  
the house is yours, and you are mine.”  
Prudence is this, that you say, “I have indigestion” or “I am ill,  
I am a sick man in this charnel-house”;  
Or “ My head aches: take away my headache,”  
or “the son of my maternal uncle has invited me” —  
For she will give you honey with stings,  
so that her honey will plant in you sores.  
225 Whether she give you fifty or sixty gold,  
she gives you, O fish, flesh on a hook.  
If she gives, when does that deceitful one really give?  
The words of the swindler are rotten walnuts.  
Their rattling robs you of understanding and brain  
and does not reckon myriads of understandings as one.  
Your bag and your purse are your friend,  
if you are Ramin, seek none but your Wisa.  
It is your essential self that is your Wisa and beloved,  
and all these external things are banes to you.  
230 Prudence is this, that when they invite you,  
you should not say, “They are enamored and fond of me.”  
Know that their invitation is the bird’s whistle  
which the fowler gives concealed in place of ambush:  
He has put forward a dead bird,  
that this is making this plaintive noise and cry.

مرغ پندارد که جنس اوست او  
جمع آید بر دردشان پوست او  
جز مگر مرغی که حزمش داد حق  
تا نگردد گیج آن دانه و ملق  
هست بی حزمی پشیمانی یقین<sup>235</sup>  
بشنو این افسانه را در شرح این

The birds think he is one of their kind:  
they gather round, and he rends their skins

Except, no doubt, the bird on which God has bestowed prudence,  
so that it may not be fooled by that bait and enticement.

Imprudence is assuredly repentance.  
Hear the following story in explanation of this.

### فریفتن روستایی شهری را و به دعوت خواندن به لابه و الحاح بسیار

#### *How the countryman deceived the townsman and invited him with humble entreaties and great importunity.*

ای برادر بود اندر ما مضی  
شهری با روستایی آشنا  
روستایی چون سوی شهر آمدی  
خرگه اندر کوی آن شهری زدی  
دو مه و سه ماه مهمانش بدی  
بر دکان او و بر خوانش بدی  
هر حوایج را که بودیش آن زمان  
راست کردی مرد شهری رایگان  
رو به شهری کرد و گفت ای خواجه تو<sup>240</sup>  
هیچ می‌نایی سوی ده فرجه جو  
الله الله جمله فرزندان بیار  
کاین زمان گلشن است و نو بهار  
یا به تابستان بیا وقت ثمر  
تا ببندم خدمتت را من کمر  
خیل و فرزندان و قومت را بیار  
در ده ما باش سه ماه و چهار  
که بهاران خطه‌ی ده خوش بود  
کشت زار و لاله‌ی دل کش بود  
وعده دادی شهری او را دفع حال<sup>245</sup>  
تا بر آمد بعد وعده هشت سال  
او به هر سالی همی‌گفتی که کی  
عزم خواهی کرد کامد ماه دی  
او بهانه ساختی کامسالمان  
از فلان خطه بیامد میهمان

In the past, O brother,  
there was a townsman intimate with a countryman.

Whenever the countryman came to town,  
he would pitch his tent in the street of the townsman.

He would be his guest for two or three months,  
he would be in his shop and at his table,

And the townsman would provide, free of cost,  
everything that he wanted during that time.

He turned to the townsman and said,  
“Sire, are you never coming to the country for a holiday?

Bring all your children, in God’s name,  
for this is the time of the rose-garden and the springtide;

Or come in summer, in the fruit-season,  
that I may brace my belt to do you service.

Bring your retinue and your children and kinsfolk,  
and stay in our village three or four months,

For in spring the countryside is pleasant;  
there are sown fields and lovely anemones.”

The townsman was putting him off with promises,  
until eight years had elapsed since the promise.

Every year he would say, “When will you set out on the journey?—for  
the month of December is come,”

And he would make an excuse, saying,  
“This year we have a guest who has come from such and such a district;

- سال دیگر گر توانم وارھید  
از مهمات آن طرف خواهم دوید  
گفت هستند آن عیالم منتظر  
بهر فرزندان تو ای اهل بر  
باز هر سالی چو لکلك آمدی 250  
تا مقیم قبه‌ی شهری شدی
- خواجه هر سالی ز زر و مال خویش  
خرج او کردی گشادی بال خویش  
آخرین کرت سه ماه آن پهلوان  
خوان نهادش بامدادان و شبان  
از خجالت باز گفت او خواجه را  
چند وعده چند بفریبی مرا  
گفت خواجه جسم و جانم وصل جوست  
لیک هر تحویل اندر حکم هوست  
آدمی چون کشتی است و بادبان 255  
تا کی آرد باد را آن باد ران  
باز سوگندان بدادش کای کریم  
گیر فرزندان بیا بنگر نعیم  
دست او بگرفت سه کرت به عهد  
کالله الله زو بیا بنمای جهد  
بعد ده سال و به هر سالی چنین  
لابه‌ها و وعده‌های شکرین  
کودکان خواجه گفتند ای پدر  
ماه و ابر و سایه هم دارد سفر  
حقها بر وی تو ثابت کرده‌ای 260  
رنجها در کار او بس برده‌ای  
او همی‌خواهد که بعضی حق آن  
واگزارد چون شوی تو میهمان  
بس وصیت کرد ما را او نهان  
که کشیدش سوی ده لابه‌کنان  
گفت حق است این ولی ای سیبویه  
اتق من شر من أحسنت الیه  
دوستی تخم دم آخر بود  
ترسم از وحشت که آن فاسد شود  
صحبتی باشد چو شمشیر قطوع 265  
همچو دی در بوستان و در زروع
- Next year I will run to that part,  
if I can escape from the pressing affairs.”
- He said, “My family are expecting your children,  
O benefactor.”
- Every year he was coming back, like the stork,  
to reside in the townsman’s pavilion,
- And every year the Khwaja  
would spend his gold and wealth upon him and open his wings.
- On the last occasion,  
that paladin set dishes before him at morn and eve for three months.
- From shame he again said to the Khwaja,  
“How long promises? How long will you deceive me?”
- The Khwaja said, “My body and soul are eager for the meeting,  
but every change depends on the decree of Him.
- Man is like a ship or sail:  
to see when the Driver of the wind shall send the breeze.”
- Once more he adjured him, crying, “O generous man,  
take your children and come and behold the pleasures.”
- He took his hand three times in covenant, saying,  
“In God’s name, come quickly, make the utmost effort!”
- After ten years—and every year  
the same sugared entreaties and promises—
- The Khwaja’s children said, “O father,  
the moon and the clouds and the shadows too have their journeys.
- You have laid obligations on him;  
you have taken great pains on his account,
- And he wishes to repay some part of that obligation  
when you become his guest.
- He gave us many injunctions in secret:  
‘Bring him to the country,’ said he, ‘coaxing him!’”
- He said, “This is true, but, O Sibawayh, be on your guard  
against the malice of him to whom you have shown kindness.
- Love is the seed of the last breath:  
I fear that it may be corrupted by estrangement.”
- There is a friendship like a cutting sword,  
as December in the gardens and cornfields ;

صحبتی باشد چو فصل نو بهار  
 زو عمارتها و دخل بی شمار  
 حزم آن باشد که ظن بد بری  
 تا گریزی و شوی از بد بری  
 حزم سوء الظن گفته است آن رسول  
 هر قدم را دام می دان ای فضول  
 روی صحرا هست هموار و فراخ  
 هر قدم دامی است کم ران اوستاخ  
 آن بز کوهی دود که دام کو  
 چون بتازد دامش افتد در گلو  
 آن که می گفتی که کو اینک ببین  
 دشت می دیدی نمی دیدی کمین  
 بی کمین و دام و صیاد ای عیار  
 دنبه کی باشد میان کشتزار  
 آن که گستاخ آمدند اندر زمین  
 استخوان و کله هاشان را ببین  
 چون به گورستان روی ای مرتضی  
 استخوانشان را بپرس از ما مضمی  
 تا به ظاهر بینی آن مستان کور  
 چون فرو رفتند در چاه غرور  
 چشم اگر داری تو کورانه میا  
 و ننداری چشم دست آور عصا  
 آن عصای حزم و استدلال را  
 چون نداری دید می کن پیشوا  
 و عصای حزم و استدلال نیست  
 بی عصا کش بر سر هر ره مه ایست  
 گام ز آن سان نه که نابینا نهد  
 تا که پا از چاه و از سنگ وارهد  
 لرز لرزان و به ترس و احتیاط  
 می نهد پا تا نیفتد در خباط  
 ای زوددی جسته در ناری شده  
 لقمه جسته لقمه ای ماری شده

There is a friendship like the season of spring,  
from which restorations and produce incalculable.

Prudence is this; that you think evil,  
so that you may flee and become quit of evil.

The Prophet has said, "Prudence is thinking evil":  
know that for every footstep there is a snare, O fool!

The surface of the plateau is level and broad,  
every step there is a snare : do not advance boldly.

<sup>270</sup> The mountain-goat runs on, saying; "Where is the snare?"  
As it speeds onward; the snare lights on its throat.

O you who said "Where?" look and see!  
You saw the plain; you did not see the ambush.

Without ambush and snare and hunter, O cunning one,  
how should there be a sheep's tail amidst the wheat field?

They that came along boldly on the earth—  
see their bones and skulls!

When you go to the graveyard, O you with whom God is pleased,  
ask their bones concerning that which is past,

<sup>275</sup> That you may see clearly how those blind intoxicated men  
went down into the pit of delusion.

If you have eyes, do not walk blindly;  
and if you have not eyes, take a staff in your hand.

When you have not the staff of prudence and judgement,  
make the eye your leader;

And if there is no staff of prudence and judgement,  
do not stand on every road without a guide.

Step in the same fashion as a blind man steps,  
in order that your foot may escape from the pit and the dog.

<sup>280</sup> He plants his foot tremblingly and with fear and precaution,  
so that he may not fall into derangement.

O you who have jumped away from some smoke and fallen into a fire,  
you who have sought a mouthful and become a mouthful for a snake,



## قصه‌ی اهل سبا و طاعی کردن نعمت ایشان را

### *Story of the people of Saba and how prosperity made them obstinate*

تو نخواندی قصه‌ی اهل سبا یا بخواندی و ندیدی جز صدا از صدا آن کوه خود آگاه نیست سوی معنی هوش که را راه نیست او همی بانگی کند بی‌گوش و هوش چون خمش کردی تو او هم شد خموش	You have not read the story of the people of Saba. Or you have read it and seen nothing but the echo.  The mountain itself is not aware of the echo: the mind of the mountain has no sense of the meaning.  Without ear and mind, it goes on making a noise; when you are silent, it also becomes silent.
داد حق اهل سبا را بس فراغ صد هزاران قصر و ایوانها و باغ شکر آن نگزاردند آن بد رگان در وفا بودند کمتر از سگان مر سگی را لقمه‌ی نانی ز در چون رسد بر در همی‌بندد کمر پاسبان و حارس در می‌شود گر چه بر وی جور و سختی می‌رود هم بر آن در باشدش باش و قرار کفر دارد کرد غیری اختیار	<sup>285</sup> God bestowed on the people of Saba much ease— myriads of castles and palaces and orchards.  Those ill-natured ones rendered no thanks for that: in fidelity they were less than dogs.  When to a dog there comes from the door a piece of bread, he will gird up his loins at the door.  He will become the watcher and guardian of the door, even though violence and hard treatment befall him.  Still will he stay and abide at that door: he will deem it ingratitude to prefer another.
ور سگی آید غریبی روز و شب آن سگانش می‌کنند آن دم ادب که برو آن جا که اول منزل است حق آن نعمت گروگان دل است می‌گزندش که برو بر جای خویش حق آن نعمت فرو مگذار بیش از در دل و اهل دل آب حیات چند نوشیدی و وا شد چشمهات بس غذای سکر و وجد و بی‌خودی از در اهل دلان بر جان زدی	<sup>290</sup> And, if a strange dog comes by day or night, the dogs there will at once teach him a lesson,  Saying, "Go to the place that is your first lodging: obligation for that kindness is the heart's pledge."  They will bite him, saying, "Go to your place, and do not any more leave the obligation for that kindness."  From the door of the spirit and spiritual men how long did you drink the water of life, and yours eyes were opened!  Much food from the door of the spiritual, of intoxication and ecstasy and selflessness, did you cast upon your soul.
باز این در را رها کردی ز حرص گرد هر دکان همی‌گردی چو خرس بر در آن منعمان چرب دیگ می‌دوی بهر ثرید مرده‌ریگ چربش اینجا دان که جان فربه شود کار ناوید اینجا به شود	<sup>295</sup> Afterwards, through greed, you did abandon that door, and you are going round about every shop, like a bear.  For the sake of worthless crust of bread ( <i>tharid</i> ) you are running to the doors of those patrons whose pots are fat.  Know that here the "fat" is that the soul becomes fat, and here the plight of the desperate is made good.

## جمع آمدن اهل آفت هر صبحی در صومعه‌ی عیسی علیه السلام جهت طلب شفا به دعای او

*How the smitten would assemble every morning at the door of the cell of Jesus,  
on whom be peace, craving to be healed through his prayer.*

صومعه‌ی عیسا است خوان اهل دل هان و هان ای مبتلا این در مهل جمع گشتندی ز هر اطراف خلق از ضریر و لنگ و شل و اهل دل	The table of the spiritual is the cell of Jesus: O afflicted one, beware, beware! Do not forsake this door!
بر در آن صومعه عیسی صباح تا به دم اوشان رهند از جناح او چو فارغ گشتی از اوراد خویش چاشتگه بیرون شدی آن خوب کیش جوق جوقی مبتلا دیدی نزار شسته بر در در امید و انتظار گفتی ای اصحاب آفت از خدا حاجت این جملگانتان شد روا هین روان گردید بی رنج و عنا سوی غفاری و اکرام خدا	300 At the door of the cell of Jesus in the morning, that he by his breath might deliver them from tribulation.  As soon as he finished his litanies, that man of goodly religion would go forth at morningtide,  And would see troops of afflicted feeble folk seated at the door in hope and expectancy.  He would say, "O you that are smitten, the desires of all you here present have been granted by God.  Listen, set off and go without pain or trouble towards the forgiveness and kindness of God."
جملگان چون اشتران بسته پای که گشایی زانوی ایشان به رای خوش دوان و شادمان سوی خان از دعای او شدند پا دوان آزمودی تو بسی آفات خویش یافتی صحت از این شاهان کیش چند آن لنگی تو رهوار شد چند جانیت بی غم و آزار شد ای مغفل رشته‌ای بر پای بند تا ز خود هم گم نگردی ای لوند ناسپاسی و فراموشی تو یاد نآورد آن عسل نوشی تو لاجرم آن راه بر تو بسته شد چون دل اهل دل از تو خسته شد زودشان دریاب و استغفار کن همچو ابری گریه‌های زار کن	305 All, like tethered camels whose knees you unbind with foresight,  At his prayer would begin to run on their feet, hastening gladly and joyously to their homes.  You have experienced many maladies in yourself, and have gained health from these kings of religion.  How often has your limping been turned into a smooth gait, how often has your soul been made void of grief and pain !  O heedless one, tie a string to your foot, that you may not become lost to yourself even, O sluggard !  310 Your ingratitude and forgetfulness did not call to mind your drinking of honey.  Necessarily, that way became barred to you, since the hearts of the "men of heart" were made sore by you.  Quickly overtake them and ask pardon of God; weep lamentably like a cloud,

تا گلستانشان سوی تو بشکفد میوه‌های پخته بر خود واگد	In order that their rose-garden may open its blossoms to you, and that the ripe fruits may burst and reveal themselves.
هم بر آن در گرد کم از سگ مباش با سگ کهف ار شده‌ستی خواجه‌تاش	Pace round that same door: do not be less than a dog, if you have become a fellow-servant with the dog of the Cave,
چون سگان هم مر سگان را ناصحند که دل اندر خانه‌ی اول ببند	<sup>315</sup> Because even dogs admonish dogs, saying, "Fix your heart on your first home,
آن در اول که خوردی استخوان سخت گیر و حق گزار آن را ممان	Hold fast to the first door where you did eat bones, and fulfill your obligation : do not leave that."
می‌گزندش کز ادب آن جا رود وز مقام اولین مفلح شود	They keep biting him, that from a sense of duty he may go thither and be prospered by his first abode.
می‌گزندش کای سگ طاغی برو با ولی نعمتت یاغی مشو	They bite him, saying, "O naughty dog, Go! Do not become an enemy to your benefactor.
بر همان در همچو حلقه بسته باش پاسبان و چابک و برجسته باش	Be attached, like the door-ring, to that same door; keep watch and be nimble and ready to spring.
صورت نقض وفای ما مباش بی‌وفایی را مکن بی‌هوده فاش	<sup>320</sup> Do not be the type of our breaking faith; do not recklessly make disloyalty notorious.
مر سگان را چون وفا آمد شعار رو سگان را ننگ و بد نامی میار	Since fidelity is the badge by which the dogs are known, Go and do not bring disgrace and ill-fame upon the dogs."
بی‌وفایی چون سگان را عار بود بی‌وفایی چون روا داری نمود	Inasmuch as unfaithfulness has been a disgrace to dogs, how should you deem it right to show unfaithfulness?
حق تعالی فخر آورد از وفا گفت من اوفی بعهد غیرنا	The high God has boasted of faithfulness: He has said, " <i>Who but I am most faithful in keeping a promise?</i> "
بی‌وفایی دان وفا با رد حق بر حقوق حق ندارد کس سبق	Know that faithfulness with rejection of God is unfaithfulness: no one has precedence over God's rights.
حق مادر بعد از آن شد کان کریم کرد او را از جنین تو غریم	<sup>325</sup> Your mother's right arose after that Bounteous One had made her indebted for your embryo.
صورتی کردت درون جسم او داد در حملش و را آرام و خو	He bestowed on you a form within her body; He gave ease to her during pregnancy and accustomed her.
همچو جزو متصل دید او ترا متصل را کرد تدبیرش جدا	She deemed you as a part joined; His providence separated that which was joined.
حق هزاران صنعت و فن ساخته ست تا که مادر بر تو مهر انداخته ست	God has prepared thousands of artifices and contrivances, so that your mother has thrown love upon you.
پس حق حق سابق از مادر بود هر که آن حق را نداند خر بود	Therefore God's right is prior to the mother: whoever does not recognise that right is an ass.
آن که مادر آفرید و ضرع و شیر با پدر کردش قرین آن خود مگیر	<sup>330</sup> Do not even admit that He created mother, breast, and milk, and united her with the father!

ای خداوند قدیم احسان تو آن که دانم و آن که نه هم آن تو تو بفرمودی که حق را یاد کن ز آنکه حق من نمی‌گردد کهن یاد کن لطفی که کردم آن صبح با شما از حفظ در کشتی نوح پيله بابایانتان را آن زمان دادم از طوفان و از موجش امان آب آتش خو زمین بگرفته بود موج او مرا که می‌ربود حفظ کردم من نکردم ردتان در وجود جد جد جدتان چون شدی سر پشت پایت چون زنم کارگاه خویش ضایع چون کنم چون فدای بی‌وفایان می‌شوی از گمان بد بدان سو می‌روی من ز سهو و بی‌وفاییها بری سوی من آیی گمان بد بری این گمان بد بر آن جا بر که تو می‌شوی در پیش همچون خود دو تو بس گرفتی یار و همراهان زفت گر ترا پرسم که کو گویی که رفت یار نیکت رفت بر چرخ برین یار فسقت رفت در قعر زمین تو بماندی در میانه آن چنان بی‌مدد چون آتشی از کاروان دامن او گیر ای یار دلیر کاو منزله باشد از بالا و زیر نی چو عیسی سوی گردون بر شود نی چو قارون در زمین اندر رود با تو باشد در مکان و بی‌مکان چون بمانی از سرا و از دکان او بر آرد از کدورتها صفا مر جفاهای ترا گیرد وفا چون جفا آری فرستد گوشمال تا ز نقصان و آروی سوی کمال	O Lord, O You whose beneficence is eternal, Yours is both that which I know and that which I know not.  You did command, saying, "Remember God, because My right shall never grow old.  Remember the kindness which I did to you that morn by protecting in the ship of Noah.  At that time I gave your fathers protection from the Flood and from its waves.  335 Water, like fire in nature, had covered the earth: its waves were sweeping away the highest peaks of the mountains.  I protected you; I did not spurn you, in the bodies of the ancestors of the ancestors of your ancestors.  Now that you have come to the head, how should I smite the sole of your foot? How should I let My workshop go to waste?  How are you becoming devoted to the unfaithful and going in that direction from ill thoughts?  I am clear of negligence and infidelities, you come to Me and think evil.  340 Think this evil thought against the place where you cringe before one like yourself.  You got many powerful friends and companions: if I ask you, 'Where?' you will say, 'He is gone.'  Your good friend is gone up to the highest Heaven; your wicked friend is gone to the bottom of the earth.  You are left in the middle so helpless, like a fire from a caravan."  O valiant friend, lay hold of the skirt of Him who is exempt from "above" and "below."  345 Neither does He ascend to Heaven, like Jesus, nor go into the earth, like Qarun.  He is with you in space and in the spaceless when you leave house and shop behind.  He brings forth purity from defilements; He takes your acts of wrong as faithful performance.  When you commit wrong, He sends chastisement, to the end that you may go back from imperfection towards perfection.
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چون تو وردی ترك كردی در روش  
بر تو قبضی آید از رنج و تیش

آن ادب کردن بود یعنی مکن  
هیچ تحویلی از آن عهد کهن

پیش از آن کاین قبض زنجیری شود  
این که دل گیری است پا گیری شود

رنج معقوت شود محسوس و فاش  
تا نگیری این اشارت را به لاش

در معاصی قبضها دلگیر شد  
قبضها بعد از اجل زنجیر شد

نعت من أعرض هنا عن ذکرنا  
عیشه ضنکا و نجزي بالعمی

دزد چون مال کسان را می برد  
قبض و دل تنگی دلش را می خلد

او همی گوید عجب این قبض چیست  
قبض آن مظلوم کز شرت گریست

چون بدین قبض التفاتی کم کند  
باد اصرار آتشش را دم کند

قبض دل قبض عوان شد لاجرم  
گشت محسوس آن معانی زد علم

غصه ها زندان شده ست و چار میخ  
غصه بیخ است و بروید شاخ بیخ

بیخ پنهان بود هم شد آشکار  
قبض و بسط اندرون بیخی شمار

چون که بیخ بد بود زودش بزنی  
تا نروید زشت خاری در چمن

قبض دیدی چاره ی آن قبض کن  
ز آنکه سرها جمله می روید ز بن

بسط دیدی بسط خود را آب ده  
چون بر آید میوه با اصحاب ده

When you have neglected a part of your prayers in the Way,  
there comes over you a painful and hot feeling of contraction.

<sup>350</sup> That is the corrective act, meaning,  
"Do not make any change in the ancient covenant

Before this contraction shall become a chain,  
this which grips the heart shall become a fetter gripping the foot."

Your mental pain shall become perceptible to the senses and manifest.  
See that you do not hold this indication as naught.

The contractions in sins affect the heart;  
after death contractions become chains.

Whoever here shall turn his hack upon Our commemoration,  
We shall give him a straitened life and reward him with blindness."

<sup>355</sup> When a thief is carrying off people's property,  
contraction and tightening of heart prick his heart,

He says, "I wonder what this contraction is":  
"The contraction of the injured person who wept at your wickedness."

When he pays no regard to this contraction,  
the wind of perseverance blows its fire.

The contraction that grips the heart turns into the grip of the policeman:  
inevitably those ideas become sensible and display themselves.

The pangs have become prison and the cross:  
the pang is the root, and the root produces boughs.

<sup>360</sup> The root was hidden, it is revealed.  
Consider inward contraction and expansion as a root.

When it is a bad root, strike it quickly,  
so that an ugly thorn may not grow in the garden.

You have felt the contraction: seek a remedy for it,  
because all heads grow from the bottom.

You have felt the expansion: water your expansion,  
and when the fruit appears, give it to your friends.



## باقی قصه‌ی اهل سبا

### *The remainder of the Story of the people of Saba*

آن سبا ز اهل صبا بودند و خام  
کارشان کفران نعمت با کرام

باشد آن کفران نعمت در مثال  
که کنی با محسن خود تو جدال

که نمی‌باید مرا این نیکوی  
من برنجم زین چه رنجه می‌شوی

لطف کن این نیکویی را دور کن  
من نخواهم چشم زودم کور کن

پس سبا گفتند باعد بیننا  
شیننا خیر لنا خذ زیننا

ما نمی‌خواهیم این ایوان و باغ  
نه زنان خوب و نه امن و فراغ

شهرها نزدیک همدیگر بد است  
آن بیابان است خوش کانجا دد است

یطلب الإنسان فی الصيف الشتاء  
فإذا جاء الشتاء أنکر ذا

فهو لا یرضی بحال أبدا  
لا بضیق لا بعیش رغدا

قُتِلَ الإنسانُ ما أكفره  
کلما نال هدی أنکره

نفس زین سان است ز آن شد کشتنی  
اقتلوا أنفسکم گفت آن سنی

خار سه سویه است هر چون کش نهی  
در خلد وز زخم او تو کی جهی

آتش ترک هوا در خار زن  
دست اندر یار نیکو کار زن

چون ز حد بردند اصحاب سبا  
که به پیش ما وبا به از صبا

ناصحانشان در نصیحت آمدند  
از فسوق و کفر مانع می‌شدند

قصد خون ناصحان می‌داشتند  
تخم فسق و کافری می‌کاشتند

Saba were folk given over to dalliance and foolishness;  
it was their practice to show ingratitude to the generous.

<sup>365</sup> By way of illustration,  
it would be ingratitude to dispute with your benefactor,

Saying, "I do not want this kindness, I am annoyed by it:  
why are you troubling me?"

Do a favour, take away this kindness;  
I do not desire an eye: blind me at once!"

Hence the people of Saba said, "put a far distance between us:  
our blemish is better for us, take away our adornment.

We do not desire these palaces and orchards,  
nor fair women nor that safety and ease.

<sup>370</sup> Towns near to each other are bad;  
the desert, where the wild beasts are, is good."

Man craves winter in summer,  
and when winter comes, he likes it not,

for he is never content with any state,  
neither with poverty nor with a life of plenty.

*May Man be killed! How ungrateful he is!*  
Whenever he obtains guidance, he spurns it.

The carnal soul is of this sort, hence it ought to be killed:  
that Exalted One has said, "*Kill yourselves.*"

<sup>375</sup> It is a three sided thorn: however you may place it, it will pierce,  
and how will you escape from its stab?

Set the thorn on fire with renunciation of sensual passion,  
and cling to the righteous friend.

When the people of Saba carried beyond bounds,  
saying, "In our opinion, pestilence is better than the zephyr,"

Their counsellors began to admonish  
and restrain from impiety and ingratitude;

They sought to take the lives of their counsellors,  
and sowed the seed of impiety and ingratitude.

- چون قضا آید شود تنگ این جهان  
از قضا حلوا شود رنج دهان
- 380 When the decree comes to pass, this world becomes cramped;  
by the decree sweetmeat becomes anguish to the mouth.
- گفت إذا جاء القضاء ضاق الفضاء  
تحجب الأبصار إذا جاء القضاء
- چشم بسته می شود وقت قضا  
تا نبیند چشم کحل چشم را
- He said, "When the Decree comes, the expanse is narrow;  
when the Decree comes, the eyes are veiled."
- مکر آن فارس چو انگیزد گرد  
آن غبارت ز استغاثت دور کرد
- The eye is bandaged at the time of the Decree,  
so that the eye does not see the eye's salve.
- سوی فارس رو مرو سوی غبار  
ور نه بر تو کوبد آن مکر سوار
- Go towards the Horseman, not towards the dust;  
else the cunning of the Rider will beat upon you.
- گفت حق آن را که این گرگش بخورد  
دید گرد گرگ چون زاری نکرد
- 385 God said, "He whom this wolf devoured, he saw the wolf's dust:  
how did not he make piteous moan?"
- او نمی دانست گرد گرگ را  
با چنین دانش چرا کرد او چرا
- Did not he know the wolf's dust?  
With such knowledge, why did he graze?
- گوسفندان بوی گرگ با گزند  
می بدانند و به هر سو می خزند
- Sheep know the smell of the harmful wolf  
and creep away in every direction.
- مغز حیوانات بوی شیر را  
می بدانند ترك می گوید چرا
- The brain of animals knows the smell of the lion  
and bids farewell to grazing.
- بوی شیر خشم دیدی باز گرد  
با مناجات و حذر انباز گرد
- You have smelt the lion of wrath. Turn back!  
Consort with prayer and dread!
- وانگشتند آن گروه از گرد گرگ  
گرگ محنت بعد گرد آمد سترگ
- 390 That multitude did not turn back from the wolf's dust,  
and after the dust the wolf of tribulation came on in his might.
- بر درید آن گوسفندان را به خشم  
که ز چوپان خرد بستند چشم
- In wrath he tore to pieces those sheep  
which shut their eyes to the shepherd, Wisdom.
- چند چوپانشان بخواند و نامدند  
خاک غم در چشم چوپان می زدند
- How oft did the shepherd call them! And they came not:  
they were throwing the dust of resentment in the eyes of the shepherd,
- که برو ما از تو خود چوپان تریم  
چون تبع گردیم هر يك سروریم
- Saving, "Go: we ourselves are better shepherds than you.  
How should we become: followers? We are chieftains, every one.
- طعمه ی گرگیم و آن یار نه  
هیزم ناریم و آن عار نه
- We are food for the wolf, and we are not for the Friend;  
we are fuel for the Fire, and we are not for dishonour."
- حمیتی بد جاهلیت در دماغ  
بانگ شومی بر دمنشان کرد زاغ
- 395 A heathen pride was in their brains:  
the raven croaked disaster over the traces of their habitation.
- بهر مظلومان همی کردند چاه  
در چه افتادند و می گفتند آه
- They were digging a pit for the oppressed:  
they fell into the pit, crying "Alas!"
- پوستین یوسفان بشکافتند  
آن چه می کردند يك يك یافتند
- They tore the coats of the Josephs,  
and that which they gave they got, piece by piece.

کیست آن یوسف دل حق جوی تو چون اسیری بسته اندر کوی تو	Who is that Joseph? Your God-seeking heart, bound as a captive in your abode.
جبرئیلی را بر استن بسته‌ای پر و بالش را به صد جا خسته‌ای	You have bound a Gabriel on a pillar; you have wounded his wings and plumes in a hundred places.
پیش او گوساله بریان آوری که کشی او را به کهدان آوری	<sup>400</sup> You set before him a roasted calf, you fetch straw and bring him to the straw-barn,
که بخور این است ما را لوت و پوت نیست او را جز لقاء الله قوت	Saying, "Eat; this is a dainty meal for us," for him there is no food but meeting God face to face.
زین شکنجه و امتحان آن مبتلا می‌کند از تو شکایت با خدا	On account of this torment and tribulation that afflicted is complaining of you to God,
کای خدا افغان از این گرگ کهن گویدش نك وقت آمد صبر کن	Crying, "O God, deliver from this old wolf!" He says to it, "Lo, the hour is come: have patience.
داد تو واخواهم از هر بی‌خبر داد که دهد جز خدای دادگر	I will demand justice for you from every heedless one: who gives justice but God, the Dealer of justice?"
او همی‌گوید که صبر شد فنا در فراق روی تو یا ربنا	<sup>405</sup> It says, "My patience is lost in separation from Your face, O Lord.
احمد در مانده در دست یهود صالحم افتاده در حبس ثمود	I am Ahmad left forsaken in the hands of the Jews, I am Salih fallen into prison of Thamud.
ای سعادت بخش جان انبیا یا بکش یا باز خوانم یا بیا	O You that bestow felicity on the souls of the prophets either slay me or call me back or come.
با فراق کافران را نیست تاب می‌گود یا لیتنی کنت تراب	The infidels cannot endure to be separated from You: he is saying, 'O would that I had been dust!'
حال او این است که خود ز آن سو است چون بود بی‌تو کسی کان تو است	This is the state of him who in sooth belongs to that side: how should one that belongs to You be without You?"
حق همی‌گوید که آری ای نزه لیک بشنو صبر آر و صبر به	<sup>410</sup> God says, "Yes, O pure; but listen and have patience, for patience is better.
صبح نزدیک است خامش کم خروش من همی‌کوشم پی تو تو مکوش	The dawn is near. Hush, do not wait! I am striving for you, do not you strive."

### بقیه‌ی داستان رفتن خواجه به دعوت روستایی سوی ده

#### *The rest of the Story of the Khwaja's going to the village on the invitation of the countryman.*

شد ز حد هین باز گرد ای یار گرد روستایی خواجه را بین خانه برد	It has passed beyond bounds: return, O valiant friend. The countryman, mark you, took the Khwaja to his house.
قصه‌ی اهل سبا يك گوشه نه آن بگو کان خواجه چون آمد به ده	Put aside the story of the people of Saba: tell how the Khwaja came to the village.

روستایی در تملق شیوه کرد  
تا که حزم خواجه را کالیوه کرد  
از پیام اندر پیام او خیره شد  
تا زلال حزم خواجه تیره شد  
هم از اینجا کودکش در پسند  
نرتع و نلعب به شادی می زدند  
همچو یوسف کش ز تقدیر عجب  
نرتع و نلعب ببرد از ظل اب  
آن نه بازی بلکه جان بازی است آن  
حیله و مکر و دغاسازی است آن  
هر چه از یارت جدا اندازد آن  
مشنو آن را کان زیان دارد زیان  
گر بود آن سود صد در صد مگیر  
بهر زر مگسل ز گنجور ای فقیر  
این شنو که چند یزدان زجر کرد  
گفت اصحاب نبی را گرم و سرد  
ز آنکه بر بانگ دهل در سال تنگ  
جمعه را کردند باطل بی درنگ  
تا نباید دیگران ارزان خرند  
ز آن جلب صرفه ز ما ایشان برند  
ماند پیغمبر به خلوت در نماز  
با دو سه درویش ثابت پر نیاز  
گفت طبل و لهو و بازرگانی  
چونتان ببرید از ربانی  
قد فضضتم نحو قمح هائما  
ثم خلیتم نبیا قائما  
بهر گندم تخم باطل کاشتید  
و آن رسول حق را بگذاشتید  
صحبت او خیر من لهو است و مال  
بین که را بگذاشتی چشمی بمال  
خود نشد حرص شما را این یقین  
که منم رزاق و خیر الرازقین  
آن که گندم را ز خود روزی دهد  
کی توکلهات را ضایع نهد  
از پی گندم جدا گشتی از آن  
کی فرستاده ست گندم ز آسمان

The countryman used blandishments in ingratiating himself,  
until he made the Khwaja's prudence crazy.

415 He was distracted by message upon message,  
till the clear water of his prudence became turbid.

On the same side his children in approval  
were joyously striking up "Let us frolic and play,"

Like Joseph, whom by the wondrous predestination  
"*Let us frolic and play*" carried off from his father's shadow.

That is not play; nay, it is play with one's life,  
it is cunning and deceit and contrivance of fraud.

Whatever would fling you asunder from the Friend,  
do not listen to it, for it holds loss, loss.

420 If the gain be a hundred hundredfold, do not accept it: do not,  
for the sake of the gold, break with the dervish, who is the treasurer!

Hear how many a rebuke, hot and cold,  
God addressed to the Companions of the Prophet,

Because, in a year of distress, at the sound of the drum  
they without tarrying made void the Friday congregation,

"Lest" "others should buy cheap and get the advantage over us  
in respect of those imported goods."

The Prophet was left alone in prayer  
with two or three poor men firm and full of supplication.

425 He said, "How did the drum and the pastime and a trading affair  
sunder you from a man of God ?

You have dispersed madly towards the wheat,  
and left a Prophet standing.

On account of the wheat you sowed the seed of vanity  
and forsook that Messenger of God.

Companionship with him is better than pastime and riches:  
see whom you have forsaken, rub an eye!

Truly, to your greed did not this become certain,  
that I am the Provider and the best of them that provide?"

430 He that gives sustenance from Himself unto the wheat,  
how should He let your acts of trust be wasted?

For the sake of wheat you have become parted from Him  
who has sent the wheat from Heaven.

## دعوت باز بطان را از آب به صحرا

### *How the falcon invited the ducks to come from the water to the plain*

باز گوید بط را کز آب خیز تا ببینی دشتها را قند ریز	Says the falcon to the duck, "Come out of the water, that you may see the plains diffusing sweetness,"
بط عاقل گویدش ای باز دور آب ما را حصن و امن است و سرور	The wise duck says to him, "Away, O falcon! The water is our stronghold and safety and joy."
دیو چون باز آمد ای بطان شتاب هین به بیرون کم روید از حصن آب	The Devil is like the falcon. O ducks make haste! Beware; do not come out of your stronghold, the water.
باز را گویند رو رو باز گرد از سر ما دستدار ای پای مرد	<sup>435</sup> They say to the falcon, "Go, Go! Turn back and keep your hand off our heads, O kind friend!
ما بری از دعوتت دعوت ترا ما ننوشیم این دم تو کافرا	We do not accept your invitation: keep the invitation for yourself: we will not listen to these words of yours, O infidel!
حصن ما را قند و قندستان ترا من نخواهم هدیهات بستان ترا	The stronghold is for us: let the sugar and sugar-fields be yours! I do not desire your gift: take it for yourself!
چون که جان باشد نیاید لوت کم چون که لشکر هست کم ناید علم	While there is life, food will not fail; when there is an army, banners will not fail."
خواجهای حازم بسی عذر آورد بس بهانه کرد با دیو مرید	The prudent Khwaja offered many an excuse and made many a pretext to the obstinate Devil.
گفت این دم کارها دارم مهم گر بیایم آن نگرده منتظم	<sup>440</sup> "At this moment," said he, "I have serious matters; if I come, they will not be set in order.
شاه کاری ناز کم فرموده است ز انتظارم شاه شب نغنوده است	The King has charged me with a delicate affair, and because of expecting me he has not slept during the night.
من نیازم ترك امر شاه کرد من نتانم شد بر شه روی زرد	I dare not neglect the King's command; I cannot fall into disgrace with the King.
هر صباح و هر مسا سرهنگ خاص می رسد از من همی جوید مناص	Every morning and evening a special officer arrives and requests of me a means of escape.
تو روا داری که آیم سوی ده تا در ابرو افکند سلطان گره	Do you deem it right that I should go into the country, with the result that the King would knit his brows?
بعد از آن درمان خشمش چون کنم زنده خود را زین مگر مدفون کنم	<sup>445</sup> How should I heal his anger after that? Surely, by this I should bury myself alive."
زین نمط او صد بهانه باز گفت حیله ها با حکم حق نفتاد جفت	He related a hundred pretexts of this sort; expedients did not coincide with God's decree.
گر شود ذرات عالم حيله پیچ با قضای آسمان هیچند هیچ	If the atoms of the world contrive expedients, they are nothing, nothing, against the ordinance of Heaven.



چون گریزد این زمین از آسمان  
چون کند او خویش را از وی نهان

هر چه آید ز آسمان سوی زمین  
نی مفر دارد نه چاره نی کمین

آتش از خورشید می بارد بر او  
او به پیش آتشش بنهاده رو

ور همی طوفان کند باران بر او  
شهرها را می کند ویران بر او

او شده تسلیم او ایوب وار  
که اسیرم هر چه می خواهی بیار

ای که جزو این زمینی سر مکش  
چون که بینی حکم یزدان در مکش

چون خَلَقْنَاكُمْ شَنُودِي مِنْ تُرَابٍ  
خاك باشی جست از تو، رو متاب

بین که اندر خاك تخمی کاشتم  
گرد خاکی و منش افراشتم

حملهی دیگر تو خاکی پیشه گیر  
تا کنم بر جمله میرانت امیر

آب از بالا به پستی در رود  
آن گه از پستی به بالا بر رود

گندم از بالا به زیر خاك شد  
بعد از آن او خوشه و چالاک شد

دانهی هر میوه آمد در زمین  
بعد از آن سرها بر آورد از دفین

اصل نعمتها ز گردون تا به خاك  
زیر آمد شد غذای جان پاك

از تواضع چون ز گردون شد به زیر  
گشت جزو آدمی حی دلیر

پس صفات آدمی شد آن جماد  
بر فراز عرش پران گشت شاد

کز جهان زنده ز اول آمدیم  
باز از پستی سوی بالا شدیم

جمله اجزا در تحرك در سکون  
ناطقان کانا إلیه راجعون

ذکر و تسبیحات اجزای نهان  
غلغلی افکند اندر آسمان

How shall this earth flee from Heaven,  
how shall it conceal itself from it?

Whatever may come from Heaven to the earth,  
it has no refuge or device or hiding-place.

<sup>450</sup> Is fire from the sun raining upon it,  
it has laid its face before his fire;

And if the rain is making a flood upon it  
and devastating the cities upon it,

It has become resigned to it, like Job, saying,  
"I am captive: bring whatever you will."

O you, who are a part of this earth, do not lift up your head;  
when you see the decree of God, do not withdraw.

Since you have heard "*We created you of dust*,"  
He has required you to be dust: do not avert your face.

<sup>455</sup> "Mark how I have sown a seed in the earth:  
you are dust of the earth, and I have raised it aloft.

Once more adopt the practice of earthiness,  
that I may make you prince over all princes."

Water goes from above to below;  
then from below it goes up above.

The wheat went beneath the earth from above;  
afterwards it became ears of corn and sprang up quickly.

The seed of every fruit entered into the earth;  
afterwards it raised up heads from the buried.

<sup>460</sup> The source of blessings descended from Heaven to the earth  
and became the nutriment of the pure spirit.

Forasmuch as it came down from Heaven on account of humility,  
it became part of the living and valiant man

Hence that inanimate matter was turned into human qualities  
and soared joyously above the empyrean,

Saying, "We came at first from the living world,  
and have gone back from below to above "

All particles, in movement at rest, are speakers:  
"*Truly, to Him we are returning.*"

<sup>465</sup> The praises and glorifications of the hidden particles  
have filled Heaven with an uproar.

چون قضا آهنگ نیرنجات کرد  
 روستایی شهری را مات کرد  
 با هزاران حزم خواجه مات شد  
 ز آن سفر در معرض آفات شد  
 اعتمادش بر ثبات خویش بود  
 گر چه که بد نیم سیلش در ربود  
 چون قضا بیرون کند از چرخ سر  
 عاقلان گردند جمله کور و کر  
 ماهیان افتند از دریا برون  
 دام گیرد مرغ پران را زبون  
 تا پری و دیو درشیشه شود  
 بلکه هاروتی به بابل در رود  
 جز کسی کاندرا قضای حق گریخت  
 خون او را هیچ تربیعی نریخت  
 غیر آن که در گریزی در قضا  
 هیچ حیلۀ ندهدت از وی رها

When the Decree set out to enchantments,  
 the countryman checkmated a townsman.

Notwithstanding thousands of resolutions, the Khwaja was checkmated,  
 and from that journey he fell into the midst of calamities.

His reliance was upon his own firmness,  
 though he was a mountain, a half-flood swept him away.

When the Decree puts forth its head from Heaven,  
 all the intelligent become blind and deaf;

<sup>470</sup> Fishes are cast out of the sea;  
 the snare catches miserably the flying bird.

Even genie and demon go into the bottle;  
 nay, a Harut goes into Babylon.

Except that one who has taken refuge with the Decree:  
 his blood no astrological square shed.

Except that you take refuge with the Decree,  
 no contrivance will give you release from it.

### قصه‌ی اهل ضروان و حیلت کردن ایشان تا بی‌زحمت درویشان باغها را قطاف کنند

*The Story of the people of Zarwan and how they contrived  
 that they should pick the fruit in their orchards without being troubled by the poor.*

قصه‌ی اصحاب ضروان خوانده‌ای  
 پس چرا در حیلۀ جویی مانده‌ای

You have read the story of the people of Zarwan:  
 then why have you persisted in seeking expedients?

حیلۀ می‌کردند کژدم نیش چند  
 که برند از روزی درویش چند

<sup>475</sup> Several men who stung like scorpions were contriving  
 that they might cut off part of the daily bread of some poor folk.

شب همه شب می‌سگالیدند مکر  
 روی در رو کرده چندین عمرو و بکر

During the night, the whole night, they were devising a plot;  
 many an Amr and Bakr had put their faces together.

خفیه می‌گفتند سرها آن بدان  
 تا نباید که خدا در یابد آن

Those wicked men were speaking their inmost thoughts in secret,  
 lest God should discover it.

با گل انداینده اسگالیده گل  
 دست کاری می‌کند پنهان ز دل

Did the clay devise against the Plasterer?  
 Is the hand doing any work that is hidden from the heart?

گفت أ لا يعلم هواك من خلق  
 إن في نجواك صدقا أم ملق

He has said, "Does not He who created know your desire,  
 whether in your secret conversation there is sincerity or cajolery?"

کیف یغفل عن ظعین قد غدا  
 من یعاین این مثنوا غدا

<sup>480</sup> How should a traveller who has set out at morn be unheeded  
 by One who sees plainly where shall be his lodging tomorrow?

أينما قد هبطا أو صعدا  
 قد تولاه و أحصى عددا  
 گوش را اکنون ز غفلت پاک کن  
 استماع هجر آن غمناک کن  
 آن زکاتی دان که غمگین را دهی  
 گوش را چون پیش دستانش نهی  
 بشنوی غمهای رنجوران دل  
 فاقهی جان شریف از آب و گل  
 خانه‌ی پر دود دارد پر فنی  
 مر و را بگشا ز اصغا روزنی  
 گوش تو او را چو راه دم شود  
 دود تلخ از خانه‌ی او کم شود  
 غم گساری کن تو با ما ای روی  
 گر به سوی رب اعلی می‌روی  
 این تردد حبس و زندانی بود  
 که بنگذارد که جان سوئی رود  
 این بدین سو آن بدان سو می‌کشد  
 هر یکی گویا منم راه رشد  
 این تردد عقبه‌ی راه حق است  
 ای خنک آن را که پایش مطلق است  
 بی‌تردد می‌رود در راه راست  
 ره نمی‌دانی بجو گامش کجاست  
 گام آهو را بگیر و رو معاف  
 تارسی از گام آهو تا به ناف  
 زین روش بر اوج انور می‌روی  
 ای برادر گر بر آذر می‌روی  
 نی ز دریا ترس و نی از موج و کف  
 چون شنیدی تو خطاب لا تخف  
 لا تَخَفْ دان چون که خوفت داد حق  
 نان فرستد چون فرستادت طبق  
 خوف آن کس راست کاو را خوف نیست  
 غصه‌ی آن کس را کش اینجا طوف نیست

Wherever he has descended or mounted,  
 He has taken charge of it and *reckoned up by number*.

Now purge your ear of forgetfulness  
 and listen to the separation of the sorrowful one.

Know that when you set your ear to his tale,  
 that is the alms which you give to the sad;

You will hear the sorrows of the heart-sick—  
 the starvation of the noble spirit by the water and clay.

485 One filled with knowledge, it has a house filled with smoke:  
 open a window for it by listening.

When your ear becomes a way of breath for it,  
 the bitter smoke will decrease from its house.

Show sympathy with us, O well-watered one,  
 if You are faring towards the most high Lord.

This vacillation is a prison and jail  
 that will not let the soul go in any direction.

This draws in one direction, and that in another,  
 each saying, "I am the right way."

490 This vacillation is a precipice on the Way to God:  
 oh, blest is he whose feet are loosed.

He fares on the right way without vacillation:  
 you do not know the way, seek where his footprints are.

Cleave to the footprints of the deer and advance safely,  
 that from the deer's footprints you may attain to the musk-gland.

By means of this wayfaring you will ascend to the most luminous zenith,  
 O brother, if you will walk on the fire

No fear of sea or waves or foam,  
 since you have heard the allocution, "*Be not afraid*."

495 Know that it is *Be not afraid*, when God has given you the fear:  
 He will send the bread, since He has sent the tray to you.

The fear is for that one who has no fear;  
 the anguish for that one who does not frequent this place.

## روان شدن خواجه به سوی ده

### *The Khwaja's departure to the country*

خواجه در کار آمد و تجهیز ساخت مرغ عزمش سوی ده اشتاب تاخت اهل و فرزندان سفر را ساختند رخت را بر گاو عزم انداختند شادمانان و شتابان سوی ده که بری خوردیم از ده مزده ده مقصد ما را چراگاه خوش است یار ما آن جا کریم و دل کش است با هزاران آرزومان خوانده است بهر ما غرس کرم بنشاند است ما ذخیره‌ی ده زمستان دراز از بر او سوی شهر آریم باز بلکه باغ ایثار راه ما کند در میان جان خودمان جا کند عجلوا أصحابنا کی تربحوا عقل می‌گفت از درون لا تفرحوا من رباح الله کونوا رابحین إن ربي لا یُحبُّ الفرحین افرحوا هونا بما آتاکم کل آت مشغل ألهاکم شاد از وی شو مشو از غیر وی او بهار است و دگرها ماه دی هر چه غیر اوست استدراج تست گر چه تخت و ملک تست و تاج تست شاد از غم شو که غم دام لغاست اندر این ره سوی پستی ارتقااست غم یکی گنج است و رنج تو چو کان لیک کی درگیرد این در کودکان کودکان چون نام بازی بشنوند جمله با خر گور هم تگ می‌دوند ای خران کور این سو دامهاست در کمین این سوی خون آشامهاست	<p>The Khwaja got to work and made preparations: the bird, his resolve, sped rapidly towards the country.</p> <p>His kinsfolk and children made ready for the journey and threw the baggage upon the ox of departure,</p> <p>Rejoicing and hastening towards the country, saying, "We have eaten some fruit: give the glad news of the country!"</p> <p><sup>500</sup> The place for which we are bound is a sweet pasturage, and our friend there is kind and charming.</p> <p>He has invited us with thousands of wishes; he has planted for us the shoot of kindness.</p> <p>From him we shall bring back to town the store of the countryside during the long winter.</p> <p>Nay, he will give up the orchard for our sake; he will make a place for us in the middle of his soul.</p> <p>Hasten, friends, that you may get gain!" Reason from within was saying, "<i>Do not rejoice!</i>"</p> <p><sup>505</sup> Be gainers by the gain of God: <i>lo, my Lord loves not them that rejoice.</i></p> <p>Rejoice moderately <i>on account of what He causes to come to you:</i> everything that comes and is a source of preoccupation diverts you</p> <p>Rejoice in Him, do not rejoice in anything except Him: He is the spring, and other things the month of December.</p> <p>Everything other than He is the leading you gradually to perdition, though it is your throne and kingdom and your crown.</p> <p>Rejoice in sorrow, for sorrow is the snare of union: in this Way the ascent is downwards.</p> <p><sup>510</sup> Sorrow is a treasure, and your pain is as the mine, but how should this catch hold of children?</p> <p>When children hear the name of "play," they all run with the speed of a wild ass.</p> <p>O blind asses, in this direction there are snares; in this direction there are bloodsheds in ambush.</p>
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تیرها پران کمان پنهان ز غیب بر جوانی می‌رسد صد تیر شیب	The arrows are flying, the bow is hidden: from the Unseen World come upon youth a hundred arrows of old one.
گام در صحرای دل باید نهاد ز آنکه در صحرای گل نبود گشاد	You must set foot on the plain of the heart, because in the plain of clay there is no opening.
ایمن آباد است دل ای دوستان چشمه‌ها و گلستان در گلستان	<sup>515</sup> The heart is the abode of security, O friends; f ountains and rose-gardens within rose-gardens.
عج إلى القلب و سر یا ساریه فیه أشجار و عین جاریه	Turn towards the heart and journey on, O night-travellers: therein are trees and a flowing spring.
ده مرو ده مرد را احمق کند عقل را بی‌نور و بی‌رونق کند	Do not go to the country: the country makes a fool of a man; it makes the intellect void of light and splendour.
قول پیغمبر شنو ای مجتبی گور عقل آمد وطن در روستا	O chosen one, listen to the Prophet's saying: "To dwell in the country is the grave of the intellect."
هر که در رستا بود روزی و شام تا به ماهی عقل او نبود تمام	If anyone stays in the country a single day and evening, his intellect will not be fully restored for a month.
تا به ماهی احمقی با او بود از حشیش ده جز اینها چه درود	<sup>520</sup> For a month foolishness will abide with him: what but these things should he reap from the parched herbage of the country?
و آنکه ماهی باشد اندر روستا روزگاری باشدش جهل و عما	And he that stays a month in the country, ignorance and blindness will be his for a long time.
ده چه باشد شیخ واصل ناشده دست در تقلید و حجت در زده	What is "the country": The Shaykh that has not been united, but has become addicted to conventionality and argument.
پیش شهر عقل کلی این حواس چون خران چشم بسته در خراس	Compared with the town, Universal Reason, these senses are like asses in an ass-mill with their eyes bandaged.
این رها کن صورت افسانه گیر هل تو دردانه تو گندم دانه گیر	Leave this and take the outward form of the tale: let the pearlseed alone and take the wheatseed.
گر به در ره نیست هین بر می‌ستان گر بدان ره نیستت این سو بران	<sup>525</sup> If there is no way to the pearl, come, take the wheat; if there is no way for you in that, push on in this direction.
ظاهرش گیر ار چه ظاهر کج بود عاقبت ظاهر سوی باطن رود	Take its outward! Though the outward fly crookedly, the outward at last will lead to the inward.
اول هر آدمی خود صورت است بعد از آن جان کاو جمال سیرت است	In truth, the first of every human being is the form; after that the spirit, which is beauty of disposition.
اول هر میوه جز صورت کی است بعد از آن لذت که معنای وی است	How is the first of every fruit anything but the form? After that the delicious taste which is its real meaning.
اولا خرگاه سازند و خرنند ترك را ز آن پس به مهمان آورند	First they make or buy a tent; afterwards they bring the Turcoman as a guest.
صورتت خرگاه دان معنیت ترك معنیت ملاح دان صورت چو فلك	<sup>530</sup> Deem your form to be the tent, your real essence the Turcoman; regard your essence as the sailor, your form as the ship.
بهر حق این را رها کن يك نفس تا خر خواجه بجنابد جرس	For God's sake, quit this for a moment, so that the Khwaja's ass may shake its bell.



*How the Khwaja and his family went to the country.*

خواجه و بچگان جهازی ساختند  
بر ستوران جانب ده تاختند

شادمانه سوی صحرا راندند  
سافروا کی تغنموا بر خواندند

کز سفرها ماه کیخسرو شود  
بی سفرها ماه کی خسرو شود

از سفر بیدق شود فرزین راد  
وز سفر یابید یوسف صد مراد

روز روی از آفتابی سوختند  
شب ز اختر راه می آموختند

خوب گشته پیش ایشان راه زشت  
از نشاط ده شده ره چون بهشت

تلخ از شیرین لبان خوش می شود  
خار از گلزار دل کش می شود

حنظل از معشوق خرما می شود  
خانه از هم خانه صحرا می شود

ای بسا از نازنینان خار کش  
بر امید گل عذار ماهوش

ای بسا حمال گشته پشت ریش  
از برای دل بر مه روی خویش

کرده آهنگر جمال خود سیاه  
تا که شب آید بیوسد روی ماه

خواجه تا شب بر دکانی چار میخ  
ز انکه سروی در دلش کردست بیخ

تاجری دریا و خشکی می رود  
آن به مهر خانه شینی می دود

هر که را با مرده سودایی بود  
بر امید زنده سیمایی بود

آن دروگر روی آورده به چوب  
بر امید خدمت مه روی خوب

بر امید زنده ای کن اجتهاد  
کاو نگردد بعد روزی دو جماد

The Khwaja and his children prepared an outfit  
and galloped on their beasts towards the country.

Merrily they rode afield; they chanted,  
"Travel, that you may gain advantage";

For by travelling the moon becomes Kay Khusraw:  
how should it become an emperor (khusraw) without travelling?

<sup>535</sup> Through travel the pawn becomes a noble queen,  
and through travel Joseph gained a hundred objects of desire.

By day they scorched their faces in the sun,  
by night they were learning the way from the stars.

The bad road to them seemed good:  
from delight in the country the road seemed like Paradise.

From sweet-lipped ones bitterness becomes sweet;  
from the rose-garden thorns become charming.

Colocynth turns into dates from the beloved;  
the house is made spacious fields by the housemate.

<sup>540</sup> Oh, many a dainty youth that suffers thorns  
in the hope of a rose-cheeked moon-like.

Oh, many a porter, his back torn with wounds  
for the sake of the moon-faced one to whom he has lost his heart.

The ironsmith has blackened his beauty,  
that night comes he may kiss the face of the moon.

The merchant, racked, on a bench till nightfall,  
because a cypress has taken root in his heart

A trader is faring over sea and land:  
he runs for love of one who sits at home.

<sup>545</sup> Whoever has a passion for that which is dead;  
it is in hope of one who has the features of the living.

The carpenter turns his face to wood,  
in the hope of rendering service to a fair one whose face is like the moon.

Do you exert yourself in hope of the Living One  
who does not become lifeless after a day or two!

مونسی مگزین خسی را از خسی  
عاریت باشد در او آن مونسی

انس تو با مادر و بابا کجاست  
گر بجز حق مونسانت را وفاست

انس تو با دایه و لالا چه شد  
گر کسی شاید به غیر حق عضد

انس تو با شیر و با پستان نماند  
نفرت تو از دبیرستان نماند

آن شعاعی بود بر دیوارشان  
جانب خورشید وارفت آن نشان

بر هر آن چیزی که افتد آن شعاع  
تو بر آن هم عاشق آیی ای شجاع

عشق تو بر هر چه آن موجود بود  
آن ز وصف حق زر اندود بود

چون زری با اصل رفت و مس بماند  
طبع سیر آمد طلاق او براند

از زر اندود صفاتش پا بکش  
از جهالت قلب را کم گوی خوش

کان خوشی در قلبها عاریتی است  
زیر زینت مایه‌ی بی‌زینتی است

زر ز روی قلب در کان می‌رود  
سوی آن کان رو تو هم کان می‌رود

نور از دیوار تا خور می‌رود  
تو بدان خور رو که در خور می‌رود

زین سپس بستان تو آب از آسمان  
چون ندیدی تو وفا در ناودان

معدن دنبه نباشد دام گرگ  
کی شناسد معدن آن گرگ سترگ

زر گمان بردند بسته در گره  
می‌شتابیدند مغروران به ده

همچنین خندان و رقصان می‌شدند  
سوی آن دولاب چرخ می‌زدند

چون همی‌دیدند مرغی می‌پرید  
جانب ده صبر جامه می‌درید

هر که می‌آمد ز ده از سوی او  
بوسه می‌دادند خوش بر روی او

که تو روی یار ما را دیده‌ای  
پس تو جان را جان و ما را دیده‌ای

Do not from meanness choose a mean person as your friend:  
that friendship in him is borrowed.

If your friends other than God possess constancy,  
where is your friendship with your mother and father?

<sup>550</sup> If anyone but God is worthy to be relied upon,  
what has become of your friendship with your nurse and tutor?

Your friendship with the milk and the breast did not endure;  
your shyness of school did not endure.

That was radiance upon their wall:  
that sign went back towards the Sun.

On whatever thing that radiance may fall,  
you become in love with that, O brave man.

On whatever existent thing your love,  
that is gilded with Divine qualities.

<sup>555</sup> When the goldenness has gone to its original source  
and the copper remains, nature is surfeited and proceeds to divorce it.

Withdraw your foot from that which is gilded by His qualities,  
do not from ignorance call the base alloy beautiful;

For in base coin the beauty is borrowed:  
beneath the comeliness is the substance uncomely.

The gold is going from the face of the false coin into the mine:  
do you too go towards the Mine to which it is going.

The light is going from the wall up to the sun:  
do you go to that Sun which ever goes in proportion.

<sup>560</sup> Henceforth take the water from Heaven,  
forasmuch as you have not found faithfulness in the aqueduct.

The lure to catch the wolf is not the place where the sheep's tail came from:  
how should that fierce wolf know the place of provenance?

They imagined gold tied in knots;  
the deluded were making haste to the countryside.

Thus were they going along,  
laughing and dancing and meandering towards the water-wheel.

Whenever they saw a bird flying in the direction of the country,  
patience rent its garments;

<sup>565</sup> They would kiss joyfully the face of anyone  
who came from the country, from his neighbourhood,

Saying, "You have seen the face of our friend,  
therefore to the Soul you are the soul, and to us the eye."

## نواختن مجنون آن سگ را که مقیم کوی لیلی بود

### *How Majnun petted the dog that lived in Layla's abode.*

همچو مجنون کاو سگی را می نواخت  
بوسه اش می داد و پیشش می گذاخت

گرد او می گشت خاضع در طواف  
هم جلاب شکرش می داد صاف

بو الفضولی گفت ای مجنون خام  
این چه شید است این که می آری مدام

پوز سگ دایم پلیدی می خورد  
مقعد خود را به لب می استرد

عیبهای سگ بسی او بر شمرد  
عیب دان از غیب دان بویی نبرد

گفت مجنون تو همه نقشی و تن  
اندر آ و بنگرش از چشم من

کاین طلسم بسته مولی است این  
پاسبان کوچهی لیلی است این

همتش بین و دل و جان و شناخت  
کاو کجا بگزید و مسکن گاه ساخت

او سگ فرخ رخ کھف من است  
بلکه او هم درد و هم لهف من است

آن سگی که باشد اندر کوی او  
من به شیران کی دهم يك موی او

ای که شیران مر سگانش را غلام  
گفت امکان نیست خامش و السلام

گر ز صورت بگذرید ای دوستان  
جنت است و گلستان در گلستان

صورت خود چون شکستی سوختی  
صورت کل را شکست آموختی

بعد از آن هر صورتی را بشکنی  
همچو حیدر باب خیبر بر کنی

سغبهی صورت شد آن خواجهی سلیم  
که به ده می شد به گفتاری سقیم

سوی دام آن تملق شادمان  
همچو مرغی سوی دانهی امتحان

Like Majnun, who was petting a dog  
and kissing it and melting before it:

He was pacing round it, stooping humbly in circumambulation;  
he was also giving it pure sugar-julep.

An idle talker said, "O half-baked Majnun,  
what hypocrisy is this that you are always displaying?

<sup>570</sup> A dog's muzzle is ever eating filth;  
a dog scrapes its ass with its lips."

He recounted the dog's faults at some length: no one who perceives faults  
(*'aybdan*) has got a scent of him that knows the things unseen (*ghaybdan*).

Majnun said, "You are entirely form and body:  
come within, and view it through my eyes;

For this is a talisman sealed by the Lord:  
this is the guardian of the abode of Layla.

Look at its high aspiration and its heart and soul and knowledge;  
where it chose and made its dwelling-place.

<sup>575</sup> It is the dog of blessed countenance, of my Cave;  
no, it is the sharer of my grief and woe.

The dog that stays in her abode,  
how should I give a single hair of it to the lions?

Oh, since to her dogs the lions are (devoted) slaves,  
there is no possibility of speaking. Silence, and farewell!"

If you pass beyond form, O friends,  
it is Paradise and rose-gardens within rose-gardens.

When you have broken and destroyed your own form,  
you have learned to break every form.

<sup>580</sup> After that, you will break every form:  
like Haydar, you will uproot the gate of Khaybar.

That simple Khwaja was duped by form,  
for he was going to the country on infirm words.

Joyously towards the snare of that flattery,  
as a bird towards the bait of tribulation

از کرم دانست مرغ آن دانه را  
 غایت حرص است نی جود آن عطا  
 مرغکان در طمع دانه شادمان  
 سوی آن تزویر پران و دوان  
 گر ز شادی خواجه آگاهت کنم<sup>585</sup>  
 ترسم ای رهرو که بی‌گاہت کنم  
 مختصر کردم چو آمد ده پدید  
 خود نبود آن ده ره دیگر گزید  
 قرب ماهی ده به ده می‌تاختند  
 ز آنکه راه ده نکو شناختند  
 هر که در ره بی‌قلاووزی رود  
 هر دو روزه راه صد ساله شود  
 هر که تازد سوی کعبه بی‌دلیل  
 همچو این سر گشتگان گردد ذلیل  
 هر که گیرد پیشه‌ی بی‌اوستا<sup>590</sup>  
 ریش‌خندی شد به شهر و روستا  
 جز که نادر باشد اندر خافقین  
 آدمی سر بر زند بی‌والدین  
 مال او یابد که کسبی می‌کند  
 نادری باشد که بر گنجی زند  
 مصطفایی کو که جسمش جان بود  
 تا که رحمن علم القرآن بود  
 اهل تن را جمله علم بالقلم  
 واسطه افراشت در بذل کرم  
 هر حریصی هست محروم ای پسر<sup>595</sup>  
 چون حریصان تگ مرو آهسته‌تر  
 اندر آن ره رنجه‌ها دیدند و تاب  
 چون عذاب مرغ خاکی در عذاب  
 سیر گشته از ده و از روستا  
 وز شکر ریز چنان نااوستا

The bird deemed the bait a mark of kindness,  
 that gift is the extreme of cupidity and is not munificence;

In desire for the bait  
 the little birds are merrily flying and running towards that imposture.

<sup>585</sup> If I acquaint you with the joy of the Khwaja,  
 I fear, O wayfarer, lest I make you late.

I will abridge. When the village came in sight,  
 it was not in truth that village, he chose another road.

For about a month they were hurrying from village to village,  
 because they did not well know the way to the village.

If anybody goes on the way without a leader,  
 every two days' journey becomes one of a hundred years.

Whoever speeds towards the Ka'ba without a guide  
 becomes contemptible, like these bewildered men.

<sup>590</sup> Whoever takes up a trade without a teacher  
 becomes a laughing-stock in town and country.

Except it be singular, between East and West  
 does a descendant of Adam put forth his head without parents?

He gains wealth who earns something;  
 it is an extraordinary event when one hits upon a treasure.

Where is a Mustafa? Whose body is spirit,  
 so that the Merciful should teach the *Qur'an*?

For all those who are attached to the body He, in profusion of bounty,  
 raised "*He taught by the pen*" as the means.

<sup>595</sup> O son, every greedy person is deprived:  
 do not you run like the greedy, more slowly.

On that journey they suffered pains and anguish  
 like the torment of a land-bird in fresh water.

They became sick of the village and the country  
 and of the sugared expressions of such an uninstructed boor.

## رسیدن خواجه و قومش به ده و نادیده و ناشناخته آوردن روستایی ایشان را

*How the Khwaja and his kinsfolk arrived at the village,  
and how the countryman pretended not to see or recognise them.*

- بعد ماهی چون رسیدند آن طرف  
بی‌نوا ایشان ستوران بی‌علف  
روستایی بین که از بد نیتی  
می‌کند بعد اللتیا و التی
- 600 روی پنهان می‌کند ز ایشان به روز  
تا سوی باغش بنگشایند پوز  
آن چنان رو که همه زرق و شر است  
از مسلمانان نهان اولیتر است
- رویاها باشد که دیوان چون مگس  
بر سرش بنشسته باشد چون حرس  
چون ببینی روی او در توفتند  
یا مبین آن رو چو دیدی خوش مخند
- در چنان روی خبیث عاصیه  
گفت یزدان نسفا بالناصیه  
چون پرسیدند و خانه‌اش یافتند  
605 همچو خویشان سوی در بشتافتند
- در فرو بستند اهل خانه‌اش  
خواجه شد زین کژ روی دیوانه‌وش  
لیک هنگام درشتی هم نبود  
چون در افتادی به چه تیزی چه سود
- بر درش ماندند ایشان پنج روز  
شب به سرما روز خود خورشید سوز  
نی ز غفلت بود ماندن نی خری  
بلکه بود از اضطرار و بی‌خوری
- با لئیمان بسته نیکان ز اضطرار  
شیر مرداری خورد از جوع زار  
او همی‌دیدش همی‌کردش سلام  
که فلانم من مرا این است نام
- گفت باشد من چه دانم تو کی‌ای  
یا پلیدی یا قرین پاک‌ی‌ای  
گفت این دم با قیامت شد شبیه  
تا برادر شد یفر من اخیه
- When, after a month, they arrived in that quarter,  
themselves without provisions and their beasts without fodder,  
See how the countryman, from evil intent,  
still inflict calamities small and great,  
And keeps his face hidden from them by day,  
lest they should open their mouths in the direction of his orchard  
It is better that a face like that, which is wholly hypocrisy and malice,  
should be hidden from Moslems.  
There are faces on which demons  
are settled like gnats, as guardsmen.  
When you behold his face, they fall upon you: Either do not behold  
that face, when you have beheld, do not laugh pleasantly.  
Concerning such a wicked, sinful face God has said,  
“*Verily, We will drag by the forelock.*”  
When they had made enquiry and found his house,  
they hurried like kinsfolk to the door.  
The people in his house bolted the door.  
At this perverseness, the Khwaja became mad-like,  
But indeed it was no time for harshness:  
when you have fallen into the pit, what is the use of being enraged?  
Five days they remained at his door:  
the night in the cold, the day itself in the blaze of the sun.  
Their remaining was not from heedlessness or asininity;  
no, it was from necessity and want of an ass.  
610 From necessity, the good are bound to the vile:  
from sore hunger the lion will eat a putrid carcass.  
He would see him and salute him, saving,  
“I am so-and-so, and this is my name.”  
“Maybe,” he said; “how should I know who you are,  
whether you are a dirty fellow or an honest gentleman?”  
“This moment,” said he, “resembles the Resurrection,  
since a brother has come to flee from his brother.”



شرح می‌کردش که من آنم که تو  
 لوتها خوردی ز خوان من دو تو  
 آن فلان روزت خریدم آن متاع  
 کل سر جاوز الاثنین شاع  
 سر مهر ما شنیدستند خلق  
 شرم دارد رو چو نعمت خورد خلق  
 او همی‌گفتش چه گویی ترهات  
 نی ترا دانم نه نام تو نه جات  
 پنجمین شب ابر و بارانی گرفت  
 کاسمان از بارشش دارد شگفت  
 چون رسید آن کارد اندر استخوان  
 حلقه زد خواجه که مهتر را بخوان  
 چون به صد الحاح آمد سوی در  
 گفت آخر چیست ای جان پدر  
 گفت من آن حق‌ها بگذاشتم  
 ترك کردم آن چه می‌پنداشتم  
 پنج ساله رنج دیدم پنج روز  
 جان مسکینم در این گرما و سوز  
 يك جفا از خویش و از یار و تبار  
 در گرانی هست چون سیصد هزار  
 ز آنکه دل ننهاده بر جور و جفاش  
 جانش خوگر بود با لطف و وفاش  
 هر چه بر مردم بلا و شدت است  
 این یقین دان کز خلاف عادت است  
 گفت ای خورشید مهرت در زوال  
 گر تو خونم ریختی کردم حلال  
 امشب باران به ما ده گوشه‌ای  
 تا بیابی در قیامت توشه‌ای  
 گفت يك گوشه است آن باغبان  
 هست اینجا گرگ را او پاسبان  
 در کفش تیر و کمان از بهر گرگ  
 تا زند گر آید آن گرگ سترگ  
 گر تو آن خدمت کنی جا آن تست  
 ورنه جای دیگری فرمای جست  
 گفت صد خدمت کنم تو جای ده  
 آن کمان و تیر در کفم بنه

He would explain to him, saying,  
 "I am he from whose table you did eat many delicacies.  
 615 On such and such a day I bought that merchandise for you:  
 every secret that goes beyond the two is published.  
 The people heard the secret of our affection;  
 when the gullet has received bounty, the face has bashfulness."  
 He would say to him, "do you talk nonsense?  
 I know neither you nor your name nor your dwelling-place."  
 On the fifth night there began such a cloud and rain  
 that the sky might be astonished at its raining.  
 When the knife reached the bone,  
 the Khwaja knocked at the door, crying, "Call the master!"  
 620 When, in response to a hundred urgent entreaties,  
 he came to the door, he said, "Why, what is it, my dear sir?"  
 He replied, "I abandon those claims,  
 I renounce that which I was fancying.  
 I have suffered five years' pain:  
 five days my miserable soul amidst this heat and blaze."  
 One injustice from kindred and friends and family  
 is in heaviness as three hundred thousand,  
 Because he did not set his mind on his cruelty and injustice:  
 his soul was accustomed to kindness and faithfulness from him.  
 625 Whatever is tribulation and sore grief to men, know for sure  
 that this is in consequence of its being contrary to habit.  
 He said, "O you the sun of whose love is in decline,  
 if you have shed my blood, I acquit you.  
 On this night of rain give us a nook,  
 so that at the Resurrection you may obtain a heavenly reward."  
 "There is a nook," he replied, "belonging to the keeper of the vineyard:  
 he keeps watch there against the wolf,  
 Bow and arrow in his hand on account of the wolf,  
 so that he may shoot if the fierce wolf should come.  
 630 If you will do that service, the place is yours;  
 and if not, have the kindness to seek another place."  
 He said, "I will do a hundred services,  
 give you the place, and put that bow and arrow in my hand.

من نخسبم حارسی رز کنم  
 گر بر آرد گرگ سر تیرش زخم  
 بهر حق مگذارم امشب ای دو دل  
 آب باران بر سر و در زیر گل  
 گوشه‌ای خالی شد و او با عیال  
 رفت آن جا جای تنگ و بی‌مجال  
 چون ملخ بر همدگر گشته سوار  
 از نهیب سیل اندر کنج غار  
 شب همه شب جمله گویان ای خدا  
 این سزای ما سزای ما سزا  
 این سزای آن که شد یار خسان  
 یا کسی کرد از برای ناکسان  
 این سزای آن که اندر طمع خام  
 ترك گوید خدمت خاک کرام  
 خاک پاکان لیسی و دیوارشان  
 بهتر از عام و رز و گلزارشان  
 بنده‌ی يك مرد روشن دل شوی  
 به که بر فرق سر شاهان روی  
 از ملوك خاک جز بانگ دهل  
 تو نخواهی یافت ای پيك سبل  
 شهریان خود ره زنان نسبت به روح  
 روستایی کیست گیج و بی‌فتوح  
 این سزای آن که بی‌تدبیر عقل  
 بانگ غولی آمدش بگزید نقل  
 چون پشیمانی ز دل شد تا شغاف  
 ز آن سپس سودی ندارد اعتراف  
 آن کمان و تیر اندر دست او  
 گرگ را جویان همه شب سو به سو  
 گرگ بروی خود مسلط چون شرر  
 گرگ جویان و ز گرگ او بی‌خبر  
 هر پشه هر كيك چون گرگی شده  
 اندر آن ویرانه‌شان زخمی زده  
 فرصت آن پشه راندن هم نبود  
 از نهیب حمله‌ی گرگ عنود  
 تا نباید گرگ آسیبی زند  
 روستایی ریش خواجه بر کند

I will not sleep, I will guard the vines;  
 if the wolf raises his head, I will shoot the arrow at him.

For God's sake do not leave me to-night, O double-hearted,  
 the rain-water overhead and the mud underneath!"

A nook was cleared, and he with his family went there:  
 a narrow place and without room to turn.

<sup>635</sup> Mounted upon one another, like locusts,  
 from terror of the flood into the corner of the cavern,

During the night, the whole night, they all crying,  
 "O God, this serves us right, serves us right, serves us right."

This is what is deserved by him that consorted with the vile,  
 or showed worthiness for the sake of the unworthy.

This is what is deserved by him that in vain desire  
 gives up paying homage to the dust of the noble.

That you lick the dust and the wall of the pure  
 is better than the vulgar and their vines and rose-gardens.

<sup>640</sup> That you become a slave to a man of enlightened heart is better than  
 that you should walk upon the crown of the head of kings.

From the kings of earth you will get nothing  
 but the noise of a drum, O courier of roads.

Even the townsmen are brigands in comparison with the Spirit.  
 Who is the countryman? The fool that is without spiritual gifts

This is what is deserved by him who, the cry of a ghouel came to him,  
 without rational foresight chose to move.

When repentance has gone from the heart to the pericardium  
 after that it is of no use to acknowledge.

<sup>645</sup> The bow and arrow in his hand,  
 he seeking the wolf all night to and fro.

The wolf, in truth, was given power over him, like sparks of fire:  
 seeking the wolf, and unaware of the wolf.

Every gnat, every flea, had become as a wolf  
 and inflicted a wound upon them in that ruined place

There was no opportunity even of driving away those gnats,  
 because of dread of an attack by the rebellious wolf,

Lest the wolf should inflict some damage,  
 the countryman would tear out the Khwaja's beard.

- این چنین دندان کنان تا نیم شب  
جانشان از ناف می آمد به لب
- ناگهان تمثال گرگ هشته ای  
سر بر آورد از فراز پشته ای
- تیر را بگشاد آن خواجه ز شست  
زد بر آن حیوان که تا افتاد پست
- اندر افتادن ز حیوان باد جست  
روستایی های کرد و کوفت دست
- ناجوانمردا که خر کرهی من است  
گفت نی این گرگ چون آهر من است
- اندر او اشکال گرگی ظاهر است  
شکل او از گرگی او مخبر است
- گفت نی بادی که جست از فرج وی  
می شناسم همچنانک آبی ز می
- کشته ای خر کره ام را در ریاض  
که مبادت بسط هرگز ز انقباض
- گفت نیکوتر تفحص کن شب است  
شخصها در شب ز ناظر محجب است
- شب غلط بنماید و مبدل بسی  
دید صایب شب ندارد هر کسی
- هم شب و هم ابر و هم باران ژرف  
این سه تاریکی غلط آرد شگرف
- گفت آن بر من چو روز روشن است  
می شناسم باد خر کرهی من است
- در میان بیست باد آن باد را  
می شناسم چون مسافر زاد را
- خواجه بر جست و بیامد ناشکفت  
روستایی را گریبانش گرفت
- کابله طرار شید آورده ای  
بنگ و افیون هر دو با هم خورده ای
- در سه تاریکی شناسی باد خر  
چون ندانی مرا ای خیرمسر
- آن که داند نیم شب گوساله را  
چون نداند همره ده ساله را
- خوشتن را واله و عارف کنی  
خاک در چشم مروت می زنی
- 650 In this wise gnashing their teeth till midnight:  
their souls were coming from the navel to the lip.
- Suddenly the figure of a deserted wolf  
raised its head from the top of a hillock.
- The Khwaja loosed the arrow from the thumbstall  
and shot at the animal, so that it fell to the ground.
- In falling, wind escaped from the animal:  
the countryman uttered a wail and heat his hands,
- “O ungenerous, it is my ass-colt!”  
“No,” said he, “this is the devilish wolf,
- 655 The features of wolfishness are apparent in it;  
its form makes acquainted with its wolfishness.”
- “No,” he said, “I know the wind that escaped from its arse  
as well as water from wine.
- You have killed my ass-colt in the meadows—  
may you never be released from anguish!”
- “Make a better investigation,” he replied; “it is night,  
and at night material objects are screened from the beholder.
- Night causes many a thing to appear wrong and changed:  
not everyone has the seeing correctly by night.
- 660 Both night and clouds and heavy rain:  
these three types of darkness produce great error.”
- He said, “To me it is as bright day:  
I know, it is the wind of my ass-colt.
- Amongst twenty winds I know that wind  
as the traveller his provisions for the journey.”
- The Khwaja sprang up, and losing patience  
he seized the countryman by his collar,
- Crying, “O fool and pick pocket, you have shown hypocrisy:  
you have eaten both dung and opium together.
- 665 In the midst of triple darkness you know the wind of the ass:  
how do not you know *me*, O giddy-head?
- He that knows a colt at midnight,  
how should he not know his own friend of ten years
- You are feigning to be distraught and a gnostic:  
you are throwing dust in the eyes of generosity,

که مرا از خویش هم آگاه نیست  
 در دلم گنجای جز الله نیست  
 آن چه دی خوردم از آنم یاد نیست  
 این دل از غیر تحیر شاد نیست  
 عاقل و مجنون حقم یاد آر  
 در چنین بی‌خویشیم معذور دار  
 آن که مرداری خورد یعنی نبیذ  
 شرع او را سوی معذوران کشید  
 مست و بنگی را طلاق و بیع نیست  
 همچو طفل است او معاف و معتقی است  
 مستی کاید ز بوی شاه فرد  
 صد خم می در سر و مغز آن نکرد  
 پس بر او تکلیف چون باشد روا  
 اسب ساقط گشت و شد بی‌دست و پا  
 بار که نهد در جهان خر کره را  
 درس که دهد پارسی بو مره را  
 بار بر گیرند چون آمد عرج  
 گفت حق لیس علی الأعمی حرج  
 سوی خود اعمی شدم از حق بصیر  
 پس معافم از قلیل و از کثیر  
 لاف درویشی زنی و بی‌خودی  
 های و هوی مستیان ایزدی  
 که زمین را من ندانم ز آسمان  
 امتحانت کرد غیرت امتحان  
 باد خر کره چنین رسوات کرد  
 هستی نفی ترا اثبات کرد  
 این چنین رسوا کند حق شید را  
 این چنین گیرد رمیده صید را  
 صد هزاران امتحان است ای پسر  
 هر که گوید من شدم سرهنگ در  
 گر نداند عامه او را ز امتحان  
 پختگان راه جویندش نشان  
 چون کند دعوی خیاطی خسی  
 افکند در پیش او شه اطلسی  
 که ببر این را بغلطاق فراخ  
 ز امتحان پیدا شود او را دو شاخ

Saying, "I have no consciousness even of myself:  
 in my heart there is no room for anything but God.

I have no recollection of what I ate yesterday:  
 this heart takes joy in nothing except bewilderment.

670 I am sane and maddened by God: remember,  
 and in such a state of selflessness, hold me excusable.

He that eats carrion, that is to say, date-wine—  
 the Law enrolls him amongst those who are excused.

The drunkard and shit eater has not divorce or barter;  
 he is even as a child: he is a person absolved and emancipated.

The intoxication that arises from the scent of the unique King—  
 a hundred vats of wine never wrought *that* in head and brain.

To him, then, how should the obligation be applicable?  
 The horse is fallen and has become unable to move.

675 Who in the world would lay a load upon the ass-colt?  
 Who would give lessons in Persian to Bu Murra?

When lameness comes, the load is taken off:  
 God has said, *it is no sin in the blind*.

I have become blind in regard to myself, seeing by God:  
 therefore I am absolved from the small and from the great."

You brag of your dervishhood and selflessness,  
 the wailful cries of those intoxicated with God,

Saying, "I know not earth from heaven."  
 The jealousy has tried you, tried you.

680 Thus has the wind of your ass-colt put you to shame,  
 thus has it affirmed the existence of your self-negation.

In this wise God exposes hypocrisy,  
 in this wise does He catch the quarry that has started away.

There are hundreds of thousands of trials, O son,  
 for anyone who says, "I am the captain of the Gate."

If the common do not know him by the trial,  
 the adepts of the Way will demand from him the token.

When a churl pretends to be a tailor,  
 the king will throw down a piece of satin in front of him,

685 Saying "Cut this into a wide undervest (*baghaltaq*):"  
 from the trial there appear two horns on him.

گر نبودی امتحان هر بدی  
 هر مخنث در و غا رستم بدی  
 خود مخنث را زره پوشیده گیر  
 چون ببیند زخم گردد چون اسیر  
 مست حق هشیار چون شد از دبور  
 مست حق ناید به خود از نفخ صور  
 بادهی حق راست باشد نی دروغ  
 دوغ خوردی دوغ خوردی دوغ دوغ  
 ساختی خود را جنید و بایزید  
 رو که شناسم تبر را از کلید  
 بد رگی و منبلی و حرص و آز  
 چون کنی پنهان به شید ای مکر ساز  
 خویش را منصور حلاجی کنی  
 آتشی در پنبه‌ی یاران زنی  
 که بنشناسم عمر از بو لهب  
 باد کره‌ی خود شناسم نیم شب  
 ای خری کاین از تو خر باور کند  
 خویش را بهر تو کور و کر کند  
 خویش را از رهروان کمتر شمر  
 تو حریف ره‌ریانی گه مخور  
 باز پر از شید سوی عقل تاز  
 کی پرد بر آسمان پر مجاز  
 خویشتن را عاشق حق ساختی  
 عشق با دیو سیاهی باختی  
 عاشق و معشوق را در رستخیز  
 دو بدو بندند و پیش آرند تیز  
 تو چه خود را گیج و بی‌خود کرده‌ای  
 خون رز کو خون ما را خورده‌ای  
 رو که نشناسم ترا از من بجه  
 عارف بی‌خویشم و بهلول ده  
 تو توهم می‌کنی از قرب حق  
 که طبق گر دور نبود از طبق  
 این نمی‌بینی که قرب اولیا  
 صد کرامت دارد و کار و کیا  
 آهن از داود مومی می‌شود  
 موم در دستت چو آهن می‌بود

Were there not a testing of every vicious person,  
every effeminate would be a Rustam in the fray.

Even suppose that the effeminate has put on a coat of mail:  
as soon as he feels the blow, he will become as a captive.

How will he that is intoxicated with God be restored to his senses  
by the west-wind? The God-intoxicated man will not come to himself  
at the blast of the trumpet.

The wine of God is true, not false: you have drunk buttermilk,  
you have drunk buttermilk, buttermilk, buttermilk !

<sup>690</sup> You have made yourself out to be a Junayd or a Bayazid,  
"Go, for I do not know a hatchet from a key."

How by means of hypocrisy, O contriver of fraud, will you conceal  
depravity of nature and sloth and greed and concupiscence?

You make yourself a Mansur-i Hallaj  
and set fire to the cotton of your friends,

Saying, "I do not know Umar from Bu Lahab;  
I know the wind of my ass-colt at midnight."

Oh, the ass that would believe this from an ass like you,  
and would make himself blind and deaf for your sake!

<sup>695</sup> Do not count yourself one of the travellers on the Way;  
you are a comrade of them that defile the Way: do not eat shit!

Fly back from hypocrisy, hasten towards Reason:  
how shall the wing of the phenomenal soar to Heaven?

You have feigned to be a lover of God;  
you have played the game of love with a black devil.

At the Resurrection lover and beloved  
shall be tied in couples and quickly brought forward.

Why have you made yourself crazy and senseless?  
Where is the blood of the vine? You have drunk our blood,

<sup>700</sup> "Go, I do not know you: spring away from me.  
I am a gnostic who is beside himself and the Buhlul of the village."

You art conceiving a false opinion of your nearness to God,  
thinking that the Tray-maker is not far from the tray;

You do not see this, that the nearness of the saints  
has a hundred miracles, displays and powers.

By David iron is made a piece of wax;  
in your hand wax is as iron.



قرب خلق و رزق بر جمله ست عام قرب وحی عشق دارند این کرام	Nearness in respect of creating and sustaining is common to all; these noble ones possess the nearness of the inspiration of Love.
قرب بر انواع باشد ای پدر می‌زند خورشید بر کهسار و زر	<sup>705</sup> Nearness is of various kinds, O father: the sun strikes on the mountains and on the gold;
لیک قربی هست با زر شید را که از آن آگه نباشد بید را	But between the sun and the gold there is a nearness of which the bid-tree has no knowledge.
شاخ خشك و تر قریب آفتاب آفتاب از هر دو کی دارد حجاب	The dry and fresh bough is near to the sun: how should the sun be screened off from either?
لیک کو آن قربت شاخ طری که ثمار پخته از وی می‌خوری	But where is the nearness of the sappy bough, from which you eat ripe fruit?
شاخ خشك از قربت آن آفتاب غیر زو تر خشك گشتن گو بیاب	From nearness to the sun let the dry bough get anything besides withering sooner!
آن چنان مستی مباش ای بی‌خرد که به عقل آید پشیمانی خورد	<sup>710</sup> O man without wisdom, do not be an inebriate of the sort that he comes to his wits he feels sorry;
بلک از آن مستان که چون می می‌خورند عقلهای پخته حسرت می‌برند	Nay, be one of those inebriates on account of whom, while they are drinking the wine, mature intellects suffer regret.
ای گرفته همچو گربه موش پیر گر از آن می شیر گیری شیر گیر	O you, who, like a cat, have caught an old mouse, if you are so brave from that wine, catch the Lion!
ای بخورده از خیالی جام هیچ همچو مستان حقایق بر می‌پیچ	O you who have drunk quaffed the cup of Nothingness from a phantom do not reel like them that are intoxicated with the realities.
می‌فتی این سو و آن سو مستوار ای تو این سو نیستت ز آن سو گذار	You are falling to this side and that, like the drunken: O you on this side, there is no passage for you on that side.
گر بدان سو راه یابی بعد از آن گه بدین سو گه بدان سو سر فشان	<sup>715</sup> If you find the way to that side, henceforth toss your head now to this side, now to that!
جمله این سوئی از آن سو گپ مز چون نداری مرگ هرزه جان مکن	You are all on this side, do not idly boast of that side: since you have not the death, do not agonise yourself in vain.
آن خضر جان کز اجل نهراسد او شاید از مخلوق را نشناسد او	He with the soul of Khadir, that does not shrink from death— if he know not the created, it is fitting.
کام از ذوق توهم خوش کنی در دمی در خیک خود پرش کنی	You sweeten your palate with the savour of false imagination; you blow into the bag of selfhood and fill it:
پس به يك سوزن تهی گردی ز باد این چنین فربه تن عاقل مباد	Then, at one prick of a needle you are emptied of wind— may no intelligent man's body be fat like this!
کوزه‌ها سازی ز برف اندر شتا کی کند چون آب ببند آن وفا	<sup>720</sup> You make pots of snow in winter: when they see the water how shall they maintain that constancy?

## افتادن شغال در خم رنگ و رنگین شدن و دعوی طاوسی کردن میان شغالان

*How the jackal fell into the dyeing-vat and was dyed with many colours  
and pretended amongst the jackals that he was a peacock.*

آن شغالی رفت اندر خم رنگ  
اندر آن خم کرد يك ساعت درنگ

پس بر آمد پوستش رنگین شده  
که منم طاوس علیین شده

پشم رنگین رونق خوش یافته  
آفتاب آن رنگها بر تافته

دید خود را سبز و سرخ و فور و زرد  
خویشتن را بر شغالان عرضه کرد

جمله گفتند ای شغالک حال چیست <sup>725</sup>  
که ترا در سر نشاط ملتویست

از نشاط از ما کرانه کرده‌ای  
این تکبر از کجا آورده‌ای

يك شغالی پیش او شد کای فلان  
شید کردی یا شدی از خوش دلان

شید کردی تا بمنبر بر جهی  
تا ز لاف این خلق را حسرت دهی

بس بکوشیدی ندیدی گرمی  
پس ز شید آورده‌ای بی‌شرمی

گرمی آن اولیا و انبیاست <sup>730</sup>  
باز بی‌شرمی پناه هر دغااست

که التفات خلق سوی خود کشند  
که خوشیم و از درون بس ناخوشند

A certain jackal went into the dyeing-vat,  
stayed in the vat for a while,

And then arose, his skin having become multi-coloured,  
saying, 'I have become the Peacock of 'Illiyin.'

His coloured fur had gained a charming brilliance,  
and the sun shone upon those colours.

He beheld himself green and red and roan and yellow,  
he presented himself to the jackals.

They all said, "O little jackal, what is the matter,  
that you have in your head manifold exultation?"

Because of exultation you have turned aside from us:  
whence have you brought this arrogance?"

One of the jackals went to him and said, "O so-and-so, have you acted  
deceitfully or have you become one of those whose hearts rejoice?"

You have acted deceitfully to the end that you may jump on to the pulpit  
and by your idle chatter give this folk regret.

You have striven much, you have not felt any ardour;  
hence from deceit you have exhibited a piece of impudence."

Ardour belongs to the saints and prophets;  
on the other hand, impudence is the refuge of every impostor;

For they draw the people's attention to themselves,  
saying, "We are happy," though within they are exceedingly unhappy.

چرب کردن مرد لافی لب و سبلت خود را هر بامداد به پوست دنبه و بیرون آمدن میان حریفان که  
من چنین خورده‌ام و چنان

*How a braggart greased his lips and moustache every morning with the skin of a fat sheep's tail  
and came amongst his companions, saying, "I have eaten such and such."*

پوست دنبه یافت شخصی مستهان  
هر صبحی چرب کردی سبلتان

در میان منعمان رفتی که من  
لوت چربی خورده‌ام در انجمن

A person, who was lightly esteemed,  
used to grease his moustaches every morning

And go amongst the munificent, saying,  
"I have eaten some well-greased food at the party."

دست بر سبالت نهادی در نوید  
 رمز یعنی سوی سبالت بنگرید  
 کاین گواه صدق گفتار من است  
 وین نشان چرب و شیرین خوردن است  
 اشکمش گفتی جواب بی‌طنین  
 که آباد الله کید الکاذبین  
 لاف تو ما را بر آتش بر نهاد  
 کان سبیل چرب تو برکنده باد  
 گر نبودی لاف زشتت ای گدا  
 یک کریمی رحم افکندی به ما  
 ور نمودی عیب و کژ کم باختی  
 یک طبیبی داروی او ساختی  
 گفت حق که کژ مجنبان گوش و دم  
 ینفعن الصادقین صدقهم  
 کھف اندر کژ مخسب ای محتلم  
 آن چه داری وانما و فاستقم  
 ور نگویی عیب خود باری خمش  
 از نمایش وز دغل خود را مکش  
 گر تو نقدی یافتی مگشا دهان  
 هست در ره سنگهای امتحان  
 سنگهای امتحان را نیز پیش  
 امتحانها هست در احوال خویش  
 گفت یزدان از ولادت تا به حین  
 یفتنون کل عام مرتین  
 امتحان بر امتحان است ای پدر  
 هین به کمتر امتحان خود را مخر

He would gaily put his hand on his moustache as a sign,  
 meaning, "Look at my moustache!"

<sup>735</sup> For this is the witness to the truth of my words,  
 and this is the token of my eating greasy and delicious food."

His belly would say in soundless response,  
 "May God destroy the plots of the liars!"

Your boasting has set me on fire:  
 may that greasy moustache of yours be torn out!

Were it not for your foul boasting, O beggar,  
 some generous man would have taken pity on me;

And if you had shown the ailment and had not played false,  
 some physician would have prepared a remedy for it."

<sup>740</sup> God has said, "Do not move ear or tail crookedly:  
*their veracity shall profit the veracious.*"

Ne recurvatus in antro dormiveris, O to qui passus es nocturnam pollutionem: reveal that which you have, and act straight

Or if you tell not your fault, at least refrain from talk:  
 do not kill yourself by ostentation and trickery.

If you have got any money, do not open your mouth:  
 there are touchstones on the Way,

And for the touchstones too  
 there are tests concerning their own states.

<sup>745</sup> God has said, "From birth unto death  
*they are tried every year twice.*

There is test upon test, O father:  
 beware, do not buy yourself at the smallest test.

**ایمن بودن بلعم باعور که امتحانها کرد حضرت او را و از آنها روی سپید آمده بود**

*How Bal am the son of Ba'ur was secure, because the Lord had made tests  
 and he had come through them honourably.*

بلعم باعور و ابلیس لعین  
 ز امتحان آخرین گشته مهین  
 او به دعوی میل دولت می‌کند  
 معده‌اش نفرین سبالت می‌کند

Bal'am the son of Ba'ur and the accursed Iblis  
 were disgraced at the ultimate test.

He, by his pretension, desires to be rich;  
 his belly is execrating his moustache,

کانچه پنهان می‌کند پیداش کن  
سوخت ما را ای خدا رسواش کن

جمله اجزای تنش خصم وی‌اند  
کز بهاری لافد ایشان در دی‌اند

لاف وا داد کرمها می‌کند  
شاخ رحمت را ز بن بر می‌کند

راستی پیش آر یا خاموش کن  
و آن گهان رحمت ببین و نوش کن

آن شکم خصم سبیل او شده  
دست پنهان در دعا اندر زده

کای خدا رسوا کن این لاف لئام  
تا بجنبد سوی ما رحم کرام

مستجاب آمد دعای آن شکم  
سوزش حاجت بزد بیرون علم

گفت حق گر فاسقی و اهل صنم  
چون مرا خوانی اجابتها کنم

تو دعا را سخت گیر و می‌شخول  
عاقبت برهاندت از دست غول

چون شکم خود را به حضرت در سپرد  
گره آمد پوست آن دنبه ببرد

از پس گربه دویدند او گریخت  
کودک از ترس عتابش رنگ ریخت

آمد اندر انجمن آن طفل خرد  
آب روی مرد لافی را ببرد

گفت آن دنبه که هر صبحی بدان  
چرب می‌کردی لبان و سبلتان

گربه آمد ناگهانش در ربود  
بس دویدیم و نکرد آن جهد سود

خنده آمد حاضران را از شگفت  
رحمهاشان باز جنبیدن گرفت

دعوتش کردند و سیرش داشتند  
تخم رحمت در زمینش کاشتند

او چو ذوق راستی دید از کرام  
بی‌تکبر راستی را شد غلام

Crying, "Reveal what he is hiding!  
He has consumed me: O God, expose him!"

<sup>750</sup> All the members of his body are his adversaries,  
for he chatters of spring they are in December.

Vain talk repels acts of kindness and tears  
off the bough of pity from the trunk of the tree.

Bring forward honesty, or else be silent,  
and then behold pity and enjoy it.

That belly became the adversary of his moustache  
and secretly had recourse to prayer,

Crying, "O God, expose this idle brag of the base,  
in order that the pity of the noble may be moved towards me."

<sup>755</sup> The belly's prayer was answered:  
the ardency of need put out a flag.

God has said, "Though you be a profligate and idolater,  
I will answer when you call Me."

Cleave fast unto prayer and ever cry out:  
in the end it will deliver you from the hands of the ghoul.

When the belly committed itself to God,  
the cat came and carried off the skin of that sheep's tail.

They ran after the cat, she fled.  
The child, from fear of his scolding, changed colour.

<sup>760</sup> The little child came into the company  
and took away the prestige of the boastful man.

It said, "The sheep's tail with which every morning  
you greased your lips and moustaches—

The cat came and suddenly snatched it away:  
I ran hard, but the effort was of no use."

Those who were present laughed from astonishment,  
and their feelings of pity began to be moved again.

They invited him and kept him well-fed;  
they sowed the seed of pity in his soil.

<sup>765</sup> When he had tasted honesty from the noble,  
he without arrogance became devoted to honesty.

## دعوی طائوسی کردن آن شغال که در خم صباغ افتاد

*How the jackal which had fallen into the dyer's vat pretended to be a peacock.*

آن شغال رنگ رنگ آمد نهفت بر بنا گوش ملامتگر بگفت	That multi-coloured jackal came secretly and tapped on the lobe of the rebuker's ear.
بنگر آخر در من و در رنگ من يك صنم چون من ندارد خود شمن	Please look at me and at my colour: truly the idolater possesses no idol like me.
چون گلستان گشته‌ام صد رنگ و خوش مر مرا سجده کن از من سر مکش	Like the flower-garden I have become many-hued and lovely: bow in homage to me, do not withdraw from me.
کر و فر و آب و تاب و رنگ بین فخر دنیا خوان مرا و رکن دین	Behold my glory and splendour and sheen and radiance and colour! Call me the Pride of the World and the Pillar of the Religion!
مظهر لطف خدایی گشته‌ام لوح شرح کبریایی گشته‌ام	<sup>770</sup> I have become the theatre of the Divine Grace; I have become the tablet on which the Divine Majesty is unfolded.
ای شغالان هین مخوانیدم شغال کی شغالی را بود چندین جمال	O jackals take heed; do not call me a jackal: how should a jackal have so much beauty?"
آن شغالان آمدند آن جا به جمع همچو پروانه به گرداگرد شمع	Those jackals came here <i>en masse</i> , like moths around the candle.
پس چه خوانیمت بگو ای جوهری گفت طائوس نر چون مشتری	"Say then, what shall we call you, O creature of substance?" He replied, "A peacock as Jupiter."
پس بگفتندش که طائوسان جان جلوه‌ها دارند اندر گلستان	Then they said to him, "The spiritual peacocks have displays in the Rose-garden:
تو چنان جلوه کنی گفتا که نی بادیه نارفته چون کویم منی	<sup>775</sup> Do you display yourself like that?" "No," said he: "not having gone into the desert, how should I tread Mina?"
بانگ طائوسان کنی گفتا که لا پس نه‌ای طائوس خواجه بو العلا	"Do you utter the cry of peacocks?" "Nay," said he. "Then, Master Bu 'l-Ala, you are not a peacock.
خلعت طائوس آید ز آسمان کی رسی از رنگ و دعویها بدان	The peacock's garment of honour comes from Heaven: how will you attain thereto by means of colours and pretences?"

## تشبیه فرعون و دعوی الوهیت او بدان شغال که دعوی طائوسی می‌کرد

*Comparison of Pharaoh and his pretence of divinity  
to the jackal which pretended to be a peacock*

همچو فرعون مرصع کرده ریش برتر از عیسی پریده از خریش	You are even as Pharaoh, who bejewelled his beard and in his asinine folly soared higher than Jesus.
او هم از نسل شغال ماده زاد در خم مالی و جاهی در فتاد	He too was born of the generation of the she-jackal and fell into a vat of riches and power.



هر که دید آن جاه و مالش سجده کرد سجده‌ی افسوسیان را او بخورد گشت مستك آن گدای ژنده دلق از سجود و از تحیرهای خلق مال مار آمد که در او زهر هاست و آن قبول و سجده‌ی خلق اژدهاست های ای فرعون ناموسی مکن تو شغالی هیچ طاوسی مکن سوی طاوسان اگر پیدا شوی عاجزی از جلوه و رسوا شوی موسی و هارون چو طاوسان بدند پر جلوه بر سر و رویت زدند زشتی‌ات پیدا شد و رسوایی‌ات سر نگون افتادی از بالایی‌ات چون محك دیدی سیه گشتی چو قلب نقش شیری رفت و پیدا گشت کلب ای سگ گرگین زشت از حرص و جوش پوستین شیر را بر خود مپوش غره‌ی شیرت بخواهد امتحان نقش شیر و آن گه اخلاق سگان	780 Everyone who beheld his power and riches bowed down to him in worship: he swallowed the worship of the idle mockers.  That beggar in tattered cloak became miserably drunk with the people's worship and feelings of amazement.  Riches are a snake, for therein are poisons; and popular favour and worship is a dragon.  Ah, do not assume a virtue, O Pharaoh: you are a jackal, do not in any wise behave as a peacock.  If you appear in the direction of the peacocks, you are incapable of display and you will be put to shame.  785 Moses and Aaron were as peacocks: they flapped the wings of display upon your head and face.  Your foulness and disgrace were exposed; you did fall headlong from your height.  When you saw the touchstone, you became black, like adulterated coin: the leonine figure vanished, and the dog was revealed.  O foul mangy dog, through greed and exuberant insolence do not clothe yourself in the lion's skin.  The roar of the lion will demand from you the test. The figure of a lion, and then the dispositions of dogs!
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### تفسیر وَ لَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ

*Explanation of, and you will surely know them in the perversion of their speech.*

گفت یزدان مر نبی را در مساق يك نشانی سهلتر ز اهل نفاق گر منافق زفت باشد نغز و هول واشناسی مر و را در لحن و قول چون سفالین کوزه‌ها را می‌خری امتحانی می‌کنی ای مشتری می‌زنی دستی بر آن کوزه چرا تا شناسی از طنین اشکسته را بانگ اشکسته دگرگون می‌بود بانگ چاووش است پیشش می‌رود	790 God said to the Prophet in the course, "One sign of the hypocritical is easier:  Though the hypocrite is big, handsome, and terrible, you will recognise him in his perverse enunciation and speech."  When you are buying earthenware pots, you make a trial, O purchaser.  You give the pot a tap with your hand: why? In order that you may know the cracked one by the sound  The voice of the cracked one is different; the voice is a chawush: it goes in front of it.
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بانگ می‌آید که تعریفش کند 795 The voice comes in order to make it known:  
 همچو مصدر فعل تصریفش کند it determines it, as the verb the *masdar*.  
 چون حدیث امتحان رویی نمود  
 یادم آمد قصه‌ی هاروت و ماروت زود

When the subject of probation cropped up,  
 the story of Harut at once came into my memory.

### قصه‌ی هاروت و ماروت و دلیری ایشان بر امتحان حق تعالی

#### *The Story of Harut and Marut and their boldness in encountering the probations of God most High*

پیش از این ز آن گفته بودیم اندکی  
 خود چه گوئیم از هزارانش یکی

Before this, we had told a little of it: what, indeed, should we tell?  
 We can tell only one of its thousands.

خواستم گفتن در آن تحقیقها  
 تا کنون واماند از تعویقها

I wished to speak of the truths in it,  
 till now they have remained on account of hindrances.

حمله‌ی دیگر ز بسیارش قلیل  
 گفته آید شرح يك عضو ز پیل

Once again a little of its much shall be told—  
 the description of a single limb of the elephant.

گوش کن هاروت را ماروت را 800  
 ای غلام و چاکران ماروت را

Listen to Harut and Marut,  
 O you to whose face we are slaves and servants.

مست بودند از تماشای اله  
 و ز عجایبهای استدراج شاه

They were intoxicated with the spectacle of God  
 and with the marvels of the King's gradual temptation.

این چنین مستی است ز استدراج حق  
 تا چه مستیها کند معراج حق

Such intoxication arises from God's gradual temptation,  
 so that what intoxications are wrought by the ascension to God.

دانه‌ی دامش چنین مستی نمود  
 خوان انعامش چها داند گشود

The bait in His snare produced intoxication like this:  
 what things, can the table of His bounty reveal !

مست بودند و رهیده از کمند  
 های و هوی عاشقانه می‌زدند

They were drunken and freed from the noose:  
 they were uttering rapturous cries in the fashion of lovers;

يك کمین و امتحان در راه بود 805  
 صرصرش چون کاه که را می‌ربود

In their road there was one ambush and trial:  
 its mighty wind would sweep the mountain away like straw.

امتحان می‌کردشان زیر و زبر  
 کی بود سر مست را ز اینها خبر

The trial was turning them upside down,  
 how should one that is drunk have consciousness of these things?

خندق و میدان به پیش او یکی است  
 چاه و خندق پیش او خوش مسلکی است

To him pit and open field are one;  
 to him dungeon and pit are a pleasant path to tread.

آن بز کوهی بر آن کوه بلند  
 بر دود از بهر خوردی بی‌گزند

The mountain-goat runs up that high mountain  
 for the sake of some harmless food.

تا علف چیند ببیند ناگهان  
 بازی دیگر ز حکم آسمان

While he browses, suddenly he sees another trick  
 played by the ordinance of Heaven.

- بر کھی دیگر بر اندازد نظر  
ماده بز بیند بر آن کوه دگر  
چشم او تاریک گردد در زمان  
بر جهد سر مست زین که تا بدان  
آن چنان نزدیک بنماید و را  
که دویدن گرد بالوعه سرا  
آن هزاران گز دو گز بنمایدش  
تا ز مستی میل جستن آیدش  
چون که بجهد در فتنه اندر میان  
در میان هر دو کوه بی‌امان  
او ز صیادان به که بگریخته  
خود پناهش خون او را ریخته  
شسته صیادان میان آن دو کوه  
انتظار این قضای باشکوه  
باشد اغلب صید این بز همچنین  
ور نه چالاک است و چست و خصم بین  
رستم از چه با سر و سبالت بود  
دام پا گیرش یقین شهوت بود  
همچو من از مستی شهوت ببر  
مستی شهوت ببین اندر شتر  
باز این مستی شهوت در جهان  
پیش مستی ملک دان مستهان  
مستی آن مستی این بشکند  
او به شهوت التفاتی کی کند  
آب شیرین تا نخوردی، آب شور  
خوش بود خوش چون درون دیده نور  
قطره‌ای از باده‌های آسمان  
بر کند جان را ز می و ز ساقیان  
تا چه مستیها بود املاک را  
و ز جلالت روحهای پاک را  
که به بویی دل در آن می‌بسته‌اند  
خم باده‌ی این جهان بشکسته‌اند  
جز مگر آنها که نومیدند و دور  
همچو کفاری نهفته در قبور  
ناامید از هر دو عالم گشته‌اند  
خارهای بی‌نهایت کشته‌اند
- 810 He casts his gaze upon another mountain:  
on that other mountain he espies a she-goat.  
  
Straightway his eye is darkened:  
he leaps madly from this mountain to that.  
  
To him it seems as near  
as to run round the sink of a house.  
  
Those thousands of ells appear to him two ells, in order that  
from mad infatuation the impulse to leap may come to him.  
  
As soon as he leaps,  
he falls midway between the two pitiless mountains.
- 815 He had fled to the mountain from the hunters:  
his very refuge shed his blood.  
  
The hunters are seated between the two mountains  
in expectation of this awesome decree.  
  
The capture of this goat is, for the most part, in this manner;  
else he is agile and nimble and quick to see the enemy.  
  
Though Rustam have head and moustache,  
lust will certainly be the snare to catch his feet.  
  
Be cut off, like me, from the intoxication of lust:  
look at the intoxication of lust in the camel!
- 820 Know, again, that this intoxication of lust in the world  
is deemed of small account beside the intoxication of the angels.  
  
The intoxication of that one breaks the intoxication of this one:  
how should he show any propensity to lust?  
  
Until you have drunk sweet water, briny water is sweet,  
sweet as the light in the eye;  
  
A single drop of the wines of Heaven  
causes the soul to be rapt away from the wine and cupbearers —  
  
So that what intoxications befall the angels and the spirits  
purified by the Divine glory,
- 825 Who have set their hearts on that wine at one smell,  
and have broken the jar of this world's wine;—  
  
Except, maybe, them that are in despair and far,  
like infidels hidden in graves,  
  
Have lost all hope of both worlds  
and have sown thorns without end.

پس ز مستیها بگفتند ای دریغ بر زمین باران بدادیمی چو میغ گستریدیمی در این بی‌داد جا عدل و انصاف و عبادات و وفا این بگفتند و قضا می‌گفت بیست پیش پاتان دام ناپیدا بسی است هین مدو گستاخ در دشت بلا هین مران کورانه اندر کربلا که ز موی و استخوان هالکان می‌نیابد راه پای سالکان جمله‌ی راه استخوان و موی و پی بس که تیغ قهر لا شی کرد شی گفت حق که بندگان جفت عون بر زمین آهسته می‌رانند و هون پا برهنه چون رود در خارزار جز به وقفه و فکرت و پرهیزکار این قضا می‌گفت لیکن گوششان بسته بود اندر حجاب جوششان چشمها و گوشها را بسته‌اند جز مر آنها را که از خود رسته‌اند جز عنایت کی گشاید چشم را جز محبت کی نشاند خشم را جهد بی‌توفیق خود کس را مباد در جهان و الله أعلم بالسداد		Therefore they, because of their feelings of intoxication, said, "Alas, we would rain upon the earth, like clouds; We would spread in this place of injustice justice and equity and devotions and faithfulness." This they said, and the Divine decree was saying, "Stop! Before your feet there is many an unseen pitfall." Beware; do not run boldly into the desert of woe! Beware; do not push on blindly into the Karbala, For because of the hair and bones of the perished the travellers' feet find no way. The whole way is bones and hair and sinews: many is the thing that the sword of Vengeance has made nothing. God has said that servants attended by help walk on the earth quietly and meekly. How should a bare-footed man go into the thorn-thicket save with halting and reflection and cautiously? The Decree was saying this, but their ears were closed in the veil of their hotheadedness. Eyes and ears have been closed, except for them that have escaped from themselves. Who but Grace shall open the eyes? Who but Love shall allay the Wrath? Truly, may no one in the world have toil without prospering! And God best knows the right course.
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### قصه‌ی خواب دیدن فرعون آمدن موسی را علیه السلام و تدارك اندیشیدن

#### *The Story of Pharaoh's dream of the coming of Moses, on whom be peace, and how he took thought to relieve himself.*

جهد فرعونی چو بی‌توفیق بود هر چه او می‌دوخت آن تفتیق بود از منجم بود در حکمش هزار وز معبر نیز و ساحر بی‌شمار مقدم موسی نمودندش به خواب که کند فرعون و ملکش را خراب	840	Inasmuch as Pharaoh's toil was not blessed, whatever he would stitch, that was ripping asunder. He had a thousand astrologers at his beck, and also a countless multitude of dream-interpreters and magicians. There was shown to him in a dream the coming of Moses, who would destroy Pharaoh and his kingdom.
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با معبر گفت و با اهل نجوم  
 چون بود دفع خیال و خواب شوم  
 جمله گفتندش که تدبیری کنیم  
 راه زادن را چو ره زن می‌زنیم  
 تا رسید آن شب که مولد بود آن  
 رای این دیدند آن فرعونیان  
 که برون آرند آن روز از پگاه  
 سوی میدان بزم و تخت پادشاه  
 الصلا ای جمله اسرائیلیان  
 شاه می‌خواند شما را ز آن مکان  
 تا شما را رو نماید بی‌نقاب  
 بر شما احسان کند بهر ثواب  
 کان اسیران را بجز دوری نبود  
 دیدن فرعون دستوری نبود  
 گر فتادندی به ره در پیش او  
 بهر آن یاسه بختندی به رو  
 یاسه این بد که نبیند هیچ اسیر  
 درگه و بی‌گه لقای آن امیر  
 بانگ چاووشان چو در ره بشنود  
 تا نبیند رو به دیواری کند  
 ور ببیند روی او مجرم بود  
 آن چه بدتر بر سر او آن رود  
 بودشان حرص لقای ممتنع  
 چون حریص است آدمی فیما منع

He said to the interpreters and astrologers,  
 "How may the ill-boding phantasm and dream be warded off?"

They all said to him, "We will contrive something,  
 we will waylay the birth, like brigands."

<sup>845</sup> Untill the night arrived on which the begetting took place;  
 those Pharaoh's men deemed it advisable,

Early on that day,  
 to bring forth the King's banquet and throne towards the *maydan*,

"Welcome, O all you Israelites!  
 The King calls you from that place,

That he may show unto you his face unveiled,  
 and do kindness unto you for the sake of the recompense";

For to those captives there was naught but distance:  
 the sight of Pharaoh was not permitted.

<sup>850</sup> If they fell in with him on the road,  
 they would lie on their faces on account of the law.

The law was this: no captive in or out of season  
 shall behold the countenance of that Prince,

And whenever on the road he hears the shout of the beadles,  
 he shall turn his face towards a wall, that he may not see;

And if he sees his face, he shall be guilty of a crime,  
 and the worst punishment shall befall him.

They had greed for the inaccessible countenance,  
 since Man is greedy for that which has been forbidden.

به میدان خواندن بنی اسرائیل را برای حیلت منع ولادت موسی علیه السلام

*How they summoned the Israelites to the maydan,  
 as a device to prevent the begetting of Moses, on whom be peace.*

ای اسیران سوی میدانگه روید  
 کز شهنشه دیدن و جود است امید  
 چون شنیدند مژده اسرائیلیان  
 تشنگان بودند و بس مشتاق آن  
 حیل را خوردند و آن سو تاختند  
 خویشان را بهر جلوه ساختند

<sup>855</sup> "O captives, go you to the *maydan*,  
 for there is hope of seeing and munificence from the King of kings."

When the Israelites heard the glad news,  
 they were thirsting and longing exceedingly for that.

They swallowed the trick and hastened in that direction  
 and made themselves ready for the unveiling.



## حکایت

### Story.

همچنان کاینجا مغول حیل‌دان  
گفت می‌جویم کسی از مصریان  
مصریان را جمع آرید این طرف  
تا در آید آن که می‌باید به کف  
هر که می‌آمد بگفتا نیست این  
هین در آ خواه در آن گوشه نشین  
تا بدین شیوه همه جمع آمدند  
گردن ایشان بدین حیلت زدند  
شومی آن که سوی بانگ نماز  
داعی الله را نبردندی نیاز  
دعوت مکارشان اندر کشید  
الحذر از مکر شیطان ای رشید  
بانگ درویشان و محتاجان بنوش  
تا نگیرد بانگ محتالیت گوش  
گر گدایان طامعند و زشت خو  
در شکم خواران تو صاحب دل بجو  
در تگ دریا گهر با سنگهاست  
فخرها اندر میان ننگهاست  
پس بجوشیدند اسرائیلیان  
از پگه تا جانب میدان دوان  
چون به حیلتشان بمیدان برد او  
روی خود بنمودشان بس تازه رو  
کرد دل داری و بخششها بداد  
هم عطا هم وعده‌ها کرد آن قباد  
بعد از آن گفت از برای جانتان  
جمله در میدان بخشید امشبان  
پاسخش دادند که خدمت کنیم  
گر تو خواهی يك مه اینجا ساکنیم

Even as here the crafty Moghul said,  
"I am seeking a certain one of the Egyptians.

Bring the Egyptians together on this side,  
in order that he who is wanted may come to hand."

<sup>860</sup> Whenever anyone came, he said, "it is not this one:  
oh, come in, sir, and sit in that corner,"

Till in this fashion they all were assembled,  
and they beheaded them by means of this trick.

The ill-starredness of the fact  
that they would not obey God's summoner towards the call to prayer,

The invitation of the deceiver inveigled them.  
O righteous man, beware of the deceit of the Devil!

Listen to the cry of the poor and needy;  
lest yours ear receive the cry of a cunning rogue.

<sup>865</sup> If the beggars are covetous and depraved,  
seek the man of heart amongst the gluttons.

At the bottom of the sea there are pearls with pebbles:  
glories are amidst shames.

The Israelites, then, bestirred themselves mightily,  
running betimes towards the *maydan*.

When he by cunning had brought them into the *maydan*,  
he displayed his face to them, looking very fresh.

He showed fondness and gave presents:  
that Emperor bestowed both gifts and promises.

<sup>870</sup> After that, he said: "For your lives' sake,  
do you all sleep in the *maydan* to-night!"

They answered him, saying, "We will do service:  
if you desire, we will dwell here a month."

باز گشتن فرعون از میدان به شهر شاد به تفریق بنی اسرائیل از زنانشان در شب حمل

*How Pharaoh returned from the maydan to the city,  
glad at having parted the Israelites from their wives on the night of the conception.*

شه شبانگه باز آمد شادمان  
کامشبان حمل است و دورند از زنان  
خازنش عمران هم اندر خدمتش  
هم به شهر آمد قرین صحبتش  
گفت ای عمران بر این در خسب تو  
هین مرو سوی زن و صحبت مجو  
گفت خسبم هم بر این درگاه تو  
هیچ نندیشم بجز دل خواه تو  
بود عمران هم ز اسرائیلیان  
لیک مر فرعون را دل بود و جان  
کی گمان بردی که او عصیان کند  
آن که خوف جان فرعون آن کند

At nightfall the King came back, rejoicing and saying,  
"The conception is tonight, and they are far from their wives."

'Imran, his treasurer, also came to the city  
in attendance upon him as his companion.

He said, "O 'Imran, do you sleep at this door.  
Beware! Go not to your wife or seek to lie with her."

<sup>875</sup> He replied, "I will sleep at this portal of yours;  
I will think of nothing but your pleasure."

'Imran, too, was one of the Israelites,  
but he was heart and soul to Pharaoh.

How should he have thought that he would disobey  
and do that which the dread of Pharaoh's soul?

جمع آمدن عمران با مادر موسی و حامله شدن مادر موسی علیه السلام

*How Imran lay with the mother of Moses and how the mother of Moses,  
on him be peace, became pregnant.*

شه برفت و او بر آن درگاه خفت  
نیم شب آمد پی دیدنش جفت  
زن بر او افتاد و بوسید آن لبش  
بر جهانش ز خواب اندر شبش  
گشت بیدار او و زن را دید خوش  
بوسه باران کرده از لب بر لبش  
گفت عمران این زمان چون آمدی  
گفت از شوق و قضای ایزدی  
در کشیدش در کنار از مهر مرد  
بر نیامد با خود آن دم در نبرد  
جفت شد با او امانت را سپرد  
پس بگفت ای زن نه این کاری است خرد  
آهنی بر سنگ زد زاد آتشی  
آتشی از شاه و ملکش کین کشی

The King departed, and he slept at the door;  
at midnight his wife came to see him.

The wife fell upon him and kissed his lips:  
she roused him from his slumber in the night.

<sup>880</sup> He awoke and saw that his wife was fair  
and that she rained kisses from her lips upon his.

'Imran said, "How did you come at this time?"  
She said, "From desire and from the Divine ordinance."

The man drew her lovingly into his arms;  
at that moment he did not rise to battle with himself.

Concubuit cum ea et depositum (semen) tradidit;  
then he said, "O wife, this is not a small matter.

A steel struck upon the stone, and a fire was born—  
a fire that shall take vengeance on the King and his empire.

<p>من چو ابرم تو زمین موسی نبات حق شه شطرنج و ما ماتیم مات مات و برد از شاه می‌دان ای عروس آن مدان از ما مکن بر ما فسوس آن چه این فرعون می‌ترسد از او هست شد این دم که گشتم جفت تو</p>	<p><sup>885</sup> I am as the cloud, you the earth, and Moses the plant. God is the king on the chessboard, and we are checkmated, checkmated.  Deem checkmate and victory from the King, O spouse: do not deem them to be from us, do not jeer at us.  That of which this Pharaoh is afraid came into being at the moment when I lay with you.</p>
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### وصیت کردن عمران جفت را بعد از مجامعت که مرا ندیده باشی

*How after having lain with her Imran charged his wife to pretend that she had not visited him.*

<p>وامگردان هیچ از اینها دم مزن تا نیاید بر من و تو صد حزن عاقبت پیدا شود آثار این چون علامتها رسید ای نازنین در زمان از سوی میدان نعره‌ها می‌رسید از خلق و پر می‌شد هوا شاه از آن هیبت برون جست آن زمان پا برهنه کاین چه غلغله‌است هان از سوی میدان چه بانگ است و غریو کز نهییش می‌رمد جنی و دیو گفت عمران شاه ما را عمر باد قوم اسرائیلیان اند از تو شاد از عطای شاه شادی می‌کنند رقص می‌آرند و کفها می‌زنند گفت باشد کاین بود اما و لیک و هم و اندیشه مرا پر کرد نیک</p>	<p>Do not reveal any of these things; do not breathe a word, lest there come upon me and you a hundred sorrows.  In the end the effects of this will be made manifest, forasmuch as the signs have appeared, O beloved.”  <sup>890</sup> Forthwith from the direction of the <i>maydan</i> loud cries were coming from the people, and the air was filled.  Thereupon the King, in terror, sprang forth bare-footed, saying, “Listen, what are these tumults?  What is the noise and uproar from the direction of the <i>maydan</i>, in fear whereof genie and demon are fleeing in dismay?”  ‘Imran said, “May our King live! The people of Israel are rejoicing on account of you.  Because of the bounty of the King they are making merry and dancing and clapping their hands.”  <sup>895</sup> He said, “Maybe it is this, but it makes me very suspicious and anxious.</p>
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### ترسیدن فرعون از آن بانگ

*How Pharaoh was frightened by the noise.*

<p>این صدا جان مرا تغییر کرد از غم و اندوه تلخم پیر کرد پیش می‌آمد سپس می‌رفت شه جمله شب او همچو حامل وقت زه</p>	<p>This sound has marred my soul and aged me with bitter pain and grief.”  The King was pacing to and fro, all night he was even as a woman in the hour of childbirth.</p>
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هر زمان می‌گفت ای عمران مرا  
 سخت از جا برده است این نعره‌ها  
 زهره نی عمران مسکین را که تا  
 باز گوید اختلاط جفت را  
 که زن عمران به عمران در خزید  
 تا که شد ستاره‌ی موسی پدید  
 هر پیمبر که در آید در رحم  
 نجم او بر چرخ گردد منتجم

Every moment he would say,  
 "O 'Imran, these clamours have upset me mightily."

Poor 'Imran had not the courage  
 to relate his intercourse with his wife,

<sup>900</sup> How the wife of Imran had stolen to his side,  
 so that the star of Moses appeared.

Whenever any prophet enters into the womb,  
 his star becomes conspicuous in the sky.

### پیدا شدن ستاره‌ی موسی علیه السلام بر آسمان و غریو منجمان در میدان

#### *The appearance of the star of Moses, on whom be peace, in the sky and the outcry of the astrologers in the maydan.*

بر فلك پیدا شد آن ستاره‌اش  
 کوری فرعون و مکر و چاره‌اش  
 روز شد گفتش که ای عمران برو  
 واقف آن غلغل و آن بانگ شو  
 راند عمران جانب میدان و گفت  
 این چه غلغل بود شاهنشہ نخفت

His star appeared in the sky,  
 to the confusion of Pharaoh and his plots and devices.

Day broke: he said to him, "O 'Imran, go,  
 inform yourself concerning that uproar and noise."

'Imran rode to the maydan and said, "What uproar was this?  
 The King of kings has not slept."

هر منجم سر برهنه جامه چاک  
 همچو اصحاب عزا بوسید خاک

<sup>905</sup> Every astrologer, with head bare and garment rent,  
 kissed the earth, like mourners.

همچو اصحاب عزا آوازشان  
 بد گرفته از فغان و سازشان

Their voices were choked with lamentation,  
 like mourners, and their guise.

ریش و مو بر کنده رو بدریدگان  
 خاک بر سر کرده پر خون دیده‌گان

They had plucked out their beards and hair; their faces were torn;  
 they had cast earth on their heads, and their eyes were filled with blood.

گفت خیر است این چه آشوب است و حال  
 بد نشانی می‌دهد منحوس سال

He said, "Is it well? What is this perturbation and emotion?  
 Does the unlucky year give an evil sign?"

عذر آوردند و گفتند ای امیر  
 کرد ما را دست تقدیرش اسیر

They offered excuses and said,  
 "O Amir, the hand of His predestination has made us captive.

این همه کردیم و دولت تیره شد  
 دشمن شه هست گشت و چیره شد

<sup>910</sup> We have done all this, and Fortune is darkened:  
 the King's enemy has come into being and has prevailed.

شب ستاره‌ی آن پسر آمد عیان  
 کوری ما بر جبین آسمان

During the night the star of that boy became clearly visible,  
 to our confusion, on the front of heaven.

زد ستاره‌ی آن پیمبر بر سما  
 ما ستاره بار گشتیم از بکا

The star of that prophet shot up in the sky:  
 we, from weeping, began to shed stars."

با دل خوش شاد عمران و ز نفاق  
دست بر سر می‌برد کاه افراق

کرد عمران خویش پر خشم و ترش  
رفت چون دیوانگان بی عقل و هش

خویشتن را اعجمی کرد و براند  
گفته‌های بس خشن بر جمع خواند

خویشتن را ترش و غمگین ساخت او  
نردهای بازگونه باخت او

گفتشان شاه مرا بفریفتید  
از خیانت و ز طمع نشکافتید

سوی میدان شاه را انگیزتید  
آب روی شاه ما را ریختید

دست بر سینه زدید اندر ضمان  
شاه را ما فارغ آریم از غمان

شاه هم بشنید و گفت ای خاینان  
من بر آویزم شما را بی‌امان

خویش را در مضحکه انداختم  
مالها با دشمنان درباختم

تا که امشب جمله اسرائیلیان  
دور ماندند از ملاقات زنان

مال رفت و آب رو و کار خام  
این بود یاری و افعال کرام

سالها ادرار و خلعت می‌برید  
مملکتها را مسلم می‌خورید

رایتان این بود و فرهنگ و نجوم  
طبل خوارانید و مکارید و شوم

من شما را بر درم و آتش زنم  
بینی و گوش و لبانتان بر کنم

من شما را هیزم آتش کنم  
عیش رفته بر شما ناخوش کنم

سجده کردند و بگفتند ای خدیو  
گر یکی کرت ز ما چربید دیو

سالها دفع بلاها کرده‌ایم  
و هم حیران ز آن چه ماها کرده‌ایم

فوت شد از ما و حملش شد پدید  
نطفه‌اش جست و رحم اندر خزید

‘Imran, with a right glad heart and from hypocrisy,  
was beating his hands on his head and crying, “Alas, all is lost.”

‘Imran feigned to be wrathful and grim;  
he went senseless and witless, like madmen.

<sup>915</sup> He feigned to be ignorant and pushed forward  
and addressed to the company words exceeding rough.

He made himself out to be bitterly annoyed and grieved;  
he played reversed dice.

He said to them, “You have deceived my King;  
you have not refrained from treachery and covetousness.

You roused the King towards the *maydan*;  
you let our King’s honour go to waste.

You put your hands on your breasts in warrant, saying,  
‘We will set the King free from cares.’”

<sup>920</sup> The King too heard and said,  
“O traitors, I will hang you up without quarter.

I exposed myself to derision;  
I squandered riches on my enemies,

To the end that to-night all the Israelites  
might remain far away from meeting with their wives.

Wealth and honour are gone, and all is done in vain:  
is this friendship and the deeds of the noble?

For years you have been taking stipends and robes of honour  
and devouring kingdoms as you pleased.

<sup>925</sup> Was this your judgement and wisdom and astrology?  
You are sycophants and deceivers and ill-omened.

I will rend you to pieces and set you ablaze,  
I will tear off your noses and ears and lips.

I will make you fuel for the fire,  
I will make your past pleasure sour to you.”

They prostrated themselves and said,  
“O Khedive, if one time the Devil has prevailed against us,

For years we have warded off afflictions:  
the imagination is dumbfounded by that which we have done.

<sup>930</sup> It has eluded us, and his conception has occurred:  
his semen came out and entered the womb;



لیک استغفار این روز ولاد  
 ما نگه داریم ای شاه و قباد  
 روز میلادش رصد بندیم ما  
 تا نگردد فوت و نجهد این قضا  
 گر نداریم این نگه ما را بکش  
 ای غلام رای تو افکار و هش  
 تا به نه مه می‌شمرد او روز روز  
 تا نپرد تیر حکم خصم دوز  
 بر قضا هرک او شبیخون آورد<sup>935</sup>  
 سر نگون آید ز خون خود خورد  
 چون زمین با آسمان خصمی کند  
 شوره گردد سر ز مرگی بر زند  
 نقش با نقاش پنجه می‌زند  
 سبلتان و ریش خود بر می‌کند

But pardon for this, we shall watch the day of birth,  
 O King and Sovereign.  
 We shall observe the day of his nativity  
 that this event may not escape and evade us.  
 If we do not keep watch for this, kill us,  
 O you to whose judgement thoughts and intelligence are slaves.”  
 For nine months he was counting day after day,  
 lest the arrow of the Decree that transfixes its enemy should fly.  
 Anyone who makes a night-attack upon Doom  
 falls headlong and drinks of his own blood.  
 When the earth shows enmity to the sky,  
 it becomes salty and presents a spectacle of death.  
 The picture struggles hand to hand with the Painter,  
 it tears out its own moustaches and beard.

### خواندن فرعون زنان نوزاده را سوی میدان هم جهت مکر

*How Pharaoh summoned the women who had new-born children to the maydan,  
 also for the sake of his plot.*

بعد نه مه شه برون آورد تخت  
 سوی میدان و منادی کرد سخت  
 کای زنان با طفلکان میدان روید  
 جمله اسرائیلیان بیرون شوید  
 آن چنان که پار مردان را رسید<sup>940</sup>  
 خلعت و هر کس از ایشان زر کشید  
 هین زنان امسال اقبال شماسست  
 تا بیابد هر کسی چیزی که خواست  
 مر زنان را خلعت و صلّت دهد  
 کودکان را هم کلاه زر نهد  
 هر که او این ماه زاییده ست هین  
 گنجهای گیرید از شاه مکین  
 آن زنان با طفلکان بیرون شدند  
 شادمان تا خیمه‌ی شه آمدند  
 هر زن نو زاده بیرون شد ز شهر  
 سوی میدان غافل از دستان و قهر<sup>945</sup>

After nine months the King brought out his throne to the *maydan*  
 and made a strict proclamation.  
 “O women, go with your babes to the *maydan*;  
 go forth, all you of Israel.  
 Just as last year robes of honour were bestowed on the men,  
 and every one of them bore away gold,  
 Listen, O women, this year it is your fortune,  
 so that each one may obtain the thing she desires.  
 He will give the women robes of honour and donations;  
 on the children too he will put miters of gold.  
 Take heed! Every one of you that has borne a child during this month  
 shall receive treasures from the mighty King.”  
 The women went forth with their babes:  
 they came joyfully to the King’s tent.  
 Every woman that had newly given birth went forth  
 from the city to the *maydan*, unsuspecting of guile and vengeance.

چون زنان جمله بدو گرد آمدند  
هر چه بود آن نر ز مادر بستند  
سر بریدندش که این است احتیاط  
تا نروید خصم و نفزاید خباط

When all the women were gathered around him,  
they took away from the mothers whatever was male,  
And cut off its head, saying, "This is a precaution  
that the enemy may not grow up and that disorder may not increase."

به وجود آمدن موسی و آمدن عوانان به خانه‌ی عمران و وحی آمدن به مادر موسی  
که موسی را در آتش انداز

*How Moses was born and how the officers came to Imran's house and how it was divinely revealed  
to the mother of Moses that she should cast Moses into the fire.*

خود زن عمران که موسی برده بود  
دامن اندرچید از آن آشوب و دود  
آن زنان قابله در خانه‌ها  
بهر جاسوسی فرستاد آن دغا  
غمز کردندش که اینجا کودکی است  
نامد او میدان که در وهم و شکی است  
اندر این کوچه یکی زیبا زنی است  
کودکی دارد و لیکن پر فنی است  
پس عوانان آمدند او طفل را  
در تنور انداخت از امر خدا  
وحی آمد سوی زن ز آن با خبر  
که ز اصل آن خلیل است این پسر  
عصمت یا نار کونی باردا  
لا تکنون النار حرا شاردا  
زن به وحی انداخت او را در شرر  
بر تن موسی نکرد آتش اثر  
پس عوانان بی‌مراد آن سو شدند  
باز غمازان کز آن واقف بدند  
با عوانان ماجرا برداشتند  
پیش فرعون از برای دانگ چند  
کای عوانان باز گردید آن طرف  
نیکو بنگرید اندر غرف

Imran's wife herself, who had brought Moses,  
kept aloof from that turmoil and fume.  
That villain sent the midwives into the houses  
for the purpose of spying.  
950 They gave information of her, saying, "Here is a child:  
she did not come to the *maydan*: for she is under suspicion and doubt.  
In this street there is a comely woman:  
she has a child, but she is an artful one."  
Then the officers came: she, by the command of God,  
cast the child into the stove.  
From that omniscient One revelation came to the woman  
that this boy is of the stock of the Friend,  
Through the protection of, "*O fire, be cool*,"  
the fire will not be hot and untamed.  
955 In consequence of the revelation the woman cast him amidst the sparks:  
the fire produced no effect on the body of Moses.  
Then the officers went away without having attained their object,  
again the informers, who were aware of it,  
Raised an altercation with the officers before Pharaoh  
for the sake of some petty coins,  
Saying, "O officers, go back thither,  
and look very carefully in the upper rooms."

## وحی آمدن به مادر موسی که موسی را در آب افکن

*How it was divinely revealed to the mother of Moses that she should throw Moses into the water.*

باز وحی آمد که در آبش فگن روی در اومید دار و مو مکن	Once more the revelation came: "Throw him into the water; keep your face in hope and do not tear your hair.
در فگن در نیلش و کن اعتماد من ترا با وی رسانم رو سپید	<sup>960</sup> Throw him into the Nile and put trust: I will bring you to him happily."
این سخن پایان ندارد مکرهاش جمله می پیچید هم در ساق و پاش	This discourse has no end. All his plots entangled his legs and feet.
صد هزاران طفل می کشت او برون موسی اندر صدر خانه در درون	He was killing hundreds of thousands of children outside; Moses remained indoors in the upper part of the house.
از جنون می کشت هر جا بد جنین از حیل آن کور چشم دور بین	Wherever were embryos, in his frenzy that far-seeing blind man was killing them by cunning devices.
اژدها بد مکر فرعون عنود مکر شاهان جهان را خورده بود	The craft of the iniquitous Pharaoh was a dragon: it had devoured the craft of the kings of the world;
لیک از او فرعون تر آمد پدید هم و را هم مکر او را در کشید	<sup>965</sup> But one that was a greater Pharaoh than it came into sight and swallowed both him and his craft.
اژدها بود و عصا شد اژدها این بخورد آن را به توفیق خدا	It was a dragon: the rod became a dragon, and this devoured that by the aid of God.
دست شد بالای دست این تا کجا تا به یزدان که إلیه المنتهی	Hand is above hand: how far is this? Up to God, for <i>unto Him is the end</i> .
کان یکی دریاست بی غور و کران جمله دریاها چو سیلی پیش آن	For that is a sea without bottom or shore: beside it all the seas together are as a torrent.
حیله ها و چاره ها گر اژدهاست پیش إلا الله آنها جمله لاست	If devices and expedients are a dragon, beside <i>except Allah</i> they all are nothing.
چون رسید اینجا بیانم سر نهاد محو شد و الله اعلم بالرشاد	<sup>970</sup> Now that my exposition has reached this point, it lays down its head and expires; and God best knows the right course.
آن چه در فرعون بود آن در تو هست لیک اژدهات محبوس چه است	That which was in Pharaoh, the same is in you, but your dragon is confined in the pit.
ای دریغ این جمله احوال تو است تو بر آن فرعون بر خواهی بست	Alas, all this is what passes in you: you would fain fasten it on Pharaoh.
گر ز تو گویند وحشت زایدت ور ز دیگر آن فسانه آیدت	If they say it of you, there arises in you a feeling of estrangement; and of another, it seems to you a fable.
چه خرابت می کند نفس لعین دور می اندازدت سخت این قرین	What ruin is wrought in you by the accursed sensual soul! This familiar casts you exceeding far.
آتش را هیزم فرعون نیست ور نه چون فرعون او شعله زنی است	<sup>975</sup> Your fire has not Pharaoh's fuel; otherwise, it is one that throws out flames like Pharaoh.

## حکایت مارگیر که اژدهای فسرده را مرده پنداشت و در ریسمانهایش پیچید و آورد به بغداد

### *Story of the snake-catcher who thought the frozen serpent was dead and wound it in ropes and brought it to Baghdad.*

يك حكایت بشنو از تاریخ گوی تا بری زین راز سر پوشیده بوی مارگیری رفت سوی کوهسار تا بگیرد او به افسونهایش مار گر گران و گر شتابنده بود آن که جوینده ست یابنده بود در طلب زن دایما تو هر دو دست که طلب در راه نیکو رهبر است لنگ و لوك و خفته شکل و بی ادب سوی او می غیژ و او را می طلب گه بگفت و گه به خاموشی و گه بوی کردن گیر هر سو بوی شه گفت آن یعقوب با اولاد خویش جستن یوسف کنید از حد بیش هر حس خود را در این جستن به جد هر طرف رانید شکل مستعد گفت از روح خدا لا تَيْأَسُوا همچو گم کرده پسر رو سو به سو از ره حس دهان پرسیان شوید گوش را بر چار راه آن نهید هر کجا بوی خوش آید بو برید سوی آن سر کاشنای آن سرید هر کجا لطفی ببینی از کسی سوی اصل لطف ره یابی عسی این همه جواهر دریایی است ژرف جزو را بگذار و بر کل دار طرف جنگهای خلق بهر خوبی است برگ بی برگی نشان طوبی است خشمهای خلق بهر آشتی است دام راحت دایما بی راحتی است هر زدن بهر نوازش را بود هر گله از شکر آگه می کند	Listen to a tale of the chronicler, in order that you may get an inkling of this veiled mystery.  A snake-catcher went to the mountains to catch a snake by his incantations.  Whether one be slow or speedy, he that is a seeker will be a finder.  Always apply yourself with both hands to seeking, for search is an excellent guide on the way.  980 Lame and limping and bent in figure and unmannerly, ever creep towards Him and be in quest of Him.  Now by speech and now by silence and now by smelling, catch in every quarter the scent of the King.  Jacob said to his sons, "Make search for Joseph beyond bounds.  In this search earnestly direct every sense towards every side, like one that is ready."  He said, " <i>Do not despair of God's breath</i> "; go to and fro as one that has lost his son.  985 Inquire by means of the sense of the mouth, and lay your ears on the four roads of that (which you seek).  Whenever a sweet scent comes, smell in that direction, for you are acquainted with that direction.  Whenever you are aware of a kindness from any one, it is possible you may find the way to the source of the kindness.  All these lovely things are from a deep Sea: leave the part and keep your eye upon the Whole.  The wars of mankind are for the sake of Beauty; the garniture of ungarnishedness is the sign of the Tuba tree.  990 The angers of mankind are for the sake of Peace; restlessness is ever the snare for Rest.  Every blow is for the sake of fondness; every complaint makes aware of gratitude.
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بوی بر از جزو تا کل ای کریم  
بوی بر از ضد تا ضد ای حکیم

جنگها می آشتی آرد درست  
مارگیر از بهر یاری مار جست

بهر یاری مار جوید آدمی  
غم خورد بهر حریف بی غمی

او همی جستی یکی ماری شگرف  
گرد کوهستان و در ایام برف

اژدهایی مرده دید آن جا عظیم  
که دلش از شکل او شد پر ز بیم

مارگیر اندر زمستان شدید  
مار می جست اژدهایی مرده دید

مارگیر از بهر حیرانی خلق  
مار گیرد اینت نادانی خلق

آدمی کوهی است چون مفتون شود  
کوه اندر مار حیران چون شود

خویشتن نشناخت مسکین آدمی  
از فزونی آمد و شد در کمی

خویشتن را آدمی ارزان فروخت  
بود اطلس خویش بر دلقی بدوخت

صد هزاران مار و که حیران اوست  
او چرا حیران شده ست و مار دوست

مارگیر آن اژدها را بر گرفت  
سوی بغداد آمد از بهر شگفت

اژدهایی چون ستون خانه ای  
می کشیدش از پی دانگانه ای

کاژدهای مرده ای آورده ام  
در شکارش من جگرها خورده ام

او همی مرده گمان بردش و لیک  
زنده بود و او ندیدش نیک نیک

او ز سرماها و برف افسرده بود  
زنده بود و شکل مرده می نمود

عالم افسرده ست و نام او جماد  
جامد افسرده بود ای اوستاد

باش تا خورشید حشر آید عیان  
تا ببینی جنبش جسم جهان

Smell from the part to the Whole, O noble one;  
smell from opposite to opposite, O wise one.

Assuredly wars bring peace;  
the snake-catcher sought the snake for the purpose of friendship.

Man seeks a snake for the purpose of friendship  
and cares for one that is without care.

<sup>995</sup> He was searching round about the mountains  
for a big snake in the days of snow.

He espied there a huge dead dragon,  
at the aspect whereof his heart was filled with fear.

The snake-catcher was looking for snakes in the hard winter,  
he espied a dead dragon.

The snake-catcher catches snakes in order to amaze the people—  
behold the foolishness of the people!

Man is a mountain: how should he be led into temptation?  
How should a mountain become amazed at a snake?

<sup>1000</sup> Wretched Man does not know himself:  
he has come from a high estate and fallen into a low one.

Man has sold himself cheaply:  
he was satin; he has sewn himself on to a tattered cloak.

Hundreds of thousands of snakes and mountains are amazed at him:  
why has he become amazed and fond of a snake?

The snake-catcher took up that snake and came to Baghdad  
for the sake of astonishment.

In quest of a paltry fee he carried along a dragon  
like the pillar of a house,

<sup>1005</sup> Saying, "I have brought a dead dragon:  
I have suffered agonies in hunting it."

He thought it was dead, but it was living,  
and he did not see it very well.

It was frozen by frosts and snow:  
it was alive, but it presented the appearance of the dead.

The world is frozen: its name is *jamád* (inanimate):  
*jámid* is "frozen," O master.

Wait till the sun of the Resurrection shall become manifest,  
that you may see the movement of the world's body.



- چون عصای موسی اینجا مار شد  
عقل را از ساکنان اخبار شد  
پاره‌ی خاک ترا چون مرد ساخت  
خاکها را جملگی شاید شناخت  
مرده زین سویند وز آن سو زنده‌اند  
خامش اینجا و آن طرف گوینده‌اند  
چون از آن سوشان فرستد سوی ما  
آن عصا گردد سوی ما اژدها  
کوهها هم لحن داودی کند  
جوهر آهن به کف مومی بود  
باد حمال سلیمانی شود  
بحر با موسی سخن دانی شود  
ماه با احمد اشارت بین شود  
نار ابراهیم را نسرين شود  
خاک قارون را چو ماری در کشد  
استن حنانه آید در رشد  
سنگ بر احمد سلامی می‌کند  
کوه یحیی را پیامی می‌کند  
ما سمیعیم و بصیریم و خوشیم  
با شما نامحرمان ما خامشیم
- چون شما سوی جمادی می‌روید  
محرم جان جمادان چون شوید  
از جمادی عالم جانها روید  
غلغل اجزای عالم بشنوید  
فاش تسبیح جمادات آیدت  
وسوسه‌ی تاویلها نربایدت  
چون ندارد جان تو قندیلها  
بهر بینش کرده ای تاویلها  
که غرض تسبیح ظاهر کی بود  
دعوی دیدن خیال غی بود  
بلکه مر بیننده را دیدار آن  
وقت عبرت می‌کند تسبیح خوان  
پس چو از تسبیح یادت می‌دهد  
آن دلالت همچو گفتن می‌بود  
این بود تاویل اهل اعتزال  
و آن آن کس کاو ندارد نور حال
- 1010 When here the rod of Moses became a snake,  
information was given to the intellect concerning motionless beings.  
Since He (God) made your piece of earth a man,  
you should recognise the entire sum of the particles of earth:  
From this standpoint they are dead and from that standpoint  
they are living; silent here and speaking yonder.  
When He sends them from that quarter towards us,  
the rod becomes a dragon in relation to us.  
The mountains too make a song like that of David,  
and the substance of iron is wax in the hand.
- 1015 The wind becomes a bearer for Solomon;  
the sea becomes capable of understanding words in regard to Moses.  
The moon becomes able to see the sign in obedience to Ahmad;  
the fire becomes wild-roses for Abraham.  
The earth swallows Qárún like a snake;  
the Moaning Pillar comes into righteousness.  
The stone salaams to Ahmad;  
the mountain sends a message to Yahya.  
“We have hearing and sight and are happy,  
with you, the uninitiated, we are mute.”
- 1020 Forasmuch as you are going towards inanimateness,  
how shall you become familiar with the spiritual life of inanimate beings?  
Go from inanimateness into the world of spirits;  
listen to the loud noise of the particles of the world.  
The glorification of God by inanimate beings will become evident to you;  
the doubts suggested by interpretations will not carry you away.  
Since your soul has not the lamps for seeing,  
you have made interpretations,  
Saying, “How should visible glorification be the meaning intended?  
The claim to see is an erroneous fancy.
- 1025 No, the sight of that causes him that sees it to glorify God  
at the time when he regards its significance.  
Therefore, inasmuch as it reminds you of glorification,  
that indication is even as uttering”  
This is the interpretation of the Mu‘tazilites  
and of those who do not possess the light of immediate intuition.

چون ز حس بیرون نیامد آدمی  
باشد از تصویر غیبی اعجمی

این سخن پایان ندارد مارگیر  
می‌کشید آن مار را با صد زحیر

تا به بغداد آمد آن هنگامه جو  
تا نهد هنگامه‌ای بر چار سو

بر لب شط مرد هنگامه نهاد  
غلغله در شهر بغداد افتاد

مارگیری اژدها آورده است  
بو العجب نادر شکاری کرده است

جمع آمد صد هزاران خام ریش  
صید او گشته چو او از ابله‌پیش

منتظر ایشان و هم او منتظر  
تا که جمع آیند خلق منتشر

مردم هنگامه افزون‌تر شود  
کدیه و توزیع نیکوتر رود

جمع آمد صد هزاران ژاژخا  
حلقه کرده پشت پا بر پشت پا

مرد را از زن خبر نی ز ازدحام  
رفته در هم چون قیامت خاص و عام

چون همی حراقه جنبانید او  
می‌کشیدند اهل هنگامه گلو

و اژدها کز زمهریر افسرده بود  
زیر صد گونه پلاس و پرده بود

بسته بودش با رسنهای غلیظ  
احتیاطی کرده بودش آن حفیظ

در درنگ انتظار و اتفاق  
تاقت بر آن مار خورشید عراق

آفتاب گرم سیرش گرم کرد  
رفت از اعضای او اخلاط سرد

مرده بود و زنده گشت او از شگفت  
اژدها بر خویش جنبیدن گرفت

خلق را از جنبش آن مرده مار  
گشتشان آن يك تحیر صد هزار

با تحیر نعره‌ها انگیختند  
جملگان از جنبشش بگریختند

When a man has not escaped from sense-perception,  
he will be a stranger to the ideas of the unseen world.

This discourse has no end.

The snake-catcher, with a hundred pains, was bringing the snake along,

<sup>1030</sup> Till (at last) the would-be showman arrived at Baghdad  
that he might set up a public show at the cross-roads.

The man set up a show on the bank of the Tigris,  
and a hubbub arose in the city of Baghdad—

“A snake-catcher has brought a dragon:  
he has captured a marvellous rare beast.”

Myriads of simpletons assembled,  
who had become a prey to him as he in his folly.

They were waiting, and he too was waiting  
for the scattered people to assemble.

<sup>1035</sup> The greater the crowd,  
the better goes the begging and contributing.

Myriads of idle babblers assembled,  
forming a ring, sole against sole.

Man took no heed of woman: on account of the throng they were  
mingled together like nobles and common folk at the Resurrection.

When he began to move the cloth,  
the people in the crowd strained their throats,

And the dragon, which had been frozen by intense cold,  
was underneath a hundred kinds of coarse woollen cloths and coverlets.

<sup>1040</sup> He had bound it with thick ropes:  
that careful keeper had taken great precaution for it.

During the delay of expectation and coming together,  
the sun of ‘Iraq shone upon the snake

The sun of the hot country warmed it;  
the cold humours went out of its limbs.

It had been dead, and it revived:  
from astonishment the dragon began to uncoil itself.

By the stirring of that dead serpent  
the people’s amazement was multiplied a hundred thousand fold.

<sup>1045</sup> With amazement they started shrieking  
and fled *en masse* from its motion.

می‌گسست او بند وز آن بانگ بلند  
هر طرف می‌رفت چاقاچاق بند  
بندها بگسست و بیرون شد ز زیر  
اژدهایی زشت غران همچو شیر  
در هزیمت بس خلاق کشته شد  
از فتاده کشتگان صد پشته شد  
مارگیر از ترس بر جا خشک گشت  
که چه آوردم من از کهسار و دشت  
1050 گرگ را بیدار کرد آن کور میش  
رفت نادان سوی عزرائیل خویش  
اژدها يك لقمه کرد آن گیج را  
سهل باشد خون خوری حجاج را  
خویش را بر استنی پیچید و بست  
استخوان خورده را در هم شکست  
نفست اژدرهاست او کی مرده است  
از غم بی‌آلتی افسرده است  
گر بیابد آلت فرعون او  
که به امر او همی‌رفت آب جو  
1055 آن گه او بنیاد فرعونی کند  
راه صد موسی و صد هارون زند  
کرمک است آن اژدها از دست فقر  
پشه ای گردد ز جاه و مال صقر  
اژدها را دار در برف فراق  
هین مکش او را به خورشید عراق  
تا فسرده می‌بود آن اژدهات  
لقمه‌ی اویی چو او یابد نجات  
مات کن او را و ایمن شو ز مات  
رحم کم کن نیست او ز اهل صلات  
1060 کان تف خورشید شهوت بر زند  
آن خفاش مردم‌ریگت پر زند  
می‌کشانش در جهاد و در قتال  
مردوار الله یجزیک الوصال  
چون که آن مرد اژدها را آورد  
در هوای گرم و خوش شد آن مرید  
لاجرم آن فتنه‌ها کرد ای عزیز  
بیست همچندان که ما گفتیم نیز

It set about bursting the bonds, and at that loud outcry  
the bonds on every side went crack, crack.

It burst the bonds and glided out from beneath—  
a hideous dragon roaring like a lion.

Many people were killed in the rout:  
a hundred heaps were made of the fallen slain.

The snake-catcher became paralysed with fear on the spot, crying,  
“‘What have I brought from the mountains and the desert?’”

The blind sheep awakened the wolf:  
unwittingly it went towards its ‘Azrá’íl.

The dragon made one mouthful of that dolt:  
blood-drinking is easy for Hajjáj.

It wound and fastened itself on a pillar  
and crunched the bones of the devoured man.

The dragon is your sensual soul: how is it dead?  
It is frozen by grief and lack of means.

If it obtains the means of Pharaoh,  
by whose command the water of the river would flow,

Then it will begin to act like Pharaoh  
and will waylay a hundred Moses and Aaron.

That dragon, under stress of poverty, is a little worm;  
a gnat is made a falcon by power and riches.

Keep the dragon in the snow of separation;  
beware, do not carry it into the sun of Iraq.

As long as that dragon of your remains frozen;  
you are a mouthful for it, when it gains release.

Mortify it and become safe from death; have no mercy:  
it is not one of them that deserve favours;

1060 For the heat of the sun of lust strikes upon it,  
that vile bat of yours flaps its wings.

Lead it manfully to the warfare and battle:  
God will reward you with access.

When that man brought the dragon into the hot air  
and the insolent brute became well,

Inevitably it wrought that mischief, my dear friend, too,  
twenty times as many as we have told.

تو طمع داری که او را بی‌جفا بسته داری در وقار و در وفا	Do you hope, without using violence, to keep it bound in quiet and faithfulness?
هر خسی را این تمنا کی رسد موسی باید که اژدرها کشد	<sup>1065</sup> How should this wish be fulfilled for any worthless one? It needs a Moses to kill the dragon.
صد هزاران خلق ز اژدرهای او در هزیمت کشته شد از رای او	By his dragon hundreds of thousands of people were killed in the rout, as he had designed.

## تهدید کردن فرعون موسی را علیه السلام

### *How Pharaoh threatened Moses, on whom be peace.*

گفت فرعونش چرا تو ای کلیم خلق را کشتی و افکندی تو بیم	Pharaoh said to him, "Why did you, O Kalím, kill the people and cause fear to fall?"
در هزیمت از تو افتادند خلق در هزیمت کشته شد مردم ز زلق	The people were put to flight and rout by you; in the rout the folk were killed through slipping.
لاجرم مردم ترا دشمن گرفت کین تو در سینه مرد و زن گرفت	Necessarily, the folk have come to regard you as their enemy; men and women have conceived hatred of you in their breasts.
خلق را می‌خواندی بر عکس شد از خلافت مردمان را نیست بد	<sup>1070</sup> You were calling the people to you, it has turned out contrariwise: the folk cannot but resist you.
من هم از شرت اگر پس می‌خزم در مکافات تو دیگی می‌پزم	I too, though I am shrinking back from your malice, am concocting a plan to requite you.
دل از این بر کن که بفریبی مرا یا بجز فی پس روی گردد ترا	Put away from your heart the thought that you will deceive me or that you will get any follower but your shadow.
تو بدان غره مشو کش ساختی در دل خلقان هراس انداختی	Be not deluded by that which you have contrived: you have cast terror into the hearts of the people.
صد چنین آری و هم رسوا شوی خوار گردی ضحکه‌ی غوغا شوی	You may bring a hundred such, and you will be exposed in the same way; you will become despicable and the laughing-stock of the mob.
همچو تو سالوس بسیاران بدند عاقبت در مصر ما رسوا شدند	<sup>1075</sup> Many have been impostors like you, in our Egypt they have been brought to disgrace in the end."

## جواب موسی فرعون را در تهدیدی که می‌کردش

### *The answer of Moses to Pharaoh concerning the threats which he made against him*

گفت با امر حقم اشراك نیست گر بریزد خونم امرش باك نیست	He said, "I admit nothing as co-partner with the command of God: if His command shall shed my blood, there is no fear.
راضیم من شاکرم من ای حریف این طرف رسوا و پیش حق شریف	I am content, I am thankful, O adversary: here disgraced, but with God honoured.

پیش خلقان خوار و زار و ریش خند  
پیش حق محبوب و مطلوب و پسند  
از سخن می گویم این ور نی خدا  
از سیه رویان کند فردا ترا  
عزت آن اوست و آن بندگان  
ز آدم و ابلیس برمی خوان نشانش  
شرح حق پایان ندارد همچو حق  
هین دهان بر بند و بر گردان ورق

In the sight of the people contemptible and wretched and a laughingstock:  
in God's sight (I am) loved and sought and approved.

I say this of words;  
otherwise, to-morrow God will make *you* one of the black-faced.

<sup>1080</sup> Glory belongs to Him and to His servants:  
recite the sign thereof through Adam and Iblis.

The explanation of God, like God, has no limit.  
Take heed, close your mouth and turn over a leaf."

### پاسخ فرعون موسی را علیه السلام

#### *The reply of Pharaoh to Moses, on whom be peace.*

گفت فرعونش ورق در حکم ماست  
دفتر و دیوان حکم این دم مراست  
مر مرا بخریده اند اهل جهان  
از همه عاقلتری تو ای فلان  
موسیا خود را خریدی هین برو  
خوشتن کم بین به خود غره مشو  
جمع آرم ساحران دهر را  
تا که جهل تو نمایم شهر را  
این نخواهد شد به روزی و دو روز  
مهلت ده تا چهل روز تموز

Pharaoh said to him, "The leaf is under my authority;  
the book and register of authority is mine at this moment.

The people of the world have chosen me:  
art you wiser than all, O fellow?

O Moses, you have vaunted yourself. Listen, go!  
Have less regard for yourself, be not self-deluded.

<sup>1085</sup> I will assemble the magicians of the world,  
that I may exhibit your foolishness to the city.

This will not be done in a day or two:  
give me time till the forty days of Tamúz."

### جواب موسی علیه السلام فرعون را

#### *The answer of Moses, on whom be peace, to Pharaoh.*

گفت موسی این مرا دستور نیست  
بنده ام امهال تو مأمور نیست  
گر تو چیری و مرا خود یار نیست  
بنده فرمانم بدانم کار نیست  
می زنم با تو به جد تا زنده ام  
من چه کارهی نصرتم من بنده ام  
می زنم تا در رسد حکم خدا  
او کند هر خصم از خصمی جدا

Moses said, "This is not permitted to me:  
I am the slave: the giving of time to you is not commanded.

If you are powerful and I in sooth have no ally,  
I am subject to His command: I have nothing to do with that.

I will combat you with all my might so long as I live;  
what have I to do with helping? I am a slave.

<sup>1090</sup> I will fight till the decision of God comes to pass:  
He separates every adversary from an adversary."



## جواب فرعون موسی را و وحی آمدن موسی را علیه السلام

### *The reply of Pharaoh to Moses, and the coming of a Divine revelation to Moses, on whom be peace.*

گفت نی نی مهلتی باید نهاد عشوه‌ها کم ده تو کم پیمای باد	He said, "No, no, you must appoint a certain respite: do not give cajoleries, do not talk vain things."
حق تعالی وحی کردش در زمان مهلتش ده متسع مهراس از آن	At once the high God made a revelation to him, saying, "Give him an ample respite: be not afraid of that."
این چهل روزش بده مهلت به طوع تا سگالد مکرها او نوع نوع	Willingly give him these forty days that he may think of diverse plots.
تا بکوشد او که نه من خفته‌ام تیز رو گو پیش ره بگرفته‌ام	Let him endeavor, for I am not asleep; bid him advance quickly, I have barred the way in front.
حیله‌هاشان را همه بر هم زنم <sup>1095</sup> و آن چه افزایند من بر کم زنم	I will confound all their devices, and I will reduce to little that which they increase.
آب را آرند و من آتش کنم نوش و خوش گیرند و من ناخوش کنم	Let them fetch water, and I will make fire; let them get honey and sweets and I will make bitter.
مهر پیوندند و من ویران کنم آن که اندر وهم نارند آن کنم	Let them join in a bond of love, and I will destroy it; I will do that which they conceive not.
تو مترس و مهلتش ده دم دراز گو سپه گرد آر و صد حیلست بساز	Have no fear, and give him a lengthy respite; bid him bring together his host and prepare a hundred devices."

## مهلت دادن موسی علیه السلام فرعون را تا ساحران را جمع کند از مداین

### *How Moses, on whom be peace, gave Pharaoh a respite, that he might assemble the magicians from the cities.*

گفت امر آمد برو مهلت ترا من بجای خود شدم رستی ز ما	He said, "The command has come. Go, the respite is to you. I depart to my dwelling-place: you are delivered from me."
او همی‌شد و ازدها اندر عقب <sup>1100</sup> چون سگ صیاد دانا و محب	He was going, and at his heels the dragon wise and loving, like the hunter's dog.
چون سگ صیاد جنبان کرده دم سنگ را می‌کرد ریگ او زیر سم	Like the hunter's dog, wagging its tail: it made the stones sand beneath its hoof.
سنگ و آهن را به دم درمی‌کشید خرد می‌خایید آهن را پدید	With its breath it drew in stone and iron and visibly chewed the iron into small fragments.
در هوا می‌کرد خود بالای برج که هزیمت می‌شد از وی روم و گرج	In the air it was making itself above the zodiac, so that Greeks and Georgians would flee from it in panic.

كفك می انداخت چون اشتر ز کام  
قطره ای بر هر که زد می شد جذام

ژغژغ دندان او دل می شکست  
جان شیران سیه می شد ز دست

چون به قوم خود رسید آن مجتبی  
شوق او بگرفت باز او شد عصا

تکیه بر وی کرد و می گفت ای عجب  
پیش ما خورشید و پیش خصم شب

ای عجب چون می نبیند این سپاه  
عالمی پر آفتاب چاشتگاه

چشم باز و گوش باز و این ذکا  
خیره ام در چشم بندی خدا

من از ایشان خیره ایشان هم ز من  
از بهاری خار ایشان من سمن

پیششان بردم بسی جام رحیق  
سنگ شد آبش به پیش این فریق

دسته ی گل بستم و بردم به پیش  
هر گلی چون خار گشت و نوش نیش

آن نصیب جان بی خویشان بود  
چون که با خویشان پیدا کی شود

خفته ی بیدار باید پیش ما  
تا به بیداری ببیند خوابها

دشمن این خواب خوش شد فکر خلق  
تا نخسبد فکرش بسته ست خلق

حیرتی باید که روبد فکر را  
خورده حیرت فکر را و ذکر را

هر که کاملتر بود او در هنر  
او به معنی پس به صورت پیشتر

راجعون گفت و رجوع این سان بود  
که گله واگردد و خانه رود

چون که واگردید گله از ورود  
پس فتد آن بز که پیش آهنگ بود

پیش افتد آن بز لنگ پسین  
أضحك الرجعی وجوه العابسين

از گزافه کی شدند این قوم لنگ  
فخر را دادند و بخريدند ننگ

From its palate it cast out foam, like a camel:  
whomsoever a drop hit, he was smitten with tubercular leprosy.

1105 The gnashing of its teeth would break the heart;  
the souls of black lions would be distraught.

When that chosen one reached his kinsfolk,  
he took hold of the corner of its mouth, and it became again a staff.

He leaned upon it, saying, "O wonder!  
To me the sun, to my enemy night.

O wonder! How does this host not see a whole world  
filled with the sun at morning tide?

Eyes open, and ears open, and this sun!  
I am amazed at God's eye-bandaging.

1110 I am amazed at them, and they too at me:  
from one springtime, they are thorns and I am jasmine.

I bore to them many a cup of pure wine:  
its juice turned to stone before this company.

I twined a handful of roses and carried it to them:  
every rose became as a thorn, and the honey turned to poison.

That is the portion allotted to the selfless:  
since they are with themselves, how should it be shown?

With us, one must need be a waking sleeper,  
that in the state of wakefulness he may dream dreams."

1115 Thought of created things is an enemy to this sweet sleep:  
until his thought is asleep, his throat is shut.

Bewilderment is needed to sweep thought away:  
bewilderment devours thought and recollection.

The more perfect he is in science, the more backward he is in reality  
and the more forward in appearance.

He has said, "*Truly, to Him we are returning*";  
and the return is in the same wise as a herd turns back and goes home.

When the herd has turned back from going down to water,  
the goat that was the leader falls behind.

1120 And the lame hindmost goat is now in front:  
the return caused the faces to laugh of them that were frowning.

How did this party become lame  
and give up glory and purchase ignominy in vain?

پا شکسته می‌روند این قوم حج  
 از حرج راهی است پنهان تا فرج  
 دل ز دانشها بشستند این فریق  
 ز آنکه این دانش نداند آن طریق  
 دانشی باید که اصلش ز آن سر است  
 ز آنکه هر فرعی به اصلش رهبر است  
 هر پری بر عرض دریا کی پرد  
 تا لدن علم لدنی می‌برد  
 پس چرا علمی بیاموزی به مرد  
 کش ببايد سینه را ز آن پاک کرد  
 پس مجو پیشی از این سر لنگ باش  
 وقت واگشتن تو پیش آهنگ باش  
 آخرون السابقون باش ای ظریف  
 بر شجر سابق بود میوهی طریف  
 گر چه میوه آخر آید در وجود  
 اول است او ز آنکه او مقصود بود  
 چون ملايك گوی لا عِلْمَ لَنَا  
 تا بگیرد دست تو علمتنا  
 گر درین مکتب ندانی تو هجا  
 همچو احمد پری از نور حجب  
 گر نباشی نامدار اندر بلاد  
 کم نه‌ای و الله أعلم بالعباد  
 اندر آن ویران که آن معروف نیست  
 از برای حفظ گنجینهی زری است  
 موضع معروف کی بنهند گنج  
 زین قبل آمد فرج در زیر رنج  
 خاطر آرد بس شکال اینجا و لیک  
 بسکد اشکال را استور نیک  
 هست عشقش آتشی اشکال سوز  
 هر خیالی را بروبد نور روز  
 هم از آن سو جو جواب ای مرتضی  
 کاین سؤال آمد از آن سو مر ترا  
 گوشه‌ی بی‌گوشه‌ی دل شه رهی است  
 تاب لا شرقی و لا غرب از مهی است  
 تو از این سو و از آن سو چون گدا  
 ای که معنی چه می‌جویی صدا

This party goes on the pilgrimage with broken legs;  
 there is a secret way from difficulty to ease.

This company washed their hearts of kinds of knowledge,  
 because this knowledge does not know this Way.

One needs a knowledge whereof the root is yonder,  
 inasmuch as every branch is a guide to its root.

1125 How should every wing fly across the breadth of the Sea?  
 The esoteric knowledge will bear to the Presence.

Why, then, should you teach a man  
 the knowledge of which it benefits him to purify his breast?

Therefore do not seek to be in front:  
 be lame on this side, and be the leader at the moment of return.

O clever one, be *the hindmost and the foremost*:  
 the fresh fruit is prior to the tree.

Although the fruit comes last into being,  
 it is the first, because it was the object.

1130 Say, like the angels, "*We have no knowledge*,"  
 to the end that "*You have taught us*" may take your hand.

If in this school you do not know the alphabet,  
 you are filled, like Ahmad, with the light of Reason.

If you are not famous in the world, you are not deficient:  
 God knows best concerning His servants.

A treasure of gold is, for safety's sake,  
 in a desolate spot that is not well-known.

How should they deposit the treasure in a well-known place?  
 On this account it is said, "Joy is beneath sorrow."

1135 Here the mind may bring many difficulties,  
 but a good beast will break the tether.

His love is a fire that consumes difficulties:  
 the daylight sweeps away every phantom.

O you, with whom He is pleased, seek the answer  
 from the same quarter from which this question came to you.

The cornerless corner of the heart is a King's highway:  
 the radiance that is neither of the east nor of the west is from a Moon.

Why on this side and on that, like a beggar, O mountain of Reality,  
 are you seeking the echo?

- هم از آن سو جو که وقت درد تو  
می‌شوی در ذکر یا ربی دو تو  
وقت درد و مرگ از آن سو می‌نمی  
چون که دردت رفت چونی اعجمی  
وقت محنت گشته‌ای الله گو  
چون که محنت رفت گویی راه کو  
این از آن آمد که حق را بی‌گمان  
هر که بشناسد بود دایم بر آن  
و انکه در عقل و گمان هستش حجاب  
گاه پوشیده ست و گاه بدریده جیب  
عقل جزوی گاه چیره گاه نگون  
عقل کلی ایمن از ریب المنون  
عقل بفروش و هنر، حیرت بخر  
رو به خواری نه بخارا ای پسر  
ما چه خود را در سخن آغشته‌ایم  
کز حکایت ما حکایت گشته‌ایم  
من عدم و افسانه گردم در حنین  
تا تقلب یابم اندر ساجدین  
این حکایت نیست پیش مرد کار  
وصف حال است و حضور یار غار  
آن اساطیر اولین که گفت عاق  
حرف قرآن را بد آثار نفاق  
لامکانی که در او نور خداست  
ماضی و مستقبل و حال از کجاست  
ماضی و مستقبلش نسبت به توست  
هر دو يك چیزند پنداری که دوست  
يك تنی او را پدر ما را پسر  
بام زیر زید و بر عمرو آن زبر  
نسبت زیر و زبر شد ز آن دو کس  
سقف سوی خویش يك چیز است و بس  
نیست مثل آن مثال است این سخن  
قاصر از معنای نو حرف کهن  
چون لب جو نیست مشکا لب ببند  
بی‌لب و ساحل بدهست این بحر قند
- 1140 Seek from the same quarter to which, in the hour of pain,  
you bend low, crying repeatedly, "O my Lord!  
  
In the hour of pain and death you turn in that direction:  
how, when your pain is gone, are you ignorant?  
  
At the time of tribulation you have called unto God,  
when the tribulation is gone, you say, "Where is the way?"  
  
This is because: every one that knows God without uncertainty  
is constantly engaged in that,  
  
While he that is veiled in intellect and uncertainty  
is sometimes covered and sometimes with his collar torn.
- 1145 The particular intellect is sometimes dominant, sometimes overthrown;  
the Universal Intellect is secure from the hazards of Time.  
  
Sell intellect and talent and buy bewilderment:  
take yourself to lowliness, O son, not to Bukhara!  
  
Why have I steeped myself in the discourse,  
so that from story-telling I have become a story?  
  
I become nothing and a fable in making moan, in order that I may gain  
influence over them that prostrate themselves in prayer.  
  
This is not a story in the eyes of the man of experience: it is a description  
of an actual state, and it is the presence of the Friend of the Cave.
- 1150 That "*stories of the ancients*," which the disobedient applied  
to the words of the *Qur'an*, was a mark of hypocrisy.  
  
The man transcending space, in whom is the Light of God—  
where is the past, the future, or the present?  
  
His being past or future is in relation to you:  
both are one thing, and you think they are two.  
  
One individual is to him father and to us son:  
the roof is below Zayd and above 'Amr.  
  
The relation of "below" and "above" arises from those two persons:  
as regards itself, the roof is one thing only.
- 1155 These expressions are not similar to that: they are a comparison:  
the old words fall short of the new meaning.  
  
Since there is no river's edge, close your lips, O water skin:  
this Sea of candy has been without edge or shore.

## فرستادن فرعون به مداین در طلب ساحران

### *How Pharaoh sent to the cities in search of the magicians*

چون که موسی باز گشت و او بماند  
اهل رای و مشورت را پیش خواند

آن چنان دیدند کز اطراف مصر  
جمع آردشان شه و صراف مصر

او بسی مردم فرستاد آن زمان  
هر نواحی بهر جمع جادوان

هر طرف که ساحری بد نامدار  
کرد پیران سوی او ده پیک کار

دو جوان بودند ساحر مشتهر  
سحر ایشان در دل مه مستمر

شیر دوشیده ز مه فاش آشکار  
در سفرها رفته بر خمی سوار

شکل کرباسی نموده ماهتاب  
آن بپیموده فروشیده شتاب

سیم برده مشتری آگه شده  
دست از حسرت به رخها بر زده

صد هزاران همچنین در جادوی  
بوده منشی و نبوده چون روی

چون بدیشان آمد آن پیغام شاه  
کز شما شاه است اکنون چاره خواه

از پی آن که دو درویش آمدند  
بر شه و بر قصر او موکب زدند

نیست با ایشان بغیر يك عصا  
که همی‌گردد به امرش ازدها

شاه و لشکر جمله بی‌چاره شدند  
زین دو کس جمله به افغان آمدند

چاره‌ای می‌باید اندر ساحری  
تا بود که زین دو ساحر جان بری

آن دو ساحر را چو این پیغام داد  
ترس و مهری در دل هر دو فتاد

عرق جنسیت چو جنبیدن گرفت  
سر به زانو بر نهادند از شگفت

چون دبیرستان صوفی زانو است  
حل مشکل را دو زانو جادو است

When Moses had returned and he remained,  
he called his advisers and counsellors to his presence.

They deemed it right that the King and Ruler of Egypt  
should assemble them from all parts of Egypt.

Thereupon he sent many men in every direction  
to collect the sorcerers.

<sup>1160</sup> In whatsoever region there was a renowned magician,  
he set flying towards him ten active couriers.

There were two youths, famous magicians:  
their magic penetrated into the heart of the moon.

They milked the moon publicly and openly;  
in their journeys they went mounted on a wine-jar.

They caused the moonshine to appear like a piece of linen:  
they measured and sold it speedily,

And took the silver away: the purchaser, on becoming aware,  
would smite his hand upon his cheeks in grief.

<sup>1165</sup> They were the inventors of a hundred thousand such in sorcery,  
and were not like the rhyme-letter.

When the King's message reached them,  
"The king now desires help from you,

Because two dervishes have come  
and marched in force against the King and his palace

They have nothing with them except one rod,  
which becomes a dragon at his command.

The King and the whole army are helpless:  
all have been brought to lamentation by these two persons.

<sup>1170</sup> A remedy must be sought in magic,  
that maybe you will save lives from these two enchanters—"

When he gave the message to those two magicians,  
a fear and love descended on the hearts of them both.

When the vein of homogeneity began to throb,  
they laid their heads upon their knees in astonishment.

Inasmuch as the knee is the Sufi's school,  
the two knees are sorcerers for solving a difficulty.



خواندن آن دو ساحر پدر را از گور و پرسیدن از روان پدر حقیقت موسی علیه السلام را

*How those two magicians summoned their father from the grave  
and questioned their father's spirit concerning the real nature of Moses, on whom be peace.*

بعد از آن گفتند ای مادر بیا گور بابا کو تو ما را ره نما	Afterwards they said, "Come, O mother, where is our father's grave? Show us the way."
بردشان بر گور او بنمود راه پس سه روزه داشتند از بهر شاه	1175 She took them and showed the way to his grave: then they fasted for three days for the sake of the King.
بعد از آن گفتند ای بابا بما شاه پیغامی فرستاد از وجا	After that they said, "O father, the King in consternation has sent us a message
که دو مرد او را به تنگ آورده‌اند آب رویش پیش لشکر برده‌اند	Those two men have brought him to sore straits and have destroyed his prestige with the army.
نیست با ایشان سلاح و لشکری جز عصا و در عصا شور و شری	There is not with them any weapons or soldiers; nothing but a rod, and in the rod is a calamity and bane.
تو جهان راستان در رفته‌ای گر چه در صورت به خاکی خفته‌ای	You are gone into the world of the righteous; though to outward seeming you lie in a tomb.
آن اگر سحر است ما را ده خبر ور خدایی باشد ای جان پدر	1180 If that is magic, inform us; and if it be divine, O spirit of our father,
هم خبر ده تا که ما سجده کنیم خویشتن بر کیمیایی بر زنیم	Also inform us, so that we may bow down and bring ourselves in touch with an elixir.
نامیدانیم و اومیدی رسید رانندگانیم و کرم ما را کشید	We are despairing, and a hope has come; we are banished, and Mercy has drawn us."

### جواب گفتن ساحر مرده با فرزندان خود

*How the dead magician answered his sons.*

بانگ زد کای جان و فرزندان من هست پیدا گفتن این را مرتهن	He cried, "O my dearest sons, it rests to declare this plainly.
فاش و مطلق گفتنم دستور نیست لیک راز از پیش چشم دور نیست	It is not permitted to me to speak openly and freely, yet the mystery is not far from mine eye.
لیک بنمایم نشانی با شما تا شود پیدا شما را این خفا	1185 But I will show unto you a sign that this hidden thing may be made manifest to you.
نور چشمانم چو آن جا که روید از مقام خفتنش آگه شوید	O light of mine eyes, when you go thither, become acquainted with the place where he sleeps,
آن زمان که خفته باشد آن حکیم آن عصا را قصد کن بگذار بیم	And at the time when that Sage is asleep, make for the rod, abandon fear.

گر بدزدی و توانی ساحر است چاره‌ی ساحر بر تو حاضر است ور نتانی هان و هان آن ایزدی است او رسول ذو الجلال و مهتدی است گر جهان فرعون گیرد شرق و غرب سر نگون آید خدا را گاه حرب این نشان راست دادم جان باب بر نویس الله اعلم بالصواب جان بابا چون بخسبد ساحری سحر و مکرش را نباشد رهبری چون که چوپان خفت گرگ ایمن شود چون که خفت آن جهد او ساکن شود لیک حیوانی که چوپانش خداست گرگ را آن جا امید و ره کجاست جادویی که حق کند حق است و راست جادویی خواندن مر آن حق را خطاست جان بابا این نشان قاطع است گر بمیرد نیز حقش رافع است	1190	If you shall steal it and are able, he is a magician; the means of dealing with a magician is present with you;  But if you cannot, beware and beware! That is of God: he is the messenger of the Glorious and is guided.  Though Pharaoh occupies the world, east and west, he will fall headlong: God and then war!  I give this true sign, O soul of your father: inscribe it: God best knows the right course.  O soul of your father, when a magician sleeps, there is none to direct his magic and craft.  When the shepherd has gone to sleep, the wolf becomes unafraid: when he sleeps, his exertion ceases;  But the animal whose shepherd is God— how has the wolf hope or way there?  The sorcery which God practices is real and true: it is wrong to call that real thing sorcery.  O soul of your father, this is the decisive sign: even if he dies, God exalts him."
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تشبیه کردن قرآن مجید را به عصای موسی و وفات مصطفی علیه السلام را نمودن  
به خواب موسی و قاصدان تغییر قرآن را به آن دو ساحر بچه که قصد  
بردن عصا کردند چون موسی را خفته یافتند

*Comparison of the sublime Qur'an to the rod of Moses, and the death of Mustafa, on whom be peace,  
to the sleep of Moses, and those who seek to alter the Qur'an to the two young magicians  
who attempted to carry off the rod of Moses when they found him asleep.*

مصطفی را وعده کرد الطاف حق گر بمیری تو نمیرد این سبق من کتاب و معجزه‌ات را رافعم بیش و کم کن را ز قرآن مانعم من تو را اندر دو عالم حافظم طاعنان را از حدیثت رافضم کس نتاند بیش و کم کردن در او تو به از من حافظی دیگر مجو رونقت را روز روز افزون کنم نام تو بر زر و بر نقره زنم	1200	The Mercy of God made a promise to Mustafa, saying, "If you shall die, this Lesson shall not die.  I am exalting your Book and Miracle; I am defending the Qur'an from those who would make it more or less.  I am exalting you in both worlds; I am driving away the scoffers from your Tidings.  None shall be able to make additions or omissions therein. Do not you seek another protector better than Me.  Day by day I will increase your splendour; I will strike your name on gold and on silver.
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منبر و محراب سازم بهر تو در محبت قهر من شد قهر تو نام تو از ترس پنهان می‌گویند چون نماز آرند پنهان می‌شوند از هراس و ترس کفار لعین دینت پنهان می‌شود زیر زمین	For your sake I will prepare pulpit and prayer-niche: in love your vengeance has become My vengeance.
من مناره پر کنم آفاق را کور گردانم دو چشم عاق را چاکرانت شهرها گیرند و جاه دین تو گیرد ز ماهی تا به ماه تا قیامت باقیش داریم ما تو مترس از نسخ دین ای مصطفی ای رسول ما تو جادو نیستی صادقی هم خرقة‌ی موسیستی هست قرآن مر ترا همچون عصا کفرها را در کشد چون ازدها تو اگر در زیر خاکی خفته‌ای چون عصایش دان تو آن چه گفته‌ای قاصدان را بر عصایت دست نی تو بخسب ای شه مبارک خفتی تن بخفته نور تو بر آسمان بهر پیکار تو زه کرده کمان فلسفی و آن چه پوزش می‌کند قوس نورت تیر دوزش می‌کند آن چنان کرد و از آن افزون که گفت او بخفت و بخت و اقبالش نخفت جان بابا چون که ساحر خواب شد کار او بی‌رونق و بی‌تاب شد هر دو بوسیدند گورش را و رفت تا به مصر از بهر این پیکار زفت چون به مصر از بهر آن کار آمدند طالب موسی و خانه‌ی او شدند اتفاق افتاد کان روز ورود موسی اندر زیر نخلی خفته بود پس نشان دادندشان مردم بدو که برو آن سوی نخلستان بجو	1205 I will fill the world, from end to end, with minarets; I will make blind the eyes of the recalcitrant.
	Your servants will occupy cities and power: your Religion will extend from the Fish to the Moon.
	We shall keep it living until the Resurrection: be not you afraid of the annulment of the Religion, O Mustafa.
	O My Messenger, you are not a sorcerer: you are truthful; you wear the mantle of Moses.
	To you the <i>Qur'an</i> is even as the rod: it swallows up infidelities, like a dragon.
	1210 If you sleep beneath a sod, deem as his rod that which you have spoken.
	Assailants have no power over his rod. Sleep, O King, a blessed sleep!
	Your body is asleep; your Light in Heaven has strung a bow for your war.
	The philosopher and that which his mouth does— the bow of your Light is piercing him with arrows”
	Thus He did, and more than He said: he slept, but his fortune and prosperity slumbered not.
	1215 “O soul of your father, when a magician goes to sleep, <i>his</i> work becomes tarnished and dim.”
	Both kissed his grave and went away to Egypt for the purpose of this mighty struggle.
	When they came to Egypt for the sake of that enterprise, they sought after Moses and his house.
	It chanced that on the day of their arrival Moses was asleep under a palm-tree,
	So the folk gave them a clue to him, saying, “Go, and seek over there in the direction of the palm-grove.”

- چون بیامد دید در خرما بنان  
خفته‌ای که بود بیدار جهان
- بهر نازش بسته او دو چشم سر  
عرش و فرشش جمله در زیر نظر
- ای بسا بیدار چشم خفته دل  
خود چه بیند دید اهل آب و گل
- آن که دل بیدار دارد، چشم سر  
گر بخسبد بر گشاید صد بصر
- گر تو اهل دل نه ای بیدار باش  
طالب دل باش و در پیکار باش
- ور دلت بیدار شد می‌خسب خوش  
نیست غایب ناظرت از هفت و شش
- گفت پیغمبر که خسبد چشم من  
لیک کی خسبد دلم اندر وسن
- شاه بیدار است حارس خفته‌گیر  
جان فدای خفتگان دل بصیر
- وصف بیداری دل ای معنوی  
در نگنجد در هزاران مثنوی
- چون بدیدندش که خفته ست او دراز  
بهر دزدی عصا کردند ساز
- ساحران قصد عصا کردند زود  
کز پیش باید شدن وانگه ربود
- اندکی چون پیشتر کردند ساز  
اندر آمد آن عصا در اهتزاز
- آن چنان بر خود بلرزید آن عصا  
کان دو بر جا خشک گشتند از وجا
- بعد از آن شد ازدها و حمله کرد  
هر دوان بگریختند و روی زرد
- رو در افتادن گرفتند از نهیب  
غلط غلطان منهزم در هر تشیب
- پس یقین شان شد که هست از آسمان  
ز آنکه می‌دیدند حد ساحران
- بعد از آن اطلاق و تبشان شد پدید  
کارشان تا نزع و جان کندن رسید
- پس فرستادند مردی در زمان  
سوی موسی از برای عذر آن
- 1220 When he came, he espied amongst the date trees  
a sleeper who was the wake fullest man in the world.
- For pleasure's sake he had shut the two eyes of his head,  
all Heaven and Earth were under his gaze.
- Oh, many a one whose eye is awake and whose heart is asleep:  
what, in truth, should be seen by the eyes of creatures of water and clay?
- He that keeps his heart awake—  
though the eye of his head may sleep, it will open a hundred eyes.
- If you are not one of heart, be awake,  
be a seeker of the heart, and be in strife;
- 1225 But if your heart has been awakened, sleep sound:  
your eye is not absent from the seven heavens and the six directions.
- The Prophet said, "My eye slumbers,  
but when does my heart slumber in drowsiness?"
- The King is awake: suppose the guardsman is asleep;  
may soul be sacrificed to the sleepers whose hearts are seeing!
- The description of the heart's wakefulness, O spiritual man,  
would not be contained in thousands of rhymed couplets.
- When they saw that he was sleeping outstretched,  
they made preparations for stealing the rod.
- 1230 The magicians quickly approached the rod, saying,  
"We must go behind him and then snatch it."
- When they prepared a little nearer,  
the rod began to shake.
- The rod quivered upon itself in such wise  
that both on the spot became petrified by the shock.
- After that, it turned into a dragon and made a rush:  
both fled, and pale of countenance
- Began to fall on their faces from affright,  
tumbling panic-stricken down every slope
- 1235 Then to them it became certain that he was from Heaven,  
since they were seeing the limit of magicians.
- Afterwards diarrhea and fever appeared in them,  
and their case reached the last gasp and the death-agony.
- Then at once they sent a man to Moses  
to excuse what they had done,

که امتحان کردیم و ما را کی رسد  
امتحان تو اگر نبود حسد

مجرم شاهیم ما را عفو خواه  
ای تو خاص الخاص درگاه اله

عفو کرد و در زمان نیکو شدند  
پیش موسی بر زمین سر می زدند

گفت موسی عفو کردم ای کرام  
گشت بر دوزخ تن و جانان حرام

من شما را خود ندیدم ای دو یار  
اعجمی سازید خود را ز اعتذار

همچنان بیگانه شکل و آشنا  
در نبرد آید بهر پادشا

پس زمین را بوسه دادند و شدند  
انتظار وقت و فرصت می بدند

Saying, "We have tested you,  
and how should testing you occur to us unless there be envy?"

We are sinners against the King: do you crave pardon for us,  
O you that are the elect of the elect of the Court of God."

<sup>1240</sup> He pardoned, and at once they became well;  
they were striking their heads upon the earth in the presence of Moses.

Moses said, "I pardon, O nobles:  
your bodies and souls have become unlawful to Hell.

Truly I did not see you; O two friends,  
make yourselves strangers to exculpation.

Come, even as you are, alien in appearance familiar,  
to combat for the King."

Then they kissed the earth and departed:  
they were waiting in expectation of the time and opportunity.

### جمع آمدن ساحران از مداین پیش فرعون و تشریفها یافتن و دست بر سینه زدن در قهر خصم او که این بر ما نویس

*How the magicians from the cities assembled before Pharaoh and received robes of honour  
and laid their hands upon their breasts, to subdue his enemy, and saying,  
"Write this down against us."*

تا به فرعون آمدند آن ساحران  
دادشان تشریفهای بس گران

و عده هاشان کرد و پیشین هم بداد  
بندگان و اسبان و نقد و جنس و زاد

بعد از آن می گفت هین ای سابقان  
گر فزون آید اندر امتحان

بر فشانم بر شما چندان عطا  
که بدرد پرده ی جود و سخا

پس بگفتندش به اقبال تو شاه  
غالب آییم و شود کارش تباه

ما در این فن صفدریم و پهلوان  
کس ندارد پای ما اندر جهان

ذکر موسی بند خاطر ها شده است  
کاین حکایتهاست که پیشین بده است

ذکر موسی بهر رو پوش است لیک  
نور موسی نقد تست ای مرد نیک

<sup>1245</sup> Those magicians came unto Pharaoh,  
and he gave them robes of honour exceedingly precious.

He made promises to them, and also gave them in advance  
slaves and horses and money and goods and provisions.

After that, he was saying, "Listen, O you that are foremost,  
if you prove superior in the trial,

I will scatter over you so many gifts  
that the veil of bounty and munificence will be rent."

Then they said to him, "Through your fortune, O King,  
we shall prevail, and his cause shall be ruined.

<sup>1250</sup> We are heroes and champions in this art:  
no one in the world can resist us."

The mention of Moses has become a chain to the thoughts,  
that these are stories which happened long ago.

The mention of Moses serves for a mask,  
but the Light of Moses is your actual concern, O good man.



موسی و فرعون در هستی تست  
 باید این دو خصم را در خویش جست  
 تا قیامت هست از موسی نتاج  
 نور دیگر نیست دیگر شد سراج  
 این سفال و این پلیته دیگر است  
 لیك نورش نیست دیگر ز آن سر است  
 گر نظر در شیشه داری گم شوی  
 ز آنکه از شیشه است اعداد دوی  
 و ر نظر بر نور داری وارهی  
 از دوی و اعداد جسم منتهی  
 از نظرگاه است ای مغز وجود  
 اختلاف مومن و گبر و جهود

Moses and Pharaoh are in your being:  
 you must seek these two adversaries in yourself.

The generation from Moses is till the Resurrection:  
 the Light is not different, the lamp has become different.

<sup>1255</sup> This earthenware lamp and this wick are different,  
 but its light is not different: it is from yonder.

If you keep looking at the glass, you will be lost,  
 because from the glass arise the numbers of dualism;

But if you keep your gaze upon the Light,  
 you will be delivered from dualism and the numbers of the finite body.

From the place of view, O kernel of Existence, there arises the difference  
 between the true believer and the Zoroastrian and the Jew.

## اختلاف کردن در چگونگی و شکل پیل

### *The disagreement as to the description and shape of the elephant*

پیل اندر تاریک بود  
 عرضه را آورده بودندش هنود  
 از برای دیدنش مردم بسی  
 اندر آن ظلمت همی شد هر کسی  
 دیدنش با چشم چون ممکن نبود  
 اندر آن تاریکی اش کف می بسود  
 آن یکی را کف به خرطوم او فتاد  
 گفت همچون ناودان است این نهاد  
 آن یکی را دست بر گوشش رسید  
 آن بر او چون باد بیزن شد پدید  
 آن یکی را کف چو بر پایش بسود  
 گفت شکل پیل دیدم چون عمود  
 آن یکی بر پشت او بنهاد دست  
 گفت خود این پیل چون تختی بده ست  
 همچنین هر يك به جزوی که رسید  
 فهم آن می کرد هر جا می شنید  
 از نظرگاه گفتشان شد مختلف  
 آن یکی دالش لقب داد این الف

The elephant was in a dark house:  
 some Hindus had brought it for exhibition.

<sup>1260</sup> In order to see it, many people were going,  
 every one, into that darkness.

As seeing it with the eye was impossible,  
 was feeling it in the dark with the palm of his hand.

The hand of one fell on its trunk:  
 he said, "This creature is like a water-pipe."

The hand of another touched its ear:  
 to him it appeared to be like a fan.

Since another handled its leg, he said,  
 "I found the elephant's shape to be like a pillar."

<sup>1265</sup> Another laid his hand on its back:  
 he said, "Truly, this elephant was like a throne."

Similarly, whenever anyone heard,  
 he understood the part that he had touched.

On account of the place of view, their statements differed:  
 one man entitled it "dāl," another "alif."

در کف هر کس اگر شمعى بدى اختلاف از گفتشان بیرون شدی	If there had been a candle in each one's hand, the difference would have gone out of their words.
چشم حس همچون کف دست است و بس نیست کف را بر همه‌ی او دسترس	The eye of sense-perception is only like the palm of the hand: the palm has not power to reach the whole of him.
چشم دریا دیگر است و کف دگر کف بهل وز دیده‌ی دریا نگر	1270 The eye of the Sea is one thing and the foam another: leave the foam and look with the eye of the Sea.
جنیش کفها ز دریا روز و شب کف همی‌بینی و دریا نی عجب	Day and night the movement of foam-flecks from the Sea: you behold the foam, but not the Sea. Marvellous!
ما چو کشتیها بهم بر می‌زنیم تیره چشمیم و در آب روشنیم	We are dashing against each other, like boats: our eyes are darkened, though we are in the clear water.
ای تو در کشتی تن رفته به خواب آب را دیدی نگر در آب آب	O you that have gone to sleep in the body's boat, you have seen the water, look on the Water of the water.
آب را آبی است کاو می‌راندش روح را روحی است کاو می‌خواندش	The water has Water that is driving it; the spirit has a Spirit that is calling it.
موسی و عیسی کجا بد کافتاب کشت موجودات را می‌داد آب	1275 Where were Moses and Jesus when the Sun was giving water to the sown field of existent things?
آدم و حوا کجا بود آن زمان که خدا افکند این زه در کمان	Where were Adam and Eve at the time when God fitted this string to the bow?
این سخن هم ناقص است و ابتر است آن سخن که نیست ناقص آن سر است	This speech, too, is imperfect and maimed; the speech that is not imperfect is yonder.
گر بگوید ز آن بلغزد پای تو ور نگوید هیچ از آن ای وای تو	If he speaks from that, your foot will stumble; and if he speak nothing of that, oh, alas for you!
ور بگوید در مثال صورتی بر همان صورت بچسبی ای فتی	And if he speak in the likeness of a form, you will stick to that form, O youth.
بسته پایی چون گیا اندر زمین سر بجنبانی به بادی بی‌یقین	1280 You are foot-bound on the earth, like grass: you nod your head at a wind, without certainty.
لیک پایت نیست تا نقلی کنی یا مگر پا را از این گل بر کنی	But you have no foot that you should make a departure or perchance drag your foot out of this mud.
چون کنی پا را حیاتت زین گل است این حیاتت را روش بس مشکل است	How should you drag your foot away? Your life is from this mud: it is mighty hard for this life of yours to go.
چون حیات از حق بگیری ای روی پس شوی مستغنی از گل می‌روی	When you receive life from God, O dependent one, then you will become independent of the mud and will go.
شیر خواره چون ز دایه بگسلد لوت‌خواره شد مر او را می‌هد	When the sucking is separated from its nurse, it becomes an eater of morsels and abandons her.
بسته‌ی شیر زمینی چون حبوب جو فطام خویش از قوت القلوب	1285 You, like seeds, are in bondage to the milk of earth: seek to wean yourself by the spiritual food.

حرف حکمت خور که شد نور ستیر  
ای تو نور بی‌حجب را ناپذیر

تا پذیرا گردی ای جان نور را  
تا ببینی بی‌حجب مستور را

چون ستاره سیر بر گردون کنی  
بلکه بی‌گردون سفر بی‌چون کنی

آن چنان کز نیست در هست آمدی  
هین بگو چون آمدی مست آمدی

1290 راههای آمدن یادت نماند  
لیک رمزی بر تو بر خواهیم خواند

هوش را بگذار و آن گه هوش دار  
گوش را بر بند و آن گه گوش دار

نی نگویم ز آنکه خامی تو هنوز  
در بهاری تو ندیدی تموز

این جهان همچون درخت است ای کرام  
ما بر او چون میوه‌های نیم خام

سخت گیرد خامها مر شاخ را  
ز آنکه در خامی نشاید کاخ را

1295 چون پخت و گشت شیرین لب‌گزان  
سست گیرد شاخها را بعد از آن

چون از آن اقبال شیرین شد دهان  
سرد شد بر آدمی ملک جهان

سخت‌گیری و تعصب خامی است  
تا جنینی کار خون آشامی است

چیز دیگر ماند اما گفتنش  
با تو روح القدس گوید بی‌منش

نی تو گویی هم بگوش خویشتن  
نه من و نه غیر من ای هم تو من

1300 همچو آن وقتی که خواب اندر روی  
تو ز پیش خود به پیش خود شوی

بشنوی از خویش و پنداری فلان  
با تو اندر خواب گفته ست آن نهان

تو یکی تو نیستی ای خوش رفیق  
بلکه گردونی و دریای عمیق

آن تو زفتت که آن نه صد تو است  
قلزم است و غرقه‌گاه صد تو است

Drink the word of Wisdom, for it has become a hidden light,  
O you who are unable to receive the unveiled Light,

To the end that you may become able, O Soul, to receive the Light,  
and that you may behold without veils that which is hidden,

And traverse the sky like a star;  
no, journey unconditioned, without sky.

Thus you came into being from non-existence.  
Say now, how did you come? You arrived drunken.

The ways of your coming are not remembered by you,  
but we will recite to you a hint.

Let your mind go, and then be mindful!  
Close your ear, and then listen!

No, I will not tell, because you still art unripe:  
you art in springtime, you have not seen Tamúz.

This world is even as the tree, O noble ones:  
we are like the half-ripened fruit upon it.

The unripe cling fast to the bough,  
because during immaturity they are not fit for the palace.

1295 When they have ripened and have become sweet—  
after that, biting their lips, they take a feeble hold of the boughs.

When the mouth has been sweetened by that felicity,  
the kingdom of the world becomes cold to Man.

To take a tight hold and to attach one's self strongly is rawness:  
so long as you are an embryo, your occupation is blood-drinking.

Another thing remains,  
but the Holy Spirit will tell you the tale of it, without me.

No, you will tell it even to your own ear—  
neither I nor another than I, O you that are even I—

1300 Just as, when you fall asleep,  
you go from the presence of yourself into the presence of yourself:

You hear from yourself, and deem that such or such a one  
has secretly told you in the dream that.

You are not a single "you," O good comrade;  
no, you are the sky and the deep sea.

Your mighty "You," which is nine hundredfold,  
is the ocean and the drowning-place of a hundred "you's."

خود چه چای حد بیداری است و خواب  
دم مزن و الله أعلم بالصواب

دم مزن تا بشنوی از دم زنان  
آن چه نامد در زبان و در بیان

دم مزن تا بشنوی ز آن آفتاب  
آن چه نامد در کتاب و در خطاب

دم مزن تا دم زند بهر تو روح  
آشنا بگذار در کشتی نوح

همچو کنعان کاشنا می کرد او  
که نخواهم کشتی نوح عدو

هی بیا در کشتی بابا نشین  
تا نگردي غرق طوفان ای مهین

گفت نی من آشنا آموختم  
من بجز شمع تو شمع افروختم

هین مکن کاین موج طوفان بلاست  
دست و پا و آشنا امروز لاست

باد قهر است و بلای شمع کش  
جز که شمع حق نمی پاید خمش

گفت نی رفتم بر آن کوه بلند  
عاصم است آن که مرا از هر گزند

هین مکن که کوه کاه است این زمان  
جز حبیب خویش را ندهد امان

گفت من کی پند تو پشنوده ام  
که طمع کردی که من زین دوده ام

خوش نیامد گفت تو هرگز مرا  
من بری ام از تو در هر دو سرا

هین مکن بابا که روز ناز نیست  
مر خدا را خویشی و انباز نیست

تا کنون کردی و این دم نازکی است  
اندر این درگاه گیرا ناز کیست

لم یلد لم یولد است او از قدم  
نی پدر دارد نه فرزند و نه عم

ناز فرزندان کجا خواهد کشید  
ناز بابایان کجا خواهد شنید

نیستم مولود پیرا کم بناز  
نیستم والد جوانا کم گراز

Indeed, what occasion for the terms wakefulness and sleep?  
Do not speak, for God knows best what is right.

1305 Do not speak, so that you may hear from the Speakers  
that which came not into utterance or into explanation.

Do not speak, so that you may hear from the Sun  
that which came not into book or into allocution.

Do not speak, so that the Spirit may speak for you:  
in the ark of Noah leave off swimming!

Like Canaan, who was swimming and saying,  
"I do not want the ark of Noah, my enemy."

"Hey, come and sit in your father's ark,  
that you may not be drowned in the Flood, O despicable one!"

1310 He answered, "No, I have learned to swim:  
I have lighted a candle other than your candle."

"Beware! Do it not, for these are the waves of the Flood of tribulation;  
to-day hand, foot and swimming are nothing.

It is the wind of vengeance and the woe that extinguishes the candle.  
No candle but God's is enduring. Be silent!"

He said, "No, I will go up that high mountain:  
that mountain will protect me from every hurt."

"Beware! Do it not, for at this time the mountain is a straw.  
He gives safety to none except His beloved."

1315 He answered, "When have I listened to your advice  
that you should hope that I am of this family?

Your words were never pleasing to me:  
I am quit of you in both worlds."

"Beware, *baba*, don't do it, for is not the day for disdain.  
God has no kinship or partner.

Until now you have shown, and at this moment there is disdain:  
whose disdain is of any effect in this Court?

From eternity *He is begets not, nor is He begotten*:  
He has neither father nor son nor uncle.

1320 How will He suffer the disdain of sons?  
How will He listen to the disdain of fathers?

'I am not begotten: O old man, do not be proud.  
I am not a begetter: O youth, do not strut.

نیستم شوهر نیم من شهوتی  
 ناز را بگذار اینجا ای ستی  
 جز خضوع و بندگی و اضطرار  
 اندر این حضرت ندارد اعتبار  
 گفت بابا سالها این گفته‌ای  
 باز می‌گویی به جهل آشفته‌ای  
 چند از اینها گفته‌ای با هر کسی  
 تا جواب سرد بشنودی بسی  
 این دم سرد تو در گوشم نرفت  
 خاصه اکنون که شدم دانا و زفت  
 گفت بابا چه زیان دارد اگر  
 بشنوی یک بار تو پند پدر  
 همچنین می‌گفت او پند لطیف  
 همچنان می‌گفت او دفع عنیف  
 نه پدر از نصیح کنعان سیر شد  
 نه دمی در گوش آن ادبیر شد  
 اندر این گفتن بدند و موج تیز  
 بر سر کنعان زد و شد ریز ریز  
 نوح گفت ای پادشاه بردبار  
 مرا خرد و سیلت برد بار  
 وعده کردی مرا تو بارها  
 که بیاید اهلت از طوفان رها  
 دل نهادم بر امیدت من سلیم  
 پس چرا بر بود سیل از من گلیم  
 گفت او از اهل و خویشانت نبود  
 خود ندیدی تو سپیدی او کبود  
 چون که دندان تو کرمش در فتاد  
 نیست دندان برکنش ای اوستاد  
 تا که باقی تن نگردد زار از او  
 گر چه بود آن تو شو بیزار از او  
 گفت بیزارم ز غیر ذات تو  
 غیر نبود آن که او شد مات تو  
 تو همی‌دانی که چونم با تو من  
 بیست چندانم که با باران چمن  
 زنده از تو شاد از تو عایلی  
 مغتذی بی‌واسطه و بی‌حایلی

I am not a husband, I am not connected with lust:  
 here, O lady, leave off being disdainful.'

Excepting humility and slavishness and utter helplessness,  
 nothing has consideration in this Presence."

He said, "Father, for years you have said this;  
 you are saying again: you art deranged with folly.

1325 How many of these things have you said to everyone,  
 so that oftentimes you have heard a cold answer!

This cold breath of yours did not enter my ear,  
 especially now when I have become wise and strong."

He said, "*Baba*, what harm will it do  
 if you listen once to the advice of your father?"

On this wise was he speaking kindly counsel,  
 and on that wise was he uttering harsh refusal.

Neither did the father become weary of admonishing Canaan,  
 nor did a single breath enter the ear of that graceless man.

1330 They were in this talk when a fierce billow dashed upon Canaan's head,  
 and he was shivered to fragments.

Noah said, "O long-suffering King, my ass is dead,  
 and Your Flood has carried away the load.

Many times You did promise me, saying,  
 'Your family shall be saved from the Deluge.'

I simple fixed my heart on hope of You:  
 why, then, has the Flood swept my garment away from me?"

He said, "He was not of your family and kinsfolk:  
 did not you yourself see you are white, he blue?"

1335 When the worm has fallen upon your tooth, it is not a tooth:  
 tear it out, O master.

In order that the rest of your body may not be made miserable by it,  
 become quit of it, although it was yours.

He said, "I am quit of anything other than Your Essence;  
 he that has died in You is not other.

You know how I am to You:  
 I am as the orchard to the rain, and twenty times as much—

Living by You, rejoicing because of You,  
 a pauper receiving sustenance without any medium or intervention;



متصل نه منفصل نه ای کمال بلکه بی چون و چگونه و اعتلال ماهیانیم و تو دریای حیات زنده ایم از لطف ای نیکو صفات تو ننگی در کنار فکرتی نه به معلولی قرین چون علتی پیش از این طوفان و بعد از این مرا تو مخاطب بوده ای در ماجرا با تو می گفتم نه با ایشان سخن ای سخن بخش نو و آن کهن نی که عاشق روز و شب گوید سخن گاه با اطلال و گاهی با دمن روی با اطلال کرده ظاهر را او که را می گوید آن مدحت که را شکر طوفان را کنون بگماشتی واسطه ای اطلال را برداشتی ز آنکه اطلال لثیم و بد بدند نه ندایی نه صدایی می زدند من چنان اطلال خواهم در خطاب کز صدا چون کوه واگوید جواب تا مثنا بشنوم من نام تو عاشقم بر نام جان آرام تو هر نبی ز آن دوست دارد کوه را تا مثنا بشنود نام ترا آن که پست مثال سنگلاخ موش را شاید نه ما را در مناخ من بگویم او نگردد یار من بی صدا ماند دم گفتار من با زمین آن به که هموارش کنی نیست هم دم با قدم یارش کنی گفت ای نوح ار تو خواهی جمله را حشر گردانم بر آرم از ترا بهر کنعانی دل تو نشکنم لیک از احوال آگه می کنم گفت نی نی راضی ام که تو مرا هم کنی غرقه اگر باید ترا	1340	Not united, not separated, O Perfection; no, devoid of quality or description or causation.  We are the fishes, and You the Sea of Life: we live by Your favour, O You whose attributes are excellent.  You are not contained in the bosom of any thought, nor are You joined with the effect, as a cause.  Before this Flood and after it, You have been the object of my address in colloquy.  I was speaking with You, not with them, O You that are the Giver of speech newly and of old.  1345 Is it not the case that the lover, day and night, converses now with the ruins, now with the traces?  To outward seeming, he has turned his face towards the ruins, to whom is he saying that song of praise, to whom?  Thanks! Now You have let loose the Flood and removed the ruins which stood between.  Because they were vile and evil ruins, uttering neither a cry nor an echo  I desire such ruins to speak with as answer back, like the mountain, by an echo,  1350 So that I may hear Your name redoubled, I am in love with Your soul soothing name.  That is why every prophet holds the mountains dear: that he may hear Your name redoubled.  That low mountain, resembling stony ground, is suitable for a mouse, not for us, as a resting-place.  I speak, it does not join with me: the breath of my speech remains without echo.  It is better that you level it with the earth; it is not in accord with your breath: you should join it with your foot.”  1355 He said, “O Noah, if you desire, I will assemble them all and raise them from the earth.  I will not break your heart for the sake of a Canaan, but I am acquainting with states.”  He said, “No, no, I am content that You should drown me too, if it suits You.
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هر زمانم غرقه می‌کن من خوشم  
 حکم تو جان است چون جان می‌کشم  
 ننگرم کس را و گر هم بنگرم  
 او بهانه باشد و تو منظرم  
 عاشق صنع توام در شکر و صبر  
 عاشق مصنوع کی باشم چو گبر  
 عاشق صنع خدا با فر بود  
 عاشق مصنوع او کافر بود

Keep drowning me every instant, I am pleased:  
 Your ordinance is my soul, I bear it as my soul.

I do not look at any one, and even if I do look at, he is a pretext,  
 and You are the object of my regard.

<sup>1360</sup> I am in love with Your making in thanksgiving and patience;  
 how should I be in love, like the infidel, with that which You have made?"

He that loves God's making is glorious;  
 he that loves what He has made is an unbeliever.

توفیق میان این دو حدیث که الرضا بالكفر كفر و حدیث دیگر من لم یرض بقضائي فليطلب ربا سوائي

*Reconciliation of these two Traditions: "To be satisfied with infidelity is an act of infidelity,"  
 and "If anyone is not satisfied with My ordainment, let him seek a lord other than Me."*

دی سؤالی کرد سائل مر مرا  
 ز آنکه عاشق بود او بر ماجرا  
 گفت نکته‌ی الرضا بالكفر كفر  
 این پیمبر گفت و گفت اوست مهر  
 باز فرمود او که اندر هر قضا  
 مر مسلمان را رضا باید رضا

Yesterday an inquirer put a question to me,  
 because he was fond of disputation.

He said, "This Prophet uttered the deep saying,  
 'To be satisfied with infidelity is an act of infidelity'; his words are a seal.

Again, he said that the Moslem must be satisfied in every ordainment,  
 must be satisfied.

نه قضای حق بود كفر و نفاق  
 گر بدین راضی شوم باشد شقاق

<sup>1365</sup> Is not infidelity and hypocrisy the ordainment of God?  
 If I become satisfied with this, it will be opposition,

And if I am not satisfied, that too will be detrimental:  
 between, then, what means is there for me?"

ور نیم راضی بود آن هم زیان  
 پس چه چاره باشدم اندر میان  
 گفتمش این كفر مقضی نه قضاست  
 هست آثار قضا این كفر راست

I said to him, "This infidelity is the thing ordained, it is not the ordainment;  
 this infidelity is truly the effects of the ordainment.

پس قضا را خواجه از مقضی بدان  
 تا شکالت دفع گردد در زمان

Therefore know, sire, the ordainment from the thing ordained,  
 so that your difficulty may be removed at once.

راضیم در كفر ز آن رو که قضاست  
 نه از این رو که نزاع و خبث ماست

I acquiesce in infidelity in that respect that it is the ordainment,  
 not in this respect that it is our contentiousness and wickedness.

كفر از روی قضا هم كفر نیست  
 حق را كافر مخوان اینجا مه ایست

<sup>1370</sup> In respect of the ordainment, infidelity indeed is not infidelity.  
 Do not call God 'infidel,' do not stand here.

كفر جهل است و قضای كفر علم  
 هر دو کی يك باشد آخر حلم و ظلم

Infidelity is ignorance, and the ordainment of infidelity is knowledge:  
 how, pray, should *hilm* (forbearance) and *khilm* (anger) both be one?

زشتی خط زشتی نقاش نیست  
 بلکه از وی زشت را بنمودنی است

The ugliness of the script is not the ugliness of the artist;  
 no, it is an exhibition of the ugly by him.

قوت نقاش باشد آن که او  
 هم تواند زشت کردن هم نکو  
 گر گشایم بحث این را من به ساز  
 تا سؤال و تا جواب آید دراز  
 ذوق نکته‌ی عشق از من می‌رود  
 نقش خدمت نقش دیگر می‌شود

The power of the artist  
 is that he can make both the ugly and the beautiful.”

If I develop the investigation of this methodically,  
 so that question and answer become lengthy,

<sup>1375</sup> The savour of Love's mystery will go from me,  
 the form of piety will be deformed.

### مثل در بیان آن که حیرت مانع بحث و فکر است

*A parable illustrating the fact that bewilderment prevents investigation and consideration.*

آن یکی مرد دو مو آمد شتاب  
 پیش يك آيينه‌دار مستطاب  
 گفت از ریشم سپیدی کن جدا  
 که عروس نو گزیدم ای فتی  
 ریش او ببرید و کل پیشش نهاد  
 گفت تو بگزین مرا کاری فتاد  
 این سؤال و آن جواب است آن گزین  
 که سر اینها ندارد درد دین  
 آن یکی زد سیلیی مر زید را  
 حمله کرد او هم برای کید را  
 گفت سیلی زن سؤال می‌کنم  
 پس جوابم گوی و آن گه می‌زنم  
 بر قفای تو زدم آمد طراق  
 يك سؤالی دارم اینجا در وفاق  
 این طراق از دست من بوده‌ست یا  
 از قفا گاه تو ای فخر کیا  
 گفت از درد این فراغت نیستم  
 که در این فکر و تفکر بیستم  
 تو که بی‌دردی همی‌اندیش این  
 نیست صاحب درد را این فکر هین

A certain man, whose hair was of two colours,  
 came hastily to a highly esteemed barber.

He said, "Remove the hoariness from my beard,  
 for I have chosen a new bride, O young man."

He cut off his beard and laid the whole of it before him, and said,  
 "Do you pick out, and for it happens that I have some important business."

That "pick out" is dialectic,  
 for religious emotion has no care for these things.

<sup>1380</sup> A certain man slapped Zayd on the neck;  
 he at once rushed at him with warlike purpose.

The assailant said, "I will ask you a question  
 so answer me and then strike me.

I struck the nape of your neck, and there was the sound of a slap:  
 at this point I have a question in concord:

Was this sound caused by my hand or by the nape of your neck,  
 O pride of the noble?"

He said, "On account of the pain  
 I have no leisure to stop in this reflection and consideration.

<sup>1385</sup> Do you, who art without pain, ponder on this;  
 he that feels the pain has no such thought. Take heed!"

## حکایت

### Story.

در صحابه کم بدی حافظ کسی  
 گر چه شوقی بود جانیشان را بسی  
 ز آنکه چون مغزش در آگند و رسید  
 پوستها شد بس رقیق و واکید  
 قشر جوز و فستق و بادام هم  
 مغز چون آگندشان شد پوست کم  
 مغز علم افزود کم شد پوستش  
 ز آنکه عاشق را بسوزد دوستش  
 وصف مطلوبی چو ضد طالبی است<sup>1390</sup>  
 وحی و برق نور سوزندهی نبی است  
 چون تجلی کرد اوصاف قدیم  
 پس بسوزد وصف حادث را گلیم  
 ربع قرآن هر که را محفوظ بود  
 جل فیما از صحابه می شنود  
 جمع صورت با چنین معنی ژرف  
 نیست ممکن جز ز سلطانی شگرف  
 در چنین مستی مراعات ادب  
 خود نباشد و بود باشد عجب  
 اندر استغنا مراعات نیاز<sup>1395</sup>  
 جمع ضدین است چون گرد و دراز  
 خود عصا معشوق عمیان می بود  
 کور خود صندوق قرآن می بود  
 گفت کوران خود صنادیقند پر  
 از حروف مصحف و ذکر و نذر  
 باز صندوقی پر از قرآن به است  
 ز آن که صندوقی بود خالی به دست  
 باز صندوقی که خالی شد ز بار  
 به ز صندوقی که پر موش است و مار  
 حاصل اندر وصل چون افتاد مرد<sup>1400</sup>  
 گشت دلاله به پیش مرد سرد  
 چون به مطلوبت رسیدی ای ملیح  
 شد طلب کاری علم اکنون قبیح

Amongst the Companions there was scarcely any one that knew the *Qur'an* by heart, though their souls had a great desire,

Because, inasmuch as its kernel had filled and had reached maturity, the rinds became very thin and burst.

Similarly, the shells of the walnut and the pistachio-nut and the almond—when the kernel has filled them, the rind decreases.

The kernel, knowledge, increases, its rind decreases, because the lover is consumed by his beloved.

Since the quality of being sought is the opposite of seeking, the Revelation and the flashing of the Light consume the prophet with burning.

When the Attributes of the Eternal have shone forth, then the mantle of temporality is burned.

Every one that knew a quarter of the *Qur'an* by heart was hearing from the Companions, "Great is he amongst us."

To combine the form with such a deep meaning is not possible, except on the part of a mighty king.

In such intoxication the observance of due respect will not be there at all; or if it be, it is a wonder.

To observe humility in independence is to combine two opposites, like "round" and "long."

Truly the staff is loved by the blind; the blind man himself is a coffer of the *Qur'an*.

He said, "In sooth the blind are coffers full of the words of the *Qur'an* and commemoration and warning."

Again, a coffer full of the *Qur'an* is better than he that is an empty coffer in the hand.

Yet again, the coffer that is empty of load is better than the coffer that is full of mice and snakes.

The sum: when a man has attained to union, the go between becomes worthless to him.

Since you have reached the object of your search, O elegant one, the search for knowledge has now become evil.

چون شدی بر بامهای آسمان  
سرد باشد جست و جوی نردبان

جز برای یاری و تعلیم غیر  
سرد باشد راه خیر از بعد خیر

آینه‌ی روشن که شد صاف و جلی  
جهل باشد بر نهادن صیقلی

پیش سلطان خوش نشسته در قبول  
زشت باشد جستن نامه و رسول

Since you have mounted to the roofs of Heaven,  
it would be futile to seek a ladder.

After felicity, the way to felicity is worthless  
except for the sake of helping and teaching others.

The shining mirror, which has become clear and perfect— it would be  
folly to apply a polisher (to it).

1405 Seated happily beside the Sultan in favour—it would be disgraceful to  
seek letter and messenger

داستان مشغول شدن عاشقی به عشق نامه خواندن و مطالعه کردن عشق نامه در حضور معشوق  
خویش و معشوق آن را ناپسند داشتن که طلب الدلیل عند

حضور المدلول قبیح و الاشتغال بالعلم بعد الوصول الی المعلوم مذموم

*Story of a lover's being engrossed in reading and perusing a love-letter in the presence of his beloved,  
and how the beloved was displeased thereat. It is shameful to seek the proof in the presence of that  
which is proved, and blameworthy to occupy one's self with knowledge  
after having attained to that which is known.*

آن یکی را یار پیش خود نشاند  
نامه بیرون کرد و پیش یار خواند

بیتها در نامه و مدح و ثنا  
زاری و مسکینی و بس لابه‌ها

گفت معشوق این اگر بهر من است  
گاه وصل این عمر ضایع کردن است

من به پیشست حاضر و تو نامه خوان  
نیست این باری نشان عاشقان

گفت اینجا حاضری اما و لیک 1410  
من نمی‌یابم نصیب خویش نیک

آن چه می‌دیدم ز تو پارینه سال  
نیست این دم گر چه می‌بینم وصال

من از این چشمه زلالی خورده‌ام  
دیده و دل ز آب تازه کرده‌ام

چشمه می‌بینم و لیکن آب نی  
راه آبم را مگر ز دره زنی

گفت پس من نیستم معشوق تو  
من به بلغار و مرادت در قنوتو

عاشقی تو بر من و بر حالتی 1415  
حالت اندر دست نبود یا فتی

A certain man, his beloved let sit beside her,  
produced a letter and read it to her.

In the letter were verses and praise and laud,  
lamentation and wretchedness and many humble entreaties.

The beloved said, "If this is for my sake,  
this at the time of meeting is to waste one's life.

I am here beside you, and you reading a letter!  
This, at any rate, is not the mark of lovers."

He replied, "You are present here,  
but I am not gaining my pleasure well.

That which I felt last year on account of you  
is non-existent at this moment, though I am experiencing union.

I have drunk cool water from this fountain;  
I have refreshed eye and heart with its water.

I am seeing the fountain, but the water is not there:  
maybe some brigand has waylaid my water."

She said, "Then I am not your beloved:  
I am in Bulghar, and the object of your desire is in Qutú

1415 You are in love with me and with a state of feeling;  
the state of feeling is not in your hand, O youth.



پس نیم کلی مطلوب تو من  
 جزو مقصودم ترا اندر زمن  
 خانه‌ی معشوقه‌ام معشوق نی  
 عشق بر نقد است بر صندوق نی  
 هست معشوق آن که او يك تو بود  
 مبتدا و منتهایت او بود  
 چون بیابیش نمائی منتظر  
 هم هویدا او بود هم نیز سر  
 1420 میر احوال است نه موقوف حال  
 بنده‌ی آن ماه باشد ماه و سال  
 چون بگوید حال را فرمان کند  
 چون بخواهد جسمها را جان کند  
 منتها نبود که موقوف است او  
 منتظر بنشسته باشد حال جو  
 کیمیای حال باشد دست او  
 دست جنباند شود مس مست او  
 گر بخواهد مرگ هم شیرین شود  
 خار و نشتر نرگس و نسرین شود  
 1425 آن که او موقوف حال است آدمی است  
 گه به حال افزون و گاهی در کمی است  
 صوفی ابن الوقت باشد در مثال  
 لیک صافی فارغ است از وقت و حال  
 حالها موقوف عزم و رای او  
 زنده از نفخ مسیح آسای او  
 عاشق حالی نه عاشق بر منی  
 بر امید حال بر من می‌تنی  
 آن که يك دم کم دمی کامل بود  
 نیست معبود خلیل آفل بود  
 1430 و انکه آفل باشد و گه آن و این  
 نیست دل بر لا أَحِبُّ الْآفِلِينَ  
 آن که او گاهی خوش و گه ناخوش است  
 يك زمانی آب و يك دم آتش است  
 برج مه باشد و لیکن ماه نی  
 نقش بت باشد ولی آگاه نی  
 هست صوفی صفا جو ابن وقت  
 وقت را همچون پدر بگرفته سخت

Therefore I am not the whole of that which is sought by you;

I am part of the object of your quest at the present time.  
 I am the house of your beloved, not the beloved;  
 love is for the cash, not for the coffer."

The beloved is that one who is single,  
 who is your beginning and end.

When you find him, you will not remain in expectation:  
 he is both the manifest and also the mystery,

He is the lord of states of feeling, not dependent on any state:  
 month and year are slaves of that Moon.

When he bids the "state," it does his behest;  
 when he wills, he makes bodies spirit.

One that is stopped is not the end;  
 he will be seated, waiting and seeking the "state."

His hand is the elixir that transmutes the "state":  
 he moves his hand, the copper becomes intoxicated with him.

If he will, even death becomes sweet;  
 thorns and stings become narcissus and wild-rose.

He that is dependent on the "state" is a human being; at one moment  
 he is greater by the "state," at another moment he is in decrease.

In similitude the Sufi is "the son of the time," but the pure one (ṣāfi)  
 is unconcerned with "time" and "state."

"States" are dependent on his decision and judgement;  
 vivified by his Messiah-like breath.

"You art in love with your 'state,' you are not in love with me;  
 you are attached to me in the hope of the 'state.'"

He that at one moment is deficient and at another moment perfect  
 is not He that was worshipped by Khalīl: he is one that sinks;

And he that is liable to sink and is now that and this  
 is not the beloved: "*I love not them that sink.*"

He that is now pleasing and now unpleasing,  
 at one moment water and at one moment fire,

May be the mansion of the Moon, but he is not the Moon;  
 he may be the picture of the Adored One, but he is not conscious.

The Sufi that seeks purity is 'the son of the time':  
 he has clasped the 'time' tightly as his father.

هست صافی غرق نور ذو الجلال  
ابن کس نی فارغ از اوقات و حال

غرقه‌ی نوری که او لم یولد است  
لم یلد لم یولد آن ایزد است

رو چنین عشقی بجو گر زنده‌ای  
ور نه وقت مختلف را بنده‌ای

منگر اندر نقش زشت و خوب خویش  
بنگر اندر عشق و در مطلوب خویش

منگر آن که تو حقیری یا ضعیف  
بنگر اندر همت خود ای شریف

تو به هر حالی که باشی می‌طلب  
آب می‌جو دایما ای خشک لب

کان لب خشکت گواهی می‌دهد  
کاو به آخر بر سر منبع رسد

خشکی لب هست پیغامی ز آب  
که به مات آرد یقین این اضطراب

کاین طلب‌کاری مبارک جنبشی است  
این طلب در راه حق مانع‌کشی است

این طلب مفتاح مطلوبات تست  
این سپاه و نصرت رایات تست

این طلب همچون خروسی در صیاح  
می‌زند نعره که می‌آید صبح

گر چه آلت نیستت تو می‌طلب  
نیست آلت حاجت اندر راه رب

هر که را بینی طلب‌کار ای پسر  
یار او شو پیش او انداز سر

کز جوار طالبان طالب شوی  
و ز ظلال غالبان غالب شوی

گر یکی موری سلیمانی بجست  
منگر اندر جستن او سست سست

هر چه داری تو ز مال و پیشه‌ای  
نه طلب بود اول و اندیشه‌ای

The pure one (*sāfi*) is plunged in the Light of the Glorious;  
he is not the son of any one, free from 'times' and 'states' —

<sup>1435</sup> Plunged in the Light which is unbegotten:  
*He neither begets nor is He begotten* belongs to God.

Go, seek a love like this, if you are alive;  
otherwise, you are a slave to the changing "time."

Do not regard your ugly or beauteous form;  
regard Love and the object of your search.

Do not regard the fact that you are despicable or infirm;  
look upon your aspiration, O noble one.

In whatsoever state you be, keep searching;  
O you with dry lip, always be seeking the water,

<sup>1440</sup> For that dry lip of yours gives evidence  
that at last it will reach the springhead.

Dryness of lip is a message from the water  
that this agitation will certainly bring you to the water,

For this seeking is a blessed motion;  
this search is a killer of obstacles on the Way to God.

This search is the key to the things sought by you;  
this is your army and the victory of your banners.

This search is like chanticleer  
crowing and proclaiming that the dawn is at hand.

<sup>1445</sup> Although you have no equipment, be ever seeking:  
equipment is not necessary on the Way of the Lord.

Whomever you see engaged in search, O son,  
become his friend and cast your head before him,

For through being the neighbour of the seekers you will become a seeker,  
and from the shadows of the conquerors you will become a conqueror.

If an ant has sought the rank of Solomon,  
do not look languidly on its quest.

Everything that you have of wealth and a handicraft—  
was it not at first a quest and a thought?

## حکایت آن شخص که در عهد داود علیه السلام شب و روز دعا می‌کرد که مرا روزی حلال ده بی‌رنج

*Story of the person who in the time of David, on whom be peace, used to pray night and day, crying, "Give me a lawful livelihood without trouble."*

آن یکی در عهد داود نبی نزد هر دانا و پیش هر غبی این دعا می‌کرد دایم کای خدا ثروتی بی‌رنج روزی کن مرا چون مرا تو آفریدی کاهلی زخم خواری سست جنبی منبلی بر خران پشت ریش بی‌مراد بار اسبان و استران نتوان نهاد کاهلم چون آفریدی ای ملی روزیم ده هم ز راه کاهلی	1450 In the time of the prophet David a certain man, beside every sage and before every simpleton, used to always utter this prayer: "O God, bestow on me riches without trouble! Since You have created me a lazybones, a receiver of blows, a slow mover, a sluggard, One cannot place on sore-backed luckless asses the load carried by horses and mules. Inasmuch as You, O perfect One, have created me lazy, do You accordingly give me the daily bread by the way of laziness.
کاهلم من سایه خسبم در وجود خفتم اندر سایه‌ی این فضل و جود کاهلان و سایه خسبان را مگر روزی بنوشته‌ای نوعی دگر هر که را پای است جوید روزی هر که را پا نیست کن دل سوزی رزق را می‌ران به سوی آن حزین ابر را می‌کش به سوی هر زمین چون زمین را پا نباشد جود تو ابر را راند به سوی او دو تو طفل را چون پا نباشد مادرش آید و ریزد وظیفه بر سرش روزی خواهم به ناگه بی‌تعب که ندارم من ز کوشش جز طلب مدت بسیار می‌کرد این دعا روز تا شب شب همه شب تا ضحی خلق می‌خندید بر گفتار او بر طمع خامی و بر پیکار او که چه می‌گوید عجب این سست ریش یا کسی داده‌ست بنگ بی‌هشیش راه روزی کسب و رنج است و تعب هر کسی را پیشه‌ای داد و طلب	1455 I am lazy and sleeping in the shade in existence: I sleep in the shade of this Bounty and Munificence. Surely for them that are lazy and sleeping in the shade You have prescribed a livelihood in another fashion. Every one that has a foot seeks a livelihood: show some pity towards every one that has no foot. Send the daily bread to that sorrowful one: waft the rain-clouds towards every land. Since the land has no foot, Your munificence drives the clouds doubly towards it. 1460 Since the babe has no foot, its mother comes and pours the ration upon it. I crave a daily portion suddenly without fatigue, for I have nothing of endeavour except the seeking." Thus was he praying for a long time, day until night and all night until morning. The people were laughing at his words, at the folly of his hope, and at his contention, Saying; "Marvellous! What is he saying—this idiot? Or has some one given him beng of senselessness? 1465 The way of daily bread is work and trouble and fatigue; He has given every one a handicraft and seeking.

اطلبوا الأرزاق في أسبائها ادخلوا الأوطان من أبوابها	'Seek your daily portions in the means thereof: enter your dwellings by their doors.'
شاه و سلطان و رسول حق كنون هست داود نبی ذو فنون	At present the King and ruler and messenger of God is the prophet David, one endowed with many accomplishments.
با چنان عزى و نازى كاندر اوست كه گزیدستش عنایتهاى دوست	Notwithstanding such glory and pride as is in him, forasmuch as the favours of the Friend have chosen him out—
معجزاتش بی شمار و بی عدد موج بخشایش مدد اندر مدد	His miracles are countless and innumerable, the waves of his bounty are tide upon tide:
هیچ کس را خود ز آدم تا كنون كى بدهست آواز صد چون ارغنون	<sup>1470</sup> When has anyone, even from Adam till now, had a voice like an organ?
كه به هر و عطی بمیراند دویست آدمی را صوت خویش كرد نیست	Which at every preaching causes to die? His beautiful voice made two hundred human beings non-existent.
شیر و آهو جمع گردد آن زمان سوى تذکیرش مغفل این از آن	At that time the lion and the deer unite towards his exhortation, the one oblivious of the other;
كوه و مرغان هم رسایل با دمش هر دو اندر وقت دعوت محرمش	The mountains and the birds are accompanying his breath; both are his confidants in the hour of his calling;
این و صد چندین مر او را معجزات نور رویش بی جهات و در جهات	These and a hundred times as many miracles are to him; the light of his countenance is transcendent and immanent—
با همه تمکین خدا روزی او كرده باشد بسته اندر جستجو	<sup>1475</sup> Notwithstanding all majesty, God must have made his livelihood to be bound up with seeking and endeavour.
بی زره بافی و رنجی روزی اش می نیاید با همه پیروزی اش	Without weaving coats of mail and some trouble, his livelihood is not coming, notwithstanding all his winning.
این چنین مخذول واپس مانده ای خانه كنده ی دون و گردون رانده ای	A God-forsaken abandoned one like this, a low scoundrel and outcast from Heaven,
این چنین مدبر همی خواهد كه زود بی تجارت پر كند دامن ز سود	A backslider of this sort, desires, without trading, at once to fill his skirt with gain!
این چنین گيجی بیامد در میان كه بر آیم بر فلك بی نردبان	Such a crazy fellow has come forward, saying, 'I will climb up to the sky without a ladder.'
این همی گفتش به تسخر رو بگیر كه رسیدت روزی و آمد بشیر	<sup>1480</sup> This one would say to him derisively, "Go and receive, for your daily portion has arrived and the messenger has come with the good news";
و آن همی خندید ما را هم بده ز آنچه یابی هدیه ای سالار ده	And that one would laugh, "Give us too of what you get as a gift, O headman of the village."
او از این تشنیع مردم وین فسوس كم نمی كرد از دعا و چاپلوس	He was not diminishing his prayers and wheedling entreaties because of this abuse and ridicule from the people,
تا كه شد در شهر معروف و شهیر كاو ز انبان تهی جوید پنیر	that he became well-known and celebrated in the town as one who seeks cheese from an empty wallet.
شد مثل در خام طبعی آن گدا او از این خواهش نمی آمد جدا	That beggar became a proverb for foolishness; he would not desist from this petitioning.

دویدن گاو در خانه‌ی آن دعاکننده به الحاح، قال النَّبِيُّ عليه السلام إنَّ اللهَ يحبُّ الملحين في الدعاء  
 زیرا عین خواست از حق تعالی و الحاح خواهنده را به  
 است از آن چه می‌خواهد آن را از او

*How a cow ran into the house of him that was praying importunately. The Prophet, may God bless him and grant him peace, has said, "God loves them that are persistent in prayer," because the actual asking from God most High and the importunity is better for the petitioner than the thing which he is asking of Him.*

تا که روزی ناگهان در چاشت‌گاه این دعا می‌کرد با زاری و آه	1485 Until suddenly one day, he was uttering this prayer with moaning and sighs at morningtide,
ناگهان در خانه‌اش گاوی دوید شاخ زد بشکست در بند و کلید	Suddenly a cow ran into his house; she butted with her horns and broke the bolt and key.
گاو گستاخ اندر آن خانه بجست مرد در جست و قوایم‌هاش بست	The cow boldly jumped into the house; the man sprang forward and bound her legs.
پس گلوی گاو ببرید آن زمان بی‌توقف بی‌تامل بی‌امان	Then he at once cut the throat of the cow without pause, without consideration, and without mercy.
چون سرش ببرید شد سوی قصاب تا اهابش بر کند در دم شتاب	After he had cut off her head, he went to the butcher, in order that he might quickly rip off her hide forthwith.

### عذر گفتن نظم کننده و مدد خواستن

*The Poet's excusing himself and asking help.*

ای تقاضاگر درون همچون جنین چون تقاضا می‌کنی اتمام این	1490 O You that make demands within, like the embryo— since You are making a demand, make easy
سهل گردان ره نما توفیق ده یا تقاضا را بهل بر ما منه	The fulfillment of this, shows the way, give guidance, or relinquish the demand and do not lay upon me!
چون ز مفلس زر تقاضا می‌کنی زر ببخشش در سر ای شاه غنی	Since You are demanding gold from an insolvent, give him gold in secret, O rich King!
بی‌تو نظم و قافیه شام و سحر زهره کی دارد که آید در نظر	Without You, how should poesy and rhyme dare to come into sight at eve or morn?
نظم و تجنیس و قوافی ای علیم بنده‌ی امر تواند از ترس و بیم	Poesy and homonymy and rhymes, O Knowing One, are the slaves of Your Command from fear and dread,
چون مسبح کرده‌ای هر چیز را ذات بی‌تمییز و با تمییز را	1495 Inasmuch as You have made everything a glorifier — the undiscerning entity and the discerning.
هر یکی تسبیح بر نوعی دگر گوید و از حال آن این بی‌خبر	Each glorifies in a different fashion, and that one is unaware of the state of this one.



آدمی منکر ز تسبیح جماد و آن جماد اندر عبادت اوستاد	Man disbelieves in the glorification uttered by inanimate things, but those inanimate things are masters in worship.
بلکه هفتاد و دو ملت هر یکی بی‌خبر از یکدیگر و اندر شکی	No, the two-and-seventy sects, every one, are unaware of each other and in a doubt.
چون دو ناطق را ز حال همدگر نیست آگه چون بود دیوار و در	Since two speakers have no knowledge of each other's state, how will be wall and door?
چون من از تسبیح ناطق غافلم چون بداند سبحة‌ی صامت دلم	1500 Since I am heedless of the glorification uttered by one who speaks, how should my heart know the glorification performed by that which is mute?
سنی از تسبیح جبری بی‌خبر جبری از تسبیح سنی بی‌اثر	The Sunni is unaware of the Jabri's glorification; the Jabri is unaffected by the Sunni's glorification.
هست سنی را یکی تسبیح خاص هست جبری را ضد آن در مناص	The Sunni has a particular glorification; the Jabri has the opposite thereof in refuge.
این همی‌گوید که آن ضالست و گم بی‌خبر از حال او وز امر قم	This one says, "He is astray and lost," unaware of his state and of the command, "Arise!"
و آن همی‌گوید که این را چه خبر جنگشان افکند یزدان از قدر	And that one says, "What awareness has this one?" God, by fore-ordainment, has cast them into strife.
گوهر هر يك هویدا می‌کند جنس از ناجنس پیدا می‌کند	1505 He makes manifest the real nature of each; He displays the congener by the uncongenial.
قهر را از لطف داند هر کسی خواه دانا خواه نادان یا خسی	Everyone knows mercy from vengeance, whether he be wise or ignorant or vile,
ليك لطفی قهر در پنهان شده یا که قهری در دل لطف آمده	But a mercy that has become hidden in vengeance, or a vengeance that has sunk into the heart of mercy,
کم کسی داند مگر ربانی کش بود در دل محك جانی	No one knows except the divine man in whose heart is a spiritual touchstone.
باقیان زین دو گمانی می‌برند سوی لانه‌ی خود به يك پر می‌پرند	The rest hold an opinion of these two: they fly to their nest with a single wing.

بیان آن که علم را دو پر است و گمان را يك پر است، ناقص آمد ظن به پرواز  
ابتر است، و مثال ظن و یقین در علم

*Explaining that Knowledge has two wings, and Opinion one: "Opinion is defective and curtailed in flight"; and a comparison illustrating opinion and certainty in knowledge.*

علم را دو پر گمان را يك پر است ناقص آمد ظن به پرواز ابتر است	1510 Knowledge has two wings, Opinion one wing: Opinion is defective and curtailed in flight.
مرغ يك پر زود افتد سر نگون باز بر پرد دو گامی یا فزون	The one-winged bird soon falls headlong; then again it flies up some two paces or more.

افت و خیزان می رود مرغ گمان با یکی پر بر امید آشیان	The bird, Opinion, falling and rising, goes on with one wing in hope of the nest.
چون ز ظن و ارست علمش رو نمود شد دو پر آن مرغ يك پر پر گشود	When he has been delivered from Opinion, Knowledge shows its face to him: that one-winged bird becomes two-winged and spreads his wings.
بعد از آن یمشی سویا مستقیم نی علی وجهه مکبا او سقیم	After that, he walks erect and straight, not falling flat on his face or ailing.
با دو پر بر می پرد چون جبرئیل بی گمان و بی مگر بی قال و قیل	<sup>1515</sup> He flies aloft with two wings, like Gabriel, without opinion and without peradventure and without disputation.
گر همه ی عالم بگویندش توی بر ره یزدان و دین مستوی	If the entire world should say to him, "You are on the Way of God and the right religion,"
او نگرده گرم تر از گفتشان جان طاق او نگرده جفتشان	He will not be made hotter by their words: his lonely soul will not mate with them;
ور همه گویند او را گمراهی کوه پنداری و تو برگ کهی	And if they all should say to him, "You are astray: you think a mountain, and you are a blade of straw,"
او نیفتد در گمان از طعنشان او نگرده دردمند از طعنشان	He will not fall into opinion because of their taunts; he will not be grieved by their departure.
بلکه گر دریا و کوه آید به گفت گویدش با گمراهی گشتی تو جفت	<sup>1520</sup> No, if seas and mountains should come to speech and should say to him, "You are wedded to perdition,"
هیچ يك ذره نیفتد در خیال یا به طعن طاعنان رنجور حال	Not the least jot will he fall into phantasy or sickness on account of the taunts of the scoffers.

### مثال رنجور شدن آدمی به وهم تعظیم خلق و رغبت مشتریان به وی و حکایت معلم

*Parable of a man's being made ill by vain conceit of the veneration in which he is held  
by the people and of the supplication addressed to him by those seeking his favour;  
and the story of the Teacher.*

کودکان مکتبی از اوستاد رنج دیدند از ملال و اجتهاد	The boys in a certain school suffered at the hands of their master from weariness and toil.
مشورت کردند در تعویق کار تا معلم در فتنه در اضطرار	They consulted about stopping work, so that the teacher should be reduced to the necessity,
چون نمی آید و را رنجوری که بگیرد چند روز او دوری	"Since no illness befalls him, which would cause him to take absence for several days,
تا رهیم از حبس و تنگی و ز کار هست او چون سنگ خارا برقرار	<sup>1525</sup> So that we might escape from imprisonment and confinement and work. He is fixed, like a solid rock."
آن یکی زیرکتر این تدبیر کرد که بگوید اوستا چونی تو زرد	One, the cleverest, planned that he should say, "Master, how are you pale?"

خیر باشد رنگ تو بر جای نیست  
این اثر یا از هوا یا از تبی است

اندکی اندر خیال افتد از این  
تو برادر هم مدد کن این چنین

چون در آبی از در مکتب بگو  
خیر باشد اوستا احوال تو

آن خیالش اندکی افزون شود  
کز خیالی عاقلی مجنون شود

آن سوم و آن چارم و پنجم چنین  
در پی ما غم نمایند و حنین

تا چو سی کودک تواتر این خبر  
متفق گویند یابد مستقر

هر یکی گفتش که شایاش ای ذکی  
باد بختت بر عنایت متکی

متفق گشتند در عهد وثیق  
که نگرداند سخن را يك رفيق

بعد از آن سوگند داد او جمله را  
تا که غمازی نگوید ماجرا

رای آن کودک بچربید از همه  
عقل او در پیش می‌رفت از رمه

آن تفاوت هست در عقل بشر  
که میان شاهدان اندر صور

زین قبل فرمود احمد در مقال  
در زبان پنهان بود حسن رجال

May it be well! Your colour is changed:  
this is the effect either of air or of a fever."

"At this he will begin to fancy a little:  
do you too, brother, help in like manner.

When you come in through the door of the school, say,  
'Master, is your state good?'

1530 That fancy of his will increase a little,  
for by a fancy a sensible man is driven mad.

After us let the third and the fourth and the fifth  
show sympathy and sorrow likewise,

So that, when with one consent thirty boys successively tell this story,  
it may find lodging."

Each said to him, "Bravo, O sagacious one!  
May your fortune rest on the favour!"

They agreed, in firm covenant,  
that no fellow should alter the words;

1535 And afterwards he administered an oath to them all,  
lest any tell-tale should reveal the plot.

The counsel of that boy prevailed over all;  
his intellect was going in front of the flock.

There is the same difference in human intellect  
as amongst loved ones in forms.

From this point of view, Ahmad said in talk,  
"The excellence of men is hidden in the tongue."

**عقول خلق متفاوت است در اصل فطرت و نزد معتزله متساوی است و تفاوت عقول از تحصیل علم است**

*People's intellects differ in their original nature, according to the Mu'tazilites  
they are equal and the difference in intellects arises from the acquisition of knowledge.*

اختلاف عقلا در اصل بود  
بر وفاق سنیان باید شنود

بر خلاف قول اهل اعتزال  
که عقول از اصل دارند اعتدال

You must hear in accordance with the Sunnis  
the difference in intellects was original,

1540 In contradiction to the doctrine of the Mu'tazilites,  
who hold that intellects were originally equal,

تجربه و تعلیم بیش و کم کند  
 تا یکی را از یکی اعلم کند  
 باطل است این ز آنکه رای کودکی  
 که ندارد تجربه در مسلکی  
 بردمید اندیشه‌ای ز آن طفل خرد  
 پیر با صد تجربه بویی نبرد  
 خود فزون آن به که آن از فطرت است  
 تا ز افزونی که جهد و فکرت است  
 تو بگو داده‌ی خدا بهتر بود  
 یا که لنگی راهوارانه رود

Experience and teaching makes them more or less,  
 so that it makes one person more knowing than another.

This is false, because the counsel of a boy  
 who has not experience in any course of action—

From that small child sprang up a thought  
 the old man with a hundred experiences did not sense at all.

Truly, the superiority that is from nature  
 is even better than the superiority that is endeavour and reflection.

1545 Tell, is the gift of God better,  
 or that a lame person should walk smoothly?

### در وهم افگندن کودکان استاد را

#### *How the boys made the teacher imagine.*

روز گشت و آمدند آن کودکان  
 بر همین فکرت ز خانه تا دکان  
 جمله استادند بیرون منتظر  
 تا در آید اول آن یار مصر  
 ز آنکه منبع او بدهست این رای را  
 سر امام آید همیشه پای را  
 ای مقلد تو مجو پیشی بر آن  
 کاو بود منبع ز نور آسمان  
 او در آمد گفت استا را سلام  
 خیر باشد رنگ رویت زردفام  
 گفت استا نیست رنجی مر مرا  
 تو برو بنشین مگو یاوه هلا  
 نفی کرد اما غبار وهم بد  
 اندکی اندر دلش ناگاه زد  
 اندر آمد دیگری گفت این چنین  
 اندکی آن وهم افزون شد بدین  
 همچنین تا وهم او قوت گرفت  
 ماند اندر حال خود بس در شگفت

Day broke, and those boys, on this thought,  
 came from their homes to the shop.

They all stood outside,  
 waiting for that resolute fellow to go in first,

Because he was the source of this plan:  
 the head is always an Imam to the foot.

O imitator, do not you seek precedence  
 over one who is a source of the heavenly light.

1550 He came in and said to the master "Salaam!  
 I hope you are well. Your face is yellow in colour."

The master said, "I have no ailment.  
 Go and sit down and don't talk nonsense, hey!"

He denied, but the dust of evil imagination  
 suddenly struck a little upon his heart.

Another came in and said the like:  
 by this that imagination was a little increased.

In like manner, until his imagination gained strength  
 and he was left marvelling exceedingly as to his state health.

## بیمار شدن فرعون هم به وهم از تعظیم خلاقان

*How Pharaoh was made ill by vain imagination arising from the people's reverence.*

- 1555 سجده‌ی خلق از زن و از طفل و مرد  
زد دل فرعون را رنجور کرد  
گفتن هر يك خداوند و ملك  
آن چنان كردش ز وهمی منهتك  
كه بدعوى الهی شد دلیر  
ازدها گشت و نمی‌شد هیچ سیر  
عقل جزوی آفتش وهم است و ظن  
ز انكه در ظلمات شد او را وطن  
بر زمین گر نیم گز راهی بود  
آدمی بی‌وهم ایمن می‌رود
- 1560 The people are prostrating themselves—women, children, and men—  
smote the heart of Pharaoh and made him ill.  
Every one's calling him lord and king  
made him so tattered from a vain imagination,  
That he dared to pretend to divinity:  
he became a dragon and would never be sated.  
Imagination and opinion are the bane of the particular reason,  
because its dwelling-place is in the darkness.  
If there be a path half an ell wide on the ground,  
a man will walk safely without imagining;  
If you walk on the top of a high wall,  
you will stagger even if its width be two ells;  
No, through imagination and from trembling of heart, you will be falling.  
Consider well and understand the fear that is due to imagination.
- بر سر دیوار عالی گر روی  
گر دو گز عرضش بود کج می‌شوی  
بلکه می‌افتی ز لرزه‌ی دل به وهم  
ترس و همی را نکو بنگر بفهم

## رنجور شدن استاد به وهم

*How the teacher was made ill by imagination.*

- گشت استا سست از وهم و ز بیم  
بر جهید و می‌کشانید او گلیم  
خشمگین با زن كه مهر اوست سست  
من بدین حالم نپرسید و نجست  
خود مرا آگه نکرد از رنگ من  
قصد دارد تا رهد از ننگ من
- 1565 The master became unnerved by imagination and dread;  
he sprang up and began to drag his cloak along,  
Angry with his wife and saying, "Her love is weak:  
I am in this state, and she did not ask and inquire.  
She did not even inform me about my colour:  
she intends to be freed from my disgrace.  
She has become intoxicated with her beauty and the display  
and is unaware that I have fallen from the roof, like a bowl."  
He came and fiercely opened the door—  
the boys at the master's heels.  
His wife said, "Are you well? How have you come soon?  
May no evil happen to your goodly person!"  
He said, "Are you blind? Look at my colour and appearance:  
strangers are lamenting my affliction,
- او به حسن و جلوه‌ی خود مست گشت  
بی‌خبر کز بام افتادم چو طشت  
آمد و در را به تندى واگشاد  
کودكان اندر پی آن اوستاد  
گفت زن خیر است چون زود آمدی  
كه مبدا ذات نیكت را بدی  
گفت كوری رنگ و حال من ببین  
از غم بیگانگان اندر حنین



تو درون خانه از بغض و نفاق  
می‌بینی حال من در احتراق  
گفت زن ای خواجه عیبی نیستت 1570  
و هم و ظن لاش بی‌معنی‌ست  
گفتش ای غر تو هنوزی در لجاج  
می‌بینی این تغیر و ارتجاج  
گر تو کور و کر شدی ما را چه جرم  
ما در این رنجیم و در اندوه و گرم  
گفت ای خواجه بیارم آینه  
تا بدانی که ندارم من گنه  
گفت رو نه تو رهی نه آینه‌ت  
دایما در بغض و کینی و عنت  
جامه‌ی خواب مرا رو گستران 1575  
تا بخشیم که سر من شد گران  
زن توقف کرد مردش بانگ زد  
کای عدو زوتر ترا این می‌سزد

You, at home, from hatred and hypocrisy  
do not see the state of anguish I am in."

His wife said, "O sir, there is nothing wrong with you:  
it is your vain unreal imagination and opinion."

He said to her, "O strumpet, are you still obstinately disputing?  
Don't you see this change and tremor?"

If you have become blind and deaf, what fault of mine is it?  
I am in this pain and grief and woe."

She said, "O sir, I will bring the mirror,  
in order that you may know that I am innocent."

"Go," said he; "may neither you nor your mirror be saved!  
You are always in hatred and malice and sin."

1575 Make my bed at once, that I may lie down,  
for my head is sore."

The wife lingered; the man shouted at her, saying,  
"O hateful one, quicker! This is worthy of you."

### در جامه‌ی خواب افتادن استاد و نالیدن او از وهم رنجوری

*How the master went to bed and moaned, imagining himself to be ill.*

جامه خواب آورد و گسترد آن عجز  
گفت امکان نی و باطن پر ز سوز  
گر بگویم متهم دارد مرا  
ور نگویم جد شود این ماجرا  
فال بد رنجور گرداند همی  
آدمی را که نبودستش غمی  
قول پیغمبر قبوله یفرض 1580  
ان تمارضتم لدینا تمرضوا  
گر بگویم او خیالی بر زند  
فعل دارد زن که خلوت می‌کند  
مر مرا از خانه بیرون می‌کند  
بهر فسقی فعل و افسون می‌کند  
جامه خوابش کرد و استاد افتاد  
آه آه و ناله از وی می‌بزد

The old woman brought the bed-clothes and spread them. She said,  
"There is no possibility, and my heart is filled with burning."

If I speak, he will hold me suspect;  
and if I say nothing, this affair will become serious."

A man who has not suffered any pain  
is made ill by a bad omen.

1580 It is obligatory to accept the saying of the Prophet,  
"If you pretend to be sick beside me, you will become sick."

"If I tell him, he will cast up a vain fancy; my wife has a design,  
for she is making arrangements to be alone."

She is getting me out of the house,  
she is plotting and cajoling for the purpose of some wickedness."

She prepared his bed, and the master fell down:  
sighs and moans were arising from him.

کودکان آن جا نشستند و نهان  
درس می خواندند با صد انده‌ان

The boys sat there, reciting their lesson  
with a hundred sorrows in secret,

کاین همه کردیم و ما زندانییم  
بد بنایی بود ما بد بانییم

1585 Thinking, "We have done all this and we are prisoners:  
it was a bad building, and we are bad builders."

**دوم بار در وهم افگندن کودکان استاد را که او را از قرآن خواندن ما درد سر افزاید**

*How for the second time the boys made the master imagine,  
saying that their recitation of the Qur'an would increase his headache.*

گفت آن زیرك که ای قوم پسند  
درس خوانید و کنید آوا بلند  
چون همی خواندند گفت ای کودکان  
بانگ ما استاد را دارد زیان  
درد سر افزاید استا را ز بانگ  
ارزد این کاو درد یابد بهر دانگ  
گفت استا راست می گوید روید  
درد سر افزون شدم بیرون شوید

The clever boy said, "O good fellows,  
recite the lesson and make your voices loud."

When they were reciting, he said,  
"Boys, the noise we are making will do the master harm."

The master's headache will be increased by the noise:  
is it worthwhile that he should suffer pain for the sake of pence?"

The master said, "He is speaking the truth: depart.  
My headache is worse: go out!"

**خلاص یافتن کودکان از مکتب بدین مکر**

*How the boys escaped from school by this trick.*

سجده کردند و بگفتند ای کریم  
دور بادا از تو رنجوری و بیم  
پس برون جستند سوی خانه‌ها  
همچو مرغان در هوای دانه‌ها  
مادرانشان خشمگین گشتند و گفت  
روز کتاب و شما با لہو جفت  
عذر آوردند کای مادر تو بیست  
این گناه از ما و از تقصیر نیست  
از قضای آسمان استاد ما  
گشت رنجور و سقیم و مبتلا  
مادران گفتند مکر است و دروغ  
صد دروغ آرید بهر طمع دوغ  
ما صباح آییم پیش اوستا  
تا ببینیم اصل این مکر شما  
کودکان گفتند بسم الله روید  
بر دروغ و صدق ما واقف شوید

1590 They bowed and said, "O honoured sir,  
may illness and danger be far from you!"

Then they bounded off to their homes,  
like birds in desire of grain.

Their mothers became angry with them and said,  
"A school-day and you at play!"

They offered excuses, saying, "Stop, mother!  
This sin does not proceed from us and is not caused by our fault."

By the destiny of Heaven  
our master has become ill and sick and afflicted."

1595 The mothers said, "It is a trick and a lie:  
you bring forward a hundred lies because of your greed for buttermilk."

In the morning we will come to the master,  
that we may see the bottom of this trick of yours."

"Go in God's name," said the boys;  
"inform yourselves as to our lying or telling the truth."

## رفتن مادران کودکان به عیادت اوستاد

### *How the mothers of the boys went to visit the sick master.*

بامدادان آمدند آن مادران خفته استا همچو بیمار گران	At morning those mothers came; the master in bed like one who is gravely ill,
هم عرق کرده ز بسیاری لحاف سر بپسته رو کشیده در سجاف	Perspiring on account of the great number of coverlets, his head bandaged and his face enveloped in the quilt.
آه آهی می‌کند آهسته او جملگان گشتند هم لاحول گو	<sup>1600</sup> He was moaning softly: they too all began to cry "La hawl."
خیر باشد اوستاد این درد سر جان تو ما را نبوده زین خبر	They said, "Master, we hope all will be well. This headache— by your soul, we were not aware of it."
گفت من هم بی‌خبر بودم از این آگهم مادر غران کردند هین	He replied, "I also was not aware of it; the whoresons made me aware, mark you.
من بدم غافل به شغل قال و قیل بود در باطن چنین رنجی ثقیل	I did not notice, through being busy with discourse, within there was such a severe malady."
چون به جد مشغول باشد آدمی او ز دید رنج خود باشد عمی	When a man is busy in earnest, he is blind to the sight of his pain.
از زنان مصر یوسف شد سمر که ز مشغولی بشد ز ایشان خبر	<sup>1605</sup> It has become an oft-told tale concerning the women of Joseph's Egypt that consciousness departed from them on account of their pre-occupation.
پاره پاره کرده ساعدهای خویش روح واله که نه پس بیند نه پیش	They cut their fore-arms to pieces: the spirit is distraught, so that it looks neither behind nor before.
ای بسا مرد شجاع اندر حراب که ببرد دست یا پایش ضراب	Oh, many a brave man in battle whose hand or foot is cut by blows,
او همان دست آورد در گیرودار بر گمان آن که هست او برقرار	And he bears that same hand into the combat, thinking that it remains firm.
خود ببیند دست رفته در ضرر خون از او بسیار رفته بی‌خبر	Indeed he will see that his hand has been injured much blood has gone from him unawares.

در بیان آن که تن روح را چون لباسی است  
و این دست آستین دست روح است  
و این پای موزهی پای روح است

*Explaining that the body is as a garment to the spirit  
and that this hand is the sleeve of the spirit's hand, and that this foot is the shoe of the spirit's foot.*

تا بدانی که تن آمد چون لباس رو بجو لابس لباسی را ملیس	<sup>1610</sup> That you may know that the body is like a garment. Go, seek the wearer of the garment, and do not lick a garment.
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روح را توحید الله خوشتر است  
 غیر ظاهر دست و پای دیگر است  
 دست و پا در خواب بینی و ائتلاف  
 آن حقیقت دان مدانش از گزاف  
 آن تویی که بی بدن داری بدن  
 پس مترس از جسم و جان بیرون شدن

To the spirit the knowledge of the Unity is sweeter:  
 it has a hand and foot different from those which are visible.

You may behold in dream the hand and foot and their connection:  
 deem that a reality, deem it not to be in vain.

You are such that without the body you have a body:  
 do not, then, dread the going forth of the soul from the body.

حکایت آن درویش که در کوه خلوت کرده بود و بیان حلاوت انقطاع و خلوت و داخل شدن در این  
 منقبت که انا جلیس من ذکرني و انیس من استانس بی  
 گر با همه ای چو بی منی بی همه ای      ور بی همه ای چو با منی با همه ای

*Story of the dervish who had secluded himself in the mountains, with an account of the sweetness of severance and seclusion and of entering upon this path, for, "I am the companion of them that commemorate Me and the friend of them that take Me as their friend.*

*If you are with all, you art without all when you art without Me;  
 And if you are without all, you are with all when you are with Me."*

بود درویشی به کهساری مقیم  
 خلوت او را بود هم خواب و ندیم  
 چون ز خالق می رسید او را شمول<sup>1615</sup>  
 بود از انفاس مرد و زن ملول  
 همچنان که سهل شد ما را حاضر  
 سهل شد هم قوم دیگر را سفر  
 آن چنان که عاشقی بر سروری  
 عاشق است آن خواجه بر آهنگری  
 هر کسی را بهر کاری ساختند  
 میل آن را در دلش انداختند  
 دست و پا بی میل جنبان کی شود  
 خار و خس بی آب و بادی کی رود  
 گر ببینی میل خود سوی سما<sup>1620</sup>  
 پر دولت بر گشا همچون هما  
 ور ببینی میل خود سوی زمین  
 نوحه می کن هیچ منشین از حنین  
 عاقلان خود نوحه ها پیشین کنند  
 جاهلان آخر به سر بر می زنند  
 ز ابتدای کار آخر را ببین  
 تا نباشی تو پشیمان یوم دین

There was a dervish dwelling in a mountainous place:  
 solitude was his bedfellow and boon-companion.

Since the refreshing breeze was coming for him from the Creator,  
 he was weary of the breaths of man and woman.

Just as staying at home is easy to us,  
 so travelling is easy to another class of people.

In the same way as you art in love with dominion,  
 that worthy man is in love with the ironsmith's handicraft.

Everyone has been made for some particular work,  
 and the desire for that has been put into his heart.

How should hand and foot be set in motion without desire?  
 How should sticks and straws go without any water or wind?

If you see your desire towards Heaven,  
 unfold the wings of empire, like the *Huma*;

But if you see your desire towards the earth,  
 keep lamenting, cease not at all from moaning.

The wise, indeed, make lamentations at first;  
 the foolish beat their heads at the last.

From the beginning of the affair discern the end,  
 so that you may not be repenting on the Day of Judgement.

## دیدن زرگر عاقبت کار را و سخن بر وفق عاقبت گفتن با مستعیر ترازو

*How a goldsmith discerned the end of the affair and spoke in accordance with the end to one who wished to borrow his scales.*

آن یکی آمد به پیش زرگری که ترازو ده که بر سنجم زری	A certain man came to a goldsmith, saying, "Give me the scales, that I may weigh some gold."
گفت خواجه رو مرا غربال نیست گفت میزان ده بدین تسخر مه ایست	<sup>1625</sup> The master said, "Go, I have no sieve." "Give me the scales," he replied, "and don't stop to jest like this."
گفت جاروبی ندارم در دکان گفت بس بس این مضاحك را بمان	He said, "I have no broom in the shop." "Enough, enough!" cried the other; "leave these jokes."
من ترازویی که می خواهم بده خویشتن را کر مکن هر سو مچه	Give the scales which I am asking for; don't make yourself out to be deaf, don't jump in every direction."
گفت بشنیدم سخن کر نیستم تا نپنداری که بی معنیستم	He said, "I heard what you said, I am not deaf; you must not think that I am nonsensical."
این شنیدم لیک پیری مرتعش دست لرزان جسم تو نامنتعش	I heard this, but you are a shaky old man: your hand is trembling and your body is not erect;
و آن زر تو هم قراضه ی خرد و مرد دست لرزد پس بریزد زر خرد	<sup>1630</sup> And moreover that gold of yours consists of little tiny filings: your hand trembles, so the fragments of gold will drop;
پس بگویی خواجه جاروبی بیار تا بجویم زر خود را در غبار	Then you will say, 'Sir, fetch a broom that I may look in the dust for my gold.'
چون بروبی خاك را جمع آوری گوییم غلبیر خواهم ای جری	When you sweep, you will gather dust; you will say to me, 'I want the sieve, O gallant man.'
من ز اول دیدم آخر را تمام جای دیگر رو از اینجا و السلام	I from the beginning discerned the end complete. Go from here to some other place, and farewell!"

بقیه ی قصه ی آن زاهد کوهی که نذر کرده بود که میوه ی کوهی از درخت باز نکنم و درخت نفشانم و کسی را نگویم صریح و کنایت که بیفشان آن خورم که باد افکنده باشد از درخت

*The rest of the Story of the ascetic of the mountain who had made a vow that he would not pluck any mountain fruit from the trees or shake the trees or tell anyone to shake them, either plainly or in veiled terms, and that he would only eat what the wind might cause to fall from the trees.*

اندر آن که بود اشجار و ثمار بس مرود کوهی آن جا بی شمار	On that mountain were trees and fruits; there were many mountain-pears- numberless.
گفت آن درویش یا رب با تو من عهد کردم زین نچینم در زمن	<sup>1635</sup> The dervish said, "O Lord, I make a covenant with You. I will not pluck any of these during the time."
جز از آن میوه که باد انداختش من نچینم از درخت منتعش	I will not pluck from the raised-up trees but the fruit that the wind has caused to fall."



مدتی بر نذر خود بودش وفا تا در آمد امتحانات قضا	For a while he kept his vow faithfully: till the tribulations of Destiny came on.
زین سبب فرمود استثنا کنید گر خدا خواهد به پیمان بر زنید	On this account He has commanded, saying, "Make the exception: attach 'if God will' to your promise.
هر زمان دل را دگر میلی دهم هر نفس بر دل دگر داغی نهم	Every instant I give to the heart a different desire, every moment I lay upon the heart a different brand.
کل اصباح لنا شأن جدید کل شيء عن مرادی لا یحید	<sup>1640</sup> At every dawn I have a new employment: nothing turns aside from that which I have willed."
در حدیث آمد که دل همچون پری است در بیابانی اسیر صرصری است	It has come down in the Traditions that the heart is like a feather in a desert, the captive of a violent blast.
باد پر را هر طرف راند گزاف گه چپ و گه راست با صد اختلاف	The wind drives the feather recklessly in every direction, now left, now right, with a hundred diversities.
در حدیث دیگر این دل دان چنان کآب جوشان ز آتش اندر قازغان	In another Tradition, "Deem this heart to be as water boiling in a cauldron from fire."
هر زمان دل را دگر رای بود آن نه از وی لیک از جایی بود	At every time the heart has a different resolution: that is not from it, but from a certain place.
پس چرا ایمن شوی بر رای دل عهد بندی تا شوی آخر خجل	<sup>1645</sup> Why, then, will you trust in the heart's resolution and make a covenant, that in the end you should be shamed?
این هم از تاثیر حکم است و قدر چاه می بینی و نتوانی حذر	This too is from the effect of the ordinance and decree; you see the pit and cannot take precaution.
نیست خود از مرغ پران این عجب که نبیند دام و افتد در عطب	It is no wonder, indeed, for the flying bird not to see the snare fall into destruction;
این عجب که دام بیند هم وتد گر بخواهد ور نخواهد میفتد	The wonder is that it should see both the snare and the net-pin and fall willy-nilly.
چشم باز و گوش باز و دام پیش سوی دامی می پرد با پر خویش	Eye open and ear open and the snare in front, it is flying towards a snare with its own wings.

### تشبیه بند و دام قضا به صورت پنهان به اثر پیدا

*A comparison the bonds and snares of Destiny, though outwardly invisible, are manifest in their effects.*

بینی اندر دلق مهتر زادهای سر برهنه در بلا افتادهای	<sup>1650</sup> You may see a nobleman's son in a tattered cloak, bareheaded, fallen into affliction.
در هوای نابکاری سوخته اقمشه و املاک خود بفروخته	Consumed with passion for some ne'er-do-well, sold his furniture and properties
خان و مان رفته شده بد نام و خوار کام دشمن می رود ادباروار	His household gone, become ill-famed and despised; he walks along like misfortune, to the joy of his foes.

زاهدی بیند بگوید ای کیا همتی می‌دار از بهر خدا	He sees an ascetic, he will say, "O venerable sir, bestow on me a benediction for God's sake,
کاندر این ادبار زشت افتاده‌ام مال و زر و نعمت از کف داده‌ام	For I have fallen into this ugly misfortune and have let wealth and gold and happiness go from my hand
همتی تا بو که من زین وارهم زین گل تیره بود که بر جهم	<sup>1655</sup> A benediction, so that maybe I shall be delivered from this and maybe escape from this dark clay.
این دعا می‌خواهد او از عام و خاص کالخلاص و الخلاص و الخلاص	He is begging this prayer of high and low, crying, "Release and release and release!"
دست باز و پای باز و بند نی نی موکل بر سرش نی آهنی	His hand is free and his foot free and there is no chain, no custodian over him, and no iron.
از کدامین بند می‌جویی خلاص و از کدامین حبس می‌جویی مناص	From what chain are you seeking release, and from what imprisonment art you seeking to escape?
بند تقدیر و قضای مختفی که نبیند آن بجز جان صفی	The hidden chain of fore-ordainment and destiny, which none but the elect spirit may behold
گر چه پیدا نیست آن در مکن است بدتر از زندان و بند آهن است	<sup>1660</sup> Though it is not visible, it is in ambush; it is worse that prison and chains of iron,
ز آنکه آهنگر مر آن را بشکند حفرمگر هم خشت زندان بر کند	Because that the ironsmith may break, and the excavator may even dig up the bricks of the prison;
ای عجب این بند پنهان گران عاجز از تکسیر آن آهنگران	O wonder, this heavy hidden chain the ironsmiths are powerless to shatter.
دیدن آن بند احمد را رسد بر گلوی بسته حبل من مسد	Vision of that chain belongs to Ahmad: on the throat bound with <i>a cord of palm-fibres</i> .
دید بر پشت عیال بو لهب تنگ هیزم گفت حماله‌ی حطب	He saw a load of firewood on the back of Abu Lahab's wife and said <i>the carrier of faggots</i> .
حبل و هیزم را جز او چشمی ندید که پدید آید بر او هر ناپدید	<sup>1665</sup> The cord and the firewood no eye beheld but his, for to him every unseen thing becomes visible.
باقیان‌ش جمله تاویلی کنند کاین ز بی‌هوشی است و ایشان هوشمند	All the rest interpret it, for this arises from senselessness, and they are sensible—
لیک از تاثیر آن پشتش دو تو گشته و نالان شده او پیش تو	But from the effect of that his back has been bent double, and he is moaning before you,
که دعایی همتی تا وارهم تا از این بند نهان بیرون جهم	A prayer! A benediction! That I may be delivered and that I may escape from this hidden chain."
آن که بیند این علامتها پدید چون نداند او شقی را از سعید	He who sees these signs clearly, how should not he know the damned from the blest?
داند و پوشد به امر ذو الجلال که نباشد کشف راز حق حلال	<sup>1670</sup> He knows, and by command of the Almighty he conceals, for it would not be lawful to divulge the secret of God.
این سخن پایان ندارد آن فقیر از مجاعت شد زبون و تن اسیر	This discourse has no end. That dervish, through hunger, became feeble and his body a prisoner.

## مضطر شدن فقیر نذر کرده به کندن امرود از درخت و گوشمال حق رسیدن بی مهلت

*How the dervish who had made the vow was reduced to plucking the pears from the tree, and how God's chastisement came without delay.*

پنج روز آن باد امرودی نریخت  
ز آتش جوعش صبوری می گریخت

For five days the wind did not cause a single pear to drop,  
and on account of the fire of hunger his patience was fleeing.

بر سر شاخی مرودی چند دید  
باز صبری کرد و خود را وا کشید

He espied several pears on a bough,  
once more he acted with patience and restrained himself.

باد آمد شاخ را سر زیر کرد  
طبع را بر خوردن آن چیر کرد

The wind came and lowered the end of the bough  
and caused his carnal nature to prevail for the eating of that.

جوع و ضعف و قوت جذب قضا  
کرد زاهد را ز نذرش بی وفا

<sup>1675</sup> Hunger and weakness and the strength of Destiny's pull  
made the ascetic unfaithful to his vow.

چون که از امرودین میوه سکست  
گشت اندر نذر و عهد خویش سست

When he had plucked fruit from the pear-tree,  
he became frail in his vow and promise.

هم در آن دم گوشمال حق رسید  
چشم او بگشاد و گوش او کشید

At the same instant God's chastisement arrived:  
it opened his eye and pulled his ear.

## متهم کردن آن شیخ را با دزدان و بریدن دستش را

*How the Shaykh was suspected of being in company with thieves and had his hand cut off.*

بیست از دزدان بدند آن جا و بیش  
بخش می کردند مسروقات خویش

In that place there were twenty thieves and more,  
dividing the things they had stolen.

شحنه را غماز آگه کرده بود  
مردم شحنه بر افتادند زود

The prefect had been informed by an informer:  
the prefect's men quickly fell upon them.

هم بدان جا پای چپ و دست راست  
جمله را ببرید و غوغایی بخواست

<sup>1680</sup> He cut off on the spot the left feet and right hands of them all,  
and a great hubbub arose.

دست زاهد هم بریده شد غلط  
پاش را می خواست هم کردن سقط

The ascetic's hand too was cut off by mistake;  
he was about to make his foot also fall,

در زمان آمد سواری بس گزین  
بانگ بر زد بر عوان کای سگ ببین

Just in time, a very elect cavalier came up and shouted at the officer,  
"Look out, O dog!"

این فلان شیخ است و ابدال خدا  
دست او را تو چرا کردی جدا

This is such-and-such a Shaykh and *Abdal* of God:  
why have you severed his hand?"

آن عوان بدرید جامه تیز رفت  
پیش شحنه داد آگاهیش تفت

The officer rent his garment and went speedily to the prefect  
and gave him the information at once.

شحنه آمد پا برهنه عذر خواه  
که ندانستم خدا بر من گواه

<sup>1685</sup> The prefect came bare-footed, begging pardon.  
"I did not know," he said; "God will bear me witness.

هین بخل کن مر مرا زین کار زشت  
ای کریم و سرور اهل بهشت  
گفت می‌دانم سبب این نیش را  
می‌شناسم من گناه خویش را  
من شکستم حرمت ایمان او  
پس یمینم برد دادستان او  
من شکستم عهد و دانستم بد است  
تا رسید آن شومی جرات به دست  
دست ما و پای ما و مغز و پوست 1690  
باد ای والی فدای حکم دوست  
قسم من بود این ترا کردم حلال  
تو ندانستی ترا نبود وبال  
و آنکه او دانست او فرمان رواست  
با خدا سامان پیچیدن کجاست  
ای بسا مرغی پریده دانه جو  
که بریده حلق او هم حلق او  
ای بسا مرغی ز معده و ز مغص  
بر کنار بام محبوس قفص  
ای بسا ماهی در آب دور دست 1695  
گشته از حرص گلو مأخوذ شست  
ای بسا مستور در پرده بده  
شومی فرج و گلو رسوا شده  
ای بسا قاضی حبر نیک خو  
از گلو و رشوتی او زرد رو  
بلکه در هاروت و ماروت آن شراب  
از عروج چرخشان شد سد باب  
بایزید از بهر این کرد احتراز  
دید در خود کاهلی اندر نماز  
از سبب اندیشه کرد آن ذو لباب 1700  
دید علت خوردن بسیار از آب  
گفت تا سالی نخواهم خورد آب  
آن چنان کرد و خدایش داد تاب  
این کمینه جهد او بد بهر دین  
گشت او سلطان و قطب العارفین  
چون بریده شد برای حلق دست  
مرد زاهد را در شکوی بیست  
شیخ اقطع گشت نامش پیش خلق  
کرد معروفش بدین آفات حلق

Pray now absolve me from this foul deed,  
O generous man and chief of the inhabitants of Paradise!"

He said, "I know the cause of this knife:  
I recognise my sin.

I violated the sanctity of His oaths:  
therefore His judgement took my right hand away.

I broke my covenant and knew it was evil,  
so that that ill-omened audacity reached my hand.

1690 May my hand and my foot and brain and skin be offered in sacrifice,  
O governor, to the decree of the Beloved!

It was my lot. I absolve you from this.  
You did not know: you have no guilt.

And He that knew He is the One whose command is carried into execution:  
where is the power of struggling with God?"

Oh, many the bird flying in search of grain  
whose gullet was cut by its gullet!

Oh, many the bird that, through its belly and pangs of hunger,  
was made captive in a cage on the edge of a terrace!

1695 Oh, many the fish that, because of its gullet's greed,  
was caught by a hook in water hard to reach!

Oh, many the chaste woman in a curtained bower  
that was brought to open shame by the misfortune of lust and gluttony!

Oh, many the learned and honest judge  
that was disgraced by greed and bribery!

No, in the case of Harut and Marut  
that wine debarred them from ascending to Heaven

On this account Bayazid took precaution:  
he observed in himself remissness in the ritual prayer.

1700 That possessor of the marrow meditated concerning the cause, he  
perceived that the cause was much water-drinking.

He said, "For a year I will not drink water."  
He acted accordingly, and God bestowed on him the power.

This was his least penance for the Religion's sake:  
he became a sultan and the Pole of the Gnostics.

Since the ascetic's hand had been cut off by reason of his gullet,  
he closed the door of complaint.

His name amongst the people came to be Shaykh Aqta:  
the calamities of his gullet made him well-known by this.

## کرامات شیخ اقطع و زنبیل بافتن او به دو دست

### *The miraculous gifts of Shaykh Aqta, and how he used to weave palm-leaf baskets with both hands*

- در عریش او را یکی زایر بیافت  
1705 A visitor found him in his hut,  
کاو به هر دو دست می زنبیل بافت  
that he was weaving a basket with both hands.
- گفت او را ای عدوی جان خویش  
He said to him, "O enemy of your own life,  
در عریشم آمدی سر کرده پیش  
you have come putting your head into my hut.
- این چرا کردی شتاب اندر سباق  
Why have you made such hot haste?"  
گفت از افراط مهر و اشتیاق  
He replied, "From excess of love and longing."
- پس تبسم کرد و گفت اکنون بیا  
Then he (the Shaykh) smiled and said,  
لیک مخفی دار این را ای کیا  
"Now come in, but keep this secret, O noble sir.
- تا نمیرم من مگو این با کسی  
Till I die, do not tell this to any one,  
نه قرینی نه حبیبی نه خسی  
neither to a comrade nor to a beloved nor to a worthless fellow."
- بعد از آن قومی دگر از روزنش  
1710 Afterwards other folk, through his window,  
مطلع گشتند بر بافیدنش  
became acquainted with his weaving.
- گفت حکمت را تو دانی کردگار  
He said, "O Creator, You know the wisdom.  
من کنم پنهان تو کردی آشکار  
I conceal, You have revealed it."
- آمد الهامش که یک چندی بدند  
The Divine inspiration came to him: "There were a number of people  
که در این غم بر تو منکر می شدند  
who were beginning to disbelieve in you in this affliction,
- که مگر سالوس بود او در طریق  
Saying, maybe he was a hypocrite in the Way,  
که خدا رسواش کرد اندر فریق  
so that God made him infamous among humankind.'
- من نخواهم کان رمه کافر شوند  
I do not wish that that party should become infidels  
در ضلالت در گمان بد روند  
and in thinking evil fall into perdition;
- این کرامت را بکردیم آشکار  
1715 We divulged this miracle—,  
که دهیمت دست اندر وقت کار  
that We give you a hand in your working-time—
- تا که آن بی چارگان بد گمان  
To the end that these wretched evil-thinking men  
رد نگردند از جناب آسمان  
may not be turned back from the Lord of Heaven
- من ترا بی این کرامتها ز پیش  
Formerly, indeed, without these miracles  
خود تسلی دادمی از ذات خویش  
I was giving you consolation from My Person;
- این کرامت بهر ایشان دادمت  
This miracle I have given you for their sake,  
وین چراغ از بهر آن بنهادمت  
and on that account have I bestowed on you this lamp.
- تو از آن بگذشته ای کز مرگ تن  
You are past being afraid of bodily death  
ترسی و تفریق اجزای بدن  
and dismemberment of the limbs.
- وهم تفریق سر و پا از تو رفت  
1720 Vain imagination concerning the dismemberment of head and foot  
دفع و هم اسپر رسیدت نیک زفت  
has gone from you: there has come to you, for a defense against imagi-  
nation, a shield exceeding strong."



## سبب جرات ساحران فرعون بر قطع دست و پا

### *The reason why the magicians of Pharaoh had courage to suffer the amputation of their hands and feet*

ساحران را نه که فرعون لعین کرد تهدید سیاست بر زمین	Is it not that the accursed Pharaoh threatened punishment on the earth,
که ببرم دست و پاتان از خلاف پس در آویزم ندارمتان معاف	Saying, "I will cut off your hands and feet on opposite sides, then I will hang you up: I will not hold you exempt"?
او همی‌پنداشت کایشان در همان و هم و تخویفند و وسواس و گمان	He thought that they were in the same imagination and terror and distraction and doubt,
که بودشان لرزه و تخویف و ترس از توهمها و تهدیدات نفس	So that they would be trembling and terrified and affrighted by the vain imaginings and threats of the carnal soul
او نمی‌دانست کایشان رسته‌اند بر دریچه‌ی نور دل بنشسته‌اند	<sup>1725</sup> He did not know that they had been delivered and were seated at the window of the light of the heart;
سایه‌ی خود را ز خود دانسته‌اند چابك و چست و گش و برجسته‌اند	They had recognised their shadows from their selves, and were brisk and alert and happy and exulting;
هاون گردون اگر صد بارشان خرد کوبد اندر این گلزارشان	If the mortar of the Sky should pound them small a hundred times in this miry place,
اصل این ترکیب را چون دیده‌اند از فروغ و هم کم ترسیده‌اند	Since they had seen the origin of this composition, they were not afraid of the derivatives of imagination.
این جهان خواب است اندر ظن مه‌ایست گر رود در خواب دستی باك نیست	This world is a dream—do not rest in opinion; if in dream a hand go, it is no harm.
گر به خواب اندر سرت ببرید گاز هم سرت بر جاست هم عمرت دراز	<sup>1730</sup> If in dream a pruning-fork has cut off your head, not only is your head in its place but your life is prolonged.
گر ببینی خواب در خود را دو نیم تن درستی چون بخیزی نی سقیم	If in dream you see yourself in two halves, you are sound in body when you rise, not sick.
حاصل اندر خواب نقصان بدن نیست باك و نی دو صد پاره شدن	The sum: in dreams it is no harm for the body to be maimed or to be torn into two hundred pieces.
این جهان را که به صورت قائم است گفت پیغمبر که حلم نائم است	The Prophet said of this world, which is substantial in appearance, that it is the sleeper's dream.
از ره تقلید تو کردی قبول سالکان این دیده پیدا بی‌رسول	You have accepted this conventionally; the travellers have beheld this clairvoyantly, without the Prophet.
روز در خوابی مگو کاین خواب نیست سایه فرع است اصل جز مهتاب نیست	<sup>1735</sup> You are asleep in the daytime: do not say that this is not sleep. The shadow is derivative; the origin is nothing but the moonlight.
خواب و بیداریت آن دان ای عضد که ببیند خفته کاو در خواب شد	Know, O comrade that your sleep and waking is as though a sleeper should dream that he has gone to sleep.

او گمان برده که این دم خفته‌ام  
بی‌خبر ز آن کاوست در خواب دوم  
کوزه‌گر گر کوزه‌ای را بشکند  
چون بخواهد باز خود قایم کند  
کور را هر گام باشد ترس چاه  
با هزاران ترس می‌آید به راه

1740 مرد بینا دید عرض راه را  
پس بداند او مغاک و چاه را

پا و زانویش نلرزد هر دمی  
رو ترش کی دارد او از هر غمی

خیز فرعونا که ما آن نیستیم  
که به هر بانگی و غولی بیستیم

خرقه‌ی ما را بدر دوزنده هست  
ور نه خود ما را برهنه‌تر به است

بی‌لیاس این خوب را اندر کنار  
خوش در آریم ای عدوی نابکار

1745 خوشتر از تجرید از تن و ز مزاج  
نیست ای فرعون بی‌الهام گنج

He thinks, "Now I am asleep,"  
unaware that he is in the second sleep.

If the potter breaks a pot,  
he himself will restore it when he wishes.

The blind man at every step is afraid of the pit:  
he walks on the road with a thousand fears;

The seeing man has seen the width of the road,  
so he knows the hole and the pit;

His legs and knees do not tremble at any time:  
how should he look sour because of any affliction?

"Arise, O Pharaoh!  
For we are not such as to stop at every cry and ghoul.

Rend our mantle! There is One who will sew;  
and if not, truly the more naked we are, the better for us.

Without raiment we would fain clasp this Beauteous One to our bosoms,  
O enemy good-for-nothing!

There is nothing sweeter than to be stripped of the body  
and the temperament, O stupid uninspired Pharaoh!"

### شکایت استر پیش شتر که من بسیار در رو می‌افتم و تو نمی‌افتی الا به نادر

*How the mule complained to the camel, saying,  
"I am often falling on my face, while you fall but seldom."*

گفت استر با شتر کای خوش رفیق  
در فراز و شیب و در راه دقیق

تو نیایی در سر و خوش می‌روی  
من همی‌آیم به سر در چون غوی

من همی‌افتم به رو در هر دمی  
خواه در خشکی و خواه اندر نمی

این سبب را باز گو با من که چیست  
تا بدانم من که چون باید بزیست

1750 گفت چشم من ز تو روشن‌تر است  
بعد از آن هم از بلندی ناظر است

چون بر آیم بر سر کوهی بلند  
آخر عقبه ببینم هوشمند

پس همه پستی و بالایی راه  
دیده‌ام را وانماید هم اله

Said the mule to the camel,  
"O good friend, in hill and dale and in the obscure track

You do not tumble on your head but go happily along,  
while I am tumbling on my head, like one who has lost his way.

At every moment I am falling on my face,  
whether in a dry place or a wet.

Declare to me what is the cause of this  
that I may know how I must live."

He said, "My eye is clearer than yours;  
furthermore, it is also looking from on high:

When I come up to the top of a high hill,  
I regard attentively the end of the pass;

Then too God reveals to my eye  
all the lowness and loftiness of the way,

هر قدم را از سر بینش نهم  
 از عثار و اوفتادن وارهم  
 تو نبینی پیش خود يك دو سه گام  
 دانه بینی و نبینی رنج دام  
 يستوي الأعمى لديكم و البصير<sup>1755</sup>  
 في المقام و النزول و المسير  
 چون جنین را در شکم حق جان دهد  
 جذب اجزا در مزاج او نهد  
 از خورش او جذب اجزا می کند  
 تار و پود جسم خود را می تند  
 تا چهل سالش به جذب جزوها  
 حق حریصش کرده باشد در نما  
 جذب اجزا روح را تعلیم کرد  
 چون نداند جذب اجزا شاه فرد  
 جامع این ذره ها خورشید بود<sup>1760</sup>  
 بی غذا اجزات را داند ربود  
 آن زمانی که در آبی تو ز خواب  
 هوش و حس رفته را خواند شتاب  
 تا بدانی کان از او غایب نشد  
 باز آید چون بفرماید که عد

I take every step with sight  
 and am delivered from stumbling and falling,

You do not see two or three steps in front of you:  
 you see the bait, but you do not see the pain of the snare.

*Are the blind and the seeing equal* before you  
 in their abiding and their alighting and their journeying?"

When God gives a spirit to the embryo in the womb,  
 He implants in its temperament drawing particles together.

By means of food it draws the particles together  
 and weaves the warp and woof of its body:

Till forty years, God will have made it desirous  
 of drawing particles together in growth.

The incomparable King taught the spirit to draw particles together:  
 how should He not know how to draw particles together?

The assembler of these motes was the Sun:  
 He knows how to seize your particles without nutrition.

At the moment when you emerge from sleep,  
 He quickly recalls the departed consciousness and sensation.

To the end that you may know that those have not become absent from Him,  
 they come back when He commands them to return.

اجتماع اجزای خر عزیر علیه السلام بعد از پوسیدن باذن الله و در هم مرکب شدن پیش چشم عزیر

*How by permission of God the particles of the ass of 'Uzayr were assembled  
 after putrefaction and recompounded before the eyes of 'Uzay*

هین عزیرا در نگر اندر خرت  
 که بیوسیده ست و ریزیده برت  
 پیش تو گردآوریم اجزاش را  
 آن سر و دم و دو گوش و پاش را  
 دست نی و جزو بر هم می نهد<sup>1765</sup>  
 پاره ها را اجتماعی می دهد  
 درنگر در صنعت پاره زنی  
 کاو همی دوزد کهن بی سوزنی

"Hey, 'Uzayr, look upon your ass  
 which has rotted and crumbled beside you

We will collect its parts in your presence—  
 its head and tail and ears and legs."

There is no hand, and He is putting the parts together  
 and giving a unity to the pieces.

Consider the art of a Tailor  
 who sews old rags without a needle:

ریسمان و سوزنی نی وقت خرز  
آن چنان دوزد که پیدا نیست درز

چشم بگشا حشر را پیدا ببین  
تا نماند شبهه‌ات در یوم دین

تا ببینی جامعی‌ام را تمام  
تا نلرزی وقت مردن ز اهتمام

همچنان که وقت خفتن ایمنی  
از فوات جمله حسهای تنی

بر حواس خود نلرزی وقت خواب  
گر چه می‌گردد پریشان و خراب

No thread or needle at the time of sewing;  
He sews in such wise that no seam is visible.

“Open your eyes and behold the resurrection plainly,  
that there may not remain in you doubt concerning the Day of Judgement,

And that you may behold My unitive power entire,  
so that at the time of death you will not tremble with anxiety,

1770 Even as at the time of sleep  
you are secure from the passing of all the bodily senses:

At the time of sleep you do not tremble for your senses,  
though they become scattered and ruined.”

### جزع ناکردن شیخی بر مرگ فرزندان خویش

*How a certain Shaykh showed no grief at the death of his sons.*

بود شیخی رهنمایی پیش از این  
آسمانی شمع بر روی زمین

چون پیمبر در میان امتان  
در گشای روضه‌ی دار الجنان

گفت پیغمبر که شیخ رفته پیش  
چون نبی باشد میان قوم خویش

يك صباحی گفتش اهل بیت او  
سخت دل چونی بگو ای نیک خو

ما ز مرگ و هجر فرزندان تو  
نوحه می‌داریم با پشت دو تو

تو نمی‌گیری نمی‌زاری چرا  
یا که رحمت نیست اندر دل ترا

چون ترا رحمی نباشد در درون  
پس چه او میدستمان از تو کنون

ما به او مید توایم ای پیشوا  
که بنگذاری تو ما را در فنا

چون بیارایند روز حشر تخت  
خود شفیع ما تویی آن روز سخت

در چنان روز و شب بی‌زینهار  
ما به اکرام توایم او میدوار

دست ما و دامن تست آن زمان  
که نماند هیچ مجرم را امان

Formerly there was a Shaykh, a Director,  
a heavenly Candle on the face of the earth,

One like a prophet amongst religious communities,  
an opener of the door of the garden of Paradise

The Prophet said that a Shaykh who has gone forward  
is like a prophet amidst his people.

1775 One morning his family said to him,  
“Tell us, O man of good disposition; how are you hard-hearted?

We with backs double are mourning  
for the death and loss of your sons:

Why are not you weeping and lamenting?  
Or have you no pity in your heart?

Since you have no pity within,  
what hope for us is there now from you?

We are in hope of you,  
O guide that you will not leave us to perish.

1780 When the throne is set up on the Day of Resurrection,  
it is you that are our intercessor on that grievous day.

On such a merciless day and night  
we are hopeful of your kindness.

Our hands will cling to your skirt at that moment  
when security remains not to any sinner.”

گفت پیغمبر که روز رستخیز کی گذارم مجرمان را اشک ریز من شفیع عاصیان باشم به جان تا رهانمشان ز اشکنجه‌ی گران عاصیان و اهل کبایر را به جهد و ا رهانم از عتاب نقض عهد صالحان امتم خود فارغند از شفاعتهای من روز گزند بلکه ایشان را شفاعتها بود گفتشان چون حکم نافذ می‌رود هیچ وازر و زر غیری بر نداشت من نیم وازر خدایم بر فراشت آن که بی‌وزر است شیخ است ای جوان در قبول حق چو اندر کف کمان شیخ که بود پیر یعنی مو سپید معنی این مو بدان ای بی‌امید هست آن موی سیاه هستی او تا ز هستی‌اش نماند تایی مو چون که هستی‌اش نماند پیر اوست گر سیاه مو باشد او یا خود دو پوست هست آن موی سیاه وصف بشر نیست آن مو موی ریش و موی سر عیسی اندر مهد بر دارد نفیر که جوان ناگشته ما شیخیم و پیر گر رهید از بعض اوصاف بشر شیخ نبود کهل باشد ای پسر چون یکی موی سیاه کان وصف ماست نیست بر وی شیخ و مقبول خداست چون بود مویش سپید ار با خود است او نه پیر است و نه خاص ایزد است ور سر مویی ز وصفش باقی است او نه از عرش است او آفاقی است		The Prophet has said, "On the Day of Resurrection how should I leave the sinners to shed tears?  I will intercede with my soul for the disobedient, that I may deliver them from the heavy torment.  1785 I will deliver by my efforts the disobedient and those who have committed capital sins from punishment for breaking their covenant.  The righteous of my community are, in truth, free from my intercessions on the Day of Woe;  No, they have intercessions, and their words go like an effective decree.  No burdened one shall bear another's burden, I am not burdened: God has exalted me."  O youth, the Shaykh is he that is without a burden and is like a bow in the hand in receiving God.  1790 Who is a "Shaykh"? An old man that is, white-haired. Do you apprehend the meaning of this "hair," O hopeless one?  The black hair is his self-existence: till not a single hair of his self-existence remains.  When his self-existence has ceased, he is "old", whether he be black-haired or grizzled.  That "black hair" is the attribute of men; that "hair" is not the hair of the beard or the hair of the head.  Jesus in the cradle raises a cry, saying, "Without having become a youth, I am a Shaykh and a Pir."  1795 If he has been delivered from a part of the attributes of men, he is not a Shaykh; he is grey, O son.  When there is not on him a single black hair which is our attribute, he is a Shaykh and accepted of God;  If, when his hair is white, he is with himself, he is not a Pir and is not the elect of God;  And if a single hair-tip of his attributes is surviving, he is not of heaven: he belongs to the world.
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## عذر گفتن شیخ بهر ناگریستن بر مرگ فرزندان خود

*How the Shaykh excused himself for not weeping on the death of his sons.*

- شیخ گفت او را مپندار ای رفیق  
که ندارم رحم و مهر و دل شفیق
- 1800 I have pity for all the unbelievers,  
though the souls of them all are ungrateful.
- بر همه‌ی کفار ما را رحمت است  
گر چه جان جمله کافر نعمت است
- I have pity and forgiveness for dogs, saying,  
‘Why do they suffer chastisement from the stones?’
- بر سگانم رحمت و بخشایش است  
که چرا از سنگهاشان مالش است
- I utter a prayer for the dog that bites, crying,  
‘O God, deliver him from this disposition!’
- آن سگی که می‌گزد گویم دعا  
که از این خو و ارهانش ای خدا
- Keep also these dogs in that thought,  
so that they may not be stoned by the people.”
- این سگان را هم در آن اندیشه دار  
که نباشند از خلائق سنگسار
- He brought the saints on to the earth,  
in order that He might make them a *mercy to created beings*.
- ز آن بیاورد اولیا را بر زمین  
تا کندشان رَحْمَةً للعالمین
- 1805 He calls the people to the Portal of Grace;  
he calls unto God, saying, “Give release in full!”
- خلق را خواند سوی درگاه خاص  
حق را خواند که وافر کن خلاص
- He earnestly strives to admonish them in regard to this,  
and when it does not succeed, he says, “O God, do not shut the door!”
- جهد بنماید از این سو بهر پند  
چون نشد گوید خدایا در مبد
- To the common belongs the particular mercy;  
the universal mercy belongs to the hero.
- رحمت جزوی بود مر عام را  
رحمت کلی بود همام را
- His particular mercy has been united with the universal:  
the mercy of the Sea is the guide on the ways.
- رحمت جزوش قرین گشته به کل  
رحمت دریا بود هادی سبل
- O particular mercy, become joined to the universal:  
deem the universal mercy the true guide, and go.
- رحمت جزوی به کل پیوسته شو  
رحمت کل را تو هادی بین و رو
- 1810 So long as he is a part, he does not know the way to the Sea:  
he makes out every pool to be like unto the Sea.
- تا که جزو است او نداند راه بحر  
هر غدیری را کند ز اشباه بحر
- Inasmuch as he does not know the way to the Sea, how should he act  
as a guide? How should he lead the people towards the Sea?
- چون نداند راه یم کی ره برد  
سوی دریا خلق را چون آورد
- He becomes united with the Sea,  
then he guides to the Sea, like a torrent or river.
- متصل گردد به بحر آن گاه او  
ره برد تا بحر همچون سیل و جو
- And if he calls, it is in a conventional fashion;  
it is not from vision and the revelation of any aid.
- ور کند دعوت به تقلیدی بود  
نه از عیان و وحی و تاییدی بود
- She said, “Then, since you have pity on all,  
and are like the shepherd around this flock,
- گفت پس چون رحم داری بر همه  
همچو چوپانی به گرد این رمه

- چون نداری نوحه بر فرزند خویش  
چون که فصاد اجلشان زد به نیش  
چون گواه رحم اشك دیده هاست  
دیده‌ی تو بی‌نم و گریه چراست  
رو به زن کرد و بگفتش ای عجز  
خود نباشد فصل دی همچون تموز  
جمله گر مردند ایشان گر حی‌اند  
غایب و پنهان ز چشم دل کی‌اند  
من چو بینمشان معین پیش خویش  
از چه رو رو را کنم همچون تو ریش
- 1815 How mourn you not for your own sons,  
when Death, the Bleeder, has pierced them with his lancet?  
  
Since the evidence of pity is tears in the eyes,  
why are your eyes without moisture and tearless?  
  
He turned towards his wife and said to her,  
"Old woman, verily the season of December is not like July.  
  
Whether they all are dead or living,  
when are they absent and hid from the eye of the heart?  
  
Inasmuch as I see them distinct before me,  
for what reason should I tear my face as you do?
- 1820 Although they are outside of Time's revolution,  
they are with me and playing around me.  
  
Weeping is caused by severance or by parting;  
I am united with my dear ones and embracing them.  
  
People see them in sleep;  
I see them plainly in waking state.  
  
I hide myself for a moment from this world;  
I shake the leaves of sense perception from the tree."  
  
Sense-perception is captive to the intellect, O reader;  
know also that the intellect is captive to the spirit.
- 1825 The spirit sets free the chained hand of the intellect  
and brings its embarrassed affairs into harmony.  
  
The senses and thoughts are like weeds on the clear water—  
covering the surface of the water.  
  
The hand of the intellect sweeps those weeds aside;  
the water is revealed to the intellect.  
  
The weeds lay very thick on the stream, like bubbles;  
when the weeds went aside, the water was revealed.  
  
Unless God looses the hand of the intellect,  
the weeds on our water are increased by sensual desire.
- 1830 Every moment they cover the water:  
that desire is laughing, and your intellect is weeping;  
  
When piety has chained the hands of desire,  
God looses the hands of the intellect.  
  
So, when the intellect becomes your captain and master,  
the dominant senses become subject to you.
- گر چه بیرونند از دور زمان  
با من‌اند و گرد من بازی‌کنان  
گریه از هجران بود یا از فراق  
با عزیزانم وصال است و عناق  
خلق اندر خواب می‌بینندشان  
من به بیداری همی‌بینم عیان  
زین جهان خود را دمی پنهان کنم  
برگ حس را از درخت افشان کنم  
حس اسیر عقل باشد ای فلان  
عقل اسیر روح باشد هم بدان  
دست بسته‌ی عقل را جان باز کرد  
کارهای بسته را هم ساز کرد  
حسها و اندیشه بر آب صفا  
همچو خس بگرفته روی آب را  
دست عقل آن خس به يك سو می‌برد  
آب پیدا می‌شود پیش خرد  
خس بس انبه بود بر جو چون حباب  
خس چو يك سو رفت پیدا گشت آب  
چون که دست عقل نگشاید خدا  
خس فزاید از هوا بر آب ما  
آب را هر دم کند پوشیده او  
آن هوا خندان و گریان عقل تو  
چون که تقوی بست دو دست هوا  
حق گشاید هر دو دست عقل را  
پس حواس چیره محکوم تو شد  
چون خرد سالار و مخدوم تو شد

حس را بی خواب خواب اندر کند  
تا که غیبها ز جان سر بر زند  
هم به بیداری ببیند خوابها  
هم ز گردون بر گشاید بابها

He, without being asleep, puts his senses to sleep,  
so that the unseen things may emerge from the Soul.

Even in your waking state he dreams dreams  
and the gates of Heaven will open to you.

### قصه‌ی خواندن شیخ ضریر مصحف را در رو و بینا شدن وقت قرائت

*Story of the blind old man's reading the Qur'an in front and regaining his sight when he read*

دید در ایام آن شیخ فقیر<sup>1835</sup>  
مصحفی در خانه‌ی پیری ضریر  
پیش او مهمان شد او وقت تموز  
هر دو زاهد جمع گشته چند روز  
گفت اینجا ای عجب مصحف چراست  
چون که نابیناست این درویش راست  
اندر این اندیشه تشویشش فزود  
که جز او را نیست اینجا باش و بود  
اوست تنها مصحفی آویخته  
من نیم گستاخ یا آمیخته  
تا بپرسم نی خمش صبری کنم<sup>1840</sup>  
تا به صبری بر مرادی بر زنم  
صبر کرد و بود چندی در حرج  
کشف شد کالصبر مفتاح الفرج

Once upon a time a dervish Shaykh  
saw a Qur'an in the house of a blind old man.

He became his guest in Tamúz:  
the two ascetics were together for several days.

He said, "Oh, I wonder what the Book is for,  
as this righteous dervish is blind."

In this reflection, his perplexity increased:  
"No one lives here except him.

He is alone, he has hung a Book.  
I am not unmannerly or muddled

As to ask. Nay, hush! I will be patient,  
in order that by patience I may gain my object."

He showed patience and was in a quandary for some time,  
it was disclosed, for patience is the key to joy.

صبر کردن لقمان چون دید که داود علیه السلام حلقه‌ها می‌ساخت از سؤال کردن با این نیت که صبر  
از سؤال موجب فرج باشد

*How Luqman, when he saw David, on whom be peace, making rings, refrained from questioning him,  
with the intention that this act of self-control should be the cause of relief.*

رفت لقمان سوی داود صفا  
دید کاو می‌کرد ز آهن حلقه‌ها  
جمله را با هم دگر در می‌فگند  
ز آهن پولاد آن شاه بلند  
صنعت زراد او کم دیده بود  
در عجب می‌ماند و وسواسش فزود  
کاین چه شاید بود و ابرسم از او<sup>1845</sup>  
که چه می‌سازی ز حلقه‌ی تو به تو

Luqman went to David, the pure of heart,  
and observed that he was making rings of iron,

That the exalted King  
was casting all the steel rings into each other.

He had not seen the armourer's handicraft,  
he remained in astonishment and his curiosity increased—

"What can this be?  
I will ask him what he is making with the interfolded rings."

باز با خود گفت صبر اولتر است  
 صبر تا مقصود زوتر رهبر است  
 چون نپرسی زودتر کشف شود  
 مرغ صبر از جمله پیران تر بود  
 و برپرسی دیرتر حاصل شود  
 سهل از بی‌صبری‌ات مشکل شود  
 چون که لقمان تن بزد هم در زمان  
 شد تمام از صنعت داود آن  
 پس زره سازید و در پوشید او  
 پیش لقمان کریم صبر خو  
 گفت این نیکو لباس است ای فتی  
 در مصاف و جنگ دفع زخم را  
 گفت لقمان صبر هم نیکو دمی است  
 که پناه و دافع هر جا غمی است  
 صبر را با حق قرین کرد ای فلان  
 آخر و العصر را آگه بخوان  
 صد هزاران کیمیا حق آفرید  
 کیمیایی همچو صبر آدم ندید

Again he said to himself, "Patience is better:  
 patience is the quickest guide to the object of one's quest."

When you ask no question, the sooner will it be disclosed to you:  
 the bird, patience, flies faster than all.

And if you ask, the more slowly will your object be gained:  
 what is easy will be made difficult by your impatience.

When Luqman kept silence;  
 straightway that was finished by David's craftsmanship.

<sup>1850</sup> Then he fashioned a coat of mail  
 and put it on in the presence of the noble and patient Luqman.

"This," he said, "is an excellent garment, O young man,  
 for warding off blows on the battle-field and in war."

Luqman said, "Patience too is of good effect,  
 for it is the protection and defence against pain everywhere."

He has joined sabr with *haqq*;  
 O reader, recite attentively the end of *Wa'l-'asr*.

God created hundreds of thousands of elixirs;  
 Man has not seen an elixir like patience.

### بقیه‌ی حکایت نابینا و مصحف خواندن او

#### *The remainder of the story of the blind man and his reading the Qur'an*

مرد مهمان صبر کرد و ناگهان  
 کشف گشتش حال مشکل در زمان

<sup>1855</sup> The guest showed patience,  
 and of a sudden the difficult case was unveiled to him all at once.

نیم شب آواز قرآن را شنید  
 جست از خواب آن عجایب را بدید

At midnight he heard the sound of the *Qur'an*;  
 he sprang up from sleep and beheld a marvel—

که ز مصحف کور می‌خواندی درست  
 گشت بی‌صبر و از او آن حال جست

That the blind man was reading correctly from the *Qur'an*.  
 He became impatient and sought from him that matter.

گفت آیا ای عجب با چشم کور  
 چون همی‌خوانی همی‌بینی سطور

"Oh, wonderful!" he cried. "You with sightless eyes,  
 how are you reading, seeing the lines?"

آن چه می‌خوانی بر آن افتاده‌ای  
 دست را بر حرف آن بنهاده‌ای

You have touched that which you are reading:  
 you have laid your hand upon the words of that.

اصبغت در سیر پیدا می‌کند  
 که نظر بر حرف داری مستند

<sup>1860</sup> Your finger, in motion,  
 makes it evident that you have your eye resting on the words."

گفت ای گشته ز جهل تن جدا  
 این عجب می‌داری از صنع خدا

He replied, "O you who have been separated from the body's ignorance,  
 do you feel this wonder at the work of God?"

من ز حق در خواستم کای مستعان  
 بر قرائت من حریصم همچو جان  
 نیستم حافظ مرا نوری بده  
 در دو دیده وقت خواندن بی‌گره  
 باز ده دو دیده‌ام را آن زمان  
 که بگیرم مصحف و خوانم عیان  
 آمد از حضرت ندا کای مرد کار  
 ای به هر رنجی به ما اومیدوار  
 حسن ظن است و امیدی خوش ترا  
 که ترا گوید به هر دم برتر آ  
 هر زمان که قصد خواندن باشدت  
 یا ز مصحفها قرائت بایدت  
 من در آن دم وادهم چشم ترا  
 تا فرو خوانی معظم جوهر را  
 همچنان کرد و هر آن گاهی که من  
 واگشایم مصحف اندر خواندن  
 آن خیبری که نشد غافل ز کار  
 آن گرامی پادشاه و کردگار  
 باز بخشد بینشم آن شاه فرد  
 در زمان همچون چراغ شب نور  
 زین سبب نبود ولی را اعتراض  
 هر چه بستاند فرستد اعتیاض  
 گر بسوزد باغت انگورت دهد  
 در میان ماتمی سورت دهد  
 آن شل بی‌دست را دستی دهد  
 کان غمها را دل مستی دهد  
 لا نسلم و اعتراض از ما برفت  
 چون عوض می‌آید از مفقود زفت  
 چون که بی‌آتش مرا گرمی رسد  
 راضیم گر آتش ما را کشد  
 بی‌چراغی چون دهد او روشنی  
 گر چراغت شد چه افغان می‌کنی

I begged of God, crying, 'O You whose help is sought,  
 I am covetous of reading the Book as of life.

I do not know it by heart: at the time of reading it,  
 bestow on my two eyes an untroubled light.

Give me back my eyes at that moment,  
 so that I may take the Book and read it plain.'

1865 From the Divine Presence came the cry:  
 'O man of work, O you that have hope of Me in every grief,

You have the good thought and the fair hope  
 that at each moment bids you mount higher.

Whenever you intend to read the Qur'an  
 or want the lection from copies,

At that moment I will restore your eye,  
 in order that you may read, O venerable being.'

Even so He did,  
 and whenever I open the Book to read,

1870 That all-knowing One who never becomes forgetful of His work,  
 that honoured Sovereign and Maker,

That incomparable King at once gives my sight back to me,  
 like a lamp that makes an end of the night."

On this account the saint has no objection:  
 whatever He takes away, He sends compensation.

If He burns your vineyard, He will give you grapes;  
 in the midst of mourning He will give you festivity.

To the handless paralytic He gives a hand,  
 to the mine of grief He gives the heart of an intoxicated one.

1875 "We will not submit" and objection have gone from us,  
 since there is coming a great recompense for what has been lost.

Inasmuch as heat comes to me without fire,  
 I am content if his fire kills me.

Inasmuch as He gives light without, any lamp—  
 if your lamp is gone, why are you lamenting?



## صفت بعضی از اولیا که راضی اند به احکام و دعا و لایه نکنند که این حکم را بگردان

### *Description of some saints who are content with the ordainments and do not beseech to change this decree.*

بشنو اکنون قصه‌ی آن رهروان  
که ندارند اعتراضی در جهان

Now listen to a story of those travellers on the Way  
who have no objection in the world.

ز اولیا اهل دعا خود دیگرند  
که گهی دوزند و گاهی می‌درند

Those of the saints who make invocation are in sooth different: s  
ometimes they sew and sometimes they tear.

قوم دیگر می‌شناسم ز اولیا  
که دهانشان بسته باشد از دعا

<sup>1880</sup> I know another class of saints  
whose mouths are closed to invocation.

از رضا که هست رام آن کرام  
جستن دفع قضایشان شد حرام

Because of the content that is subservient to those noble ones,  
it has become unlawful for them to seek to avert Destiny.

در قضا ذوقی همی‌بینند خاص  
کفرشان آید طلب کردن خلاص

In Destiny they experience a peculiar delight:  
it would be infidelity for them to crave release.

حسن ظنی بر دل ایشان گشود  
که نپوشند از غمی جامه‌ی کبود

He has revealed to their hearts such a good opinion  
that they do not put on the blue garb on account of any sorrow.

## سؤال کردن بهلول آن درویش را

### *How Buhlul questioned a certain dervish.*

گفت بهلول آن یکی درویش را  
چونی ای درویش واقف کن مرا

Buhlul said to a certain dervish,  
“How are you, O dervish? Inform me.”

گفت چون باشد کسی که جاودان  
بر مراد او رود کار جهان

<sup>1885</sup> He said, “How should that one be,  
according to whose desire the work of the world goes on?—

سیل و جوها بر مراد او روند  
اختران ز آن سان که خواهد آن شوند

According to whose desire the torrents and rivers flow,  
and the stars move in such wise as he will;

زندگی و مرگ، سرهنگان او  
بر مراد او روانه کو به کو

And Life and Death are his officers,  
going to and fro according to his desire.

هر کجا خواهد فرستد تعزیت  
هر کجا خواهد ببخشد تهنیت

He sends condolence wherever he will;  
he bestows felicitation wherever he will.

سالکان راه هم بر کام او  
ماندگان از راه هم در دام او

The travellers on the Way according to his pleasure;  
they that have lost the Way in his snare.

هیچ دندان نهند در جهان  
بی‌رضا و امر آن فرمان‌روان

<sup>1890</sup> No tooth flashes with laughter in the world  
without the approval and command of that imperial personage.”

گفت ای شه‌راست گفتی همچنین  
در فر و سیمای تو پیداست این

He said, “O King, you have spoken truly: it is even so:  
this is manifest in your radiance and aspect.

این و صد چندینی ای صادق و لیک شرح کن این را بیان کن نیک آن چنان که فاضل و مرد فضول چون به گوش او رسد آرد قبول آن چنانش شرح کن اندر کلام که از آن بهره بیابد عقل عام ناطق کامل چو خوان باشی بود خوانش پر هر گونه‌ی آشی بود که نماند هیچ مهمان بی‌نوا هر کسی یابد غذای خود جدا همچو قرآن که به معنی هفت توست خاص را و عام را مطعم در اوست گفت این باری یقین شد پیش عام که جهان در امر یزدان است رام هیچ برگ‌ی در نیفتد از درخت بی‌قضا و حکم آن سلطان بخت از دهان لقمه نشد سوی گلو تا نگوید لقمه را حق که ادخلوا میل و رغبت کان زمام آدمی است جنبش آن رام امر آن غنی است در زمینها و آسمانها ذره‌ای پر نجنباند نگردد پره‌ای جز به فرمان قدیم نافذش شرح نتوان کرد و جلدی نیست خوش که شمرد برگ درختان را تمام بی‌نهایت کی شود در نطق رام این قدر بشنو که چون کلی کار می‌نگردد جز به امر کردگار چون قضای حق رضای بنده شد حکم او را بنده‌ای خواهنده شد نی تکلف نه پی مزد و ثواب بلکه طبع او چنین شد مستطاب زندگی خود نخواهد بهر خود نی پی ذوق حیات مستلذ هر کجا امر قدم را مسلکی است زندگی و مردگی پیشش یکی است		You are this and a hundred times as much, O veracious one; but expound this and explain it very well,  In such fashion that the virtuous and the man given to vanity may assent when it comes to their ears  Expound it in your discourse in such a way that the understanding of the common may profit thereby.”  1895 The perfect speaker is like one who distributes trays of delicacies, and whose table is every sort of food,  So that no guest remains without provisions, each one gets his nourishment separately:  Like the <i>Qur'an</i> which is sevenfold in meaning, and in this there is food for the elect and for the vulgar.  He said, “This at least is evident to the vulgar, that the world is subject to the command of God.  No leaf drops from a tree without the predestination and ordainment of that Ruler of Fortune.  1900 No morsel goes from the mouth towards the stomach till God says to that morsel, ‘Enter!’  The inclination and desire which is Man’s nose-rein—its movement is subject to the command of that Self-sufficient One.  In the earth and heavens not an atom moves a wing, not a straw turns,  Save by His eternal and effectual command. To expound is impossible, and presumption is not good.  Who may number all the leaves of the trees? How may the Infinite become amenable to speech?  1905 Hear this much,: since all action only comes to pass by the command of the Maker,  When the predestination of God becomes the pleasure of His servant, he becomes a willing slave to His decree,  Without tasking himself, and not on account of the reward and recompense; nay, his nature has become so goodly.  He does not desire his life for himself or to the end that he may enjoy the life that is found sweet.  Wherever the Eternal Command takes its course, living and dying are one to him.
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- بهر یزدان می‌زید نی بهر گنج  
بهر یزدان می‌مرد نه از خوف و رنج  
هست ایمانش برای خواست او  
نه برای جنت و اشجار و جو  
ترك كفرش هم برای حق بود  
نه ز بیم آن که در آتش رود  
این چنین آمد ز اصل آن خوی او  
نه ریاضت نه به جست و جوی او  
آن گهان خندد که او بیند رضا  
همچو حلوی شکر او را قضا
- 1910 He lives for God's sake, not for riches;  
he dies for God's sake, not from fear of pain.  
His faith is for the sake of His will,  
not for the sake of Paradise and its trees and streams.  
His abandonment of infidelity is also for God's sake,  
not for fear lest he go into the Fire.  
That disposition of his is like this originally:  
it is not discipline or by his effort and endeavour.  
He laughs at the moment when he sees pleasure:  
to him Destiny is even as sugared sweetmeat."
- 1915 The servant whose disposition and character is this—  
does not the world move according to his command and behest?  
Then why should he make entreaty and cry in prayer,  
"O God, avert this destiny"?  
For God's sake his death and the death of his children  
are to him like sweetmeat in the gullet.  
To that loyal one the death-agony of his children  
is like honey cakes to a destitute old man.  
Why, then, should he invoke,  
unless perchance he see the pleasure of the Judge in invocation?
- 1920 That righteous servant does not make  
that intercession and invocation from his own mercifulness.  
He has burned up his own mercifulness  
at the moment when he has lighted the lamp of love of God.  
Love is the Hell-fire of his attributes,  
and it has burnt up the attributes of self, hair by hair.  
When did any night-traveller understand this distinction  
except Daquqi? So that he sped into this empire.
- بندهای کش خوی و خلقت این بود  
نه جهان بر امر و فرمانش رود  
پس چرا لابه کند او یا دعا  
که بگردان ای خداوند این قضا  
مرگ او و مرگ فرزندان او  
بهر حق پیشش چو حلوا در گلو  
نزع فرزندان بر آن با وفا  
چون قطایف پیش شیخ بی‌نوا  
پس چرا گوید دعا الا مگر  
در دعا بیند رضای دادگر  
آن شفاعت و آن دعا نه از رحم خود  
می‌کند آن بنده‌ی صاحب رشد  
رحم خود را او همان دم سوخته است  
که چراغ عشق حق افروخته ست  
دوزخ اوصاف او عشق است و او  
سوخت مر اوصاف خود را مو به مو  
هر طروقی این فروقی کی شناخت  
جز دقوکی تا در این دولت بتاخت

## قصه‌ی دقوقی و کراماتش

### *The story of Daquqi and his miraculous gifts*

آن دقوقی داشت خوش دیباجه‌ای  
عاشق و صاحب کرامت خواجه‌ای

That Daquqi had a fair front;  
he was a lord who loved and possessed miraculous gifts.

بر زمین می‌شد چو مه بر آسمان  
شب روان را گشته زو روشن روان

<sup>1925</sup> He walked on earth as the moon in heaven:  
by him the spirits of the night-travellers became illumined.

در مقامی مسکنی کم ساختی  
کم دو روز اندر دهی انداختی

He would not make his abode in any one place;  
he would not spend two days in a village.

گفت در يك خانه گر باشم دو روز  
عشق آن مسکن کند در من فروز

He said, "If I stay two days in one house,  
love of that dwelling-place is kindled in me.

غرة المسكن أحاذره أنا  
انقلي يا نفس سافر للغنا

I am afraid of being beguiled by the dwelling-place:  
migrate, O my soul, and travel to independence.

لا أعود خلق قلبي بالمكان  
كي يكون خالصا في الامتحان

I will not accustom my heart's nature to locality,  
in order that it may be pure in the trial."

روز اندر سیر بد شب در نماز  
چشم اندر شاه باز او همچو باز

<sup>1930</sup> During the day he was in travel, during the night in ritual prayer:  
his eye open on the King, and he like the falcon.

منقطع از خلق نه از بد خویی  
منفرد از مرد و زن نی از دویی

Severed from the creatures, not on account of ill nature;  
isolated from man and woman, not because of dualism.

مشفق بر خلق و نافع همچو آب  
خوش شفيعی و دعایش مستجاب

A compassionate man to the creatures and beneficial as water;  
a goodly intercessor, and his prayers were answered

نيك و بد را مهربان و مستقر  
بهرتر از مادر شهی‌تر از پدر

Kind to the good and the bad, and a sure refuge;  
better than a mother, dearer than a father

گفت پیغمبر شما را ای مهران  
چون پدر هستم شفیق و مهربان

The Prophet said, "O sirs,  
to you I am compassionate and kind as a father,

ز آن سبب که جمله اجزای منید  
جزو را از کل چرا بر می‌کنید

<sup>1935</sup> Because you all are parts of me."  
Why will ye tear the part away from the whole?

جزو از کل قطع شد بی‌کار شد  
عضو از تن قطع شد مردار شد

The part is severed from the whole, it becomes useless;  
the limb is severed from the body, it becomes carrion.

تا نپیوندند به کل بار دگر  
مرده باشد نبودش از جان خبر

Till it is joined once more to the whole, it is dead:  
it has no consciousness of life;

ور بجنبد نیست آن را خود سند  
عضو نو ببریده هم جنبش کند

And if it moves, yet it has no support:  
the newly severed limb also moves.

جزو ازین کل گر برد يك سو رود  
این نه آن کل است کاو ناقص شود

If the part be severed and fall asunder from this whole,  
this is not the whole that is liable to defect.

قطع و وصل او نیاید در مقال  
چیز ناقص گفته شد بهر مثال

<sup>1940</sup> Separation from it and conjunction with it are not predicable;  
the defective thing has been mentioned for the sake of comparison.

## باز گشتن به قصه‌ی دقوقی

### *Return to the story of Daquqi.*

مر علی را در مثالی شیر خواند  
شیر مثل او نباشد گر چه راند

از مثال و مثل و فرق آن بران  
جانب قصه‌ی دقوقی ای جوان

آن که در فتوی امام خلق بود  
گوی تقوی از فرشته می‌ربود

آن که اندر سیر مه را مات کرد  
هم ز دین داری او دین رشك خورد

با چنین تقوی و اوراد و قیام  
طالب خاصان حق بودی مدام

در سفر معظم مرادش آن بدی  
که دمی بر بنده‌ی خاصی زدی

این همی‌گفتی چو می‌رفتی به راه  
کن قرین خاصگانم ای اله

یا رب آنها را که بشناسد دلم  
بنده و بسته میان و مجلم

و انکه نشناسم تو ای یزدان جان  
بر من محجوبشان کن مهربان

حضرتش گفتی که ای صدر مهین  
این چه عشق است و چه استسقااست این

مهر من داری چه می‌جویی دگر  
چون خدا با تست چون جویی بشر

او بگفتی یا رب ای دانای راز  
تو گشودی در دلم راه نیاز

در میان بحر اگر بنشسته‌ام  
طمع در آب سبو هم بسته‌ام

همچو داوودم نود نعبه مراست  
طمع در نعبه‌ی حریفم هم بجاست

حرص اندر عشق تو فخر است و جاه  
حرص اندر غیر تو ننگ و تباه

شهووت و حرص نران پیشی بود  
و آن هیزان ننگ و بد کیشی بود

He once compared Ali to a lion,  
the lion is not like him, though he used.

From comparison (*mithál*) and likeness (*mithl*) and the difference  
between those push on, O youth, towards the story of Daquqi:

That one who in giving legal judgments was the Imam of the people  
and in piety bore away the ball from the angels;

That one who checkmated the moon in wayfaring,  
while the Religion was jealous of his religiousness

<sup>1945</sup> Notwithstanding such piety and devotions and performance of the  
ritual prayer, he was always seeking the elect of God.

In travel his chief object was that he might come in touch  
for a moment with an elect servant.

Whilst he was going along the road, he would be saying,  
“O God, make me a companion of the elect.

O Lord, to those whom my heart knows I am a slave  
and one who has girt his loins and is ready to do good service;

And those whom I know not, do You, O God of the soul,  
make them kindly disposed to me who am debarred.”

<sup>1950</sup> The Lord would say to him, “O most noble prince,  
what passion is this and what unquenchable thirst is this?

You have My love: why are you seeking other?  
When God is with you, how do you seek man?”

He would answer, “O Lord, O Knower of the secret,  
You have opened in my heart the way of supplication.

If I am seated in the midst of the Sea,  
yet I have set my desire on the water in the jug.

I am like David: I have ninety ewes,  
and yet desire for my rival's ewe has arisen in me.

<sup>1955</sup> Greed for Your love is glorious and grand;  
greed for any besides You is shameful and corrupt.”

The lust and greed of the manly is advancement,  
while that of the effeminate is disgrace and irreligion.



حرص مردان از ره پیشی بود  
در مخنث حرص سوی پس رود  
آن یکی حرص از کمال مردی است  
و آن دگر حرص افتضاح و سردی است  
آه سری هست اینجا بس نهان  
که سوی خضری شود موسی دوان  
همچو مستسقی کز آبش سیر نیست  
بر هر آن چه یافتی بالله مایست  
بی‌نهایت حضرت است این بارگاه  
صدر را بگذار صدر تست راه

The greed of men is by the forward way,  
greed in the effeminate goes backward.

The one greed belongs to the perfection of manliness,  
while the other greed is a disgrace and disgusting.

Ah, there is a very occult mystery here  
that Moses sets out to go towards a Khizr.

<sup>1960</sup> By God, do not tarry in anything that you have gained,  
like one suffering from dropsy who is never sated with water.

This court is the Infinite Plane. Leave the seat of honour behind:  
the Way is your seat of honour.

### سر طلب کردن موسی خضر را علیهما السلام با کمال نبوت و قربت

*The mystery of Moses seeking Khizr, notwithstanding his perfection as a prophet  
and as one nigh unto God*

از کلیم حق بیاموز ای کریم  
بین چه می‌گوید ز مشتاقی کلیم  
با چنین جاه و چنین پیغمبری  
طالب خضرم ز خود بینی بری  
موسیا تو قوم خود را هشته‌ای  
در پی نیکو پیی سر گشته‌ای  
کیقبادی رسته از خوف و رجا  
چند گردی چند جویی تا کجا  
آن تو با تست و تو واقف بر این  
آسمانا چند پیمایی زمین  
گفت موسی این ملامت کم کنید  
آفتاب و ماه را کم ره زنید  
می‌روم تا مجمع البحرین من  
تا شوم مصحوب سلطان زمن  
اجعل الخضر لأمری سببا  
ذاك أو أمضي و أسري حقبا  
سالها پرم به پر و بالها  
سالها چه بود هزاران سالها  
می‌روم یعنی نمی‌ارزد بدان  
عشق جانان کم مدان از عشق نان  
این سخن پایان ندارد ای عمو  
داستان آن دقوقی را بگو

Learn from him with whom God spoke, O noble sir!  
See what Kalim says in his longing!

"Notwithstanding such a dignity and such a prophetic office,  
I am a seeker of Khizr, quit of self-regard."

"O Moses, you have forsaken your people;  
you have wandered distraught in search of a blessed man.

<sup>1965</sup> You are an emperor delivered from fear and hope:  
how long will you wander? How long will you seek? To what destination?

Yours is with you, and you are conscious of this.  
O sky, how long will you traverse the earth?"

Moses said, "Do not make this reproach,  
and do not waylay the Sun and the Moon.

I will fare as far as *the meeting-place of the two seas*,  
that I may be accompanied by the Sovereign of the time.

I will make Khizr a means to my purpose:  
that *or I will go onward* and journey by night *a long while*.

<sup>1970</sup> I will fly with wings and pinions for years:  
what are years? For thousands of years."

"I will fare," meaning, "Is it not worth that? Do not deem the passion  
for the Beloved to be less than the passion for bread."

This discourse has no end, O uncle.  
Tell the story of Daquqi.

## باز گشتن به قصه‌ی دقوقی

### *Resuming the story of Daquqi*

آن دقوقی رحمة الله عليه گفت سافرت مدی فی خافقیه	That Daquqi, God have mercy on him, said: "I travelled a long time between His two horizons.
سال و مه رفتم سفر از عشق ماه بی‌خبر از راه حیران در اله	Years and months I went on my journey for love of the Moon, unconscious of the way, lost in God."
پا برهنه می‌روی بر خار و سنگ گفت من حیرانم و بی‌خویش و دنگ	<sup>1975</sup> "Do you go bare-foot over thorns and stones?" He said, "I am bewildered and beside myself and crazed."
تو مبین این پایها را بر زمین ز انکه بر دل می‌رود عاشق یقین	Do not regard these feet on the earth, for assuredly the lover walks on his heart;
از ره و منزل ز کوتاه و دراز دل چه داند اوست مست دلنواز	The heart that is intoxicated with the Sweetheart, what should it know of road and stage or of short and long?
آن دراز و کوتاه اوصاف تن است رفتن ارواح دیگر رفتن است	That "long" and "short" are attributes of the body: the faring of spirits is another faring.
تو سفر کردی ز نطفه تا به عقل نی به گامی بود نی منزل نه نقل	You have journeyed from the seed to rationality: it was not by a step or stage or moving from one place to another.
سیر جان بی‌چون بود در دور و دیر جسم ما از جان بیاموزید سیر	<sup>1980</sup> The journey of the spirit is unconditioned in respect of Time and Space: our body learned from the spirit how to journey.
سیر جسمانه رها کرد او کنون می‌رود بی‌چون نهان در شکل چون	Now it has relinquished the bodily manner of journeying: it moves unconditioned, masked in the form of conditionedness.
گفت روزی می‌شدم مشتاق‌وار تا ببینم در بشر انوار یار	He said, "One day I was going along like him that yearns, that I might behold in man the radiance of the Beloved,
تا ببینم قلزمی در قطره‌ای آفتابی درج اندر ذره‌ای	That I might behold an ocean in a drop of water, a sun enclosed in a speck.
چون رسیدم سوی يك ساحل به گام بود بی‌گه گشته روز و وقت شام	When I came on foot to a certain shore, the day had turned late, and it was eventide.

## نمودن مثال هفت شمع سوی ساحل

### *The apparition of what seemed like seven candles in the direction of the shore.*

هفت شمع از دور دیدم ناگهان اندر آن ساحل شتابیدم بدان	<sup>1985</sup> Of a sudden I saw from afar seven candles and hastened along the shore towards them.
نور شعله‌ی هر یکی شمعی از آن بر شده خوش تا عنان آسمان	The light of the flame of each candle thereof ascended beautifully to the loft of the sky.
خیره گشتم خیرگی هم خیره گشت موج حیرت عقل را از سر گذشت	I became amazed, even amazement became amazed: the waves of bewilderment passed over the head of my understanding.

این چگونه شمعها افروخته ست  
 کاین دو دیده‌ی خلق از اینها دوخته ست  
 خلق جویان چراغی گشته بود  
 پیش آن شمع‌ی که بر مه می‌فزود  
 چشم بندی بد عجب بر دیده‌ها  
 بندشان می‌کرد یَهْدِي مَنْ يَشَاءُ

'What kind of candles are these He has lighted,  
 so that the eyes of His creatures are screened from them?'

The people had gone to seek a lamp in the presence of that candle  
 which was surpassing the moon.

<sup>1990</sup> Wonderful! There was a bandage over their eyes:  
 they were bound by *He guides aright those whom He will*.

### شدن آن هفت شمع بر مثال يك شمع

*How the seven candles became what seemed like one candle.*

باز می‌دیدم که می‌شد هفت يك  
 می‌شکافت نور او جیب فلک

Then I saw the seven become one,  
 its light cleaving the bosom of the sky.

باز آن يك بار دیگر هفت شد  
 مستی و حیرانی من زفت شد

Then again that one became seven once more:  
 my intoxication and bewilderment waxed mighty.

اتصالاتی میان شمعها  
 که نیاید بر زبان و گفت ما

Such connections between the candles  
 as may not come on my tongue and my speech.

آن که يك دیدن کند ادراك آن  
 سالها نتوان نمودن از زبان

That which one look perceives,  
 it is impossible during Years to show it forth by the tongue.

آن که يك دم بیندش ادراك هوش  
 سالها نتوان شنودن آن بگوش

<sup>1995</sup> That which intellectual apprehension sees in one moment,  
 it is impossible during Years to hear it by the ear.

چون که پایانی ندارد رو الیک  
 ز آنکه لا احصي ثناء ما علیک

Since it has no end, go to yourself,  
 for, I cannot reckon any praise of You.

پیشتر رفتم دوان کان شمعها  
 تا چه چیز است از نشان کبریا

I advanced farther, running  
 what thing those candles are of the signs of the Divine Majesty.

می‌شدم بی‌خویش و مدهوش و خراب  
 تا بیفتادم ز تعجیل و شتاب

I was going, beside myself and dumbfounded and deranged,  
 till I fell down from making haste and speed.

ساعتی بی‌هوش و بی‌عقل اندر این  
 اوفتادم بر سر خاک زمین

In this, senseless and witless,  
 I lay fallen awhile upon the dust of the earth.

باز با هوش آمدم برخاستم  
 در روش گویی نه سر نی‌پاستم

<sup>2000</sup> Then I came back to my senses and rose up:  
 you would say that in my faring I had neither head nor foot.

### نمودن آن شمعها در نظر هفت مرد

*How those candles appeared to the eye as seven men.*

هفت شمع اندر نظر شد هفت مرد  
 نورشان می‌شد به سقف لا‌جورد

The seven candles appeared to the eye as seven men:  
 their light was mounting to the azure vault.

پیش آن انوار نور روز در  
 از صلابت نورها را می‌سترد

Beside those lights the daylight was dregs:  
 by their intensity they were obliterating lights.

## باز شدن آن شمعها هفت درخت

### *How those candles now became seven trees.*

باز هر يك مرد شد شكل درخت  
چشمم از سبزی ایشان نيك بخت  
ز انبهي برگ پيدا نيست شاخ  
برگ هم گم گشته از ميوهی فراخ  
هر درختی شاخ بر سدره زده  
سدره چه بود از خلا بیرون شده  
بيخ هر يك رفته در قعر زمین  
زیرتر از گاو و ماهی بد یقین  
بیخشان از شاخ خندان روی تر  
عقل از آن اشكالشان زیر و زبر  
میوه ای که بر شکافیدی ز زور  
همچو آب از میوه جستی برق نور

Then each man assumed the shape of a tree:  
my eye was happy in their greenery.

On account of the denseness of the leaves no boughs were visible;  
the leaves too had become scant on account of the plenteous fruit.

2005 Every tree had thrown its boughs above the *Sidra*: what of the *Sidra*?  
They had reached beyond the Void.

The root of each had gone into the bottom of the earth:  
assuredly it was lower than the Ox and the Fish.

Their roots were more smiling of face than the boughs:  
the intellect upside down by their shapes.

From the fruit that was bursting forcibly  
flashes of light would spurt forth, like juice.

## مخفی بودن آن درختان از چشم خلق

### *How those trees were invisible to the people.*

این عجبتر که بر ایشان می گذشت  
صد هزاران خلق از صحرا و دشت  
ز آرزوی سایه جان می باختند  
از گلیمی سایه بان می ساختند  
سایه ای آن را نمی دیدند هیچ  
صد تقو بر دیده های پیچ پیچ  
ختم کرده قهر حق بر دیده ها  
که نبیند ماه را بیند سها  
ذره ای را بیند و خورشید نه  
لیک از لطف و کرم نومید نه  
کاروانها بی نوا و این میوه ها  
پخته می ریزد چه سحر است ای خدا  
سیب پوسیده هی چیدند خلق  
در هم افتاده به یغما خشك خلق  
گفته هر برگ و شکوفه ای آن غصون  
دم به دم یا لَيْتَ قَوْمِي یعلمون

More wondrous was this that hundreds of thousands of people  
were passing through the desert and plain beside them

2010 Hazarding their lives (ready to sacrifice everything) in desire for shade,  
and making a parasol out of a woollen garment,

And not seeing the shade of those at all.  
A hundred spittings on distorted eyes!

The wrath of God had sealed their eyes,  
so that he should not see the moon, should see Suha.

He sees a mote, not the sun;  
yet he is not despairing of the grace and loving kindness of God.

The caravans are without food, and these fruits are dropping ripe:  
O God, what magic is this?

2015 With parched throats the people, having fallen pell-mell to plunder,  
were gathering the rotten apples,

Every leaf and bud of those boughs said continually,  
'Oh, would that my people knew!'

بانگ می‌آمد ز سوی هر درخت سوی ما آید خلق شور بخت	From the direction of every tree was coming the cry, 'Come towards us, O ye folk of evil fortune,'
بانگ می‌آمد ز غیرت بر شجر چشمشان بستیم کلاً لا وزر	From jealousy there was coming to the trees the cry, 'We have bandaged their eyes; <i>nay, there is no refuge.</i> '
گر کسی می‌گفتشان کاین سو روید تا از این اشجار مستسعد شوید	If anyone had said to them 'Go in this direction, that you may be made happy by these trees,'
جمله می‌گفتند کاین مسکین مست از قضاء الله دیوانه شده‌ست	2020 They all would have said, 'By Divine destiny this poor intoxicated wretch has become mad:
مغز این مسکین ز سودای دراز وز ریاضت گشت فاسد چون پیاز	Through long melancholy and through austerities the brain of this poor wretch has turned putrid, like an onion.'
او عجب می‌ماند یا رب حال چیست خلق را این پرده و اضلال چیست	He would have remained in astonishment, saying, 'O Lord, what is the matter? What is this veil and misguidance that is upon the people?'
خلق گوناگون با صد رای و عقل يك قدم آن سو نمی‌آرند نقل	The people of every sort, with manifold discernment and understanding, do not move a foot in that direction.
عاقلان و زیرکانشان ز اتفاق گشته منکر زین چنین باغی و عاق	By one consent the intelligent and acute amongst them have become incredulous of such a garden as this and undutiful.
یا منم دیوانه و خیره شده دیو چیزی مرا بر سر زده	2025 Or have I become mad and crazy? Has the Devil cast something upon my head?
چشم می‌مالم به هر لحظه که من خواب می‌بینم خیال اندر زمن	At every moment I rub my eyes, whether I am dreaming and beholding a phantom in time.
خواب چه بود بر درختان می‌روم میوه‌هاشان می‌خورم چون نگرورم	How can it be a dream? I go up the trees, I eat their fruit: how should I not believe?
باز چون من بنگرم در منکران که همی‌گیرند زین بستان کران	Again, when I look at the incredulous ones who turn aside from this orchard,
با کمال احتیاج و افتقار ز آرزوی نیم غوره جان سپار	Devoting their lives with the utmost indigence and penury because of their desire for half an unripe grape;
ز اشتیاق و حرص يك برگ درخت می‌زنند این بی‌نویان آه سخت	2030 These destitute folk uttering grievous lamentation in their longing and greed for a single leaf,
در هزیمت زین درخت و زین ثمار این خلاق صد هزار اندر هزار	These hundred thousand on thousands of people fleeing from this tree and these fruits—
باز می‌گویم عجب من بی‌خودم دست در شاخ خیالی در زدم	Once more I say, 'Marvellous! Am I beside myself? Have I laid hold of a bough of phantasy?'
حتی إذ ما استنَّیَّاسَ الرُّسُلُ بگو تا یظنوا أَنَّهُمْ قَدْ کَذَبُوا	Repeat <i>until when the Messengers despaired</i> <i>down to they thought they had been belied (kudhibú).</i>
این قرائت خوان که تخفیف کذب این بود که خویش ببند محتجب	Recite with this reading ( <i>kudhibú</i> ), for the omission of the <i>tashdid</i> in <i>kudhibú</i> signifies that he deems himself debarred.



- در گمان افتاد جان انبیا  
ز اتفاق منکری اشقیا
- 2035 The souls of the prophets fell into misgiving  
through the concurrence of disbelief of the wicked;
- جاءهم بعد التشكك نصرنا  
ترکشان گو بر درخت جان بر آ
- Our aid came to them after doubting.  
Take leave of them and climb the tree of the spirit.
- می‌خور و می‌ده بدان کش روزی است  
هر دم و هر لحظه سحر آموزی است
- Eat and give it to everyone that has an allotted portion:  
at each moment and each instant there are lessons in magic.
- خلق گویان ای عجب این بانگ چیست  
چون که صحرا از درخت و بر تهی است
- “The people are saying, ‘Oh, how wonderful! What is this cry?—  
since the wilderness is devoid of trees and fruit.
- گیج گشتیم از دم سوداییان  
که به نزدیک شما باغ است و خوان
- We have been fooled by the words of the madmen  
that beside us there are gardens and trays.
- چشم می‌مالیم اینجا باغ نیست  
یا بیابان است یا مشکل رهی است
- 2040 We rub our eyes, no garden is here;  
it is either a desert or a difficult road.
- ای عجب چندین دراز این گفت‌وگو  
چون بود بی‌هوده و خود هست کو
- Oh, how wonderful! This tale is so long: how should it be vain?  
And if it really is, where?
- من همی‌گویم چو ایشان ای عجب  
این چنین مهری چرا زد صنع رب
- I, like them, am saying, ‘Oh, how wonderful!  
Why has the action of the Lord put such a seal?’”
- زین تناز عها محمد در عجب  
در تعجب نیز مانده بو لهب
- By these contentions Mohammed was astonished;  
Abu Lahab also remained in astonishment.
- زین عجب تا آن عجب فرقی است ژرف  
تا چه خواهد کرد سلطان شگرف
- Between this astonishment and that astonishment  
there is a profound difference. What the Almighty King will do.
- ای دقوی تیزتر ران هین خموش  
چند گویی چند چون قحط است گوش
- 2045 O Daquqi, advance more quickly. Listen, be silent!  
Inasmuch as there is a dearth of ears, how long will you speak, how  
long?

### يك درخت شدن آن هفت درخت

#### *How the seven trees became one.*

- گفت راندم پیشتر من نيك بخت  
باز شد آن هفت جمله يك درخت
- He said, “I, the fortunate one, pushed forward;  
again all the seven became one tree.
- هفت می‌شد فرد می‌شد هر دمی  
من چسان می‌گشتم از حیرت همی
- At every moment they were becoming seven and a single one:  
what I was becoming like, through bewilderment.
- بعد از آن دیدم درختان در نماز  
صف کشیده چون جماعت کرده ساز
- After that, I beheld the trees in the ritual prayer,  
drawn up in line and arranged like the congregation:
- يك درخت از پیش مانند امام  
دیگران اندر پس او در قیام
- One tree in front like the Imam,  
the others standing behind it.
- آن قیام و آن رکوع و آن سجود  
از درختان بس شگفتم می‌نمود
- 2050 That standing and kneeling and bowing low on the part of the trees  
seemed to me very marvellous.

یاد کردم قول حق را آن زمان  
گفت النجم و شجر را یسجدان  
این درختان را نه زانو نه میان  
این چه ترتیب نماز است آن چنان  
آمد الهام خدا کای با فروز  
می عجب داری ز کار ما هنوز

Then I called to mind the word of God: He said,  
concerning *the stalkless plants and the trees*, 'they bow down.'

Those trees had neither knee nor waist:  
what is such a regulation of the ritual prayer!

The Divine inspiration came, saying,  
'O illustrious one, are you still wondering at Our action?'

## هفت مرد شدن آن هفت درخت

### *How the seven trees became seven men.*

بعد دیری گشت آنها هفت مرد  
جمله در قعه پی یزدان فرد  
چشم می‌مالم که آن هفت ارسلان  
تا کیانند و چه دارند از جهان  
چون به نزدیکی رسیدم من ز راه  
کردم ایشان را سلام از انتباه  
قوم گفتند جواب آن سلام  
ای دقوی مفر و تاج کرام  
گفتم آخر چون مرا بشناختند  
پیش از این بر من نظر نداشتند  
از ضمیر من بدانستند زود  
یکدگر را بنگریدند از فرود  
پاسخم دادند خندان کای عزیز  
این بپوشیده ست اکنون بر تو نیز  
بر دلی کاو در تحیر با خداست  
کی شود پوشیده راز چپ و راست  
گفتم ار سوی حقایق بشکفند  
چون ز اسم حرف رسمی واقفند  
گفت اگر اسمی شود غیب از ولی  
آن ز استغراق دان نز جاهلی  
بعد از آن گفتند ما را آرزوست  
اقتدا کردن به تو ای پاک دوست  
گفتم آری لیک یک ساعت که من  
مشکلاتی دارم از دور زمن  
تا شود آن حل به صحبت‌های پاک  
که به صحبت روید انگوری ز خاک

After a long while those became seven men,  
all seated for the sake of God who is single.  
2055 I keep rubbing my eyes who are those seven heroes  
and what they have of this world.

When by the road I came near,  
I saluted them alertly.

The company answered that salutation, saying,  
'O Daquqi, glory and crown of the noble!'

'Why,' said I, 'how did they recognise me?  
They never set eyes on me before this.'

At once they knew of my unspoken thought,  
and looked covertly at one another,

2060 And smilingly answered,  
'O honoured one is this hidden from you even now?

How should the mystery of left and right  
be hidden from the heart that is in bewilderment with God?'

I said, 'If they are open to the realities,  
how are they acquainted with names of letters attached to the form?'

He said, 'If a name vanishes from a saint,  
know that that is from absorption, not from ignorance.'

Afterwards they said,  
'We desire to follow your leadership, O holy friend.'

2065 'Yes,' said I, but awhile—  
for I have certain difficulties from the revolution of Time—

In order that they may be solved by means of holy companionships;  
for through companionship a grape grows from the earth.

دانه‌ی پر مغز با خاک دژم  
خلوتی و صحبتی کرد از کرم  
خویشتن در خاک کلی محو کرد  
تا نماندش رنگ و بو و سرخ و زرد  
از پس آن محو قبض او نماند  
پر گشاد و بسط شد مرکب براند  
پیش اصل خویش چون بی‌خویش شد  
رفت صورت جلوه‌ی معنیش شد  
سر چنین کردند هین فرمان تراست  
تف دل از سر چنین کردن بخاست  
ساعتی با آن گروه مجتبی  
چون مراقب گشتم و از خود جدا  
هم در آن ساعت ز ساعت رست جان  
ز آنکه ساعت پیر گرداند جوان  
جمله تلوینها ز ساعت خاسته ست  
رست از تلوین که از ساعت برست  
چون ز ساعت ساعتی بیرون شوی  
چون نماند محرم بی‌چون شوی  
ساعت از بی‌ساعتی آگاه نیست  
ز آن کس آن سو جز تحیر راه نیست  
هر نفر را بر طویله‌ی خاص او  
بسته‌اند اندر جهان جستجو  
منتصب بر هر طویله رایضی  
جز به دستوری نیاید رافضی  
از هوس گر از طویله بگسلد  
در طویله‌ی دیگران سر در کند  
در زمان آخورچیان چست خوش  
گوشه‌ی افسار او گیرند و کش  
حافظان را گر نبینی ای عیار  
اختیارت را ببین بی‌اختیار  
اختیاری می‌کنی و دست و پا  
بر گشاده ستت چرا حبسی چرا  
روی در انکار حافظ برده‌ای  
نام تهدیدات نفش کرده‌ای

A seed graciously consorted  
in solitary intercourse with the dark earth;

It effaced itself entirely in the earth,  
so that no colour or scent or red or yellow remained to it.

After that effacement its constriction ceased:  
it opened its wings and expanded and sped on its way.

2070 Inasmuch as it became selfless in the presence of its origin,  
the form departed and its real essence was displayed.'

They nodded so, 'Listen, 'it is for you to command,'  
and from their nodding so a flame arose in my heart.

When for a while I had taken part with that elect company in contemplation  
and had been separated from myself,

At that very hour my spirit was freed from hours;  
because hours make the young old."

All changes have arisen from the hours:  
he that is freed from the hours is freed from change.

2075 When for an hour you escape from the hours, relation abides not:  
you become familiar with that which is without relation.

The hours are not acquainted with timelessness,  
because for him there is no way there except bewilderment.

In this world of search and seeking  
every set of people have been tied in the stable peculiar to them,

And over each stable a trainer has been appointed;  
save by permission no recalcitrant comes.

If, from vain desire, he should break away from the stable  
and intrude into the stable of others,

2080 At once the nimble and goodly stablemen  
seize the corner of his halter and drag.

O cunning one, if you behold not your keepers,  
behold your choice involuntary.

You are making a choice, and your hands and feet are loosed:  
why are you imprisoned, why?

You have betaken yourself to denying the keeper:  
you have called it 'threats of the fleshly soul.'

## پیش رفتن دقوقی به امامت

### *How Daquqi went forward to act as Imam.*

این سخن پایان ندارد تیز دو هین نماز آمد دقوقی پیش رو	This discourse has no end. "Run quickly! Listen, the prayer is come. Go forward, O Daquqi!
این یگانه هین دوگانه برگزار تا مزین گردد از تو روزگار	<sup>2085</sup> O unique one, come; perform the twofold kneeling, that Time may be adorned by you.
ای امام چشم روشن در صلا چشم روشن باید اندر پیشوا	O clear-sighted Imam, the Imam must always be clear sighted."
در شریعت هست مکروه ای کیا در امامت پیش کردن کور را	According to the religious Law it is objectionable, O worthy, to put forward a blind man in the office of Imam.
گر چه حافظ باشد و چست و فقیه چشم روشن به و گر باشد سفیه	Though he knows the <i>Qur'an</i> by heart and be quick and learned in divinity, the clear-sighted man is superior, even if he be a fool.
کور را پرهیز نبود از قدر چشم باشد اصل پرهیز و حذر	The blind man has no abstention from filth: the eye is the source of abstention and precaution.
او پلیدی را نبیند در عبور هیچ مومن را مبادا چشم کور	<sup>2090</sup> He does not see the dirt in passing by. May no true believer have blind eyes!
کور ظاهر در نجاسه‌ی ظاهر است کور باطن در نجاسات سر است	The man outwardly blind is in outward filthiness; the man inwardly blind is in inward filthiness.
این نجاسه‌ی ظاهر از آبی رود آن نجاسه‌ی باطن افزون می‌شود	This outward filthiness may be removed by some water; that inward filthiness increases.
جز به آب چشم نتوان شستن آن چون نجاسات بواطن شد عیان	It cannot be washed away save by water of the eye, when the inward filthinesses have become manifest.
چون نجس خوانده ست کافر را خدا آن نجاست نیست بر ظاهر و را	Since God has called the infidel "filth," that filthiness is not on his outward part.
ظاهر کافر ملوث نیست زین آن نجاست هست در اخلاق و دین	<sup>2095</sup> The infidel's outward part is not defiled by this; that filthiness is in disposition and religion.
این نجاست بویش آید بیست گام و آن نجاست بویش از ری تا به شام	The smell of this outward filth comes twenty paces; but the smell of that filth from Ray to Damascus;
بلکه بویش آسمانها بر رود بر دماغ حور و رضوان بر شود	No, its smell goes up to the heavens and mounts to the brain of the houris and Rizwán.
این چه می‌گویم به قدر فهم تست مردم اندر حسرت فهم درست	What I am saying is according to the measure of your understanding: I die in grief for a sound understanding.
فهم آب است و وجود تن سبو چون سبو بشکست ریزد آب از او	The understanding is the water, and the bodily existence the jug: when the jug is cracked, the water spills from it.

- این سیو را پنج سوراخ است ژرف  
اندر او نه آب ماند خود نه برف  
امر غضوا غصه أبصارکم  
هم شنیدی راست ننهادی تو سم  
از دهانت نطق فهمت را برد  
گوش چون ریگ است فهمت را خورد  
همچنین سوراخهای دیگر  
می کشاند آب فهم مضمرت  
گر ز دریا آب را بیرون کنی  
بی عوض آن بحر را هامون کنی  
بی گه است از نه بگویم حال را  
مدخل اعواض را و ابدال را  
کان عوضها و بدلها بحر را  
از کجا آید ز بعد خرجها  
صد هزاران جانور زو می خورند  
ابرها هم از برونش می برند  
باز دریا آن عوضها می کشد  
از کجا، دانند اصحاب رشد  
قصه ها آغاز کردیم از شتاب  
ماند بی مخلص درون این کتاب  
ای ضیاء الحق حسام الدین راد  
که فلك و ارکان چو تو شاهی نژاد  
تو به نادر آمدی در جان و دل  
ای دل و جان از قدوم تو خجل  
چند کردم مدح قوم ما مضمی  
قصد من ز آنها تو بودی ز اقتضا  
خانه ی خود را شناسد خود دعا  
تو به نام هر که خواهی کن ثنا  
بهر کتمان مدیح از نامحل  
حق نهاده ست این حکایات و مثل  
گر چه آن مدح از تو هم آمد خجل  
لیک بپذیرد خدا جهد المقل  
حق پذیرد کسره ای دارد معاف  
کز دو دیده ی کور دو قطره کفاف  
مرغ و ماهی داند آن ابهام را  
که ستودم مجمل این خوش نام را
- 2100 This jug has five deep holes:  
neither water nor snow will stay in it.  
You have heard, too, the command, "Close your eyes tightly";  
you have not walked aright.  
Your speech bears away your understanding by the mouth;  
your ear is like sand: it drinks your understanding.  
Similarly, your other holes  
are drawing the hidden water of your understanding.  
If you expel the water from the sea without compensation,  
you will make the sea a desert.
- 2105 It is late; otherwise, I would declare the state of the case  
the entrance of compensations and substitutes,  
Where comes to the sea  
those compensations and substitutes after expenditures  
Hundreds of thousands of animals drink of it;  
from outside also the clouds take it away;  
Again the sea draws those compensations—  
whence is known to the righteous.  
We began the stories in haste;  
in this Masnavi they are left without the issue.
- 2110 O Light of God, noble Husamu'ddin, a king whose like  
the sky and the elements have never brought to birth,  
Seldom have you come into soul and heart,  
O you at whose advent heart and soul are abashed.  
How often have I praised the people of the past!  
Of necessity, you were my quest in them.  
Truly the invocation knows its own house:  
attach the praise to the name of whomsoever you will.  
God has set down these tales and parables  
for the purpose of concealing the praise from the unworthy.
- 2115 Even if that praise is abashed before you,  
yet God accepts the exertion of one that has little.  
God accepts a crust and absolves,  
for from the eyes of a blind man two drops are enough.  
Birds and fishes know the ambiguous style,  
in which I have praised compendiously this person of goodly name,



تا بر او آه حسودان کم وزد  
تا خیالش را به دندان کم گزد  
خود خیالش را کجا یابد حسود  
در وثاق موش طوطی کی غنود  
آن خیال او بود از احتیال  
موی ابروی وی است آن نی هلال  
مدح تو گویم برون از پنج و هفت  
بر نویس اکنون دقوقی پیش رفت

To the end that the sighs of the envious may not blow upon him,  
and that he may not bite the idea of Husamu'ddin with the teeth.

Where should the envious man find even the idea of him?  
When did a parrot rest in the abode of a mouse?

<sup>2120</sup> That idea of Husamu'ddin arises from cunning practice:  
it is the hair of his eyebrow, not the new moon.

I sing your praise outside of the five and the seven.  
Now write "Daquqi went forward."

### پیش رفتن دقوقی به امامت آن قوم

#### *How Daquqi went forward to lead that company.*

در تحیات و سلام الصالحین  
مدح جمله‌ی انبیا آمد عجبین  
مدحها شد جملگی آمیخته  
کوزه‌ها در يك لگن در ریخته  
ز آنکه خود ممدوح جز يك بیش نیست  
کیشها زین روی جز يك کیش نیست  
دان که هر مدحی به نور حق رود  
بر صور و اشخاص عاریت بود  
مدحها جز مستحق را کی کنند  
ليك بر پنداشت گمره می‌شوند  
همچو نوری تافته بر حایطی  
حایط آن انوار را چون رابطی  
لاجرم چون سایه سوی اصل راند  
ضال مه گم کرد و ز استایش بماند  
یا ز چاهی عکس ماهی وانمود  
سر به چه در کرد و آن را می‌ستود  
در حقیقت ماح ماه است او  
گر چه جهل او به عکسش کرد رو  
مدح او مه راست نی آن عکس را  
کفر شد آن چون غلط شد ماجرا  
کز شقاوت گشت گمره آن دلیر  
مه به بالا بود و او پنداشت زیر  
زین بتان خلقان پریشان می‌شوند  
شهوته رانده پشیمان می‌شوند

In the salutations and benedictions  
addressed to the righteous praise of all the prophets is blended.

The praises are all commingled:  
the jugs are poured into one basin.

Inasmuch as the object of praise Himself is not more than One,  
from this point of view religions are but one religion.

<sup>2125</sup> Know that every praise goes to the Light of God  
and is lent to forms and persons.

How should folk praise except Him who has the right?—  
but they go astray on a vain fancy.

The Light of God in relation to phenomena is as a light shining upon a wall—  
the wall is a link for these splendours:

Necessarily, when the reflection moved towards its source,  
he who had gone astray lost the moon and ceased from praise;

Or a reflection of the moon appeared from a well,  
and he put his head into the well and was praising that same:

<sup>2130</sup> In truth he is a praiser of the moon,  
although his ignorance has turned its face towards its reflection.

His praise belongs to the moon, not to that reflection,  
that becomes infidelity when the matter is misapprehended;

For that bold man was led astray by perdition:  
the moon was above, while he fancied it was below.

The people are distracted by these idols,  
and they repent of the lust which they have indulged,

ز آنکه شهوت با خیالی رانده است وز حقیقت دورتر و امانده است	Because he has indulged his lust with a phantom and has remained farther away from the Reality.
با خیالی میل تو چون پر بود تا بدان پر بر حقیقت بر شود	<sup>2135</sup> Your desire for a phantom is like a wing, so that by means of that wing he may ascend to the Reality.
چون براندی شهوتی پرت بریخت لنگ گشتی و آن خیال از تو گریخت	When you have indulged a lust, your wing drops off; you become lame, and that phantom flees from you.
پر نگه دار و چنین شهوت مران تا پر میلت برد سوی جنان	Preserve the wing and do not indulge such lust, to the end that the wing of desire may bear you to Paradise.
خلق پندارند عشرت می کنند بر خیالی پر خود بر می کنند	The people fancy they are enjoying themselves: they are tearing out their wings for the sake of a phantom.
وام دار شرح این نکته شدم مهلت ده معسر ز آن تن زدم	I have become a debtor for the explanation of this topic. Give me time, I am destitute; on that account I keep silence.

### اقتدا کردن قوم از پس دقوی

#### *How the company followed the leadership of Daquqi.*

پیش در شد آن دقوی در نماز قوم همچون اطلس آمد او طراز اقتدا کردند آن شاهان قطار در پی آن مقتدای نامدار	<sup>2140</sup> Daquqi advanced to perform the prayer: the company was the satin robe and he the embroidered border.  Those kings followed his leadership, in a row behind that renowned exemplar.
چون که با تکبیرها مقرون شدند همچو قربان از جهان بیرون شدند معنی تکبیر این است ای امام کای خدا پیش تو ما قربان شدیم وقت ذبح الله اکبر می کنی همچنین در ذبح نفس کشتنی	When they pronounced the takbirs, they went forth from this world, like a sacrifice.  O Imam, the meaning of the takbirs is this: "We have become a sacrifice, O God, before You."  At the moment of slaughtering you say <i>Allah Akbar</i> : even so in slaughtering the fleshly soul which ought to be killed.
تن چو اسماعیل و جان همچون خلیل کرد جان تکبیر بر جسم نبیل گشت کشته تن ز شهوتها و آز شد به بسم الله بسمل در نماز چون قیامت پیش حق صفها زده در حساب و در مناجات آمده ایستاده پیش یزدان اشک ریز بر مثال راست خیز رستخیز حق همی گوید چه آوردی مرا اندر این مهلت که دادم من ترا	<sup>2145</sup> The body is like Ishmael, and the spirit like Abraham: the spirit has pronounced the <i>takbir</i> over the noble body.  By lusts and desires the body was killed, by <i>bismillah</i> in the ritual prayer it was sacrificed.  Whilst performing the prayer drawn up in ranks before God, as at the Resurrection, and engaged in self-examination and prayers,  Standing in God's presence and shedding tears, like one who rises erect on rising from the dead.  God will say, "What have you produced for Me during this term of respite which I gave you?"

- عمر خود را در چه پایان برده‌ای  
قوت و قوت در چه فانی کرده‌ای  
گوهر دیده کجا فرسوده‌ای  
پنج حس را در کجا پالوده‌ای  
چشم و گوش و هوش و گوهرهای عرش  
خرج کردی چه خریدی تو ز فرش  
دست و پا دامت چون بیل و کلند  
من ببخشیدم ز خود آن کی شدند  
همچنین پیغامهای دردگین  
صد هزاران آید از حضرت چنین  
در قیام این گفته‌ها دارد رجوع  
و ز خجالت شد دو تا او در رکوع  
قوت استادن از خجلت نماند  
در رکوع از شرم تسبیحی بخواند  
باز فرمان می‌رسد بردار سر  
از رکوع و پاسخ حق بر شمر  
سر بر آرد از رکوع آن شرمسار  
باز اندر رو افتد آن خام کار  
باز فرمان آیدش بردار سر  
از سجود و واده از کرده خبر  
سر بر آرد او دگر ره شرمسار  
اندر افتد باز در رو همچو مار  
باز گوید سر بر آر و باز گو  
که بخواهم جست از تو مو به مو  
قوت پا ایستادن نبودش  
که خطاب هیبتی بر جان زدش  
پس نشیند قعه ز آن بار گران  
حضرتش گوید سخن گو با بیان  
نعمتت دادم بگو شکرت چه بود  
دامت سرمایه هین بنمای سود  
رو به دست راست آرد در سلام  
سوی جان انبیا و آن کرام  
یعنی ای شاهان شفاعت کاین لئیم  
سخت در گل ماندش پای و گلیم
- 2150 In what have you brought your life to its end?  
In what have you consumed your food and strength?  
Where have you dimmed the lustre of your eye?  
Where have you dissipated your five senses?  
You have expended eyes and ears and intellect and the pure celestial substances:  
what have you purchased from the earth?  
I gave you hands and feet as spade and mattock.  
When did those become of themselves?"  
Even so hundreds of thousands of such sorrowful messages  
come from the Lord.
- 2155 At the time of standing (in prayer) these words return,  
and from shame he is bent double in the genuflection.  
From shame the power of standing remains not, and from abashment  
he recites a litany of glorification while his knees are bowed.  
Then comes the command,  
"Lift up your head from the genuflection and tell over answer to God."  
The shamefaced one lifts up his head from the genuflection;  
then that man whose works are unripe falls on his face.  
Again the command comes to him,  
"Lift up your head from the prostration and give an account of your deeds."
- 2160 Once more the shamefaced one lifts up his head,  
and falls again on his face, as a snake.  
Again He says,  
"Lift up your head and relate, for I will inquire of you, hair by hair."  
He has no power to stand on foot,  
since the words of awe addressed to him have smitten his soul;  
So he sits down because of that heavy burden.  
The Lord says to him, "Speak plainly!  
I gave you bounty: tell, what were your thanks?  
I gave you capital: come, show the interest."
- 2165 He turns his face to the right hand in the salutation—  
towards the spirits of the prophets and those of the noble,  
Meaning to say, "O kings, intercession,  
for this vile one's feet and mantle are stuck fast in the mire"

## بیان اشارت سلام سوی دست راست در قیامت از هیبت محاسبه‌ی حق و از انبیا استعانت و شفاعت خواستن

*Explaining that the salutation towards the right hand at the Resurrection indicates  
dread of being examined by God and seeking help and intercession from the prophets*

انبیا گویند روز چاره رفت  
چاره آن جا بود و دست‌افزار زفت

مرغ بی‌هنگامی ای بد بخت رو  
ترك ما گو خون ما اندر مشو

رو بگرداند به سوی دست چپ  
در تبار و خویش گویندش که خپ

هین جواب خویش گو با کردگار <sup>2170</sup>  
ما که ایم ای خواجه دست از ما بدار

نه ازین سو نه از آن سو چاره شد  
جان آن بی‌چاره دل صد پاره شد

از همه نومید شد مسکین کیا  
پس بر آرد هر دو دست اندر دعا

کز همه نومید گشتم ای خدا  
اول و آخر تویی و منتها

در نماز این خوش اشارتها ببین  
تا بدانی کاین بخواهد شد یقین

بچه بیرون آر از بیضه‌ی نماز <sup>2175</sup>  
سر مزن چو مرغ بی‌تعظیم و ساز

The prophets say, "The day for remedy is past;  
the remedy and the strong implement were *there*."

You are an untimely bird. Leave, O miserable one,  
go, and do not wade in our blood."

He turns his face to the left hand towards his family and kinsfolk:  
they say to him, "Be silent!"

Listen, answer for yourself to the Creator. Who are we?  
Sire, keep your hands off us!"

No succour comes either from this side or from that:  
the soul of this desperate man is a hundred pieces.

The wretched personage loses hope of all;  
then he lifts up both hands in supplication,

Crying, "O God, I have lost hope of all:  
You are the First and the Last and the ultimate Bourn."

Behold in the ritual prayer these goodly indications,  
in order that you may know these will certainly come to pass.

From the ritual prayer, which is the egg, hatch the chick;  
do not peck like a bird without reverence or propriety.

## شنیدن دقوقی در میان نماز افغان آن کشتی که غرق خواست شدن

*How during the ritual prayer Daquqi heard cries of distress from a ship that was about to sink*

آن دقوقی در امامت کرد ساز  
اندر آن ساحل در آمد در نماز

و آن جماعت در پی او در قیام  
اینست زیبا قوم و بگزیده امام

ناگهان چشمش سوی دریا فتاد  
چون شنید از سوی دریا داد داد

در میان موج دید او کشتی  
در قضا و در بلا و زشتی

Daquqi made ready to act as Imam:  
he began to perform the ritual prayer on the shore,

While that company stood up behind him.  
Look you, a goodly company, and an elect Imam!

Of a sudden his eye turned towards the sea,  
because he heard "Help! Help!" from the direction of the sea.

He saw amidst the waves a ship in fate,  
and in tribulation and an evil plight.

- هم شب و هم ابر و هم موج عظیم  
این سه تاریکی و از غرقاب بیم  
تند بادی همچو عزرائیل خاست  
موجها آشوفت اندر چپ و راست  
اهل کشتی از مهابت کاسته  
نعره‌ی وا ویلها برخاسته  
دستها در نوحه بر سر می‌زدند  
کافر و ملحد همه مخلص شدند  
با خدا با صد تضرع آن زمان  
عهدها و نذرها کرده به جان  
سر برهنه در سجود آنها که هیچ  
رویشان قبله ندید از پیچ پیچ  
گفته که بی‌فایده ست این بندگی  
آن زمان دیده در آن صد زندگی  
از همه اومید بیریده تمام  
دوستان و خال و عم بابا و مام  
زاهد و فاسق شد آن دم متقی  
همچو در هنگام جان‌کندن شقی  
نی ز چپشان چاره بود و نی ز راست  
حیله‌ها چون مرد هنگام دعاست  
در دعا ایشان و در زاری و آه  
بر فلك ز ایشان شده دود سیاه  
دیو آن دم از عداوت بین بین  
بانگ زد کای سگ پرستان علّین  
مرگ و جسك ای اهل انکار و نفاق  
عاقبت خواهد بدن این اتفاق  
چشم‌تان تر باشد از بعد خلاص  
که شوید از بهر شهوت دیو خاص  
یادتان ناید که روزی در خطر  
دست‌تان بگرفت یزدان از قدر  
این همی‌آمد ندا از دیو لیک  
این سخن را نشنود جز گوش نیک  
راست فرموده ست با ما مصطفی  
قطب و شاهنشاه و دریای صفا  
کانچه جاهل دید خواهد عاقبت  
عاقلان بینند ز اول مرتبت
- 2180 Night, clouds and huge waves:  
these three types of darkness, and fear of the whirlpool.  
  
A fierce wind, like Azra'il, arose;  
the waves tossed on left and right.  
  
The people in the ship were faint with terror:  
cries of woe had arisen,  
  
And in lamentation they were beating their heads with their hands:  
infidel and deist—they all had become sincere,  
  
Making heartfelt promises and vows to God  
with a hundred humble entreaties in that hour
- 2185 Bare-headed in the prostrate attitude were those whose faces,  
because of perversity, had never seen the *qibla* at all.  
  
They said, "This worship of God is useless";  
in that hour they saw a hundred lives therein.  
  
They had entirely abandoned hope of all—  
of friends and maternal and paternal uncles and father and mother.  
  
At that moment ascetic and reprobate had become God-fearing  
as a wicked man at the time of the death-agony.  
  
Neither on the left nor on the right was there any help for them:  
when expedients are dead, is the time to invoke God.
- 2190 They were in invocation and lament and moaning:  
a black smoke went up from them to heaven.  
  
Then the Devil cried in enmity,  
"Away! Away! O dog-worshippers, two maladies.  
  
Death and woe! O unbelievers and hypocrites,  
this will befall in the end,  
  
After deliverance you will rejoice  
to become peculiar devils for the sake of your lust,  
  
And will not remember that in the day of peril  
God took your hands from His decree."
- 2195 This cry was coming from the Devil;  
but these words are unheard except by a good ear.  
  
Mustafa, the Pole and the Emperor and the Sea of Purity,  
has told us truly,  
  
That what the ignorant will see in the end  
the wise see from the first step



کارها ز آغاز اگر غیب است و سر  
عاقل اول دید و آخر آن مصر  
اولش پوشیده باشد و آخر آن  
عاقل و جاهل ببیند در عیان  
گر نبینی واقعه‌ی غیب ای عنود<sup>2200</sup>  
حزم را سیلاب کی اندر ربود  
حزم چه بود بد گمانی بر جهان  
دم‌به‌دم ببند بلای ناگهان

If matters are hidden and secret at the beginning,  
the wise man sees at first, while that obstinate one at last.  
The beginning thereof is concealed,  
and both the wise man and the ignorant will see the end in manifestation;  
If you, O rebellious one, do not see the hidden event—  
when did the torrent sweep away your prudence?  
What is prudence? To think ill of this world.  
He at every moment will see a sudden calamity.

## تصورات مرد حازم

### *The ideas of the prudent man*

آن چنان که ناگهان شیری رسید  
مرد را برید و در بیشه کشید  
او چه اندیشد در آن بردن ببین  
تو همان اندیش ای استاد دین  
می‌کشد شیر قضا در بیشه‌ها  
جان ما مشغول کار و پیشه‌ها  
آن چنان کز فقر می‌ترسند خلق<sup>2205</sup>  
زیر آب شور رفته تا به حلق  
گر بترسندی از آن فقر آفرین  
گنج‌هایشان کشف گشتی در زمین  
جمله‌شان از خوف غم در عین غم  
در پی هستی فتاده در عدم

It is as when a lion has suddenly come up  
and seized a man and dragged him into the jungle.  
At that carrying off, what will he think of? Consider,  
and think of the same thing, O you who are learned in the Religion.  
The lion, Destiny, is dragging into the jungles our souls  
which are preoccupied with business and trades.  
That is like that the people have fear of poverty,  
plunged up to their throats in the briny water.  
If they should fear the Creator of poverty,  
treasures would be opened to them on the earth.  
Through fear of affliction they all are in the very essence of affliction:  
in their quest for existence they have fallen into non-existence.

## دعا و شفاعت دقوقی در خلاص کشتی

### *Daquqi's entreaty and intercession for the deliverance of the ship*

چون دقوقی آن قیامت را بدید  
رحم او جوشید و اشک او دوید  
گفت یا رب منگر اندر فعلشان  
دستشان گیر ای شه نیکو نشان  
خوش سلامتشان به ساحل باز بر<sup>2210</sup>  
ای رسیده دست تو در بحر و بر  
ای کریم و ای رحیم سرمدی  
در گذار از بد سگالان این بدی

When Daquqi beheld that turmoil,  
his pity was stirred and his tears flowed fast.  
He said, "O Lord, do not look at their deeds!  
Take their hands, O auspicious King!  
Bring them back well and safe to the shore,  
O You whose hand reaches sea and land!  
O Gracious One, O Merciful and Everlasting One,  
pass over this wickedness committed by devisers of evil!

ای بداده رایگان صد چشم و گوش  
بی ز رشوت بخش کرده عقل و هوش

پیش از استحقاق بخشیده عطا  
دیده از ما جمله کفران و خطا

ای عظیم از ما گناهان عظیم  
تو توانی عفو کردن در حریم

ما ز آز و حرص خود را سوختیم  
وین دعا را هم ز تو آموختیم

حرمت آن که دعا آموختی  
در چنین ظلمت چراغ افروختی

همچنین می رفت بر لفظش دعا  
آن زمان چون مادران با وفا

اشك می رفت از دو چشمش و آن دعا  
بی خود از وی می پرآمد بر سما

آن دعای بی خود آن خود دیگر است  
آن دعا ز او نیست گفت داور است

آن دعا حق می کند چون او فناست  
آن دعا و آن اجابت از خداست

واسطه‌ی مخلوق نی اندر میان  
بی خبر ز آن لابه کردن جسم و جان

بندگان حق رحیم و بردبار  
خوی حق دارند در اصلاح کار

مهربان بی رشوتان یاریگران  
در مقام سخت و در روز گران

هین بجو این قوم را ای مبتلا  
هین غنیمت دارشان پیش از بلا

رست کشتی از دم آن پهلوان  
و اهل کشتی را به جهد خود گمان

که مگر بازوی ایشان در حذر  
بر هدف انداخت تیری از هنر

پا رهاند روبه‌ان را در شکار  
و آن ز دم دانند روباهان غرار

عشقها با دم خود بازند کاین  
می رهاند جان ما را در کمین

روبها پا را نگه دار از کلوخ  
پا چو نبود دم چه سود ای چشم شوخ

O You who have given, free of cost, a hundred eyes and ears, and,  
without bribe, have dispensed intellect and understanding;

Who have bestowed the gift before the merit,  
having suffered from us the whole of ingratitude and transgression:

O Almighty One,  
You are able to pardon our great sins in privacy.

2215 We have burnt ourselves from lust and greed,  
and even this invocation we have learned from You.

In reverence for Your having taught to invoke  
and for having lighted the lamp amidst darkness like this.”

Thus was the invocation running on his tongue at that time,  
like faithful mothers.

The tears were flowing from his eyes,  
and that invocation was going up to Heaven from him beside himself.

That unconscious invocation is, in truth, different:  
that invocation is not from him, it is spoken by the Judge.

2220 God is making that invocation, since he is non-existent (*fana*):  
the invocation and the answer are from God.

There is not present the medium, namely, the created person:  
body and spirit are unaware of making that supplication.

The servants of God are merciful and long-suffering:  
they possess the disposition of God in regard to putting things right.

They are kind and honest ones,  
helpers in the hard plight and the heavy day.

Listen; seek this company, O afflicted one!  
Listen; hold them a prize before the affliction.

2225 Through the breath of that hero the ship was saved,  
while the people in the ship thought by their own efforts,

That maybe in dread  
their arm had skillfully shot an arrow at the target.

Foxes, in the chase, are saved by their legs,  
but the foxes inconsiderately deem that from their tails.

They play fondly with their tails, thinking,  
“These save our lives in the ambush.”

O fox, preserve your legs from brickbats;  
when you have no legs, what use is your tail, O bold-eyed one?

- ما چو روباهیم و پای ما کرام  
می‌رهاندمان ز صد گون انتقام
- حیل‌ی باریک ما چون دم ماست  
عشقها بازیم با دم چپ و راست
- دم بجنبانیم ز استدلال و مکر  
تا که حیران ماند از ما زید و بکر
- طالب حیرانی خلقان شدیم  
دست طمع اندر الوهیت زدیم
- تا به افسون مالک دلها شویم  
این نمی‌بینیم ما کاندرا گویم
- در گوی و در چهی ای قلتبان  
دست و ادا از سبال دیگران
- چون به بستانی رسی زیبا و خوش  
بعد از آن دامان خلقان گیر و کش
- ای مقیم حبس چار و پنج و شش  
نغز جایی دیگران را هم بکش
- ای چو خربنده حریف کون خر  
بوسه‌گامی یافتی ما را ببر
- چون ندادت بندگی دوست دست  
میل شاهی از کجایت خاسته‌ست
- در هوای آن که گویندت زهی  
بسته‌ای در گردن جانت زهی
- روبها این دم حیل‌ت را بهل  
وقف کن دل بر خداوندان دل
- در پناه شیر کم ناید کباب  
روبها تو سوی جیفه کم شتاب
- تو دلا منظور حق آن گه شوی  
که چو جزوی سوی کل خود روی
- حق همی‌گوید نظرمان بر دل است  
نیست بر صورت که آن آب و گل است
- تو همی‌گویی مرا دل نیز هست  
دل فراز عرش باشد نی به پست
- در گل تیره یقین هم آب هست  
لیک ز آن آبت نشاید آب دست
- ز آنکه گر آب است مغلوب گل است  
پس دل خود را مگو کاین هم دل است
- 2230 We are like foxes, and the noble are our legs:  
they save us from a hundred kinds of vengeance.
- Our subtle contrivance is as our tails:  
we play fondly with our tails, left and right.
- We wag our tails in argumentation and cunning,  
in order that Zayd and Bakr may remain amazed at us.
- We have sought to excite the amazement of the people;  
we have eagerly grasped at Divinity,
- That by means of guile we may gain possession of hearts;  
we do not see that we are in a ditch
- 2235 You are in the ditch and in the pit, O scoundrel:  
keep your hands off the moustache of others!
- When you arrive at a fair and beauteous garden,  
after that lay hold of the people's skirts and lead them.
- O you, who dwell in the prison of the four and the five and the six,  
lead others also to a goodly place!
- O you who, like an ass-servant, are the comrade of the ass's rump,  
you have found a spot to kiss: take us!
- Since servitude to the Beloved has not been granted you,  
from where has arisen in you the wish for sovereignty?
- 2240 In your desire that they should say to you "Bravo!"  
you have tied a bowstring on the neck of your soul.
- O fox, abandon this tail, contrivance,  
and devote your heart to the lords of the heart.
- Under the protection of the lion, roast-meat will not fail;  
O fox, do not hasten towards the carcass.
- O heart, you will be regarded by God at the moment when,  
like a part, you go towards your Whole.
- God says, "Our regard is on the heart;  
it is not on the external form, which is water and earth."
- 2245 You say, "I too have a heart";  
the heart is above the empyrean, it is not below.
- Certainly in the dark earth also there is water,  
but it is not proper for you to wash your hands with that water,
- Because, though it is water, it is overcome by the earth.  
Do not, then, say of your heart, "This too is a heart."

آن دلی کز آسمانها برتر است آن دل ابدال یا پیغمبر است پاک گشته آن ز گل صافی شده در فزونی آمده وافی شده	The heart that is higher than the heavens is the heart of the saint or the prophet. That has become cleansed of earth and purified; it has come to growth and has been made complete.
ترك گل کرده سوی بحر آمده رسته از زندان گل بحری شده آب ما محبوس گل مانده ست هین بحر رحمت جذب کن ما را ز طین بحر گوید من ترا در خود کشم لیک می لافی که من آب خوشم لاف تو محروم می دارد ترا ترك آن پنداشت کن در من در آ آب گل خواهد که در دریا رود گل گرفته پای آب و می کشد گر رهند پای خود از دست گل گل بماند خشک و او شد مستقل آن کشیدن چیست از گل آب را جذب تو نقل و شراب ناب را همچنین هر شهوتی اندر جهان خواه مال و خواه جان و خواه نان هر یکی زینها ترا مستی کند چون نیابی آن خمارت می زند این خمار غم دلیل آن شده ست که بد آن مفقود مستی ات بده ست	2250 It has taken leave of earth and has come to the Sea; it has escaped from the prison of earth and has become of the Sea. Our water has remained imprisoned in earth. Listen, O Sea of Mercy, draw us out of the clay! The Sea says, "I draw you into myself, but you art vainly pretending to be the sweet water. Your vain pretence is keeping you deprived of fortune: abandon that fancy and enter into me." The water in the earth desires to go into the Sea; the earth has seized the water's foot and is dragging.
جز به اندازه ی ضرورت زین مگیر تا نگردد غالب و بر تو امیر سر کشیدی تو که من صاحب دلم حاجت غیری ندارم واصلم آن چنان که آب در گل سر کشد که منم آب و چرا جویم مدد دل تو این آلوده را پنداشتی لاجرم دل ز اهل دل برداشتی خود روا داری که آن دل باشد این کاو بود در عشق شیر و انگبین لطف شیر و انگبین عکس دل است هر خوشی را آن خوش از دل حاصل است	2255 If it releases its foot from the hand of the earth, the earth will be left dry, and it becomes absolutely free. What is that drawing back of the water by the earth? Your drawing the dessert and unmixed wine. Even so every lust in the world, whether it be riches or power or bread— Each of these things produces intoxication in you, and when you gain it not, it inflicts a headache upon you. This headache of grief has become a proof that your intoxication was caused by that missed object. 2260 Do not partake of these but according to the measure of necessity, lest they grow predominant and become rulers over you. You scornfully refused, saying, "I am the owner of a heart: I have no need of anyone else, I am united." That is as though the water in the earth should scornfully refuse, saying, "I am the water, and why should I seek aid?" You fancied this polluted was the heart; consequently you averted your heart from those possessed of hearts. Do you indeed think it possible that this heart which is in love with milk and honey should be that heart? 2265 The deliciousness of milk and honey is the reflection of the heart: from that heart the sweetness of every sweet thing is derived.

پس بود دل جوهر و عالم عرض  
 سایه‌ی دل چون بود دل را غرض  
 آن دلی کاو عاشق مال است و جاه  
 یا زیون این گل و آب سیاه  
 یا خیالاتی که در ظلمات او  
 می‌پرستدشان برای گفت‌وگو  
 دل نباشد غیر آن دریای نور  
 دل نظر گاه خدا و آن گاه کور  
 2270 نی دل اندر صد هزاران خاص و عام  
 در یکی باشد کدام است آن کدام  
 ریزه‌ی دل را بهل دل را بجو  
 تا شود آن ریزه چون کوهی از او  
 دل محیط است اندر این خطه‌ی وجود  
 زر همی‌افشانند از احسان و جود  
 از سلام حق سلامت‌ها نثار  
 می‌کند بر اهل عالم ز اختیار  
 هر که را دامن درست است و معد  
 آن نثار دل بدان کس می‌رسد  
 2275 دامن تو آن نیاز است و حضور  
 هین منه در دامن آن سنگ فجور  
 تا ندرد دامن‌ت ز آن سنگ‌ها  
 تا بدانی نقد را از رنگ‌ها  
 سنگ پر کردی تو دامن از جهان  
 هم ز سنگ سیم و زر چون کودکان  
 از خیال سیم و زر چون زر نبود  
 دامن صدقت درید و غم فزود  
 کی نماید کودکان را سنگ سنگ  
 تا نگیرد عقل دامنشان به چنگ  
 2280 پیر عقل آمد نه آن موی سپید  
 مو نمی‌گنجد در این بخت و امید

Hence the heart is the substance, and the world is the form:  
 how should the heart's shadow be the object of the heart's desire?

Is that the heart that is enamoured of riches and power,  
 or is submissive to this black earth and water,

Or to vain fancies which it worships in the darkness  
 for the sake of fame?

The heart is nothing but the Sea of Light:  
 is the heart the place for vision of God—and then blind?

The heart is not in hundreds of thousands noble or common;  
 it is in a single one: which is he? Which?

Leave a fragment of the heart and seek the heart,  
 in order that by means of it that fragment may become as a mountain.

The heart is encompassing this realm of existence  
 and scattering gold in beneficence and bounty.

It chooses to lavish blessings derived from the Blessedness of God  
 upon the people of the world.

Whoever's skirt is right and ready,  
 the largesse of the heart comes to that person.

Your skirt is supplication and presence:  
 beware, do not put in your skirt the stone of iniquity,

In order that your skirt may not be torn by those stones  
 and that you may distinguish the sterling coin from the colours.

You have filled your skirt with stones from this world,  
 and also with stones of silver and gold, as children.

Inasmuch as from that fancy of silver and gold there was no gold,  
 the skirt of your sincerity was rent and your sorrow increased.

How should the stone appear to the children as stone,  
 till Reason lays hold of their skirts?

The Pir is Reason, not that white hair:  
 hair is not contained in this fortune and hope.



انکار کردن آن جماعت بر دعا و شفاعت دقوقی و پریدن ایشان و ناپیدا شدن در پرده‌ی غیب و حیران شدن دقوقی که بر هوا رفتند یا بر زمین

*How the company took offence at Daquqi's invocation and intercession, and flew away and disappeared in the Veil of the Unseen World; and how Daquqi was bewildered whether they had gone into the air or on the earth.*

چون رهید آن کشتی و آمد به کام  
شد نماز آن جماعت هم تمام

فجفجی افتادشان با همدگر  
کاین فضولی کیست از ما ای پدر

هر یکی با آن دگر گفتند سر  
از پس پشت دقوقی مستتر

گفت هر يك من نکردستم کنون  
این دعا نی از برون نی از درون

گفت مانا کاین امام ما ز درد  
بو الفضولانه مناجاتی بکرد

گفت آن دیگر که ای یار یقین  
مر مرا هم می‌نماید این چنین

او فضولی بوده است از انقباض  
کرد بر مختار مطلق اعتراض

چون نگه کردم سپس تا بنگرم  
که چه می‌گویند آن اهل کرم

يك از ایشان را ندیدم در مقام  
رفته بودند از مقام خود تمام

نی بچپ نی راست نی بالا نه زیر  
چشم تیز من نشد بر قوم چیر

درها بودند گویی آب گشت  
نی نشان پا و نی گردی به دشت

در قباب حق شدند آن دم همه  
در کدامین روضه رفتند آن رمه

در تحیر ماندم کاین قوم را  
چون بیوشانید حق بر چشم ما

آن چنان پنهان شدند از چشم او  
مثل غوطه‌ی ماهیان در آب جو

سالها در حسرت ایشان بماند  
عمرها در شوق ایشان اشك راند

“When the ship was saved and attained to their desire,  
simultaneously the prayer of that company was finished.

They began to murmur to one another, saying,  
‘O father, which of us is this busybody?’

Each one spoke in secret to the other,  
concealed behind Daquqi's back,

And each one said, ‘I did not make this invocation just now,  
either externally or internally.’

2285 He said, ‘It would seem that this Imam of ours, by grief,  
has meddled in offering a prayer.’

Said the other, ‘O you who are familiar with certainty,  
so it appears to me too.

He has been meddlesome: by distress  
he has interfered with Him who chooses, the Absolute One.’

When I looked behind  
to see what those noble ones were saying,

I did not see one of them in their place:  
they had all gone from their place.

2290 Neither on the left nor on the right nor above nor below:  
my keen eye was unable to find the company.

You might say that they were pearls had become water:  
there was neither footprint nor any dust in the desert.

At that moment they all entered into the tents of God:  
into what garden had the troop gone?

I remained in amazement as to how God caused this company  
to be concealed from mine eye.”

In such wise did they vanish from his eye,  
like the plunge of fishes into the water of a stream.

2295 During Years he continued to grieve for them;  
during ages he shed tears in longing for them.

تو بگویی مرد حق اندر نظر  
کی در آرد با خدا ذکر بشر

You may say, "How should a man of God bring into view  
the thought of human beings beside God?"

خر از این می‌خسبد این جا ای فلان  
که بشر دیدی تو ایشان را نه جان

You are in a hole here, O so-and-so,  
because you have regarded them as flesh, not as spirit.

کار از این ویران شده ست ای مرد خام  
که بشر دیدی مر اینها را چو عام

You have come to ruin, O foolish man,  
because like the vulgar you regarded them for these human beings.

تو همان دیدی که ابلیس لعین  
گفت من از آتشم آدم ز طین

You have regarded in the same way as the accursed Iblis:  
he said, "I am of fire, Adam is of earth."

چشم ابلیسانه را يك دم ببند  
چند بینی صورت آخر چند چند

<sup>2300</sup> Bandage your satanic eye for one moment: how long, pray,  
will you regard the form? How long, how long?

ای دقوقی با دو چشم همچو جو  
هین مبر او مید ایشان را بجو

O Daquqi with streaming eyes, come,  
do not abandon hope: seek them!

هین بجو که رکن دولت جستن است  
هر گشادی در دل اندر بستن است

Come; seek, for search is the pillar of fortune:  
every success consists in fixing the heart.

از همه‌ی کار جهان پرداخته  
کو و کو می‌گو به جان چون فاخته

Unconcerned with all the business of the world,  
keep saying with your soul *ku, ku*, like the dove.

نیک بنگر اندر این ای محتجب  
که دعا را بست حق بر استجب

Consider this well, O you who are veiled,  
that God has tied "invocation" to "*I will answer*."

هر که را دل پاک شد از اعتلال  
آن دعایش می‌رود تا ذو الجلال

<sup>2305</sup> Whoever's heart is purged of infirmity;  
his invocation will go unto the Lord of glory.

### باز شرح کردن حکایت آن طالب روزی حلال بی‌کسب و رنج در عهد داود علیه السلام و مستجاب شدن دعای او

*Explaining further the story of him who in the time of David, on whom be peace, sought to receive  
lawful means of livelihood without working or taking trouble,  
and how his prayer was answered favourably.*

یادم آمد آن حکایت کان فقیر  
روز و شب می‌کرد افغان و نفیر

The story has come into my mind  
how that poor man used to moan and lament day and night,

وز خدا می‌خواست روزی حلال  
بی‌شکار و رنج و کسب و انتقال

And beg of God a lawful means of livelihood  
without pursuit and trouble and work and movement.

پیش از این گفتیم بعضی حال او  
لیک تعویق آمد و شد پنج تو

We have formerly related a part of what happened to him, but hin-  
drance intervened and became fivefold.

هم بگویمش کجا خواهد گریخت  
چون ز ابر فضل حق حکمت بریخت

Too we shall tell it. Where will it flee,  
since wisdom has poured from the clouds of God's bounty?

صاحب گاوش بدید و گفت هین  
ای به ظلمت گاو من گشته رهین

<sup>2310</sup> The owner of the cow espied him and said  
"Hey, O you to whose unrighteousness my cow has fallen a prey,

هین چرا کشتی بگو گاو مرا  
 ابله طرار انصاف اندر آ  
 گفت من روزی ز حق می خواستم  
 قبله را از لابه می آراستم  
 آن دعای کهنه ام شد مستجاب  
 روزی من بود کشتنم نك جواب  
 او ز خشم آمد گریبانم گرفت  
 چند مثنی زد به رویش ناشکفت

Hey, tell why did you kill my cow?  
 Fool! Pickpocket! Deal fairly."

He said, "I was begging God for daily bread  
 and preparing a qibla of supplication.

That ancient prayer of mine was answered.  
 She was my portion of daily bread: I killed her. Behold the answer!"

He came angrily and seized his collar; having lost patience,  
 he struck him in the face with his fist several times.

### رفتن هر دو خصم نزد داود پیغامبر علیه السلام

*How both the adversaries went to David, on whom be peace.*

می کشیدش تا به داود نبی  
 که بیا ای ظالم گنج غبی  
 حجت بارد رها کن ای دغا  
 عقل در تن آور و با خویش آ  
 این چه می گویی دعا چه بود مخند  
 بر سر و ریش من و خویش ای لوند  
 گفت من با حق دعاها کرده ام  
 اندر این لابه بسی خون خورده ام  
 من یقین دارم دعا شد مستجاب  
 سر بزن بر سنگ ای منکر خطاب  
 گفت گرد آید هین یا مسلمین  
 ژاژ بینید و فشار این مهین  
 ای مسلمانان دعا مال مرا  
 چون از آن او کند بهر خدا  
 گر چنین بودی همه عالم بدین  
 يك دعا املاك بردندی به کین  
 گر چنین بودی گدایان ضریر  
 محتشم گشته بدندی و امیر  
 روز و شب اندر دعایند و ثنا  
 لابه گویان که تومان ده ای خدا  
 تا تو ندهی هیچ کس ندهد یقین  
 ای گشاینده تو بگشا بند این  
 مکسب کوران بود لابه و دعا  
 جز لب نانی نیابند از عطا

<sup>2315</sup> He led him to the Prophet David, saying,  
 "Come, O you crazy fool and criminal!

Drop silly argument, O impostor;  
 let intelligence into your body and come to your senses!

What is this that you are saying? What is the prayer?  
 Do not laugh at my head and beard and your own, O scoundrel!"

He said, "I have offered prayers to God,  
 I have borne much toil and pain in this supplication.

I possess the certainty the prayer has been answered.  
 Dash your head against the stones, O foul-spoken one!"

<sup>2320</sup> He cried, "Hey, gather round, O Moslems!  
 Behold the drivel and raving of this imbecile!

O Moslems, for God's sake,  
 how should prayer make my property belong to him?

If it were so, by means of a single prayer of this kind  
 the whole world would carry off possessions by force.

If it were so, the blind beggars  
 would have become grandees and princes;

They are day and night in invocation and praise,  
 uttering entreaties and crying, 'O God, give unto us!

<sup>2325</sup> Unless You give, assuredly no one will give:  
 O Opener, do You open the lock of this!"

Supplication and prayer is the means whereby the blind earn their livelihood,  
 they get no gift but a crust of bread."

خلق گفتند این مسلمان راست گوشت  
وین فروشنده‌ی دعاها ظلم جوست

این دعا کی باشد از اسباب ملك  
کی کشید این را شریعت خود به سلك

بیع و بخشش یا وصیت یا عطا  
یا ز جنس این شود ملکی ترا

در کدامین دفتر است این شرع نو  
2330 گاو را تو باز ده یا حبس رو

او به سوی آسمان می‌کرد رو  
واقع‌هی ما را نداند غیر تو

در دل من آن دعا انداختی  
صد امید اندر دلم افراختی

من نمی‌کردم گزافه آن دعا  
همچو یوسف دیده بودم خوابها

دید یوسف آفتاب و اختران  
پیش او سجده کنان چون چاکران

اعتمادش بود بر خواب درست  
2335 در چه و زندان جز آن را می‌نجست

ز اعتماد آن نبودش هیچ غم  
از غلامی و ز ملام و بیش و کم

اعتمادی داشت او بر خواب خویش  
که چو شمعی می‌فروزیدش ز پیش

چون در افکندند یوسف را به چاه  
بانگ آمد سمع او را از اله

که تو روزی شه شوی ای پهلوان  
تا بمالی این جفا در رویشان

قایل این بانگ ناید در نظر  
2340 لیک دل بشناخت قایل را ز اثر

قوتی و راحتی و مسندی  
در میان جان فتادش ز آن ندی

چاه شد بر وی بدان بانگ جلیل  
گلشن و بزمی چو آتش بر خلیل

هر جفا که بعد از آتش می‌رسید  
او بدان قوت به شادی می‌کشید

همچنان که ذوق آن بانگ اَلَسْتُ  
در دل هر مومنی تا حشر هست

The people said, "This Moslem speaks the truth,  
and this prayer-monger is one who seeks to act unjustly.

How should this prayer be a means of acquiring property?  
When forsooth did the religious Law enter this on the roll?

A thing becomes your property by sale and donation  
or by bequest and gift or by some means of this kind.

In what book is this new statute?  
Give back the cow or go to prison!"

He was turning his face to Heaven,  
"No one knows my experience save You.

You put that prayer into my heart,  
You raised dreams."

Not idly was I uttering that prayer:  
like Joseph, I had dreamed dreams."

Joseph saw the sun and the stars  
bowing low before him, like servants.

2335 He relied upon the true dream:  
in the dungeon and prison he sought nothing but that.

Because of his reliance upon that,  
he cared nothing for servitude or reproach or more or less.

He relied upon his dream  
which was shining in front of him like a candle.

When they cast Joseph into the well,  
there came to his ear a cry from God—

"O paladin, one day you will become king,  
so that you may rub this wrong upon their faces."

2340 He who utters this cry is not visible,  
but the heart recognized the Speaker from the effect

From that allocution a strength and peace and support  
fell into the midst of his soul.

Through that majestic cry the well became to him  
a rose-garden and banquet, as the fire to Abraham.

By means of that strength he cheerfully endured  
every affliction that came to him afterwards—

Even as the delicious savour of the cry *Am not I (your Lord)?*  
subsists in the heart of every true believer till the Resurrection,

- تا نباشد بر بلاشان اعتراض  
نی ز امر و نهی حقشان انقباض  
لقمه‌ی حکمی که تلخی می‌نهد  
گل شکر آن را گوارش می‌دهد  
گل شکر آن را که نبود مستند  
لقمه را ز انکار او قی می‌کند  
هر که خوابی دید از روز اَلَسْتُ  
مست باشد در ره طاعات مست  
می‌کشد چون اشتر مست این جوال  
بی‌فتور و بی‌گمان و بی‌ملال  
كفك تصدیقش به گرد پوز او  
شد گواه مستی و دل سوز او  
اشتر از قوت چو شیر نر شده  
زیر ثقل بار اندک خور شده  
ز آرزوی ناقه صد فاقه بر او  
می‌نماید کوه پیشش تار مو  
در اَلَسْتُ آن کاو چنین خوابی ندید  
اندر این دنیا نشد بنده و مرید  
ور بشد اندر تردد صد دله  
يك زمان شکر استش و سالی گله  
پای پیش و پای پس در راه دین  
می‌نهد با صد تردد بی‌یقین  
وام دار شرح اینم نك گرو  
ور شتاب استت ز اَلَمْ نَشْرَحْ شنو  
چون ندارد شرح این معنی کران  
خر به سوی مدعی گاو ران  
گفت کورم خواند زین جرم آن دغا  
بس بلیسانه قیاس است ای خدا  
من دعا کورانه کی می‌کرده‌ام  
جز به خالق کدیه کی آورده‌ام  
کور از خلقان طمع دارد ز جهل  
من ز تو کز تست هر دشوار سهل  
آن یکی کورم ز کوران بشمرید  
او نیاز جان و اخلاصم ندید  
کوری عشق است این کوری من  
حب یعمی و یصم است ای حسن
- 2345 So that they do not rebel in tribulation  
or shrink from the commands and prohibitions of God.  
The rose-jam digests the morsel,  
that is, the decree, which bestows bitterness;  
He that does not rely upon the rose-jam  
vomits the morsel in disgust.  
Anyone who has dreamed of the Day of Alast  
is drunk in the path of devotional works, drunken:  
Like a drunken camel, he is bearing this sack without flagging  
and without questioning and without fatigue;  
2350 The froth round his muzzle, namely, his confession of faith,  
has become a witness to his intoxication and heart-burning.  
Through the strength the camel becomes like a fierce lion;  
beneath the heavy burden he eats little.  
In longing for the she-camel a hundred starvations on him;  
the mountain seems to him a strand of hair.  
He who has not dreamed such a dream in Alast  
does not become a servant and seeker in this world;  
Or if he does become, always changing and shifting in vacillation:  
he gives thanks for one moment and utters complaints for a Year.  
2355 He steps forward and backwards in the Way of the Religion  
with a hundred vacillations and without certainty.  
I owe the exposition of this. Lo, the pledge; and if you are in haste,  
hear from *Have not We opened....?*  
Since the explanation of this subject has no end,  
proceed to the litigant of the cow.  
He said, "The impostor has called me blind because of this crime:  
O God, 'it is a very satanic inference.  
When have I been praying in the fashion of the blind?  
When have I begged of anyone except the Creator?  
2360 The blind man in his ignorance has hope of creatures;  
I of You, by whom every difficult thing is easy.  
That blind fellow has reckoned me amongst the blind:  
he has not seen my soul's humble supplication and my entire devotion.  
This blindness of mine is the blindness of love:  
it is Love makes one blind and deaf, O Hasan.



کورم از غیر خدا بینا بدو  
مقتضای عشق این باشد بگو  
تو که بینایی ز کورانم مدار  
دایرم بر گرد لطف ای مدار  
آن چنان که یوسف صدیق را  
خواب بنمودی و گشتش متکا  
مر مرا لطف تو هم خوابی نمود  
آن دعای بی‌حدم بازی نبود  
می‌نماید خلق اسرار مرا  
ژاژ می‌دانند گفتار مرا  
حقشان است و که داند راز غیب  
غیر علام سر و ستار عیب  
خضم گفتش رو به من کن حق بگو  
رو چه سوی آسمان کردی عمو  
شید می‌آری غلط می‌افگنی  
لاف عشق و لاف قربت می‌زنی  
با کدامین روی چون دل مرده‌ای  
روی سوی آسمانها کرده‌ای  
غلغلی در شهر افتاده از این  
آن مسلمان می‌نهد رو بر زمین  
کای خدا این بنده را رسوا مکن  
گر بدم هم سر من پیدا مکن  
تو همی‌دانی و شبهای دراز  
که همی‌خواندم تو را با صد نیاز  
پیش خلق این را اگر خود قدر نیست  
پیش تو همچون چراغ روشنی است

I am blind to aught other than God; I am seeing by Him:  
this is what Love demands, it is well. Say.

Do not You, who are seeing, deem me to be one of the blind:  
I am revolving round Your grace, O Axis.

<sup>2365</sup> Just as You did show a dream to the veracious Joseph,  
and it became a support to him,

To me too Your grace showed a dream:  
that endless prayer of mine was not an idle play.

Creatures do not understand my hidden thoughts  
and they regard my words as drivel.

They have the right, for who knows the mystery of the Unseen  
save the Knower of secrets and the Coverer of faults?"

His adversary said to him, "Turn your face to me! Tell the truth!  
Why have you turned your face towards Heaven, uncle?

<sup>2370</sup> You are employing fraud, you are casting error:  
you are prating of love and nearness.

Inasmuch as you are spiritually dead,  
with what face have you turned your face towards the heavens?"

An uproar arose on this account in the city,  
that Moslem laid his face on the ground.

Crying, "O God, do not put this servant to shame:  
if I am wicked, yet do not divulge my secret.

You know, and the long nights during which I was calling unto You  
with a hundred supplications.

<sup>2375</sup> Albeit this has no worth in the sight of the people,  
in Your sight it is like a shining lamp."

### شنیدن داود علیه السلام سخن هر دو خصم و سؤال کردن از مدعی علیه

*How David, on whom be peace, heard what both the litigants had to say,  
and interrogated the defendant*

چون که داود نبی آمد برون  
گفت هین چون است این احوال چون  
مدعی گفت ای نبی الله داد  
گاو من در خانه‌ی او در فتاد  
کشت گاو را بپرسش که چرا  
گاو من کشت او بیان کن ماجرا

When the prophet David came forth, he said,  
"Hey, what is this about? What is it?"

The plaintiff said, "O prophet of God, justice!  
My cow strayed into his house.

He killed my cow. Ask him why he killed my cow,  
and explain what happened."

گفت داودش بگو ای بو الکرّم چون تلف کردی تو ملک محترم	David said to him, "Speak, O noble one! How did you destroy the property of this honourable person?
هین پراکنده مگو حجت بیار تا به يك سو گردد این دعوی و کار	<sup>2380</sup> Take care! Do not talk incoherently, bring forward plea, in order that this claim and cause may be laid aside."
گفت ای داود بودم هفت سال روز و شب اندر دعا و در سؤال	He said, "O David, for seven Years I was day and night in invocation and entreaty.
این همی‌جستم ز یزدان کای خدا روزیی خواهم حلال و بی‌عنا	This I was seeking from God: 'O God, I want a means of livelihood lawful and without trouble.'
مرد و زن بر ناله‌ی من واقف‌اند کودکان این ماجرا را و اصف‌اند	Men and women are acquainted with my lamentation; the children describe this happening.
تو بپرس از هر که خواهی این خبر تا بگوید بی‌شکنجه بی‌ضرر	Ask whomsoever you will for information about this, so that he may tell without torture and without harm.
هم هویدا پرس و هم پنهان ز خلق که چه می‌گفت این گدای ژنده دلق	<sup>2385</sup> Inquire of the people both and secretly what this beggar with the tattered cloak used to say.
بعد این جمله‌ی دعا و این فغان گاوی اندر خانه دیدم ناگهان	After all this invocation and outcry, suddenly I saw a cow in my house.
چشم من تاریک شد نی بهر لوت شادی آن که قبول آمد قنوت	My eye became dim, not on account of the food, for joy that the supplication had been accepted.
کشتم آن را تا دهم در شکر آن که دعای من شنود آن غیب دان	I killed her that I might give (alms) in thankfulness that He who knows things unseen had hearkened to my prayer."

### حکم کردن داود علیه السلام بر کشته‌ی گاو

*How David, on whom be peace, gave judgment against the slayer of the cow.*

گفت داود این سخنها را بشو حجت شرعی در این دعوی بگو	David said, "Wipe out these words and declare a legal plea in this dispute.
تو روا داری که من بی‌حجتی بنهم اندر شهر باطل سنتی	<sup>2390</sup> Do you deem it allowable that, without any plea, I should establish a wrong ordinance in the city?
این که بخشیدت خریدی وارثی ریع را چون می‌ستانی حارثی	Who gave you this? Did you buy or inherit her? How will you take the crop? Are you the farmer?
کسب را همچون زراعت دان عمو تا نکاری دخل نبود ز آن تو	Know, uncle that the acquisition is like agriculture: unless you sow, the produce does not belong to you;
کانچه کاری بدروی آن آن تست ور نه این بی‌داد بر تو شد درست	For you reap what you sow: that is yours. Otherwise, this act of injustice is proved against you.
رو بده مال مسلمان کژ مگو رو بجو وام و بده باطل مجو	Go, pay the Moslem's money, and don't speak falsely. Go, try to borrow, and pay, and don't seek wrong."

گفت ای شه تو همین می‌گویی ام <sup>2395</sup> "O King," he replied,  
 که همی‌گویند اصحاب ستم "you are saying to me the same thing as the oppressors say."

### تضرع آن شخص از داوری داود علیه السلام

*How that person earnestly appealed against the judgment of David, on whom be peace.*

سجده کرد و گفت کای دانای سوز در دل داود انداز آن فروز	He prostrated himself and said, "O You who knows ardour, cast that flame into the heart of David!
در دلش نه آن چه تو اندر دلم اندر افکندی به راز ای مفضلّم	Put in his heart that which You have secretly let fall into mine, O my Benefactor!"
این بگفت و گریه در شد های های تا دل داود بیرون شد ز جای	He said this and began to weep with loud cries of lamentation, so that David's heart was moved exceedingly'.
گفت هین امروز ای خواهان گاو مهلتّم ده وین دعاوی را مکاو	"Listen," said he, "O demander of the cow, give me a respite to-day and do not search into these matters of dispute,
تا روم من سوی خلوت در نماز <sup>2400</sup> پرسم این احوال از دانای راز	So that I may go to a solitary place and ask the Knower of mysteries about these matters, in prayer.
خوی دارم در نماز این التفات معنی قرّة عینی فی الصلّات	During prayer I am accustomed to turn thus: the meaning of, 'the delight I feel in the ritual prayer'.
روزن جانم گشاده ست از صفا می‌رسد بی‌واسطه نامه‌ی خدا	The window of my soul is opened, and from the purity the Book of God comes without intermediary.
نامه و باران و نور از روزنم می‌فتد در خانه‌ام از معدنم	The Book and the rain and the Light are falling through my window into my house from my source."
دوزخ است آن خانه کان بی‌روزن است اصل دین ای بنده روزن کردن است	The house that is without a window is Hell: to make a window, O servant, is the foundation of the Religion.
تیشه‌ی هر بیشه‌ای کم زن بیا <sup>2405</sup> تیشه زن در کننن روزن هلا	Do not ply the axe on every thicket: oh, come and ply the axe in excavating a window.
یا نمی‌دانی که نور آفتاب عکس خورشید برون است از حجاب	Or do not you know that the light of the sun is the reflection of the Sun beyond the veil?
نور این دانی که حیوان دید هم پس چه کَرَمنا بود بر آدمم	You know that the animals have seen the light of this: what, then, is "I bestowed hounour on My Adam?"
من چو خورشیدم درون نور غرق می‌ندانم کرد خویش از نور فرق	"I am plunged in the Light, like the sun; I cannot distinguish myself from the Light
رفتّم سوی نماز و آن خلا بهر تعلیم است ره مر خلق را	My going to prayer and to that solitude is for the purpose of teaching the people the Way.
کژ نهم تا راست گردد این جهان <sup>2410</sup> حرب و خدعه این بود ای پهلوان	I put crooked in order that this world may become straight": this is "War is deceit," O brave knight.

نیست دستوری و گر نه ریختی گرد از  
دریای راز انگیختی

همچنین می‌گفت داود این نسق  
خواست گشتن عقل خلقتان محترق

پس گریبانش کشید از پس یکی  
که ندارم در یکی‌اش من شکی  
با خود آمد گفت را کوتاه کرد  
لب بیست و عزم خلوتگاه کرد

There is not permission; otherwise, he would have poured out  
and would have raised dust from the sea of the mystery.

David went on speaking in this tenor;  
the understanding of the people was on the point of being burned up.

Then someone pulled his collar from behind, saying,  
"I have not any doubt as to His unity."

He came to himself, cut short his discourse, closed his lips,  
and set out for the place where he was alone.

### در خلوت رفتن داود تا آن چه حق است پیدا شود

*How David went into seclusion in order that the truth might be made manifest.*

در فرو بست و برفت آن گه شتاب  
سوی محراب و دعای مستجاب

حق نمودش آن چه بنمودش تمام  
گشت واقف بر سزای انتقام

روز دیگر جمله خصمان آمدند  
پیش داود پیمبر صف زدند

همچنان آن ماجراها باز رفت  
زود زد آن مدعی تشنیع زفت

<sup>2415</sup> He shut the door, and then went quickly to the prayer-niche  
and the invocation that is answered.

God revealed the entire matter to him  
and he became aware of him that was deserving of punishment.

Next day all the litigants came  
and formed ranks before David.

Thus the questions in dispute came up again:  
the plaintiff at once uttered violent reproaches.

### حکم کردن داود بر صاحب گاو که از سر گاو برخیز و تشنیع صاحب گاو بر داود علیه السلام

*How David gave judgment against the owner of the cow, bidding him withdraw from the case concerning the cow; and how the owner of the cow reproached David, on whom be peace.*

گفت داودش خمش کن رو بهل  
این مسلمان را ز گاوت کن بحل

چون خدا پوشید بر تو ای جوان  
رو خمش کن حق ستاری بدان

گفت وا ویلا چه حکم است این چه داد  
از پی من شرع نو خواهی نهاد

رفته است آوازه‌ی عدلت چنان  
که معطر شد زمین و آسمان

بر سگان کور این استم نرفت  
زین تعدی سنگ و که بشکافت تفت

David said to him, "Be silent!  
Go, abandon, and acquit this Moslem of your cow.

<sup>2420</sup> Inasmuch as God has thrown a veil over you, O youth,  
depart and keep silence and acknowledge the obligation of concealment."

He cried, "Oh, woe is me! What judgment is this, what justice?  
Will you establish a new law on my account?

The fame of your justice has gone so far  
that earth and heaven have become fragrant.

This wrong has never been done to blind dogs;  
rock and mountain are burst asunder of a sudden by this iniquity."

همچنین تشنّيع می‌زد بر ملا  
کالصالا هنگام ظلم است الصلا

In such fashion was he uttering reproaches publicly, crying,  
“Listen, it is the time of injustice, Listen!”

حکم کردن داود بر صاحب گاو که جمله‌ی مال خود را به وی ده

*How David pronounced sentence against the owner of the cow, saying,  
“Give him the whole of your property.”*

بعد از آن داود گفتش کای عنود  
جمله مال خویش او را بخش زود

<sup>2425</sup> After that, David said to him, “O rebellious man,  
give the whole of your wealth to him immediately;

ور نه کارت سخت گردد گفتمت  
تا نگرده ظاهر از وی استمت

Otherwise, your plight will become grievous; I tell you in order that  
your crime may not be made manifest through him.”

خاک بر سر کرد و جامه بر درید  
که به هر دم می‌کنی ظلمی مزید

He put dust on his head and tore his raiment, crying,  
“At every instant you are adding an injury.”

یک دمی دیگر بر این تشنّيع راند  
باز داودش به پیش خویش خواند

Once more he went on in this reproach;  
then David called him to his presence,

گفت چون بخت نبود ای بخت کور  
ظلمت آمد اندک اندک در ظهور

And said, “Since it was not your fortune, O you whose fortune is blind,  
little by little your wickedness has come to light.

ریده‌ای آن گاه صدر و پیشگاه  
ای دریغ از چون تو خر خاشاک و گاه

<sup>2430</sup> Cacavisti, then the high seat and the place of honour.  
Oh, may sticks and straw be withheld from such an ass as you are!

رو که فرزندان تو با جفت تو  
بندگان او شدند افزون مگو

Go! Your children and your wife have become his slaves.  
Say no more!”

سنگ بر سینه همی‌زد با دو دست  
می‌دوید از جهل خود بالا و پست

He was dashing stones against his breast with both hands  
and running up and down in his folly.

خلق هم اندر ملامت آمدند  
کز ضمیر کار او غافل بدند

The people too began to blame,  
for they were unaware of the hidden of his action.

ظالم از مظلوم کی داند کسی  
کاو بود سخره‌ی هوا همچون خسی

How should one that is subject, like a straw, to sensuality  
know the oppressor from the oppressed?

ظالم از مظلوم آن کس پی برد  
کاو سر نفس ظلوم خود برد

<sup>2435</sup> He that cuts off the head of his wicked self—  
he finds the way to the oppressor from the oppressed.

ور نه آن ظالم که نفس است از درون  
خصم مظلومان بود او از جنون

Otherwise, that oppressor, which is the fleshly soul within,  
by frenzy, is the adversary of every oppressed person.

سگ همواره حمله بر مسکین کند  
تا تواند زخم بر مسکین زند

A dog always attacks the poor;  
so far as it can, it inflicts wounds upon the poor.

شرم شیران راست نی سگ را بدان  
که نگیرد صید از همسایگان

Know that lions feel shame, not dogs,  
because he does not prey on his neighbours.

عامه‌ی مظلوم کش ظالم پرست  
از کمین سگسان سوی داود جست

The mob, which slays the oppressed and worships the oppressor—  
their dog sprang forth from ambush towards David.



<p>روی در داود کردند آن فریق          کای نبی مجتبی بر ما شفیق          این نشاید از تو کاین ظلمی است فاش          قهر کردی بی گناهی را به لاش</p>	<p><sup>2440</sup> That party turned their faces to David, saying,          "O chosen prophet, who have compassion on us,          This is unworthy of you, for this is a manifest injustice:          you have abased an innocent man for nothing."</p>
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**عزم کردن داود علیه السلام به خواندن خلق بدان صحرا که راز آشکارا کند و حجتها همه قطع کند**

*How David, on whom be peace, resolved to summon the people to a certain plain,  
 in order that he might disclose the mystery and make an end of all arguments*

<p>گفت ای یاران زمان آن رسید          کان سر مکتوم او گردد پدید          جمله برخیزید تا بیرون رویم          تا بر آن سر نهان واقف شویم          در فلان صحرا درختی هست زفت          شاخهایش انبه و بسیار و چفت          سخت راسخ خیمه گاه و میخ او          بوی خون می آیدم از بیخ او          خون شده ست اندر بن آن خوش درخت          خواجه را کشته ست این منحوس بخت          تا کنون حلم خدا پوشید آن          آخر از ناشکری آن قلتبان          که عیال خواجه را روزی ندید          نی به نوروز و نه موسمه ای عید          بی نوایان را به يك لقمه نجست          یاد نورد او ز حقه ای نخست          تا کنون از بهر يك گاو این لعین          می زند فرزند او را بر زمین          او به خود برداشت پرده از گناه          و نه می پوشید جرمش را اله          کافر و فاسق در این دور گزند          پرده ی خود را به خود بر می درند          ظلم مستور است در اسرار جان          می نهد ظالم به پیش مردمان          که ببینیدم که دارم شاخها          گاو دوزخ را ببینید از ملا</p>	<p>He said, "O friends, the time has come          that his hidden secret should he displayed.          Arise, all, that we may go forth,          so that we may become acquainted with that hidden secret.          In such and such a plain there is a huge tree,          its boughs dense and numerous and curved.  <sup>2445</sup> Its tent and tent-pegs are very firm;          from its roots the smell of blood is coming to me.          Murder has been done at the bottom of that goodly tree:          this man of sinister fortune has killed his master.          The clemency, of God has concealed that till now, at last;          through the ingratitude of that scoundrel,          Who never a single day looked upon his master's family,          not at Nawroz and seasonal festivals,          And never searched after the destitute with a single morsel of food,          or bethought him of the former obligations,  <sup>2450</sup> Untill for the sake of a cow          this accursed wretch is now felling his son to the earth.          He, of himself, has lifted the veil from his crime;          else God would have concealed his sin."          In this cycle of woe the infidel and the profligate          rend their veils of their own accord.          Wrong is covered in the inmost thoughts of the soul:          the wrong-doer exposes it to men,          Saying, "Behold me! I have horns!          Behold the cow of Hell in full view!"</p>
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## گواهی دادن دست و پا و زبان بر سر ظالم هم در دنیا

*How hands and feet and tongue give evidence concerning the secret of the wicked, even in this world.*

- پس هم اینجا دست و پایت در گزند  
بر ضمیر تو گواهی می‌دهند
- چون موکل می‌شود بر تو ضمیر  
که بگو تو اعتقادت و امگیر
- خاصه در هنگام خشم و گفت‌وگو  
می‌کند ظاهر سرت را مو به مو
- چون موکل می‌شود ظلم و جفا  
که هویدا کن مرا ای دست و پا
- چون همی‌گیرد گواه سر لگام  
خاصه وقت جوش و خشم و انتقام
- پس همان کس کاین موکل می‌کند  
تالوای راز بر صحرا زند
- پس موکلهای دیگر روز حشر  
هم تواند آفرید از بهر نشر
- ای به ده دست آمده در ظلم و کین  
گوهرت پیداست حاجت نیست این
- نیست حاجت شهره گشتن در گزند  
بر ضمیر آتشینت واقفند
- نفس تو هر دم بر آرد صد شرار  
که ببینیدم منم ز اصحاب نار
- جزو نارم سوی کل خود روم  
من نه نورم که سوی حضرت شوم
- همچنان کاین ظالم حق ناشناس  
بهر گاوی کرد چندین التباس
- او از او صد گاو برد و صد شتر  
نفس این است ای پدر از وی ببر
- نیز روزی با خدا زاری نکرد  
یا ربی نامد از او روزی به درد
- کای خدا خصم مرا خشنود کن  
گر منش کردم زیان تو سود کن
- گر خطا کشتم دیت بر عاقله است  
عاقله‌ی جانم تو بودی از اَلَسْتُ
- سنگ می‌دهد به استغفار در  
این بود انصاف نفس ای جان حر
- 2455 Even here, then, your hands and feet, in harm,  
bear witness to your conscience.
- Since your conscience becomes an overseer to you and says,  
"Speak! Do not keep back your belief,"
- And, especially at times of anger and quarrelling,  
makes manifest your secret thought, hair by hair;
- Since wrong and injustice become your overseer and say,  
"Display me, O hands and feet,"
- And since the witness to the secret thought seizes the reins—  
in particular at times of emotion and anger and revenge—
- 2460 That One, then, who appoints this as overseer,  
that it may unfurl the banner of the secret on the field—
- Then, He can also create, on the Day of Judgment,  
other overseers for the purpose of unfolding.
- O you who have entered most recklessly upon injustice and malice,  
your true nature is evident: this is not needed.
- It is not necessary to become celebrated for harm:  
they are acquainted with your fiery conscience.
- Your fleshly soul every moment emits a hundred sparks, saying,  
"Behold me! I am of the people of the Fire.
- 2465 I am a part of the Fire: I go to my whole;  
I am not light, so that I should go to the Lord"—
- Even as this unjust and ungrateful man  
wrought so much confusion for the sake of a cow.
- He carried off from him a hundred cows and a hundred camels:  
this is the fleshly soul: O father, cut yourself asunder from it.
- Besides, never once did he make humble supplication to God:  
never once did a cry of "O Lord!" come from him in sorrow—
- "O God, content my adversary:  
if I have inflicted loss upon him do You bestow profit!
- 2470 If I killed him by mistake, the blood-price falls on my kin:  
You have been my spirit's kin from *Alast*."
- He does not give stones in return for the pearls of contrition,  
this, O noble spirit, is the justice of the fleshly soul.

## برون رفتن خلق به سوی آن درخت

*How the people went forth to that tree.*

چون برون رفتند سوی آن درخت گفت دستش را سپس بندید سخت تا گناه و جرم او پیدا کنم تا لوای عدل بر صحرا زخم گفت ای سگ جد او را کشته‌ای تو غلامی خواجه زین رو گشته‌ای خواجه را کشتی و بردی مال او کرد یزدان آشکارا حال او آن زنت او را کنیزك بوده است با همین خواجه جفا بنموده است هر چه زو زایید ماده یا که نر ملك وارث باشد آنها سربرسر تو غلامی کسب و کارت ملك اوست شرع جستی شرع بستان رو نکوست خواجه را کشتی به استم زار زار هم بر اینجا خواجه گویان زینهار کارد از اشتاب کردی زیر خاک از خیالی که بدیدی سهمناك نك سرش با کارد در زیر زمین باز کاوید این زمین را همچنین نام این سگ هم نبشته کارد بر کرد با خواجه چنین مکر و ضرر همچنان کردند چون بشکافتند در زمین آن کارد و سر را یافتند ولوله در خلق افتاد آن زمان هر یکی زنار ببرید از میان بعد از آن گفتش بیا ای داد خواه داد خود بستان بدان روی سیاه	When they went forth to that tree, he said, "Tie his hands fast behind him, In order that I may bring to light his sin and crime, and may plant the banner of justice on the field O dog," said he, "you have killed this man's grandfather. You are a slave: by this means you have become a lord. You killed your master and carried off his property: God has made manifest what happened to him. Your wife was his handmaid; she has acted unjustly towards this same master. Whatever she bore to him, female or male— all of them from beginning to end are the property of the heir. You are a slave: your gains and goods are his property. You demanded the Law: take the Law and go: it is well. You killed your master miserably by violence, your master was crying for mercy on this very spot. In your haste you hid the knife under the soil, because of the terrible apparition which you beheld. Lo, his head together with the knife is under the soil! Dig you back the soil, thus! On the knife, too, the name of this dog is written, dealt with his master so deceitfully and injuriously" They did even so, and when they cleft they found in the soil the knife and the head. Thereupon tumultuous lamentation arose amongst the people: every one severed the girdle from his waist. After that, he said to him, "Come, O demander of justice, with that black face receive the justice due to you!"
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## قصاص فرمودن داود علیه السلام خونی را بعد از الزام حجت بر او

*How David, on whom be peace, ordered that retaliation should be taken  
on the murderer after his conviction.*

هم بدان تیغش بفرمود او قصاص  
کی کند مکرش ز علم حق خلاص

حلم حق گر چه مواساها کند  
لیک چون از حد بشد پیدا کند

خون نخسبد در فتنه در هر دلی  
میل جست و جوی کشف مشکلی

اقتضای داوری رب دین  
سر بر آرد از ضمیر آن و این

2490 کان فلان چون شد چه شد حالش چه گشت  
همچنان که جوشد از گلزار کشت

جوشش خون باشد آن واجستها  
خارش دلها و بحث و ماجرا

چون که پیدا گشت سر کار او  
معجزه‌ی داود شد فاش و دو تو

خلق جمله سر برهنه آمدند  
سر به سجده بر زمینها می‌زدند

ما همه کوران اصلی بوده‌ایم  
از تو ما صد گون عجایب دیده‌ایم

2495 سنگ با تو در سخن آمد شهیر  
کز برای غزو طالوتم بگیر

تو به سه سنگ و فلاخن آمدی  
صد هزاران مرد را برهم زدی

سنگهای صد هزاران پاره شد  
هر یکی هر خصم را خون‌خواره شد

آهن اندر دست تو چون موم شد  
چون زره سازی تو را معلوم شد

کوهها با تو رسائل شد شکور  
با تو می‌خوانند چون مقری زبور

2500 صد هزاران چشم دل بگشاده شد  
از دم تو غیب را آماده شد

و آن قوی‌تر ز آن همه کاین دایم است  
زندگی بخشی که سرمد قایم است

He ordered retaliation with that same knife:  
how should contrivance deliver him from the knowledge of God?

Although God's clemency bestows kindnesses,  
yet when he has gone beyond bounds, He exposes.

Blood does not sleep:  
the desire to investigate and lay bare a difficulty falls into every heart.

The craving prompted by the ordainment of the Lord of the Judgment  
springs up in the conscience of all and sundry

“How was it with such-and-such? What happened to him?  
What became of him? “Just as the sown seed shoots up from the loam

Those inquiries, the pricking of beans and the investigation and discussion,  
are the stirring of the blood.

When the mystery of his case had been divulged,  
David's miracles became doubly manifest

All the people came bare-headed  
and cast their heads in prostration on the earth,

“We all have been blind from birth,  
we have seen from you marvels of a hundred kinds.

2495 The stone came to speech with you overtly, and said,  
‘Take me for Saul's expedition’;

You came with three pebbles and a sling  
and did rout a hundred thousand men:

Your pebbles broke into a hundred thousand pieces,  
and each one drank the blood of an enemy.

Iron became as wax in your hand  
when the fashioning coats of mail was made known to you.

The mountains became your thankful accompanists: they chant  
the psalms with you, as one who teaches the recitation of the *Qur'an*.

2500 Hundreds of thousands of spiritual eyes were opened  
and through your breath were made ready for the Unseen;

And that is stronger than all those, for this one is lasting:  
you bestow the life that endures forever.!

جان جمله‌ی معجزات این است خود  
 کاو ببخشد مرده را جان ابد  
 کشته شد ظالم جهانی زنده شد  
 هر یکی از نو خدا را بنده شد

This indeed is the soul of all miracles,  
 that it should bestow everlasting life on the dead.

The wicked man was killed and a whole world were quickened with life:  
 every one became anew a servant to God.

بیان آن که نفس آدمی به جای آن خونی است که مدعی گاو گشته بود و آن گاو کشنده عقل است و داود  
 حق است یا شیخ که نایب حق است که به قوت و یاری او تواند ظالم را کشتن و توانگر شدن  
 روزی بی‌کسب و بی‌حساب

*Explaining that Man's fleshly soul is in the position of the murderer who had become a claimant  
 on account of the cow, and that the slayer of the cow is the intellect, and that David is God  
 or the Shaykh who is God's vicar, by means, of whose strength and support  
 it is possible to kill the wicked and be enriched with daily bread  
 that is not earned by labour and for which, there is no reckoning.*

نفس خود را کش جهان را زنده کن  
 خواجه را کشته ست او را بنده کن  
 مدعی گاو نفس تست هین  
 خویشتن را خواجه کرده ست و مهین  
 آن کشنده‌ی گاو عقل تست رو  
 بر کشنده‌ی گاو تن منکر مشو  
 عقل اسیر است و همی‌خواهد ز حق  
 روزی بی‌رنج و نعمت بر طبق  
 روزی بی‌رنج او موقوف چیست  
 آن که بکشد گاو را کاصل بدی است  
 نفس گوید چون کشی تو گاو من  
 ز آنکه گاو نفس باشد نقش تن

Kill your fleshly soul and make the world alive;  
 it has killed its master: make it slave.

2505 Listen! Your fleshly soul is the claimant for the cow:  
 it has made itself a master and thief.

The slayer of the cow is your intellect:  
 go, do not be offended with the slayer of the cow, your body.

The intellect is a captive and craves of God daily bread  
 without toil, and bounty on a tray.

Upon what does its daily bread without toil depend?  
 Upon its killing the cow is the origin of evil

The fleshly soul says, "How should you kill my 'cow'?—  
 because the "cow" of the fleshly soul is the form of the body.

2510 The intellect, the master's son, is left destitute,  
 the fleshly soul, the murderer, has become a master and leader.

Do you know what the daily bread without toil is?  
 It is the food of spirits and the daily bread of the prophet.

But it depends upon sacrificing the cow:  
 know the treasure in the cow, O you who dig in corners!

Yesternight I ate something; otherwise, I would have given the reins  
 entirely into the hand of your understanding.

Yesternight I ate something," is an idle tale:  
 whatsoever comes is from the secret chamber.

2515 Why have we fixed our eyes on causes, if we have learned  
 from those with beauteous eyes how to glance amorously?

خواجه زاده‌ی عقل مانده بی‌نوا  
 نفس خونی خواجه گشت و پیشوا  
 روزی بی‌رنج می‌دانی که چیست  
 قوت ارواح است و ارزاق نبی است  
 لیک موقوف است بر قربان گاو  
 گنج اندر گاو دان ای کنج کاو  
 دوش چیزی خورده‌ام و نی تمام  
 دادمی در دست فهم تو زمام  
 دوش چیزی خورده‌ام افسانه است  
 هر چه می‌آید ز پنهان خانه است  
 چشم بر اسباب از چه دوختیم  
 گر ز خوش چشمان کرشم آموختیم



هست بر اسباب اسبابی دگر در سبب منگر در آن افکن نظر	Over the causes there are other causes: do not look at the cause; let your gaze fall on the primary cause.
انبیا در قطع اسباب آمدند معجزات خویش بر کیوان زدند	The prophets came in order to cut causes: they flung their miracles at Saturn.
بی سبب مر بحر را بشکافتند بی زراعت چاش گندم یافتند	Without cause they split the sea asunder; without sowing they found heaps of wheat.
ریگها هم آرد شد از سعیشان پشم بز ابریشم آمد کش کشان	Sand, too, was turned into flour by their work; goat's hair became silk as it was pulled.
جمله قرآن هست در قطع سبب عز درویش و هلاک بو لهب	<sup>2520</sup> The whole of the <i>Qur'an</i> consists in the cutting off of causes: the glory of the poor and the destruction of Abu Lahab.
مرغ بابیلی دو سه سنگ افکند لشکر زفت حبش را بشکند	A swallow drops two or three pebbles and shatters the mighty host of Abyssinia:
پیل را سوراخ سوراخ افکند سنگ مرغی کاو به بالا پر زند	The pebble of a bird that flies aloft lays low the elephant, riddled with holes.
دم گاو کشته بر مقتول زن تا شود زنده همان دم در کفن	"Inflict the tail of the killed cow upon the murdered man, in order that at the same moment he may come to life in the winding-sheet,
حلق ببریده جهد از جای خویش خون خود جوید ز خون پالای خویش	He whose throat was cut may spring up from his place and seek his blood from the shedder of his blood
همچنین ز آغاز قرآن تا تمام رفض اسباب است و علت و السلام	<sup>2525</sup> In like manner, from the beginning of the <i>Qur'an</i> to the end, it is the abandonment of causes and means. Farewell.
کشف این نه از عقل کار افزا بود بندگی کن تا ترا پیدا شود	The explanation thereof is not by the meddlesome intellect: do service, in order that it may become clear to you.
بند معقولات آمد فلسفی شهسوار عقل آمد صفی	The philosopher is in bondage to things perceived by the intellect the pure is he that rides as a prince on the Intellect of intellect
عقل عقلت مغز و عقل تست پوست معدی حیوان همیشه پوست جوست	The Intellect of intellect is your kernel; your intellect is the husk: the belly of animals is ever seeking husks.
مغز جوی از پوست دارد صد ملال مغز نگران را حلال آمد حلال	He that seeks the kernel has a great loathing for the husk: to the goodly the kernel is lawful, lawful.
چون که قشر عقل صد برهان دهد عقل کل کی گام بی ایقان نهد	<sup>2530</sup> When the intellect, the husk, offers a hundred evidences, how should the Universal Intellect take a step without having cer- tainty?
عقل دفترها کند یک سره سیاه عقل عقل آفاق دارد پر ز ماه	The intellect makes books entirely black; the Intellect of intellect keeps the horizons filled (with light) from the Moon.
از سیاهی وز سپیدی فارغ است نور ماهش بر دل و جان بازغ است	It is free from blackness and whiteness: the light of its moon rises upon heart and soul.
این سیاه و این سپیدار قدر یافت ز آن شب قدر است کاختروار تافت	If this black and white has gotten power, it is from the Night of Power that shone forth like a star.

قیمت همیان و کیسه از زر است بی‌زر آن همیان و کیسه ابتر است	The value of scrip and purse is from the gold: without the gold, scrip and purse are docked
همچنان که قدر تن از جان بود قدر جان از پرتو جانان بود	2535 Even as the worth of the body is from the soul, the worth of the soul is from the radiance of the Soul of souls.
گر بدی جان زنده بی‌پرتو کنون هیچ گفתי کافران را میتون	If the soul were now alive without radiance, would He ever have called the infidels "dead?"
هین بگو که ناطقه جو می‌کند تا به قرنی بعد ما آبی رسد	Come; speak! For the Logos is digging a channel to the end that some water may reach a generation after us.
گر چه هر قرنی سخن آری بود لیک گفت سالفان یاری بود	Although every generation there is one who brings the word, yet the sayings of them that have gone before are helpful
نی که هم تورات و انجیل و زبور شد گواه صدق قرآن ای شکور	Is it not that the Pentateuch and the Gospel and the Psalms have borne witness to the truth of the <i>Qur'an</i> , O thankful one?
روزی بی‌رنج جو و بی‌حسیب کز بهشت آورد جبریل سیب	2540 Seek a livelihood without toil and without reckoning, so that Gabriel may bring you apples from Paradise;
بلکه رزقی از خداوند بهشت بی‌صداع باغبان بی‌رنج کشت	No, a livelihood from the Lord of Paradise, without headache on the part of the gardener and without the toil of sowing
ز آنکه نفع نان در آن نان داد اوست بدهد آن نفع بی‌توسیط پوست	Inasmuch as in that bread the benefit of the bread is His gift, He gives you that benefit, without making the husk a means.
ذوق پنهان نقش نان چون سفره‌ای است نان بی‌سفره ولی را بهره‌ای است	The savour is hidden; the outward form of the bread is like a table-cloth: the bread that is without table-cloth is a portion for the saint.
رزق جانی کی بری با سعی و جست جز به عدل شیخ کاو داود تست	How will you, notwithstanding endeavour and search, gain the spiritual livelihood except through the justice of the Shaykh who is your David?
نفس چون با شیخ ببند گام تو از بن دندان شود او رام تو	2545 When the fleshly soul sees your steps with the Shaykh, willy-nilly it becomes submissive to you.
صاحب آن گاو رام آن گاه شد کز دم داود او آگاه شد	Then did the owner of the cow become submissive, when he was made aware of the words of David.
عقل گاهی غالب آید در شکار بر سگ نفست که باشد شیخ یار	The intellect, in chase, prevails over your currish fleshly soul at the time when the Shaykh is its helper.
نفس از در هاست با صد زور و فن روی شیخ او را زمرده دیده کن	The fleshly soul is a dragon with hundredfold strength and cunning: the face of the Shaykh is the emerald that plucks out its eye
گر تو صاحب گاو را خواهی زبون چون خران سیخش کن آن سو ای حرون	If you wish the owner of the cows to be abased, goad him in that direction as asses, O contumacious man!
چون به نزدیک ولی الله شود آن زبان صد گزش کوتاه شود	2550 When he approaches him who is nigh unto God, his tongue, a hundred ells long, is shortened.
صد زبان و هر زبانش صد لغت زرق و دستانش نیاید در صفت	A hundred tongues, and each tongue of him a hundred languages: his fraud and guile come not into description.

مدعی گاو نفس آمد فصیح  
صد هزاران حجت آرد ناصحیح

شهر را بفریبد الا شاه را  
ره نتاند زد شه آگاه را

نفس را تسبیح و مصحف در یمین  
خنجر و شمشیر اندر آستین

مصحف و سالوس او باور مکن  
خویش با او همسر و همسر مکن

سوی حوضت آورد بهر وضو  
و اندر اندازد ترا در قعر او

عقل نورانی و نیکو طالب است  
نفس ظلمانی بر او چون غالب است

ز آنکه او در خانه عقل تو غریب  
بر در خود سگ بود شیر مهیب

باش تا شیران سوی بیشه روند  
وین سگان کور آن جا بگروند

مکر نفس و تن نداند عام شهر  
او نگردد جز به وحی القلب قهر

هر که جنس اوست یار او شود  
جز مگر داود کاو شیخت بود

کاو مبدل گشت و جنس تن نماند  
هر که را حق در مقام دل نشاند

خلق جمله علتی اند از کمین  
یار علت می شود علت بقین

هر خسی دعوی داودی کند  
هر که بی تمیز کف در وی زند

از صیادی بشنود آواز طیر  
مرغ ابله می کند آن سوی سیر

نقد را از نقل نشناسد غوی است  
هین از او بگریز اگر چه معنوی است

رسته و بر بسته پیش او یکی است  
گر یقین دعوی کند او در شکی است

این چنین کس گر ذکی مطلق است  
چونش این تمیز نبود احمق است

هین از او بگریز چون آهو ز شیر  
سوی او مشتتاب ای دانا دلیر

The claimant for the cow, the fleshly soul, is eloquent  
and brings forward hundreds of thousands of unsound pleas.

He deceives the city except the king:  
he cannot waylay the sagacious king.

The fleshly soul has glorification of God,  
and the *Qur'an* in its right hand; in its sleeve dagger and sword.

<sup>2555</sup> Do not believe its *Qur'an* and hypocritical ostentation;  
do not make yourself its confidant and comrade;

It will take you to the tank to perform the ritual ablution,  
and will cast you to the bottom thereof.

The intellect is luminous and a seeker of good:  
how does the dark fleshly soul prevail over it?

Because it is at home, your intellect is a stranger:  
the dog at his own door is a terrible lion.

Wait till the lions go to the jungle  
and these blind dogs will believe there.

<sup>2560</sup> The common folk of the city do not know the deceit of the fleshly soul  
and of the body: it is not subdued save by inspiration in the heart.

Every one that is its congener becomes its friend, except, to be sure,  
the David who is your Shaykh;

For he has been transmuted, and whomsoever God has seated  
in the abode of the heart, he is no more the body's congener.

All the people are infirm by ambush:  
it is certain that infirmity associates with infirmity.

Every worthless fellow pretends to be David;  
everyone who lacks discernment lays hold of him:

<sup>2565</sup> He hears the bird's note from a fowler and,  
foolish bird; he keeps going in that direction.

He does not distinguish fact from fiction: he is misguided.  
Come; flee from him, even if he is spiritual.

What has grown and what has been tied on is one to him:  
though he may claim intuitive certainty, he is in a (great) doubt.

If such a one is absolutely keen-witted,  
when he has not this discernment, he is a fool.

Listen; flee from him as the deer from the lion:  
do not hasten boldly towards him, O wise man!

## گریختن عیسی علیه السلام فراز کوه از احمقان

*How Jesus, on whom be peace, fled to the top of a mountain from the fools.*

- عیسی مریم به کوهی می‌گریخت  
شیر گویی خون او می‌خواست ریخت  
آن یکی در پی دوید و گفت خیر  
در پیت کس نیست چه گریزی چو طیر  
با شتاب او آن چنان می‌تاخت جفت  
کز شتاب خود جواب او نگفت  
يك دو میدان در پی عیسی براند  
پس به جد جد عیسی را بخواند  
کز پی مرضات حق يك لحظه بیست  
که مرا اندر گریزت مشکلی است  
از که این سو می‌گریزی ای کریم  
نه پیت شیر و نه خصم و خوف و بیم  
گفت از احمق گریزانم برو  
می‌رهانم خویش را بدمدم مشو  
گفت آخر آن مسیحا نی‌توی  
که شود کور و کر از تو مستوی  
گفت آری گفت آن شه نیستی  
که فسون غیب را ماویستی  
چون بخوانی آن فسون بر مرده‌ای  
بر جهد چون شیر صید آورده‌ای  
گفت آری آن منم گفتا که تو  
نی ز گل مرغان کنی ای خوب رو  
گفت آری گفت پس ای روح پاک  
هر چه خواهی می‌کنی از کیست باک  
با چنین برهان که باشد در جهان  
که نباشد مر ترا از بندگان  
گفت عیسی که به ذات پاک حق  
مبدع تن خالق جان در سبق  
حرمت ذات و صفات پاک او  
که بود گردون گریبان چاک او  
کان فسون و اسم اعظم را که من  
بر کر و بر کور خواندم شد حسن
- 2570 Jesus, son of Mary, was fleeing to a mountain: you would say that a lion wished to shed his blood.  
A certain man ran after him and said, "Are you well? There is no one in pursuit of you: why do you flee, like a bird?"  
He still kept running with haste so that on account of his haste he did not answer him.  
He pushed on in pursuit of Jesus for the distance of one or two fields, and then invoked Jesus with the utmost earnestness,  
Saying, "For the sake of pleasing God, stop one moment, for I have a difficulty concerning your flight."  
2575 From whom art you fleeing in this direction, O noble one? There is no lion pursuing you, no enemy, and there is no fear or danger."  
He said, "I am fleeing from the fool. Leave! I am saving myself. Do not stop me!"  
"Why," said he, "are not you the Messiah by whom the blind and the deaf are restored?"  
He said, "Yes." Said the other, "Are not you the King in whom the spells of the Unseen World have their abode?—  
When you chant those spells over a dead man, he springs up like a lion that has caught his prey."  
2580 He said, "Yes, I am he." Said the other, "Don't you make birds out of clay, O beauteous one?"  
He said, "Yes." Said the other, "Then, O pure Spirit, you do whatsoever you will: Whom do you fear?"  
With such evidence, who is there in the world that would not be one of the slaves to you?"  
Jesus said, "By the holy Essence of God, the Maker of the body and the Creator of the soul in eternity;  
By the sanctity of the pure Essence and Attributes of Him, for whose sake the collar of Heaven is rent,  
2585 That the spells and the Most Great Name which I pronounced over the deaf and the blind were good.

بر که سنگین بخواندم شد شکاف خرقه را بدرید بر خود تا بناف	I pronounced over the stony mountain: it was split and tore upon itself its mantle down to the navel.
بر تن مرده بخواندم گشت حی بر سر لا شی بخواندم گشت شی	I pronounced over the corpse: it came to life. I pronounced over nonentity: it became entity.
خواندم آن را بر دل احمق به ود صد هزاران بار و درمانی نشد	I pronounced them lovingly over the heart of the fool hundreds of thousands of times, and it was no cure.
سنگ خارا گشت و ز آن خو بر نگشت ریگ شد کز وی نروید هیچ کشت	He became hard rock and changed not from that disposition; he became sand from which no produce grows.”
گفت حکمت چیست کانجا اسم حق سود کرد اینجا نبود آن را سبق	2590 Said the other, “What is the reason that the Name of God availed there, it had no advantage here?
آن همان رنج است و این رنجی، چرا او نشد این را و آن را شد دوا	That is disease too, and this is a disease: why did it not become a cure for this, since it cured that?”
گفت رنج احمقی قهر خداست رنج و کوری نیست قهر، آن ابتلاست	He said, “The disease of folly is the wrath of God; disease and blindness are not wrath: they are probation.”
ابتلا رنجی است کان رحم آورد احمقی رنجی است کان زخم آورد	Probation is a disease that brings mercy; folly is a disease that brings rejection.
آن چه داغ اوست مهر او کرده است چاره‌ای بر وی نیارد برد دست	That which is branded on him He has sealed: no hand can apply a remedy to it.
ز احمقان بگریز چون عیسی گریخت صحبت احمق بسی خونها بریخت	2595 Flee from the foolish, seeing that Jesus fled: how much blood has been shed by companionship with fools!
اندك اندك آب را دزدد هوا دین چنین دزدد هم احمق از شما	The air steals away water little by little: so too does the fool steal away religion from you.
گرمی‌ات را دزدد و سردی دهد همچو آن کاو زیر کون سنگی نهد	He steals away your heat and gives you cold, like one who puts a stone under your rump.
آن گریز عیسی نه از بیم بود ایمن است او آن پی تعلیم بود	The flight of Jesus was not caused by fear, he is safe: it was for the purpose of teaching.
زمهریر ار پر کند آفاق را چه غم آن خورشید با اشراق را	Though intense frost covers the world from end to end, what harm to the radiant sun?

### قصه‌ی اهل سبا و حماقت ایشان و اثر ناکردن نصیحت انبیا در احمقان

*The story of the people of Saba and their folly, and how the admonition of the prophets  
produces no effect upon the foolish*

یادم آمد قصه‌ی اهل سبا کز دم احمق صباشان شد وبا	2600 I am reminded of the story of the people of Saba—how their zephyr (Saba) was turned into pestilence (waba) by the words of the foolish.
آن سبا ماند به شهر بس کلان در فسانه بشنوی از کودکان	That Saba resembles the great big city you may hear of from children in tales.



کودکان افسانه‌ها می‌آورند  
 درج در افسانه‌شان بس سر و پند  
 هزلها گویند در افسانه‌ها  
 گنج می‌جو در همه ویرانه‌ها  
 بود شهری بس عظیم و مه‌ولی  
 قدر او قدر سکره بیش نی

بس عظیم و بس فراخ و بس دراز  
 سخت زفت و تو بتو همچون پیاز

مردم ده شهر مجموع اندر او  
 لیک جمله سه تن ناشسته رو  
 اندر او خلق و خلاق بی‌شمار  
 لیک آن جمله سه خام پخته خوار  
 جان ناکرده به جانان تاختن  
 گر هزاران است باشد نیم تن

آن یکی بس دور بین و دیده کور  
 از سلیمان کور و دیده پای مور  
 و آن دگر بس تیز گوش و سخت کر  
 گنج در وی نیست لیک جو سنگ زر  
 و آن دگر عور و برهنه‌ی لاشه باز  
 لیک دامنهای جامه‌ی او دراز

گفت کور اینک سپاهی می‌رسند  
 من همی‌بینم که چه قومند و چند  
 گفت کر آری شنودم بانگشان  
 که چه می‌گویند پیدا و نهان  
 آن برهنه گفت ترسان زین منم  
 که ببرند از درازی دامنم

کور گفت اینک به نزدیک آمدند  
 خیز بگریزیم پیش از زخم و بند  
 کر همی‌گوید که آری مشغله  
 می‌شود نزدیکتر یاران هله

آن برهنه گفت آوه دامنم  
 از طمع برند و من ناایمنم  
 شهر را هشتند و بیرون آمدند  
 در هزیمت در دهی اندر شدند

اندر آن ده مرغ فربه یافتند  
 لیک ذره‌ی گوشت بر وی نه نژند

The children relate tales,  
 in their tales there is enfolded many a mystery and lesson.

In tales they say ridiculous things,  
 in all ruined places do you ever seek the treasure.

There was a city very huge and great,  
 but its size was the size of a saucer, no more.

2605 Very huge and very broad and very long,  
 ever so big, as big as an onion.

The people of ten cities were assembled within it,  
 but the whole three fellows with unwashed faces.

Within it there were numberless people and folk,  
 but the whole of them three beggarly fools.

The soul that has not made haste towards the Beloved—  
 if it is thousands, it is half a body.

One was very far-sighted and blind-eyed—  
 blind to Solomon and seeing the leg of the ant;

2610 And the second was very sharp of hearing and extremely deaf—  
 a treasure in which there is not a barleycorn's weight of gold;

And the other was naked and bare, sexual organs patefacto,  
 but the skirts of his raiment were long.

The blind man said, "Look, an army is approaching:  
 I see what people they are and how many."

The deaf man said, "Yes; I heard their voices  
 what they are saying openly and secretly."

The naked man said,  
 "I am afraid they will cut off from the length of my skirt."

2615 The blind man said, "Look, they have come near!  
 Arise and let us flee before blows and chains."

"Yes," says the deaf man, "the noise is getting nearer.  
 Come on, my friends!"

The naked man said, "Alas, from covetousness  
 they will cut off my skirt, and I am unprotected."

They left the city and came forth  
 and in their flight entered a village.

In that village they found a fat fowl,  
 but not a mite of flesh on it: abject—

مرغ مرده‌ی خشك و ز زخم كلاغ استخوانها زار گشته چون بناغ	2620	A dried-up dead fowl, and its bones through being pecked at by crows had become bare like threads.
ز آن همی‌خوردند چون از صید شیر هر یکی از خوردنش چون پیل سیر		They were eating thereof as a lion of his prey: each of them surfeited, like an elephant, with eating it.
هر سه ز آن خوردند و بس فربه شدند چون سه پیل بس بزرگ و مه شدند		All the three ate thereof and grew exceedingly fat: they became like three very great and big elephants,
آن چنان کز فربه‌ی هر يك جوان در نگنجیدی ز زفتی در جهان		In such wise that each young man, because of fatness, was too stout to be contained in the world
با چنین گبزی و هفت اندام زفت از شکاف در برون جستند و رفت		Notwithstanding such bigness and seven stout limbs, they sprang forth through a chink in the door and departed.
راه مرگ خلق ناپیدا رهی است در نظر ناید که آن بی‌جا رهی است	2625	The way of creaturely death is an invisible way: it comes not into sight: for it is a way with location.
نك پیایی کاروانها مقتفی زین شکاف در که هست آن مختفی		Lo, the caravans are following one after another through this chink which is hidden in the door.
بر در ار جویی نیابی آن شکاف سخت ناپیدا و ز او چندین زفاف		If you look on the door for that chink, you will not find it: extremely unapparent, though so many processions through it.

### شرح آن کور دور بین و آن کر تیز شنو و آن برهنه‌ی دراز دامن

#### *Explaining the far-sighted blind man, the deaf man who is sharp of hearing, and the naked man with the long skirts*

کر امل را دان که مرگ ما شنید مرگ خود نشنید و نقل خود ندید		Know that Hope is the deaf man who has heard of our dying, has not heard of his own death or regarded his own decease.
حرص نابیناست ببند مو به مو عیب خلقان و بگوید کو به کو		The blind man is Greed: he sees other people's faults, hair by hair, and tells them from street to street,
عیب خود يك ذره چشم کور او می‌نبیند گر چه هست او عیب جو	2630	His blind eyes do not perceive one mote of his own faults, although he is a fault-finder.
عور می‌ترسد که دامانش برند دامن مرد برهنه کی درند		The naked man is afraid that his skirt will be cut off: how should they cut off the skirt of a naked man?
مرد دنیا مفلس است و ترس‌ناك هیچ او را نیست وز دزدانش باك		The worldly man is destitute and terrified: he possesses nothing, he has dread of thieves.
او برهنه آمد و عریان رود وز غم دزدش جگر خون می‌شود		Bare he came and naked he goes, and his heart is bleeding with anxiety on account of the thief
وقت مرگش که بود صد نوحه پیش خنده آید جاناش را زین ترس خویش		At the hour of death when a hundred lamentations are beside him, his spirit begins to laugh at its own fear.

آن زمان داند غنی کش نیست زر هم زکی داند که بود او بی هنر چون کنار کودکی پر از سفال کاو بر آن لرزان بود چون رب مال گر ستانی پاره‌ای گریان شود پاره گر بازش دهی خندان شود چون نباشد طفل را دانش دثار گریه و خنده‌ش ندارد اعتبار محتشم چون عاریت را ملک دید پس بر آن مال دروغین می‌طپید خواب می‌بیند که او را هست مال ترسد از دزدی که بر باید جوال چون ز خوابش بر جهاند گوش کش پس ز ترس خویش تسخر آیدش همچنان لرزانی این عالمان که بودشان عقل و علم این جهان از پی این عاقلان ذو فنون گفت ایزد در نبی لا یعلمون هر یکی ترسان ز دزدی کسی خویشتن را علم پندارد بسی گوید او که روزگارم می‌برند خود ندارد روزگار سودمند گوید از کارم بر آوردند خلق غرق بی‌کاری است جانش تا به حلق عور ترسان که منم دامن کشان چون رهانم دامن از چنگالشان صد هزاران فصل داند از علوم جان خود را می‌نداند آن ظلوم داند او خاصیت هر جوهری در بیان جوهر خود چون خری که همی‌دانم یجوز و لا یجوز خود ندانی تو یجوزی یا عجز این روا و آن ناروا دانی و لیک تو روا یا ناروایی بین تو نیک قیمت هر کاله می‌دانی که چیست قیمت خود را ندانی احمقی است	2635 At that moment the rich man knows that he has no gold; the keen-witted man, too, knows that he is devoid of talent.  Like a child's lap filled with potsherds, for he is trembling for them, like the owner of riches.  If you take a piece away, he begins to weep; and if you give the piece back to him, he begins to laugh.  Since the child is not endued with knowledge, his weeping and laughter have no importance.  Inasmuch as the magnate regarded that which is a loan as property, he was quivering for that false wealth.  2640 He dreams that he has wealth and is afraid of the thief who may carry off his sack.  When Death pulls his ear and makes him start up from slumber, then he falls to mocking at his fears.  Even such the trembling of these learned scholars who have the intelligence and knowledge of this world.  On account of these accomplished intelligent men, God said in the <i>Qur'an</i> , <i>They do not know</i> .  Each is afraid of some one's stealing: he fancies that he possesses a great deal of knowledge.  2645 He says, "They are wasting my time," in truth he has no time that is profitable.  He says, "The people have taken me away from my work," his soul is plunged in idleness up to the throat.  The naked man is frightened and says, "I am trailing a skirt: how shall I save my skirt from their clutches?"  He knows a hundred thousand superfluous matters connected with the sciences that unjust man does not know his own soul.  He knows the special properties of every substance, in elucidating his own substance he is as an ass,  2650 Saying, "I know permissible and not permissible." You know not whether you yourself are permissible or an old woman.  You know this licit and that illicit, but are you licit or illicit? Consider well!  You know what the value of every article of merchandise is; you know not the value of yourself, it is folly.
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سعدھا و نحسھا دانسته‌ای  
 ننگری تو سعد یا ناشسته‌ای  
 جان جمله علمها این است این  
 که بدانی من کی‌ام در یوم دین  
 آن اصول دین بدانستی تو لیک 2655  
 بنگر اندر اصل خود گر هست نیک  
 از اصولینت اصول خویش به  
 که بدانی اصل خود ای مرد مه

You have become acquainted with the fortunate and inauspicious stars;  
 you do not look to see whether you are fortunate or unwashed.

This, this, is the soul of all the sciences—  
 that you should know who you shall be on the Day of Judgment.

You art acquainted with the fundamentals (*usul*) of the Religion,  
 but look upon your own fundamental (*asl*) and see whether it is good.

Your own fundamentals are better for you than the two fundamentals,  
 so that you may know your own fundamental, O great man.

### صفت خرمی شهر اهل سبا و ناشکری ایشان

#### *Description of the luxuriance of the city of the Sabaeans and their ingratitude*

اصلشان بد بود آن اهل سبا  
 می‌رمیدندی ز اسباب لقا  
 دادشان چندان ضیاع و باغ و راغ  
 از چپ و از راست از بهر فراغ  
 بس که می‌افتاد از پری ثمار  
 تنگ می‌شد معبر ره بر گذار  
 آن نثار میوه ره را می‌گرفت 2660  
 از پری میوه ره‌رو در شگفت  
 سله بر سر در درختستانشان  
 پر شدی ناخواست از میوه فشان  
 باد آن میوه فشانندی نه کسی  
 پر شدی ز آن میوه دامن‌ها بسی  
 خوشه‌های زفت تا زیر آمده  
 بر سر و روی رونده می‌زده  
 مرد گلخن تاب از پری زر  
 بسته بودی در میان زرین کمر  
 سگ کلیچه کوفتی در زیر پا 2665  
 تخمه بودی گرگ صحرا از نوا  
 گشته ایمن شهر و ده از دزد و گرگ  
 بز نترسیدی هم از گرگ سترگ  
 گر بگویم شرح نعمتهای قوم  
 که زیادت می‌شد آن یوما فیوم  
 مانع آید از سخنهای مهم  
 انبیا بردند امر فاستقم

Their fundamental was bad:  
 those inhabitants of Saba were recoiling from the means to meeting;

He gave them so many estates and orchards and meadowlands,  
 on the left hand and the right, for leisure.

Inasmuch as the fruit was falling from abundance,  
 there was no room for anyone to pass on the road,

The scattered largesse of fruit would block the way:  
 the wayfarer in amazement at the plenty of the fruit.

In their groves, through the dropping of the fruit,  
 a basket on the head would be filled involuntarily.

The breeze would scatter the fruit, not any one:  
 by that fruit a multitude of skirts would be filled.

Huge clusters, having come low down,  
 would strike against the head and face of the wayfarer.

On account of the plenty of gold  
 a bath-stoker might have tied a golden belt on his waist.

The dogs would trample buns underfoot;  
 the desert wolf would have indigestion from the food.

Town and village had become safe from robbers and wolves;  
 the goat was not afraid even of the fierce wolf.

If I explain the blessings bestowed upon the people,  
 which were increasing day by day,

It will hinder from important matters. The prophets brought the command,  
 namely, "Do you, therefore, be righteous."

## آمدن پیغامبران از حق به نصیحت اهل سبا

*How the prophets came from God to admonish the people of Saba.*

سیزده پیغمبر آن جا آمدند گمراهان را جمله رهبر می شدند	Thirteen prophets came thither: all were ready to guide those who had lost the way,
که هله نعمت فزون شد شکر کو مرکب شکر از بخسبد حرکوا	<sup>2670</sup> Saying, "Come, the benefit has increased: where is the thanksgiving? If the steed of thanksgiving lies down, set in motion.
شکر منعم واجب آید در خرد ور نه بگشاید در خشم ابد	In reason it is necessary to give thanks to the Benefactor; otherwise, the door of everlasting wrath will be opened.
هین کرم بینید و این خود کس کند کز چنین نعمت به شکری بس کند	Listen; behold the loving kindness! And in sooth would anyone do this— namely, be content with a single thanksgiving for such benefits?
سر ببخشد، شکر خواهد سجده ای پا ببخشد، شکر خواهد قعده ای	He bestows a head and asks as thanksgiving one act of bowing; He bestows feet and asks as thanksgiving one act of sitting."
قوم گفته شکر ما را برد غول ما شدیم از شکر و از نعمت ملول	The people said, "The ghou! has carried off our thanksgiving: we have become weary of giving thanks and receiving benefits.
ما چنان پژمرده گشتیم از عطا که نه طاعتمان خوش آید نه خطا	<sup>2675</sup> We have become so disgusted with the bounty that neither piety nor sin pleases us.
ما نمی خواهیم نعمتها و باغ ما نمی خواهیم اسباب و فراغ	We do not desire benefits and orchards: we do not desire means and leisure."
انبیا گفتند در دل علتی است که از آن در حق شناسی آفتی است	The prophets said, "In your hearts is a malady whence there is a canker in the acknowledgment of obligations,
نعمت از وی جملگی علت شود طعمه در بیمار کی قوت شود	And whereby the benefit is wholly turned into disease: how should food become (a source of) strength in the sick?
چند خوش پیش تو آمد ای مصر جمله ناخوش گشت و صاف او کدر	How many a sweet thing came to you, O persistent (in sin), and they all grew sour, and their pure became turbid!
تو عدوی این خوشیها آمدی گشت ناخوش هر چه بر وی کف زدی	<sup>2680</sup> You became a foe to that sweetness: on whatsoever thing you did lay your hand, it became sour.
هر که او شد آشنا و یار تو شد حقیر و خوار در دیدار تو	Whoever became your familiar and friend became despicable and vile in your sight;
هر که او بیگانه باشد با تو هم پیش تو او بس مه است و محترم	And every one, too, that would be alien to you is, in your opinion, very grand and venerable.
این هم از تاثیر آن بیماری است زهر او در جمله جفتان ساری است	This also is from the effect produced by that sickness: its poison pervades all associated.
دفع آن علت ببااید کرد زود که شکر با آن حدث خواهد نمود	It behooves quickly to remove that malady, for with that sugar will seem filth;



هر خوشی کاید به تو ناخوش شود  
آب حیوان گر رسد آتش شود

کیمیای مرگ و جسک است آن صفت  
مرگ گردد ز آن حیانت عاقبت

بس غذایی که ز وی دل زنده شد  
چون بیامد در تن تو گنده شد

بس عزیزی که به ناز اشکار شد  
چون شکارت شد بر تو خوار شد

آشنایی عقل با عقل از صفا  
چون شود هر دم فزون باشد و لا

آشنایی نفس با هر نفس پست  
تو یقین می‌دان که دم کمتر است

ز آنکه نفسش گرد علت می‌تند  
معرفت را زود فاسد می‌کند

گر نخواهی دوست را فردا نفیر  
دوستی با عاقل و با عقل گیر

از سموم نفس چون با علتی  
هر چه گیری تو مرض را آلتی

گر بگیری گوهری سنگی شود  
ور بگیری مهر دل جنگی شود

ور بگیری نکته‌ی بکری لطیف  
بعد درکت گشت بی‌ذوق و کثیف

که من این را بس شنیدم کهنه شد  
چیز دیگر گو بجز آن ای عضد

چیز دیگر تازه و نو گفته گیر  
باز فردا ز آن شوی سیر و نفیر

دفع علت کن چو علت خو شود  
هر حدیثی کهنه پیشت نو شود

تا که آن کهنه بر آرد برگ نو  
بشکفاند کهنه صد خوشه ز گو

ما طبیبانیم شاگردان حق  
بحر قلزم دید ما را فانلق

آن طبیبان طبیعت دیگرند  
که به دل از راه نبضی بنگرند

ما به دل بی‌واسطه خوش بنگریم  
کز فراست ما به عالی منظریم

2685 Every sweet thing that comes to you grows sour:  
if the Water of Life arrives, it turns into fire.

That quality is the elixir of death and woe:  
thereby your life is at last turned into death.

There was many a food by which your heart was revived:  
when it entered your body, it became stinking.

There is many a dear one that was hunted with blandishments:  
when he became your prey, he became cheap in your eyes.

When from sincerity the friendship of intellect with intellect arises,  
every moment the devotion is increased;

2690 Know for sure, the friendship of the carnal soul  
with any base carnal soul is momentarily diminished,

Because his carnal soul hovers round disease  
and soon corrupts the acquaintance.

If you do not wish your friend to be averse on the morrow,  
choose friendship with the intelligent and with the intellect.

Inasmuch as you are sick from the simoom of the carnal soul,  
whatever you may take you are the instrument for disease.

If you take a jewel, it becomes a stone;  
and if you take kindness of heart, it becomes hatred;

2695 And if you take a fine original saying,  
after your apprehension it has become tasteless and gross—

‘I have heard this many a time; it has become old:  
tell something else besides this, O trusty friend.’

Suppose that something else fresh and new has been said,  
again to-morrow you art surfeited with it and averse.

Remove the disease: when the disease is eradicated,  
every old tale will become new to you,

So that the old will bring forth new leaves:  
the old will cause a hundred clusters to blossom from the ditch.

2700 We are the physicians, the disciples of God:  
the Red Sea beheld us *and was parted*.

Those natural physicians are different,  
for they look into the heart by means of a pulse.

We look well into the heart without intermediary,  
for through clairvoyance we are in a high belvedere.

آن طبیبان غذایند و ثمار  
 جان حیوانی بدیشان استوار  
 ما طبیبان فعالیم و مقال  
 ملهم ما پرتو نور جلال  
 کاین چنین فعلی ترا نافع بود  
 و آن چنان فعلی ز ره قاطع بود  
 این چنین قولی ترا پیش آورد  
 و آن چنان قولی ترا نیش آورد  
 آن طبیبان را بود بولی دلیل  
 وین دلیل ما بود وحی جلیل  
 دستمزدی می‌نخواهیم از کسی  
 دستمزد ما رسد از حق بسی  
 هین صلا بیماری ناسور را  
 داروی ما یک به یک رنجور را

Those are physicians of food and fruit:  
 by them the animal soul is strong.

We are physicians of deeds and words:  
 the ray of the light of Majesty is our inspirer,

2705 That a deed like this will be beneficial to you, while a deed like that  
 will cut off from the Way;

And that words like these will lead you on, while words like those will  
 bring anguish to you.

To those physicians urine is evidence,  
 whereas this evidence of ours is the inspiration of the Almighty.

We do not desire a fee from any one:  
 our fee comes many a time from a God.

Listen; come hither for the incurable disease!  
 We, one by one, are a medicine for the sick."

### معجزه خواستن قوم از پیغمبران

*How the people demanded miracles from the prophets.*

قوم گفتند ای گروه مدعی  
 کو گواه علم طب و نافع  
 چون شما بسته‌ی همین خواب و خورید  
 همچو ما باشید در ده می‌چرید  
 چون شما در دام این آب و گلید  
 کی شما صیاد سیمرغ دلید  
 حب جاه و سروری دارد بر آن  
 که شمارد خویش از پیغمبران  
 ما نخواهیم این چنین لاف و دروغ  
 کردن اندر گوش و افتادن به دوغ  
 انبیا گفتند کاین ز آن علت است  
 مایه‌ی کوری حجاب رویت است  
 دعوی ما را شنیدید و شما  
 می‌بینید این گهر در دست ما  
 امتحان است این گهر مر خلق را  
 ماش گردانیم گرد چشمها  
 هر که گوید کو گوا گفتش گواست  
 کاو نمی‌بیند گهر حبس عماست

2710 The people said, "O you company of impostors,  
 where is the evidence of knowledge of medicine and usefulness?

Since you are in bondage, like us,  
 to this same sleep and food are pasturing in the country—

Since you are entrapped by this water and earth,  
 how are you hunters of the Simurgh the heart?

Love of power and dominion  
 induces to reckon him amongst the prophets.

We will not put in our ears such vain boasts and lies  
 and fall into deception."

2715 The prophets said, "This arises from that malady:  
 the original blindness is the screen from seeing.

You have heard our call,  
 and you do not see this jewel in our hands.

This jewel is a test for the people:  
 we turn it about round eyes.

Whosoever says, 'Where is the evidence?' his words are evidence  
 that he does not see the jewel and is in thrall to blindness."

آفتابی در سخن آمد که خیز که بر آمد روز برجه کم ستیز	A sun has come to speech, "Arise! For the day has risen; jump up, do not dispute!"
تو بگویی آفتابا کو گواه گویدت ای کور از حق دیده خواه	2720 You say, "O sun, where is the evidence?" — It will say to you, "O blind one, beg of God an eye."
روز روشن هر که او جوید چراغ عین جستن کوری اش دارد بلاغ	If anyone seeks a lamp in bright daylight, the very fact of seeking announces his blindness.
ور نمی بینی گمانی پرده ای که صباح است و تو اندر پرده ای	And if you do not see but have formed an opinion that it is the dawn and that you are in a veil,
کوری خود را مکن زین گفت فاش خامش و در انتظار فضل باش	Do not proclaim your blindness by these words; keep silence and be in expectation of the grace.
در میان روز گفتن روز کو خویش رسوا کردن است ای روز جو	To say in the midst of day "Where is the day?" is to expose yourself, O day seeker.
صبر و خاموشی جذوب رحمت است وین نشان جستن نشان علت است	2725 Patience and silence attract the mercy, whereas to seek this sign is a sign of infirmity.
أَنْصِتُوا بپذیر تا بر جان تو آید از جانان جزای أنصتوا	Accept, " <i>Be silent</i> ," in order that the recompense of " <i>Be silent</i> " may come to your soul from the Beloved.
گر نخواهی نکس پیش این طبیب بر زمین زن زر و سر را ای لیب	If you do not desire relapse in the presence of this Physician, dash to the ground your gold ( <i>zar</i> ) and your head ( <i>sar</i> ), O man of understanding.
گفت افزون را تو بفروش و بخر بذل جان و بذل جاه و بذل زر	Sell your superfluous speech and buy sacrifice of life and sacrifice of position and sacrifice of gold,
تا ثنای تو بگوید فضل هو که حسد آرد فلك بر جاه تو	That the grace of Him ( <i>Hu</i> ) may utter praise of you, so that Heaven will be envious of your high estate
چون طبیبان را نگه دارید دل خود ببینید و شوید از خود خجل	2730 When you have regard for the hearts of the physicians, you will see yourselves and will become ashamed of yourselves.
دفع این کوری به دست خلق نیست لیک اکرام طبیبان از هدی است	It is not in the power of created beings to remove this blindness, but the honouring of the physicians is from Divine guidance.
این طبیبان را به جان بنده شوید تا به مشک و عنبر آگنده شوید	Become devoted to these physicians with soul, that you may be filled with musk and ambergris.

### متهم داشتن قوم انبیا را

#### *How the people suspected the prophets.*

قوم گفتند این همه زرق است و مکر کی خدا نایب کند از زید و بکر	The people said, "All this is fraud and deceit: how should God make a vicar of Zayd and Bakr?"
هر رسول شاه باید جنس او آب و گل کو خالق افلاك کو	Every king's messenger must be of his kind: where are water and clay in comparison with the Creator of the heavens?

مغز خر خوردیم تا ما چون شما 2735 Have we eaten ass's brains that we, like you,  
پشه را داریم هم راز هما should deem a gnat to be the confidant of the *huma*?

کو هما کو پشه کو گل کو خدا Where is a gnat in comparison with the *huma*? Where is earth  
ز آفتاب چرخ چه بود ذره را in comparison with God? What relation to the mote has the sun in the sky?

این چه نسبت این چه پیوندی بود What resemblance is this, and what connection is this,  
تا که در عقل و دماغی در رود that it should enter into any mind and brain?

حکایت خرگوشان که خرگوشی را به رسالت پیش پیل فرستادند که بگو که من رسول ماه آسمانم  
پیش تو که از این چشمه ی آب حذر کن چنان که در کتاب کلیله تمام گفته است

*Story of the hares who sent a hare as ambassador to the elephant, bidding him say,  
'I come to you as the ambassador of the Moon in heaven to bid you beware of this water-spring,'  
as is told in full in the Book of Kalila and Dimna.*

این بدان ماند که خرگوشی بگفت This resembles the saying of a certain hare—  
من رسول ماهم و با ماه جفت 'I am the ambassador of the Moon and companion to the Moon.'

کز رمه ی پیلان بر آن چشمه ی زلال For all the beasts of chase were in woe  
جمله نخجیران بدند اندر و بال on account of a herd of elephants beside that limpid spring;

جمله محروم و ز خوف از چشمه دور 2740 All were deprived and far from the spring by dread:  
حیلہ ای کردند چون کم بود زور since strength was inferior, they made a plot.

از سر که بانگ زد خرگوش زال From the mountain-top the old hare cried towards the elephants  
سوی پیلان در شب غره ی هلال on the first night of the new-moon—

که بیا رابع عشر ای شاه پیل 'Come on the fourteenth, O king elephant,  
تا درون چشمه یابی این دلیل which you may find within the spring the proof of this.

شاه پیلان من رسولم پیش بیست O king elephant, I am the ambassador in your presence. Stop!  
بر رسولان بند و زجر و خشم نیست Ambassadors are not subjected to imprisonment and violence and wrath.

ماه می گوید که ای پیلان روید The Moon says, "O elephants; depart!  
چشمه آن ماست زین يك سو شوید The spring is mine, turn aside from it;

ور نه من تان کور گردانم ستم 2745 And if not, I will make you blind.  
گفتم از گردن برون انداختم I have declared the wrong and have thrown off my neck.

ترك این چشمه بگویند و روید Depart from this spring and depart,  
تا ز زخم تیغ مه ایمن شوید that you may be safe from the blows of the Moon's sword."

نك نشان آن است کاندز چشمه ماه Lo, the token is that the Moon in the spring  
مضطرب گردد ز پیل آب خواه will be disturbed by the water-craving elephant.

آن فلان شب حاضر آ ای شاه پیل Come and be present on the such-and-such a night, O king elephant,  
تا درون چشمه یابی زین دلیل in order that within the spring you may find the proof of this.'

چون که هفت و هشت از مه بگذرید When seven and eight of the month had passed,  
شاه پیل آمد ز چشمه می چرید the king elephant came to drink from the spring

<p>چون که زد خرطوم پیل آن شب در آب مضطرب شد آب و مه کرد اضطراب پیل باور کرد از وی آن خطاب چون درون چشمه مه کرد اضطراب ما نه ز آن پیلان گولیم ای گروه که اضطراب ماه آرمان شکوه انبیا گفتند آوه پند جان سخت تر کرد ای سفیهان بندتان</p>	<p>2750</p>	<p>When on that night the elephant put his trunk in the water, the water was disturbed, and the Moon showed disturbance.</p> <p>The elephant believed that speech of his, when the Moon in the spring showed disturbance.</p> <p>O company, we are not among those stupid elephants who are terrified by the disturbance of the Moon."</p> <p>The prophets said, "Ah, spiritual admonition has made your bondage more grievous, O you fools!</p>
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### جواب گفتن انبیا طعن ایشان را و مثل زدن ایشان را

*How the prophets answered their sneers and uttered parables unto them.*

<p>ای دریغا که دوا در رنجتان گشت زهر قهر جان آهنگتان ظلمت افزود این چراغ آن چشم را چون خدا بگماشت پردهی خشم را چه رئیسی جست خواهیم از شما که ریاستمان فزون است از شما چه شرف یابد ز کشتی بحر در خاصه کشتی ز سرگین گشته پر ای دریغ آن دیدهی کور و کبود آفتابی اندر او ذره نمود ز آدمی که بود بی مثل و ندید دیدهی ابلیس جز طینی ندید چشم دیوانه بهارش دی نمود ز آن طرف جنبید کاو را خانه بود ای بسا دولت که آید گاه گاه پیش بی دولت بگردد او ز راه ای بسا معشوق کاید ناشناخت پیش بد بختی نداند عشق باخت این غلط ده دیده را حرمان ماست وین مقلب قلب را سوء القضاست چون بت سنگین شما را قبله شد لعنت و کوری شما را ظله شد چون بشاید سنگتان انباز حق چون نشاید عقل و جان هم راز حق</p>	<p>2755</p> <p>2760</p> <p>2765</p>	<p>Oh, alas that in your disease the remedy has become for you the poison of soul-wringing vengeance.</p> <p>This lamp has increased the darkness of that eye, since God has set the veil of wrath.</p> <p>What dominion shall we crave from you? For our dominion is greater than the sky."</p> <p>What glory should the sea of pearls acquire from the ship— especially a ship that has been filled with shit?</p> <p>Oh, alas for that eye blind and blear! Therein a sun seemed as a mote.</p> <p>In an Adam who was without like or equal the eye of Iblis discerned nothing but a piece of clay.</p> <p>The devilish eye showed his spring as winter: it moved in the direction where its home was.</p> <p>Oh, many a fortune that comes now and then to the unfortunate one, and he turns away!</p> <p>Oh, many a beloved who comes unbeknown to an ill-starred one, and he knows not how to make love!</p> <p>This that misleads the eye is our damnation, and this that turns the heart is evil destiny.</p> <p>Since to you the idol of stone has become an object of adoration, the curse and blindness have overshadowed you.</p> <p>When your stone is a fitting partner for God, how are not intellect and spirit fitting confidants of God?</p>
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پشهی مرده هما را شد شریک  
چون نشاید زنده هم راز ملوک  
یا مگر مرده تراشیده شماست  
پشهی زنده تراشیده خداست

عاشق خویشید و صنعت کرد خویش  
دم ماران را سر مار است کیش

نی در آن دم دولتی و نعمتی  
نی در آن سر راحتی و لذتی

گرد سر گردان بود آن دم مار  
لایقند و در خورند آن هر دو یار

آن چنان گوید حکیم غزنوی  
در الهی نامه گر خوش بشنوی

کم فضولی کن تو در حکم قدر  
در خور آمد شخص خر با گوش خر

شد مناسب عضوها و ابدانها  
شد مناسب وصفها با جانها

وصف هر جانی تناسب باشدش  
بی گمان با جان که حق بتراشدش

چون صفت با جان قرین کرده ست او  
پس مناسب دانش همچون چشم و رو

شد مناسب وصفها در خوب و زشت  
شد مناسب حرفها که حق نبشت

دیده و دل هست بین اصبعین  
چون قلم در دست کاتب ای حسین

اصبع لطف است و قهر و در میان  
کلك دل با قبض و بسطی زین بنان

ای قلم بنگر گر اجلایستی  
که میان اصبعین کیستی

جمله قصد و جنبشت زین اصبع است  
فرق تو بر چار راه مجمع است

این حروف حالهات از نسخ اوست  
عزم و فسخت هم ز عزم و فسخ اوست

جز نیاز و جز تضرع راه نیست  
زین تقلب هر قلم آگاه نیست

این قلم داند ولی بر قدر خود  
قدر خود پیدا کند در نیک و بد

آن چه در خرگوش و پیل آویختند  
تا ازل را با حیل آمیختند

The dead gnat has become the consort of the *huma*:  
how is the living one not fit to be the confidant of the King?

Or, maybe, the dead one is fashioned by you,  
the living gnat is fashioned by God.

You are in love with yourselves and the thing manufactured by yourselves:  
to serpents' tails the serpent's head is a law.

In that tail there is no fortune or happiness;  
in that head there is no pleasure or delight.

2770 That serpent's tail is circling around the head:  
both those friends are fit and suited.

So says the Sage of Ghazna in the *Ilahi-nāma*,  
if you will listen well—

“Do not behave as a meddler in the decree of fore-ordainment:  
the ass's shape is suited to the ass's ear.”

Limbs and bodies are congruous;  
qualities are congruous with souls.

Unquestionably the quality of every soul has congruity with the soul;  
for God fashions it.

2775 Inasmuch as He has joined the quality to the soul,  
know that it is congruous, like eyes and face.

The qualities are congruous in the good and evil:  
congruous are the letters that God has written.

The eye and the heart are between two fingers  
like a pen in the hand of the writer, O Husayn.

are the fingers of Grace and Wrath, and between them the pen,  
the heart, is in a state of distress or ease by these fingers.

O pen, if you are one that magnifies,  
consider whose two fingers you are between.

2780 All your volition and movement are by this finger:  
your head is on the crossways of the assembly-place.

These letters your states are of His writing: your forming a purpose  
and changing it is just from His forming a purpose and changing it.

There is no way but supplication and self-abasement:  
not every pen is conscious of this subjection to control.

The pen knows this but according to its measure:  
it manifests its measure in good and evil.

That which they attached to the hare and the elephant,  
so that they confused eternity with tricks,

## بیان آن که هر کس را نرسد مثل آوردن خاصه در کار الهی

*Explaining that it is not seemly for everyone to adduce parables,  
especially concerning Divine actions*

- کی رسد آن این مثلها ساختن  
سوی آن درگاه پاک انداختن
- 2785 How is it seemly for you to make these similitudes  
and cast them at that holy Court?
- آن مثل آوردن آن حضرت است  
که به علم سر و جهر او آیت است
- تو چه دانی سر چیزی تا تو کل  
یا به زلفی یا به رخ آری مثل
- What do you know of the hidden nature of anything, that you,  
baldpate, should use a lock of hair or a cheek as similitudes?
- موسی آن را عصا دید و نبود  
از دها بد سر او لب می گشود
- A Moses deemed that a rod, but it was not: it was a dragon:  
its hidden nature was opening its lips.
- چون چنان شاهی نداند سر چوب  
تو چه دانی سر این دام و حبوب
- Inasmuch as such a king knows not the hidden nature of wood,  
how should you know the hidden nature of this snare and bait?
- چون غلط شد چشم موسی در مثل  
چون کند موشی فضولی مدخل
- 2790 Since the eye of Moses was at fault in the similitude,  
how should a meddling mouse find an entrance.
- آن مثالت را چو از درها کند  
تا به پاسخ جزو جزوت بر کند
- He will make that comparison of yours a dragon,  
that in answer it may tear you to pieces.
- این مثال آورد ابلیس لعین  
تا که شد ملعون حق تا یوم دین
- The accursed Iblis used this comparison,  
so that he fell under God's curse till the Day of Judgement.
- این مثال آورد قارون از لجاج  
تا فرو شد در زمین با تخت و تاج
- Qarun from rebelliousness used this comparison,  
so that he sank down into the earth with his throne and diadem.
- این مثالت را چو زاغ و بوم دان  
که از ایشان پست شد صد خاندان
- Know that this comparison of yours is like crows and owls  
by which a hundred households are laid low.

## مثلها زدن قوم نوح علیه السلام به استهزا در زمان کشتی ساختن

*How the people of Noah uttered similitudes derisively at the time of his building the Ark.*

- نوح اندر بادیه کشتی بساخت  
صد مثل گو از پی تسخر بتاخت
- 2795 Noah built an Ark in the desert:  
a hundred speakers of paables ran up to ridicule.
- در بیابانی که چاه آب نیست  
می کند کشتی چه نادان ابلیه است
- “He is making a ship in the desert where no well of water exists:  
what an ignorant fool he is!”
- آن یکی می گفت ای کشتی بتاز  
و آن یکی می گفت پرش هم بساز
- One was saying, “O Ship, run!” while another said,  
“Make wings for it too!”
- او همی گفت این به فرمان خداست  
این به چربکها نخواهد گشت کاست
- He said. “This is by the command of God:  
this will not be defeated by jeers.”

## حکایت آن دزد که پرسیدندش چه می‌کنی نیم شب در بن این دیوار گفت دهل می‌زنم

*Story of the thief who was asked, "What are you doing at the bottom of this wall at midnight?" and replied, "I am beating a drum."*

این مثل بشنو که شب دزدی عنید  
در بن دیوار حفره می‌برید

Hear this parable—  
how a wicked thief was cutting a hole at the bottom of a wall.

نیم بیداری که او رنجور بود  
طق طق آهسته‌اش را می‌شنود

<sup>2800</sup> Some one half-awake, who was ill,  
heard the soft tapping of his,

رفت بر بام و فرو آویخت سر  
گفت او را در چه کاری ای پدر

And went on the roof and hung his head down and said to him,  
"What are you about, O father?"

خیر باشد نیم شب چه می‌کنی  
تو کیی گفتا دهل‌زن ای سنی

All is well, I hope. What are you doing at midnight? Who are you?"  
He said, "A drummer, O honourable sir."

در چه کاری گفت می‌کوبم دهل  
گفت کو بانگ دهل ای بو سبل

"What are you about?" He said, "I am beating the drum."  
He said, "Where is the noise of the drum, O artful one?"

گفت فردا بشنوی این بانگ را  
نعره‌ی یا حسرتا وا ویلتا

He said, "You will hear this noise to-morrow,  
cries of 'Oh, alas!' and 'Oh, woe is me!'"

آن دروغ است و کژ و بر ساخته  
سر آن کژ را تو هم نشناخته

<sup>2805</sup> That is a lie and false and made up;  
moreover, you have not perceived the secret of that falsehood.

## جواب آن مثل که منکران گفتند از رسالت خرگوش پیغام پیل را از ماه آسمان

*The answer to the parable which the unbelievers related concerning the hare's being sent as ambassador with a message to the elephant from the Moon in heaven.*

سر آن خرگوش دان دیو فضول  
که به پیش نفس تو آمد رسول

Know that the hidden nature of that hare is the insolent Devil,  
who came as an ambassador to your soul,

تا که نفس گول را محروم کرد  
ز آب حیوانی که از وی خضر خورد

In order that he might deprive your foolish soul of the Water of Life  
whence Khizr drank

باژگونه کرده‌ای معنیش را  
کفر گفתי مستعد شو نیش را

You have perverted its meaning, you have uttered blasphemy:  
prepare yourself for the sting.

اضطراب ماه گفתי در زلال  
که بترسانید پیلان را شغال

You have spoken of the moon's being disturbed in the limpid water,  
whereby the jackal (hare) frightened the elephants;

قصه‌ی خرگوش و پیل آری و آب  
خشیت پیلان ز مه در اضطراب

<sup>2810</sup> You relate the story of the hare and the elephant and the water,  
and the elephant's fear of the moon when it was disturbed:

این چه ماند آخر ای کوران خام  
با مهی که شد زبونش خاص و عام

O you half-baked blind men, pray, how does this bear any resemblance  
to the Moon to whom lords and commons are subject?

چه مه و چه آفتاب و چه فلک  
 چه عقول و چه نفوس و چه ملک  
 آفتاب آفتاب آفتاب  
 این چه می‌گویم مگر هستم به خواب  
 صد هزاران شهر را خشم شهان  
 سر نگون کرده است ای بد گمرهان  
 کوه بر خود می‌شکافد صد شکاف  
 آفتابی چون خر آسی در طواف  
 خشم مردان خشک گرداند سحاب  
 خشم دلها کرد عالمها خراب  
 بنگرید ای مردگان بی‌حنوط  
 در سیاست گاه شهرستان لوط  
 پیل خود چه بود که سه مرغ پران  
 کوفتند آن پیلکان را استخوان  
 اضعف مرغان ابابیل است و او  
 پیل را بدرید و نپذیرد رفو  
 کیست کاو نشنید آن طوفان نوح  
 یا مصاف لشکر فرعون و روح  
 روحشان بشکست و اندر آب ریخت  
 ذره ذره آبشان بر می‌گیخت  
 کیست کاو نشنید احوال ثمود  
 و آنکه صرصر عادیان را می‌ربود  
 چشم باری در چنان پیلان گشا  
 که بدندی پیل کش اندر و غا  
 آن چنان پیلان و شاهان ظلوم  
 زیر خشم دل همیشه در رجوم  
 تا ابد از ظلمتی در ظلمتی  
 می‌روند و نیست غوثی رحمتی  
 نام نیک و بد مگر نشنیده‌اید  
 جمله دیدند و شما نادیده‌اید  
 دیده را نادیده می‌آرید لیک  
 چشمتان را واگشاید مرگ نیک  
 گیر عالم پر بود خورشید و نور  
 چون روی در ظلمتی مانند گور  
 بی‌نصیب آیی از آن نور عظیم  
 بسته روزن باشی از ماه کریم

What is the moon and what is the sun and what is the sky?  
 What are intelligences and souls and angels?

"The Sun of the sun of the sun": what is this I am saying?  
 Surely I am asleep.

The wrath of the kings has overthrown hundreds of thousands of cities;  
 O ye wicked who have lost the way.

2815 At their beck the mountain splits on itself into a hundred fissures;  
 a sun goes round like an ass-mill.

The wrath of men makes the clouds dry;  
 the wrath of hearts has laid worlds waste.

Look, O you unembalmed dead,  
 upon the place where the city of Lot suffered punishment!

What is the elephant even?  
 For three flying birds crushed the bones of those wretched elephants.

The *ababil* is the weakest of birds,  
 and it rent the elephant irreparably.

2820 Who is there that has not heard of the Flood of Noah,  
 or of the battle of Pharaoh's host with the Spirit?

The Spirit routed them and cast them pell-mell into the water:  
 the water was shattering them to atoms.

Who is there that has not heard what happened to Thamud  
 and how the *sarsar* windswept the Adites away?

Open your eyes for once upon such elephants,  
 who were killers of elephants in war.

Such elephants and unjust kings as those  
 are always in excommunication under the wrath of the heart.

2825 Unto everlasting they go from darkness to darkness,  
 and there is no relief, no mercy.

Maybe you have not heard the name of good and evil.  
 All have seen, and you are seeing not.

You feign not to see the visible,  
 but death will open your eyes well.

Suppose the world is full of sun and light:  
 when you go into darkness like the grave,

You become without share in that great light;  
 you are window-shut to the bounteous moon.

تو درون چاه رفته ستی ز کاخ چه گنه دارد جهانهای فراخ	2830	You have gone from the belvedere into the pit: how are the spacious worlds to blame?
جان که اندر وصف گرگی ماند او چون ببیند روی یوسف را بگو		The soul that has remained in the quality of wolfishness, how should it behold the face of Joseph? Say!
لحن داودی به سنگ و که رسید گوش آن سنگین دلانش کم شنید		The music of David reached rock and mountain, the ears of those stony-hearted ones heard it not.
آفرین بر عقل و بر انصاف باد هر زمان و الله أعلم بالرشاد		Blessing ever be on reason and justice!— and God best knows the right way.
صدقوا رسلا کراما یا سبا صدقوا روحا سباها من سبا		Believe noble Messengers, O Saba! Believe a spirit made captive by Him who captured it.
صدقوهم هم شمس طالعه یؤمنوكم من مخازي القارعه	2835	Believe them—they are rising suns— and they will preserve you from the ignominies of <i>al-Qari'a</i> .
صدقوهم هم بدور زاهره قبل أن یلقوكم بالساهرة		Believe them—they are shining full-moons— ere they confront you with <i>al-Sahira</i> .
صدقوهم هم مصابيح الدجی أکرموهم هم مفاتيح الرجا		Believe them—they are the lamps of darkness; honour them—they are the keys of hope.
صدقوا من لیس یرجو خیرکم لا تضلوا لا تصدوا غیرکم		Believe those who hope not for your bounty; do not go astray, do not turn others away.
پارسی گویم هین تازی بهل هندوی آن ترک باش ای آب و گل		Let us speak Persian: come, abandon Arabic. Be the Hindu of that Turcoman, O water and clay.
هین گواهیهای شاهان بشنوید بگرویدند آسمانها بگروید	2840	Listen, listen to the testimonies of the kings; the heavens have believed: believe you!

### معنی حزم و مثال مرد حازم

#### *The meaning of prudence, and a parable of the prudent man*

یا بحال اولینان بنگرید یا سوی آخر به حزمی در پرید		Either consider what happened to the former, or fly with prudence towards the latter end.
حزم چه بود در دو تدبیر احتیاط از دو آن گیری که دور است از خباط		What is prudence? Precaution in two plans: of the two you will take that one which is far from craziness.
آن یکی گوید در این ره هفت روز نیست آب و هست ریگ پای سوز		One person may say, "On this road there is no water for seven days, and there is foot-scorching sand."
آن دگر گوید دروغ است این بران که به هر شب چشمه‌ای بینی روان		Another may say, "This is false: push on, for you will find a running fountain every night."
حزم آن باشد که برگیری تو آب تا رهی از ترس و باشی بر صواب	2845	It is prudence that you take water, so that you may be saved from dread and may be on the right.



گر بود در راه آب این را بریز  
ور نباشد وای بر مرد ستیز

ای خلیفه زادگان دادی کنید  
حزم بهر روز میعادى کنید

آن عدوی کز پدرتان کین کشید  
سوی زندانش ز علین کشید

آن شه شطرنج دل را مات کرد  
از بهشتش سخره‌ی آفات کرد

چند جا بندش گرفت اندر نبرد  
تا به کشتی در فکندش روی زرد

این چنین کرده ست با آن پهلوان  
سست سستش منگرید ای دیگران

مادر و بابای ما را آن حسود  
تاج و پیرایه به چالاکی ربود

کردشان آن جا برهنه و زار و خوار  
سالها بگریست آدم زار زار

که ز اشك چشم او روید نیت  
که چرا اندر جریده‌ی لاست ثبت

تو قیاسی گیر طراریش را  
که چنان سرور کند زو ریش را

الحذر ای گل پرستان از شرش  
تیغ لا حولی زنید اندر سرش

کاو همی بیند شما را از کمین  
که شما او را نمی بینید هین

دایما صیاد ریزد دانه‌ها  
دانه پیدا باشد و پنهان دغا

هر کجا دانه بدیدی الحذر  
تا نبندد دام بر تو بال و پر

ز آنکه مرغی کاو بترك دانه کرد  
دانه از صحرای بی‌تزویر خورد

هم بدان قانع شد و از دام جست  
هیچ دامی پر و بالش را نبست

If there be water, spill this;  
and if there be none, alas for the obstinate man!

O children of the Vicegerent, deal justly:  
act with prudence for the sake of the Day of Tryst.

That enemy who took vengeance upon your father  
and dragged him from Illiyyin to prison,

And checkmated that king of the spiritual chessboard  
and made him, from Paradise, a thrall to calamities—

2850 How often in combat did he seize him by sleight,  
that he might wrestle with him and throw him in disgrace!

Thus has he done to that paladin:  
do not regard him with contempt, O you others!

That envious one nimbly snatched away  
our mother's and father's crown and ornament.

There he made them naked and wretched and despicable:  
years did Adam weep bitterly,

So that herbs grew from the tears of his eyes:  
why he was inscribed in the scroll of la.

2855 Judge you of his impudent cheating  
from the fact that on account of him such a prince rends his beard.

Beware, O clay-worshippers, of his malice:  
smite the sword of *la hawl* on his head!

For he sees you from ambush,  
so that you see him not. Take care!

The fowler scatters grain incessantly:  
the grain is visible, but the deceit is hidden.

Wherever you see the grain,  
beware, lest the trap confine your wings and pinions,

2860 Because the bird that takes leave of the grain,  
eats grain from the spacious field that is without imposture.

With that it is contented, and escapes the trap:  
no trap confines its wings and pinions.

## وخامت کار آن مرغ که ترك حزم کرد از حرص و هوا

### *The harmfulness of the action of the bird that abandons prudence from greed and vain desire*

باز مرغی فوق دیواری نشست دیده سوی دانه‌ی دامی بیست	Again, a bird settles on a wall and fastens its eyes upon the grain in a trap.
يك نظر او سوی صحرا می‌کند يك نظر حرصش به دانه می‌کشد	Now it looks towards the open country, now its greed leads it to look at the grain.
این نظر با آن نظر چالیش کرد ناگهانی از خرد خالیش کرد	This look struggles with that look and suddenly makes it empty of wisdom.
باز مرغی کان تردد را گذاشت ز آن نظر بر کند و بر صحرا گماشت	<sup>2865</sup> Again, a bird that has abandoned that vacillation turns its gaze away from that and fixes it upon the open fields.
شاد پر و بال او بخا له تا امام جمله آزادان شد او	Glad are its wings and pinions: how goodly it is, since it has become the leader of all the free.
هر که او را مقتدا سازد برست در مقام امن و آزادی نشست	Everyone who makes it his model is saved and sits in the abode of security and freedom,
ز آنکه شاه حازمان آمد دلش تا گلستان و چمن شد منزلش	Because his heart has become the king of the prudent, so that the rose garden has become his dwelling-place
حزم از او راضی و او راضی ز حزم این چنین کن گر کنی تدبیر و عزم	Prudence is pleased with him, and he pleased with Prudence: do likewise, if you would act with foresight and resolution.
بارها در دام حرص افتاده‌ای حلق خود را در بریدن داده‌ای	<sup>2870</sup> Many times have you fallen into the snare of greed and given up your throat to be cut;
بازت آن توأب لطف آزاد کرد توبه پذیرفت و شما را شاد کرد	Again He that graciously disposes to repentance has set you free and accepted your repentance and made you glad.
گفت این عدتم کذا عدنا کذا نحن زوجنا الفعال بالجزا	He has said, "If you return thus, We will return thus: We have wedded the actions to the retribution.
چون که جفتی را بر خود آورم آید آن جفتش دوانه لاجرم	When I bring one mate to Myself, the other mate inevitably comes running.
جفت کردیم این عمل را با اثر چون رسد جفتی رسد جفتی دگر	We have mated this action with the effect: when one mate arrives, another mate arrives."
چون رباید غارتی از جفت شوی جفت می‌آید پس او شوی جوی	<sup>2875</sup> When a raider carries off the husband from the wife, the wife comes after him, seeking her husband.
بار دیگر سوی این دام آمدید خاک اندر دیده‌ی توبه زدید	Once more you have come towards this snare and have thrown dust in the eyes of repentance.
بازت آن توأب بگشاد آن گره گفت هین بگریز روی این سو منه	Again that Forgiving One has loosed that knot for you and has said, "Beware! Flee! Set not your face in this direction!"

باز چون پروانه‌ی نسیان رسید جانتان را جانب آتش کشید	Again, when the mandate of forgetfulness arrived, it drew your soul towards the Fire.
کم کن ای پروانه نسیان و شکی در پر سوزیده بنگر تو یکی	O you moth, do not show any forgetfulness and doubt: look once at your burnt wing!
چون رهیدی شکر آن باشد که هیچ سوی آن دانه نداری پیچ پیچ	<sup>2880</sup> Since you are saved, the thanksgiving is this, that you should have no inclination towards that grain,
تا ترا چون شکر گویی بخشد او روزی بی‌دام و بی‌خوف عدو	In order that, when you say thanks, He may bestow on you the daily bread that is without snare and without fear of the enemy.
شکر آن نعمت که‌تان آزاد کرد نعمت حق را ببايد یاد کرد	In thanksgiving for the bounty shown in setting you free, it behooves you to commemorate the bounty of God.
چند اندر رنجه‌ها و در بلا گفتی از دامن رها ده ای خدا	How often in sorrows and in tribulation have you cried, "O God, deliver me from the snare,
تا چنین خدمت کنم احسان کنم خاک اندر دیده‌ی شیطان زنم	That I may do such service and practice beneficence and throw dust in the eyes of the Devil!"

### حکایت نذر کردن سگان هر زمستان که این تابستان چون بیاید خانه سازیم از بهر زمستان را

*Story of the vow made by the dogs every winter that when next summer comes  
they will build a house for the winter*

سگ زمستان جمع گردد استخوانش زخم سرما خرد گرداند چنانش	<sup>2885</sup> In winter the bones of the dog are drawn together: the blows of the frost make him so small
کاو بگوید کاین قدر تن که منم خانه‌ای از سنگ باید کردم	That he says, "Having such a little body, I must build a stone house.
چون که تابستان بیاید من به چنگ بهر سرما خانه‌ای سازم ز سنگ	When summer comes, I will build with my claws a stone house against the cold."
چون که تابستان بیاید از گشاد استخوانها پهن گردد پوست شاد	When summer comes, his bones expand from the relief, and his skin grows sleek,
گوید او چون زفت ببند خویش را در کدامین خانه گنجم ای کیا	And, when he sees himself stout, he says, "In what house should I find room, O noble sir?"
زفت گردد پا کشد در سایه‌ای کاهلی سیری غری خود رایه‌ای	<sup>2890</sup> He grows stout and slinks into a shady place— a lazy, full-fed, cowardly, self-opinionated!
گویدش دل خانه‌ای ساز ای عمو گوید او در خانه کی گنجم بگو	His heart says to him, "Build a house, O uncle!" He says, "How shall I find room in the house? Tell."
استخوان حرص تو در وقت درد در هم آید خرد گردد در نوردد	In the hour of pain the bones of your greed shrink together and diminish in compass,

گویی از توبه بسازم خانه‌ای  
در زمستان باشم استانه‌ای  
چون بشد درد و شدت آن حرص زفت  
همچو سگ سودای خانه از تو رفت  
شکر نعمت خوشتر از نعمت بود  
شکر باره کی سوی نعمت رود  
شکر جان نعمت و نعمت چو پوست  
ز آنکه شکر آرد ترا تا کوی دوست  
نعمت آرد غفلت و شکر انتباه  
صید نعمت کن به دام شکر شاه  
نعمت شکر کند پر چشم و میر  
تا کنی صد نعمت ایثار فقیر  
سیر نوشی از طعام و نقل حق  
تا رود از تو شکم خواری و دق

And you say penitently, "I will build a house:  
it will be a resting-place for me in winter";

When the pain is gone and your greed has grown stout,  
the desire for the house departs from you, just as the dog.

<sup>2895</sup> Thanksgiving for the bounty is sweeter than the bounty:  
how should he that is addicted to thanksgiving go towards the bounty?

Thanksgiving is the soul of the bounty, and the bounty is as the husk,  
because thanksgiving brings you to the abode of the Beloved.

Bounty produces heedlessness, and thanksgiving alertness:  
hunt after bounty with the snare of thanksgiving to the King.

The bounty of thanksgiving will make you contented and princely,  
so that you will bestow a hundred bounties on the poor.

You will eat your fill of the delicacies and dessert of God,  
so that hunger and begging will depart from you.

### منع کردن منکران انبیا را علیهم السلام از نصیحت کردن و حجت آوردن جبریانہ

*How the unbelievers stopped the prophets, on whom be peace, from giving admonition  
and brought forward Necessitarian arguments.*

قوم گفتند ای نصوحان بس بود  
این چه گفتید ار درین ده کس بود

<sup>2900</sup> The people said, "O admonishers, what you have said is enough,  
if there be any one in this village.

قفل بر دل‌های ما بنهاد حق  
کس نداند برد بر خالق سبق

God has set a lock upon our hearts;  
none can prevail against the Creator.

نقش ما این کرد آن تصویرگر  
این نخواهد شد به گفت‌وگو دگر

That Artist made the picture of us to be this:  
this will not be altered by talking.

سنگ را صد سال گویی لعل شو  
کهنه را صد سال گویی باش نو

A hundred years you may tell the pebble to become a ruby,  
a hundred years you may tell the old to become new;

خاک را گویی صفات آب گیر  
آب را گویی عسل شو یا که شیر

You may tell earth to assume the qualities of water;  
you may tell water to become honey or milk—

خالق افلاك او و افلاکیان  
خالق آب و تراب و خاکیان

<sup>2905</sup> He is the Creator of the heavens and the heavenly ones,  
the Creator of water and earth and earthly beings.

آسمان را داد دوران و صفا  
آب و گل را تیره رویی و نما

To heaven He gave its circling motion and its purity;  
to water and earth its dark appearance and its growth.

کی تواند آسمان دردی گزید  
کی تواند آب و گل صفوت خرید

How can heaven choose turbidity?  
How can earth and water buy purity?

قسمتی کرده ست هر يك را رهی  
کی کهی گردد به جهدی چون کهی

To everyone He has allotted a certain course:  
how should a mountain by any effort become as a straw?"

## جواب انبیا علیهم السلام مر جبریان را

### *The answer of the prophets, on whom be peace, to the Necessitarians.*

انبیا گفتند آری آفرید وصفهایی که نتان ز آن سر کشید	The prophets said, "Yes: He has created some qualities from which it is impossible to withdraw one's self,
و آفرید او وصفهای عارضی که کسی مبعوض می گردد رضی	<sup>2910</sup> And He has created qualities accidental, so that a hated person becomes acceptable.
سنگ را گویی که زر شو بی هدهست مس را گویی که زر شو راه هست	If you bid a stone become gold, it is futile; if you bid copper become gold, the way exists.
ریگ را گویی که گل شو عاجز است خاک را گویی که گل شو جایز است	If you bid sand become clay, it is incapable; if you bid earth become clay that is possible.
رنجها داده ست کان را چاره نیست آن به مثل لنگی و فطس و عمی است	He has given maladies for which there is no remedy, such as lameness, flatness of the nose, and blindness;
رنجها داده ست کان را چاره هست آن به مثل لقوه و درد سر است	He has given maladies for which there is a remedy, such as facial paralysis and headache.
این دواها ساخت بهر ائتلاف نیست این درد و دواها از گزاف	<sup>2915</sup> These medicines He has made for the sake of harmony: these maladies and medicines are not in vain.
بلکه اغلب رنجها را چاره هست چون به جد جویی بیاید آن به دست	No, most maladies have a cure: when you seek in earnest, it will come to hand."

## مکرر کردن کافران حجت‌های جبریانه را

### *How the infidels repeated the Necessitarian arguments.*

قوم گفتند ای گروه این رنج ما نیست ز آن رنجی که بپذیرد دوا	The people said, "O company, this malady of ours is not one of those that admit of cure.
سالها گفتید زین افسون و پند سخت تر می گشت ز آن هر لحظه بند	For years ye uttered spells and admonitions of this kind, and by them our bondage was made sorer every moment.
گر دوا را این مرض قابل بدی آخر از وی ذره‌ای زایل شدی	If this disease were susceptible of cure, some particle of it would at last have been removed.
سده چون شد آب ناید در جگر گر خورد دریا رود جایی دگر	<sup>2920</sup> When hepatitis occurs, water does not enter the liver: if he should drink up the sea, it would go somewhere else;
لاجرم آماس گیرد دست و پا تشنگی را نشکند آن استقا	Consequently the hands and feet become swollen: that water-drinking does not defeat the thirst."



## باز جواب انبیا علیهم السلام ایشان را

*How the prophets, on whom be peace, answered them again.*

انبیا گفتند نومیدی بد است فضل و رحمت‌های باری بی‌حد است	The prophets said, "Despair is wicked: the grace and the mercies of the Creator are infinite.
از چنین محسن نشاید نامید دست در فتراک این رحمت زنید	It is not proper to despair of such a Benefactor: cling to the saddle-strap of this Mercy.
ای بسا کارا که اول صعب گشت بعد از آن بگشاده شد سختی گذشت	Oh, many a plight became hard in the beginning, afterwards it was relieved, and the hardship passed away.
بعد نومیدی بسی اومیدهاست از پس ظلمت بسی خورشیدهاست	2925. After despair there are many hopes; after darkness there are many suns.
خود گرفتم که شما سنگین شدید قفله‌ها بر گوش و بر دل بر زدید	I grant indeed that ye have become stony and have put locks upon your ears and hearts;
هیچ ما را با قبولی کار نیست کار ما تسلیم و فرمان کردنی است	We have nothing to do with any acceptance: our business is to resign ourselves and fulfill His command.
او بفرمودستان این بندگی نیست ما را از خود این گویندگی	He has commanded us this service: we have not this office of proclaimer from ourselves.
جان برای امر او داریم ما گر به ریگی گوید او کاریم ما	We possess life for the purpose of the command of God: if He bid us in a tract of sand, we sow
غیر حق جان نبی را یار نیست با قبول و رد خلقش کار نیست	2930. The prophet's soul has no friend except God: he has nothing to do with the acceptance or rejection of the people.
مزد تبلیغ رسالاتش از اوست زشت و دشمن رو شدیم از بهر دوست	The reward for delivering His messages comes from Him: we have become hateful and wear the aspect of enemies for the Beloved's sake.
ما بر این درگه ملولان نیستیم تا ز بعد راه هر جا بیستیم	At this Portal we are not weary, so that we should halt everywhere because of the distance of the way.
دل فرو بسته و ملول آن کس بود کز فراق یار در محبس بود	Oppressed in heart and weary is that one who is in prison through being parted from the Friend.
دل بر و مطلوب با ما حاضر است در نثار رحمتش جان شاکر است	The Heart-ravisher and Desired One is present with us: amidst the largesse of His mercy our souls are giving thanks.
در دل ما لاله‌زار و گلشنی است پیری و پژمردگی را راه نیست	2935. In our hearts is an anemone-field and rose-garden: there is no way for old age and decay;
دایما تر و جوانیم و لطیف تازه و شیرین و خندان و ظریف	We are ever fresh and young and gracious, unfading and sweet and laughing and debonair.
پیش ما صد سال و يك ساعت یکی است که دراز و کوتاه از ما منفکی است	To us a hundred years are the same as a single hour, for long and short is a thing disjoined from us.

آن دراز و کوتاهی در جسمهاست آن دراز و کوتاه اندر جان کجاست	That length and shortness is in bodies: where is that long and short in the soul?
سیصد و نه سال آن اصحاب کهف پیششان يك روز بی‌اندوه و لهف	The three hundred and nine years of the Men of the Cave seemed to them one day without grief and woe;
و آن گهی بنمودشان يك روز هم که به تن باز آمد ارواح از عدم	<sup>2940</sup> And then did it seem to them one day even, when their spirits came back from non-existence into their bodies.
چون نباشد روز و شب با ماه و سال کی بود سیری و پیری و ملال	When there is no day and night and month and year, how should there be satiety and old age and weariness?
در گلستان عدم چون بی‌خودی است مستی از سغراق لطف ایزدی است	Since there is selflessness in the rose-garden of non-existence, there is intoxication caused by the goblet of Divine grace.
لم یذق لم یدر هر کس کاو نخورد کی به وهم آرد جعل انفاس ورد	Any one that has not drunk has not tasted does not know: how should the dung-beetle conceive the breaths of the rose?
نیست موهوم ار بدی موهوم آن همچو موهومان شدی معدوم آن	It is not conceivable: if it were conceivable, it would become non-existent, like objects of conception.
دوزخ اندر وهم چون آرد بهشت هیچ تابد روی خوب از خوک زشت	<sup>2945</sup> How should Hell conceive Paradise? Does a beauteous face shine at all from an ugly pig?
هین گلوی خود مبر هان ای مهان این چنین لقمه رسیده تا دهان	Listen; do not cut your own throat! Take heed, O despicable one, such a morsel as this has reached your mouth.
راههای صعب پایان برده‌ایم ره بر اهل خویش آسان کرده‌ایم	We have brought the hard ways to an end; we have made the way easy for our own people."

### مکرر کردن قوم اعتراض ترجیه بر انبیا علیهم السلام

*How the people repeated their resistance to the hope against the prophets, on whom be peace.*

قوم گفتند ار شما سعد خودید نحس مایید و ضدید و مرتدید	The people said, "If you bring good luck to yourselves, you are ill-starred for us and are opposed and rejected.
جان ما فارغ بد از اندیشه‌ها در غم افکندید ما را و عنا	Our souls were free from cares: you have cast us into grief and trouble.
ذوق جمعیت که بود و اتفاق شد ز فال زشتتان صد افتراق	<sup>2950</sup> Through your evil omen the delightful concord and agreement that existed has been turned into a hundred separations.
طوطی نقل شکر بودیم ما مرغ مرگ اندیش گشتیم از شما	We were parrots eating sugar for dessert; through you we have become birds that meditate on death.
هر کجا افسانه‌ی غم گستری است هر کجا آوازه‌ی مستکری است	Wherever is a grief-spreading tale, wherever is an odious rumour,

هر کجا اندر جهان فال بذی است  
 هر کجا مسخی نکالی مأخذی است  
 در مثال قصه و فال شماسست  
 در غم انگیزی شما را مشتهاست

Wherever in the world is an evil omen, wherever is a monstrous transformation, a terrible punishment, an infliction of chastisement—

In the parable of your story and in your evil omen:  
 you have an appetite for rousing grief.”

باز جواب انبیا علیهم السلام

*How the prophets, on whom be peace, answered them once more.*

انبیا گفتند فال زشت و بد  
 از میان جانانتان دارد مدد  
 گر تو جایی خفته باشی با خطر  
 ازدها در قصد تو از سوی سر  
 مهربانی مر ترا آگاه کرد  
 که بجه زود ار نه ازدهات خورد  
 تو بگویی فال بد چون می زنی  
 فال چه بر چه ببین در روشنی  
 از میان فال بد من خود ترا  
 می رهانم می برم سوی سرا  
 چون نبی آگه کننده ست از نهان  
 کاو بدید آن چه ندید اهل جهان  
 گر طبیبی گویدت غوره مخور  
 که چنین رنجی بر آرد شور و شر  
 تو بگویی فال بد چون می زنی  
 پس تو ناصح را موثم می کنی  
 و ر منجم گویدت کامروز هیچ  
 آن چنان کاری مکن اندر بسیج  
 صد ره ار بینی دروغ اختری  
 يك دو باره راست آید می خری  
 این نجوم ما نشد هرگز خلاف  
 صحتش چون ماند از تو در غلاف  
 آن طبیب و آن منجم از گمان  
 می کنند آگاه و ما خود از عیان  
 دود می بینیم و آتش از کران  
 حمله می آرد به سوی منکران  
 تو همی گویی خمش کن زین مقال  
 که زیان ماست قال شوم فال

<sup>2955</sup> The prophets said, “The foul and evil omen  
 has its support from within your souls.

If you are asleep in a perilous place,  
 and a dragon is approaching you from a spot close at hand,

And a kindly person has made you aware, saying,  
 ‘Jump up quickly, or else the dragon will devour you’ —

If you say, ‘Why are you uttering an evil omen?’  
 ‘What omen? Jump up and see in the light of day.

I myself will deliver you from the midst of the evil omen  
 and will take you home.’

<sup>2960</sup> He is one that acquaints with things hidden,  
 like the prophet who has seen what the people of this world have not seen.

If a physician says to you, ‘Do not eat unripe grapes,  
 for such an illness will produce trouble and mischief,’

And if you say, ‘Why are you uttering an evil omen?’ —  
 Then you are making out your sincere adviser to be culpable.

And if an astrologer say to you,  
 ‘By no means set about such an affair to-day,’

Though you see the falsehood of the astrologer a hundred times,  
 it come true once or twice, you are eager to trust him.

<sup>2965</sup> These stars of ours are never at variance:  
 how does their truth remain concealed from you?

The physician and the astrologer inform from opinion,  
 and verily we from clairvoyance:

We behold the smoke and fire  
 rushing from afar towards the unbelievers.

You are saying, ‘be silent from these words,  
 for the words of evil omen are hurtful to us.”

ای که نصیح ناصحان را نشنوی  
فال بد با تست هر جا می‌روی

افعی بر پشت تو بر می‌رود  
او ز بامی بیندش آگه کند

گویی‌اش خاموش غمگینم مکن  
گوید او خوش باش خود رفت آن سخن

چون زند افعی دهان بر گردنت  
تلخ گردد جمله شادی جستنت

پس بدو گویی همین بود ای فلان  
چون بندریدی گریبان در فغان

یا ز بالا می‌زدی  
تا مرا آن جد نمودی و بدی

او بگوید ز آنکه می‌آزردای  
تو بگویی نیک شادم کرده‌ای

گفت من کردم جوانمردی به پند  
تا رهانم من ترا زین خشک بند

از لئیمی حق آن نشناختی  
مایه‌ی ایذا و طغیان ساختی

این بود خوی لئیمان دنی  
بد کند با تو چو نیکویی کنی

نفس را زین صبر می‌کن منحنیش  
که لئیم است و نسازد نیکوبیش

با کریمی گر کنی احسان سزد  
مر یکی را او عوض هفصد دهد

با لئیمی چون کنی قهر و جفا  
بنده‌ای گردد ترا بس با وفا

کافران کارند در نعمت جفا  
باز در دوزخ نداشتان ربنا

O you who listen not unto the admonition of the admonishers,  
the evil omen is with you wherever you go.

2970 A viper is walking on your back:  
he sees it from a roof and makes aware;

You say to him, "Hush! Do not vex me":  
he says, "Be happy! Truly, the words have gone."

When the viper darts its mouth at your neck,  
all your desire for happiness is made bitter.

Then you say to him, "O so-and-so was this all?  
Why didn't you tear your collar in outcry?"

Or why weren't you throwing a stone at me from above,  
in order that that grave calamity and misfortune might be shown to me?"

2975 He says, "Because you were annoyed";  
you say, "You have made me very happy!"

He says, "I bestowed counsel generously,  
that I might deliver you from this sterile bondage.

From vileness you acknowledged no obligation for that:  
you made a source of injury and insolence."

This is the nature of base villains:  
he does evil to you when you do good.

As for the fleshly soul, bend it double by means of this renunciation,  
for it is vile, and kindness suits it not.

2980 If you show beneficence to a noble man, it is fitting:  
he will give seven hundred in exchange for every one;

When you treat a villain with violence and cruelty,  
he becomes a very faithful servant to you.

The infidels in prosperity sow cruelty;  
again in Hell their cry is "O Lord!"

**حکمت آفریدن دوزخ آن جهان و زندان این جهان تا معبد متکبران باشد که ائتیا طوعاً اَوْ کرهاً**

*The wisdom of having created Hell in the world hereafter and the prison of the present world to the end that they may be places of worship for the arrogant: "Come willingly or unwillingly."*

که لئیمان در جفا صافی شوند  
چون وفا بینند خود جافی شوند  
مسجد طاعاتشان پس دوزخ است  
پای‌بند مرغ بیگانه فح است

For in cruelty the vile are purified;  
when they receive kindness, they themselves become cruel.

Therefore Hell is the mosque where they perform their devotions:  
a trap is the fetter for a wild bird.

هست زندان صومعه‌ی دزد و لئیم کاندر او ذاکر شود حق را مقیم	2985	Prison is the cloister of the thief and villain, that there he may be constantly mindful of God.
چون عبادت بود مقصود از بشر شد عبادتگاه گردن کش سقر		Inasmuch as Divine worship was the object of mankind, Hellfire was made the place of worship for the rebellious.
آدمی را هست در هر کار دست لیک ازو مقصود این خدمت بده ست		Man has the power in everything, but this service has been the object of him.
ما خَلَقْتُ الْجِنَّ وَالْإِنْسَ این بخوان جز عبادت نیست مقصود از جهان		"I did not create the Jinn and mankind." Recite this. The object of the world is nothing but Divine worship.
گر چه مقصود از کتاب آن فن بود گر تواش بالش کنی هم می‌شود		Though the object of a book is the science, if you make it a pillow, it will become that too;
لیک ازو مقصود این بالش نبود علم بود و دانش و ارشاد و سود	2990	But this pillow was not its object: it was learning and knowledge and right guidance and profit.
گر تو میخی ساختی شمشیر را برگزیدی بر ظفر ادبار را		If you have made the sword a tent-pin, you have preferred defeat to victory.
گر چه مقصود از بشر علم و هدی است لیک هر يك آدمی را معبدی است		Although the object of Man is knowledge and to be rightly directed, every man has a particular place of worship
معبد مرد کریم اُکرمته معبد مرد لئیم اُسقمته		The place where the noble man worships is your treating him with kindness; the place where the vile man worships is your making him sick.
مر لئیمان را بزن تا سر نهند مر کریمان را بده تا بر دهند		Smite the vile, that they may bow their heads; give to the noble, that they may yield fruit.
لاجرم حق هر دو مسجد آفرید دوزخ آنها را و اینها را مزید	2995	Necessarily God has created a mosque for each of the two — Hell for those, and increase for these.
ساخت موسی قدس در باب صغیر تا فرود آرند سر قوم زحیر		Moses built the Bab-i Saghir at Jerusalem, in order that the people tormented might lower their heads,
ز انکه جباران بدند و سر فراز دوزخ آن باب صغیر است و نیاز		Because they were insolent and arrogant. Hell is that Bab-i Saghir and (place of) humiliation.



بیان آن که حق تعالی صورت ملوک را سبب مسخر کردن جباران که مسخر حق نباشند ساخته است  
چنان که موسی علیه السلام باب صغیر ساخت بر ربض قدس جهت رکوع جباران بنی اسرائیل  
وقت در آمدن که ادخلوا الباب سجداً و قولوا حطة

*Explaining how God most High has made the bodily form of kings a means of subduing  
the insolent (sinners) who are not subject to God, just as Moses, on whom be peace,  
built the Bab-i Saghir in the wall of Jerusalem in order that the insolent (and wicked) men  
among the Israelites might bow low when they entered in, (according to the text),  
“Enter the gate, prostrating yourselves, and say ‘hittatun.’”*

آن چنان که حق ز گوشت و استخوان  
از شهان باب صغیری ساخت هان

Likewise God has built a Bab-i Saghir  
from the flesh and bones of kings. Take heed!

اهل دنیا سجدهی ایشان کنند  
چون که سجدهی کبریا را دشمنند

The people of this world make prostration before them,  
since they are opposed to prostration before the Divine Majesty.

ساخت سرگین دانکی محرابشان 3000  
نام آن محراب میر و پهلوان

He has made a little dunghill their *mihrab*:  
the name of that *mihrab* is “prince” and “paladin.”

لایق این حضرت پاکی نه‌اید  
نیشکر پاکان شما خالی نبید

You are not fit for this holy Presence:  
holy men are the sugarcane; you are the empty reed.

آن سگان را این خسان خاضع شوند  
شیر را عار است کاو را بگروند

These vile wretches grovel before those curs;  
it is a disgrace to the lion that they should be complaisant to him.

گریه باشد شحنه‌ی هر موش خو  
موش که بود تا ز شیران ترسد او

The cat is the overseer of every mouse-natured one:  
who is the mouse that it should be afraid of the lions?

خوف ایشان از کلاب حق بود  
خوفشان کی ز آفتاب حق بود

Their fear is of the dogs of God:  
how should they have fear of the Sun of God?

ربی الأعلی است ورد آن مهان 3005  
رب ادنی در خور این ابلهان

The litany of those great ones is “my Lord the most High”;  
“my lord the most low” is suitable to these fools.

موش کی ترسد ز شیران مصاف  
بلکه آن آهوتگان مشک ناف

How should the mouse fear the lions of the battle-field?  
No, those who have the speed and the musk-bag of the deer

رو به پیش کاسه لیس ای دیگ لیس  
توش خداوند و ولی نعمت نویس

O licker of pots, go to him that licks basins  
and write him down as your lord and benefactor!

بس کن ار شرحی بگویم دور دست  
خشم گیرد میر و هم داند که هست

Enough! If I give a far-reaching exposition, the prince will be angered;  
and besides he knows that it is.

حاصل این آمد که بد کن ای کریم  
با لئیمان تا نهد گردن لئیم

The upshot is this:—“O noble man, do evil to the vile,  
that the villain may lay his neck.”

با لئیم نفس چون احسان کند 3010  
چون لئیمان نفس بد کفران کند

When he deals kindly with the villain,  
his soul, the wicked soul shows ingratitude, like the vile.

زین سبب بد که اهل محنت شاکرند  
اهل نعمت طاغی‌اند و ماکرند

It was on this account that the afflicted are thankful,  
the fortunate are rebellious and deceitful.

هست طاغی بگلر زرین قبا  
هست شاکر خسته‌ی صاحب عبا  
شکر کی روید ز املاک و نعم  
شکر می‌روید ز بلوی و سقم

The bey with his gold-embroidered coat is rebellious;  
the distressed wearer of a coarse woollen cloak (*aba*) is thankful.  
How should thankfulness grow from possessions and riches?  
Thankfulness grows from tribulation and sickness.

### قصه‌ی عشق صوفی بر سفره‌ی تهی

#### *Story of the Sufis being enamoured of the empty food-wallet*

صوفیی بر میخ روزی سفره دید  
چرخ می‌زد جامه‌ها را می‌درید  
بانگ می‌زد نك نوای بی‌نوا 3015  
قحطها و دردها را نك دوا  
چون که دود و شور او بسیار شد  
هر که صوفی بود با او یار شد  
کخ کخی و های و هویی می‌زدند  
تای چندی مست و بی‌خود می‌شدند  
بو الفضولی گفت صوفی را که چیست  
سفره‌ی آویخته و ز نان تهی است  
گفت رو رو نقش بی‌معنیستی  
تو بجو هستی که عاشق نیستی  
عشق نان بی‌نان غذای عاشق است 3020  
بند هستی نیست هر کاو صادق است  
عاشقان را کار نبود با وجود  
عاشقان را هست بی‌سرمایه سود  
بال نی و گرد عالم می‌پرند  
دست نی و گو ز میدان می‌برند  
آن فقیری کاو ز معنی بوی یافت  
دست ببریده همی زنبیل بافت  
عاشقان اندر عدم خیمه زدند  
چون عدم يك رنگ و نفس واحدند  
شیر خواره کی شناسد ذوق لوت 3025  
مر پری را بوی باشد لوت و پوت  
آدمی کی بو برد از بوی او  
چون که خوی اوست ضد خوی او  
یابد از بو آن پری بوی کش  
تو نیایی آن ز صد من لوت خوش

One day a Sufi espied a food-wallet on a nail:  
he began to whirl and rend his garments,  
Crying, "Lo, the food of the foodless!  
Lo, the remedy for famines and pangs!"  
When his smoke and tumult waxed great,  
every one that was a Sufi joined him.  
They were shouting and shrieking:  
several were becoming intoxicated and beside themselves.  
An idle busybody said to the Sufi, "What is the matter?  
A food-wallet hung, and it is empty of bread!"  
He said, "Go, go! You are a form without spirit:  
do you seek existence, for you are no lover."  
The lover's food is love of the bread, without the bread:  
no one that is sincere is in thrall to existence.  
Lovers have nothing to do with existence:  
lovers have the interest without the capital.  
They have no wings, and they fly round the world;  
they have no hands, and they carry off the ball from the polo-field.  
That dervish who scented Reality used to weave baskets  
though his hand had been cut off.  
Lovers have pitched their tents in non-existence:  
they are of one colour and one essence, like non-existence.  
How should the sucking babe know the taste of viands?  
To the Jinn scent is meat and drink.  
How shall a human being scent his scent,  
inasmuch as his nature is contrary to his nature?  
That scent-inhaling Jinn gains from the scent:  
you will not gain that from a hundred kilograms of sweet dainties.

پیش قبطی خون بود آن آب نیل  
 آب باشد پیش سبطی جمیل  
 جاده باشد بحر ز اسرائیلیان  
 غرقه‌گه باشد ز فرعون عوان

To the Copt the water of the Nile is blood;  
 to the goodly Israelite it is water.  
 By the Israelites the sea is a highway;  
 by the ruffian Pharaoh it is a drowning-place.

مخصوص بودن یعقوب علیه السلام به چشیدن جام حق از روی یوسف و کشیدن بوی حق از بوی  
 یوسف و حرمان برادران و غیرهم از این هر دو

*How Jacob, on whom be peace, was privileged to taste the cup of God from the face of Joseph,  
 and inhale the scent of God from the scent of Joseph;  
 and the exclusion of his brethren and others from both these.*

آن چه یعقوب از رخ یوسف بدید  
 خاص او بد آن به اخوان کی رسید  
 این ز عشقش خویش در چه می‌کند  
 و آن به کین از بهر او چه می‌کند  
 سفره‌ی او پیش این از نان تهی است  
 پیش یعقوب است پر کاو مشت‌هی است  
 روی ناشسته نبیند روی حور  
 لا صلاة گفت إلا بالطهور  
 عشق باشد لوت و پوت جانها  
 جوع از این روی است قوت جانها  
 جوع یوسف بود آن یعقوب را  
 بوی نانش می‌رسید از دور جا  
 آن که بستد پیرهن را می‌شتافت  
 بوی پیراهان یوسف می‌نیافت  
 و آنکه صد فرسنگ ز آن سو بود او  
 چون که بد یعقوب می‌بویید بو  
 ای بسا عالم ز دانش بی‌نصیب  
 حافظ علم است آن کس نی‌حبیب  
 مستمع از وی همی‌یابد مشام  
 گر چه باشد مستمع از جنس عام  
 ز آنکه پیراهن به دستش عاریه است  
 چون به دست آن نخاسی جاریه است  
 جاریه پیش نخاسی سرسری است  
 در کف او از برای مشتری است  
 قسمت حق است روزی دادنی  
 هر یکی را سوی دیگر راه نی

<sup>3030</sup> That which Jacob experienced from the face of Joseph was peculiar to him:  
 when did that come to his brethren?

This one, from love of him, puts himself in the pit,  
 while that one digs a pit for him in hatred.

In the sight of this one his food-wallet is empty of bread;  
 in the sight of Jacob it is full, for he desires eagerly.

None with face unwashed beholds the faces of the houris:  
 he said, "There is no ritual prayer without the ablution."

Love is the meat and drink of souls;  
 hunger, from this point of view, is the food of souls.

<sup>3035</sup> Jacob had hunger for Joseph;  
 the smell of the bread was reaching him from afar.

He that took the shirt was hastening  
 and was not perceiving the scent of Joseph's shirt,

While he that was a hundred leagues from that quarter  
 he smelled the perfume, since he was Jacob.

Oh, there is many a learned man that has no profit of knowledge:  
 that person is one who commits knowledge to memory, not one who loves.

From him the hearer perceives the scent,  
 though the hearer is of the common sort,

<sup>3040</sup> Because the shirt in his hand is a borrowed thing,  
 like a slave-girl in the hands of a slave-dealer.

The slave-girl is useless to the slave-dealer:  
 she is in his hands for the sake of the purchaser.

The dispensation of God is a bestowal of the allotted portion:  
 no one's has access to another.

يك خيال نيك باغ آن شده  
يك خيال زشت راه اين زده  
آن خدایی كز خیالی باغ ساخت  
و ز خیالی دوزخ و جای گداخت

پس كه داند راه گلشنهای او  
پس كه داند جای گلخنهای او

دیدبان دل نبیند در مجال  
کز کدامین ركن جان آید خیال

گر بدیدی مطلعش را ز احتیال  
بند کردی راه هر ناخوش خیال  
کی رسد جاسوس را آن جا قدم  
كه بود مرصاد و در بند عدم

دامن فضلش به كف كن كوروار  
قبض اعمی این بود ای شهریار

دامن او امر و فرمان وی است  
نيك بختی كه تقی جان وی است

آن یکی در مرغزار و جوی آب  
و آن یکی پهلوی او اندر عذاب

او عجب مانده كه ذوق این ز چیست  
و آن عجب مانده كه این در حبس کیست

هین چرا خشکی كه اینجا چشمه هاست  
هین چرا زردی كه اینجا صد دواست

همنشینا هین در آ اندر چمن  
گوید ای جان من نیارم آمدن

A good intention becomes that man's garden;  
an ugly intention waylays this man.

That Lord who has made from one fancy the garden  
and from one fancy Hell and the place of melting—

3045 Then who should know the way to His rose gardens?  
Then who should know the way to His furnaces?

The sentry of the heart, while on his round,  
does not see from what corner of the soul the image comes.

If he saw its rising-place,  
he would contrive to bar the way to every unlovely thought;

How should the foot of the scout reach that spot?—  
for it is the watchtower and mountain-fortress of Non-existence.

Blindly lay hold of the skirt of His grace:  
this is the blind man's taking possession the land, O king.

3050 His skirt is His command and behest:  
fortunate is he to whom piety is his soul.

The one is in meadows and water-brooks,  
while the other one beside him is in torment.

He remains in wonderment, saying, "Wherefore is this man's delight?"  
and the other remains in wonderment, saying, "In whose prison is this man?"

Listen, why are you parched?—for here are fountains.  
Listen, why are you pale?—for here are a hundred remedies.

Listen, neighbour, and come into the garden!"  
He says, "O soul, I cannot come."

## حکایت امیر و غلامش که نماز باره بود و انس عظیم داشت در نماز و مناجات با حق

*Story of the Amir and his slave who was very fond of the ritual prayer  
and had a great joy in the ritual prayer and in communing with God*

میر شد محتاج گرمابه سحر  
بانگ زد سنقر هلا بردار سر  
طاس و منديل و گل از التون بگیر  
تا به گرمابه رویم ای ناگزیر

سنقر آن دم طاس و مندیلی نکو  
بر گرفت و رفت با او دو به دو

مسجدی بر ره بد و بانگ صلا  
آمد اندر گوش سنقر در ملا

3055 At dawn the Amir wanted the hot bath:  
he shouted, "Ho Sunqur, rouse yourself!"

Get from Altun the basin and the napkin and the clay  
that we may go to the hot bath, O indispensable one."

Sunqur at that moment took up the basin and a fine napkin  
and set out with him—the two together.

There was a mosque on the road,  
and the call to prayer came publicly into Sunqur's ear.

بود سنقر سخت مولع در نماز گفت ای میر من ای بنده نواز	Sunqur was very fond of the ritual prayer: he said, "O my Amir, O kind master,
تو بر این دکان زمانی صبر کن تا گذارم فرض و خوانم لم یکن	<sup>3060</sup> Stay patiently for a while on this bench, that I may perform the obligatory prayers and may recite <i>lam yakun</i> ."
چون امام و قوم بیرون آمدند از نماز و وردها فارغ شدند	When the Imam and the people had come forth and finished the prayers and litanies,
سنقر آن جا ماند تا نزدیک چاشت میر سنقر را زمانی چشم داشت	Sunqur remained there till near the forenoon: the Amir awaited him for some time;
گفت ای سنقر چرا نایی برون گفت می‌نگذارم این ذو فنون	He said, "O Sunqur, why don't you come out?" He replied, "This artful One will not let me.
صبر کن نك آدمم ای روشنی نیستم غافل که در گوش منی	Have patience! Behold, I come, O light! I am not heedless, for you are in my ear."
هفت نوبت صبر کرد و بانگ کرد تا که عاجز گشت از تیباش مرد	<sup>3065</sup> Seven times in succession did he show patience and shout— till at last the man was reduced to despair by his trifling.
پاسخش این بود می‌نگذارم تا برون آیم هنوز ای محترم	His reply was this— "He will not let me come out yet, O revered."
گفت آخر مسجد اندر کس نماند کیت وا می‌دارد آن جا کت نشاند	He said, "Why, there is no one left in the mosque. Who is detaining you there? Who has made you sit?"
گفت آن که بسته استت از برون بسته است او هم مرا در اندرون	He said, "He who has chained you outside has chained me too inside.
آن که نگذارد ترا کایی درون می‌نگذارد مرا کایم برون	He who will not let you come in will not let me come out.
آن که نگذارد کز این سو پا نهی او بدین سو بست پای این رهی	<sup>3070</sup> He who will not let you set foot in this direction has chained the foot of this slave in this direction."
ماهیان را بحر نگذارد برون خاکیان را بحر نگذارد درون	The sea does not let the fish out; the sea does not let the creatures of earth in.
اصل ماهی آب و حیوان از گل است حیله و تدبیر اینجا باطل است	Water is the original home of the fish, and the animal is of the earth: here device and contrivance are of no avail.
قفل زفت است و گشاینده خدا دست در تسلیم زن و اندر رضا	Strong is the lock, and the opener is God: cling to resignation and acquiescence.
ذره ذره گر شود مفتاحها این گشایش نیست جز از کبریا	Though the atoms, one by one, should become keys, this opening is not except by the Divine Majesty.
چون فراموش شود تدبیر خویش یابی آن بخت جوان از پیر خویش	<sup>3075</sup> When you forget your own contrivance, you will gain that young fortune from your spiritual Guide.
چون فراموش خودی یادت کنند بنده گشتی آن گه آزادت کنند	When you are forgetful of self, you are remembered: you have become a slave, then you are set free.



## نومید شدن انبیا از قبول و پذیرایی منکران قوله حَتَّى إِذَا اسْتَيْأَسَ الرُّسُلُ

*How the prophets lost hope of being accepted and approved by the unbelievers, as God has said:  
“Until, when the Messengers despaired...”*

انبیا گفتند با خاطر که چند  
می‌دهیم این را و آن را و عطا و پند

چند کوبیم آهن سردی ز غی  
در دمیدن در قفس هین تا به کی

جنبش خلق از قضا و وعده است  
تیزی دندان ز سوز معده است

نفس اول راند بر نفس دوم  
ماهی از سر گنده گردد نی ز دم

لیک هم می‌دان و خر می‌ران چو تیر  
چون که بلغ گفت حق شد ناگزیر

تو نمی‌دانی کز این دو کیستی  
جهد کن چندان که بینی چیستی

چون نهی بر پشت کشتی بار را  
بر توکل می‌کنی آن کار را

تو نمی‌دانی که از هر دو کی‌ای  
غرقه‌ای اندر سفر یا ناجی‌ای

گر بگویی تا ندانم من کی‌ام  
بر نخواهم تاخت در کشتی و یم

من در این ره ناجی‌ام یا غرقه‌ام  
کشف گردان کز کدامین فرقه‌ام

من نخواهم رفت این ره با گمان  
بر امید خشک همچون دیگران

هیچ بازرگانی ناید ز تو  
ز آنکه در غیب است سر این دو رو

تاجر ترسنده طبع شیشه جان  
در طلب نه سود دارد نه زیان

بل زیان دارد که محروم است و خوار  
نور او یابد که باشد شعله خوار

چون که بر بوک است جمله کارها  
کار دین اولی کز این یابی رها

نیست دستوری بدین جا قرع باب  
جز امید الله أعلم بالصواب

The prophets said to their hearts, “How long shall we continue giving exhortation and counsel to this one and that one?

How long shall we misguidedly beat a piece of cold iron?  
Listen, till when to breathe into a cage?”

The motion of created beings is by Divine destiny and appointment:  
the sharpness of the teeth is by the burning of the stomach.

<sup>3080</sup> The First Soul pushed upon the second soul:  
a fish stinks from the head, not from the tail.

But, while recognising, still speed on like an arrow:  
since God has said, “*Deliver*,” there is no escape.

You do not know which of these two you are:  
strive so long that you may discern what you are.

When you put a cargo on board a ship,  
you are making that venture on trust,

you do not know which of the two you are—  
whether you are drowned on the voyage or saved.

<sup>3085</sup> If you say, “Until I know which I am,  
I will not hasten on to the ship and the ocean;

On this voyage I am saved or drowned:  
reveal to which party I belong.

I will not start upon this voyage with doubt and in idle hope,  
like the others”—

no traffic will be done by you,  
because the secret of these two aspects is in the Unseen.

The merchant of timid disposition and frail spirit  
neither gains nor loses in his quest;

<sup>3090</sup> No, he suffers loss, for he is deprived and despicable:  
he that is an eater of flames will find the light.

Inasmuch as all affairs turn upon hope, the affair of religion is most worthy,  
for by this means you may win salvation.

Here it is not permitted to knock at the door; nothing but hope:  
God best knows the right course.

## یان آن که ایمان مقلد خوف است و رجا

*Explaining how the faith of the conventional man consists in fear and hope.*

داعی هر پیشه اومید است و بؤك گر چه گردنشان ز كوشش شد چو دوك بامدادان چون سوی دكان رود بر امید و بؤك روزی می‌دود	The motive in every trade is hope and chance, even though their necks are, like a spindle, from toil.  When he goes in the morning to his shop, he is running in the hope and chance of a livelihood.
بو كه روزی نبودت چون می‌روی خوف حرمان هست تو چونی قوی	<sup>3095</sup> You have not the chance of a livelihood, why do you go? There is the fear of disappointment: how are you strong?
خوف حرمان ازل در كسب لوت چون نكرت سست اندر جستجوت گویی ار چه خوف حرمان هست پیش هست اندر كاهلی این خوف بیش	In earning food, how has the fear of eternal disappointment not made you feeble in your search?  You will say, "Though the fear of disappointment is before, this fear is greater in idleness.
هست در كوشش امیدم بیشتر دارم اندر كاهلی افزون خطر پس چرا در كار دین ای بد گمان دامت می‌گیرد این خوف زیان	At work my hope is greater: in idleness I have more risk."  Then, O evil-thinking man, why is this fear of loss holding you back in the matter of religion?
یا ندیدی كه اهل این بازار ما در چه سودند انبیا و اولیا زین دكان رفتن چه كانشان رو نمود اندر این بازار چون بستند سود	<sup>3100</sup> Or have not you seen in what a gainful trade the people of this bazaar of ours, the prophets and the saints, are,  And what mines have appeared to them from this going to the shop, and how they have gotten gain in this market?
آتش آن را رام چون خلخال شد بحر آن را رام شد حمال شد هن آن را رام شد چون موم شد باد آن را بنده و محكوم شد	To that one the fire became submissive, like an anklet; to that one the sea became submissive and carried him on its shoulders;  To that one the iron became submissive and wax-like; to that one the wind became a slave and subject.

## بیان آن که رسول علیه السلام فرمود ان الله تعالى أولیاء أخفیه

*Setting forth how the Prophet, on whom be peace, said,  
"Verily, God most High has friends who are concealed."*

قوم دیگر سخت پنهان می‌روند شهری خلقان ظاهر کی شوند	Another party go exceedingly hidden: how should they become well-known to the people of externals?
این همه دارند و چشم هیچ کس بر نیفتد بر كیاشان يك نفس	<sup>3105</sup> They possess all this, and no one's eye falls upon their sovereignty for one moment.
هم كرامتشان هم ایشان در حرم نامشان را نشنوند ابدال هم	Both their miracles and they are in the sanctuary: even the <i>Abdal</i> do not hear their names.

یا نمی‌دانی کرمهای خدا  
 کاو ترا می‌خواند آن سو که بیا  
 شش جهت عالم همه اکرام اوست  
 هر طرف که بنگری اعلام اوست  
 چون کریمی گویدت آتش در آ  
 اندر آزود و مگو سوزد مرا

Or are you ignorant of the bounties of God  
 who is calling you to come yonder?

The whole world of six directions is His bounty:  
 wherever you look, it is making Him known.

When a generous man bids you come into the fire,  
 come in quickly and do not say, "It will burn me."

### حکایت منديل در تنور پر آتش انداختن انس و ناسوختن

*The story of Anas, may God be pleased with him:  
 how he cast a napkin into a fiery oven, and it was not burnt.*

از انس فرزند مالك آمده ست  
 كه به مهمانی او شخصی شده ست

<sup>3110</sup> It has come concerning Anas son of Malik  
 that a certain person became his guest.

او حکایت کرد كز بعد طعام  
 دید انس دستار خوان را زردفام  
 چركن و آلوده گفت ای خادمه  
 اندر افكن در تنورش يك دمه

He related that after the meal  
 Anas saw the table-napkin yellow in hue,

Dirty and stained; and said, "O maid-servant,  
 throw it into the oven at once."

در تنور پر ز آتش در فكنند  
 آن زمان دستار خوان را هوشمند  
 جمله مهمانان در آن حیران شدند  
 انتظار دود كندوری بدند

Thereupon the intelligent maid threw it into the oven,  
 which was full of fire.

All the guests were astounded thereat:  
 they were in expectation of the smoke of the napkin.

بعد يك ساعت بر آورد از تنور  
 پاك و اسپید و از آن اوساخ دور

<sup>3115</sup> After a short time she took it out of the oven,  
 clean and white and purged of that filth.

قوم گفتند ای صحابی عزیز  
 چون نسوزید و منقی گشت نیز  
 گفت ز آنكه مصطفى دست و دهان  
 بس بمالید اندر این دستار خوان

The party said, "O venerable Companion,  
 how didn't it burn, and how too did it become cleansed?"

He replied, "Because Mustafa  
 often rubbed his hands and lips on this napkin."

ای دل ترسنده از نار و عذاب  
 با چنان دست و لبی كن اقتراب

O heart afraid of the fire and torment,  
 draw nigh unto such a hand and lip as that!

چون جمادی را چنین تشریف داد  
 جان عاشق را چها خواهد گشاد

Since it bestowed such honour upon a lifeless object,  
 what things will it reveal to the soul of the lover!

مر كلوخ كعبه را چون قبله كرد  
 خاك مردان باش ای جان در نبرد

<sup>3120</sup> Inasmuch as he made the clods of the Ka'ba the qibla,  
 do you, O soul, be the dust of holy men in war.

بعد از آن گفتند با آن خادمه  
 تو نگوئی حال خود با این همه

Afterwards they said to the maid-servant,  
 "Will not you tell your own feelings about all this?"

چون فگندی زود آن از گفت وی  
 گیرم او برده ست در اسرار پی

Why did you quickly cast it at his behest?  
 I suppose he was acquainted with the secrets,

این چنین دستار خوان قیمتی  
 چون فگندی اندر آتش ای ستی  
 گفت دارم بر کریمان اعتماد  
 نیستم ز اکرام ایشان ناامید  
 میزری چه بود اگر او گویدم<sup>3125</sup>  
 در رو اندر عین آتش بی‌ندم  
 اندر افتم از کمال اعتماد  
 از عباد الله دارم بس امید  
 سر در اندازم نه این دستار خوان  
 ز اعتماد هر کریم راز دان  
 ای برادر خود بر این اکسیر زن  
 کم نباید صدق مرد از صدق زن  
 آن دل مردی که از زن کم بود  
 آن دلی باشد که کم ز اشکم بود

Why did you, mistress,  
 throw such a precious napkin into the fire?"

She answered, "I have confidence in the generous:  
 I do not despair of their bounty.

What of a piece of cloth?  
 If he bid me go without regret into the very essence of the fire,

I, from perfect confidence, will fall in:  
 I have great hope of them that are devoted to God.

I will throw myself in, not this napkin,  
 because of my confidence in every generous one who knows the mystery."

O brother, apply yourself to this elixir:  
 the faith of a man must not be less than the faith of a woman.

The heart of the man that is less than a woman  
 is the heart that is less than the belly.

### قصه‌ی فریاد رسیدن رسول علیه السلام کاروان عرب را که از تشنگی و بی‌آبی درمانده بودند و دل بر مرگ نهاده شتران و خلق زبان بیرون انداخته

*Story of the Prophet's, on whom be peace, coming to the aid of a caravan of Arabs  
 who had been brought to sore straits by thirst and lack of water and had set their minds on death:  
 the camels and the people had let their tongues drop out.*

اندر آن وادی گروهی از عرب<sup>3130</sup>  
 خشک شد از قطع بارانش قرب  
 در میان آن بیابان مانده  
 کاروانی مرگ خود بر خوانده  
 ناگهانی آن مغیث هر دو کون  
 مصطفی پیدا شد از ره بهر عون  
 دید آن جا کاروانی بس بزرگ  
 بر تف ریگ و ره صعب و سترگ  
 اشترانشان را زبان آویخته  
 خلق اندر ریگ هر سو ریخته  
 رحمتش آمد گفت هین زوتر روید<sup>3135</sup>  
 چند یاری سوی آن کثبان دوید  
 که سیاهی بر شتر مشک آورد  
 سوی میر خود به زودی می‌برد

In that wadi a company of Arabs:  
 their water-skins had become dry from lack of rain:

A caravan amidst the desert in sore distress—  
 they had rehearsed their own death.

Suddenly he who succours both worlds, Mustafa,  
 appeared on the way, for help's sake.

He saw there an exceeding great caravan on the scalding sand  
 and a hard and terrible journey;

The tongues of their camels hanging out,  
 the people strown everywhere on the sand.

He took pity and said, "Listen, go at once,  
 some of your comrades, and run to yonder sand hills,

For a Negro on camelback will bring a water-skin,  
 he is conveying with all speed to his master.

آن شتربان سیه را با شتر سوی من آرید با فرمان مر سوی کثبان آمدند آن طالبان بعد يك ساعت بدیدند آن چنان بندهای می شد سیه با اشتری راویه پر آب چون هدیه بری پس بدو گفتند می خواند ترا این طرف فخر البشر خیر الوری گفت من شناسم او را کیست او گفت او آن ماه روی قند خو نوعها تعریف کردندش که هست گفت مانا او مگر آن شاعر است که گروهی را زبون کرد او به سحر من نیایم جانب او نیم شبیر کش کشانش آوریدند آن طرف او فغان برداشت در تشنیع و تف چون کشیدندش به پیش آن عزیز گفت نوشید آب و بردارید نیز جمله را ز آن مشک او سیراب کرد اشتران و هر کسی ز آن آب خورد راویه پر کرد و مشک از مشک او ابر گردون خیره ماند از رشك او این کسی دیده ست كز يك راویه سرد گردد سوز چندان هاویه این کسی دیده ست كز يك مشک آب گشت چندین مشک پر بی اضطراب مشك خود رو پوش بود و موج فضل می رسید از امر او از بحر اصل آب از جوشش همی گردد هوا و آن هوا گردد ز سردی آبها بلکه بی اسباب و بیرون زین حکم آب رویانید تکوین از عدم تو ز طفلی چون سببها دیده ای در سبب از جهل بر چفسیده ای با سببها از مسبب غافل سوی این رو پوشها ز آن مایلی	Bring to me that Negro camel-driver along with the camel by force, if need be.”  Those seekers approached the sand hills: after a short while they saw it was even so:  A Negro slave was going with a camel, the water-skin filled with water, like one bearing a gift.  3140 Then they said to him, “The Pride of mankind, the Best of created beings, invites you in this direction.”  He said, “I do not know him: who is he?” He said, “He is that moon-faced sweet-natured one.”  They described to him the diverse qualities which exist: he said, “Perhaps he is that poet  Who subdued a multitude by magic: I will not come half a span towards him.”  Dragging him along, they brought him there: he raised an outcry in revilement and heat.  3145 When they dragged him before that venerable one, he said, “Drink the water and in addition carry it away.”  He satisfied the thirst of them all from that water-skin: the camels and every person drank of that water.  From his water-skin he filled large and small water-skins: from jealousy of him the clouds in the sky were distraught.  Has anyone seen this, that the burning glow of so many Hells should be cooled by a single water-skin?  Has anyone seen this, that all these water-skins were filled from a single water-skin without trouble?  3150 The water-skin itself was a veil, and at his command the waves of bounty were coming from the Sea of origin.  “Water by boiling is converted into air, and that air by cold is turned into water.”  No; without cause and beyond these maxims of philosophy the act of bringing into existence produced the water from non-existence.  Inasmuch as you have observed causes from your childhood, through ignorance you have stuck to the cause.  With causes you are forgetful of the Causer: hence you are inclining towards these veils.
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چون سببها رفت بر سر می‌زنی 3155 When causes are gone, you will beat your head and cry many a time,  
ربنا و ربناها می‌کنی "O our Lord! O our Lord!"

رب می‌گوید برو سوی سبب The Lord will say, "Take yourself to the cause!  
چون ز صنعم یاد کردی ای عجب How have you remembered My work? Oh, wonderful!"

گفت زین پس من ترا بینم همه He says, "Henceforth I will behold You entirely:  
ننگرم سوی سبب و آن دمدمه I will not look towards the cause and that deception."

گویدش رُدُّوا لَعَادُوا کار تست He will reply to him, "Your case is, 'they were sent back, they would  
ای تو اندر توبه و میثاق سست surely return,' O you who are weak in your repentance and covenant;

لیک من آن ننگرم رحمت کنم But I will not regard that, I will show mercy:  
رحمتم پرست بر رحمت تتم My mercy is abounding, I will be intent on mercy.

ننگرم عهد بدت بدهم عطا 3160 I will not regard your bad promise; I from loving kindness  
از کرم این دم چو می‌خوانی مرا will bestow the gift at this moment, since you art calling unto Me."

قافله حیران شد اندر کار او The caravan were amazed at his deed.  
یا محمد چیست این ای بحر خو "O Muhammad, O you that have the nature of the Sea, what is this?"

کرده‌ای رو پوش مشک خرد را You have made a small water-skin a veil:  
غرقه کردی هم عرب هم کرد را you have drowned (satisfied the thirst of) both Arabs and Kurds."

مشك آن غلام از غیب پر آب کردن به معجزه و آن غلام سیاه را سپید رو کردن باذن الله تعالی

*How he miraculously filled the slave's water-skin with water from the Unseen World  
and made the face of that black slave white by permission of God most High.*

ای غلام اکنون تو پر بین مشک خود "O slave, now behold your water-skin full,  
تا نگوئی در شکایت نیک و بد that you may not say good or bad in complaint."

آن سیه حیران شد از برهان او The Negro was astounded at his evidentiary miracle:  
می‌دمید از لامکان ایمان او his faith was dawning from non-spatiality.

چشمه‌ای دید از هوا ریزان شده 3165 He saw that a fountain had begun to pour from the air  
مشك او رو پوش فیض آن شده and that his water-skin had become a veil to the emanation of that.

ز آن نظر رو پوشها هم بر درید The veils also were rent by that sight,  
تا معین چشمه‌ی غیبی بدید so that he distinctly beheld the fountain of the Unseen.

چشمها پر آب کرد آن دم غلام Thereupon the slave's eyes were filled with tears:  
شد فراموشش ز خواجه و ز مقام he forgot his master and his dwelling-place.

دست و پایش ماند از رفتن به راه Strength failed him to go on his way:  
زلزله افکند در جانش اله God cast a mighty commotion into his soul.

باز بهر مصلحت بازش کشید Then again he drew him back for good, saying,  
که به خویش آ باز رو ای مستفید "Come to yourself; return, O you who will gain advantage.

وقت حیرت نیست حیرت پیش تست 3170 It is not the time for bewilderment: bewilderment is in front of you;  
این زمان در ره در آ چالاک و چست just now advance on your way briskly and speedily.”

دستهای مصطفی بر رو نهاد He laid the hands of Mustafa on his face  
بوسه‌های عاشقانه بس بداد and gave many loving kisses.

مصطفی دست مبارك بر رخس Then Mustafa rubbed his blessed hand on his face  
آن زمان مالید و کرد او فرخس and made it fortunate.

شد سپید آن زنگی و زاده‌ی حبش That Abyssinian became white as the full moon,  
همچو بدر و روز روشن شد شبش and his night turned into bright day.

یوسفی شد در جمال و در دلال He became a Joseph in beauty and in coquetry:  
گفتش اکنون رو بده واگوی حال he said to him, “Now go home and relate what has befallen you.”

او همی‌شد بی‌سر و بی‌پای مست 3175 He was going along, without head or foot, intoxicated:  
پای می‌نشناخت در رفتن ز دست in going he knew not foot from hand.

پس بیامد با دو مشک پر روان Then from the neighbourhood of the caravan  
سوی خواجه از نواحی کاروان he came hastening with two full water-skins to his master.

**دیدن خواجه غلام خود را سپید و ناشناختن که اوست و گفتن که غلام مرا تو کشته‌ای  
خونت گرفت و خدا ترا به دست من انداخت**

*How the master saw his slave white and did not recognise him and said, “You have killed my slave:  
the murder has found you out, and God has thrown you into my hands.”*

خواجه از دورش بدید و خیره ماند The master espied him from afar and remained bewildered:  
از تحیر اهل آن ده را بخواند from amazement he called the people of the village.

راوی‌ی ما اشتر ما هست این “This,” said he, “is my water-skin and my camel:  
پس کجا شد بنده‌ی زنگی جبین where, then, is my dark browed slave gone?”

این یکی بدری است می‌آید ز دور This man coming from afar is a full-moon:  
می‌زند بر نور روز از روش نور the light from his countenance strikes upon the daylight.

کو غلام ما مگر سر گشته شد 3180 Where is my slave? Perchance he has lost his way,  
یا بدو گرگی رسید و کشته شد or a wolf has overtaken him and he has been killed.”

چون بیامد پیش گفتش کیستی When he came before him, he said, “Who are you?  
از یمن زادی و یا ترکیستی Are you a native of Yemen or a Turcoman?”

گو غلامم را چه کردی راست گو Tell, what have you done to my slave? Speak the truth!  
گر بکشتی وانما حیلت مجو If you have killed him, declare it! Do not seek evasion.”

گفت اگر کشتم به تو چون آمدم He replied, “If I have killed him, how have I come to you?  
چون به پای خود در این خون آمدم How have I come with my own feet into this blood?”

کو غلام من بگفت اینک منم “Where is my slave?” He said, “Lo, I am:  
کرد دست فضل یزدان روشنم the hand of God’s grace has made me resplendent.”

هی چه می‌گویی غلام من کجاست هین نخواهی رست از من جز به راست گفت اسرار ترا با آن غلام جمله واگویم یکایک من تمام ز آن زمانی که خریدی تو مرا تا به اکنون باز گویم ماجرا تا بدانی که همانم در وجود گر چه از شب‌دیز من صبحی گشود رنگ دیگر شد و لیکن جان پاک فارغ از رنگ است و از ارکان و خاک تن شناسان زود ما را گم کنند آب نوشان ترك مشك و خم کنند جان شناسان از عددها فارغند غرقه‌ی دریای بی‌چونند و چند جان شو و از راه جان جان را شناس یار بینش شو نه فرزند قیاس چون ملك با عقل يك سر رشته‌اند بهر حکمت را دو صورت گشته‌اند آن ملك چون مرغ بال و پر گرفت وین خرد بگذاشت پر و فر گرفت لاجرم هر دو مناصر آمدند هر دو خوش رو پشت همدیگر شدند هم ملك هم عقل حق را واجدی هر دو آدم را معین و ساجدی نفس و شیطان بوده ز اول واحدی بوده آدم را عدو و حاسدی آن که آدم را بدن دید او رمید و آنکه نور موتمن دید او خمید آن دو دیده روشنان بودند از این وین دو را دیده ندیده غیر طین این بیان اکنون چو خر بر یخ بماند چون نشاید بر جهود انجیل خواند کی توان با شیعه گفتن از عمر کی توان بر ربط زدن در پیش کر لیک گر در ده به گوشه يك کس است های و هویی که بر آوردم بس است مستحق شرح را سنگ و کلوخ ناطقی گردد مشرَح با رسوخ	3185 "Eh, what are you saying? Where is my slave? Listen, you will not escape from me except by the truth."  He said, "I will relate all your secret dealings with that slave, one by one;  I will relate what has passed from the time when you did purchase me until now,  That you may know I am the same in existence, though a dawn has opened forth from my night-hued.  The colour is changed; but the pure spirit is free from colour and from the elements and the dust."  3190 They that know the body soon lose us; they that quaff the water abandon the water-skin and jar.  They that know the spirit are free from numbers: they are sunk in the Sea that is without quality or quantity.  Become spirit and know spirit by means of spirit: become the friend of vision, not the child of logic.  Forasmuch as the Angel is one in origin with Intelligence, they have become two forms for the sake of Wisdom—  The Angel assumed wings and pinions like a bird while this Intelligence left wings and assumed splendour—  3195 Necessarily both became helpers: both the beauteous ones became a support to one another.  The Angel as well as the Intelligence is a finder of God: each of the two is a helper and worshipper of Adam.  The nafs and the Devil have been one from the first, and have been an enemy and envier of Adam.  He that regarded Adam as a body fled, while he that regarded the trusty Light bowed.  Those two were clairvoyant by this, while the eye of these two saw nothing but clay.  3200 This discourse is now left like an ass on the ice, since it is not fitting to recite the Gospel to Jews.  How can one speak of 'Umar to Shiites? How can one play a lute before the deaf?  But if there is any one in a nook in the village, the hue and cry that I have raised is enough.  To him that is worthy to the exposition, stones and brickbats become an articulate and well-grounded exponent.
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بیان آن که حق تعالی هر چه داد و آفرید از سماوات و ارضین و اعیان و اعراض همه به استدعای حاجت آفرید، خود را محتاج چیزی باید کردن تا بدهد که *أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ، اضْطَرَّارِ گواه استحقاق است*

*Explaining that whatever God most High bestowed and created— the heavens, the earth, the substances and the forms— He created all at the demand of need, and that one must make one's self in need of a thing, so that He may bestow it; for "... Or He who answers the sorely distressed when he calls unto Him?"*  
*Sore distress is the evidence of worthiness.*

آن نیاز مریمی بوده ست و درد که چنان طفلی سخن آغاز کرد	It was Mary's want and pain that made such a babe begin to speak.
جزو او بی او برای او بگفت جزو جزوت گفت دارد در نهفت	<sup>3205</sup> Part of her spoke on her behalf without her: every part of you has speech in secret.
دست و پا شاهد شوندت ای رهی منکری را چند دست و پا نهی	Your hands and feet become witnesses, O slave: how long will you set hand and foot to denial?
ور نباشی مستحق شرح و گفت ناطقهی ناطق ترا دید و بخت	And if you are not worthy of the exposition and the speech, the rational soul of the speaker saw you and went to sleep.
هر چه روید از پی محتاج رست نابیابد طالبی چیزی که جست	Whatever grew has grown for the sake of the needy, in order that a seeker may find the thing he sought.
حق تعالی گر سماوات آفرید از برای دفع حاجات آفرید	If God most High has created the heavens, He has created them for the purpose of removing needs.
هر کجا دردی دوا آن جا رود هر کجا فقری نوا آن جا رود	<sup>3210</sup> Wherever a pain is, the cure goes there; wherever poverty is, the provision goes there.
هر کجا مشکل جواب آن جا رود هر کجا کشتی است آب آن جا رود	Wherever a difficult question is, the answer goes there; wherever a ship is, the water goes there.
آب کم جو تشنگی آور به دست تا بجوشد آبت از بالا و پست	Do not seek the water, get thirst, so that the water may gush forth from above and below.
تا نزاید طفلك نازك گلو کی روان گردد ز پستان شیر او	Until the tender-throated babe is born, how should the milk for it begin to flow from the breast?
رو بدین بالا و پستیها بدو تا شوی تشنه و حرارت را گرو	Go; run on these hills and dales, to the end that you may become thirsty and a prey to heat;
بعد از آن از بانگ زنبور هوا بانگ آب جو بنوشی ای کیا	<sup>3215</sup> After that, from the noise of the hornet of the air you will hear the noise of the water of the stream, O king.
حاجت تو کم نباشد از حشیش آب را گیری سوی او می کشیش	Your need is not less than dry plants: you take water and are drawing it towards them;
گوش گیری آب را تو می کشی سوی زرع خشك تا یابد خوشی	You take the water by the ear and draw it towards the dry crops that they may obtain refreshment.

زرع جان را کش جواهر مضمر است  
ابر رحمت پر ز آب کوثر است  
تا سَقَاهُمْ رَبُّهُمْ آید خطاب  
تشنه باش الله أعلم بالصواب

For the spiritual crops, whose essences are concealed,  
the cloud of mercy is full of the water of Kawthar.

In order that *their Lord gave them to drink* may be addressed,  
be thirsty! God best knows the right course.

آمدن آن زن کافر با طفل شیر خواره به نزدیک مصطفی علیه السلام و ناطق شدن  
عیسی وار به معجزات رسول صلی الله علیه و آله

*How the unbelieving woman came to Mustafa, on whom be peace, with a sucking babe,  
and how it spoke, like Jesus, of the miracles of the Prophet, God bless and save him!*

هم از آن ده يك زنی از کافران  
سوی پیغمبر دوان شد ز امتحان

<sup>3220</sup> A woman of the same village, one of the unbelievers,  
ran to the Prophet for the sake of testing.

پیش پیغمبر در آمد با خمار  
کودکی دو ماهه زن را بر کنار  
گفت کودک سلم الله عليك  
یا رسول الله قد جئنا إليك

She came in to the Prophet, with the veil:  
the woman had a two months old infant in her lap.

The child said, "God give peace unto you, O Messenger of Allah!  
We have come to you."

مادرش از خشم گفتش هی خموش  
کیت افکند این شهادت را بگوش  
این کی ات آموخت ای طفل صغیر  
که زبانت گشت در طفلی جریر

Its mother said to it angrily,  
"Hey, be silent! Who put this testimony into yours ear?"

Who taught you this, O little child,  
so that your tongue became fluent in infancy?"

گفت حق آموخت آن گه جبرئیل  
در بیان با جبرئیل من رسیل  
گفت کو گفتا که بالای سرت  
می نبینی کن به بالا منظر ت

<sup>3225</sup> It replied, "God taught, then Gabriel:  
I am Gabriel's accompanist in declaration."

She said, "Where?"

It replied, "Above your head: do not you see? Turn yours eye aloft.

ایستاده بر سر تو جبرئیل  
مر مرا گشته به صد گونه دلیل  
گفت می بینی تو گفتا که بلی  
بر سرت تابان چو بدری کاملی  
می بیاموزد مرا وصف رسول  
ز آن علوم می رهند زین سفول

Gabriel is standing above you:  
to me he has become a guide in a hundred diverse ways."

She said, "Do you see?"

"Yes," it replied; "shining above you like a perfect full-moon.

He is teaching me the qualities of the Prophet  
and delivering me by means of that sublimity from this degradation."

پس رسولش گفت ای طفل رضیع  
چیست نامت باز گو و شو مطیع

<sup>3230</sup> Then said the Prophet to it,  
"O sucking child, what is your name? Say forth and comply."

گفت نامم پیش حق عبد العزیز  
عبد عزى پیش این يك مشت هیز

"Abdu 'l-'Aziz," said the child, "is my name with God;  
Abd-i Uzza with this handful of reprobates.

من ز عزى پاک و بیزار و برى  
حق آن که دادت این پیغمبری

I am clear and free and quit of Uzza,  
by the truth of Him who gave you this prophethood."



كودك دو ماهه همچون ماه بدر  
 درس بالغ گفته چون اصحاب صدر  
 پس حنوط آن دم ز جنت در رسید  
 تا دماغ طفل و مادر بو کشید  
 هر دو می گفتند کز خوف سقوط  
 جان سپردن به بر این بوی حنوط  
 آن کسی را کش معرف حق بود  
 جامد و نامیش صد صدق زند  
 آن کسی را کش خدا حافظ بود  
 مرغ و ماهی مر و را حارس شود

The two months old child, like the full-moon, pronounced the discourse of an adult, as those who occupy the seat of honour.

Then at that instant arrived balm from Paradise,  
 so that the brain of child and mother drew in the scent.

<sup>3235</sup> Both were saying, "For fear of falling  
 it is best to surrender one's soul to the scent of this balm."

As for that one whom God endows with knowledge,  
 things inanimate and growing utter a hundred expressions of belief in him.

As for that one whom God protects,  
 birds and fish become his guardians.

### ربودن عقاب موزهی مصطفی علیه الصلاة و السلام و بردن بر هوا و نگون کردن و از موزه مار سیاه فرو افتادن

*How an eagle seized the boot of the Prophet, on whom be peace, and carried it into the air  
 and turned it upside down, and how a black serpent dropped down from the boot.*

اندر این بودند کاواز صلا  
 مصطفی بشنید از سوی علا  
 خواست آبی و وضو را تازه کرد  
 دست و رو را شست او ز آن آب سرد  
 هر دو پا شست و به موزه کرد رای  
 موزه را بر بود يك موزه ربای  
 دست سوی موزه برد آن خوش خطاب  
 موزه را بر بود از دستش عقاب  
 موزه را اندر هوا برد او چو باد  
 پس نگون کرد و از آن ماری فتاد  
 در فتاد از موزه يك مار سیاه  
 ز آن عنایت شد عقابش نيك خواه  
 پس عقاب آن موزه را آورد باز  
 گفت هین بستان و رو سوی نماز  
 از ضرورت کردم این گستاخیی  
 من ز ادب دارم شکسته شاخیی  
 وای کاو گستاخ پای می نه  
 بی ضرورت کش هوا فتوی دهد  
 پس رسولش شکر کرد و گفت ما  
 این جفا دیدیم و بود این خود وفا

They were thus engaged,  
 when Mustafa heard from aloft the call to the ritual prayer.

He asked for water and renewed the ablution:  
 he washed his hands and face with that cold water.

<sup>3240</sup> He washed both his feet and gave attention to his boot:  
 a boot-snatcher carried off the boot.

That man of sweet address moved his hand towards the boot:  
 an eagle snatched the boot from his hand,

And bore it away into the air, as the wind;  
 then she turned it upside down, and a serpent dropped from it.

From the boot dropped a black serpent:  
 on account of that care the eagle became his benevolent friend.

Then the eagle brought back the boot and said,  
 "Come, take it and go to prayers.

<sup>3245</sup> I did this presumptuous act from necessity:  
 I am abashed by reverence.

Woe to him that steps presumptuously without necessity  
 because vain desire authorizes him!"

Then the Prophet thanked her and said,  
 "I deemed this rudeness, but it really was kindness.

موزه بربودی و من در هم شدم  
 تو غم بردی و من در غم شدم  
 گر چه هر غیبی خدا ما را نمود  
 دل در آن لحظه به خود مشغول بود  
 گفت دور از تو که غفلت در تو رست  
 دیدنم آن غیب را هم عکس تست  
 مار در موزه ببینم بر هوا  
 نیست از من عکس تست ای مصطفی  
 عکس نورانی همه روشن بود  
 عکس ظلمانی همه گلخن بود  
 عکس عبد الله همه نوری بود  
 عکس بیگانه همه کوری بود  
 عکس هر کس را بدان ای جان ببین  
 پهلوی جنسی که خواهی می‌نشین

You carried off the boot, and I was perturbed:  
 you took away my grief, and I was aggrieved.

Although God has shown to me every unseen thing,  
 at that moment my heart was occupied with myself."

3250 She (the eagle) said, "Far be it from you that forgetfulness grew up in you:  
 my seeing that invisible thing is your reflection.

I, in the air, see the serpent in the boot,  
 it is not of me, and it is your reflection, O Mustafa."

The reflection of the man of light is wholly resplendent;  
 the reflection of the man of darkness is wholly a bath-stove ash-heap.

The reflection of the servant of God is wholly luminous;  
 the reflection of the stranger is wholly blindness.

Know every one's reflection: see, O my soul;  
 ever sit beside the similar one whom you desire.

### وجه عبرت گرفتن از این حکایت و یقین دانستن که إِنَّ مَعَ الْعُسْرِ يُسْرًا

*The right way of taking a lesson from this story and knowing with certainty that  
 "verily, together with hardship there is ease"*

عبرت است آن قصه‌ای جان مر ترا  
 تا که راضی باشی از حکم خدا  
 تا که زیرك باشی و نیکو گمان  
 چون ببینی واقعه‌ی بد ناگهان  
 دیگران گردند زرد از بیم آن  
 تو چو گل خندان گه سود و زیان  
 ز آنکه گل گر برگ برگش می‌کنی  
 خنده نگذارد نگرده منتی  
 گوید از خاری چرا افتم به غم  
 خنده را من خود ز خار آورده‌ام  
 هر چه از تو یافه گردد از قضا  
 تو یقین دان که خریدت از بلا  
 ما التصوف قال وجدان الفرح  
 في الفؤاد عند إتيان الترح  
 آن عقابش را عقابی دان که او  
 در ربود آن موزه را ز آن نیک خو  
 تا رهاند پاش را از زخم مار  
 ای خنك عقلی که باشد بی‌غبار

3255 That tale is a lesson to you, O my soul,  
 to the end that you may acquiesce in the decree of God;

So that you will be quick to understand  
 and will have good thoughts when you see a calamity of a sudden.

Others turn pale from dread of it,  
 you laughing in the hour of gain or loss, like the rose.

Because the rose, though you tear it petal by petal,  
 does not leave off laughing and does not become bent

"Why," it says, "should I fall into grief on account of a thorn?  
 Indeed I have brought laughter by means of the thorn."

3260 Whatever by destiny becomes lost to you,  
 know for sure that it has redeemed you from affliction.

"What is Sufism?" He said,  
 "To feel joy in the heart at the coming of sorrow."

Regard His chastisement as the eagle which carried off the boot  
 from that man of excellent disposition,

That she might save his foot from the serpent's bite.  
 Oh, happy is the understanding that is undimmed.

گفت لا تأسوا علی ما فاتکم  
 إن أتى السرحان و أردی شاتکم  
 کان بلا دفع بلاهای بزرگ  
 و آن زیان منع زیانهای سترگ

He has said, "Grieve not for that which escapes you,"  
 if the wolf come and destroy your sheep,

<sup>3265</sup> For that affliction keeps off great afflictions,  
 and that loss prevents huge losses.

### استدعای آن مرد از موسی زبان بهایم با طیور

*How a certain man demanded of Moses the language of the beasts and birds.*

گفت موسی را یکی مرد جوان  
 که بیاموزم زبان جانوران  
 تا بود کز بانگ حیوانات و دد  
 عبرتی حاصل کنم در دین خود  
 چون زبانهای بنی آدم همه  
 در پی آب است و نان و دمدمه  
 بلکه حیوانات را دردی دگر  
 باشد از تدبیر هنگام گذر

A young man said to Moses,  
 "Teach me the language of the animals,

That perchance from the voice of animals and wild beasts  
 I may get a lesson concerning my religion.

Since the languages of the sons of Adam  
 are entirely for the sake of water and bread and renown,

It may be that the animals have a different care,  
 that of taking thought for the hour of passing away."

گفت موسی رو گذر کن زین هوس  
 کاین خطر دارد بسی در پیش و پس  
 عبرت و بیداری از یزدان طلب  
 نه از کتاب و از مقال و حرف و لب  
 گرمتر شد مرد ز آن منعش که کرد  
 گرمتر گردد همی از منع مرد  
 گفت ای موسی چو نور تو بتافت  
 هر چه چیزی بود چیزی از تو یافت  
 مرا محروم کردن زین مراد  
 لایق لطفت نباشد ای جواد

<sup>3270</sup> "Depart," said Moses; "abandon this vain desire,  
 for this holds much danger before and behind.

Seek the lesson and the wakefulness from God,  
 not from books and speech and words and lips."

The man became more eager in consequence of the refusal which he  
 made to him: a man always becomes more eager from being refused.

He said, "O Moses, since your light has shone forth,  
 whatever was a thing has gained being from you.

It is not worthy of your bounty, O generous one,  
 to disappoint me of this object of desire.

<sup>3275</sup> At this time you are the vicegerent of God:  
 it will be despair if you prevent me."

Moses said, "O Lord,  
 surely the stoned Devil has subdued this simple man.

If I teach him, it will be harmful to him;  
 and if I do not teach him, he will become faint-hearted."

He said, "Teach him, O Moses,  
 for We in our loving-kindness never have rejected prayer."

He said, "O Lord,  
 he will feel repentance and gnaw his hands and rend his garments.

این زمان قایم مقام حق توی  
 یاس باشد گر مرا مانع شوی  
 گفت موسی یا رب این مرد سلیم  
 سخره کردهستش مگر دیو رجیم  
 گر بیاموزم زیان کارش بود  
 ورنیاموزم دلش بد می شود  
 گفت ای موسی بیاموزش که ما  
 رد نکردیم از کرم هرگز دعا  
 گفت یا رب او پشیمانی خورد  
 دست خاید جامه ها را بر درد

نیست قدرت هر کسی را سازوار 3280 Power is not suitable to every one:  
 عجز بهتر مایه‌ی پرهیزکار weakness is the best stock-in-trade for the devout.”

فقر از این رو فخر آمد جاودان For this reason poverty is everlasting glory,  
 که به تقوی ماند دست نارسان since the hand that cannot reach is left with fear of God.

ز آن غنا و ز آن غنی مردود شد Riches and the rich are spurned  
 که ز قدرت صبرها بدرود شد because acts of self-denial are relinquished by power.

آدمی را عجز و فقر آمد امان Weakness and poverty are security for a man  
 از بلای نفس پر حرص و غمان against the tribulation of the covetous and anxious soul.

آن غم آمد ز آرزوهای فضول That anxiety arises from the wanton desires  
 که بدان خو کرده است آن صید غول to which that prey to the ghoul has become habituated.

آرزوی گل بود گل خواره را 3285 The eater of clay has a desire for clay:  
 گل شکر نگوارد آن بی‌چاره را rose-flavoured sugar is indigestible for that wretched man.

وحی آمدن از حق تعالی به موسی که بیاموزش چیزی که استدعا می‌کند یا بعضی از آن

*How Revelation came from God most High to Moses  
 that he should teach him the thing demanded by him, or part of it.*

گفت یزدان تو بده بایست او God said, “Do you grant his need:  
 بر گشا در اختیار آن دست او let him have a free hand to choose.”

اختیار آمد عبادت را نمك Choice is the salt of devotion;  
 ورنه می‌گردد به ناخواه این فلك otherwise: this celestial sphere revolves involuntarily;

گردش او را نه اجر و نه عقاب Its revolution has neither reward nor punishment,  
 که اختیار آمد هنر وقت حساب for free-will is a merit at the time of the Reckoning.

جمله عالم خود مسبح آمدند All created beings indeed are glorifiers,  
 نیست آن تسبیح جبری مزدمند that compulsory glorification is not wage-earning.

تیغ در دستش نه از عجزش بکن 3290 “Put a sword in his hand; pull him away from weakness, so that he  
 تا که غازی گردد او یا راه زن may become a holy warrior or a brigand,

ز آنکه کَرَمنا شد آدم ز اختیار Because *We have honoured* Man by free-will: half is honeybee, half is  
 نیم زنبور عسل شد نیم مار snake.”

مومنان کان عسل زنبوروار The true believers are a store of honey, like the bee; the infidels, in  
 کافران خود کان زهری همچو مار truth, are a store of poison, like the snake,

ز آنکه مومن خورد بگزیده نبات Because the true believer ate choice herbs,  
 تا چو نحلی گشت ریق او حیات so that, like a bee, his spittle became life;

باز کافر خورد شربت از صدید Again, the infidel drank sherbet of filthy water:  
 هم ز قوتش زهر شد در وی پدید accordingly from his nourishment poison appeared in him.

اهل الهام خدا عین الحیات 3295 Those inspired by God are the fountain of life;  
 اهل تسویل هوا سم الممات those allured by the enticements of sensuality are the poison of death.

در جهان این مدح و شاباش و زهی  
 ز اختیار است و حفاظ آگهی  
 جمله رندان چون که در زندان بوند  
 متقی و زاهد و حق خوان شوند  
 چون که قدرت رفت کاسد شد عمل  
 هین که تا سرمایه نستانند اجل  
 قدرتت سرمایه سود است هین  
 وقت قدرت را نگه دار و ببین  
 آدمی بر خنگ کَرَمنا سوار 3300  
 در کف درکش عنان اختیار  
 باز موسی داد پند او را به مهر  
 که مرادت زرد خواهد کرد چهر  
 ترك این سودا بگو و ز حق بترس  
 دیو داده ستت برای مکر درس

In the world this praise and "well done!" and "bravo!"  
 are in virtue of free-will and watchful attention.

All profligates, when they are in prison,  
 become devout and ascetic and invokers of God.

When the power is gone, the work becomes unsalable.  
 Take heed lest Doom seize the capital.

The power is your profit-earning capital.  
 Listen, watch over the moment of power and observe!

3300 Man rides on the steed of "*We have honoured*":  
 the reins of free-will are in the hand of his intelligence.

Once more did Moses admonish him kindly, saying,  
 "The thing you desire will make your face pale.

Abandon this vain passion and be afraid of God:  
 the Devil has schooled you for the purpose of deception."

### قانع شدن آن طالب به تعلیم زبان مرغ خانگی و سگ و اجابت موسی علیه السلام

*How that seeker was content to be taught the language of domestic fowls and dogs,  
 and how Moses, on whom be peace; complied with his request.*

گفت باری نطق سگ کاو بر در است  
 نطق مرغ خانگی که اهل پر است  
 گفت موسی هین تو دانی رو رسید  
 نطق این هر دو شود بر تو پدید  
 بامدادان از برای امتحان 3305  
 ایستاد او منتظر بر آستان  
 خادمه سفره بیفشاند و فتاد  
 پاره‌ای نان بیات آثار زاد  
 در ربود آن را خروسی چون گرو  
 گفت سگ کردی تو بر ما ظلم رو  
 دانه‌ی گندم توانی خورد و من  
 عاجزم در دانه خوردن در وطن  
 گندم و جو را و باقی حبوب  
 می‌توانی خورد و من نه ای طروب  
 این لب نانی که قسم ماست نان 3310  
 می‌ربایی این قدر را از سگا

He said, "At any rate the language of the dog which is at the door  
 and the language of the domestic fowl which has wings."

"Listen," said Moses, "you know! Go, it has arrived:  
 the language of both of these will be revealed to you."

3305 At daybreak, in order to make trial,  
 he stood waiting on the threshold.

The maid-servant shook the table-cloth, and a piece of bread,  
 the remnants of last night's meal, fell out.

A cock snatched it up as the stake.  
 The dog said, "You have done injustice-to me. Leave!

You can eat a grain of corn,  
 while I am unable to eat grains in my abode.

You can eat corn and barley and the rest of the grains,  
 while I cannot, O jubilant one.

3310 This crust of bread, the bread which is our portion—  
 you are taking away from the dogs such a quantity as this!"



## جواب خروس سگ را

### *The cock's answer to the dog*

پس خروشش گفت تن زن غم مخور  
که خدا بدهد عوض ز اینت دگر  
اسب این خواجه سقط خواهد شدن  
روز فردا سیر خور کم کن حزن  
مر سگان را عید باشد مرگ اسب  
روزی وافر بود بی‌جهد و کسب  
اسب را بفروخت چون بشنید مرد  
پیش سگ شد آن خروشش روی زرد  
روز دیگر همچنان نان را ربود  
آن خروس و سگ بر او لب بر گشود  
کای خروس عشووده چند این دروغ  
ظالمی و کاذبی و بی‌فروغ  
اسب کش گفתי سقط گردد کجاست  
کور اختر گوی و محرومی ز راست  
گفت او را آن خروس با خبر  
که سقط شد اسب او جای دگر  
اسب را بفروخت و جست او از زیان  
آن زیان انداخت او بر دیگران  
لیک فردا استرش گردد سقط  
مر سگان را باشد آن نعمت فقط  
زود استر را فروشید آن حریص  
یافت از غم و ز زیان آن دم محیص  
روز ثالث گفت سگ با آن خروس  
ای امیر کاذبان با طبل و کوس  
گفت او بفروخت استر را شتاب  
گفت فردایش غلام آید مصاب  
چون غلام او بمیرد نانه  
بر سگ و خواهنده ریزند اقربا  
این شنید و آن غلامش را فروخت  
رست از خسران و رخ را بر فروخت  
شکرها می‌کرد و شادیا که من  
رستم از سه واقعه اندر زمن

Then the cock said to him, "Be silent, do not grieve,  
for God will give you something else instead of this.

The horse of this Khwaja is about to die:  
to-morrow eat your fill and be not sorrowful.

The horse's death will be a feast-day for the dogs:  
there will be abundant provender without toil or earning."

When the man heard, he sold the horse.  
That cock of his was disgraced in the eyes of the dog.

<sup>3315</sup> Next day the cock carried off the bread in the same fashion,  
and the dog opened his lips at him,

Saying, "O beguiling cock, how long these lies?  
You are unrighteous and false and without lustre.

Where is the horse that you said would die?  
You are a blind man who tells of the stars and you are deprived of truth."

That knowing cock said to him,  
"His horse died in another place.

He sold the horse and escaped from loss:  
he cast the loss upon others;

<sup>3320</sup> But to-morrow his mule will die:  
that will be good fortune for the dogs, no more."

The covetous man immediately sold the mule  
and at that instant obtained deliverance from grief and loss.

On the third day the dog said to the cock,  
"O prince of liars with your drums and kettledrums!"

He said, "He sold the mule in haste,"  
said he, "to-morrow his slave will be stricken down,

And when his slave dies,  
the next of kin will scatter pieces of bread upon the dogs and beggars."

<sup>3325</sup> He heard this and sold his slave:  
he was saved from loss and his face was lit up.

He was giving thanks and making merry, saying,  
"I have been saved from three calamities in the world.

تا زبان مرغ و سگ آموختم  
 دیده‌ی سوء القضاء را دوختم  
 روز دیگر آن سگ محروم گفت  
 کای خروس ژاژخا کو طاق و جفت

Since I learned the language of the fowl and the dog  
 I have pierced the eye of evil destiny."

Next day the disappointed dog said,  
 "O stupid cock, where are the sundries?"

### خجل گشتن خروس پیش سگ به سبب دروغ شدن در آن سه وعده

*How the cock became abashed before the dog on account of being false in those three promises.*

چند چند آخر دروغ و مکر تو  
 خود نپرد جز دروغ از وکر تو  
 گفت حاشا از من و از جنس من  
 که بگردیم از دروغی ممتحن  
 ما خروسان چون موذن راست گوی  
 هم رقیب آفتاب و وقت جوی  
 پاسبان آفتابیم از درون  
 گر کنی بالای ما طشتی نگون  
 پاسبان آفتابند اولیا  
 در بشر واقف ز اسرار خدا  
 اصل ما را حق پی بانگ نماز  
 داد هدیه آدمی را در جهاز  
 گر به ناهنگام سهوی مان رود  
 در اذان آن مقتل ما می شود  
 گفت ناهنگام حی علی الفلاح  
 خون ما را می کند خوار و مباح  
 آن که معصوم آمد و پاک از غلط  
 آن خروس جان وحی آمد فقط  
 آن غلامش مرد پیش مشتری  
 شد زیان مشتری آن يك سری  
 او گریزانید مالش را و ليك  
 خون خود را ریخت اندر یاب نيك  
 يك زیان دفع زیانها می شدی  
 جسم و مال ماست جانها را فدی  
 پیش شاهان در سیاست گستری  
 می دهی تو مال و سر را می خری  
 اعجمی چون گشته‌ای اندر قضا  
 می گریزانی ز داور مال را

How long, pray, how long your falsehood and deceit?  
 Truly, nothing but falsehood flies out of your nest."

<sup>3330</sup> He said, "Far be it from me and from my kind  
 that we should become afflicted with falsehood.

We cocks are veracious like the muezzin:  
 we are observers of the sun as well as seekers of the time.

We are watchers of the sun inwardly,  
 though you may turn a basin upside down over us."

The watchers of the Sun are the saints:  
 in the flesh acquainted with the Divine mysteries.

"God gave our family as a gift to Man  
 to call to the ritual prayer in preparation.

<sup>3335</sup> If a mistake be committed by us in the call to prayer at the wrong time,  
 it will become the cause of our being killed.

To say at the wrong time 'Come to welfare'  
 will make our blood of no account and licit."

It is only the cock, the Soul of inspiration  
 that is protected and purged of error.

His slave died in the house of the purchaser:  
 that was the purchaser's loss entirely.

He saved his money, but he shed his own blood.  
 Understand well!

<sup>3340</sup> One loss would have prevented losses:  
 our bodies and money are the ransom for our souls.

In the presence of kings, in dispensing punishment,  
 you offer money and purchase your head:

How have you become, in destiny, a miser—  
 withholding your money from the Judge?

## خبر کردن خروس از مرگ خواجه

### *How the cock foretold the death of the Khwaja.*

لیک فردا خواهد او مردن یقین گاو خواهد کشت وارث در حنین	"But to-morrow he will certainly die: his heir, in mourning, will slaughter a cow.
صاحب خانه بخواد مرد و رفت روز فردا نک رسیدت لوت زفت	The owner of the house will die depart: lo, to-morrow a great deal of food will reach you.
پاره‌های نان و لالنگ و طعام در میان کوی یابد خاص و عام	<sup>3345</sup> High and low will get pieces of bread and dainty morsels and viands in the midst of the street.
گاو قربانی و نانهای تنک بر سگان و سایلان ریزد سبک	The sacrificed cow and thin loaves of bread will be scattered quickly over the dogs and the beggars."
مرگ اسب و استر و مرگ غلام بد قضا گردان این مغرور خام	The death of the horse and mule and the death of the slave were bringing round the doom of this foolish deluded man.
از زیان مال و درد آن گریخت مال افزون کرد و خون خویش ریخت	He fled from the loss of wealth and from grief thereat: he increased his wealth and shed his own blood.
این ریاضت‌های درویشان چراست کان بلا بر تن بقای جانهاست	These austerities of dervishes—what are they for? That that tribulation on the body is the everlasting life of spirits
تا بقای خود نیابد سالکی چون کند تن را سقیم و هالکی	<sup>3350</sup> Unless a traveller gains the everlasting life of his self, how should he make his body a sick and perishing?
دست کی جنبد به ایثار و عمل تا نبیند داده را جانش بدل	How should he move his hand to altruism and work unless he sees his soul in exchange for what is given (by him)?
آن که بدهد بی‌امید سودها آن خدای است آن خدای است آن خدا	That one who gives without expectation of gains— that one is God, is God, is God,
یا ولی حق که خوی حق گرفت نور گشت و تابش مطلق گرفت	Or the friend of God, who has assumed the nature of God and has become luminous and has received the Absolute Radiance;
کاو غنی است و جز او جمله فقیر کی فقیری بی‌عوض گوید که گیر	For He is rich, while all except Him are poor: how should a poor man say "Take" without compensation?
تا نبیند کودکی که سیب هست او پیاز گنده را ندهد ز دست	<sup>3355</sup> Till a child sees that the apple is there, it will not give up from its hand the stinking onion.
این همه بازار بهر این غرض بر دکانها شسته بر بوی عوض	All these market-folk, for the sake of this object, are seated on the benches in the hope of compensation:
صد متاع خوب عرضه می‌کنند و اندرون دل عوضها می‌تنند	They offer a hundred fine articles of merchandise, and within their hearts they are intent on compensations.
یک سلامی نشنوی ای مرد دین که نگیرد آخر آن آستین	O man of the Religion, you will not hear a single salaam whereof the end will not pluck your sleeve.

بی‌طمع نشنیده‌ام از خاص و عام من سلامی ای برادر و السلام	I have never heard a disinterested salaam from high or low, O brother—and the salaam—
جز سلام حق، هین آن را بجو خانه خانه جا به جا و کو به کو	<sup>3360</sup> Except the salaam of God. Come; seek that from house to house, from place to place, and from street to street!
از دهان آدمی خوش مشام هم پیام حق شنودم هم سلام	From the mouth of the man who has a good scent I heard both the message and the salaam of God;
وین سلام باقیان بر بوی آن من همی‌نوشم به دل خوشتر ز جان	And in the hope of that I am listening with my heart to the salaams of the rest sweeter than life.
ز آن سلام او سلام حق شده ست کاتش اندر دودمان خود زده ست	His salaam has become the salaam of God because he has set fire to the household of self.
مرده است از خود شده زنده به رب ز آن بود اسرار حقش در دو لب	He has died to self and become living through the Lord: hence the mysteries of God are on his lips.
مردن تن در ریاضت زندگی است رنج این تن روح را پابندی است	<sup>3365</sup> The death of the body in self-discipline is life: the sufferings of this body are everlastingness to the spirit.
گوش بنهاد به آن مرد خبیث می‌شنود او از خروشش آن حدیث	That wicked man had lent ear: he was hearing from his cock the news.

### دویدن آن شخص به سوی موسی به زهار چون از خروس خبر مرگ خود شنید

#### *How that person ran to Moses for protection when he heard from the cock the announcement of his death.*

چون شنید اینها دوان شد تیز و تفت بر در موسی کلیم الله رفت	When he heard these things, he started running in hot haste: he went to the door of Moses, with whom God conversed.
رو همی‌مالید در خاک او ز بیم که مرا فریاد رس زین ای کلیم	He was rubbing his face in the dust from fear, saying, “Save me from this, O Kalím!”
گفت رو بفروش خود را و بره چون که استا گشته‌ای برجه ز چه	He said, “Go, sell yourself and escape! Since you have become expert, jump out of the pit!
بر مسلمانان زیان انداز تو کیسه و همیانها را کن دو تو	<sup>3370</sup> Throw the loss upon true believers! Make your purses and wallets double!
من درون خشت دیدم این قضا که در آینه عیان شد مرا	I beheld in the brick this destiny which to you became visible in the mirror.
عقل اول ببند آخر را به دل اندر آخر ببند از دانش مقل	The intelligent man sees with his heart the end at the first; he that is lacking in knowledge sees it at the end.”
باز زاری کرد کای نیکو خصال مر مرا در سر مزین در رو ممال	Once more he made lamentation, saying, “O you who have goodly qualities, do not beat me on the head, do not rub into my face.
از من آن آمد که بودم ناسزا ناسزایم را تو ده حسن الجزا	That issued from me because I was unworthy: do you give good recompense to my unworthy.”

گفت تیری جست از شست ای پسر 3375 He said, "An arrow sped from the thumb-stall, my lad:  
 نیست سنت کاید آن واپس به سر it is not the rule that it should come back to the source;  
 لیک در خواهم ز نیکو داوری But I will crave of good dispensation  
 تا که ایمان آن زمان با خود بری that you may take the Faith away with you at that time.  
 چون که ایمان برده باشی زنده‌ای When you have taken the Faith away, you are living:  
 چون که با ایمان روی پاینده‌ای when you go with the Faith, you are enduring."  
 هم در آن دم حال بر خواجه بگشت At the same instant the Khwaja became indisposed,  
 تا دلش شورید و آوردند طشت so that he felt qualms, and they brought the basin.  
 شورش مرگ است نه هیضه‌ی طعام It is the qualms of death, not indigestion:  
 قی چه سودت دارد ای بد بخت خام how should vomiting avail you, O foolish ill-fortuned man?  
 چار کس بردند تا سوی وثاق 3380 Four persons carried him to his house:  
 ساق می‌مالید او بر پشت ساق he was rubbing leg on the back of leg.  
 پند موسی نشنوی شوخی کنی If you do not listen to Moses's counsel and are disrespectful,  
 خویشتن بر تیغ پولادی زنی you dash yourself against a sword of steel.  
 شرم ناید تیغ را از جان تو The sword feels no shame from your life:  
 آن تست این ای برادر آن تو this is your own, O brother, your own.

### دعا کردن موسی آن شخص را تا به ایمان رود از دنیا

*How Moses prayed for that person, that he might depart from the world in the Faith.*

موسی آمد در مناجات آن سحر At dawn Moses began praying, saying,  
 کای خدا ایمان از او مستان مبر "O God, do not take the Faith from him, do not carry it away!  
 پادشاهی کن بر او بخشا که او Act in royal fashion, forgive him, for he has erred  
 سهو کرد و خیره رویی و غلو and behaved with impudence and transgressed exceedingly.  
 گفتمش این علم نه در خورد تست 3385 I said to him, "This knowledge is not meet for you, he deemed my  
 دفع پندارید گفتم را و سست words a thwarting and vain."  
 دست را بر اژدها آن کس زند That one lays hands on the dragon  
 که عصا را دستش اژدها کند whose hand makes the rod a dragon.  
 سر غیب آن را سزد آموختن To learn the secret of the Unseen  
 که ز گفتن لب تواند دوختن is fitting for him who can seal his lips from speech.  
 در خور دریا نشد جز مرغ آب None but the water-fowl is proper for the sea.  
 فهم کن و الله أعلم بالصواب Understand—and God best knows the right course.  
 او به دریا رفت و مرغ آبی نبود "He went into the sea, and he was not a water-fowl: he sank.  
 گشت غرقه دست گیرش ای ودود Take his hand, O Loving One!"



## اجابت کردن حق تعالی دعای موسی را علیه السلام

*How God most High answered favourably the prayer of Moses, on whom be peace.*

گفت بخشیدم بدو ایمان نعم ور تو خواهی این زمان زندهش کنم	3390 He said, "Yes, I bestow the Faith upon him, and if you wish I will bring him to life at this moment;
بلکه جملهی مردگان خاک را این زمان زنده کنم بهر ترا	No, I will at this moment bring to life all the dead in the earth for your sake."
گفت موسی این جهان مردن است آن جهان انگیز کانجا روشن است	Moses said, "This is the world of dying: raise that world, for that place is resplendent.
این فنا جا چون جهان بود نیست باز گشت عاریت بس سود نیست	Inasmuch as this abode of mortality is not the world of Being, the return to a borrowed thing is not much gain.
رحمتی افشان بر ایشان هم کنون در نهان خانهی لدینا محضرون	Strew a gift of mercy upon them even now in the secret chamber of <i>assembled in Our presence</i> ."
تا بدانی که زیان جسم و مال سود جان باشد رهاند از و بال	3395 That you may know that loss of the body and of wealth is gain to the spirit and delivers it from bane.
پس ریاضت را به جان شو مشتری چون سپردی تن به خدمت جان بری	Therefore be a purchaser of discipline with your soul: you will save your soul when you have given up your body to service.
ور ریاضت آیدت بی اختیار سر بنه شکرانه ده ای کامیار	And if the discipline comes to you without free choice, bow your head and give thanks, O successful one.
چون حقت داد آن ریاضت شکر کن تو نکردی او کشیدت ز امر کن	Since God has given you that discipline, render thanks: you have not done; He has drawn you by the command, "Be!"

حکایت آن زنی که فرزندش نمی‌زیست بنالید جواب آمد که آن عوض ریاضت تست  
و به جای جهاد مجاهدان است ترا

*Story of the woman whose children never lived, and how, when she made lamentation,  
the answer came—"That is instead of your ascetic discipline  
and is for you in lieu of the self-mortification of those who mortify themselves."*

آن زنی هر سال زاییدی پسر بیش از شش مه نبودی عمرو	That woman used to bear a son every year; he never lived more than six months;
یا سه مه یا چار مه گشتی تباه ناله کرد آن زن که افغان ای اله	3400 Either three months or four months he would perish. The woman made lamentation, crying, "Alas, O God,
نه مهم بار است و سه ماهم فرح نعمتم زوتر رو از قوس قزح	For nine months I have the burden, and for three months I have joy: my happiness is fleeter than the rainbow."
پیش مردان خدا کردی نفیر زین شکایت آن زن از درد نذیر	That woman, because of the terrifying anguish, used to make this plaintive outcry before the men of God.

بیست فرزند این چنین در گور رفت  
آتشی در جانیشان افتاد تفت

تا شبی بنمود او را جنتی  
باقی سبزی خوشی بی‌ضنتی

باغ گفتم نعمت بی‌کیف را <sup>3405</sup>  
کاصل نعمتهاست و مجمع باغها

ور نه لا عین رأی چه جای باغ  
گفت نور غیب را یزدان چراغ

مثل نبود آن مثال آن بود  
تا برد بوی آن که او حیران بود

حاصل آن زن دید آن را مست شد  
ز آن تجلی آن ضعیف از دست شد

دید در قصری نوشته نام خویش  
آن خود دانستش آن محبوب کیش

بعد از آن گفتند کاین نعمت و راست <sup>3410</sup>  
کاو به جان بازی بجز صادق نخواست

خدمت بسیار می‌بایست کرد  
مر ترا تا بر خوری زین چاشت خورد

چون تو کاهل بودی اندر التجا  
آن مصیبتها عوض دادت خدا

گفت یا رب تا به صد سال و فزون  
این چنینم ده بریز از من تو خون

اندر آن باغ او چو آمد پیش پیش  
دید در وی جمله فرزندان خویش

گفت از من گم شد از تو گم نشد <sup>3415</sup>  
بی‌دو چشم غیب کس مردم نشد

تو نکردی قصد و از بینی دوید  
خون افزون تا ز تب جانیت رهید

مغز هر میوه به است از پوستش  
پوست دان تن را و مغز آن دوستش

مغز نغزی دارد آخر آدمی  
یک دمی آن را طلب گر ز آن دمی

In this way twenty children went into the grave:  
a fire fell swiftly upon their lives,

One night, there was shown to her  
a garden everlasting, verdant, delectable, and ungrudged.

I have called the Unconditioned Bounty a garden,  
since it is the source of bounties and the assembly of gardens;

Otherwise, no eye has beheld: what place is there for a garden?  
God has called the Light of the Unseen "a lamp."

It's not a comparison; it is a parable thereof,  
in order that he who is bewildered may get a scent.

In short, the woman saw that and became intoxicated:  
at that revelation the weak fell into an ecstasy.

She saw her name written on a palace:  
she who was of goodly belief knew that it belonged to her.

After that, they said, "This Bounty is for him who has risen up  
with constant sincerity in self-devotion.

You must have done much service,  
in order that you might partake of this repast;

As you were remiss in taking refuge,  
God gave you those afflictions instead."

"O Lord," cried she, "give me such-like for a hundred years and more!  
Shed my blood!"

When she advanced into that garden,  
she saw there all her children.

She said, "They were lost to me, they were not lost to You."  
Without the two eyes of the Unseen, no one becomes the Man.

You did not let blood, and the superfluous blood ran from your nose,  
to the end that your life might be saved from fever.

The core of every fruit is better than its rind:  
deem the body to be the rind, and its friend to be the core.

After all, Man has a goodly core:  
seek it for one moment, if you are of that breath.

## در آمدن حمزه در جنگ بی‌زره

*How Hamza, May God be well-pleased with him, came to battle without a coat of mail.*

اندر آخر حمزه چون در صف شدی بی‌زره سر مست در غزو آمدی	Whenever at the end Hamza went into the ranks, he would enter the fray intoxicated, without a coat of mail.
سینه باز و تن برهنه پیش پیش در فکندی در صف شمشیر خویش	<sup>3420</sup> Advancing with open breast and naked body, he would throw himself into the sword-bearing ranks.
خلق پرسیدند کای عم رسول ای هژبر صف شکن شاه فحول نه تو لا تَلْقُوا بِأَيْدِيكُمْ إِلَى تهلکه خواندی ز پیغام خدا	The people asked him, saying, “O uncle of the Prophet, O Lion that breaks the ranks, O prince of the champions, Have not you read in the Message of God ‘Do not cast yourselves with your own hands into destruction’?
پس چرا تو خویش را در تهلکه می‌دراندازی چنین در معرکه	Then why are you casting yourself thus into destruction on the field of battle?
چون جوان بودی و زفت و سخت زه تو نمی‌رفتی سوی صف بی‌زره	When you were young and robust and strongly-knit, you did not go into the battle-line without a coat of mail.
چون شدی پیر و ضعیف و منحنی پرده‌های لاابالی می‌زنی لاابالی‌وار با تیغ و سنان می‌نمایی دار و گیر و امتحان	<sup>3425</sup> Now that you have become old and infirm and bent, you are knocking at the curtains of recklessness, And with sword and spear, like one who heeds nothing, you are grappling and struggling and making trial.
تیغ حرمت می‌ندارد پیر را کی بود تمییز تیغ و تیر را	The sword has no respect for the old: how should sword and arrow possess discernment?”
زین نسق غم خوارگان بی‌خبر پند می‌دادند او را از غیر	In this manner were the ignorant sympathisers giving him counsel zealously.

## جواب حمزه مر خلق را

*The reply of Hamza to the people*

گفت حمزه چون که بودم من جوان مرگ می‌دیدم وداع این جهان	Hamza said, “When I was young, I used to regard farewell to this world as death.
سوی مردن کس به رغبت کی رود پیش اژدرها برهنه کی شود	<sup>3430</sup> How should any one go to death eagerly? How should he come naked to meet the dragon?
لیک از نور محمد من کنون نیستم این شهر فانی را زبون از برون حس لشکرگاه شاه پر همی‌بینم ز نور حق سپاه	But now, through the Light of Mohammed, I am not subject to this city that is passing away. Beyond the senses, I behold the camp of the King thronged with the army of the Light of God,

خیمه در خیمه طناب اندر طناب  
 شکر آن که کرد بیدارم ز خواب  
 آن که مردن پیش چشمش تهله است  
 امر لا تلقوا بگیرد او به دست  
 و آنکه مردن پیش او شد فتح باب  
 سار عوا آید مر او را در خطاب  
 الحذر ای مرگ بینان بارعوا  
 العجل ای حشر بینان سار عوا  
 الصلا ای لطف بینان افرحوا  
 البلا ای قهر بینان اترحوا  
 هر که یوسف دید جان کردش فدی  
 هر که گرگش دید برگشت از هدی  
 مرگ هر يك ای پسر هم رنگ اوست  
 پیش دشمن دشمن و بر دوست دوست  
 پیش ترك آینه را خوش رنگی است  
 پیش زنگی آینه هم زنگی است  
 آن که می ترسی ز مرگ اندر فرار  
 آن ز خود ترسانی ای جان هوش دار  
 روی زشت تست نه رخسار مرگ  
 جان تو همچون درخت و مرگ برگ  
 از تو رسته ست ار نکوی است ار بد است  
 ناخوش و خوش هر ضمیرت از خود است  
 گر به خاری خسته ای خود کشته ای  
 ور حریر و قز دری خود رشته ای  
 دان که نبود فعل هم رنگ جزا  
 هیچ خدمت نیست هم رنگ عطا  
 مزد مزدوران نمی ماند به کار  
 کان عرض وین جوهر است و پایدار  
 آن همه سختی و زور است و عرق  
 وین همه سیم است و زر است و طبق  
 گر ترا آید ز جایی تهمتی  
 کرد مظلومیت دعا در محنتی  
 تو همی گویی که من آزادام  
 بر کسی من تهمتی ننهادام  
 تو گناهی کرده ای شکل دگر  
 دانه کشتی دانه کی ماند به بر

Tent on tent and tent-rope on tent-rope.  
 Thanks be to Him who awakened me from slumber!"

That one in whose eyes death is destruction—  
 he takes hold of the command, "*Do not cast*";

3435 And that one to whom death is the opening of the gate—  
 for him in the Allocution there is, "*Vie ye with each other in hastening.*"

Beware, O you who regard death! Surpass one another!  
 Quick, O you who regard the Resurrection! *Vie with each other in hastening!*

Welcome, O you who regard the grace! Rejoice!  
 Woe, O you who regard the wrath! Be sorrowful!

Whosoever deems death to be Joseph gives up his soul in ransom for it;  
 whosoever deems it to be the wolf turns back from right guidance.

Every one's death is of the same quality as himself, my lad:  
 to the enemy an enemy, and to the friend a friend.

3440 In the eyes of the Turcoman the mirror has a fair colour;  
 similarly in the eyes of the Ethiopian the mirror is an Ethiopian.

Your fear of death in fleeing is your fear of yourself.  
 Take heed, O soul!

It's your ugly face, not the visage of Death:  
 your spirit is like the tree and death the leaf.

It has grown from you, whether it is good or evil:  
 every hidden thought of yours, foul or fair, is from yourself.

If you are wounded by a thorn, you yourself have sown;  
 and if you are in satin and silk, you yourself have spun.

3445 Know that the act is not of the same complexion as the requital:  
 the service is nowise of the same complexion as the payment given.

The labourers' wage does not resemble the work, inasmuch as the latter  
 is the accident, while the former is the substance and permanent.

The former is wholly hardship and effort and sweat,  
 while the latter is wholly silver and gold and trays.

If suspicion fall upon you from some quarter, the person whom you wronged  
 has invoked God against you in an affliction

You say, "I am free:  
 I have not laid suspicion on any one."

3450 You have committed another form of sin; you sowed the seed:  
 how should the seed resemble the fruit?

او زنا کرد و جزا صد چوب بود  
 گوید او من کی زدم کس را به عود  
 نه جزای آن زنا بود این بلا  
 چوب کی ماند ز نارا در خلا  
 مار کی ماند عصا را ای کلیم  
 درد کی ماند دوا را ای حکیم  
 تو به جای آن عصا آب منی  
 چون بیفکندی شد آن شخص سنی  
 یار شد یا مار شد آن آب تو <sup>3455</sup>  
 ز آن عصا چون است این اعجاب تو  
 هیچ ماند آب آن فرزندی را  
 هیچ ماند نیشکر مر قند را  
 چون سجودی یا رکوعی مرد گشت  
 شد در آن عالم سجود او بهشت  
 چون که پرید از دهانش حمد حق  
 مرغ جنت ساختش رب الفلق  
 حمد و تسبیح نماند مرغ را  
 گر چه نطفه‌ی مرغ باد است و هوا  
 چون ز دستت رست ایثار و زکات <sup>3460</sup>  
 گشت این دست آن طرف نخل و نبات  
 آب صبرت جوی آب خلد شد  
 جوی شیر خلد مهر تست و ود  
 ذوق طاعت گشت جوی انگبین  
 مستی و شوق تو جوی خمر بین  
 این سببها آن اثرها را نماند  
 کس نداند چو نش جای آن نشاند  
 این سببها چون به فرمان تو بود  
 چار جو هم مر ترا فرمان نمود  
 هر طرف خواهی روانش می‌کنی <sup>3465</sup>  
 آن صفت چون بد چنانش می‌کنی  
 چون منی تو که در فرمان تست  
 نسل آن در امر تو آیند چست  
 می‌دود بر امر تو فرزندی نو  
 که منم جزوت که کردی اش گرو  
 آن صفت در امر تو بود این جهان  
 هم در امر تست آن جوها روان

The celibate committed adultery, and the penalty was a hundred blows with the stick. "When," says he, "did I strike any one with wood?"

Was not this infliction the penalty for that adultery?  
How should the stick resemble adultery in secret?

How should the serpent resemble the rod, O Moses?  
How should the pain resemble the remedy, O doctor?

When you, instead of the rod, ejected semen into the uterus  
that semen became a fine figure

That semen of yours became a friend or a serpent:  
why is this astonishment at the rod on your part?

Does the semen at all resemble that child?  
Does the sugar-cane at all resemble the candy?

When a man has sown a prostration or a genuflection,  
in yonder world his prostration becomes Paradise.

When praise of God has flown from his mouth,  
the *Lord of the daybreak* fashions it into a bird of Paradise.

Your praise and glorification does not resemble the bird,  
though the bird's semen is wind and air.

When altruism and almsgiving have grown up from your hand,  
this hand becomes on yonder side date-palms and herbage.

The water, your renunciation, became a river of water in Paradise;  
your love and affection is a river of milk in Paradise.

Delight in devotion became a river of honey;  
behold your intoxication and longing as a river of wine.

These causes did not resemble those effects:  
none knows how He installed it in the place of that.

Since these causes obeyed your command,  
the four rivers likewise showed obedience to you.

You make them flow in whatever direction you wish:  
as that quality was, such do you make it to be.

As your semen, which is at your command—  
the progeny thereof are ready to your command.

Your young son runs at your command, saying,  
"I am the part of you which you did deposit in my mother's womb."

That quality obeyed your command in this world:  
likewise those rivers flow at your command.



آن درختان مر ترا فرمان برند  
 کان درختان از صفات با برند  
 چون به امر تست اینجا این صفات  
 پس در امر تست آن جا آن جزات  
 چون ز دستت زخم بر مظلوم رست  
 آن درختی گشت از او زقوم رست  
 چون ز خشم آتش تو در دلها زدی  
 مایهی نار جهنم آمدی  
 آتشت اینجا چو آدم سوز بود  
 آن چه از وی زاد مرد افروز بود  
 آتش تو قصد مردم می‌کند  
 نار کز وی زاد بر مردم زند  
 آن سخنها چو مار و کژدمت  
 مار و کژدم گشت و می‌گیرد دمت  
 اولیا را داشتی در انتظار  
 انتظار رستخیزت گشت یار  
 وعده‌ی فردا و پس فردای تو  
 انتظار حشرت آمد وای تو  
 منتظر مانی در آن روز دراز  
 در حساب و آفتاب جان گداز  
 کاسمان را منتظر می‌داشتی  
 تخم فردا ره روم می‌کاشتی  
 خشم تو تخم سعیر دوزخ است  
 هین بکش این دوزخت را کاین فح است  
 کشتن این نار نبود جز به نور  
 نورك اطفأ نارنا نحن الشکور  
 گر تو بی‌نوری کنی حلمی به دست  
 آتشت زنده ست و در خاکستر است  
 آن تکلف باشد و رو پوش هین  
 نار را نکشد بغیر نور دین  
 تا نبینی نور دین ایمن مباش  
 کاتش پنهان شود يك روز فاش  
 نور آبی دان و هم بر آب چفس  
 چون که داری آب از آتش مترس  
 آب آتش را کشد کاتش به خو  
 می‌پسوزد نسل و فرزندان او

Those trees are obedient to you,  
 because those trees are fruitful by your qualities.

3470 Since these qualities are to your command here,  
 so your recompense is at your command there.

When blows proceeded from your hand against the victim of injustice,  
 they became a tree: the Zaqqum grew from them.

When in anger you threw fire into hearts,  
 you became the source of Hell-fire.

Since here your fire was burning mankind,  
 that which was born of it was kindling men.

Your fire makes an attack on the people:  
 the fire that sprang from it rushes against the people.

3475 Your words resembling snakes and scorpions  
 have become snakes and scorpions and are seizing your tail.

You kept the friends waiting:  
 you will be kept waiting at the Resurrection.

Your promise, "To-morrow" and "the day after to-morrow,"  
 has become your waiting on the Day of Congregation: alas for you!

You will remain waiting on that long Day,  
 in rendering an account and in the soul-consuming sun,

Because you were wont to keep Heaven waiting  
 and sow the seed of "I will go on the Way to-morrow."

3480 Your anger is the seed of Hell-fire:  
 take heed, extinguish this Hell of yours, for this is a trap.

The extinction of this fire is not save by the Light:  
 "your light has put out our fire, we are the grateful."

If you are devoid of the Light and do an act of clemency, it is evil:  
 your fire is alive and is in the embers.

Beware! That is ostentation and masking:  
 nothing will extinguish the fire except the Light of Religion.

Do not be secure till you behold the Light of Religion,  
 for the hidden fire will one day become manifest.

3485 Deem the Light to be water, and cleave to the water withal:  
 when you have the water, be not afraid of the fire.

The water will extinguish the fire,  
 because the fire by its nature burns up its progeny and children.

سوی آن مرغابیان رو روز چند  
تا ترا در آب حیوانی کشند  
مرغ خاکی مرغ آبی هم تنند  
لیک ضدانند آب و رو غنند

هر یکی مر اصل خود را بنده اند  
احتیاطی کن به هم مانده اند

همچنان که وسوسه و وحی اَلَسْتُ  
هر دو معقولند لیکن فرق هست

هر دو دلالان بازار ضمیر  
رختها را می ستایند ای امیر

گر تو صراف دلی فکرت شناس  
فرق کن سر دو فکرت چون نخاس

ور ندانی این دو فکرت از گمان  
لاخلافه گوی و مشتاب و مران

Go, for a while, to those water-birds,  
that they may lead you to the Water of Life.

The land-bird and the water-bird have the same body,  
but they are opposites: they are water and oil.

Each is devoted to its own origin;  
have a care: they resemble each other,

<sup>3490</sup> Just as both suggestion and Divine inspiration are intelligible,  
and yet there is a difference.

Both brokers in the market of Conscience  
extol their wares, O prince.

If you are a spiritual money-changer, one who recognises thought,  
distinguish the real nature of the two thoughts which resemble slave-dealers;

And if from opinion you do not know these two thoughts,  
say, "No deception!" and be not in a hurry and do not push forward.

### حیله‌ی دفع مغبون شدن در بیع و شرا

*The means of preventing one's self from being swindled in sale and purchase.*

آن یکی یاری پیمبر را بگفت  
که منم در بیعها با غبن جفت

مکر هر کس کاو فرو شد یا خرد  
همچو سحر است و ز راهم می برد

گفت در بیعی که ترسی از غرار  
شرط کن سه روز خود را اختیار

که تانی هست از رحمان یقین  
هست تعجیل از شیطان لعین

پیش سگ چون لقمه‌ی نان افکنی  
بو کند آن گه خورد ای معتنی

او ببینی بو کند ما با خرد  
هم ببوییمش به عقل منتقد

با تانی گشت موجود از خدا  
تا به شش روز این زمین و چرخها

ور نه قادر بود کز کُن فیکون  
صد زمین و چرخ آوردی برون

آدمی را اندک اندک آن همام  
تا چهل سالش کند مرد تمام

A certain friend said to the Prophet,  
"I am always being swindled in commerce.

<sup>3495</sup> The deceit of everyone who sells or buys  
is like magic and leads me off the track."

He said, "When you are afraid of being duped in a commercial transaction,  
stipulate for yourself three days to choose,

For deliberation is assuredly from the Merciful;  
your haste is from the accursed Devil."

When you throw a morsel of bread to a dog,  
he smells, then he eats, O careful one.

He smells with the nose,  
we too with wisdom smell it with the purified intelligence.

<sup>3500</sup> This earth and the spheres  
were brought into existence by God with deliberation to six days;

Otherwise, He was able—"Be, and it is"—  
to bring forth a hundred earths and heavens.

Little by little till forty years  
that Potentate makes the human being a complete man,

گر چه قادر بود کاندړ يك نفس از عدم پړان كند پنجاه كس	Although He was able in a single moment to set flying fifty persons from non-existence
عیسی قادر بود کاو از يك دعا بی توقف بر جهاندر مرده را	Jesus by means of one prayer was able to make the dead spring up without delay:
خالق عیسی بنتواندكه او بی توقف مردم آرد تو به تو	<sup>3505</sup> Is the Creator of Jesus unable, without delay, to bring men in manifold succession?
این تانی از پی تعلیم تست كه طلب آهسته باید بی سكست	This deliberation is for the purpose of teaching you that you must seek slowly without break.
جو یکی كوچك كه دایم می رود نه نجس گردد نه گنده می شود	A little rivulet which is moving continually does not become defiled or grow fetid.
زین تانی زاید اقبال و سرور این تانی بیضه دولت چون طیور	From this deliberation are born felicity and joy: this deliberation is the egg, fortune is like the birds.
مرغ کی ماند به بیضه ای عنید گر چه از بیضه همی آید پدید	How should the bird resemble the egg, O obstinate one, though it is produced from the egg?
باش تا اجزای تو چون بیضه ها مرغها زاینده اندر انتها	<sup>3510</sup> Wait till your limbs, like eggs, hatch birds ultimately!
بیضه ی مار ار چه ماند در شبه بیضه ی گنجشك را دور است ره	Though the serpent's egg resembles the sparrow's egg in likeness, the distance is far.
دانه ی آبی به دانه ی سیب نیز گر چه ماند فرقها دان ای عزیز	Again, though the seed of the quince resembles the seed of the apple, recognise the differences, O honoured.
برگها هم رنگ باشد در نظر میوه ها هر يك بود نوعی دگر	Leaves are of the same colour to look at, fruits, every one, are of a diverse sort.
برگهای جسمها مانده اند ليك هر جانی به ریی زنده اند	The leaves, the bodies, are similar, but every soul lives with a produce.
خلق در بازار یکسان می روند آن یکی در ذوق و دیگر دردمند	<sup>3515</sup> In the bazaar the people go all alike; one is in glee and another sorrowful.
همچنان در مرگ یکسان می رویم نیم در خسران و نیمی خسرویم	Even so in death: we go all alike, half of us are losers and half are emperors.

## وفات یافتن بلال با شادی

*How Bilal, May God be well-pleased with him, died rejoicing.*

چون بلال از ضعف شد همچون هلال رنگ مرگ افتاد بر روی بلال	When Bilal from weakness became as the new-moon, the hue of death fell upon Bilal's face.
جفت او دیدش بگفتا وا حرب پس بلالاش گفت نه نه وا طرب	His wife saw him and cried, "Oh, sorrow!" Then Bilal said to her, "Nay, nay! 'Oh, joy!'

تا کنون اندر حرب بودم ز زیست  
 تو چه دانی مرگ چون عیش است و چیست  
 این همی گفت و رخس در عین گفت  
 نرگس و گلبرگ و لاله می شکفت

تاب رو و چشم پر انوار او  
 می گواهی داد بر گفتار او

هر سیه دل می سیه دیدی و را  
 مردم دیده سیاه آمد چرا

مردم نادیده باشد رو سیاه  
 مردم دیده بود مرآت ماه

خود که بیند مردم دیده‌ی ترا  
 در جهان جز مردم دیده‌فزا

چون به غیر مردم دیدمش ندید  
 پس به غیر او که در رنگش رسید

پس جز او جمله مقلد آمدند  
 در صفات مردم دیده‌ی بلند

گفت جفتش الفراق ای خوش خصال  
 گفت نه نه الوصال است الوصال

گفت جفت امشب غریبی می‌روی  
 از تبار و خویش غایب می‌شوی

گفت نه نه بلکه امشب جان من  
 می‌رسد خود از غریبی در وطن

گفت رویت را کجا بینیم ما  
 گفت اندر حلقه‌ی خاص خدا

حلقه‌ی خاصش به تو پیوسته است  
 گر نظر بالا کنی نه سوی پست

اندر آن حلقه ز رب العالمین  
 نور می‌تابد چو در حلقه نگین

گفت ویران گشت این خانه دریغ  
 گفت اندر مه نگر منگر به میغ

کرد ویران تا کند معمورتر  
 قوم انبه بود و خانه مختصر

Until now I have been in sorrow from living:  
 how should you know how delightful death is, and what it is?"

<sup>3520</sup> He was saying this, and at the very moment of saying it  
 his countenance was blooming with narcissi, rose-leaves, and red anemones.

The glow of his face and his eye full of radiance  
 were giving testimony to his words.

Every black-hearted one was regarding him as black;  
 why is the man of the eye black?

The man blind is black-faced;  
 the Man of the eye is the mirror for the Moon.

Who in the world, indeed, sees the man of your eye  
 except the Man of piercing sight?

<sup>3525</sup> Since none but the Man of the eye beheld it,  
 who, then, but he attained to its colour?

Therefore all except him are imitators  
 in regard to the attributes of the sublime man of the eye.

His wife said to him, the parting, O man of goodly qualities."  
 "Nay, nay," said he, "it is the union, the union."

The wife said, "To-night you will go to a strange country,  
 you will become absent from your family and kindred."

"Nay, nay," he replied; "contrariwise,  
 to-night in sooth from a strange country my spirit is coming home."

<sup>3530</sup> She said, "Where shall we behold your face?"  
 He answered, "In God's chosen circle."

His chosen circle adjoins you,  
 if you look upward, not downward.

In that circle the Light from the Lord of created beings  
 is gleaming like the bezel in the circle.

"Alas," she said, "this house has been ruined."  
 "Look on the moon," said he, "do not look on the cloud.

He has ruined it in order that He may make it more flourishing:  
 my kinsfolk were numerous and the house was small.

## حکمت ویران شدن تن به مرگ

### *The wisdom in ruining the body by death*

من چو آدم بودم اول حبس کرب پر شد اکنون نسل جانم شرق و غرب	3535 Formerly, like Adam; I was imprisoned in grief; now East and West are filled with my spirit's progeny.
من گدا بودم در این خانه‌ی چو چاه شاه گشتم قصر باید بهر شاه	I was a beggar in this dungeon-like house; I have become a king: a palace is needed for a king."
قصرها خود مر شهان را مانس است مرده را خانه و مکان گوری بس است	Truly, palaces are the place for kings to take their pleasure in; for him that is dead a grave is a sufficient house and dwelling.
انبیا را تنگ آمد این جهان چون شهان رفتند اندر لا مکان	To the prophets this world seemed narrow: like kings, they went into spacelessness.
مردگان را این جهان بنمود فر ظاهرش زفت و به معنی تنگ بر	To the dead this world appears splendid: its external is large, but in reality it is narrow.
گر نبودی تنگ این افغان ز چیست چون دو تا شد هر که در وی بیش زیست	3540 If it were not narrow, for what reason is this lamentation? Why has every one become doubled the more he lived in it?
در زمان خواب چون آزاد شد ز آن مکان بنگر که جان چون شاد شد	When during the time of sleep the spirit is freed, behold how it rejoices in that place!
ظالم از ظلم طبیعت باز رست مرد زندانی ز فکر حبس جست	The wicked man is delivered from the wickedness of his nature, the prisoner escapes from thoughts of confinement.
این زمین و آسمان بس فراخ سخت تنگ آمد به هنگام مناخ	This very wide earth and heaven becomes exceedingly narrow at the time of lying down.
چشم بند آمد فراخ و سخت تنگ خنده‌ی او گریه فخرش جمله ننگ	It is an eye-bandage: wide and mighty narrow: its laughter is weeping, its glory is entirely shame.

تشبیه دنیا که به ظاهر فراخ است و به معنی تنگ و تشبیه خواب که خلاص است از این تنگی

*Comparisons of these worlds, which is wide in appearance and narrow in reality, to a bathroom, and comparison to sleep, which is the release from this narrowness.*

همچو گرمابه که تفسیده بود تنگ آبی جاننت پخسیده شود	3545 Like a bath-room which is very hot, you are distressed and your soul is melted.
گر چه گرمابه عریض است و طویل ز آن تبش تنگ آیدت جان و کلیل	Although the bath-room is broad and long, your soul is distressed and fatigued by the heat.
تا برون نایی بنگشاید دلت پس چه سود آمد فراخی منزلت	Your heart does not expand till you come out: what advantage, then, is the spaciousness of the room to you?



یا که کفش تنگ پوشی ای غوی  
 در بیابان فراخی می‌روی  
 آن فراخی بیابان تنگ گشت  
 بر تو زندان آمد آن صحرا و دشت  
 هر که دید او مر ترا از دور گفت  
 3550 کاو در آن صحرا چو لاله‌ی تر شکفت  
 او نداند که تو همچون ظالمان  
 از برون در گلشنی جان در فغان  
 خواب تو آن کفش بیرون کردن است  
 که زمانی جانت آزاد از تن است  
 اولیا را خواب ملک است ای فلان  
 همچو آن اصحاب کهف اندر جهان  
 خواب می‌بینند و آن جا خواب نه  
 در عدم در می‌روند و باب نه  
 خانه‌ی تنگ و در او جان چنگ لوك  
 کرد ویران تا کند قصر ملوك  
 چنگ لوكم چون جنین اندر رحم  
 نه مهه گشتم شد این نقلاں مهم  
 گر نباشد درد زه بر مادرم  
 من در این زندان میان آذر  
 مادر طبعم ز درد مرگ خویش  
 می‌کند ره تا رهد بره ز میش  
 تا چرد آن بره در صحرای سبز  
 هین رحم بگشا که گشت این بره گبز  
 3560 درد زه گر رنج آبستان بود  
 بر جنین اشکستن زندان بود  
 حامله گریان ز زه کاین المناص  
 و آن چنین خندان که پیش آمد خلاص  
 هر چه زیر چرخ هستند امهات  
 از جماد و از بهیمه و ز نبات  
 هر یکی از درد غیری غافل‌اند  
 جز کسانی که نبیه و کامل‌اند  
 آن چه کوسه داند از خانه‌ی کسان  
 بلمه از خانه‌ی خودش کی داند آن  
 آن چه صاحب دل بداند حال تو  
 3565 تو ز حال خود ندانی ای عمو

Or as though you should put on tight shoes, O misguided one, and go into a wide desert.

The spaciousness of the desert becomes narrow; that desert and plain becomes a prison to you.

3550 Whoever sees you from afar says,  
 “He blooms like a fresh anemone in that desert”;

He does not know that you, like the wicked, are outwardly in the rose-garden, your soul is in lamentation.

Your sleep is to put those shoes off, for your soul is free from the body for a while.

To the saints, O reader, sleep is a kingdom, as the Men of the Cave in this world.

They dream, and no sleep is there; they go into nonexistence, and no door.

3555 “A narrow house and the soul within is cramped:  
 He ruined it in order that He might make a royal palace.

I am cramped like the embryo in the womb:  
 I have become nine months old: this migration has become urgent.

Unless the throes of childbirth overtake my mother:  
 in this prison I am amidst the fire.

My mother, namely, my nature, in consequence of its death-throes, is giving birth, to the end that the lamb may be released from the ewe,

So that the lamb may graze in the green fields.  
 Come, open your womb, for this lamb has grown big.”

3560 If the pain of childbirth is grievous to the pregnant,  
 it is, for the embryo, the breaking of prison.

The pregnant woman weeps at childbirth, saying, “Where is the refuge?” — but the embryo laughs, saying, “Deliverance has appeared.”

Whatever mothers there are under the sky—  
 mineral, animal, or vegetable—

They are heedless, every one, of another’s pain,  
 except those persons that are discerning and perfect.

How should the man with a bushy beard know of his own house  
 that which the man with a few hairs on his chin knows of people’s houses?

3565 What the man of heart knows of your condition  
 you do not know of your own condition, O uncle.

بیان آن که هر چه غفلت و غم و کاهلی و تاریکی است همه از تن است که ارضی است و سفلی

*Setting forth that whatever is heedlessness and anxiety and indolence and darkness is all from the body, which belongs to the earth and the lower world.*

غفلت از تن بود چون تن روح شد  
ببند او اسرار را بی هیچ بد

چون زمین برخاست از جو فلک  
نه شب و نه سایه باشد لی و لك

هر کجا سایه ست و شب یا سایه گه  
از زمین باشد نه از افلاك و مه

دود پیوسته هم از هیزم بود  
نه از آتشیهای مستنجم بود

و هم افتد در خطا و در غلط 3570  
عقل باشد در اصابتها فقط

هر گرانی و کسل خود از تن است  
جان ز خفت جمله در پریدن است

روی سرخ از غلبه‌ی خونها بود  
روی زرد از جنبش صفرا بود

رو سپید از قوت بلغم بود  
باشد از سودا که رو ادهم بود

در حقیقت خالق آثار اوست  
لیک جز علت نبیند اهل پوست

مغز کاو از پوستها آواره نیست 3575  
از طبیب و علت او را چاره نیست

چون دوم بار آدمی زاده بزاد  
پای خود بر فرق علتها نهاد

علت اولی نباشد دین او  
علت جزوی ندارد کین او

می‌پرد چون آفتاب اندر افق  
با عروس صدق و صورت چون تنتق

بلکه بیرون از افق وز چرخها  
بی‌مکان باشد چو ارواح و نهی

بل عقول ماست سایه‌های او 3580  
می‌فتد چون سایه‌ها در پای او

Heedlessness was from the body: when the body has become spirit, it inevitably beholds the mysteries.

When the earth is removed from the celestial atmosphere, there is neither night nor shade nor sunset.

Wherever shade and night or shadowy place exists, it is by the earth, not by the heavens and the moon.

Likewise, it is from the faggots that the smoke always arises, not from the resplendent fires.

The imagination falls into error and mistake; the intellect is only in acts of true perception.

Every state of heaviness and indolence, indeed, is from the body; the spirit, from its lightness is all on the wing.

The face is red from the predominance of blood; the face is yellow from the movement of the yellow bile.

The face is white from the power of the phlegm; it is from the black bile that the face is swarthy.

In reality He is the creator of effects, but followers of the husk see nothing but the cause.

The kernel that is not separated from the husks has no means from doctor and disease;

When a son of man is born twice, he plants his foot upon the head of causes:

The First Cause is not his religion; the particular cause has no enmity against him.

He flies, like the sun, in the horizon with the bride, sincerity; and form as a veil.

Nay, beyond horizons and skies he is without locality, like spirits and intelligences.

Nay, our intellects are the shadows of him: they fall, like shadows, at his feet.

مجتهد هر گه که باشد نص شناس  
 اندر آن صورت نیندیشد قیاس  
 چون نیابد نص اندر صورتی  
 از قیاس آن جا نماید عبرتی

Whenever the *mujtahid* (legist) knows a Statute,  
 in that case he will not think of analogy;

In a case where he does not find a Statute,  
 there he will produce an example from analogy.

### تشبیه نص با قیاس

#### *Comparison between Statute and analogy*

نص وحی روح قدسی دان یقین  
 و آن قیاس عقل جزوی تحت این  
 عقل از جان گشت با ادراک و فر  
 روح او را کی شود زیر نظر  
 لیک جان در عقل تأثیری کند  
 ز آن اثر آن عقل تدبیری کند  
 نوح وار ار صدقی زد در تو روح  
 کویم و کشتی و کو طوفان نوح  
 عقل اثر را روح پندارد و لیک  
 نور خور از قرص خور دور است نیک  
 ز آن به قرصی سالکی خرسند شد  
 تا ز نورش سوی قرص افکند شد  
 ز آنکه این نوری که اندر سافل است  
 نیست دایم روز و شب او آفل است  
 و آنکه اندر قرص دارد باش و جا  
 غرقه‌ی آن نور باشد دایما  
 نه سحابش ره زند خود نه غروب  
 وار هید او از فراق سینه کوب  
 این چنین کس اصلش از افلاک بود  
 یا مبدل گشت گر از خاک بود  
 ز آنکه خاکی را نباشد تاب آن  
 که زند بر وی شعاعش جاودان  
 گر زند بر خاک دایم تاب خور  
 آن چنان سوزد که ناید زو ثمر  
 دایم اندر آب کار ماهی است  
 مار را با او کجا همراهی است  
 لیک در که مارهای پر فنند  
 اندر این یم ماهی‌ها می‌کنند

Know for sure that Statute is the Revelation of the Holy Spirit  
 and that the analogy made by the individual intellect is under this.

The intellect is endued with apprehension and enlightenment by the Spirit:  
 how should the Spirit become subject to its supervision?

<sup>3585</sup> But the Spirit makes an impression on the intellect, and in consequence  
 of that impression the intellect exercises certain governance.

If the Spirit has declared a belief in you, as Noah,  
 where is the Sea and the Ship and the Flood of Noah?

The intellect deems the impression to be the Spirit,  
 but the light of the sun is very far from the orb of the sun.

Hence a pilgrim is content with a loaf of bread (*qursī*),  
 in order that by its light he may be thrown towards the Orb (*Qurs*),

Because this light which is below is not lasting:  
 it is sinking day and night,

<sup>3590</sup> While he that has his abode and dwelling-place in the Orb  
 is plunged in that Light continually.

Neither does cloud waylay him nor setting:  
 he is delivered from heart-wringing separation.

Such a person's origin was from the heavens,  
 or if he was of the earth, he has been transmuted,

Because a creature of earth cannot endure  
 that its beams should strike upon it everlastingly.

If the radiance of the sun strikes upon the earth continually,  
 it will be burned in such wise that no fruits will come from it.

<sup>3595</sup> The business of the fish is always in the water:  
 how has a snake the power of accompanying it on its way?

But in the mountain are artful snakes  
 that perform the actions of fish in this Sea.

مکرشان گر خلق را شیدا کند هم ز دریا تاسه‌شان رسوا کند و اندر این یم ماهیان پر فنند مار را از سحر ماهی می‌کنند ماهیان قعر دریای جلال بحرشان آموخته سحر حلال	Though their cunning makes the people mad, still their aversion to the Sea exposes them;  And in this Sea are artful fish, by magic turn snakes into fishes—  The fish of the deepest depth of the Sea of Majesty: the Sea has taught them lawful magic;
پس محال از تاب ایشان حال شد نحس آن جا رفت و نیکو فال شد تا قیامت گر بگویم زین کلام صد قیامت بگذرد وین ناتمام	<sup>3600</sup> Therefore through their illumination the absurd became a fact: the ill-starred one went there and became auspicious.  Though I should speak on this topic till the Resurrection, a hundred Resurrections would pass, and this incomplete.

### آداب المستمعین و المریدین عند فیض الحکمة من لسان الشیخ

#### *The rules to be observed by listeners and disciples at the emanation of wisdom from the tongue of the Shaykh*

بر ملولان این مکرر کردن است نزد من عمر مکرر بردن است شمع از برق مکرر بر شود خاک از تاب مکرر زر شود گر هزاران طالبند و یک ملول از رسالت باز می‌ماند رسول این رسولان ضمیر رازگو مستمع خواهند اسرافیل خو نخوتی دارند و کبری چون شهان چاکری خواهند از اهل جهان تا ادبهاشان به جا گه نوری از رسالتشان چگونه بر خوری کی رسانند آن امانت را به تو تا نباشی پیششان راکع دو تو هر ادبشان کی همی آید پسند کامدند ایشان ز ایوان بلند نه گدایانند کز هر خدمتی از تو دارند ای مزور منتی لیک با بی رغبتیها ای ضمیر صدقه‌ی سلطان بیفشان وامگیر اسب خود را ای رسول آسمان در ملولان منگر و اندر جهان	To the weary this is repetition, in my eyes it is the bringing of repeated life.  The candle goes upward from repeated flashes; earth becomes gold in consequence of repeated heat.  If there are thousands of seekers and a single weary one, the Messenger will refrain from delivering his message.  <sup>3605</sup> These mystery-telling Messengers of the hidden Mind require a hearer who has the nature of Israfil.  They have a haughtiness and pride like kings: they require service from the people of the world.  Until you perform the observances due to them, how will you gain profit from their message?  How will they deliver that deposit to you till you are bowed double before them?  How is every observance acceptable to them?— for they have come from the Sublime Palace.  <sup>3610</sup> They are not beggars, that they should be grateful to you, O impostor, for every service.  But, O inmost consciousness, notwithstanding lack of desire, scatter the Sultan's charity: do not withhold it!  O heavenly Messenger, do not regard the disgusted ones and let your horse bound onward!
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فرخ آن ترکی که استیزه نهد  
 اسبش اندر خندق آتش جهد  
 گرم گرداند فرس را آن چنان  
 که کند آهنگ او ج آسمان  
 چشم را از غیر و غیرت دوخته  
 همچو آتش خشک و تر را سوخته  
 گر پشیمانی بر او عیبی کند  
 آتش اول در پشیمانی زند  
 خود پشیمانی نروید از عدم  
 چون ببیند گرمی صاحب قدم

Blest is the Turcoman who lays contention aside  
 and whose horse gallops into the moat of fire—

Makes his horse so hot  
 that it seeks to mount to the zenith of the sky;

<sup>3615</sup> Has shut his eyes to other and to jealousy;  
 like fire, has consumed dry and wet.

If repentance find fault with him,  
 he first sets fire to repentance.

Verily, repentance does not spring forth from non-existence,  
 when it sees the ardour of him whose presence brings fortune.

شناختن هر حیوانی بوی عدوی خود را و حذر کردن و بطالت و خسارت آن کس که عدوی کسی بود  
 که از او حذر ممکن نیست و فرار ممکن نی و مقابله ممکن نی

*How every animal knows the smell of its enemy and takes precaution.  
 The folly and perdition of him that is the enemy of that One against whom precaution is impossible,  
 and flight is impossible, and resistance is impossible.*

اسب داند بانگ و بوی شیر را  
 گر چه حیوان است الا نادرا  
 بل عدوی خویش را هر جانور  
 خود بداند از نشان و از اثر  
 روز خفاشک نیارد بر پرید  
 شب برون آمد چو دزدان و چرید  
 از همه محرومتر خفاش بود  
 که عدوی آفتاب فاش بود  
 نه تواند در مصافش زخم خورد  
 نه به نفرین تاندهش مهجور کرد  
 آفتابی که بگرداند قفاش  
 از برای غصه و قهر خفاش  
 غایت لطف و کمال او بود  
 گر نه خفاشش کجا مانع شود  
 دشمنی گیری به حد خویش گیر  
 تا بود ممکن که گردانی اسیر  
 قطره با قلمز چو استیزه کند  
 ابله است او ریش خود بر می کند  
 حیلت او از سبالش نگذرد  
 چنبره‌ی حجره‌ی قمر چون بر درد

The horse, though it is an animal,  
 knows the roar and smell of the lion except in rare instances;

Nay, every animal indeed  
 knows its own enemy by sign and mark.

<sup>3620</sup> The little bat dare not fly in the daytime:  
 it came out at night, like thieves, and pastured.

The bat was more damned than all,  
 because he was the enemy of the manifest Sun.

He cannot be wounded in battle with him,  
 nor can he drive him away by cursing.

The Sun who turns his back  
 on account of the rage and violence of the bat—

It is the extreme of kindness and perfection on his part;  
 otherwise, how should the bat prevent him?

<sup>3625</sup> You take an enemy, take within your limit,  
 so that it may be possible for you to make prisoner.

When a drop of water contends with the Ocean, he is a fool:  
 he is tearing out his own beard.

His cunning does not pass beyond his moustache:  
 how should it penetrate the vaulted chamber of the Moon?



با عدوی آفتاب این بد عتاب ای عدوی آفتاب آفتاب	This was a rebuke to the enemy of the Sun, O enemy of the Sun of the Sun.
ای عدوی آفتابی کز فرش می لرزد آفتاب و اخترش	O enemy of the Sun at whose glory His sun and stars tremble,
تو عدوی او نه ای خصم خودی چه غم آتش را که تو هیزم شدی	<sup>3630</sup> You are not His enemy, you are the adversary of yourself: what does the Fire care that you have become firewood?
ای عجب از سوزشت او کم شود یا ز درد سوزشت پر غم شود	Oh, marvellous! Shall He suffer defect through your burning, or shall He become full of sorrow for the pain of your burning?
رحمتش نه رحمت آدم بود که مزاج رحم آدم غم بود	His mercy is not the mercy of Adam, for sorrow is mingled with the mercy of Adam.
رحمت مخلوق باشد غصه ناک رحمت حق از غم و غصه ست پاک	The mercy of the creature is anxious; the mercy of God is exempt from sorrow and anxiety.
رحمت بی چون چنین دان ای پدر ناید اندر وهم از وی جز اثر	Know that the mercy of the Unconditioned is like this, O father; nothing but the effect thereof comes into the imagination.

### فرق میان دانستن چیزی به مثال و تقلید و میان دانستن ماهیت آن چیز

#### *The difference between knowing a thing by comparison and convention and knowing the essence of that thing*

ظاهر است آثار و میوه ی رحمتش لیک کی داند جز او ماهیتش	<sup>3635</sup> The effects and fruit of His mercy are manifest, but how should anyone except Him know its essence?
هیچ ماهیات اوصاف کمال کس نداند جز به آثار و مثال	None knows the essences of the attributes of Perfection except through effects and by means of comparison.
طفل ماهیت نداند طمٹ را جز که گویی هست چون حلوا ترا	The child does not know the essence of sexual intercourse, except that you say, "It is like sweetmeat to you."
کی بود ماهیت ذوق جماع مثل ماهیات حلوا ای مطاع	How should the essence of the pleasure of sexual intercourse be like the essences of sweetmeat, O master?
لیک نسبت کرد از روی خوشی با تو آن عاقل چو تو کودک وشی	But, since you are childish, that intelligent man offered you the analogy respecting the sweetness.
تا بداند کودک آن را از مثال گر نداند ماهیت یا عین حال	<sup>3640</sup> In order that the child might know it by comparison, though he does not know the essence or essence of the matter.
پس اگر گویی بدانم دور نیست ور ندانم گفت کذب و زور نیست	Therefore, if you say "I know," it is not far; and if you say, "I do not know," it is not a lie and a falsehood.
گر کسی گوید که دانی نوح را آن رسول حق و نور روح را	If someone says, "Do you know Noah, the Messenger of God and the Light of the spirit?" —

- گر بگویی چون ندانم کان قمر  
هست از خورشید و مه مشهورتر  
کودکان خرد در کتابها  
و آن امامان جمله در محرابها  
نام او خوانند در قرآن صریح  
قصه‌اش گویند از ماضی فصیح  
راستگو دانیش تو از روی وصف  
گر چه ماهیت نشد از نوح کشف  
ور بگویی من چه دانم نوح را  
همچو اوپی داند او را ای فتی  
مور لنگم من چه دانم فیل را  
پشه‌ای کی داند اسرافیل را  
این سخن هم راست است از روی آن  
که به ماهیت ندانیش ای فلان  
عجز از ادراک ماهیت عمو  
حالت عامه بود مطلق مگو  
ز آنکه ماهیات و سر سر آن  
پیش چشم کاملان باشد عیان  
در وجود از سر حق و ذات او  
دورتر از فهم و استبصار کو  
چون که آن مخفی نماند از محرمان  
ذات و وصفی چیست کان ماند نهان  
عقل بحثی گوید این دور است و گو  
بی‌ز تاویلی محالی کم شنو  
قطب گوید مر ترا ای سست حال  
آن چه فوق حال تست آید محال  
واقعاتی که کنونت بر گشود  
نه که اول هم محالت می‌نمود  
چون رهانیدت زده زندان کرم  
تیه را بر خود مکن حبس ستم
- And if you reply, "How should not I know?  
For that Moon is more celebrated than the sun and moon:  
The little children at school  
and all the Imams in the mosques  
Recite his name distinctly in the *Quran*  
and tell plainly his story from the past"—  
You, veracious man, know him by way of description,  
though the essence of Noah has not been revealed.  
And if you reply, "How should I know Noah?  
One like him can know him, O youth.  
I am a lame ant. How should I know the elephant?  
How should a gnat know Israfil?"—  
This saying is also true in regard to the fact  
that you do not know him in his essence, O so-and-so.  
To be unable to perceive the essence, uncle,  
is the condition of common men: do not say it absolutely,  
Inasmuch as essences and their inmost secret  
are clearly visible to the eyes of the Perfect.  
Where in existence is more remote from understanding and mental perception  
than the consciousness and essence of God?  
Since that does not remain hidden from familiars,  
what is the essence and attribute that should remain concealed?  
The intellect of the scholastic theologian says, "This is far and deeply involved:  
do not listen to an absurdity without some explanation."  
The Qutb replies, "To you, O infirm one  
that which is above your state seems absurd."  
The visions which are now revealed to you,  
is it not the case that at first they seemed absurd to you?  
Inasmuch as the Bounty has released you from ten prisons,  
do not make the desert an oppressive prison to yourself.

## جمع و توفیق میان نفی و اثبات يك چیز از روی نسبت و اختلاف جهت

*How the negation and affirmation of one thing may be combined and reconciled from the standpoint of relativity and difference of aspect.*

نفی آن يك چیز و اثباتش رواست  
چون جهت شد مختلف نسبت دوتاست

ما رَمَيْتَ إِذْ رَمَيْتَ از نسبت است  
نفی و اثبات است و هر دو مثبت است

آن تو افکندی چو بر دست تو بود<sup>3660</sup>  
تو نه افکندی که قوت حق نمود

زور آدم زاد را حدی بود  
مشت خاک اشکست لشکر کی شود

مشت مشت تست و افکندن ز ماست  
زین دو نسبت نفی و اثباتش رواست

يعرفون الأنبياء أضدادهم  
مثل ما لا يشك به أولادهم

همچو فرزندان خود دانندشان  
منکران با صد دلیل و صد نشان

ليك از رشك و حسد پنهان کنند<sup>3665</sup>  
خویشان را بر ندانم می زنند

پس چو يعرف گفت چون جای دگر  
گفت لا يعرفهم غیری فذر

إنهم تحت قبایي کامنون  
جز که یزدانشان نداند ز آزمون

هم به نسبت گیر این مفتوح را  
که بدانی و ندانی نوح را

It is possible to deny and affirm the same thing:  
when the point of view is different, the relation is twofold.

*you didst not throw when you threw* is relative:  
it is negation and affirmation: both are authorised.

You threw that, since it was on your hand;  
you didst not throw, for God manifested power.

The strength of one born of Adam has a limit:  
how should a handful of earth become the rout of an army?

“The handful is your handful, and the throwing is from Me”:  
on account of these two relations the denial and the affirmation of it are right.

The prophets are known by their enemies,  
just as their children are not doubtful.

The unbelievers know them as their children  
by a hundred indications and a hundred signs,

But, from jealousy and envy,<sup>3665</sup>  
they conceal and attach themselves to “I do not know.”

Then, since He has said, “*He knows*,” how has He said in another place?—  
“None knows them except Me, so leave off;

Verily, they are hidden beneath My tents.”  
None knows them by experience except God.

Regard also by means of relation this which was opened,  
that you know and do not know Noah.

## مسئله فنا و بقای درویش

### *The question of the fana and baqa of the dervish.*

- گفت قایل در جهان درویش نیست  
ور بود درویش آن درویش نیست
- 3670 هست از روی بقای ذات او  
نیست گشته وصف او در وصف هو
- چون زبانهای شمع پیش آفتاب  
نیست باشد هست باشد در حساب
- هست باشد ذات او تا تو اگر  
بر نهی پنبه بسوزد ز آن شرر
- نیست باشد روشنی ندهد ترا  
کرده باشد آفتاب او را فنا
- در دو صد من شهد يك اوقیه خل  
چون در افکندی و در وی گشت حل
- 3675 نیست باشد طعم خل چون می چشی  
هست اوقیه فزون چون بر کشی
- پیش شیر ی آهو ی بی هوش شد  
هستی اش در هست او رو پوش شد
- این قیاس ناقصان بر کار رب  
جوشش عشق است نه از ترك ادب
- نبض عاشق بی ادب بر می جهد  
خویش را در کفهی شه می نهد
- بی ادب تر نیست کس زو در جهان  
با ادب تر نیست کس زو در نهان
- هم به نسبت دان وفاق ای منتجب  
این دو ضد با ادب یا بی ادب
- بی ادب باشد چو ظاهر بنگری  
که بود دعوی عشقش هم سری
- چون به باطن بنگری دعوی کجاست  
او و دعوی پیش آن سلطان فناست
- مات زید زید اگر فاعل بود  
ليك فاعل نیست کاو عاطل بود
- او ز روی لفظ نحوی فاعل است  
ور نه او مفعول و موتش قاتل است
- فاعل چه کاو چنان مقهور شد  
فاعلیها جمله از وی دور شد
- 3685 The speaker said, "There is no dervish in the world;  
and if there be a dervish, that dervish is non-existent."
- He exists in respect of the survival of his essence;  
his attributes have become non-existent in the attributes of Him.
- Like the flame of a candle in the presence of the sun,  
he is non-existent, existent in calculation.
- Its essence is existent, so that, if you put cotton upon it,  
it will be consumed by the sparks;
- It is non-existent: it gives you no light:  
the sun will have negated it.
- When you have thrown an ounce of vinegar into two hundred kilos of sugar,  
and it has become dissolved therein,
- 3675 The flavour of the vinegar, when you taste, is non-existent,  
the ounce exists surplus when you weigh.
- In the presence of a lion a deer becomes senseless:  
her existence becomes a veil for his existence.
- These analogies drawn by imperfect men concerning the action of the Lord  
are the emotion of love, not from irreverence.
- The lover's pulse bounds up without reverence,  
he lays himself on the scale of the King's balance.
- None is more irreverent than he in the world;  
none is more reverent than he in secret.
- 3680 Know, O chosen one, that these two opposites also,  
"reverent" and "irreverent," are reconciled by means of relation.
- He is irreverent when you regard the outward aspect,  
for his claim of love is equality;
- When you regard the inward aspect, where is the claim?  
He and claim are dissolved in the presence of that Sultan.
- Mata Zaydun*: if Zayd is the agent, he is not the agent,  
for he is defunct.
- He is the agent in respect of the grammatical expression;  
otherwise, he is the one acted upon, and Death is his slayer.
- 3685 What agent, since he has been so overpowered  
and all the qualities of an agent have been removed from him?

قصه‌ی وکیل صدر جهان که متهم شد و از بخارا گریخت از بیم جان، باز عشقش کشید رویشان، که  
کار جان سهل باشد عاشقان را

*Story of the Sadr-i Jahan's Wakil, who fell under suspicion and fled from Bukhara in fear of his life;  
then love drew him back irresistibly, for the matter of life is of small account to lovers.*

در بخارا بنده‌ی صدر جهان  
متهم شد گشت از صدرش نهان

مدت ده سال سر گردان بگشت  
گه خراسان گه کهستان گاه دشت

از پس ده سال او از اشتیاق  
گشت بی‌طاقت ز ایام فراق

گفت تاب فرقم زین پس نماند  
صبر کی داند خلعت را نشاند

از فراق این خاکها شوره شود  
آب زرد و گنده و تیره شود

باد جان افزا و خم گردد وبا  
آتشی خاکستری گردد هبا

باغ چون جنت شود دار المرض  
زرد و ریزان برگ او اندر حرص

عقل دراک از فراق دوستان  
همچو تیر انداز اشکسته کمان

دوزخ از فرقت چنان سوزان شده‌ست  
پیر از فرقت چنان لرزان شده‌ست

گر بگویم از فراق چون شرار  
تا قیامت يك بود از صد هزار

پس ز شرح سوز او کم زن نفس  
رب سلم رب سلم گوی و بس

هر چه از وی شاد گردی در جهان  
از فراق او بیندیش آن زمان

ز آن چه گشتی شاد، بس کس شاد شد  
آخر از وی جست و همچون باد شد

از تو هم بجهد تو دل بر وی منه  
پیش از آن کاو بجهد از وی تو بجه

In Bukhara the servant of the Sadr-i Jahan  
incurred suspicion and hid from his Sadr.

During ten years he roamed distractedly,  
now in Khurasan, now in the mountain-land, now in the desert.

After ten years, through longing  
he became unable to endure the days of separation.

He said, "Henceforth I cannot bear to be parted any more:  
how can patience allay state of abandonment?"

<sup>3690</sup> From separation these soils are nitrous,  
and water becomes yellow and stinking and dark;

The life-increasing wind becomes unhealthy and pestilential;  
a fire turns to ashes and dust.

The orchard which resembled Paradise becomes the abode of disease,  
its leaves yellow and dropping in decay.

The penetrating intellect, through separation from its friends,  
like an archer whose bow is broken

From separation Hell has become so burning;  
from separation the old man has become so trembling.

<sup>3695</sup> If I should speak of separation, like sparks of fire, till the Resurrection,  
it would be one out of a hundred thousand.

Therefore do not breathe in description of its burning:  
say only "Lord, save! Lord, save!"

Everything by which you are rejoiced in the world—  
think at that time of the parting from it

Many a one has been gladdened by what made you glad:  
at last it escaped from him and became even as wind.

It will escape from you also: set not your heart upon it.  
Do you yourself escape from it before it escapes.



پیدا شدن روح القدس به صورت آدمی بر مریم به وقت برهنگی و غسل کردن و پناه گرفتن به حق تعالی

*The appearance of the Holy Spirit in the shape of a man to Mary when she was undressed and washing herself, and how she took refuge with God.*

- همچو مریم گوی پیش از فوت ملك  
نقش را كالعوذ بالرحمن منك  
دید مریم صورتی بس جان فزا  
جان فزایی دل ربایی در خلا  
پیش او بر رست از روی زمین  
چون مه و خورشید آن روح الامین  
از زمین بر رست خوبی بی نقاب  
آن چنان کز شرق روید آفتاب  
لرزه بر اعضای مریم اوفتاد  
کاو برهنه بود و ترسید از فساد  
صورتی که یوسف ار دیدی عیان  
دست از حیرت بریدی چون زنان  
همچو گل پیشش بروید آن ز گل  
چون خیالی که بر آرد سر ز دل  
گشت بی خود مریم و در بی خودی  
گفت بجهم در پناه ایزدی  
ز آنکه عادت کرده بود آن پاك جیب  
در هزیمت رخت بردن سوی غیب  
چون جهان را دید ملکی بی قرار  
حازمانه ساخت ز آن حضرت حصار  
تا به گاه مرگ حصنی باشدش  
که نیابد خصم راه مقصدش  
از پناه حق حصاری به ندید  
یورنگه نزدیک آن دژ بر گزید  
چون بدید آن غمزه های عقل سوز  
که از او می شد جگرها تیر دوز  
شاه و لشکر حلقه در گوشش شده  
خسروان هوش بی هوشش شده  
صد هزاران شاه مملوکش به رق  
صد هزاران بدر را داده به دق
- 3705 Before the slipping away of your possessions, say to the form, like Mary, refuge from you with the Merciful.”
- Mary in her chamber saw a form that gave increase of life— a life-increasing, heart-ravishing one.
- That trusted Spirit rose up before her from the face of the earth, like the moon and the sun.
- Beauty unveiled rose up from the earth such as the sun rises from the East.
- A trembling came over Mary’s limbs, for she was undressed and was afraid of evil.
- 3705 Such a form that if Joseph had beheld it plainly, he would have cut his hand in amazement, like the women.
- It blossomed from the earth like a rose before her— like a phantasy which lifts its head from the heart.
- Mary became selfless, and in her selflessness she said, “I will leap into the Divine protection,”
- Because that pure-bosomed one had made a habit of betaking herself in flight to the Unseen
- Since she deemed the world a kingdom without permanence, she prudently made a fortress of that Presence,
- 3710 In order that in the hour of death she should have a stronghold which the Enemy would find no way to attack.
- She saw no better fortress than the protection of God: she chose her abiding place near to that castle.
- When she beheld those amorous reason-destroying glances whereby hearts were ever being pierced by arrows—
- King and army are enthralled by Him, the sovereigns of wit are made witless by Him;
- Hundreds of thousands of kings are held in servitude by Him; hundreds of thousands of full-moons He has given over to wasting fever;

- زهره نی مر زهره را تا دم زند  
عقل کلش چون ببیند کم زند  
من چه گویم که مرا در دوخته ست  
دمگهم را دمگه او سوخته ست  
دود آن نارم دلیل من بر او  
دور از آن شه باطل ما عبرو  
خود نباشد آفتابی را دلیل  
جز که نور آفتاب مستطیل  
سایه که بود تا دلیل او بود  
این بس استش که دلیل او بود  
این جلالت در دلالت صادق است  
جمله ادراکات پس او سابق است  
جمله ادراکات بر خرهای لنگ  
او سوار باد پران چون خدنگ  
گر گریزد کس نیابد گرد شه  
ور گریزند او بگردد پیش ره  
جمله ادراکات را آرام نی  
وقت میدان است وقت جام نی  
آن یکی وهمی چو بازی می پرد  
و آن دگر چون تیر معبر می درد  
و آن دگر چون کشتی با بادبان  
و آن دگر اندر تراجع هر زمان  
چون شکاری می نمایندشان ز دور  
جمله حمله می فزایند آن طیور  
چون که ناپیدا شود حیران شوند  
همچو جغان سوی هر ویران شوند  
منتظر چشمی بهم يك چشم باز  
تا که پیدا گردد آن صید بناز  
چون بماند دیر گویند از ملال  
صید بود آن خود عجب یا خود خیال  
مصلحت آن است تا يك ساعتی  
قوتی گیرند و زور از راحتی  
گر نبودی شب همه خلقان ز آز  
خویشتن را سوختندی ز اهتزاز  
از هوس و ز حرص سود اندوختن  
هر کسی دادی بدن را سوختن
- 3715 Zuhra has not the courage to breathe;  
Universal Reason, when it sees Him, humbles itself.  
  
What shall I say? For He has sealed my lips:  
His furnace has consumed the place of my breath.  
  
"I am the smoke of that fire, I am the evidence for it" —  
far from that King be their false interpretation!  
  
Truly, there is no evidence for a sun  
except the light of the lofty sun.  
  
Who is the shadow that it should be an evidence for Him?  
It is enough for it that it should be abased before Him.  
  
3720 This majesty in evidence declares the truth:  
all perceptions are behind, He is outstripping.  
  
All perceptions are on lame asses;  
He is mounted on the wind that flies like an arrow.  
  
If He flees, none finds the dust of the King;  
and if they flee, He bars the way in front.  
  
All the perceptions are unquiet:  
it is the time for battle, not the time for the cup.  
  
One perceptive faculty is flying like a falcon,  
while another, as an arrow, is tearing its place of passage;  
  
3725 And another is like a ship with sails,  
and another is turning back every moment.  
  
When an object of chase appears to them from afar,  
all those birds increase their onset.  
  
When it vanishes from sight, they become lost:  
like owls, they go to every wilderness,  
  
Waiting, with one eye closed and one eye open,  
that the delectable prey may appear  
  
When it tarries long, they say,  
"We wonder whether it was a prey or a phantom."  
  
3730 The right course is that, for a short while,  
they should gather come strength and vigour by a rest.  
  
If there were no night, on account of cupidity  
all people would consume themselves by the agitation.  
  
From desire and greed of amassing gain,  
everyone would give his body to be consumed.

شب پدید آید چو گنج رحمتی  
تا رهند از حرص خود يك ساعتی  
چون که قبضی آیدت ای راه رو  
آن صلاح تست آتش دل مشو  
ز آنکه در خرجی در آن بسط و گشاد  
خرج را دخی بباید ز اعتداد  
گر هماره فصل تابستان بدی  
سوزش خورشید در بستان شدی  
منبتش را سوختی از بیخ و بن  
که دگر تازه نگشتی آن کهن  
گر ترش روی است آن دی مشفق است  
صیف خندان است اما محرق است  
چون که قبض آید تو در وی بسط بین  
تازه باش و چین میفکن در جبین  
کودکان خندان و دانایان ترش  
غم جگر را باشد و شادی ز شش  
چشم کودک همچو خر در آخور است  
چشم عاقل در حساب آخر است  
او در آخور چرب می بیند علف  
وین ز قصاب آخرش بیند تلف  
آن علف تلخ است کاین قصاب داد  
بهر لحم ما ترازویی نهاد  
روز حکمت خور علف کان را خدا  
بی غرض داده است از محض عطا  
فهم نان کردی نه حکمت ای رهی  
ز آن چه حق گفتت کُلُوا مِنْ رِزْقِهِ  
رزق حق حکمت بود در مرتبت  
کان گلو گیرت نباشد عاقبت  
این دهان بستی دهانی باز شد  
کاو خورندهی لقمه های راز شد  
گر ز شیر دیو تن را وابری  
در فطام او بسی نعمت خوری  
ترك جوشش شرح کردم نیم خام  
از حکیم غزنوی بشنو تمام  
در الهی نامه گوید شرح این  
آن حکیم غیب و فخر العارفین

Night appears, like a treasure of mercy,  
that they may be delivered from their greed for a short while.

When a feeling of (spiritual) contraction comes over you, O traveller,  
it is your good: do not become afire in your heart,

3735 For in that expansion and delight you are spending:  
the expenditure requires an income of preparation.

If it were always the season of summer,  
the blazing heat of the sun would penetrate the garden

And burn up from root and bottom the soil whence its plants grow,  
so that the old ones would never again become fresh.

If December is sour-faced, it is kind;  
summer is laughing, but it is burning.

When contraction comes, behold expansion therein:  
be fresh and do not let wrinkles fall on your brow.

3740 Children are laughing, and sages are sour:  
sorrow appertains to the liver, and joy arises from the lungs.

The eye of the child, like the ass, is on the stall;  
the eye of the wise man is in reckoning the end.

He sees the rich fodder in the stall,  
while this sees his ultimate end to be death by the Butcher.

That fodder is bitter, for this Butcher gave it:  
He set up a pair of scales for our flesh.

Go, eat the fodder of wisdom  
which God has given disinterestedly from pure bounty.

3745 O slave, you have understood bread, not wisdom,  
in that which God has spoken unto you—*Eat ye of His provision.*

God's provision in the stage  
is wisdom that will not choke you at the last.

You have closed this mouth, another mouth is opened,  
which becomes an eater of the morsels of mysteries.

If you cut off your body from the Devil's milk,  
by weaning it you will enjoy much felicity.

I have given a half-raw explanation of it like the 'Turcomans' poorly  
boiled meat: hear in full from the Sage of Ghazna.

3750 In the *ILahí-náma* that Sage  
of the Unseen and Glory of them that know explains this.

غم خور و نان غم افزایان مخور  
ز انکه عاقل غم خورد کودک شکر

قند شادی میوهی باغ غم است  
این فرح زخم است و آن غم مرهم است  
غم چو بینی در کنارش کش به عشق  
از سر ربوه نظر کن در دمشق

عاقل از انگور می بیند همی  
عاشق از معدوم شی بیند همی

جنگ می کردند حملان پریر  
تو مکش تا من کشم حملش چو شیر  
ز انکه ز آن رنجش همی دیدند سود  
حمل را هر یک ز دیگر می ربود  
مزد حق کو مزد آن بی مایه کو  
این دهد گنجیت مزد و آن تسو

گنج زری که چو خسی زیر ریگ  
با تو باشد آن نباشد مرده ریگ  
پیش پیش آن جنازهت می دود  
مونس گور و غریبی می شود  
بهر روز مرگ این دم مرده باش  
تا شوی با عشق سرمد خواجهتاش

صبر می بیند ز پردهی اجتهاد  
روی چون گلنار و زلفین مراد  
غم چو آینه است پیش مجتهد  
کاندر این ضد می نماید روی ضد

بعد ضد رنج آن ضد دگر  
رو دهد یعنی گشاد و کر و فر  
این دو وصف از پنجهی دستت ببین  
بعد قبض مشت بسط آید یقین  
پنجه را گر قبض باشد دایما  
یا همه بسط او بود چون مبتلا

زین دو وصفش کار و مکسب منتظم  
چون پر مرغ این دو حال او را مهم  
چون که مریم مضطرب شد یک زمان  
همچنان که بر زمین آن ماهیان

“Eat sorrow, and do not eat the bread of those who increase sorrow,  
for the wise man eats sorrow, the child sugar.”

The sugar of joy is the fruit of the garden of sorrow,  
this joy is the wound and that sorrow is the plaster.

When you see sorrow, embrace it with passionate love:  
look on Damascus from the top of Rubwa.

The wise man is seeing the wine in the grape,  
the lover is seeing the thing in the non-existent.

<sup>3755</sup> The day before yesterday the porters were quarrelling,  
“Don’t you lift, let me lift his load like a lion!”

Since they were seeing profit in that toil,  
each one was snatching the load from the other.

What comparison is there between God’s reward and the reward given  
by that worthless creature? The former gives you a treasure as your  
reward, and the latter a dime.

A golden treasure that remains with you when you lie under the sand  
and is not left as a heritage.

It runs before your hearse and becomes your companion in the tomb  
and in the state where all is strange.

<sup>3760</sup> For the sake of your death-day be dead, now,  
so that you may be with everlasting Love, O fellow-servant.

Through the curtain of the struggle renunciation sees the face  
like a pomegranate-flower and the two tresses of the Desired One.

Sorrow is as a mirror before the struggler,  
for in this contrary there appears the face of the contrary.

After the contrary, pain, the other contrary,  
that is, gladness and triumph, shows its face.

Observe these two qualities in the fingers of your hand:  
assuredly after the closing of the fist comes the opening.

<sup>3765</sup> If the fingers be always closed or entirely open,  
he is like an afflicted person.

His work and action is regulated by these two qualities:  
these two conditions are important for him as the bird’s wings.

When Mary was all at once dismayed,  
like those fishes on land,

گفتن روح القدس مریم را که من رسول حقم به تو، آشفته مشو و پنهان مشو از من که فرمان این است

*How the Holy Spirit said to Mary, "I am sent to you by God:  
be not agitated and do not hide from me, for this is the command."*

بانگ بر وی زد نمودار کرم  
که امین حضرتم از من مرم  
از سرافرازان عزت سر مکش  
از چنین خوش محرمان خود در مکش  
این همی گفت و ذباله‌ی نور پاک  
از لبش می شد پیایی بر سماک  
از وجودم می گریزی در عدم  
در عدم من شاهم و صاحب علم  
خود بن و بنگاه من در نیستی است  
یک سواره نقش من پیش سستی است  
مریما بنگر که نقش مشکلم  
هم هلالم هم خیال اندر دلم  
چون خیالی در دلت آمد نشست  
هر کجا که می گریزی با تو است  
جز خیالی عارضی باطلی  
کاو بود چون صبح کاذب آفلی  
من چو صبح صادقم از نور رب  
که نگردد گرد روزم هیچ شب  
هین مکن لاحول عمران زاده‌ام  
که ز لا حول این طرف افتاده‌ام  
مر مرا اصل و غذا لاحول بود  
نور لاحولی که پیش از قول بود  
تو همی گیری پناه از من به حق  
من نگاریده‌ی پناهم در سبق  
آن پناهم من که مخلصهات بود  
تو اعوذ آری و من خود آن اعوذ  
آفتی نبود بتر از ناشناخت  
تو بر یار و ندانی عشق باخت  
یار را اغیار پنداری همی  
شادی را نام بنهادی غمی  
این چنین نخلی که لطف یار ماست  
چون که ما دزدیم نخلش دار ماست

The Exemplar of Bounty cried out to her,  
"I am the trusted of the Lord: be not afraid of me.

Do not turn your head away from the exalted of Majesty,  
do not withdraw yourself from such goodly confidants."

<sup>3770</sup> He was saying this, and from his lips  
a wick of pure light was going up to Arcturus step by step.

"You are fleeing from my existence into non-existence:  
in non-existence I am a King and standard-bearer.

Truly, my home and dwelling-place is in non-existence:  
solely my form is before the Lady.

O Mary, look, for I am a difficult form:  
I am both a new moon and a phantasy in the heart.

When a phantasy comes into your heart and settles,  
it is with you wherever you flee—

<sup>3775</sup> Except an unsubstantial and vain phantasy  
which is one that sinks like the false dawn.

I am of the light of the Lord, like the true dawn,  
for no night prowls around my day.

Listen, do not cry *La hawl* against me, O daughter of Imran,  
for I have descended hither from *La hawl*.

*La hawl* was my origin and sustenance—  
the light of that *La hawl* which was prior to the spoken word.

You are taking refuge from me with God:  
I am in eternity the image of the refuge.

<sup>3780</sup> I am the refuge that was often your deliverance.  
You take refuge, and I myself am that refuge.

There is no bane worse than ignorance:  
you are with your Friend and do not know how to make love.

You are deeming your Friend a stranger:  
upon a joy you have bestowed the name of a grief."

Such a date-palm, which is our Friend's favour—  
since we are robbers, His date-palm is our gallows.



<p>این چنین مشکین که زلف میر ماست چون که بی عقلم این زنجیر ماست</p> <p>این چنین لطفی چو نیلی می رود چون که فرعونیم چون خون می شود</p> <p>خون همی گوید من آبم هین مریز یوسفم گرگ از توام ای پر ستیز</p> <p>تو نمی بینی که یار بردبار چون که با او ضد شدی گردد چو مار</p> <p>لحم او و شحم او دیگر نشد او چنان بد جز که از منظر نشد</p>	<p>Such a musky object, which is the tress of our Prince— since we are demented, this is our chain.</p> <p>3785 Such a grace is flowing like a Nile— since we are Pharaohs, it is becoming like blood.</p> <p>The blood is saying, "I am water. Beware; do not spill! I am Joseph; you make me the wolf, O contentious man."</p> <p>Don't you see that a long-suffering friend becomes like a snake when you have grown hostile to him?</p> <p>His flesh and fat is unchanged: only in appearance he has become so evil.</p>
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### عزم کردن آن وکیل از عشق که رجوع کند به بخارا لاابالی وار

*How that Wakil, by love, made up his mind to return to Bukhara recklessly.*

<p>شمع مریم را بهل افروخته که بخارا می رود آن سوخته</p> <p>سخت بی صبر و در آتشدان تیز رو سوی صدر جهان می کن گریز</p> <p>این بخارا منبع دانش بود پس بخارایی است هرک آتش بود</p> <p>پیش شیخی در بخارا اندری تا به خواری در بخارا ننگری</p> <p>جز به خواری در بخارای دلش راه ندهد جزر و مد مشکش</p> <p>ای خنک آن را که ذلت نفسه وای آن کس را که یردی رفسه</p> <p>فرقت صدر جهان در جان او پاره پاره کرده بود ارکان او</p> <p>گفت برخیزم هم آن جا واروم کافر ار گشتم دگر ره بگروم</p> <p>واروم آن جا بیفتم پیش او پیش آن صدر نکو اندیش او</p> <p>گویم افکندم به پیشت جان خویش زنده کن یا سر ببر ما را چو میش</p> <p>کشته و مرده به پیشت ای قمر به که شاه زندگان جای دگر</p>	<p>Leave the candle of Mary lighted, for that ardent lover is going to Bukhara,</p> <p>3790 Mightily impatient and in the blazing furnace. Go; make a transition to the Sadr-i Jahan.</p> <p>This "Bukhara" is the source of knowledge; therefore everyone who has that is a native of "Bukhara."</p> <p>In the presence of a Shaykh you are in "Bukhara": see that you do not look on "Bukhara" as lowly.</p> <p>Save with lowliness, its difficult ebb and flow will not give entrance into the "Bukhara" of his heart.</p> <p>Oh, happy he whose carnal soul is abased! Alas for that one whose recalcitrance destroys!</p> <p>3795 Separation from the Sadr-i Jahan had shattered foundations to pieces in his soul.</p> <p>He said, "I will rise up and go back there: if I have become an infidel, I will believe once more.</p> <p>I will go back there and fall before him— before its kindly-thinking Sadr</p> <p>I will say, 'I throw myself before you: revive or cut off my head, like a sheep!</p> <p>It is better to be slain and dead before you, O Moon, than to be the king of the living in another place.</p>
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آزمودم من هزاران بار بیش بی تو شیرین می‌نبینم عیش خویش	3800 I have put it to the test more than a thousand times: I do not deem my life sweet without you.
غن لی یا منیتی لحن النشور ابركي يا ناقتي تم السرور	Sing to me, O object of my desire, and the melody of resurrection! Kneel, O my she-camel! The joy is complete.
ابلعي يا أرض دمعي قد كفی اشربي يا نفس وردا قد صفا	O earth, swallow my tears- surely they are enough. Drink, O my soul, a draught that is now pure!
عدت يا عیدی الينا مرحبا نعم ما روجت يا ریح الصبا	You have returned to us, O my festival! Welcome! How goodly is the refreshment you have brought, O Zephyr!"
گفت ای یاران روان گشتم وداع سوی آن صدی که میر است و مطاع	He said, "Farewell, my friends: I have set out towards the Sadr who commands and is obeyed.
دم بهدم در سوز بریان می‌شوم هر چه بادا باد آن جا می‌روم	3805 Moment by moment I am being roasted in the flames. I will go there, come what may!
گر چه دل چون سنگ خارا می‌کند جان من عزم بخارا می‌کند	Although he is making his heart like a hard rock, my soul is bound for Bukhara.
مسکن یار است و شهر شاه من پیش عاشق این بود حب الوطن	It is the abode of my Friend and the city of my King: in the lover's eyes this is love of one's native land."

پرسیدن معشوقی از عاشق غریب خود که از شهرها کدام شهر را خوشتر یافتی و انبوه‌تر و  
محتشم‌تر و پر نعمت‌تر و دل‌گشا‌تر

*How a loved one asked her lover who had travelled in foreign countries,  
"Which city did you find the fairest, busiest, most magnificent, richest and most charming?"*

گفت معشوقی به عاشق کای فتی تو به غربت دیده‌ای بس شهرها	A loved one said to her lover, "O youth, you have seen many cities abroad.
پس کدامین شهر از آنها خوشتر است گفت آن شهری که در وی دل بر است	Which of them, then, is the fairest?" He replied, "The city where my sweetheart is."
هر کجا باشد شه ما را بساط هست صحرا گر بود سم الخياط	3810 Wherever the carpet is for our King, is the plain, though it is the eye of a needle.
هر کجا که یوسفی باشد چو ماه جنت است ار چه که باشد قعر چاه	Wherever a Joseph as the moon may be, it is Paradise, even though it be the bottom of a well.

منع کردن دوستان او را از رجوع کردن به بخارا و تهدید کردن و لالایی گفتن او

*How his friends hindered him from returning to Bukhara and threatened him,  
and how he said, "I don't care."*

گفت او را ناصحی ای بی‌خبر عاقبت اندیش اگر داری هنر	A candid adviser said to him, "O imprudent man, think of the end, if you have skill.
در نگر پس را به عقل و پیش را همچو پروانه مسوزان خویش را	Consider reasonably the future and the past: do not let yourself be burnt like a moth.

چون بخارا می‌روی دیوانه‌ای  
لایق زنجیر و زندان خانه‌ای

او ز تو آهن همی‌خاید ز خشم  
او همی‌جوید ترا با بیست چشم  
می‌کند او تیز از بهر تو کارد  
او سگ قحط است و تو انبان آرد

چون رهیدی و خدایت راه داد  
سوی زندان می‌روی چون فتاد

بر تو گر ده گون موکل آمدی  
عقل بایستی کز ایشان کم زدی

چون موکل نیست بر تو هیچ کس  
از چه بسته گشت بر تو پیش و پس

عشق پنهان کرده بود او را اسیر  
آن موکل را نمی‌دید آن نذیر

هر موکل را موکل مخفی است  
ور نه او در بند سگ طبعی ز چیست

خشم شاه عشق بر جاننش نشست  
بر عوانی و سیه روییش بست

می‌زند او را که هین او را بزن  
ز آن عوانان نهان افغان من

هر که بینی در زیانی می‌رود  
گر چه تنها با عوانی می‌رود

گر از او واقف بدی افغان زدی  
پیش آن سلطان سلطانان شدی

ریختی بر سر به پیش شاه خاك  
تا امان دیدی ز دیو سهمناك

میر دیدی خویش را ای کم ز مور  
ز آن ندیدی آن موکل را تو کور

غره گشتی زین دروغین پر و بال  
پر و بالی کاو کشد سوی وبال

پر سبك دارد ره بالا کند  
چون گل آلود شد گرانیها کند

How are you going to Bukhara?  
You are mad; you are fit for chains and the prison-house.

<sup>3815</sup> He is champing iron in his wrath against you;  
he is seeking you with twenty eyes.

He is sharpening the knife for you:  
he is the starving dog, and you the bag of flour.

After you have escaped and God has given you the road,  
you are going to prison: what is the matter with you?

Had there been ten sorts of custodians over you, intelligence would  
have been needed in order that you might become quit of them.

Since no one is a custodian over you,  
why have the future and the past become sealed to you?"

<sup>3820</sup> Secret love had made him captive:  
the warner was not seeing that custodian.

Every custodian's custodian is hidden;  
else, why is he in thrall to dog like nature?

The anger of Love, the King, settled upon his soul  
and chained him to the office of a myrmidon and to ignominy.

It is striking him and saying, "Listen, strike him!"  
Woe is me on account of those hidden followers.

Whomever you see going in a detriment,  
he, though alone, is going along with a myrmidon.

<sup>3825</sup> If he were aware of him, he would cry out in distress  
and go into the presence of the King of kings,

And scatter earth on his head before the King,  
that he might find security from the frightful Devil.

You, O less than an ant, deemed yourself a prince:  
hence, blind, you did not see that custodian.

You were deluded by these false wings and plumes—  
the wings and plumes that lead to woe.

He keep his wings light, he journeys upward;  
when he becomes defiled with earth, he makes heavinesses.

## لابالی گفتن عاشق، ناصح و عادل را از سر عشق

*How the lover, impelled by love, said "I don't care" to the person who counselled and scolded him.*

- گفت ای ناصح خمش کن چند چند  
پند کم ده ز آنکه بس سخت است بند  
سخت‌تر شد بند من از پند تو  
عشق را نشناخت دانشمند تو  
آن طرف که عشق می‌افزود درد  
بو حنیفه و شافعی درسی نکرد  
تو مکن تهدید از کشتن که من  
تشنه‌ی زارم به خون خویشتن  
عاشقان را هر زمانی مردنی است  
مردن عشاق خود يك نوع نیست  
او دو صد جان دارد از جان هدی  
و آن دو صد را می‌کند هر دم فدی  
هر یکی جان را ستاند ده بها  
از نبی خوان عشرة أمثالها  
گر بریزد خون من آن دوست رو  
پای کوبان جان بر افشانم بر او  
آزمودم مرگ من در زندگی است  
چون رهم زین زندگی پابندی است  
اقتلوني اقتلوني يا ثقات  
إن في قتلي حياتا في حیات  
یا منیر الخد یا روح البقا  
اجتذب روحي و جد لي باللقا  
لي حبيب حبه يشوي الحشا  
لو يشا یمشي علی عینی مشی  
پارسی گو گر چه تازی خوشتر است  
عشق را خود صد زبان دیگر است  
بوی آن دل بر چو پیران می‌شود  
آن زبانها جمله حیران می‌شود  
بس کنم دل بر در آمد در خطاب  
گوش شو و الله أعلم بالصواب  
چون که عاشق توبه کرد اکنون بترس  
کاو چو عیاران کند بر دار درس
- 3830 He said, "O counsellor, be silent! How long, how long?  
Do not give advice, for the bonds are very grievous.  
My bonds are more grievous than your advice:  
your doctor was not acquainted with love.  
In that quarter where love was increasing pain,  
Bu Hanífa and Sháfi'í gave no instruction.  
Do not you threaten me with being killed,  
for I thirst lamentably for mine own blood."  
For lovers, there is a dying at every moment:  
truly, the dying of lovers is not of one sort.
- 3835 He has two hundred souls from the Soul of Guidance,  
and those two hundred he is sacrificing at every instant.  
For each soul he receives ten as its price:  
read from the *Qur'an* "ten like unto them."  
If that One of friendly countenance shed my blood,  
dancing I will scatter my soul upon Him.  
I have tried it: my death is in life:  
when I escape from this life, it is to endure forever.  
"Kill me; kill me, O trusty friends!  
Lo, in my being killed is life on life."
- 3840 O You that makes the cheek radiant, O Spirit of everlastingness,  
draw my spirit to Yourself and generously bestow on me the meeting.  
I have a Beloved whose love roasts the bowels:  
if He wished to walk upon mine eye, He would walk.  
Speak Persian, though Arabic is sweeter:  
Love indeed has a hundred other tongues.  
When the scent of that Charmer of hearts begins to fly,  
all those tongues become dumbfounded  
I will cease: the Sweetheart has begun to speak, be ear—  
and God best knows the right course.
- 3845 Since the lover has repented, now beware,  
for he will lecture, like the adepts, on the gallows.

گر چه این عاشق بخارا می‌رود نه به درس و نه به استا می‌رود	Although this lover is going to Bukhara, he is not going to lectures or to a teacher.
عاشقان را شد مدرس حسن دوست دفتر و درس و سبقشان روی اوست	For lovers, the lecturer is the beauty of the Beloved, their book and lecture and lesson is His face.
خامشند و نعره‌ی تکرارشان می‌رود تا عرش و تخت یارشان	They are silent, but the shrill noise of their repetition is going up to the throne and high-seat of their Friend.
درسشان آشوب و چرخ و زلزله نه زیادات است و باب و سلسله	Their lesson is enthusiasm and the whirling dance and quaking agitation; not the <i>Ziyadat</i> and the chapter on "the chain."
سلسله‌ی این قوم جعد مشک‌بار مسئله‌ی دور است لیکن دور یار	<sup>3850</sup> The "chain" of these people is the musk-dropping curls; they have the question of "the circle," but it is the "circle" of the Friend.
مسئله‌ی کیس ار بپرسد کس ترا گو نگنجد گنج حق در کیسه‌ها	If anyone asks you about the question of "the purse," tell that God's treasure is not contained in purses.
گر دم خلع و مبارا می‌رود بد مبین ذکر بخارا می‌رود	If talk of <i>khul</i> and <i>mubara</i> is going on, do not disapprove: mention is being made of "Bukhara."
ذکر هر چیزی دهد خاصیتی ز آنکه دارد هر صفت ماهیتی	The mention of anything produces a particular effect, inasmuch as every quality has an essence.
در بخارا در هنرها بالغی چون به خواری رو نهی ز آن فارغی	In Bukhara you attain to the sciences: when you turn to lowliness, you are freed from them.
آن بخاری غصه‌ی دانش نداشت چشم بر خورشید بینش می‌گماشت	<sup>3855</sup> That man of Bukhara had not the vexation of knowledge: he was fixing his eyes on the sun of vision.
هر که در خلوت ببینش یافت راه او ز دانشها نجوید دستگاه	No one who in solitude has found the way to vision will seek power by means of the kinds of knowledge.
با جمال جان چو شد هم کاسه‌ای باشدش ز اخبار و دانش تاسه‌ای	When he has become a boon-companion to the beauty of the Soul, he will have a disgust of traditional learning and knowledge.
دید بر دانش بود غالب فرا ز آن همی دنیا بچربد عامه را	Vision is superior to knowledge: hence the present world prevails in the view of the vulgar,
ز آنکه دنیا را همی ببینند عین و آن جهانی را همی دانند دین	Because they regard this world as ready money, while they deem what concerns that world to be a debt.

### رو نهادن آن بنده‌ی عاشق سوی بخارا

#### *How that loving servant turned his face towards Bukhara.*

رو نهاد آن عاشق خونابه‌ریز دل طپان سوی بخارا گرم و تیز	<sup>3860</sup> With throbbing heart the lover, who shed tears mingled with blood, set out for Bukhara in hot haste.
ریگ آمون پیش او همچون حریر آب جیحون پیش او چون آب گیر	The sands of Amun seemed to him like silk, the river Oxus seemed to him like a pond.



آن بیابان پیش او چون گلستان  
میفتاد از خنده او چون گلستان

در سمرقند است قند اما لبش  
از بخارا یافت و آن شد مذهبش

ای بخارا عقل افزا بوده‌ای  
لیکن از من عقل و دین بر بوده‌ای

بدر می‌جویم از آنم چون هلال  
صدر می‌جویم در این صف نعال

چون سواد آن بخارا را بدید  
در سواد غم بیاضی شد پدید

ساعتی افتاد بی‌هوش و دراز  
عقل او پرید در بستان راز

بر سر و رویش گلابی می‌زدند  
از گلاب عشق او غافل بدند

او گلستانی نهانی دیده بود  
غارت عشقش ز خود ببریده بود

تو فسرده در خور این دم نه‌ای  
با شکر مقرون نه‌ای گر چه نی‌ای

رخت عقلت با تو است و عاقلی  
کز جُنُوداً لَمْ تَرَوْهَا غافلی

To him that wilderness was like a rose-garden:  
he was falling on his back from laughter, like the rose.

The candy is in Samarkand; but his lip got it from "Bukhara,"  
and that became his creed.

"O Bukhara, you have increased understanding  
but you have robbed me of understanding and religion.

<sup>3865</sup> I am seeking the Full Moon: hence I am as the new moon.  
I am seeking the Sadr in this 'shoe-row'."

When he described that "Bukhara" looming black,  
whiteness appeared in the blackness of his grief.

He fell awhile senseless and outstretched:  
his reason flew into the garden of the mystery.

They were sprinkling rose-water on his head and face;  
they were unaware of the rose-water of his love.

He had beheld a hidden rose-garden:  
the raiding foray of Love had cut him off from himself.

<sup>3870</sup> You, frozen, art not worthy of this breath:  
though you are a reed, you are not associated with sugar.

The baggage of intellect is with you, and you are possessed of your wits,  
for you are unaware of armies which you did not see.

### در آمدن آن عاشق لایبالی در بخارا و تحذیر کردن دوستان او را از پیدا شدن

*How the reckless lover entered Bukhara, and how his friends deterred him from showing himself.*

اندر آمد در بخارا شادمان  
پیش معشوق خود و دار الامان

همچو آن مستی که پرد بر اثیر  
مه کنارش گیرد و گوید که گیر

هر که دیدش در بخارا گفت خیز  
پیش از پیدا شدن منشین گریز

که ترا می‌جوید آن شه خشمگین  
تا کشد از جان تو ده ساله کین

الله الله در میا در خون خویش  
تکیه کم کن بر دم و افسون خویش

شحنه‌ی صدر جهان بودی و راد  
معتمد بودی مهندس اوستاد

Joyously he entered Bukhara  
near his beloved and the abode of security,

Like the man intoxicated who flies to heaven:  
the Moon embraces him and says, "Embrace!"

Every one that saw him in Bukhara said,  
"Arise before showing yourself! Do not sit! Flee!

<sup>3875</sup> For that Prince is seeking you in anger,  
that he may wreak a ten years' vengeance on your life.

By God, by God, do not plunge in your own blood;  
do not rely on your artful words and wiles.

You were the Sadr-i Jahan's constable and a noble;  
you were the trusted and master-engineer.

<p>غدر کردی و ز جزا بگریختی  رسته بودی باز چون آویختی  از بلا بگریختی با صد حیل  ابلهی آوردت اینجا یا اجل  ای که عقلت بر عطار دق کند  عقل و عاقل را قضا احمق کند  نحس خرگوشی که باشد شیر جو  زیرکی و عقل و چالاکیست کو  هست صد چندین فسونهای قضا  گفت إذا جاء القضاء ضاق الفضا  صدره و مخلص بود از چپ و راست  از قضا بسته شود کان ازدهاست</p>	<p>You did act treacherously and flee from punishment:  you had escaped: how have you let yourself be caught again?</p> <p>With a hundred devices you did flee from tribulation:  has folly brought you hither or fate?</p> <p>O you whose intellect jeers at Mercury,  Destiny makes a fool of intellect and the intelligent.</p> <p>Luckless is the hare that seeks the lion:  where are your cleverness, intelligence and quick-wittedness?</p> <p>The wiles of Destiny are a hundred times as many:  he has said, 'When Destiny comes, the wide field is straitened.'</p> <p>There are a hundred ways and places of refuge on left and right,  they are barred by Destiny, for it is a dragon."</p>
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### جواب گفتن عاشق عادلان را و تهدید کنندگان را

*How the lover answered those who scolded and threatened him.*

<p>گفت من مستسقی ام آبم کشد  گر چه می دانم که هم آبم کشد  هیچ مستسقی بنگریزد ز آب  گر دو صد بارش کند مات و خراب  گر بیاماسد مرا دست و شکم  عشق آب از من نخواهد گشت کم  گویم آن گه که بپرسند از بطون  کاشکی بحرم روان بودی درون  خیک اشکم گو بدر از موج آب  گر بمیرم هست مرگم مستطاب  من به هر جایی که بینم آب جو  رشکم آید بودمی من جای او  دست چون دف و شکم همچون دهل  طبل عشق آب می کویم چو گل  گر بریزد خونم آن روح الامین  جرعه جرعه خون خورم همچون زمین  چون زمین و چون جنین خون خوارام  تا که عاشق گشته ام این کارام  شب همی جوشم در آتش همچو دیگ  روز تا شب خون خورم مانند ریگ</p>	<p>He said, "I have edema: the water draws me,  though I know that the water too will kill me.</p> <p>3885 None afflicted with edema will flee from the water,  even if it checkmate and ruin him two hundred times.</p> <p>If my hands and belly become swollen,  the passionate desire for the water will not abate from me.</p> <p>At the time when they ask me of my inward state,  I say, 'Would that the Sea was flowing within me!'</p> <p>Let the water-skin, my belly, be burst by the waves of the water:  if I die, my death is acceptable.</p> <p>Wherever I see the water of a stream,  jealousy comes over me that I might be in its place.</p> <p>3890 Hands like a tambourine and belly like a drum,  I am beating the drum of my love for the water, as the rose.</p> <p>If that Trusty Spirit spills my blood,  I will drink draught on draught of blood, like the earth.</p> <p>I am a blood-drinker, like the earth and like the embryo:  since I became a lover I am in this trade.</p> <p>During the night I boil on the fire, like a kettle;  day till nightfall I drink blood, like the sand.</p>
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من پشیمانم که مکر انگیختم  
 از مراد خشم او بگریختم  
 گو بران بر جان مستم خشم خویش  
 عید قربان اوست و عاشق گاو میش  
 گاو اگر خسبد و گر چیزی خورد  
 بهر عید و ذبح او می پرورد  
 گاو موسی دان مرا جان داده ای  
 جزو جزوم حشر هر آزاده ای  
 گاو موسی بود قربان گشته ای  
 کمترین جزوش حیات کشته ای  
 بر جهید آن کشته ز آسبیش ز جا  
 در خطاب اضربه بعضها  
 یا کرامی اذبحوا هذا البقر  
 این اردتم حشر ارواح النظر  
 از جمادی مردم و نامی شدم  
 و ز نما مردم به حیوان بر زدم  
 مردم از حیوانی و آدم شدم  
 پس چه ترسم کی ز مردن کم شدم  
 حمله ای دیگر بمیرم از بشر  
 تا بر آرم از ملایک بال و پر  
 و ز ملک هم پایدیم جستن ز جو  
 کل شیء هالک إلا وجهه  
 بار دیگر از ملک قربان شوم  
 آن چه اندر و هم ناید آن شوم  
 پس عدم گردم عدم چون ارغنون  
 گویدم که إنا إلیه راجعون  
 مرگ دان آنک اتفاق امت است  
 کاب حیوانی نهان در ظلمت است  
 همچو نیلوفر برو زین طرف جو  
 همچو مستسقی حریص و مرگ جو  
 مرگ او آب است و او جویای آب  
 می خورد و الله أعلم بالصواب  
 ای فسرده عاشق ننگین نمد  
 کاو ز بیم جان ز جانان می رمد  
 سوی تبغ عشقش ای ننگ زنان  
 صد هزاران جان نگر دستک زنان

I repent that I set contrivance afoot  
 and fled from that which his anger desired.

3895 Let him drive on his anger against my intoxicated soul:  
 he is the Feast of the Sacrifice, and the lover is the buffalo.

Whether the buffalo sleep or whether it eats something,  
 he nurtures it for the Feast and the slaughter.

Deem me to be the cow of Moses that gave life:  
 each limb of me is the raising from the dead every one that is free.

The cow of Moses was one offered in sacrifice:  
 her smallest limb brought a murdered man to life.

At its touch the murdered man sprang up from his place—  
 at the words spoken, *Strike him with part of her*.

3900 O my noble friends, slaughter this cow,  
 if you desire to raise to life the spirits of insight.

I died to the inorganic state and became endowed with growth,  
 and I died to growth and attained to the animal.

I died from animality and became Adam: why, then, should I fear?  
 When have I become less by dying?

At the next remove I shall die to man,  
 that I may soar and lift up my head amongst the angels;

And I must escape even from the angel:  
*everything is perishing except His Face*.

3905 Once more I shall be sacrificed and die to the angel:  
 I shall become that which enters not into the imagination.

Then I shall become non-existence:  
 non-existence says to me, as an organ, *Truly, unto Him shall we return*.

Know death to be what the community are agreed upon,  
 namely, that the Water of Life is hidden in the Darkness.

Grow from this river-bank, like the water-lily,  
 greedy and craving for death as the sufferer from dropsy.

The water is death to him, and he is seeking the water and drinking it—  
 and God best knows the right course.

3910 Oh, the cold lover, clad in the felt of shame,  
 who from fear of his life is fleeing from the Beloved!

O you disgrace to women, behold hundreds of thousands of souls  
 clapping their hands towards the sword of His love!

جوى دیدى كوزه اندر جوى ريز  
 آب را از جوى كى باشد گريز  
 آب كوزه چون در آب جو شود  
 محو گردد در وى و جو او شود  
 وصف او فانى شد و ذاتش بقا  
 زين سپس نه كم شود نه بد لقا  
 خويش را بر نخل او آويختم  
 عذر آن را كه از او بگريختم

You have seen the river: spill your jug in the river:  
 how should the water take flight from the river?

When the water in the jug goes into the river-water,  
 it disappears in it, and it becomes the river.

His attributes have passed away, and his essence remains:  
 after this, he does not dwindle or become ill-favoured.

<sup>3915</sup> I have hanged myself on His palm-tree  
 in excuse for having fled from Him."

### رسیدن آن عاشق به معشوق خويش چون دست از جان خود بشست

*How that lover reached his Beloved when he washed his hands of his life.*

همچو گويى سجده كن بر رو و سر  
 جانب آن صدر شد با چشم تر  
 جمله خلقان منتظر سر در هوا  
 كش بسوزد يا بر آويزد و را  
 اين زمان اين احمق يك لخت را  
 آن نمايد كه زمان بد بخت را  
 همچو پروانه شرر را نورديد  
 احمقانه در فتاد از جان برديد  
 ليك شمع عشق چون آن شمع نيست  
 روشن اندر روشن اندر روشنى است  
 او بعكس شمعهاى آتشی است  
 مى نمايد آتش و جمله خوشى است

Prostrating himself on face and head, like a ball,  
 he went with wet eyes towards the Sadr.

All the people were waiting, their heads in the air,  
 whether he would burn or hang him.

"Now" "he will show to this simpleton  
 that which Time shows to the unfortunate.

Like the moth, he deemed the sparks to be the light:  
 foolishly he fell in and was cut off from life."

<sup>3920</sup> But the candle of Love is not like that candle:  
 it is radiance in radiance in radiance.

It is the reverse of the fiery candles:  
 it seems to be fire, while it is all sweetness.

### صفت آن مسجد كه مهمان كش بود و آن عاشق مرگ جوى لاابالى كه در او مهمان شد

*Description of the lover-killing mosque and of the death-seeking reckless lover  
 who became a guest there*

يك حكايه گوش كن اى نيك پى  
 مسجدى بد بر كنار شهر رى  
 هيچ كس در وى نخفتى شب ز بيم  
 كه نه فرزندش شدى آن شب يتيم  
 بس كه اندر وى غريب عور رفت  
 صبحدم چون اختران در گور رفت  
 خويشتن را نيك از اين آگاه كن  
 صبح آمد خواب را کوتاه كن

Lend ear to a story, O well-conducted man!  
 There was a mosque on the outskirts of the city of Rayy.

No one ever slept the night there  
 but on the same night from terror his children became orphans.

Many naked strangers that went into it and went at dawn,  
 like the stars, into the grave

<sup>3925</sup> Make yourself very attentive to this!  
 The dawn is come, cut short your slumber!

هر کسی گفتی که پریانند تند  
 اندر او مهمان کشان با تیغ کند  
 آن دگر گفتی که سحر است و طلسم  
 کاین رصد باشد عدوی جان و خصم  
 آن دگر گفتی که بر نه نقش فاش  
 بر درش کای میهمان اینجا مباحث  
 شب مخسب اینجا اگر جان بایدت  
 ور نه مرگ اینجا کمین بگشایدت  
 و آن یکی گفتی که شب قفلی نهید<sup>3930</sup>  
 غافلی کاید شما کم ره دهید

Every one used to say that in it there were fierce Jinnis  
 who killed the guests with blunt swords.

Another would say, "It is the magic and talisman,  
 for this enchantment is the foe and enemy of life."

Another would say, "Put an inscription conspicuously on its door—  
 'O guest, do not stay here.

Do not sleep the night here, if you want to live;  
 otherwise, death will unmask an ambush for you in this place."

And another would say, "Bolt at night,  
 a heedless person comes, do not admit him."

### مهمان آمدن در آن مسجد

#### *How the guest came into the mosque.*

تا یکی مهمان در آمد وقت شب  
 کاو شنیده بود آن صیت عجب  
 از برای آزمون می آزمود  
 ز آنکه بس مردانه و جان سیر بود  
 گفت کم گیرم سر و اشکبه ای  
 رفته گیر از گنج جان يك حبه ای  
 صورت تن گو برو من کیستم  
 نقش کم ناید چو من باقیستم  
 چون نفخت بودم از لطف خدا<sup>3935</sup>  
 نفخ حق باشم ز نای تن جدا  
 تا نیفتد بانگ نفخش این طرف  
 تا رهد آن گوهر از تنگین صدف  
 چون تمنوا موت گفت ای صادقین  
 صادقم جان را بر افشانم بر این

A guest arrived at nightfall  
 who had heard that marvellous rumour.

He was testing in order to put to the proof,  
 for he was very valiant and surfeited with life.

He said, "I take little account of a head and belly:  
 suppose that one grain is gone from the spirit's treasure,

Let the bodily form go: who am I?  
 Is not the figure of small account when I am enduring forever?

Since by the grace of God the spirit was breathed into me,  
 I am the breath of God kept apart from the windpipe of the body,

To the end that the sound of His breathing should not fall in this direction  
 and that that pearl should escape from the narrow shell.

Since God said, 'Desire death, O you that are sincere,'  
 I am sincere: I will lavish my soul upon this."

ملامت کردن اهل مسجد آن مهمان عاشق را از شب خفتن در آن جا و تهدید کردن مر او را

#### *How the people of the mosque blamed the lover-guest for sleeping the night there and threatened him.*

قوم گفتندش که هین اینجا مخسب  
 تا نکوبد جان ستانت همچو کسب  
 که غریبی و نمی دانی ز حال  
 کاندر اینجا هر که خفت آمد زوال

The people said to him, "Beware! Do not sleep here,  
 lest the Taker of the soul pound you like the dregs of sesame-grain,

For you are a stranger and ignorant of the fact  
 that anyone who sleeps in this place perishes.



اتفاقی نیست این ما بارها  
 دیده‌ایم و جمله اصحاب نهی  
 هر که آن مسجد شبی مسکن شدش  
 نیم شب مرگ هلاهل آمدش  
 از یکی ما تا به صد این دیده‌ایم  
 نه به تقلید از کسی بشنیده‌ایم  
 گفت الدین نصیحه آن رسول  
 آن نصیحت در لغت ضد غلول  
 این نصیحت راستی در دوستی  
 در غلولی خاین و سگ پوستی  
 بی‌خیانت این نصیحت از وداد  
 می‌نماییمت مگرد از عقل و داد

<sup>3940</sup> This is not an occurrence: we and all those possessed of intelligence  
 have often witnessed this.  
 To whomever that mosque gave lodging for a single night,  
 poisonous death came to him at midnight.  
 We have seen this not once but a hundred times:  
 we have not heard it at second-hand from any one.  
 The Prophet said, 'The religion is sincerity (*nasihat*):  
 that *nasihat* etymologically is the opposite of unfaithfulness (*ghulul*).  
 This *nasihat* is 'to be true in friendship':  
 in an act of *ghulul* you are treacherous and currish.  
<sup>3945</sup> We are showing this sincerity towards you, without treachery, from love:  
 do not turn away from reason and justice!"

### جواب گفتن عاشق عاذلان را

#### *The lover's reply to those who chide him*

گفت او ای ناصحان من بی‌ندم  
 از جهان زندگی سیر آمدم  
 منبلی‌ام زخم جو و زخم خواه  
 عاقبت کم جوی از منبل به راه  
 منبلی نی‌کاو بود خود برگ جو  
 منبلی‌ام لاابالی مرگ جو  
 منبلی نی‌کاو به کف پول آورد  
 منبلی چستی کز این پل بگذرد  
 آن نه‌کاو بر هر دکانی بر زند  
 بل جهد از کون و کانی بر زند  
 مرگ شیرین گشت و نqlم زین سرا  
 چون قفس هشتن پریدن مرغ را  
 آن قفس که هست عین باغ در  
 مرغ می‌بیند گلستان و شجر  
 جوق مرغان از برون گرد قفس  
 خوش همی‌خوانند ز آزادی قصص  
 مرغ را اندر قفس ز آن سبزه‌زار  
 نه خورش مانده است و نه صبر و قرار  
 سر ز هر سوراخ بیرون می‌کند  
 تا بود کاین بند از پا بر کند

He said, "O sincere advisers,  
 I have become unrepentantly weary of the world of life.  
 I am an idle vagabond, seeking blows and desiring blows:  
 do not seek rectitude from the vagabond on the road.  
 I am not the vagabond who in truth is a seeker of provender:  
 I am the reckless vagabond the seeker of death.  
 I am not the vagabond who gets small money into his palm,  
 the nimble vagabond who would cross this bridge—  
<sup>3950</sup> Not the one who cleaves to every shop;  
 nay, but springs away from existence and strikes upon a mine.  
 Death and migration from this abode has become as sweet to me  
 as leaving the cage and flying to the bird—  
 The cage that is in the very midst of the garden,  
 the bird beholds the rose-beds and the trees,  
 Outside, round the cage,  
 a multitude of birds is sweetly chanting tales of liberty:  
 At that verdant place neither food remains to the bird in the cage,  
 nor patience and rest,  
<sup>3955</sup> It puts out its head through every hole  
 that maybe it may tear off this fetter from its leg.

چون دل و جانش چنین بیرون بود  
آن قفس را در گشایی چون بود

نه چنان مرغ قفس در اندهان  
گرد بر گردش به حلقه گربگان

کی بود او را در این خوف و حزن  
آرزوی از قفس بیرون شدن

او همی خواهد کز این ناخوش حصص  
صد قفس باشد به گرد این قفس

Since its heart and soul are outside like this,  
how will it be when you open the cage?"

Not such is the bird caged amidst anxieties—  
cats round about it in a ring:

How, in this dread and sorrow,  
should it have the desire to go out of the cage?

It wishes that, from this unwelcome plucking,  
there might be a hundred cages round about this cage.

عشق جالینوس بر این حیات دنیا بود که هنر او همین جا به کار می آید هنری نورزیده است که در آن  
بازار به کار آید آن جا خود را به عوام یکسان می بیند

*The love of Galen is for this present life, for only here does his art avail; he has not practiced any art  
that avails in yonder market: there he sees himself to be the same as the vulgar.*

آن چنان که گفت جالینوس راد  
از هوای این جهان و از مراد

راضیم کز من بماند نیم جان  
که ز کون استری بینم جهان

گربه می بیند به گرد خود قطار  
مرغش آیس گشته بوده ست از مطار

یا عدم دیده ست غیر این جهان  
در عدم نادیده او حشری نهان

چون جنین کش می کشد بیرون کرم  
می گریزد او سپس سوی شکم

لطف رویش سوی مصدر می کند  
او مقر در پشت مادر می کند

که اگر بیرون فتم زین شهر و کام  
ای عجب بینم به دیده این مقام

یا دری بودی در آن شهر وخم  
که نظاره کردمی اندر رحم

یا چو چشمه ی سوزنی را هم بدی  
که ز بیرونم رحم دیده شدی

آن جنین هم غافل است از عالمی  
همچو جالینوس او نامحرمی

او نداند کان رطوباتی که هست  
آن مدد از عالم بیرونی است

<sup>3960</sup> That is even as wise Galen said on account of passion for this world  
and because of what he desired—

"I am content that half of my vital spirit should remain,  
so that I may see the world through the mule's arse."

He sees around him cats in troops:  
his bird has despaired of flying;

Or he has deemed all except this world to be non-existence  
and has not perceived in non-existence a hidden resurrection.

Like the embryo which Bounty is drawing forth:  
it is fleeing back towards the belly.

<sup>3965</sup> Grace is turning its face towards the place of exit;  
it is making its abode in the mother's loins,

Saying, "Oh, I wonder, if I fall outside of this city and pleasure,  
shall I see with my eye this dwelling-place;

Or would there be in that noisome city a door,  
so that I might gaze into the womb,

Or would there be for me a path, as the eye of a needle,  
so that the womb might become visible to me from outside?"

That embryo, too, is unaware of a world:  
it is one unfamiliar, like Galen.

<sup>3970</sup> It does not know that the humours which exist  
are supplied from the external world,

آن چنان که چار عنصر در جهان صد مدد آرد ز شهر لامکان	Even as the four elements in this world obtain a hundred supplies from the City beyond space
آب و دانه در قفس گر یافته‌ست آن ز باغ و عرصه‌ای در تافته‌ست	If it has found water and seeds in its cage, those have appeared from a Garden and Expanse.
جانهای انبیا ببینند باغ زین قفس در وقت نقلاں و فراغ	The spirits of the prophets behold the Garden from this cage at the time of their being transported and freed;
پس ز جالینوس و عالم فارغند همچو ماه اندر فلک‌ها باز غند	Hence they are free of Galen and the world: they are shining like the moon in the skies.
ور ز جالینوس این گفت افتری است پس جوابم بهر جالینوس نیست	<sup>3975</sup> And if this saying from Galen is a fiction, then my answer is not for Galen,
این جواب آن کس آمد کاین بگفت که نبودستش دل پر نور جفت	This is the answer to the person who said it, for the luminous heart has not been his mate.
مرغ جاننش موش شد سوراخ جو چون شنید از گربگان او عرجوا	The bird, his spirit, became a mouse seeking a hole, when it heard from the cats, "Halt!"
ز آن سبب جاننش وطن دید و قرار اندر این سوراخ دنیا موش‌وار	On that account his spirit, mouse-like, deemed its home and abode to be in this world-hole.
هم در این سوراخ بنایی گرفت در خور سوراخ دانایی گرفت	In this hole, too, it began to build and acquired knowledge suitable to the hole;
پیشه‌هایی که مر او را در مزید کاندر این سوراخ کار آید گزید	<sup>3980</sup> It chose the trades advantageous to it, which would be of use in this hole.
ز آنکه دل بر کند از بیرون شدن بسته شد راه رهیدن از بدن	Inasmuch as it turned its heart away from going forth, the way of deliverance from the body was barred.
عنکبوت ار طبع عنقا داشتی از لعابی خیمه کی افراشتی	If the spider had the nature of the Anqa, how should it have reared a tent of some gossamer?
گربه کرده چنگ خود اندر قفص نام چنگش درد و سرسام و مغص	The cat has put its claws into the cage: the name of its claws is pain and delirium and gripes.
گربه مرگ است و مرض چنگال او می‌زند بر مرغ و پر و بال او	The cat is Death, and its claws are disease: it is striking at the bird and its plumage.
گوشه گوشه می‌جهد سوی دوا مرگ چون قاضی است و رنجوری گوا	<sup>3985</sup> He darts from corner to corner towards the remedy. Death is like the cadi, and the disease is the witness.
چون پیاده‌ی قاضی آمد این گوا که همی‌خواند ترا تا حکم گاه	This witness comes, like the cadi's footman, who summons you to the place of judgment.
مهلتی می‌خواهی از وی در گریز گر پذیرد شد و گر نه گفت خیز	You, in flight, beg him a respite: if he consents, it is granted; otherwise, he says, "Arise."
جستن مهلت دوا و چاره‌ها که زنی بر خرقه‌ی تن پاره‌ها	The seeking of a respite consists in remedies and cures, that you may patch the tattered cloak, the body.

عاقبت آید صبا حی خشموار  
چند باشد مهلت آخر شرم دار  
عذر خود از شه بخواه ای پر حسد  
پیش از آن که آن چنان روزی رسد  
و آن که در ظلمت براند بارگی  
بر کند ز آن نور دل یک بارگی  
می‌گریزد از گواه و مقصدش  
کان گوا سوی قضا می‌خواندش

At last, one morning, he comes angrily, saying,  
"How long will the respite be? Now, please, be ashamed!"

<sup>3990</sup> O envious man, ask your pardon of the King  
ere such a day as that arrives.

And he who rides his horse into the darkness  
and altogether removes his heart from the Light

Is fleeing from the witness and his purpose;  
for that witness is calling him to judgment.

### دیگر باره ملامت کردن اهل مسجد مهمان را از شب خفتن در آن مسجد

*How the people of the mosque blamed the guest once more for sleeping in the mosque by night.*

قوم گفتندش مکن جلدی برو  
تا نگرده جامه و جانم گرو  
آن ز دور آسان نماید به نگر  
که به آخر سخت باشد ره گذر  
خویشتن آویخت بس مرد و سکست  
وقت پیچا پیچ دست‌آویز جست  
پیشتر از واقعه آسان بود  
در دل مردم خیال نیک و بد  
چون در آید اندرون کارزار  
آن زمان گردد بر آن کس کار زار  
چون نه شیری هین منه تو پای پیش  
کان اجل گرگ است و جان تست میش  
ور ز ابدالی و میشت شیر شد  
ایمن آ که مرگ تو سر زیر شد  
کیست ابدال آن که او مبدل شود  
خمرش از تبدیل یزدان خل شود  
لیک مستی شیر گیری و ز گمان  
شیر پنداری تو خود را هین مران  
گفت حق ز اهل نفاق ناسدید  
بأسهم ما بینهم بأس شدید  
در میان همدگر مردانه‌اند  
در غزا چون عورتان خانه‌اند  
گفت پیغمبر سپهدار غیوب  
لا شجاعة یا فتی قبل الحروب

The people said to him, "Do not act with foolhardiness, depart,  
lest your body and your soul end up in pawn."

From afar it seems easy, look well!  
For in the end the passage is grievous.

<sup>3995</sup> Many a man hanged himself and broke and at the moment of agony  
sought something for his hand to cling to.

Before the battle,  
the fancy of good or evil is slight in a man's heart;

When he enters into the fray,  
then to that person the matter becomes woeful.

Since you are not a lion, beware, do not step forward,  
for that Doom is a wolf, and your soul is the sheep;

But if you are one of the *Abdal* and your sheep has become a lion,  
come on securely, for your death has been over thrown.

<sup>4000</sup> Who is the *Abdal*? He that becomes transmuted,  
he whose wine is turned into vinegar by Divine transmutation

But you are drunk, pot and from opinion think yourself to be a lion:  
Beware, do not advance!

God has said of the unrighteous Hypocrites,  
"Their valour amongst themselves is a great valour."

Amongst one another they are manly,  
in a warlike expedition they are as the women of the house."

The Prophet; the commander-in-chief of the things unseen, said,  
"There is no bravery, O youth, before the battles."

- وقت لاف غزو مستان کف کنند  
وقت جوش جنگ چون کف بی فنند  
وقت ذکر غزو شمشیرش دراز  
وقت کر و فر تیغش چون پیاز  
وقت اندیشه دل او زخم جو  
پس به يك سوزن تهی شد خيك او  
من عجب دارم ز جویای صفا  
كاو رمد در وقت صیقل از جفا  
عشق چون دعوی جفا دیدن گواه  
چون گواهی نیست شد دعوی تباه
- چون گواهی خواهد این قاضی مرنج  
بوسه ده بر مار تا یابی تو گنج  
آن جفا با تو نباشد ای پسر  
بلکه با وصف بدی اندر تو در  
بر نمد چوبی که آن را مرد زد  
بر نمد آن را نزد بر گرد زد  
گر بزد مر اسب را آن کینه کش  
آن نزد بر اسب زد بر سکسکش  
تا ز سکسک وارهه خوش پی شود  
شیره را زندان کنی تا می شود  
گفت چندان آن یتیمک را زدی  
چون نترسیدی ز قهر ایزدی  
گفت او را کی زدم ای جان دوست  
من بر آن دیوی زدم کاو اندر اوست  
مادر ار گوید ترا مرگ تو باد  
مرگ آن خو خواهد و مرگ فساد  
آن گروهی کز ادب بگریختند  
آب مردی و آب مردان ریختند  
عاذلانشان از و غا وارانند  
تا چنین هیز و مخنث ماندند
- لاف و غره‌ی ژاژخا را کم شنو  
با چنینها در صف هیجا مرو  
ز آنکه زادو کم خبالا گفت حق  
کز رفاق سست بر گردان ورق  
که گر ایشان با شما همراه شوند  
غازیان بی مغز همچون که شوند
- 4005 The drunks make a froth when there is talk of war,  
when war is raging they are as unskilled as froth.  
  
At the time when war is spoken of, his scimitar is long;  
at the time of combat his sword is like an onion.  
  
At the time of premeditation his heart is eager for wounds;  
then his bag is emptied by a single needle.  
  
I marvel at the seeker of purity who at the time of polishing  
shrinks from being handled roughly.  
  
Love is like the lawsuit; to suffer harsh treatment is the evidence:  
when you have no evidence, the lawsuit is lost.
- 4010 Do not be aggrieved when this Judge demands your evidence:  
kiss the snake in order that you may gain the treasure.  
  
That harshness is not towards you, O son;  
no, towards the evil qualities within you  
  
The blows of the stick with which a man beats a rug  
he inflicts, not on the rug, but on the dust.  
  
If that vindictive fellow lashes the horse,  
he directs the blows, not at the horse, but at its stumbling,  
  
In order that it may be delivered from stumbling and may move well:  
you imprison must in order that it may become wine.
- 4015 He said, "You have struck that little orphan so many blows:  
how were not you afraid of the Divine wrath?"  
  
He said, "O soul and friend, when did I strike him?  
I struck at the devil that is in him,"  
  
If your mother says to you, "May you die!"  
she wishes the death of that nature and the death of iniquity.  
  
The folk who fled from correction  
dishonoured their manhood and men.  
  
The jokers drove them back from the war,  
so that they remained so infamous and effeminate.
- 4020 Do not you listen to the boasting and roaring of the driveller:  
do not go into the battle-line with such fellows.  
  
Since *they would have added to you corruption*,  
God said, "Turn the leaf from pusillanimous comrades,  
  
For if they go along with you,  
the warriors will become pith-less, like straw.



خویشان را با شما هم صف کنند  
پس گریزند و دل صف بشکنند

پس سپاهی اندکی بی این نفر  
به که با اهل نفاق آید حشر

هست بادام کم خوش بیخته 4025  
به ز بسیاری به تلخ آمیخته

تلخ و شیرین در ژ غاژ يك شی اند  
نقص از آن افتاد که هم دل نی اند

گبر ترسان دل بود کاو از گمان  
می زید در شک ز حال آن جهان

می رود در ره نداند منزلی  
گام ترسان می نهد اعمی دلی

چون نداند ره مسافر چون رود  
با تردها و دل پر خون رود

هر که گوید های این سو راه نیست 4030  
او کند از بیم آن جا وقف و ایست

ور بداند ره دل باهوش او  
کی رود هر های و هو در گوش او

پس مشو همراه این اشتر دلان  
ز آنکه وقت ضیق و بیمند آفلان

پس گریزند و ترا تنها هلند  
گر چه اندر لاف سحر بابلند

تو ز رعنایان مجو هین کارزار  
تو ز طاوسان مجو صید و شکار

طبع طاوس است و وسواست کند 4035  
دم زند تا از مقامت بر کند

They put themselves in line with you;  
then they flee and break the heart of the line.

Therefore, better a little army without these persons  
than it should be mustered with the Hypocrites."

A few well-sifted almonds are better  
than a great many mixed with bitter.

The bitter and the sweet are one thing in respect of rattling;  
the defect arises from their not being the same at heart.

The infidel is of timorous heart, for, from opinion,  
he lives in doubt as to the state of that world.

He is going along the road; he does not know any stage:  
one blind in heart steps timidly.

When the traveller does not know the way, how does he go?  
He goes with hesitations, while his heart is full of blood.

If anyone says, "Hey! This is not the way,"  
he will halt there and stand still terrified.

But if his wise heart knows the way,  
how should every hey and ho go into his ear?

Therefore do not journey with these camel-hearted ones,  
for in the hour of distress and danger they are the ones who sink;

Then they flee and leave you alone,  
though in boasting they are the magic of Babylon.

Beware! Do not you request sybarites to fight;  
do not request peacocks to engage in the hunt and the chase.

The carnal nature is a peacock: it tempts you and talks idly,  
that it may remove you from your post.

**گفتن شیطان قریش را که به جنگ احمد آید که من یاریها کنم و قبیله ی خود را به یاری خوانم و  
وقت ملاقات صفین گریختن**

*How Satan said to the Quraysh, "Go to war with Ahmad, for I will aid you and call my tribe to help";  
and how, when the two battle-lines confronted each other, he fled.*

همچو شیطان در سپه شد صد یکم  
خواند افسون که انی جار لکم

چون قریش از گفت او حاضر شدند  
هر دو لشکر در ملاقات آمدند

As Satan became the hundred-and-first in the army  
and spoke beguiling words, saying, "Truly, I am a protector for you."

When the Quraysh had assembled at his bidding  
and the two armies confronted each other,

دید شیطان از ملائک اسپهی  
 سوی صف مومنان اندر رهی  
 آن جُنُوداً لَمْ تَرَوْهَا صف زده  
 گشت جان او ز بیم آتشکده  
 پای خود واپس کشیده می گرفت  
 که همی بینم سپاهی من شگفت  
 أَيْ أَخَافُ اللَّهَ مَا لِي مِنْهُ عَوْنٌ  
 اذهبوا إِنِّي أَرَى مَا لَا تَرَوْنَ  
 گفت حارث ای سراقه شکل هین  
 دی چرا تو می نگفتی این چنین  
 گفت این دم من همی بینم حرب  
 گفت می بینی جعاشیش عرب  
 می بینی غیر این لیک ای تو ننگ  
 آن زمان لاف بود این وقت جنگ  
 دی همی گفتی که پایندان شدم  
 که بودتان فتح و نصرت دم به دم  
 دی ز عیم الجیش بودی ای لعین  
 وین زمان نامرد و ناچیز و مهین  
 تا بخوردیم آن دم تو و آمدم  
 تو به تون رفتی و ما هیزم شدیم  
 چون که حارث با سراقه گفت این  
 از عتابش خشمگین شد آن لعین  
 دست خود خشمین ز دست او کشید  
 چون ز گفت اوش درد دل رسید  
 سینه اش را کوفت شیطان و گریخت  
 خون آن بی چارگان زین مکر ریخت  
 چون که ویران کرد چندین عالم او  
 پس بگفت إِنِّي بَرِيءٌ مِنْكُمْ  
 کوفت اندر سینه اش انداختش  
 پس گریزان شد چو هیبت تاختش  
 نفس و شیطان هر دو یک تن بوده اند  
 در دو صورت خویش را بنموده اند  
 چون فرشته و عقل کایشان یک بدند  
 بهر حکمتهاش دو صورت شدند  
 دشمنی داری چنین در سر خویش  
 مانع عقل است و خصم جان و کیش

Satan espied a host of angels on a road  
 beside the ranks of the Faithful.

Those *troops that ye saw not*, drawn up in ranks;  
 and from terror his soul became a fire-temple.

<sup>4040</sup> Turning on his heel, he began to retreat, saying,  
 "I behold a marvellous host" —

That is, "*I fear God*: I have no help from Him. Go!  
*Truly, I see what you do not.*"

Harith said, "Hey, O you that have the form of Suraqa,  
 why were not you saying such-like words yesterday?"

He replied, "At this moment I see destruction."  
 He said, "You see the puniest of the Arabs.

You are seeing nothing but this; but, O you disgrace,  
 that was the time of talk, and this is the time of battle.

<sup>4045</sup> Yesterday you were saying, 'I pledge myself  
 that victory and Divine aid will always be yours.'

Yesterday you were the surety for the army, O accursed one,  
 and now you art cowardly, good-for-nothing, and vile,

So that we swallowed those words of your and came,  
 you have gone to the bath-stove and we have become the fuel."

When Harith said this to Suraqa,  
 that accursed one was enraged at his reproaches.

He angrily withdrew his hand from his hand,  
 since his heart was pained by his words.

<sup>4050</sup> Satan smote his breast and fled:  
 by means of this plot he shed the blood of those wretched men.

After he had ruined so great a multitude,  
 he then said, "*Lo, I am quit of you.*"

He smote him on the breast and overthrew him;  
 then he turned to flee, since terror urged him on.

The fleshly soul and the Devil have both been one person;  
 they have manifested themselves in two forms,

Like the angel and the intellect, which were one, became two forms  
 for the sake of His wise purposes.

<sup>4055</sup> You have such an enemy as this in your inward part: he is the preventer  
 of the intellect, and the adversary of the spirit and of religion.

يك نفس حمله كند چون سوسمار  
 پس به سوراخی گریزد در فرار  
 در دل او سوراخها دارد كنون  
 سر ز هر سوراخ می آرد برون  
 نام پنهان گشتن دیو از نفوس  
 و اندر آن سوراخ رفتن شد خنوس  
 كه خنوسش چون خنوس قنفذ است  
 چون سر قنفذ و را آمد شد است  
 كه خدا آن دیو را خناس خواند <sup>4060</sup>  
 كاو سر آن خار پشتك را بماند  
 می نهان گردد سر آن خار پشت  
 دم به دم از بیم صیاد درشت  
 تا چو فرصت یافت سر آرد برون  
 زین چنین مكری شود مارش زبون  
 گر نه نفس از اندرون راهت زدی  
 ره زنان را بر تو دستی کی بدی  
 ز آن عوان مقتضی كه شهوت است  
 دل اسیر حرص و آز و آفت است  
 ز آن عوان سر شدی دزد و تباہ <sup>4065</sup>  
 تا عوانان را به قهر تست راه  
 در خبر بشنو تو این پند نكو  
 بین جنبیكم لكم أعدی عدو  
 طمطراق این عدو مشنو گریز  
 كاو چو ابلیس است در لج و ستیز  
 بر تو او از بهر دنیا و نبرد  
 آن عذاب سرمدی را سهل كرد  
 چه عجب گر مرگ را آسان كند  
 او ز سحر خویش صد چندان كند  
 سحر كاهی را به صنعت كه كند <sup>4070</sup>  
 باز كوهی را چو كاهی می تند  
 زشتها را نغز گرداند به فن  
 نغزها را زشت گرداند به ظن  
 كار سحر این است كاو دم می زند  
 هر نفس قلب حقایق می كند  
 آدمی را خر نماید ساعتی  
 آدمی سازد خری را و آیتی

At one moment he dashes forward like the Libyan lizard;  
then in flight he darts away into a hole.

Just now he has holes in the heart,  
and from every hole he is putting out his head.

The name that denotes the Devil's becoming hidden from souls  
and going into that hole is *khunús*,

For his *khunús* is like the *khunús* of the hedgehog:  
like the head of the hedgehog, he pops in and out;

For God has called the Devil *Khannás*,  
because he resembles the head of the little hedgehog.

The head of the hedgehog is continually being hidden  
because of its fear of the cruel hunter,

Until, when it has found an opportunity, it puts out its head:  
by such a stratagem the snake becomes its prey.

If the fleshly soul had not waylaid you from within,  
how would the brigands have any power to lay a hand upon you?

On account of the urgent follower, who is Lust,  
the heart is captive to greed and cupidity and bane.

On account of that inward follower you have become thievish and depraved,  
so that the way is for the followers to coerce you.

Listen to this good counsel in the Traditions—  
"Your worst enemy is between your two sides."

Do not listen to the pompous talk of this enemy; flee,  
for she is like Iblis in obstinately wrangling and quarrelling.

For the sake of this world and for contention's sake  
she has made the everlasting torment easy to you.

What wonder, if she makes death easy?  
By her magic she does a hundred times as much (as this).

Magic makes a straw a mountain by artifice;  
again, it weaves a mountain like a straw.

It makes ugly things beautiful by means of sleight;  
it makes beautiful things ugly by means of opinion.

The work of magic is this, that it breathes  
and at every breath transforms realities.

At one time it shows a man in the guise of an ass,  
it makes an ass a man and a notable.

<p>این چنین ساحر درون تست و سر          إن في الوسواس سحرا مستتر          اندر آن عالم که هست این سحرها          ساحران هستند جادویی گشا          اندر آن صحرا که رست این زهر تر          نیز رویده‌ست تریاق ای پسر          گویدت تریاق از من جو سپر          که ز زهرم من به تو نزدیکتر          گفت او سحر است و ویرانی تو          گفت من سحر است و دفع سحر او</p>	<p>Such a magician is within you and latent:          truly, there is a concealed magic in temptation;          In the world in which are these magic arts,          there are magicians who defeat sorcery.          In the plain where this fresh poison grew,          there has also grown the antidote, O son.          The antidote says to you "Seek from me a shield,          for I am nearer than the poison to you.          Her words are magic and your ruin;          my words are magic and the counter-charm to her magic."</p>
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### مکرر کردن عاذلان پند را بر آن مهمان آن مسجد مهمان کش

*How the fault-finders repeated their advice to the guest of the guest-killing mosque.*

<p>گفت پیغمبر که ان فی البیان          سحرا و حق گفت آن خوش پهلوان          هین مکن جلدی برو ای بو الکریم          مسجد و ما را مکن زین متهم          که بگوید دشمنی از دشمنی          آتشی در ما زند فردا دنی          که بتاسانید او را ظالمی          بر بهانه‌ی مسجد او بد سالمی          تا بهانه‌ی قتل بر مسجد نهد          چون که بد نام است مسجد او جهد          تهمتی بر ما منه ای سخت جان          که نه‌ایم ایمن ز مکر دشمنان          هین برو جلدی مکن سودا میز          که نتان پیمود کیوان را به گز          چون تو بسیاران بلافیده ز بخت          ریش خود بر کنده یک یک لخت لخت          هین برو کوتاه کن این قیل و قال          خویش و ما را در میفکن در و بال</p>	<p>The Prophet said, "Truly, there is a magic in eloquence";          and that goodly hero spoke the truth.          4080 "Hey, do not commit a foolhardy act, depart, O generous man,          and do not make the mosque and us suspected on this account;          For an enemy will speak form enmity,          and to-morrow the villain will rouse a fire against us,          Saying, 'some wicked man strangled him,          on the pretext of the mosque he was safe,          So that he might impute the murder to the mosque and,          since the mosque has a bad name, might escape.'          Do not lay any suspicion upon us, O man of valiant spirit,          for we are not secure from the craft of enemies.          4085 Come now, depart! Do not be foolhardy, do not cherish vain desire,          for it is impossible to measure Saturn by the ell.          Many like you have chattered of luck,          they have torn out their beards, one by one, piecemeal.          Hey, begone! Cut short this palaver!          Do not cast yourself and us into woe"</p>
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جواب گفتن مهمان ایشان را و مثل آوردن به دفع کردن حارس کشت به بانگ دف از کشت شتری را  
که کوس محمودی بر پشت او زدندی

*How the guest answered them and adduced the parable of the guardian of the wheat field who, by making a noise with the tom-tom, sought to drive away from the wheat-field a camel on whose back they were beating the big kettle-drum of Mahmud.*

گفت ای یاران از آن دیوان نیام  
که ز لا حولی ضعیف آید پیم  
کودکی کاو حارس کشتی بدی  
طبلکی در دفع مرغان میزدی  
تا رمیدی مرغ ز آن طبلک ز کشت  
کشت از مرغان بد بی خوف گشت  
چون که سلطان شاه محمود کریم  
بر گذر زد آن طرف خیمه‌ی عظیم  
با سپاهی همچو استاره‌ی اثیر  
انبه و پیروز و صفدر ملک گیر  
اشتری بد کاو بدی حمال کوس  
بختی بد پیش رو همچون خروس  
بانگ کوس و طبل بر وی روز و شب  
میزدی اندر رجوع و در طلب  
اندر آن مزرع در آمد آن شتر  
کودک آن طبلک بزد در حفظ بر  
عاقلی گفتش مزین طبلک که او  
پخته‌ی طبل است و با آتش است خو  
پیش او چه بود تبوراک تو طفل  
که کشد او طبل سلطان بیست کفل  
عاشقم من کشته‌ی قربان لا  
جان من نوبتگاه طبل بلا  
خود تبوراک است این تهدیدها  
پیش آن چه دیده است این دیدها  
ای حریفان من از آنها نیستم  
کز خیالاتی در این ره بیستم  
من چو اسماعیلیانم بی حذر  
بل چو اسماعیل آزادم ز سر  
فارغم از طمطراق و از ریا  
قل تعالوا گفت جانم را بیا

He said, "O friends, I am not one of the devils  
that my sinews should fail at a single *la hawl*."

A boy, who was the guardian of a wheat field,  
used to beat a tom-tom in order to keep off the birds,

4090 So that the birds, at the tom-tom, were scared away from the field,  
and the field became safe from evil birds.

When the Sultan, the noble King Mahmud,  
pitched a great tent in that neighbourhood as he passed on the way

With an army like the stars of heaven, numerous and victorious,  
one that pierces the ranks and takes possession of empire—

There was a camel that carried the kettle-drum:  
it was a Bactrian, going in front like a cock:

Day and night he used loudly to beat the big kettle-drum  
and the drum on its back in returning and in setting out.

4095 That camel entered the wheat field,  
and the boy beat his tom-tom to protect the wheat.

An intelligent man said to him, 'Don't beat the tom-tom,  
for he is well-seasoned by the drum; he is accustomed to it.

What is your little tom-tom, child, to him;  
since he carries the Sultan's drum twenty times the size?'

I am a lover, one who has been sacrificed to Nothingness:  
my soul is the band-stand for the drum of tribulation.

Truly, these threats are a little tom-tom  
beside that which these eyes have seen.

4100 O comrades, I am not one of those,  
that because of idle fancies I should halt on the Way.

I am unafraid, like the Ismailis;  
nay, like Ishmael I am free from head.

I am done with pomp and ostentation.  
'Say, come ye': He said to my soul, 'Come.'"



- گفت پیغمبر که جاد فی السلف  
بالعطیة من تیقن بالخلف
- هر که ببند مر عطا را صد عوض  
زود در بازد عطا را زین غرض
- جمله در بازار از آن گشتند بند  
تا چو سود افتاد مال خود دهند
- زر در انبانها نشسته منتظر  
تا که سود آید به بذل آید مصر
- چون ببند کالهای در ربح بیش  
سرد گردد عشقش از کالای خویش
- گرم ز آن مانده است با آن کاو ندید  
کالهای خویش را ربح و مزید
- همچنین علم و هنرها و حرف  
چون ندید افزون از آنها در شرف
- تا به از جان نیست جان باشد عزیز  
چون به آمد نام جان شد چیز لیز
- لعبت مرده بود جان طفل را  
تا نگشت او در بزرگی طفل را
- این تصور وین تخیل لعبت است  
تا تو طفلی پس بدانت حاجت است
- چون ز طفلی رست جان شد در وصال  
فارغ از حس است و تصویر و خیال
- نیست محرم تا بگویم بی نفاق  
تن زدم و الله أعلم بالوفاق
- مال و تن برفند ریزان فنا  
حق خریدارش که الله اشتری
- برفها ز آن از ثمن اولی ستنت  
که تویی در شك یقینی نیستنت
- وین عجب ظن است در تو ای مهین  
که نمی پرد به بستان یقین
- هر گمان تشنه ی یقین است ای پسر  
می زند اندر تزايد بال و پر
- چون رسد در علم پس بر پا شود  
مر یقین را علم او بویا شود
- ز آنکه هست اندر طریق مفتتن  
علم کمتر از یقین و فوق ظن
- The Prophet has said that one who feels sure of the recompense  
will give generously beforehand.
- Whoever sees a hundred compensations for the gift  
will at once give away the gift with this object.
- <sup>4105</sup> All have become tied in the bazaar, to the end that when gain occurs  
they may give their money.
- With gold in their money-bags, they are seated expectantly  
that the gain may come and that he who persists may begin to squander.
- When he sees a piece of merchandise exceeding in profit,  
his fondness for his own goods becomes chilled;
- He has remained enamoured of those,  
because he perceived no profit and advantage superior to his own goods.
- Similarly, knowledge and accomplishments and trades:  
since he has not seen superior to them in excellence.
- <sup>4110</sup> While nothing is better than life, life is precious;  
when a better appears, the name of life becomes a slippery thing.
- The lifeless doll is as life to the child  
until he has grown up to manhood.
- Imagination and fancy are the doll:  
so long as you are a child, you have need of them;
- When the spirit has escaped from childishness, it is in union:  
it is done with sense-perception and imagination and fancy.
- There is no confidant that I should speak without insincerity.  
I will keep silence, and God best knows the accord.
- <sup>4115</sup> The goods and the body are snow melting away to naught;  
God is their buyer, for *God has purchased*.
- The snows seem to you better than the price,  
because you are in doubt: you have no certainty,
- And in you, O contemptible man, there is this marvellous opinion  
that does not fly to the garden of certainty.
- O son, every opinion is thirsting for certainty  
and emulously flapping its wings.
- When it attains to knowledge, then the wing becomes a foot,  
and its knowledge begins to scent certainty,
- <sup>4120</sup> For in the tested Way knowledge is inferior to certainty,  
but above opinion.

علم جویای یقین باشد بدان  
 و آن یقین جویای دید است و عیان  
 اندر ألهیکم بجو این را کنون  
 از پس کلا پس لو تعلمون  
 می‌کشد دانش به بینش ای علیم  
 گر یقین گشتی ببینندی جحیم  
 دید زاید از یقین بی‌امتهال  
 آن چنانک از ظن، می‌زاید خیال  
 اندر ألهیکم بیان این ببین <sup>4125</sup>  
 که شود علم الیقین عین الیقین  
 از گمان و از یقین بالاترم  
 و ز ملامت بر نمی‌گردد سرم  
 چون دهانم خورد از حلوی او  
 چشم روشن گشتم و بینای او  
 پا نهم گستاخ چون خانه روم  
 پا نلرزانم نه کورانه روم  
 آن چه گل را گفت حق خدانش کرد  
 با دل من گفت و صد چندان کرد  
 آن چه زد بر سرو و قدش راست کرد <sup>4130</sup>  
 و آنچه از وی نرگس و نسرين بخورد  
 آن چه نی را کرد شیرین جان و دل  
 و آنچه خاکی یافت زو نقش چگل  
 آن چه ابرو را چنان طرار ساخت  
 چهره را گلگونه و گلنار ساخت  
 مر زبان را داد صد افسون‌گری  
 و انکه کان را داد زر جعفری  
 چون در زرادخانه باز شد  
 غمزه‌های چشم تیر انداز شد  
 بر دلم زد تیر و سودایم کرد <sup>4135</sup>  
 عاشق شکر و شکر خایم کرد  
 عاشق آنم که هر آن آن اوست  
 عقل و جان جاندار يك مرجان اوست  
 من نلافم ور بلاقم همچو آب  
 نیست در آتش کشی‌ام اضطراب  
 چون بدزدم چون حفیظ مخزن اوست  
 چون نباشم سخت رو پشت من اوست

Know that knowledge is a seeker of certainty,  
 and certainty is a seeker of vision and intuition.

Seek this now, in *Alhakum*,  
 after *kalla* and after *lau ta'lamún*.

Knowledge leads to vision, O knowing one:  
 if it became certainty, they would see Hell.

Vision is immediately born of certainty,  
 just as fancy is born of opinion.

See in *Alhakum* the explanation of this,  
 that *the knowledge of certainty* becomes *the intuition of certainty*.

"I am higher than opinion and certainty,  
 and my head is not to be turned aside by blame.

Since my mouth ate of His sweetmeat,  
 I have become clear-eyed and a seer of Him.

I step boldly when I go home:  
 I do not let my feet tremble; I do not walk like the blind.

That which God said to the rose, and caused it to laugh,  
 He said to my heart, and made it a hundred times more (beautiful).

That which touched the cypress and made its stature straight,  
 and that of which the narcissus and wild-rose partook;

That which made sweet the soul and heart of the sugar-cane,  
 and that from which the creature of earth gained the form of Chigil;

That which made the eyebrow so ravishing  
 and made the face rose-coloured and the pomegranate-flower;

Gave a hundred enchantments to the tongue,  
 and that which gave the gold of Ja'far to the mine.

When the door of the Armoury was opened,  
 the amorous glances became archers,

And shot arrows at my heart and frenzied me  
 and made me in love with thanksgiving and sugar-chewing.

I am the lover of that One to whom every that belongs:  
 of a single pearl of His the bodyguard is Intellect and Spirit.

I do not boast, or if I boast,  
 like water, I have no trouble in quenching fire.

How should I steal when He is the keeper of the treasury?  
 How should not I be hard-faced? He is my support.

هر که از خورشید باشد پشت گرم  
سخت رو باشد نه بیم او را نه شرم

همچو روی آفتاب بی حذر  
گشت رویش خصم سوز و پرده در

هر پیمبر سخت رو بد در جهان  
یک سواره کوفت بر جیش شهان

رو نگردانید از ترس و غمی  
یک تنه تنها بزد بر عالمی

سنگ باشد سخت رو و چشم شوخ  
او نترسد از جهان پر کلوخ

کان کلوخ از خشت زن یک لخت شد  
سنگ از صنع خدایی سخت شد

گوسفندان گر برونند از حساب  
ز انبیهشان کی بترسد آن قصاب

کلکم راع نبی چون راعی است  
خلق مانند رمه او ساعی است

از رمه چوپان نترسد در نبرد  
لیکشان حافظ بود از گرم و سرد

گر زند بانگی ز قهر او بر رمه  
دان ز مهر است آن که دارد بر همه

هر زمان گوید به گوشم بخت نو  
که ترا غمگین کنم غمگین مشو

من ترا غمگین و گریان ز آن کنم  
تا کت از چشم بدان پنهان کنم

تلخ گردانم ز غمها خوی تو  
تا بگردد چشم بد از روی تو

نه تو صیادی و جویای منی  
بنده و افکنده‌ی رای منی

حیله اندیشی که در من در رسی  
در فراق و جستن من بی کسی

چاره می جوید پی من درد تو  
می شنودم دوش آه سرد تو

من توانم هم که بی این انتظار  
ره دهم بنمایمت راه گذار

تا از این گرداب دوران واره‌ی  
بر سر گنج وصالم پا نهی

Every one whose back is warmed by the Sun will be hard-faced:  
he will have neither dread nor shame.

4140 His face has become foe-burning and veil-rending,  
like the face of the peerless Sun.

Every prophet was hard-faced in this world,  
and beat single-handed against the army of the kings,

And did not avert his face from any fear or pain,  
single and alone dashed against a world.

The rock is hard-faced and bold-eyed:  
it is not afraid of the world that is full of brickbats;

For those brickbats were made solid by the brick-maker,  
the rock was hardened by Divine art.

4145 If the sheep are beyond count,  
how should the butcher be afraid of their numerousness?

'Each of you is a shepherd': the prophet is as the shepherd.  
The people are like the flock; he is the overseer.

The shepherd is not afraid of the sheep in contention,  
but is their protector from hot and cold.

If he cries out in wrath against the flock,  
know it is from the love which he has for them all.

New Fortune says into my ear every moment,  
'I will make you sorrowful, be not sorrowful.

4150 I will make you sorrowful and weeping,  
to the end that I may hide you from the eyes of the wicked.

I will cause your temper to be soured with sorrows,  
in order that the evil eye may be averted from your face.

You are not a hunter and seeker of Me;  
you are My slave and prostrate before My providence.

You are thinking of devices whereby you may attain unto Me:  
in quitting and in seeking Me you are helpless.

Your anguish is seeking a means for Me:  
I was listening yesterday to your heavy sighs.

4155 I am even able, without this waiting,  
to give access and show unto you the way of passage,

That you may be delivered from this whirlpool of Time  
and may set your foot upon the treasure of union with Me;

لیک شیرینی و لذات مقر  
هست بر اندازه‌ی رنج سفر  
آن گه از شهر و ز خویشان بر خوری  
کز غریبی رنج و محنتها بری

But the sweetness and delights of the resting-place  
are in proportion to the pain of the journey.

Then will you enjoy your town and your kinsfolk  
when you suffer pains and tribulations from exile.”

**تمثیل گریختن مومن و بی‌صبری او در بلا به اضطراب و بی‌قراری نخود و دیگر حوایج در جوش  
دیگ و بر دویدن تا بیرون جهند**

*Comparison of the true believer's fleeing and his impatience in affliction to the agitation  
and restlessness of chick-peas and other pot-herbs when boiling in the pot,  
and to their running upwards in order to jump out.*

بنگر اندر نخودی در دیگ چون  
می‌جهد بالا چو شد ز آتش زبون  
هر زمان نخود بر آید وقت جوش  
بر سر دیگ و بر آرد صد خروش  
که چرا آتش به من در می‌زنی  
چون خریدی چون نگونم می‌کنی  
می‌زند کفلیز کدبانو که نی  
خوش بجوش و بر مچه ز آتش کنی  
ز آن نجوشانم که مکروه منی  
بلکه تا گیری تو ذوق و چاشنی  
تا غذا گردی بیامیزی به جان  
بهر خواری نیستت این امتحان  
آب می‌خوردی به بستان سبز و تر  
بهر این آتش بدهست آن آب خور  
رحمتش سابق بدهست از قهر ز آن  
تا ز رحمت گردد اهل امتحان  
رحمتش بر قهر از آن سابق شدهست  
تا که سرمایه‌ی وجود آید به دست  
ز آنکه بی‌لذت نروید لحم و پوست  
چون نروید چه گدازد عشق دوست  
ز آن تقاضا گر بیاید قهرها  
تا کنی ایثار آن سرمایه را  
باز لطف آید برای عذر او  
که بکردی غسل و برجستی ز جو  
گوید ای نخود چریدی در بهار  
رنج مهمان تو شد نیکوش دار

Look at a chickpea in the pot,  
how it leaps up when it is subjected to the fire.

<sup>4160</sup> At the time of its being boiled, the chickpea comes up continually  
to the top of the pot and raises a hundred cries,

Saying, “Why are you setting the fire on me?  
Since you bought me, how are you turning me upside down?”

The housewife goes on hitting it with the ladle. “No!” says she:  
“boil nicely and don’t jump away from one who makes the fire.

I do not boil you because you are hateful to me:  
nay, it is that you may get taste and savour,

So that you may become nutriment and mingle with the spirit:  
this affliction of yours is not on account of being despised.

<sup>4165</sup> You, when green and fresh, were drinking water in the garden:  
that water-drinking was for the sake of this fire.”

His mercy is prior to His wrath,  
to the end that by mercy he may suffer affliction.

His mercy preceded His wrath  
in order that the stock-in trade, existence, should come to hand;

For, without pleasure, flesh and skin do not grow;  
and unless they grow, what shall the love of the Friend consume?

If, because of that requirement, acts of wrath come to pass,  
to the end that you may give up that stock-in-trade,

<sup>4170</sup> Again the Grace will come in order to excuse it, saying,  
“you have washed yourself and have leaped forth from the river.”

She says, “O chickpea, you did feed in the springtime:  
Pain has become your guest: entertain him well,

تا که مهمان باز گردد شکر ساز پیش شه گوید ز ایثار تو باز تا به جای نعمتت منعم رسد جمله نعمتها برد بر تو حسد من خلیلم تو پسر پیش بچک سر بنه اینی اُرانی اُذبحک	That the guest may return, giving thanks, and may relate your generosity in the presence of the King,  So that the Bestower of favour may come to you instead of the favour, and that all favours may envy you.  I am Khalil, and you are my son: lay your head before the knife: <i>lo, I see that I shall sacrifice you.</i>
سر به پیش قهر نه دل بر قرار تا ببرم خلقت اسماعیل وار	<sup>4175</sup> Lay your head before wrath, with heart unmoved, that I may cut your throat, like Ismail.
سر ببرم لیک این سر آن سری است کز بریده گشتن و مردن بری است لیک مقصود ازل تسلیم تست ای مسلمان بایدت تسلیم جست ای نخود می جوش اندر ابتلا تا نه هستی و نه خود ماند ترا اندر آن بستان اگر خندیده ای تو گل بستان جان و دیده ای گر جدا از باغ آب و گل شدی لقمه گشتی اندر احیا آمدی شو غذا و قوت و اندیشه ها شیر بودی شیر شو در بیشه ها از صفاتش رسته ای و الله نخست در صفاتش باز رو چالاک و چست ز ابر و خورشید و ز گردون آمدی پس شدی اوصاف و گردون برشدی آمدی در صورت باران و تاب می روی اندر صفات مستطاب	I will cut off your head, but this head is the head that is immune from being cut off and dying;  Yet your giving yourself up is the object of eternal purpose: O Moslem, you must seek to give yourself up.  Continue, O chickpea, to boil in tribulation, that neither existence nor self may remain to you.  If you have laughed in that garden, you are the rose of the garden of the spirit and the eye.  <sup>4180</sup> If you have been parted from the garden of water and earth, you have become food in the mouth and have entered into the living.  Become nutriment and strength and thoughts! You were milk: be a lion in the jungles!  By God, you grew from His attributes in the beginning: go back nimbly and fleetly into His attributes.  You came from the cloud and the sun and the sky; then did you become attributes and ascend to heaven.  You came in the form of rain and heat: you will go into the goodly attributes.
جزو شید و ابر و انجمها بدی نفس و فعل و قول و فکرت ها شدی هستی حیوان شد از مرگ نبات راست آمد اقتلونی یا ثقات چون چنین بردی است ما را بعد مات راست آمد این فی قتلی حیات فعل و قول و صدق شد قوت ملک تا بدین معراج شد سوی فلک آن چنان کان طعمه شد قوت بشر از جمادی بر شد و شد جانور	<sup>4185</sup> You were a part of the sun and the cloud and the stars: you became soul and action and speech and thoughts.”  The existence of the animal arose from the death of the plant: “slay me, O trusty friends” is right.  Since there is such a victory for us after the checkmate, “truly, in my being slain there is a life” are true.  Action and speech and sincerity became the food of the angel, so that by means of this ladder he mounted to heaven,  Just as that morsel became the food of Man, it mounted from inanimateness and became possessed of soul.



این سخن را ترجمه پهنآوری گفته آید در مقام دیگری	4190 As regards this topic, a wide explanation will be given in another place.
کاروان دایم ز گردون می‌رسد تا تجارت می‌کند و می‌رود	"The caravan is incessantly arriving from heaven that they may traffic and go back again.
پس برو شیرین و خوش با اختیار نه به تلخی و کراهت دزدوار	Go, then, sweetly and gladly with free-will, not with bitterness and loathing, like a thief.
ز آن حدیث تلخ می‌گویم ترا تا ز تلخیها فرو شویم ترا	I am speaking bitter words to you, in order that I may wash you of bitterness.
ز آب سرد انگور افسرده رهد سردی و افسردگی بیرون نهد	The frozen grape is thawed by cold water and lays aside its coldness and congealment.
تو ز تلخی چون که دل پر خون شوی پس ز تلخیها همه بیرون روی	4195 When, from bitterness, your heart is filled with blood, and then you will escape from all bitterness.

### تمثیل صابر شدن مومن چون بر سر و خیر بلا واقف شود

*A comparison showing how the true believer becomes patient when he understands  
the inward meaning and the beneficial nature of tribulation*

سگ شکاری نیست او را طوق نیست خام و ناجوشیده جز بزوق نیست	A dog is not for hunting, he has no collar: the raw and uncooked is nothing but the insipid."
گفت نخود چون چنین است ای ستی خوش بجوشم یارم ده راستی	The chickpea said, "Since it is so, O lady, I will gladly boil: give me help in verity!
تو در این جوشش چو معمار منی کفچلیزم زن که بس خوش می‌زنی	In this boiling you art, as it were, my architect: smite me with the skimming spoon, for you smite very delightfully.
همچو پیل بر سرم زن زخم و داغ تا نبینم خواب هندستان و باغ	I am as the elephant: beat and brand my head that I may not dream of India and gardens;
تا که خود را در دهم در جوش من تا رهی یارم در آن آغوش من	4200 So that I may submit myself to the boiling, to the end that I may find a way to that embrace;
ز آنکه انسان در غنا طاغی شود همچو پیل خواب بین باغی شود	Because Man, in independence, grows insolent and becomes hostile, like the dreaming elephant
پیل چون در خواب بیند هند را پیلان را نشنود آرد دغا	When the elephant dreams of India, he does not listen to the driver and displays viciousness."

### عذر گفتن کدبانو با نخود و حکمت در جوش داشتن کدبانو نخود را

*How the housewife made apologies to the chickpea,  
and the wise purpose in her keeping the chickpea on the boil.*

آن ستی گوید و را که پیش از این من چو تو بودم ز اجزای زمین	The dame says to it, "Formerly I, like you, was a part of the earth.
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چون بنوشیدم جهاد آذری پس پذیرا گشتم و اندر خوری	After I had drunk a fiery self-mortification, then I became an acceptable and worthy one.
مدتی جوشیده‌ام اندر زمن مدتی دیگر درون دیگ تن	<sup>4205</sup> For a long while, I boiled in Time; for another long while, in the pot of the body.
زین دو جوشش قوت حسها شدم روح گشتم پس ترا استا شدم	By reason of this double boiling I became strength to the senses: I became spirit: then I became your teacher.
در جمادی گفتمی ز آن می‌دوی تا شوی علم و صفات معنوی	in the inanimate state I used to say, 'You are running to the end that you may become knowledge and spiritual qualities.'
چون شدی تو روح پس بار دگر جوش دیگر کن ز حیوانی گذر	Since I have become spirit, now boil once more and pass beyond animality."
از خدا می‌خواه تا زین نکته‌ها در نلغزی و رسی در منتها	Beseech God continually that you may not stumble over these deep sayings and that you may arrive at the end,
ز آنکه از قرآن بسی گمره شدند ز آن رسن قومی درون چه شدند	<sup>4210</sup> For many have been led astray by the <i>Qur'an</i> : by that rope a multitude have fallen into the well.
مر رسن را نیست جرمی ای عنود چون ترا سودای سربالا نبود	There is no fault in the rope, O perverse man, inasmuch as you had no desire for the top.

### باقی قصه‌ی مهمان آن مسجد مهمان کش و ثبات و صدق او

#### *The remainder of the story of the guest of that guest-killing mosque, and his firmness and sincerity*

آن غریب شهر سربالا طلب گفت می‌خسبم در این مسجد به شب	That high-aspiring stranger to the town said, "I will sleep in this mosque at night.
مسجدا گر کربلای من شوی کعبه‌ی حاجت روای من شوی	O mosque, if you become my Karbala, you will be the Ka'ba that fulfils my need.
هین مرا بگذار ای بگزیده دار تا رسن بازی کنم منصوروار	Listen, give me leave, O chosen house, that I may perform a rope-dance, like Mansur!
گر شدید اندر نصیحت جبرئیل می‌نخواهد غوث در آتش خلیل	<sup>4215</sup> If in counselling you have become Gabriel, Khalil will not crave succour in the fire.
جبرئیل را رو که من افروخته بهترم چون عود و عنبر سوخته	Go, O Gabriel, for, having been kindled, I, like aloes-wood and ambergris, am better burnt.
جبرئیل را گر چه یاری می‌کنی چون برادر پاسداری می‌کنی	O Gabriel, although you are helping and guarding like a brother,
ای برادر من بر آذر چابکم من نه آن جانم که گردم بیش و کم	O brother, I am eager for the fire: I am not that spirit that I should become more and less."

جان حیوانی فزاید از علف  
 آتشی بود و چو هیزم شد تلف  
 گر نگشتی هیزم او مثر بدی  
 تا ابد معمور و هم عامر بدی  
 باد سوزان است این آتش بدان  
 پرتو آتش بود نه عین آن  
 عین آتش در اثر آمد یقین  
 پرتو و سایه‌ی وی است اندر زمین  
 لاجرم پرتو نباید ز اضطراب  
 سوی معدن باز می‌گردد شتاب  
 قامت تو برقرار آمد به ساز  
 سایه‌ات کوتاه دمی یک دم دراز  
 ز آنکه در پرتو نیابد کس ثبات  
 عکسها و انگشت سوی امهات  
 هین دهان پر بند فتنه لب گشاد  
 خشك آر الله أعلم بالرشاد

The animal spirit is increased by fodder:  
 it was a fire and was consumed like firewood.

<sup>4220</sup> Had it not become firewood, it would have been fruitful:  
 it would have prospered unto everlasting and would have caused prosperity.

Know that this fire is a burning wind:  
 it is a ray of fire, not the essence thereof.

Assuredly the essence of fire is in the ether:  
 on the earth there is its ray and shadow.

Of necessity, the ray, on account of quivering, does not endure:  
 it is speedily returning to its source.

Your stature is normally invariable,  
 your shadow is now short, now long.

<sup>4225</sup> Inasmuch as no one finds permanence in the ray,  
 the reflections return to origins.

Listen, close your mouth: Mischief has opened its lips.  
 Dry up! God best knows the right way.

### ذکر خیال بد اندیشیدن قاصر فهمان

*Account of the conception of evil fancies by those deficient in understanding.*

پیش از آنک این قصه تا مخلص رسد  
 دود گندی آمد از اهل حسد  
 من نمی‌رنجم از این لیک این لگد  
 خاطر ساده دلی را پی کند  
 خوش بیان کرد آن حکیم غزنوی  
 بهر محجوبان مثال معنوی  
 که ز قرآن گر نبیند غیر قال  
 این عجب نبود ز اصحاب ضلال  
 کز شعاع آفتاب پر ز نور  
 غیر گرمی می‌نیابد چشم کور  
 خربطی ناگاه از خر خانه‌ای  
 سر برون آورد چون طعانه‌ای  
 کاین سخن پست است یعنی مثنوی  
 قصه‌ی پیغمبر است و پی روی

Before this tale reaches the conclusion,  
 there comes from the envious a vapour of stench.

I am not pained by it, but this kick  
 may break the nerve of a simple-hearted man's mind.

Well did the Sage of Ghazna set forth the spiritual parable  
 for the sake of those who are veiled,

<sup>4230</sup> That if one see in the *Qur'an* naught but words,  
 this is not surprising on the part of them that have lost the way,

Since the eye of the blind is sensible of naught  
 but heat from the beams of the luminous sun.

Suddenly a great booby popped his head out of an ass-stable,  
 like a railing woman,

That this discourse, namely, the *Masnavi*, is low;  
 it is the story of the Prophet and imitation;

نی ذکر بحث و اسرار بلند که دوانند اولیا آن سو سمند	There is no mention of investigation and the sublime mysteries towards which the saints make their steeds gallop;
از مقامات تبتل تا فنا پایه پایه تا ملاقات خدا	<sup>4235</sup> from the stations of asceticism to the passing away, step by step up to union with God,
شرح و حد هر مقام و منزلی که به پر زو بر پرد صاحب دلی	the explanation and definition of every station and stage, so that by means of the wings thereof a man of heart should soar.
چون کتاب الله بیامد هم بر آن این چنین طعنه زدند آن کافران	When the Book of God came, the unbelievers railed likewise at it too,
که اساطیر است و افسانه‌ی نژند نیست تعمیقی و تحقیقی بلند	Saying, "It is legends and paltry tales; there is no profound inquiry and lofty speculation;
کودکان خرد فهمش می‌کنند نیست جز امر پسند و ناپسند	The little children understand it; it is naught but things approved and disapproved—
ذکر یوسف ذکر زلف پر خمش ذکر یعقوب و زلیخا و غمش	<sup>4240</sup> The account of Joseph, the account of his curly locks, the account of Jacob and Zalikha and her passion.
ظاهر است و هر کسی پی می‌برد کو بیان که گم شود در وی خرد	It is plain, and every one finds the way: where is the exposition in which the intellect becomes lost?"
گفت اگر آسان نماید این به تو این چنین آسان یکی سوره بگو	He said, "If this seems easy to you, say one Sura so 'easy' as this.
جنتان و انستان و اهل کار گو یکی آیت از این آسان بیار	Let the Jinn and mankind and the skilled among you produce a single verse of this 'easy' style."

## تفسیر این خبر مصطفی علیه الصلاة والسلام که للقرآن ظهر و بطن و لبطنه بطن إلى سبعة أبطن

*Commentary on the Tradition of Mustafa, on whom be peace, that the Quran  
has an exterior and an interior, and that its interior has an interior, to seven interior.*

حرف قرآن را بدان که ظاهری است زیر ظاهر باطنی بس قاهری است	Know that the words of the <i>Quran</i> have an exterior, and under the exterior an interior, exceedingly overpowering;
زیر آن باطن یکی بطن سوم که در او گردد خردها جمله گم	<sup>4245</sup> And beneath that inward a third interior, wherein all intellects become lost.
بطن چارم از نبی خود کس ندید جز خدای بی‌نظیر بی‌ندید	The fourth interior of the <i>Quran</i> none has perceived at all, except God the peerless and incomparable.
تو ز قرآن ای پسر ظاهر مبین دیو آدم را نبیند جز که طین	In the <i>Quran</i> do not you, O son, regard the exterior: the Devil regards Adam as nothing but clay.
ظاهر قرآن چو شخص آدمی است که نقوشش ظاهر و جانش خفی است	The exterior of the <i>Quran</i> is like a man's person, for his features are visible, while his spirit is hidden.
مرد را صد سال عم و خال او یک سر مویی نبیند حال او	A man's paternal and maternal uncles for a hundred years and of his state not see the tip of a hair.

بیان آن که رفتن انبیا و اولیا علیهم السلام به کوهها و غارها جهت پنهان کردن خویش نیست و جهت خوف و تشویش خلق نیست بلکه جهت ارشاد خلق است و تحریض بر انقطاع از دنیا به قدر ممکن

*It is explained that the going of the prophets and the saints, on whom be peace, to mountains and caves, is not for the purpose of hiding themselves and on account of their fear of being disturbed by the people, but for the purpose of guiding the people in the right way and inciting them to abandon this world as much as is possible.*

آن که گویند اولیا در که بودند  
تا ز چشم مردمان پنهان شوند  
پیش خلق ایشان فراز صد که اند  
گام خود بر چرخ هفتم می نهند  
پس چرا پنهان شود که جو بود  
کاو ز صد دریا و که ز آن سو بود  
حاجتش نبود به سوی که گریخت  
کز پیش کرهی فلك صد نعل ریخت  
چرخ گردید و ندید او گرد جان  
تعزیت جامه بپوشید آسمان  
گر به ظاهر آن پری پنهان بود  
آدمی پنهان تر از پریان بود  
نزد عاقل ز آن پری که مضمّر است  
آدمی صد بار خود پنهان تر است  
آدمی نزدیک عاقل چون خفی است  
چون بود آدم که در غیب او صفی است

4250 As for their saying that the saints are in the mountains in order that they may be hidden from the eyes of men,

In the sight of the people they are higher than a hundred mountains and plant their footsteps on the Seventh Heaven.

Why, then, should he who is beyond a hundred seas and mountains become hidden and seek the mountains?

He has no need to flee to the mountains, he in pursuit of whom the colt, Heaven, has dropped a hundred horse-shoes.

The celestial sphere revolved and never saw the dust of the spirit; Heaven donned the garb of mourning.

4255 If, outwardly, the peri is hidden, Man is a hundred times more hidden than the peris.

In the view of the intelligent, Man is indeed a hundred times more hidden than the peri who is concealed.

Since, in the view of the intelligent, Man is hidden, how must be the Adam who is pure in the unseen world!

تشبیه صورت اولیا و صورت کلام اولیا به صورت عصای موسی و صورت افسون عیسی علیهما السلام

*Comparison of the form of the saints and the form of the speech of the saints to the form of the rod of Moses and to the form of the incantation of Jesus, peace be on them both!*

آدمی همچون عصای موسی است  
آدمی همچون افسون عیسی است

در کف حق بهر داد و بهر زین  
قلب مومن هست بین اصبعین

ظاهرش چوبی و لیکن پیش او  
کون يك لقمه چو بگشاید گلو

تو مبین ز افسون عیسی حرف و صوت  
آن ببین کز وی گریزان گشت موت

Man is like the rod of Moses;  
Man is like the incantation of Jesus.

For the sake of justice and for the sake of decorum, the true believer's heart is in the hand of God, between two fingers.

4260 Its exterior is a piece of wood, but existence is one mouthful to it when it opens its throat.

In the incantation of Jesus do not regard the letter and the sound: regard the fact that Death turned and fled from it.



تو مبین ز افسونش آن لهجات پست  
 آن نگر که مرده بر جست و نشست  
 تو مبین مر آن عصا را سهل یافت  
 آن ببین که بحر خضرا را شکافت  
 تو ز دوری دیده‌ای چتر سیاه  
 يك قدم وا پیش نه بنگر سپاه  
 تو ز دوری می‌بینی جز که گرد  
 اندکی پیش آ ببین در گرد مرد  
 دیده‌ها را گرد او روشن کند  
 کوهها را مردی او بر کند  
 چون بر آمد موسی از اقصای دشت  
 کوه طور از مقدمش رقص گشت

In his incantation do not regard the petty words:  
 consider that the dead sprang up and sat down.

In that rod, do not regard the easy getting:  
 regard the fact that it cleft the green sea.

You have seen from afar the black canopy:  
 take a step forward and behold the army!

<sup>4265</sup> From afar you see nothing but the dust:  
 advance a little and see the man in the dust.

His dust makes eyes bright;  
 his manliness uproots mountains.

When Moses came up from the remotest part of the desert,  
 at his advent Mount Sinai began to dance.

### تفسیر یا جبالِ اَوَّی مَعَهُ وَ الطَّيْرَ

*Commentary on, O you mountains, repeat in accord with him, and the birds.*

روی داود از فرش تابان شده  
 کوهها اندر پیش نالان شده  
 کوه با داود گشته هم‌رهی  
 هر دو مطرب مست در عشق شهی  
 یا جبالِ اَوَّی امر آمده  
 هر دو هم آواز و هم پرده شده  
 گفت داودا تو هجرت دیده‌ای  
 بهر من از هم دمان ببریده‌ای  
 ای غریب فرد بی‌مونس شده  
 آتش شوق از دلت شعله زده  
 مطربان خواهی و قوال و ندیم  
 کوهها را پیش از آن قدیم  
 مطرب و قوال و سرنایی کند  
 که به پیش از باد پیمایی کند  
 تا بدانی ناله چون که را رواست  
 بی‌لب و دندان ولی را ناله‌هاست  
 نغمه‌ی اجزای آن صافی جسد  
 هر دمی در گوش حسش می‌رسد  
 همنشینان نشنوند او بشنود  
 ای خنک جان کاو به غیبش بگردد

The face of David shone with His glory:  
 the mountains sang plaintively after him.

The mountain became an accompanist to David:  
 both the minstrels drunk in love for a King.

<sup>4270</sup> The command came, "O you mountains repeat":  
 both joined their voices and kept the tune together.

He said, "O David, you have suffered separation:  
 for My sake you have parted from your intimates."

O lonely stranger who have become friendless,  
 from whose heart the fire of longing has flamed up,

You desire minstrels and singers and boon-companions:  
 the Eternal One brings the mountains unto you.

He makes minstrels and singers and pipers:  
 He makes the mountain blow in measure before you,

<sup>4275</sup> To the end that you may know that, since the mountain is permitted to sing,  
 the saint has plaintive songs without lips or teeth.

The melody of the particles of that pure-bodied one  
 is reaching his sensuous ear every moment.

His companions hear it not, he hears:  
 oh, happy is the soul that believes in his hidden mystery.

بنگرد در نفس خود صد گفت و گو  
 همنشین او نبرده هیچ بو  
 صد سؤال و صد جواب اندر دلت  
 می رسد از لامکان تا منزلت  
 بشنوی تو نشنود ز آن گوشها  
 گر به نزدیک تو آرد گوش را  
 گیرم ای کر خود تو آن را نشنوی  
 چون مثالش دیده ای چون نگروی

He beholds a hundred discourses in himself,  
 while his companion has gotten no scent.

Within your heart a hundred questions and a hundred answers  
 are coming from non-spatiality to your dwelling-place.

<sup>4280</sup> You hear; the ears do not hear,  
 if he brings his ear near to you.

O deaf man, I grant that truly you hear them not;  
 since you have seen their emblem, how will not you believe?

### جواب طعنه زننده در مثنوی از قصور فهم خود

*Reply to him who rails at the Masnavi on account of his being deficient in understanding.*

ای سگ طاعن تو عو عو می کنی  
 طعن قرآن را برون شو می کنی  
 این نه آن شیر است کز وی جان بری  
 یا ز پنجه می قهر او ایمان بری  
 تا قیامت می زند قرآن ندا  
 ای گروهی جهل را گشته فدا  
 که مرا افسانه می پنداشتید <sup>4285</sup>  
 تخم طعن و کافری می کاشتید  
 خود بدیدید آن که طعنه می زدیت  
 که شما فانی و افسانه بدیت  
 من کلام حق و قائم به ذات  
 قوت جان جان و یاقوت زکات  
 نور خورشیدم فتاده بر شما  
 لیک از خورشید ناگشته جدا  
 نك منم ینبوع آن آب حیات  
 تا رهانم عاشقان را از ممات  
 گر چنان گند آرتان ننگیختی <sup>4290</sup>  
 جر عه ای بر گورتان حق ریختی  
 نه بگیرم گفت و پند آن حکیم  
 دل نگردانم به هر طعنی سقیم

O railing cur, you are bow-wow and practicing evasion  
 for the purpose of railing at the *Qur'an*.

This is not such a lion that you will save your life from it  
 or carry off your faith from the claws of its vengeance.

The *Qur'an* is proclaiming till the Resurrection—  
 "O people devoted to ignorance,

<sup>4285</sup> Who were deeming me to be an idle tale  
 and were sowing the seed of railery and infidelity,

You yourselves have seen what you were scoffing at,  
 that you were perishable and an idle tale.

I am the Word of God and subsistent through the Essence;  
 I am the Food of the soul of the soul. And the Jacinth of purity.

I am the Sunlight that has fallen upon you,  
 but I have not become separate from the Sun.

Lo, I am the Fountain of the Water of Life  
 that I may deliver the lovers from death.

<sup>4290</sup> If your greed had not raised such a stench,  
 God would have poured a draught on your graves."

Nay; I will accept the advice and counsel of the Sage:  
 I will not let my heart be sickened by every taunt.

## مثل زدن در رمیدن کره‌ی اسب از آب خوردن به سبب شخولیدن سایسان

### *Parable of the foal's refusing to drink the water because of the bawling of the grooms.*

آن که فرمودست او اندر خطاب کره و مادر همی خوردند آب	As he has said in his discourse, the foal and its mother were drinking the water.
می شخولیدند هر دم آن نفر بهر اسبان که هلا هین آب خور	Those persons were bawling incessantly at the horses, "Come on! Hey, drink!"
آن شخولیدن به کره می رسید سر همی برداشت و از خور می رمید	That bawling reached the foal: it was lifting its head and refusing to drink.
مادرش پرسید کای کره چرا می رمی هر ساعتی زین استقا	4295 Its mother asked, "O foal, why are you always refusing to drink this water?"
گفت کره می شخولند این گروه ز اتفاق بانگشان دارم شکوه	The foal said, "These people are bawling: I am afraid of the occurrence of their shouts.
پس دلم می لرزد از جا می رود ز اتفاق نعره خوفم می رسد	Therefore my heart is trembling and jumping: dread of the occurrence of the outcry is coming on me."
گفت مادر تا جهان بوده است از این کار افزایان بدند اندر زمین	The mother said, "Ever since the world existed, there have been busybodies of this sort on the earth."
هین تو کار خویش کن ای ارجمند زود کایشان ریش خود بر می کنند	Listen, do your own business, O worthy man: soon will they tear their beards.
وقت تنگ و می رود آب فراخ پیش از آن کز هجر گردی شاخ شاخ	4300 The time is restricted, and the abundant water is flowing away: drink first, through being parted, you fall to pieces.
شهره کاریزی است پر آب حیات آب کش تا بر دمد از تو نبات	There is a famous conduit, full of the Water of Life: draw the Water, in order that verdure may grow up from you.
آب خضر از جوی نطق اولیا می خوریم ای تشنه‌ی غافل بیا	We are drinking the water of Khizr from the river of the speech of the saints: come, O heedless thirsty man!
گر نبینی آب کورانه به فن سوی جو آور سبو در جوی زن	If you do not see the water, artfully after the fashion of the blind bring the jug to the river, and dip it in the river.
چون شنیدی کاندر این جو آب هست کور را تقلید باید کار بست	Forasmuch as you have heard that there is water in this river-bed,: the blind man must practise conformity.
جو فرو بر مشک آب اندیش را تا گران بینی تو مشک خویش را	4305 Carry down to the river the water-skin that has thoughts of the water, so that you may find your water-skin heavy.
چون گران دیدی شوی تو مستدل رست از تقلید خشک آن گاه دل	When you have found it heavy, you will be led to infer: at that moment your heart is delivered from dry conformity.
گر نبیند کور آب جو عیان لیک داند چون سبو بیند گران	If the blind man does not see the river-water visually, yet he knows, when he finds the jug heavy,

که ز جو اندر سبو آبی برفت  
کاین سبک بود و گران شد ز آب و زفت  
ز آنکه هر بادی مرا درمی ربود  
باد می نربایدم ثقلم فرود

مر سفیهان را رباید هر هوا  
ز آنکه نبودشان گرانی قوی

کشتی بی لنگر آمد مرد شر  
که ز باد کژ نیابد او حذر

لنگر عقل است عاقل را امان  
لنگری دریوزه کن از عاقلان

او مددهای خرد چون در ربود  
از خزینهی در آن دریای جود

زین چنین امداد دل پر فن شود  
بجهد از دل چشم هم روشن شود

ز آنکه نور از دل بر این دیده نشست  
تا چو دل شد دیده‌ی تو عاطل است

دل چو بر انوار عقلی نیز زد  
ز آن نصیبی هم به دو دیده دهد

پس بدان کآب مبارك ز آسمان  
وحی دلها باشد و صدق بیان

ما چو آن کره هم آب جو خوریم  
سوی آن وسواس طاعن ننگریم

پی رو پیغمبرانی ره سپر  
طعنه‌ی خلقان همه بادی شمر

آن خداوندان که ره طی کرده‌اند  
گوش با بانگ سگان کی کرده‌اند

That some water has gone from the river into the jug;  
for this was light and it has become heavy and swollen with water;

"Because," "every wind used to sweep me away,  
the wind does not sweep me away: my weight has increased."

4310 The foolish are swept away by every gust of desire,  
because they have no weight of faculties.

The wicked man is an anchorless ship,  
for he finds no precaution against the perverse wind.

To the intelligent man the anchor of intelligence is security:  
beg an anchor from the intelligent.

Since he has borne away the succours of intelligence  
from the pearl-treasury of that Sea of Bounty,

By such succours the heart is filled with knowledge:  
it shoots from the heart, and the eye too becomes illuminated,

4315 Because the light from the heart has settled upon this eye  
so that your eye, having become the heart, is inactive.

When the heart too has come into contact with the intellectual Lights,  
it bestows a portion thereof on the eyes also.

Know, then, that the blessed Water from Heaven  
is the inspiration of hearts and the true explanation.

Let us also, like that foal, drink the water of the stream;  
let us pay no regard to the evil suggestions of the scolder.

You are a follower of the prophets, tread the Way:  
deem all the railing of creatures to be a wind.

4320 When have the Masters who have traversed the Way  
lent ear to the clamour of curs?

## بقیه‌ی ذکر آن مهمان مسجد مهمان کش

### *The remainder of the story of the guest in the guest-killing mosque*

باز گو کان پاك باز شیر مرد  
اندر آن مسجد چه بنمودش چه کرد

خفت در مسجد خود او را خواب کو  
مرد غرقه گشته چون خسبد به جو

خواب مرغ و ماهیان باشد همی  
عاشقان را زیر غرقاب غمی

Relate what appeared in the mosque to that self-sacrificing valiant man,  
and what he did.

He slept in the mosque, where in truth had he slept?  
How should a submerged man sleep in the river?

Always, for the lovers beneath the flood of a passion,  
there is the sleep of birds and fishes.

<p>نیم شب آواز با هولی رسید          کایم آیم بر سرت ای مستفید</p> <p>4325 پنج کرت این چنین آواز سخت          می رسید و دل همی شد لخت لخت</p>	<p>At midnight came an awful voice,          "I come, I come upon you, O you that seek advantage."</p> <p>Five times came such a terrible voice,          and his heart was being rent piecemeal.</p>
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### تفسیر آیت وَ أَجْلِبْ عَلَيْهِم بِخَيْكَ وَ رَجْلِكَ

*Commentary on the verse: "And raise the battle-cry against them with your horsemen and men on foot."*

<p>تو چو عزم دین کنی با اجتهاد          دیو بانگت بر زند اندر نهاد</p> <p>که مرو ز آن سو بیندیش ای غوی          که اسیر رنج و درویشی شوی</p> <p>بی نوا گردی ز یاران و ابری          خوار گردی و پشیمانی خوری</p> <p>تو ز بیم بانگ آن دیو لعین          واگریزی در ضلالت از یقین</p> <p>4330 که هلا فردا و پس فردا مراست          راه دین پویم که مهلت پیش ماست</p> <p>مرگ بینی باز کاو از چپ و راست          می کشد همسایه را تا بانگ خاست</p> <p>باز عزم دین کنی از بیم جان          مرد سازی خویشتن را يك زمان</p> <p>پس سلح بر بندی از علم و حکم          که من از خوفی نیارم پای کم</p> <p>باز بانگی بر زند بر تو ز مکر          که بترس و باز گرد از تیغ فقر</p> <p>4335 باز بگریزی ز راه روشنی          آن سلاح علم و فن را بفکنی</p> <p>سالها او را به بانگی بنده ای          در چنین ظلمت نمد افکنده ای</p> <p>هیبت بانگ شیاطین خلق را          بند کرده ست و گرفته خلق را</p> <p>تا چنان نومید شد جانشان ز نور          که روان کافران ز اهل قبور</p>	<p>When you earnestly resolve to be religious,          the Devil in your nature cries out at you,</p> <p>"Go not in that direction! Bethink you, O misguided one;          for you will become captive to distress and poverty.</p> <p>You will become destitute, you will be cut off from friends,          you will be despised, and you will feel sorry."</p> <p>From fear of the outcry of that accursed Devil          you flee away from certain truth into error,</p> <p>Saying, "Ho, to-morrow is mine and after to-morrow:          I will run in the Way of religion, I have time."</p> <p>Then again you see Death killing your neighbours on left and right,          so that the cry is raised.</p> <p>Now, in fear of life, you resolve to be religious:          for a while, you make yourself a man;</p> <p>So you put on the armour of knowledge and wisdom,          saying, "I will not shrink from any danger."</p> <p>Again he deceitfully cries out at you—          "Be afraid and turn away from the sword of poverty!"</p> <p>Once more you flee from the Way of Light          and cast off that armour of knowledge and virtue.</p> <p>Years, you are a slave to him because of a cry:          you have laid down the blanket in such darkness as this!</p> <p>Dread of the cry of the devils has bound the people          and taken hold of their throats,</p> <p>Till their souls have become as hopeless of the Light          as the spirits of the infidels who dwell in the tombs.</p>
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این شکوه بانگ آن ملعون بود  
 هیبت بانگ خدایی چون بود  
 هیبت باز است بر کبک نجیب  
 مر مگس را نیست ز آن هیبت نصیب  
 ز آنکه نبود باز صیاد مگس  
 عنکبوتان می مگس گیرند و بس  
 عنکبوت دیو بر چون تو ذباب  
 کر و فر دارد نه بر کبک و عقاب  
 بانگ دیوان گله بان اشقیاست  
 بانگ سلطان پاسبان اولیاست  
 تا نیامیزد بدین دو بانگ دور  
 قطره ای از بحر خوش با بحر شور

Such is the terror of the cry of that accursed one:  
 how must be the dread of the Divine cry!

<sup>4340</sup> Dread of the falcon is upon the noble partridge:  
 the fly has no portion of that dread,

Because the falcon is not a hunter of flies:  
 only spiders catch flies.

The spider, the Devil, has dominion over flies like you,  
 not over the partridge and the eagle.

The cry of the devils is the shepherd of the damned;  
 the cry of the Lord is the guardian of the saints,

To the end that, by reason of these two cries far distant,  
 not a drop of the sweet sea may mingle with the briny sea.

### رسیدن بانگ طلسمی نیم شب مهمان مسجد را

*How the talismanic cry came at midnight to the guest in the mosque.*

بشنو اکنون قصه ای آن بانگ سخت  
 که بدان از جا نرفت آن نیک بخت  
 گفت چون ترسم چو هست این طبل عید  
 تا دهل ترسد که زخم او را رسید  
 ای دلهای تهی بی قلوب  
 قسمتتان از عید جان شد زخم چوب  
 شد قیامت عید و بی دینان دهل  
 ما چو اهل عید خندان همچو گل  
 بشنو اکنون این دهل چون بانگ زد  
 دیگ دولتبا چگونه می پزد  
 چون که بشنود آن دهل آن مرد دید  
 گفت چون ترسد دلم از طبل عید  
 گفت با خود هین ملرزان دل کز این  
 مرد جان بد دلان بی یقین  
 وقت آن آمد که حیدروار من  
 ملک گیرم یا بپردازم بدن  
 بر جهید و بانگ بر زد کای کیا  
 حاضریم اینک اگر مردی بیا  
 در زمان بشکست ز آواز آن طلسم  
 زر همی ریزید هر سو قسم قسم

<sup>4345</sup> Now hear the tale of the terrible cry,  
 by which that good-fortuned man was not dismayed.

He said, "How should I fear? For this is the drum of the Festival.  
 Let the drum fear, since blows belong to it.

O empty drums without hearts,  
 your share in the festival of the spirit are blows of the stick.

The Resurrection is the Festival, and the irreligious are the drum:  
 we, like the festive folk, are laughing as the rose."

Now hear how, when this drum boomed,  
 he cooks the pot containing the broth of felicity.

<sup>4350</sup> When that man of insight heard the drum,  
 he said, "How should my heart be afraid of the drum of the Festival?"

He said to himself, "Beware, do not let your heart tremble,  
 for the souls of the faint-hearted who lack faith have died at this.

The time has come for me, like Haydar,  
 to seize a kingdom, or to quit the body."

He sprang up and shouted, "O prince, lo, here am I:  
 if you are a man, come on!"

At his voice that talisman instantly was shattered:  
 the gold poured down, diverse sorts, in every direction.

- ریخت چندان زر که ترسید آن پسر  
تا نگیرد زر ز پری راه در  
بعد از آن برخاست آن شیر عتید  
تا سحرگه زر به بیرون می کشید  
دفن می کرد و همی آمد به زر  
با جوال و توبره بار دگر  
گنجها بنهاد آن جان باز از آن  
کوری ترسانی واپس خزان  
این زر ظاهر به خاطر آمدهست  
در دل هر کور دور زر پرست  
4355 So much gold poured down that the youth feared lest,  
from its abundance, it might block the doorway.  
Afterwards that ready lion rose up,  
and till dawn he was carrying out the gold  
And burying it  
and coming to it once more with sack and bag.  
That self-devoting one laid by stores thereof,  
to the confusion of the timidity of the backsliders.  
This external gold has occurred to the mind  
of every blind, God-forsaken gold-worshipper.
- 4360 کودکان اسفالها را بشکنند  
نام زر بنهند و در دامن کنند  
اندر آن بازی چو گویی نام زر  
آن کند در خاطر کودک گذر  
بل زر مضروب ضرب ایزدی  
کاو نگرده کاسد آمد سرمدی  
آن زری کاین زر از آن زر تاب یافت  
گوهر و تا بندگی و آب یافت  
آن زری که دل از او گردد غنی  
غالب آید بر قمر در روشنی  
4365 That mosque was the candle, and he was the moth:  
that man of moth-like nature gambled himself away.  
It burnt his wings, but it complied with him:  
his throwing was very blessed.  
That man of happy fortune was like Moses  
who beheld a fire in the direction of the tree.  
Since the favours were plenteously bestowed on him,  
he fancied it was fire, and really it was the Light.  
O son, when you see a man of God,  
you suppose in him the fire of human nature.
- 4370 تو ز خود می آیی و آن در تو است  
نار و خار ظن باطل این سو است  
او درخت موسی است و پر ضیا  
نور خوان نارش مخوان باری بیا  
نه فطام این جهان ناری نمود  
سالکان رفتند و آن خود نور بود  
You are coming from yourself, and that is in you:  
the fire and thorns of vain opinion are in this quarter.  
He is the tree of Moses and filled with radiance:  
come, now, call him the Light, do not call him fire.  
Did not the weaning from this world seem a fire?  
The pilgrims went, and that was really the Light.

پس بدان که شمع دین بر می شود  
 این نه همچون شمع آتشها بود  
 این نماید نور و سوزد یار را  
 و آن به صورت نار و گل زوار را  
 این چو سازنده ولی سوزنده ای  
 و آن گه وصلت دل افروزنده ای  
 شکل شعله ای نور پاک سازوار  
 حاضران را نور و دوران را چو نار

Know, then, that the Candle of Religion is always mounting:  
 this is not like the candle of flames.

This seems to be Light, it burns its friend,  
 while that is fire in appearance, but is roses to visitors.

<sup>4375</sup> The former is like a complaisant, but it is a burner,  
 while that is an illuminator of the heart at the moment of union.

To those present (with God) the appearance of the spark of pure and  
 worthy Light is luminous, while to those far (from God) it is like fire.

## ملاقات آن عاشق با صدر جهان

### *The meeting of the lover with the Sadr-i Jahan*

آن بخاری نیز خود بر شمع زد  
 گشته بود از عشقش آسان آن کبد  
 آه سوزانش سوی گردون شده  
 در دل صدر جهان مهر آمده  
 گفته با خود در سحرگه کای احد  
 حال آن آواره ای ما چون بود  
 او گناهی کرد و ما دیدیم لیک  
 رحمت ما را نمی دانست نیک  
 خاطر مجرم ز ما ترسان شود  
 لیک صد اومید در ترسش بود  
 من بترسانم وقیح یاهو را  
 آن که ترسد من چه ترسانم و را  
 بهر دیگ سرد آذر می رود  
 نه بدان کز جوش از سر می رود  
 ایمان را من بترسانم به علم  
 خایفان را ترس بردارم به حلم  
 پاره دوزم پاره در موضع نهم  
 هر کسی را شربت اندر خور دهم  
 هست سر مرد چون بیخ درخت  
 ز آن بروید برگه اش از چوب سخت  
 در خور آن بیخ رسته برگها  
 در درخت و در نفوس و در نهی  
 بر فلک پرهاست ز اشجار وفا  
 اصلها ثابت و فرعها فی السما

The man of Bukhara also cast himself upon candle:  
 because of his passion that suffering had become easy to him.

His burning sighs went up to heaven:  
 kindness (for him) came into the heart of the Sadr-i Jahan,

Said with himself at dawn,  
 "O One, how fares that distraught wanderer of Ours?"

<sup>4380</sup> He committed a sin, and We saw,  
 but he was not well acquainted with Our mercy.

The sinner's heart becomes afraid of Us,  
 but in his fear there are a hundred hopes.

I frighten the impudent man who has lost the way:  
 why should I frighten him who is afraid?

Fire is used for the cold pot,  
 not for that which is boiling over.

I frighten the unafraid by knowledge;  
 I take away the fear of the afraid by clemency.

<sup>4385</sup> I am a tailor: I put the patch in place;  
 I give drink to everyone in due measure."

A man's inmost consciousness is like the root of a tree;  
 hence his leaves grow from the hard wood.

The leaves grow according to the root,  
 in the tree and in souls and in minds.

From the trees of faithfulness there are wings to heaven  
*its root is fast, and its branch is in the sky.*

چون برست از عشق پر بر آسمان چون نروید در دل صدر جهان	Since through love grew the wing to heaven, how should it not grow in the heart of the Sadr-i Jahan?
موج می‌زد در دلش عفو گنه که ز هر دل تا دل آمد روزنه	4390 Forgiveness of the sin was surging in his heart, for as much as there is a window from each heart to heart;
که ز دل تا دل یقین روزن بود نه جدا و دور چون دو تن بود	For assuredly there is a window from heart to heart: they are not separate and far, like two bodies.
متصل نبود سفال دو چراغ نورشان ممزوج باشد در مساع	The two clay lamps are not joined, but their light is mingled in passage.
هیچ عاشق خود نباشد وصل جو که نه معشوقش بود جویای او	No lover, in truth, is seeking union without his loved one seeking him;
لیک عشق عاشقان تن زه کند عشق معشوقان خوش و فربه کند	But the love of lovers makes the body a bowstring, the love of loved ones makes it comely and fat.
چون در این دل برق مهر دوست جست اندر آن دل دوستی می‌دان که هست	4395 When the lightning of love for the beloved has shot into <i>this</i> heart, know that there is love in <i>that</i> heart.
در دل تو مهر حق چون شد دو تو هست حق را بی‌گمانی مهر تو	When love for God has been doubled in your heart, without any doubt God has love for you.
هیچ بانگ کف زدن ناید به در از یکی دست تو بی‌دستی دگر	No sound of clapping comes forth from one hand of yours without the other hand.
تشنه می‌نالد که ای آب گوار آب هم نالد که کو آن آب خوار	The thirsty man is moaning, "O delicious water!" The water moans too, saying, "Where is the water-drinker?"
جذب آب است این عطش در جان ما ما از آن او و او هم آن ما	This thirst in our souls is the attraction exerted by the Water: we are Its, and It is ours.
حکمت حق در قضا و در قدر کرد ما را عاشقان همدگر	4400 The Wisdom of God in destiny and in decree made us lovers of one another.
جمله اجزای جهان ز آن حکم پیش جفت جفت و عاشقان جفت خویش	Because of that fore-ordainment all the particles of the world repaired as mates and are in love with their own mate.
هست هر جزوی ز عالم جفت خواه راست همچون کهربا و برگ کاه	Every particle of the universe desires its mate, just like amber and the blade of straw.
آسمان گوید زمین را مرحبا با توام چون آهن و آهن ربا	Heaven says to the earth, "Welcome! To you I am as the iron and the magnet."
آسمان مرد و زمین زن در خرد هر چه آن انداخت این می‌پرورد	In the intellect, heaven is man and the earth woman: whatever that casts forth this fosters
چون نماند گرمی‌اش بفرستد او چون نماند تری و نم بدهد او	4405 When it has no heat remaining, it sends it; when no freshness and moisture remains, it bestows it.
برج خاکی خاک ارضی را مدد برج آبی تریش اندر دمد	The terrene sign is replenishment to the dust of the earth; the aqueous sign produces freshness therein;

برج بادی ابر سوی او برد  
 تا بخارات و خم را بر کشد  
 برج آتش گرمی خورشید از او  
 همچو تابه‌ی سرخ ز آتش پشت و رو  
 هست سر گردان فلک اندر زمن  
 همچو مردان گرد مکسب بهر زن  
 وین زمین کدبانویی‌ها می‌کند  
 بر ولادات و رضاعش می‌تند  
 پس زمین و چرخ را دان هوشمند  
 چون که کار هوشمندان می‌کنند  
 گر نه از هم این دو دل بر می‌مزد  
 پس چرا چون جفت در هم می‌خزند  
 بی‌زمین کی گل بروید و ارغوان  
 پس چه زاید ز آب و تاب آسمان  
 بهر آن میل است در ماده به نر  
 تا بود تکمیل کار همدگر  
 میل اندر مرد و زن حق ز آن نهاد  
 تا بقا یابد جهان زین اتحاد  
 میل هر جزوی به جزوی هم نهد  
 ز اتحاد هر دو تولیدی زهد  
 شب چنین با روز اندر اعتناق  
 مختلف در صورت اما اتفاق  
 روز و شب ظاهر دو ضد و دشمنند  
 لیک هر دو یک حقیقت می‌تند  
 هر یکی خواهان دگر را همچو خویش  
 از پی تکمیل فعل و کار خویش  
 ز آنکه بی‌شب دخل نبود طبع را  
 پس چه اندر خرج آرد روزها

The aerial sign wafts the clouds towards it,  
that they may sweep away the pestilential vapours;

The fiery sign is the source of the sun's heat,  
like a frying-pan red-hot, back and front, by fire.

Heaven is turning giddily in Time,  
like men around gain for the wife's sake;

4410 And this earth nurtures:  
it attends to births and to suckling that.

Therefore regard earth and heaven as endowed with intelligence,  
since they do the work of intelligent beings.

Unless these two sweethearts taste from one another,  
then why are they creeping together like mates?

Without the earth how should roses and *arghawan*-flowers grow?  
What, then, would be born of the water and heat of heaven?

The desire in the female for the male  
is to the end that they may perfect each other's work.

4415 God put desire in man and woman  
in order that the world should be preserved by this union.

He also implants the desire of every part for another part:  
from the union of both an act of generation results.

Likewise night and day are in mutual embrace:  
different in appearance, but in agreement.

Day and night, outwardly, are two contraries and enemies,  
but they both attend on one truth—

Each desiring the other, like kinsfolk,  
for the sake of perfecting their action and work

4420 Because, without night, the man's nature would receive no income:  
what, then, should the days expend?

### جذب هر عنصری جنس خود را که در ترکیب آدمی محتبس شده است به غیر جنس

*How each element attracts its congener  
that has been imprisoned in the human constitution by the non-homogeneous*

خاک گوید خاک تن را باز گرد  
 ترک جان کن سوی ما آ همچو گرد  
 جنس مایی پیش ما اولیتری  
 به که ز آن تن واره‌ی و ز آن تری

Earth says to the earth of the body, "Return!  
Take leave of the spirit; come to me like the dust.

You are my congener, you are more suited with me:  
it is better that you should escape from that body and that moisture."



گوید آری لیک من پا بسته‌ام  
گر چه همچون تو ز هجران خسته‌ام

تری تن را بجویند آباها  
کای تری باز آ ز غربت سوی ما

گرمی تن را همی‌خواند اثیر  
که ز ناری راه اصل خویش گیر

هست هفتاد و دو علت در بدن  
از کنشهای عناصر بی‌رسن

علت آید تا بدن را بسکلد  
تا عناصر همدگر را واهلد

چار مرغند این عناصر بسته پا  
مرگ و رنجوری و علت پا گشا

پایشان از همدگر چون باز کرد  
مرغ هر عنصر یقین پرواز کرد

جذبه‌ی این اصلها و فرعها  
هر دمی رنجی نهد در جسم ما

تا که این ترکیبها را بر درد  
مرغ هر جزوی به اصل خود پرد

حکمت حق مانع آید زین عجل  
جمعشان دارد به صحت تا اجل

گوید ای اجزا اجل مشهود نیست  
پر زدن پیش از اجلتان سود نیست

چون که هر جزوی بجوید ارتفاق  
چون بود جان غریب اندر فراق

It answers, "Yes; but I am fettered,  
although like you I am weary of separation."

The waters seek the moisture of the body,  
saying, "O moisture, and come back to us from exile."

<sup>4425</sup> The ether is calling the heat of the body,  
saying, "You are of fire: take the way to your origin."

There are two-and-seventy diseases in the body,  
by the elements pulling without cord.

Disease comes to shatter the body,  
so that the elements may abandon each other.

These elements are four birds with their legs tied:  
death and sickness and disease loosen their legs.

When it has released their legs from one another,  
assuredly every bird-element flies away.

<sup>4430</sup> The pull between these originals and derivatives  
continually implants some pain in our bodies,

In order that it may tear these coalitions asunder  
each part, like a bird, may fly to its home;

Divine Providence hinders them from this hastening  
and keeps them together in health till the appointed term,

And says, "O parts, the term is not certainly known:  
it is useless for you to take wing before the term."

Inasmuch as every part seeks support,  
what must be the state of the soul, a stranger, in separation?

**منجذب شدن جان نیز به عالم ارواح و تقاضای او و میل او به مقر خود و منقطع شدن از اجزای  
اجسام که کنده‌ی پای باز روح‌اند**

*How likewise the soul is drawn to the world of spirits, and how it craves and desires its home,  
and becomes severed from the bodily parts which are a fetter on the leg of the spiritual falcon.*

گوید ای اجزای پست فرشی‌ام  
غربت من تلخ‌تر من عرشی‌ام

میل تن در سبزه و آب روان  
ز آن بود که اصل او آمد از آن

میل جان اندر حیات و در حی است  
ز آنکه جان لامکان اصل وی است

<sup>4435</sup> It says, "O my base earthly parts,  
my exile is bitterer: I am celestial."

The desire of the body for green herbs and running water  
is because its origin is from those;

The desire of the soul is for Life and for the Living One,  
because its origin is the Infinite Soul.

میل جان در حکمت است و در علوم  
میل تن در باغ و راغ است و کروم  
میل جان اندر ترقی و شرف  
میل تن در کسب و اسباب علف

میل و عشق آن شرف هم سوی جان  
زین یحب را و یحبون را بدان  
گر بگویم شرح این بی حد شود  
مثنوی هشتاد تا کاغذ شود

حاصل آن که هر که او طالب بود  
جان مطلوبش در او راغب بود  
آدمی حیوان نباتی و جماد  
هر مرادی عاشق هر بی مراد

بی مرادان بر مرادی می تنند  
و آن مرادان جذب ایشان می کنند

لیک میل عاشقان لاغر کند  
میل معشوقان خوش و خوش فر کند  
عشق معشوقان دو رخ افروخته  
عشق عاشق جان او را سوخته

کهربا عاشق به شکل بی نیاز  
گاه می کوشد در آن راه دراز

این رها کن عشق آن تشنه دهان  
تاقت اندر سینه ی صدر جهان

دود آن عشق و غم آتش کده  
رفته در مخدوم او مشفق شده

لیکش از ناموس و بوش و آبرو  
شرم می آمد که واجوید از او

رحمتش مشتاق آن مسکین شده  
سلطنت زین لطف مانع آمده

عقل حیران کاین عجب او را کشید  
یا کشش ز آن سو بدین جانب رسید

ترك جلدی کن کز این ناواقفی  
لب ببند الله أعلم بالخفی

این سخن را بعد از این مدفون کنم  
آن کشنده می کشد من چون کنم

کیست آن کت می کشد ای معتنی  
آن که می نگذاردت کاین دم زنی

The desire of the soul is for wisdom and the sciences;  
the desire of the body is for orchards and meadows and vines.

The desire of the soul is for ascent and exaltedness;  
the desire of the body is for gain and the means of procuring fodder.

4440 That exaltedness too has desire and love towards the soul:  
from this understand *He loves them* and *they love Him*.

If I explain this, it will be endless:  
the *Masnavi* will amount to eighty volumes.

The gist is that whenever anyone seeks,  
the soul of the object sought by him desires him.

Man, animal, plant, or mineral, every object of desire  
is in love with everything that is without the object of desire.

Those who are without their objects of desire  
attach themselves to an object of desire, and those desired ones draw them;

4445 But the desire of the lovers makes them lean;  
the desire of the loved ones makes them fair and beautiful.

The love of the loved ones illumines the cheeks;  
the love of the lover consumes his soul.

The amber loves with the appearance of wanting naught,  
the straw is making efforts on that long road.

Leave this. The love of that thirsty-mouthed man  
shone in the breast of the Sadr-i Jahan.

The smoke of the love and pain of the fire-temple  
entered his lord turned into compassion.

4450 But on account of glory and pride and magnificence  
he was ashamed to inquire for him:

His mercy had begun to yearn after that lowly man,  
his majesty hindered from this kindness.

The intellect is bewildered, wondering whether this one attracted him,  
or whether the attraction came from that quarter to this side.

Abandon presumption, for you are ignorant of this.  
Close your lips: God best knows the secret.

Henceforth I will bury this topic.  
That Drawer is drawing me: what can I do?

4455 Who is he that is drawing you, O solicitous one?  
He who does not allow you to utter this word.

صد عزیمت می‌کنی بهر سفر  
می‌کشاند مر ترا جای دگر  
ز آن بگرداند بهر سو آن لگام  
تا خبر یابد ز فارس اسب خام  
اسب زیرک‌سار ز آن نیکو پی است  
کاو همی‌داند که فارس بر وی است  
او دلت را بر دو صد سودا ببست  
بی‌مرادت کرد پس دل را شکست  
چون شکست او بال آن رای نخست  
چون نشد هستی بال اشکن درست  
چون قضایش حبل تدبیرت سکست  
چون نشد بر تو قضای آن درست

You make a hundred resolutions to journey:  
He draws you to some other place.

He turns the bridle in every direction  
in order that the untrained horse may gain knowledge of the rider.

The clever horse is well-paced  
because it knows that the rider is on it.

He fixed your heart on a hundred passionate desires,  
disappointed you, and then broke your heart.

<sup>4460</sup> Inasmuch as He broke the wings of that first intention,  
how was not the existence of the Wing-breaker perfectly established?

Since His ordainment snapped the cord of your contrivance,  
how was not God's ordainment perfectly established to you?

فسخ عزایم و نقضها جهت با خبر کردن آدمی را از آن که مالك و قاهر اوست و گاه گاه عزم او را فسخ  
ناکردن و نافذ داشتن تا طمع او را بر عزم کردن دارد تا باز عزمش را بشکند تا تنبیه بر تنبیه بود

*The annulment and destruction of resolutions in order to let man know that He is the Lord  
and the Almighty; and His occasional non-annulment of his resolution and His carrying it  
into effect in order that hope may urge him to form a resolution, so that He again may destroy it,  
to the end that warning may follow on warning.*

عزمها و قصدها در ماجرا  
گاه گاهی راست می‌آید ترا  
تا به طمع آن دلت نیت کند  
بار دیگر نیتت را بشکند  
ور بکلی بی‌مرادت داشتی  
دل شدی نوید امل کی کاشتی  
ور نکاریدی امل از عوری‌اش  
کی شدی پیدا بر او مقهوری‌اش  
عاشقان از بی‌مرادیهای خویش  
با خبر گشتند از مولای خویش  
بی‌مرادی شد قلاووز بهشت  
حفت الجنة شنو ای خوش سرشت  
که مراداتت همه اشکسته پاست  
پس کسی باشد که کام او رواست  
پس شدند اشکسته‌اش آن صادقان  
لیک کو خود آن شکست عاشقان  
عاقلان اشکسته‌اش از اضطرار  
عاشقان اشکسته با صد اختیار

In the course of events  
your resolutions and purposes now and then come right,

In order that, through hope of that, your heart may form an intention,  
and that He may once more destroy your intention.

For if He were to keep you wholly unsuccessful, your heart would despair:  
how would it sow expectation?

<sup>4465</sup> And unless it sowed expectation, how from its barrenness  
would its subjection become apparent to it?

By their failures  
the lovers are made aware of their Lord.

Failure is the guide to Paradise:  
listen, O man of goodly nature, to, "Paradise is encompassed."

That all that you desire is broken-legged,  
then there is One whose pleasure is fulfilled.

Therefore the sincere have become broken before Him;  
but where indeed is the abasement of those who love?

<sup>4470</sup> The intelligent are abased before Him from necessity;  
the lovers are abased with hundredfold free-will.

عاقلاش بندگان بندی اند  
عاشقانش شکری و قندی اند  
انتیا کرها مهار عاقلان  
انتیا طوعا بهار بی دلان

The intelligent are bond-slaves to Him;  
the lovers are like sugar and candy to Him.

"Come against your will" is the toggle for the intelligent;  
"come willingly" is the spring-time of them that have lost their hearts.

نظر کردن پیغامبر علیه الصلاة و السلام به اسیران و تبسم کردن و گفتن که عجب من قوم یجرون  
إلى الجنة بالسلاسل و الأغلال

*How the Prophet, on whom be peace, looked at the captives and smiled and said,  
"I marvel at folk who are dragged to Paradise in chains and shackles."*

دید پیغمبر یکی جوقی اسیر  
که همی بردند و ایشان در نفیر  
دیدشان در بند آن آگاه شیر  
می نظر کردند در وی زیر زیر  
تا همی خایید هر يك از غضب  
بر رسول صدق دندانها و لب  
زهره نه با آن غضب که دم زنند  
ز انکه در زنجیر قهر ده منند  
می کشاندشان موکل سوی شهر  
می برد از کافرستانشان به قهر  
نه فدایی می ستاند نه زری  
نه شفاعت می رسد از سروری  
رحمت عالم همی گویند و او  
عالمی را می برد حلق و گلو

The Prophet saw a troop of captives being taken along,  
and they were in loud lamentation.

That wary Lion saw them in chains:  
looking askance at him,

4475 So that each was gnashing his teeth and chewing his lips  
in anger against the voracious Prophet;

Notwithstanding that anger, they dare not utter a word,  
because they are in the ten-kilogram chain of violence.

Their custodian is marching them along to the city:  
he is taking them by force from the land of the infidels.

"He will not accept any ransom or any gold:  
no intercession is coming from any prince.

He is called a mercy to the world,  
and he is cutting the throats and gullets of a world."

4480 With a thousand disbelief they marched along,  
railing under their breath at the actions of the king,

"We remedied, but in this case there is no remedy:  
truly this man's heart is not inferior to a rock.

We, thousands of men brave as lions,  
with two or three feeble and half-dead naked fellows,

Are left helpless like this:  
is it on account of wrong-doing or stars, or is it sorcery?

His fortune tore up our fortune;  
our throne was overturned by his throne.

4485 If his cause became mighty by sorcery, we too practiced sorcery:  
how did not it succeed?

با هزار انکار می رفتند راه  
زیر لب طعنه زنان بر کار شاه  
چاره ها کردیم و اینجا چاره نیست  
خود دل این مرد کم از خار نیست  
ما هزاران مرد شیر الپ ارسلان  
با دو سه عریان سست نیم جان  
این چنین درمانده ایم از کژروی است  
یا ز اخترهاست یا خود جادوی است  
بخت ما را بر درید آن بخت او  
تخت ما شد سر نگون از تخت او  
کار او از جادویی گر گشت زفت  
جادویی کردیم ما هم چون نرفت

تفسیر این آیت که *إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمُ الْفَتْحُ الْآيَةُ*، ای طاعنان می‌گفتید که از ما و محمد علیه السلام آن که حق است فتح و نصرتش ده و این بدان می‌گفتید تا گمان آید که شما طالب حقیق بی‌غرض اکنون محمد را (ص) نصرت دادیم تا صاحب حق را ببینید

*Commentary on the verse, "If you ask for a decision, the decision has indeed come to you. O critics, you were saying, 'Give the decision and victory to us or to Mohammed, whichever is in the right'; and you were saying this in order that it might be supposed that ye were seeking the right disinterestedly. Now We have given the victory to Mohammed, to the end that ye may see the champion of the right."*

از بتان و از خدا درخواستیم که بکن ما را اگر ناراستیم	We besought the idols and God, saying, 'Destroy us if we are untrue.
آن که حق و راست است از ما و او نصرتش ده نصرت او را بجو	Whichever is right and true, between us and him, give the victory to that one and desire him to be victorious.'
این دعا بسیار کردیم و صلات پیش لات و پیش عزی و منات	Often we made this invocation and prayer before Lat and 'Uzza and Manat,
که اگر حق است او پیداش کن ور نباشد حق زبون ماش کن	Saying, 'If he is in the right, make him manifest; if he is not in the right, make him subject to us.'
چون که وا دیدیم او منصور بود ما همه ظلمت بدیم او نور بود	<sup>4490</sup> When we recognised, he was the one to whom victory was given: we all were darkness, he was the light.
این جواب ماست کانچه خواستید گشت پیدا که شما ناراستید	This is our answer what you desired; it has become evident that you are the untrue."
باز این اندیشه را از فکر خویش کور می‌کردند و دفع از ذکر خویش	Then, again, they were blindfolding this thought from their reflective faculty and banishing it from their memory,
کاین تفکرمان هم از ادبار رست که صواب او شود در دل درست	Saying, "This thought too has arisen from our ill-luck, that his being in the right should be perfectly established in our minds.
خود چه شد گر غالب آمد چند بار هر کسی را غالب آرد روزگار	What, indeed, does it matter if he has prevailed several times? Time brings everyone to predominance.
ما هم از ایام بخت آور شدیم بارها بر وی مظفر آمدیم	<sup>4495</sup> We also were made successful by the Days, and at times became victorious over him."
باز گفتندی که گر چه او شکست چون شکست ما نبود آن زشت و پست	Again they were saying, "Although he was defeated, it was not disgraceful and vile like our defeat,"
ز آنکه بخت نیک او را در شکست داد صد شادی پنهان زیر دست	Because in defeat good fortune gave him underhand a hundred secret joys;
کاو به اشکسته نمی‌مانست هیچ که نه غم بودش در آن نه پیچ پیچ	For he did not at all resemble one defeated, as he felt no sorrow or distress thereat,
چون نشان مومنان مغلوبی است لیک در اشکست مومن خوبی است	Since to be vanquished is the mark of the true believers; yet in the true believer's defeat there is goodness.
گر تو مشک و عنبری را بشکنی عالمی از فوح ریحان پر کنی	<sup>4500</sup> If you crush some musk or ambergris, you will fill a world with the exhalation of sweet herbs;



ور شکستی ناگهان سرگین خر  
 خانه‌ها پر گند گردد تا به سر  
 وقت واگشت حدیبیه به ذل  
 دولت إِنَّا فَتَحْنَا ز د دهل

And if you suddenly crush the dung of an ass,  
 the houses will be filled to the top with stench.

At the moment of the ignominious return from Hodaybiya,  
 the empire of *Lo, We have opened victory* proclaimed itself.

سر آن که بی‌مراد باز گشتن رسول علیه الصلاة و السلام از حدیبیه حق تعالی لقب آن فتح کرد که إِنَّا فَتَحْنَاکه به صورت غلق بود و به معنی فتح چنان که شکستن مشک به ظاهر شکستن است و به معنی درست کردن است مشکی او را و تکمیل فواید اوست

*The hidden reason why God most High gave the title of "victory" to the return of the Prophet, on whom be peace, from Hodaybiya without having gained his purpose: as, "Lo, We have opened victory"; for it was a locking in appearance, and in reality an opening, just as the crushing of musk is apparently a crushing, but really the confirmation of its muskiness and the exhibition of its virtues in their perfection.*

آمدش پیغام از دولت که رو  
 تو ز منع این ظفر غمگین مشو  
 کاندر این خواری نفدت فتحهاست  
 نك فلان قلعه فلان بقعه تراست  
 4505 بنگر آخر چون که واگردید تفت  
 بر قریظه و بر نصیر از وی چه رفت  
 قلعه‌ها هم گرد آن دو بقعه‌ها  
 شد مسلم و ز غنایم نفعها

From the empire came to him the message,  
 "Go, be not saddened by the withholding of this victory,

For in this present abasement of you there are victories:  
 lo, such and such a fortress, such and such a town, are to you."

Consider, after all, when he retreated in haste,  
 what he did against Qurayza and Nadir.

The fortresses, also, round those two settlements submitted,  
 and advantages of spoils.

And if that be not so, consider that this class  
 are sorrowful and woeful and distraught and enamoured.

They eat the poison of abasement, like sugar;  
 they feed, like camels, on the thistle of sorrows.

for the sake of the sorrow itself, not for the sake of relief:  
 in their eyes this lowliness is as a ladder.

4510 So glad are they at the bottom of the pit  
 that they are afraid of the throne and the tiara.

Every place where the Beloved himself is their companion  
 is above the sky, not below the earth.

ور نباشد آن تو بنگر کاین فریق  
 پر غم و رنجند و مفتون و عشیق  
 زهر خواری را چو شکر می‌خورند  
 خار غمها را چو اشتر می‌چرند  
 بهر عین غم نه از بهر فرج  
 این تسافل پیش ایشان چون درج  
 4510 آن چنان شادند اندر قعر چاه  
 که همی‌ترسند از تخت و کلاه  
 هر کجا دل بر بود خود همنشین  
 فوق گردون است نه زیر زمین

## تفسیر این خبر که مصطفی علیه الصلاة و السلام فرمود لا تفضلونی علی یونس بن متی

*Commentary on the Tradition that Mustafa, on whom be peace, said,  
"Do not declare me to be more excellent than Yūnus ibn Mattá."*

گفت پیغمبر که معراج مرا  
نیست بر معراج یونس اجتناب  
آن من بر چرخ و آن او نشیب  
ز آنکه قرب حق برون است از حساب

قرب نه بالا نه پستی رفتن است  
قرب حق از حبس هستی رستن است

نیست را چه جای بالای است و زیر  
نیست را نه زود و نه دورست و دیر

کارگاه و گنج حق در نیستی است  
غره‌ی هستی چه دانی نیست چیست

حاصل این اشکست ایشان ای کیا  
می‌نماید هیچ با اشکست ما

آن چنان شادند در ذل و تلف  
همچو ما در وقت اقبال و شرف

برگ بی‌برگی همه اقطاع اوست  
فقر و خواریش افتخار است و علوست

آن یکی گفت ار چنان است آن فرید  
چون بخندید او که ما را بسته دید

چون که او مبدل شده ست و شادی‌اش  
نیست زین زندان و زین آزادی‌اش

پس به قهر دشمنان چون شاد شد  
چون از این فتح و ظفر پر باد شد

شاد شد جانش که بر شیران نر  
یافت آسان نصرت و دست و ظفر

پس بدانستیم کاو آزاد نیست  
جز به دنیا دل خوش و دل شاد نیست

ور نه چون خندد که اهل آن جهان  
بر بد و نیکند مشفق مهربان

این بمنگیدند در زیر زبان  
آن اسیران با هم اندر بحث آن

تا موکل نشنود بر ما جهد  
خود سخن در گوش آن سلطان برد

The Prophet said, "No preference is to my ascension as being superior to the ascension of Yūnus.

Mine was up to heaven, and his was down below, because nearness unto God is beyond calculation."

To be near is not to go up or down:  
to be near unto God is to escape from the prison of existence.

<sup>4515</sup> What room has non-existence for "up" and "down"?  
Non-existence has no "soon" or "far" or "late."

The laboratory and treasure of God is in non-existence. You are deluded by existence: how should you know what non-existence is?

The sum of the matter this defeat of theirs, O sire, does not resemble our defeat at all.

They rejoice in being abased and destroyed, just as we in the hour of success and honour.

The provision of lack is his entire domain: poverty and lowliness are his pride and glory.

<sup>4520</sup> One said, "If that adversary is such, how did he laugh when he saw us bound?

Since he has been transmuted, and his joy is not caused by this prison and this freedom of his,

How, then, did he rejoice at the subjection of enemies?  
How was he puffed up by this victory and conquest?

His soul rejoiced because he easily gained the help and the upper hand and the victory over fierce lions.

Therefore we knew that he is not free, and that only on account of this world is he happy and glad at heart.

<sup>4525</sup> Else, how should he laugh? For the otherworldly are compassionate and kind to the evil and the good."

Thus did those captives mutter to each other under their breath in discussing that,

Lest the custodian hear and spring upon us and personally carry our words to the ear of that Sultan."

## آگاه شدن پیغامبر علیه السلام از طعن ایشان بر شماتت او

*How the Prophet, on whom be peace, became aware of their chiding him for his exultation.*

گر چه نشنید آن موکل آن سخن  
رفت در گوشی که آن بد من لدن

بوی پیراهان یوسف را ندید  
آن که حافظ بود و یعقوبش کشید

آن شیاطین بر عنان آسمان  
4530 نشنوند آن سر لوح غیب دان

آن محمد خفته و تکیه زده  
آمده سر گرد او گردان شده

او خورد حلوا که روزیش است باز  
آن نه کانگشتان او باشد دراز

نجم ثاقب گشته حارس دیور ان  
که بهل دزدی ز احمد سر ستان

ای دو دیده سوی دکان از پگاه  
هین به مسجد رو بجو رزق اله

پس رسول آن گفتشان را فهم کرد  
4535 گفت آن خنده نبودم از نبرد

مرده اند ایشان و پوسیده ی فنا

مرده کشتن نیست مردی پیش ما

خود کی اند ایشان که مه گردد شکاف

چون که من پا بفشرم اندر مصاف

آن گهی کازاد بودیت و مکین

مر شما را بسته می دیدم چنین

ای بنازیده به ملك و خاندان

نزد عاقل اشتری بر ناودان

نقش تن را تا فتاد از بام طشت  
4540 پیش چشم کل آت آت گشت

بنگرم در غوره می بینم عیان

بنگرم در نیست شی بینم عیان

بنگرم سر عالمی بینم نهان

آدم و حوا نرسته از جهان

مر شما را وقت ذرات اَلَسْتُ

دیده ام پا بسته و منکوس و پست

Though the custodian did not hear those words,  
they entered into the ear that was from the presence.

The scent of Joseph's spirit was not perceived by its keeper,  
but Jacob inhaled it.

The devils on the high front of Heaven  
do not hear the secret of the mystery-knowing Tablet;

Mohammed went to sleep and reclined,  
the secret came and circled round him.

He whose allotted portion is open eats the sweetmeat,  
not he whose fingers are long.

The gleaming star became a watchman and drove the devils away,  
saying, "Abandon theft and receive the secret from Ahmad."

O you, whose eyes from early are towards shop, listen,  
go to the mosque and seek the portion allotted by God.

The Prophet, then, apprehended their words and said,  
"That laughter of mine was not from hostility.

They are dead and rotted by decay:  
in my judgment it is not the part of a man to kill the dead.

Who are they indeed?  
For the moon is split when I plant my foot on the battlefield.

At the time when you were free and powerful,  
I was seeing you bound, like this.

O you that pride yourself on your possessions and household,  
in the view of the intelligent you are the camel on the water-spout.

Since the bowl, the bodily form, fell from the roof,  
there has rolled before my eye 'Everything that is to come shall come.'

I look on the unripe grape, and I see the wine clearly;  
I look on nonentity, and I see the entity clearly.

I look on the inmost consciousness, and I see a universe hidden,  
Adam and Eve not arisen from the world.

You I have seen, fettered and overthrown and abject, at the time  
(when mankind was assembled in the shape) of ants on the Day of *Alast*.

از حدوث آسمان بی‌عمد آن چه دانسته بدم افزون نشد	That which I had known was not increased by the coming into existence of the unsupported heaven.
من شما را سر نگون می‌دیده‌ام پیش از آن کز آب و گل بالیده‌ام	<sup>4545</sup> I have ever seen you headlong, before I grew from the water and the clay.
نو ندیدم تا کنم شادی بدان این همی‌دیدم در آن اقبالتان	I did not see new, that I should rejoice thereat: I used to see this during your former prosperity.
بسته‌ی قهر خفی و آن گه چه قهر قند می‌خوردید و در وی درج زهر	Bound in invisible Wrath—and then what Wrath! — you were eating sugar wherein poison was contained.
این چنین قندی پر از زهر ار عدو خوش بنوشد چیت حسد آید بر او	If your enemy delights in eating such a poisonous sugar, what envy of him would come to you?
با نشاط آن زهر می‌کردید نوش مرگتان خفیه گرفته هر دو گوش	You were eating that poison with glee, Death had secretly laid hold of both your ears.
من نمی‌کردم غذا از بهر آن تا ظفر یابم فرو گیرم جهان	<sup>4550</sup> I did not make war for the sake of gaining victory and conquering the world,
کاین جهان جیفه ست و مردار و رخیص بر چنین مردار چون باشم حریص	For this world is a carcass and carrion and vile: how should I be covetous of such carrion as this?
سگ نیم تا پرچم مرده کنم عیسی‌ام آیم که تا زنده‌اش کنم	I am not a dog that I should tear off the top-knot of the dead; I am Jesus: I come to make him living.
ز آن همی‌کردم صفوف جنگ چاک تا رهانم مر شما را از هلاک	I was cleaving the battle-ranks for the purpose that I might deliver you from destruction.
ز آن نمی‌برم گلوهای بشر تا مرا باشد کر و فر و حشر	I do not cut men's throats in order that power and glory and followers may be mine,
ز آن همی‌برم گلوبی چند تا ز آن گلوها عالمی یابد رها	<sup>4555</sup> I cut some throats in order that a world may obtain deliverance from those throats,
که شما پروانه‌وار از جهل خویش پیش آتش می‌کنید این حمله کیش	For you in your ignorance make a habit of rushing thus, like moths, at the fire,
من همی‌رانم شما را همچو مست از در افتادن در آتش با دو دست	I, as a drunk man, drive you away with both hands from falling into the fire.
آن که خود را فتحها پنداشتید تخم منحوسی خود می‌کاشتید	That which you deemed victories for yourselves you were sowing the seed of your damnation.
يك دگر را جد جد می‌خواندید سوی اژدها فرس می‌راندید	You were calling one another most earnestly; you were riding your horses towards the dragon.
قهر می‌کردید و اندر عین قهر خود شما مقهور قهر شیر دهر	<sup>4560</sup> You were overpowering, while in the very act of overpowering you yourselves were being overpowered by the lion Time."

## بیان آن که طاغی در عین قاهری مقهور است و در عین منصوری مأسور

*Showing that the rebellious sinner in the very act of overpowering is overpowered,  
and in the very moment of victory is made captive*

دزد قهر خواجه کرد و زر کشید او بدان مشغول خود والی رسید گر ز خواجه آن زمان بگریختی کی بر او والی حشر انگیختی	The robber overpowered the merchant and carried off the gold: he was just engaged in that, the magistrate arrived.  If at that time he had fled from the merchant, how should the magistrate have set the police on him?
قاهری دزد مقهوریش بود ز آنکه قهر او سر او را ربود غالبی بر خواجه دام او شود تا رسد والی و بستاند قود	The robber's overpowering was his being overpowered, because his act of violence took away his head.  Prevailing over the merchant becomes a trap for him, in order that the magistrate may arrive and take retaliation.
ای که تو بر خلق چیره گشته‌ای در نبرد و غالبی آغشته‌ای آن به قاصد منہزم کردستان تا ترا در حلقه می‌آرد کشان	<sup>4565</sup> O you that have become mighty over the people and art steeped in warfare and victory,  That One has purposely caused them to be routed, that all the while drawing you on He may bring you into the net.
هین عنان در کش پی این منہزم در مران تا تو نگریدی منخزم چون کشانیدت بدین شیوه به دام حمله بینی بعد از آن اندر زحام	Beware, draw rein! Do not push on in pursuit of this fugitive, lest you have your nostrils pierced with a nose-ring.  When by this device He has drawn you into the trap, after that you will see the onset pressing in crowds.
عقل از این غالب شدن کی گشت شاد چون در این غالب شدن دید او فساد تیز چشم آمد خرد بینای پیش که خدایش سرمه کرد از کحل خویش	When did the intellect rejoice in this victory, inasmuch as in this victory it saw ruin?  <sup>4570</sup> The intellect is keen-eyed, possessed of foresight, for God has powdered it with His own eye salve.
گفت پیغمبر که هستند از فنون اهل جنت در خصوصتها زبون از کمال حزم و سوء الظن خویش نه ز نقص و بد دلی و ضعف کیش	The Prophet said that the folk of Paradise are feeble in quarrels, because of accomplishments—  Because of the perfection of their prudence and thinking ill, not from deficiency and cowardice and weakness of faith
در فرہ دادن شنیدہ در کمون حکمت لو لا رجال مؤمنون دست کوتاهی ز کفار لعین فرض شد بهر خلاص مومنین	In giving the advantage they have listened in secret to the wisdom of, <i>Had not there been true-believing men...</i>  To keep their hands off the accursed infidels became a duty for the sake of delivering the true believers.
قصہ‌ی عہد حدیبیہ بخوان کف ایدیکم تمامت ز آن بدان نیز اندر غالبی ہم خویش را دید او مغلوب دام کبریا	<sup>4575</sup> Read the story of the covenant of Hudaibiya: <i>He restrained your hands:</i> from that perceive the whole  Even in victory he deemed himself subdued by the snare of Divine Majesty.



ز آن نمی‌خندم من از زنجیرتان که بکردم ناگهان شبگیرتان	"It is not because I suddenly marched against you before dawn that I laugh at your chains;
ز آن همی‌خندم که با زنجیر و غل هی کشمتان سوی سروستان و گل	I laugh because I am dragging you in chains and shackles to the cypress garden and the roses.
ای عجب کز آتش بی‌زینهار بسته می‌آریمتان تا سبززار	O wonder, that we are bringing you in bonds from the merciless fire to the place abounding in verdure;
از سوی دوزخ به زنجیر گران می‌کشمتان تا بهشت جاودان	<sup>4580</sup> With heavy chains I am dragging you from the direction of Hell to the everlasting Paradise."
هر مقلد را در این هر نیک و بد همچنان بسته به حضرت می‌کشد	Every blind follower in this Way, be he good or evil, He is dragging, bound like that, into His Presence.
جمله در زنجیر بیم و ابتلا می‌روند این ره بغیر اولیا	All go along this Way in the chains of fear and tribulation, except the saints.
می‌کشند این راه را پیکاروار جز کسانی واقف از اسرار کار	They are dragged along this Way reluctantly, except those persons who are acquainted with the mysteries of the action.
جهد کن تا نور تو رخشان شود تا سلوک و خدمت آسان شود	Endeavour that your light become radiant, so that your travelling and service may be made easy.
کودکان را می‌بری مکتب به زور ز آنکه هستند از فواید چشم‌کور	<sup>4585</sup> You take children to school by force, because they are blind to the benefits;
چون شود واقف به مکتب می‌دود جانش از رفتن شکفته می‌شود	When he becomes aware, he runs to school: his soul expands at going.
می‌رود کودک به مکتب پیچ پیچ چون ندید از مزد کار خویش هیچ	A child goes to school in sore distress because he has seen nothing of the wages for his work;
چون کند در کیسه دانگی دست‌مزد آن گهان بی‌خواب گردد شب چو دزد	When he puts in his purse a single coin ( <i>dang</i> ) earned by his handiwork, then he goes without sleep at night, like the thief.
جهد کن تا مزد طاعت در رسد بر مطیعان آن گهت آید حسد	Endeavour that the wages for obedience may arrive: then you will envy the obedient.
انتیا کرها مقلد گشته را انتیا طوعا صفا بسرشته را	<sup>4590</sup> <i>Come against your will</i> is for him that has become a blind follower; <i>come willingly</i> is for him that is moulded of sincerity.
این محب حق ز بهر علتی و آن دگر را بی‌غرض خود خلتی	The former loves God for the sake of some cause, while the other has indeed a pure disinterested love.
این محب دایه لیک از بهر شیر و آن دگر دل داده بهر این ستیر	The former loves the Nurse, but for the sake of the milk, while the other has given his heart for the sake of this Veiled One.
طفل را از حسن او آگاه نه غیر شیر او را از او دل خواه نه	The child has no knowledge of Her beauty: he has no desire of Her in his heart except for milk,
و آن دگر خود عاشق دایه بود بی‌غرض در عشق یک رایه بود	While the other is, truly, the lover of the Nurse: he is disinterested, single-minded in love.

پس محب حق به اومید و به ترس  
 دفتر تقلید می خواند به درس  
 و آن محب حق ز بهر حق کجاست  
 که ز اغراض و ز علتها جد است  
 گر چنین و گر چنان چون طالب است  
 جذب حق او را سوی حق جاذب است  
 گر محب حق بود لغیره  
 کی ینال دایما من خیره  
 یا محب حق بود لعینه  
 لا سواه خائفا من بینة  
 هر دو را این جستجوها ز آن سری است  
 این گرفتاری دل ز آن دلبری است

4595 Hence he that loves God because of hope and fear  
 reads studiously the book of blind conformity,  
 While he that loves God for God's sake—where is he?  
 For he is apart from self-interests and causes  
 Whether he be like this or like that, inasmuch as he is a seeker,  
 God's attraction is drawing him towards God.  
 Whether he love God for something other than He,  
 that he may continually partake of His good,  
 Or whether he love God for His very Self,  
 for naught besides Him, in fear of separation from Him—  
 4600 The quests and seeking of both are from that Source:  
 this captivation of the heart is from that Heart-ravisher.

جذب معشوق عاشق را من حیث لا یعلمه العاشق و لا یرجوه و لا یخطر بباله و لا یظهر من ذلك  
 الجذب أثر فی العاشق إلا الخوف الممزوج بالیأس مع دوام الطلب

*How the Beloved attracts the lover in such wise that the lover neither knows it nor hopes for it,  
 nor does it occur to his mind, nor does any trace of that attraction appear in the lover  
 except the fear that is mingled with despair, though he still perseveres in the quest.*

آمدم اینجا که در صدر جهان  
 گر نبودی جذب آن عاشق نهان  
 ناشکیبا کی بدی او از فراق  
 کی دوان باز آمدی سوی وثاق  
 میل معشوقان نهان است و ستیر  
 میل عاشق با دو صد طبل و نفیر  
 یک حکایت هست اینجا ز اعتبار  
 لیک عاجز شد بخاری ز انتظار  
 ترك آن کردیم کاو در جستجوست  
 تا که پیش از مرگ ببند روی دوست  
 تا رهد از مرگ تا یابد نجات  
 ز آنکه دید دوست است آب حیات  
 هر که دید او نباشد دفع مرگ  
 دوست نبود که نه میوه ستش نه برگ  
 کار آن کار است ای مشتاق مست  
 کاندر آن کار ار رسد مرگت خوش است

4605 We omit it, for he is in search and seeking,  
 that before death he may see the face of his beloved,  
 To the end that he may escape from death and gain deliverance,  
 because the sight of the beloved is the Water of Life  
 Any one the sight of whom does not repel death is not the beloved,  
 for he has neither fruit nor leaf.  
 The matter, O intoxicated longing lover,  
 is that matter in which death, if it you, is sweet.

شد نشان صدق ایمان ای جوان  
 آن که آید خوش ترا مرگ اندر آن  
 گر نشد ایمان تو ای جان چنین 4610  
 نیست کامل رو بجو اکمال دین  
 هر که اندر کار تو شد مرگ دوست  
 بر دل تو بی کراحت دوست اوست  
 چون کراحت رفت آن خود مرگ نیست  
 صورت مرگ است و نقلاں کردنی است  
 چون کراحت رفت مردن نفع شد  
 پس درست آید که مردن دفع شد  
 دوست حق است و کسی کش گفت او  
 که تویی آن من و من آن تو  
 گوش دار اکنون که عاشق می رسد 4615  
 بسته عشق او را بحبل من مسد  
 چون بدید او چهره ی صدر جهان  
 گویا پریدش از تن مرغ جان  
 همچو چوب خشک افتاد آن تنش  
 سرد شد از فرق جان تا ناخنش  
 هر چه کردند از بخور و از گلاب  
 نه بجنبید و نه آمد در خطاب  
 شاه چون دید آن مزعفر روی او  
 پس فرود آمد ز مرکب سوی او  
 گفت عاشق دوست می جوید به تفت 4620  
 چون که معشوق آمد آن عاشق برفت  
 عاشق حقی و حق آن است کاو  
 چون بیاید نبود از تو تایی مو  
 صد چو تو فانی است پیش آن نظر  
 عاشقی بر نفی خود خواجه مگر  
 سایه ای و عاشقی بر آفتاب  
 شمس آید سایه لا گردد شتاب

O youth, the token of sincerity of faith  
 is that in which death comes sweet to you.

If your faith, O soul, is not like this, it is not perfect:  
 go, seek to make religion perfect.

Whoever in matter of yours has become death-loving  
 without dislike to your heart, he is beloved.

When dislike is gone, truly it is not death:  
 it is the semblance of death, and it is a migration.

When dislike is gone, dying becomes advantageous;  
 hence it comes true that death is repelled.

The beloved is God and the person to whom He has said,  
 "You are Mine and I am yours."

Now listen, for the lover is coming  
 whom Love bound *with a cord of palm-fibre*.

When he beheld the countenance of the Sadr-i Jahan,  
 you might say the bird, his spirit, flew out of his body.

His body fell like dry wood:  
 his vital spirit became cold from the crown of his head to his toes.

Whatever they applied of incense and rose-water,  
 he neither stirred nor spoke.

When the King saw his saffron-coloured face,  
 he dismounted from his steed and came towards him.

He said, "The lover hotly seeks the beloved:  
 when the beloved comes, the lover is gone."

You are a lover of God, and God is such that  
 when He comes there is not a single hair of you.

At that look a hundred like you vanish away:  
 I think, sir, you are in love with self-erasing.

You are a shadow and in love with the sun:  
 the sun comes, the shadow is speedily erased.

### داد خواستن پشه از باد به حضرت سلیمان علیه السلام

*How, in the presence of Solomon, on whom be peace, the gnat appealed for justice against the Wind.*

پشه آمد از حدیقه و ز گیاه  
 و ز سلیمان گشت پشه داد خواه

The gnat came from the garden and the grass,  
 and the gnat began to demand justice from Solomon,

کای سلیمان معدلت می‌گستری بر شیاطین و آدمی زاد و پری مرغ و ماهی در پناه عدل تست کیست آن گم گشته کش فضلت نجست داد ده ما را که بس زاریم ما بی‌نصیب از باغ و گلزاریم ما مشکلات هر ضعیفی از تو حل پشه باشد در ضعیفی خود مثل شهره ما در ضعف و اشکسته پری شهره تو در لطف و مسکین پروری ای تو در اطباق قدرت منتهی منتهی ما در کمی و بی‌رهی داد ده ما را از این غم کن جدا دست گیر ای دست تو دست خدا پس سلیمان گفت ای انصاف جو داد و انصاف از که می‌خواهی بگو کیست آن ظالم که از باد و بروت ظلم کرده ست و خراشیده ست روت ای عجب در عهد ما ظالم کجاست کاو نه اندر حبس و در زنجیر ماست چون که ما زادیم ظلم آن روز مرد پس به عهد ما که ظلمی پیش برد چون بر آمد نور ظلمت نیست شد ظلم را ظلمت بود اصل و عضد نک شیاطین کسب و خدمت می‌کنند دیگران بسته به اصفادند و بند اصل ظلم ظالمان از دیو بود دیو در بند است استم چون نمود ملك ز آن داده ست ما را کن فکان تا ننالد خلق سوی آسمان تا ببالا بر نیاید دودها تا نگرده مضطرب چرخ و سها تا نلرزد عرش از ناله‌ی یتیم تا نگرده از ستم جانی سقیم ز آن نهادیم از ممالك مذهبی تا نیاید بر فلك‌ها یا ربی	4625	Saying, "O Solomon, you deal out justice to the devils and the children of men and the Jinn.  Bird and fish are under the protection of your justice: who is the lost one whom your bounty has not sought out?  Give justice to us, for we are very miserable: we are deprived of the orchard and the rose-garden.  The difficulties of every weakling are solved by you: the gnat in truth is the similitude for weakness.  We are celebrated for weakness and frailty: you art celebrated for kindness and care of the lowly.  O you who have reached the limit in the stages of Power, we have reached the limit in failure and aberration,  Be just, relieve us from this sorrow, and take our hand, O you whose hand is the hand of God."  Then Solomon said, "O seeker of equity, tell, against whom are you demanding justice and equity?  Who is the oppressor that in insolence has done you injury and scratched your face?  Oh, wonderful! Where, in Our epoch, is the oppressor that is not in Our prison and chains?  When We were born, on that day Injustice died: who, then, has produced in Our epoch an act of injustice?  When the light dawned, the darkness vanished: darkness is the origin and support of injustice.  Look, the devils are doing work and service; the others are bound in shackles and bonds.  The origin of the injustice of the oppressors was from the devil: the devil is in bondage: how did violence appear?  'Be, and it was' has bestowed the kingdom on Us, that the people may not cry out in lament to Heaven;  That burning sighs may not soar upward; that the sky and the stars may not be shaken;  That the empyrean may not tremble at the orphan's wail; that no soul may be marred by violence.  We established a law throughout the kingdoms, to the end that no 'O Lord!' should go up to the skies.
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منگر ای مظلوم سوی آسمان  
 کاسمانی شاه داری در زمان  
 گفت پشه داد من از دست باد  
 کاو دو دست ظلم بر ما بر گشاد  
 ما به ظلم او به تنگی اندریم<sup>4645</sup>  
 بال لب بسته از او خون می خوریم

O oppressed one; do not look to Heaven,  
 for you have a heavenly king in the temporal world.”  
 The gnat said, “My appeal is against the hand of the Wind,  
 for he opened the two hands of oppression against us.  
 Through his oppression we are in sore straits:  
 with closed lips we are drinking blood from him.”

### امر کردن سلیمان علیه السلام پشه‌ی متظلم را به احضار خصم به دیوان حکم

*How Solomon, on whom be peace, commanded the plaintiff gnat  
 to bring its adversary to the court of judgment.*

پس سلیمان گفت ای زیبا دوی  
 امر حق باید که از جان بشنوی  
 حق به من گفته ست هان ای دادور  
 مشنو از خصمی تو بی خصمی دگر  
 تا نیاید هر دو خصم اندر حضور  
 حق نیاید پیش حاکم در ظهور  
 خصم تنها گر بر آرد صد نفیر  
 هان و هان بی خصم قول او مگیر  
 من نیارم رو ز فرمان تافتن<sup>4650</sup>  
 خصم خود را رو بیاور سوی من  
 گفت قول تست بر هان و درست  
 خصم من باد است و او در حکم تست  
 بانگ زد آن شه که ای باد صبا  
 پشه افغان کرد از ظلمت بیا  
 هین مقابل شو تو و خصم و بگو  
 پاسخ خصم و بکن دفع عدو  
 باد چون بشنید آمد تیز تیز  
 پشه بگرفت آن زمان راه گریز  
 پس سلیمان گفت ای پشه کجا<sup>4655</sup>  
 باش تا بر هر دو رانم من قضا  
 گفت ای شه مرگ من از بود اوست  
 خود سیاه این روز من از دود اوست  
 او چو آمد من کجا یابم قرار  
 کاو بر آرد از نهاد من دمار

Then Solomon said, “O you with the pretty voice,  
 it behooves you to listen with soul to the command of God.  
 God has said to me, ‘Beware, O Judge!  
 Do not hear one litigant without the other litigant.  
 Until both litigants come into the presence,  
 the truth does not come to light before the judge.  
 If the litigant alone raises a hundred clamours, beware, beware!  
 Do not accept his word without his adversary.’  
 I dare not avert my face from the command.  
 Go, bring your adversary before me.”  
 It said, “Your words are an argument and sound.  
 My adversary is the Wind, and he is in your jurisdiction.”  
 The King shouted, “O East-wind,  
 the gnat complains of your injustice: come!  
 Listen, come face to face with your adversary  
 and reply to your adversary and rebut your opponent.”  
 When the Wind heard, he came very rapidly:  
 the gnat at once took to flight.  
 Then Solomon said, “O gnat, where are you going?  
 Stop, that I may pass judgment on both.”  
 It answered, “O King, my death is from his being:  
 truly, this day of mine is black from his smoke.  
 Since he has come, where shall I find rest?  
 For he wrings the breath out of my body”



همچنین جویای درگاه خدا  
 چون خدا آمد شود جوینده لا  
 گر چه آن وصلت بقا اندر بقاست  
 ليك ز اول آن بقا اندر فناست  
 سایه‌هایی که بود جویای نور  
 نیست گردد چون کند نورش ظهور  
 عقل کی ماند چو باشد سر ده او  
 كل شيء هالك إلا وجهه  
 هالك آید پیش وجهش هست و نیست  
 هستی اندر نیستی خود طرفه‌ای است  
 اندر این محضر خردها شد ز دست  
 چون قلم اینجا رسیده شد شکست

Even such is the seeker of the Court of God:  
 when God comes, the seeker disappears.

Although that union is immortality on immortality,  
 yet at first that immortality (*baqa*) consists in dying to self (*fana*).

<sup>4660</sup> The reflections that are seeking the Light disappear  
 when His Light appears.

How should the reason remain when He bids it go?  
*Everything is perishing except His Face.*

Before His Face the existent and the non-existent perish:  
 existence in nonexistence is in truth a marvellous thing!

In this place of presence minds are lost beyond control;  
 when the pen reaches this point, it breaks.

### نواختن معشوق عاشق بی‌هوش را تا به هوش باز آید

*How the Beloved caressed the senseless lover that he might return to his senses.*

می‌کشید از بی‌هشی‌اش در بیان  
 اندك اندك از کرم صدر جهان  
 بانگ زد در گوش او شه کای گدا  
 زر نثار آوردمت دامن گشا  
 جان تو کاندر فراقم می‌طپید  
 چون که زنهارش رسیدم چون رمید  
 ای بیدیه در فراقم گرم و سرد  
 با خود آ از بی‌خودی و باز گرد  
 مرغ خانه اشتری را بی‌خرد  
 رسم مهمانش به خانه می‌برد  
 چون به خانه‌ی مرغ اشتر پا نهاد  
 خانه ویران گشت و سقف اندر فتاد  
 خانه‌ی مرغ است هوش و عقل ما  
 هوش صالح طالب ناهیه خدا  
 ناهیه چون سر کرد در آب و گلش  
 نه گل آن جا ماند نه جان و دلش  
 کرد فضل عشق انسان را فضول  
 زین فزون‌جویی ظلوم است و جهول  
 جاهل است و اندر این مشکل شکار  
 می‌کشد خرگوش شیری در کنار

The Sadr-i Jahan, from kindness, was drawing him little by little  
 from senselessness into clear expression.

<sup>4665</sup> The Prince cried into his ear, "O beggar,  
 I bring gold to scatter over you; spread out your skirt.

Your spirit, which was quivering in separation from me—  
 since I have come to protect it, how has it fled?

O you, who have suffered heat and cold in separation from me,  
 come to yourself from selflessness and return!"

The domestic fowl, in the manner of a host,  
 foolishly brings a camel to her house.

When the camel set foot in the hen's house,  
 the house was destroyed and the roof fell in.

<sup>4670</sup> The hen's house is our intelligence and understanding  
 the good intelligence is a seeker of God's she-camel

When the she-camel put her head into its water and clay,  
 neither its clay remained there nor its soul and heart.

Pre-eminence in love made Man overbearing:  
 because of this desire for excess he is *very unjust* and *very ignorant*.

He is ignorant, and in this difficult chase  
 the hare is clasping a lion in his arms.

کی کنار اندر کشیدی شیر را گر بدانستی و دیدی شیر را	How would he clasp the lion in his arms, if he knew and saw the lion?
ظالم است او بر خود و بر جان خود ظلم بین کز عدلها گو می برد جهل او مر علمها را اوستاد ظلم او مر عدلها را شد رشاد دست او بگرفت کاین رفته دمش آن گهی آید که من دم بخشمش چون به من زنده شود این مرده تن جان من باشد که رو آرد به من من کنم او را از این جان محتشم جان که من بخشم ببیند بخشمش جان نامحرم نبیند روی دوست جز همان جان کاصل او از کوی اوست در دم قصاب وار این دوست را تا هلد آن مغز نغزش پوست را گفت ای جان رمیده از بلا وصل ما را در گشادیم الصلا ای خود ما بی خودی و مستی ات ای ز هست ما هماره هستی ات با تو بی لب این زمان من نو به نو رازهای کهنه گویم می شنو ز آنکه آن لبها از این دم می رمد بر لب جوی نهان بر می دمد گوش بی گوشی در این دم بر گشا بهر راز یَفْعَلُ الله ما یشاء چون صلا ی وصل بشنیدن گرفت اندک اندک مرده جنبیدن گرفت نه کم از خاک است کز عشوه ی صبا سبز پوشد سر بر آرد از فنا کم ز آب نطفه نبود کز خطاب یوسفان زایند رخ چون آفتاب کم ز بادی نیست شد از امر کن در رحم طaos و مرغ خوش سخن کم ز کوه سنگ نبود کز ولاد ناقه ای کان ناقه ناقه زاد زاد	4675 He is unjust to himself and to his own soul: behold an in-justice that bears away the ball from justices!  His ignorance is the teacher to knowledge; his injustice has become the right way for justice.  He took his hand, saying, "This man whose breath has departed will then come alive when I give him breath.  When this man whose body is dead shall become living through Me, it will be My spirit that turns its face towards Me.  By means of this spirit I make him possessed of high estate: the spirit that I give sees My bounty.  4680 The unfamiliar spirit does not see the face of the Beloved: except that spirit whose origin is from His dwelling-place.  Butcher-like, I breathe upon this dear friend, in order that his goodly inward part may leave the skin."  He said, "O spirit that have fled from tribulation, We have opened the door to union with Us; welcome!  O you whose selflessness and intoxication is Our Self, O you whose being is incessantly from Our Being,  Now, without lip, I tell you the old mysteries anew: listen!  4685 Because those lips are fleeing from this Breath; it is breathed forth on the lip of the hidden River.  At this moment open the ear of silence for the sake of the mystery of <i>God does what He -wills.</i> "  When he began to hear the call to union, little by little, the dead man began to stir  He is not less than the earth which at the zephyr's blandishments puts on green and lifts up its head from death;  He is not less than the seminal water from which at the bidding there are born Josephs with faces like the sun;  4690 He is not less than a wind at the command "Be!" peacocks and sweet-voiced birds came to being in the womb  He is not less than the mountain of rock which by birthing brought forth the she-camel that brought forth a she-camel

زین همه بگذر نه آن مایه‌ی عدم  
عالمی زاد و بزاید دم‌به‌دم  
بر جهید و بر طپید و شاد شاد  
یک دو چرخ‌ی زد سجود اندر فتاد

Leave all this behind. Did not the substance of non-existence  
bring forth, and will it not bring forth continually, a Universe?

He sprang up and quivered and whirled once or twice joyously,  
joyously; fell to worship.

### با خویش آمدن عاشق بی‌هوش و روی آوردن به ثنا و شکر معشوق

*How the senseless lover came to himself and turned his face in praise and thanksgiving to the Beloved.*

گفت ای عنقای حق جان را مطاف  
شکر که باز آمدی ز آن کوه قاف

He said, "O 'Anqa of God, the place of the spirit's circling flight,  
thanks that you have come back from yonder Qaf Mountain.

ای سرافیل قیامت گاه عشق  
ای تو عشق عشق و ای دل خواه عشق

<sup>4695</sup> O Seraphiel of Love's resurrection place  
O Love of love and O Heart's-desire of love,

اولین خلعت که خواهی دادم  
گوش خواهم که نهی بر روزم  
گر چه می‌دانی به صفوت حال من  
بنده پرور گوش کن اقوال من

I desire, as the first gift of honour you will give me,  
that you lay your ear on my window.

صد هزاران بار ای صدر فرید  
ز آرزوی گوش تو هوشم پرید  
آن سمیعی تو و آن اصغای تو  
و آن تبسمهای جان افزای تو

Although through purity you know my feelings,  
lend ear to my words, O cherisher of your slave.

Hundreds of thousands of times, O unique Prince,  
did my wits fly away in longing for your ear—

That hearing of your and that listening of your,  
and those life-quickenings smiles of your;

آن نیوشیدن کم و بیش مرا  
عشوه‌ی جان بد اندیش مرا

<sup>4700</sup> That listening unto my lesser and greater,  
the beguilements of my evil-thinking soul.

قلبهای من که آن معلوم تست  
بس پذیرفتی تو چون نقد درست

Then my false coins, which are well-known to you,  
you did accept as genuine money;

بهر گستاخی شوخ غره‌ای  
حلمها در پیش حمت ذره‌ای

For the sake of the boldness of one impudent and deluded,  
O you beside whose clemency all clemencies are a mote!

اولا بشنو که چون ماندم ز شست  
اول و آخر ز پیش من بجست

Firstly, hear that when I abandoned net  
the first and the last shot away from before me;

ثانیا بشنو تو ای صدر ودود  
که بسی جستم ترا ثانی نبود

Secondly, hear, O loving Prince,  
that I sought long, there was no second to you;

ثالثا تا از تو بیرون رفته‌ام  
گوییا ثالث ثلاثه گفته‌ام

<sup>4705</sup> Thirdly, since I have gone away from you,  
it is as though I have said, 'the third of three'

رابعا چون سوخت ما را مزرعه  
می‌دانم خامسه از رابعه

Fourthly, forasmuch as my wheat field is burnt-up,  
I do not know the-fifth from the fourth

هر کجا یابی تو خون بر خاکها  
پی بری باشد یقین از چشم ما

Wherever you find blood on the sods, you investigate;  
it will certainly be from mine eye.

گفت من رعد است و این بانگ و حنین  
 ز ابر خواهد تا ببارد بر زمین  
 من میان گفت و گریه می‌تنم  
 یا بگریم یا بگویم چون کنم  
 گر بگویم فوت می‌گردد بکا  
 4710 و بگریم چون کنم شکر و ثنا  
 می‌فند از دیده خون دل شها  
 بین چه افتاده ست از دیده مرا  
 این بگفت و گریه در شد آن نحیف  
 که بر او بگریست هم دون هم شریف  
 از دلش چندان بر آمد های و هوی  
 حلقه کرد اهل بخارا گرد اوی  
 خیره گویان خیره گریان خیره خند  
 مرد و زن خرد و کلان حیران شدند  
 شهر هم هم رنگ او شد اشک ریز  
 4715 مرد و زن در هم شده چون رستخیز  
 آسمان می‌گفت آن دم با زمین  
 گر قیامت را ندیدستی ببین  
 عقل حیران که چه عشق است و چه حال  
 تا فراق او عجبتر یا وصال  
 چرخ بر خوانده قیامت نامه را  
 تا مجره بر دریده جامه را  
 با دو عالم عشق را بیگانگی  
 اندر او هفتاد و دو دیوانگی  
 سخت پنهان است و پیدا حیرتش  
 4720 جان سلطانان جان در حسرتش  
 غیر هفتاد و دو ملت کیش او  
 تخت شاهان تخته بندی پیش او  
 مطرب عشق این زند وقت سماع  
 بندگی بند و خداوندی صداع  
 پس چه باشد عشق دریای عدم  
 در شکسته عقل را آن جا قدم  
 بندگی و سلطنت معلوم شد  
 زین دو پرده عاشقی مکتوم شد  
 کاشکی هستی زبانی داشتی  
 4725 تا ز هستان پرده‌ها برداشتی

My words are the thunder, and this noise and moaning  
 demands of the cloud that it should rain upon the earth.

Between words and tears I continue whether I should weep or speak:  
 how shall I do?

4710 If I speak, the weeping will be lost;  
 and if I weep, how shall I render thanks and praise?

Heart's blood is falling from mine eye, O King:  
 see what has befallen me from mine eye!"

The emaciated man said this and began to weep  
 that both base and noble wept for him.

So many ecstatic cries flowed from his heart  
 the people of Bukhara made a ring around him.

Speaking crazily, weeping crazily, and laughing crazily:  
 men and women, small and great were bewildered.

4715 The city, too, shed tears in conformity with him:  
 men and women were gathered together as the Resurrection.

At that moment the heaven was saying to the earth,  
 "If you have never seen the Resurrection, behold it!"

The intellect bewildered, saying, "What is love and what is ecstasy?  
 Whether separation from Him or union with Him is the more marvellous"

The sky read the letter of Resurrection  
 it rent its garment up to the Milky Way.

Love bath estrangement with the two worlds:  
 in it are two-and-seventy types of madness.

4720 It is exceedingly hidden, and its bewilderment is manifest:  
 the soul of the spiritual sultans is pining for it

Its religion is other than the two-and-seventy sects:  
 beside it the throne of Kings is a splint-bandage.

At the time of the *sama* Love's minstrel strikes up this:  
 "Servitude is chains and lordship headache."

Then what is Love? The Sea of Not-being:  
 there the foot of the intellect is shattered'

Servitude and sovereignty are known:  
 loverhood is concealed by these two veils.

4725 Would that Being had a tongue;  
 that it might remove the veils from existent beings!

هر چه گویی ای دم هستی از آن  
 پرده‌ی دیگر بر او بستی بدان  
 آفت ادراك آن قال است و حال  
 خون به خون شستن محال است و محال  
 من چو با سوداییانم محرم  
 روز و شب اندر قفس در می‌دمم  
 سخت مست و بی‌خود و آشفته‌ای  
 دوش ای جان بر چه پهلو خفته‌ای  
 هان و هان هش دار بر ناری دمی 4730  
 اولاً برجه طلب کن محرمی  
 عاشق و مستی و بگشاده زبان  
 الله الله اشتری بر ناودان  
 چون ز راز و ناز او گوید زبان  
 یا جمیل الستر خواند آسمان  
 ستر چه در پشم و پنبه آذر است  
 تا همی‌پوشیش او پیداتر است  
 چون بکوشم تا سرش پنهان کنم  
 سر بر آرد چون علم کاینک منم  
 رغم انغم گیردم او هر دو گوش 4735  
 کای مدمغ چونش می‌پوشی بیوش  
 گویمش رو گر چه بر جوشیده‌ای  
 همچو جان پیدایی و پوشیده‌ای  
 گوید او محبوس خنب است این تنم  
 چون می اندر بزم خنبک می‌زنم  
 گویمش ز آن پیش که گردی گرو  
 تا نیاید آفت مستی برو  
 گوید از جام لطیف‌آشام من  
 یار روزم تا نماز شام من  
 چون بیاید شام و دزد جام من 4740  
 گویمش واده که نامد شام من  
 ز آن عرب بنهاد نام می مدام  
 ز آنکه سیری نیست می خور را مدام  
 عشق جوشد باده‌ی تحقیق را  
 او بود ساقی نهان صدیق را  
 چون بجویی تو به توفیق حسن  
 باده آب جان بود ابریق تن

O breath of existence, whatsoever words you may utter, know that thereby you have bound another veil upon it. .

That utterance and state are the bane of perception: to wash away blood with blood is absurd, absurd.

Since I am familiar with His frenzied ones, day and night I am breathing forth in the cage.

You are very drunk and senseless and distraught: yesterday on which side have you slept, O soul?

Beware, beware! Take heed lest you utter a breath! First spring up and seek a trusted friend.

You are a lover and intoxicated, and your tongue loosed! —God! God! You are the camel on the water-spout!

When the tongue tells of His mystery and coquetry, Heaven chants, "O You that art goodly in covering!

What covering? The fire is in the wool cotton whilst you are covering it up, it is more manifest.

When I endeavour to hide His secret, He lifts up His head, like a banner, saying, 'Look, here am I!'

Despite me He seizes both my ears, saying, "O scatter-brain, how will you cover it Cover it!"

I say to Him, "Go! Though you have bubbled up, you are manifest and concealed, like the soul."

He says, "This body of mine is imprisoned in the jar, like wine I am clapping hands at the banquet."

I say to Him, "Go before you are put in pawn, lest the bane of intoxication befall."

He says, "I befriend the day with delicious cup until the evening-prayer.

When evening comes and steals my cup, I will say to it, 'Give back, for my evening has not come.'

Hence the Arabs applied the same *mudam* to wine, because the wine-drinker is never sated.

Love makes the wine of realization to bubble: He is the cup-bearer to the true lover (*siddiq*) in secret.

When you seek with good help, the water of the spirit is the wine, and the body is the flagon.



چون بیفزاید می توفیق را قوت می بشکند ابریق را	When He increases the wine of His help, the potency of the wine bursts the flagon.
آب گردد ساقی و هم مست آب چون مگو و الله أعلم بالصواب	<sup>4745</sup> The water becomes the Cup-bearer, and the water also the drunkard. Tell not how! And God best knows the right.
پرتو ساقی است کاندلر شیره رفت شیره بر جوشید و رقصان گشت و زفت	It is the radiance of the Cup-bearer that entered into the must: the must bubbled up and began to dance and waxed strong.
اندر این معنی بپرس آن خیره را که چنین کی دیده بودی شیره را	On this matter, ask the heedless, "When did you see must like this?"
بی فکر پیش هر داننده هست آن که با شوریده شوراننده هست	To everyone who has knowledge it is without reflection, that together with the person disturbed there is a Disturber.

### حکایت عاشقی دراز هجرانی و بسیار امتحانی

*Story of the lover who had been long separated and had suffered much tribulation*

یک جوانی بر زنی مجنون بده ست می نداشت روزگار وصل دست	A certain youth was madly enamoured of a woman: the fortune of union was not granted to him.
بس شکنجه کرد عشقش بر زمین خود چرا دارد ز اول عشق کین	<sup>4750</sup> Love tortured him exceedingly on the earth: why, in truth, does Love bear hatred from the first?
عشق، از اول چرا خونی بود تا گریزد آن که بیرونی بود	Why is Love murderous from the first, so that he who is an outsider runs away?
چون فرستادی رسولی پیش زن آن رسول از رشک گشتی راه زن	Whenever he sent a messenger to the woman, the messenger because of jealousy would become a highwayman;
ور به سوی زن نبشتی کاتیش نامه را تصحیف خواندی ناییش	And if his secretary wrote to the woman, his delegate would read the letter with <i>tashif</i> ;
ور صبا را پیک کردی در وفا از غباری تیره گشتی آن صبا	And if in good faith he made the zephyr his envoy, that zephyr would be darkened by a dust.
رقعه گر بر پر مرغی دوختی پر مرغ از تف رقعه سوختی	<sup>4755</sup> If he sewed the letter on the wing of a bird, the bird's wing would be burnt by the ardour of the letter.
راههای چاره را غیرت ببست لشکر اندیشه را رایت شکست	The jealousy barred the ways of device and broke the banner of the army of cogitation.
بود اول مونس غم انتظار آخرش بشکست کی هم انتظار	At first, expectation was the comforting friend of sorrow; at last, there broke him—who? Even expectation.
گاه گفתי کین بلای بی دواست گاه گفתי نه حیات جان ماست	Sometimes he would say, "This is an irremediable affliction"; sometimes he would say, "No, it is the life of my spirit."

گاه هستی زو بر آوردی سری  
 گاه او از نیستی خوردی بری  
 چون که بر وی سرد گشتی این نهاد  
 جوش کردی گرم چشمه‌ی اتحاد  
 چون که با بی‌برگی غربت بساخت  
 برگ بی‌برگی به سوی او بتاخت  
 خوشه‌های فکرش بی‌کاه شد  
 شب روان را رهنما چون ماه شد  
 ای بسا طوطی گویای خمش  
 ای بسا شیرین روان رو ترش  
 رو به گورستان دمی خامش نشین  
 آن خموشان سخن‌گو را ببین  
 ليك اگر يك رنگ بينی خاکشان  
 نیست یکسان حالت چالاکشان  
 شحم و لحم زندگان یکسان بود  
 آن یکی غمگین دگر شادان بود  
 تو چه دانی تا ننوشی قالشان  
 ز آنکه پنهان است بر تو حالشان  
 بشنوی از قال‌های و هوی را  
 کی ببینی حالت صد توی را  
 نقش ما یکسان به ضدها متصف  
 خاک هم یکسان روانشان مختلف  
 همچنین یکسان بود آوازاها  
 آن یکی پر درد و آن پر نازها  
 بانگ اسبان بشنوی اندر مصاف  
 بانگ مرغان بشنوی اندر طواف  
 آن یکی از حقد و دیگر ز ارتباط  
 آن یکی از رنج و دیگر از نشاط  
 هر که دور از حالت ایشان بود  
 پیشش آن آوازاها یکسان بود  
 آن درختی جنبد از زخم تبر  
 و آن درخت دیگر از باد سحر  
 بس غلط گشتم ز دیگ مردم‌ریگ  
 ز آنکه سر پوشیده می‌جوشید دیگ  
 جوش و نوش هر کست گوید بیا  
 جوش صدق و جوش تزویر و ریا

Sometimes existence would lift up a head from him;  
 sometimes he would eat of the fruit of non-existence.

4760 When this nature became cold to him,  
 the fountain of union would boil hotly.

When he put up with the unprovidedness of exile,  
 the provision of unprovidedness hastened towards him.

The wheat-ears of his thought were purged of chaff:  
 he became, like the moon, a guide to the night-travellers.

Oh, there is many a parrot that speaks though it is mute;  
 oh, there is many a sweet-spirited one whose face is sour.

Go to the graveyard, sit awhile in silence,  
 and behold those eloquent silent ones;

4765 But, if you see that their dust is of one colour,  
 their active state is not uniform.

The fat and flesh of living persons is uniform,  
 one is sad, another glad.

Until you hear their words, what should you know,  
 inasmuch as their state is hidden from you?

You may hear words— *háy, húy*;  
 how will you perceive the) state that has a hundred folds?

Our figure is uniform, endued with contrary qualities:  
 likewise their dust is uniform, their spirits are diverse.

4770 Similarly, voices are uniform,  
 one is sorrowful, and another full of charms.

On the battle-field you may hear the cry of horses;  
 in strolling round you may hear the cry of birds.

One from hate, and another from harmony;  
 one from pain, and another from joy

Whoever is remote from their state,  
 to him the voices are uniform.

One tree is moved by blows of the axe,  
 another tree by the breeze of dawn.

4775 Much error befell me from the worthless pot,  
 because the pot was boiling covered by the lid.

The fervour and savour of everyone says to you, "Come"—  
 the fervour of sincerity and the fervour of imposture and hypocrisy.

گر نداری بو ز جان رو شناس  
 رو دماغی دست آور بوشناس  
 آن دماغی که بر آن گلشن تند  
 چشم یعقوبان هم او روشن کند  
 هین بگو احوال آن خسته جگر  
 کز بخاری دور ماندیم ای پسر

If you have not the scent from the soul that recognises the face, go,  
 get for yourself a brain that recognises the scent.

The brain that haunts yon Rose-garden—  
 it is it that makes bright the eyes of Jacobs.

Come now; relate what happened to that heart-sick,  
 for we have left the man of Bukhara far behind, O son.

یافتن عاشق معشوق را و بیان آن که جوینده یابنده بود که فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ

*How the lover found his beloved; and a discourse showing that the seeker is a finder,  
 for he who shall do as much good as the weight of an ant shall see it.*

کان جوان در جست و جو بد هفت سال  
 از خیال وصل گشته چون خیال

4780 That for seven years that youth was in search and seeking:  
 from the phantasy of union he became like a phantom.

سایه‌ی حق بر سر بنده بود  
 عاقبت جوینده یابنده بود

The shadow of God is over the head of the servant,  
 the seeker at last will be a finder.

گفت پیغمبر که چون کوبی دری  
 عاقبت ز آن در برون آید سری

The Prophet said that when you knock at a door,  
 at last a head will come forth from that door.

چون نشینی بر سر کوی کسی  
 عاقبت بینی تو هم روی کسی

When you sit on the road of a certain person,  
 at last you will see also the face of a certain person

چون ز چاهی می‌کنی هر روز خاک  
 عاقبت اندر رسی در آب پاک

When, every day, you keep digging the earth from a pit,  
 at last you will arrive at the pure water.

جمله دانند این اگر تو نگروی  
 هر چه می‌کاریش روزی بدروی

4785 If you may not believe, all know this,  
 one day you will reap whatever you are sowing.

سنگ بر آهن زدی آتش نجست  
 این نباشد و بر نباشد نادر است

You struck the stone against the iron: the fire did not flash out!  
 This may not be; or if it be, it is rare.

آن که روزی نیستش بخت و نجات  
 ننگرد عقلش مگر در نادرات

He to whom felicity and salvation are not apportioned—  
 his mind regards nothing but the rarities

کان فلان کس کشت کرد و بر نداشت  
 و آن صدف برد و صدف گوهر نداشت

That such and such a one sowed seed and had no crop,  
 while that one bore away an oyster-shell, and the shell had no pearl.

بلعم باعور و ابلیس لعین  
 سود نامدشان عبادتها و دین

Balam son of Baur and the accursed Iblis,  
 their acts of worship and their religion availed them not.

صد هزاران انبیا و رهروان  
 ناید اندر خاطر آن بد گمان

4790 The hundreds of thousands of prophets and travellers on the Way  
 do not come into the mind of that evil-thinking man.

این دو را گیرد که تاریکی دهد  
 در دلش ادبار جز این کی نهد

He takes these two which produce darkness:  
 how should ill fate put aught but this in his heart?

بس کسا که نان خورد دل شاد او  
 مرگ او گردد بگیری در گلو

Oh, there is many a one that eats bread with a glad heart,  
 and it becomes the death of him: it sticks in his gullet.

پس تو ای ادبار رو هم نان مخور  
تا نیفتی همچو او در شور و شر  
صد هزاران خلق نانها می‌خورند  
زور می‌یابند و جان می‌پرورند  
تو بدان نادر کجا افتاده‌ای  
گر نه محرومی و ابله زاده‌ای  
این جهان پر آفتاب و نور ماه  
او بهشته سر فرو برده به چاه  
که اگر حق است پس کو روشنی  
سر ز چه بردار و بنگر ای دنی  
جمله عالم شرق و غرب آن نور یافت  
تا تو در چاهی نخواهد بر تو تافت  
چه رها کن رو به ایوان و کروم  
کم ستیز اینجا بدان کالنج شوم  
هین مگو کاینک فلانی کشت کرد  
در فلان سالی ملخ کشتش بخورد  
پس چرا کارم که اینجا خوف هست  
من چرا افشانم این گندم ز دست  
و انکه او نگذاشت کشت و کار را  
پر کند کوری تو انبار را  
چون دری می‌کوفت او از سلوتی  
عاقبت دریافت روزی خلوتی  
جست از بیم عسس شب او به باغ  
یار خود را یافت چون شمع و چراغ  
گفت سازنده‌ی سبب را آن نفس  
ای خدا تو رحمتی کن بر عسس  
ناشناسا تو سببها کرده‌ای  
از در دوزخ بهشتم برده‌ای  
بهر آن کردی سبب این کار را  
تا ندارم خوار من يك خار را  
در شکست پای بخشد حق پری  
هم ز قعر چاه بگشاید دری  
تو مبین که بر درختی یا به چاه  
تو مرا بین که منم مفتاح راه  
گر تو خواهی باقی این گفت‌وگو  
ای اخی در دفتر چارم بجو

Go, then, O ill-fated man, do not eat bread at all,  
lest you fall like him into bale and woe!

Hundreds of thousands of folk are eating loaves of bread  
and gaining strength and nourishing the spirit.

4795 How have you fallen into that rare,  
unless you are deprived and are born a fool?

He has forsaken this world full of sunshine and moonlight  
and has plunged his head into the pit,

Saying, "If it is true, then where is the radiance?"  
Lift up your head from the pit and look, O miserable wretch!

The whole world, east and west, obtained that light,  
whilst you are in the pit it will not shine upon you.

Leave the pit, go to the palace and the vineyards;  
do not wrangle here, know that quarrelling is unlucky.

4800 Beware! Do not say, "Mark you, such and such a one sowed seed,  
and in such and such a year the locusts devoured what he had sown.

Why, then, should I sow? For there is danger in this respect.  
Why should I scatter this wheat from my hand?"

And he who did not neglect to sow  
and labour fills his barn, to your confusion.

Since he was patiently knocking at a door,  
at last one day he obtained a meeting in private.

From fear of the night-patrol he sprang by night into the orchard:  
he found his beloved, as candle and lamp.

4805 At that moment he said to the Maker of the means,  
"O God, have mercy on the night-patrol!

Unknown, You have created the means:  
from the gate of Hell You have brought me to Paradise.

You have made this affair a means,  
to the end that I may not hold a single thorn in contempt."

In the fracture of a leg God bestows a wing;  
likewise from the depths of the pit He opens a door.

"Do not consider whether you are on a tree or in a pit:  
consider Me, for I am the Key of the Way."

4810 If you wish the rest of this tale,  
seek, O my brother, in the Fourth Book.