The Nectar of Grace
'Omar Khayyām’s Life and Works
12102

By
(Swāmī) Govinda Tīrtha
(V. M. Datar of H.E.H. the Nizam’s Finance Department)
Author of Guru Kavunamrita and Sat Sang Sarita

With Foreword By
RT. Hon’ble Sir Akbar Hydari
Nawab Hydar Nawaz Jung Bahadur, P.C., LL.D., D.C.L.,
President, H.E.H. the Nizam’s Executive Council

891-551
Oma/Gov

Ref 928.915
Oma/Gov

Kitabistan, Allahabad
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RT. HON'BLE SIR AKBAR HYDARI,
P.C., D.C.L., LL.D.,
(Nawab Hydar Nawaz Jung Bahadur)
President, Executive Council,
H.E.H. the Nizam's Government.
Foreword

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

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

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

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

5. Omar Khayyam’s chief title to fame in the East was as an astronomer and his achievements in that science eclipsed his achievements in poetry in the eyes of his own countrymen. No Eastern poet has, however, acquired so great a fame and popularity in Europe and this
is not only due to the fact that he found an interpreter in Fitzgerald who was himself no mean poet and who gave to Khayyam a place in English literature, but also because the ostensible ideology, which the English renderings of his quatrains reflected, appealed to the Western mind of that period in England, imbued as it was with the doctrines of Mill, Spencer, Husley, Tyndale and Darwin.

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

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

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

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

10. Among the results of Mr. Dator's careful study and laborious research is the fresh light he has been able to throw on some points,
hitherto obscure, like the date of Khayyam's birth and of his death which had been determined now with precision. It is perhaps in the fitness of things that Mr. Datar should resort for this purpose to the methods of astronomy and astrology—for Khayyam the Poet was no mean astrologer and astronomer.

Hyderabad (Dn.),
1st January 1941.
Ovation

To Thee I tender Thine and honour gain,
Thy humble, happy at Thy feet remain,
O Guide! to Thee I owe my all in plain,
But saying "I and mine" is only vain.

We offer here but really favours call—
Why should then seek a favour which is small?
Give us Thyself in sole Thy Truth in Soul
And except Thee we should have naught at all.
ABBREVIATIONS.

H. = Hijri year.
( . ) = Christian year.
MS. = Manuscript.
'O.K. = 'Omar Khayyám.
qn. = Quatrain.
c. = Compilation.
w. = Writing of MS.
d. = Denise of author.
HSL. = Hyderabad State Library.
OUL. = Osmania University Library, Hyderabad.
SMHL. = Sayyid Muqaffar Husain's Library, Hyderabad.
BM. = British Museum, London.
BER. = Staats Bibliothek, Berlin.
I. = India Office, London.
BD. = Bodleian Library, Oxford.
H. = Hyderabad, Deccan.
P. = Oriental Library, Patna.
R.P. = State Library, Rampur.
HG. = Nawab Şâdîr Yar Jung's Library, Habib Gunj.
S. = Stambul.
I. HISTORY AND NOTICES REGARDING 'OMAR KHAYYĀM.


Anāb Samāʾīlī: Gibb.


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

(c) MS. BMOR. 7355 wr. 1274 H.

(d) MS. Cama Institute, Bombay 1194.

(e) MS. Nawab Sālār Jāng's Library, Hyderabad Dn. wr. 1158 H. (1745).

(f) Gibb Memorial Series. (1921).

(g) Litho. Tehran 1305 H.


[HI] Ḥaft 'Īqmān: Amin Muḥammad Rāzī: 1002 H. (1594): MS. SMHL. No. 64. 1299 H.


Indian Ephemeris: Dr. Swārnī Kanau Pillai, Madras, Govt. Printing Press.

Intilāḥat-i Farsī: Muḥammad ʿĀlā bin 'Ali Thānwi: Calcutta (1862).

Jāmīʿat Tawārikh: Rashid ud Din Faḍl ul lah: d. 718 H. (1318). Leyden 1329 H.

Jāmīʿat Ḥikayāt by Muḥammad ʿAwfī. GMS.

Jawāhir-i Awār: Mullā ʿAmrī: 840 H. (1436); SMHL. MS. No. 49, 50.
Jami' Bahadurshah: Calcutta (1834).
Kalamât'us Sho'arâ: Muḥammad Aḥṣafal Sarkhush. HSL. MSS. '31, 54 and 97. 1330 H.
Kulâdat'ul Aḥhâr: Khwând Mîr (1494).
Kulâdat'ul Ashâr wa Zhâdat'ul Afdâr. HSL.
Majmu'ul Fâṣâhâ: Rûdâ Khâlî Khân: 1284 H. (1867), HSL. MSS. 184 and 185.
Maftûh-i Shams: Muḥammad Ḥasan Khân, Tehrân. 1303 H. (1885)
Naghâfat'ul Usâ: Jâmî. 883 H. (1478).
Nimâ'i Dântsâvân: SMHL. Tazkîrah No. 660.
Niqâmatul Malik Tûfî: Muḥammad 'Abd ul Razzaq, Cawnpore (1912).
Ar. MSS. HSL. No. 686 w. 25 Ramadan 773 H. (1332).
HSL. MS. 247 w. 1032 H. (1623).

ON ‘OMAR KHAYYĀM (’O. K.):
Christensen, Arthur: Recherches sur les Rubâyîyat de ’O. K. Heidelberg (1904).


Husain Dânish: Rubaïyyat of ‘O. K. with Turkish Translation. Stambul (1922).

Jalâl ud Din Ahmad Jâfari: Rubâiyyât Hakim ‘Omar Khayyâm. Allahabad.


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


Ross, Sir E. D.: Fresh Light on 'Omar Khayyām. JRAS. (1898).

'Omar Khayyām BSOS. IV. (1927).

Earliest Account of 'Umar Khayyām BSOS. V. (1929).

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

Rūmī, ʿAllā: Rabīʿul Marsūm, parodies of 'Omar (See III MSS. of 'Omar Khayyām’s Quatrains Az.). (1933).


Ṣaʿīd Naṣīfī:


Sa'lātawalla, J. E.: (i) 'Omar Khayyām as a Mystic. (1928).

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


[W.] W'kinsfeld, E. H.:


Râhât-ar Šudûr: c. 601 H. (1205) by Muhammad bin 'Ali Râsândî. HSL. No. 1404.


Shamîl Anjumân: Nawâb Şâdiq Hussain Khân. Litho. p. 1193 H.

Shami ut Texdrîkh: Isphân 1331 H.

St Fâšî: Naşîr ud Din 'Tusî: HSL. MS. 77. Nairanjâd w. 1167 H.

Shâfîrâl 'Ajam: Moulisâ Shâbî No’mârâ. Lucknow, 1335 H. =


HSL. MS. 33.


GMS.


Târîkh-i Kâmil: by Ibnul Athîr. c. 628 H. (1231).


Târîkh‘i Wâṣâfî: by Fadlullâh bin ‘Abdullâh Shîrâzî. d. 728 H. (1326)

Lîhâ. Bombay 1269 H.


MS. Stambul. Bashir Āghâ.
Tadhkira‘i Ḥussaini: by Mīr Ḥusain Dost. c. 1162 H. (1759).
Bombay, Litho. (1887).

Tadhkira‘i Shadr: by Muḥammad Taqī. HSL. One vol. (Incomplete).


Zīch Ilaḥāni: by Naṣīrūd Dīn Ţūsī. d. 672 H. (1273) MS. SMHL.
MS. OUL.

Zīch Bahādūr Shāhī: MS. SMHL.
II. 'OMAR KHAYYĀM'S SCIENTIFIC AND PHILOSOPHICAL WORKS.


   (a) Univers. Libr. Leyden, Cod. 14 II. 25 folio.
   (c) BN. Paris, Slane 2437-7 Anc. Fonds 1104.
   (d) India Office, London, 734, fol. 48-56.
   (e) With French Translation by Wepko. (1851).
   (f) With Eng. Tr. and diagrams by Dawud Kaisar, New York 1931.


   (b) Nadvîl Khayyām. (1933).
Supp. to Kown wa Tahâf.
   (a) Cairo, Nurud Din Mustafa Beg, MS. w. 699 H. (1300). 
      Print. Sa’dat Press, Cairo. (1917).

   (a) Cairo, Nurud Din Mustafa Beg MS. w. 699 H. (1300). 
      Pr. Sa’dat Press, Cairo. (1917).

Maqâtâf.
   (a) Cairo, Nurud Din Mustafa Beg MS. w. 699 H. (1300). 
      Printed Sa’dat Press, Cairo. (1917).
   (b) Poona, Prof. ‘Abdul Qadir MS. w. 1097 H. (1688).
   (c) Berlin Petersmann. 466, MS. w. 888 H. (1483).
   (d) " Orient. 2-235-35 MS. w. 1061 H. (1651).
   (e) Sharq Tehrân, Sha’dan 1350 H. (1931).
   (f) Nadwi, Khayyam, pp. 401-411.

   (a) London, BM. or. 6572.
   (b) Paris, BN. Supp. Pers. 139 VII.
   (c) Council Library, Téhrân, MS. 9072, d. 22 Shawwal 1288, 
      printed in Sharq Magazine. Sha’dan 1350 H. pp. 643-
      649.
   (d) Nadwi, Khayyam, pp. 414-423.


15. Persian Qim." 

   (a) Bombay Univ. Lib. MS. w. 585-86 H. (1191).
   (b) Hyderabad State Lib. MS. 125, w. 1033 H. (1624).
   (c) Gotha. Herzogl. Lib. 1158 XI.
   (d) Nadwi, Khayyam, pp. 437-432.
   (e) Fr. Rosin. ‘Omar Khayyam.
# III. MANUSCRIPTS AND EDITIONS OF 'OMAR KHAYYAM'S QUATRAINS.

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

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<th>Abbr.</th>
<th>Year</th>
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<td>5</td>
<td>Bb.</td>
<td>18th Cent.</td>
<td>MS. Shirāzi Family Library.</td>
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<td>(Sak. III)</td>
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<td>8</td>
<td>BDb.</td>
<td>16th Cent.</td>
<td>MS. or 357 [Ethē 544]. Leaves lost in the middle and at the end.</td>
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<tr>
<td>Serial No.</td>
<td>Abr.</td>
<td>Year</td>
<td>Description</td>
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<td>14.</td>
<td>BMc.</td>
<td>1668</td>
<td>MS. Or. 5011. Written in 1079 H.</td>
</tr>
<tr>
<td>15.</td>
<td>BMD.</td>
<td>156</td>
<td>Middle of 16th Cent. MS. Or. 10910. ‘Omar Khayyām’s quatrains in the interspace between odes of Ḥaft.</td>
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<tr>
<td>16.</td>
<td>BMf.</td>
<td>1730</td>
<td>MS. Or. 330. Written by Mār Abul Ḥasan before (1730).</td>
</tr>
<tr>
<td>18-a.</td>
<td></td>
<td>114b, 122a. Written in Jamādi-ul-us-sani 534 H.</td>
<td></td>
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<tr>
<td>19.</td>
<td>BNC.</td>
<td>1541</td>
<td>MS. Suppl. Persan. 826. Written in 947 H.</td>
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<tr>
<td>21.</td>
<td>BNC.</td>
<td>16th Cent.</td>
<td>MS. Suppl. 1481.</td>
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<td>23.</td>
<td>BNG.</td>
<td>1448</td>
<td>F o l. 326a, 328. (Concordance from Dr. Reimond).</td>
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<td>24.</td>
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<td>MS. Suppl. 1657. Fol. 1b.-47a.</td>
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<td>35.</td>
<td>Hb.</td>
<td>1550</td>
<td>V. M. Dätér. MS. bound with other later MSS. dated 1194 H.</td>
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<td>37.</td>
<td>Hh.</td>
<td>19th Cent.</td>
<td>V. M. Dattar MS. arranged by subjects</td>
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<td>38.</td>
<td>He.</td>
<td>Before 1700</td>
<td>V. M. Dattar MS. Handwriting 11th century H. from t to r.</td>
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<td>41.</td>
<td>Hh.</td>
<td></td>
<td>V. M. Dattar. MS. Worm eaten leaves t to d.</td>
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<td>42.</td>
<td>Hi.</td>
<td></td>
<td>V. M. Dattar. MS. a to d with foreword.</td>
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<tr>
<td>43.</td>
<td>Hj.</td>
<td>1500</td>
<td>State Library—MS. Dawain 373. Fol. 44 to end by handwriting—middle of 10th century H.</td>
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<tr>
<td>44.</td>
<td>Hk.</td>
<td>1608</td>
<td>State Library. MS. Dawain 328. Presented at Agra. Second owner’s date 1017 H. Ends in the middle of d.</td>
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<td>45.</td>
<td>Hl.</td>
<td>1659</td>
<td>State Library. MS. Dawain 167. 5th Moharam 1070 H.</td>
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<td>47.</td>
<td>Hn.</td>
<td>1694</td>
<td>Nawab Sallar Jung Bahadur’s Library MS. Shin 35. Bears seal of Gazanfar, steward of Alamgir 1116 H.</td>
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<td>48.</td>
<td>Ho.</td>
<td>1880</td>
<td>Nawab Sallar Jung Bahadur’s Library. MS. Shin 42. 1297 H.</td>
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<td>49.</td>
<td>Hp.</td>
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<td>Madrasa-i-Nizamia. MS. written in 1285 H.</td>
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<tr>
<td>Serial No.</td>
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<td>Hq</td>
<td>1869</td>
<td>H. Hyderabad De. By the same hand and included in the above. 1286 H.</td>
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<tr>
<td>51</td>
<td>Hr</td>
<td>Before 1727</td>
<td>V. M. Dätär. MS. bound with a later MS. d. 1149 H. Fol. 1a.-49b. with foreword.</td>
</tr>
<tr>
<td>52</td>
<td>Hs</td>
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<td>V. M. Dätär. continuation of above. Fol. 50a.-70b. 1149 H.</td>
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<td>54</td>
<td>Hs</td>
<td>Before 1600</td>
<td>&quot; &quot; MS. Bayāz.</td>
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<tr>
<td>58</td>
<td>Hy</td>
<td>1384</td>
<td>V. M. Dätär. MS. Rubâ’iyât ’As Shaikh ’Alī Islam Ḥujjat’ul Ḥaq Umar bîn Ibrâhîm al Khayyâmi; first written by Abdu’lāh bîn ’Alî Al Bâmi [or Bussami] bîn Muḥammad in the year 786 H. and finished re-copying from this MS. on 18th Zâhîjî 1171 H. by Ibn Moḥammad Husain Moḥammad Rabî’ ‘At Tâbrîzî. First owner’s seal Râjî Vikâlat Râm Āṣaf Jâhî. 1195 H.</td>
</tr>
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<td>60.</td>
<td>Ha.</td>
<td>Before 1880</td>
<td>MS.</td>
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<td>64.</td>
<td>Ib.</td>
<td>1840</td>
<td>MS. 2486 Ethé. 907 with foreword.</td>
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</table>

(1) Záfar Námá; (2) Táraf Zuláikhá, verse; (3) Táraf Zuláikhá, prose written on 28 Ramadán 826 at Kirman; (4) Makháhir Námá of ‘Attar. 1140 quatrains, written on Zilhej 826 H.; (5) Faríd’al-Ayáwí by Farid Afsáhir; (6) Qaásád by Khwájá Kármání; (7) Qaásád by Anwári Rást; (8) Two Qaásád by Amír Mahmúd.
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<tr>
<th>Serial No.</th>
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<td>70</td>
<td>MA.</td>
<td>1550</td>
<td>MS. Mushej Ariaasko Leninograd. Fragment 15th century. Concordance of rare qas. obtained from Dr. C. H. Remplia.</td>
<td></td>
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<td>71</td>
<td>N.</td>
<td>1867</td>
<td>J. B. Nicholas with French Translation.</td>
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<tr>
<td>73</td>
<td>Pb.</td>
<td>1554</td>
<td>Oriental Public Library—Has lacunae.</td>
<td></td>
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<tr>
<td>74</td>
<td>Pc.</td>
<td>1786</td>
<td>Owned by son of Khan Bahadur Khudai Baloo, Nastaliq, richly illuminated. Arranged alphabetically according to the commencement of quatrains.</td>
<td></td>
</tr>
<tr>
<td>Serial No.</td>
<td>Abr.</td>
<td>Year</td>
<td>Description</td>
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</tr>
<tr>
<td>75</td>
<td>Pf.</td>
<td></td>
<td>MS. compiled by Umaso Singh Shergil of Majitha. Rearranged selections of ‘Omar Khayyam’s quatrains (298 and 37).</td>
<td>S.335</td>
</tr>
<tr>
<td>76</td>
<td>Ra.</td>
<td>Before 1510 A.D.</td>
<td>Ed. by Dr. Fr. Rosen, Berlin, 1928. Quatrains of ‘Omar-i-Khayyam with English prose version. Text alleged to bear the date 721 (?).</td>
<td>S.330</td>
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<tr>
<td>78</td>
<td>Rc.</td>
<td>1644</td>
<td>Anth.: Mumus’ul Ahrar by Badri-Jayarani. 741 H.</td>
<td>S.13</td>
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<td>80</td>
<td>Rpb.</td>
<td>1584</td>
<td>MS. Anth.: No. 340. Dauw-e-Fol. 326b-341b. written by Mohammad Mohsin Herradi at Qandahar on 1 Rabia-al-awwal 592 H.</td>
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<td>83</td>
<td>Sh.</td>
<td>1460</td>
<td>Nur-i-Osmanni. MS. 3892. Anth.: Fol. 1-b-66b. 865 H.</td>
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<td>84</td>
<td>Sc.</td>
<td>1485</td>
<td>University Library. MS. No. 3009, Rida Pishah, Fol. 55b-114b, Tahriini. Text with Prologue and Epilogue d. 890 H. A.</td>
<td>S.456</td>
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<td>85</td>
<td>Sd.</td>
<td></td>
<td>Nür-i-Osmani. MS. 3895. Omit one quatrains which is repeated in Ha.</td>
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<tr>
<td>Serial No.</td>
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<td>87.</td>
<td>St.</td>
<td>1512</td>
<td>[S]=Stambul Nūr-i-Osmānīā</td>
<td>fol. 26b-26b, 918 H.</td>
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<td>88.</td>
<td>Sg.</td>
<td></td>
<td>&quot;Atif Effendi Library&quot;</td>
<td>No. 2937 writing in the Middle of 16th century A.D. Fols. 1b-16b.</td>
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<td>89.</td>
<td>Sİ.</td>
<td>1531</td>
<td>Qārallāh</td>
<td>No. 1667. Anth.: Nuzhatul Majālis fil Ashār. 25 Shawwāl 731 H.</td>
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<tr>
<td>91.</td>
<td>U.</td>
<td>1514</td>
<td>Uppsala University Library</td>
<td>M.S. No. 42 bound with Dīwān Shāhī. 919 H.</td>
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<td>95.</td>
<td>I.LII.</td>
<td>1878</td>
<td>[and edition]. Lucknow</td>
<td>Naval Kishore Press. 1925 H.</td>
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<td>97.</td>
<td>1906</td>
<td>Bombay</td>
<td>Gufrār Hussaini Press.</td>
<td>Ed. by Muḥammad Rahim Arzabill 1924 H.</td>
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<tr>
<td>98.</td>
<td>1922</td>
<td>Stambul</td>
<td>Ed. by Hussain Danesh</td>
<td>with Turkish Translation, with a Persian Qita'a and two Arabic Qita'a.</td>
</tr>
<tr>
<td>Serial No.</td>
<td>Year</td>
<td>Title</td>
<td>Author/Translator/Splitting</td>
<td>Place of Publication</td>
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<tr>
<td>100</td>
<td>1924</td>
<td>Dehlī. Shāh Jahān Press. Tāj-ulKalām, with verse translation by Laiq Husain Amrōhī and biographical sketch by Aydā Pārīpātlī</td>
<td></td>
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<tr>
<td>101</td>
<td>1925</td>
<td>Allahabad. Amwār-i-Ahmadi Press.</td>
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<tr>
<td></td>
<td></td>
<td>Ed. with prose translation by Jalālūd Din Ahmad Ja'afarī.</td>
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<td></td>
<td></td>
<td>Includes 3 unknown qts.</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td>German prose and verse translation of 253 verses. With bibliography and lists of manuscripts and editions of ‘Omar Khayyām’ quatrains.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
NOTE.

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

I am indebted to:

(a) Rt. Hon. Nawāb Sīr Akbar Hydārī Hydār Nawāb Jung Bahādur, P.C., and
(b) Nawāb Akhtar Yār Jung Bahādur for having placed at my disposal in original their valuable manuscripts Hz and Hv respectively.
(c) To the Librarian of Hyderabad State Library for having permitted me to examine and take copies of Hj, Hk, Hl.
(d) To Nawāb Sīr Sālīr Jung Bahādur for Hm, Hn, Ho.
(e) To the Librarian of Madrasa Nisāmīā for Hp and Hq.
(f) To Ḥakīm Munaffar Ḥussāin for Ht and Hu as well as many other manuscripts of other authors connected with ‘Omarian research.
(g) To Nawāb Ẓadr-i-Yār Jung Bahādur, Hāshbguñj for the copies of HGa and HGb.
(h) Mohuvi Imtiyāz ‘Alī ‘Arshi, Librarian, Rāmpūr for copies of RPa, RPh, RPC, which he carefully compared with the originals.
(i) To late Nawāb Mas‘ūd Jung Bahādur, Chancellor, Aligarh University for a copy of ALL.
(j) To Syed Sulaimān Nādwi for a copy of Aa.
(k) To Mr. Ankalsaria, Hon. Secretary, Ciūnā Institute, Bombay for a copy of Ba.
(l) To Mr. Ambrose George Potter, London, for a photograph of his copy of Bb and also for having placed me in correspondence with Dr. C. H. Rempis.
(m) To the Librarian, Lucknow Nadwanī ‘Ulamā for a copy and photograph of Specimen page of LN.
(n) To the Librarian, Oriental Library, Patnā for copies of Pb, Pc and Pf.
(o) To Dr. C. H. Rempis for having procured for me photographs of most important manuscripts in dambl libraries, viz., Sa, Sb, Sc, Sc, Se, Sf and BERJ.

Dr. Rempis has also supplied me with the concordances of quatrains in Si, EMd, U, MA, BNg and CAlc.
I am specially indebted to him for having interchanged views with me on the subject.

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

(7) To Mr. J. E. Sakhawallâ of Bombay for having sent Be in the original for my inspection.

(8) To the librarians of:
   1. British Museum, London. [BM.]
   2. India office, London. [I.]
   4. Staats Bibliothek, Berlin. [BER.]
   5. Bodleian Library, Oxford. [BD.]

for photographs of the manuscripts mentioned above.

The remaining manuscripts are found in the editions by Dr. Fr. Rosen (Ra, Rh, Rc); Dr. Haren Allen (BODa); Dr. Caillik Berterlan (Minor Manuscripts in the Bibliothèque Nationale, Paris); Syed Sulaimân Nadwi (Pa); and Col. Brown (LE).
IV. WORKS OF OTHER PERSIAN AUTHORS.

   Diwān HSL. MS. Dāwāwīn 395. w. 1091 H. (1680). No vagrants found.

2. Ḥabīb Yāraṣa: HSL. MS. 923. No vagrants found.

   Vagrants found.

   Kullāt of Ahīr-i Akhīrakā with Dīwāns of Salmān Sāvajī and Hāfīz on the margin, MS. SMHL. No. 37. w. 810 H. 670 qas. of Ahīr, 35 of Salmān and 21 of Hāfīz. No vagrants found.

5. Arqaṣī: d. 526 H. (1131), HSL. 943. w. 1279 H.
   No vagrants found.

6. Ijzaragā: Saifud Din. d. 561. MS. HSL. 899, one line from qn. 1022.

   Vagrants found.

   (ii) Risālāt al Muṣīd al Mustawīī Tehrān (1933).


   (i) Risālā by ʿAbdallāh Aṣnārī. HSL. MSS. 408 and 800.


   Vagrants found.


    Kullāt. HSL. 817. w. (16c). contains Sāqī Nāma'.


   (i) Kulliāt MS. SMHL. No. 1 w. 952 H. (1543).
   (ii) " MS. HSL. 78, w. 937 H. (1530).
   (iii) Nawal Kishore Lucknow (1876).

   (a) MS. HSL. 314, w. 994 H. (1586).
   (b) HSL. No. 508 w. 818 H. (1415).
   (c) HSL. No. 383 w. 1055 H. (1645).
   (d) SMHL. No. 87, w. 810 H. (1497).
   (e) Nawab Hyder Nawāz Jung's Library, H. (15c.).
   (f) Nawal Kishore Press.

17. Ḥasan Sanjarī: Dīwān SMHL. 81, w. 916 H. (1510).

   Kulliāt
   (a) SMHL. 55 (16c.), 87 qns.
   (b) HSL. No. 261 w. 1126 H. (1714).
   (c) SMHL. 73 w. 1194 H. (1780).
   (d) Pub. Nawal Kishore, Lucknow.

   HSL. MS. 927 Taṣawwuf. Kullāt "Touba" wa Irādat.

   (a) Kulliāt HSL. 387. (16c).
   (b) SMHL. 58 (16c).
   (c) OUL. 53/164, w. 842 H. (1433). Contains on the margin the Dīwāns of Ṭāhir Ḥasan, Naṣīr Bakhsh, and Ḥasan Ghāznavi.

   Ḥanāfī al-Anfās: HSL. 553, 685, 875, Shattahāt. OUL. 32/180.


   Dīwān. HSL. No. 379, 380, 381 and 877.


   (a) HSL. MS. 170 w. 1005 H.
   (b) HSL. 581, w. 934 H.
   (c) HSL. 372.
   (d) OUL. No. 8.
27. Salmān Šārājī: d. 772 H. (1372).
   (a) OUL. MS. 51/103, w. 1088 H. (1773).
   (b) HSL. MS. 1158 w. 835 H. (1451) No vagrants.
   (c) SMHL. MS. 87 wr. 810 H. No vagrants.
   (d) Litho. Teherān.
   Ḥadīqā. HSL. 1503.
   MS. 624 (16c.).
   MS. HSL. 936, w. by Shaikh Ḥayāt Sarhandi, in the reign of
   Šāh-i Jhān. No vagrants found.
32. 'Arif': Qns. written by 'Abdul Majid under orders of author
   SMHL. 177. No vagrants.
33. Ṭaḏīq: d. 688 H. (1289) Lam'āt. HSL. 493.
35. 'A.DB, Bohā'ud Din: d. 1030 H. (1621).
36. 'A.DB, Faridud Din: d. 627 H. (1230).
   (a) Diwān HSL. MS. 807, w. 1005 H. (1596).
   (b) Diwān HSL. MS. 503 (16c.).
   (c) Mukhtārnama fragment HSL. MS. 143 (16c.).
   (d) Kullāt-i 'A.DB: Nasal Kihore, Lucknow (1872).
37. 'Imād Faqih Kirmānī: d. 773 H. (1371).
   Kullāt: HSL. MS. 580 wr. (16c.). SMHL. MS. 182. (15c.).
38. 'Unzuri: Diwan. Printed in the time of Šāh Nāṣirud Din Qāchār.
39. Gharǎfī: Imām Muḥammad d. 505 H. (1111) Kirmānīyi Sa'ādat,
   HSL. MS. 903.
   Diwān. HSL. MS. 426, w. 935 H. (1877).
   Par. O.K.'s qn. 899. Al Sākhtāi.
   qn. 52 'Antāt.'
   SMHL. MS. 94 (1446). No vagrants found.
44. *Kamāl Ima'mi*: d. 735 H. (1335).
   Kulliat HSL. MS. 246. w. 991 H. (1583).
   Kulliat Nawab Hydar Nawāz Jung's Library. w. 1004 H. (1592).

   (a) HSL. MS. 489.
   (b) SMHL. MS. 125. 1271 H. (1854).
   (c) Lōtho. Bombay. 1305 H.


48. *Nizāmī Ganjāzālī*.

49. **Anthologies and Bayādās**.
   HJ. HSL. 373. Muntakhāb Dīwān-hāi Asāṣidhā w. before 950 H. (1544).
   HL. HSL. 167. w. 1070 H. (1660).
   HSL. 382. d. 982 H. (1574).
   Without dates and proper marking of authors HSL. Nos. 812, 949, 959, 327, 330, 406, 407, 408, 411, 412, 413, 471, 414 and 822.

   SMHL. No. 56, Majew'āī Gharāb.
   Anthology in 31 chapters by Nīzāmī (?) dedicated to Shāh Asafshirwan.

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

   SMHL. No. 68. Sāqī Nāmas of 57 various poets, collected by Hissmat Khān 'Alamgīrī.


   SMHL. 164. Bayād of Khwāja Ḥasan. d. 1215 H.
   SMHL. 93. Safinā by Shāikh 'Alī Ḥarīn.

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

1.

How this work began:

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

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

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

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

ENVIRONMENTS OF 'OMAR KHAYYAM.

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

The Pahlawî was thus enriched by translations from Greek and Sanskrit works on Science and Philosophy. There existed in Persia Ḥâkîms, (Wise men), devotees of Science and Philosophy, who abstained from wealth and world; votaries of various schools of thought, each seeker after Truth with his own torch. The sunrise of Islâm however awakened Man in Arabia, North Africa and Persia to his supreme duty to realise and serve God, and gather round One Prophet. Islâm strove not only for religious but political and social unity. The progress of Islâm was however gradual and the old religions and schools of thought remained alive up to recent times (Dabistàn-i-Madhâhib). The civilization of Islâm became the inheritor of the ancient wisdom of Assyria, Babylonia, Persia, India and Greece (Browne). The study of the Qur’ân and Ḥadîth with the main object to prescribe the rules of conduct produced four schools of Shari’at, viz., Ḥanafî, Ṭâlîkî, Shàfî’î and Ḥambalî. The search for the basic beliefs of Islâm produced the Mu’atâzîlî school which was powerful in the time of Khalîf Mâmûn and his son Khalîf ’al Wâðîq (847). It declined in the time of Khalîf ’al Mutawakkîl, yet found adherents in the Dâlîmî kings till very late. The orthodox reaction against the Mu’atâzîlî school began in the time of Khalîf ’al Mutawakkîl and produced Ash’arî school
from its founder Abu'l Hasan Ash'arī d. 324 H. (936), who preferred to rely on tradition than on frail reason. The love for the Fātimād house produced the Qirmatī and Ismāʿili propaganda in 260 H. (873) which aimed at a political and intellectual upheaval in Ḩilāl and succeeded in founding the Fātimād Kingdom in North Africa in 297 H. (909). Ismāʿili preachers, the Dā'īs, explained Ḩilāl dogmas philosophically and protected Ḩilāl against the attacks of the Khūrijī heretics. Their system was esoteric and hierarchic (Dr. Hussain Ph. Hamdānī, JRAS. 1933). In Persia the Ikhwān uṣ Şafā, the Pure Brotherhood, by means of systematic tracts and treatises, tried to reconcile Science and Religion, Ismāʿilī Philosophy, and found till very late many adherents such as Fārābī, Ibn Sīnā and Nāṣīr Khusraw. In philosophical speculations the Ikhwān uṣ Ṣafā were akin to the Ismāʿilī Bātinīs to whom Nāṣīr Khusraw has shown his fond attachment (see his 'Ṣarfīn and Zād'ul Musāfārin). But remote from castes and creeds, from parties and politics, there exist in all countries and climes, the mystics who hate none and love God for His Own Sake—not from hope of a Heaven and fear of a Hell. Such ardent lovers of God were among the early followers of the Prophet. Mysticism is the birthright of humanity. The insecurity of life creates in a waking soul the longing for the Eternal Truth. Before ʿOmar Khayyām was born, Persia had produced many Islāmīc mystics or Ṣūfīs such as Ibrāhīm Adham (d. 777), Maʿrūf Karkhā (d. 815), Junaid of Baghdād (d. 910), Shiblī of Baghdād (d. 945) and Mansūr Hallāj (d. 922). The Khān̄wādās of the Ṣūfīs trained the ardent seeker after Truth to cleanse himself and await Lord's grace. At the time of ʿOmar's birth Persia was surcharged with the sayings of noteworthy Ḥākimīs such as Ibn Sīnā and Nāṣīr Khusraw and Ṣūfīs such as Abū Saʿīd and ʿAbdu'lla Anṣārī. Such were his environments.
III.

The date of 'Omar Khayyam's birth in doubt.

Several literary men bore the nisbat or household name of "Khayyām"; a traditionist Abū Šāleḥ Khala[f Khayyām of Būkārā d. 361 H. (972) [Ansāb Sam‘ānī. Gābb], another 'Abd Allah Muḥammad Khayyām Māzandarānī d. 410 H. (1019) [Ansāb by Muḥammad Hamdānī Baghdādī] and a third one Mudhahab ud Din Muḥammad bin 'Ali al Khayyāmī of Irāq d. 642 H. (1244) [Fawāt 'ul Wafiāt of Kātabī d. 764 (1365)]. Thus there were other Khayyāms before and after our hero "who patched the tents of learned lore" and whose full name and address is Ghiyāth ud Din Abūl Fataḥ 'Omar bin Ibrāhīm Khayyām (or Khayyāmī) of Nishāpur.

His titles of distinction are: Ḥakīm, Dastūr, Philsūf (Tātimma Șīwān) and Imām-i Khurāsān, Malik ul Ḥukmā, Ḥujiutilities at Ḥaqq [Chahār Maqāllā]. Yet we find his name and address wrongly given:—His kuniyat Abūl Fataḥ turned to Abūl Hīfṣ [Mīzān‘l Hikam HSL. 125], his name twisted to Shahāb ud Din [BERa], his father misnamed Muḥammad [Ha] and his native place transferred to Lōkar [Glīos and Dr. Rosen], and to Dahak [Sā].

The date of his birth is involved in doubt. For long the world believed the romantic story found in Waṣṣāyā of Niẓāmul Mulk and Firdows ut Tawārīkh (1405) that 'Omar Khayyām studied under Imām Muwaффaq (d. 1048) at Nishāpur with Ḥassan Šabbāb (d. 1124) and Niẓām ul Mulk Ťūsī (b. 1018, d. 1092). It was discovered that the Waṣṣāyā was not compiled before the fifteenth century, and the story is not found in other histories such as Rāḥut uṣ Śūdīr (1205), Jahan Gushāy (1260), Tārīkh-i Waṣṣāf (1328), Tārīkh-i Guzāddā (1330), nor other biographical notices such as Āṭhār ul Bilād (1275), Tārīkh-i Hukmā of Qīftī (d. 1240), Nuzhat ul Arwāh of Shahrzādī (d. 1193). Prof. Houtsemā in his preface (1889) to al Bandārī's History of Seljuqs suggested that not the great Niẓām ul Mulk Ťūsī but Anīshirvānī bin Khālid (b. 1066, d. 1139) may have been the schoolmate of Ḥanṣan Šabbā— a suggestion beset with anachronisms. So the question remains as to when 'Omar was born. Sār E. D. Ross suggests 1040 A.D. [Introduction to Fitzgerald's Quatrains. Methuen London 1900] and Sayyid Sulaimān Nadwī 1048 A.D. ['Omar Khayyām p. 60].
IV.

THE DATE OF 'OMAR KHAYYAM'S BIRTH DETERMINED.

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

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

"Şamīm," "Tathlith," and "Nāzar" are defined as follows:

"The astronomers call a planet Şamīm when the difference in its longitude from that of the Sun is less than 16 minutes, so that this much distance may pass before its centre reaches the centre of the Sun. Taşmīm is the special aspect of a planet when it is most powerful and auspicious. It shows that the person will find his place in the heart of a King. Both Şamīmī positions of Mercury are powerful" [Istilahāt-i Funūn, p. 856]. Şamīmī is thus tending to be Şamīm. "When one planet is in the fifth sign of another planet such position is termed "Tathlith" because the distance between them is one-third of an arc" [Sī Faṣl, ch. 12]. "The limit for the aspect of an outer planet is between 9 degrees from behind to 9 degrees in front of it." [Sī Faṣl, ch. 27]. The data given
by Baḥqa for finding the time and date of ‘Omar Khayyām’s birth are thus as follows:

(a) He was born at Sunrise.

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

(c) The Geocentric Longitude of Jupiter was 63° ±12°, i.e., 183° or 303° or within 9 degrees of this position.

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

First we proceed to find the date and month. The construction of Malik Shāhī observatory was undertaken in 467 H. (1074) under the supervision of ‘Omar Khayyām and other astronomers [Ibn Athir, 467 H.]. The Malik Shāhī or Jalālī year commenced from Friday 10th Ramaḍān 471 H. (15 March 1079) on which date the Sun entered the Vernal Equinox [Si Faṣl, ch. 6, Zīch ‘Ilkhānī, ch. 5, Istīlahät-i-Funūn, p. 59]. The Sun takes 63 days to complete the first 62 degrees [Indian Ephemeris, Vol. 1], and was in the third degree of Gemini 63 days after 15th March, i.e., on 18th May. We thus know that ‘Omar was born at Sunrise on 18th May.

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

“At the end of this tract the words in the writing of Shāikhul Imām ‘Umar bin Ibrāhīm ‘al Khayyāmī were as follows. “Finished copying this compilation in the Dārul Kutub of ( ) on the last day of Jamādī al awwal of the year 470 H. Finished the above Rūṣa in the handwriting of Mas‘ūd bin Muhammad bin ‘Alī al Halfari on 5th Sha‘bān 615 H.” We know thus that ‘Omar Khayyām compiled and copied the above tract on 30th Jamādī al awwal 470 H. (20th November 1077). We know also that the Malik Shāhī observatory was founded in 1074 and the Jalālī year in 1079. We are informed by Baḥqa that he had seen ‘Omar Khayyām in 507 H. (1113), i.e., about 40 years after the construction of the observatory. We may safely assume his age in 1074, when the observatory was founded, to be between 20 and 55 years, i.e., he should have been born between 1019 and 1054 A. D. For the Jupiter to be in triangulation we have to examine its position on 18th May during
each of these years and select only those when its longitude is either 183° or 303° or within nine degrees of both these positions.

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

<table>
<thead>
<tr>
<th>18th May of year</th>
<th>Jupiter’s Long.</th>
<th>18th May of year</th>
<th>Jupiter’s Long.</th>
<th>18th May of year</th>
<th>Jupiter’s Long.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1019</td>
<td>133.3</td>
<td>1031</td>
<td>136.1</td>
<td>1043</td>
<td>140.9</td>
</tr>
<tr>
<td>1020</td>
<td>136.4</td>
<td>1032</td>
<td>139.5</td>
<td>1044</td>
<td>143.3</td>
</tr>
<tr>
<td>1021</td>
<td>*189.9</td>
<td>1033</td>
<td>194.5</td>
<td>1045</td>
<td>199.0</td>
</tr>
<tr>
<td>1022</td>
<td>222.9</td>
<td>1034</td>
<td>227.7</td>
<td>1046</td>
<td>232.9</td>
</tr>
<tr>
<td>1023</td>
<td>258.8</td>
<td>1035</td>
<td>284.0</td>
<td>1047</td>
<td>269.5</td>
</tr>
<tr>
<td>1024</td>
<td>*395.9</td>
<td>1036</td>
<td>*328.0</td>
<td>1048</td>
<td>*306.3</td>
</tr>
<tr>
<td>1025</td>
<td>332.0</td>
<td>1037</td>
<td>335.7</td>
<td>1049</td>
<td>340.5</td>
</tr>
<tr>
<td>1026</td>
<td>3.1</td>
<td>1038</td>
<td>7.5</td>
<td>1050</td>
<td>11.8</td>
</tr>
<tr>
<td>1027</td>
<td>32.3</td>
<td>1039</td>
<td>36.3</td>
<td>1051</td>
<td>40.2</td>
</tr>
<tr>
<td>1028</td>
<td>59.5</td>
<td>1040</td>
<td>64.3</td>
<td>1052</td>
<td>66.9</td>
</tr>
<tr>
<td>1029</td>
<td>85.5</td>
<td>1041</td>
<td>89.1</td>
<td>1053</td>
<td>92.8</td>
</tr>
<tr>
<td>1030</td>
<td>111.3</td>
<td>1042</td>
<td>114.9</td>
<td>1054</td>
<td>118.6</td>
</tr>
</tbody>
</table>

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

Verification of the Above Solution by Direct Calculation from Zich-i Ilkhanill

The above solution was obtained from the Tables in Indian Ephemeris, prepared from the beginning of the Kaliyuga (3101 B.C.) to 2000 A.D. by Dr. Swami Kannu Pillai, on the basis of Arya Bhatta and Surya Siddhanta known to the Persians as Ibn-i Baṣūta' and Sind Hind! I felt it necessary to verify the solution by direct calculation of the positions of the Sun, Mercury and Jupiter according to their motions known to the Persians in those times. The Zich-i Malik Shāhī by ' OMITAR KHAYYāM and Zich-i Sanjarī by 'Abdul Rahman Khāzin being known in name only, the next in time comes Zich-i Ilkhanī by Naṣīr ud Din Ṭūsī (d. 1259). The MS. of this [SML. Hyderabad] contains tables for computing the positions of planets for a hundred years commencing from first noon of the Yezdijardi year 601.

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

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

<table>
<thead>
<tr>
<th>The Sun</th>
<th>Markaz</th>
<th>Auj</th>
</tr>
</thead>
<tbody>
<tr>
<td>(I) Long. at the Epoch of Zich Ilkhanī</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>(II) Motion in 290 Y. Z. years</td>
<td>285</td>
<td>36</td>
</tr>
<tr>
<td>83 Y. Z. years</td>
<td>334</td>
<td>61</td>
</tr>
<tr>
<td>290 days</td>
<td>338</td>
<td>59</td>
</tr>
<tr>
<td>7 hours</td>
<td>285</td>
<td>50</td>
</tr>
<tr>
<td>Total Motion (II)</td>
<td>223</td>
<td>47</td>
</tr>
</tbody>
</table>

At the time of 'OMAR'S birth I—II

| | Markaz | Auj |
| (M) Markaz | 335 | 49 |
| (A) Auj | 85 | 46 |
| (E) Add equation on Markaz (M) from (E) tables | 2 | 48 |
| Add Auj (A) | 85 | 46 |

True position of Sun M+E+A | 62 | 23 |
<table>
<thead>
<tr>
<th></th>
<th>Markaz</th>
<th>Khāsa'</th>
<th>Anj</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mercury</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>(I) Position at the Epoch of Zilch</td>
<td>88 58</td>
<td>164 50</td>
<td>211 5</td>
</tr>
<tr>
<td>(II) Motion in 100 Y. Z. years</td>
<td>334 48</td>
<td>337 4</td>
<td>1 26</td>
</tr>
<tr>
<td>... 83 Y. Z. years ...</td>
<td>338 59</td>
<td>159 34</td>
<td>3 11</td>
</tr>
<tr>
<td>... 290 days ...</td>
<td>285 50</td>
<td>180 58</td>
<td>1</td>
</tr>
<tr>
<td>... 7 hours ...</td>
<td>17</td>
<td>54</td>
<td></td>
</tr>
<tr>
<td>Total Motion (II)</td>
<td>439 47</td>
<td>338 50</td>
<td>8 38</td>
</tr>
</tbody>
</table>

At the time of 'Omar's birth (I)−(II)
Add to Markaz and deduct from Khāsa' first equation on Markaz

(M) Equated Markaz

(K) Equated Khāsa'

(E) Second Equation taken on equated Khāsa' (K)

(I) Inequalities on M & K multiplied 30°×8'

(A) Anj

True position M+E+I+A

<table>
<thead>
<tr>
<th></th>
<th>Markaz</th>
<th>Khāsa'</th>
<th>Anj</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jupiter</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>(I) Position at the Epoch of Zilch</td>
<td>282 43</td>
<td>191 38</td>
<td>177 41</td>
</tr>
<tr>
<td>(II) Motion in 100 Y. Z. years</td>
<td>352 52</td>
<td>181 49</td>
<td>1 26</td>
</tr>
<tr>
<td>... 83 Y. Z. years ...</td>
<td>357 57</td>
<td>341 43</td>
<td>1 11</td>
</tr>
<tr>
<td>... 290 days ...</td>
<td>24 6</td>
<td>281 43</td>
<td>1</td>
</tr>
<tr>
<td>... 7 hours ...</td>
<td>1</td>
<td>16</td>
<td></td>
</tr>
<tr>
<td>Total Motion (II)</td>
<td>374 16</td>
<td>35 30</td>
<td>8 38</td>
</tr>
</tbody>
</table>

At the time of 'Omar's birth (I)−(II)
Add to Markaz and deduct from Khāsa' first equation on Markaz

(M) Equated Markaz

(K) Equated Khāsa'

(I) Inequalities for M. 38° for K. 19° multiplied

(E) Second equation on equated Khāsa'

(K) Anj

True position M+E+I+A

<table>
<thead>
<tr>
<th></th>
<th>Markaz</th>
<th>Khāsa'</th>
<th>Anj</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mercury</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>(I) Position at the Epoch of Zilch</td>
<td>88 58</td>
<td>164 50</td>
<td>211 5</td>
</tr>
<tr>
<td>(II) Motion in 100 Y. Z. years</td>
<td>334 48</td>
<td>337 4</td>
<td>1 26</td>
</tr>
<tr>
<td>... 83 Y. Z. years ...</td>
<td>338 59</td>
<td>159 34</td>
<td>3 11</td>
</tr>
<tr>
<td>... 290 days ...</td>
<td>285 50</td>
<td>180 58</td>
<td>1</td>
</tr>
<tr>
<td>... 7 hours ...</td>
<td>17</td>
<td>54</td>
<td></td>
</tr>
</tbody>
</table>
'Omar Khayyam.

(From a MS. d. 915 H. (1509) written by 'Ali al Herawi.)
VI.

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

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

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

<table>
<thead>
<tr>
<th>True Geocentric</th>
<th>Right ascension</th>
<th>Declination</th>
<th>Geocentric daily motion in minutes</th>
<th>Heliocentric Longitude</th>
</tr>
</thead>
<tbody>
<tr>
<td>Longitude</td>
<td>Latitude</td>
<td>Hrs. Mins.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sun</td>
<td>62 30</td>
<td>0° 3</td>
<td>20 44</td>
<td>57</td>
</tr>
<tr>
<td>Moon</td>
<td>88 27</td>
<td>-2° 3</td>
<td>18 30</td>
<td>733</td>
</tr>
<tr>
<td>Mercury</td>
<td>66 45</td>
<td>3° 3</td>
<td>19 29</td>
<td>-38</td>
</tr>
<tr>
<td>Venus</td>
<td>65 39</td>
<td>4° 4</td>
<td>82 35</td>
<td>-37</td>
</tr>
<tr>
<td>Mars</td>
<td>33 37</td>
<td>2° 34</td>
<td>12 15</td>
<td>66</td>
</tr>
<tr>
<td>Jupiter</td>
<td>307 1</td>
<td>3° 39</td>
<td>20 38.4</td>
<td>-19 15</td>
</tr>
<tr>
<td>Saturn</td>
<td>258 27</td>
<td>0° 3</td>
<td>19 20.0</td>
<td>-22 14</td>
</tr>
<tr>
<td>Uranus</td>
<td>182 55</td>
<td>0° 42</td>
<td>12 11.3</td>
<td>-31</td>
</tr>
<tr>
<td>Neptune</td>
<td>83 43</td>
<td>-9° 43</td>
<td>3 44</td>
<td>2</td>
</tr>
<tr>
<td>Pluto</td>
<td>313 50</td>
<td>-9° 53</td>
<td>21 21.0</td>
<td>-25 38</td>
</tr>
<tr>
<td>Node</td>
<td>170 15</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
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Moon 87°
Venus Mercury Sun
Nishāpūr Lat. 36° 13' N.
Wednesday Long. 58° 45'
18th May 1048, 10h. 45m.
A.M. Local Mean Time
Local Sidereal Time
20h 54m.
Gr. Civil Time 10h. 53m.
Note by Mr. S. R. Subrahmanya Sastry.—"The original calculations were first made correct to the second of an arc and finally reduced to a minute. The Heliocentric longitudes, etc., of the eight major planets were calculated from the Newcomb-Hill Tables (Astronomical Papers, Vols. VI and VII). As the Newcomb-Hill Tables do not provide completely to calculate the positions in such a remote period as the 17th century, the secular variations and long period terms were to be specially calculated by the elements given there. The Moon's longitude is according to Brown's elements; and Pluto's according to Nicholson and Mayall, without applying any of the perturbations, as if it was moving in a Keplerian ellipse. (S.d.) S. R. Subrahmanya Sastry."
4th House:—The Lords Sun and Mercury are in the ascendant. This indicates a long life to his mother [Jātak Pārijāt I-12-62].

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

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

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

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

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

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

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

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

THE ASTROLOGICAL LIFE-SKETCH OF THE ABOVE HOROSCOPE.

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

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

2. "The next Mahâ Dashâ is of Saturn from 25-2-1064 to 16-11-82. As Saturn occupies 8th house in the horoscope of nativity and 3rd house at the commencement of this period the native undergoes troubles and exertions during this period. At the very commencement of this period he would lose his father [Jatuk Parijat XVIII-38] and suffer destitution during the Antar Dashâ of Saturn which lasts till 11-2-1067. The next Antar Dashâ which is of Mercury commences from 12-2-1067 and lasts till 7-10-1069. Mercury is well placed at the nativity and commencement of this period. In the year 1067 he gets religious instructions,* in 1068 finds a supporter* and writes a mathematical work.* During the Antar Dashâ of Kêta (from 8-10-1069 to 10-11-1070) he encounters adversaries, and during the Antar Dashâ of Venus (11-11-1070 to 24-12-1073) he has marriage prospects which would be frustrated. Before 24-12-1075 he obtains royal favours.* In the next Antar Dashâ of Sun, from 25-12-1073 to 1-12-1074, he undergoes great physical exertion, followed by rise to position and rank during the next Antar Dashâ of Moon (2-12-1074 to 23-6-1076). In the Antar Dashâ of Mars (24-6-1076 to 27-7-1077) he has rather severe sickness which is followed by a change of ideas and turn in life during the Antar Dashâ of Râhu which lasts from 28-7-1077 to 18-5-1080. During this period he will apply himself to the study of Psychology and Mental and Moral Philosophy, which will continue during
the next Antar Dashā of Jupiter (19-5-1080 to 16-11-1082).

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

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

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

The light which 'Omar Khayyam's writings throw on his life.

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

(a) The first tract that 'Omar Khayyām wrote now found is in 5 folios, bears the title "Risālah Abī'īl Fataḥ 'Umar bīn Ibrāhīm Al Khayyāmī" and is in the possession of 'Abdāb Iqābāl Āshtiyānī, Tebrān. Extracts from this have been translated into Persian in Sharq Magazine, Tebrān, Rabī'ul Awwāl 1330 H. (August 1921). pp. 480-482. In this small tract 'Omar Khayyām says:—"We know nothing about what the ancient mathematicians said regarding Algebra except from Arabs. Among modern mathematicians, Mahānī (250 H.) was the first to attempt for solutions of three of these fourteen kinds of equations, failed to solve them by means of Conic Sections and declared it impossible to solve them. Abū Ja'far Khāzīn (4th century H.) found the solution and wrote a tract hereon. Abū Naṣr bīn 'Irāq of Khwārāzm in finding the seventh part of a circle, (the problem of Archimedes) framed an algebraic equation and solved it by Conic Sections. The problem which engaged the attention of Abū Sahl Kāhī, Abū'īl Wafā Bū Zajānī (d. 370 H.) and Abū Ḥamid Ṣughānī (d. 379 H.) was: To divide ten into two parts so that the sum of their squares plus the quotient of the major part divided by minor part will equal 72. For a long time these learned men were perplexed. The solution is obtained by solving the equation \( x^2 + x^3 + a. \)

Abū'īl Jārdh solved this, and preserved his tract in the Sāmānī Library." In this tract Khayyām says: "If I find time I shall write a book on the solution of equations."

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

(b) 'Omar Khayyām's Algebra. Four MSS. of this work are known to exist: London India Office, No. 734 X, Leyden Cod. 14 II, BN Paris Slane 2461 and Slane 2457-7*.
Of these Slane 2461 is the oldest. Slane gives the date as 626 H., but on close examination I find the colophon reads “Finished this tract at noon Sunday 13 Rabī‘ul awwal 527.” 13 Rabī‘ul awwal falls on Sunday in 527 H. and not in 626 H. The year 527 is written in Arabic contracted words which notation was in vogue during the time of Khalīf Ḥarūn ar Rashīd (d. 786) [See Tārikh-i-Waṣṣaf, Bombay Litho, p. 442 for one year’s account of Ḥarūn ar Rashīd’s Treasury by his accountant Abū’l Warā ‘Umar bin Muṭrif]. This notation (of Arabic contracted words) is in vogue even now in Hyderabad Deccan for monetary accounts. On the title page of the MS. BN Slane 2461, the words “Qaddas Allāh Ruḥāhū” are used as a prayer for ‘Omar Khayyām’s departed soul. We have here thus a documentary proof that ‘Omar Khayyām had demised sufficiently long before 527 H. (1132) so that the fact was known to an ordinary scribe.

In the preface to this work ‘Omar Khayyām says:—

وأي لم أزل كنت شديد الخصوص على التحقيق جميع إضافاتها وتمييز المكن من الثغث في أحوال كل من قرأه من أعرق إلى الحجة إليها في مشكلات السائل مائسة جداً ولم أكن من التجربة لتصنيف هذا الجهر والرماية على الفكر فيه للاختراق ما كان يعتوق عمه من صروف الأثر لئن فله ميثان إبانالأسنان العلائم الإعجاب على السديد كثيرمة المهمة إثراء خلفات الزمان لنترفعوا في إتيانها إلى تحقيق وإن كان أكثر التشبيه بالحومة في زمانها هذا يليست حلق البطل ولا يتجاوزون جداً التنازل والتداول بالعرفة ولا يفكون القدر الذي يعرفونه من العلوم إلا الإضاحي بديهة خسية وإن شاهدوا إضاحيًا مميتًا بطلب الحلق والهوار الصداق مجتمعاً في رفع البطل والزور وترك الريادة. والخوارج أحسوا، وصبروا منه ووافق المستعان على كل حال وألقي الغر، ولا من الله تعالى على بالانقطاع إلى جانب سيدها الأجل إلا وحيد القضاء إلا مام السيد أبي طاهر إمامقاله على كتب حديثه وإعداء بعد يأس من مشاهدته كامل مثله في حفل تفاؤلة عملية ونظيرية وجمع بين الإبلاغ في العلوم وثبت في الأعمال وطلب البطل لكل واحد من ذي جمه قلش بشاهدته صدرى وارتقد بصاحبته ذكري وظلم بالتقريب. من تواتر أمراً وشيد بالله وتعه إذري فلم يعد بدأ من أن نحو نحو ثلاث ما فرطه وريت الزمان بمن الفحص ما أقاخطه من لباب الحنان الحكيمة تقروا إلى مجلسه الرائع وإبداعات

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

The profuse praise indicates the intensity of distress in which ' Omar was involved before he wrote his Algebra. The Abū Ṭāhir to whom ' Omar dedicates his first work has been identified by Sayyid Sulaimān Nadwī (Khayyām
pp. 99-103) with 'Abd ur Raḥmān bin Ahmad 'Alak Abū Ṭāhir Sāria, born 430 H. (1039) [Subki], d. 484 (1091) [Ibn Athīr]: He was a learned Shāfiʿi Doctor rich and influential in Samarqand—[It is noteworthy that BN. MS. Slane 2451 writes "Fulan" in place of Abū Ṭāhir. The other MSS. mention the name]. In 482 H. (1089) Abū Ṭāhir came to Malik Shāh and invited him to the conquest of Samarqand which was being mismanaged by its unpopular ruler Aḥmed Khan. [Ibn Athīr. events of 482 H.].

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

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

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

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

"Abu Naṣr bīn ‘Abd ur Raḥīm’an Nasawī who was a Qādī and Imām in the region of Fars addressed a letter in 473 H. (1080) to Ḥujjatul Ḥaqq, the world-known philosopher, and leader of Ḥakims of East and West, Abūl Fataḥ ‘Omar bin Ibrāhīm al Khayyāmī (may God purify his soul). The letter dealt with a discussion on the Divine Wisdom in the Creation
and Chastening of Man. It contained many verses of which only the following are preserved.

"Prithee O Zephyr grant a boon to me,
Tell greetings to the Sage Al Khayyami,
And humbly kiss anon the dust of ground,
Thus meek devotees have a solace found.
For, if the Sage would sprinkle nectar pure,
My crumbling bones would get the needed cure.
Why is this World or Man, for aught we know?
And why should man a Chastening undergo?

To this he ('Omar Khayyām) replied in the following Risāla':

"My learned and accomplished brother! (May God extend your life and increase your honour and avert all harm from you and yours!). Your knowledge excels that of our contemporaries and your accomplishments are far enhanced than theirs. For, you know far better than others how difficult the questions of Creation and Chastening are to those who have pondered on them. Each of these questions gets subdivided into several subjects in dealing with which there is a diversity of opinion among the Sages. And you know that both these questions are the final questions in Metaphysics ('Ilm-i 'Ala u Ḥikmat-i Ulû) and opinions of those that have discourses on them are conflicting. Such being the case, it is difficult to speak on these subjects. But as you have honoured me by bidding me to discourse on this subject, the only method which I can adopt is to determine the categories and explain them first briefly, as far as I have learnt, because I have no time and cannot discourse at great length. This is because I know full well that you are widely informed and are endowed with an intellect which grasps great subjects in a few words, and reaches from a hint to ideas conveyed in sentences. In both these questions my position is not of a teacher but a disciple, not of one who expounds but of one who gains, so that I may profit from your vast knowledge and quench my thirst from the Sea of knowledge that you are. (May God preserve your learning and may we never be deprived of your honourable protection. And may He ever guide us, for He is the Source of all Goodness and Justice)."

Then follows the discourse proper, translation of which by Prof. 'Abdul Quddūs, Translation Bureau, Hyderabad will be found in § xxx below.
This Arabic tract was followed by other tracts which have been reproduced by Sayyid Sulaiman Nadwi. For translation of the tract named The Necessity of Contradiction, Free Will and Determinism by Prof. M. W. Rahmān, m.a. see § xiii below.

(f) Persian Tract named "Kullīāt-i Wajūd" or "Rouḍat al Qulūb."—We have not so far found any writings of 'Omar Khayyām between the above-mentioned Arabic tracts written in 473 (1080) or soon thereafter and 488 H. (1095). He must have been very busy with his observatory and duties as the Nadīm and Physician of Malik Shāh. After the demise of the wise minister Niẓāmul Mulk and Malik Shāh in 485 H. (1092), 'Omar Khayyām seems to have lost royal support. His next prose compilation is addressed to Fakhrul Mulk son of Niẓāmul Mulk, Sultan Barkiyāruq's Vazīr from 488 H. to 498 (1095 to 1105). This compilation named Kullīāt-i Wajūd or Rouḍat al Qulūb may have been written soon after 1095.

- There are three manuscripts of this tract (1) BM. London Or 6572, (2) BN. Paris Supp. Pers. 139 VII and (3) Majlis Shūrāi Mīlē Tehrān No. 9072 written Shawwal 1288. Each differs from the others in readings. Sayyid Sulaiman Nadwi has reproduced this tract from the first two manuscripts [Khayyām pp. 414-423] which contain two sections more than the manuscript at Tehrān. This tract commences as follows:

"Thus sayeth Abu'l Fatah 'Umar bin Ibrāhim Al Khayyām that whereas I have the good fortune to serve the just Fakhrul Mulk, and whereas he has given me a special place near him in his exalted assembly, and whereas this great man always desired a memento from me I have composed this tract. If a philosopher persues it judiciously, he will find this short tract more useful than volumes."

The following is the conclusion:

"The seekers after cognition of God fall into four groups:

First: The Mustakallamīs who prefer to remain content with traditional belief and such reasons and arguments as are consistent therewith.

Second: Philosophers and Ḥakīms who seek to find God by reasons and arguments and do not rely on any dogmas. But these men find that their reasons and arguments ultimately fail and succumb.
Third: Isma'īlis and Ta'īmīs who say that the knowledge of God is not correct unless it is acquired through the right source, because there are various phases in the path for the cognition of the Creator, His Being and Attributes where arguments fail and minds are perplexed. Hence it is first necessary to seek the Word from the right source.

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

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

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

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

After 30th year: 102: X, 35, Bad nāmī......
My evil fame has soared above the skies,
My joyless life above its thirty flies;
But if I could, I’d drink a hundred toasts
For life so safe and freed from wedlock ties.

Middle age about 40th year 485: IX, 30 Fardā......
For sorrows past, tomorrow I shall weep,
Today, for Him a loving heart I keep;
He beckons me, and days are full of hope,
If now I sow no bliss, when may I reap?
After 50th and before 60th year: 893: IX, 131, Andaza.....

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

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

EYE-WITNESSES.

In this Section we examine the notices about ‘Omar Khayyām by Abu’l Ḥasan Baihaqi and Niẓāmī Urūḍī who had personally seen him.

(a) Tatimma’ Šiūān al Ḥikmat of Baihaqi (see § iv above) contains the following account about ‘Omar Khayyām:—

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

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

He was sparing in composing books and teaching, wrote no books except a Brief Natural Philosophy, a Tract on Existence and a Tract on Creation and Chastening. He was a great scholar of Arabīc, Law and History. They say that once Imām ‘Omar came to Shahābul Islām ‘Abd ur Razzāq bin Faqīh Abu’l Qāsim ‘Abdullāh bin ‘Alī, the nephew of Niẓām ul Mulk. Abu’l Ḥasan al Ghazzāli (d. 516 H. Yāqūt) the Imām of Qāris was there. They were discussing the variants in the readings of a certain verse in Qur’ān. Shahābul Islām exclaimed, “Stop, here comes one who knows.” When the question was referred to ‘Omar Khayyām, he stated the various readings and reasons for each. He also stated the spurious readings and their reasons. Then he preferred one reading over all the rest. The Imām of Qāris exclaimed: “May God increase men like you among the learned! Consider me a kin of your people, and be kind to me. I never imagined that even any professional Qur’ān reciter in the world knew and retained in memory all this! How could then a Ḥakīm known!”
He excelled in various branches of Philosophy such as Mathematics and Sciences found on reason. Imam Hujjatul Islām Muhammad al Ghazzālī [lectured at Niğāmia School 1107-1111] visited ‘Omar Khayyām one day and asked the question “Why a particular part of celestial sphere was determined as the pole when all parts were alike.” I have mentioned this question in my book named ‘Arāzi wa Na’fāzi. Imam ‘Omar then prolonged the conversation and commenced by explaining the categories of motion. He avoided the main issue at discussion, as was usual with that worthy sage, until afternoon. The crier called for Afternoon Prayers. Then said Imam Gazzālī “The truth came and falsehood disappeared”—and rose up. One day Imam ‘Omar visited the great Sulṭān Sanjar (b. 1078), when he was yet a child, and came out. The loyal vazir Mujir ud Dowla” enquired: “How is he? What have you prescribed for him?” The Imam replied the child is in a critical condition. A negro eunuch understood and reported to the Sulṭān. On recovery from his illness, the Sulṭān hated and disliked Imam ‘Omar. Sulṭān Malik Shāh treated him as his Nadim, and Khāqān Shams ul Mulk of Bukhārā [ruled on Bukhārā 460 H.-472 H. (1068-1079). Nadwi Khayyām p. 107.] treated him with great respect and seated him by his own side on the throne. Imam ‘Omar once told my father thus:—One day I was in the presence of Sulṭān Malik Shāh. A child, the son of an Amir, entered and paid his homage admirably. I was surprised at such an admirable behaviour from so young a child. The Sulṭān said: “This is no wonder. A chicken, as the shell cracks, picks up grain. A young pigeon cannot pick up grain unless taught by being fed with the bill, but becomes a courier, leads the way and flies from Mecca to Baghdād.” I was wonder-struck by Sulṭān’s remarks. Great men are inspired!

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

His Khatam (son-in-law or brother-in-law) Imam Muḥammad Baghdādī told me as follows:—“‘Omar Khayyām was picking his teeth with a golden toothpick and
reading Ash Shafā (Avicenna's book). When he came to the chapter dealing with "The One and the Many," he placed the toothpick between the leaves and said: "Invite pious persons so that I may bequeath." He bequeathed, got up and said his prayers. He took neither food nor water. After his last prayers at night, with his head bent on ground he said: "O God! Thou knowest I perceive Thee to the utmost of my capacity. Forgive me, because my acquaintance with Thee is my Mediator to Thee," and he expired.

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

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

Tatimma' Șiwān contains other references mentioning persons whom 'Omar Khayyām met or saw. Thus Abu'l Ḥasan Ambārī explained Al Majjītī to 'Omar Khayyām [Item 53 T. §]. 'Omar Khayyām's pupils were; 'Abdullāh bin Muḥammad Mayānji author of Zubdatul Haqāṣiq [Item 67 T. §]. Muḥammad ul Ilāqi author of several philosophical works [Item 73 T. §]. 'Ali bin Muḥammad al Ḥajjāzī al Qāinī a phycian [Item 83]. Among 'Omar Khayyām's contemporaries Tatimma' Șiwān mentions, Muḥammad bin
Ahmad Ma'muri Baihaqi author of Conic Sections; Abu Hadiim Muzaffar Ispanihi who constructed a balance for determining a quantity of gold in an alloy [Item 68], and 'Alaiyd Dowla' Faramuiz bin 'Ali Faramuiz Prince of Yezd whom Baihaqi met in 516 H. (1122). This Prince Baihaqi relates [Item 65] upheld the objections raised by Hakim Abu'1 Barkat a physician of Bagdad [Item 95] expressed in his book Al Mo'tabar in refutation of Abu 'Ali Sin. 'Omar Khayyam said Abu'1 Barkat had not the talents to understand Abu 'Ali Sin, much less to criticise him. The Prince retorted that objections should be answered by arguments and not by abuse. 'Omar Khayyam then left.

(b) Chahar Maqalat of Ni'matu 'Urud. MSS. of this well-known book are very scarce. From a handwritten copy of Stambul MS. 285 written in 835 H. (1431) and two MSS. in London BM. 3507 and 2955 dated respectively 1017 H. and 1274 H. Prof. Ed. Browne has published the text and translation. (Gibb Memorial Series). Two more manuscripts have since been found. One by S. S. Nadwi in Bombay Khana Institute written about 1194 H. and one by me in Nawab Salar Jung's library written in 1158 H. According to the personal references in Chahar Maqalat the author of this book was at Samargand in 504 H. (1110), at Balkh in 506 H. (1112), at Hirat in 509 H. (1115), at Nishapur and Tus in 510 H. (1116), and again at Nishapur in 512 H. He was hiding in Hirat after the defeat of Ghur by Sanjar in 547 H. (1152). Chahar Maqalat may have been written between (1152) and (1162), [L. H. P. Browne, p. 358], and relates three stories about 'Omar Khayyam's expert knowledge of Astrology:

(i) When Sultan Muhmud bin Malik Shakh (1104-1117) wished to quell the rebellious Amir of Sadaqat [Ibn Alihir 501 H. (1107)], the court astrologers could not augur an auspicious time. A charlatan augured and was rewarded. The Sultan returned successful from the battle and desired to punish the court astrologers. These astrologers requested the Sultan to ascertain the truth of what they had said by writing to 'Omar Khayyam who was then in Khurassan.

(ii) In the winter of 508 H. (1114) the Sultan (Muhmud bin Malik Shakh) sent a messenger to Sadir ud Din Muhmud bin Muzaffar (his vazir) residing at Merv to request 'Omar Khayyam (who was there) to augur a time for hunting so that the weather may be clear. 'Omar Khayyam considered the question for two days, augured the proper time, and seated the Sultan (on horseback) at that time and told him
to proceed. The Sultan marched for a furlong when a storm appeared. All laughed (at 'Omar Khayyam's augury). The Sultan did not wish to return. 'Omar Khayyam assured that the storm will subside soon, and for the next five days the skies will be clear. The Sultan went out hunting, and 'Omar Khayyam's augury came true.

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

In the year five hundred and six Khwaja 'Omar Khayyami and Khwaja Imám Mu'azzafar Isfāzari had sojourned at the palace of Amir bin Sa'd in the street of Slave Traders in Balkh. I was present there. In the course of the entertainment I heard Hujjat ul Haq 'Omar say "My grave will be in a place where every spring the northern winds will shower blossoms." I was wonder-struck, but knew that he will not utter false. When in the "thirty" I reached Nishapuir it was four [or some or fourteen] years since that great man had concealed his face under the veil of dust, and left the world an orphan. He was my teacher. On Friday I started to visit his grave. I took a person to show me the place. He took me out to the graveyard of Haira'. I turned to the right and
found him buried near the basement of a garden-wall, guava and peach trees protruded from the garden and showered blossoms so profusely on the grave that it was hidden thereunder. I then remembered what he had said in Balkh and began to weep. Nowhere in all the world I had found the like of him."

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

Evidently Mr. E. Browne’s copyist could not decipher the Stambul MS. and wrote Chand (chand’an)—on the basis of this Maulanā Qazwī fixes the date of 'Omar Khayyām 526 or a few years before 530 H. Sayyid Salaiman Nadwī prefers to take 526 H. as the date of 'Omar Khayyām’s demise (‘Omar Khayyām, p. 56).
OTHER IMPORTANT NOTICES REGARDING
‘OMAR KHAYYAM.

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

(a) Nuzhat ul Ārwāḥ by Shaharzūrī (d. 1193), reproduces, (with slight changes) Tatimma’ Šīwān of Baihaqī and adds 3 Arabic Qiṭa’s, which have been reproduced by Dr. Rosen in the preface to his edition of “Quatrains of ‘Omar Khayyām” (No. 1, 2 and 3). The Persian Translation of Nuzhat ul Ārwāḥ done by Maqṣūd ‘Ali Tabrīzī in 1011 H. (1602) [HSL. MS. 33]. wr. 1032 (1623) quotes two Persian quatrains 506: X. 76 Goyānd ba ḥashr, and 338: I. 30 Az wāqa’atē, instead of the Arabic Qiṭa’s.

(b) Qifti: Jamāl ud Dīn Abī’l Ḥasan ‘Ali bin Yūsuf al Qifti (d. 1240) in his Tārikhul Ḥukamā writes as follows:—

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

Qāṭṭī quotes Arabic verses by ‘Omar Khayyām.

(c) Under the town Nishāpūr, Zakirīya Qazwīnī (1276) writes as follows, in his famous Geography called Athār al Bīlād.

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

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

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

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

929: IX. 32. Yak jur’a maye kuhna’ zi mułkçe nau bih.

(e) Tarikh-i Jahān Gushay (cir. 1260), gives an instance which shows that ‘Omar Khayyām’s quatrains had attained a publicity (Gibb XVI. I p. 128). "Sayyid ‘Izz ud Din Nisabā a pious and learned gentleman counted the numbers
of men massacred by Tārtār hordes in 618 H. and found that they exceeded one thousand and three hundred thousands and recited at that time this quatrain of 'Omar Khayyām which fitted the occasion’

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

(f) In Jam'ī' ut Tawārīkh Rashīd ud Din Faḍl ul lah (d. 1318) mentions that Niẓām ul Mulk Ṭūsī was a schoolmate of Ḥasan Ṣabbāh and 'Omar Khayyām.

(g) Tārīkh-i Wāqfāt by Faḍl ul lah bin ʿAḥmad Shīrāzī (d. 1328), quotes (p. 589) the following quatrain of 'Omar Khayyām.

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

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

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

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

XI.

CRITICS AND FOLKLORE.

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

(a) KhāⱰānī (d. 1186) with reverence compares his deceased uncle, of unknown fame, ‘Omar bin ‘Othmān (d. 1131) to ‘Omar Khayyām and the Prophet’s Khalīfah ‘Omar Khāṭṭāb (Khūliyat-i KhāⱰānī, Nawal Kishore).

(b) Najmud Dīn Rāzī (Dāyā) the author of Mirdād ul ‘Ībād (1223) in recommending his book to Sultān Kāṯūbād, to whom it is dedicated, writes as follows:—

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

181: II. 1 Dourē ki,
This cycle wherein thus we come and go
Has neither beginning, nor an end I trow,
And whence we came and where we next repair,
None tells it straight. You tell me yes or no.

153: V. 15. Dārinda‘,
As Keeper mixt our natures,—all the same—
Why call this bad and that as worse by name?
If good the mixture, why the pot would break?
If bad the form, on whom ye lay the blame?

It seems that philosophical speculations on ‘Omar Khayyām’s verses were gaining ground in Ṣufi circles and the pious
author wished to denounce them. Here ‘Omar Khayyám is called a “Philosof” as an abuse to denote an adherent of Greek Philosophy. The same charge was apparently brought against him by his enemies to which he replies as follows:—

757: X. 133. Dushman.
They call me Philosof, foes will so opine,
But Lord! Thou knowest really they malign;
For since I entered this Thy shrine of love,
I know not what I am, but I am Thine!

(c) Ilâhî Nâma:—We have another specimen of such criticism in Ilâhî Nâma’ [ch. 17 p. 893. Kulliat-i Farîd ud Din ‘Âtâr Nawâl Kishore Press] cited as folklore:—

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

After thus relating the unknown clairvoyant’s opinion about the post-mortem condition of ‘Omar Khayyâm’s soul, ‘Âtâr adds the following moral composed mostly from ideas of ‘Omar Khayyâm’s quatrains:—

Moral.

“That Door is closed to seven spheres,
No claim to know have all the Seers.
No starting point, no end is found,
Effect and cause go round and round,
The Sphere’s a ball, thro’ nights and days,
To you no head or tail displays.
Who knoweth in this desert land
The way to go, and place to stand?
A hundred times I roamed around
The world, but then no help I found.
Of pain, remorse the world is made,
And Time’s a sword with sharpest blade.”
According to the last words of ‘Omar Khayyām section ix (a) he claimed acquaintance with the Deity. Perhaps this was considered a piece of arrogance in pious circles and hence the folklore!

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

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

Khayyām’s question 153: V. 15 Dārina’.

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

Reply by Abū Saʿīd Abil Khair 150: IV. 60. Khayyām

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

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

(ii) Second story, Tabrīzī states: “It is heard that the Ḥakīm was very fond of hunting, and went to country-side in the vicinity of Ustarābād as usual with his hound. The
hound pursued a fox, but suddenly a boar came out and vanquished the hound. Ḥakīm said the following quatrain.

607: VII. 82. Afsūs azīn.

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

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

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

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

898: X. 128: Ai rafta'

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

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

Note:—The quatrain is addressed to a man who had returned from a long solitude. The inventor of the story takes the quatrain as addressed to an ass and adds to explain "Perdition is stationary" taken from 'Omar Khayyām's Persian tract on Kulliat-i Wajūd. For 'Omar's views see quatrains V. 18 to V. 23.
(iv) Fourth story, Tabrizi goes on: “It has been ascertained that Imám Muḥammad bin Muḥammad Ghazzālī wished to write a book on Philosophy, so that he may ascertain the arguments of philosophy and refute them to the embellishment of the Shara’. In those times Khayyām was the greatest philosopher. When Imám Ghazzālī visited, ‘Omar Khayyām refused to teach for want of time. But it was arranged, after all, that every morning when still intoxicated the Hakîm may dictate some words and the Imám may write them as he understood. God knows! twelve years passed in this way, and after completing the book of Hikmat-i ‘Ain the Imám took leave and prepared to depart to Mash’had. Hakîm sent (the following) quatrains on the doctrines of philosophers and astronomers, and ordered that a drum should be beaten on the roof of the house where the Imám had halted. When people gathered they announced that Imám Muḥammad is the disciple of the Hakîm, but wished only to refute the arguments of philosophers.

Quatrain 422: II. 4. Dar charkh.
What sundry views about this Wheel they keep!
These waders try to gauge the oceans deep;
But when thro’ veil of Time they cannot peep,
They cast an horoscope, and then they sleep.”

Note:—Imám Muḥammad Gazzālī was at Nishāpūr for some years and has also written a book called Tahāfat’ul Filsafâ’ in refutation of the Doctrines of Hâkim of those times. ‘Omar Khayyām was charged of being a “Philsof” by his contemporaries. The story however seems to be a curious combination of the anecdotes given by Baihaqi [Section ix a.] and Qazwīnī [Section x c.]

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

Note:—The only MS. of Tabrizi’s compilation marking section namely Sd. gives three quatrains under the title
"Mouqūfāt."

773. XI. 21: Gar dar gūrī.
854. VII. 47: Zīn gumbad.
314. X. 31; Ānhan ki asās-i kār.

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

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

[...] طین شاه از بزرگ نشان را آمیز کرده در برج ماهی دارمه گرفته در حلم مه یاد آمده است و رضیه جرم خور کرگه تر را از خود برای شاهین و خورشید عالی داشته بود.

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

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

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

Excepting Ismā'īlī doctrines found in Nāṣīr Khusraw and mystic trance found in 'Omar Khayyām, we find much in common in both these Hakim poets. Thus both speak in the same strain about the world and wealth, the whirls of the wheel of time, Man's first duty to purify his heart, observance of silence and solitude, avoidance of sleep and sloth, resignation and contentment. Both satire in the same tone hypocrites and blind traditionists. The following verses selected at random from Nāṣīr Khusraw (above-mentioned edition) remind us of 'Omarian quatrains.
1. (a) N. K. Rōshnāli Nāma', p. 511.

2. (b) O. K. 990: VII. 6.

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

4. (b) O. K. 429: VII. 9.

5. (a) N. K. p. 513.

6. (b) O. K. 856: VII. 112.

7. (a) N. K. p. 515.

8. (b) O. K. 172: VII. 18.

9. (a) N. K. p. 528.

10. (b) O. K. 651: VII. 26.
6. (b) O. K. 651. VII. 26.
گر ازبی شهوت وہوا خواہی رفت یہم از من خیت کہ ہے نوا خواہی رفت
بنگر چہ کسی واز پکا آمدہ گیا کہ چہ می کسی یکا خواہی رفت
7. (a) N. K. p. 529.
مہر برجان خود باز زروز گن قدم پرتیک این هر دویزین
بردن پہرا اس خوشیو و یوئن
7. (b) O. K. 239: VII. 76.
مردادا در آز خوشیو و یوئن پر ہر چیز کہ لیست سد راہ است را
با یوئن چکوئن وردوئی سید پر
8. (a) N. K. p. 531.
ربطیں من درن منزل لیکرم ہدیدم
حقیقیت وسّی کدل لیکدل
8. (b) O. K. 614: X. 142.
باز کے یوئن بیدم از میل زار 911 بنا کہ پرم دم سے کشیا بقار
این جا چویا لئم کسی غرم زار
9. (a) N. K. p. 536.
بکا رفتند آن باران دمسم بجا آمد اینان باران خبراباز
9. (b) O. K. 624: VII. 105.
رقتند وز رفتکا بکا تامب از پریما 922 تا کو یوئن میٹری اس پریدا
9. (a) N. K. p. 537.
جو خوارد بود پنھان یکا بود
ندارد خوردیب تیار وغم سود
10. (b) O. K. 335: VI. 12.
از رفته کہ میں جھیچ دکر گون تسوہ کہم یک ذر از ایچہ اتسود
کزم خوردیب میں جھیچ خویش پکن تکی
11. (a) N. K. p. 537.
پکا میں باشند جھیچ کارے ۂکہ مارا لیست هرگز اختجارے
one پھر کہ دئم شاد یاشی
ز ردورد و معی آزاد بااشی
11. (b) O. K. 1003: VI. 20.

We find the same sentiments expressed in the same words.

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

Thus N. K. p. 56 and 57.


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

15. (a) N. K. Rūshnāī Nāma' p. 537.

On the whole it is most probable that some quatrains of Omar Khayyām were inspired by the poems of Nāṣir Khusrāw.
(vi) Sixth story: Tabrizi proceeds:

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

941: X. 129. Az dār.

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

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

The poet here describes suspicion and hatred.

(vii) Seventh story: Tabrizi goes on:

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

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

Note:—This is the leading quatrain in some MSS. The author of Jarnā'sus Šahīh, the foremost collection of traditions (Ḥadith) is Muḥammad Ibn Isma'īl Bukhārī [d. 256 H. (870)] whose tomb, a famous resort of pilgrims, is in Bukhārā [Tadhkīratul Ḥuffāz by Dhahhābī]. As stated by Baghaqī [Para. ix-a] 'Omar Khayyām was once at Bukhārā, and was honoured there by the ruler Khāqān Shamsul Mulk (1068-1079). 'Omar Khayyām acknowledges his indebtedness to this saint of Bukhārā in the following quatrain.


The Saint who graced Bukhara and this land,
Has helped me, thus as dust, in Path to stand;
Just bear in mind that as ye tread the Path,
There is some gallant knight's supporting hand.
Many have obtained inspirations at the Tombs of Saints. (viii) Tabrizi gives the following disjointed details regarding 'Omar Khayyām's life:

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

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

(c) "In the 17th year he had attained proficiency in all branches of philosophy. First he acquired his knowledge from Raīsul Ḥukamāwal Muḥaqqaquin Nāṣirul Millal w'd Din Shaikh Muḥammad Manṣūr (God illumine his soul!) the teacher of Ḥakām Sanā'ī who praises him in his Ḥadiqā as follows:—"

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

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

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

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

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


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

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

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

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

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

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

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

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

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

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

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

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

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

'It took over three years till I could return. My mind was perturbed because I had never heard from that great person any untrue or contradictory words. When I reached Ustarābād I enquired after his welfare. I was informed that only recently he had reached the proximity of the Lord. I proceeded to Nishāpūr to visit his grave, and saw that he was buried by the side of a Garden. The fruit trees of the garden extended outside, and the wind had showered blossoms so profusely on the grave that it was hidden thereunder.'
Note:—The same story is found in Chahār Maqālāt [§ ix-b iii] which states the year of meeting 506 H. instead of 512 H. and Niẓāmī Urūdī’s return in thirty instead of after three years.

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

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

(xi) Tabrīzī concludes Niẓāmī Urūdī’s statement.

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

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

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

أي سوختة سوختة ٨٩٩
وى آتش دوزخ از تو الروختة
تا توكه بارحمت آموختة

You glowed and blazed and now to ashes turn,
‘Tis you that made a Hell and you that burn.
How long you say “Be kind to ʿOmar Lord”
Can you then teach?—Has Master yet to learn?
"When I woke up I remembered this quatrain. So I hope that Almighty Merciful Lord will not debar any of His creatures from His infinite Mercy and endless Bounty."

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

Khâqânî:

Ta 'Ash Sh subsidies wa ya'ar feroxuh
Kum yar min 'Ashmin qibdo khudn

'Attâr [Mukhtar Nâma,' Lucknow, p. 1039]

Aí shum 'Arçhe mahfushi feroxuh
Tâm târ' rpm tuazâk suhuh

Amîr Khûsraw Dehlavî—

Aí 'ar muqam Khâmi feroxuh
Wadî zidda wa bede wa suhuh

Dzûzàn dawûm yâma zdidd dâvr

Bâbah Fîghanî (d. 1516),—

Min kislím 'Ashsh yâdl enduwhuh
Dar shubla 'Ash feroxuh

Bașzâk he rmân yâbâb suhuh

Nâjîb Khân Qazwînî [R. S.].

Darâm sâmî čeç hîr û feroxuh
Râd wa rûsh wa-shâb amuwhuh

Aura 'Ash suhuwa Suwûhu

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

Aí suhuwa suhuh

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

Aí suhuwa suhuh

We find in Rûmî a parody of this second form,

Shûm 'Ash dâl marâb 'Arâxun
Jân yâ ar hijj yâst addunxun

Aí yûhe aza xûn wa suhuh
Aí 'Amdâb diyân ne a'muwhuh
INTRODUCTION § xi

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

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

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

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

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

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

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

C1
xii.

Summary of 'Omar Khayyam's Life:

We now summarise the facts found in previous Sections.

Ghiyāth ud Dīn Abu'l Fataḥ 'Omar bin Ibrāhīm was from a family of Khayyām or Khayyamī well known for literary occupations. [§ iii]. He was born at Nishāpūr at Sunrise on Wednesday 18 May 1048 [§§ iv & v]. Endowed by nature with a healthy constitution, quick intelligence and strong memory he attained proficiency in all branches of learning at the age of 17 under a scholar named Rayis ul Hakamā Abū Ḥāmid Naṣīr ud Dīn Muḥammad bin Manṣūr [d. 497 H. (1104)]. [§ xi d. viii]. His early years while under training were spent at Balkh. [§ xi d. viii]. He lost his father probably at the age of 18 and was in great trouble. [§ vii 2a]. He had to find the means of livelihood which interrupted his studies. [§ vii. 2a and § viii. a]. Thus he was in search of a patron when he wrote a small tract on the solution of an algebraic problem. [§ viii. a]. He may have written at this time a tract on the Extension of the Indian Method of extracting square roots and cube roots for extracting the roots of higher order. [Preface to Algebra]. These his early researches brought him to the notice of Qāḍī of Qaḍīs Abū Ṭāhīr 'Abd ur Raḥmān bin Ahmad 'Alak Sāri a rich and influential Shafi'i Doctor at Samarqand. This gentleman patronised and placed 'Omar in a position to continue his researches. [§ viii. b]. In gratitude 'Omar dedicated his Treatise on the Solution of Algebraic Equations to his first patron, who had brought him out of obscurity and probably introduced him to Khāqān Shamsul Mulk an 'Ailak Khānī Prince who ruled on Bukhārā [1068-1079] as a vassal of Saljuq Kings, and who was allied to Sulṭān Malik Shāh through his queen Turkān Khātūn. This Khāqān Shams ul Mulk used to respect 'Omar Khayyām greatly [§ ix. a] and probably introduced him to Sulṭān Malik Shāh. Like the great Mathematicians and Astronomers in the West [viz., Newton, Lalande, Lagrange, Laplace, Leverrier, Newcomb] who came to prominence at an age between 25 and 30 years, 'Omar was at the head of observatory in Isphān in 1074, at an age of 26 years. He wrote a tract on the corollaries of Euclid and fair-copied it in his own handwriting on the last day of Jamādi-ul-awwal CI*
470 H. (20 November 1077) [§ viii c]. He is said to have written a treatise on Physics. His Calendar Reform came into effect from Friday 10th Ramaḍān 471 H. (15 March 5079).

He was reckoned in his time as second to Avicenna in Sciences. [§ ix a]. But he combined in himself other qualifications. He was the most informed Qurʾān reader [§ ix a.] and expounder of Hadith Tradition (Shahraṣūrī), proficient in history and languages [§ ix a], a combined astronomer and astrologer [§ ix b], skilled in mechanics and clay modelling [§ xi c]. These versatile qualifications combined with staunch observance of his faith raised him to the position of a Nadīm and the family physician to Malik Shāh. [§ ix a]. His occupations at the observatory, duties of the Nadīm and Royal Physician kept him secluded from the general public, so his disciples are very few. We know only four of them: Niẓāmī Urūdī, author of Chahār Maqālāt; ‘Abd ullāh Mayānji author of Zuhdatul Ḥaḍāiq [§ x a]; Ḥakīm Sharfu’z Zamān Muḥammad ʿIlāqī, and ‘Alī bin Muḥammad Ḥajjāzī al Qāinī a physician. [§ ix a]. On the whole he preferred to learn than teach.

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

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

His adherence to Avicenna’s school of philosophy had created opponents in the Ashʿarī school who were gaining ground at the courts. But he satirized them freely almost in the same strain as Niẓār Khusraw.

It is said that he obtained a mystic impulse when he visited the tomb of Khwāja Muḥammad bīn Ismaʿīl of Bukhārā to whom he acknowledges his indebtedness in qn. No. 88. v. 9.

Though safe during the wise ministry of Niẓām ul Mulk, he was not needed by Malik Shāh’s queen Turkān Khāṭūn.
and her accomplices in the conspiracy against that minister. 341: X. 125 Afsós ki.

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

After Malik Shâh’s death (1092) Omar lost all support at the court. Neither Turkân Khâtûn nor Sultan Sanjar required him. He was however retained by Fakhr ul Mulk son of Nişâm ul Mulk, the Vazier of Barkiyaruq (1095-1105), for whom he wrote in Persian a tract on Metaphysics called Kuliyat-i Wajûd, or Rauḍat ul Qulûb. In this tract he prefers Şûfis to Mutakallamûns (Traditionists) the Ḥâkîms (Philosophers), the Ta’limîs (Ismâ’ilis).

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

Qn. No. 975: X. 68 Bâ man,
You slander me, in spite of your assaults,
I thank you for I wake, and see my faults;
I admit all my faults, but think awhile,
It seems you store this malice in your vaults!

Qn. No. 441: X. 132 Dushman ki
My foe, in slander, has a jolly trade,
A fool is he, I call a spade a spade;
In mind his mirror when he scans his face
That carcass knoweth not he sees his shade!

Qn. No. 757: X. 133. Dushman ba ghalat guft.
They call me Philsuf, foes will so opine,
But Lord! Thou knowest really Thy malign;
For since I entered this Thy shrine of love,
I know not what I am, but I am Thine!

Qn. No. 515: X. 138 Mârâ chi:
What care I if one slanders me to fleece,
No flaw I have he whispers thousand fleas;
I am a mirror, he who looks in me
All good or bad, ’tis all his own he sees.

His own friends had turned against him.
Qn. No. 767: X. 130 Shud da'awa

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

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

764: X. 141.

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

614: X. 142.

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

101 a: X. 143.

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

858: X. 144.

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

He was threatened with being killed.

313: X. 145.

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

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

5: X. 147.

This haggard time has banished me from fold,
On plans and actions now I lost my hold;
And thus enchained, the bailiff Fate perforce
Is driving me from town to town, behold!
After returning from pilgrimage probably in 1103 A.D. [§ vm.] he retired from public life [§ x b.] and remained in seclusion. Qn. No. 730: X. 152.

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

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

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

His tomb is in the yard of Imām Muḥrūq at Niṣāhpūr. The year of his demise engraved on his tomb is 516 H. The date and month cited by Tabritī is Thursday 12th Moharram. As 12th Moharram 516 H. falls on Thursday we may accept this as the date of his demise.
THE YARD OF IMAM MAHRRUQ.
The tomb of 'Omar Khayyam.
Epitaph on 'Omar Khayyam's tomb.

Note:—The date of demise is 516 H.
xiii.

'Omar Khayyam's Philosophical Writings.

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

(a) 'Omar Khayyām's Persian Translation of a Sermon by Abu 'Ali Sīnā on the Subject of Touḥīd. This translation (Bibliography II, Item 8) was done by 'Omar Khayyām in 472 H. (1079) at the request of some of his friends when he was at Ispahan, and is reproduced here from Shārq Magazine, [Tehrān, Rabī‘ul Awwal 1330 H. (1931) pp. 452-457].
مصادم وموضوع وآين اسماء ومعاني كه بر ايند اطلاق كنند بر غير اوچون موجود وواجد واوياستوا لوازم اعتباري كه تکرر بدوحالف تشدود چون أكثر استعمالات واوياستها كه اگر بعض ذات مبكره شدي لازم آدمي كه هو موجود را اوياست بيسار بودي تمامي وإين عامي ايش وعرض لمست كه وجود جوهري ييش از وجود عرض ايش وبيكش ووصف لكنند كه قدري ياذ بر بايند واوروا اته اجزا ايش ونه بكيف نا مانده شود ونه إضافات ناچيزا در وجود يا أو برير تواند بود يايدي دانستن كه اين منضاف كه ايرد را بوي وصف لنوان كردنبت مضاف حقيقين زيرا كه جيده ها آفناج واشمال از تينت وديه كيه ادناه اضافات دارد، كه اضافات كه سبيل اوفاتكر لازم تبشت وني خواجها نيني ميگي يكد كه اوار مقوله مضاف لمست نا تكنن كه نا انداه رو اضافات تبشت وبيكشي ووصف لكنند كه محاط بايشودورمزاييا بادينندن كه ناى مداني يتيدي انتقال كند ونه بيدن ووضع نا هيهت وضعیت خلاف پورى درايد وجد ويش بايندن ونه بتجيد كه جيده پورى شال مل پورى مكرد ونيي مقوله جبدها زديك خواص صاعت تاجم يوشيدن وسلاج ونيل وناى خانم داشرن بودك كركل جوهري ييا برر并购 الزوي شاملى كر وبرخرک آن جويه متنصل مئوش وان كرته خواهند كه عامره ازميب بايش وبرآيت تكليف كنند ميآن بايان بعد يدبرفت وانفعال ووصف لكنند كه ناك كردنب خال أو را تغير كنند وفعلن ووصف لكنند كه إدناه كردنب. نايد دانستن كه مذهب حق آينست كه هو إيجادها الإخباريه جيل جلاله اكر بإدناه رامن أن ايجاد يا إحداث وايد ايجاد كردنب ياذ كه إيجاد زمالي دار وليكن اين زدرگ كيان قبل كه أنهجا كلهه إست إدناه خواسته إست كه فيضان أو از ذات باري بوته إست وساطه حركات وحركت وزمان ياآد وراء ليست بناه وزمان اززى بوجود آدمه إست واز جماليات ياذ بآف اي عالي تامكر عالم وزمان مقادر حركات أعلست وتقدير كردنب. ان حركت ينقدم وناخ وبرئد إجسام اقليل دن تجر كردن وقيد از جهة حركات مجاوره يد وده جون طوفست وزمان يا ودهير جهه زمان محبط وسبب دهر ليس كملتهن كنند وزمان إيجاي وزمان وزمانية كه إنان سرمني اند ومتعير مشوندن، يس از زمانين يديد آدمه إست كه حد كنندة اوافلاكست وبرون فاك هوه موجود لمست نه خلاو نه ملا، يكي از آترووكه فقدره و
وجوب إزالة إشان ممكن الوجودين دوزق خويش يس يس هم متك 준비 شن زيرا كه ينعب اقبول عقل إشان را دوهي ينعي مطلب ولأيك. في وجود بيطيند واحدي من الازبال لابداع از دواي مرجل وجود جواهر زوجان كي في زمانوون مكان دوزان صورتاه مختلته ك ما ماده علاقه وتحاطه نداء ووووه معي يقوق دوزان تيس بلس كه بيطيند وسريد وبطالة ازش شريف كشته ان ازد مشال الوجودي دواي إشان نهاد انا إيا اوفأر كشتي يس هرفي را يوجوب وجود كي ازد الصاحب وواسطة وجود ملكي كشوت وامكان وجود كي از خويخ داشت وواسطة وجود فلكي كشوت وايلاهل يديد أم اعمال خدا برست وتوالى ك إشكال إن فاضل كم الكلام مدوه ولون شان تيكوريون الولات مروه وصورت شان رهرين صورتاه كه تظاهر دادر ويايد دانشتي كه مرجعي هماه كاي مكروكي وضع كندي نوي ديرست وازنوع اوجير شخص او تواناه وود وكون وفاسد بيدر، باثرين ايلاهل فلند معدل الباريست وقلك البروج كه معدل ذلك استواه وتوخيل وواكر هن تلك بودي وسائره نبيه اوائل كون وفاسد ابن إَسلام سلف مختلف كاندا وواكره هن سارية بودي وقلك نبيه زايده رويش عباثي كان وفاسد تالو كريدي واكور فإ البروج كه معدل الباري (ميل) ناشت احوال هن أعلام يكسبه بودي وترطيب ونظام نبويه ويانا خودها مه نانكة توتى أكتماله وجود في دادان وجود هين باق نذور ولمنع بودة أكتماله يك بياء موجود كردي كركل مكرى كاكنده يس هيف ولانتاء كونى كردي كركل مقرر ننпродаж، فقى تزودا، في إيداع كردي كه قوت أروا يذرفون أكتماله، هيجون قوت تزود دادان.
و در این مورد که کون وفساد قام کردد الا یگردن وارد، ویرا کونه و خداوند
الحوازیه که یک آن منفی کس داده کنند کردن و عاصی کردن فقید را، یک
کردن بر اگرند کردن آفریقی و سرلی کردن آفریدن و روطب اقیانوس و
ویسوست عصبانی یا یکانه یک دکتر که نگیرنی باید را یک تن کرند که
آتش و هوایی و درمنی و درمنی را یک نفر اندازی از هر آنکه
اکر سرد تن و آتا بوده یک راکت دریاکی که فکه و هر چو کردنی که
تبیهش از یک جهانی قوچه کرم بی‌دریک عناصر بپوست و واجاگه و این یک
بالنی را را درک آفریدن و انکر شاعر را رازه دادنی را دریکن را یک
با یکانه دانسته که یک تن عادیت از هر آنکه شاعر را انتقال گردید
و در چیزی که اکنون بود ولکن چون جسم در بزیر جسم و روشینی بی‌پایش که
میابن، ایشان جسمی پر دنگ باده که روشینی باید مستعد روشنی
پذیرفت شود و ازد معاله روشنی درودی پیانو پیدا ولیت یک تن عقل پیشبیر
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راه‌اندازی کرد.
(b) 'Omar Khayyām's Arabic Tract called Kown wa Taklīf, Creation and Chastening, (Bibliography II, Item 9).

As noticed in Section vm above this tract was in reply to questions raised by Qādi ʿImām Abī Naṣr Muḥammad bīn ʿAbd ur Ṭabā Ḥan Shāhī of Isfahān in 473 H. (1080). Translation of the Qādi's question and of 'Omar Khayyām's preface to his answer has been given in Section vm above. The Arabic Tract as published in Jāmiʿul Bidaya' (Saʿadat Press, Cairo 1907) and the translation of 'Omar Khayyām's reply proper, by Mr. Ḥabīb ʿAbdūl Quddūs, Member of the Translation Bureau Hyderabad-Deccan, is given below.
للمحافظة على الإداة،

إن كنت تريد معرفة العلماء

فكونوا قد قادوا بعضهم البعض.

فكونوا إذا كنتم تجدون دوحا من الحكم

سماء الحياة وذات الأعظم الرم

عن حكاية الكون والتكتيفات بما

تمتي براهمية عن أن ينال

فأجاب بهذه الرسالة:

إن علمنا ما الذي خطأ فينا القابل المشابه المطلوب أطلب الله يفعلك و

أدا مركب وأمرك وحرص عند الأحرار في السير قادك أراك من الأبحر ثم أوبرصهم قادك إذا أدرك منهم

إن مسألة الكون والتكتيف من السائل المتعصب التعلم حلفا على أكثر

الإثراء فيها والباحة عنها وإن كل واحدة منها منقسمة إلى عدة أقسام كل

تتم منها متغير إلى عدة ضروب من الفضاءات الوعرة المرتبة على أصايل

من الفضاءات المختلفة فيها فين أهل النظر وإن هام الشؤون من أفرار العلم

العالي والملكة الأولى وإن أراء التكتيف فيها مبائنة جدا وإذا كان الأمر

كذاك فإننا نرى أن يكون الكلام فيما صعبا جدا إلا ذلك شرقية بالباحة

عنهم والفاورة فيما إذا لم أجد بدأ من أن أتكلم في تعديد أقسامهم واستنفدهم

أصبحناهم ويصبح جليل برؤيتهم يحسب ما ينفيه bíbi ويحدث من تقدم مدي من معلمي على سبيل الإجابة والا استنكار لضيق الوقت وعدم احتفال البسط

والتطوير والإبلاغ والتصفيق ولمعرق إن ذكراك وقد حلفنا حرس الله مجدك

يكتفيان من الكثير بالفصل والإشارة على العبارة ويفك كل عام في كلمة

المستفيد لا المفيد والعلم لا العلم استرحا إلا ما يصدر عن جنبك الشريف

واختارا من مدرك المراة أناك الله فكلك ولا أعلم منها ذلك واعتمد بمغفل

التوقيع من الله تعالى أنه ولي كل شيء وفنيض كل عدل.
المطلوب الحقائق ذاتية المستعملة في صياغة الحكمة الثلاثة وهي أميات.
المطلوب الآخر أحده مطلوب هل هو وهو السؤال عن إيمان وثبتة كقوله
هل الحق موجود أم لا. فيكون الإجواب بنعم أولاً. والثاني مطلوب ما هو
وهو السؤال عن حقيقة الشيء، وماهي كقوله ما حقيقة العقل فيكون الإجواب
عنه كما تعدينا أو ترسية أو ما تنشرنا أو حيث الفعل لا يوجد ولا يوجد هذا المطلوب
حاسرأ لحبار الجيب بين طرق الفن والأساليب بل يكون الإجواب إلى
الجيب باباً لإيضاح ما ياً كأو الجاهل الذي أو معرقة له وثالث مطلوب لم
وهو السؤال عن السبي الذي لاجه وجد الشيء، وولاهما لم ولداً لم وجد ذلك الشيء
كقولنا لم العقل موجود وهذا المطلوب أيضاً لا يوجد حاسرأ لحبار الجيب
بين طرق الفن بين يفوض إليه الإجواب من غير أن يعرض عليه
المطلوب ما من جوابه القلم إلا في السؤال الثاني وبين مطلوب ما ومتنايبات
قد استوى الكلام عليها في كتاب الهران من كتب النظم وكل واحد من
هذه المطالوب متسم إلى أقسام شتى لحاجة إلى ذكرها في مطابقاً هذا الإـلا
إن مطلوب ما متسم بحسب القسم الأول إلى قسمين لا يبدأ من ذكرها
باختلاف أصحاب الصناعة فيه أحدما مطلوب ما الحقيقي وهو الأباحة عن حقيقة
الشيء، وهذا متآخذ عن مطلوب هن في الترتيب لا أسم نعرف أن الشيء
موجود ثابت لم يمكننا أن نتحقق ذيته إذا لا يكون للمطلب ذات حقيقة، وثالث
مطلب ما الرجعي وهو باحث عن شرح الأسم المطلق على الشيء وهذا متقدم
على مطلب هل في الترتيب. لا ألم ينف شرح قول الثالث. هل عندها
مطلب موجود أم لا لم يمكننا أن نحكم عليه بالنفي والثبات كأن يكون
هذا الإجواب الشرع الإشمام قبل مطلوب هن. ولا يمكننا أن نفهم الجملة من المتعلقين
لقصي ما تيلابوا وتعيينها. فذهب بعضهم إلى أن مطلوب ما متآخذ عن مطلب
هل وأبابه القسم الحقيقي، وذهب بعضهم إلى أنه متقدم وأبابه القسم
الشامخ. وأما مطلب لم فهو متآخذ عن المتعلقين الآخرين لا ألم لم نعرف
حقيقة الشيء، وأني لم يمكننا أن نعرف السبي الذي لا جهل وجسد ذاك الشيء
وهناه مطلوب آخرين مثل أي وكيف وكم ومتي وأين وهي عرضية واحدة عن
حقيقة الأعراض الطازجة على الشيء، وثوابتها له فيها إذا عند التقدير الشامخ داخله
تحت المطلوب الذاتية الحقائق ولا حاجة لنا إلى ذلك مثلا. وليس يقال موجود
عن هيئة ما إلّا أن تطبع فان الخالق عن النافئة والنبات يكون معدوما وقد
فرضت موجوداً وهذا الحال وكذلك ليس ينطق عن ماهية وحقيقة بها بين ويبن
عن غيره إذ الخالق عن النبيين والملائكة عن غيره يكون معدوماً وقد فرضت
موجوداً هذا الحال وقد يكون من الموجودات ماهو خالق عن النافئة وهو الابناء
الواجبة التي لا يمكن أن تكون موجودة وإن فرضت غير موجودة لم يم
مهما حالاً والشريعة الذي يكون بالحقيقة على هذه الصفة لا يمكن له سبب وليا
فإنما إذا واجب الوجود بذاته وهو الواحد الحي القيوم الذي عينه الوجود
لكن يوجد وحده وحده فإنه فاس كل كبر وعدل. جل جلاله وتقدير
إسباهه. وهذه مسألة مفروض عنها في مطلعنا هذا وأنا إذا أمعنت النظر
في جميع الموجودات وليستها إذاً التنظر إلى أن تتيح أن تكون جميع الابناء
منهم إلى النافئة وعلل وأسباب ولياً لا ولا عللا ولا أسباب. يرمان ذلك
إذا قيل لم أبلغ لنا لأنه إذا قيل لم أبلغ لنا لأنه هو
هواهدنا فلا بد أن يبتني لنا البناء عن العلة إلى علة لا علة لها ولا فيلزم
منها التسلسل وهو علاج أن يلزم منها الدور وهو حال. فقد صبح أن جميع على
الموجودات منه إلى الله لا سبيل له ولقد تبين في العلم الإلهي أن السبب
الذي لا سبيل له هو واجب الوجود بذاته وهو واحد من جميع جهاته وبريء
من جميع أنوى النقص وجميع الابناء منه إليه وموجود عنه. فنحن أن سأل
الاسم لا يعترض على كل موجود بل على موجودات إذا فرضت غير موجودة
لم يلزم منه حالاً وأما كالموجود الواجب الواحد فلا.

وإذا قدرنا هذه المقدمات وتكلمنا فيما على سبيل الاختلاف قلرج إلى
الغرض النصوص نحو وهو الكلام في الوجود والتكيف تقول إن الوجود النافئة
فقه على عدة معانى إشارة اسم قانصية المحارج عن الغرض وقول أن الوجود
الموجود عن هذا الموضع هو وجود الابناء الممكنة الوجود التي إن فرضت غير
موجودة لم يلزم منه حالاً وأما مطلوب هله في مثل قول القائل الموجودات
التي هي على الصفة المذكورة حاصلة أم لا فيكون إجواب عنهم بأن طليبا
بالمراة على حصول هذه الموجودات فإن ذلك ظاهر بدلاً يغنينا الحصى
والشاهدات الضرورية والقضايا المقتولة عن الاستقلال عليه بيئي آخر غيرها
اذ جمعت الوجودات الى قبّتالاهو من هذا التقبل لأن إبدانا وأحوالنا مسوبة.

ولهذا السلك السائبة الذين الحق، بل وارتضا في جوهر الحق البديع المواقع الذي يقمع عنه كل ممكن قوقد الباري عالياً وسبيباً.

هذا الوجودات قانوناً لعلماً بدلماً عن ملكية جوهرة فلآ لملية لها لاتواجبة واجبة.

وكلما كان ذات واجب الوجود لا لملية له فكذلك وجودها وجميع أوصافه لملية لها.

فقد بقيت من هذا التقبل مسألة على أم الحساب وأصولها في هذا الباب وهي تفاوت الوجودات في الشرف قلماً ان هذه مسألة تعمي فيها أكثر الناس.

حتى لا يكون عاقل إلا ويعترف في هذا الباب تخيراً واعلماء افراد التأثر بين الشيخ شريف أبو علي الحسين بن عبد الله بن سيبا البخاري على الله.

دربه قد أومن النظر فيها والى أنها البحث إلى ما تقتضيه تفسيرنا إما تضعف القولاء بالشريعة الراحلة المشرفة في الباطنة ومغمسة الكلام في نفسه وكونه.

بقيت أن يقع به وسوف يطرف من ذلك سبيلاً وضمراً فيلزم الله.

أن البهتان الحقيقي البقيق لام على أن هذه الوجودات لم يصددها الله.

كما بل إبدعها تازلة على عندنا في الترتيب قليلاً البديل الأول هو العقل الفضول وهو أشرف الوجودات قربه من المبدأ الأول الحق ثم هذا إبداع الأشرف فالأشرف تازل إلى الأيف الأضلاع حتى بلغ في الإبداع إلى أشر الوجودات وهو طينة الكائنات القادرة ثم إبداعها إلى الأشرف فالأشرف حتى الباقم في الابناء الذي هو أشرف الوجودات المركبة وآخر الوجودات في عالم الكون، ولفساد الافرة فيه المشتقات أشترها والابعد من أثر الطينة في المركبات أشترها وقد علما جداول تكون هذه المركبات في حبب ما لضرورة عدم اجتماع المتضادات بدل المقابلات في شيء واحد في حبب واحد من جهة واحداً معاً قال فأن كان لم خلق المتناقضات المتصلة في الوجود فيكون الإجواب

عندد ان الأسماك من الخضر الكثير من جهة لروهم شعل قليل إياهم كثر، وحلقة الكريهة الحقاء، والحدود الكلي الحية امتلأ جميع الوجودات كما لها إليها لما من غير أن يخجل حلا واحد منها أو أنها يحسب التقرب والابعد متناكورية في الشرف وذلك لا لذيج من جهة الحق عزوجبل بل لا اقتضاء الحكمة السردية.
ذلك فهذه جمل وأتى أوردنها على سبيل اقتصاص مذهب قوم من الحكمة، فإن
تحقيق أصولها بالبرهان يبدع سبيل تحقيقها بالاقين.
وأما مسألة التكليف فكلها اسبل من مسألة الكون وإن أعرض عليك
ما أعرته في ذلك مستفيداً فأقول إن قوة التكليف لا يعد أن يكون لها مياء
مختلفة حسب الاصطلاحات والحكمة يزيدون بها ما أذكره.
التكليف هو الأمر الصادر عن الله تعالى السائق للأخلاق الإنسانية إلى
كبارهم المعدة لهم في الحياة الأولى والاخرة الراديء إهاب عن النظم والتطور
وارتكاب الصياح واكتساب القائم والانتماء في متابعة القوى البديهة
المادمة اهتم عن اتباع القوة العقلية وأما هيئة التكليف فإنها متدرجة ضمن بيانه
لا أن لديه الآشياح تتسامى، عليها تتولى في أية أن الله عز وجل خلق النوع
الإنساني بحيث لا يمكن الأمكان الأكثر أن تبقى ألقانه وبعض لم كبارهم
إلا بتعاطف وتعاون والتراند لأن غذاهم ولباسهم وكمالهم متكون من
وهو أكثر ما يحتاجون إليه من أصنف التغذية لم يكتمل الاستكمل وليس
يمكن واحد منهم أن يتولى بنفسه جميع محتاجين إليه من أصناف التغذية والضرور
أو أن يتولى كل منهم شيئًا من المحتاجين إليه من التغذية فيقرر صاحبهم عند
فهم أو تولاه بنفسه لازدهمت على الواحد أشغال كثيرة وإذا كان الأمر كذلك
فيما يوجب أن يضطر وا إلى سنة عادة يتعادلون بها فيهم وهكذا السنة إنها
تكون من عند واحد منهم يكون أوقوعهم عقلوا أو ذاكهم فما لا يهم من أمور
الدنيا الا الضروريات وما لا يبده فه في الحياة وليس هذه فيها يتواع فرضا
أو التخل من أمر شوائي أو غوضي بل يكون ها إتمناء مرضية الله تعالى فيها
يأمر به من إبراد السنة العادة لا يلتفت فيها القتعصبة وتقضيل بعض على
بعض ويضع حكم الشرع فيه علا سواء فيكون هذا هو الحق الذي يقضي على
نفسه من العين وزاوية الملك ما لا يفتق على غيره من هو دونه في الرتبة
ويكون متغيرًا باستبقاء الطاعة وذلك التقرار النام يتكون بايات ومعجرات
نقد على ائتها من عنده ره غزوة ثم من المعلومات أن أشياء الناس متافئة في
قبول الخبر والشر والردائل والفضائل وذلك بسبب امزجة إبدائهم وهيئة
نفسهم معًا والموش ش كل من الناس يكون ملهم على غيرهم حفذاً واجباً ويغانون
ف استيقظهم ذلك ولا ترون ما أثيرهم عليهم ويرى كل واحد منهم نفسه أفضل
من نفس كثير من الناس وأهل بالرابة من غيره فوجب ان يكون هذا
الشراع مؤدياً مظفرًا لا يعجز عن امضاء حكم الشرعية في جمهور الناس
بعضهم بالوعظ وبعضهم بإبراهان أو التدليل وبعضهم بتأليف القلب والبدن
وبعضهم بالتحريفات والإشارات وبعضهم بالزجر العنيف والقتال واجبة
ان وجود مثل هذا الذي لا يتفق ان يكون فكل زمان وجب ان يبقى السن
المشروعة مدة ما وهي الى الوقت المقدر فيه قحلاً ولا ينكر استبقاء
الشراع والسنة العادلة الا ان يذكر الناس دائمًا صاحب الشرع فرضت عليهم
العبادة المذكورة لصاحب الشرع وحقق عز وج وكرت عليهم تلك حتى
يتحك التذكير بالتكبير المتواتر.

ثم بحضر من نتى الأوامر والتويه الالهي والقيود بإطارات تراتب من
مناقب إحدى ارجاع النفس تعودها الامساك عن الشهود وزماني عن القوة
الفضيلة المكنورة للقوة العقلية والثانية تتوعدها النظر في الأمور الالهي وإحول
المعد في الآخرة تتجاوزها الواعية على العبادات من جانب الفوائد الى جانب
الخلق والفكر في الكوكب وتعبرها على تحقيق وجود الحق الأول على الذي
عنده وجود كل موجود جبل للإنسان ونتصدت الإسبوع ولا إنه غير الذي فيضان
المواقع عنه منتظمة في سلسلة الترتيب إلى اقتضتها الحكمة الحكمة بإبراهيم
المبتدأ على القياس الفردة عن اضاف التويهات والغلاطات والثانية تذكرهم
الشراع الحق وما اثره من الآيات والإشارات ووعد وواعدت الخضيع احكام
السنة العادلة فيها بينهم فجى بينهم التعدل والتعادل ووضع نظام العالى الذي
اقضتها حكمة البارى جل وعلا على عالم فهذيه هي مناع التكيف ومناع العبادات
ثم زاد مسئولية الامر والثواب في الآخرة قلص الى حكمة الحكمة اليوم ثم الى
حده تلخيص جاماً تدرك ذاك هو الذي من ند القدر الذي لا يخفى في الحال
فضرته على مسلك الرفع أيا الكمال الأوعدل الذي ندع خليه وتصلى فاستبرك
وتعرضنا منه ما أسكن إليه بفاطك الشرف وسلامة النجيف وآله تعالى أعلم
بالصواب. واحمد الله أولاً وآخراً وباشاً وظاهرًا.

تمت رسالة الخيمان
Translation by Mr. Abdul Quddūs, Member of the Translation Bureau.

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

**INTERROGATIVE EXPRESSIONS.**

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

(2) Another expression is ‘Ma’—What.

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

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

(3) The third expression is ‘Lam’—Why.

It is a question about the cause of the condition antecedent, to which the thing owes its existence. If the cause would not have operated, the thing would not have existed. For example; “Why does Reason exist?” In answering this question affirmation or denial (yes or no) by itself is not enough. We are not concerned here either with the description of the nature and reality of the thing, except perhaps incidentally as necessitated by the circumstances of the case, inasmuch as the description of the nature of a thing falls
into the "What" (the second interrogative expression). There are logical affinities between the expressions 'what' and 'why' which have been dealt with in 'Kitab-al-Burhan.' Each of these expressions assumes a variety of forms, to which we need not advert in connection with discussion on the present topic. But nevertheless it is necessary to mention the two forms of 'What' (according to the first classification) because in this connection authorities differ from each other.

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

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

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

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

(1) What Explanatory.

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

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

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

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

Some persons have not realised the problem thoroughly. Some hold that the interrogatory expression 'what' follows the expression "does a thing exist" (Hal). Here the 'what' referred to is the 'what' explanatory (that which deals with the meaning of the name attached to a thing, and the use thereof).
The expression 'why' is preceded both by the expression 'what' and the expression 'does the thing exist' because unless we know the real nature of a thing and feel sure that it exists the question about the cause or the condition which brought it into being, cannot be entertained.

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

The causal explanation of some existences (the determinations of the conditions which brought them into existence) is impossible. They are necessary existences whose non-existence is an impossibility. If we regard them as non-existent, we are confronted with an impossibility. The existence which is really of such a nature that it does not admit of being causally explained, and resists the attempt at determining the conditions of its being, is a necessary existence—that which exists by itself. It is the One, the Principle of being ("Hai") and the Principle of Sustenance the Sustenance of the Universe). Through His bounties, liberality and wisdom, all things are endowed with being. Goodness and justice and measure ("Adl"). His Glory ("Jalal") is great and His names are sanctified. This is an accepted fact with us,
and in our theory of metaphysics we have dealt with and solved this problem. If you will examine thoroughly and critically the things which exist, and inquire into the causes which brought them into being, you will come to know that the causes which condition their being lead up to Primal cause, of which there are no causes or conditions. This assertion is supported by the following argument. When we are asked “Why does AB exist?” we say “because AC exist.” If we ask again “why does AC exist?” we will reply that “because AD exist,” and so on ad infinitum. Hence it is necessary that the causal chain should lead up to a First Cause, which is the final cause of all the causes, and which is not itself conditioned by any cause; otherwise we will be involved in regress ad infinitum and a vicious circle and both of them are impossible. In any case, it is a Truth that the causes of all the things which exist, lead up to a Prime Cause, of which there is no cause or condition and it has been posited in Divine Knowledge, that the Cause, of which there is no cause, is Primal Being, which exists by itself. God (Primal Being) is the One, and this oneness is not affected from whichever direction we approach it. He is free from every type of shortcoming. All things exist through Him and lead up to Him. The foregoing discussion has demonstrated that the interrogatory expression ‘why’ cannot be applied to every existence. It can only apply to an existence the non-existence of which is not impossible. It cannot apply to the One Primal Being (Substance per se) which exists by itself.

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

It is necessary to make it clear that the word (koun) Existence is used in many different senses. We will have nothing to do with those meanings of the word which lie outside the province of our discussion. Let us, therefore, bear in mind that the word “existence” is used here in connection with the possible existence of things, the non-existence of which is not impossible. And in this connection we apply the interrogatory expression Ἡλ “Does the thing exist.” If for example somebody asks “Does the thing, the qualities of which have been mentioned, exist or not?”, it is permissible to answer “Yes.” If we are asked to show the reason of the being of these existences, then it is clear that when the axio-
matic and rational proposition (Qa‘daya-e-‘Aqliya) and observing the testimony of which is too clear and cogent to admit of cavil, and the senses support our assertion, it is not necessary to adduce any further argument, inasmuch as all the existences and the qualities which inhere in them, obviously and indisputably possess being. It is a result of the fact that our bodies and their changing conditions are preceded by non-existence.

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

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

It has been proved by an argument which is binding and brings conviction of this truth, (moreover it is based on observation) that God the Almighty did not instantaneously create all the existences but that He has created them in an ordered and regulated series, which gradually, by stages lead up
to Him. The first emanature or creation is pure Reason. It is the highest and the best, because it is nearer to God. In the same way He created material existences (one against Reason which is spiritual) in a graded series which descends from the highest to the lowest, until it ends in the lowest form of materiality—matter pure and simple, which constitutes the disruptive and the centrifugal element of this Universe of Change. Later on, this change and series of material existences ascends from the lower to the higher. In this series we go up from that which is lower in the grade of being, to that which is higher and possesses a greater measure of being. (The former is called the Arc of Descent and the latter the Arc of Ascent). The last and the highest member of this latter series is Man, who is the highest so far as composite existences are concerned, and the last so far as materiality (which constitutes the disruptive element in this Universe) is concerned. Our conclusion therefore is that from amongst things spiritual or non-material that which is nearest to God is the highest, and from amongst things composite (compound of matter and form) that which is further from materiality, will be the higher, as existent will be purer and higher, exactly in the measure in which it is free from materiality (because it will be nearer to God in the Arc of Ascent Series).

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

If the objection is raised; why are contradicories which exclude each other, created at all? then we will meet the objections by saying that the sacrifice of immense good, for the sake of avoiding something of evil, is in itself an immense evil. We must however bear in mind that Universal Wisdom and Universal Bounty of God have endowed all existences with the perfection which their being required, in such a harmonious manner that no existent is favoured at the expense of the other, so that the perfect qualities of an existent do not detract from the perfect qualities of any other existent. But these existences differ in the intrinsic worth of their being, according to their nearness or distance from God. This, however, does not denote that God is not lavish in the bestowal of worth. On the contrary it means that the things
have been created as a perfect system of graded existences, in accordance with the Eternal Wisdom of God. We have briefly summarised the theory of emanation, and if you study in detail the various schools of philosophy and try to teach the truth, by means of critical scrutiny, you will succeed in finding a way to certain knowledge.

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

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

God the Almighty has so created mankind, that the majority of human beings can neither have, nor attain to, the perfectness in nature, without co-operation and mutual help from each other. As the food they eat, the clothes they wear, and the houses they live in, and every other thing, are all artificial, as they require all these artificialities very often, from time to time, and as an individual (who isolates himself from society) cannot provide himself with all these necessities single-handed in a self-sufficient manner, hence every individual is forced to specialise in some form of labour and to render other persons independent of it. If everybody were to do everything, the series of work will be overwhelming. As society is based on co-operation human being felt the necessity of a body of law, in order to establish the reign of justice and equality. This law, however can only emanate from a person who is spiritually pure and intellectually strong. Such a
person attends only to that which is absolutely necessary for existence. He does not desire to gain a kingdom and to establish a dynasty, moreover he is not interested in subduing passion and rage, merely as such. His sole purpose is to show the right way of life that which God has commanded us to follow; and his sole aim is to gain the grace of God by obedience to His commands. He is impartial and does not regard some persons as superior to the rest. He enforces the commands of Shari'at equally amongst all. The way which he shows is the way of Truth which God has shown him. This reception of Divine commands is called Divine Inspiration and the observation of the Angelic Kingdom (Mashahi-da-i-Malkūt) which are not vouchsafed to an inferior type of man, as compared with him. This shows that one who is the recipient of Divine Inspiration, and is distinguished by performing miracles, breaches in the continuity of nature and other signs which signify Divine grace and help, must be obeyed implicitly and thoroughly.

The fact that men differ in their capacity for good and evil and the acquisition of virtues and vices, is well known. This difference is due to the physical tone of their bodies and the conditions of their souls. There are many persons who are inclined to regard themselves as superior to, and claim precedence over others. They feel that, in comparison with the rest of mankind, they have a better right to wealth and power. Hence it is necessary that the recipient of Divine Inspiration must not be weak and helpless but on the contrary must receive active co-operation and help in the task of establishing the law of Shari'at amongst mankind. He will adopt various means for his purpose; he will preach and give advice to some persons; he will argue and reason with others; he will conciliate the bodies and minds of some people; he will depict to others the horrors and dangers which they will meet (by disobedience to his call). He will speak in sorry terms of reprobation to those who fail to respond to his teaching; and he will fight with others. As a prophet of such a type is not to be found at all times hence it is necessary that the rules and regulations of Shari'at should endure for quite a long time. Owing to lapse of time, the hold of these laws, however, weakens. These rules and regulations cannot endure unless a prophet revitalises their import and significance. Hence God Almighty sends a prophet to repeat and explain the Divine laws, so that by constant repetition the laws may strike root in the minds of people.
There are three advantages to be gained from the acceptance of, and obedience to Divine Commands, and the avoidance of Divine prohibitions. (1) The Nafs, (or the Vicious Self) is atrophied and help in least obedience to God, checks rage, passion and appetite, which weaken the intellectual and spiritual faculties. (2) The Obedience to Divine Commands leads us to think earnestly of the Resurrection of the life hereafter, and the Divine Order (Umar Allah) so that we become habituated to offering prayers to God. Moreover it liberates us from the permanent state of self-appreciation and self-importance, and leads us out of the illusion of the self to God (Who brings all existences into being, His job is great and His names are sanctified) and the realisation of this Existence and Divinity. From God alone has emanated the graded series of existence in a regulated and ordered form. This graded series has been regulated according to Divine Wisdom by God. This assertion is supported by arguments which are quite free from fallacies and sophistries. (3) A further benefit which accrues from living up to Divine Commands, is that one is inclined to preach the message which the prophet has delivered (viz., the signs of God; the tortures which those who do not obey the Divine Commands will have to undergo, the promise of an ideal life hereafter for those who carry on the Divine Commands, etc.) owing to which the just commands of the Shari'at are revitalised in the minds of the people, justice and co-operation prevails amongst them, and the system of the universe, which God Almighty has created in accordance with His Divine Wisdom, receives a fresh lease of endurance.

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

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

Here ends the tract of 'Omar Khayyām.

(Omar Khayyām's Arabic Tract on the three ques-
tions:—The necessity of Contradiction, Free will and Deter-
minism. (Bibliography II, Item 10).

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

The necessity of Contradiction in the World, Free Will
and Determinism. [Reproduced from Jāmiʿul Bīdāyaʿ, 
Cairo].

الجواب عن ثلاثة مسائل
ضرورة تضاد في العالم والجبر وال إليها

وبعد أن مباحته إما عن مسألة ضرورة التضاد مرفع من ذكر
وأعتَلم في أمر واستجاب لذلك تعلال خلاص شكي، إذ ينعت بيازي ال
إسلام عن إثمالها، خصوصاً على ذلك النقطة مره قاذا بذلك الشقيق القوي، وهوا
ضرورة التضاد إن كانت مكنة الوجود كان لها محلة، وتنبت إلى الواجب
الوجود ذاك، وإن كانت واجبة الوجود إذا كان في واجب الوجود ذاك،
كثيرة، وقد قام البرهان على أن واجب الوجود ذاك واحد من جميع جهاته، ثم
إن كانت مكنة كان سابقاً، ووجود هوا الواجب الوجود الواحد، وقد قطَم
إذا الشرور تنجّيغ من عند، فقول في الجواب
إن الوضائع الوضائع على ضرين
ضرب يقال له الذاتى، وهو الذي لا يكمن أن يتصور الوضائع إلا ويعصوره
ذلك الوضح الأول، ويامه أن يكون الوضوح لأئمة كالطوية للأنسان،
ويكون قلب الوضوح إذاً، إعتي اسب، يكون علة الوضوح لا محله
كالميران للإنسان والطلق له، والملهم جميع أجزاء الحد للمحدود اوضاع
ذاتية، وهذه مون معروف عنها
وضرب يقال لذلك المرشي، وهو الذي لا يكمن دخلاً ماقد، من أنه يمكن
إذا يتصور الوضوح ولا يتصور حصول ذلك الوضوح له، ولا يكون ذلك
الوضوح علة الوضوح، ولا قيّة في المرشي والطبع،
وهذا الصراع يُقسم قسمين، فإما أن يكون لا زما غير مفارق البتة، وكأن الأنسان متكأل أو متبعجا أو ما أوضحنا بالقوة، واما أن يكون مفارق بالوم لا يزال يوجد، يكون المراب أسود، فإن السواء يفارق المراب في الوجه لا يوجد، وتمارقا بالوم والوجود جميعاً، يكون الأنسان كاتباً أو فلاحاً.

هذي هي الاقسام الأولى للوصاص.

ثم الواقما الترم الوجودات لا تفتون ويجين في النسمة الأولى العقلية، فإنها إذا ان تكون لا أنمة لها بواسطة وعلة كارم الضاحك بالفعل للانسان، فإما يكون بهاب لزوم التمتعжение، ثم ان يكون لزوم التمتعجة، ثم جرب إيجا، فذاك السبب الآخرما ان يكون لا زما واما ان يكون مفارقة، وحال أن يكون الوصف المشابه سبب لمراخيص لا زم، فتبقى فإن يكون ذاك السبب الآخر لازما أيضاً فإن كان لزوم ذلك السبب بسبب احترام الكلام، فتكون هذه الأسباب إذا تملت إلى ما لا نهاية له، وليفره فأنه على استغلاله، وإما دائرة، فإما السبب بسبب لسهية، وهذا أظهر استعجالاً وإما ان تكون في السببة متمية إلى السبب للسبي، فإمكاني ذاك السبب إلى الوصف واجب الوجود لذلك الوصاص كالتفاعلك للأنسان مثلاً.

اذ تقدم هذا ويان ان بعض الاصاص واجب الوجود الوصاصات، فلا رحب لها مطلبنا وقوله، ان الوجود أنتعباري ينطلق على معنين على سبيل التشكيك، لا على سبيل التفاوض التصرف، ولا على سبيل الاشتراع التصرف، والارق بين الأسس الثلاثة تظهر في أواصر النطق، وذلك العينان ما يكون في الاعيان الذي ام الوجود، احتج عليه القدس، والاثني الوجود في النفس كالتصورات الحسية والخليائية والروحية والعقلية.

وهذا الالتباس الثاني هو عيبه الذين الأول، إذا علاني الذرة المركبة المشوربة، من حين هي مشككة مشورة، موجودة في الاعيان; إذا لم يكون من الأعيان والوجود في عين من الأعيان موجود في الأعيان، ان السبب الذي هو المدرك للتصور مشاهة ورحمة وقشه، ومريكون معدوماً الأعيان، كنفّكنا آدم، فإن المعي المقول من آدم هو معي موجود في النفس وق الاعيان، إذا النفس عين من الأعيان، ولكن آدم الذي هذا المعي الموجود في النفس مثلاً، وتتشه
م帚وم في العقلان. فإذا هو الفرق بين الوجودين، وتنين أن الفرق بينهما بالحق والأول والتقدم والتأخر الذي يسمى بالتثقيك لا يلغي الذي
سعي الاشتراك.
وعلى فلان، فأول أن صنعت الحيوان موجودة للإنسان، وكذلك مثلت فنان رواية الثلاث مساوية للتدقيقين، فلما نصب هذا الوجود في العقلان، ves الوجود في النفس، وذلك ان التصور العقل لا ينكره ان يصور
الإنسان الأول يصبر على حيوان، إذ حصول بعض الحيوان، ومع الإنسان
امرأة ورود، وكذلك الفردية للإنسان، لأن التلائمة لا ينكر ان يتجزئ وتدور
الإنسان وكل ما لا ينكر ان يصير وينقل الابصالة من الصفات في تلك الصفة
تكون واجبة له، اي تكون لمثلها تكون واجبة الوجود، فللمفردة واجبة
الوجود للإنسان، والحيوانية واجبة الوجود للإنسان، وكذلك جميع الأوصاف
الذاتية للإنسان، وجاءت الوجود الباطن.
منها ما يكون واجب الوجود الذي بسبب تقدم وصف آخر واجب الوجود
له، ومنها ما يكون واجب الوجود الذي بسبب تقدم وصف آخر له،
وكذلك جميع القوانين تكون واجبة الوجود للزمر، منها ما هو بسبب لا زم
آخر متقدم، ومنها ما هو بلا بسبب شيء الآداب الزمر، والإنسان مااداتنا آنفاً
ثم الفردية للإنسان، فان كانت صفة لازمة واجبة الوجود، فلا يجح ان تكون
في نفسها موجودة في الاثنين، فضلاً عن ان تكون واجبة الوجود في الاعيان
أو تمكنها الوجود الشيء، فإننا نحتاج له شيء، ووجود الحاصل في الاعيان
شيء آخر، فإن الأوصاف المعروفة في الاعيان ربما تكون موجودة في النفس
والعقل لوصفات معروفة في الاعيان، ولا يوجدن يعترف بها موجودة
في الاعيان كنون من يقول ان الحالة بمختلف والمتبعة للانسجام، وترتكز
فيه من موضوع إلى موضوع، فإن هذه الأوصاف موجودة في العقل، فالعقل الوجود
القصور في العقل المعرور في الاعيان، نوع الأوصاف الوصفات إذا هو
القصد الأول في النفس والعقل لا الحصول والكون في الاعيان، وإذا ثك
ان الصفة الثلاثة واجبة الوجود لذا فلا يبرده الوجود في العقل، ولا النفس
لا في الاعيان، وكذلك إذا ثقل انا تمكنها الوجود في الوجود في النفس
والعقل، وقد علنت الفرق بينهما على أي صفة يكون انا موجود في الاعيان هو
لا يوجد شئ في طريقة التشكيك على ماحفظاً

قد يكون مع أن واجب الوجود في الأعيان واحد في جميع جهته وجميع صفاته، وهو سبب جميع الوجودات في الأعيان، وقد علما أن الوجود في النفس هو أيضاً وجد في الأعيان بوجه ما من وجود التشكيك فو جل جلاله سبب جميع الأشياء الموجودة.

فم الكلام؛ فقد كان من هذا أنه إذا قبل أن الفردية واجبة الوجود للثلاثة إتمامي بها أنها للثلاثة لا يصبح مسببا ولا يحمل جاعلاً، وكذلك جميع الذاتيات والواقيز، وتمدِّك أن يكون ذات سياسة ذات أخر، وإن يكون لازم إضا سيفايلاقز أخر، إلا أنه يوشك أن ينعي إلى ذات وازم لبسب لها، فيكون ذلك الذي سياساً يوهان من الوجود، وإن هذا المكلف لا يعلم الققدة القائمة بإن واجب الوجود يشتمق واحد من جميع جهته، إذا موجود هناك الكون في الأعيان وواجد الوجود في الأعيان واحد كما قد ينعي في موضع أخر، وهذا الوجود هو الحصول للشيء من غير التماشى وفي وجود في الأعيان أو في النفس، وإيقاف وإن جميع الوجودات في الأعيان مكنة لآخر، سوى وجد الوجود الواحد.

وتيلن الميزة على الوجه الثاني هو أن الوجودات المكنة مختبأ من الوجود القديس على ترتيب ونظام، ثم من الوجودات مأكلاف متبادلاً بالضرورة لا يحمل جاعلاً، وإذا وجد ذلك الوجود والواقع متسدّد بالضرورة، وإذا وجد الاتساد بالضرورة وجد الهدوم بالضرورة، وإذا وجد الهدوم وجدالضرورة، وإذا كان أن واجب الوجود أو جدالسواواد أو جدالسواواد والحرارة حق وجد التفاد لآن، إن كانت (على لب وب) علامة (لح) فكون (إ) علامة (لح) فكون (إ) علامة (لح) فإنه قال صواباً لنا لا أنجمة فيه، لكن الكلام في هذا الموضع ينصح إلى غرض وهو أن واجب الوجود أو جد بالسواواد أو جد التفاد بالضرورة، فكون واجب الوجود قد وجد التفاد في الأعيان بعرض لا بالذات، هذا لا شك فيه، إلا أنه لم يجعل السواواد مضايا للدلاج ولا لنهاة وجد السواواد لم تلتفاف له الدلاج بل لكونه ماهية مكنة الوجود، وكل ماهية مكنة الوجود كان واجب الوجود يوجدها لأن نفس الوجود خير لكن السواواد ماهية لا يمكن إلا استكون مضايا لشيء آخر، فكل من أوجد الوجود لاجل كونه مكنة الوجود فهو الذي
لا يوجد محتوى نصي قابل للقراءة.
Translation by Prof. M. W. Rahman, M.A. (Osmania University).

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

The attributes of things are of two kinds—the essential and the accidental. The former is an attribute which is essential for a conception of that object, so much so that we cannot conceive that object without first conceiving that attribute. The attribute of animality in man is an example of such an attribute. This attribute always precedes the object
having that attribute, or in other words it is its cause and not its effect, as an animal in relation to a man. In general it can be said that all the constituent parts of a term are essential attributes. The latter kind of attribute is just the opposite of the former. It is quite possible to conceive an object without first conceiving the accidental attributes. This attribute, again is not the cause of the object, and neither does it precede in the order of existence or nature.

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

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

Existence or being is a relative term, which can be used to designate two meanings. ‘All  Sabil-ul-tashkik:—(1) Being in reality. This is existence par excellence according to the general opinion. (2) Subjective Existence, e.g., the sensory, the imaginary, the fanciful and the intellectual concepts, which exist in mind alone. Now this second meaning is exactly the same as the first meaning, for the knowledge and conceivable meanings, in so far as they are knowable and conceivable, are found in reality, and the knowing self
is a real thing among other real things and it is clear that an attribute that is found in one of the real things is also found in all the other real things, save that sometimes the example, the scheme and the outlines of a knowable and conceivable thing, does not exist in a real thing, for instance, the conception of man. This is because the meanings of man exist in mind, and also in real things, for the mind is one of the real things. But in so far as man has mental existence his example, scheme or outline does not exist in the real thing. This is the main difference between the two forms of existences. From all this it should be clear that their difference is necessary (Ashāqq) and fundamental and the precedence and the succession, which is known as (Tashkik) is not in the sense of (Ishārāt). This problem is undoubtedly very subtle and deep, but it does not require much of elucidation, as Mr. so and so is not ignorant of it.

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

Out of these self-existing attributes some are such on account of the precedence of some other attribute which is self-existing for that attribute, and other's self-existence does not depend upon the precedence of some other attribute. All the inseparable and the necessary attributes are self-existing in relation to the objects possessing them in this very sense. Out of this, some are necessary on account of the necessity of some other antecedent, and some are necessary not because of the something else but because of the thing possessing that attribute. All this argument is exactly the same as we have put forward a few lines back.
Now if oneness is a necessary and self-existing attribute of threeness, it cannot, by its very nature, be present in reality, save that it be self-existing in those real things, or be a contingent in an object, for its resultant is one thing and the resulting real thing is another thing. Sometimes the attributes not existing in the real things exist in mind and intellect for the things that have no real existence. So we are not justified in saying that they exist in reality. Someone for example says that the void is a natural and extended dimension, in which the bodies extend, and move from one position to another. Now these attributes of the void exist in the intellect and the void exists in, and is conceived by, the intellect, but is non-existent in reality. The attributes of things exist in the mind and the intellect in the first instance. They are not obtained from outside.

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

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

From all this it should be clear that when it is said that oneness exists necessarily for threeness, what is meant is that it is so not on account of some other cause, and is not due to the act of some other actor. Similar is the case with all other essential and necessary attributes. It is quite possible that an essential and necessary attribute might become the cause of some other essential and necessary attribute, and thus lead to an essential or necessary attribute for which there is no cause
Thus this essential attribute becomes the cause in some sense. This judgment, however, does not negate the proposition that the necessary being is one in all the respects, for here existence means existence in reality and as has already been shown, necessary real thing is one. This existence is extraneous to the thing. It does not depend upon existence in reality or in mind. In general all the things existing in reality are contingent and naught else, except the necessity of the One Being.

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

Here another question crops up: Why did He create a thing, which He knew will be necessarily accompanied by non-existence and Evil? The answer is:—Take Blackness for instance, in it there are a thousand good and only one
Evil. To abstain from a thousand good for the sake of a single evil is itself a great evil, for the proportion of the good of blackness to its evil is as one found in the creation of God is accidental and not essential. It is also evident that the evil according to the First Wisdom was very little, and that qualitatively or quantitatively it does not compare with Good.

II

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

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

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

If they reply that there is a thing here which endures, we say that this enduring thing endures on account of a duration which is additional to its own self. Now this duration will either endure, or it will not. If it endures, it will endure on account of the duration, and this duration, again, on account of other duration, and so on. But all this is impos-
sible. If, on the other hand, the duration does not endure, how can the enduring thing endure? This means that the duration, on account of which that thing endures, itself does not endure. This is also impossible.

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

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

Sa'iyed Sulaiman Nadwi has given [Khayyam pp. 401-411] this tract from three MSS. One M.S. with Shaikh 'Abd ul Qâdar Sarfarâz, Deccan College, Poona, dated 1027 H. (1618) and Berlin MSS. Peterman 466 dated 888 H. (1483) and Orient 2-258-35 written 1061 H. (1651). Below is given this tract as is found on pp. 124 and 125 in MS. No. 9014 Majlis Shurâi Millî Tehran dated about 10th century H. which has been reproduced by Sa'id Nasîf with the corrections suggested by Aqâl Mirza Mahdi, Prof. of Philosophy, Madrasa'i Nâsâri, Tehran [Sharq Magazine Shâbân 1350 H. (1931) pp. 651-660]

رسالة في الوجود من مؤلفات الشيخ الإمام حجة الحق overly the caliph

بسم الله الرحمن الرحيم

الإضافات للنصوص على ضربين: ضرب يقال لها الذاتي وضرب يقال لها

العريض ومن الأضافات العريضة ما يكون لزاما للنصوص ومنها ما لا يكون

لا زماً إلى ما يمكن أن يكون ماضياً أما بالألوى وما بالوجود معاً (1) كل واحد من الذاتي

(1) بالرغم إديه و بابر جود معا
و العرض يقسم إلى تسع قسم يقال لها الاختبار وقسم يقال له الوجود.

(1) الطور العرضي للوجود، وهو موضوع (م) في المعمول.

(2) الطور الوجودي للوجود، أي هو موضوع (م) يكفي الأسود إذا كان أسود.

(3) الطور الوجودي للوجود، أي هو موضوع (م) يكفي الأسود وجودًا في الآيات.

و إذا كان الوجود موضعًا فيكون الأسود وصفًا وجودًا و

بُنَات هذا القسم الموجود مستنف عن الرسول يظهره عند العاقل عند الواحد والحسن واما الاسم الاختبار الموجود (م) في الآيات التالية فإن اسم

الوجود لأنه لواء الألفية. نصف أربعة أورام لذا ما قُبِرَ لهن الالتباس واما الاسم

الاختبار الذي كوف السؤال عنه كان إذا كُتِب لوا وصف ذا لقائفي هن والرسول

على الوجود ليست لحالة زائدة على ذلك. ونرى ان السؤال في الآيات همها لدائم

صوته زائدة فلياذن من ان يكون عرض أو السؤال عرض (م) ثم كيف يمكن

أن يكون عرض موضوعًا لعرض آخر وان كان موضوع السؤال فلياذن

لكذا اللائمة صفة في موضوع السؤال غير السؤال ولكانت اللائمة

 موجودًا في الآيات بلبهن من خارج وأنه يكون السؤال وهذان مجالين وعُلم تولا

الاسم الاختبار هوان يعقل إذا عقل معي ماظته يفصل ذاك المعتقد

تَفَضَّيل اعطليا ويعبر احواله قائد صادف ذلك المعتقد غير متكرر جميع الأعراض

الموجودة في الآيات وصار في أوصاف قائل أن تلك الأوصاف إنها له

يحسب الاختبار لا تخص الوجود في الآيات لتحقق أن الشيء البيضط

الموجود في الآيات لا يمكن أن يكون فيه كهرة في أجزائه في الآيات ولتحقيقه

الاختبار من البابين إن هذا الموضوع ضل ضلالاً بعيداً كبعض متقضي

التأكيد الذين جعلوا اللائمة والعرضية و الوجودية و هذه (م) الأحوال إجمالًا تامة

المتاأي لوجود ولا أبدم والشئ الذي يقم في هذا الخطأ الفلاح من

(8) أعظم الخطأ لا أولئيه وظهرها (م) هوان لا وابسطة بين السبب و

(9) فاعل (م) فهو ود (م) كان أسود (م) الاختبار العرضي

(10) عرض وامل السؤال (م) ابتداء (م) وامل هذه (م) الخطأ وهو من (م) اختباره (م)
الإجابة على طالب لأجابة مالى ذكره ونقضه اوجله اختلافه وراءها تغلبوا يغطون الأوصاف الأعتبارية تسمى ممتازة السوادية الزاوية وصف عطل عص في النفس ضعف اجل ذوات الأسواد وتصرف أيها ومشاركتها للقبض في بعض أحوالها وكذلك الوجود الوحدة وقبل (11) أمر الوجود وأصاب (12) من سائر الاعراض اشكال جمعية من لهم الحق في إتقالا ان الإنسان المعتقل مثله حقيقة ومهمة لانداخل في جمهوره حتى ان العقل ينكمه ان تقبل معنى الإنسان من غير ان تقبل هوه الموجودا ومعدوم قبلي لا أخلاصة ان يكون الموجود معنى يضمه من خارج ذاته وقولنا ان الوجود للانسانية هو المعنى الكسبب للمعنى ذاتي والخبرة والطيقة له من ذاته لاجمل جاعلا (13) ولا يشبي مسبب كان الباري جل جلها لم يفعل الإنسانية جدا مثلاً جعله موجوداً ثم ان الإنسان اذا وجد لا يمكن ان يكون إلا جبياً تفلاو إذا كان الأمر كذلك فإننا يجب أن يكون الموجود معنى زايداً على الإنسان من الاعيان كيف زاد وهو المعنى المستقل من علة وقبل ان يحوم في حل هذه الشبيهة ناتج برهان ضروري ان الوجود معنى اعتباري تقول ان الوجود الموجود لركن معنى زايداً عليه في الاعيان لكان موجوداً وقبل ان كل وجود موجود (14) فيكون الموجود موجوداً وكذلك (15) موجوداً بالاختصار ونال الشماعة له وموضوع تقول ان الموجود معنى لا يوصف بالوجود سلم الاطلاق لاستدامة العوائق حتى لا يقال انه موجوداً غير موجود طالباً هم حكاك تظوا في النفس وتفسن الوجود الموجود في الاعيان ام غير موجود فانه إنشاء عناج يفع لرمي المحال بفاحش وان إني بل تقليدنا ان الوجود غير موجود في الاعيان وهذا هو موضوع الخلاف فرجاً بألا تكون نظراً في النفس ولا أحد الاعيان التمامل ولكن الوجود وصف معقول لذات الوجود ام لاننا إني بعمه القبول بالاعراط بأن الوجود حكم اعتباري وان إني بتلك الوجود معدوةً في الاعيان وان النص المجيد واعل العلاج يتشاركين عن الامثال (16) هذا ومنهم من قال ان صفة الوجود لا ينتج إلى وجود آخر حتى يكون موجوداً لهي موجودة بلاوجود آخر

(10) الاعيان لا يوجد (11) وقيل (12) الموجود كان إمي (13) باطل (14) يوجد وكل موجود موجود يوجد (15) يوجد يوجد آخر كذاك (16) عن أمثال
إنجاب هذا الفاعل إذا يريد أن يدفع التسليم بل وقعة (١٥) في عدة محايلات آخر منها أن تقول على هذا الوحيد الذي تشير إليه موجود (١٨) أم لا فإن اجاب بلقد واقع واقف نفسه وإن اجاب بشم وقع التسليم إلى مالكها خصوصاً له ما إن لا فإن اجاب بلانفوذ هذا والان اجاب ينعم حقيقة قد سلمت ذاها موجودة فلذا ما كلما لا نسلم في كل موجود وف كل ذات حيث تسليم عن هذه المواقف وعن هذه المحادثات ثم إن سبح كلامك إلا وإن (١٦) الوضع الموجود يحتاج إلى وجود زائد عليه لاعفائه فهذا حال ممن من تقايق في هذه المحادثات ويسكن في المقلات الوشيكة وحيث قطاع الكلام معه وتشتت روحه من (١٧) وجه آخر وأيضاً فإن كانت صفة الموجود موجودة بما إليها يوجد أسير وقد وقع إثارتها وصار إثرها إثرهاه وصار إثرها إثرهاها موجودة لكان حكم منزول على الركب وهذا حال ولو كان الأمر كذلك لما صارت الماهية موجودة بل صارت مقترنة بمر ووجود حتى لا يكون صفة إزاء مبولة على الركب كما إن الوضع ياض لذاك وإذا اقترن بالجسم لم يصر الركب ياض بل سار إيض ولون الوضع إيض لذاك مما صار إيض بل سار مقترنة إيض على أن العامة تسمى الوضع إيض فقولك هذا لون إيض ذلك على (١٨) سبيل التحقيق فإن كان يوجد إيض يقال إنه موجود على المجاز لا على التحقيق فلكه حكم المجازات ولا تنازع فيه واعتر أن هذه مسألة عامه جميع العلماء ولا يكاد حقيقة يظهر لموقف إلا قادر بيطالن هذا وتقامت وتوجد منهم يقول أن الموجود موجود ولا يحتاج إلى وجود آخر كما أن الإنسان بالأنسانية الإنسان المانسية لا يحتاج إلى إنسانية أخرى حتى تكون إنسانية وهذا (١٩) القائل لفقرتين الإنسانية والإنسانية لأنه لوازماً هما الإنسان، الإنسانية موصوفة إذا الإنسان كانت مفترضة إلى الإنسانية أخرى بل هي موصوفة بأنها الإنسانية فهذا قال في الوجود مثل هذا إن الموجود غير موجود فإنه موجود حتى يحتاج إلى وجود بل هو موجود [on page 125] بأنه يوجد لا غير حتى يدفع هذا المجال و هذه الناقلة من الحق المقدرات القول في هذا الباب عبما الله من الزور واحبة القلبة وما في شبهة أهل الحق وهو الفاعل الموجود الموقف

(١٦) أنواة _نوقع (١٨) اله هو موجود (١٩) الأول تقول إن (٢٠) وروحة ومن (٢١) ذلك لا على (٢٢) يكون لها الإنسان من يتساهم هذا
لا يثير (٦٣) وإذا كان هو المتعلق المستفاد لا غير كيف يمكن أن يكون معنى زايداً في الأعابض، وهو على هذه الصفة وهو المستفاد هو الذات (٦٤) لأغبر والذات كانت معدومة فوجدت فالذات هي المستفاد وليس تلك الذات ام امتدت إلى الوجود ونسبة الوجود إذا كانت في الوجود كانت معدومة وكيف يكون الشيء ممتترا إلى شيء قبل الوجود إذا الاقتدار إلى شيء من الأشياء هو الوجودات للوجودات بل النفس إذا علقت تلك الذات واعتبرت أحوالها فصلها التفصيل العقل وصارت أوصافاً متنوعة منها ذاتيات وعرضيات (٦٥) وكأنها تصادف الوجود في جميع الأشياء من قبل العرضيات ولا شك إن الوجود هو معنى زائد على الله الفقول لا كلام في هذا بل الكلام في الموجود في الأعابض ثم العقل ما تحقيق الله إلى يقال لها الأسانية علم أن الحيوية والنات طبقاً لها من ذاتها لا يجعل جاعلاً (٦٦) والوجود لها من غيرها يعني إن هذه الدوافع لكاتب (٦٧) معدومة إما (٦٨) كانت موضوعة بالوجود فروهم اعتبار صفة الموجود أشارها من حيث تعلقها بغيرها وافق اثنان أن جميع العقول ليس شاملاً إن لا ينتج (٦٩) عليهم هذا القدر من العقول من وجد نفسه من المقصورين في هذا يعني فليس أنها قد راحب بسبب أمر وهي غلطة فعلها بالرضاية النامه والاستعامتان تحسن التوفيق من الله في الاجابة والحق اعتبر الأوصاف وحقق أحواصها أغم الأشياء للباحث عن هذه الرواقة فصل واجب وجود على جلاة إذا هو ذات لا يمكن أن يتصور إلا موجوداً يقتضيه الوجود عند العقل لها من ذاتها لا يجعل جاعلاً ولا كاتب صفة الوجود (٦٣) معنى زايداً على ذاته لكاتب في ذاتها من حيث هي تلك الذات الواجبة كثرة وقد سبق البرهان على اب واجب الوجود لذاته واجب من جميع جهاته لا كثرة في وجه من الوجود و باتباع فإن جميع اوصاف الوجود ذاته اعتبار لا ينص على وجوداً (٦٣) أيضاً وقل (٦٣) على وجوداً إذا وقيل (٦٣) على وجوداً انشيا حصول صور العقولات في ذاته إلا أنها (٦٣) كلها ممكنة الوجود ولازمة إرادة والكلام (٦٣) المستفاد من الله لافير (٦٣) الصفة هو المنستفاد من الله هو الذات (٦٣) ذاتيات ومنا عرضيات (٦١) ماعل (٦٢) كانت (٦٢) وكان (٦٣) إن ينتج (٦٣) على واجب الوجود (٦٣) لهجة وجوداً (٦٣) ولم تقل (٦٣) وإن قال (٦٣) ذاته موجوداً لنفسها انتاً
في سبيل القطر. في هذا الموضع، لا يلزم أن تكون صفة السياق قئية للمكانة، بل تتطلب تغريدة من الجملة، فكل سياق لجهاز الموضوع. ومع ذلك، فإنها تتناسب مع صفة السياق، فكلما كان السياق، كلما كانت صفة السياق قئية للمكانة، وبناءً على ذلك، فإنها تتناسب مع صفة السياق، فكلما كان السياق، كلما كانت صفة السياق قئية للمكانة. 

اذهب إلى ما يقوله عن هذا الموضع، لا يلزم أن تكون صفة السياق قئية للمكانة، بل تتطلب تغريدة من الجملة، فكل سياق لجهاز الموضوع. ومع ذلك، فإنها تتناسب مع صفة السياق، فكلما كان السياق، كلما كانت صفة السياق قئية للمكانة، وبناءً على ذلك، فإنها تتناسب مع صفة السياق، فكلما كان السياق، كلما كانت صفة السياق قئية للمكانة.

(36) أليس أولاً، ليس بوجود شيء؟ (37) وجود ورأى هذا حال، وعلى
(38) الثقل والجواب
(39) إن ذلك لا ينفع CUDA
(40) إن ذلك لا ينفع CUDA
تقسيم: (٣٣) اور (٣) لان طال (٣) في له (٣) كرارة الشارقان
(٣٣) الامام الحاسوي (٣) هذا التصيل [كان]}
(e) Persian Tract called Kulliāt-i Wajūd.

Universals of Existence.

This tract [Bibliography II, Item 13], which must have been written by 'Omar in about 488 H. (1095) at the request of Fakhr ul Mulk, son of Nizām ul Mulk, was discovered by Dr. Arthur Christensen in BN. Paris Suppl. Persian 197 VII called Ruṣdāt ul Qulūb. The last Section of the tract appears in Dr. Fredrich Rosen’s edition (pp. 70-71 of Preface) of the Quatrains of ‘Omar-i Khayyām (London Luzac & Co.). Saiyed Sulaiman Nadwī has reproduced the whole tract [Khayyām pp. 414-423] in seven sections from BM. London MS. OR. 6572, (as could be deciphered), except for the last Section which has been compared with the version in the Paris MS. The version from the MS. of the British Museum contains many lacunae in Sections 2, 3, 4, 5 and 6. A third MS. of this tract exists in Tehran, [Majlis Shūrāī Mill No. 9072] written on 12 Shawwāl 1288 H., and has been reproduced in Sharq Magazine, Tehran, Shābān 1350 H. [pp. 643-650]. This does not contain Sections 5 and 6 and a portion of Section 4 as marked by Mr. Nadwī. The following version has been prepared from the MSS. of Br. Museum and Tehran. The portion in square brackets is from the Tehran MS. and supplies the hiatus in the MS. of Br. Museum. The portion in round brackets appears in the MS. of the Br. Museum only. The remaining portion is common to both with very slight difference.

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

(1) بعد أن هرجه موجود است بحري ذات باري تعالى يك جلس است وآن جوهرس وجوهر بدو قسم است. جرم است بسيط. ونظفها كباشر معي كليات ست؛ أول نفظ جوهرس وجوهر أن را يد بقسم كردان نفظ جسم است ونفظ بسيط. ووجودات كلي را يشي اثنين ودام (سهم تام بين جوهر وجسمه ونفظ بسيط) نسبت. ذا آمنا جهته كجز ذات باري تعالى موجود هم من ست. وكليات نوع قسمت يذير ست ونوع ديكر قسمت يذير نسبت. آمنا قسمت يذير ست جسم است وأآمنا قسمت يذير نسبت بسيط است وقسمت يذير وقسمت تابع يذير بفناوت إندر برتيب. آمنا بسيط است آزوجه تجاوت ربت دنوع كلي است نويرا عقل كودن ونويرا تالق وإن هر يكي بده ربت است. آمنا عقل كلي است وجزوات إيشان را تايت نسبت. أول عقل فال است كمعلم أول است ينعت باواج الوجود وعلت است جمله موجودات را كزناء ويند ومدير است موجودات كلي دا. وعقل دوم مدير فك أخطم (الطلس) است وعقل سوم مدير فلك ألقا. است وعقل جهام مدير فلك زحل است وعقل ينتيج مدير فلك مشترست وعقل نشتم مدير فلك من جم است وعقل هنوم مدير فلك نسب است وعقل هشم مدير فلك زهره است وعقل ثم مدير فلك عطارد است وعقل دهم مدير فلك قفر است. وابن عقل عا را نفي است بإراد يوك عقل سبي نفس ناياشوب ونفس سبي عقل. وابن عقول ونفوس شانكه مدير ابن إللاك اند محركان هره يكي مرحوم فلك خوبو دا. وآمنا عقل است محرك است برسيل (فنا ولآمنا عقل است محرك است بطرقي) معشروق، ذا آمنا جهته كعقل برتيب برر اذ نفس است وشريف برر اذ نفس است بدانت. بسبب بواء الوجود نذريك بر است.

(2) وبياد دا نست من كأآمنا ميگوم كنفس محرك فلك است برسيل فعال وعقل محرك نفس است بطرقي معشروق لآمنا جهته ميگوم كنفس مشاهت ما تابيد وما خواهد كد ورسد وآن جهته أن قدام ار دري كنفس را باعقل است محركات ذر فلك [بديد] ما أد وآن محركات اجزاء فلك رامستوجب عددديي كرداند (عدد دا باهد) بواء كذكلي بويد وعدد كذكري.
اینہوں ہے ہیچ کہ ایک سے ایک کہ دیکھنے سے کہ آہنگ جزور ہونے پایا ہے او طاق بود اگر لازم بود نہیں تو جزور وقفی اور جزور وقفی اور جزور وقفی اور جزور وقفی

اگر لازم جوڑی اور سے سپ اور سپ سب دیکھنے کل ہیچ کل اور ہیچ کل اور ہیچ کل ہیچ کل

اگر حیرت دینے کہ موجودات کی ہے چیز جو ایک دووام سے کہ ایک

معلوم او طاق موجودہ اور عقل فعالیت اور کہ سب کو ایک جمع کل

امست اور جمع کے سب کو ایک جمع کے سب کو ایک جمع کے سب کو ایک جمع کے سب کو ایک جمع کے

واجہوں اور ایک کہ نہیں دیکھنے کو اور ہیچ کل اور ہیچ کل اور ہیچ کل اور ہیچ کل اور ہیچ کل

آگہی آپ انگریزی میں لازم اور ایک اور ایک اور ایک اور ایک اور ایک اور ایک

او ہیچ اور ہیچ اور ہیچ اور ہیچ اور ہیچ اور ہیچ اور ہیچ اور ہیچ

جو یہوُن یا اورہیوں ہانسک اور اور ماہی الیکس اور اور ماہی الیکس اور اور ماہی الیکس اور اور ماہی الیکس اور ماہی الیکس اور ماہی الیکس

ماریا پرست کہ انکاد ترین عدمہ کا اور لازم کی اور لازم کی اور لازم کی اور لازم کی اور لازم کی

یہ کہ عدد نہیں کہ عدد آذ یہوُن یا اور ماہی الیکس اور ماہی الیکس اور ماہی الیکس اور ماہی الیکس اور ماہی الیکس اور ماہی الیکس

یونگ یا دریک جی یہوُن یا اور ماہی الیکس اور ماہی الیکس اور ماہی الیکس اور ماہی الیکس اور ماہی الیکس اور ماہی الیکس

درہ پچھوں اور یہوُن یا اور ماہی الیکس اور ماہی الیکس اور ماہی الیکس اور ماہی الیکس اور ماہی الیکس اور ماہی الیکس

ماں دورہ جھیل اور یہوُن یا اور ماہی الیکس اور ماہی الیکس اور ماہی الیکس اور ماہی الیکس اور ماہی الیکس اور ماہی الیکس

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و اورہیوں ہانسک اور اور ماہی الیکس اور اور ماہی الیکس اور اور ماہی الیکس اور اور ماہی الیکس

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و اورہیوں ہانسک اور اور ماہی الیکس اور اور ماہی الیکس اور اور ماہی الیکس اور اور ماہی الیکس
آمانت ومواليد وعلت ومعمول وجود أو مان (له) ز جنس /اوان (في) جل جلاله
أكون جون ما شريف ترين قيام دزال آخر عقل ونفس ياقين معالم شدكة
إيذاء هام باشد ومردم جون ابدا وانا بماست بايدك ترديك أو درست شودك تره (عقل ونفس أر) را ajout نفس وعقل يكست) [نوع أول عقل كل و نفس كل است] [أين دركي أرابب متوسط أو متوسط أو جينك و او
إيشان را رياكناه، يس بايدك آهنگ اودك خوشش باشد تا عش تومه را
خود دوم واند، زر مئا ترع حاضب عذاب معامل باشد. وعمله است كهد جرم را نبيط
هيج مناسبت لينست، وحقيقة ذات مردم حيث است است است ته يذ برد
[وجه قسمت ناهز بارست] وحد جرم آنتك كها اورا طول وعرض وعمق
است وأعراض ديرج جون خط وسطط يورو قاث ينود وحد وان نبيط است كه
[أورا طول وعرض واغي تينست و] مدرك اشي اورا يست وصورت علم را
ا أورا طول وعرض وإجراء نست و] مدرك اشي اورا يست وصورت علم را
قبل است واوه قمه است ون هام او جرم هو از جملة اعتراض ديرج جون
كيفه وكيفه ويفل وان ون اه يوضع وملك وان يفعل وان يفعل، از ين
هيج جزء تست. اما جوهير نست نذات خوتش قاث، وبرهان ان كه (أو
جوهير است آنتك كه) صورة علم يدو قاث است وعلم عرض است وعرض
بعرض قام ناشد [لا اوجوهر وداست است كه جوهير است جماهير است
از أجله جرم قسمت ينر بورد وأ قسمت شناس تست هن قسمت ياير. كه
قسمت شناس قسمت ياير تبيب نوع يس] [أين جوهير را از صفت اجام [مهذب
يايد نامثت] وريدن صفت مقصود تقرب است كه (أو را) اجام باشد.
بوجه تقرب تين بايدك وس وا بورد [لا با وجنس خوتش] كه آنها نسب
حلاك وس باشد [واقه آغم
فصل دوم
(3) بداءه كه عقل يا دراك معولات قه نفس خوتش [مشتقل
است] [وافقه را اتفاقت ادرك معولات يحك] [حاجه است وسر فرازي
ورزى از جمه ازومات نفس است] [بديل سبب] يدكوا با عقل مشايت
د كيد وأرمان آنتك كه هيج نفس [برهين عقل] بوت أدرك تله حمد
[برنها نفس استعداد] خوش را از عقل فيادة مغرد بوت أدرك لينك
اراك [أو از جمه تعيين] يوو وهيج حقيقه نا شد. واين مشاهب [كدون
نفس با عقل غردت است] [وآتار أو در محوسات يدكيد] [يد كله
نفس كه نس عقل] شريف ت الاست سبوعت لينست به هيج حال [سحى]
از رونعات [خالی نبتش] که ترکیب جسم از ما به وسیع است، و [اورا کیفیته است و کیفیت] اورا کلیات نفس می دهد و در جزئیات [علت جسیمی] می دهد [معلول خوشیش را و اینکه در جزء آید] [می گویم] و بشر خاجت است. چنان که نفس کلی نفس می دهد [جزوآ را] فاقد استقلال می دهد موالی الدار و انسانی را به جز و استقلال می دهد موالی را. کیفیت در تر کیفیت او هم نفس می دهد و هم فاقد و هم استقلال و هم موالی [پس رونعت این [یکحشیر از آن دیگر خیزها باشد]

(م) بدان که نقد دادریج وای خویش نکرد از این آن از آن جزوی آید و رونعت، دارا نقد دادر باشد همان کلیات کرده اند زان پر آن کیفیت همیشه پر جامشند و علیکه پی آشان (دلات کند) با اندار نیو بود و هر که کلیات معلوم کنند جزویان پیش و معلوم شود.

اکنون بدان که کلیات پنج قسم است جنس و نوع و فصل و غزاع و عرض، و این هر قسم به نفس خوشیش کلی است. چنانکه مثال جنس لفتی است سفرد کلی که در زیر او نکشک به کلی اند. چنانکه جسم و جوهره شخصی که به نفس خوشیش می نوز، و [در] [هور] [بگ کریت اند. چنانکه مثال جوهر لفتی باشد به جمله معلومات غربی پسی تعلیم دلایل کند و جوهر نوزند قسم است نمای و غیرنیمای، نمای نوزند و قسم است حیوان و غیرحیوان نوزند. نوزند قسم است تافق و غیرتاق، اکنون انجاگاه بینی قسم است بالا یا آن نوع نوزند دیگر نیست و آن حیوان تافق است. آن‌بند دیگر نوع متوسط آن و نوع متوسط، هرای نوزند بیالا یا خویش نوع اند و نوشیت با از دیگر خوشیش جنس اند و پی جای که نوع ان حیوان سره، سیرال نوزند دیگر خویشی را پس از آئشان هر کس به هم کل ان و هم جزو. چنانکه مثال جوهره جنس است موزوع خویش را [نوع اوجوان و غیرحیوان] دید و حیوان که جنس است موزوع خویش را نوع او [نالاق و غیرتاق] است. اکنون بدان که جوهر کلی باشد [که هر] [چلین] که موجود است هم هم و جزو. چنانکه مثال جوهره باشد دان که قوت او جنس را از جنس و نوع را التواعد و جدا توان کرد و بعاد که مثال حیوان لنفس مجل است و نوع او تفاق است و غیرتاق، غیر تافق و ناقص قسم جنس باشد که به منطق وی را از دیگر حیوان جدا توان کرد و دیگر چیزها هم بی‌پایه.
ویاں سے عِرْضٌ باشکہو وی رہا تھا بھوپ وئے عِلّ یا جوهر خویش جدتا
تو ہمارہ چنالکہ مثالی کی از آب اک گُرُری از آب جدتا کی نے آب بود،
وگری از آئش و ہوگیا کیا خاک ولطاوت از آئش و آئش پہچنے بیگین مائند

و عرض عام یہ تھا قم است کہ وکیفیت وا خاک حاکم و متر و وضع
(و ملک) و ان پرل اور ان زیرجگہ اعجاز اتآ کہ کجندی ہاشد
وکیفیت چھوٹی ناپا یا اضافت نسبت (کارا) یہ کہا رہا ہاشد و این
کچھیا باشند ومتی کیا باشند پرل دکھدا وملک اور ایا باشند و ان پرل
کرگا یا باشند و ان پرل کننکی باشند)

(س) (بدنا کہ کنا کیا کہ ارمزرد پرآ آید ازدو چھیپڑون رینست وہر
دو عرض است امالا اباد اما ماکہ حاکم کان باشند کہ در میرے زیر سے
ایس مسرعہ تھا ازسردوعی حکمے تو وسکا نے تبیدا ایبدوان ازدور ورینست
یا پیسیدویدا یا نابنید کی چنالکہ مثالی خشم و حقد کہ ہروداہیلاسیدویدا باشند
یا شققت وعہبت گا ہروداہسیدویدا باشند و ہروداہ درسردوعیو رودش آنا راحال
خوا نئند ہوریہ درسر آیدا آن را ملکہا خوا نئند چنالکہ تکھا نئند و دور رکہ
لماواشک کنا تیسفیت گا پیسیدویدا یا نابنیدا کہ با مرید مائند ہوریہ
معرموش شند انت مکن بودم عرض باشند بشرف مرید هری دعب خاک تیاورد
(دریاین صاحب عظمت کی پہا وبا یا کہ دینست کہ ہریچہ مرید در آئش اندرھنیا
توان پر اسے پرآ یا یا چاب یا باشند یا ریکا یا مکن با متع یا اما واجب
چئیز یا باشندکے تیاگیکا نئیشا باشند وشائید کا باشندو مکن لیا باشند کہ وجودودیہ
کہ باشندوشاپید کنیااشد وچوین تکن وا ایاکا کردن بوضریت متع لم شود
اپر آئش کہ جوپ کئن چئیز یا ہست توہم خلق کہ وجود اور معنی است
پس اپس چیز کہ موجود اورہمہ طریقہ واجب است باری عریش باشند
وا انہی وجود اورمکن اک ہریچہ موجود است بذر ذاتیاری عبادتیاہی
متعن است وجود مکن باشند و ءالعطم)

(د) (بدنا کہ موجودات پر دوقم است یا واجب الوجود است
و آئش باری عالیا است ودیکر مکن الوجود است وان دنوع است
یکی جوہر وان حرآ موجودہ با یا موضوع مستقیمی بود ودوم عرض
وآئش حرآ موجودہ پرودا از موضوع مستقیمی باشند و جوہر
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
[First Section] (1). Know that whatever exists, save the Godhood, is one Genus (Jins), and that is an Essence (Jowhar). Essence is of two kinds: Body (Jism) and Spirit (Baṣīṭ). Of the words which stand for the "Universal," the first word is Essence and when you differentiate it into two, one word is the Body and the other the Spirit. The Universal Existences have no other names than these three, namely, the Essence, the Body and the Spirit, because save Godhood Existence is this much only. One kind of the universal is separable and the other inseparable. The separable is the Body and the inseparable the Spirit. The separable and the inseparable are antagonistic in status. The Spirit (Baṣīṭ) in view of the difference in gradation is of two universal kinds one is called Intellect (‘Aql) and the other Mind (Naṣṣ). Each of these have ten stata. The Cosmic Mind has no limit as to its individual parts. The first is the Creator’s Intellect, which is the first effect of the Necessary Existence and the primary cause of Existences thereunder, and ordainer of Cosmic Existences. The Second Intellect is the ordainer of the Highest Sphere, the third of Sphere of Spheres, the fourth of Saturn’s Sphere, the fifth of Jupiter’s Sphere, the sixth of the Sphere of Mars, the seventh of Sun’s Sphere, the eighth of the Sphere of Venus, the ninth of Mercury’s Sphere and the tenth of Moon’s Sphere. Each of these Intellects has also its Mind, because there cannot be an Intellect without a Mind, nor a Mind without an Intellect. These Intellects and Minds which are the ordinaters of the Spheres each move the celestial orbs pertaining to their sphere. The Mind acts as a Lover and the Intellect as the Beloved. Because the Intellect is higher in status and nobler than the Mind, and hence nearer to the necessary existence.

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

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

The sequence of Beings is like the sequence of the letters of the Alphabet, each letter being derived from the one previous to it. Alif is not derived from any other letter and is the first cause of all letters of the alphabet, because it has no precedent but has a subsequent. Hence if any one asks us the question as to what the least number is, we shall reply "Two," since "One" is no number; because a number must have a precedent and a subsequent. Thus they say one into one is one, one into two is two, one into three is three, and so on. But two into two is four because one precedes two and three succeeds it, three and one make four. The same is the case with all numbers. Hence Necessary Existence is one not as a Number because one is no number, as it has no precedent; but the Necessary Existence is One as being the Primal Cause. The effect thereof is the Intellect, and effect of Intellect the Mind, the effect of Mind the Ether, the effects of Ether the Elements, the effect of Elements the creatures, and each of these are the causes of what comes as an effect under them. That which is an effect is undoubtedly the cause of another. This is called a causal chain. A man is rightly a man if he understands the causal chain and knows that the above-mentioned are only medial entities, and because the Ether, the Elements and creations are the causes and effects of his existence, but not of his Genus, as he hails from Lord Almighty!
Now that we have found the noblest thing in Intellect and Mind in the end, we know that the beginning also was the same. The man who knows the beginning and the end understands rightly that his individual Intellect and Mind are of the same Genus as the cosmic Intellect and cosmic Mind and these other entities are alien from him, and he an alien to them. Hence he should endeavour to attain his Genus, so that he may not remain far apart from his kindred souls; because perdition is a static condition. We know that a Body has no relation to the Spirit (Basīt); and the Man's Self is in reality a Spirit; incapable of subdivision and the Body is capable of subdivision. Body is thus defined: it has length, breadth and thickness and other incidences, such as lines and surfaces which can be laid thereon. The Spirit (Basīt) is thus defined: it has no dimensions such as length, breadth, etc.; it understands all things, and is capable of recording impressions of knowledge; it is neither a point, nor a line, nor a body, nor has any other incidences, such as the why, the how, the whose, the where the when, shape, qualities, activity or passivity. On the other hand, Man's soul is an Essence, self-existing. The proof of the fact that Man's soul is an Essence is this: it records the impressions of knowledge. Now, knowledge is incidental and an incidental cannot stand on an incidental but on its Essence. Really the Man's soul is not a bodily Essence, because body is divisible and the soul understands the divisibility, and is not divisible; what is divisible cannot understand the divisibility. Hence this Essence (Man's self) should be kept pure from the qualities of the bodies. By qualities is meant the consequence of proximity which it has with the bodies—a proximity which it should not have lest it lead to its distruction. (God knows!).

[Second Section] (3). Know that the Intellect ('Aql) is busy with its Mind (Nafs) in understanding the objects and the Mind needs the Intellect for knowing reality of the objects. The benefit and advantage is attached to the Mind. Hence the Mind always resembles the Intellect. The proof of this is that no Mind ever envies the Intellect at the time of understanding, because the Mind counts its ability more than that of the Intellect at the time of understanding. But its ability to understand is only discursive and by no means definite. This semblance of the Mind with the Intellect is in its very nature, the effects of it become evident in the feelings (Maḥsusat). Hence the Mind, which is higher than the body, is not without egotism, and whatever be the condition of the
body, it is not free from egotism. Body is composed of Matter and Form, and has conditions. Its condition is given by the Mind in the Universals, and in the individuals by the bodily cause to its effect. And what we say here about the details requires explanation. Thus the Cosmic Mind imparts mind to the individual, Ether imparts Elements to the creation and to Man who is a part of the creation. Conditions in Man’s constitution are given by the Mind, the Ether, the Elements and creations. Hence the egotism of Man is greater than of those other things.

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

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

Special Quality is an incidence which cannot be separated from its Essence either by imagination or by reason; for
example wetness from water, heat from fire, dryness from earth, fineness from air and so on.

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

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

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

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

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

[Third Section] (7).

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

(f) ‘Omar Khayyâm’s Arabic verses.

We have only five Qita’s by ‘Omar which are quoted by Qiftî and Shahrzûrî.

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

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

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

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

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

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

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

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

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

So when my mind is eager for friends I tell it so:
By God! so long thou be to none thou go to greet!
E
I soar above both Worlds to Highest Realm
With lofty courage and with sober thought.
The Guiding Light of Wisdom dawns in me,
The Darkness and Delusion are dispelled.
The foe may try to intercept the Light,
But Lord maintains it by His Grace Divine.

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

(Qita’ of ‘Omar Khayyām on World and Life.

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

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

Ques. What is the life we live in world?
Ans. A dream or phantom, fancy worse!

Ques. Then what we gain or gather here?
Ans. A Plague or Sores with none to nurse!

Ques. So when this nag of lust is tamed?
Ans. When curbed by whip and constant spurs!

Ques. And what of doctrines discussed here?
Ans. Some empty jargons they rehearse!

Ques. And what you think of Tyrants here?
Ans. As wolves or hounds Death—compassors!

Ques. And how are wealthy here engaged?
Ans. The greedy storing rot in purse!

Ques. Does wedlock bring them bliss of life?
Ans. A week of joy and rest a curse!

Ques. But what you think of world so fine?
Ans. A hag in rouge and fashion firs!

Ques. So what is all now 'Omar said?
Ans. Precepts as meet some cases Sirs!
xiv.

THE QUATRAIN, THE TARANA', DUAH AND KHASI.

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

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

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

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

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

In the early stages all four lines of the Tārāna’ rhymed, so it was called a “Dō baiṭī.” The form without rhyme in the third line had become common in the time of Rashīd ud Din Waṭwāṭ (d.1182), who in his work on Persian Prosody Ḥadāiq us Saḥar defines it as follows:—“A Dō Baiṭī without a rhyme in the third line is called a Khaṭī (Castated).”

In a paper read at The All India Oriental Conference held at Baroda in (1935), Dr. Muḥammad Iq̲b̲āl showed that the term Rabi’ was applied to the Tārāna’ after the rhyme in the third line had been completely discarded. In his opinion the rhyme from the third line may have been dropped in the fifth century Hijri, and “in a genuine collection of ‘Omar Khayyām’s quatrains the four-rhymers should outnumber the three-rhymers.”

I feel that we are not justified in drawing the above conclusion because the following ‘Omarian quatrains which indicate the poet’s age at the time of their composition are all three-rhymers.

After 30th year: 402: X. 35: Bad nāmī.
After about 40th year: 485: IX. 30: Fardā.
After 50th year: 893: IX. 31: Andāzā’ī.

It is thus clear that in ‘Omar’s time, if not earlier, the four-rhymers were getting out of fashion, and that he preferred the three-rhymer quatrain. The fact however remains that the available MSS. record many four-rhymers as ‘Omarian. Thus more than 25% of the total “known” ‘Omarian quatrains are four rhymers. Their index numbers are given below. The quatrains which are vagrant are prefixed with letter ‘V.’
It is also probable that some ‘Omarian quatrains which were originally four rhymers were made three rhymers subsequently.

The following are instances:

(a) Qn. No. 153: V. 15 as quoted by Najmud Din Razi in his Mirsad al 'Ibod had the third line rhyming with other lines thus:—

Gar nek ayad shikastan az bahr-i chirast
but we find it in MS. Hy. as follows:

Gar nek ayad shikastan az bahr-i chi bund.

(b) Qn. No. 131: VII. 53 must have had third lines rhyming with the others as follows:

In yak nafase ki dar tanat ‘ariyatist.
The reading was changed ‘ariyat ast.

(c) Qn. No. 442: V. 39 must have had the third line rhyming with the others thus:—

Taa charkh-i athar u akhtar an khodhad bud.
khozhad bud was changed to sair kunad.

As the poets who came after ‘Omar usually wrote three-rhymers only, prima faci a four-rhymer in the collections of ‘Omarian quatrains cannot be rightly alleged to belong to any later poet.
"Omar Khayyam's Quatrains Sung in Sufi circles.

Sages who soar higher than the common-place are welcomed by the select few. Such was the case with 'Omar. His quatrains banned by the common folk of his time, as Qifti says, for being "a biting criticism on Sharir and a jumble of entanglements" were yet welcomed by Sufis who understood the purport of his poems and interpreted it to be in accordance with their own doctrines and discoursed on them in their Open assemblies and Inner circles." Thus says 'Omar in Qn. No. 446: X. 42.

I desired to verify the above statement of Qifti. Hakim Sanaii (d. 1151) an admitted Sufi, a disciple of Abu Hamid Nasir ud Din Muhammad bin Mansur (under whom according to Tabrizi, 'Omar had received his early education) called my attention. Sanaii in one ghazal says:

[p. 75 Bombay Edition]:

پسرا خیز تا صوح کنیم
باده تو نوشی چریا از آن کن
حال با شعر فونی آرم
نقص بر شعر بیانون کن

The last verse means:

With Farrukhi's poems we go in trance
With Bul Futuh's poems we lead the dance!

Bul Futuh or Abu'il Fatah is a clear reference to 'Omar Khayyam, the only one poet of that Kunniyat before Sanaii.

It is thus clear that 'Omar's quatrains were sung in Sufi circles during Sanaii's time. There is no doubt that Sanaii was an admirer of 'Omar and the above ghazal confirms Qifti's statement.

In the following ghazal (p.23 Bombay Edition) Sanaii explains the terms Bada' (Wine), Mutrib (Songster) and Saqi (Cup-bearer).
Arise O Mystics! this is matin time,
Each breath now lifts us up to conquest height.
One Songstress is Wisdom the other Songster Love,
One Cup-bearer is Fairy, the other is Soul,
The “Wine” you drink now is Wine allowed,
The Vow you make now is Morning Vow,
If the Tempest of grief overtakes you all around
Take Shelter under Word your Noah’s Arc.
The last verse echoes the ‘Omarian Qn. No. 264: IX, 101.

In the following ghazal (p.28 Bombay Edition) Sanā‘ı praises “Kharābūt” and “Māī Khānā.”
The man who directs me in Tavern way
Removes my rusting Grief and Pangs of life.
To him who admits me in Mystic Shrine
The Lord will open gates of Paradise.
Thus whisper folk: "O fie on Sanā'ī!
Has he no shame to wend in Tavern way?"
I will to Tavern ever go because
My heart expandeth there and there alone!

It will be evident from the first two verses above that
none could go to the "Kharābāt", the Tavern, unless the
manners and etiquettes prevailing there were first shown to
him; and none could enter the "Maikhāna", the Mystic
Shrine unless the door was opened to him and he was initi-
ated. The "Kharābāt" was thus the open assembly and
the "Maikhāna", the "Inner Circle" of the Sufis, as
distinguished by Qiftī. The very first 'Omarian quatrains of
MSS. arranged according to rhymes, (Qn. No. 1: IX. 1)
draws this distinction clearly.

THE KEEPER’S call at dawn I heard "Awake!
Thou wreck of Tavern pining for our sake—

The poet was called into the "Maikhāna”, i.e., “The
Mystic Shrine,” after he had pined for some time in the
"Kharābāt”, i.e., “The Tavern.”

Here again ‘Omar says:—516: IX. 6.

They brought me first from Tavern, stark and still,
To Mystic Shrine, and then a cup they fill;
With wine in hand I call for broiled meat:—
To serve me meet—my heart they first would kill.

As regards the Tavern etiquette ‘Omar says:—Qn. 183.
VIII. 2.
INTRODUCTION § xv
CXXXIX

I went to Tavern-door as some divine,
With flowing gown and cowl and girdled fine;
The Warden scanned my face, and with disgust,
He threw my baggage out, and washed the shrine.

Qn. 1059: VIII. 2.

Beware ye daily not with Love in vain,
Till ye could be its victims and be slain;
This path's reserved for lofty hearted souls,
Beware ye trespass not this risky lane!

Qn. 998: VIII. 11.

Step not in Tavern save tho' Mystic Gate,
And Seek for none but love and Song and Mate;
In hand His cup, on shoulder water-pot,
Just love and mind your own and never prate.

In the "Kharābāt" or open assembly there was music.
The "Wine" of the Inner Circle, Maikhāna is defined by
"Omar as follows:—Qn. 171: IX. 3.

In Mystic Shrine, the Name is styled as Wine,
To love and be in trance I most incline;
I am the soul of world in Holy shrine,
The world is body for my soul Divine.

The ideas in 'Omarian quatrains are found in Sanā'ī's
odes, expressed almost in the same words, for example:—

1. (a) Sanā'ī p. 10.

1. (b) O. K. qn. 603 VIII. 1.
2. (a) Sanā‘ī p. 64.

جاکدژجین پدردست صیدمانت کل

2. (b) ‘Omar Qn. 904: III. 17.

پنگر ز صبا دامن کل چاک شده

3. (a) Sanā‘ī p. 23.

ساتما وقت کل چوگ کل می یده وقت کل تو هم کس نه قرومودست

3. (b) ‘Omar Qn.: 390: IX. 68.

کل چامه دران وبللان نمه زبان در وقت چین تویه روا که یا ند

Some times we feel that Sanā‘ī in his odes is explaining ‘Omarian quatrains.

4. (a) Sanā‘ī p. 12.

پر درکعبة طامات جه لیبک زنیم که ميه ميه تایم همی جه یا ندست

4. (b) ‘Omar Qn. 260: IX. 57.

ميه ميه وکه عالمه بنده کدست

5. (a) Sanā‘ī p. 27.

جاوه چه جوی از درمان دود دلی را ورتک جاینی وکردت هم درمان بدی

5. (b) ‘Omar Qn. 35: II. 55

درمان طالب درد تو افرون کردد با درد پساز هیچ درمان مطلب

6. (a) Sanā‘ī p. 52.

ای لکشت خوبی ونکولی به هم وقت وکردنده عشی تو جو پکز ام پکار

6. (b) ‘Omar Qn. 743: I. 46.

چاکان ونکول خطاب پکز کیم

7. (a) Sanā‘ī Qasīda’ p. 40.

جون دل و جان زیر بايت نلم دیدا یا بکوب

John dokon انتبر دو دسته بجمع شد دسته پرن

7. (b) ‘Omar Qn. 727: VIII. 125.

پر خیس ویکوب یا بآه دست زنیم
The readers will easily recognise 'Omarian ideas in the following verses of Sanā'ī.

Sanā'ī p. 71.

خیز تا ی خورم و قم خورم
اَنْدَ روز شامه خورم

Sanā'ī p. 85.

ہن روزہ دو سر این جهان بودم
بیج مباً این دیج دیج دیج دیج
یک شب از آز خوشی نفوذ
چو دانستم کہ کون دانست عالم
یک مارد را پیاده عکم
یک سین پھر کہ تا درویش ملینم
شبان و روز باشم مست و خرم

Here the readers will recognise a beautiful parody of the famous 'Omarian Qn. No. 899: XI. 59 Ai Sökhta'.

ئے ز آب زندگانی آتش یا فروخیه
و اندر او انار او کافر عاشقان راسوخته
ئے ز آب روز خوشی اثرساتان عشق
تخت خانم حضرت حضرت شاہ آز موسیه

Nizāmī Ganjawi [d. 596 H.] has described The "Kharābāt" thus:

دوش رزم پیغامات و مرآ راه نبود
میزم تاہ و فوریادکس از مرن ہوشود
یا ہو اس پہچان کس از راہ فروعات ہو ہو دار
یا کی من پہچان کس اس پہچان کس در نکشود
یرتے از پیغام پر پر کم وجود
کفت نیر است درن وقت کرا میخواہی
یہ محل آمجدت پر در مسیہ چود
کفت منش در پیشکش کفت پر عرزہ مکوی
کا تر کریت وقت کی پر کرے در نکشود
ایہ نہ سمجھ کہ پرچک اور دش پیشکش
کہ تو نور آن و اندر صف پیش استی زود
Last night I sought the "Tavern" but had no guide to lead,
I cried and shouted loud but none would care or heed.
Perhaps the "Vintners" there had fallen deep in sleep,
Perhaps my name and fame none happened there to read.
So thus I moaned for hours as hours past at night,
A "Reveller" peeped from window—I got a chance to plead!
Said he: "All hail! O Sēr whom have you come to seek?
To call untimely here, are you in urgent need?"
Said I: "Now open door!" Said he: "Silence avaut!"
"To admit you at night has any one agreed?
"This place is not a mosque which opens at your call,
"So that you enter late and yet in ranks precede,
"This is a 'Magi's Tavern' and there are 'Revellers' here
"With 'Beauty', 'Wine' and 'Lights' with Sweets and Song and Reed,
"The Muslim, Brahmin, Christian, the Zartusht and the Jew
"In 'Tavern' you will find the man of every creed.
"And if you wish to profit with their discourses here,
"Be dust of feet of all, so then you may succeed.
"How long would thou Nizāmī be knocking at this door?
"O fool! This love is fire which gives thee smoke indeed."

From the above description, it would appear that in Nizāmī Ganjawi’s time the term “Kharābāt” was applied to Šūfi gatherings where seekers after the Truth, without distinction of creeds discoursed. Poems were read and sung.

“Kharābāt” was also termed “Dair-i-Fanā,” the place of annihilation. Thus Ahlī Shīrāzī [d. 942 H. 1535] in the preface to his compilation, called “Ṣāqī Nāma” says as follows:

[HSL. MS. No. 817 Dawāwīn].

Ahlī Shīrāzī defines the Rindan-i Dair-i Fanā, i.e., Revellers of the Tavern as Šūfīs, "Ṣāqī" a seeker after Truth, “Wine” the Knowledge. His collection of Ṣāqī Nāma in the above MS. contains 96 quatrains addressed to “Ṣāqī” which are found in the MSS. of ‘Omarian quatrains. Various poets have composed Ṣāqī Nāmas in the form of Mathnawīs [See Bibliography IV item 40], but not in quatrains.
As noticed above Sanāi took ‘Omar’s wine-quatrains in a Mystic sense. There are many ‘Omarian quatrains, purely philosophic and didactic, free from any scent of “Wine.” We have already noticed instances in Nāṣir Khusraw’s poems of similarity of thoughts and their mode of expression with ‘Omar—a similarity which led us fairly to conclude that some ‘Omarian quatrains were influenced by Nāṣir Khusraw’s poems. The same similarity is noticeable in pessimistic and didactic maxims in Hitopdeshī, a redaction of Panchtantra, and Bhartrihari’s epigrams. Panchtantra versions were, we know, translated in Pehlavi, Persian and Arabic before ‘Omar. Bhartrihari is said to have lived in the first century B.C. It is probable that his epigrams, which had a wide currency, might have travelled into Persia. It is noteworthy that line for line ideas and modes of expression are identical. Here are some examples:

1. Hitopadesh:

‘Omar: 115: VII. 17.

A faithful alien as a kin I take,
A faithless kin is foe I would forsake;
A poison acts as nectar, saves our life,
A morsel not digested kills as snake.

2. Hitopadesh:

‘Omar: 159: VII. 1.
In sleep I was—A sage then told me so,

"In darkness fruit of bliss will never grow;
Arise and fight with Death, avoid his blow
Ere long ye sleep within The Pit below.

3. Hitopadesh:

बनियादिपितालयें शि न बनियादिपितालयें मुखा।

वसंतिक विचारताठी मुखनना।

‘Omar: 283: II. 54.

हशदरक रुज़गार शुरुआत ग्रुपन होते
अन मनिन्त के हैं दरुण त्रिते स्त

दरकाम तोकर शुरुआत ग्रुपन होते
ज़ेगा फूमर के ज़ेह्र आमिते स्त

Beware! the Time is raising great uproar;
His flourishing sword is sharp besmeared with gore.
The kissing confit which a siren gives
Is soaked in poison, eats you in the core.

4. Hitopadesh:

हरकोड़ह है निमित्ति कि मुखरियां कि स्वालालयें मुख।
कालो है द्वारकरासातिकरी उपहार दुरारसि।

‘Omar: 28: IV. 34.

उन्होंने एमिद द्रित्स शूम सरा नहीं दौलत अर नहीं दल अर नहीं गढ़ा
हरगोह के खोड़े न्यारे जी वा ग्यारे खोड़े देस्त के भला नहीं

What hope this fatal Inn hath for the wise?
And why he hankers after annas pies?
For when he hoards, and thinks of settling down,
His hand is pulled by death with "Hie arise!"

5. Hitopadesh:

तारियस मूर्तास च द्वारकरासातिकरम।
वाराणस्य च श्रीष्टिक का तारियस मूर्तास उपहार मुखः।

‘Omar: 45: VII. 14.

रुज़गारके ज़राह हरफ़ात खोड़ह बोद
मात्रा तो ख़ड़र हरफ़ात खोड़ह बोद
हर्ष़तोचौर्त स्तशंक के दर रुज़ग़ार
dरहसि स्तफ़त खोड़ह बोद

The Day your acts and thoughts are weighed indeed,
They know your worth, and thus you will be fee’d.
Acquire some merits—be in saintly folds,
For as your merits even so your meed.
The qualities acquired by Man adhere to his self and always remain.

The same idea is beautifully developed by ‘Omar in qns. V. 18 to V. 23.

6. Hitopdesh:


My grief prolongs, I find it ne’er allays,
Your lot is swinging now in higher sways;
Rely ye not on Time, for under veil,
A thousand tricks he juggles as he plays.

7. Hitopdesh:


We halt on earth a whilom in our course,
And lo! we gather naught but plague and sores;
Alas! not one in hundred doubts is solved,
We go with heavy hearts and deep remorse.

8. Hitopdesh:

The Sanskrit epigram was spoken by a bird on the scene of battle after the Great War ended.

I saw a quail amidst the battlefield,
   It nestled safe beneath a broken shield;
It spake to royal skulls in great disdain:
   "Where is the pomp ye wield, what is the yield?"

9. Hitopadesh:

'Omar: 284: IV. 46.

He is a sheep in which the wolf lies hid;
When its great anger breaks out, and the beast
His teeth and claws are not seen.

Alas! this buxom body is but frail,
This Dome and Candle are a fairy tale;
When life and death are playing tug-of-war,
The rope, our breath, would snap at last and fail.

10. Hitopadesh:

'Omar: 618: VII. 141.

Thou wert devoid of waking, hunger, sleep,
Four elements gave their stores for thee to keep;
But each will wrest from thee what once it gave,
Demuded thus they cast thee in the deep.

11. Hitopadesh:

'Omar: 93-a: II. 57.

The first, the second, third—they sneak away
These urchin days of life as wind in play.
12. *Hitopdesh:*

I censured thus my heart: "Thou heathen knave!
Think of the Death, and never misbehave."

I felt so stupefied with heart's retort:
"When I was born I died and found my grave."

13. *Bhartrihari:*

Such graceful cup! its praise the Wisdom sings,
And thereon all His love and grace He brings;

But then this Potter of the world would make
Such graceful cups which soon on ground he flings.

14. *Bhartrihari:*

I thought my heart had caught His lovely glow,
I thought His secrets were as what I trow,

But now with wisdom's eyes I scan myself
And see that know I naught for aught I know.
15. **Bhartrihari**:

```
ماشانیک: کانپورپات مچہ تک لہندےپھلکی
بھاشاپھکاندا تھا ہوکر تاں بھانگا ن تھاک:

ہمیں بہم راہیندی نہیں راہیندی بھکھا
کا: کالنا نہیں ہرہا: بھیہتی پرایشما: ن
```


```
از ڑھرے پہردے ہے میں بیاہ تاہت ہندی
ایک وید زمانتا ہی بیاہ پاتا

از طاسک جرح وعمتین تقید
ہر پھیس کہ پیدا شود آن بیاہ بات
```

From door to corner we should run the course,
With good or bad of time we bear of course;
Where Time and Fate are mates and die is cast—
Then heads or tails, 'tis we who march perforce!

16. **Bhartrihari**:

```
پیا چا بھورا چارپھر بھورا
ہاتو ن ہاتو چارپھر تختا:

کارا ن والوی چارپھر ماہا
لکھا ن ہیہا چارپھر بھیغی:
```


```
افسوس کہ یہماںہا فروہودم شدید
وز طاس سپہمسرگوون سودم شدید
دودا وتدامتا کہ تا جمہ ہدیم
تاہودم یکام خویش تاہودم شدید
```

Alas! without a gain we all are worn,
And by this Wheel of Time are tossed and torn;
Before a wink of time we cease to see,
Our greed not ended, but we end and mourn.

17. **Bhartrihari**:

```
نیشنا بوریشنقا پورپھورمنا: نہیں گھیت
سامان: سکرپنا: سپہسید سیہوری چھیگھهما:

سکرپہنپھورنے باتمہردہ ہ ناہنے
آھو بھیت: کانپورپات مراہاٹھا: ن
```


```
ایم شیئر رفت و خیل و حشمش
لغسکا مرا عشیش و لو می چشمش

زہ کردم ان اعصامخوش می کشمش
این قامہ همہ بیہر من کشتی کان
```

Alas! without a gain we all are worn,
And by this Wheel of Time are tossed and torn;
Before a wink of time we cease to see,
Our greed not ended, but we end and mourn.
My youth has passed and all its pomp in haste,
The grapes are sour and yet I long to taste;

My stature's bent, Ah! what a pliant bow,
And chowed by the staff I drag—to waste!

18. *Bhartrihari*:

अन्तःतः मनः संस्करणमुस्करः कि
वर्तं पदं विरंजि विहंदिता ततः किम्।
स्वभावित: प्रभासिनो विचंसलत: कि
कल्यं निर्देरं तन्नुसारं तनुविन्दत: किम्॥

'Omar: 916: VII. 45.

देणया वरद रान्दो किर आन्तू चेह
विन तात अक्ष्यो विनं दिनां चेह
किर मक के पकाम दल वाणी चेह संद साम तक किर आन्तू चेह

Suppose ye sway the world, what do ye score?
And what if words rehearse your praises more?

Suppose ye lived in pleasure hundred years
And hundred more, at last what do ye store?

19. *Bhartrihari*:

प्रायः समाजसंस्करित स्तोषं शहुदा धरं
लक्ष्यतीति मद्यप्रकोपं नि विचारो विनी ततो नाचिकामु।
तद्धीरो सम विचवतु इपवो वृती पुष्का सा कथा:
कृत्वा सम स्मृतिविशिष्ट भरो गृहिति कुलस्करं जयमु॥

'Omar: 335: VI. 12.

इश रापेत नाम विषेक दक्कर कौण त सुदो
यक द्रां यागा हेष एक अन्तू न सुदो
हौन ता जनक खृष्ण विन खृष्ण नकारी
कर खृष्ण लूम भय जनक खृष्ण त सुदो

The Fate will not correct what once she writes,
And more than what is doled no grain alights;

Beware of bleeding heart with sordid cares,
For cares will cast thy heart in wretched plights.

20. *Bhartrihari*:

भानुविह देवदास्तेकुड़ीकिं स्वांसं न किवितुः चतः
लक्ष्यातः चातिकासंस्करेनतुलिति वेंच इत्य निवितः।
पुराणं स्नानितविनं तस्सूहेनांत्यन्त्यय जायकतातः
तृणसेनु रूपसहितं पाणपरितंवयूः मायार्यं संस्कृतति॥

I toured from door to valleys round and round,
The only thing I wanted never found;
And cross with times, if I could seek His grace
’Twas when in woes I felt as ever bound.

The above are only a few instances out of many. I have shown in the preface of my Marathi translation of ‘Omar Khayyam’s quatrains, the similarity of thought in Nārada Bhakti Sūtra (Aphorisms on Mysticism) and ‘Omarian Mystic quatrains. Space prevents my dealing with this question in detail here. As mysticism is the birthright of humanity, the same thoughts are likely to be revealed to all mystics. But when same thoughts are expressed in the same mode, as in the case of the epigrams of Panchatantra and Bharrtrihari there is some reason to infer that ‘Omar may have had access to their translations either in Arabic or in Persian literature.
XVII.

Translations of "Omarian Quatrains.

The allegorical expression of Mystic ideas was no innovation of "Omar. The Muse served the Mystic Wine to the Ṣufis before Bāyazyd Busṭāmī. Thus Dārā Shikōh in his "Shaṭṭahāt" a collection of Rare Ṣūfī sayings compiled in 1062 H. [H.S.L. 52/180] quotes Bāyazyd as follows:—

""I was not taught at Ez-Beḍawī, but I was taught at Sūfī-teaching," is the saying of Bāyzūm. Now, in the time of Adam, the Wines of Adam bloomed; in the time of Abraham, the Wines of Abraham sprouted; in the time of Moses, the Wines of Moses were drawn; in the time of the Mahdi, the Wines of the Mahdi were drawn. And the Wines which the Wines of the Mahdi were drawn are drawn. In the time of Bāyzūm, the Wines of Bāyzūm were drawn; in the time of Bāyzūm, the Wines of Bāyzūm were drawn. And the Wines of Bāyzūm, which the Wines of Bāyzūm were drawn, are drawn. Thus Bāyzūm is a Sage and Bāyzūm is a Sage; and I am a Sage, and I am a Sage."

Translation:

"Bā Yāzūm Buṣṭāmī, a sage free from any blemish has said:—

The seed of the Vine of Knowledge was sown in earth during the time of Adam, it sprouted in Noah’s time, blossomed in Abraham’s time, bore grape in the time of Moses and was drawn into Pure Wine in the time of the Leader of both Worlds and the Essence of Being, Muḥammad Muṣṭafā (Peace be on Him, etc.). The Revellers who follow his creed have drunk Pure Wine by jārs and have lost their Self."

"Omar adopted the same allegorical expression which prevailed in his time. Some of his quatrains extolled the Kharābār, and he was nicknamed "Kharābāfī," (Tavernier). But by "wine" he meant something else and not the "juice of grape," as will be seen from the following quatrain.

Qn. 3: VIII. 137.

Az Atef ma dūd kā buḍ āṭhā rūz manāmaun kā buṣd āṭhā āṭhā kā sālamām kā būd āṭhā āṭhā

No smoke is there of fires we kindle here
No gain is there from goods we bundle here
They call me "Tavernier, a Ruin-wreck"
No ruin there is seen; they swindle here.
By tradition his quatrains have been generally treated as Mystic in the East. Thus Raja Makkhanlal of Hyderabad, Deccan, in the preface to his Urdu translation of 330 'Omarian quatrains, done in 1260 H. (1818), [HSL. MS. No. 850-17770] speaks of 'Omar as a Şüfi Saint.

In Europe, Joseph von Hammer Purgstall (1818) gave in German 25 qns., Garain de Tacey (1857) in French 10 qns., Prof. Cowell (1858) in English 30 qns. J. B. Nicolas in his Persian-French edition (Paris 1867) of 464 qns. opined that 'Omar Khayyâm’s wine should be taken in a mystic sense.

Fitzgerald, who in his first anonymous 75 quatrains (1859) showed 'Omar as a material epicurean, later in the preface to the second edition of 110 qns. (1868), leaves to the reader the option to interpret the quatrains in a mystic or material sense, and was content to believe that “the wine 'Omar celebrates is simply the juice of Grape, he bragged more of it than he drank it.” Fitzgerald’s last and authorised edition contains 101 quatrains. Haron Allen after a careful study of Fitzgerald’s quatrains came to the following conclusion:

“Out of Fitzgerald’s quatrains forty-nine are fairful and beautiful paraphrases of single quatrains to be found in the Ousley or Calcutta MSS. or both. Forty-four are traceable to more than one quatrain, any may be termed composite quatrains. Two are inspired by quatrains found by Fitzgerald only in Nicolas’ Text. Two are reflecting the whole spirit of the original poem. Two are traceable exclusively to the influence of *Maṭāq al-Tāir* of Farid ud Din ‘Atṭār. Two quatrains primarily inspired by 'Omar, were influenced by the odes of Ḥāfiz.”

Whinfield, who has given us a Text of 'Omarian quatrains arranged alphabetically in Persian, with their translation in English verse, says in his later book on the same subject [Quatrains of 'Omar Khayyâm, London 1920]:—

“In his quatrains we constantly come across recognitions of the limitations of Science, of its inability to fathom the beginning and end of Kosmos. ....It is assured to charge 'Omar with Materialism (p. vii) .... 'Omar's revolt was only against what he regarded as the excrescences and misconceptions of religion. At bottom he was essentially religious (p. xiv) .... A man who passed a life of study and had
mastered all the theology, and the philosophy and Science of the time, could hardly have been the mere sot, which a hasty reading of his bacchanalian effusions might lead one to suppose (p. xiv.) .... Some times he uses language which would imply entire concurrence with the rest of the Sufi doctrine namely the spiritual intuition, the ecstasy and communion of the Soul with the One. [p. xx]."

Out of other varying opinions, I quote one more. Richard Le Gallienne, who paraphrased in English verse the quatrains of 'Omar Khayyām from several literal prose translations and thus composed his "Yellow Rose" from 'Omar's wine-scented Rose petals, says, "'Omar is always ready to curse God with one cup and love Him with the next." ... "That 'Omar some times made use of wine and women as symbols of his mystical philosophy is doubtless true; but that he more often made a simple use of them is happily still more certain (?!), for 'Omar was, emphatically, a poet who found his ideal in the real."

Richard Le Gallienne defines "Wine" as follows in his qn. 239:—
"True wine has many meanings more than wine,
True wine will even warn us against wine—
Any intoxication of the Soul,
Yea! or the senses, is the Angel Wine."

So the question still remained as to in which sense we should interpret "wine" in a particular quatrain.

The diversity of opinions hinges not only on the interpretation of "Wine," but also on the sequence of quatrains adopted by the translators. A subjecional arrangement was necessary, and was attempted at since 867 H. (1462). Thus Yār Ahmad Tabrizī divides his selection into ten sections, but in none of the MSS. of his compilation the sections have been marked except in the case of MS. Sd., which are as follows:—

2. Philosophical questions and objections qns. 26-76.
3. Didactic and, those related therewith qns. 77-133.
6. The seasons and those connected therewith qns. 335-337.

Whinfield divides his translation of 395 qns. into 7 sections:—[Quatrains of ‘Omar Khayyām London 1920].

I Complaints (1-85); II Sceptical and Rebellious (86-129); III Carpe Diem (130-207); IV Mystical and Religious (208-295); V Love Poems; (296-318); VI Satires (319-344); VII Didactic and Gnomic (345-395).

MS. Hd. arranges 575 qns. into 32 Subjects, MS. Pc. gives Kūzār Nāma’, and MS. Hz. Sāqī Nāma’ of ‘Omarian quatrains compiled by Ahlī Shirāzī as separate from other quatrains. We cannot ignore the fact that a majority of ‘Omarian quatrains are free from any craving for or praise of wine. The best way to understand him is to separate the latter, and classify the whole lot according to the Predicate, the Subject, the Mood and general trend of the quatrain. The task is not easy, but I submit the result of my attempts.

Among quatrains free from any craving for or praise of wine, first there are those addressed to God, which naturally fall into two classes according to the Mood, viz., Praise (chapter I) and Prayers, (chapter XI); Pessimistic: Philosophic reflections on the Wheel of Time, (chapter II) Death and Decay (chapter IV), Matter and Form (chapter V) and Fate (chapter VI) fall into separate classes. Injunctions in the Imperative Mood are Didactic for the chastening of the seeker after God (chapter VII). Quatrains which begin with the words "Anān ki" (Those that) are satires on the people of his time holding certain creeds; quatrains containing the words "Goṣand" (They say), "Ai ān ki" (O! you that say), etc., intend to refute certain notions advanced by men of his time; quatrains containing words "Mārām," and the like are reflexions on poet’s experiences; all these fall into the class of Personal and Polemic (chapter X). As regards the quatrains with a craving for or praise of “Wine,” quatrain 240 X. 38 gives us a clue that they were sung in three assemblies.
If wine I shun, ill-bred as boor I go,
By drinking oft in world would slander grow;
A prince or sage or saint should drink his wine,
If thou be none of three, 'tis deadly foe!

We should not forget that 'Omar, in his early years, was a Nadīm to King Malik Shāh. Quatrain 1034: III. I addressed to the King speaks of a garden party on the occasion of 'Id Festival. Such quatrains, therefore, as speak about the Nowrōz Festival, the 'Id after the Ramadān, and the beauties of the Garden and Spring have been taken to chapter III Youth. Quatrains which seemed to me to pertain to the Open Assemblies and the Inner Circle of the Sūfis and Philosophers have been taken under chapter VIII the Tavern (Kharābāt) and Chapter IX the Mystic Shrine (Mai K'hānā') respectively. The points of distinction between the two have already been noticed in Section xv above. Under Kharābāt there are many quatrains addressed to the Sāqī, an advanced soul, for dispensing "Wine" i.e., a Trance or Initiation or some advice.

The result of the above classification is as follows:

<table>
<thead>
<tr>
<th>No. of qns.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. Praise of God</td>
</tr>
<tr>
<td>II. The Wheel of Time</td>
</tr>
<tr>
<td>III. The Youth (Lyrical)</td>
</tr>
<tr>
<td>IV. Decay and Death</td>
</tr>
<tr>
<td>V. The Clay and Cup (Matter and Form)</td>
</tr>
<tr>
<td>VI. The Fate</td>
</tr>
<tr>
<td>VII. The Chastening</td>
</tr>
<tr>
<td>VIII. The Kharābāt (Tavern Open Sūfī assembly)</td>
</tr>
<tr>
<td>IX. The Maikhānā' (Mystic Shrine)</td>
</tr>
<tr>
<td>X. Personal and Polemic</td>
</tr>
<tr>
<td>XI. Prayers</td>
</tr>
<tr>
<td>XII. Miscellaneous</td>
</tr>
</tbody>
</table>

Total | 1096 |

The Miscellaneous Chapter includes quatrains which have so far not appeared in any published text.
"Omar has applied the word "Wine" to various objects. In some places he actually mentions the object. Thus:

(1) The Wine of Grief Qn. 840: II. 27.

"My eyes are flowing cups for fancy fries
And heart's a jar of blood for what's a lie."


Khayyām, who pitched his tent on top spheres,
And closed the doors for speech, his lips and ears;
A bubble of Wine was he in Being's cup
Countless Khayyām's Eternal Sāqi clears.

(3) Grape Juice, and Pious Pride, Qn. 866: II. 61.

'Tis better we should reel with smell of Wine
Than strut with pious pride and sell His name


In feast of life they drank the Wine with me
A round or two before me they are done!


"How long you rave in ignorance, O Mind!"

(6) The Wine of Knowledge (Ma'rifat) Qn. 299: VII. 114.

"When He reveals His face to servants' meek,
They forget all and Him alone they seek."
Qn. 214: VIII. 51.

The Wine from the Sufi Fount Qn. 963: III. 66.

"Go after Prophet drink a cup of mead
From Fount dispensed by Murteşna the Guide.

In Chapter VIII Kharâbât, (The Tavern) there are many quatrain, craving for Wine, addressed to the Sâqi the Dispenser of "Wine," an advanced Soul or Guide. And Wine is defined as "Pure Wine" (Mâi Nâb, Bâda-i-nâb, Sharâb-i nâb), Lucent Wine (Mâi la'î, Bâda-i-la'î), often compared to Ruby, Emerald, Pearl.

We must bear one fact in mind, i.e., the "Wine" in the "Kharâbât" was not easily procurable, or procured as if it were a mere variety of the juice of grape. The seeker craved for it from the Sâqi, and until he was wholly purged of all his baser self, he was not admitted to the Mâi Kâhâna'. In the Mâi Kâhâna', the Guide offers the Holy Grace to the seeker and invites him to partake it. Khayyâm has defined "Wine" in Qn. 171: IX. 3.

In Mystic Shrine the Name is styled as Wine,
To Love and be in trance I most incline;
I am the Soul of World in Holy Shrine
The world is body for my Soul Divine.

In another place he defines it thus: Qn. 930: IX. 186.

Now Man’s the Chalice, there the Soul is Wine,
And heart with lute is singing songs divine;
Khayyâm! The Man of clay is Chinese lamp,
A flimsy film, through which His Light can shine.

My venerable teacher in the Nizam College, the late Prof. Muhammad 'Abdul 'Ali Wâlâ, a scholar of great repute used to recite the following quatrain as a key to many "Omarian quatrain." 57: IX. 56.
That Ruby hails from other heights of old
This pearl unique would other rays unfold
Tho' I and thou may guess for this and that
A tale of love in other words is told.

Thus when 'Omar spoke of "The Ruby" or "The Ruby Wine" or "Wine" he meant Love Divine in many quatrains. See quatrains which follow IX. 56.

In another place qn. 402: IX. 36. 'Omar speaks "Love" as being the "Key" to open the Treasure of Gems of Hidden Secrets.

Eternal Love had drawn me first on board,
He taught me first to Love. On Love I pored,
He made my chip of heart a brazen key—
Which prizes open gems from Secret Hoard.

IX. 36.

In polemic quatrains 'Omar has served his "Wine" to his foes so as to confound them! Such quatrains are cryptic; 'Omar means right while his adversaries may judge him wrong.

14: X. 41.

I wield a Sword, an answer Sharp utmost
With this I conquer all who taunt and boast;
A broiling heart my foe has for my meat,
His skull is full of rum—So rum my toast.
O Rector! Grant a boon I beg of thee:
Suspend thy speech, let God look after me,

My path is right, but seest thou perverse,
Ah! heal thy eyes, avaunt! and set me free.

The world’s a cipher—Here’s a cipher mine—
I only think of love and lucid Wine,

They say, “May He avert thee from thy Wine,”
He won’t—and if He would, then I resign.

“Man na kunam” in the fourth line rightly interpreted
means “man yad na kunam,” i.e., I will refrain from thinking
of love and lucid wine, but an adverse critic is apt to interpret
that ‘Omar will disobey God’s command!

The following quatrain is a rebuke to a person who had
perhaps gone drunk in the presence of ‘Omar.

Could you but find a cask of Wine somewhere,
Then drink you may at every public fair,
For he who thus behaves would never care
For whiskers which you rear or beard I wear!

The following is a sample of ‘Omar’s joke:

I said, “I would not drink red wine again,
’Tis blood of Vine—from murders I refrain.”
The Rector said, “You say this by His word!”
I said, “I joked, for ever I abstain!”
The object of translation is to convey the ideas of the original into another language. One may translate, from one language into another, History, Geography, Physics, Chemistry and the like, by retaining the same or adopting a similar terminology. But the translation of works dealing with Religion, Philosophy, Psychology and the like is not so easy. Translation of Poems dealing with mystic experiences is still more difficult. In translating Persian Poetry into English one has to be careful, because the Persian Poetry uses a special terminology which is not in vogue in English. It is incorrect to translate “Mai” and “Bāds” as merely “Wine” and “Whisky” when the Poet does not mean so.

I have attempted to translate the ideas conveyed in the quatrains as closely as possible. It is for the readers to judge how far I have succeeded in my attempts.
XVIII.

WANDERING QUATRAINS OR VAGRANTS: RESEARCHES OF DR. ZHUkovski, DR. CHristensen, DR. ROsen AND DR. REPPIs.

Dr. Zhukovski: Out of 456 quatrains in the Text of J. B. Nicolas (Paris, 1867), Zhukovski found 82 ascribed elsewhere to other various poets. These he called "wandering quatrains" and surmised that the differences of opinion regarding 'Omar Khayyām are not to be traced to 'Omar himself but to the collection of what we call his quatrains, which is given to us in rare MSS. and numerous oriental and occidental editions [Al Muṣafar, St. Petersburg, 1897. E. D. Ross, JRAS., 1898].

Dr. Christensen: Some Western Orientalists were inclined to think all such "Wandering quatrains" (which I call "vagrants") as "Spurious." Thus Dr. Christensen says [Critical Studies in the Rubā‘iyāt of 'Umar-i Khayyām. KOBENHAVN (1927)]. "In my book 'Researches Sur les Rubā‘iyāt de 'Omar Khayyām' [Heidelberg, 1904], I re-examined the question, I added a series of "wandering quatrains to those enumerated by Zhukovski making the number amount to 101. (Note: Later on I have found seven more), I considered it most likely that either all or the greater part of these 'wandering quatrains were not composed by 'Umar, the copyers being inclined to increase the collection going in the name of that rubā‘iyāt "par excellence" by inserting quatrains taken from everywhere." He further said "Only twelve quatrains, in which the name of the poet is mentioned could be considered as probably genuine, such verses being less liable to wander."

Dr. Fr. Rosen: In the preface to a new text of 'Omar Khayyām's quatrains, Dr. Fr. Rosen has hit it home that a "wandering quatrain" cannot be rejected as spurious because it is equally likely that it may have been wrongly copied into the collection of other poets. Thus two quatrains (76: III. 63, and 525: X. 112) which were found by Zhukovski in the poems of Tālib-i Āmulī (d. 1004 H., 1695) were already recorded as 'Omarian two centuries earlier in MS. BDa.
written in 865 H. (1460); out of 16 quatrains found by Zhukovski as "wandering" in the poems of Hāfiẓ only two were found in a Dīwān of Hāfiẓ dated 1659, and none at all in a Dīwān dated 1500. Similarly the "wandering quatrains" traced by Zhukovski in the later texts of Rūmī were not found in the earlier texts of that poet. Dr. Fr. Rosen opened that five Arabic Qita's quoted by Qiftī and Shahrzūrī in their notices regarding 'Omar Khayyām and the following 23 quatrains may be taken as the basis for determining 'Omarian Philosophy.

6 qns. with Khayyām's name:
2 qns. quoted by Najm ud Dīn Rāzī in Mīrjād ul 'Ibād:
181: II. 1, 153: V. 15.
2 qns. quoted in the Persian version of Shahrzūrī's Tārīkh-i Ḥukamā:
2 qns. quoted in Firdaws ut Tamarīkh:
276: V. 22, and 669: X. 164.
11 qns. out of 13 quoted by Badr-i Jājarmā in his anthology Mūnis ul Aḥrār.


Dr. Christensen: Dr. Christensen took up the question again in his 'Critical Studies in the Rubā'īyāt of 'Umar-i Khayyām,' and devised a test to consider a quatrain as genuine. He selected 16 MSS., conceived them into 18 units according to the arrangement or its want, the readings and the stock of quatrains, and placed them into 5 groups:—

**Group A-1.**—1: BNa.
  A-2.—6: BNb., Ra., BDa., BNd(a). CALc. II., BNe.
  A-3.—1: BNd(b),
  B.—9: BDb., CALc. I., BERA., BMC., MA., BMA.,
  BMb., BNe., Rb.
  C.—1: RC.
In his opinion "a quatrain is genuine if it is found:"

(1) in at least five texts of Group B or four in case of those rhyming in letters which are wholly or partially, unrepresented in BERa. and MA., and

(2) in two texts of group A-2 plus BNa., or BNd(b), or Re.; or in one text of group A-2 plus two texts out of BNa., BNd(b); and Re. or four texts of group A-2."

In brief he considers a quatrain as genuine if it is found in five or four texts of group B and three or four other texts. Out of 1213 quatrains which he found in the above texts he obtained 121 quatrains which satisfied his conditions, so he says: "By so doing we obtain a collection of 121 quatrains. Of course it is possible and even likely that there are genuine quatrains among those not included in this collection, but a line must be drawn somewhere, and I do not think it safe to go below the indicated minimum. I consider as decidedly spurious all quatrains which occur only in one of our texts, even if they are found in the collection of Nicolas, Whinfield and the Lucknow edition and other modern printed or lithographed texts."

Out of 121 selected by Dr. Christensen we find that 33 per cent. or 40 quatrains given below are vagrants.

Vagrants found in 121 quatrains selected by Dr. Christensen (Cr. = Christensen Selection).

(1) Cr. 4: 507; X. 85.  (2) Cr. 10: 305; III. 40.  (3) Cr. 12: 334; VIII. 73.
(4) Cr. 14: 408; IX. 9.  (5) Cr. 17: 407; VIII. 139.  (6) Cr. 18: 999; X. 90.
(7) Cr. 23: 103; III. 28.  (8) Cr. 24: 717; II. 29.  (9) Cr. 26: 718; III. 54.
(10) Cr. 27: 949; VII. 149.  (11) Cr. 30: 425; IX. 177.  (12) Cr. 34: 1099; III. 25.
(13) Cr. 35: 877; II. 53.  (14) Cr. 37: 93-a; II. 57.  (15) Cr. 38: 89; V. 19.
(19) Cr. 44: 53; IV. 25.  (20) Cr. 50: 16; IX. 93.  (21) Cr. 58: 242; VII. 171.
(22) Cr. 70: 386; IX. 67.  (23) Cr. 72: 628; IX. 89.  (24) Cr. 77: 125; V. 16.
(25) Cr. 78: 79; II. 37.  (26) Cr. 81: 227; V. 26.  (27) Cr. 82: 131; VII. 93.
(28) Cr. 83: 282; II. 47.  (29) Cr. 84: 261; IX. 64.  (30) Cr. 85: 153; V. 15.
(31) Cr. 86: 119; II. 48.  (32) Cr. 89: 60; III. 34.  (33) Cr. 92: 255; XI. 38.
(37) Cr. 106: 812; X. 131.  (38) Cr. 110: 818; VII. 144.  (39) Cr. 114: 870; II. 9.
(40) Cr. 115: 809; IV. 27.

The poet and the place of vagrancy in each case is indicated in the concordance of the respective quatrain. Thus we find
that this "mechanical" test as Dr. Christensen terms it, excludes some genuine quatrains but admits a good number of vagrants as genuine:

Dr. C. H. Rempis: Another test is evolved by Dr. C. H. Rempis in his work "'Omar Chajjüm und Seine Vierzeiler" [Tubingen, 1935]. He assigns marks to each quain as it appears in MSS. of various dates.

1. 1st century after 'Omar's demise (1122-1220). 4 marks.
2. 2nd do (1221-1315). 3 10
3. 3rd do (1316-1410). 2 10
4. 4th do (1411-1505). 1 10
5. 5th do (1506-1600). ½ 10

After adding the marks each quain thus obtains, he takes as genuine a quain with 3½ marks or more. Translation of 255 quatrains selected by him appears in the above work. We find that he has relaxed this test in the case of the following 47 quatrains, evidently because he considers them 'Omarian in spirit.

Rempis Nos. 3, 14, 15, 22, 58, 61, 65, 68, 69, 75, 79, 84, 96, 97, 101, 114, 116, 123, 126, 127, 131, 133, 134, 145, 146, 147, 183, 188, 204, 205, 207, 209, 216, 217, 218, 224, 226, 229, 238, 239, 243, 244, 245, 247, 248, 254, 255. Of the above Nos. 133, 239 and 248 appear in a single MS. and must therefore be treated as "unknown." We further find that the following 94 quatrains or 37 per cent. of this selection are vagrants.

94 Vagrants among 255 qns. Selected and translated by Dr. Rempis.

(R. = Rempis).

(1) R. 1: 92-a: II. 57.
(2) R. 2: 342: IV. 3.
(6) R. 7: 278: V. 22.
(19) R. 31: 293: VII. 53.
(20) R. 36: 334: VIII. 73.
(22) R. 57: 877: II. 53.
(24) R. 63: 1008: VII. 50.
(30) R. 77: 688: IV. 43.
(31) R. 79: 818: VII. 144.
(33) R. 81: 242: VII. 171.
The total number of quatrains which satisfy the above test has been stated to be 704 instead of 255 which had been selected for translation [p. 84 Beiträge zur Khayyām Forschung]. I find that out of these 704 quatrains no less than 257 or 37 per cent. are vagrants. It is thus clear that these tests neither eliminate the vagrants nor reduce their percentage—at best they are arbitrary tests to consider even the vagrants as genuine.

The number of vagrants goes on increasing as we examine the Bayādēs, Anthologies and modern editions of other poets. Zhakovski found 82, Dr. Christensen added 26 more bringing the total to 108. Sayyid Sulaimān Nadwi and other scholars noticed some more. Dr. Rempis in his Beiträge zur Khayyām Forschung records 239 vagrants including those found by previous scholars. I have marked 521 vagrants among the "known" and 235 among the "unknown" quatrains. Others may doubtless find more!

One reason why the 'Omarian quatrains were mixed with those of other poets is that, being considered par excellence, they were taken as objects of parodies, echoes and replies by subsequent poets. The poet 'Ali Rūmī d. 1008 H. (1593), has given (MS. Az.) 53 'Omarian quatrains and thereunder parodies composed by him. In the Dāwāns of other poets also we may at times find a 'Omarian quatrain and thereunder its parody by the poet. Thus kullīāt Khāqānī [MSS. SMHL.
No. 55 and 73] has the famous 'Omarian quatrain 292:
IV. 45:

Bingar zi jihān chi tarf barbastam kēch,
and thereunder Khāqānī's parody:

Hēch ast wajūd u zindagānī hama' kēch.

Such parodies are liable to be treated as cases of vagrancy. For instance Dr. Remps in his Beiträge zur Khayyām Forschung (p. 132, item 2) treats as vagrant in Sarmad the 'Omarian quatrain 11: IX. 2:

Bāz ā bāz ā har ānchi hastī bāz ā.

But Sarmad's quatrain (No. 13, Delhi Edition 1901) runs

Bāz ā bāz ā zi ḡakhr-i bāṭil bāz ā.

and is thus a parody of the 'Omarian quatrain. There are thus chances that among the so-called vagrants, which have been reported by scholars, we may, on closer examination, find some parodies or variations of 'Omarian quatrains and not actual vagrants. I have noted in the concordances some instances of parodies and variations of 'Omarian quatrains found in anthologies and Tadhkīrās ascribed to other poets by abbreviations: par. = parody, var. = variation.
XIX.

The Sources of the Quatrains and their Analysis.

The Hyderabad Edition (Hw.) of 1893 by Muhammad Faiyyād ud Dīn contains 1030 quatrains, while Dr. Christensen selected in 1927, out of 1213 quatrains he counts in 16 MSS., only 121 quatrains. After all the number of quatrains in an edition depends upon the editor’s sources and choice. As to the sources of the quatrains, we find that there are more MSS. of ‘Omarian Quatrains than enlisted in the catalogues of libraries. Ambrose George Potter in his ‘Omariana, a Bibliography of ‘Omar’s Quatrains (London, 1929), has recorded over a hundred items of MSS. and editions. Since then many MSS. were unearthed. Thus in India, I found 26 MSS. in Hyderabad, 3 in Rampur, 2 in Patna, 1 in Lucknow, 1 in ‘Aligash and 2 in ‘Habitgunj. Several others were found in Stambul by Dr. Remps who in his book ‘Omar Chajjān und Seine Vierzeiler (1935) records 183 items of MSS. and editions. Even these are not all.

In order to ascertain the stock of well-known ‘Omarian quatrains and prepare a double alphabetical index, I examined the important editions.

The published editions of ‘Omarian quatrains, which I could acquire, are described in the Bibliographical Appendix III.

The following struck me as independent publications which could be taken as the basis for preparing the nucleus of an Index.

1893. Hw. Faiyyād ud Dīn, Hyderabad, Dn. 1030 qns.
1907. A. Imād ud Dīn, Gujratī, Amritsar. 913 qns.
1924. J. Jeodat Bey, Stambul. 576 qns.
Rb. Do 63 qns.
Re. Do 13 qns.
1460. BDa. Fac-simile by Haron Allen. 158 qns.
1732. LE. Fac-simile in Life's Echoes. 91 qns.

The quatrains in other editions are included in one or other of the above editions.


The quatrains in the above publications were indexed as "Known"466. known” quatrains in which class came such quatrains as are witnessed by two or more texts or cited as Ṭāmar by a known authority. When the MSS. were taken up for concordance with the indexed quatrains, such quatrains which were recorded in a single MS. were marked with ‘x’ and taken to the index of “Unknown” quatrains. Both these indexes had to be made elastic. A quatrain at first taken as “unknown” when found later in a second MS. was interpolated into the index of “Known” quatrains.

Statement I (pp. 365-366) gives the analysis of the texts (MSS. and editions) taken up for concordance. These texts have been placed serially in chronological order.

Col. 2 shows the Hijri year as per colophon and in its absence, as can be inferred from the owner’s seal or the dates of other books with which the MS. was bound.

Col. 3 gives the Christian year (inferred according to the handwriting when the MS. bore no date).
Col. 4 indicates the notation of M.S. adopted in the concordances.

Col. 5 shows the total number of quatrains in the text.

Col. 6 shows the number of repetitions of the same quatrain in the text, either word for word or with slight alterations. In order to obtain a correct idea of the stock of independent quatrains in a text it is necessary to discount such repetitions.

Col. 7 enters the number of "Known" quatrains which have already appeared in an older text.

Col. 8 records the number of quatrains uttered by each text which appear in one or other of later texts.

Col. 9 gives the number of quatrains which are not witnessed by any other text.

Col. 10 indicates the class of the M.S.:

D. Single alphabetical or Dīwāns,

F. Double alphabetical or Fihrist,

S. Selections or Șāfīnā made by choice of compiler which do not come into either of the above classes.

The "Known" quatrains fall in rhyming letters as follows:

a. 39, b. 14, t. 295, j. 2, ch. 3, h. 2, kh. 2, d. 333, r. 58, z. 40, s. 13, sh. 58, a. 1, f. 2, q. 2, l. 21, m. 147, n. 74, w. 27, h. 65, y. 172; Total 1360.

The "Unknown" quatrains fall in rhyming letters as follows:

a. 50, b. 8, t. 159, h. 1, kh. 1, d. 241, r. 37, z. 15, s. 11, sh. 13, q. 1, k. 4, g. 4, l. 17, m. 83, n. 64, w. 18, h. 33, y. 93; Total 853.

The index numbers of "Known" and "Unknown" quatrains according to dates when they are first recorded in the texts of statement No. I are given in the statements No. II and III pp. 367-376 and pp. 377-383 respectively.

Col. 2 gives the Christian year of the M.S. which first records the quatrains.

Col. 3 the notation of the M.S. which utters the quatrain.
Col. 4 the total number of quatrains uttered by each MS. as found in 8 and 9 of statement I in the case of "Known" and "Unknown" quatrains.

Col. 5 gives the index numbers of the "Known" quatrains in statement II and of "Unknown" quatrains in statement III. Quatrains prefixed with letter "v" have been found vagrant in one poet, and those prefixed with letter "w" in more than one poet.

The progressive total of the stock of independent quatrains runs as follows in the various centuries in the texts examined:

<table>
<thead>
<tr>
<th>Century</th>
<th>Known</th>
<th>Unknown</th>
</tr>
</thead>
<tbody>
<tr>
<td>786 H. (1384)</td>
<td>754</td>
<td>3</td>
</tr>
<tr>
<td>892 H. (1487)</td>
<td>947</td>
<td>114</td>
</tr>
<tr>
<td>994 H. (1586)</td>
<td>1236</td>
<td>527</td>
</tr>
<tr>
<td>1100 H. (1688)</td>
<td>1281</td>
<td>619</td>
</tr>
<tr>
<td>1200 H. (1785)</td>
<td>1319</td>
<td>811</td>
</tr>
<tr>
<td>1933</td>
<td>1358</td>
<td>853</td>
</tr>
<tr>
<td>Present edition</td>
<td>1360</td>
<td>853</td>
</tr>
</tbody>
</table>

Sundry "Omarian quatrains have been, however, found quoted earlier than the texts in which we find them actually recorded. The following are a few instances.

125: V. 16: Tarkib—quoted in Jahan Gushai (1260) found textured in BDa. (1460).

153: V. 15: Dariqda—quoted in Mirzâ ul 'Ibdâd (1233) found textured in Hy. (1384).

181: II. 1: Dowâ 'i—quoted in Mirzâ ul 'Ibdâd (1233) found textured in Re. (1341).


302: VII. 135: Am râ—quoted in Kalila Damna (1145) found textured in J. (1926).

882-a: XII. 33: Ai dil—quoted in Qabûs Nama (1083) found textured in BMb. (1624).

Similarly the following two quatrains have been textured in this edition.

669: X. 164: Sîr âmadam—quoted in Firdawat Tawârikh

1046-a: XII. 47: Gür 'ilm—quoted in Kashkâl Bahâl.
The number of quatrains in a MS. depends firstly upon the discretion of the scribe who intended perhaps to have a certain number only and secondly upon the condition whole or part in which the MS. has now reached us.

Thus MSS. marked S. in statement I are selections of a limited number. The present condition of the MS. when fragment or abridged has been noted there. There are three ways by which we may conceive relationship between the MSS.:

(a) the arrangement or order in which quatrains appear in the MSS.

(b) the readings of important quatrains.

(c) the rare quatrains found in only a few MSS.

Consideration of arrangement has prima facie made the classes, the Alphabetical (D.) the Double Alphabetical (F.) and neither of these, i.e., Selections (S.).

Class D. includes:—

MSS.: Hy., Se., BNd., Pa., MA., Rb., BMa., Wbcd., BDb., BNL., Hk., BMB., BERa., Hl., BMc., Hm., Hc., Hi., HGB., Hn., Hb., Hr., BMf., LE., Hv., Hc., Bb., Ch., BERb., RPe., Ia., Ib., BNn., ALI., HN., CALc.

Editions: Hw., A. & L.

Class F. includes:—

MSS.: BDa., Hb., Ba., Pb., Hg., Hf. and Ho.

Editions: N., W. & J.

Class S. includes:—


Among MSS. of class D. firstly there are those which contain the quatrain 898: XI. 59 Ai Sākhīta’ at the end, these MSS. may be considered as older in origin, the earliest of which is Hy. (1384). Secondly there are those which contain the above quatrain with the story of ‘Omar’s ghost appearing to his mother in the commencement. The earliest of these is Se. (1472).
MS. Hy., the earliest in class D. was first copied by ‘Abd ul lāh bin ‘Alī al Bussāmī on 1st Dhu’l Q’adā 786 H. (1384), and copied therefrom on 18 Dhīl hajj 1171 H. by Ibn Muḥammad Husain Muḥammad Rābī’ al Tabrīzī. The first owner of this MS. Rāz Viṅkatārām Āṣīf Ḫāhī (seal 1199 H.) was Superintendent of the Ports in the service of H.H. the Nizām ul Mulk Bahadur. This collection is 80 years earlier than BDNR, which according to the date, Šafar 865 H. (1460) is the earliest extant text of class F. MSS. Hb., Pb. and Ba. which bear no date and according to handwriting may be placed in the 10th century Hijrī must have been however compiled two centuries earlier, i.e., before 800 H. because the verses in the rhyme dal have been given in these MSS. separately for dal and dhāl [see p. 68 Beiträge of Dr. Rempis]. MSS. Pb. and Ba. are now only fragments and hence have been pooled in statement I with Hb. which also contains a small lacuna.

The earliest MS. of class S. is Si. an anthology named Nuṣḥat ul Majālīs dated 25 Shawwāl 731 H. (1331). Some quatrains from this have been translated into German by Dr. C. H. Rempis in his ‘Omar Chajjām und Seine Vierzeiler (1936).

MSS. Hx., Sx., BNh. and Sc. are of Tabrīzī type, where the compiler desired to arrange the quatrains subjectionally. As noticed above excepting in Sd. the division of subjects is not marked. MSS. Hz., BMd., HGa. and LxN. record ‘Omarīan quatrains in the interspaces of the odes of Ḥāfīz.

MS. Pc. arranges the quatrains alphabetically by their beginning lines. MS. Hx. marks the quatrains into 28 subjects.

It is out of place here to enter into details of the relations of various MSS.

A few observations on this question based on the sequence of some well-known quatrains will be found in Beiträge zur Khayyām Forschung by Dr. Rempis. Of course MSS. in class D. and F. are connected inter se. The MS. in class S. may be conceived into various groups.

The old date of a MS. attaches some importance to it, but “every thing is not good because it is merely old,” so says Kālidās. The short selections are not comprehensive, but merely because of being short, they cannot be passed as careful. We expect that a text should be sufficiently comprehensive
and careful. Comprehensiveness can be measured by the number of "Known" quatrains it contains and the carefulness by the absence of the "Unknown" quatrains. Judging by this standard the following may be passed as careful compilations because they contain less than 1 per cent. of Unknown quatrains. MSS.: Hy., Ka., BDa., Ha., Sd., BNh., U., Ra., BERs., Pa., MA., Rh., BNb., Hz., Hb., Pb., Ba., BNk., BNl., Hg., Hk., BMb., Hl., BMc., Hc., Hf., Hh., HGb., Hn., Bb., Ia., Ib., CALc., ALI., Ho., Hd., Bc. and editions Hw., L. and J.

The MSS. wherein the proportion of "Unknown" quatrains exceeds 5 per cent. may be considered as not having been carefully copied, and we may suspect that the scribe has perhaps admitted as 'Omarian quatrains of other poets. These are for example, MSS.: Si., Kb., Sb., Sc., BNa., BMa., BNc., HGa., LN., Hj., BNj., RPh., Hx., BERs., Hi., HS., BMr. and RPe.

From statement I it is evident that MSS. which record poems of more than one poet contain a large proportion of "Unknown" Quatrains:

<table>
<thead>
<tr>
<th>Anthology Si.</th>
<th>8/31</th>
<th>26 per cent.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bayad' Kb.</td>
<td>35/80</td>
<td>40</td>
</tr>
<tr>
<td>Anthology BNc.</td>
<td>32/75</td>
<td>43</td>
</tr>
<tr>
<td>&quot;</td>
<td>32/60</td>
<td>53</td>
</tr>
<tr>
<td>&quot;</td>
<td>59/127</td>
<td>45</td>
</tr>
<tr>
<td>Häfiz Type HGa.</td>
<td>91/410</td>
<td>22</td>
</tr>
<tr>
<td>&quot;</td>
<td>109/413</td>
<td>25</td>
</tr>
</tbody>
</table>

The reason is obvious. A Bayad', generally the first step to an anthology, contains gems from many poets. Like stars in the sky, these gems adorn the pages of a Bayad', the lines running in all directions. The quatrains of several poets appear in one page. Even when separate pages are allotted to each poet, the quatrains of one poet may run on the margin of quatrains of other poets. The scribe of the Bayad' mentions the authorship in one place, for the first quatrains, and indicates it by words signifying "ibid." or ditto. Such words are generally written in a different ink, gold, crimson or blue. The omission of these details and the careless jumbling of quatrains of various poets on the same page causes confusion to the future scribe of a Bayad' or an anthology, who by guess ascribes quatrains of one poet to another. When he is unable to hazard a guess he throws such quatrains into a special
chapter named "Lā Aḍrī" or "Lā ‘Ālam." In this chapter he may add odd quatrains which he has heard but not seen in any MS. "Lā Aḍrī" has been aptly noticed in Tadhkira’ ʿUmmiyyīn 1163 H. (1749) as follows:——

"Great Protectors of Gems of Thought Mūllā Lā Aḍrī and Mūllā Lā ‘Ālam sons of Mūllā Fārāmūsh, the son of Mūllā Sāḥibī, reside in the Province of Nowhere. Few Bayāḍes fail to record their verses. Many scholars declare their verses to be composed by some authors, and some poems really composed by other poets are ascribed by scholars to these Mūllās. The date of their demise is yet to be proclaimed by the Resurrection Trumpet!"

Such mistakes are liable to occur even now.

(i) The Anthology Berlin OR. (2) 246 (BERb.) was described to contain 380 ‘Omarian quatrains on fols. 794b to 808b. On examination of the photographs, I find only 198 ‘Omarian quatrains on fols. 794b to 802b, and 184 qns. by Sāḥibī on fols. 803a to 808b. The omission in the head-line of fol. 803a of Sāḥibī’s name led to the inclusion of subsequent 184 quatrains under ‘Omarian authorship.

(ii) In the Anthology BN. Suppl. Persian 823 (BNb.) the scribe gives the head-line Rūbūʿiyāt-i ʿOmar Khaṭṭām on fol. 93b and writes 349 quatrains up to fol. 113a. On fol. 114b he gives a second head-line Rūbūʿiyāt-i Ṭayyīb (Fine quatrains) and writes 154 more quatrains to fol. 124a which contains also his colophon: “Finished the quatrains in the middle of Jamādī Thānī 934.” The incorrect interpretation of the head-line “Fine quatrains” on fol. 114b led to the exclusion of the subsequent 154 quatrains from the ‘Omarian authorship in the description given in the catalogue. In statement I, I have shown these two parts as BNbi. and BNbii.

Similar head-lines may have led the previous scribes to mix these Rūbūʿiyāt-i Ṭayyīb “Fine quatrains” with those of Afṣal Kāshī or other poets. The fact that some ‘Omarian quatrains were being mixed with those of other poets seems to have dawned as early as 867 H. (1462), when Yār ʿAbd Allāh Tabrīzī compiled his Dāh Faṣl (Ha.). Such quatrains were called in his days Mouqūfāt or “Public gifts” [see § xi d].

Tadhkīrās or Biographies of Authors based on Anthologies and Bayāḍes contain naturally many vagrants. Thus Dīghāstānī Wāllā d. 1161 H. (1748) in his Rīyāḍ us Shōʿarā points out instances of vagrants found by him in other Tadhkīrās.
XX.

Exclusion of Unknown and Spurious Quatrains.

Instead of devising some rule of thumb—some sieve to shift pearls, which in no way discriminates the genuines from the cultured—it seems proper to adopt the more laborious, but less erring, aesthetic method of examining the sense of each quatrain. We have already gained some idea of 'Omarian Philosophy and his inclination to mysticism from his prose tracts and Qita's reproduced in Section XIII, and also noticed instances of 'Omarian quatrains echoing, often in same words, the ideas found in Nāṣīr Khusraw's poems (§ xi d), and in Panchatantra and Bhartrihari (§ xvii). We have also noticed Sanā'ī's appreciation in the mystic sense of 'Omarian "wine" quatrains. For inclusion in the text, I consider a quatrain as genuine when:—

(a) it is in accord with 'Omarian philosophy as found in his prose Arabic and Persian Tracts or events of his life;
(b) it is parallel in thought to
   (i) Nāṣīr Khusraw's poems,
   (ii) Panchatantra and Hitopdēsh,
   (iii) Epigrams of Bhartrihari,
   (iv) Nārad Bhakti Sūtra;
(c) it is quoted or commented upon by later poets such as Sanā'ī;
(d) its parodies or echoes are found in later poets.

As regards the vagrants in the texted quatrains which are examined in the next section, it is possible, that some quatrains, though 'Omarian in spirit, were composed by others. I think it justifiable to retain in the text such vagrants as are found recorded for 'Omar earlier than for other authors, or four rhymers which are cited for junior poets, and quatrains recorded 'Omarian in numerous manuscripts which are vagrants in some Anthologies and Tadhkiras only.

We are justified in doubting the genuineness of a quatrain recorded in a single MS. by a compiler of unknown scholar-
ship, because such quatrain has not been accepted as 'Omarian by any other compiler of 'Omarian quatrains. I have thus excluded from the main text 853 such quatrains and given their first lines in the Index of "Unknown" quatrains with the MSS. wherein they are recorded and the vagrancies if any. I however include in the text and treat as genuine the following eleven quatrains, although they are cited by a single authority because they are either 'Omarian in spirit or accord with the events of his life:


The "Unknown" quatrains comprise quatrains of other well-known poets and parodies and echoes of 'Omarian quatrains by unknown persons inadvertently included by the scribes.

The following are examples of parodies found in the "Unknown" quatrains:

1. BMa.6, qa. 16: IX.93. Par. BMa.14, qa. x.17.
2. BMa.78, qa. 375: IX.3. Par. BMa.16, qa. x.65.
3. BEka.22, qa. 257: X.79. Par. BEka.73, qa. x.95.
7. BNd.100, qa. 535: X.112. Par. BNd.100, qa. x.236.
10. BMa.35, qa. 73: IX.95. Par. BMa.190, qa. x.484.
11. Hs.50, qa. 698: IX.113. Par. Hs.34, qa. x.570.

So long as the parody appears in a single text it falls into the category of "Unknown" and gets automatically excluded. But when other scribes include such parodies into the text they compile, it becomes "Known." The following are examples:

1. QA. 577: IX.56. Par. qa. 70 (a) in Sb., RPh., BNb.
2. QA. 203: III.28. Par. qa. 107 (a) in Ph., Hb., Hg.
3. QA. 159: VII.14. Par. qa. 139 (a) in Ph., Hb., Hg, Ph.
4. QA. 162: VII.153. Par. qa. 97 (a) in Hb., BNb., Hb., Ph., HD.
5. QA. 243: VII.14. Par. qa. 126 (b) in Hb., Wb.
6. QA. 244: X.54. Par. qa. 242 (b) in Hb., and Ph.
7. QA. 237: X.146. Par. qa. 124 (a) in Hb., BERa., BNb.
8. QA. 445: X.151. Par. qa. 339 (a) in BMd. and A.
Out of 1340 "Known" quatrains, 246 quatrains have been excluded from the text because they are either inferior and meaningless or parodies, echoes, replies, etc. These have been marked with a dagger (†) in the Index of Known Quatrains.

It may be of interest to the critical scholar to note how various MSS. are linked by these spurious quatrains.
Besides 246 spurious quatrains which are rejected there are 18 obvious variants as follows:—

    Var: 1004-a: Jâlií man-i khañta'í gadda mé dání.

II. 23: 1039: Gar åmadanam ba man budé námadamé.
    Var: 1047-a: Gar man ba murâd-í ikhtiyáértí khudmé.

II. 57: 93: Ín yák du si rëch noudhë 'umar gadhasté.
    Var: 93 (a): Chûn âb ba jîbâr u chûn bâd ba dâshht.

III. 13: 769: 'Id ast biyâ tâ mi gârlâng kashîm.
    Var: 728 (a) Bar khûr u biyâ tâ mi gârlâng kashîm.
The MSS. which adopt the variants have been mentioned in the concordances. These as well as the groups of manuscripts which include the spurious quatrains mentioned above, will be of interest to the critical scholar for determining the relations between various manuscripts.

Many MSS. contain copying errors. I avoid recording them and give in the text the best reading of each quatrain supported by the oldest MS. Deducting 246 spurious and 18 obvious variants from the total 1360 known quatrains there remains a balance of 1096 independent quatrains which are given as mentioned above in 12 chapters. The first 11 chapters arranged subjectionally include quatrains which have appeared in one or other of the published texts. Chapter XII includes 47 Miscellaneous quatrains which have remained so far in the MSS. alone. As they appear 'Omarian in spirit I thought it fit to rescue them from oblivion.
**The Vagrancies Examined.**

The number of vagrants so far traced is as follows:—

<table>
<thead>
<tr>
<th></th>
<th>Texted</th>
<th><em>Spurious</em></th>
<th>Unknown</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total quatrains</strong></td>
<td>1114</td>
<td>246</td>
<td>853</td>
</tr>
<tr>
<td><strong>Simple vagrants (V)</strong></td>
<td>315</td>
<td>55</td>
<td>211</td>
</tr>
<tr>
<td><strong>Complex vagrants (W)</strong></td>
<td>135</td>
<td>16</td>
<td>24</td>
</tr>
<tr>
<td><strong>Total vagrants</strong></td>
<td>450</td>
<td>71</td>
<td>235</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>756</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

In dealing with the question of vagrancy it is necessary to know the date when the vagrant quatrain is recorded for "Omar; this can be found from col. 2 of Statements II and III described in Section XIX above.

The names of authors to whom the vagrants are cited, as well as the anthologies, etc., which cite them are noted in the concordances of the quatrains. Statement IV exhibits the names of 143 authors (arranged according to Persian alphabet) and the Index numbers of the vagrant quatrains which are cited to each of them. It will be noticed that in this statement 1001 items, instead of 756, are distributed among the 143 authors because the complex vagrants are shown under each author to whom they are cited. In order that a complex vagrant may be reckoned once only it is prefixed with letter (W) under the author to whom it is cited at the earliest date and shown in a bracket ( ) under the authors to whom it is cited on a later date.

Most of these 143 authors are known in name only. The dates of their demise, in some cases unknown, in some uncertain, are given so far as could be ascertained.

As regards the vagrants among the "Unknown" and the "Spurious" quatrains, the places of vagrancies have been indicated in the Indexes of the Quatrains, so that the critical reader, if so minded, may carry his researches further. The particulars of vagrancies of the texted quatrains are given.
under the concordances of the quatrains which have been, as mentioned above, arranged subjectionally. As a help to the general reader, 450 vagrants among the texted quatrains have been enlisted in the order of their Index Numbers in Statement No. V. In this list the date of the earliest source recording the quatrains as 'Omarian and the date of the anthology which cites it vagrant for another author are given side by side. The names of the authors have been mentioned by their well-known Takhallus (nom de plume) and sometimes by abbreviations such as KI=Kamâl Isma'îl, Afdal=Afdal Kâshî. The places of vagrancies have been indicated in square brackets after the names of the authors. The index number of complex vagrant is prefixed with letter (W) and is shown with the author and place which cites for him first.

The places of vagrancies fall mainly into three categories:—

(a) Dīwāns and works going in the name of the authors
(b) Anthologies
(c) Histories and Biographies.

These, to summarise the result of Statement V, have contributed to vagrancy as follows:—

(a) Dīwāns and compilations in the names of authors.

<table>
<thead>
<tr>
<th>No.</th>
<th>Author</th>
<th>Title</th>
<th>Ed.</th>
<th>Place</th>
<th>Date</th>
<th>Vagrants</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Abū Sa'īd</td>
<td>Rubā'īyāt</td>
<td>K. M. Mitra</td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Afdal-i Kâshî</td>
<td>Rubā'īyāt</td>
<td>Nafisî</td>
<td>60</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>'Abdulla Ansârî</td>
<td>Maxâjat</td>
<td>Bombay</td>
<td>1908 H.</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Anvari</td>
<td>Kullâsat</td>
<td>Cawnpore</td>
<td>1897</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Hâfiz</td>
<td>(various MSS. and editions)</td>
<td>18</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Khâqânî</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Khayyâm's editions of quatrains</td>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Rûmî</td>
<td>Dīwāns</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Sarmad</td>
<td>Quatrains of Delhi</td>
<td>1901</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>K. I. Kamâl Isma'îl</td>
<td>Dīwāns</td>
<td>15</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>M. 'I. Miftâd ul 'Ibâd</td>
<td>Najmu'd Din Râzî</td>
<td>1220</td>
<td>9</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>M. N. Mukhtâr</td>
<td>Nâma', Kullâsat 'Atâ'âr</td>
<td>Lucknow</td>
<td>1872</td>
<td>44</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>Nâsîr Khusrow</td>
<td>Kullâsat</td>
<td>Tehran</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>Ni'amat ul lah Wali</td>
<td>Ed. Tehran</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Total 163
(b) Anthologies.

<table>
<thead>
<tr>
<th>No.</th>
<th>Author/Title</th>
<th>Vags.</th>
</tr>
</thead>
<tbody>
<tr>
<td>15</td>
<td>Si. (1331) <em>Nuzhat ul Majālis</em></td>
<td>16</td>
</tr>
<tr>
<td>16</td>
<td>HX. OUL. MS. 52/112 (1648)</td>
<td>30</td>
</tr>
<tr>
<td>17</td>
<td>Hl. HSL. <em>Dawādīn</em> 167 (1649)</td>
<td>1</td>
</tr>
<tr>
<td>18</td>
<td>Hj. HSL. <em>Dawādīn</em> 373 (1550)</td>
<td>37</td>
</tr>
<tr>
<td>19</td>
<td>Hv. Nawāb Akhtar Yār Jung's Library</td>
<td>71</td>
</tr>
<tr>
<td>20</td>
<td>Various anthologies in European Libraries mentioned by Dr. Rempis in his Beiträge</td>
<td>47</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>202</td>
</tr>
</tbody>
</table>

(c) Histories and Biographies, etc.

<table>
<thead>
<tr>
<th>No.</th>
<th>Author/Title</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>21</td>
<td>['Awfi] <em>Lubāb ul Albāb</em> (1222)</td>
<td>8</td>
</tr>
<tr>
<td>22</td>
<td>[J. G.] Jahān Gushāy (1260)</td>
<td>2</td>
</tr>
<tr>
<td>23</td>
<td>[T. G.] <em>Tārīkh-i Guzīda</em> (1330)</td>
<td>4</td>
</tr>
<tr>
<td>24</td>
<td>[N. U.] <em>Nafshāt-i ums by Jāmī</em> (1478)</td>
<td>3</td>
</tr>
<tr>
<td>25</td>
<td>[Dowlat] <em>Tadhkira</em> by Dowlatshah (1487)</td>
<td>5</td>
</tr>
<tr>
<td>26</td>
<td>[H. L.] <em>Haft Iqšīm</em> (1594)</td>
<td>18</td>
</tr>
<tr>
<td>27</td>
<td>[M. Kh.] <em>Mir`āt ul Khayāl</em> (1691)</td>
<td>1</td>
</tr>
<tr>
<td>28</td>
<td>[R. S.] <em>Riyāḍ us sho'ara</em> (1747)</td>
<td>27</td>
</tr>
<tr>
<td>29</td>
<td>[A. K.] <em>Ātash kada</em> (1765)</td>
<td>12</td>
</tr>
<tr>
<td>30</td>
<td>[M. F.] <em>Majmu'ul Fus̱āha</em> (1878)</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>85</td>
</tr>
<tr>
<td></td>
<td>Grand Total</td>
<td>450</td>
</tr>
</tbody>
</table>

With regard to the text of Afdal Kāshī by Sa`dī Nafisī, I find that out of 483 qns. included in that compilation only 7 from *Al Muṣfīd*, 2 from *Jāvidān Nāma* and 6 from Afdal Kāshī's letters total 15 have an early authority. The remaining quatrains are cited to Afdal in Anthologies, Tadhkiras and Modern MSS. When the date of the MSS. is not discernible I have assumed the date of the publication of the text as the date of vagrancy.

The quatrains cited in [M. ‘I] *Mīrṣad ul ’Ibād* are not necessarily composed by Najmud Din Rāzī Dāyā who only
INTRODUCTION § xxi

quotes them. The fact that 'Omarian quatrains appear in this work proves their oldness. The same remark applies to 'Omarian quatrains appearing in Mukhtar Nama' which as its name implies is a selection by 'Attār. At any rate the whole lot as found in the Kulliat of 'Attār published by Nawalkishore Press cannot be considered as a composition by 'Attār.

We cannot rely absolutely upon the Anthologies and Tadhkiras and modern Diwāns of poets because we find that they have cited such quatrains to authors, which long before the advent of those authors are recorded 'Omarian in earlier MSS. The following are examples:—

Recorded 'Omarian in Hy. (1384) and subsequent MSS.

1. 68: VII. 161: Az Manzil
   Cited in Hv. to Ni'amatullah Wali d. 827 H. (1424).

2. 487: IX. 10: Qadrā 'gal
   Cited in Tehrān Print (1839) to Ni'amatullah Wali d. 827 H. (1424).

3. 76: III. 63: Imrūz
   Cited in AK. to Talib Ansuli d. 1035 H. (1626).

4. 526: X. 112: Man mai
   Cited in HI. to "

5. 574: VII. 61: Ai dil
   Cited in AK. to Shāhī d. 857 H. (1453).

6. 575: VII. 62: Ai dil
   Cited in HI. to "

7. 642: XII. 42: Ai Wāqif
   Cited in HI. to Bairam Khan d. 968 (1560).

8. 338: I. 30: Az Wāqafatā
d. Cited in Hv. to Sulṭān Bābar d. 861 H. (1457).

9. 849: IX. 92: Dāsh az
   Cited in Hv. to Shāhī d. 857 H. (1453).

   Do do

10. 878: XI. 37: Nākarda
   Cited to Sarmad d. 1070 H. (1660) in Delhi Text.

Thus quatrains cited to other poets in the anthology Si. (1331) and Tadhkiras by 'Awti and others are recorded as 'Omarian in the early MSS. such as Hv. (1384) and supported by scores of later MSS. Such quatrains must be considered as 'Omarian.

Moreover the early MSS. of the Diwān of well-known poets do not record the 'Omarian Vagrants ascribed to them in later Anthologies and Tadhkiras. This fact as mentioned above in Section xvii has been brought to light by Dr. Rosen
with regard to Rūmī and Ḥāfsī. I too did not find ‘Omarian Vagrans in the Diwāns of the following poets.

Ṭālib Āmulī: HSL. MS. No. 395 (1680).
Ibn-i Yamin: HSL. MS. 923.
Athīr Akhīṣkatā: SMHL. MS. 87. 810 H. (1407).
Awḥad Kirmānī: HSL. MS. 1043 d. (1438).
Ḥāfsī: HSL. MS. 508 (1415). SMHL. MS. 87 (1407).
Arzaqī: HSL. 943. wr. 1279 H.
Saifūd Din Isfarangī: HSL. 839.
Khāqānī: HSL. MS. No. 35 (16th Century).
Saḥābī d. 1009 H. (1601): OUL. 52/112.
Adīb-i Ṣābir: HSL. MS. No. 936.

It is evident from the list of vagrants that, leaving out of consideration the quatrains quoted in Mīrzād ul ‘Ībād and Mukhtār nāma major portions are recorded for ‘Omar in regular MSS. long before they are cited for other poets. There are only the few quatrains marked with a starlet (*) which are cited for other poets earlier than for ‘Omar. Out of these the following may not be passed as ‘Omarian on further consideration.

Obscene: 47: X. 117 Āmad Ramaḍān.
Replies to ‘Omarian qns: 347: X. 113 a reply to 525: X. 112;
and 901: X. 140, a reply to 925a: X. 139.

Found in earlier Diwāns of Ḥāfsī: 403. III. 19, and 938: VIII. 32.


But whether these quatrains were really composed by the other poets to whom they are cited is still a moot point with which we are not here concerned.
§ xxii. CONCLUSION.

In conclusion I beg to draw the attention of the reader to a few quatrains which indicate ‘Omar’s bent of mind.
‘Omar was a true believer of Islām, thus of God he says:
He is, and nought but Him exists, I know,
This truth is what creation’s book will show;
When heart acquired perception with His Light,
Atheistic darkness changed to faithly glow.

He addresses the Ever-Present Being with great reverence and intense love.

Thou hidest oft that none could see Thy face,
And oft assumest forms in time and space;
This glory Thou displayest for Thy self,
The seer, show, and sight, Thy holy grace.

No heart is here but saddens for Thy sake,
No sight is here but maddens for Thy sake;
Thou carest not for either great or small—
No thought is here but gladdens for Thy sake.

Time and Space and the world they make have engaged the attention of men through all ages. Their speculations have brought forth a host of secular sciences. ‘Omar’s reflections on this subject are neither scientific nor metaphysical. He calls the Charkh-i Falak, the Wheel of Time as a Farūs-i Khiyāl, an Imaginary Lantern.

Methinks this Wheel at which we gape and stare,
Is chinese lantern—like we buy at fair;
The lamp is Sun, and paper-shade the world,
And we the pictures whirling unaware.

Science fails to solve the mystery of the cosmos.
The Skies rotate, I cannot guess the cause;
And all I feel is grief, which in me gnaws;
Surveying all my life, I find myself
The same unknowing dunce that once I was!
This whirl of time, it simply causes pains,
As for my heart, my evil ways are banes;
Ah! worldly lore that winds in labyrinths,
Ah! wisdom forging newer iron chains.

Time is only a tyrant causing universal change and trouble.
My grief prolongs, I find it nev’r allays,
Your lot is swinging now in higher sways;
Rely ye not on Time, for under veil,
A thousand tricks he juggles as he plays.

Ye mount on steeds and brandish steels in fight,
With all your boasts, in trenches soon alight;
The tyrant Time will never spare a life,
He breaks the Dukes by day and Knights by night.

As Spheres are rolling woes alone increase,
They land us just to sink in deeper seas;
If souls unborn would only know our plight,
And how we pine, their coming-in will cease.

‘Omar is at war with the Sphere and wishes to annihilate it.

Had I but on the skies diviné control,
I’d kick this bluish ball beyond the goal;
And forthwith furnish better worlds and times,
Where love will cling to every freeman’s soul.

But the final solution is that the tyrant Sphere has no real existence, hence we avoid all trouble by being content.

Aye hear me please, my old and dearest friend!
Think naught of world—it hath no root or end;
Sit quiet on thy balcony content
To view how Wheel would play its turn-and-bend.

Desire no gain from world, with bliss you trade;
In good or bad of Times you need not wade;
Remain sedate, so that the whirling Wheel—
Would snap itself and blow up days it made.
Omar was not blind to the joys which the Spring and New Year festivals brought in youth. The *Carpe diem* quatrains which were sung probably at the garden parties of Malik Shāh, although lyrical, are essentially pessimistic, and capable of interpretation in the material as well as mystic sense.

Tomorrow’s hours are not in our store!  
Tomorrow’s cares would make us only sore.  
Why waste a single breath if you be sane?  
For balance of this life you cannot score.

Omar warns the youth to keep aloof from evil company.

From mean and snappish sots, bereft of sense,  
Aloof you stay, and thus avoid offence;  
At song or talk they wrangle, even fight,  
Excuse your self and seek your exit thence.

Thought of Death freed ‘Omar from cares of world’s affairs. Prince or pauper must all die, what avails the worldly wealth?

Your age is hundred, perhaps more in tale,  
They lift you from this Inn, a helpless bale;  
Be Pharaoh or a pauper with no pail,  
They sell in lots at final clearance sale.

This rosy garden soon will run to waste,  
And cotton seeds will vie with pearls so chaste;  
Rejoice, this mortar-mill of rolling world  
Will grind our name and fame to finest paste.

It is folly to fight for any domain.

I saw a quail amidst the battlefield,  
It nestled safe beneath a broken shield;  
It spake to royal skulls in great disdain:  
"Where is the pomp ye wield, what is the yield?"

Man cannot realise his ambitions in his short life.

My deeds have brought no gain to please my heart,  
In working weal, my efforts play no part;  
And so I sit and ever weep and moan,  
For late I came but soon I must depart.
Hence he should not waste his life in vain pursuits, but ply his path to reach the Lord.

Depart we must. Why then we crawl or creep?
And slide in quest of vain such abyss deep?
They would not leave us here to rest in peace,
Why then we cease to ply our path, and sleep?

Happy is he who realises his death when still alive, and free is one who is not born.
Two vents may free us from this den of gloom:
We either bear the pangs, or lie in tomb;
Thus glad is he who dies at every breath,
And free that cometh not from mother’s womb.

In the beautiful allegory of Clay and Cup ‘Omar deals with the philosophical and ethical aspects of Man’s body. Man cannot claim as his own the body he impersonates, every atom of his body may be the home of other beings.

Before thou peepest, men and maids untold
Had decked this earth as priceless gems in gold;
Hie quickly, turn as dust in Master’s feet,
Thy dust encases thousand lives, behold!

The clay of his body may be used for any other purpose (without his previous consent!).

Rejoice! for earth material will remain,
And sky its starry jewels still retain;
The bricks to which thy carcass may be shaped,
Will form the mansion for a gallant swain.

He has no choice as to the form to which the clay is shaped.
So when my clay the potters knead and mould,
A hundred wonderous apes they might unfold;
But now I can’t be fairer than I seem,
They cast me not as you or I had told.

Man cannot take pride on his pedigree in the chain of evolution.

As here in Potters’ factories I stand,
I find them moulding clay to wonder-land;
I see what purblind eyes would fail to see,
My father’s clay in every potter’s hand.
The qualities which man acquires cling to him and are not lost, although the matter which composed his body may assume other forms.

That substance which in self a life can cheer,
   It may as beast or now as herb appear;
Think not what exists once can ever die—
   For attributes to thy own self adhere.

While warning the rustic potter against the disrespect to the clay of royal persons 'Omar satires the vanity of worldly power.

Beware, O potter! Listen what I say:
   How long you kick and mangle human clay?
And whirl on wheel the Czars' and Kaisars' skulls,
   And never fear how they would take it.—They!

A man of clay should be meek, humble and kind to his fellow-beings.

In frolic once on stone I dashed a pot,
   Alas! such wanton freaks come from a sot;
The pot then told me as if in a trance:
   "Like thee I was, like me now find thy lot."

The pot and potter, the buyer and seller, and so on, are only names for usage, every object on Earth is earth.

I looked at night in Potter's shop, methought
   That pots conferred and some solution sought;
And each enquired of me: "Tell who on earth
   Is pot, or potter, who that sold, or bought?"

Wonderful is the Divine magic which created human skulls which reveal the world and are full of fancies.

The Potter who the pans of heads has wrought,
   Has placed in pans his art and all his thought;
On us he placed a pan which waters world—
   A pan inverted, still with fancies fraught.

Man should acquire true Knowledge before his dust returns to dust.
Why plan the days and months for work or game?
A day or hundred years in world are same;
Fill in our pans in full before we find
The pans as empty pots which rustics frame.

Worldly desires cause misery: by resignation in God
man attains peace of mind.
I wish one way, He wills the other way,
So my desires will surely lead astray;
Since what He wills is wholly for my weal,
Then my desires in woes alone will pay.

O mind! the world is but a mocking sight,
You fancy some delights, and fret in fright;
Resign your self to Him, and pine for Him,
You cannot alter what is black on white.

An honest man, who plies his solemn beat,
Greets all he meets as coming from His seat;
And what we get is right a Royal treat,
And world is blameless, going as is meet.

Ethics are shaped to attain the desired ideal. The materialist ideal of being "Superman" has led many to contemplation and conquest of matter and material world, to suppression and even destruction of Man. 'Omar exhorts Man to realise his soul and not wade in world.

O you who tour to see the World at play,
But ponder not that there's the gloomy day;
A breath you are, reflect and seek your Soul,
For see how Time is sweeping all away.

You came to conquer, Oh! you came to rule!
Then rule your Self and waste no days O fool!
From naught of past you merge in future naught,
So now know your course, then choose your school.

The object of life is to seek the Grace of God.
The man who has in him a grain of wit,
With folded hands is never wont to sit;
He either plies to gain the grace of God,
Or keeps his heart in bliss, and thus is quit.
To receive the Divine Grace man must purify himself. The eye, the ear and the tongue are the most powerful organs which pollute the mind by contact with the world. Man should curb these.

Keep watch on Self—it may deceive, you know,
   In world's affairs say neither yes nor no.
To keep your eye and tongue and ears in place
   You pawn them all at Master's feet,—and go.

VII. 33

Keep aloof from sensual pleasures.

Why seek for pleasures? Life is windy gale,
   Each grain of sand has tons of kings in bale;
This solid-seeming world and life we lead
   Are fancies, dreams and spells which fade and fail.

VII. 32

Be content under all passing circumstances.

A fiend or nymph, and friend or foe—will pass;
   Disease or health, and weal or woe—will pass;
Rejoice in what awaits for thee to-day—
   And even this as cometh so—will pass.

VII. 32

Mind should be kept free from any thoughts of the past or the future.

Let not the future wear you out with care,
   Nor let the present vanquish you or scare;
Extort from evil earth your royal share,
   Before the world has packed up all her ware.

VII. 34

This whirling dome ye see an evil gnome.
   The friends have passed and world's an empty home;
Be sole with soul awhile, forget the past,
   And future too. In Ever-Present roam.

VII. 47

Be happy even with pain and poverty and free from greed and lust.

Prepare yourself for sores, this is the balm,
   Wail not for pains and so obtain a calm;
And thank the Lord for poverty bestowed,
   At last with grace you carry off the palm.

VII. 49
Why should you be a slave of Greed, for sale
   Or permit lust to kick you pan and pail?
Set heart ablaze, and sing a flowing song,
   And be not lost as dust in wind and gale.

VIII. 71

Fail not to discharge your duties. Avoid doing forbidden acts.
Such wrecks you wrought and fie! you bear no shame
   For failing duties, playing forbid game!
Suppose the world and all its wealth your own,
   You have to quit it all, aye all the same!

VIII. 80

Do not hurt.
If you enjoy, as you now seem to own,
   To tease a tranquil heart and make it groan,
Bemoan then all your life for loss of wits,
   And reap the grief for folly you had sown.

VIII. 85

Do not slander.
If you desire to have the best of time,
   And that your word be heard through all the clime,
Then slander none, see Lord in every soul,
   And sing his Name, acquire a name sublime.

VIII. 95

Relieve distress of others.
When grief unceasing hovers on your mind,
   Or all affairs to ruin have inclined,
You should release from distress other hearts,
   For thereby surely you will solace find.

VIII. 98

Serve saintly souls.
Be meek, that saintly hearts may accept thee,
   And serve His presence, by Him chosen be;
One quickened heart excels a hundred shrines,
   Why seekest shrines? In heart abideth He.

VIII. 106

Be mute, covet not.
Lily and cypress these have won our praise,
   But for this same what are their means and ways?
With hundred hands the cypress would not seize,
   Ten tongues the lily keeps, but silent stays.

VIII. 113
Avoid renown and show.
He keeps a happy heart who shuns renown,
And shuns alike the felt or sack or gown;
As Phoenix he will soar to Highest plane,
He won't in worldly ruins boot and frown.

Go without pride.
O ye who survey world, the phantom fair,
Should know it springs from air to darker air;
Since life is hemmed by nought on either side,
Thus find that ye are nought amid nowhere.

Man should free himself from contamination with the material world.
We come from water, earth and fire and air,
And then to forest dangers we repair;
We suffer when we keep this dusty cloak,
But when we doff it we are Fairest Fair.

Freed from the impurities of greed, lust, pride, envy, jealousy, hatred, fear, hope and the like, soul of Man bears the Divine ensign.

I am the purpose of His work Divine,
The light which causes wisdom's eyes to shine;
The world's a ring which Master's finger holds,
And I the gem embossed with His ensign.

The real Being is the Son of Man,
A truth not held in every human pan;
Yea! drink this wine, 'twill cure your giddy thoughts,
And Lord in His creation you may scan.

Seek the company of sages.
You mix with sages pure and know their styles,
And run away from worthless fools for miles;
Yea drink the poison which a sage would give,
But shun the mead from fools, 'tis full of guiles.

Kharâbât, otherwise called Dâr-i-Fana is the open assembly of Šûfis where one is cleansed from his baser self and craves for Divine knowledge and love.
I speak to Thee in Tavern, what I feel,
In shrines without Thee Lord! I would not kneel;
Thou art the First Creator, Thou the Last,
Aye! burn me please, or aye! Thy Grace reveal.

One cannot enter the Kharābāt with pomp and pride.
I went to Tavern-door as some divine,
With flowing gown and cowl and girdled fine;
The Warden scanned my face, and with disgust,
He threw my baggage out, and washed the shrine.

Here he pines for Divine love.
The heart which maddens not with Master's spell
And pineth not for Him, is bloody fell.
The day you neither think of Lord nor Word
A worser day you may not find in Hell.

He craves for Mai Ma'rifat, potion of Divine knowledge.
O Guide! love findeth Thee and Holy Grace,
Some forget this and fall in sin's embrace;
Unless we know Thee we are out of count,
For man was made to know Thee face to face.

Drunk with Divine knowledge he forgets the Creation and
loses his baser self.
Let whole creation drown itself in sea,
     Entranced I sleep—I count it not a flea;
Last night they pawned my soul at Tavern here,
The Master said "Lo what a trust is he!"

He eagerly solicits admission into the Mai Khāna' Master's Shrine.
How long with eucharists and unctions, Sire?
     Fix me in Master's Shrine till I retire.
The day I lie beneath the Master's Shrine
     Is my Ascension-day, I most desire.

And awaits sedately until the Grace calls him into the Shrine.
Khayyām! adore thy wine, remain sedate,
     Or sit with faces fine, remain sedate;
As in the end the world will shrink to nought,
     So nought is being Thine remain sedate.
After he is purged from the baser self he is admitted into the *Māi Kẖāns*, the shrine of Divine Love.

The keeper’s call at dawn I heard “Awake!
Thou wreck of Tavern pining for our sake—
Our grace will fill thee full with Bread of Life
Before our slender thread of life should break!”

The Divine Name is the “Wine” here.

In Mystic Shrine, the Name is styled as Wine,
To love and be in trance I most incline;
I am the soul of world in Holy shrine,
The world is body for my soul Divine.

With Word the Master frees him from all thought or cares.

They brought me first from Tavern, stark and still,
To Mystic Shrine, and then a cup they fill;
With wine in hand I call for broiled meat:—
To serve me meet—my heart they first would kill.

The experience here is transcendental, unspeakable.

To be and not to be, are at my call,
I know when Time intends a rise or fall;
In spite of this, I loath my learned lore,
For He transcends the mystic trances all.

Love is the key to the Secret Realms. God in all Love
made man to love Him.

Eternal Love had drawn me first on board,
He taught me first to love. On love I pored.
He made my chip of heart a brazen key—
Which prizes open gems from Secret Hoard.

A lover has to ply his own path. Love is not the means
to reach an object, but the object-end itself without an end.

Tho’ every man has hidden wealth in store,
He knoweth not what brings him less or more;
And every path has leaders except Love,
For there we singly sail and reach no shore.
Love is without fear of a punishment or hope of a reward.

Affection, kindness make a human heart,
   In mosque or temple one may work his part;
The man enlisted in the corps of love
   Is freed from Hell, to Heaven will not start.

True lover expects no favour.

Now love alloyed with lust is selling cheap,
   Not flaming fire, but ashes all in heap!
Thro' days and months and years, a lover true
   Has neither rest, nor calm, nor food, nor sleep.

At last the lover reaches the stage where he is nought, and all is Lord.

Walk ye to place where duals cannot be,
   The twain ye see, by plying farther flee;
Ye may not be the Lord, but if ye try,
   Ye reach where ye are nought and all is He.

His Word is cure for all troubles.

Do taste His Word, He is thy bliss of soul,
   Thy pining heart and life He would console;
When grief on right and left as tempest blows,
   His Word's thy Noah's Arc to reach thy goal.

Love settles all feuds.

How long you Zealot! talk of coming day?
   I'm sick of common cant and pious play;
Yea love Him, He and Love are not apart:
   And every feud His love will wipe away.

Love comes through the grace of mystics.

If you are wise, then go with simple heart
   To mystics' doors, for they His love impart;
Love comes of grace, that trance is not for fools,
   In trance no senseless sot can have a part.

Mind cannot reach His feet—He is so high,
   The knot He tied, my heart cannot untie;
They say that eyes cannot behold His face,
   He is my eye! and who can see the eye?
Now Man's the Chalice, there the Soul is Wine,
And heart with lute is singing songs divine;
Khayyám! The man of clay is Chinese lamp,
A flimsy film, through which His light can shine.

The Personal Quatrains collected in Chapter X, a few of
which have been noticed in § xii above, throw a good deal
of light on 'Omar's life. Some of these quatrains are piquant
satires directed by 'Omar against his contemporaries, some
are objections to their doctrines, and some replies to adverse
critics. The polemic quatrains are of interest only when the
controversy is still fresh but become cryptic, with remoteness
of time, when the interest in the controversy is lost.

The following however are a clear exposition of his philo-
sophy, viz., the purification of the Soul from the baser self.

As Self would melt, Existence I attain,
With soaring pride I sink to lower plane;
And more than this with wine of Existence,
The more I wake, more drunken I remain.

I fling this Self away, and joys I greet,
I soared from dismal depths to Master's seat;
Till cleansed at last from all my carnal grease,
I cling as golden dust to Master's feet.

'Omar craves for Divine Grace thus:

My sins, O Lord! if more than hundred crores,
Have dashed my youth and life on rocky shores,
Since I depend completely on Thy grace,
Hence I repent, and sin again, of course.

We all are dolls by spell Thou cast on clay,
A hundred phantasies Thou made us play;
How could I ever play a better part
Than what Thou hast assigned me for the day?

My service will not add to Thy domain,
And by my sins no loss Thou wilt sustain;
Forgive and do receive me Lord! Thou art
So quick with giving bliss, but slow with bane.
Is there a sinless man on earth below?
And how can we live here and sinless go?
I sin and fail, but can Thy kindness fail?
I’m evil, could Thy Grace be even so?

Thou, gracious Lord! are graceful in Thy grace,
Why then Thy bliss is barred on sinner’s face?
If bliss is sold for virtue, sorry trade—
For gracious grace my sins have made a case!

For sins, O Khayyám! why should you bewail?
This grief can bring no gain in bag or bale;
For mercy will not greet the spotless swell,
It graces sinful paupers.—Do not quail.

The Lord is Gracious and Merciful.

GOVINDA TIRTHA.

HYDERABAD-DECCAN,
1st July 1940.
Swami Govinda Tirtha
(V. M. Datar)
Rubā‘iyāt of 'Omar Khayyām
Chapter I.

PRAISE OF LORD AND PROPHET.

745:—Hse.403, Hse.483, Hew.671.

HE IS, and nought but Him exists, I know,
This truth is what creation's book will show;
When heart acquired perception with His Light,
Atheistic darkness changed to faithly glow.

354:—BM.73.1, Hs.90, Hs.209, Hs.29, BMh.279, Hs.185, Ch.306, Hs.28, Hew.969, Bnh.392, A.291, CR.943, Hew.71. — Farsi Aqel [170].

The Chief of Being's secrets that Thou art,
Thy traits depict to view the Being's chart;
Veiled in Thy Greatness from the creatures here
Presidest Being Thou in open Mart.

950:—Hs.672, Hs.1, Sd.1, BNh.1, U.S.1, Sd.1, Ra.268, Bnh.3, HCa.1, LN.1, BM.73, Bnh.2, Ps.319, Hs.409, Hs.500, Sg.1, RPh.1, Hf.387, Hs.448, Ph.66, Bnh.40, Ch.383, BNh.90, Hs.482, A.L.582, Hs.386, Hs.820, A.842, J.304, N.591, W.403, L.999, Berr.1, Hs.7.

No wits can ever reach Thy holy place,
No sins or merits hinder, Lord! Thy ways;
A sot with sins, I go in sober hope,
Because I hope entirely for Thy grace.
No understanding reached Thy height sublime,
For thoughts can only move in space or time;
No soul can grasp Thy perfections, O Lord!
And Thou alone could gauge Thy height, O Prime!

My soaring mind cannot approach Thy throne.
I kiss this ground and thus for sins atone.
O Wondrous Charmer! who can know Thy Being?
Perchance, Thy knower may be Thou alone.

How many lives are lost and hearts have failed
Ere they could see Thee face to face unveiled!
To see Thee none beneath the sky has eyes,
Thou art aloof from world, this darkness baled.
Thou givest sight to tiny ant to see,
And strength to fly in limbs of puny flea;
Thou art the proper Person here to rule,
Improper attributes are far from Thee.

My body, life and all my strength Thou art,
My heart and soul! Thou art my soul and heart;
Thou art my existence and sole refuge,
In Thee I vanish, Thou the whole and part!

I seem alive, Thou art the whole essence;
And saving Thee, what am I? where and whence?
Thou wert and art and ever would remain—
Thus I am not save Thee, in every sense.

O where’s the heart which beats to Beloved’s pace
Or ear which heeds the secret truth He says?
The Lord in glory ever shows His grace—
But where’s eye which glances at His face?
In searching Thee the world has lost its mind,
The rich and poor to Thee are same in kind;
Thou teachest all, but strange that no one heeds,
Tho' Thou art ever present, we are blind!

When Thou hadst deigned to show Thy lovely face,
To see Thee, sky arose to heights of space;
The morning tried to vie with Thee in grace,—
And hence was cast in open-day disgrace.

Thy cheek on heavenly Eagles cast the glow,
Thy face has stowed the idols out of show;
And through Thy glance the King of Babel got
His horse and men and castles all, I twor.

I searched this faithless world where I was bred,
With all the learned lore of books I read:
"Thou art the Light,"—the light that ever dawned!
"Thou art the Truth,"—the truth I ever said!
He passed, as Zephyr through my verdant heart,
But there the cypress mind—a mere upstart—
Would vie with Him—I said, "Silence, O fool!
You see not He pervades thro' every part."

I will adore an Icon like to Thee,
And from Thy cup will drink to ecstasy;
I've lost my Self in love, for not to be
Is thousand times far sweeter than to be.

In all this world Thou art my sole console,
And dearer than my heart, and eye, and soul.
Thou' naught is dearer than a spark of life,
A thousand lives I lay for Thee—my whole!
Aloof from Thee, my life thus ends in smoke,  
Without a ray of hope, my heart is broke.  
I tried my best to get a glimpse of Thee,  
But luck has brushed me off at single stroke.

To wail in grief, if so Thou wilt, is sweet.  
With glee I stick to Thee as dust of feet.  
I know not, Lord! what request I should make  
Dispense as Thou desirest—that is meet.

O hear this fact, my Lord! I most entreat,  
Two words describe my state and life complete.  
"Through love I be as dust beneath Thy feet,  
I'll raise my head when Thou wilt kindly greet."

I will not part my gem for any price,  
No balms for me, Thy love and pangs suffice.  
I won't have crowns for dust beneath Thy door,  
A thought of Thee excels the world and skies.
When saints, who purify this house of earth,
Would mount the steeds of body which they girth,
Arise I will with bleeding drowsy eyes
From Thy threshold, where I have booked my berth.

When with Thy grief my heart is piled in heap,
A hundred doves will ope for me to leap;
But better that I slay myself for Thee,
Than sell my Self to fancy vultures cheap.

At nights the Gemini wake up as I sigh
And rivers reach the oceans when I cry;
To-morrow you have fixed to meet me, Lord!—
I know not if by then I live or die.
I have no means to reach Thy Holy place,
Nor strength, bereft of Thee, to pass my days;
Nor do I dare reveal my grief at all,
Sweet fancy, hardest task. Thy wondrous ways.

Thou art, O Lord! Almighty King of Kings,
A lover, in Thy lane, Thy praises sings,
I'll speak Thy wonders in the words of Truth,
"Thou wilt remain—and lost are all the things."

When time is spent out, space will leave no mark;
When suns are blown out, light is turned to dark—
I'll grasp Thy skirts, my beloved Lord! and ask:
"Why did Thou make this all so stiff and stark?"

That darling (long live He!) as long I moan,
To-day His graceful ways to you has shown;
He flung a glance at me awhile, and left—
He lends His grace, forgets to claim His loan.
When He confronted me I could not see,
He was befriending, but I tried to flee;
And then I roamed around in quest of Him,
But how I missed Him never dawned on me.

Thro' glowing dawn my heart received Thy ray,
It left me, in Thy search it went away;
And now my heart remembers naught of me—
It caught a ray, but now acquired Thy trait.

O! Who could fetch Thee here to me this night?
And who can, but Thy grace, unveil Thy light—
To me, who burn without Thee in such plight,
Who brings Thy grace as breeze from mountain height?

To-night Thy presence leads my life away,
To heights of fortune now I wield a sway,
Let moons and minor lights now slink in shame,
With Thee in sight, I find eternal day.
Think not that we are wrought of Adam’s clay,
Such friends, ere He had thought of night and day;
Our privacy is not of recent date,
Ere words were born we were in closest play.

Thy Light has filled my gloomy heart with glee,
No other faces do I care to see;
I glance at Thee and there I see my face,
I look in me and there I’m finding Thee.
Life of my life! Thou ever loving flow,
Thy glory blinds my sight and wit, Irow;
Thou art my sight of eye—and thus I see;
Thou art the light of wisdom—thus I know.

For grieving souls Thy hands a balm unfold,
Thou curest love-sick ones from heat and cold;
I tell Thee now the gnawings in my heart,
"Thou knowest thoughts untold ten thousand-fold."

These half a gross of sects that form a maze,
They roam in blind alleys and sit in daze;
As no one holds the correct clue in hand,
They clamour and at last they roar in craze.

To the Prophet.

O Thou most gracious, Thou Essence of Soul,
Thou holdest both the worlds in Thy control;
He never tastes the bitter cup of death,
Who sips but once the nectar from Thy bowl.
Ten laws with stages nine and heavens eight,
With seven planes, six reasons thus relate:
"Five senses, tenets four, triad of soul,
In pair of worlds have Thee as One in State."

O! with Thy grace and love did God array
A Heav'n, and Hell on first eternal day,
As Heaven is crowded, there I cannot stay—
'Tis well to heaven leadeth not my way.

Thou art in both the worlds creation's light,
Thy name Muhammad, place is utmost height;
My heart reclines on ocean of Thy grace,
My eyes are flowing rivers for Thy sight.

Jehovah's domes are polished by Thy feet,
And at Thy door His angels wait to greet;
Thou art the source of body and the mind,
And hence can plead for mankind, as is meet.
Your gracious feet have paced the highest plane,
Creator in creation you explain;
And with a single finger and intent,
You rend the Moon in twain and wash her stain.

The highest kingdom cometh in Thy name,
The skies and shrines and hearts Thy seats became;
But when they make Thee leader of mankind,
Thou hast to serve them surely all the same.

Thy friends do not allow my reaching Thee,
Thus harassed I have come beseeching Thee;
Thy beams, O Sun of Wisdom, reach my eye—
And show more souls than atoms, seeking Thee.

If Thy indifference we could only see,
A thousand zealous shrines would blasted be;
Khayyam who takes his shelter in Thy grace,
As firm as Pole Star ever shineth he.
Chapter II.

THE WHEEL OF TIME.

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

Whence had the racing Sun his primal start?
And where’s the point to which we all depart?
No answer’s found in spite of wits so smart—
For none can sound with astrolabe and chart.

This azure dome, the stars and golden dish,
Keep whirling long, of course, as He would wish:
Awhile, and by some chance of whirling world,
Like others we are here, and so finish.
What sunry views about this Wheel they keep!
These waders try to gauge the oceans deep;
But when thro' veil of Time they cannot peep,
They cast an horoscope, and then they sleep.

Methinks this Wheel at which we gape and stare,
Is Chinese lantern—like we buy at fair;
The lamp is Sun, and paper-shade the world,
And we the pictures whirling unaware.

We puppets dance to tunes of Time we know,
We are puppets in fact, and not for show;
Existence is the carpet where we dance,
So one by one where aught is naught we go.

How rolls the sea of existence—from where?
'Tis real or phantom, can ye tell and swear?
Tho' each may rave in giddy reeling turns,
But how it is in sooth none can declare.
The tempest tosses, mind's in ebb and flow,
From heights we go to dismal depths below;
And all we could obtain is foam and froth—
We drift and drifted long, this much we know.

We come and go, but bring in no return,
When thread of life may break we can't discern;
How many saintly hearts have melted here
And turned for us to ashes—who would learn?

Time brought me here: what profit did it gain?
It takes me hence, but conquers no domain;
My Master knows, but none can ever guess—
Why Time thus brings and carries me again.

At first they brought me perplexed in this way,
Amazement still enhances day by day;
We all alike are tasked to go, but Oh!
Why are we brought and sent? This none can say.
For long we find ourselves in body's mill,
And from the cornice height we drop to sill;
Since life will never pass as we desire,
I wish this ended soon—I've had my fill.

Ah! without a gain we all are worn,
And by this Wheel of Time are tossed and torn;
Before a wink of time we cease to see,
Our greed not ended, but we end and mourn.

The Skies rotate, I cannot guess the cause;
And all I feel is grief, which in me gnaws;
Surveying all my life, I find myself
The same unknowing dunce that once I was!

This whirl of time, it simply causes pains,
As for my heart, my evil ways are banes;
Ah! wordly lore that winds in labyrinths,
Ah! wisdom forging newer iron chains.
My grief prolongs, I find it nev'r allays,
Your lot is swinging now in higher sways;
Rely ye not on Time, for under veil,
A thousand tricks he juggles as he plays.

Ye mount on steeds and brandish steels in fight,
With all your boas, in trenches soon alight;
The tyrant Time will never spare a life,
He breaks the Dukes by day and Knights by night.

Those puny larvae with their tiny jaws,
Ate flesh and blood of Job with vicious gnaws;
But Job was patient for he knew what Time
May give one way, the other way withdraws.

The sky will never raise a rose from earth,
But crush it, and return for what was worth.
If clouds do raise up waters from the dust,
They feed it with the blood of noble birth.
Thus countless men were stabbed and cast in tomb,
And many a rose unsalted has met this doom;
Pride not, my son! on beauty of thy youth—
More buds are blighted even ere they bloom.
As Spheres are rolling woes alone increase,  
They land us just to sink in deeper seas;  
If souls unborn would only know our plight,  
And how we pine, their coming-in will cease.

Had I but choice, I had not come at call,  
Had I a voice why would I go at all?  
I would have lived in peace and never cared  
To enter, stay, or quit this filthy stall.

To help me once, the Time will not assent,  
But raise his voice against me in dissent;  
I do not plan a single wink of joy—  
But hundred sorrows then and there are sent.
Ⅱ. 27

I chafe at sky reflecting faces wry,
And fret with wheel which raises chaff on high;
My eyes are flowing cups for fancy frits
And heart’s a jar of blood—for what’s a lie.

Ⅱ. 28

What cruel cuts hast thou for me in stores?
O Wheel of Time! may God arrest thy course;
I’m pining every moment, and thou wilt
Apply thy salt and pepper on my sores.

Ⅱ. 29

O Sky! I sicken as you dance the reel,
You leave me free, with you I find no weal,
If you would feed the unfit fools you may,
But I am neither wise nor fit I feel.
Thou booby Wheel of Time! thou witless fool!
When freemen want thy help thou stayest cool.
To niggard cowards thou wilt give thy gems,
'Tis queer—but eunuchs prosper in thy rule!

You wheel of Time! give neither bread nor veal,
But all I gather, you are wont to steal;
A spinning wheel will clothe at least two men,
Avault O Time! I sing the spinning wheel!

O Wheel! thou wilt to meakest acts devote,
None hopes from all thy turns to gain a grote.
Thou reeling Time I note one trait of thee,
Thou makes mote of mount and mount of mote.

O Time! you ever pamper base and loon
With mills and mansions and your every boon;
But freemen pledge their nightly bread with you,
So that when stale at dawn, you throw it soon.
O Time! you ever make me weep and howl,
And tear my pleasant clothes, my gown and cowl;
You burn my tissues with the air I breathe,
And all I eat or drink you only foul.

O Time! what harm I did you, what's your case—
To drive me after belly in this chase?
No bread you gave, but led me door to door,
No drink you give but sink me in disgrace.

Thou wheel of Time! to crush us thou hast rolled,
Injustice, malice is thy custom old,
Thou greedy earth! were they to rip thee out,
How many saints thy guts would then unfold.

O Time Thou ever acted like my foe,
As weal to others, but to me as woe;
Each art I tried for peace, Thou ever hast
With newer tactics dealt a deadly blow!
674—Hy.396, Bb.399, Ch.348=438, ALi.409, Hw.403, A.407, L.406.

Thou booby Wheel of Time! thou witless fool!
When freemen want thy help thou stayest cool.
To niggard cowards thou wilt give thy gems,
'Tis queer—but eunuchs prosper in thy rule!


You wheel of Time! give neither bread nor veil,
But all I gather, you are wont to steal;
A spinning wheel will clothe at least two men,
Avast! O Time! I sing the spinning wheel!

641—Hy.452, Bb.229, BMb.335, BMl.292, Ps.152, Bb.444, ALi.449, Hw.534, A.525, L.452. Var. Aalad (227).

O Wheel! thou wilt to meanest acts devote,
None hopes from all thy turns to gain a groat.
Thou reeling Time I note one trait of thee,
Thou makest mote of mount and mount of mote.

988—Bb.342, Sh.143, Hw.347, Sd.346, Bb.333, Bb.218, Sc.321, BNa.63, R.294, Sh.85, Bb.319, L.N.286, BMl.209, Whed.522, Ps.530, Ba.450, Hw.609, Hb.237, RPs.261, Hg.413, Ch.396, Hw.352, Hw.851, A.871, W.492, L.728, BERU.204.

O Time! you ever pamper base and boon;
With mills and mansions and your every boon;
But freemen pledge their nightly bread with you,
So that when stale at dawn, you throw it soon.
O Time! you ever make me weep and howl;
And tear my pleasant clothes, my gown and cowl;
You burn my tissues with the air I breathe,
And all I eat or drink you only foul.

O Time! what harm I did you, what's your case—
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No bread you gave, but led me door to door,
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Thou wheel of Time! to crush us thou hast rolled,
Injustice, malice is thy custom old,
Thou greedy earth! were they to rip thee out,
How many saints thy guts would then unfold?

O Time Thou ever acted like my foe,
As weal to others, but to me as woe;
Each art I tried for peace, Thou ever hast
With newer tactics dealt a deadly blow!
No wonder sky is frowning for some fight,
And stones are pelted at us left and right;
If teacher sells His Word of Grace for gold,
No wonder if his lads in bhang delight.

As sky will make no peace—then on with war!
I may not make a name but I can mar!
Now Lord and Love and Heart are not afar,
But if one sleeps, then there's his face and tar!

Had I but on the skies divine control,
I'd kick this bluish ball beyond the goal;
And forthwith furnish better worlds and times,
Where love will cling to every freeman's soul.

I wonder, Lord could make a newer world,
Just now that I may see his plans unfurled.
Would He remove my name from roll of call?
Or would my dish with larger sops be hurled?
Aye hear me, please, my old and dearest friend!

Think naught of world—it hath no root or end;
Sit quiet on thy balcony content
To view how Wheel would play its turn-and-bend.

Desire no gain from world, with bliss you trade;
In good or bad of Times you need not wade;
Remain sedate, so that the whirling Wheel—
Would snap itself and blow up days it made.

This Wheel will never warn us at its turn,
Its cruel cuts kill all without concern;
So love Him now—for life is not renewed,
The cage will burn, the bird will not return.
The good or evil human nature moulds,
And bliss or bane which He in power unfolds,
Are not from stars. The stars in path of love
Are meeker far than man—who thinks and scolds.

Before we came, the day and night and sky,
Went round and round—and may be but to spy.
Beware and walk on earth with gentle steps—
For earth's an apple of a Watchful Eye.

Beneath this wondrous old expanse of sky,
Enclosed in single vest are Friend and I;
My hand can never reach two ends of time,
I clasp my friend in arms before I die.
The Time will clothe me once in silk and gold;
And oft with garlies nade I may be sold.
I do not care for how the Time behaves:
I mind my own, for cares will make me old.

This endless Wheel with its eternal turn
Will teach two lessons if one cares to learn;
Beware we must of all its good and ill.
Or cease to think of Self and World's return.

The Wheel now whispers in my ear "I know
What fate decreed—just ask and I will show.
Could I but check the push which whirls me round,
I should have saved myself from reeling so."

This Wheel of time effaces me and thee,
To slaughter us it chases me and thee;
Sit on the lawn and love, for time arrives
When lawn would hide our traces, me and thee.
283.—Hs.47, BD.a.44, Ha.146, Sd.146, BNs.144, BNs.47, Sa.109, Ra.75, BNs.555, LN.121, Ba.3, Hs.161, Hs.56=250, RP.a.143, Ha.58, Hs.68=174, Hs.114, Pe.531, Bb.73, Ch.102, Is.118, Hs.533, AL.174, Hs.152, Hw.68, A.98, W.103, L.83, BER.290=264, Hs.256. For: Aidal [14v.] [R.3].

Beware! The Time is raising great uproar;  
His flourishing sword is sharp besmeared with gore.  
The kissing comfit which a siren gives  
Is soaked in poison, eats you in the core.

35.—Hs.24, Hs.4, Hs.27, Pe.4, AL.132, Hw.29, A.31, L.26.

The Time will spare us not, but eat us sure;  
Thy life or chattels time will not insure.  
Thy search for cure enhances but thy pains, 
Endure thy pain, and do not seek a cure.

8.—MA.9, BMs.11, BNs.3, Hs.11, BMs.3, BERa.8, Ha.19, L.E.6, Hw.15, A.4, CR.772.

The Times have turned my hopes to phantoms vain,  
And bring no news from Friend,—a word in plain;  
Tho' God denies his sacred love to me,  
The Tempter too has brought me none profane!

93.—BD.a.20, Sa.24, V.51, BMs.59, Whbd.35, Ph.24, Hw.24, BD.b.23, RP.46, BNs.29, Hs.41, BERa.30, BMs.25, Hw.20, Hs.22, Hs.15, Hs.13, Hs.40, Hs.36, Hw.22, BMs.25, Hw.38, RP.60, Is.22, Is.18, Hw.37, Hw.42, A.32, J.32, N.22, W.26, L.94. For: Aidal [39].

The first, the second, third—they sneak away  
These urchin days of life as wind in play.  
I heed them not, and strike off from the roll  
The day that sneaketh, and the tardy day,
Yon sky is but a dry inverted pan,
Where wise are cooped to die or lie and scan
But like the kiss which binds the cup and jar
In silent bliss His spirit flows in Man.

The times may roll, henceforth I cease to care,
For on His Word and love I long to fare;
Love is the life of world, my deadly foe,
When foe's at bay his life I never spare.
Khayyam who pitched his Tent on top of Spheres,
And closed the doors for speech, his lips and ears,
A bubble of wine was he in Being’s cup,
Countless Khayyams Eternal Saqi clears!
III. THE YOUTH.

O King! with wine and song a court you light,
When rose expands my pride will only blight;
Thus more than honey-lake, and houri bride,
Is garden, glass of wine and lute delight.

Ye like to rule on all in Time and Space,
But then to live ye run a fatal race;
Accept my creed of Love, for drunk in love
I care not for the world and all her grace.

Who raised Thee, Dear! as rising Sun in East?
Thy glory casts the Moon to shrink to least;
The feast adorns the maidens of this world,
But Thou bestowest grace to day of feast.
Thy Knowing Heart has given its joy to Feast,
Thy moon-light decks the feast from West to East;
To gain thy grace and honour from the world,
This feast desires that thou be pleased at least.

The days of youth are best among our days,
And he is blest with chums who drinks and plays;
This mortal world is ruined, this you know,
In ruined places, wrecklessness displays.

Now that the world has reached her fortune tide,
The quickened hearts in forests do abate;
And there the leaflets preach them Word of Lord,
And breath of Jesus greets from every side.
A mystic songster came to Garden's ground,
And saw the cups and roses smiling round;
He was entranced and whispered in my mind:
"Do find Him now—for past is never found."

For parching hearts His word is shield at least;
His love adorns the rising Sun in East.
In lent we fasted, so in gloom it past—
'Tis Easter now and so on Him we feast.

Rejoice! The waning moon will wax again,
And bands of music will proceed in train;
The yellow moon is bent and lean with age,
But will renew and then be free of pain.
RUBĀTYĀT OF 'OMAR KHAYYĀM


taka zanjii-aye ha-ke nak khes-ī, boz nakes-ī tazaa khar-ge khes-ī

How long for shame we smart with jeerer’s sting?
And dance in fickle fashion’s fairy ring?
Rejoice, for nights of restraints all are past
And freedom dawns—with lovers we may sing!

729;—Hy.536, U.213, BNd.178, Se.205, R.s.520, BNb.308, Whod.97, Ph.393, Ba.346, Hb.487, Eln.396, BMc.297, Hw.310, Hg.329, HGe.298, Hb.349, Hr.343, BMc.296, Hb.323, Hb.379, Ch.614, BERh.143, Ta.367, Hb.211, ALI.548, Hq.495, Hw.645, A.667, L.560.

عيدست نباتا می کرتنگ کشیم ۲۰۰ باعته عون و نا لیم

Prepared for feast we dance in rosy rounds,
With harp and lute which blend in merry sounds;
Then stay a while with our ethereal Friend,
And drag the weary heart—a hundred pounds.

728 (a);—Ra.210, BNb.308, RPa.205, Hlb.272, CR.1064.

ما می کرتنگ کشیم باار سبک روی دمی بنیشیم رطل دوهم، هدایاد کران سکتی

وقت مسح ست خیزی اطروته پسر، بر با ده لعل کن بلوار سنگر

'Tis dawn of life. Arise my lusty swain,
And fill thy crystal heart with Him in main;
One breath they lent thee in this mortal den,
When that is lost, thou wilt not find again.

602;—Hy.584, Se.33, Ha.95, Sd.193, BNb.193, Se.225, U.115, BNd.120, Se.348, Ra.105, P.s.141, BNb.224, BMb.190, HGe.180, LN.210, BMb.371, BNb.21, Whod.109, Ph.282, Hb.229, Hb.379, Se.77, BNb.30, Eln.249, BMb.294, RPa.68, BMc.296, Ha.329, Hlb.214, Hb.263, HGe.156, Hw.214, Hb.327, Hb.33, BMb.213, P.s.227, Hb.793, Ch.404, BERh.91, RPe.275, Ia.252, Ha.150, Hlb.292, ALI.415, Hb.322, Hb.213, Hw.474, A.465, J.307, N.214, L.402, Hb.89.

که یکدم عارت د رین کچ فتا بیا ر بیوی و تیای دیکر

وقت مسح ست خیزی اطروته پسر، بر با ده لعل کن بلوار سنگر

Tis dawn of life. Arise my lusty swain,
And fill thy crystal heart with Him in main;
One breath they lent thee in this mortal den,
When that is lost, thou wilt not find again.
At Dawn when Light of Grace is beaming through,
We should with ready heart receive it too.
Some say that truth is bitter, hard in life,
And for that reason, love alone is True.

Behold the Dawn, the darkness slinks in shame,
Arise, dispel thy sorrows, sing His name;
Yea, love thy Lord, and feé! when He would smile
On thee, that thou should sneak in dust—or flame.

'Tis dawn, inhale His light and love in suit,
Our names and marks are wrecked in absolute;
Refrain from trailing after phantom lies,
But hold by skirts and plait celestial lute.
When rose expands to hold the fragrant mead,
And nargis folds in heart the golden seed,
Happy the soul, who like a bubble of wine
Is shaped in Him by love, in Him is freed.

The sun has clasped our heads with beaming rays,
And in our heart His holy Word displays;
Awake! the early rising birds in choir
Are singing, thus thy secrets for the days.

The sun now claps his thousand lustrous hands,
Come, let us sing in tune to mystic hands;
Arise, and take this blooming rose of joy,
Enjoy a while with Lord in garden lands.

768 (a)—Sb.158, Ph.392, Ba.399, Ha.486, Hl.295, Hg.328, Ha.294, N.295 CR.1069.

Shibah kañdzé khe dí den de bhum zání 22 na bayás náshánt ré jí ahead lünim

ín hóch de ná zání lísh é ñad sím chíi

How many nights with eyes so wide awake
We seek to trample down this woe—the snake!
Arise, and breathe in bliss, for many a morn
Will breeze and blow, ere we our torpor shake.


Híkam ká st astiká yé kum jë7 vànti tufálí sharú ká la yé kum

mászá xhatan lahí kíx Ré taisí jé7 jend bár bejí zér ü la há la há jáo yé kum

Now roses bid us do what we would choose,
What law may want us do, we will refuse;
We play with budding youths and beaming cheeks,
And deck the lawns and lilies so profuse.


סהخانغ خوداباوروزشترست 226 این دهر شکته دل بتوکشت درست

بین سبز خاط وسیرو زاری و میه

The wood-land washed its face with Christmas tears;
This broken-hearted earth is full of cheers;
Retire to lawns for bliss when yet in youth,
You know not when your dust as lawn appears.
Now Heav'n of Eden sends an arid blast,
'Tis meet we roam in river-gardens fast;
Tomorrow when the world will call her feast,
How could I bring with me the days of past?

With angels meek in song celestial soar,
Realise by river side His love in store;
Crave not for aught, for then you ply for Hell,
For Heav'n is saintly soul, and nothing more.

Now roses bloom, and river softly flows,
With angel faces heart is full of glows;
Now sing His Word, for Singers of the morn
Are safe from hell and staid from heaven's shows!
The rose is smiling, Christmas tears greet;
For lo! in lawn of heart I see His feet;
The tales of past ye sang are jarring slang,
Away with past, this day ye make it sweet.

When violet tints her frock with fragrant scents,
To dancing rose the zephyr tunes invents,—
The wise will only love the Fairest Fair—
And waver not an inch from their intents.

The Northern wind has decked our garden now,
Without the rose and wine we harden now;
Yea we may drink—the wise are proving now,
That rose and vine for murder pardon now.
617.—Hy.420, Sa.113, BDa.96, Sh.180, Ha.248, Sd.248, BNs.235, BNd.128, Se.177, BNa.369, BNa.264, HGa.237, BMD.320, Ph.296, Ha.249, Hb.399, Hj.132=253, BERA.224, Hf.234, Ph.174, Bb.431, Ch.458, Hf.230, ALL.446, Ha.223, Hw.314, A.509, J.320, N.224, L.499, BERM.127=199. \footnote{‘Astar [M.N.].}

Thro’ dewy veil with Rose revealing yet,
Love me O darling, sun is healing yet;
Avoid that sleep, there’s time for reeling yet;
But grant me love, I long, I’m feeling yet.

503:—BDa.74, Hi.174, Ph.403, Hw.1002, J.263, W.211, CR.1202.

Marigolds alight from Skies in jubilee,
Methinks to dance with pansies on the lea;
In lily cup I pour Him rosy wine,
For violet clouds are pouring jasmine free.

134:—Re.5, Hy.88, Sa.114, Sh.181, Ha.294, Sd.293, BNs.291, Se.50, U.194, Se.203, BNa.171, Pa.37, Sh.78, BMA.106, HGa.282, BMD.186, BNa.75, Wbd.435, Ph.87, Hb.85, Bb.58, Hf.251, BNs.99, Ha.152, BMB.121, RP.201, BERA.69, BMc.24, Ha.22, Hg.51, Hs.23=81, HGB.198, Hs.23, Hs.50, Hs.17, Hs.65, Bb.96, Ch.34, BERM.27, RP.88, Ta.59, Ih.47, Hl.288, ALL.92, Hs.58, Hw.62, A.111, L.194, BERM.124, Hs.202.

The new year cloud has washed the tulip clear,
Arise from filth, resolve in love and cheer;
Today this pasture is thy pleasure ground,
To whom thy ash so pleasing would appear?

60:—Hy.176, Sa.87, Sh.49, Ha.293, Sd.292, BNs.290, Sa.83, U.209, BNd.53, Se.399, Ra.9, Pa.64, BNa.24, Sh.124, BNs.305, BMA.68, HGa.281, BMD.187, Wbd.298, Ph.36, Hs.36, Sh.106, Bb.93, BNa.93, BMB.64, RP.202, BERA.119, BMc.81, Hs.54, Ha.71, Hf.71, Hf.26, Hs.44=52, HGB.23, Hs.104, Hs.79, LE.37, Hs.20, Hs.87, Ph.111, Bb.185, Ch.382, BERM.42, RP.112, Ta.87, Ih.75, Hs.202, ALL.96, Hs.86, Ha.71, Hw.195, A.205, J.80, N.70, W.73, L.194, Hs.293. \footnote{Hafiz [x].}

The cloud outpours its heart on lawn, and says:—
A loveless life is only loss of days.”

This lawn is pleasing now,—O! could I be
A lawn in future where some Angel plays.
The Coming Grace reflects in Earth’s delight,
Each leaf with Moses-hand will prove His might;
Like Jesus dust of feet enlivens souls,
And water drops reveal eternal light.

When we enjoy on lawns the verdure green,
We vie with skies, and rend its bluish screen;
With budding youths we may have picnics now,
Before we sink beneath the lawn unseen.

On rosy face my mind will ever roll,
And I realise I hold a loving soul!
I’ll reap my bliss with all the parts I have,
Before my parts are welded with their whole.
Today, of heat or cold we feel no trace,
The clouds have washed the dust from garden’s face;
The songster tells the yellow weary rose:
"O give us love that we may live in grace."

Said lily "I'm Joseph" said the Rose, "of ancient fame,
Whom loving queen of Egypt could not tame;
Ye ask an extra sign? Then lo behold
My torn and gory garb, I wear the same."
114—Hy.388, BNF.25, Sb.98, BM.33, BM.460, Wb.292, Ph.65, Hb.64, BDK.103, BNF.303, H.334=142, BM.22, BER.546, BM.98, H.397, He.1, Hg.45, Hb.364, HGB.33, Hb.117, Hb.91, BNF.55, Bs.398, Ch.190, RP.166, 1a.101, Hg.68, A1L209, Hb.125, Hg.207, A1L118, J.149, L.294.

Now thrush his flute to dancing lily plays,
May heart rejoice as well, and sing His praise
Before some foolish booby comes and says
"Lo so-and-so has measured out his days."

III. 42

آن عقل که در ورود سعادت یورد، هم روزه مصدار ابرنگی‌درد
در یاب توان یادکرده صحت که تازه که یاد کرده و دیگر رود.

Wise man who plies to reach His high domain
Will often guide his mind, and thus explain:
"Rejoice for once with friends, for thou art not
That herb which after lopping grows again."

III. 40

813—LE.71, Hw.340.

Ishshim Mina Jahl [Hw.3].

گرم که فک هند در هوها آید مه زنی‌دار ظریف آید
یاران موانع از یکن جمع شوند وین عمر کشته از یکن باید آید

I grant that Time's your trusted friend in plain,
And world will give you bliss in place of bane;
But how and whence will gather loving friends,
And whence would days that pass return again?

III. 44

971—Sb.184, Hw.388, Hw.377, Hw.316, J.505, N.392, W.614, CR.1146.

We all depend on Mrs. Grundy's yeast,
Or else, each day had been an Easter Feast;
For each would then attain his object end,
And not be fooled by vain advice at least.
From whirls of Time a lesson we may learn;
We stay in bliss and then His love we earn.
He careth not how much we sinned or prayed,
See that your days would give the best return.

Of all who passed this long and dreary lane,
Who has returned and told us truth in plain?
Discharge allotted tasks as they ordain,
To finish things you cannot come again.

You lead the stars, O Guide! to utmost heights?
Tell me the time when heart has fortune-flights.

"Sunday, Monday, Tuesday, Wednesday too
And Thursday, Friday, Saturday and nights."
RUBÂTIYÂT OF 'OMAR KHAYYÂM


رو بر سرا فلک جهان خاک انداد ۴۴۴ می یخبور و گرد خوب و روان می تاز

Ascend the skies, fling dust on earth, 'tis base,

Yea seek His love, and linger on His face.

Thy rites and prayers will not profit there,

The path you once have plied you can't retrace.


ای دوست دل ایزجید دُنیَن درکش ۲۲۶ باروی نکو شراب روشن در کش

O friend! protect thy heart from blows of foes,

Imbibe with glee the Spring of Light which flows;

And stay with guileless soul bereft of Self,

Yea! strip thy Self of pride and all its throes.

694:—Hy.472, Bâ.484, Ch.321, ALâ.491, Hâ.580, A.573, L.493.

لی دل مشو نصیحت اهل حیل ۵۹۹ کریاده ناب عقل و دین راست خن

List not to what these fools in penance plead,

That wine will mar thy wisdom or thy creed;

If bliss of life and strength of soul you want,

Then drink and sing His praise, and pipe on reed.

74:—Sâ.64, BDâ.12, Sh.245, Hâ.120, Sâ.120, BNâ.119, Bân.11, Sâ.302, BNâ.189, Hâ.14, BNb.124, BMâ.56, Hâ.316, L.N.123, BM.397, Wâcâd.61, Ph.37, Hâ.37, BDâ.98, Hâ.130=326, BNâ.98, Hâ.121, BMâ.93, RPs.145, Bâ.133, BMâ.87, Hâ.32, Hâ.26, Hâ.27, L.93, Hâ.26, BM.49, LE.49, Hâ.21, Hâ.393, Ps.7, Bâ.36, Ch.81, RPs.162, Iâ.96, Bh.83, BNâ.28, Hâ.141, ALâ.41, Hâ.120, Hâ.26, Hâ.127, A.56, J.36, N.26, W.30, L.40, BERI.90=374.

امروز نیا دسترس فردا نیست یه واندش فریدات میر سودا نیست

Tomorrow’s hours are not in our store!

Tomorrow’s cares would make us only sore.

Why waste a single breath if you be sane?

For balance of this life you cannot score.
The morrow is a phantom in disguise,
Thy boasts and glories here are pack of lies;
And he is wise today who knows this wise—
That world is breath, for in a breath it flies.
Our life is clipped by days and nights—the blades,  
Beware! they shovel dust on us with spades;  
So keep sedate in bliss for nights and days,  
And see no more the Days’ and Nights’ parades.

Accursed place without a lover mute,  
Where none would sing His praise with pipe and flute;  
Hic from such place, though it be heaven itself,  
’Tis what I say—I enter no dispute.

From mean and snappish sots, bereft of sense,  
Aloof you stay, and thus avoid offence;  
At song or talk they wrangle, even fight,  
Excuse yourself and seek your exit thence.

If you would love, then you should love the wise,  
Or smiling icons vying with sunrise.  
But do not fawn, and make no vile display,—  
Pine in thy heart, and love Him in disguise.
Of course I lay my life for worthy souls,
I kiss their feet and play my humble roles;
If Hell ye really wish to see in life,
"Tis when some wretch comes by you and cajoles.

Drink wine with witty souls who rob your heart,
"Tis cure for sorrow's fangs wherewith you smart;
I stay in perfect bliss enrapt in love,
You won't, I cannot help, then go, be tart!

When still so young, and time has left some scope,
I take to wine and thus attain my hope.
Why call it bitter? I relish it so;
I like my bitter life and do not mope!

With loving heart, and hand in Master's hand,
The lucky sits at garden side or strand;
In love he careth not for world's affairs,
But sings His Name, and sits sedate and bland.
Partake His word that is Eternal Soul,
When youth by nature brings His love in role;
Now buds are blooming, friends with rapture filled,
Be tranquil for scene time, and see thy Soul.

Be garden Heart! that He may there abide,
Forswear thy cunning tricks and showy pride;
Go after Prophet, drink a cup of mead
From Fount dispensed by Murteda, the Guide.
IV

IV. DECAY AND DEATH.

The moment I could tell my feet and hands,
I'm tied by Time the rogue, with thousand bands;
Alas! they debit life's account with hours
When life devoid of Him and Word but strands.

To taste the joys of lemonade I start,
But time will mix its brine and make me smart;
And none obliged me by a pinch of salt
Unless I suffered him to roast my heart.

Finis! the Song of youth has couplets few,
These rosy blossoms all have lost their hue;
That bird of joy which they have named as youth,
We know not when it came and where it flew.
594.—B.de.90, B.Eri.272, H.j.215, P.e.390, B.no.61, H.d.489, H.w.1008.

Pug: Hafi [Resg. 143].

Time's torrents flood the ruins where we stay,
And strange that on its tides we mark our day!—
Be careful—See that Time, the smiling thief
In pilfering thy pots and pans away.

IV. 4


Pug: Kastiban Khan Ahmad [H.b.]

My youth has passed and all its pomp in haste,
The grapes are sour and yet I long to taste;
My stature's bent, Ah! what a pliant bow,
And chorded by the staff I drag—to waste!

IV. 5


My hair is gray, but thought is still unchaste;
The 'o' cheeks may bloom with rouge and paint I paste;
The prop and doors and walls and roof of me
Have mouldered fast, and crumble now to waste.

IV. 6

981.—H.y.400, B.m.s.289, P.405, B.h.412, R.p.c.17, A.L.I.408, H.g.344, H.w.498, A.480, W.255, L.419.

Your age is hundred, perhaps more in tale,
They lift you from this Inn, a helpless bale;
Be Pharaoh or a pauper with no pail,
They sell in lots at final clearance sale.
I roamed in cities, sauntered through the chase,
Patrolling royal roads, by-lanes and ways;
I did not hear a pilgrim ever say:
The path he plied he ever could retrace.

Said Rose "Transcend I all in beauty lo!
But why perfumers ever crush me so?"
Replied the grieving Bulbul: "We in world,
For smiling once, for ever weeping go."

This rosy garden soon will run to waste,
And cotton seeds will vie with pearls so chaste;
Rejoice, this mortar-mill of rolling world,
Will grind our name and fame to finest paste.
I toured from door to valleys round and round,
The only thing I wanted never found;
And cross with times, if I could seek His grace
'Twas when in woe I felt as ever bound.

O World! You know, your wanton deeds are fell,
In cruelty and malice you excel;
You pour your weal on mean, and woes on men,
No pearl, but after all you are a shell.

How fine the World has dressed? she makes us gay,
Each man aspires that she should grace his day;
Of course she seems a dainty maid to court,
But then, Alas! she only cheats to slay.

This actress World will dance and go, arise!
Thou list her not, but be sedate and wise;
If loyal, she had stayed with men of yore,
Not leered at thee with these her wistful eyes.
The world is vain, and "I" a word in vain,
What can then flimsy fancy draw in train?
The Lord be praised! His name is bliss for us,
This faithless world in faith will not remain.

O friend! let World betake herself, be still,
And fret not, fool! for times tho' good or ill;
When from thy body, cloak of life is torn
Thy words or deeds or failings count as nil.

This house has lost the comrades and their fun,
And death has trampled on them one by one;
In feast of life they drank the wine with me,
A round or two before me they are done.

"A" grew his gardens, but was goaled away,
"B" built his barracks, but was bowed away;
I asked how "C" is faring, but was told:
"Now here you are! for "C" is sold away."
RUBÄTYAT OF 'OMAR KHAYYÄM

349—Hy.349, Sh.154, Ha.95, Sd.95, BNk.350, Sh.239, BNd.115, Se.70, Ra.94, BNk.75, HGe.95, LN.26, BM.64, BNo.15, Wb.118, Pr.151, Ba.96, Hk.244, HPh.49, Hj.38, BNk.222, Hk.253, Hk.6, BM.244, RP.27, BM.181, Hk.200, Hk.126, Hk.217, Hk.135, HGe.219, Ha.214, Hk.195, BM.183, Hk.189, Pr.85, BK.364, Cl.361, BER.8,47, RPh.246, In.215, Hk.500, AL.294, Hk.273, Hk.120, Hk.392, A.424, J.161, N.135, W.152, J.163.

الله يخليه ركفاً برون شد. مدرست اجلي بجي جگرهاخون شد
کس تامئد آجگهان که پرس ازو كا حول سفرات١ علم جون شد

Alas! I lose the days my stock in trade,
For countless hearts are torn by fatal blade;
No pilgrim thence returned whom I may ask
If friends are parched in sand or rest in shade.

912—Hy.522, Ha.91+372, Sd.91, BNd.90, U.34, Se.60, Ra.225, BNd.292, HGe.95, BNo.16, Wb.646, Pr.489, Ba.439, Hk.256, SEB.348, BNk.411, BM.400, RP.25, BM.348, Hk.363, Hk.394, Hk.390, Hk.85, Pr.274, Cl.690, In.444, Hk.319, AL.192, Hk.251, Hk.266, A.769, LCR.648=925, Hk.56.

بند آز یئی حرص دتر دو نرسود ۹۰ آیدوست روی درد چهان یپهده
رقص دو روم و دره های ید روده

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

854—Hy.399, Hj.135, Hk.234, Pk.348, Bk.381, Cl.346, Hk.515, AL.38, Hk.399, A.449, L.308, BER.356.

هم دست من تشته بجای نرسید هبه هم صایع انس کل هم نرسید
و آناد که بانده بود در تا کامی هم علیاقت الارم یکانی نرسید

With thirsty soul no cooling cup I meet,
Desire has roamed but found no safe retreat;
This heart which plied despondent all along,
In sheer despair, at last has ceased to beat.

498—U.233, BNk.293, BNd.199, RP.129, Hk.252, Hk.568, Hk.988, CR.981, BER.42.

کو اینه که میزکرده، درون فذور و همین مرست ووزکر واژون تو
تنستی از عمر غنتمت شمرد هنگام سحرک پرده هر کلی پدرد

Is there a man, sedate through all the climes,
Who does not glance at topsy-turvy times,
But keeps awhile content in highest bliss,
Till Dawn when roses bloom in early primes.

IV, 29
Heart loudly wails and calls for world's domain,
And wants eternal living but in vain;
The wretch is not aware that Hunter Death
Pursues it at the heels till it is slain.

That castle wherein Arthur held the Grail,
A partridge owns it now, perchance a quail;
Tho' Arthur was in fact a mighty King
We hear him now in fables, or a tale.

In wisdom more than Plato you may swell,
In better castles than the Caesar's dwell;
Yet drink from cup which tastes of world—and then
Although a Titan, you would stay in Hell.
I saw a quail amidst the battlefield,
  It nestled safe beneath a broken shield;
  It spake to royal skulls in great disdain:
  "Where is the pomp ye wield, what is the yield?"

That chief who called himself the Roderick Dhu,
  Who swore in pride by eyes, and eyebrows too,
  Lo! on his castle I descrie an owl
  And hear it hooting: "Where is Who is Who!"

One mount is here where lakhs of Musas reach;
  One shrine is here where lakhs of Christs would preach;
  One home is here which lakhs of Caesars left.
  One whole is here and lakhs are fractions each.

The world is not thy station, nor thy stand,
  It strips the clever, wise remain unscanned;
  Do sprinkle tears of love on fire of grief,
  Before you leave this earth with air in hand.
I feasted often, oft I had to fast,
I went in silks and oft in sacks I past;
We bear with these as easy, if we think,
But cannot face the fact—we die at last!

From puny mite to Saturn’s farthest height
All problems I have solved, and think them light;
I freed myself from all entanglements,
All chains are snapped, but not of death, ’tis tight.

You saw the world, and all ye sought was naught;
Ye heard and said, and all ye thought was naught;
Ye ran around, but all ye wrought was naught;
And in your heart whatever ye brought was naught.

Death closes us his lees. Before we reel
And ere with kicks of Time we spent-up feel
Being Him our soul’s asset—Yea, now and here—
For there we cannot borrow, beg, or steal.

292.—Hr.214, Sd.115, U.55, BMa.114, BMh.72, Sg.37, BdE.127, BNj.60, BNE.126, BERO.192, Hs.81, Hf.104, Hs.83, Hs.49, Hs.119, Pc.311, Bb.224, ALL.238, Hs.304, Hw.242, A.240, J.157, N.103, W.133, L.230.

Fag: (1) Khospni [Hr.]. (2) Tha Sina [Hs.].

Behold! in world what all I laid is naught,
And through my life what all I made is naught,
The lamp I was, when light did fade is naught,
The lense I was, when turned to jade is naught.

284.—Hr.171, Hs.131, Sd.131, BNa.130, U.127, Sc.95, Ra.36, BNb.146+134, HGa.126, BMD.398, Hs.135, BMh.138, RPc.24, Hs.64=152, BERO.95, Hs.55, Hf.77, Hs.129, BMD.74, Hs.75, Pc.529, Bb.380, Ch.14=177, Hs.511, ALL.191, Hs.365, Hw.37, Hs.190, A.200, J.88, N.76, W.76, L.106, Hs.251.

Fag: Nasir-ud Din Tusi [Hs.]. [M.F.].

Alas! this buxom body is but frail,
This Dome and Candle be a fairy tale;
When life and death are playing tug-of-war,
The rope, our breath, would map at last and fail.

184.—MA.32, Hs.54, BMb.34, BERO.96, Hf.87, Hs.153, Hs.51, Hs.77, RPc.34, Hs.106, Hs.87, Hw.296, J.100, N.86, W.88, L.842.

Depart we must. Why then we crawl or creep?
And slide in quest of vain such abyss deep?
They would not leave us here to rest in peace,
Why then we cease to ply our path, and sleep?

I1
RUBAYYAT OF 'OMAR KHAYYAM

348:—MA.196, Whed.303, Hk.285, BMb.174, HJ.124, BMb.172, Pa.52, Ch.367, Hm.124, Hw.384, J.173, N.120, W.150, CH.902.

Suffice it we must die, let world remain,
Of us then there is neither name nor stain;
Before this we were not, and all was hale,
'Twill be the same when we go, that is plain.

When time arrives for me and thee to die,
From body soul of me and thee would hie;
No more we stay, but Sun and Moon reveal
The dust which we as thou and I espy.

A pining fish said: "O my duck! may be,
When brook will cycle back, we swim in glee."
Replied the duck: "They roast us now on spits,
What boots if world be then mirage or sea!"

O Mind! you dwindle, and are dwindled out,
You change and swindle, but are swindled out;
And why O Life! you step this earthen hall?
You bundle, but at last are bundled out.

I

I

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I
As all you hold will vanish in the air,
And all that exists will not really wear;
The things which here we see are only vain,
And soul unseen is ever lasting ware.

Thy life in fear of death is only woe,
Or else from death will life eternal grow;
I got eternal life by Master's breath
Death came, shook hands with me, but had to go.

The world's a sketch our fancy draws on skies,
This real truth is seen thro' wisdom's eyes;
So stay sedate entranced with Master's Grace,
Aloof from fantasies and all their lies.
Two vents may free us from this den of gloom:
We either bear the pangs, or lie in tomb;
Thus glad is he who dies at every breath,
And free that cometh not from mother's womb.

Who directs you, O mind! to waste away,
Or in the gayety house of world to stay?
You have no quarters where you can abide,
Hence ere you come 'tis meet you haste away.
Since you must die, and then you die but once—
Then die at once. Why be a helpless dunce?
This baggy hide with filth and blood, O fool!
Why pamper this with cakes and buns?

Khayyam! thy body straight as tent it stands,
Thy Soul is King, Nirvana he commands;
And Death is Laskar who removes the tent,
When King departs to conquer other lands.
V. THE CLAY AND CUP.

SUCH GRACEFUL cup! its praise the Wisdom sings,
And thereon all His love and grace He brings;
But then this Potter of the world would make
Such graceful cups which soon on ground he flings.

And He who made this earth and time and skyes,
Has branded broken hearts with hundred dies;
And many a ruby lip and musky hair,
He hides in earth in spite of all our cries.

When life's extinct and body lies unsound,
Thy house possessed by strangers will be found;
Thy friends will come and go, but never know
What creepeth on thy carcass underground.
alone the soul will grope in dark profound,
and body laved from all lie underground.
when strangers, trampling, march on me and thee
we neither see the world nor hear a sound.

some creep above the earth tho' sound in sleep,
some hide beneath it, yet perchance to peep;
but in the vast ethereal waste i scan
the ebb and flow of souls on ocean deep.

when soul would cease to play with me and thee,
two bricks in pit will stay with me and thee;
and then to lay the bricks for other graves,
in moulds they cast the clay with me and thee.
RUBÂTYÂT OF ‘OMAR KHAYYÂM

414—Hy.367, Sa.129, Sh.240, Ha.358, Si.357, BNk.343, Sc.218, Sc.409, BNk.138, +183, Ps.217, St.7, L.N.172, BMk.447, BNk.276, Wbod.403, Ps.193, Ia.126, Hb.277, EDB.188, Hs.76, BNk.322, Hs.235, RPk.132, BMk.383, Ham.201, Hs.140, Hs.395, Hs.253, Hs.321, Hs.216, Hs.197, BMk.179, Sh.379, Ch.386, Ia.217, Hs.469, ALl.298, Hs.277, Hs.140, Hs.372, A.447, J.216, N.139, L.386, BERl.73, Hs.284.

V. 7

Be calm,—for things in world dissolve in space,
The shouting soul will run and chase his case;
The skulls which crown the trunks of men you see,
Beneath the potters' kicks will lose their trace.

118—Hy.192, Sa.102, BMk.37, Wbod.349, Ps.66, Hs.65, EDB.109, BNk.109, Hs.146, BMk.115, BERl.149, BMk.24, Ham.103, Hs.39, Hs.46, Hs.168, Hs.41, Hus.86, Hus.97, Ps.220, Ba.202, Ch.203, Ia.108, Hs.94, ALl.212, Hs.131, Hs.211, A.221, J.190, L.208.

Before thou peepest, men and maids untold
Had decked this earth as priceless gems in gold;
Hie quickly, turn as dust in Master's feet,
Thy dust encases thousand lives, behold!

V. 8

88—Hy.106, Sa.26, BMk.62, Wbod.407, Ps.54, Hs.34, Hs.24, Hs.53, Shk.114, Ch.120, ALl.112, Hs.98, A.135, L.129.

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

V. 9
Rejoice! For earth material will remain,
And sky its starry jewels still retain;
The bricks to which thy carcass may be shaped,
Will form the mansion for a gallant swain.

He moulded me of clay and water pure,
With adverse times and trials I endure;
You warn me oft to keep away from wine,
An empty hand has made me sober sure!

My hue is pearly, words with fragrance flow;
With beaming face and lofty gait I go;
He made this dusty house and decked me so,
But why?—I cannot ken, nor cared to know.

Salvation-spring imparted me its spray,
From fire of love my soul had come in play;
As wind I’m roving round the world to reach
The spot from whence they lifted first my clay.
So when my clay the potters knead and mould,
A hundred wondrous apes they might unfold;
But now I can’t be fairer than I seem,
They cast me not as you or I had told.

As Keeper mixt our natures,—all the same—
Why call this bad and that as worse by name?
If good the mixture, why the pot would break?
If bad the form, on whom ye lay the blame?
The Potter who the pans of heads has wrought,
Has placed in pans his art and all his thought;
On us he placed a pan which waters world—
A pan inverted, still with fancies fraught.

That substance which in self a life can cheer,
It may as beast or now as herb appear;
Think not what exists once can ever die—
For attributes to thy own self adhere.

This jar was once a gallant Tsar, I swear,
Who laid so eclipsed by his lady's hair;
Ah! even now the handle at his neck
Is ever curling round to clasp—the air!
The verdures which on river banks are seen,
Are tresses of some pious nymph I ween;
Beware of stamping down this turf with scorn.
'Tis sleeping Narcissus now clad in green.

This jungle tulip rushing out in fray
Is blood which raised a Kaiser of his day;
And violet petals peeping from the earth
Are moles which decked the cheeks of maiden's gay.

Each mote on earth had once a royal birth,
Like Sun a face, like Venus wits and worth;
So caress gently dust on Beloved's face,
It comes from lovers once so full of mirth.
The thorns which sting in foot some jungle boar,
Are Adonis' curls which made some Venus sore;
The bricks, which deck the cornice of some dome
Are heads that ruled, and hands which sceptres bore.

As here in Potters' factories I stand,
I find them moulding clay to wonder-land;
I see what purblind eyes would fail to see,
My father's clay in every potter's hand.

Beware, O potter! Listen what I say:
How long you kick and mangle human clay?
And whirl on wheel the Czars' and Kaisars' skulls,
And never fear how they would take it.—*They!*
I saw the potter treading at his wheel,
And what I saw I speak I can’t conceal:
To form the base and handle he had joined
The pate of Caesar and a beggar’s heel!

These potters moulding shapeless mass of clay,
They watch and therein wit and wisdom lay;
Such kicks and thumps, and further slaps and beats,
Would mould us here.—Yea think on this, I pray!
My lip to lip of Jar I close in glee,
In hopes that life eternal I would see;
Then quoth the Jar: "Like thee I once have been
For ages, hence a minute breathe with me."

Thus lip to lip with Jug—what would you ween?
It says "My lips as even thine have been;
"Since all our shapes will not remain for long
Thy lips will be as mine—when He would mean!"
That cup we cherished so, and held it fast,
Is broken now, and in the street is cast,
Beware! You do not trample on it, Sir!
That cup was made from skulls of Cæsars past.

I looked at night in Potter’s shop, methought
That pots conferred and some solution sought;
And each enquired of me: “Tell who on earth
Is pot, or potter, who that sold, or bought?”

The day when thousand ties repulse away,
The fact I am, as fable they will say;
This is my will, to keep my parts in tact:
“You make a jar and measure from my clay!”

The day I pass along a potter’s lane,
I feel as void as pots which there remain;
So ere I gift my clay to Potter there,
I long to fill with One the Fountain Main.
Why plan the days and months for work or game?
A day or hundred years in world are same;
Fill in our pans in full before we find
The pans as empty pots which rustics frame.

How long I go to Mosque to fast and pray,
And knocking at His door I have to stay?
Khayyam! acquire His love, for they would mould
A pitcher, pot or pan from this thy clay.
VI. FATE

FROM DOOR to corner we should run the course,
With good or bad of time we bear of course;
Where Time and Fate are mates and die is cast—
Then heads or tails, 'tis we who march performe!
Our Friend will never give us cause to wail,
Our baseless cares alone would make us quail;
Be content and in pleasure pass the world,
For after all our schemes would only fail.

Eternal Hunter laid a grain in snare,
He caught a bird and said: "A man is there."
Thus every good or bad which goes in world
Is done by Him, but we the blame would bear.

So in this snare, as sparrows we are pent,
We feel so snappish and ever lament;
Perplexed we flutter round, but find no door,
We reach no peace, but chirrup discontent.

How long in Mosque or Church ye roam in thought
Of gain or loss which Heaven or Hell has brought?
Advance, and scan the tablet of your soul,
Where master wrote His Word when there was nought.
So long as heaven and earth in kinship bind,
The plants and beasts a resting place will find;
So long as sky revolves with all its stars,
He maintains all in world—but we are blind.

Fate asked me not when she her dicta scrawled,
To pay for what she wrote should I be called?
If first and this day are not what I made,
To-morrow on what grounds should I be hauled?

Why should you vainly count on coming grief?
For knower gathers thorns alone in sheaf;
Be calm, the heart's too small to hold the world,
By meaning, Fate will not rewrite your leaf.

O mind! the world is but a mocking sight,
You fancy some delights, and fret in fright;
Resign yourself to Him, and pine for Him,
You cannot alter what is black on white.
The Fate will not correct what once she writes,
And more than what is doled no grain allights;
Beware of bleeding heart with sordid cares,
For cares will cast thy heart in wretched plights.

Some bring us here, while others lead away,
But why they make the show they never say.
O Lord! impart to me but this much grace:
My heart which is Thy gift with Thee I lay.

You never make your weal, but it is sent;
Perchance they kill you, not by your intent.
Resign in Him, and ever be content,
For good or bad in world you can't invent.

As Fate required no shaft from you to dart,
Resign if matters do not please your heart;
Rejoice in taking affairs good or bad,
As Time requests you not to play its part.
His Tablet bears the future but concealed,
His Pen is calm if good or bad we yield.
The powers gave us proper share at first,
With grief or strife no less nor more we yield.

Resign in Him, and He will come with grace;
A smirk will make the people run a race;
No pill or gland, no fist, or kick or stare,
With bribe or frighten Fate to change her pace.

An honest man, who plies his solemn beat,
Greets all he meets as coming from His seat;
And what we get is right a Royal treat,
And world is blameless, going as is meet.
My son! you know the truth, the very truth,
Why then you nurse each phantasy uncouth?
You won't attain thro' tactics, but thro' grace;
So keep sedate and breathe in calm forsooth.

Fate oft would raise the forms of "I" and "Mine,"
Then break the body, blow the life in fine;
But none can dare to ask this Soorcerer:
If juggling thus behaves a hand Divine.
VII. THE CHASTENING.

IN SLEEP I was—A sage then told me so:
"In darkness fruit of bliss will never grow,
Arise and fight with Death, avoid his blow;
Ere long ye sleep within The Pit below."

When Death will fling its dart, thy shields will fail,
These gold and silver stores will not avail;
I scan through all the world and there I see
That good has solid worth and rest is gale.

O you who tour to see the World at play,
But ponder not that there's the gloomy day;
A breath you are, reflect and seek your Soul,
For see how Time is sweeping all away.
You came to conquer, Oh! you came to rule!
Then rule your Self and waste no days O fool!
From naught of past you merge in future naught,
So now know your course, then choose your school.

It seems thou fearest not infernal flame,
Nor penitent tears have cleansed thee in His name;
When blast of Death blows out thy light of life,
The earth will not reclaim thee for thy shame.

Open the eye of love to Master's Light,
Then only you could find a seeing sight;
Acquire His glance, the mead of life today
But do not toil for morrow's hope or fright.

Ye know not why the thrush and nightingale
At beaming dawn, so loudly moan and wail,
They tell "Ye know not morning mirror shows
"The life you spent in night—a sorry tale!"
The man who has in him a grain of wit,
With folded hands is never wont to sit;
He either plies to gain the grace of God,
Or keeps his heart in bliss, and thus is quit.

In path of wisdom wits alone can guide,
This guide is good—let evil go aside.
And if you wish that men should care for you—
Then stay sedate and never walk in pride.

Look not at past nor after future flee,
Stay in thyself and ever babbling be;
Reject the Nihil, face no phantasies,
Thus swim in His eternal single sea.
RUBÂ'YAT OF 'OMAR KHAYYÂM


839—Hy.578, Hb.483, Ch.520, ALI.490, Hw.579, A.572, J.358, W.302, L.492.

Our wish to live with wisdom, even you!

But then you say you know not what to do;

So Time, your teacher flogs you with his thongs

Until you turn to Him, and pray Him too.

You cannot find the Truth by mere debate,

Nor if you dole to paupers your estate;

Unless you pine in love for all your life

You cannot cross through words to Master’s gate.

The Day your acts and thoughts are weighed indeed,

They know your worth, and thus you will be feed.

Acquire some merits—be in saintly folds,

For as your merits even so your need.

Keep watch on Self—it may deceive, you know,

In world’s affairs say neither yes nor no.

To keep your eye and tongue and ears in place

You pawn them all at Master’s feet,—and go.
The heart enchainèd to Him is ever free,
The head besmeared with dust is full of glee;
So murmur not for aught thy Friend may send,
Cheer up for all He gives is mead for thee.

A faithful alien as a kin I take,
A faithless kin is foe I would forsake;
A poison acts as nectar, saves our life,
A morsel not digested kills as snake.

On faults in me I fain would act a spy,
To other’s failings I would close my eye;
Dire events in this world are rising now,
From world and folk ‘tis better I should fly.

Thy nature’s knit by breath or fancies frail,
Be just not harsh to people that they all;
Sit thou with wise and see that “ I ” and “ thou ”
Is grain of dust, a spark, a drop and gale.
Listen, O lad! to me a man of yore,
My word is more than all the learned lore;
Accept no friend who does not know the Lord,
And play no game when gain you cannot score.

From faithless man, and fool, conceal your thought;
The faithless twists—the fool, he knoweth naught.
See what thy eyes have wrought on other hearts—
Conceal Thy glance from men,—if even sought.

To vulgar folk His truth should not be told,
To fools His confidence should not be sold;
Behold the wonder eyes on pupils work,
So guard thy eye within thy bosom fold.
No good you do to asses, they will bray;
They buy no wisdom, truly why should they?
They would not give you water once a year,
But would insult you hundred times a day.
Two fundamental points the sages teach,
Their silence soars to higher realms than speech;
They do not taste what all is brought to them,
They walk aloof from mates—quite out of reach.

A friend, in world! O never would I choose.
Adieu ye weather-cocks! from far adieus!
My mind, a bosom-friend I so cherished,
I find it now a viper in my shoes.

Seek not a mate in world—the wizard's den,
Just heed the word I say, and tell no men;
Prepare thyself for pining, seek no balm,
Stay blissful with thy thirst, let no one ken.

Why seek for pleasures? Life is windy gale,
Each grain of sand has tons of kings in bale;
This solid-seeming world and life we lead
Are fancies, dreams and spells which fade and fail.
When Soul the Seer leaves this mansion, lo!
Then all besides in primal state will go;
Why cloak in silk this body-fiddle-of-life?
The fiddling Time untunes it ever so.

As world is passing, and ye can’t declare
Whence first it came, and then it goeth where;
When day renews for New Day ye prepare,
The day discharged is neither here nor there.

Let not the future wear you out with care,
Nor let the present vanquish you or scare;
Exhort from evil earth your royal share,
Before the world has packed up all her ware.
To gauge the future events do not wink,
For events good or bad will sooner sink;
But treat as greatest bliss this breath ye breathe,
No future’s now in link, nor past to think.

The wise one careth not for crude or fine,
A Hell or Heaven may be lover’s shrine;
A fearless page may wait in sack or silk,
On brick or pillow lovers may recline.

Now grain by grain thy food is marked for thee,
No less or more’d ever He decree;
Remain sedate, with what so e’er He sendst,
From what so e’er thou hast, be ever free.

Thy bread and days of life are fixed and doled,
Let things be good or bad, thou should not scold;
Our ways and means adjust our means and ways.
But are not wax which we could try and mould.
Grieve not so long as Sun illumines earth,
Thy name remains, in hearts thou hast a berth;
So long as highest sphere and stars would roll,
Thro' time thy gold retains intrinsic worth.

The brave that finds a loaf but thrice a week,
And broken jar for water from a creek;
He would not bind himself to any one.
Nor serve a man like himself frail and weak.

Don't fret in vain but live in peace and glee,
Be ever just though folk unjust would be;
This world at last, you know, will vanish, hence
Shake off thy body, live for ever free.

This breath in life which comes and goes in turns,
Allow it not unless some bliss it earns;
The realm of bliss depends on days of life,
And these will march in quest of thy concerns.
The good and bad in earth—will roll away,
The constant grief or mirth—will roll away;
We thank His Grace, He made an easy world,
With girth or with no girth—will roll away.

Don’t hanker after world, for all is vain;
And grieve not vainly, for the world’s in wane;
The past is past, and future not yet seen,
So stay sedate, for world is naught in plain.

Suppose ye sway the world, what do ye score?
And what if words rehearse your praises more?
Suppose ye lived in pleasure hundred years
And hundred more, at last what do ye store?

Remember not what happened yesterday,
Nor hail the morrow still so far away;
Ye should not fret for future or for past!
But now be calm and do not waste your day.
295.—Hy.213, BEd.47, Ha.78, Sd.79, BNB.76, Se.117, BNB.65, Se.280, Ra.81, Pa.97, BNB.51, HGe.76, LND.70, Wbd.342, Ha.22, Ha.175, BNB.230, Hs.277, BNB.130, BM.132, RPs.353, Hs.49, BEd.195, BNB.108, Ha.122, Hs.83, Hs.106, Hs.121, Hs.181, Hs.65, HGe.59, Ha.128, Hs.119, LE.60, Hs.29, Pr.263, Bx.213, Ch.224, RPs.181, Ia.128, Ia.108, Bx.45, Hs.358, ALL.229, Ha.157, Hs.106, Hs.246, A.243, J.199, N.105, W.134, L.229, BERL.248, Hs.134, Vogl 'Unsani [Ramp.72].

As life will pass, what boots this bliss or bane?
When end is near, what care I France or Spain?
Yea taste His word, for after we have lain,
The moon may wax and wane, and wax again.

332.—BEd.186, Hs.258, Bx.284, Hs.287, Ch.355, Hs.488, Hs.387.
Vogl 'Asaad Kismi [Hs.].

How latter days would end—if one could sound,
Why would he build a house with fence and pound?
The world is wind. If one reclines on wind,
With tons of dust on him, lies underground.

426.—Hy.255, Ha.151, Sd.151, BNB.149, Se.183, Se.113, Ra.118, BNB.168, HGe.144, BMD.406, BNB.39, Wbd.234, Ph.191, Ra.138, Hs.290, BNB.17, BND.212, BNB.163, Hs.231, Hs.17, BNB.276, Ha.44, Hs.98, BNB.209, Hs.227, Hs.136, Hs.147, Hs.201, Hs.224, Hs.117, HGe.147, Ha.204, Ha.228, BNB.204, LE.66, Hs.46, Hs.228, Pr.354, Bx.286, Ch.376, RPs.268, Ia.237, Hs.374, Hs.316, Hs.147, Hs.208, A.334, J.224, N.146, W.108, L.273.
Vogl: (1) Rumi [a]. (2) Hammad Balakhi [a]. (3) Afsad [212]. (4) Awarhi, (5) Qasemi. (6) 'Asaad Din Tughravi, [Ramp.113].

The man who has in world a loaf of bread,
And cosy cote enough to rest his head,
Who needs no servant, careeth none to serve,—
A happy soul the world hath ever bred.

524.—Hs.357, Hs.986.

The rich regale on wine and meat and fare,
Or drink the purest claret sweet and fare;
The friars in their pans with crumbs of bread,
Well-sopped in water, have a treat and fare.
RUBĀ'IYĀT OF ʿOMAR KHAYYĀM


Faq: Firdausi [Z].

He ran to offer his byword his aid that he might bring his gentle and serene death to its end.

Ah! saddle not thyself with grief and care,
To pile up golden cups and silverware;
So ere thy breath is cold and cause a scare,
Partake with friends on what thy foes would fare.

VII. 19

566—Hy.396, Sh.72, BNJ.49, BMh.288, Hb.68, BMh.52, Hl.80, Pk.57, Bh.498, Ch.49, R.Pc.4, ALL.401=640, Hw.489, A.476, L.415, BER.152.

Az Zahed Bakhsh ser Pāvāraštā kār 1075 v Z, ʿAmr Tāmār, kār v Pāvārāštā kār
Az Warrāj Wākārun Hūm-i Manādālī kār v Pāvārāštā kār
Az Kāhānār Wākārun Sāz-e Sheyḵ-e Dār Ebrāhīmī kār v Pāhāvārāštā kār

Ah! save thy head from grinding wheel of Time,
And let thy life attain its end sublime;
Yea! fill thy heart with gems from precious stores,
And profit by them, leave the rest in slime.

VII. 60

574—Hy.401, Sc.258, U.120, Sc.94, Pl.151, Rh.55, BNJ.145, MA.226, Wbn.115, Ps.260, Hb.207, Hā.357, BnD.212, BnJ.262, BMh.296, He.287, Hgb.165, Hs.252, Hs.41, Hb.51, Hw.415, Pk.122, Bh.413, Ch.403, In.270, Ib.165, Hl.352, ALL.408, Hw.495, A.481, J.291, W.243, L.420=1546.


Eidhel Hām e Asebāb Jahan Khwast-e Kār-e Bareh-e Tarīb Bām-e Arasta Kār
Eidhel Hām e Sīz-e Sheyḵ-e Dār-e Ebrāhīmī Kār v Pāhāvārāštā Kār

O mind! prepare this world with thy desire,
And lay thy gardens, and with lawns attire;
Then linger on those lawns as dew in night,
And vanish at the dawn, when I retire.

VII. 61

575—Hy.398, Hn.130, Sc.130, BNJ.129, Sc.295, U.122, Sc.93, Rs.154, BNJ.144, HGb.125, BMJ.114, Ps.257, Hs.197, Hba.347, Sq.80, BnD.207, R.Pc.6, RPc.73, Hl.63, Hs.208, Hw.244, Hs.252, Hs.90, BMJ.199, Pk.97, Bh.410, Ch.412, Hb.395, Hw.341, Hs.198, Hw.472, A.478, N.199, L.417=1193.

Faq: (1) Shahi. (2) 'Aqā [Z].

Eidhel Hām e Asebāb Jahan Khwast-e Kār-e Bareh-e Tarīb Bām-e Arasta Kār
Eidhel Hām e Sīz-e Sheyḵ-e Dār-e Ebrāhīmī Kār v Pāhāvārāštā Kār

O heart! have done with silver, gold and brass;
And in your self you choosest gems amass.
Be cheerful in this place of Births and Deaths,
Await a day or two and then you pass.

VII. 82
You cannot claim except your share, and so
You need not crave for more and wail in woe;
Beware you do not load your heart with grief,
For in the end you have to leave and go.

Suppose the world has brought you all her grace,
And then you deck your stores with pearl and lace,
And then on top of them, as rime on sands,
You stay a while, and go without a trace.

Suppose the world is working your dictates,
At close of life, Death only on you waits;
You say you won't obtain your heart's desire,
You can't, for none obtains who only prates.

A word I speak, and take it if ye care:
"That garb of pious show ye cease to wear;
The Lord's Eternal, world's a passing breath,
Sell not Eternal for a puff of air!"
484.—Hy.459, Sb.251, Ph.314, Ba.261, Hb.411, BDs.230, BNL.289, BMN.232, Hg.267, HGs.213, Hs.275, Hs.276, BFM.255, Hs.261, Hs.451, Ch.678, BEMs.109, RPc.286, Is.294, Hb.598, ALI.154, Hg.376, Hs.542, A.535, L.459.

Away with fancies of scholastic arts,
And part, for Master's sake, with all your parts;
Abide among the group of mystic souls,
Be free and cherish love in heart of hearts.


In folly he has spent his life in whole,
And handed, unawares, to death his soul;
With means enough for some two hundred years
A wink of rest from Time he never stole.

919.—Hy.615, Sc.255, LN.216, BMD.198, Ph.498, Ba.448, Hb.583, RPc.249, Bh.621, Ch.705, Hg.485, ALI.648, Hw.779, A.781, J.478, L.668, Hs.218.

Why pride on spacious halls and castles so,
When life is but a passing phantom show?
Ye light your taper while ye rest on winds!
And build your castles on the torrent flow!

933.—TK.7, Hy.731, Ka.5, Sh.139, Hs.154, Sb.154, BNb.152, Sc.116, Ra.283, BNb.171, Hg.146, BMD.407, Whd.231, BDs.374, HJ.78, BMN.34, Hs.457, BMN.418, Hs.381, Pe.101, Bh.687, Ch.776, RPc.24, Is.512, Hd.542, ALI.171, Hs.638, Hw.891, A.906, J.572, L.763, Hs.259. Vaj: Na'um Djin Kabir [Hj.]. Shah 'Alam [Rampia 210].

To seek and fetch what just you eat and wear,
Though not essential, may be thought as fair;
The rest is trash and needless, hence beware
You sell no life's assets to buy despair.
Why should you be a slave of greed, for sale
Or permit lust to kick you pan and pail?
Set heart ablaze, and sing a flowing song,
And be not lost as dust in wind and gale.

The world’s a kitchen, blinds your eyes with smoke,
Its cinders burn you when you try to poke;
These worldly cares are greatest bane to faith;
Shun bane, and gain your bliss in single stroke.

How long we long and dwell on Fairest Fair,
With organs, bands and music peal in air?
Lord knoweth hearts and careth not for tricks,
First tear the Self, perchance He then may care.

Unless your mind recedes from friends and foes,
Your prayers are rejected—for He knows;
You cannot flee from doubts and phantasies,
Until you shun your Self and worldly shows.
599.—Sy.395, BDa.86, BNd.266, Rs.153, BNh.20, Ph.250, Bns.197, Hb.346, Hj.286, Ps.41, Sh.407, Ch.349, Hl.415, ALL111, Hw.498, A.473, W.256, L.414, BERI.206. 

Be brave and tear asunder kin and clan
Alas from wife and sons, you stand a man!
For all these bonds would hinder you in march,
First break your bonds, and then you march in van.

239.—Sy.63, Hs.103, Sd.103, BNh.102, Sc.76, Rs.58, BNh.91, HGa.97, LN.119, BM.991, Whd.395, Ph.135, Hs.130, BNJ.24, Hj.40, RP.342, Hs.34, Hi.90, Hs.78, Hs.223, Hs.138, Hs.394, Ph.442, Bw.71, Ch.98, BERI.14, Ls.34, BEn.38, Hs.58, ALL99, Hs.147, Hs.90, Hs.64, A.94, J.304, N.69, W.91, L.39, BERI.223.

299.—Bnh.448, Whd.204, Hs.445, Hw.884. 

For chasing pleasures continents you crossed,
From town to town and door to door you tossed;
But still you never stepped beyond your "Self".
And when you do—of course you will be lost.

984.—Sy.680, Bd.483, Hw.833, A.831, W.496, L.708. 

To satiate your carnal appetite
Why cast your noble life in sordid plight?
Ah! know ye not the pests of precious life,
These very baits at which ye grab and bite?
The tranquil bliss which He in store has kept
Is meant for bachelors who have singly slept.
The man who split in twain from singleness
Has lost his peace, and all his life has wept.

Such wrecks you wrought and fie! you bear no shame
For failing duties, playing forbid game!
Suppose the world and all its wealth your own,
You have to quit it all, aye all the same!

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

Alas! this cur it barked and raised uproar,
In running fast with winds a likeness bore;
But since it longed for chewing beastly bones,
It fared at last we see with tusks of boar.
How long with pomp and pleasures ye should race?—
For good or bad in world will both efface,
And whether brackish brook, or meady lake,
In dust ye dry at end and leave no trace.

Tho’ wine ye eschew, mystics ye malign,
Repent for judging, pray for grace divine;
For pride of abstinence in you begets
A thousand vipers fouler far than wine.

See well what e’er ye see, and good ye take,
For all that goes is His desire and make;
And taunt me not for utter want of means,
Perhaps the Friend would like me for that sake.

Feel thyself as His humble slave, a Man,
And quell thy beastly lusts be brave, a Man;
Then do not spurn the fallen like a fiend,
But help a fallen soul, behave a Man.
Be smooth—that of thy manners none complain,
And for thy anger none should burn in vain;
And if thou long to share eternal bliss,
Then pine at heart, to others cause no pain.

Leap not in dark for aught a wight would say,
Be kind and injure none awhile you play;
Tomorrow though ye plead no harm ye meant,
But none will heed so heed ye now to-day.

If you enjoy, as you now seem to own,
To tease a tranquil heart and make it groan,
Bemoan then all your life for loss of wits,
And reap the grief for folly you had sown.

Your victim when for help on Him would call,
Then time will overturn you once for all;
And if some night a poor afflicted soul
Would cry and curse you, helpless you will fall.
I count him not a man, if people hate
And fear him, though for murders call him great;
A toper who extends a helping hand,
On him with blessing palms the topers wait.

Be kind, and friend or foe you should not mind,
A kindly heart will never be unkind;
Ill-treat your friend, and he will turn a fiend,
And love your foe, in him a friend you find.

One should with honest people well behave,
But should not walk with beasts to seek their cave;
From tricks of trade our conscience we should save,
With bloated bounty never play a knave.
If you desire to have the best of time,
And that your word be heard through all the clime,
Then slander none, see Lord in every soul,
And sing his Name, acquire a name sublime.

No harm to creatures we can plan or think,
With midnight call on God, the evils sink;
How could we here rely on youth or wealth?
For both are stolen ere we nod or wink.

An evil man his wish will not attain
He gets for one a hundred blows in chain;
I wish you well, but you are planning harm,
No evil comes to me, no good you gain.
If you would live a thousand winters hale,
At last your name in legends they retail;
Since after all your story has to end,
Make it a comedy not a tragic tale.

Now that ye have resources at your call,
Relieve your friends from burdens great or small;
How can ye hold for long this faithless World?
She slips away from hand, and—once for all.

Though gold is not the ware which wisdom stocks,
Yet paupers in this park are chained in docks;
The grass, with empty hands, would drop and swoon,
The rose, with golden purse, at wenches mocks.
We sleep at night but may not hope to wake
Hence we should sow but good for Goodness sake.
As world is not a ready cash at call,
Let friends enjoy the comforts we can make.

Tho' Poles you colonize, the snowy part,
'Tis less by far than that you please a heart;
To bind in love some mystic who is free,
Is more than freeing thousand slaves apart.

They march, but none returneth from the race,
To tell if he had seen unveiled the Face;
By love, and not by deeds we gain His grace,
For loveless prayers are but circus' plays.

Be meek, that saintly hearts may accept thee,
And serve His presence, by Him chosen be;
One quickened heart excels a hundred shrines,
Why seekest shrines? In heart abideth He.
1047.—Ph.394, Bx.352, Hb.689, Ht.63, Hw.663. *Vag: Afdal [Hj.] [485].

If Christian, Moslem or a Jew you be,
You live in whole when from your "Self" you flee;
Ply your own path as arrow, reach Him straight,
These crooked bows are bowstringed, here you see.

VII. 107


From coming grace you should not turn your face,
But flee from Hell or Heav'n to Master's grace;
Yea sell your haughty head for Master's feet,
And do not trick or boast and march in lace.

VII. 108

962.—Bn8.389, Ht.54, Hw.871.
(1) Afdal [Hj.] [424].  (2) Abu Sa'id [496].

How long you rave in ignorance? O mind!
Unborn you vanish, leaving pride behind;
With misty shroud are drowned in darkest deep,
Thus soaked in lust, in vanities you wind.

VII. 109

4682.—Hy.233, Pa.105, Bnx.175, Ph.266, Bx.145, Hw.296, BDrb.131, Bn8.131, Ht.300, Bnx.188, Bn8.109, Ht.123, Hw.146, Ht.139, Hw.313, Ht.90, HDrb.60, Hw.129, BM1.99, Ht.222, P.384, Bw.261, Ch.239, BDrb.60, RSh.182, Bx.129, Hw.109, ALI.253, Ht.198, Hw.204, A.311, J.296, N.138, W.177, L.250.
*Vag: (1) Russi [2].  (2) Afdal [226].

He knoweth Truth ere world had yet begun,
He counts the atoms of the Earth and Sun;
You trick the world by shows, but cannot trick
The Master who knows all, and one by one.

VII. 110
Let pride no ambition in heart install,
   For pride has hurled some angel down to fall;
Learn how to bend like lovely maiden's curls,
   Ere taut, thy breath would snap at once for all.

You coward! talk of grand-assault-at-arms!
   Though blind, you talk of Helen and her charms;
   When Real Sage enquires your inner life,
   Speak of your own and not of father's farms.

Lily and cypress these have won our praise,
   But for this fame what are their means and ways?
With hundred hands the cypress would not seize,
   Ten tongues the lily keeps, but silent stays.

When He reveals His face to servants meek,
   They forget all, and Him alone they seek;
   To those who speak, He will not give the eye,
   And those who get the eye, will cease to speak.
A man would not array his body so,  
   That in esteem of others he may grow;  
Advance as man, and deck your inner self,  
A woman only needs an outward show.

Why should ye fools in cloak and gowns parade?  
With clothes ye neither bloom nor even fade.  
And though ye jockeys go in purple suit,  
At marts or races ye are known by trade.
Go ye with eyes on ground, that none may greet,
Behave with folk in manners which are sweet;
You may attend a Church—but do it so—
That none may rise and offer you a seat.

Vill. 119

O monk! divest yourself of clothes of form,
So that your frame of thought may not deform;
Go—Wear the rag of meekness on your head,
And all thereunder you should take by storm.

Vill. 120

Avoid the sloth, by duties thou peruse,
I wield that world, so love alone I choose;
Don't slander, and to injure lay no ruse;
Bestow on poor thy morsel, don't refuse.

Vill. 121
So long as bones and skin in body blend,
    Resign in Him, on Him your care ye spend;
But fear no Titan if he comes as foe,
    Nor beg a boon if Caesar acts your friend.

I should be man, a high aspiring man,
    From what I see should learn what all I can;
So that my corpse, a mote from dusty bin,
    Would blind me not when sublime heights I scan.

O Sire! if affairs do not smoothly speed,
    Or now men do not permit thee to lead,
Remain sedate; for if the world in whole
    Be thy domain, still hungry is thy greed.

As none can clasp the flowing skirt of greed,
    No earthly path to fount of bliss would lead;
Then fill my heart with pangs—this azure glass
    Containeth gall for all, no drop of mead.
The Time's in ambush, lo! will soon assault,
Before that, find thy bliss, and do not halt;
O fool! thou art no gold—once laid in earth
Who cares to dig thy ashes from the vault?

A wink of life and handful dust you keep,
Why wring your hearts and fill these oceans deep?
Away with greed and hopes, and love your Lord;
The gold which Korah piled but made him weep.

The wise one sees the world and these affairs,
He seeks for pleasures only and forsweares
The rest. If one would follow wisdom here,
He profits by his life, who saves his cares.

From cares and strife for carcass wise are chaste,
Save Word and constant Word they would not taste;
With grief in heart and Lord within us still,
To quit the Lord for grief will lay us waste.

If one could find a loaf of grinded wheat,
And with a gourd of wine and chop of meat
Retires to ruined haunts with Beloved One,
What king can hope to find such joyous treat?

VII. 131


'Tis meet, O sage! your own account you cast,
See what you brought at first and take at last;
You shun to feast on Him lest you would die,
But die you must tho' you may feast or fast.

VII. 132

477—Re.1, Sh.136, Se.250, BN.46, LN.215, RP.291. Var of 370.

Var. 477. Var: (1) Sani (J.G.), (2) Addal (210). (3) Aquad (Rempa 90).

Though World may deck herself and thus adorn
For you, yet never pine for her and mourn;
For many like you came, and many went,
So take your share ere hence you may be borne.

VII. 133
The grape was sour at first, in season sweet,
Who changed its nature? Sun—His nursing heat;
A late when carved from wood in plaintive notes
Sings not for tools, but Master’s kiss to greet.

VII. 134

Be not beguiled if X in science swells;
But find in primal duty how he dwells;
If X should fail to keep his primal word,
In every vice imagined, X excels.

VII. 135

The wise will shout that “Lord the God is He.”
The fool in Him some friend or foe would see;
The sea within His mighty being rolls,
The straw conceiveth it is fighting sea.

VII. 136

Each form which on this Canvas shows its face
Is His own form who thus is wont to trace;
An ancient Ocean rolls in newer waves,
Tho’ waves we call, is Ocean in His grace.
At first there was a drop, it merged in sea,
A mote of dust was smeared on open lea;
You come and go!—for all the dust you raise
On Phoebus' car, you are a boasting flea!

The germs which in this mansion do abide
Have cast the wise men thinking far and wide;
Beware! you do not lose your clue of wit,
For doctors go on reel-ing every side.

O ye who survey world, the phantom fair,
Should know it springs from air to darker air;
Since life is hemmed by nought on either side,
Thus find that ye are nought amid nowhere.
We come from water, earth and fire and air,
And then to forest dangers we repair;
We suffer when we keep this dusty cloak,
But when we doff it we are Fairest Fair.

Thou gist of seven planes, and quarters four!
Why list thyself with these for ever more?
Call out His name, I told you thousand times,
You won't return when once you reach His door.

Eternal truth nor thou nor I explain,
Nor I nor thou can read this cypher plain;
We converse, I and thou, with veil between,
Unveiled, as One, nor I nor thou remain.

Thou standest straight when He will give command,
This mystic light has come from mystic wand;
Go drown thyself beneath the depths of thought,
This hand of thine is sleeve for Potent Hand.
Tis hard to say what compact bindeth down  
The Form and Soul with Word a Name or Noun;  
When pearl was formed, the shell was split in twain,  
The pearl at last adorned a royal crown.

The shell of heart contains the pearl of soul,  
With life’s essence the soul has shaped a bowl;  
The secret is unveiled to all who seek  
By breaking through their shape to reach the whole.

Behind the secret curtain none can go,  
How life is decked and painted none can know;  
But then we have to wait in dusty pits—  
Alas this endless tale! and weary show!

Shake off, O heart! this mildew with a sweep,  
And soar above the stars in single leap;  
You hail from Highest High, and what a shame  
You long to dwell upon this filthy heap!
Step out, O heart! with single purposed face,
Then only you can hope to have His Grace;
You have not borne the longing pains at nights,
How could He greet a raw one in the days.

My heart desired to know the mystic lore,
It bade me teach it, as if I knew more;
I said: "Alif" cries heart: "Stop further speech,
If there be wit the Word will eat the core."

The Hand who writes His words on stars and sun,
First thought of beloved’s form and drew a one;
Thus master draws the one on pupil’s slate—
The child repeats and writes "A one! A one!"

The beauties of this life the heart surveys,
When still, it grasps Jehvah’s means and ways;
With self in hand today you do not see,
Bereft of self, to see you have no rays.
In churches, temples, schools thus some would speak:
"O shun ye Hell and road to Heaven seek"
But he who knows the Keeper's secrets here,
Will seal Him in his heart, and leave no leak.

As lads, we read our books by night and day,
As teachers then feruled the lads at play;
Thus ends the tale of our scholastic life:—
We came from dust, in gale we past away.

Ye do not grasp the truth but still ye grope,
Why waste then life and sit in doubtful hope?
Beware! and hold for ever Holy Name,
From torpor sane or sot in death will slope.
162—Hr.49, Bk.16, Sh.220, Ha.89, Sd.89, Bk.66, Bk.156, Sc.66+301, Bk.80, Ra.64, Bk.66, Hg.65, Lk.116, Bk.282, Ph.135, Ha.333, Hr.52, Bk.72, Rp.140, Bk.111. Ha.51, Ph.10, Bh.57, Ch.94, Ha.509, Al.159, Ha.148, A.79, J.154, W.113, L.64, Bk.283.

In the world the fruit of truth will never grow,
Because they know not where and what to sow;
They dangle each as bats on fruitless bows,
They are the fools they were, and will be so.

VII. 137

107.—Hr.44, Bk.15, Sh.239, Ha.64, Sd.64, Bk.68, Bk.17, Sc.45, Bk.79, Ra.24, Bk.114, Hg.61, Lk.59, Bk.281, Whd.301, Ph.69, Ha.68, Hj.34=102, Hg.77, Bk.54, Bk.175, Hg.49, Ha.149, Hc.46, Ph.191, Bk.352, Ch.86, Al.134, Hr.102, Ha.138, A.74, J.133, W.114, L.599=1195, Bk.287.

My mind the very first day thought and thought
For slate and pen and hell and heaven sought;
Said Master: "Thou art Word, by thee alone
The slate and pen, a hell and heaven, are wrought."

VII. 138


O where's the heart refined from lust or hate,
Or mind which creeds and casts will not create;
And where's the Master Soul, who from the first,
Is freed from doubts and stays in Truth sedate?

VII. 159

86.—Bk.401, Ph.48, Hb.48, Hb.308, Hb.424, Ha.956. Pag: Afdal [Hj.1].

Who finds his heart imbued with love in whole,
He need not march, but Lord will seek his soul;
Devotion, knowledge, faith, desire and search,
These are the stages, Master is the goal.

VII. 160
One thought would take an infidel to creed;
One thought from conviction to doubts will lead;
Beware you keep your soul in best of thoughts,
For life has lent you single breath indeed.

The store of wit and wisdom is our soul,
Thou art the soul, and world is soul in whole;
Soul into sole—just see my sole of soul!
Results in One, oh soul my whole and sole.

You want to know the nature of your mind,
The tale of mind will take so long to wind;
For mind’s a bubble on a Surging Sea,
Within that bubble deeper Sea you find.
The man who through his sight can take a sweep,
May enter hearts of kings and saints to peep;
He is the sea and diver, he the pearl,
Yea think on this, for here is meaning deep.

Abide in eye and there His eye ye spy,
And thus cut off from world your solemn tie;
Yea have no eyes, how can ye see the Lord,
Yea he is all provided there is Eye.

Go! close thy eyes, thy heart perceiveth light,
See with that light a newer world in sight;
Thy sight expands by seeing world, and then
Thy heart will ever fill with great delight.

The hawk's in sky, the hunter sounds the note,
That straying mind may wind and find his cote;
Its eyes are ever blinded from this world,
So may to destined realms its vision float.

* *
Excepting Truth no law can here decree,
And naught exists which from His law is free;
What things exist, of course, there's naught like those,
And naught exists as how it should not be.

The Truth is soul of world, and world His frame,
And senses angels ever sing His name;
The skies are elements, and creation limbs,
This is At-one-ment. Rest is wordy game.

Eternal time's a twinkle of my age,
And world, from book I read, a single page;
A cinder of my fruitless rage is Hell,
My tranquil breath is Bliss which none can gauge.
I am the purpose of His work Divine,
The light which causes wisdom’s eyes to shine;
The world’s a ring which Master’s finger holds,
And I the gem embossed with His ensign.

This globe of earth was moulded from my clay,
In corners of my heart the angels stay;
The skies and elements, living beings, plants,
Are imaged by my Person in display.

Tho’ fount of joy, we are the source of sores,
Tho’ justice courts, we court the brutal force;
We are the depths and heights, the parts and whole,
We reflect Truth, but now we rust of course!
This life is kernel, body's like a shell,
In garb of soul we see our Friend as well;
And everything which hath an existence,
Is His image, or He Himself I tell.

We came as purest gold, but changed to dross,
We came sedate, but griefs have made us cross;
We loved with cheerful eyes and flaming hearts,
But cast our lives to winds, in dust we toss.

O saintly Sage! that saunter in His quest,
He has no place, would you go East or West?
If you recognize Him, describe Him please,
If not, at whose feet would you like to rest?
Through world we roamed to seek the Holy Grail,
No food or rest or shelter did avail;
But when our Master taught us what it was,
We found the Grail in heart, yea in our pail!

The real Being is the Son of Man,
A truth not held in every human pan;
Yea! drink this wine, 'twill cure your giddy thoughts,
And Lord in His creation you may scan.

O thou art "Word"—with Lord thouwert in part,
To rule in world thou holdest Royal chart;
The whole creation's hemmed within Thy Soul
Seek what you want from Soul for that thou art.

Thou seest Gem—but see thou art the mine,
Thou pinest for the Life—that Life is thine;
Now hear my final words—the gist of truth,—
Thou art the Light thou seest—Light Divine.
O thou that art the gist of all we know,
Just heed this word—the fount of truth in flow;
The man, the beast, the angel and the fiend,
Are all in thee—thou art as thou would show.

Ye blind! that start in quest of Holy Grail,
But doubt not what you seek, and hence ye fail;
Acquire the gracious eye of Guide and see,
From every atom Holy Grail would hail.

Beware! you do not lose the clue of wit,
Or lose yourself for good or bad in quit;
You are the pilgrim, path and final goal,
Loose not your soul, in soul alone you sit.
Youth pledged to Guide is ripened, clean of vice,
And cares no worldly scents, but far he flies;
With austere practice for a year or two,
He finds the rose of grace before his eyes.

VII. 188

Vie not with lovers pure who higher soar,
Bleed none, but stab thyself in grief to core;
Defeat a thousand zealots in dispute,
But honour lover's prattle ever more.

VII. 189

You mix with sages pure and know their styles,
And run away from worthless fools for miles;
Yea, drink the poison which a sage would give,
But shun the mead from fools, 'tis full of guiles.

VII. 190

Rejoice the second which you live by grace,
Remain with Tallest Statured Fairest Face;
And if you want to win the final day,
Be perfected or march in perfect ways.
Serve only mystics if and when you find,
Let fast and prayer blast, you need not mind;
But heed my friend what Omar Khayyam says:
Love Him, and ply your way, be ever kind.
VIII. KHARABAT THE TAVERN.

I SPEAK to Thee in Tavern, what I feel,

In shrines without Thee Lord! I would not kneel;

Thou art the First Creator, Thou the Last,

Aye! burn me please, or aye! Thy Grace reveal.

I went to Tavern-door as some divine,

With flowing gown and cowl and girdled fine;

The Warden scanned my face, and with disgust,

He threw my baggage out, and washed the shrine.

No counterfeit with me I ever keep,

Those carnal lusts with broom I ever sweep;

A sage from Tavern came and so advised:  
"Now taste the Word, for ages you would sleep."
RUBÄ'İYAT OF ŌMAR KHAYYĀM

Till schools and domes in ruins will not roll;
We see not Master's feet our final goal;
Till faith's unfaith, and then unfaith is faith,
None truly sees that God is God as Sole.

Now march with shouts to Tavern for His door,
Then on to Shrine and drink and roll on floor;
Yea part with books and turbans for His Love,
And in the school create a wild uproar!

Beware ye daily not with Love in vain,
Till ye could be its victims and be slain;
This path's reserved for lofty hearted souls,
Beware ye trespass not this risky lane!

Variation.

Step not in love for merest fun, O boy!
Until you act in truth, you only toy;
This path is meant for mystics and the brave,
Unless you stake your Self you will annoy.
From Tavern came a Sage entranced, I scanned
His prayer-rug on shoulder, bowl in hand;
"What news? O sire!" I asked, and he replied:
"The world be blown! aye have this magic wand!"

The heart which maddens not with Master's spell
And pineth not for him, is bloody fell
The day you neither think of Lord nor Word
A worser day you may not find in Hell.

For love alone we stay in Tavern waste,
Ten thousand vows we broke to have this taste;
If I be sinless where will mercy glow?
My sins are crude, thereon His mercy laced.
May lovers in Thy shrine consult and meet,
May zealots burn in their own zealous heat;
And may, the motley-coats and azure-robos
To crave a lover's blessings, kiss his feet.

Step not in Tavern save thro' Mystic Gate,
And Seek for none but love and Song and Mate;
In hand His cup, on shoulder water-pot,
Just love and mind your own and never prate.

The Lord thy Moon has rent the vests of night,
Rejoice, on better times thou won't alight;
Do kiss His feet, and see that many moons
Will shine from dust and flood thy front with light.
His face and Love is all I have in mind,
My eye is never seeking fore or hind;
My heart is neither waking nor in trance,
In both the worlds I look—one soul I find.

San Love and Guide the word's a restless round,
When heart will tune to flute then He is found;
I scanned the world around, at last I find
That bliss is Truth—the rest is hollow sound.

"Do drink His Word and live sedate" I say,
And heathen, godly, both I do not play;
No dower claims the Maid of Time, she says:
"Thy joyous heart's my castle—there I stay."

When world is fresh, and blowing roses hail,
Bestow thy grace on lovers in thy pale;
Away with Houries, Halls of Heav'n, or Hell,
These windy words will blow us in the gale.
He kindled me with love at early start,
   My friends are basking round me sad in heart;
   I'll sprinkle this my flame from fount of love,
   So that my friends may blaze in every part.

Sāqī Nāma'.

Arise O Master! come with all Thy grace,
   Dispel our doubts and show Thy loving face;
   And from Thy Chalice let us quench our thirst
   Before they make a goblet from our clays.
Fill in that wine which driveth darkness soon,
So rose of bliss would blossom in that Moon;
Be quick, for fire of youth like water flows,
To wake in wealth is but to sleep in swoon.

With mead which giveth life that's new and hale,
O Master! may Thy grace just fill my pail;
I know this world is but a fairy tale,
Do fill me quick, my life has set the sail!

Give me the Word: in eagerness I beam,
My days are swift, quicksilver-like they seem;
The crafts of wealth are only dreams.—Awake!
And find your ardent youth an arid stream.
Thy Word, O Guide! up-lifts my heart in cheers;
A constant friend to all the mystic seers;
I prize one Word as more than azure crown
Which decks the head of One who made the spheres.

Bring harp and lute, I sing His morning praise!
The heart which sings at dawns has happy days;
I long to have in world triad of bliss,
A trance, His love, and joyous morning lays.

Pour out Thy Love in heart—my crystal bowl,
Which is the friend of free-men, mate of soul;
For soon a gale will blow this dusty world,
Fill me, O Guide! with Thee, and then control.

These days are icy cold. Fill in your pan
With Him who warmed the Sun when world began.
One log, your body, should be played as lute,
The other, mind, should blaze for Lord and man.
As light, tho’ we could travel through the skies,
And run as crystal rivers clear of ties;
Yet we shall cling as dust to Master’s feet,
And crave his love, for world is wind of lies.

O let Thy sweetest Word my palate hold,
And let Thy lucid Form my eye behold;
And let Thy love entwining in itself,
Be bound on me to keep me in Thy fold.

What matters if I feast, or have to fast?
What if my days in joy or grief are cast?
Fill me with Thee, O Guide! I cannot ken
If breath I draw returns or fails at last.
* * *  

938.—ENa.i.11, Hj.219, Hµ.l16, Hw.909, CR.1135.  
Parodied by Majid Hangar [A.K.].  
Ps. Hafiz [H. S. L. 1295].

O Guide! if like a man or monk thou go,  
Or like a brazen faithless brute thou show;  
I'll stay in pyre if Thou would so command,  
But stay Thou in my eyes, I request so.

VIII. 32

22.—Hs.306, Ch.24, A.1.

What kindness, Lord! that Thou should think of me?  
Who ever hears my wails excepting Thee?  
Now if in grief Thou wilt not hold my hand,  
Where can I go, my Lord! for who can free?

VIII. 33

26.—Hy.19, Bh.39, Hs.304, Ch.72, Al.I.20, Hw.22, A.28, J.23, L.23.  

A glance, O Master! winsome for His sake,  
Allay our fever fulsome for His sake;  
As lifeless fish we lie Thou lake of life!  
Do take us in Thy bosom for His sake.

VIII. 34

192.—Hy.126, Bh.134, Hs.300, Ch.51, Al.I.136, Hw.315, A.139, L.141.  

O Guide! my heart is broiling for Thy sake!  
Enrapt in love I lie, I can't awake;  
Though folk may find some words to tell my plight,  
In further plight I suffer at thy stake.

VIII. 35
193—Hy.158, Rh.90, Bh.167, Ha.291, Ch.157, ALL.176, Hw.177, A.188, L.175.

Sāqqāk ḥār dar azāmīm ʿawām ʿāh kā fīhā šākūsh hašt āghāh kā nīsīn
maqṣūd mā wyjī ʿutkūsk dārī dīn ʿawāh kā nīsīn ʿāh bālāh kā nīsīn

I flinch not from these pangs, they do not scare,
I lost all patience, truth would witness bear;
Excepting Thee none stayeth in my heart,
I swear by Lord, by Thee again I swear!

VIII. 56

194—Hy.155, Bh.144, Ha.391, Ch.52, ALL.142, Hw.154, A.164, J.125, L.150.

Sāqqāk dīl māsākā dālah. ʿahr tākāšt mā mār tālāfthā nā ʿāid ūwād dāšt
dāmāmnā tādīšt tūdīšt ṣūhāmī tādīšt

Thou sowed the seed of love in me of old,
I cherish hence through ages all untold;
Cast not this humble lambkin from thy fold,
I will not leave thy vesture from my hold.

VIII. 57

195—Hy.159, Rh.11, Bh.168, Ha.292, Ch.158, ALL.177, Hw.178, A.187, J.124, L.174.

Sāqqāk dīl mān ṣādkā tākūr tārīqīrīt ṣuhrā būdā ṣūhād ūrīt
Ṣuhrā kā jūmārīf nākā ṣādūrīqīrīt ṣuhrā ʿākā ṣūhād ūrīt

O Guide! if o'er my heart I lose control,
'Tis ocean wherein billows surge and roll;
A shallow minded monk, who gloats in self,
Will stagger in one word and lose his poll.

VIII. 58

196—Hy.157, Rh.9, Bh.166, Ha.290, Ch.156, ALL.174, Hw.176, A.186, L.172.

Sāqqāk dīl mān ẓārīdā ʿawādīt ṣuhrā ʿākā ʿawādīt ʿākā ʿawādīt
Ḥājīt ṣuhrān dīda dāmā ṣūhīm

O Lord! my heart is starker than the dead,
But dead are staid, my heart is sad instead;
I wash my skirt with blood from streaming eyes,
My skirt is fouler far than eyes are red.

VIII. 59
Heart throbs for Thee my Lord—alas the pains!
Return to me and free me from the banes;
I hope to offer life to see Thy feet,
And till I die this final hope remains.

Depart I will not, Master! from Thy door,
Wert thou to kill me, I would like it more;
My head may lie in dust, Thou need not lift,
On me Thy trampling feet would blessings pour.

That Word, to which Thy lips imparted light,
I store in heart as long as life’s in sight:
I love Thee so, and straight I look at Thee,
Intense in love I’m brazen, burnished quite.

O Guide! my song of love is high in swing,
My trance transcends and oversteps the ring;
With snowy age I gladden for Thy youth,
Tho’ I’m in winter, heart is in the spring.
Thy Grace is ocean where the sky is foam,
Thy street has hundred living shrines who roam;
I march in quest of such a living shrine,
Were I to die in quest I reach my home.

Thy face reveals the Truth my Gracious One!
To die in search of Thee is life begun;
The dust beneath Thy feet it makes my day,
A mote enlightens more than many a sun.

Thy Word, O Guide! is potion that I crave,
By love my life sustains, and heart is brave;
The man who dieth not in love for Thee,
Alive in Noah's Arc, he lies in grave.

O distant Lord! Thy distance kills me quite,
I spy Thy trails and grasp Thy skirts now tight;
Thou wandered leaving thousand hearts in wails,
A thousand lives are offered for Thy sight.
O Guide! the rose and grass are full of grace,
In week or so, the dust will all efface;
Adorned Thou be with rose, for ere we wink,
From dust the rose O never we could trace.

Thy face, O Master! is the life of all,
Has ravished me, and captured great and small;
'Tis seen as disc of Sun in lakes and seas,
'Tis not my own but answers every call.

O Lord, my soul reflects Thy face and glow,
Thy glance entrances eyes, and rivers flow;
The source of grace is only in Thy lips,
From thence all Prophets sipped Thy Word, I know!

O Guide! love findeth Thee and Holy Grace,
Some forget this and fall in sin's embrace;
Unless we know Thee we are out of count,
For man was made to know Thee face to face.

Bestow a glance and show Thy blissful face,
My life is maintained on a grain of grace;
Thy heart perceiveth all our unsaid thoughts,
Thy love reveals us worlds in endless space.


A glance, O Guide! my heart is free of thought,
The plain is empty, tigers have been shot;
Tho’ every day the lucky got Thy grace,
My turn is now, Thy grace has dried to nought!


A word, O master! "He dispenses all,
And through His grace He exalteth the small;
Love Him in youth and make no pious show,
With Him thy pious deeds are not in call."


The word, O Guide! which enlightens us all,
Yea fill us, so He presents at our call;
Sedate we keep, for He will leave us clean,
Who grants the purest mead to great and small.

O Guide! my heart with Word of hope revives,
Thy face dispels my darkness; soul survives;
Arise! to die a moment at Thy feet
Is more than living thousand Noah's lives.


My Lord! with Word which is my heart and creed
Fill me in full— 'tis sweetened life and mead.
Ye Zealots! think it bad to drink, I drink
My beloved, with the cup— 'tis law I lead.

188. — Hy.137, Rh.1, Bb.146, Ha.333, Ch.54, A.L.149, Hw.156, A.166, L.152.

O Master! if an angel full of grace
Would bring me cup of mead, and then embrace;
If Venus sang a tune to Cupid's pace,
My heart will sadden, for it's out of place.

189. — Hy.149, Rh.8, Bb.158, Ha.337, Ch.58, A.L.165, Hw.168, A.178, L.164.

O Guide! as none to fount of life can lead,
In olden age Thy Word's my only creed;
At every breath Thy name befriends me so,
And cures me more than any heavenly mead.
What is that Heaven, Lord! for which they crave?
What else but mead and mate which but deprieve?
They pine for mate and mead, but I for Thee,
In both the worlds who else but Thou can save?

O Master! Time will rend us quite, and so
The world is not our home, for hence we go;
The wave of love which interfuses hearts
Is Truth of Truths we grasp, and here we know.

I know not Master what is weal or woe,
The greatest gift of Lord is Word I trow;
So give Thy Word, the Light of Life, at dawn,
For Jesus knew its worth as none would know.

Now Moon effulges in ecstatic glows,
I want Thy love, this space in cypher flows;
As flash the Time dissolves itself and world,
Thy loving glance allayest all my woes!
A Word, O Lord!—when potter wrought my clay,  
With trance and love my front he did array;  
The world is thriving with Thy Grace and Word,  
The mate and mead are gifts in great delay.

O Guide! I crave for Light, my darkened heart  
Will kindle if Thy love some light impart;  
Thy lips have bestowed on Thy Word a mead  
Which sticks to lips so that they never part.

Give love O Lord! the world is but a wink,  
One weal with hundred woes has formed a link;  
Rejoice whatever happens in this world,  
No event comes as one would like to think.

I want Thy Light; the world is dark and bleak.  
And life's Elixir is Thy face and cheek;  
In life on earth and all that goes in world  
Through Prophet, (peace on him!), 'tis Thee we seek.
Thy love of yore has been my friend in past,
Without Thy love, I do not feast, but fast;
They say that lovers care no caste or creed,
I love Thee Lord, for love's my creed and caste.

O Master! morn has rent the veil of night,
Arise from sleep in transcendental height;
And through Thy shining eyes, O store of bliss!
Bestow a glance and charge me with delight.

O Guide! surcharge me with Thy love—the ray,
My breathing fast—let love alone alay;
Since Thou had wrung the, "Self" the life from heart,
Then pour Thy soul in me without delay.

At dawn, O Master! mingle Soul in Soul,
Let mystics lose in love their self-control;
Enrapt and wrecked we are in ruined haunts,
Let evil fame in wretched world patrol.
933.—Hy.28, Sa.78, BDa.21, SB.175, Ha.166, Sl.166, BNb.164, Sl.48, BNb.23, Sc.124, BNb.210, Pa.35, Sl.72, BMA.80, HGA.159, L.N.80, BMd.277, Wbod.329, Ph.85, Hs.84, BDb.54, HJ.148, BNN.54, Hs.74, BMb.31, RPs.139, BER.63, BMc.20, Hs.49, Hs.21, Hs.40, Hs.72, Hh.37, HGB.314, Ha.66, Hr.46, BMF.33, Hs.56, Pp.266, Bb.80, Bp.104, Bt.54, Hs.53, Ht.42, Hl.287, ALL.82, Hg.53, Hs.74, A.119, W.110, Lh.94, BER.174.

Since here I came unwilling and perforce,
To go unplanning is my proper course;
Arise, O Guide! and girdle up thy waist;
And with Thy Word absolve me from remorse.

834.—Hy.340, Sa.71, BDa.32, Sl.211, Hs.327, Sl.326, BNb.323, Sa.137, U.205, BNb.20, Sc.407, BNb.31, Ps.134, BMA.162, HGA.334, L.N.149 + 356, BMb.354, Wbod.353, Ps.148, Hs.28, Hh.241, Hs.66, BN.190, Hs.192, BMb.193, BMc.152, Hs.170, Ps.134, Hh.113, Hh.170, Hs.256, Hs.113, HGB.89, Hs.175, Hs.165, BMF.147, Hs.147, Ps.35, Bb.359, Ch.313, BER.38, RP.262, Hs.182, HGB.166, ALL.363, Hg.204, Hs.113, Hs.333, A.419, J.167, N.112, L.398, BER.61, Hs.27. Varsi Afsal [215].

I clean my state of life, and then I flee,
So when He stabs me, I would die with glee;
Effulge O moon my Guide! I would rejoice,
My heart would melt, for dust I have to be.

842.—BNb.105, BMb.247, Hh.54, BMF.191, Hs.200, Hs.457, CR.998.

Affairs will not improve as we would plan,
World dances not to lyrics of our Pan;
O, Master! give Thy mead, or do not give,
I know that world will end, for life's a span.

849.—U.58, Ps.138, Wbod.437, Ps.242, Bz.188, Hs.338, Sl.38, BNb.225, Hs.164, Hg.239, Hs.32, Ps.543, Ch.389, Hs.399.

This Hag, the World, will never beam to youth,
Nor any man would reach the shore of truth;
O Master! if Thou breathe Thy words to mobs,
They may molest and injure Thee for sooth.
How long I pine for that—in this decay?
My tale has neither head nor tail to say;
Before I pack my baggage from this inn,
Give me Thy love, O Master! this I pray.

From Thee, O Master! those who turn away,
They fall, of course, to dreaming pride, a prey;
Inspire me with Thy love and hear this truth:
"Just empty air is every word they say."

Arise! arise! from sleep my gracious Guide,
Fill me inside that I flow far and wide;
Before I lose the trace of name and form
Thy soul should surge in mine and flow the tide.

So sick I feel at sight of pious shows,
Give me the Word wherein Thy nectar flows;
Away with gowns and cowls for cup of mead,
That eyes exultant beam in starry glows.
RUBATYAT OF ‘OMAR KHAYYAM

986—Sp.362, Ph.350, Ba.503, Hs.641, Hf.410, Ch.793, Hs.409, Hw.925, J.526, N.414, W.434, CR.11521=1182.

How long they talk, O Guide of five or four?
One doubt will lead them on to thousand more;
As dust we are, so muster us and sing,
We're wordy winds, so give Thy Word the shore!

viii. 80

993—Hs.622, CAl.451, In.456, Hb.318, Hp.358, Hw.812.
Pars. 'Amir [M.N.].

Tā ke kwwātī zāhar w ḥafset ēi sāqī; Tāgend zāhar w ḥafset wēsīt ēi sāqī
Anīn wöl nukkū wqt ṭafī imṭāb ḫān bād bād kū umr ṭafī ēi sāqī

How long this chant of four or seven, O Sire?
What could this four or seven or eight acquire?
'Tis meet we shun such idle talk and sing:
"For life has flown, in Him we now retire."

vii. 81


Jāmī bāgam ēmādā sūtō ēi sāqī; Dordūkū kū ēst āzin kro ēīsāqī
Anīn bālgīt kharos ēzdēnī mī rīsh ār āzādā; Jūn ēnxīr kārū ēīsāqī

My life is choking, cooped up in the woes,
My heart is knotted by the naughty foes;
Hear me I crow, I cry: "O bring the grace
From Word, O Guide, which is the Sun that glows."

viii. 81


Jūn dāmām رسم خوید باده دهد و خود خوید بتور زهربانان سا ق
Jūn dāmām رسم خوید باده دهد و خود خوید بتور زهربانان سا ق

Since Master knows the genus of my mind,
With glance he hits my doubts of every kind;
And sends me as much grace my heart can hold,
And leads to realms where Him alone I find.
The thought of Death will give us no respite,
No laws but love can save us from its plight;
'Tis not our hearts' domain to fret for vain,
Why count our days in world and leave Thy Light.

Since Time is fleeting, Master! it is meet
That for a loving heart thou stand a treat;
'Tis dawn! inspire me, lock out all the doors,
And lock-in light of Sun which comes to greet.

O Guide! Thy Word has such a ruby glow,
That Word and Meaning show the soul in flow;
Let me realise the Word—eternal life,
That life as brought to life my heart could show.
Fill in my heart Thy love, Thy glory, Sire!
And save me with Thy grace from burning fire;
To flee from mind which chokes my weary heart,
My hands would grasp at Thee till I acquire.

When heart with Thy resplendent love O Guide!
Is filled, this throttled jug may lie aside;
For now I find the only friend I have
Is crystal heart where Thou mayest abide.

Lead on that Beloved Soul within my reach,
I'll gaze Him mutely and will lose my speech;
Aye quickly fill my jar with love, ere Time
May throw us, as some pitcher, out of reach.

Fill in my heart the Lucient Wine, O Guide!
For with this grief, alive I can't abide;
That thus bereft of sense in trance I flee
From Self on one, and folk on other side.
Like fire in flint our Master ev’r abides,
And boils the sea of death to rising tides;
In earth we lie, so Songster! sing His song,
On steeds of breath and mind our Master rides.

For all his zeal the zealot has not gained,
Because he flouted virtues which he feigned;
Come soon, O Guide! and fill my heart with Him,
For things would pass as He at first ordained.

Thy light and love have glorified the Moon,
Intense in love the lover fell in swoon;
Shake off the ashes from his burning heart,
Cast not to winds but sprinkle nectar soon.
Arise, O Master! dawn is shining bright,
Fill crystal hearts with mead thou saved at night;
That with our Friend we plan a newer treat,
Ere breath we draw should snap asunder quite.

O Guide! I want Him and His heart and grace,
This craving for Him I cannot efface;
Why tell me what our Lord to Noah spake?
Show me the Bliss of Soul, and—face to face.

When life’s a downing verdure, lawn in lace,
And heart’s a rose refined thrō’ tears of grace,
When purest friends, as wreaths of jasmine buds,
Have gathered round, should I then hide my face?
1066—Hr. 658, BN. 50, Ps. 205, Whed. 413, Ph. 599, Ba. 557, Hb. 694, Bds. 267, BN. 405, BM. 411, BM. 301, Hm. 389, Hf. 440, Hg. 351, Hg. 431, BM. 360, Hm. 367, Pq. 571, Ch. 728, BER. 176, L. 467, Hb. 327, AL. 169, Hg. 583, Hm. 439, Hsw. 304, A. 828, J. 362, N. 34, W. 403, L. 665.

'Tis time for morning song, when comrades throng.
At master's door to see Him how they long.
No time for empty speech or plous show,
Yea join their band in love and sing a song.

Days, months, and years, the host is marching past—
Just snatch a blissful breath before thy last;
Why think and grieve what foes may next attack?
Fill heart with love, the night is speeding fast.

Since for our wits the Times will never pay,
And witless ones are lords whom Times obey;
Then give the dose which drives away my wits,
That Times perchance a soothing word would say.
We do not gain, the more we weep and moan,
For many like us Time has sown and mown;
O Master! fill my heart with Name at once,
What was to pass is past I will not groan!

How long I fold the leaves from book of life,
And cut my core with love’s beguiling knife;
Arise and fill my cup with love at once,
I'll wrench the wrist of grief and end the strife.

We cannot find this human form again,
The loving friends may not for long remain;
This breathing time I find His greatest gift,
But ere it ends life may not stand the strain.
Give us Thy wine—for here my rival leads,
And sings so fine and softly tunes the reeds.
It will be ages for the judgment day—
Perhaps by then He forgets all our deeds.

Thy ruby lips have gems of lustrous glow,
My joy of soul! no nectar could be so;
Though wine is banned, they say, by Muslim creed,
Go! drink and fret thou not and let them go.

Give us thy love, O Dear! my heart repines,
Thy love alone, this worldly dress refines;
Cherish my sprouting youth aye with thy love,
Before my clay recedes to dark confines.

If rich a wine-bibber is void of shame,
The noise he creates sounds in world as fame!
I keep in depth of heart Thy emerald light,
That snake of grief as blind-worm may be tame.
For every gulp which Master spits on earth,
Men see that earth revives, attains some worth;
O Praise to God! that spittle which you call,
It healed the blind and sick, the dead had birth.

A blissful heart reflects His loving face,
A song in tune to lute will bring His grace;
Avoid the zealot dead to sense of love,
'Tis best a thousand miles away he stays.

With Essence known as harmless bliss and pure,
Which acts to wounded hearts as certain cure,
Fill heart with love, and tune a merry lay,
Why call it baneful wine? 'Tis nectar sure.

In depths of chalice pleasant are the chimes!
How flute and song combine and reach sublimes;
At one with Him, and glowing full of love,
What words can tell this freedom from the times?
Fill heart with love, and tune a merry lay,
In tune to thrush and nightingale at play;
If man could serve his Lord without a song,
Angels would not have sung for Man of clay.

Arise and quench my fire of heart with cheer,
Because one never sees, what one may hear;
Yea! steal a wink of life. This prowling bear—
Has stolen many a soul from gardens here.

Arise and clasp the harp. 'Tis time thou came,
We drink till we could forget what's our name;
And when we drink we drink in mystic haunts,
And dash the name and fame on rock of shame.
"Tis dawn, O Guide! Thy feet would make us thrive,
Yea! Sing a hymn, and let us feel alive;
For laeks of Caesars creep in earthy holes
When spring would spring and autumn plans a drive.

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The river flows by meadows,—O my Light!
Come let us feast and sing in full delight.
And keep sedate; for waters moaning deep
Are going out of sight and say "Good night."

If night's vocations do not bring me trance,
I ply at day for that's my only chance;
You tell me not to kill my days in sleep,
To pipings of the days I will not dance.
Here danced we round—what harmony we kept!
My heart rejoiced, in sheerest joy I wept;
The spring is now again, with friends around,
My lame excuse!—and they will not accept!

I daily plan for penitence at night
From jug and brimful cup which most delight;
But now that Rose has come, O! help me Lord!
From plight of penitence with Rose in sight!

I vow at night, at dawn I break the same,
No fame I want, to "Self" I make no claim;
Why find ye fault if I have misbehaved?
For in His love I lost my sense of shame.

I once attended Thee as swift as gale,
My body was in youth then brisk and hale;
But age has changed it to a sickly breath,
So slow I come and go, and falter, fail.
In hoary age Thy love has snared me so,
I sing Thy name—and hence in search I go;
The bonds of wit are broken for Thy sake,
The veil which patience patched, to day I throw.

My bones are burning, blood is parched in heart,
To leave of thinking Thee will end my part;
No food I take but Thee for fear of sores,
Disease and doctor, diet, dose, Thou art.

Arise and bring Thy balm for choking heart,
Thy lucid Word its fragrance can impart;
The patent cure for sorrow as we know
Is glorious love which tunes of lute impart.

O thirsty lover! lift thy pot and go,
Through lawns to fount where crystal waters flow;
These lovely faces—wheel is turning so—
A hundred times as pots and pans will show.
On river-side I sit and seek His grace,

And wash my heart of grief and all its trace;
Ten days my season lasts, and till it lasts,
I stay with smiling lips and beaming face.

My heart has blossomed, fill it with Thy mead,

And free me quite from pious shows of creed;
Before the Death would take me by surprise,
I long to have myself in love indeed.

A godly face and river-side I claim,
So long I can, I sing His joyous Name;
The life I lived, am living, and shall live,
I sang, am singing, and shall sing the same.

The Word suffices and a book of songs,
A crumb will fill this what to earth belongs;
In solitude when I would pore on Thee,
I care no kingdoms, neither thrones nor throungs.
Last night on river-bank I stayed with Him
Enrapt, my heart was flowing to the brim;
I gazed at Him and heard celestial song
Till dawn effulg'd its light, wherein I swim.

The wise man ever stays on safety bank,
Refrains from depths and learns from those who sank;
And drinks his wine and kisses wenches fair,
In raving world his mind is calm and blank.

Let whole creation drown itself in sea,
Entrance I sleep—I count it not a flea;
Last night they pawnd my soul at Tavern here,
The Master said "Lo what a trust is he!"
How long with eucharists andunctions, Sire?

Fix me in Master's Shrine till I retire.

The day I lie beneath the Master's Shrine
Is my Ascension-day, I most desire.

No smoke is there of fires we kindle here
No gain is there from goods we bundle here
They call me "Taverner, a Ruin-wreck"
No ruin there is seen; they swindle here.
IX. MAIKHANA: THE MYSTIC SHRINE.

THE KEEPER'S call at dawn I heard "Awake!
Thou wreck of Tavern, pining for our sake—
Our grace will fill thee full with Bread of Life
Before our slender thread of life should break!"

Return O Rambler! hie from what thou art,
Come on thou heathen, wreck in every part;
This door is open ever, hope for all,
Repent of broken vows and wash thy heart.

In Mystic Shrine, the Name is styled as Wine,
To love and be in trance I most incline;
I am the soul of world in Holy shrine,
The world is body for my soul Divine.
With Word of Hope the soul in lustre glows,
The heart echoes His Word and overflows;
Sufficeth unto me His Word, the Word!
The Word in me and I in Word repose.

I pawn for Word and Song in Master's cell,
My life and heart and faith and wits as well;
The mind in Word revolves and Word in Word,
As bubble on this sea of song I dwell.

They brought me first from Tavern, stark and still,
To Mystic Shrine, and then a cup they fill;
With wine in hand I call for broiled meat:
To serve me meet—my heart they first would kill.

I shun my Self, and then His Word I take,
To win His smile, I lay my life at stake;
Ah! He is chokeful in His love for us,
And overflows the Grail but for our sake!

Fag: Aμhad Kirmiṇ [Hb.]

In Master's shrine I love with only Word,
I'm known as crow—I can't be humming bird;
In peace I rest, my veil of fame is rest
To pieces. Now to patch it—how absurd!


Fag: (1) Najmud Din Rau. (2) 'Abd ul lah Asari. (3) N'imat-ullah Kirmiṇ [s.].

In forward lovers see His face and glow,
These backward doubters stand behind the show;
The foolish know not what a trance is like,
The taste of Word our mystics only know.
The Word my corpus and my life sustains,
Unveils the hidden secrets He maintains;
I do not seek this world, nor even next,
To me His word is more than these domains.

"The scriptures are divine" thus we declare,
We read them seldom, kiss them oft and swear;
But in this cup of life, lo! shines the Word!—
The Truth unchained by bounds of when and where.

Yea! love will bring His Word and fill my heart,
To prize His treasure love is patent art;
My heart is full of love and bliss because
His Word was brought when heart had bled in part.

When conscious, all my joys with sorrows swell,
When I'm unconscious reason sleeps in cell;
A state between—sub-conscious they may call,
That is my life, and there I long to dwell.
That mead which beams with pleasant shining face,
Is holy grace I hold for nights and days;
Ah! do not seek to know what's in my hand,
See what He holds to give me—Holy grace!

He wavers never who is firm in mind,
For in His Word eternal bliss we find;
In month of Ramadan if aught I shun,
'Tis showy prayers, which will only bind.

Entranced I passed to Shrine and saw at night,
A sage with jar on head in great delight;
I cried: "For shame you doter! He will find"
Quoth he: "The Lord is kind, go drink aright."

If there's a pot shred here to rest my head,
I part with it and have my wine instead;
They say I have no means of morrow's wine,
Does hood or cowl a halo on them spread?
Ere Times would temper us, and ere we burst,
Allay your anger, come and love me first;
Death's beadle, when he hies with us at dawn,
Will not allow us time to quench our thirst.

Without His Word I never breathe by chance,
To night's Ascension Night, so I'm in trance;
His Word on lips, His glory in my heart,
Till dawn I hold myself in such romance.

With me inside before a grave would stink,
And ere my parts in wide confusion sink,
Arise, O Word! from this thy human tomb,
With Thee my morbid heart perchance may link.
O Master! fill me full and charge my soul,
So potent may my dust be in its goal—
That when a mystic passeth by my tomb
He may be charged and dance and reel and roll.

I ever long for Word, the purest wine,
And ever hear how flute and harp combine;
When potter moulds a pitcher from my clay,
'Twill rest so full of wine in Mystic shrine.
I cannot live without Him like a bull,
Without a heart my corpse I cannot pull,
I wait the moment Master bids me come
To charge my heart with love, and it is full.

How sweet with eyes on Him in joyous glow,
We heed no events as they come and go;
The flow of love is dammed by intellect,
We break the bund—and join eternal flow.

I run at sight of death, I cannot stay,
My leaves of life are dropping day by day;
I'll sift this world away and find my bliss,
Ere grinders vainly grind my dust away.

I rise up now—and have His purest Word,
With beaming face I'll be a humming bird;
This meddling wit which winds in fantasies,
Has dropped in sleep no sooner Word it heard.

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

952—Hs.208, Ha.221, Sd.221, BNL.199, Sc.329, U.150, Ra.291, BNL.238, HG.221, BMb.180, Whed.484, P.368, Bb.498, Hs.236, Sp.90, BDh.383, BNL.170, BMB.172, Hs.418, Ha.410, BMb.405, Hs.37, Ch.260, BERh.191, Hs.311, ALL.666, Hs.508, A.564, J.546, N.409, W.472, L.741, Ha.159.

Vsig: Izad Din Kashi [Remps 212].

أي باده تاب وى مي ميتي ى، چندان به خورمرآ مرآ من، شيدانو کر ورم‌مار هر که به بيند کويند
   ای خواجه شراب از کفاش آنی

O Dulceet Word and O Thou Lucid Light,
   I'll drink thee so much for I'm thirsty quite;
That folk at sight of me from far would greet:
   "O Master Word from whence you do alight?"

929—Hs.624, BNL.199, Sh.197, Ha.231, Sd.221, BNL.229, Sc.379, U.188, BNL.206, Sc.241, BNL.178, Ra.282, SF.5, BNL.246, HG.217, L.184, BNL.381, Whed.256, P.511, Bb.401, Hb.598, Hs.137, BNL.410, BMb.470, RPs.187, Ha.367, Hg.373, Hs.405, BMB.341, Hs.392, BMb.367, Hs.357, P.532, Ch.694, Hs.213, ALL.634, Hs.378, Hs.768, A.371, J.495, N.382, L.650, BERh.113, St. Remps 180, Ha.198.

یکچرخه می کهنه ز ملک نوبه ۲۳۵، وزهمه‌نه در طریق برون شوه
   جامعیست یه از ملک فریدون صدا که، خشته سرخم زنده کیف خورد به

His Word of old is more than new domains,
   'Tis meet that man from world aloof remains;
A loving heart is more than hundred crowns,
   And dust of Master's feet than thousand reigns.
On Love.

168.---Hb.140, BNh.59, Ra.46, Bbh.195, LN.395, Whbd.527, Hj.334, RPb.231, Hb.101, Pk.295, Bh.140, Ch.142, Hh.318, ALl.133, Hw.199, A.169, L.155, BERI.702. Pag: Jamal Khâlî [Rasânâj 41].

Thy love I have, what care I for reproach?
On creeds of fools I never would enroach;
To swim in sea of love is for the brave,
These waters timid lads cannot approach.

304.---RPb.93, Hs.30, Hs.9, J.222. Pag: Abu Saîd [109].

Since day they raised this azure canopy,
And marked this point on belt of Gemini,
With thousand twines, like rays around a lamp,
To Thee they bind me till eternity.

402.---Hb.293, Hs.54, SL.54, BNh.59, Sa.216, U.40, Se.39, Ra.105, BNh.81, BMn.140, HCa.30, LN.48, BMl.56, Whbd.443, Bk.57, Hb.210, BNl.218, Hk.251, BMb.299, RPc.32, BMc.179, Hw.198, Hs.165, Hb.346, HCa.386, Hk.177, Hs.172, Hs.193, BMf.177, Pk.277, Bh.312, Ch.379, RPc.244, lA.152=111, ALl.292, Hw.273, Hw.326, A.372, J.194, LCRJ.11=925, Gh.60.

Eternal Love had drawn me first on board,
He taught me first to love. On love I pored.
He made my chip of heart a brazen key—
Which prizes open gems from Secret Hoard.
If love is fire 'tis fire that He ordains,
On Word Divine why men should cast disdains?
If good or evil is as God decreed,
Why should they question man and cause him pains?

His love presides in Courts of mystic truth,
For love is chorus of the song of youth;
Thou knowest not the realms of love, my lad:
Remember love is life itself forsooth.

Tho' every man has hidden wealth in store,
He knoweth not what brings him less or more;
And every path has leaders except Love,
For there we singly sail and reach no shore.

The burden of His love my heart would bear,
And for His service will my heart prepare;
Without my heart where could His love abide?
Without His love, for heart what do I care?
Affection, kindness make a human heart,
In mosque or temple one may work his part;
The man enlisted in the corps of love
Is freed from Hell, to Heaven will not start.

In path of Love, the burnished minds are dulled,
In search of Him, the greatest men are gulled;
The Morrow is unborn, 'Tis day to-day,
The Morrow-seekers sorrow and are nulled.

Unless with sword of love your Self ye lop,
Ye are not laven at His door to stop;
Ye crave for honours—still ye long for love,
Of course ye do, but will not find a sop.
To be is meet, to be a man is meet,
Yea, we should bear His pangs from head to feet;
We should be ever reading book of love,
And lie as dust upon His holy street.

Let lovers rapt in ecstasy remain,
Like mad outcasts and bear with all disdain;
I fret in prudence for the smallest things,
In trance I march sedate as they ordain.

Now love alloyed with lust is selling cheap,
Not flaming fire, but ashes all in heap!
Thro' days and months and years, a lover true
Has neither rest, nor calm, nor food, nor sleep.
825—Hc.438, Hc.516, Hw.732.  
Sahabi [A.K.]

To lovers carnal cravings act as gall,  
With lust in heart on love one cannot call;  
A hen in soaring with an eagle high,  
May stunned by wall perchance in gutters fall.

673—BEn.205, BNa.81, Hj.241, Hg.313, Hw.1023, CR.1047.

If thou would love, then do not cease to pine,  
But bear thy pangs and wait for Grace Divine;  
Aye like a bud, search for Him in thy Heart,  
Give up thy ghost and say "Lord I am thine."

847—RPh.65, Hc.330, Hg.514, Hw.751.

Ye ply the path of love with sturdy stride,  
And drown the world in tears with surging tide;  
And when ye sight His grace just heave a sigh,  
And fling this world and that on either side.

Vgl.: (1) Rumi [Hw.]. (2) Ahmad Ghaznavi [M.F.] [Z].

A Perfect Friend with love inspired my heart,  
I longed for words, his pearls of mystic art;  
O Lord! what wonder could there ever be—  
He is the Fount in quest of whom I start!
From book of love when once I sought a sign,
Thus spake in ecstasy the Maid Divine:—
"Happy the heart wherein abides the Moon
Who ceaseth not in time and space to shine."

Love entered heart as blood and ran in veins,
It washed me off, and brought His surgy mains;
He occupied my body parts and whole,
I have but name, thus He alone remains.
Love allegory.

57.—Hy.116, Se.25, BMa.51, Whb.328, Ph.55, Hb.25, Bed.24, RPs.47, BNI.24, Hk.43, BMB.30, BERa.39, Hs.21, Hs.14, Hs.23, Hg.16, Hs.139, Hk.41, Hk.37, BMB.26, LIE.15, Hy.8, Hs.19=517, Bb.124, Ch.126, RPh.61, ALL129, Hg.92, Hk.23, Hs.107, A.146, J.33, N.23, W.27, L.132.

That Ruby hails from other heights of old;
This pearl unique would other rays unfold,
Thou' I and thou may guess for this and that,
A tale of Love in other words is told.

260.—Hy.369, Se.38, U.12, Pa.77, BMa.22, BMB.19, Ph.54, Hs.33, Sp.9, BDb.41, BNL.41, Hk.37, BMB.24=148, BERa.56, BMB.10, Hs.37, Hg.30, Hs.37, Hs.56, Hk.50, Hg.183, Hs.54, Hs.33, Hs.31, Ph.177, Bb.117, Ch.124, RPh.74, Ia.42, Bb.33, ALL116, Hg.42, Hs.38, Hs.103, A.158, J.40, N.38, W.34, L.124, Hs.21.

Vag: Aas Su'ad [Hv.]

The Taverns, mosques and churches make us meek,
Byconch or bells or song His grace we seek;
The churches, niches, domes and cross and beads
Are ways in which our humbleness we speak.

221.—Hy.146, Se.47, BNL.240, Pa.34, BMB.79, Whb.368, BDb.53, BNL.33, Hs.31, BMB.50, BERa.62, BMB.19, Hg.48, Hg.313, Hs.65, BMB.32, LIE.33, Hs.55, Bb.135, Ch.148, RPh.39, ALL106=161, Hs.165, A.175, LCR.161=849.

The truths essential are in Mystic's Bowl,
Eternal Sun in love displays His role,
The secret which this world retains in heart,
With search you find in purest love, my soul!

339.—Hy.376, BNL.89, BMB.316, Hs.142, Hs.206, Bb.307, Ch.350, Hk.123, ALL394, Hs.172=330, Hs.364, A.455, L.394, BER171.

From Mystic Hearts His secrets find a source,
The humble have a heart, and love it stores;
Thy eyes perceive what's hidden in my mind,
A lover knows a lover's heart of course.
When Heart is full of Love, and I behold,
I soar in bliss ecstatic uncontrolled,
What wonders, and in every line, are wrought,
Which glowing heart and flowing words unfold.

In wisdom’s court, love gave its reason sure,
In East or West they say that “Faith is cure;”
Thou’st witless men would tell that “Faith is blind”
I will not listen, God has called it “Pure!”

A trace is left of me through Master’s cares,
I walked with life, it forsook unawares;
From past I gather now a drop of bliss,
My future days—I know not—but are scares!
261.—My wine, and not to play a rake,
I drink my wine, but not to play a rake.
Or break our peace, or that our creed forsake;
I long to breathe unconscious of my Self,
To those ecstatic realms my wine would take.

* * *

337.—Love makes a manly soul, a joyful heart,
At books will dry your brains, and cold impart;
Go! have His word, and come with beaming face,
For those that eat the greens will smack of tart.

349.—O fools! you should not pine for worldly pride,
You know that as you seek it, it will hide;
Yea! do not sow your days of life in winds.
But seek his love and therein you abide.
Since Moon and Venus first adorned the sky,
No precious Gem like love could one descry;
I wonder why men seek to barter love,
They part with it, but what of worth they buy?

Recant not from His love, if ye have soul!
A hundred saints with prayers will console;
With heart in bloom and senses singing so,
Recanting is not right, yea not in role!

A rock inspired with love will dance unchained,
Who calls this love a stain, himself is stained;
Why tell ye that I should abstain from love?
'Tis Soul through which the human Self is trained.
Were I to live I must acquire His love,
Because the gains of world in losses shone;
O Soul of World! I must live happy here,
I know not there's for me a world above.

A loving heart is more than men of zeal,
His Name is more than crown of world I feel;
And naught is sweeter than His acrid love,
For love, with thousand lives and deaths I deal.

A grain of love is more than kingly crowns,
Yea more than all the wealth of earthly towns;
A sigh from mystic's heart at dawn excels
The chants of priests in stoles and hoods and gowns.

M1*
The word of Love is more than crowns untold,
A lover’s mind will thousand lives unfold,
The tattered one who sings Thy holy Name
Is more than thousand men in silk and gold.

The brick He gives is more than royal crowns,
A thought of love is more than sights in towns;
A sigh at dawn from this my broken heart
Speaks more than music strains of monks in gowns.
Though love is banned, to love alone I cling,
And day and night its praise on lute I sing;
Where I to find a loving heart on earth,
I’ll drink it as the rose the dews in spring.

With love in heart ye find that life is pure,
In crystal hearts ye see Him flowing sure;
I cannot bear to be with any cares,
I crave for loving hearts!—but can’t procure.

Love bends our haughty heads in changing climes,
Love rends our chains, it frees us, and sublimes;
Had Satan been caressed by human love,
He would have bowed to Man a thousand times.
Today in World’s mirage I find no vine,
The World’s embrace is like an adder’s twine;
The World’s an adder, Love the antidote,
So with His love for World I will not pine.

Behold the body’s chalice, life it holds,
Like jasmine twining saffron in its folds;
But finer far is love His holy grace,
A fluid where His flowing fire unfolds.

In body’s chalice life is flowing free,
In soul His moving graceful form I see;
In fount of mind His surging fire we find,
In pearly heart the Gem in ecstasy.
My humble heart is sad, perplexed and scared;
Through dreams of love, its actions are impaired;
And since the day I was inspired with love,
With bleeding heart my potion was prepared.

O Word! in purged heart! Yea what a balm
Which binds this raving mind and keeps it calm!
The man who tastes thy balm will ever pine
Until he finds his very Soul in palm.

I eschew all, in love I will abide,
I flee from all, how can I flee from Guide?
And may I hope a place in faithful men?
But how could Love and Lord be cast aside?

The day my mind is tinged with holy rays,
My heart perceives the world a ruined place;
If you then dive in ocean of my eyes,
And be not lost, you see the grace of grace.
In love a pauper gets a noble heart;
A cunning fox will play a lion's part;
And age will change in love to youth and dance,
To youths in love a sage will grace impart.

Is love the lotus—is its juice the heart?
Or pearl—its rays through crystal casing dart?
Perhaps the emerald swimming in its rays?
Or sun embracing moon, his counterpart?

'Tis meet ye fly from pious show and lore,
And draw your Beloved closer core to core;
Before the Time would bathe you in your gore
The Master's Sacrament in soul ye store.

Again I take myself to mystic ways,
Yea, He is great I shout for nights and days;
And where a heart is eager like a cup,
To fill with love, as jar I bow in praise.
We grasp His skirt who seems unyielding Friend,
We drink His potions so in shame we wend;
For heart we sell our prayer-mats and all,
For love our gown we throw and hoods we rend.

The lover cares no thorns which prick his feet,
But pours his blood for Him he longs to meet;
For master’s grace we wear a crown of thorns,
Since troubles that we bear for Him are sweet.

He saw me true and pure, saw through my heart,
That Soul elating Friend, my deer my heart;
And said “Come closer, drink and prove thy love”
So shy I felt, He sued me on his part!

To the lover.

As none can drill the morrow left or right,
Thy perplexed heart may once and now delight.
Effulge, O Moon, Thy joyous light, for moon
May wax and glow but never reach our height?
RUBĀTĪYĀT OF ʿOMAR KHAYYĀM

49:—Hr.31, Blna.32, Hf.24, BMb.12, Hf.17, Hf.32, Bh.30, ALI.37, Hh.17, Hh.33, A.39, J.23, N.17, W.20, L.34.

One day of grace! Partake the Bread He gave,
And know that second lost you cannot save;
As world is marching, lo! to ruin sure,
Be thou as well as dead in body’s grave.

73:—Hr.190, BNI.32, Se.105, U.205, Se.400, Pa.73, BMb.35, BMd.246, Whed.348, Ph.43, Hb.45, EEd.107, RPh.18, BNL.127, Hk.34=144, BMb.113, EEBa.147, BMS.72, Hs.101, Hs.36, Hf.69, Hs.30, Hk.337, HGB.39, Hh.84, Hs.95, BMf.56, Hs.105, P.22, Bh.200, Ch.198, L.106, Bh.92, Hf.290, ALI.210, Hh.129, Hh.69, Hh.209, A.219, J.78, N.68, W.71, L.206.

Now Lord be praised! Thy fortune rose expands,
Without the Grail why sit with folded hands?
Yea drink! for Time has rallied bandit bands,
Such day could never dawn by magic wands.

75:—Hr.367, Se.27, BMa.63, Whed.318, Ph.35, Hb.35, BDh.62, BNI.82, Hh.87, BMb.46, BEEn.106, BMc.42, Hs.28, Hr.28, HED.72, Hg.25, Hs.29, HGB.35, H.96, Hs.79, BML.28, Hs.82, Bh.176, Ch.173, BEEn.36, RPh.105, L.88, H.69, ALI.887, Hq.80, Hs.32, Hs.186, A.196, J.81, N.71, W.74, L.182.

Vas: Sinajud-Din Qumi [A.K.]

Today is Sunday, Sabbath so they speak,
Rejoice in ecstasy, and do not sneak.
If daily you returned one act of love,
Do two today, 'tis leader of the week.

IX. 94
Yea nude ye came, from spirit world ye hail!
With four and five with six and seven wail!
Do taste His Word. Ye know not whence ye came,
Be calm, ye know no harbour where ye sail.

Sit calm with Word, 'tis kingdom of the freed,
Your heart then sounds the David's harp indeed;
Remember not what comes or how it goes,
But stay at present staid. 'Tis all ye need.

Ye go from soul asunder this ye know,
And that ye creep, behind His curtain low;
Hence sing His Name, ye know not whence ye came,
And live sedate, ye know not where to go.
Partake His word, for long you sleep below
The earth, without a mate or friend or foe;
Beware, and mind your own, and seal your lips,
The rose that fadeth once will never blow.

Do taste His Word, He is thy bliss of soul,
When grief on right and left as tempest blows,
His Word's thy Noah's Arc to reach thy goal.
Remain in joy, and gain ye what is worth,
   In dust your body has reserv’d a berth;
Regale on Word, but do not swallow grief;
   For grief will swallow all that goes on earth.

How long ye admire self and frisk and dance,
And after "Is" or "Is not" play and prance?
When hordes of grief pursue this life, 'tis meet
   For man to rest in sleep or run in trance.
Betake thyself to Word for mellow sheaf,
And never plant in heart the Tree of Grief;
The Book of Essence thou should learn by heart,
'Tis clear thy stay in world is very brief.

Partake the Word, thy vest in dust subsides,
Thy dust as cup and jar in love abides;
So seal thy mind to thoughts of Heaven or Hell,
Devotees luckless go with all their prides.

Partake the Word, thy heart will soon be freed,
From excess or decrease and feuds of creed;
And do not shun this mead, a drop thereof
Will cure ten thousand banes. 'Tis what you need!
By love our Jasmine blows to utmost height,
A pleasant life keeps moonlight all the night;
In garden side we taste our fruit of life.
For garden tunes its song to our delight.

Partake the Word! so grief from heart would go,
You then forget the worlds, their teasing show;
Lavish in this Fiery Stream it giveth life,
When you are dust with gentle breeze will blow.

A tattered coat will not be new again,
The world will not be as you wish in plain;
Aye! fill your heart and soul with love divine,
A broken jar as pitcher may remain.

Imbibe His love, which means eternal life,
The store where joys of youthful days are rife;
We burn in it of course, but then His Love
Is very fount of life that ends our strife.
If you would sit with Friend throughout your days,
Your waking life will seem a dreamy phase;
You have to part at last with body here,
Then make the best of world, in all your ways.

To drink the wine He gives is highest treat,
To pine and weep for Him is greatest feat;
The world is base and plays a traitor sure,
So here to go as paupers, that is meet.
This world is blind and bare, so do not fear,
But fill thy heart with love and goodly cheer;
And drink we must the potion in our turn,
When comes your turn, then gladly drink it clear.

'Tis time of dawn. Arise! O graceful boy,
Breathe slowly, when the heart will sing in joy;
For those who sleep, cannot obtain this bliss,
And those who drown, can never catch a buoy.

The Soul immune from all the filth of clay,
Arrives as guest in dusty booth you stay;
So entertain Him with the purest love,
Before He bids adieu and goes away.

Vart Kamal Isma'yl [A.K.]. Vart Afsahi Murghi [H.s.].

That Lofty Fair—aye fairer far than rose,
With Him in garden-side I would repose;
I cannot part with Him, for blast of death
Will blow my petals, and in gale dispose.

IX. 119

496.—Hy.463, Se.278, BM.a.220, Wbod.133, Ph.399, Ba.287, Hb.437, BEd.249, BN.l307, BM.358, BM.232, Hs.264, Hg.287, Hc.255, Hs.296, Hc.297, BMfl.276, Hs.280, PC.215, Be.475, Ch.504, In.355, Ih.203, AI.482, Hp.407, Hw.572, A.564, L.484.

بگذار دلا وسوسة نکر عالی ۹۹۹ درکش تدی ایا و بگذار زوال
آزاده شو مورد وابه پست تا مرد شوی رمی بسرحد کمال

Reject all fantasies and clumsy cares,
Accept His love and keep thy heart from tares;
Love Him in solitude, and bravely climb
To high perfection by this flight of stairs.

IX. 120


تا که زاده حديث دانی انزل ۹۹۹ بگذشت ز اندازه میا علم و عمل
می خورده شراب ناب رازیت بدل هر همشکل و اشراب کوداند حل

How long you Zealot! talk of coming day?
I'm sick of common cant and pious play;
Yea love Him, He and Love are not apart:
And every feud His love will wipe away.

IX. 121
698.

How long ye pine or fret for wordy world?
Arise and feast with flags of bliss unfurled;
See earth attires herself in lawn and pink,
So let thy ruby heart with grace be pearled.

700.

Aye, purge thy mind of fancies dull and vain,
And let thy heart with Him for ev'r remain;
'Tis better now that thou enjoy the wine,
Than woman, who thy mother is again.

704.

Love Him—for words and beads will not avail,
But for His Grace our efforts only fail;
The faithless fools who fail to sing His Name,
Have lost their head and heart—their pan and pail.

820.

O thou the quintessence of Time and Space!
Let loss and gain alone to run their race;
Just taste His Name and His Eternal grace,
And cross through both the worlds at single pace.
I saw a mystic, strange! he did not heed
For caste or creed, for faith or worldly greed;
And free from truth and quest, from path and goal,
He sat at ease, from earth and heaven freed.

Heed not the tales of fickle minded maids,
Impue His love, and leave the rest which fades;
These fancy girls go spinning fairy tales,
But none would know the yarns of other jades.

Why wear our blissful heart in woeful ways?
And crush with stones of toils our blissful days?
Who knows what crops up from the hidden stores?
Hence we should love Him, sing our happy lays.

If ye would love, be sober, wise and cool,
And keep your mind and senses under rule;
If ye desire acceptance of your love,
Injure no person, never act a fool.
892.—Hy.646, BDa.133, Sh.211, Ha.245, Sl.345, BNb.246, BNd.202, Sc.319, BNa.49, Ra.266, Sl.15, HGa.221, LN.256, BMD.164, Whd.433, Pl.478, Ba.428, Hb.565, BDb.334, Hj.140, BNE.422, BMB.486, RPa.242, BMe.358, Hm.376, Hl.356, Hg.386, HGB.384, Hs.401, Hs.412, BM1.369, Hs.356, Pz.27, Ch.720, Is.445, Is.311, Hl.223, ALL.652, Hg.546, Hg.355, Hs.791, A.792, J.469, N.398, W.404, L.672, Brrf.172, Hz.179. Par. Razi Days [M.I.].

"Az Hiche thee hum se kyo se hiji bhe 242 me hain zikri banan hwar gayi bhe

To shun what gives no grain of bliss is meet,
His word from gypsies even I would greet;
'Tis meet for love we leave our creeds and forms,
His Word would save, and all the rest would cheat.

IX. 310


And in praise of thy feet, with which we walk,
Thou art the only way by which we go.

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

IX. 311


I saw a sage of yore, enrapt he slept,
The dust of sense of body he had swept;
And drunk in love he sang with vacant gaze,
"How blissful is the Lord," and so he wept!

IX. 312
For unjust world let not thy body blast,
Let not thy soul recall the events past;
On curls of Fairest Fair thy mind should fast,
Waste not without His love thy moments last.

Sink not, for fear of adverse times, in gloom,
But taste the mead from Master's hand and bloom;
To-day ye came ye know from mother's womb,
And, fie! in woman's womb ye seek a tomb!

As spring is springing, autumn droops away,
And book of life will moulder day by day;
Love God thy Lord. To cure the banes of world,
A sage has said "Love only can allay."
O heart! you cannot know this wordless speech,
Unless some sages come and care to teach;
For here with loving heart a heav’n is made,
To heav’n in books you may or may not reach.

O mind! you once attend the beloved’s court,
And cling to Him and leave me and your sport!
And as you sip a drop of Word he gives,
You neither sail nor drown but reach the port.
First cease to think of body, be ye brave,
Drink deep in love—for love from woes would save;
No more than dust you are from first to last,
So feel yourself within the dusty grave.

O Coming Guest! Thou filled my heart with glee,
But still I think that I am seeing Thee;
Now not for me but Him imbibe His mead,
That I may never make out Thee and me.

If you desire for gist of life in plain,
Let heart devoid of strife for once remain;
And waste no time without His Word and love,
Thus breath by breath the bliss of life you gain.

If you are wise, then go with simple heart
To mystics’ doors, for they His love impart;
Love comes of grace, that trance is not for fools,
In trance no senseless sot can have a part.
If you can have in world some solid gold,
'Tis when ye breathe with love in Master's fold;
Before us sages tried to tame this World,
But found her only wont to scratch and scold.

Be loved, and love, O sage! this magic bait
Will draw thy awry foes and make them straight.
Away with making or with breaking vows,
Break hundred vows, but break no heart in hate.

Beware of being harsh to mystic so,
Or leaving doors of saints from habits low;
Be drunk in love, for though you drink or not,
If booked for hell, to heav'n you cannot go.
Enough of halting in this robber's place,
They carry days to nights and nights to days;
But taste His cup of love, for unawares,
Our cash of life is stolen in the ways.

So long thy heart can foster life, and glow,
'Tis meet it pours on Him in running flow;
And thus the atoms of thy dust in trance
With dancing pace to Master's shrine may go.

In shrine of love, what humbleness we feel!
A glance of His will melt our hearts of steel,—
Thus laved in flames of love and free from rust,
We see our Icon's face, to pray we kneel.

The Icon spake:—"O servant of my shrine!
What urges thee to worship me?—Divine!
Behold in me is glorified His grace,
Who poureth on me through thy pupils fine."
I kiss Thy lotus feet, Thou light of joy!
If maidens kiss my lips they would annoy;
I grasp the borders of Thy vests in days,
At nights in seeking Thee my feet employ.

How oft I tell thee O my lustrous pearl!
In me realise thy self and rays unfurl;
So passeth time—we may not meet in dreams—
The nights estrange us—thoughts revolve and whirl.

In dusty world for precious pearls they seek,
Pure eyes and pearly hearts of gems can speak;
This faithless world can give no precious gems,
Excepting purest love and baby cheek.

That Icon for whose love I ever pine,
Has languished in the thought of Soul Divine.
My chronic illness has no hope of cure,
When doctor’s stage is far advanced than mine.
Experts in transmigration of the soul
Saw Jupiter, and saw Thy palm and sole;
And how they swear by dearest lives, and say
That Joseph has returned and plays Thy role.

Thy face is shadowed by thy curls I say,
Does that intend to bring the final day?
The eye awaits within thy eyebrow arch,
It means to lead, direct me by the way?

Now musk has scented only thy perfumes,
Thy Word imparted life which Soul assumes;
I likened cypress to thy stature, Dear!—
’Tis thence that cypress with its stature plumes.
I stroked thy curls, my Dear, in fond caress,
Not wantonly,—I earnestly confess;
For in thy locks I saw my maddened heart
In tumult—which of course I must suppress.

The lovely tress methinks parades at night,
That rogue and thief so robs my eyes of sight;
How can I bear to leave it free to roam?
Aye catch it to Thy Self and hold it tight.

Thy word is pearl, born in Thy ruby mine,
A cup's Thy eye where love and life combine;
That crystal cup which smiles and overflows?
Contains a tear, a drop from Heart Divine.

Thy lips the fount of life and holy Word
Should kiss no cup. To malice I am stirred.
I'd drink the blood of jar for daring thus
To kiss thy sacred lips—aye how absurd!
A beard has graced His holy beloved face,
You should not think that it can mar His grace.
The garden of His face which we survey
Has flowers wherein lawn would interlace.

Thy down is writ on luscious lips—I think
The violet lingers on the rosy pink;
The Sun his greetings wrote to you, but then,
On Moon he wrote his love in golden ink.

Thou Dainty Lad well nigh Thou burnst a Rome!
Sit down, abate Thy pranks and do not roam;
For how can I refrain from seeing Thee,
When in my eye Thou hast now found a home.

O Chief! I feel entranced to meet Thy play,
Thy Knights have bid me pace as Pawn today;
I feel exhausted playing Bishop—King
So face Thy Castle,—thus checkmated stay.
Thou fresher than the sheaves of mellow corn!
Thou fairer than the thrones which heav'n adorn!
What mother bred Thee in her amber womb?
Thy scent I caught and then my Self was shorn.

Thou goest, Dear! in woods, my heart is sore,
The hidden secret from my eyes would pour;
The cypress really wished to kiss Thy feet,
But when it saw Thee was upset in core.

Now hand in hand with Dearest One I stroll,
I read no Times, but I would burn the scroll;
A drunkard may not heed precepts of wit,
But I would heed this like a sober soul.

"With pansies which the rustic brings up first,
I long to deck my hair, adorn I must."

Reply
"Tear off thy mind the bud of lust, the world
When longing still, is sinking deep in dust."
Love Experience.

We lovers sit in conclave full of glee,
To save from troubling times 'tis here we flee;
We drink a cup of His eternal love,
Enrapt in Him we stay, sedate and free.

Today entranced in love, I sorely pine,
I found this purest love in Master's shrine;
Completely freed from bonds of Self I kneel
Before the Lord and pray "Lord! I am thine."

I loved His graceful face and loved so dire,
He said, "I come, so now thou should retire."
My heart was burning for Him in the pyre,
So fire was changed to wood and wood to fire.

Mind cannot reach His feet—He is so high,
The knot He tied, my heart cannot untie;
They say that eyes cannot behold His face,
He is my eye! and who can see the eye?
With fancies fraught, amazed I stare in night,
My skirt then gathers tears, which dim my sight;
This cup of skull will never fill with love,
Inverted cups are dry and empty quite.

The fragrant rose demands we bear the thorns,
His Word commands that we should bear with scorns;
Our Friend who makes a thousand men alive,
'Tis meet we wake for Him till many morns.
My heart has sores, blood oozes from its throes;
And from the eye a ruddy river flows.
No wonder these eyelashes trickling blood:
For see you not the rose from thorn arose?

Alas! my sorrows swell and bounds have burst,
My tale is known to all from hill to hurst;
And none has seen this wonder in the world,
Within the Sea of Life I die of thirst.

My tears have washed a hundred ports from shore,
My wails have blown in air a hundred more;
My lashes send out constant streams of gore,
A wink will drown the world by storms in store.

Bereft of Thee my eyes in torrents flow,
From head to feet I’m drowned in river, lo!
I moan and cry, and then I write my tale
And as I weep, my pen is weeping so.
The heart's a taper, by His face it glows,
It dies for Him, in newer life it flows;
To heart of moth ye tell the worth of light—
In language which a heart in burning knows.

Alas! my tattered heart will never mend,
Thro' life expires, to Him it can't ascend;
My days have ended but I know Him not,
The tale of love for Him will never end.
Now Man’s the Chalice, there the Soul is Wine,
And heart with lute is singing songs divine;
Khayyam! The man of clay is Chinese lamp,
A flimsy film, through which His light can shine.
X. PERSONAL.

Folk and their opinions.

61.—ENh.380, HS.148, HS.65, HS.550. Proof (1) Kamal Isma’il [Hv.]. (2) Rami [Hv.]. (3) Afdal [29].

أحاديث زمانه را جهان‌ياخته نیست اک أحوال جهان را سروسامانه نیست

THE PEOPLE’S plante without a root would grow,

All worldly weal is nothing as you know;

Why should you fret and foam with idle grief?

In life’s mirage, why speak of ebb or flow?

X. 1

363.—MA.173, HS.165, BSb.160, Pc.181, HS.459, CR.910.

بادست حديث خلق يكرهه نه آدم آن گریه خیو زندت دارد شاد

بر این مه به گفت هرکس بیاند کنی عالم هجو مانی دارد یاد

Their words are winds—are cent. per cent. discount,

Be calm and cheerful, but on no account

Build castles in the air, for aught they say;

For world had many who have ceased to count.

X. 2

362.—Ha.316, Sc.337, Sc.398, Ra.100, BNh.341, LN.219, BMD.443, Ba.61, HS.294, RPs.281, Ha.296, HS.131, Ch.356, Ha.131, HS.469, J.201, N.130, W.156, CR.908, HS.276. Proof Ibn Sina [M.F.]. [R.S.]. [Hv.].

با این دوست نادان چه جهان دارانند ۲۴ ۲۴ از جهال که دانتای جهان یسانند

خوش پاش که از خیال انسان بیماند هرکو گر خرابت گفته می‌دانند

As world-reformers fools will go about

In self-esteem, at others they will flout;

Be calm—if you be not an ass with them—

They call you faithless, and will ban you out.

X. 3

In dust they cast you if you soar in skies,
If you are free they bind with thousand ties;
Emerge from darkness into light. Avoid
Hurting His creatures.—This will save your sighs.

63.—Hr.208, Ph.94, BMa.29, BMd.313, Wb.51, Ph.18, Hb.88, BDh.62, RPh.37, BN1.123, BMb.140, Ha.65, BERh.190, Hb.22, BMb.319, Ha.117, Hb.47, HH.73, Hb.79, HCh.54, Ha.89, Ha.102, BMb.88, Sa.114, Ph.36, Bb.258, Ch.206, BERh.51, RPh.377, Ha.123, Ph.194, A1L.334, Hb.140, Ha.237, A.137, J.84, N.24, W.78, L.224.

Fag: Sinajd Din Qasmi [Ha.]

Men try to glow in love but end in smoke,
I hold no hope of good from all this folk;
I lift my hands, He shields me from His fate,
I clutch at men, then comes the fatal stroke!


Fag: (1) Shah Sanjan [2]. (2) Afdal [359].

Some roam in paths of creed, its form and rite,
Some grope in doubts and dogmas and their plight;
Then comes a voice from unseen "Know ye not
The way, for neither this nor that is right."
Fellows of Graves pursue their dusty course,
Their atoms each repulse the rest by force.
O what a spell this wine of Death has cast,
It strips them from their "Selves" and worldly sores.

In search of Him no night the fool has spent,
And stripped of self and pride he never went;
An ass in Son's skin he goes, and brays,
And slanders noble souls—that is his bent.

We can't untie this knot of tangle-land;
For stripped of Self we cannot step or stand.
From pupils to the masters I survey
And each, since he was born, has naught in hand.
492:—Hs.327, Sn.202, BMa.150, Whod.82, Ps.212, Ba.156, Hs.307, Hj.195, BNI.204, Hs.225, BMb.223, Hs.34, Hl.45, BMc.166, Hs.184, Hs.128, Hl.178, Hg.213, Hs.277, Hl.121, HCh.121, Hs.189, Hs.179, BMF.158, Ps.428, Bb.347, Ch.363, BERS.88, RNc.232, In.198, Hl.502, ALL.274, Hs.260, Hs.177, Hs.376, A.406, J.261, N.377, W.192, L.345, BERS.167.

Vag: (1) Muhammad Ghazali [M.F.]. (2) Afdal [R.S.].

Behind the curtain none has found his way,
His secret is not such as we could say;
And each repeats the dirge his fancy taught,
Which has no sense—but never ends the lay.

X. 10

490—MA.176, Hs.162, BMb.157, Ps.417, Hs.406, CR.970.

Vag: Ansari [Lucknow 1897 A.D.].

Your fellow pilgrims lead you far astray,
The blind they know not night from light of day;
And as you ply your path the sky would say:
"The truth will soon in Mystic eyes display."

X. 11

489:—Hs.234, BNI.33, Sn.198, Sc.375, BNI.34, BMa.178, BMd.346, Whod.359, Bb.33, Hs.225, BNI.201, Hs.221, BMb.220, Hl.44, BMc.163, Hs.181, Hs.129, Hg.160, Hs.290, v. 347, HCh.100, Hs.186, Hs.176, Ps.428, Bb.344, Ch.318, RPe.298, In.195, Hl.501, ALL.235, Hs.216, Hs.371, A.403, L.342.

Vag: ‘Amir [M.N.].

Some say, that when they die they go to sleep,
And till they rise, a perfect silence keep;
No wonder, none of them has told his tale,
Bereft of sight thro’ light how could they peep?

X. 12
Some sects, through knowledge, fall a prey to pride;
And others pray and pine for Houri bride;
Isis unveiled! and each and all will know,
How far and farther from Thy path they stride.

The zealot from his prayer won't advance,
The mystic loves his trance and even dance;
But no one knows with whom the Lord is pleased,
Yet each affirms that He bestowed a glance.

The fool in motley hides a greedy heart,
As pure and true he never made a start,
But cant's some meagre phrases which he stole,
Thus mars some noble souls—that's all his art.

These folks are sorry asses, they will bray
Like busy hollow sounding drums at fray;
O! if you wish that they should kiss your feet,
Acquire a fame, to Kudos they will pray.
Some boosters pull their pure and sober wine,
Some watch at nights in niches of their shrine;
But both are drowned in undercurrent flows,
The One alone awakens, the rest supine.
The men who scan the skies, and earth adorn,
Would come and go, with earth they shall be born.
But higher spiritual planes retain the souls
Of saints who rise with Lord in future Morn.

Those men to whom the Master’s tidings reach,
Withdraw from world, and at His door beseech;
And when they see the Master through the door,
They get their sight, go nigh, and lose their speech.

Some strove as friends and mates from time of birth,
They had their balls and dances full of mirth,
They drank their potions, and were deadly drunk,
So slept at last in bosom of the earth.
RUBĀ‘YĀT OF ‘OMAR KHAYYĀM


Àghân-e Fârûsân, kâ-e ëshân hârûrû. Zân-e jaleh, jâneh, hâst àkich, bûndan.

Some rovers plod the earth and wear it out,
In both domains they ever scour and scout
In search of Him—I know not if or ever
They know the truth, and what they beat about.

319:—Hy.361, Sd.48, Sc.191, BMe.124, Whod.27, Bz.37, Hj.190, BDb.194, BNh.193, Hj.197, BMe.204, BMe.155, Hj.175, Hj.159, Hj.131, Hj.341, HCh.92, Hj.178, Hj.168, Hj.160, Esh.372, Cs.325, RPa.223, Hj.165, All.380, Hj.208, Hj.351, A.440, W.220, L.372.


Some rovers plod the earth and wear it out,
In both domains they ever scour and scout.
Some men surnamed as "Tattered Felts" we meet,
They drink a gill, a crust of bread they eat;
And they have claimed to be some pious saints:—
No saints—we know that these are feints to cheat.

318:—Sc.378, Bz.28, Hj.178, Hj.67, Hj.289, Hj.479, Hj.189, Hj.445, A.278.

Ànà hâk-e jâm-e jaleh, jâneh, hâst àkich, bûndan.

Some rovers plod the earth and wear it out,
In both domains they ever scour and scout.
Some men surnamed as "Tattered Felts" we meet,
They drink a gill, a crust of bread they eat;
And they have claimed to be some pious saints:—
No saints—we know that these are feints to cheat.

You think that you will stay for ever—here,
Your fathers too from first had thought the same!

317:—Hy.347, Sc.95, Hj.98, Sc.98, BNh.95, Sc.206, Sc.33, BNh.54, Ra.83, Pa.136, Si.30, BNh.77, BMe.181, HCa.92, BMe.63, Whod.190, Bz.35, Hj.188, BDb.177, Hj.398, BNh.178, Hj.299, BMe.186, RPa.30, Hj.19 = 35, Hj.42, BMe.144, Hj.164, Hj.367, Hj.128, Hj.203, Hj.109, Hj.166, Hj.42, BMe.135, Hj.226, P.43, BMe.366, RPa.235, Hj.397, All.368, Hj.338, A.426, J.285, L.369, BER.296.


In training intellect some people toil,
In end they yoke their oken, till the soil;
'Tis meet they wear the motley of a fool—
Then go in gown and hood when hawking oil.
Some strung the pearls of thought by searching deep,
And told some tales about Him,—sold them cheap;
But none has caught a clue to secret realms,
They cast an horoscope and fall in sleep.

Entangled in their mind some men have thought,
Their search for "Is" or "Is not" came to nought.
Go! Know that He exists, so take His Word,
For unripe minds are only made to rot.

And those who practise cheating as an art
Maintain that life and body live apart;
These coxcomb fools! I'll stake my jug for head,
If cock's comb on my pate they could impart.
Men make with beads and stoles an outward show,
Deceit with halter leads them, so I trow;
What's more amazing, but that guised as saints,
They sell their creed but worse than heathens go.

The folk who ply to gain some rank or place,
Go helpless paupers when they spend their days;
Inert and feeble thus they tell the death:
"Why make and mar—suffice His holy grace."

Who views a goodly act with goodly grace,
In world he stands before Him face to face.
Behold a tailor sows the seams one side,
And then on other side the lace displays.

My evil fame has soared above the skies,
My joyless life above its thirty flies;
But if I could, I'd drink a hundred toasts
For life so safe and freed from wedlock ties.
The One who decks with smiling lips the fair
Gives hearts to lovers that would bleed and wear;
He gave no joys for me, but glad I feel
For thousand pangs I ever have to bear.

To Critics.

We heathen lovers are not men of creed,
We harness not the air, as ants we speed;
With faces wan and with our shattered hearts,
We call no custom, for we have no greed.

If wine I shun, ill-bred as boor I go,
By drinking oft in world would slander grow;
A prince or sage or saint should drink his wine,
If thou be none of three, 'tis deadly foe!
And now to please my heart I have thy Name,
Save Word my friends have left ah! as they came;
I clasp it firm 'tis only joy I have,
Save heart there's naught I have to play my game.

To adversaries.

I wield a sword, an answer, sharp utmost,
With this I conquer all who taunt and boast;
A broiling heart my foe has for my meat,
His skull is full of rum—so rum my toast.
O Rector! grant a boon I beg of thee:
Suspend thy speech, let God look after me.
My path is right, but seest thou perverse;
Ah! heal thy eyes, avaunt! and set me free.

They say that wine is foul, I like it more,
And best when served by beauties I adore;
Tho' bitter and forbidden, I relish:
We relish what they forbid, yea of yore!

Expert at rites! you know not what they mean,
Don't look at mystics with your envious mien;
They think of Lord and all His graceful works,
While you would talk of filth and things unclean.

Since know I not how long I hold this place,
So loveless life I feel a great disgrace;
Why talk of old or new?—O worthy sage!
I go, let world have old or new her face.
With hand which grasps the grail my heart and soul,
"Twere shame if book and pulpit I control!"
See thou dry canter! I'm immersed in love,
A fire which burns the wood will quench at shoal.

With Church or pulpit I can ne'er succeed
He kneaded me, for what he knows indeed;
As heathen wretch or haggard where I go,
No creed, no greed—from hopes of heaven freed.

Two crumbs and corner, this is all I take,
The rest in world I leave for Beloved's sake;
I purchased poverty with heart and soul,
But see, in this, the fortune that I make.

Without a grain of grief we sate sedate,
We ate at dawn, for dinner do not wait;
Since master's kitchen sends a dish prepared,
We beg no crumbs from any mortal's plate.
I won't deceive nor ever will be vexed,
  His Word in solitude is all my text;
I will not burn for fuel which they add,
  I'll bear with bad, for good I've no pretext.

How long to folk my ignorance I plead?
  My puzzled heart is blind and cannot lead.
I long to wear these heathen stoles, and why?
  Now know ye all—I really loathe my creed.

Henceforward, I'd abandon this my creed,
  For foresight ends in only grief and greed;
Henceforward, I'd abandon sleep for love,
  For later on I sleep for long indeed.

I may not find the rose but have this thorn,
  I may not gain His bliss but lie forlorn;
Though pulpits, gowns and beads I cannot claim,
  I have His shrine and conch, and all your scorn.
The heart can never know the grain from snares,
One turns to songs, one has his temple cares;
However 'tis meet to roast in Mystic Shrine,
Than go in dark with light which only flares.

I once befriended Learned Lore and Mind,
    I fancied I had reached at last The Find;
Alas! that Lore but proved a public whore,
And fie on Mind which acted like a blind.

From bonds of fancies I have never strayed,
Nor for a moment sung His name or prayed;
Apprenticed to this world through all my life,
I'm yet a novice in her arts and trade.

As Self would melt, Existence I attain,
With soaring pride I sink to lower plane;
And more than this with wine of Existence,
The more I wake, more drunken I remain.
I have my business with His Wine and trance,
But why should folk upbraid and look askance?
I long that folk would all be drunken fools—
So world may once enjoy a jolly dance.

For long we drank the gall of woe and waste,
With fasts and vigils that we may be chaste!
Our hearts are filled, O Lord! with holy vine,
Ay do not forbid that we may not taste.

When did I sell a title, post, or crown?
But for a song I'll sell my hood and gown;
And beads, the harbingers of evil deeds,
I fling for Master's word lest He may frown.
We tear our gowns, and dress as motley fools;  
We live in Tavern and its dust and pools;  
For in that Mystic Shrine we hope to gain  
The life we lost thro' learning in the schools.

I fling this Self away, and joys I greet,  
I soared from dismal depths to Master's seat;  
Till cleansed at last from all my carnal grease,  
I cling as golden dust to Master's feet.
I am the crown of mystics of the shrine,
I fell from right to wrong, so I repine;
Through all the weary night I sing His name,
And pray with bleeding heart "Lord! I am thine."

My Ego leads to pride and disbelief,
For faith my Ego is support in chief;
The world has Ego, that an infidel,
Can one attain to faith and right belief?

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

When Guide will give His life imparting glow,
If fortune kissed my feet, I spurn it so!
You say I should in mature age recant,
How could that be when Lord would not allow?
The world's a cipher—Here's a cipher mine—
I only think of love and lucid wine.
They say may He evert thee from thy wine,
He wont—and if he would, then I resign.

Think not that I exist myself, beware!
Nor that I chose this den of beast and bear;
"To be or not to be" is of His Being
What was the Ego, when was it, and where?

Creator, when He moulded first my clay,
Knew all the parts which I would have to play;
Had He decreed the good or bad in me,
Why should He burn me then on Furnace-day?
The faithful never burns in fire of hell,
But all his sins are burnt, and that is well.
I dipped my hand in wine and held in flame
It burn the wine, not hand, and so I tell.

Say not that Grace with ease cannot be sought,
Repent, for He is not as what you thought;
Such youthful lads and with such lovely voice,
If now they vow, then faith will count to naught.

The day ye bend beneath your sinful weight,
You find His grace alone a faithful mate;
He tarry dealing with you for a time,
So may, by lapse of time, His wrath abate.

They say on judgment day when we would meet,
That Beloved Friend in anger will mistrat.
That Perfect Grace bestoweth not but good,
Be happy, in the end you see His feet.
Away with vanities, or pawning sea,
No idols I worship, so I am free;
To-night I stay with graceful lads of Shrine,
In hell or heav’n I see Him, Him I see.

Un lucky, ugly, though with sins I swell,
But like a heathen do not languish—Well—
In trance I die, I crave for Him and Word,
Let Heaven or Hell be quarters where I dwell.

I know not when He made me from his Word,
If bliss on Heav’n or bane on Hell conferred.
A cup, His image, lute, and jungle site,
I hold this cash, thy Heav’n is bill deferred.

My loving heart, with Guide, and garden site,
This cash I count, let Heaven go in plight;
Why list the gossip of some Heaven or Hell?
Who goes to Hell, or comes from Heaven’s height?
The spring, an angel, brook, and jug of wine,
Your heaven is made when four would here combine;
Were I to gasp for heav'n and drop this bit,
Excuse me please—for worse than dog I whine.

My mind may ever dwell on Grace Divine,
My heart may ever fill with holy wine;
Ye say that Lord may make me once repent—
He won't, of course I won't, for I decline.
I asked my heart: "What heavens should I seek?"

The heart replied: "The wise thus never speak"

I said: "But all affirm that there's a heaven!"

Replied "Of course they all will eat the leek."

They say "In Heaven Houris come to greet,
And rivers flow with honey pure and sweet."

"Tis meet we worship then our wife and wine,
For in the end with wife and wine we meet.

They say that Heaven has golden ruby parks,
And nectar streams with ever singing larks;
No thanks.—Just fill a jug of beer for me:—
A groat is more than thousand Paper Marks.
None ever saw the "Heaven" or the "Hell,"
And none has thence returned, so who can tell?
We hope and fear for places which soothe
Are merely words, where none can ever dwell.

Better to drink and dance with rosy fairs,
Than cheat the folk with doubtful pious wares;
Tho' drunkards, so they say, are doomed to hell,
To go to heaven with cheats who ever cares?
Where'er I see I find His holy grace,
This lawn is heaven, His love is filled in space;
His kingdom comes in forest, do not mope,
Stay here in heaven with an angel face.

They say "In hell will all the drunkards land"
Absurd! this cant will not to reason stand;
If love and drink would bring a man to hell,
Then heaven is vacant like an empty hand.
The Lord in Heaven promised mead Divine,
Thus here or there when did he ban the wine?
Hamza an Arab lamed a camel once,
Our Prophet banned the wine for him, as fine.

I drink my mead—but folk now intercede,
"Drink not this mead, 'tis foe of faith," they plead;
So wine is foe of faith! By God! I drink,
'Tis right to rid this world of foes of creed.

The creature who above his level soared,
Is hated by his foes who raise their sword;
You say to deal in glass in faithless sin,
Then praise the rustic who will shape a gourd.
\textbf{RUBAYAT OF 'OMAR KHAYYAM}

511:—Hy.289, Sa.69, Sh.238, Sa.153, U.217, BN4.111, Sc.261, BN4.191, Rg.138, Pa.121, Sh.130, BN4.131, BM4.162, LN.142, BM4.217, Wbod.149, Rg.75, Hg.328, BDh.165, Hg.191, Bm.166, Hg.289, BM4.177, RPs.109, Hg.348, Hg.301, Hg.161, Hg.326, Hg.300, Hg.159, Hg.145, BM4.139, Hg.134, Pe.463, Bb.308, Ch.303, RPs.202, Lh.162, Bh.133, Hg.183, Hg.322, A.308, J.300, L.367, BER4.91, Hg.184, Pap. Hada (Hv).

\textbf{Anon!} the pious people would advise,
That as we die we rise up fools or wise;
’Tis for this cause we keep with wife and wine,
For in the end with same we hope to rise.

522:—Hy.349, Sa.100, Sh.227, Hg.280, Sa.280, Bd.247, Sa.154, U.182, BN4.113, Sa.291, BN4.200, Rg.95, Pa.132, Sh.120, BN4.288, BM4.163, LN.128, BM4.150, Wbod.74, Rg.33, Hg.186, Hg.158, BM4.187, Hg.189, BM4.196, RPs.180, BM4.190, Hg.167, Hg.159, Hg.182, Hg.127, Hg.242, Hg.123, Hg.366, Hg.172, Hg.163, BM4.134, Hg.145, Pe.146, Rb.260, Ch.270, BER4.62, RPs.260, Lh.180, Hg.325, AL1.271, Hg.282, Hg.181, Hg.282, A.338, J.267, N.181, W.196, L.257, BER4.93, Hg.392.

من باده نجام یکی خواهم کرد ۲۳۰ خودرا بندوچام می خواهم کرد
اول سطح عقل و دین خواهم کشت
پس دخترها را پنل خواهم کرد

I unite bowl and wine my heart and head,
By drinking twain I shall be overfed;
I then divorce my Faith and Wisdom thrice,
And then the daughter of the Vine I wed.

538:—Hy.228, BDa.28, Sh.212, Hg.266, Sa.286, BDa.286, BN4.273, Sa.150, BN4.90, Sa.182, BN4.50, Pa.131, Sh.97, BN4.262, BM4.199, HGa.254, LN.257, BM4.287, Wbod.73, Pk.226, Ba.174, Hb.324, Hg.289, BN4.186, Hg.188, BM4.195, RPs.243, Hg.247, BM4.149, Hg.166, Hg.196, Hg.381, Hg.228, Hb.338, Hg.85, Hg.171, Hg.162, BM4.132, Pe.480, Sh.217, Ch.259, Le.179, AL1.247, Hg.294, Hg.180, Hg.259, A.304, J.266, N.180, W.195, L.240, BER4.299.

می کرچه حرامست ولی ناکه خورید ۲۳۰ و از چه مقدار دکر با ما خوربت
پس می باید آزمدم دناکه خورید

Tho’ wine is forbid, Yea! but who should take?
How much again with whom or for whose sake?
These four essentials when are brought in square,
Who drink? The wise with reason wide awake!

X. 96
How long, O raw devotee! wilt thou chide?
That we are wrecked, and ever in dreams abide?
Thou hast to count thy beads and show thy gowns,
While we have Him in heart, and Holy bride.

I said "I would not drink red wine again!
"Tis blood of vine—from murders I refrain".
The Rector said "You say this by His word!"
I said "I joked, for ever I abstain!"
They tell me not to drink so deep—the cheek!
They ask my reasons, aye my motives seek!
My grounds are Beloved’s face and song of Dawn.
"Drink deep but taste not" thus a sage would speak!

They say "Hashish is good for men in need,
"Tis more than wine and tunes of flute and reed;"
But perfect men observe the wholesome rule:
"Do kill these men than spill a drop of mead."

They tell me not to drink for wine is dire,
And worse than laving in infernal fire;
This is the truth: But for the wink you live
"Tis meet with wine you shake your "Self " O siren.
They call me "Sinner," Sire! thus they opine,
I'm sinless Sire! see how they think in fine;
And can they ever name against our creed
What sins I indulged in, save lust and wine?

I labour hard, O mayor! more than thee,
With drink in me far sober I can be;
I fleece my lambs, but thou these honest folk,
On whom then comes the curse, on thee or me?

Thou knowest why I never eschew wine,
Because my wine is not so banned as thine;
For worldly goodies wine is banned of course,
For wine which mystics drink, I pay the fine!

Look up, O Sage! don't merely catechise,
And stop that lad from cramming earthly lies;
For names of rotten kings and distant stars
Have swept his brain and dimmed his dreaming eyes.
In learned circles life is vapid, stale,
No harp or flute is there, no heart is hale;
I see the drunkards now eschew their wine,
Save censor, who with pride patrols his jail-

They say we should some trade or art uphold,
Or title, ranks or pedigrees unfold;
But now the things have changed, for in our times,
Men do not want these honours but your gold.

I love Him, so the worthy ones who wot,
With them to love is easier than not;
He knew me first, I loved and I conceived,
Science Divine, unless I love, will rot.
You say that sin is innate. Not at all,
Such formulae the wise do not forestall;
To think that Source of Knowledge fostered sins—
Results in "gross absurd" as wise men call.

On Fasts and Prayers.

In ways of fast and prayers I was cast,
I thought that I had reached my goal at last;
Alas! a wind—and ablutions were foiled—
Alas! a sip of wine could break the fast!
Some say ere Lent, Ash Wedn'sday comes in sight,
To stay in taverns then cannot be right;
In Shrove-tide so much whisky I will quaff
That I go drunk in Lent till Easter night.

The fasts have come! for wine we cannot call,
Nor hide in Parks, nor glance at Gaiety Hall;
Our cellars locked, alas! the dainty girls
Unkissed they go, and leave us once for all.

In days of Lent you catch me eating meat,
But not that our tenets I should defeat;
These fasts have weakened me to such extent,
I thought it was the Easter feast I eat.

This year the Lent has come in longer train,
So revellers feel themselves as tied in chain.
O God! suspend the senses of these folk,
That they may think 'tis Easter Feast again.
Avaunt the fasts! let only feast remain,
When joy and pleasure we have in the main;
This is the time when all concordant souls
Bring grace and bliss and happiness in chain.

We come to Church, and in our humble way,
To tell the truth, we come here not to pray;
The hats we wear are those we stole from hence,
They’re out of fashion, so we come to-day.

Your heart is sore, then drink a grain of Bhang,
Or pint of beer—and sing the song we sang.
You think them nauseous, Friar! keep your taste,
Then stone will cure you, stone, your pate, and bang!

Could you but find a cask of wine somewhere,
Then drink you may at every public fair;
For he who thus behaves would never care
For whiskers which you rear or beard I wear!
Shamī'ezūn Fā'ishe kafatā masīrī kūm, mīr ḥabz sī ḍarā' mukīn
kafatā Shamī'ezūn Faribā'ī kowīs hāsī'īm ḍāmā to ḍīlā'ī barī hāsī'īm?

Thus spake a parson to a country whor:
"With all your arts you seem an awful bore."
"I am, O Sire, as you describe," said she,
"But are you what you show, or less or more?"

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

To thee my friend a secret I confide,
That as from first how Adam did abide;
A sorry hack, a mould of clay and grief,
Who tasted world awhile, and went astride.

They spy a Ram and Bull as in the sky,
And say a Bull has lifted earth on high;
And so profound in learning they propound!
Between two bulls these asses you descrv-
Our left hand holds the scriptures, wine the right,
We preach His Love, but often drink and fight;
We are within this dome nor black nor white,
Nor heathens quite nor yet believers quite.
My foe, in slander, has a jolly trade,
A fool is he, I call a spade a spade;
In mind his mirror when he scans his face
That carcass knoweth not he sees his shade!

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

I bang the door on face of lust and greed,
And thus from earls or churls, remain I freed!
Were I to care for Mosque or Church or Shrine,
He knows and I, His writ my heart would read.

Some call me "Wine Bibber" by name,—I be,
Some call me "Mystic sage" of fame,—I be,
Ye need not scan my outward aspects so,
For in my heart I am the same—I be.

For: Afdal [Hv.] [111].

If I am drunk with Magi's wine, I am,
Or votary from heathen shrine, I am;
Let each suspect me I am this or that—
I am what I am, I am mine, I am.

X. 134

775:—B.N.480, H.448, H.628. For: Afdal [111].

When hard as stone, they tried to kick and spurn,
When soft as wax they only made me burn;
When wry they bent me to a cracking bow,
Now straight and flung as dart, I won't return.

X. 137


For: Hakim Imadi [R.S.]

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

X. 138


We shelter in Thy grace and feel atoned,
From far at sins and merits we have stoned;
For those who gain Thy grace, acquire with ease
Merits unsought and get their faults condoned.

X. 139
Reply to 923 (a). (1) Aḥṣaṣ Saʿdī [Z]. (2) Nāṣir ud-Dīn Ṭūsī [I]. (3) Aḥṣaṣ [938].

أي تيك نكرده و بديها كرده ؛ و إِنَّها يُظْلِفُ حَتَّى تُوَلَّا كرده
بِرَعَفُ مَكْنِيِّكَهُ هِرْكُوكهُ بَود تأكَرَدهُ جُوْكَوكِهُ ونكردهُ كرده

O you avoided good and practised ill,
And yet on Grace Divine recline you still!
Rely not on His grace. Reap what you sow.
Unsown will never grow, nor sown is nil.

'Omar refuses to speak.'

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

Vap: (1) Aḥṣaṣ [H]. (2) 'Abdallah Anṣari. (3) 'Attar [Dast]. (4) Ml. Ḥusain Khan, [Z]. (5) Vap: Razi Dāya [M.I.]
I never advertise the truths in veil,
In spinning longest yarns my flax may fail;
I live in planes where words are never found,
His sacred trust I never could retail.

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

The secrets which my book of love has bred,
Cannot be told for fear of loss of head;
Since none is fit to learn, or cares to know,
'Tis better all my thoughts remain unsaid.
I am a soldier brave, at death I scoff,
I die in full than live from Him cut off;
This life's a hat which He had lent me once,
When called by Him with smiling face I doff.

'Omar quits his country.'

My frame is crumbling through my roaming fast
Away from home, the hope of gain is past;
I spent my life in pining all the while
In search of place where I should die at last.

My mind has never reached ecstatic height,
Nor speech has sung the song of Thy delight;
Alas! my waking days are lost in dreams,
My sleep has never brought Thy feet to sight.
I'll pack these gowns and vows and showy toys,
With snowy hair with wine I made my choice;
Three score and ten is now my age in years,
And if not now when can I ev'r rejoice?

I passed, and people then began to scold,
That out of hundred gems but one I hold;
Alas! one hundred thousand subtle thoughts
For witless men remain as if untold.

'Omar retires to Solitude.

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

'Omar tired of life.

How long I brook with Time's deceitful ways?
How long I bear the pangs while it flays?
I cannot bear this tyrant's blows forsooth,
I spurn and spit on life's remaining days.
Kord dal min daryn ques nank A'id, va az'e Hureh'ee Ab vaesh nang A'id
Kaf-e mokh e mokh min Zand-e A' lab ayem az hokab-shre d-e jek A'id
I smother in this cell with smoking heart,
And grieve to walk along its miry part;
Sometimes I think that I should break this cell,
But law is binding, so I can't depart.

In body's cramping cage so dull and tame,
I'm sick of dirt, I long for higher game;
Nonsense! I'll pray thee hundred times,
If thou release my name from my body's shame.

I languish friends! my diet's holy mead,
A ruby glow my face will have indeed;
When I decease you love me with His Word,
For coffin planks a twig of vine I need.
When I be prostrate under slayer's boot,
And tree of hopeless life is torn from root,
Would that they made a pot of me to hold
His Word, with Word I may to life recruit.

When tree of life at last will droop and fall,
My parts will go to atoms each and all;
But if my clay be moulded into form
And filled with Word, to life 'tis sure to call.

When all prepared, in coffin I am laid,
With hands you stroke my dust—and not with spade;
When bricks are laid within my dusty grave,
Beware! The clay from wine alone is made.
At death my carcass you should hide away,  
The wretch I was to people you can say;  
Then with your wines you slowly knead my clay,  
That on your jugs my image you display.

Before my caldron boils in fatal flames,  
I'll clear my pan of dregs with goody games;  
Perchance you make, O potter! jug of me—  
Then sell that, please, to those who sing His names.

Fain would I rest, were there a resting place,  
And thus avoid for once this endless chase;  
By boring core of earth for lakhs of years,  
Fain would I bathe as grass in beaming rays.

I'm fed up, Lord! with days where nights are rife,  
With empty hands and heart of joyless strife;  
From nought as once thou brought an existence,  
Exchange my nought for Thy eternal life.
When friends would gather in our Master's shrine,
And each to each as facing mirrors shine,
When Master holds the Magi wine in hand,
Remember this poor wreck for Grace Divine.

And mates! when ye would meet as guest and host,
Remember Him our Friend think of Him most;
At last when drinking health my turn would come,
Then turn your cups to earth and pour the toast.

Khayyam, who patched the tents of learned lore,
Fell once in kiln of love, and burnt to core;
The shear of death cut all his ties in life,
And all was sold for nothing, and no more.
XI. SUPPLICATION.

WE RODE on wits to reach Thy castle fair,
With robbers rested in the lion's lair;
Alas! We knew not that Thy door will ope
To begging bards who sang a plaintive air.

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

My sins, O Lord! if more than hundred creases,
Have dashed my youth and life on rocky shores,
Since I depend completely on Thy grace,
Hence I repent, and sin again, of course.
For loving Thee I suffer endless pain,
But breaking vows would cast my life in vain;
If life be loyal, I shall bear Thy Cross,
And bleed in heart until I rise again.

I slept in sea of bliss, Thou bid me rise,
I see the world a tumult full of lies;
I find myself perplexed at Thy command:
"Hey! do not see, yet do not close your eyes."

O Lord! Thou decked that kind and beaming face
With such attractions, such alluring grace;
Thy orders now are "Not to worship forms"
Thy words and actions work in different ways!
In path of love for Thee I swiftly ran,
I held in hand an overflowing pan;
Two thousand lancers followed me with shouts—
"You spill a drop, and we will kill you man!"
RUBAYAT OF OMAR KHAYYAM

873:—Hs.657, Ha.10, SD.30, BNh.10, Sc.313, U.13, Sc.7, Ra.258, Pa.195, SF.106, BNh.12, BM.251, HgA.8, LN.9, BM.420, Whd.208, Ph.461, Ba.411, Hs.548, Sc.10, BD.632, Hs.27, BNh.398, Ha.1, Hs.2, BM.458, RP.393, BM.338, Hs.334, Hs.351, Hs.74, HgA.332, Hs.378, Hs.396, BM.337, Hs.347=351, Ps.61, Bb.605, Ch.669, Is.427, Bb.298, BNh.85, Hs.50, AI.615, Hs.526, Hs.350, Hs.248, A.751, J.664, N.393, W.393, L.632, BER1866, Ha.22.

Faq: (1) Hada [72]. (2) Addal [367].

Thy might O Lord has brought me in this place,
Thy care and bounty taught me youthful plays;
For hundred years I sin and want to see
If sins withstand Thy purifying grace.

XL 12

346:—Hs.291, Pa.327, Whd.429, Ph.199, Ba.99, Hs.205, BNh.167, BNh.167, Hs.281, BM.178, Bm.134, Ha.150, Hs.105, Hf.119, Hs.392, HgA.70, Hs.155, BM.140, Hs.209, Ps.55, Bb.390, Ch.305, BERS.75, RP.394, AI.356, Hs.249, Hs.119, Hs.324, A.570, J.377, N.118, W.146, LCR.305=897.

When mind reports my crimes in dreary dins,
From blazing heart a lausic stream begins;
But then—if one repents, he stands estranged
From grace Divine for future store of sins.

XL 13

724:—Hs.482, Bb.109, Ha.24, SD.24, BNh.24, BNh.162, Sc.518, Ra.209, HgA.22, LN.21, BM.356, Ph.365, Hs.465, Hs.17, RP.276, Hg1.202, Hs.156=206, Hs.59, Hs.404, Pa.178, Ch.324, Is.340, Hs.398, Hs.474, Hs.281, Hs.639, A.611, J.360, N.282, W.322, L.503.

Faq: Falkhod Din 'Inaji [Remps 164].

And she his grace in dignity of her heart,
As if she had been a slave, and she bold,
Her lusts prevail on me, I cannot tame,
I burn in fire, my deeds but fan the flame;
Thy mercy will forgive, but then, alas!
Thou saw me sin, can I forget the shame?

XL 14

167:—Hs.172, Whd.327, BM.70, BNh.98, Ha.45, BM.75, Bb.381, Ch.178, AI.192, Hs.193, A.201, L.187.

Faq: Saïd Dîn Bekbânî [Remps 40].

In dusty world with dust I played, and left,
A hundred friends and foes I made, and left;
I cannot question Thee with how and why,
For as Thou kept me so I stayed, and left.

XL 15
With sighs for past, my life abides in pain,
And fears for morrow split my heart in twain;
In vain my days are lost in fantasies,
Remorse and fear and sorrow, all I gain.

Alas! my life is lost in vain uproar,
I fouled my food, and even fouled my core;
For orders not obeyed my face is tarred,
But self-elected deeds are gnawing sore.

Think not I fear to face the world so crass,
Or part with life, or death's desert to pass;
As death is certain there's no cause for fear,
I fear the evil life I lead, alas!

Fearless I undertake my daring task,
And fear no losses, nor for gains I ask;
I fear no sins, for Lord is full of grace,
But fear the long prelude I wait in mask.
From Him who made and kept us in His grace,
Thou hopeless sinner! do not turn thy face;
Tho' now thro' pride thou art a drunken wretch,
He pardons when thy bones have lost a trace.

Thou caught my heart, how could I fly or leap?
What words can speak Thy love or sound the deep?
With tears slowly flowing through my eyes—
My eyes are closed to all—with Thee I keep.

Where was I, Lord! when Thou kneaded my clay?
The yarn Thou span, as warp and woof, I lay;
So good or bad as may be seen of me
Is as thou marked for me, and I display!
Though I have fouled with sins the face of land,
Yet hope Thy grace will lend a helping hand;
Thou promised me Thy help when I'm forlorn,
I can't be more forlorn than now I stand.

Thou brought me from the naught in Thy domains,
I know Thou fostered me with cares and pains;
Excuse me if I worked to Thy decree,
Dust of Thy feet is all my front retains.

These half a gross of sects that daily grow,
I shun them, for I want in Love to flow;
What matters faith, unfaith or merits, sins?
Thou art the goal desired, the rest is show.

He in His bounty raises straw to sky
And pardons hundred sins for single sigh;
When He arrays His grace in full display,
His single glance will draw the sinners nigh.
I did not wear myself to serve Thy feet,
Nor swept with brows the dust to clean Thy street;
Yet from Thy door I go not in despair,
For what is One as two I never greet.
SAZANDA KAR SADDEH O ZANDEH TOQI HAM, DAAZANDA EIN JARGH YARAKNDE TOWI
MIN KERCHEH YEEN HUAJH EHN BANDE TOQI KIS reverse KHAJKE AFRIKINI TOQI

For dead and living Thou hast chalked the way,
This perplexed world but ro leth in Thy sway;
If I'm a knave, Thou master of this slave!
Who could be blamed when Thou hast planned the play?

When Thou would call, I say "Lord! I am here,"
I'll stake my life to do Thy bidding dear!
When with Thy grace Thou sayest "I forgive"
I come beneath Thy shelter free of fear.

Without Thy grace wit wavers in suspense,
And dotage loses track in pounds or pence;
Dear Master! kindly fasten on Thy love,
My crazy nature with the chain of sense.

The sages pondered long for ever more,
No path they could discern except Thy door;
'Tis only meekness that would help them here,
They found their cargo wrecked on rocky shore.
My service will not add to Thy domain,
And by my sins no less Thou wilt sustain;
Forgive and do receive me Lord! Thou art
So quick with giving bliss, but slow with bane.

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

As slave I sin, wilt Thou not bear with me?
My heart is dark, has light forsaken Thee?
If thou bestow Thy bliss for service shown,
'Tis wage, what hinders bounty kind and free?
Thou, gracious Lord! art graceful in Thy grace,  
Why then Thy bliss is barred on sinner’s face?  
If bliss is sold for virtue, sorry trade—  
For gracious grace my sins have made a case!

With Thee in Grace for sins I do not care,  
Thou art my Bread of Path, on Thee I fare;  
I’ll see my face when Thou hast washed me clean,  
Till then at all my stains why should I stare?

At dawn I go to Tavern—mystic cell,  
To vaunt my powers, there with pride I swell;  
Since Thou controllest all the secret worlds,  
Help me, O Lord! that I Thy glories tell.
What hidden thoughts are there Thou would not read?
Thy hand would lead all helpless souls in need.
Grant me repentance, Lord! accept my pleas,
So pardon all, for us Thy grace would plead.

Open the door, my Lord! Thou hast the key,
And guide me through Thy Royal road to Thee;
I would not pledge my hand to weedy wight,
For they would go, but Thou would stay with me!

Thy hand would guide the drifting ones to shore,
Thy mercy hides our failings by the score;
Shower Thy grace, O Lord! on me Thy slave,
Who finds nowhere a shelter save Thy door.

How oft Thou gave a pauper world's estate,
And turned an orphan to a Prophet great;
O Lord! what matters if without my worth,
Thou sent a breeze that I could breathe sedate?
Thou guardest me from every evil bend,
And wardest storms ere I see them descend;
Thou foresaw and averted harm I see,
So ever in Thy avenues I wend.

O Lord! Thou helper in our hour of need,
From troubled times Thou kept us ever freed;
Why need I tell the thorns which prick my heart?
Thou art the Lord of hidden worlds indeed.

Some way, O Lord! send me a crust to eat,
An unbegged morsel I would find a treat;
And fill me with Thy love and guard me so,
That pride and selfishness I never meet.

Thou countest pangs of hearts, aye! all and each,
In need we find Thy grace within our reach;
Thou hearest sighs and calls of silent hearts,
We find Thy bliss ere we could find our speech.
Alike in serving Thee are small and great,
Both saints and angels at Thy door await;
Thy grace would take our woes and give us weal,
With Grace exchange, O Lord! my ugly fate.

Free me O Lord! from "Fit, unfit" conceit,
That stripped of Self my soul could reach Thy feet;
The good or evil prick my wakeful eyes,
Keep me enrapt. In Thee I seek retreat.

Have pity on my mind which maketh woes,
Forgive my heart, O Lord! enchained it goes;
And bless my feet which march in Tavern ways;
Yea help my hand with Cup which overflows.
Lord keep from worldly cares my heart at ease,
Conceal my sins from every eye which sees;
Give peace today awhile, and then tomorrow
As may befit Thy Grace dispense me please!

Tomorrow when the worthy get their need,
Reserve my share, O Lord! for I'm in need;
If I be worthy count me one with them,
If not, allow me on their crumbs to feed.

Count merits, Lord! ignore my sins, and treat
My crimes with Thine own Grace as may be meet;
And do not flame Thy anger for my faults,
Dispense me, Lord! as dust of Prophet's feet!

Tho' nights and days I'm ever wont to sin,
Thro' nights and days I find Thy grace within;
What nights or days? I care for world a pin!
By nights and days Thy grace I hope to win.
On Him who brings from twigs the juicy fruit,
And pearl from shell, and melodies in flute,
These eager faces wait and watch their turn,
When Grace would deign to hear their humble suit.

For sins, O Khayyam! why should you bewail?
This grief can bring no grain in bag or bale;
For mercy will not greet the spotless swell,
It graces sinful paupers.—Do not quail.

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

متفرق

29. (a) — Bn.623, H.Ga.406, Hs.13, BEr8.16, Hd.79.
   Bagh: Aidal [Hn.], 'Abdullah Anaki [M.F.]

\text{"TIS utter wrong that one should stand sublime,
And claim himself to be Dictator Prime;
Now learn, O Sire! from pupil of your eye,
See ever all, not Self at any Time.\text{"}}

55. (a) — S.323, Ph.99, Hs.39, BMb.144, Pe.37, CR.603.
   Bagh: Sa'adi [Hr.]. Not found in Kollat H.S.L., MS. 581 d. 354 ff.

\text{"آن ماه كه کفی ملک ربان ست 88
ابن بار اکر ته کنی شیطان ست
رو گز کچو آتش زمستان خوش بود\text{"}}

That Moon you said was Angel of His grace!
But now you see the Satan in its place;
The beaming face! a welcome winter fire—
As parched hide in summer now displays.

77. (a) — Sh.271, Hs.356, Sd.355, Bn.342, BNd.147, Sc.478, BNe.103, H.Ga.384,
   LN.205, Ph.47, Hs.47, Hj.77, BMb.147, RPx.339, Hs.91, Hs.77, Hs.77, Pe.38, Hd.199,
   CR.797, BEr871. Bagh: Abu Sa'id [M.F.] [A.K.]

\text{"اندومه دست خارون سنگ تیست 88
کو آتش بام ورژگار من جنگی تیست\text{"}}

In world's wilderness here I find no stone,
But bears a grudge with me and me alone;
And through expansive planes I see no soul
That doth not in Thy Love for ever moan.
O Thou that brought creation high and low
Through grace Divine from nought to being's show;
The rich or poor await Thy Justice Gate,
To Mercy Seat the set or sober go.

O thou that seek to find Eternal Light,
Just think of Him and gain celestial height;
The Lord's with thee, His highest seat thy heart,
If not with thee where could thou find Him right?

A thousand cycles passed before your day,
Some rich and poor had here a home to stay;
Now be it clod or be a kneaded clay,
Wherever you step, a head thereunder lay.
137 (a):—Sh.274, Hk.26, BNa.34.

I can't reveal my heart, for who would care?
I bear my pangs alone, for who could share?
They Say: "Seek rest." But how to seek a thing
That's not in worlds, not here nor even there.

XII. 8

137 (a):—Wa.43, Sa.23, BER.378, Sc.266, LN.278, Ph.122, Hk.119, Hj.334, RPa.297, BERa.59, Pe.99, CR.848.

This Dome hath neither portico nor wing!
Wit whirls with Me and Thee in reason-ring;
You fancy ev'ry thing to so exist,
Leave off the fancy, that is not a Thing!

XII. 9

244 (a):—Hk.150, BMH.519, BERa.100, Pe.393, CR.850.

Vagh: Khaqani [Rampia 51].

This life's dilemma womb and tomb confine,
We die to live but live to die in fine;
And ev'ry dish we have from sky to dine,
Is either tasteless or is utter brine.

XII. 10

241 (a):—Hk.146.

If London has a single nail in street,
It pricks the poorest wretch with barest feet;
With all its rectitude which balance has,
Towards the more it stoops and comes to greet.
242 (a):—BN.68, HB.97, BMb.68, BERa.99, CR.857.

My secrets if you say are out O Sire,
My deeds are not for me a cause for ire;
Suffice to say that, from my deeds and words,
Pity the soil where I at last retire.

244 (a):—HG.164, HB.132, HB.151.

I said this world and that is Thy domain,
The Sun's a mote Thy shadow doth retain.
Said He: 'Tis wrong! no sign can point to Us,
Thou seest what Thy concepts can contain.

247 (a):—HB.99, HG.196, BMb.71, BERa.110, CR.862.

Some Say: "Tavern is bad precluded quite"
Tavern is good. 'Tis we create a plight.
Things seem distorted to an awry sight,
The world becomes aright if mind is right.

278 (a):—HB.104, BMb.76, BERa.114, CR.879.

The water jug, a workman's only store—
Has taste of royal eyes and clergy core;
The cup of wine a toper holds bespeaks
Of lady's lips his cheek had touched before.
That Wine a certain cure for all the wise,
How long in darkest cell it pent-up lies?
'Tis cruel quite that such a worthy soul
Should intermix with dunces full of lies.

When chastened man his freedom can attain,
Immured in shell a water-drop can gain
The worth of pearl. Be calm if all is lost.
For measure once emptied is filled again.

Love's dew had soaked the Human clay to start,
The world had tumult, grief in ev'ry part;
They laid Love-lancet on the vein of soul,
And drew a drop of blood, and called it heart.

Arise! for lovers woo their Friend at night,
They seek His door and climb ethereal height;
At night the doors of houses all are closed,
Save lover's door, at night 'tis opened quite.
I lay my life to gain a loyal mate,
May world be rid of loons who foster hate;
I have no pence and hence have neither friends,
Excepting Grief—may Grace on Grief await!

To seek a pearl be diver of the Deep,
But mind these four precepts ere ye would leap!
With life at stake, and cord in Master’s hand,
Close up your breath, and head with feet ye keep.

Ye did not act for once as taught before,
And yet ye crave to be as men of yore;
Ye strayed and did not find the way, or else,
Who knocked and yet they did not ope the door?

’Tis time for dainty Rose to lift her veil,
To loud appeals of merry Nightingale;
And on the cypress bow in solemn notes,
For Lark with song the Rising Sun to hail.
With gnawing grief when heart is sore and sad,
'Tis best to Love, and thus go drunk and mad;
No wine have I, but He has sent the mead,
In my beseeching palms, I feel so glad!

The spring, the lily lawns and luscious air,
Are present all but Thou art seen nowhere;
Say Thee, my soul! what pleasure these can bring?
With Thee by me for trash I do not care.

In parabolic path that we depart,
We can't in range of life regain the start;
'Tis meet we cling to wine and Beloved's curls,
And stay with breath we have content in part.

Why linger? Omar! Ply your path with care,
You be with nought on either side, beware!
A speck at first, but if you idle here,
The final end would be the darkest scare.
My friends have gone before by royal road,
    Some had their mead, some burnt their harvest sowed;
I stagger—meagre ass, in dusty waste,
    Far from my stage, on back a cracking load.

Like ants in bowl, within this Ancient Dome,
    To seek an exit round and round we roam;
Like oxen yoked to mill, in dread despair,
    We whirl for ever, never see our home.

I censured thus my heart! "Thou heathen knave!
    Now think of Death, and never misbehave."
I felt so stupefied with heart's retort:
    "When I was born I died and found my grave."

With tinder, flint and steel I strike to mark,
    But humid tinder never caught a spark;
Tho' nigh Thou art, Thy distance is so dire!
    I'm dark when far, when nigh get blinded stark.
I cannot hide the Sun for dust I raise!
And cannot speak the secrets of the days.
The pearl, which I have brought from wisdom deep,
If strung may lose the splendour of its rays!

O heart from drinking bouts you should refrain,
From heavy drunkards further far remain;
Wine acts as cure, but drinking does you harm,
So do not shun a cure but shun the pain.

Start not in Lord's Domain to criticise,
But close to faults of folk thy evil eyes;
Lord knows the hidden parts of every heart,
So judge thy self, refrain from idle lies.

I passed, for halting in this robbers' fair,
I go nothing in hand excepting air;
So when I die the worthy wight should gloat,
Whose life the Master Death would deign to spare!
What thing is there that's not a wonder here?
And who that knows how events may appear?
And who has spent in world a day in cheer?
And who on next has never shed a tear?

O Absolute! what nought Thou hast not wrought?
No place hast Thou, what world hast Thou not brought?
Thy Being's not defined by Time and Space,
Where art Thou sought, and where Thou not besought?

O Thou that see my sins per breath a gross,
Thou keepest hidden so that no one knows;
Thou' worse I go than what in world is worst,
Thy Grace on worse than me Thy grace bestows.

Puppets to Mighty Might we came at call,
He is the Donor we are beggars all;
What means this strife and struggle we maintain?
From single door we soon must quit the Hall.
912 (a) — BM.405, P.352, CR.1125. Vag: 'Unsuri [Hr.].

Like pawns in chess, or scouts on sable land,
Sometimes alone sometimes in pairs we stand;
Thus drilled by day and night to left and right,
We march and vanish as would Time command.

924 (b) — BN.499, Hhd.495. Vag: (1) Nasir Khanan [p. 509]. (2) Afdal [400].

The Essence Prime are we which traits encase,
The Wisdom conjures self in juggling ways;
Encased in traits we fall in fatal ways,
With traits apart Eternal Life displays.

941 (a) — Si. Rama 75, BN.58.

Could I from twig of life a fruit attain,
I might unravel this my tangled skein;
How long I grope thro' maze of Life's confines,
O fain the door of Nirwana I gain.

942 (a) — Ph.524, 8a.474, Hh.609, Hp.407.

A moon from Tavern lane came out I saw,
The halo spread to skies, I gazed in awe;
From Ass's stall I heard a grating: "Ah!
This faithless world in worth is not a straw."

XII. 40

XII. 41

XII. 42

XII. 43
If from your home you fell so far away,
Then see for once your self and where you stay;
You Lost the Godhead in your house alone,
Hence from the path of God you go astray.

Would that my eyes were wet but not in flow,
Or when he chastens patience would bestow,
Or life prolonged as grief would greater grow,
Or grief were less when life is sinking low.

If in this world you have some means at call,
Then do not breathe but go relieving all;
Many have found before us great and small,
That world affords us nought but hurt and gall.

Thou hast in rote I grant the psychic lore,
But can it cure at all Thy darkened core?
What boots at prayer time thy pate on ground?
Lay under ground what pate has kept in store.
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Var. = Variation of: † = Rejected.

Aa.
1. Āmad saḥarē nidā ʿai Malkhānāʾī mā. IX. 1.
2. Az āb u ṣāfā ʿi ṣānī mā rā. V. 11.
3. Az ātīsh-i mā dūd kuṣā būd ṣān jā. VIII. 337.
5. Afgand ba gharbat fakak-e pīr marā. X. 147.
6. Im shab bar mā mast ki āwurd tūrā. I. 43.
8. Ayyām ba kāmē na-rasānad mā rā. II. 56.
9. Ai Khuljāʾ yakē kām rāvā kūn mā rā. X. 43.
10. Ai kardāʾ zī ʾulūf u mīr-i to-ṣanʾa Khudā. I. 53.
10-a. Ai Ṣāḥib in masʿīlaʾ bishnou az mā. †1.
10 (a): Sb.310, BNa.7. Reply to 34-A by Sadeq Niasarīlāh.

Ab.
12. But guft ba but parast kāʾ ʾahibāʾī mā. IX. 150.

Aa.
15. Tā bi-swāni ṭanjaʾ magardān kasā. VII. 87.

Aji.
15-b. Jānā chu ba waṣl-i to niyāz ast marā. †2.
18 (b): Sb.26, BMa.9, BNa.4, CR.791.

Aah.
16. Chūn ʾohdaʾ na- mē-shawad kašē fardā rā. IX. 93.
17. Chūn fout shawam ba bādaʾ shōbd marā. IX. 22.

Akk.

Ad.
20 (a): BMa.16, BERa.6, CR.1114=1194.

Aa.

Aa.
22. Sāqī ba karam tu mē kunī yād marā. VIII. 33.
26. Sāqī nagārē ba bēkasān bāhar-ʾi Khudā. VIII. 34.
A.
27. 'Ashiq hama' rūz mast u shaidā bōdā. IX. 46.
28. 'Aqil ba chi ummād dar-ā in shōm sarā. IV. 34.
29-a. 'Ab ast 'ażim bar khashīdan khud rā. XII. 1.
29. Quraān ki bōhīn kāliim khwārand ō rā. IX. 12.
30. Gār mai na khuri ṭa'ana' ma-zan mastīn rā. VII. 84.
31. Mard ān na-beaad ki khalq khwārand ō rā. VII. 91.
32. Mai qiwat-i jīm u qīt-i jīn ast marā. IX. 11.
33. Har chand ki rang u bū-i zubāst marā. V. 12.
34. Ham bahār-i karāmati u ham kān-i sakhā. †4.
34-a. Ham bahār-i karāmati u ham kān-i sakhā. †4.
34-a. Ṣūfī 309, BEna.6, according to Ṣūfī: a question by Murtūdā Qalandār to Saiyād ʿAṣamāllāh.

B.
35. Ai dīl zī zamāna' rasm-i ḫūṭān ma-ṭalāb. II. 55.
35-a. Pār-ā Shāh Ṣaḥīs [R.S.] 2 Afdal [Hr.].
36. Bā baṭ mē guft māhīye pur tab u tāb. IV. 50.
36-a. Ṣūfī 309, BEna.11.
37. Bar pāy-i tu bōsā' dādas aī shami ṭarāb. IX. 131.
38. Chandān bō-khuram sharāb kīn bō-i sharāb. IX. 23.
39. Dar rāh-i niyār hār-dīl ē rā dar yāb. VII. 106.
39-a. Rūsā dī sī muhlat ast mai khur mai-ṣāb. IX. 94.
40. Rūsā kī ba cāst bar niham jām-i sharāb. IX. 60.
40-a. Zulfat hama' sambil ast u sambil hama' tāb. †7.
41. Zulfat hama' sambil ast u sambil hama' tāb. †7.
41-a. Zulfat hama' sambil ast u sambil hama' tāb. †7.
41-a. Ṣūfī 309, BEna.12, Niamānšāh Wālī H.S.L. MS. 1285.
41-a. Ṣūfī 309, BEna.12, Niamānšāh Wālī H.S.L. MS. 1285.
42. Šād bār bīgaftamāt kī aī durr-ī khushāb. IX. 152.
43. Mā ō mai u ma'āshāq dar ē kunj-i kharāb. IX. 8.
44. Māyām niḥada' sar ba farān-i Sharāb. IX. 7.
45. Māyām u mai-ō mutrub u ē kunj-i kharāb. IX. 5.
45-a. Māyām u mai-ō mutrub u ē kunj-i kharāb. IX. 5.

T.
46. Āḥād kharābāt zī mai khurān-i mà'īn. VIII. 9.
46-a. Āḥād kharābāt zī mai khurān-i mà'īn. VIII. 9.
46-a. Adīna' zī bāmsādāl mai gīr ba cāst. †8.
46-a. Adīna' zī bāmsādāl mai gīr ba cāst. †8.
46-a. Ṣūfī 309, Phīlī 50, BEna.92, CRJ87.
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47. "Amad Ramsi kus 'e moeas' bāda' birāf.t.
49. "An bēh kā dar in zamāna' kān giri dōst.
50. "An khwāja'ī kī khwāsh rā Hālikū mē gūf.t.
51. "An dīl kī zī nūhar u kīnā' bi-birīd kujāst.

52. Hw.851, Var.162.

59. "Ânī kī dam-ē masāf yārat shudā'ī ast.
60. Abr āmdā u bāz bar sarē sahrā'ī gīrīft.
61. Aḥjāth-ī zamāna' rā chu pāyānī nīst.
63. "Az bād-ē shābī dīlam chu bōyē tu gūfīft.
64. "Az bāz-ī khirād 'ācī dalīdē sarāh'ī gūft.
65. "Az ghuṣṣā'ī har bē-khūrdām dīl bi-gūrīft.

68. "Az manāl-ī kāfr tā ba dīn yak nafās ast.
70. "Ahrār-ī jīhān chūmān-kī dar dathī-mat.

70 (a).—Sh.271, RPS.66, BNA.33. Parody of 57.


70 (b).—BNJ.30, RPS.109.

72. "Amnūn kī jīhān rā ba-khwāsh dāst rāstē.
73. "Amnūn kī gule' sa'ādatat pur-bār ast.
74. "Imrūz turā dāst-rāst fardā nīst.
75. "Imrūz kī šāhān marī kān nīst.
76. "Imrūz kī noubat-ē jāwānī-e man ast.
77. "Imshāb kī ħāṣūr-ī yārī-mā imrūz ast.
78. "Aṣl āmdā' az 'alam-ī rūhāni tāft.

78 (a).—Hw.340, S.439, BNA.326, BNJ.145, SC.468, BNA.175, LN.83, BM.644, Whod.506, Ph.40, Hw.40, Hj.328, BMB.145, Hc.76, Hc.76, Pe.114, Ch.150, CR.805, BFR.175, Hw.277.


79 (b) —BNJ.84, BFR.292, Hj.288, A.44, CR.806.
81. "Aṣl āmdā' az 'alamānī az kunad ghamākat.
81. "Aṣl dīl āmdā' az 'alamānī az kunad ghamākat.
82. "Aṣl āmdā' az 'alamānī az kunad ghamākat.
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115-a. Biniyé tu haibāt alif dārad rāst.
115 (a) — Sh.268, BNe.82.

117. Pīrā zī kharābbāt barūn āmad mast. VIII. 7.
118. Pēsh az tu basē mard u basē zan būd ast. V. 8.

Tā. IV. 1.
120. Tā bāz shinākkntam man in pāx dast. X. 77.
121. Tā chandi xanam ba-rū-ī daryāhā khisht. VI. 7.
122. Tā kāi zī chirāgh-ī masjīd ő dūd-ī kaniāht. [Hv.] 22.
122-a. Tā gardish-ī gardūn-ī falak gardān ast. BNB.92a, Hd.77. Afdal

123. Tā hushyāram dar ṭarabam nāqšān ast. IX. 14.
124. Tāsī ajal ő būmī-fanā hattī-ī īst. IV. 89.
124-a. Tāsī ajal ő tīr mē bāyad āst. 22.

124 (a) — Hc.111, BMB.84, BERa.89, CR.823. Parody of 313.
125. Tākūb-ī ṭabāyā' rā kī dar ham painast. V. 16.
125 (a) — Ph.74, Ḥb.72.

126. Tākūb-ī ṭabāyā' kī ba kāmē tu damēst. VII. 19.
126-a. Turkē dūl-ī man ba nargis-ī mast girfēt. 25.
126 (a) — Sh.264, BNe.80.
126 (b) — Kh. 6bd.418. Écho of 243.
127. Tīrē kī ajal xanadā sīpāshā hēch ast. VII. 2.

77.
128. Jāmē u may-ē u sāqi-yē bar labā-i khēst. X. 80.
128-a. Jān bō-ī ḥayāt az shikānē mū-sī tu yaft. 27.
128 (a) — Ph.82, Ḥb.80, Ḥh.67.
130. Juz ḥaqq ḥukmē kī ḥukm rā shāyād nist. VII. 169.

Tāch.
131. Chandīn ẓām-ī nūl u ḥasratē deniyyā chist. VII. 53.
133. Chūn āmadanam ba man nabūd rūzī nukhurst. VIII. 72.
134. Chūn ābr ba nozūrī rūkh-ī tala' bābīsh. III. 33.
135. Chūn bād ba pēshāt āmadam chābuk u chūst. VIII. 123.
139. Chūn dēv u pāri u yār u aghyār gusht. VII. 32.
140. Chūn kār sa bar murāḏī mā khwāhād raft. IV. 39.
141. Chūn gauhar-ī jān dar ṣadāf-ī dīl pāisast. VIII. 147.
142. Chūn lālā' ba nozūrī qadāḏ gi rī bādāt. III. 7.
143. Chūn mūrda-ī to- mūrda-ī yakhgār ast. IV. 59.
143 (a) — Sh.265, BERa.77, CR.892.
144. Chūn nist umīd-ī 'umr az shām ba chash. VII. 103.
145. Chūn nist ḥaqqāt-ī yaqīn andar dast. IV. 56.
146. Chūn nist zī harchī hast juz bād ba dast. IV. 52.

146 (a) - Sh.278, B.Na.35. Ver. Afdal [78].

1. خاشری که ازدای پیا۹ از بالا-ی حلم انست.
2. خاصتی که که چشات بار لاب-ی دیک‌بواز نواشته.
3. خوشرود-ی سپاهار-ی بیدلالی یابق-ی است.
4. خیایمان تَنات بی کلما-ی مانند راست.
5. خیایام کی بستری-ی در نگاه مامتی کشت.
6. خیایام که کلما-ی حاویه منسیه مئه- دیده.

7. داریند-ی خاص ترمیب-ی تابعی اریست.
8. دار باغ خوشنامان ساخته-ی با باربدی نیوست.

9. دار پیاپی پیژام و شاعری ملی مانند.
10. دار پرداز-ی امرش کاسه-ی راه نست.
11. دار جام-ی تارب باداء-ی محترم کنار است.
12. دار زمان-ی داسه-ی خاورانی که خرید است.
13. دار خوشتی معلق‌قااقانی که زیبا-ی و که خاصیت.
14. دار کلاب باذم ماره-ی خیراد-پنداری غفت.
15. دار کلاب نور این دیده-ی غفت.

16. دارد چه علام از شیامار-ی دافتر بی‌عناشی.
17. دار دیه پیاز این ماست که جهان را تام است.
18. دار داده باره-ی میلی-ی تابق-ی ناراست.
19. دار دادر خو یا میلی میلی بیکاری غفت.

20. دار شاه-ی یا مدراسا-ی دارع-ی مانیش.
22. دار یلند-ی کلک کلک پاسکدیم و رفت.
23. دار یابق-ی تازه میلیمات نانگل نیست.
24. دار بچه-ی نابود که مالکنام کام نیست.

25. دار فاش-ی یادار این باره-ی حرف نیست.
26. دار ماجرا-ی یاد که میلی ماست.
27. دار مالک‌دا-ی دیکر-ی باداء-ی شایع-ی این است.
28. دار ودیعی دید-ی که دیوان بیکاری است.
29. دار ههچ-ی خطب که مثل کامیبی دیگی است.
30. دار هبچ-ی خرسه-ی ماست که میلی نیست.
31. دار یابه-ی که راجع دیکر که یکی است.
32. دار سال-ی یاراد که کامیبی دیگی است.
33. دار گفت مارک این لادمان بیکاری است.

34. دام بیکه مانکه نه ماجرا-ی ماست.
35. دامیا دیدی این که یارد که هچی است.
36. دامیا نا مالکنام-ی تازه نای کی نیست.
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180. Dourân-i jihân bê mai u Sâqi hêch ast. VII. 15.
181. Dourê ki dar ë şamadan ë raftan-i mäst. II. 1.
182. Dah 'aqî zî nuh rawâq az haht bihaht. I. 52.

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183. Raftan ba kharâbât ba imân-i durust. VIII. 47.
184. Raftan chu hâqiqat ast pas-bûdan chist. IV. 2.
185. Rûstê kî shawad ësha'namân shaqqat. I. 38.

Tz.
186. Zân bêa'âh kî 'umr râ hayât-e digar ast. VIII. 22.

Tz.
188. Sâqi ba-baram gar but-i yûqût-lab ast. VIII. 58.
189. Sâqi ba hayât chûn kasè rahbar nîst. VIII. 59.
190. Sâqi ba bihaht in hama' muhsîsâqi chist. VIII. 60.
191. Sâqi chu zamâna' dar shikast-ê man u tust. VIII. 61.
192. Sâqi chî kuna'm kî dîl kabâham zî ghamat. VIII. 35.
193. Sâqi hadhar az ghamê tu am âh kî nîst. VIII. 36.
194. Sâqi dîl-i mâ kî dînâla'mî mih-ê tu kûkht. VIII. 37.
195. Sâqi dîl-i man zî dast agar khwâhad raft. VIII. 38.
196. Sâqi dîl-i man zî murada' farîsûda' tar ast. VIII. 39.
197. Sâqi dîl-i man sôkhtâ' az muhsîtqist. VIII. 40.
198. Sâqi dîl-i man kî shâdi az gham na shanakht. VIII. 41.
199. Sâqi zî darat safar na-khwâhêm girift. VIII. 62.
200. Sâqi zî ma càk lî la'at ànûr sâqist. VIII. 42.
201. Sâqi shab-i 'aish ast u mâh afûkhtâ' ast. VIII. 63.
202. Sâqi gham-i mâ baland savûz shud'ast. VIII. 43.
203. Sâqi falak az bahe'i 'atîyet ku kafest. VIII. 44.
204. Sâqi qadadê kî ënki in khâk sirûkht. VIII. 45.
205. Sâqi qadadê kî sham'î dîl dar nagirift. VIII. 64.
206. Sâqi qadadê kî këz-î 'alam safazest. VIII. 46.
207. Sâqi qadadê kî hast 'alam ëzal'ast. VIII. 65.
207-a. Sâqi kî chu ëhâwî sâbût ast kujast. VIII. 57.

207 (a) =Sh.M.96, Ph.123, H.s.120, H.g.68, CR.448.
208. Sâqi kî rukhat zî jîm-i Jamshid bêt'ast. VIII. 45.
209. Sâqi kî labash musarrahê yûqût ast. VIII. 46.
210. Sâqi kî halikam zî ghamê hijzânat. VIII. 47.
211. Sâqi gül u sabra' bas ëparênak shud'ast. VIII. 48.
212. Sâqi mah-i rukhastê-i tu jîn-ê hama' ast. VIII. 49.
213. Sâqi maî mâ zî 'arid-ê pur khu-i tust. VIII. 50.
214. Sâqi maî ma'arifat marz makramat ast. VIII. 51.
215. Sâqi maî kuhna' yîr-i dërin-i man ast. VIII. 68.
216. Sâqi nagarê kî dîl khuush az ëdên-i tust. VIII. 52.
217. Sâqi nagarê kî dîl zî andeshâ' stûlaht. VIII. 53.
218. Sêr az hama' makhân sîhân bûyad dâşt. Par. 884.
220. Sardastarî 'alamê ma kir 'ishq ast. IX. 38.
221. Sêr-ê chu jîhân dar qadadê mastân ast. IX. 58.
222. Sarwâyà'dê 'aqîlî 'aqlîân yak nafas ast. VII. 162.
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222 (a) =Sh.238, Sc.444. Fag. 42ar [M.N.].
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223. Sim ar chi na māya'-ē khiradmandān ast. VII. 101.

Tāī.
224. Shādī maṭalab ki ḥaqīq-e 'umar damēst. VII. 30.
225. Sāhīdu'-'i ishq ṣō sar u sāmān ghalaq ast. IX. 48.

Tī.
227. Šad khān-dī xī khānāb-dī dilmān wīrān ast. IX. 180.
227-2. Šāyād ham ū Šād ham ū dānā' ham ūst. Rep. 472. †38.
227 (a) = Sh.295, BNs.36.

Tī. 228. Ḥāshī falak az pēsh-dī dīlār-dī tihist. II. 38.

Tī. 230. 'Āqil ba khurāsh-dī lā ilāh' illāh' hūst. VII. 136.
231. Ṣahī ṣīnād u shad chu khūnam andar rag u pōst. IX. 54.
232. Ṣahī ar chi balāst ān balā ḥukm-dī khudāst. IX. 37.
233. 'Umrā' ba gul ū bāda' bi-raftām ba-gaşt. VIII. 134.
234. 'Umrāst ki maddahūyī mai wīrd-dī man ast. IX. 63.

Tī. 235. Faqšī khwānand mardumānān pāsht. X. 106.

236 (a) = ml.151, BMb.120, BER.97, P.423, CR.854.
237. Kam gūy ki faqš-dī ḥlaqq ba ākānī nist. X. 74.
238 (a) = Sh.116, BMa.70.

Tī. 239. Gar az payi shahwat ū hawā khwāhī raft. VII. 76.
240. Gar bāda' namē khuram nishān-dē khāmīst. X. 38.
242. Gardān nigārē zi 'umrā' farsūda'-dī muš. VII. 171.
242-b. Gar nīhad u 'abid ast u gar fašūq u mast. †41.

242 (b) = Ph.132, Hb.129.

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244. Gar gūl na-brisād faqsh-dī mākhār bas ast. X. 54.
244-a. Guftam kī jāhān u mālk sar mayā'-ī tušt. XII. 13.
248. Gūyand kī maī ba māh-dī sha'abān na rawāst. X. 115.
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Nāzam ba kharāβāt kī ahlāsh ahlā ast. J. 127.
VII. 81.
Nafsat ba sāgē khāna′ hamē mānād rāst.
Nai lāq-i masjidām na dar khurd-i kaništ.

Hār bēkhabēč kī hast hushīyār tar ast. Sh. 75, Berf. 153. †43.
VI. 18.
Hār jām-i sharīf kō shanāsā′-i rahēs.
X. 78.
Hār chand kī az genāb bad bakhtam u zisht.
VII. 16.
Hār dil kī aṣīr-i muhāmatē āst khush ast.
VII. 54.
Hār dil kī darō Maya′-i tajrīd kam ast.
IX. 41.
Hār dil kī darō mihar u muhābbat bashar ast.
V. 22.
Hār dharra′ kī bar rū′-i rāminē būd ast.
V. 20.
Hār sabna′ kī bar kīnār-e jōyē rasta′ ast.
VII. 8.
Hār kō raqāmē zī ′aqē dar dil bēnīgashē.

Hār kūzā′ kī akhārē′-e maaddūrest.
XII. 15.
Hār gīr but-i man rū′ ba kās na māmūd′ ast.
VII. 98.
Hār gah kī ghamē muhāsāmē dil shawaḍat.
VII. 137.
Hār naqš kī bar takahtā hasti paṭāšt.
II. 47.
Hār nēk u bad-ē kī dar nīhād-ē bashar ast.
IV. 48.
Hushdar kī rōngar shē-angiz ast.

Halhāt kī in jiimi mujassam hēch ast.

Yādē tu shab ō rōr qarin-ē dil-i māst.
†44.

Yā Rab tu karimī u karimī karam ast.
XI. 39.
Yārdān chu gīlē wajūd-ī mī rá ārāst.
X. 72.
Yak jur′ā′-i mai zī mulkī Kāwēsāh bhē ast.
IX. 72.
Yak hafta′ sharāb kharud′ bāšī āvīwast.
VIII. 119.

Tā butswānī ghamē jihān hēch ma-sanj.
III. 55.
Tā chand kashi dilā dar in dar-i sipānj.
VII. 128.
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291. Az faqāl 'inān ma-pēch u dar sāghar pēch. VII. 108.
292. Bingar zi jhān chī ja'af bar bastam hēch. IV. 45.

II


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294-a. Āmad ba chaman bā lab-i khandān gul-i surkh. *46-

294 (a) — Hk.157, Bmk.151, Pk.39, CR.884.
295. Chūn mē guzārad 'umr chī Baghdaḍ chī Bulḵh. VII. 55.

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297. Ānān ki ba ṭūn-i kār nēkā bēnand. X. 34.
298. Ānān ki ba madhhab-e tanāsūkh fārd and. IX. 155.
299. Ānān ki sharāb-i ma'arifat nōsē kund. VII. 114.
300. Ān bāda' ki rū-i 'āsh roushān dārād. IX. 15.
301. Ān bēh ki khirāmmand kinnē girād. VIII. 133.
302. Ān rā ma nigar ki dhū funūn ayād mard. VII. 135.
303. Ān rūz ki tousanē falak zīn kardand. X. 35.
304. Ān rūz ki in gundām-i mīnā bastand. IX. 34.
305. Ān 'aqel ki dar rāh-i sa'fēdat pōyad. III. 43.
306. Ān qoum ki dar muqām-e tamkīn raftand. X. 33.
307. Ān qoum ki sajā'adā' paštand khar and. X. 32.
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310. Ān kās ki ba chashm-e khāhidtā rah dārād. VII. 165.
311. Ān kās ki samīn u charkh u aflāk nihād. V. 2.
311-a. Ān kas kī zi rū-i 'ilm u dīn ahal būd. *47-

311 (a):—Wbed.214, Hk.246, Hm.119, Hg.172, Hg.261,113, ALL.287, Ṟp̱y 16.

311-b. Ān kist marā damsē ba maś-khāna' barad. Sb.39, BERf.156.
312. Ān-gaḥī kī nihāl- 'umar bar-kanda' shawad. X. 159.
313. Ān mard sayam kāz 'adamas bēn ayad. X. 160.
313-a. Ān maś ki shafr-i bar khirād mand būd. XII. 16.
314. Ānhā kī askā-i kār bar asqī nīhānd. X. 31.
315. Ānhā kī asr-i 'aqīl u tāmyēsh shuddand. X. 30.
315-a. Ānhā kī zi khāk sar bar aflāk shuddand. *49-

315 (a) — Sb.42, BER.140, BERa.203, CR.900.
316. Ānhā kī ba fikrāt dur-i ma'ani suftand. X. 29.
317. Ānhā kī ba kār-i 'aqīl dar mē-kōshand. X. 20.
318. Ānhā kī ba kāsā-i dīl jhān dāsha' and. X. 27.
319. Ānhā kī ba kūnā'-i namādi moušfīf and. X. 26.
320. Ānhā kī jhān aṣr-i qadam fārsūdand. X. 25.
321. Ānhā kī khulāṣa'ē jhān irān and. X. 24.
322. Ānhā kī dar āmadand u dar jūsh shuddand. X. 23.
322-a. Ānhā kī darin marhāla' manāl kardand. *50-

322 (a) — Bmb.496, Hk.211, Hm.509. Pej: Ahd: [30j].
323. Ānhā kī zi ma'abūd khabar yāfta' and. X. 22.
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326. آنها کی کھان شعداد و آنها کی نَع عَد. X. 19.
327. آنها کی مُعْلُّیِ فذُل و عِذُاب شعداد. X. 18.
328. عَذَب با کُبْرِی‌هاَم اِلْوَال با واثع. III. 13.
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331. اُّز بی‌آم اپکهُم‌-یِن مَارَ کَشَحَتاً وُلد. V. 19.
332. اُّز کُعَیدرَ-یِن 'عَمِر اَگَر کَشَح یَوُد کُنَاد. VIII. 36.
333. اُّز بَداً-یِن شِبَر اَگَر کُمَکَرَام نَا‌بُود. VIII. 118.
334. اُّز بَداً بِیِرُش‌اتِی نُعَبِد کَوَحَرُاد فَشِرُد. †51.
335. اُّز بَداً-یِن 'عَمِر بُکْرُم نَا‌بُود. VIII. 73.
336. اُّز بَداً-یِن شِبَر اَگَر بِکَدی‌یَت بَرَام. †52.
337. اُّز رَفْعَا‌تُ-یِلِم بُکْرُم بَغُرِتْ-یِلِم نَا‌شاَکَر. VI. 12.
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345. اُّز وَلَدِی‌تِی نُرَان کُرَمْ تَمَک نَا‌شُرَد. IV. 20.
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272. Bē-ye khush-i gūl ba zākhīm-i khārē arāsād. IX. 176.
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275. Pāshīdā' muraqqa'-ē ṭama'a khāmē chand. X. 15.
276. Pīrānā' saram ishq-i tu dar dām kashīd. VIII. 124.
278. Pāiwa'sta' kharābār zī rīdān khush bōd. VIII. 10.
278. Dī.
279. Tā bōd dīlam zī ishq maḥrūm na-shud. IX. 184.
281. Tāj-e dawal ē shahi ba nāmat kardārd. I. 57.
282. Tā chand aṣūr-i rang u bō khwāshī shud. VII. 83.
283 (a):—BMa.462, A.235.
283-b. Tā khāk-i jamā'ātē kī yaksēn kardānd. f60.
283 (b):—Kh. Sc.462.
283. Pāshā rīyām.
284. Tā khākī marā zī qālīb āmekhta' and. V. 14.
284-a. Tā dāru'-ē dard zī marā darāmān shud, f62.
285 (a):—BNb.499, Hd.111. Var. Afāl [185].
287. Tā rūn zamān u āmān khwāhād bōd. VI. 8.
288. Tā rūārō u mahar āmān gaṣht pādēd. IX. 67.
289. Tā madārase' o mināra' wīrin na-shawād. VIII. 4.
289. Tā mand ba tēghī ishq bē-sar na-shawād, IX. 43.
290. Tā yēr sharīb-i jān-fanzāmā na-dūnd. X. 69.
290. Tōbā ma-kun az mai agarat mai bāshād. IX. 68.
291. Tōbā na-kunād hār kī thābātāsh bāshād. IX. 16.
291. Dī.
292. Jamē kī may-ē la'al payāpī gardād. VIII. 120.
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393-b. Chashmat ba kirishmah dīl-i Harūt biburd.
393 (b).—Sa.158, RLs.138, BNLS.923.
394. Chasham ba firāq dam ba dam mē-girīyad.
395. Chhandīn bi-rau in rāh ki dhī bar-khīzad.
396. Chandān karam 6 lafi zi āghāz chī būd.
397. Chūn būd-i man az būd-i tu āmad ba wajād.
399. Chūn risāq-i tu āndhī 'adī qismat fārmūd.
400. Chūn rūzi u 'umr bēsh u kam na-turān kard.
401. Chūn shāhid-i rūh-khāna parwāz shawad.
402-2. Chūn sabha ba-khurrāmī damē bi-kushāyad.
401 (a).—BNLS.93, Ph.177, Ba.119, Hk.271.
402. Chūn 'ishqī arz būdī marā īshā kard.
403. Chūn ghuncha'i gal qarāba' pārdār shawad.
404. Chūn kār na bar murād-i mā khwāhad būd. Var. 140.
405. Chūn murda' shawam khāk-i marā gūn sāzand.
406. Chūn nīt darān zamana' sūdē zī khīrad.

Dh.
407. Iljaye kī ba-quadrat sar u rū mē-sāzad.
408. Iljaye kī thamar zī shākh-i asbjār dihād.

Dk.
408 (a).—BER.182, H.234, BERe.225, Ph.158, CR.899.
409. Khurram dīl-i ān kāsē ki ma'arūf na-shud.
410. Khaṭṭē kī zi rūū yār bar-khāsta' shud.
411. Khwāhī kī testā rūthār-i āzar rasād.
412. Khurshīd kaman-dī sabha bar bām afgānd.
413. Khush bāsh kī dāhar-i beghrān khwāhad būd.
414. Khush bāsh kī 'alam gumard khwāhad būd.
415. Khush bāsh kī māh-i 'id nou khwāhad shud.
418. Khayyām turā chu dākhil-e qabar kunand.
418-4. L.49.
419. Khir āshīh-dī dil dar ab-i chang afgān sūd.

Dd.
420. Dādam ba umād rōgārē bar būdād.
421. Dar bāgh shucl dil-i zi ta dar khūn uftād.
422. Dar charkh ba anwā'ā sakhurhā gūntand.
423. Dardā kī dilam ba hēch dārmān na-rasād.
423-2. Dar dil hama' shīrūk rū'i bar khāk chi sūd.
423 (a).—Ph.157, Ba.130, Hk.287.

Paq: Shāh Ahmad Jan [Hk.].
424. Dar dāhar chu āwāz-e gul-e tāza' dīhand.
425. Dar dāhar kāsē ba gul-ē adhārē na-rasād.
426. Dar dāhar har ān-kī rūm nāsē dārād.
427. Dar dīda'- u dīda' dīda' mē bāyad būd.
428. Dar rāḥ chūnān roj ki salāmāt na-kunand.
429. Dar rāḥ āhir dībar dībar kī muḥāsā rā ma-pasānd.
430. Dar rāḥ-i karam kōh ba kāhē bakhshand...
431. Dar sar hawasē butān-i chūn hūram būd. X. 82.
432-a. Dar kā-e jhān kasē kī andēshā kusad K.I. [Hv.]. †68.
432 (a) — Sa.49, Sh.107.
434. Dar kūha’i rabātē kī muqīmān-i nu and. IV. 35.
436. Dar mukā-i tu az šā’t-i man hēch fūrūd. XI. 36.
439-a. Durwīsh kasē bāsd ki nāmāsh na-būad. †69.
439 (a) — RPh.54, Hr.224, Bn.51.

Vag: Afshā [238].

440. Dastē chu manē kī jām u sāghar girād. X. 47.
441. Dushman ki marā hamēsha’i bad mē-bīsād. X. 132.
441-a. Dīl-tang mā-shou agar shawī tang chī sūd. †70.

441 (a) — Pb.196, B.139, Hr.291.

442. Dīl-tang mā-shou kī tā jhān khwāhad būd. VII. 39.
443. Dīl chīrāghēst kī nūr az rukh-i dīlbar girād. IX. 182.
444-a. Dīdam ba sarē ‘imāratē mardē fard. †71.

444 (a) —BDa.66, Bn.83, Ps.325, CR.942. Vag: Abaṣd Jām [Hv.].

Dr.

444-b. Rastmā ba kalashāyē tarsē u yahūd. †72.

Dr. (b) — BMkh.279, Hr.129, Ps.372.

Vag: (1) Abaṣd Jām [Hv.]. (2) Aba Sa’īd [135].

445. Rastmā u zi mā zamāna’i ashūta’i bi-mund. X. 151.
446. Rūdnā-ki mujarrad ki mulk-i zāmān and. X. 42.
447. Rou šida’i bi-bānd tā dīlāt dīda’ shawad. VII. 167.
448. Rōnīst khushī hāse nā garam ast u nā sard. III. 38.
449. Rōnē felelam jāma’ dīhād mūr kusad. II. 50.
450. Rōnē ki jān-ī har šēfat khwāhad būd. VII. 14.
451. Rōnē ki qad az bār-i gunah khām gardād. X. 75.
452. Rōnē ki hāzār khwīsh bēgīna’ kūndad. V. 134.

Dr.

453. Zān pēsh ki bar sar-ē tu shakhkūn ārand. VII. 137.
454. Zān pēsh ki gōrē zi man āgandā’i shawād. IX. 21.
455. Zān pēsh ki nāmā-i to zi ‘alam birawād. IX. 102.
456. Zān sar ba gulē kī pār-i dīhēsān dīrād. IX. 170.
457. Žāwardan-ī man na-būd gardān rā sūd. II. 10.
458. Žāhid ba karam turā chu mā na-shānshād. XI. 90.
459. Žāhid ba namāz u rūnā ūftē dīrād. X. 14.
460. Zulfāshā-ī tu bā māshāl-i khutan bāšī karād. IX. 151.

Dr.

460-a. Sāqi bar man chu jām-ī roshan bi-nīhād. Sh.119, BRF.380. †73.
460-b. Sāqi chu sitam gham na ba andāza’ kūndad. A.256, Hz.310. †74.
460-c. Sāqi qadāhē kī jān fanā-e tu baad. A.257, Hz.311. †75.
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460-d. Sāqīi chi șalaḥ az dīl-i majnūn āyad. A.238, C.296. †76.
460-e. Sāqīi guł-i bakht haggah' pashmurda' bud. A.239, C.298. †77.
460-f. Sāqīi zi zamana' chand bēdād rasad. A.240, C.297. †78.
460-g. Sāqīi du jhan kūjā damē ghām arzad. A.261, H.303. †79.
460-h. Sāqīi farāh az sāghar-i mā mē-bāshad. A.262, H.308. †80.
460-j. Sāqīi zi ghamē tu har-ki mad-bōsh bud. A.264, H.306. †82.
460-k. Sāqīi ba șu gar shawēm hamdam chi shawad. A.265, H.305. †83.
460-l. Sāqīi zi adab mastiyet ar dūr bud. A.266, A.304. †84.
460-m. Sāqīi qadahe ki har-ki bē-dād bud. A.267, H.303. †85.
460-n. Sāqīi sar agar judā ba sēghē tu bud. A.268, H.302. †86.
460-q. Sāqīi mai agar zi sāgharē Jam bāshad. A.271, C.293, H.296. †89.
460-t. Sāqīi qadahe war-na' ḥarān khwāhām murd. A.274, C.289, H.293. †92.

461. Sāqīi 'alam-e sīyāh-i shab ṣubha rubūd. VIII. 63.
462. Sirrē hama' dānā-ī falak mē dāsād. VII. 110.
465. Soulē tu dar in quom chi kardē ki kharāmand. VII. 23.

466. Shāhīhā kun ki andshān khwāhad bōd. IX. 103.
467. Shāhīhā falakat ba khusrawī ta'alin kard. †94.

467.—BD.70, CR.956.

<<Melanin [Dowlat Shah].>>

458. Shab nist ki ah-i man ba jounā narasad. L. 34.
459. Shab nist ki 'aql dar tahayyar na-shawad. IX. 175.

470. Sābāb-nazarān ālā'ē yak-digar and.
470-a. șad bār ba ghirbāl-i falak bēkhta' and. VII. 184.

470 (a):—H.139, BMd.458, BERa.221, A.248, CR.908.
471. șad sāl agar dar sīsham mahal bud. VII. 24.
472. șayyād-i ajal chu dāna' dar dām nihād. VI. 5.

473. șab'am bā namāz u rōnā' chūn māyal shud. X. 114.
474. șab'am hama' bā rū-i chu gül mē-khandad. III. 37.

475. șłąq čhi ba kār-i in jhan mē-nigarad. VII. 139.
476. șąqil ġham u andēša'-i lāsbē na-khurad. VII. 139.
477. ‘Alam agar az bahar-l tu mē ārāyand.
478. ‘Alam ki libās-i dīlkash dārad.
479. ‘Ishqē ki majkā buad ābash na-bead.
480. ‘Umrat tā kai ba khud-paraasti gūhārad.
481. ‘Umro tū furūn buad agar az pān-gad.

481 (a) —Sb.269, BNa.57.
482. ‘Id āmad u kārā nikū khwāhad kard.
482-a. ‘Id āmad u ‘āsh u shādmānī āaward. BNa.57, BNK.32. 197.
483. ‘Ashē ki J.278, unique: x396. Awhad [Hx.1].

Dgā.
484. Gham khurdan-i bē-hūda’ kujā dārad sūd.
484-a. Ghaqwējī kun garam guhar mē boyad.

Df.
485. Fardā ‘alam-ē āsīq tāi khwāham kard.
486. Fardā ki nasīb-i nēk bahētān bahkhand.

Dg.
487. Qisrē gol u zul bāda’-parastān dāndān.
488. Qoumē zā gisāf dar ghorūr uftāndand.
489. Qoumē ki ba khwāb-ā marg sar būr nihand.
490. Qoumē ki darin safār turū hamrēh and.
490-a. Qoumē ki zā shād u zarq mai mē-na-khurand.
490 (a) —Sb.74, Hb.227.

Dā.
491. Kārinda’-i kundānā u kushār na-musd.
492. Kas rā pas-i parda’-ē qasār rāh na-abud.
493. Kas muskil-i asrār-i asal rā na-kushād.
494. Kufū zū chu manē gisāf āsīn na-shawad.
495. Kām kun tanā’-ē jāhān u mē-zā khurand.
496. Kū ān ki gham-ē gardish-i gardūn na-khurad.
496-a. Kū bāda’ ki az dīl atharē ghām bi-barad.
496 (a) —Fh.223, B.365, Hb.336, Hq.221.

Dg.

BER.349. 190.
497. Gar bāda’ ba kōh dar-dīhā raqf kundā.
498. Gar bāda’ khurad gādā ba zirī bi-rasad.
499. Gar-chē ghasa u ranj-ī man darāzē dārad.
500. Gar khīma’-ē bē-āysīzāt yād shawad.
501. Gardē dīlē man dar in qasaf tang āyad.
503. Gardūn zī saḥāb nastaran mē-ridād.
504. Gar yāz-ī manēd tārīj jāmāt kusīd.
505. Gar yāk nafasat zī zindagānī guzarād.

505 (a) —L.128, H.187.
Kamal Ismā’l [M.3, 1010 H].

VII. 153.
IV. 14.
IX. 47.
IX. 104.
VII. 99.
†96.

III. 11.
†97.
X. 396.
XII. 21.
IX. 30.
XI. 54.
IX. 10.
X. 13.
X. 12.
X. 11.
†98.
IX. 15.
X. 29.
†99.
X. 19.
X. 10.
X. 9.
X. 67.
II. 46.
IV. 23.
X. 76.
297. गोयंद बिहिूह उ भुर 'अिन क्षिणह बुळ.
298. गोयंद बिहिूह उ बीबऺ डौसह बाबाड.
299. गोयंद कि माहेण्डरमण गाहि पाड.
300. गोयंद कि मार्द रि हुनार में-बायद.
301. गोयंद हर-अमकर न्र बा-साबिर अड.
302. गाह शारब-ि 'अिश तफ बाबाड गाह चुद.
303. गिराम कि फाल हामण अू हामराज आयद.
303-ि. गिराम कि हमाूळ मुळ-ि तु चौन क्षिणह बुळ.

831. (a) — BMd.237. Pr.453. CR.984.
    प्रथ: अद्ध आ (267).

D.  
513. लेिा राहाूळ रांग-ि आर्गवाणी बा तु दाद.
513 (b) — Pr.223. Ba.369. Hs.329.
514. लब बर लब-ि कौला इच्छ दानी माफूढ़.

Dv.  
514-ि. मारा बा शराब उ शाहिद अमोक्ताूळ अू हा.136. BMd.426.
    A.427. 'मसद' [186 Cl].
515. मारा चि अिन कि वर कादी बिे गोयड.
516. मारा ति राहराभ-ि राहल आसुरवाण.
516-ि. मारा गोयंद देसक्रू अफ्राहिाूळ इल.
516 (a) — U.248. BMd.211. A.287. Hs.127.
517. माहेण्डरमण बी-राफुे उ शानवाल आमद.
518. माहेण्डरमण चुनारकी इमाल आमद.
519. मार्द एन ना बउद इ लिह अराय बउद.
520. मिस्कू तम-ि मान रि दहर कूह फारुड.
521. माज़ुर इ खुसाूळ रि दिनारत गिराद.
522. मान बाहाूळ बा-जाम यक-मानी क्षिणह बाबाण कार्द.
523. मान दामान-ि जुहुि उ तोहाूळ ति क्षिणह बाबाण कार्द.
523-ि. मानील बा मियूळ-ि खाक उ खुन क्षिणह कार्द.
523 (a) — BMd.464. BERa.220. A.249. CR.987.
    हाश आ भेड.
524. मानम ति काबब में-कुर्द रेण-गुरार.
525. मान रि खुराम रि हर-कि थु रि आहल बउद.
526. मोजुड-ि हाउजी बा-जाज इसान ना-बउद.
527. मोरण बा जाहानम रि सयर कापी बूर.
528. माय बायद बुळ अ रार्द में-बायद बुळ.
529. माय बायद कुर्द रि काम-ि दल बायद रुिं.
530. माय-क्षिणह अगर ग्वाय बउद 'आर शावाद.
531. माय क्षिणह बुळ टां रि जानम बाबाल.
532. माय राहर कि रानां बा खाल रि द्वारा' शावाद.
533. माय राहर कि रि दल बतर्रत रि ग्वाल बी-बारद.
534. माय राहर कि सामान बाँध शाबिणह बुळ.
535. माय दी रि हालफ़ रि बाब नोकु बनार.
536. माय-गर-बा बाबाण आ बवल-ि रि कि कुराद.
537. माय नोकु रि ताम आ निखाद बी-रावाद.

Dv.
538. नाबुरुंदा बा गुम्बा रि तालब शामे चंद.
538-ि. नाकृराूळ आची तरू फामुदिड.
539. नाइ जामीू 'अम-ि कुशाूळ नू शाबिणह बुळ.
540. नाइ रवानांद गुहाह रारमं क्षिणह बुळ रुिं.
541. नाइ-आळे बा ग्वायाूळ जाली-ि ताराद.

X. 85.
X. 96.
X. 116.
X. 111.
X. 96.
IV. 40.
III. 44.
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†109.
V. 39.
†104.
X. 138.
IX. 6.
†105.
X. 120.
X. 119.
VII. 115.
X. 148.
IX. 105.
X. 97.
X. 150.
†106.
VII. 58.
X. 119.
VII. 181.
X. 73.
IX. 45.
IX. 166.
VIII. 107.
IX. 70.
IX. 107.
IX. 108.
IX. 109.
VIII. 104.
X. 98.
IX. 110.
XII. 22.
IX. 111.
IV. 10.
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542. Na’ kār ba tadbīr sikū khvāhad shud.
543. Nēk u bad-i in īhanī fini gunarad.

VIII. 74.
VII. 43.

Dw.
544. Waqṭ ast kī az sabnā’ īhān ārāyand.
544-a. Waqṭ ast kī gūl parda’ zī rukh bar-girad.
545. Waqṭe kī ṭalū’ū sabb-i arzaq bāshad.

III. 35.
XII. 23.
III. 15.

Dā.
546. Hān tā na-sālī bar tan-i khud ghūṣa u dard.
547. Har jū’ā kī sājīsh ba khāk afshānad.
547-a. Har dīl kī ba zār-i pāy-i ghām past shawad.
548. Har sabhā kī rū’-i tāla’ shabnam girad.
549. Hargiz na jīhān-i kuhna’ nos khvāhad shud.
550. Hargāh kī bānafta’ jama’ bar rang zandad.
551. Hargah kī dilam bā ghamat ambūr shawad.
552. Har ladēdhat u rāhātē kī Khālīfāq mḥād.
553. Haftād u dō firqa’ dar rahat mē-poyand.
554. Ham dast-i manē tīshna’ ba jāmē na-razūd.

VII. 59.
VIII. 108.
XII. 24.
VIII. 25.
VIII. 75.
III. 29.
I 33.
VII. 79.
I. 59.
IV. 22.

Dī.
555. Yārān ča ba itīfāq mōlād kunand.
556. Yārān ba muswafqat ča mō’ār kunēd.
557. Yārān-i masūfaq hama’ az dast shudand.
559. Yāk jū’ā’-i mai mūlk-i jīhān mē arzūd.
560. Yāk rōz fašaq kār- marā skū na kard.
561. Yāk qaṭra’-i šār būd bā daryā shud.
562. Yāk nān ba du rōz gar shawad hāšīl-i mard.

X. 165.
X. 166.
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IX. 71.
IX. 73.
II. 28.
VII. 138.
VII. 40.

Rā.
563. Ān la’al dar ābgīna’ē sūda’ bī-yār.
564. Ān mai kī ḥayāt-i jāwēchālūt bi-khur.
565. Az būdan-i ān dōst chi dārī timār.
566. Az charkh ba kām sar bar-afrākha’ gīr.
567. Az gardīsh-i in zamānā’-ē dūn-parwar.
568. Az gardīsh-i rōzgār bāhārī bargīr.
568-a. Az harchi khurad mard sharāb oulā tar.
568-a (a):—5a.99, BNA. Ph.259, Ba.206, Hb.336, Hg.213.

Parody of 580. Nasīr Gājvāl [Hāj].
569. Aflāk kī jīz gham nafāsīyānd dīgār.
570. Ayyās-i jāwānī u shābāb oulā-tār.
571. Āi charkh-i fašaq na ‘aqīl dārī na hūnār.
572. Āi khwāja’-i faqīha’ gār turā nīst khābar.
573. Āi dīr tarabā bū ‘alamē pūr sar o shōr.
574. Āi dīr hama’ asbāb-i jīhān khvāstā gīr.
575. Āi dīr hama’ asbāb-i jīhān sākhtā gīr.
576. Āi dōst ghanmē jīhān-i bēhūdā ma-khur.
577. Āin āhal-i qubūr khāk gashund u ghubūr.

Parody of 580. Nasīr Gājvāl [Hāj].
578. Bā sīla’-ē tand-khūhē bē’-aqīl u wiqār.
578-a. Bāqī gūl u sabnā’ dī mayō bū-ī bāhār.

III. 59.
XII. 25.
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579. Bā yār chu āmēda' bāshī hama' 'umr.
581. Bar khīz u dawā'īn dīlē tang biyār.
582. Bīgasasht ba ẓarfē chaman ān bād-i sahār.

IX. 115.
IX. 114.
VIII. 126.
I. 16.

583. Tā chand aşin ḥīla' u zarāqaqiyi 'umr.
583-a. Tā kā i ghāmē ziyān u sūdāt ẓkhir. 'Astars [Hv.]
583 (a) --- Pb.266, Ba.213, Ha.363.
583-b. Tā kā shinawam hikrayat-e ḥur u ẓeqūr.
583 (b) --- Pb.266, Ba.213, Ha.362, Ha.257.

X. 153.
† 109.
† 110.

584. Jānā mai ẓaf u ẓaf u bē-gash mē-khūr.

IX. 115.

586. Chūn nist turā juz ān ī dākand čārār.

IV. 45.
VII. 63.
XII. 26.

587. Khīste sar-i khum ī nilkštē Jam bītar.

XII. 27.
IX. 74.
† 111.

Parody of 482.

588. Dar dīyara'ē sipahār-i nā-pāqād 'aour.
588-a. Dar mousam-i gul bāda'-i gulrang bīkhor. Par. 589.
588 (a) --- Pa.147, MA.218, BMb.286, Hf.200, BMI.217, Pe.315, Ha.329, Ha.266.
J.302, N.209, CR.1022.
589. Dīl-tarā shanēy yak jāsakē bang bi-khūr.
590. Duniyā hama' sar-ba-sar turā khwāsta' gīr.
591. Dī kūzā-garē bīdīdam andar bāsār.

X. 122.
VII. 84.
V. 28.

† 113.

592. Sāqī qadaqē bada'-i gulrang biyār.
593. Sustī makun ī fardā'ē ṣaqq bigudhrār.
594. Saillī bīrīfī gird wāsarā'-i 'umr.

VIII. 70.
† 114.
† 115.
VII. 121.
IV. 4.

595. 'Umeē tu chi dō ẓad ā chi sē ẓad chi hazār.

IV. 7.

596. Kāsē hama' 'alām ba mēsēdat shada' gīr.

VII. 65.

597. Gar bādā' khurī tu bā khirād-mandān khur.
598. Gar bat rukh-i tust bat-parasti khush-tar.
598 (a) --- Sc.109, A.483.

Q1
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Rm.
599. Mardâna' dar âzi khwâsh pairwand bê-bur. VII. 75.
599-a. Ma'asherq ba har šifat ki āyad ba ûzûr. †118.
599 (a) — Sh.308, BNa.64. Var. Shah Qasim Amaw. [Ha., Hr.].
600. Mai bâ rukh-i dilbarân-i shâlak bê-khur. III. 62.
601. Mai surkh gel û qalâba gulâb ast magar. IX. 87.

Rw.

Rh.
603. Har touda' ki kerdêm shâkastêm digar. Var. 927.

Ry.
603-b. Yê Rab ba karam bar man-i sîl-rîh nigar. †119.
603 (b) — BNb.368, BNa.60, HD.33. Var. Afzâl. [261].

Z.
604. Ab ê rukh-k i 'ihqiân-i khud-pâk ma-râz. VII. 189.
604-a. Ânhâ ki na-dânand haqiqat zî majâz. †120.
604 (a) — Kh. BN.54. Eda. 613.
605. Az jujul-i raftagânî in râh-i dinz. III. 47.
606. Az 'umz-i tu chen-ki mê-tarashad shaburûz. III. 57.
607. Afsûz azin sag-bachâ'ê pur tag-u-tûz. VII. 82.
608-a. Ai charkh-i sitêna'-kûr bê mû ma-sîtêz. Sh.26, BERf.113. †121.
609. Ai khush pisare 'ihwagare rang-amêz. IX. 163.
610. Al dîl chû haqiqat ê jîhân hast majâz. VI. 11.
612. In charkh ki bê kasê na-mê-goyad rûz. II. 45.
612 (a) — MA.241. BNb.320. CR.1035. Per. 624.

Zê.
613. Bû tô ba kharabêst agar goyam rûz. VIII. 1.
614. Bûzê bûdâm parîk'a az 'alam-i rûz. X. 142.
615. Bû mardam-i pâk-ajel u 'qûl amêz. VII. 190.
616. Bar abê rawân u sahâz 'al shâm-i tarâz. VIII. 27.
618. Bûdî kî na-bûdat zî khur û khwâb niyâz. VII. 141.

Zêk.

Zêkê.
620. Dûnî ba chi me-zanand in tablak-bêz. VII. 683.
621. Dar bâdiyê 'tehq-i tô hamê raftam têz. XI. 8.
622. Dar kim-i 'adam khusta' budam gufi khiz. XI. 5.

Zêr.
624. Raftand u xi raftagân yakê şâmad bêz. VII. 105.
625. Rou bar sar-i aflâk jîhên khûk andâz. III. 49.
626. سیگار پر کن کی بارگانم اماد روز.
626-a. ساق دلم از تو دار عیدال ایستان.

627. فرمانی چه شام بادی شمعال ایست دموز.
628. کردیم دیگر شیوا-ای ریندی ایگهوا.

628-a. گار بادا مهربانی زی اقی نگران پارهیز.

629. گار گوهر-ی تاجات نا-ستم هرنگیز.

630. لاب بار لاب-ی کوشا برمودام ای جیاواز-ی ایز.

631. می یاسه و یاسفتا و ماستم امیز.
632. می لااباگنن و فلاله لاابات بار.
633. میه و فلادا رات-ی شاب دار تاغ تاکا.
634. میا شوق کی عمراش چو گهام باد دارا.
635. می بوی عیت دی چهت ناسیما ماجا.

636. واپسه نیزه ای خیز ای میاوا-ی ناز.

637. هار چندر اگیر گنیه گرام شاب و روز.

638. یاز راب تو جمال-ی این ماهی میهرانگیز.

639. ایگهوا-ی دوایان گشتان-ی ان بارین تاک.
640. آن هدیتہ-ی زمانی-ای ییندا ماتار.
641. آی چارکه-ی خاسی خس دمن پسر وک گیاب.
641-a. آی دیل سر-ی کار بکارم ایست ماتار.

641 (a):— Whal.400, He.454, Var. Afdal [273].
642. آی واقع-ی اتر-ی دامیر-ی هامی کاس.
642-a. تا چندر راوا دار پا-ی تاجید و نیاوا.

642 (a):— BNh.397, Pb.310, Ba.257, Hb.407, Var. Afdal [He.] [239].
643. دار کهرا و چی پچه کی نا-ی راه شناوا.
644. داریب-ی معالی را زی یفان چی هیرا.
644-a. میه و ریگنی جومباتی دیرینا اسلا.
644-b. سیقی تو گارد البان-ی دارویش بی را.
644-c. سیقی ی ساری ای جیاری ریش مار اسن.
644-d. سیقی نازاری کی دیدی ای جام-ی تو بی.
645. میره بیدام نییستا بار بیار-ی-ی تین.

SH.

645-a. ای کی مادان-ی بیکه بیکو روز مناسئلی کوویش.

645 (a):— BMb.338, Pe.154.
646. ای من می یهیاب-ی جاویدانیت بی-موش.
647. ای من می کیبیق که یعاینا دیاراد پاس.
648. ای نامادریتا یار مکو-کوویش چابرا-ی-ی کوویش.
649. Ayyām-i shahbāb raft u khail ū ḥashamash.
650. Ai charkh marā ma-kuśh ba bad-masti-e khwish.
650-a. Al dīl chu ṭarab-nāk ma'ī shēdān bāsh.

659 (a) = St.296, BN.383, BN.2, Ht.467, Faq. Aḥṣāl [Hj.] [282].
651. Al dīl ma-ṭalāh zī digarātn maḥram-i khwish.
652. Ai ḍōst dīl az jasā'ī dushman dar-kash.
653. In yak ūv zādā'ī khush-dīl bāsh.
653-a. Bā dīl guštām kī ai dīl kāf-r-kish.
654. Bi-gudhār dīlā wawara-tā' aqī u mālāsh.
655. Bi-ghińf marā 'āhīq-i nigār-tā khush khus.
656. Pandē dīhmat agār ba man dārī gōsh.
657. Tā chand kūrā'ā'ī-nā mālān-e khwish.
658. Tā dēg-i ḥayāt nīyād az marg ba īoš.
660. Khush bāsh ba hor bālā mushawwīt-andāsh.
661. Khayyām am garā bādā' parasti khush bāsh.
662. Dar pas ma-nigar damē u dar pēsh ma-bāsh.
663. Dar kār-gahē kūza-gašn rastām dīsh.
664. Duniya gumarān ast u na-dānī rāzah.
665. Dīgar na-kunam umūr bar madhāb-i khwish.
666. Zān rūj kī rāb-i rāb mē-khwānandāsh.
667. Zulfē tu kī shab-ravīt dīyām kārash.

667 (a) = BN.32, Ht.9.
667-b. Šaql tu máhī zī rū-farkhanda'-i kwhis. A.549, Ch.495. 133.
668. Sar mast ba malḵhānā' gudhar kardam dōsh.
669. Sār āmādam ai Khudāy az hast-e kwhish.
670. Shud pārd-kharaš jāwān na-grād 'aibash.
671. Gham chand khozi zā kār-nā-āmāda' pēsh.
672. Kū dīl ki bādhnad nafasē azārāsh.
673. Gar 'ašiqū andar tap-tā hijrān mē-bāsh.

A.
674. Mai ghar čī āhrām ast madāmāsh mē-eēsh.
675. Hafṣād u du mālāt and dar dīn kam u bēsh.
676. Yak yak hūnaram bin u gunah dāh dāh bakhēsh.

F.
677. Ām kirm-i barēsham ki ba a'nđād ča'll.
678. Mai dar qadaḥ īnšāf kī īkant la'īf.

K.
679. Az āmat-tā akhriat na-mē-dārī bāk.
680. Al charkh-i falak na rūn shanāsi na namak.
681. Al dīlāt-i tu bar jumla' mārumāt mālēk.
682. Bas pārahīn 'umr ki har shab aśāk.
683. Tā kāi zī jaflāh-i tu ai charkhī falak.
684. Ruḥē kī mūzara' hast zālīsh-i khāk.
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685. Gar şulah nayābam zī falak jung inak. II. 40.
685 (b).—BNB.359, SL.112, BMa.218, HDe.29, CR.1039.
Paş. (1) Şahā Jem. (2) Adal H.V. [R.S.].

G.

687 (a).—Ph.316, Ba.284, Hb.454.

L.

687-b. Ajūz-i wajūd jumla zī naqsh bānd ū khyāl. 1:40.
687 (b).—Se.283, BMa.217, RN.312, CR.1032.
A reply to 683.
688. Az jārn-i haşid-i khāk tā ouj-i zuhal. IV. 41.
690. Andar raḥī mīn dū ka'aba' āmdān hašī. VII. 192.
691. Ai dīl māshāhān naqṣātē shahī hašāl. III. 51.
692. Ai 'umr-i 'asār dāda' bar bād-ī jahāl. VII. 68.
693. In āṣurāt-i kowm jumla zī naqsh ast ū khyāl. IV. 54.
694. Bārē gham-i 'ishq sār-kār liyād dīl. IX. 40.
695. Bā sarwa-quadē tāzā-.tar az khīrman-ī gal. IX. 119.
696. Bi-gudhār dīlā wassasa'-ē fār-ī mušal. IX. 180.
697. Tā kai sāhād ḥadīth rāmī zī azal. IX. 121.
698. Chand az gham u ghuṣsa'-ē jāhān qālāqāl. IX. 142.
700. Dar sār magudhār hēch soudāi smalāl. IX. 123.
701. 'Ishqī ba kamāl ū dīl-rubā-ī ba kamāl. IX. 58.
702. Kas kholū d jahām ū na-đidāt az dīl. X. 87.
703. Mai bar kaf-ī man nī ū bar-āseer ghuslāl. VIII. 118.
704. Mai khur kī na 'ilm dast girād na 'amāl. IX. 124.

M.

705. Ān āh kī pēsh-i hēch maḥrasu na-źnam. I. 35.
705-a. Ān ḏut kī zī 'ishq-ī ū chunān ĥairānam. 1:44.
705 (a).—Ph.313, Ba.304, Hb.484.
706. Ān bīh kī zī jūm u bāđa-ī dīl shād kunēm. IX. 27.
707. Ān charkhī falak kī mâ dar ū ērāīnām. IX. 28.
708. Ān lāhā-ī kī az ajal gurēzān gardam. IX. 65.
708 (a).—Hj.369, Hj.15.
Paş. 'Adal H. Abe Sa'id Aḥšī Khāṣ [H.V.].
709. Az bāda-ī shaw̱ād takābbur az sarhā kamāl. IX. 38.
711. Az rūyī tu shād shud dīlē ghamīnām. I. 45.
711-2. Az ʻishq-i tu man dar-d-i dil anděšt-i' am.  
†145.

711 (a) = 88.29, BN 279, BUR 196.  
†147.

712. Az man bar Khayyám rasālād salām.  
†148.

†148.

713-a. Az nuh pīdar 6 chahār mādār zādam. BNB 477, Hb 443.  
Afsāl (307). †149.

714. Afsās kī bāfālāda' farāda' shudām.  
II. 13.

715. Imanz kī nāt dar sarāb tākām.  
IX. 79.

716. Aī šāki ūn-i ḥayāt-i jānān jānān.  
I. 48.

717. Aī charkh kī gārīshk-i tu khursand nayām.  
II. 29.

718. Aī dōst biyāk tā ghash-i fardā na-khurān.  
III. 54.

719. Isid chu na khvāst-i 6n chī man khvāstā' am.  
VI. 2.

720. Aī mufīc shahar az tu pur-kār-tarēm.  
X. 107.

Mā.  


723. Bā zulf-i tu gar āst dar zarki kardām. IX. 159.


725. Bar khud āst ārān ārān bar-bastām. X. 134.

726. Bar-khizān u 'am-i bādā'-i nab Kunām. IX. 29.


728. Bar-khiz u biyāk tā chāgi bar chāgi zanām. VIII. 114.


731. Bē-bādā' na-būda' am damē tā hastām. IX. 20.

Mā.  

732. Pāk az 'adam āmadām u nāpāk shudām. VII. 177.

733. Pāhvāstā' zī gārīshkē futak ghamgīnam. II. 15.

Mī.  

734. Tā chand aqūr-i 'aqūl-ī har-rūza' shawām. V. 36.

735. Tā chand ālāmāt kunā sī zāhid-i kham. X. 59.

736. Tā īn na-bāri kī az jhān mē-tarsān. XI. 18.

737. Tā īn na-bāri kī mā zī ādam zanām. I. 44.

738. Tā īn na-bāri kī man ba-khud mojūdām. X. 71.

739. Tā kā zī jafāk hār kāsē nārā kashān. III. 2.

740. Tā kā warāqe 'umr ba gham dar shōkanām. VIII. 103.

741. Tarsān ki chu ba'ad āsun ba 'alam na-rasām. VIII. 103.

Mīj.  

742. Jānā mai dih kī bā dīlē ghamnākām. VIII. 106.


744. Jānām ki dērēgh-i di bā dard āst moqām. XII. 16.


746. Chandān ki zī khud nīst-tāmā hast-tāsām. X. 58.


748. Chūn nīst moqāmā'ī mā darīn āst moqām. X. 46.
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Mkh.
748-a. Khud rā shab-u rōz dar sharāb andāsam.
Sc.376, BMk.347, Pb.376, Ba.321. †150.
748-b. Kharshid ba gil nihrat me-na-tuwānam.
XII. 32.

Md.
749. Dar pāl ajal chu man sar afghanda' shawam.
X. 138.
750. Dar jūstan-i jam-i Jam jihān paimudēm.
VII. 180.
750-a. Dar khāna'ī nīstī chu khush bīnshistam.
†151.
750 (a):—Pb.384, Ba.321, Hk.478.
Par. 776.
751. Dar dāman-i yār-i bīwafa' chang zanēm.
IX. 90.
752. Dar dāvār'ē wajūd dēr āmada' ēm.
II. 12.
753. Dar rāh-i tu tā asp-i khirad tākhta' ēm.
XI. 1.
753-a. Dar 'ishq-i tu dīl raft u zī jān mē tarsam.
†152.
753 (a):—Pb.387, Ba.331, Hk.478.
754. Dar 'ishq-i tu šad ġūma' mālakmat bi-kasham.
IX. 4.
X. 121.
756. Dar maqāda'ē 'ishq niyāsē dārēm.
IX. 149.
757. Dushman ba-ghalat guft kī man filasam.
X. 133.
758. Dīl faq na-mē-kunad hānē dānā' zi dām.
X. 35.
759. Duniyā chu rauq jū mē dār ā mīhrāmēm.
IV. 32.
760. Duniyā chu fanāst man ba-juz fan na-kunām.
X. 70.
761. Dīgar gham-i in gardish-ī gardīn na khurēm.
II. 60.

Mr.
761-b. Rōzē ba nazāra' dar kharābāt shudam.
†154.
761 (b):—Pb.389, Ba.333, Hk.480.
Parady of 770.
762. Rōzē kī ba kū-i kūza-gar mē gudharam.
V. 35.

Mc.
763. Zān pēsh kī az zamāna' tābē bi-khurem.
IX. 19.
†155.
763 (a):—BMk.375, Hc.304, CR.3075.
763-b. Zahar ast gham-ē jihān u mai tāryākam.
Var. 715.
X. 142.

Mf.
†156.
764-g. Sāqī qadābē kī halāq'ā-dar-gōsh-i tu am. Hc.342, C.553, A.583. †162.
764-j. ساقی ساهن از توهای پینهان ناکرام. HZ.347, C.558.
764-k. ساقی قدابه کی مان با بستن ناروام. HZ.348, C.559.
764-l. ساقی ناراجر با مان کن از لوطی 'امیم. HZ.349, C.560.
764-m. ساقی از گرامی تو تا کی از دست خواهم. HZ.350, C.561.
764-o. ساقی تو مراد سکحتی ای مان کنیم. HZ.352, C.563.
764-q. ساقی ناراجر کاز هاما دیلبختارام. HZ.354, C.565.
764-r. ساقی ناراجر کی ماست ای شادیا حستام. HZ.355, C.566.
765. سار-الداشکی ای ردی دیمی خرتش حیتمان.

Mk.
766. شاهب‌دادهاره کی دیدا بهارمه نارام. III. 22.
767. شهد دیواهی دیشی دار این دار حارم. X. 130.

Mf.
768. شعبه ای دامی بار ما گیارگ نارام.

Mf.
769-a. یلیم کی دار یی یک دامی به-گرام نارام. Var. 766.
769-b. یلیم کی دار یی یک دامی به-گرام نارام.

Mm.
770. گرخت شوام ای جان گیارگ نارام.
771. گرخت شوام ای جان گیارگ نارام.

Mm.
772. گار سخت شوام ای یکن دار-دازندام.
773. گار دار گری چاغی در کری سم.
774. گار مان یی مزه یزغیان مانام حستام.
775. گار مان گیارگ ریل زمین گاردیم.
776. گیارگ کی دیگر بیکی گلیا ناکرام.
777. گیارگ کی دیگر بیکی گلیا ناکرام.
778. گیارگ کی دیگر بیکی گلیا ناکرام.
779. گیارگ کی دیگر بیکی گلیا ناکرام.
780. گیارگ کی دیگر بیکی گلیا ناکرام.

Mm.
781. مایه ایار دا خان و نیای کی بی-فاریبیم.
782. مایه ایار دا خان و نیای کی بی-فاریبیم.
783. مایه ایار دا خان و نیای کی بی-فاریبیم.
784-a. مایه ایار دا خان و نیای کی بی-فاریبیم.
784-b. مایه ایار دا خان و نیای کی بی-فاریبیم.
Mâyâyám dar-úftáda' chûn murgh bû bám.
Mâyâyám kî aqîr û shâdi à kên-i ghamém.
Mâyâyám kî warami sharâbêh mudâm.
Mâjram hastì kî bû tu gûyâm yak dáma.
Mâ'ashûqa' 'ayân bûd namê-dinâmàs.
Maqû'dû zî jumla' áfaranash mâyêm.
Man bûda' khuram ûa lêk mastî na-kunam.
†175
Man bûnda'-î àn zulf-i samân-pôsh-i tu am.
†175
M. 47. Pe.499.
Man bê mái nûb zistan na-tuwânâm.
Man dar Ramadân rûza' agar më- khurdam.
M. 118. X. 104.
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Man zâhir-i nistî u hastî dûnam.
Man gar warqê 'umr bû gham dar shikanam. Var. 470.
Man gouhar-i khud bû qismêtê kam sa-dîham.
†177
M. 114. X. 25.
Maî zî baráî tang-dastî na-khuram. Reply to 791.
M. 174.
Mâlim bû sharâbêh-nûb bêshad düyâm.
M. 124.
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Naî az sar-i karû bû khalal më tarsam.
XI. 19.
M. 124.
Hân tâ bû knarâbêt khurûshê bi-zanêm.
Har-chand kî mái khilaza'î dûn hast war ham.
Har rûz pagûdî dar knarâbût shawam.
Har giz bû târàb sharbastî bêbê na-khuram.
Har giz bû darin sahêba' târânhûk shawam.
Hangâm-i gûl ast ekhtiyârê bê-kunêm.
M. 47.
Yâ Rab bû tu dar guschktam bi-pâdhûram.
Yâ Rab tu gilam sîrûsh'ta'î man chû kûnam.
Yâ Rab cha bi-khâzêm sama'ânû gûyâm.
Yâ Rab man agar gusul bê-hadûl kûdâm.
Yak jû ghamû ayyâm na-dûrêm khûshêm.
X. 50.
Yakchand aqir-i bûda' û jâm shudêm.
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M. 47.
Yak chand bû 'ilm u 'aqîl dar-kûr shudêm.
Yak chand zi kêdêkê bû ustêd shudêm.
Yak dost bû Muştafêm u yak dost bû jâm.
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Yak rûz bû bandî u 'aqîl âzad nayâm.
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†183.
823-a:—Sb.23, BER153, Vsg. (1) Afdal 1334, (2) Hafiz.
(3) Faryābī [Remps 182].
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†187.
822. (b):—BMB.440, P.160, CR.1090.
822-c. Aī dūl χī kīrā kūnud musawwirī būdān. Abū Sa'īd [Hv.]
Sb.51, BNnd. 195. †182.
823. Aī gāshī' shab o rōz ba dūniyā nigarān.
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IX. 49.
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827. Bār khātir-i gham pādhrār-i man rāhmat kun.
XI. 52.
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829. Bar mūjdr-i 'aqil zindagānī kardān.
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II. 43.

NI. 821. Tā bi-tuwānī khidmat-ī rindān mē-kun.
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†183.
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909. Tam dar gham-i rūgār-i bē-dād ma-dēh.
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915. Dil dast ba turra'-e ŏtarab nā bārdah.
916. Dunyāba maʃiq runda' gū ākhir chē.
916-a. Dūzī zī kasli kāzō nayāsāli bīh'.

917. Rūsī bīnī marā tu mast ūftādah.

Hf. 918. Sāqī ba ʃabūbe mašī nāb andar dīh'.
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Hf. 920. Faryād kī 'urm raft bar bābūdah'.

Hg. 921. Qatra' bigirūt kī az darya judaĒm hama'.

Hk. 922. Kam kher gham-i rōgīr-ī nā-sār shudah'.

Hg. 923. Gar asp ŏ yaršaq ast ŏ gar ŏrōzāh'.
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x 2. Az yāriyi khalaq bagadhar ai mard-i khudā.  
   Hi.21.  

x 3. Andēsha' u fikar-i āb u nān nāst marā.  
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x 4. Ai ṣākē shud az ḥafat ādāmī paidā.  
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x 5. Ai Khvāja' chu dar shamār bāshī fardā.  
   BNj.47.  

x 6. Ai chūn shudā'ī bandi'ī farman haqq rā.  
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x 7. Ai dōst māshā ba 'aśīr dushman khudārā.  
   BERa.21.  

x 8. Ai didā'ī roushān ā ḥabīb-i dīle mā.  
   BNj.21.  

x 8-a. Ai sīrū-ti tu dar āzātā Ādāmā paidā.  
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x 8-b. Ai shām'ā rukhat bātīh-i jān sōrī-e mā.  
   HGa.401.  

x 8-c. Ai kardā' karmhā'ī tu yād ast marā.  
   Hg.135.  

x 8-d. In zulf-i tu āsābī parişāhī-e mā.  
   HGo.490.  

x 9. In khāna'ī tan ki haqq bīnā kard az mā.  
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x 10. Bāz āy ki az jān athārē nāst marā.  
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x 11. Bālī-e āmil o ālam-i hasas nāst marā.  
   RPe.126.  

x 12. Bīburidan-i tū zi mā chīrā shud ṣabanā.  
   BNa.86.  

Aj.

   Hi.12.  

x 14. Jāyē ki ba mastīst mai andar sarhā.  
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x 14-a. Jāyē ki nīshānī bē nishānāst ānā.  
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x 15. Jāma'ē mahghūl-i mīshāhā o khānā.  
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x 16. Charkhē fakal az yār judā săkht marā.  
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x 17. Khush kun nafasē jān u dīle shaidā rā.  
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   Hi.17.  

   Hi.17.  

   Hi.17.  

   Hi.17.  

   Hi.17.  

    Abu Sa'id [Hv.].  

x 21-a. Dar maikada' dōsh hātīsā gulf marā.  
   HGa.410.  

x 22. Dar hijrā tu munda' nā tawānam barjā.  
   HGa.346.  

x 23. Duniyā shahār u Qaisar o Kháqān rā.  
   Sc.435.  

1. Abu Sa'id [Hv.].  

   2. Aūṣād Kīrīmānī [Hv.].  

x 24. Duniyā ki farēb mā dihaad mardān rā.  
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x 25. Rangī zī gul-e gulaḥ dīdand marā.  
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x 25-a. Rōzā amād u bar dōkhām az gham lab rā.  
   LN.307.  

x 25-b. Rōsē ki ghamat mūnis-e jān būd marā.  
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x 26-a. Zulfē tu chunān bidādē bar bād marā. LN.387. K.I. [1010 H.]

x 27. Zinat na ba jāma‘ ast ai mard-i khudā. Hi.9.

Ahr.


A‘.


Af.

x 30. Faryād u fughān zi dast-i daharast marā. Hi.8.


Ag.

x 32. Gar bā tu am az tu jāndiham Ad‘hamzā. BNB.393.

x 33. Gar bandā‘ zi masti sakhsunē gusf khaʃtā. BERa.18.

x 34. Gar nist kilid-i bakht dar panjā‘i mā. HGa.332.

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x 35. Majmū‘a‘i šim u faqīl u ‘iz o shān rā. RPC.127.

x 36. Markab ba rābē ‘ahq marāhūd shumā. BNj.35.


Ah.

x 38. Har chand nabīni zi jihān rounaq rā. BERa.20. Futūhī [Rempis Vag. 6.].

x 39. Yā Rab nafasē zi mā judā kun mā rā. RPC.140.

B.

x 40. Az naf+ 1 badam judāi mē dih Yā Rab. Hp.21.

x 41. Al bēkhabar az ma‘ānī-e khud hamchu kabāb. Hs.195.

Bb.

x 42. Bahrest haqiqat o jihān mouj-i sarāb. BERa.28.

Bch.

x 43. Chashmē tu hamē dāstī dilam rā ba ‘adhāb. LN.374.K.I. [1010 H.].

Bd.

x 44. Darī zi paye chashm-i bad ai durr-i khushāb. LN.417. K.I.

Bg.

x 45. Gar dhat-i khudāwānd shawad kashf-i quleb. EMa.18.

x 46. Gashtar ba wiqāl-i yār firōz imshāb. Hx.1.

x 47. Goyand sharāb kam khur ai pēr-i kharāb. Sb.85. Mujid Hamagar [Rempis 10].

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x 51. Ānjā kī turyī ba pā u sar na tuvān raft. [Hv.]

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x 54. Ān rā kī ḥallāl șādāqī 'ādāt u khōst. RPa.105. Rumi [Hv.]
x 55. Ān shāh-i haqiqat kī jīhān rā jān ast. BERa.168.
x 56. Ān kās kī zī șuqār-i khudā āghā ast. RPa.62.
x 57. Ān kōdak-i na'āl band dīs andar dast. BNC.57. Mahasti [Hv.]
x 58. Ān kō madād az sa'ādat-ō doulat yaf. Šb.120.
x 59. Award šābā ruqqā șākhīn raqamast. Hs.207. Jānnī [Hv.]
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x 61. Aįmad khōyē kī 'ālamē banda'-ī őst. Khıyābān 'Ir físīn.
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x 62. Az puniš-kī mukhişan agar nangat nīst. BERa.171.
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x 65. Az rēdī asal 'sahq-i butin āsān-ī man ast. BMf.66. Par. of 171.
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x 74. Īmroz kī āb-ī hām dar jōyī shumāst. Hj.360.

x 75. Īmroz kī sōyē ṭarabat dast-rāsāst. Sc.427.

x 76. Andar hama' dastī khyārān khārē rāst. BNC.66. Par.

x 77. Ayyām-ī jawānī kī ārāb rā nām ast. Hs.180.


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x 79. Ai dīl ājarat gar čhī zī dourān rāsh ast. BERa.165.

x 80. Ai dīl chu firāqat rag-i jān bīkashūdāt. HGa.344.

x 81. Ai dōst darūn-i sīnāam khānāyī tust. BMf.145.

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x 84. In ashk kī mūnis-ē manē ghamnāk ast. LN.412. K.I. [1010 Ḫ.]

x 85. In marta'ba' yā Rab chīrah muṣīqāt. BERa.164. Dīyū. [M.T.]

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Th.

x 89. Bāz šy kī chashmam ba jārālat nigarān ast. RPa.98. Hāfīz [HSL.1299].
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Th.

x 90. Bā 'aql chu az 'aqlasa' na tuwānī rast. BERa.180.

x 91. Bar louḥ-i dilat naqsh-i de 'alam raqamast. Shb.289. 'Attār [Hv.]

x 92. Bar mā dar-i waṣl basta' me dārād dōst. HGa.341. Rumi [Hv.]

x 93. Būbul nālīn zi shākh chūn dīl shuda' ast. LN.330. K.L. [Hv.]

x 94. Bingar tu barīn ūb-i rawān ū lab-i khisht. BMa.97.

x 95. Bunyād-i badam ki Yērād az khāk siršt. BERa.172. Par. of 257.

x 96. Bēchāra' dilam ba jān-i durwāšān ast. BNa.12.

x 97. Bēchāra' kāsē ki šubh u šāmash ishqast. Pc.205.

x 98. Pairāya'i mulk bakhshīsh ū iṣāsān ast. BERa.175.

x 99. Paimāna' shab ē darūn-i maikhāna' giršt. HGa.394. Par. of 60.

Tj.

x 100. Tā bar sar-i kō-i 'ašiqī manzil-i māšt. RPa.95. Anwār [HSL.1295].


x 102. Tā man na shawam ba khāk dar pasti past. Shb.19.

x 103. Tēgh-i tu kī hamchāu marg mardam khwār ast. LN.422. K.L. [100 H.].

Teh.

x 104. Jūshāb bachi'ē kī jān u dil khatāl-i dōst. BNC.58.


x 107. Chūn dībar-i man ba nīzād-i fassād nīshānt. BNC.49.


x 109. Chīšē kī az ā 'aql zabeh chūn šakar ast. BM.73.

Tk.

x 110. Haqqā kī hama' khipmat-i makāhēq 'āšāt. Hr.115.

x 111. Khaštē sabrāt ki šaytā bas khūb ast. HGa.382.

x 112. Khwābē rāḥat naṣb-i alā-ē hawās ast. RPa.137.

Tāb.

x 113. Dar bādiya'-ē 'ishq-i tu har jā khālēst. Se.16.


x 115. Dar tīrā' shab az chīrāgh shōrē ki guñasht. HGa.365.


x 117. Dar dahar ba man hamdam-ī ghamkhārē nist. HGa.398.

x 118. Dar dahar marā ba juz tu dīlārē nist. BM.87.


x 120. Dar waṣl zī āqīr yād nāram ai dōst. HJ.344.

x 121. Dar hijrē tu juz gharant marā hamdam nist. RPa.79.

x 122. Dīl bāz ḫadīth-i shāhī afdāma' giršt. LN.355.

x 123. Dīl dar paš ān la'ālā-ē shakarbaī bīrats. Sb.21.

x 124. Dandān u labat kushāda'ē basta' chīrāst. Pch.351. Afdal [HJ].

x 125. Duniyā kī jāsē waṣfā na dārād dar pōst. Sc.459 [M.N.].
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Td.

x 126. دی توها’ل مان ژی اسین بار زاد دايت. BERa.135. K.I.

x 127. دی کودکی قاشبر دوکیا مه ایرست. RPb.101. Mahasti [Hv.]

Tr.

x 128. رهیست دارآذ د دار مه بایاد راشفت. BNB.395.
x 129. ریندی کی کماد بار دار -ی ماکیا -ی مناجات. Pb.120. Par.
of 613.
x 130. روه روو کی بینکی ‘من بر رود -ی یاک آست. BMa.36.
x 131. رینام بگر همان-ی جهان-ی شیرودا’ گماشت. WBOD.301

Jami [SMHL No. 1], Abū Sa’īd [32].

x 132. راز 0 شاب-ی مان با گفتمگی یه تین گماشت. Hp.142.
x 133. رئیلا تی بیدو و ‘ئیل زاریلی راشفت. LN.418. K.I. [Hv.]

Tl.

x 135. زین پهش کی زیندیگی نیحاد رود-ی یاک سایت.
x 136. زین پهش کی زیندی نیحاد رود-ی یاک سایت.

x 137. Zin shahs dar -e kuhan ba juaz namin ki yafat. Hs.162.

Tz.

x 139. ساقی قدیب -ی می یونکل تی کیاژ. Hs.112.
x 140. ساقی می لاال کی یام و پیمانیا’ کیاژ. Shb.113.

Tak.

x 141. شاهش زی ماوه گیران چی بر که واد که و. Hs.111.
x 142. شمیتی کی باز -ی اما’ گارداص پاکست. BERa.166.

Tf.

x 143. ساکیا بای جهان-ی کی لی بیشرود ماچه. Pj.402.

Ta.

x 144. ‘Ishq az parafar kufra baramad sarmast. Sb.295.
x 145. ‘Ishqhu tu zī lutuf -ha kī bā mā kard ast. LN.408. K.I. [Hv.]
x 146. ‘Ishq ast ki zeb u zinat -e ådam ast. BNj.13.

x 147. îd åmad u saã -ā pãru -a bekhikast. LN.361.
x 148. ‘Asche duryyī -ha ki dar paye û nadam ast. RPC.141.

Tfj.

x 149. Fardā kī mujarradān-ī mījrāb u kānhast. BNj.46.

Tk.


Tg.

x 151. Gabar ast u hawā -burdu’u ba mā dar sada’ ast. BERa.139.

x 153. Gar ukham baromand ha shud kishita’ -i tust. Pj.453. Afdal

[103].


x 155. Gar cheh gunaham chu dhara’-e khurbād ast. BERa.159.


x 157. Gar mehrdā shawam bar ṣamadah’ salā bist. BERa.127.

Vag. Abū Sa’īd [51].
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Tg.

x 158. Guftam ba hazâr dîl turâ dâram dîst.  Rfb. 36.
   Abu Sa'id [Hx.].  Anwâr [H.S.L. 1295].

x 159. Guftam kî na girâm qadâxî bêdâ' ba dast.  Bma. 95.

x 160. Gul kwhést kî chûn rûkhsh nûkû bîshad u nîst.  Ln. 327.


x 162. Gûsham hama' aî yûr bawaq'tî sakhunat.  Hj. 345.

x 163. Gîyand nî bêdâ'î dîl u jân dar khâtar ast.  Bma. 72.

x 164. Gîyand makhûr bêdâ' kî gardad ba tu zîst.  Bd. 71.


x 166. Girâm ba niqûb dar kashî rûkhshamât.  Ln. 353.


Tm.

x 169. Mây rû sar-î rûâî khwîshtan-dûrî nîst.  Hj. 57. 'Imâd  SMhl.

   [Hs. 186. (1446).]


x 171. Mâhê rûk-î tû kî aîmân az kástan ast.  Bna. 128.


x 173. Mâyêm kî rûkhsh roushani-î khwû bigirfât.  Rfb. 36. Hadîz

   [818 H.]


   [Hv.].

x 175. Mard àn bâshad kî hî zabûn pûktar ast.  Sc. 450. 'Attâr

   [M.N.].

x 176. Mastêm zî 'ishq u hûshmandî in ast.  Hs. 29.

x 177. Ma'ânîye tu az şûrat-î tû şûrat bûst.  Sn. 277.


x 179. Man bû kamarê tu dar miyân kurdam dast.  Rfb. 31. Hâfiz

   [818 H.]


x 181. Mûsâ ba saré 'îr bûr amâd sar mast.  Rfb. 56.


x 183. Mây khurdan-î subhâdam bû gûlshîr khushast.  Bmf. 144

   [Par. 165. Sa'dî [Hv.].


x 185. Mê gîyam zûr u yûr gîyam zarq ast.  Hga. 338. Rûmî  [Hv.].

Ta.

x 186. Nâmê tu dastâyê dîl-î ranjûrî man ast.  Pcc. 324.


x 188. Nûkî minjâgân bû surkhi bar bayâtê rûî zard.  Sb. 314.

x 189. Nait qadiyâ' na' bûkmat na waslâm hawat ast.  Hs. 35.

Tex.

x 190. Wârûdân-î ishqu rû tamâmê ûgîr ast.  Hj. 4.  Par. 57.

x 191. Wûshê tu kî sar gashnâ'î ò hûr falak ast.  Bnj. 3.


   Abû Sa'id [A.K.]. [Hv.].  Shaikh Fidâyî [R.S.I.]

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Tā.  
x 194. Har chand ba nektahāst dānā ‘aqlat. BERa.181.  
x 195. Har chand ki dar zamāna ‘yak ma‘ṣram nist. RPb.98.  
     Ansār [HSL. 1295].  
x 196. Har hāl mali-bē ki dilāt ṣaraat bast. BERa.179.  
     [HSL. 1295].  
x 198. Har dam bar digarē na mē bāyad raft. Hs.58.  
x 199. Har kār ki hāt dar jihān pēsha‘i māst. Pe.546.  
x 200. Har giz zī dimāgh-i bandā’ bōyē tu na raft. Wbed.422.  

Tā.  
x 201. Yār āmad u guft khastā’ mē dār dilat. HGa.340  
     Awwad Kirmānī [HV.], Abu Sa‘īd [76].  
x 203. Yā Rab karamat umād-i jāswid-i man ast. Hs.176. Amir  
     Khūstw [HJ.].  
x 204. Yak chand ba rāh-i just-ū-jō bayad gasht. RPC.148.  

H.  
x 206. Māyēm u sharāb u shāhīd ō din-i Masīh. BNd.492. Amir  
     Makhtūm [M.U.].  

KH.  
x 206. Ān la‘ali labat gashta’ dillōwar bar yakh. LN.338.  

D.  
x 208. Āmad Ramaḍān marā rahē touba’ namōd. HGa.393.  
x 209. Āmad Ramaḍān na ʂaf dārēm na durd. Hs.116.  
x 210. Ānān ki ba har barg u barē dil bastand. RPC.150.  
x 211. Ānān ki ba wējalī shānā dilam mē nālīd. LN.385. K.I.  
     [1010 H.].  
x 212. Ānān ki zī aṣārī Ilah‘ āgāh and. BNj.50.  
x 213. Ānān ki muṣfikarat ba aṣdēd kunand. RPC.131.  
x 214. Ānān ki muqīmī ḫaḍratī jānān and. BNb.476.  
x 215. Ānāj ki ṭirgūtā Ilahī bāshad. RPb.69.  
x 216. Ān khālī ki ba dīlē manṣh khān uftād. BNj.32.  
x 217. Ān dam ki wējalat āshnáyī mē dād. Hs.10.  
x 218. Ān rā ki ba waṣī-lī tō nishānē na buwad. LN.375. K.I.  
     [1010 H.].  
     [HSL. 1295].  
x 220. Ān shad ki murād-lī dillī tō āzal bōd. LN.381.  
x 221. Ān shūkh-ī qalander ki dill ő jānām burd. HGa.405.  
x 222. Ān quom ki zhub rā khirād mē khwānand. BERa.209.  
x 223. Ān māz ki zī khūn-i dukhtar-zrē raz bāshad. LN.381.  
x 224. Ānāh ki ba ḫāk-lī tāra‘ sar bāz diband. Hs.66.  
x 225. Ānāh ki ba sēr-i gumbadē dawwār and. HC.205.  
x 226. Ānāh ki ba saḥra‘-i ‘alā tākhāta’ and. Sc.19.  
x 227. Ānāh ki darūn-i parda‘e aṣār and. SB.304.  
x 228. Ānāh ki ba soudā-lī tu sar gardānand. RPb.92. Ansār  

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Awwal ba wafā bōyī wīśālam dar dād. P.c.12. Ḥāfīz
[HSL. 1295].

Bā ān ki sarābī paṭa'ē ma bēdārī. Ba.100. Par. of 386.

Ba ḍakhṭar-i raz bēch kāse na sūṭē. ʻU.198.

Ba ḍīl guṭtām khūn-i jīgar mē bāyād. Ḥāj.394.

Ba ḍīl guṭtām khūn-i jīgar mē bāyād. BNC.43.41.


Ba ḍīl guṭtām khūn-i jīgar mē bāyād. BERa.217.

Bar khāk-i dar-č tu ṭūfāsma gar jān bāshād. B.Nj.37.

Bar khāk-i dar-č tu ṭūfāsma gar jān bāshād. Rp.68.

Bar ṭāfrūq-i aḥānīnā dar-č ḍīl guṭtām khūn-i jīgar mē bāyād. BERa.217.

Bar ṭāfrūq-i aḥānīnā dar-č ḍīl guṭtām khūn-i jīgar mē bāyād. Rp.56.

Bar ṭāfrūq-i aḥānīnā dar-č ḍīl guṭtām khūn-i jīgar mē bāyād. BERa.223.

Bar ṭāfrūq-i aḥānīnā dar-č ḍīl guṭtām khūn-i jīgar mē bāyād. B.Nj.56.

Bar ṭāfrūq-i aḥānīnā dar-č ḍīl guṭtām khūn-i jīgar mē bāyād. LN.349.

Bar ṭāfrūq-i aḥānīnā dar-č ḍīl guṭtām khūn-i jīgar mē bāyād. B.Nj.56.

Bar ṭāfrūq-i aḥānīnā dar-č ḍīl guṭtām khūn-i jīgar mē bāyād. LN.349.

Bar ṭāfrūq-i aḥānīnā dar-č ḍīl guṭtām khūn-i jīgar mē bāyād. B.Nj.56.

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Db.
xx. 274. Bīnā ba susād u kufr u din mē binad. RPC.114.

Dī.
xx. 276. Tā az tu jūdā sākht marā charkh-i kābūd. RPC.100.
xx. 277. Tā bā lab-i tū tabam hamāvāz na shud. LN.386. K.I. [Hv.].
xx. 278. Tā chand ba dām-i in u ān khwāsh būd. RPC.147.
xx. 281. Tā kāi dālam az hijr mushawwīgh bāshad. BMF.94.
xx. 282. Tā ġūrīdī galat sabza’i nou khāsta’ shud. HGA.395.
xx. 287. Toujīh ba haqq fanā shudam mē khwāshad. RPC.135.

Dīj.
xx. 289. Jāsē ki khwāsh khwāsh-i havas mē bāshad. RPC.133.
xx. 290. Jam’a āmada’ budēm chu parwān yak chand. BDb.184.

Dīk.
xx. 291. Chashmah ba karishma’ yak nazar sīyām did. BMF.166.
xx. 293. Chun khalq xi nēkiy tu īqrār kumand. RPC.82.
xx. 296. Chun māgh rukh ů māgh rukham rukh binamūd. BNC.45.
xx. 298. (1) Afdal [1993], (2) ‘Amzār [M.N.].
xx. 299. Chun nēk u baqī jihān na dārad paiwand. Hs.61.

Dīk.
xx. 300. Khwāhī ki Khudā har chī nākā bā tu kunad. Hs.27.
xx. 301. Khubān hama’ ‘sād-i sūhja khāūn bāshand. RPC.82 Abū Sa’īd [Hv.].
xx. 302. Khush ān kī mayē ghalīa’ bō mē gīrand. HG.324.

Dīd.
xx. 305. Dāmār gunahē ki pushā-i ṣanān shikanad. T.M.Kh.160.
xx. 306. Dānā bōd u nēk-i kufar u din mē khwāshad. RPC.120.
xx. 308. Dānīstān-i rāh-i din shafat bāshad. SC.393. Wall [HSI.1995].
xx. 309. Dānī kī chīrā gūl chu mīyān bī kushāyad. BERa.199.
xx. 312. Dardā kī na shud badahār mārā dīl shēd. BMF.167.
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Dād.

x 313. Đard ō gham-i ō naṣib-i mardān bāshād.

x 314. Dar rīḥ-i Khudā nukta' ū ṭāmāt chi sūd

x 315. Dar sinā'-i mard ḫarāt ū dard nihand.

x 316. Dar 'alam-i pur ūm safar khvāhām kard. Sc.448. 'Attār

x 317. Dar 'īshq-i tu har dilī ki mardāna' buad. Sc.454. 'Attār

x 318. Dar 'īshq-i kasē baṣān-i man khār mabād.

x 319. Dar faṣlī bahār bēkhābar khwāhām būd.

x 320. Dar mātān-i tō dahar basē shāiswan kard. HGa.315. Shāhī Sabzawārī [Doulāt]

x 321. Dar madrasa'-ē 'īshq agar qāl buad.

x 322. Dar madrasa' qāl u khānqāh' bāl buad.

x 323. Dar ma'āṣat ē saghiyat-ē ūn du pālād.

x 324. Dar waṣf-i tu andāshāi man gumrah' shad.

x 325. Dībar naqā'ē ba mā kūnād čhūn na kūnād.

x 326. Dīl hasta' ba ṭurrashī mishkičī tu shad. RPh.99. Amādā.

x 327. Dīl gār chi umīd-i waṣf kāntar dānād. LN.395. K.I. [Hv.]

x 328. Dīl-i man qadī-i āstah khāna' dānād.

x 329. Duniyyā chi kuni kī bēwāsāfā khwāhād būd. Sc.460. 'Attār


x 331. Douzān-i ẖayāt-i mā 'ajah mē guzarād.


x 333. Douzān ki dīle tu shād u ghamnāk kūnād.

x 334. Dōshīnā' kī burd-i ḫād bar dōshām būd.

x 335. Didim gil-i kūzā kūzāgār mē māsid.

x 336. Dīlī kī ḍīgar paī rūkh-ī ān sarw-i bālān.

x 337. Dērōst kāzān chāman nawāyē na raādū.

D. ʿād.

x 338. Dhowqest labē tarā' kī jān dar bāyād. LN.406. K.I. [1010 Ḥ.]

Dīr.

x 339. Rūkhshār u dahān ō lab-i ān sarw-i bālān. BNC.43. CR.444.

x 340. Raftam ba ṭabīb u guftam az ghāyat-i dārd.

x 341. Raftam ba kalīrīyā ba ʿad mīrnat u dārd.

x 342. Raftam ba hawā-i dīl shariʿat na buad. Sc.394. 'Attār

x 343. Rīndān kī darān kūrnā' ribāṭe du darānd.

x 344. Rūḥ āz rūkh-ī tō hāmēštāhā' parwarda' shawād.

x 345. Rūmām ba gham ē shāb ba alam mē gudhārād.

x 346. Rōshē kī jamāl-ī ān ʿanām didā' shawād.

x 347. Rōshē kī shawād mā-bī sar-o-rūsh ṣufīd.

Dīg.

x 348. 'Zaṣrāf-i chāman chū lālā' bar mē khīzād.

x 349. Zānāsēh kī khīnā'-i ruḥ' aflāk zadānd.

x 350. Zāngāh ē ruḥ az badan šāzād kunād. BERa.213. [M.N.]

Sb.5.}

BERa.202. [M.N.]

BERa.213.
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De.

x 351. زاهد صاحب ‘احد-ی ایستی گیرد.

x 352. زاهد کی ہاکم بودا’ را می دند.

x 353. زلفی تو اسی حاد کی دار سر گیرد.

x 354. زاهید کی بھ نسب از دار-ی غرامد.

x 355. زن پاس یارام با نالا’-ی ناش بیشاد.

x 356. زن دنار-ی کوهان کی پاک می بیعاد شعد.

x 357 to 376 taken to list of tallied qus. as 460-b to 460-t.

Dk.

x 376-a. ساقی ساحری یک تیز-ی خمیم م دوند.

x 377. ساحری کی مری دلبار-ی کھبباز دید.

Dk.

x 376. شبیہ فالاس. 467 known.

x 379. شبیہ مانگلا کی بیم-ی یکیت بیشاد.

x 380. شبیه کی لابی مالی باریے تو کشور.

Hv.

x 381. شاعد وزت کی خالق راب-ی گلیشان گیرد.

Dk.

x 382. سادری کی زیارہ بھود بر کبود.

BERa.213.

x 383. صد یارا’-ی ماشات اسواال وندکرا’-ی اند.

BERa.208.

Sc.380.

x 384. شعیب شرد-ی دیلات نا سیفیت کی سود.

x 385. شلیم ای دلی داس-ی خالق سائرب بیبارد.

RPa.84.

Dra.

x 386. ‘اکیل کی دارین خریدا’ مانگل سیکر.

BERa.214.

x 387. ‘اکیل کی ایکی ناب چیرا پارهکار.

BDe.394.

RPa.116.

x 388. ‘Instances کی یہود-ی جوہردان می کوہباد.

BERa.392. K.I.

x 389. ‘یق لیون’ تو مری جان-ی راون می بکھود.

BERa.393.

x 390. ‘اکیل اینا’ وار جست-ی وود می کوہباد.

RPa.117.

x 391. ‘اکیل کی دارین سمحا کوہباد شود.

BERa.294.

x 392. ‘اکیل کی دارین سمحا کوہباد شود.

BERa.394.

x 393. ‘اکیل کی دارین سمحا کوہباد شود.

BERa.395.

J.278.

x 394. ‘اکیل کی دارین سمحا کوہباد شود.

BERa.295.

x 395. ‘اینام کی دارین سمحا کوہباد شود.

BERa.198.

x 396. ‘اینام کی دارین سمحا کوہباد شود.

BERa.250.

x 397. غلام کی دارین سمحا کوہباد شود.

BERa.36.

x 398. غلام کی دارین سمحا کوہباد شود.

BERa.198.

x 399. ‘اکیل کی دارین سمحا کوہباد شود.

BERa.198.

x 400. نزین-ی ہسیب-ی ‘اور-ی می ساقی-ے یود.

BERa.392.

x 401. قاندی تو ایک ایک کی پاسا’ کھانسیا بیشاد.

BERa.395.

x 402. قوانس کی تی زیادہ بیشاد تو دنی می سیتند.

BEPl.167.

K'Brieni [Hx.]

x 397. غلام کی دارین سمحا کوہباد شود.

Sc.428.

x 398. غلام نست کی خالق بست-پاراست دانند.

Hh.79.

x 399. ‘اکیل کی دارین سمحا کوہباد شود.

BERa.198.

x 400. ‘اکیل کی دارین سمحا کوہباد شود.

BERa.294.

x 401. ‘اکیل کی دارین سمحا کوہباد شود.

BERa.395.

x 402. ‘اکیل کی دارین سمحا کوہباد شود.

BERa.295.
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x 404. Gar būda’ khuri madām mē bāyad khurē. [BMa.174]  
x 405. Gar parda’ zī rūyī khud kushāyī chi shawad. [Hm.336]  
x 407. Gar chashm-i haqiqatata na kajmāj bāshad. [Hs.196]  
x 408. Gar ḥalqa’-ā zulf-i tā kāsē bishumārad. [LN.391. K.I. [1010 H.]]  
x 409. Gar khrīqa’-ā ‘ishq rā ba man kār uftad. [HGa.468. Hs.196]  
x 410. Gar dār dilat az kāsē shikāyat bāshad. [RPb.116. ‘Abd ul Khaliq Ghājdwanī [Hv.]]  
x 411. Gar dilbar-i mā shēwa’-ā mastān girad. [RPb.126. Asmār [HSL. No. 1295.]]  
x 412. Gar didā’-ā nargis na sabal mē dārad. [LN.377. K.I. [1010 H.]]  
x 413. Gar ḥāhib-i afzar ō nāgin khwāhib shud. [Rc.115. Hs.196]  
x 414. Gar ‘ishq-i dilē marā kharidār uftad. [HGa.467. Hs.196]  
x 415. Gar kār zī dour-ā bē-madārat na bud. [BERa.229. Hs.196]  
x 416. Guftam ki chu mast shud marā nāz ārad. [LN.345. K.I. [1010 H.]]  
x 417. Guftam ki dil az tu dar damē shād rāsad. [Fq.436. Hs.196]  
x 418. Guftam ki dilam ba gham na-kohad kohid. [Ss.301. Hs.196]  
x 419. Guftam mai kuhsī gawār pēsh āvar zūd. [BMa.118. Hs.196]  
x 420. Gufti du-dil-e tu az kārē bāyad. [LN.322. Hs.196]  
x 421. Guftār-i ṭarāb hamah dāhān mē khandad. [LN.325. Hs.196]  
x 422. Gulār-i tarāb hamah dāhān mē khandad. [BERa.196. Hs.196]  
x 423. Gul sāghar u murgānān kī nawā mē girand. [Hs.196.]  

Dsf.  

x 424. Mā sān moḥtashimānegā nī sāghar girand. [Hs.188. Hs.195.]  
x 426. Mard archi ba ‘aqil kār lānāv sārad. [Hs.144. Hs.196]  
x 428. Mardān-i rahat ki sirr-i ma’ani dānān. BNa.4. (1) Afsāl [R.S.] (2) Najmud Din Kūbra [R.S.]]  
x 430. Mardān mai ma’asīfat ba iqābīl kashād. Sc.441. (1) Shāh Sanjān [Hv.], (2) Awḥad kirmānī [Hx.]  
x 431. Mastānī kābī kī damē kuhsī zada’ and. [Hs.166. Hs.196]  
x 432. Māṭlab gōyān-i jāh rā bāyad dīd. [Rc.151. Hs.196]  
x 433. Ma’āshūqa’ chu shāhīd-e ba andān būd. [LN.345. K.I. [1010 H.]]  
x 434. Man bē tu damē qarār na tuwānām kard. [Hs.229. (1) Abu Sa’īd [Hx.], (2) Abu’l Qāsim Bāshar [Hv.], (3) Wall [HSL. 1985].]  
x 435. Manuba’-i ‘ishq dhār hazår ast u ziyād. [Hj.347. Hs.196]  
x 436. Mōrān-i khatat ki dār maqāf šāmāda’ and. [Hx.12. Hs.196]  
x 437. Mai sharbat-i taryāk-i dīl-i tang būd. [BERa.207. Hs.196]  

Dn.  

x 438. Naṣīṣ agar asābī-ā kamālah mē būd. [RPC.118. Wall [HSL. 1985].]
Dn. x 439. نارگس چو داران قماتٴ-ی مورٴن نیگاراد. LN.315. K.I. [Hv.]

x 440. وا بستاٴ-ی این ی آن نام‌های بی‌بود. RPe.152.
x 441. وا بستاٴ-ی نیا کامند می‌باید بود. RPe.134.
x 442. وا بستاٴ-ی نَک بی‌هد بن می‌باید بود. RPe.125.
x 444. واپت اَت کی بی‌بار بلبل بی‌چه کانه‌د. LN.358. K.I. [1000 H.]
x 445. واپت اَت کی مارت‌ان بی‌تراب بار که‌پاد. Sb.103. Hafiz [Rempis Vag. 94].

Dâ. x 446. هار که‌سکی یکی دار عض‌باب‌ا ماسکان دِراعد. Sa.139. رَبیّ bahân سَفی [H.v.]

x 447. هار دلی کی دار یو یشه‌ی-ی عُگُرچه ناقص بی‌عاد. ENj.34.
x 447-2. هار دلی کی بی‌اَتی باری گرام پاست بعود. Sc.418.
x 448. هار دام طاهیان فالک الگر گِن گدارد. Sb.396.
x 449. هار دام كی سَجگر سَک‌تَسگان اَن‌نادان. RPh.71.
x 450. هار رَزی کی اندر دلی دَنَو بَشَه‌د. Sî Rempis 248.
x 451. هار رَزی کی از یِبَِی‌ت‌ی مَلّ مَعِزادر. HGa.390.
x 452. هار سَلّ که‌سِعْحا ی رَا یادّا تَنگ یِاد. LN.324.
x 453. هار سَرّ زی بی‌سیْسَس یِش‌ق بی‌مارا ی ناْ بَیاد. Hc.8.
x 454. هار قَتاٴ-ی یکلاق‌ی کی از یدی‌ا چاک‌ید. BMf.163.
x 455. هار کرد کی از عَشْی‌ت‌ی-ی کُردّ بار گِراد. RPh.102. ماهستی [M.F.]
x 455-2. هار کرد کی یو یارِت‌ک سَرّ بطَید. Hs.178.
x 458. هار سُنشکل ی گَفعت‌ی کَک جَی‌هان پَش ایاد. LN.355.
x 459. هار نَقَح‌ی ی‌دام هَنّی سَرّ مِگ‌یواد. BERa.227.
x 460. هار سُنِه‌ت‌ی بَنا یه‌هْتیٴ دُم‌ه‌بیادي. Hv.30.
x 461. هار اچ‌یی یک‌ی‌سی‌ی تَی نَیه‌ان مَلّ یوی‌دار. EKi.49.
x 462. هَوِش‌مان نا مَوْه‌غن‌ان ی کِرْس‌هدّن بَرْنَد. HGa.350.

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x 465. یا راب کی سَی‌سات‌ی-ی تو رَزٴ-ی اَفَّن‌ بَشَد. HGa.356.
x 466. یا راب کی مَرّکه‌ی بَی‌ت‌ی بی‌یْبَر مَبَاد. BMf.161.
x 467. یاره کی یا یاره‌ی سَلّ یَل‌رَامّ بَیاه‌د. BERa.211.
x 468. یاره کی هَم‌شها ی دار یِف‌یِفْن مَلّ بَود. RPh.104. Râzi Dâyî [M.T.].

R. x 469. اَچ‌هاش بی‌لی کرْج‌ها ی اَچ‌هاش بی‌میر. ENj.39. Abu Saïd [210].
x 470. اَمّد گَلّ بی‌مَر کاره‌ی پَت‌کان‌ی اَت. LN.355.
x 471. اَن اَش‌یار دار پِی‌لّی‌ی‌ا سیدا بی‌یَر. BMa.195. Par. of 583.
x 472. اَل اَلّ بی‌ارّ یوْل‌ی‌ی پَرْشَان‌که‌ی کِرّ. RPh.114.
x 473. اَل دی‌ر زی یاَم‌ه‌نَی بی‌کُه‌ر. LN.345. K.I.
x 474. اَل رُه وَی‌یل بی‌اَچ‌ه‌ی‌ی مَوْج‌ی‌ی اَچ‌هاش. Sc.453. "Attâr [M.N.].
x 475. اَل رُه‌ی شَه را عَهْم‌ه‌ی‌ی تَی یاَرِدّن مَه‌ر یاَم‌ه‌ر. HGa.323.
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 x 479. In khāna' ki bād jahih-e ān manṣūr. Ha.172.
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 x 481. Bastand girō bā nafasē mūshki tarā. LN.331. [Hv.].
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 x 482. Tā zar na kunā az dahan-I kisā' badar. LN.319. K.L.
 x 483. Tā shahā shugūfa' sim-i khud kard nithār. [1010 H.].
 x 484. Tā hasīt gān-e sa'ādat ai dost ba-bū. BMa.190. Echo. of 73.
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 x 486. Chūn az tu na mē tuwān damē bōd ʿabūr. HGa.330.
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 x 488. Khūbān hama' rā sād tuwān kard ba zar. BNC.53.
 x 489. 1. ḥāfīz [M.S. 818 H.]. 2. K.L. [1010 H.].
 x 490. Khush bōsh digar zi ṭeq-i abru bā gir. LN.342. K.L.
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 x 491. Dārām zī hawā-i rōyat ai rashq-I qamar. BNC.38.
 x 492. Dardā kī zī hāj bēqasārēm digar. Rfb.89.
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 x 495. Zannār parast gir zī man dāzad 'ār. BERb.98.
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 x 496. Shud rū-i zamān sahe u khushū ṭī sāza'u sar. BMa.191.
 x 500. Shakkār dārī dar lab-I shīrin bisiyār. BNC.44.
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 x 502. Gar lála' bāshād sayāh kāmel kam gir. LN.329. K.L. [Hv.].
 x 504. Guftam rōyat guft kī shud rashki qamar. BNC.49.
 x 506. Gah' khasta'-I lan tārānām Mūsā wār. Sc.461. 'Attar [M.N.].
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 x 507. Har luqmā' ki bar khān-I 'awānast ma khur. RPb.63. Abū Sa'īd [305].
 x 508. Hushiyār ma shōu ki hashtyē masī khushātār. BDh.96.
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 x 509. Imāhāb manam āv jāāl-I ān shamār ṭarā. BMa.209.
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۰۱۲. آی سیرتی تو دار سنا’یی حضرتی راز. هس. ۱۹۸.
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x 539. Az یتاش-ی یغام کی یر جیگار می کشامش.

x 540. Az یغلیاپ-ی ین کی ینت بر مان باراش. L.N.352.

x 541. یفیون ی یشیراب حی یک کحیا می نوش.

x 542. یار یز دیر یاماد-ی دار کحیا می بخش.

x 543. یل یی بینی یشن یتاریق-ی کری انداد. L.N.404. K.I. [Hv.]

x 544. یل یی یشیراب-ی میاریفل یکرد نوش. B.Na.26. 'Attār [M.N.]

x 545. یار کاردا-ی یفرکمیوش رابه کحیا-ی کحیا.

x 546. یار یمارذ-ی یکهیرذ یز یک میشیات می نوش.

x 547. یار یمارذ-ی رایندل-ی یمارذ-ی بیچحرا-ی می بخش. Sc.453. 'Attār [M.N.]

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x 548. راستندر در این ئوحنا یربی یز یت آت یپ یپش.

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x 550. نیانست کشید-ی یشدی یمیشیش. A.351.

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x 551. یار یز یک می رواذ یساب-ی یکمدبخش.

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x 553. گار یشیرکا یدیم یچ کشیدام یی یفریق.

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x 554. یار یشارک-ی یفلاک می نیگارام یت یا یسانک.

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x 555. یار یباد-ی یبارام ییت ییبگهیر-ی تی ییمیکک.

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x 556. ین یکی یمیلام یت یی ییمایدا-ی یفلاک.

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x 559. یار یپدیتال-ی یگار یچ ییارام ییرد یانگ.

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x 558. یچن ینت یبلاک-ی ییینداقی یبیک یی یییارگ.

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x 559. یسیقی یقاداک-ی بیادت-ی یلیتار یا یار یا یاری.

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x 560. یار یقاب ییت یی ییسکدای-ی تی یییامای-ی یگلا.

BMf.277. B.Nc.52.

x 565. یار یسیق ییم یپری میییاداس یماییل. Wbed.183. Sanai [Hv.]

Lq.

x 561. یامید یی یی ییییبیک یی یوارت-ی ییییین.

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x 562. یابیل یییاناییک یی ییییاید یابیل.

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x 564. یار ییچک یی یییایدا یی یییایدا-ی یگلا.

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x 565. یار یسیق ییم یپری میییاداس یماییل.

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x 566. یار یی ییباک یی یییینی یی یییاید.

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x 567. یار یی ییییایق یی یییایک یی ییک یی یییاید.

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x 566. یییایش یییایک یی یییایک یی یییایک.

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x 569. Chūn jāma' xi tān bar kashad ān moškān khāl. Rfb.37=112. Hāfiz [818 H.]

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x 570. Dar madrasa' tā chand azin qālaqāl Hs.54. Par. c6f 698.

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x 571. Rukh gar chū nāmē numāyān sāl ba sāl. Rfb.80.

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x 573. Sāqi ki guzasht qaddash az 'arsh-i Rafl. HGa.362.

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x 576. Shādi ṭalāhi az gham-i jānān magmal. LN.389. K.I. [Hv.]

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x 577. 'Ishqē dāram pāk tar az āb-i zalāl. Sc.433. Rūmī [Hv.]

x 578. Kas laβ xi jārāb ba khanda' na kashād īmsāl. LN.360.


x 580. Har rūz i falak zī ghuyāzē douz-i āvāl. HGa.361.

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x 518. Ān rūz ki bar khāṭir-i 'āli guzaram. LN.312.

x 582. Ān kas ki ba jām-i 'ishq shud mast manam. BMA.217.

x 583. Ān mand nayam kī āz kāser bār kasham. Hc.294. Nizāri Qasbšt. [R.S.]

x 584. Az jām-i mayē 'ishq-i īlahī mastam. Hj.335.

x 585. Az rūyī tu 'ubābī šādīq ā zulf-i tu shām. BNC.54.


x 587. Az gardish-i charkhi bē khīrad mē tāsam. Sb.302.K.I.

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x 589. Afsāna' firāqī ā zi bas tab u tābām. Pe.59.

x 590. Akdūn ki darān gumbad-i fārūnā' shudam. Sb.50.

x 591. Aī bē tu raśāda' bar falak afghānām. Rfb.90.

x 592. Aī charkh zī gardishē tu andar āsām. BMB.407. CR.1061.

x 593. Aī dilbar-i dīlārā talagāzār-i tu am. Rfb.124. Anwār

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x 594. Aī shūkā asīr-i yak sīgūr-i tu shawam. HGa.348.


x 596. Aī la'ali ḥayātī az lab-i tō yāfā' kām. BNC.55.

x 597. Aī mast-i ghamat āqil u diwāna' baham. BNj.59.

x 598. Aī man zī tu andākhtā' ūd daftar-i gham. LN.365. K.I.

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x 599. Aī hamchu kāmān asīr-i bārūd-i tu am. HGa.355.

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x 605. Tā andāna'-i martabah ʿba ahr āmāda'-ēm. BMB.409.

x 607. Tā āina'ār-i rasm-u āln shuda' am. RPC.149.

x 608. Tā dar paš- makhzan-ē mu'āln ruftān. RPh.122 Ansār [Hx.]

x 609. Tā 'umar buad az ta jadalā nakunam. HGa.329.

x 610. Tēghat kī fashundand bar āsr maqdum. LN.423. K.ī. [1010 H.]

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x 612. Chūn kūn zī parkhāsh buad awāzam. LN.310. K.ī. [1010 H.]

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x 613. Khwāhām bī kounām gunah na khwāhām bī kumān. Hs.155.

x 614. Khwāhām kī ba rōō jumā'ī dar māhī ṣyām. Hs.152.


x 616. Khūsh ān kī ba luqī bā khudām mē didam. HGa.403.

x 617. Khūsh ān kī labār-i kufr pōshāndam. HGa.368.

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x 618. Dar dīl zī ghamē 'ishq raqamī rada'am. Hs.5.

x 619. Dar kūn tu ai jān-i jāhān āmāda' am. RPC.139.

x 620. Dar guhshān-i jād agar khārī tu am. Hs.117.

x 621. Dar ha nafāsī rī kumārām būbēr tu am. BNa.18. Echo. of 746, BNa.17.

x 622. Dil dūshman-i jān ast halākāsh kardam. Hs.190.

x 623. Dil guft kī mā chu qaṣra'ē miskīūn. Ms.445. 'Attār [M.N.].

x 624. Dī kūzgarē guft kī man chālākām. BME.305.

Mr.

x 643. Sar ġallāq-i kūh-i but parāstān mā yēm. HGa.367. Abū Sa'id [Hv.]

x 644. Saṭrē zī kitābī 'aql īmlā kardēm. RPC.122.

M'a.

x 645. 'Ālama hama' jismīt kī jānās mā yēm. BNa.47.

x 646. 'Umēr fikrē sarā u mazīl kardēm. RPC.156.

Mgā.

x 647. Ghamhāī turā ba shāmānī na diham. HGa.363.

Mg.

x 648. Gar bā tu bināi waqī āghār kumar. LN.371.

x 649. Gar chāshniyē ghamash biyābī yakdām. LN.384.


x 651. Gar dar hama' umr rōē az rōē karam. LN.351. K.ī.

x 652. Gar kāfir u mēminām kī bar din-i tu am. RPh.120. Ansār [HSL. 1055].

x 653. Gar man ba nigār-i kūhā maghūr shāwām. Hs.9.

x 654. Gar man zī ghamat hākbēr āghār kumar. LN.366.

x 655. Gar hēēch ba ḫukm-i 'aql būdē jānām. BMB.408, CR.1078.

x 656. Gar hēēch nayam bē-sar u bunjīn-i tu am. H.236.

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Mg.

x 638. Gufti ba mas ai ghamat qarâke jânam.

x 659. Gul gar chî zi ǧûm mî zhâhad khâr dîlam.

x 660. Go sîghar-i mai biyâr tâ nûsh kunêm.

x 661. Gîram sag-i nafr-i khwîsh zanjîr kunâm.

Mf.

x 662. Mâ bê tu damê shâd ba 'lâm na zanêm.

x 663. Mâ hâsil-e 'umrî ba damê bîfaroshêm. A.398. Sa'âdi

[S. J. & O. U.]

x 664. Mâ dil zi gâl ô bahâr bar dâsha'êm.

x 665. Mâyêm ki dar hêch hâsilê nâyêm.

x 666. Mastâm zi gham-ê 'isq-i tu mastam mastam. Hs.148, Par.

x 667. Man az tu judâ na bûda'am tâ bûdâm. Wbcd.182. Abû

Sa'id [Hv.]


of 791.

x 669. Man bandâ'î shêwa' hâi shîrîn-i tu am. Rpb.121. Ansâr

[Hsl. 1295.]

x 670. Man darê-i tarâ ba hêch dârmân na dîhâm. HGa.308

Kamâl Ahli Khurâsâni. (d. 900 H.), [Hv.]

x 671. Man hâsilî 'umrî khud na dârâm juz gham. Rpb.33. Hâfiz

[Hsl. 1295.]

x 671-a. Man zîn dîlî bê-khabar ba jân amada' am. T. M. Kh. [290].

x 672. Man shêfûta'ê la'alî shakar rûz-i tu âm.

Hs.145.

Mw.

x 673. Waqrt ast ki mâ dil az jîhân bar darêm.

Hs.23.

Mh.

x 674. Harchand ki dil ba waqî shadân kardêm.

HGa.383.

x 675. Hargah ki kâr-i waqî dar ham bûbarâm.

Abu Sa'id [281].

LN.357.

My.

x 676. Yâ Rab zî guânâ-h i zibâh-i khud munfa'alam. Hs.197, Abû

Sa'id [292].

x 677. Yâ Rab ki ba dhâst-i tî 'udhar khwâh âmada'am. LE.84.

Amîr Khurâsû [MS. 842 H.]

x 678. Yak chand ba kôk u dastî u sahrâ gashtâm.

Rpb.155.

x 679. Yak chand ba köyî 'ashnâyî gashtêm.

Rpc.145.

x 680. Yak chand dar in 'arşa' parêshân gashtem.

Hs.110.

Nn.

x 681. Ân raam-i tu dar nê kas u kas pa'wastan. LN.335. K.I.

[1010 H.]

x 682. Ân ghuncha'i dôshina' nigar âbistan. LN.334. K.I.

[1010 H.]

x 683. Ânam ki shab-ê ferîq shud rûse man.

Rpb.86.

x 684. Ânhâ ki hâmî dîhand az dîda' nîshân.

A.739.

x 685. Abrû tî khô bard ba dî darfûdan.

BNj.29.

x 686. Ahsûlî jîhân agar turâ bast yaqûn.

Sh.105.

x 687. Az bûd bûnûn shugûfa' râ bast girân.

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No.  x 688.  Az haḍḍ haḍr ast nā shāḵ̱̱bāy̱̱̱-e man.  
   x 689.  Az khār chū āmād gil-i rangīn bērūn.  
   Pc.42  LN.333.  K.I.  
   [2010 H.].
   [BMf.328.]
   [Ht.4.]
   [NP.591.]
   [HR.362.]
   [LN.339.  K.I.  [Hx.].]
   [LN.383.  Echo.]
   [LN.413.  K.I.  [1010 H.].]

x 690.  Az deun-i zipahar-i kaj-ravvē bū-qalamīn.  
   x 691.  Āl āmādā' az du koun chhāt bērūn.  
   x 692.  Āl bād ghamam ba dāl-nawāzē bīrāsān.  
   x 693.  Āl dāl ba sārē kō-i fanā manīl kūn.  
   x 694.  Āl dāl zi nishāt u 'āish bēgānā' nishīn.  
   x 695.  Āl dāl shāb-i waṣāl ast dām az dārd ma ran.  
   x 696.  Āl dāl kārē kī nīst dar khurād makun.  
   x 697.  Āl āthīs-i khud bīn rukhē nēkū bīn.  
   x 698.  Āl 'lādat-i tō ba bādā' jān parwardan.  
   Sb.114.  

Nū.  x 699.  Bā dārē-i dīl ō nālā' u zārī khō kun.  
   x 700.  Bākhtē kāz bā dōst dar āmēzam man.  
   x 701.  Bar tāfta'ām rū-i zī āntiyā was dīn.  
   x 702.  Bar nālā' u bar zārī-e man rāhmat kūn.  
   x 703.  Tā bituwañī tu kashf-i in rāz makun.  
   x 704.  Tā chand bar ăftab gil andhūn.  
   x 705.  Tirē mirha' az kamānī abrū mēzan.  
   x 706.  Chashmē sar-i khud zī 'aţb-i kas bāz makun.  
   x 707.  Chūn bādā' zī gham chī bāyadat nūshīdān.  
   Sb.15.  Hīsāt.  
   [BMf.315.  Par. of 351.]
   x 707-a.  Chūn 'aţbēt-e kīr khadam nīst yaqīn.  
   x 708.  Chūn nīst dar in jhān ba jān hēch mān.  
   x 709.  Chī qārē būd kī bēslīhī dōst dar gīl-i man.  
   x 710.  Hārwān zī nabhīt ast u nabhīt az ārkān.  
   RPh.124.  Amūrār.  
   [HSL. 1895.]
   [HJ.351.]

Nik.  x 711.  Khwāhī kī zī gham khulās bāshī ba jhāān.  
   HJ.95.  

Nē.  x 712.  Dar jān-i manē khasta' ta'allul mē kun.  
   x 713.  Dar ātmaat-i yak piyāla' khūn shud dīl-i man.  
   x 714.  Dar dast-i shah' ān sāghar-i gham gīh mabhīn.  
   x 715.  Dar sahān-i chaman chu līlā' bīkushūd dahan.  
   x 716.  Dar 'alam-i 'ibrat asī pītar sairē kun.  
   x 717.  Dar 'alam-i tībēq ārmīdan sa tuwān.  
   x 718.  Dar 'tībēq-i tu zīn kī hāṣt bīmē kushtan.  
   x 719.  Dar kō-i kharābūt gaddīyē mē kun.  
   x 720.  Dar madhhabī man qaşdī musalmān kardan.  
   x 721.  Dar waṣāl-i rukhshān shām'a basē gasht lasīn.  
   x 722.  Dī bahār-i tamāshā chū shudam sūrē chaman.  
   x 723.  Dīdī kī zi nīz būdam chī māh-i zamīn.  
   BNC.37.  RPh.402.  
   [HGA.401.]
   [LN.350.  K.I.  [1010 H.].]
   [HJ.355.]
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\textbf{Nq.}
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  \item x 784. \textit{Zan pas ki fidâ-i ishq-i tū kerdam jān.} LN.401.
  \item x 783. \textit{Zad šu'ala' ba dil ātash-i pishāniyi man.} Pc.376. Abū Said [326].
  \item x 726. \textit{Zulfat ki girišt khūn-i man dar gardan.} LN.318.
  \item x 737. \textit{Shāhīzā zī kawākab'ast bar carkhs-ī nagūn.} HGa.335.
  \item x 728. \textit{Ašiq man u dūwāsa' man ō shaidā man.} HGa.342. La-ḥijjī Fīdāyī [Hv.].
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\textbf{Nf.}
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  \item x 729. \textit{Fāqār dī zī bahar-i ān ki bikushāyad khūn.} HGa.346.
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\textbf{Nk.}
\begin{itemize}
  \item x 730. \textit{Kāfir-bacha' khwāhadam ba hijrān kushan.} BNa.16.
\end{itemize}

\textbf{Ng.}
\begin{itemize}
  \item x 731. \textit{Gar dīl ba badī girāyadat nākī kun.} BNj.7.
  \item x 732. \textit{Gar ṭayy tamāshah' kuni ai dīl bināshin.} LN.407. K.I. [1010 H.].
  \item x 732-a. \textit{Gar wāšīf az ḫadd-ī kamlē izān.} BEBa.215.
  \item x 733. \textit{Gul rā didām nishista' bar ūrūf-i chāman.} BNC.35, CR.1107.
\end{itemize}

\textbf{Nrm.}
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  \item x 734. \textit{Mā yēm zī joure' falkākē āina'gūn.} BDh.304. Var. 840.
  \item x 735. \textit{Mai khwāst yakē rindē az pēr-i mughān.} Hj.341.
  \item x 736. \textit{Mai khurdan u but parast u 'āshīq būdan.} BMF.311.
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\end{itemize}

\textbf{Nw.}
\begin{itemize}
  \item x 737. \textit{Waqtī ūrūf ō mayē zulāl ast akūn.} BMA.246, CR.1109.
  \item x 738. \textit{Har lahzā' butā takabbur ō nāz mākun.} Sc.275.
  \item x 739. \textit{Hamwāra' tu īn ghārat-i dilhā mēkun.} LN.334.
\end{itemize}

\textbf{Ny.}
\begin{itemize}
  \item x 740. \textit{Yā Rab čā khush ast bēdāhān khandidan.} RPa.326. Efījāl [M.F.].
  \item x 741. \textit{Yā Rab zī karam zī amal ghufrānam kun.} HGa.321.
  \item x 742. \textit{Yā Rab hama' karda'ē tabah' dāram man.} LE.84.
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\begin{itemize}
  \item x 743. \textit{Ān shāna' ki hast az ta yak mō-ī darō.} LN.314, K.I. [1010 H.].
  \item x 744. \textit{Ai bād ghamē marā ba ān ēr bigū.} RPb.76.
  \item x 745. \textit{Āi charkh hamah' gudhasht ūwāra'ī tō.} Hc.345.
  \item x 746. \textit{Ai chashm-i wajūd mūr-i rukhsarā'ī tō.} LN.343. K.I. [1010 H.].
  \item x 747. \textit{Ai dar du jihān ṣūrat u ma'ānī hama' tō.} Pc.152.
  \item x 748. \textit{Ai dīl chi khvār ghamē jihān shād bi rou.} Pc.151. Efījāl [371].
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X 749. Ai sousan-az azad ghulam-e rukh-i to. 
X 750. In ruh ki 'ajaz ast ba dam-e man u to. 

X 751. Ba bad manishin u bash begana' az o. 
X 752. Bure jagar sokuha' az sali bislanou. 

X 753. Jaye ki sharab-i arghawanist dar o. 

X 754. Chun jah' u jalal u 'um-i rang ayad u bo. 

X 755. Dari sar-i 'asih az sar-i souda dar shou. LN.388. K.I. [Hv.]. 
X 756. Dari ki na gunjad ba khyil-e man u to. Ha.152. 

X 757. Sarafid sakhun bash sakhus beh magh. BNc.73. 
1. Afjol [M.F.]. 2. Ilfig [Hv.]. 3. Shaikh Jam [Hv.]. 

X 758. 'Ishq ast ki sheri-nar zabun ayad az o. 
Abu Sa'id [359]. 

[381]. 


H.

X 761. Agahi z hal-e man-i sargasha' na'-i. LN.409. K.I. [1010 H.]. 
X 762. Ebis ki dar badh buad afsana'. Ha.139. 
X 764. Az 'ishq ki kard way ablah' toubah. Sc.311. Amir Khurrow 
[Hv.]. 

X 765. Imroz manam chamin zi pia uitadad. 
X 766. Al dukhtar-i raz burda'i to khamshuda' bih'. BERh.167. 

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X 767. Ai dust chi shud ki 'ashiqat becharah'. Hj.330. 
X 768. Ai qamati-i to chu rood-i durdi kotha'. LN.316. K.I. [1010 H.]. 
X 769. Ai gumbad-i gardun zin tu zarem hamah'. Kb.6. 
X 770. In khlaq agar buland u pastand hamna'. RPe.142. 
X 771. In khlaq ki makhtalif misaj and hamna'. RPe.136. 

X 772. In 'ilam-i bi wasfii nay pinda'. 
X 773. In maqir yakhe mahalla' har begah u gah. 

Hb.

X 775. Bechara' dilm ki halad-i wai gash tabah. HGa.352. 

Hp.

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Ht. x 778. Tā az gāh-i šar parda' bar andākhta‘ī. BNe.39.


Hk. x 780. Chūn shēr-i darinda‘ dar shikārēm hamah'. J.496.

Vag. 1. Algās Mīrzā Ibrāhīm Shāh Isma‘īl. [d.984 H.] [Hv.].
2. Afsāl [391].

Hd. x 781. Dīldār chu zu‘lī khwish rā zad shāhān'. Hj.338.

x 782. Dūr az tu manam ba darā‘ī dīl darmunda'. RPC.78.

Hr. x 783. Re‘ās chu si shud ki bandā‘ na nawākhata‘ī. A.801. Sa‘dī [Hv.].

x 784. Zān mai ki marā qıt-i rawān ast bideh. T.M.Kh. 335.

H’s. x 785. ‘Allī ni‘bat ki sar ba kaiwān burdah'. RPC.138.

Hg. x 786. Gara ‘ashiq-i yārī qadam asdar khūn nīh'. RPC.55.

x 787. Gufsī na kuri agar zi sājhā toubah'. A.803.

Hm. x 788. Māyēm ḥarim-i uns rā khīq shudah'. HGa.316. Shāhī [HSL. 624].

x 789. Māyēm dar in gumbad-i pur afsānah'. BNd.242, CR.1130.


[1010 H.]

x 791. Hastēm ba har māṭības u matnāb āghāh'. Hs.181.

x 792. Haftād u dō millātē ki hastēm hamah'. Hs.171.

Hv. x 793. Vā Rab zi chirāgh-i ma‘ārifat nūram dīh'. Hs.165.

Y.

Ta. x 794. Az ātash-i șahtūq-i tō shudam shādāyī. RPC.94. Anwār [HSL. 1295].

x 795. Az ghāyat-i jangjāyī ő fitna‘garī. LN.370.

x 796. Az gūft-u-shāhūd-i ăm khāṣam kardī. RPC.144.

x 797. Aī ātash-i soudā‘ī tu dar har jānē. HGa.318.

x 798. Aī ān ki ṯūlām-i kāmīyāyī shikānī. Hr.453.


x 800. Aī bād ni rū‘ū mihrobānī nafasā. RPC.77.


x 802. Aī pākīyī tō munauza‘ az har pākī. BNC.1, CR.1139.

(1) Amār [M.N. ] (2) Rūmī [Hv.].


x 804. Aī tıra‘ shab ākhīr ba sahar mē nāyī. Hs.31.

x 805. Aī ṭūmā‘-e turā‘ ba har muqāmē nāmē. BMa.262.

Vag. Sāyyād Sharīf Jārjānī. [N.A.], [Hv.].
X6.
x 806. Ai Khaliq-i bê mithâl û wai ma'abud-i ghani. Hs.182.

x 807. Ai khwâja' agar kû-i fânû dar yâbi. Hr.445.

x 808. Ai khash pisar-ê małûh agar tarâyî. BNF.52. Mahastî [Hv.].

x 809. Ai dil ba 'Ali agar sawallâ na kuni. Hs.166.

x 810. Ai dil az niffaq dar gudhar tâ ba ra. HJ.44.


x 812. Ai döst chû ûb-i hûn dar jô dârê. HJ.361.

x 813. Ai râh dawâyê dil-i majruh-i manî. Sb.25.

x 814. Ai ruh dar in 'alam-i ghurbat chûnî. Sc.455. 'Amrî [M.N.].

x 815. Ai rû-i ta roushan û du zulfat ýârê. BNC.42.

x 816. Ai ûshq ba sûzîhê jigar mî mâni. Ht.12.

x 817. Ai mâyî darrmân nafasê bininshî. A.820. Sa'dî [Hv.].

x 818. Ai nafs ki dar bandî hawd û hawasî. Sb.293.

Vag : = Avicena : [Remip : 216].

X7.


x 820. Bâ dil guftam ki aî dilê shâidâyê. Sê.331.


x 822. Bâr ast dilê ki nîst khâli nafasê. LN.358.

x 823. Bâ shâhid-i shûkh-shang u bâ barbat u naî. BNC.74, CBR.1147. Hafiz [806 H.].


Vag : 1. Ibn Nûsûh [A.K.]. 2. Najmûd Din Dîyât [Hv.].

3. Najmûd Din Kûbrá [Hx.].

x 825. Başîq nashawî magar ki fânî gardi. HJ.337.

x 826. Bardûr zî pêsh pardaêê khud bînî. HGa.373. Afdal [436].

x 827. Bar garmat-i khud ûbâ-ê 'ishqash dêrê. HJ.348 v 349.

x 828. Bar lîla' chû pû nîhâdam ar bêkhabari. Hr.444.

x 829. Bar nûh ba kafam jâm-i sharab aî sâqê. Wb.175.

x 830. Bisiyar makhar ghum ar chi andak dârê. Kh.35.

x 831. Bê ûskê ba ûmad qadamê ranjani. LN.397. Vag. K. L. [Hv.].

x 832. Bê nêsh-i magas ba nêsh-i shahadê narastî. BD.25.

X8.

x 833. Paizdê shuda't û qatra'-ê ûb-i manî. LN.113.

x 834. Paiz û sar-i šîn dast-i khûn ûnînî. HGa.396. Abu Sa'dî [431].

X9.

x 835. Tê chand mai û sâghar u sâqiîtala bi. LN.372. K. I. [Hv.].

x 836. Tê rah na barî ba hêch manzîl na ra. RP.347. Afdal [447].

x 837. Tê yûsît dilam ba zulf-i tô naxûdî. LN.373. K. I. [1000 H.].

x 838. Tê yûsît zamana' az ghamê man khabarê. HGa.351.

Xa.


x 840. Jiuz mai na barand nishat râ dar rag u paiz. BM.399.

Xb.

x 841. Chandan bê-cou ûn rah'ê ki bê mardê biro. HJ.352.

x 842. Chûm bar tu na-bihasd ûstimâdê sakhunm. LN.373.

x 843. Chûm nîst zamana' râ madlar aî sâqi. Sb.66.
تاخیر: 
x 844. چون نیست شکار لابه کی با لاله‌دار بود.
   LN.311.
x 845. چون نیست مارا با هدیه‌ی گل‌گذاری.
   BNa.71.

تک: 
x 846. خوابی کی جهان سر از زهار گردانی. LN.421. K.I. [1080 H.]

تث: 
x 847. دار آدمی اگر سیری که داده میدید.
   Hj.346.
x 848. دار آیناً-ی امامی حاکم کس نادر.
   RPa.322. Afdal [454].
x 849. دار بخش چا گل جمالی‌داد ای یثاق.
   Sh.157.
x 850. دار راه‌ی تالاب اگر تنوک بانی.
   BNa.440. Majdud-Din Baghdadi [Hv.].

تث: 
x 851. دار ارام‌ی مااریفات چرا کردم نادر.
   BNa.22. Aby Sa'4b Barghash [Hx.].

یک: 
x 852. دار گهداری اگر کاسی بی‌میاناد ماهی.
   WbCd.510.
x 853. دار ماکداً بی دیل‌ی کاباب ای یثاق.
   HGa.354.
x 854. دوش از سری اینی‌یاف این شیر ای مانت.
   Sc.442.
x 855. دوش از سری اینی‌یاف عفتام یا یل.
   RPh.70.
x 856. دیدم مرگ‌هاییزون‌یاً دار وارنی.
   BNa.10. Far. of 645.
x 857. دی‌ی‌ی اینی‌یاف مبین‌یاً دنی‌ی‌یاف.
   HGa.372.
x 858. دی‌ی‌ی‌یاف سبری‌یاً مبین‌یاً اینی‌یاف می‌بیند.
   HGa.376.

یک: 
x 859. رفتم با سری‌یاً تمرید‌یا مال‌مود‌یا گنی.
   RPa.325. Afdal [Hx.].

یک: 
x 860. زماد شهدی‌یا تعیثی بی‌میان‌یا شاهی‌یا دری.
   LN.336.
x 861. زیرام‌یا تعیثی‌یا تسک‌یا بایان ناک.
   RPh.115.

یک: 
x 862. ساگی از مرگ‌یا کارشم‌یا کارمی‌یا بی‌میان.
   HGa.331.
x 863. ساگی‌یا که‌یا خودی‌یا نفاس‌یا کی‌یا کارمش‌یا بی‌میان.
   A.812.
x 864. ساگی‌یا کارم‌یا بی‌بی‌یا نفاس‌یا کارم‌یا.
   A.816.
x 865. ساگی‌یا قاچیدی‌یا بی‌بی‌یا تسک‌یا کارم‌یا.
   A.817.

یک: 
x 866. شاهی کمال‌یا کی‌یا شاهی‌یا بی‌میان.
   BNa.54. (1) K.I. [Hv.].
   (2) Afdal [Remps 233].
x 867. شاهی‌یا که‌یا تسک‌یا نفاس‌یا بی‌میان.
   Hs.449.

یک: 
x 868. 'آیه‌یا قاری‌یا نیشاط‌یا چانگ‌یا دف‌یا نای.
   BMf.397.

یک: 
x 869. فردی‌یا کی‌یا نام‌یاً سیاه‌یا که‌یا ناگی.
   A.822.
x 870. فرمی‌یا سبیل‌یا مکی‌یا تیم‌یا کس‌یا تغییر.
   BNa.66. Hs.[Hv.].

یک: 
x 871. غار بی‌سی‌یا گشای‌یا با من بی‌سی‌یا.
   LN.394. K.I. [Hv.].
x 873. غار با ری‌یا مرگ‌یا ناگی‌یا می‌ای.
   Wa.5.
x 874. غار دروازه‌یا باب‌یا نزوح‌یا تقویت‌یا بی‌میان.
   A.818. Sa'ad.
   [S.I. 8.]

یک: 
x 875. قدرت‌یا ده‌یا سیاه‌یا اینی‌یا بی‌میان‌یا.
   LN.400.
x 876. قدرت‌یا سبیل‌یا بی‌میان‌یا.
   BNa.44.
x 877. قدرت‌یا دل‌یا اینی‌یا تون‌یا تاپیر‌یا کارم.
   A.819.
x 880. Giram kí ba taqwa’ ē khuradmandi u rāy. A.823. Sa’aidi [OUS]. 8.]

x 882. Man bā tu chanāsam aš nigār-ē khutanā. HGa.357.
   (1) Jām [Hv.]. (2) Abū Sa’id [T.H.].
x 883. Man dēsh kí kāsā’-ē rubūs-ē sahāri. BMa.266, CR. 160.
x 884. Mē pindāri kí mar ālam rā khwahil. BMc.26, CR. 1881.

x 883. Har chand kí pēsh u pas dawidēm baše. Hj.343.
x 886. Har dam radani ba jōr āhang kuní. LN.410.
### STATEMENT 1

(Referred to in Section XIX).

**Analyses of Stock of Quatrains.**

*D* = Dinari, Single Alph.  
*F* = Fihrist, Double Alph.  
*S* = Selections.

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STATEMENT II

(Referred to in Section XIX).

**Known Quatrains according to the dates they first appear.**

V = Vagrant in one poet; W = Vagrant in more than one poet; † = Spurious

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<tbody>
<tr>
<td>1</td>
<td>1331</td>
<td>Si.</td>
<td>21</td>
<td>W 119, W 125, W 126, W 379, 400, 424, 457, V 663, 748-9, 767, 786, 813, 851-a, W 852, 863, 878, 929, 941-a, 960, V 1008; †V 796-a</td>
</tr>
<tr>
<td>2</td>
<td>1341</td>
<td>Rc.</td>
<td>12</td>
<td>87-a, 134, 181, V 477, V 561, 611, 636, 687, 748, V 877, V 949, 977</td>
</tr>
<tr>
<td>3</td>
<td>1350</td>
<td>Tk.</td>
<td>10</td>
<td>13, 296, W 326, 335-a, W 370, V 499, V 688, 763, W 933, 1044</td>
</tr>
<tr>
<td>5</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
**STATEMENT II**

(Referred to in Section XIX).

**Known Quatrains according to the dates they first appear.**

\[ V = \text{Vagrant in one post}; \ W = \text{Vagrant in more than one post}; \dagger = \text{Spurious.} \]

<table>
<thead>
<tr>
<th>Serial No.</th>
<th>Date A.D.</th>
<th>MS.</th>
<th>No. of Qns. which first appear</th>
<th>Index numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1384</td>
<td>Hy.</td>
<td>709</td>
<td></td>
</tr>
</tbody>
</table>

STATEMENT II.—contd.

(Referred to in Section XIX).

**Known Quatrains according to the dates they first appear.**

$V$ = Vagrant in one poet; $W$ = Vagrant in more than one poet; $\dagger$ = Spurious.

<table>
<thead>
<tr>
<th>Serial No.</th>
<th>Date A.D.</th>
<th>MS.</th>
<th>No. of Qns. which first appear</th>
<th>Index numbers</th>
</tr>
</thead>
</table>
STATEMENT II—contd.

(Referred to in Section XIX).

KNOWN QUATRAINS ACCORDING TO THE DATES THEY FIRST APPEAR.

V = Vagrant in one poet; \( \dagger \) = Vagrant in more than one poet; \( \dagger \) = Spurious

<table>
<thead>
<tr>
<th>Serial No.</th>
<th>Date A.D.</th>
<th>MS.</th>
<th>No. of Qns. which first appear</th>
<th>Index numbers</th>
</tr>
</thead>
</table>
STATEMENT II—contd.

(Referred to in Section XIX).

Known Quatrains according to the dates they first appear.

V=Vagrant in one poet; W=Vagrant in more than one poet; †=Spurious.

<table>
<thead>
<tr>
<th>Serial No.</th>
<th>Date A.D.</th>
<th>MS.</th>
<th>No. of Qms. which first appear</th>
<th>Index numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>1423</td>
<td>Kb.</td>
<td>7</td>
<td>V 627, V 903-b, W 1018-a: †V 97-a, †126-b, †182-b, †604-a.</td>
</tr>
<tr>
<td>6</td>
<td>1448</td>
<td>BNE</td>
<td>6</td>
<td>71, V 472, 604, 1038: †401-a, †967-a.</td>
</tr>
<tr>
<td>7</td>
<td>1451</td>
<td>Wa.</td>
<td>6</td>
<td>V 146, 187-a, V 344, 675, V 800: †809-a.</td>
</tr>
<tr>
<td>8</td>
<td>1457</td>
<td>Sa.</td>
<td>11</td>
<td>74, 145, 315, 350, 380, 504, V 763-b, W 780: †V 284-a, †V 432-a, †V 568-a.</td>
</tr>
<tr>
<td>10</td>
<td>1463</td>
<td>Sh.</td>
<td>59</td>
<td>V 77-a, 101-a, V 118-a, 177-a, V 403, V 570, V 644-a, 708-a, W 835, 963, 971, 976, 982, 986, 1018, 1047-a: †V 10-a, †15-b, †V 34-a, †36-a, †V 41-a, †65-a, †V 70-a, †115-a, †126-a, †143-a, †V 146-a, †153-a, †168-a, †V 222-a, †227-a, †238-a, †270-a, †311-b, †315-a, †344-a, †357-a, †372-a, †460-a, †481-a, †563-a, †V 598-a, †V 599-a, †608-a, †V 650-a, †V 673-a, †675-a, †711-a, †761-a, †793-a, †V 815-a, †W 819-a, †V 822-c, †871-a, †903-c, †942-b, †960-a, †V 984-a, †V 1048-a.</td>
</tr>
</tbody>
</table>
STATEMENT II.—contd.

(Referred to in Section XIX).

KNOWN QUATRAINS ACCORDING TO THE DATES THEY FIRST APPEAR.

\( V = \) Vagrant in one poet; \( W = \) Vagrant in more than one poet; \( \dagger = \) Spurious.

<table>
<thead>
<tr>
<th>Serial No.</th>
<th>Date A.D.</th>
<th>MS.</th>
<th>No. of Qrs. which first appear</th>
<th>Index numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>12</td>
<td>1472 Se.</td>
<td>14</td>
<td>32, 42, W 127, 140, V 588, 609, 621, 653-a, 674, W 1041: ( \dagger 92-a, \dagger 399-b, \dagger 687-b, \dagger V 963-a. )</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>1473 U.</td>
<td>8</td>
<td>496, 544-a, 549, 934, W 947, W 1004-a: ( \dagger 333-a, \dagger 516-a. )</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>1475 BNd.</td>
<td>7</td>
<td>108, V 144, 572, 721, V 1013: ( \dagger V 513-a, \dagger 1935. )</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>1485 Se.</td>
<td>16</td>
<td>V 58-a, W 281, 318, 433, V 475, W 484-a, 516, 547-a, 586-a, 603-a, 868, W 899-a: ( \dagger 587-a, \dagger 748-a, \dagger 542-a, \dagger 1025-a. )</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>1487 BERF.</td>
<td>14</td>
<td>313-a, V 332, 384, 394, 478, 543, V 578-a, 581, 667, 673: ( \dagger 99-b, \dagger 408-a, \dagger 496-b, \dagger 1030-a. )</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>*1495 Ra.</td>
<td>2</td>
<td>W 471, 728-a.</td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>1497 BNa.</td>
<td>18</td>
<td>77, V 132, 336, V 387, 421, V 494, W 573, 704-a, W 798, V 938, W 957, 972: ( \dagger V 94-a, \dagger 482-a, \dagger 853-a, \dagger W 854-a, \dagger 924-a, \dagger V 1040-b. )</td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>1505 Pa.</td>
<td>3</td>
<td>191, 262: ( \dagger 588-a. )</td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>*1500 MA.</td>
<td>22</td>
<td>8, W 136, W 154-a, 184, V 300, 301, 348, 349, 563, 392, 417, 419, 434, W 435, W 447, 449, V 490, 491, 500, 592, 1025: ( \dagger 612-a. )</td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>1507 BNL.</td>
<td>1</td>
<td>593.</td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>1512 SC.</td>
<td>3</td>
<td>846: ( \dagger W 685-a, \dagger 899-b. )</td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>1524 Rb.</td>
<td>6</td>
<td>54, 55, 59, 849, 227, 273.</td>
<td></td>
</tr>
</tbody>
</table>
**Statement II**

(Referred to in Section XIX).

**Known Quatrains According to the Dates They First Appear.**

V = Vagrant in one poet; W = Vagrant in more than one poet; † = Spurious.

<table>
<thead>
<tr>
<th>Serial No.</th>
<th>Date A.D.</th>
<th>MS.</th>
<th>No. of Qns. which first appear</th>
<th>Index numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>25</td>
<td>1535</td>
<td>Hx.</td>
<td>54</td>
<td>22, 24, 25: †292-a, †460-b, †460-c, †460-g, †460-h, †460-i, †460-j, †460-k, †460-l, †460-m, †460-n, †460-o, †460-p, †460-q, †460-r, †460-s, †460-t, †460-u, †470-a, †V 514-a, †700-a, †700-b.</td>
</tr>
</tbody>
</table>
## Known Quatrains According to the Dates They First Appear

V = Vagrant in one poet; W = Vagrant in more than one poet; † = Spurious.

<table>
<thead>
<tr>
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<th>Index numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>25</td>
<td>1535 Hz.</td>
<td>54</td>
<td>†764-a, †764-b, †764-c, †764-d, †764-e, †764-f, †764-g, †764-h, †764-i, †764-j, †764-k, †764-l, †764-m, †764-n, †764-o, †764-p, †764-q, †764-r, †854-a, †854-b, †854-c, †854-d, †854-e, †854-f, †854-g, †883-a, †909-a, †918-a, †V 1040-c.</td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>1535 BMa.</td>
<td>4</td>
<td>21, 364: †20-a, †207-a.</td>
<td></td>
</tr>
<tr>
<td>27</td>
<td>1550 BMcd</td>
<td>7</td>
<td>V 298, V 354, 586-b: †W 339-a, †382-a, †523-a, †V 969-a.</td>
<td></td>
</tr>
<tr>
<td>28</td>
<td>HGa.</td>
<td>2</td>
<td>V 244-a: †W 708-a.</td>
<td></td>
</tr>
<tr>
<td>29</td>
<td>LN.</td>
<td>1</td>
<td>†V 505-a.</td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>Hj.</td>
<td>3</td>
<td>†791-a, †889-a, †929-a.</td>
<td></td>
</tr>
<tr>
<td>31</td>
<td>Wbcd.</td>
<td>10</td>
<td>V 117, W 253, 303, V 305, 540, 1020-a: †46-a, †311-a, †V 641-a, †V 1040-a.</td>
<td></td>
</tr>
<tr>
<td>32</td>
<td>Hb.</td>
<td>39</td>
<td>5, V 92, 241-a, 393-a, V 498, 727, W 803, 830, 876-a, W 901, 943-a, V 965, 997, 1012, 1034, V 1047, †107-a, †V 125-a, †128-a, †159-a, †162-a, †242-b, †V 423-a, †441-a, †490-a, †496-a, †513-b, †V 533-a, †583-b, †687-a, †705-a, †750-a, †753-a, †761-b, †V 923-a, †929-a, †W 928-b, †W 986-a, †V 1040-a.</td>
<td></td>
</tr>
<tr>
<td>33</td>
<td>Pooled:</td>
<td>39</td>
<td>V 304, 847: †370-b, †V 439-a, †V 916-a, †V 923-c.</td>
<td></td>
</tr>
<tr>
<td>34</td>
<td>BNj.</td>
<td>3</td>
<td>878-a: †V 70-b, †667-a.</td>
<td></td>
</tr>
<tr>
<td>35</td>
<td>RPb.</td>
<td>6</td>
<td>V 304, 847: †370-b, †V 439-a, †V 916-a, †V 923-c.</td>
<td></td>
</tr>
</tbody>
</table>
### Statement II—contd.

(Referred to in Section XIX).

**Known Quatrains According to the Dates They First Appear.**

\( V = \) Vagrant in one poet; \( W = \) Vagrant in more than one poet; \( \dagger = \) Spurious.

<table>
<thead>
<tr>
<th>Serial No.</th>
<th>Date A.D.</th>
<th>MS.</th>
<th>No. of Qua. which first appear</th>
<th>Index Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>36</td>
<td>1608</td>
<td>Hk.</td>
<td>12 ( V 11, V 47, V 224-a, 242-a, 243-a, 278-a, 437, 550: \dagger 114-a, \dagger 124-a, \dagger 236-a, \dagger 294-a. )</td>
<td></td>
</tr>
<tr>
<td>37</td>
<td>*1628</td>
<td>Ht.</td>
<td>2 ( V 230: \dagger W 35-a. )</td>
<td></td>
</tr>
<tr>
<td>38</td>
<td></td>
<td>Hu.</td>
<td>2 ( 430: \dagger V 164-a. )</td>
<td></td>
</tr>
<tr>
<td>39</td>
<td>1624</td>
<td>BMb.</td>
<td>14 ( 589, 664, 822-a, 902-a, V 912-a; \dagger W 444-b )</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>14 ( \dagger 628-a, \dagger 645-a, \dagger 763-a, \dagger 822-b, \dagger 833-a, \dagger 890-a, \dagger W 890-b, \dagger 903-a. )</td>
<td></td>
</tr>
<tr>
<td>40</td>
<td>1670</td>
<td>Hm.</td>
<td>1 ( 443. )</td>
<td></td>
</tr>
<tr>
<td>41</td>
<td>1687</td>
<td>Hf.</td>
<td>14 ( 156, 157; V 341, V 423, 452, 512, V 546, 567; W 701, 906, 931, 1020, 1058, 1069. )</td>
<td></td>
</tr>
<tr>
<td>42</td>
<td>*1688</td>
<td>Hh.</td>
<td>19 ( 50, 84, 104, 110, 129, 137; W 160, V 187, 225, 290, V 297, 299, V 310, 369, W 388, V 446, 459, 524, 527. )</td>
<td></td>
</tr>
<tr>
<td>43</td>
<td>1727</td>
<td>Hr.</td>
<td>9 ( V 458, 653, 677, V 742, V 883, 930, V 993, V 1063: \dagger 1063-a. )</td>
<td></td>
</tr>
<tr>
<td>44</td>
<td>1732</td>
<td>LE.</td>
<td>3 ( 451, V 513, 681. )</td>
<td></td>
</tr>
<tr>
<td>45</td>
<td>*1750</td>
<td>Hc.</td>
<td>6 ( 644, 660, 665, W 690, 745, V 825. )</td>
<td></td>
</tr>
<tr>
<td>46</td>
<td>1795</td>
<td>Ch.</td>
<td>13 ( \dagger 460-d, \dagger 460-e, \dagger 460-f, \dagger 592-a, \dagger 592-b, \dagger 592-c, \dagger 626-a, \dagger 644-b, \dagger 644-c, \dagger 644-d, \dagger 667-b, \dagger 676-a, \dagger 700-c. )</td>
<td></td>
</tr>
<tr>
<td>47</td>
<td>1811</td>
<td>La.</td>
<td>1 ( \dagger 334-a. )</td>
<td></td>
</tr>
<tr>
<td>48</td>
<td>1857</td>
<td>CALc.</td>
<td>6 ( 535, V 616, V 777, V 778, V 832, V 1009. )</td>
<td></td>
</tr>
<tr>
<td>49</td>
<td>1898</td>
<td>Hd.</td>
<td>6 ( 670, W 1031, V 1054: \dagger 964-a, \dagger 1033-a, \dagger 1033-b. )</td>
<td></td>
</tr>
</tbody>
</table>
STATEMENT II.—concl.d.

(Referred to in Section XIX).

Known Quatrains according to the dates they first appear.

\(V\) = Vagrant in one poet; \(W\) = Vagrant in more than one poet; \(\dagger\) = Spurious.

<table>
<thead>
<tr>
<th>Serial No.</th>
<th>Date A.D.</th>
<th>MS.</th>
<th>No. of Qns. which first appear</th>
<th>Index numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>50</td>
<td>1867</td>
<td>N.</td>
<td>4</td>
<td>1034; (\dagger)712, (\dagger)713, (\dagger)921.</td>
</tr>
<tr>
<td>51</td>
<td>1893</td>
<td>Hw.</td>
<td>3</td>
<td>826, 1051; (\dagger)152.</td>
</tr>
<tr>
<td>52</td>
<td>1926</td>
<td>J.</td>
<td>5</td>
<td>V276, W302, V785; (\dagger)268, (\dagger)418.</td>
</tr>
<tr>
<td>53</td>
<td>1930</td>
<td>KH.</td>
<td>1</td>
<td>W716. Khitabani Itfan.</td>
</tr>
<tr>
<td>54</td>
<td>1940</td>
<td>...</td>
<td>2</td>
<td>669, V1046-a. (Present Edition).</td>
</tr>
</tbody>
</table>

**Editions.**

Total Texted Spurious

<table>
<thead>
<tr>
<th></th>
<th>1360</th>
<th>1,114</th>
<th>246</th>
</tr>
</thead>
<tbody>
<tr>
<td>Simple Vagrants V.</td>
<td>315</td>
<td>55</td>
<td></td>
</tr>
<tr>
<td>Complex Vagrants W.</td>
<td>135</td>
<td>15</td>
<td></td>
</tr>
<tr>
<td>Total V+W.</td>
<td>450</td>
<td>71</td>
<td></td>
</tr>
</tbody>
</table>
STATEMENT III

(Referred to in Section XIX.)

"Unknown" quatrains by the dates they appear in MSS. and Editions.

V = Simple Vagrants, W = Complex Vagrants.

<table>
<thead>
<tr>
<th>Serial No.</th>
<th>Date A.D.</th>
<th>MS.</th>
<th>No. of Qna. which first appear</th>
<th>Index numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1331</td>
<td>Si.</td>
<td>3 x 225, x 280, x 450.</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>1423</td>
<td>Kb.</td>
<td>6 x 134, x 450, x 749, x 769, x 772, x 830.</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>1448</td>
<td>Bnf.</td>
<td>1 V x 808.</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>1451</td>
<td>Wa.</td>
<td>1 x 873.</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>1457</td>
<td>Sa.</td>
<td>4 x 150, x 296, V x 446, x 526.</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>1460</td>
<td>Sb.</td>
<td>38 V x 47, x 49, x 58, V x 91, x 102, x 123, x 140, x 144, x 177, x 188, x 226, W x 245, x 252, x 275, x 293, x 295, x 348, x 419, V x 445, x 448, x 463, x 505, x 529, x 537, V x 587, x 590, x 595, x 686, x 698, V x 707, x 716, x 753, V x 764, x 776, x 813, V x 818, x 843, x 849.</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>1472</td>
<td>Se.</td>
<td>5 V x 78, x 113, x 134, x 820, V x 821.</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>1474</td>
<td>U.</td>
<td>2 x 255, x 555.</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>1475</td>
<td>Bnd.</td>
<td>7 V x 165, x 172, V x 206, x 286, V x 303, V x 330, x 789.</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>1485</td>
<td>Sc.</td>
<td>47 W x 23, V x 51, V x 73, x 75, V x 82, V x 101, V x 125, V x 154, V x 175, V x 193, V x 205, V x 219, x 232, x 242, W x 298, V x 508, x 311, V x 316, V x 317, x 319, x 321, x 322, V x 329, V x 342, x 384, x 397, V x 406, V x 425, W x 430, x 447-4, V x 474, x 503, V x 506, V x 511, V x 547 V x 556, V x 566, V x 577, x 579, x 603, V x 623, x 658, x 738, V x 759, V x 814, W x 824, x 854.</td>
<td></td>
</tr>
</tbody>
</table>


**STATEMENT III—contd.**

(Referred to in Section XIX.)

"Unknown" quatrains by the dates they appear in MSS. and editions.

\( V \) = Simple Vagrants, \( W \) = Complex Vagrants.

<table>
<thead>
<tr>
<th>Serial No.</th>
<th>A.D.</th>
<th>MS.</th>
<th>No. of Qns. which first appear</th>
<th>Index numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>11</td>
<td>1497</td>
<td>BNa.</td>
<td>15 x 12, x 76, x 96, x 167, x 171, x 178, x 180, x 187, x 325, W x 428, V x 544, x 621, x 730, x 845, V x 851.</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>1507</td>
<td>BNI.</td>
<td>1 x 87.</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>1528</td>
<td>BNBli</td>
<td>6 x 32, x 128, x 214, x 608, x 704, V x 850.</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>1535</td>
<td>Hz.</td>
<td>1 x 223-a.</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>1535</td>
<td>BMa.</td>
<td>21 x 17, x 45, x 94, x 109, x 130, x 159, x 163, x 164, x 403, x 404, x 420, x 471, x 484, x 499, x 509, x 582, x 660, x 737, x 774, V x 805, x 883.</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>1538</td>
<td>BNC.</td>
<td>32 V x 57, x 104, x 107, x 182, x 234, x 257, x 284, x 297, x 339, V x 549, x 577, V x 582, x 401, W x 488, x 490, x 494, x 500, x 504, V x 556-a, x 564, x 585, x 596, x 715, x 712, x 733, W x 737, x 778, W x 802, x 815, V x 823, x 856, V x 871.</td>
<td></td>
</tr>
</tbody>
</table>
| 17        | 1550 | HGA.| 91 x 8-b, x 8-d, x 16, x 21-a, x 22, x 24-a, x 28, x 34, x 52, x 66, x 80, V x 83, W x 92, x 99, x 111, x 115, x 117, x 135, V x 174, V x 185, W x 192, W x 201, x 208, x 221, x 230, x 243, x 254, x 258, W x 259, x 281, x 283, x 302, x 315, V x 320, x 332, x 333, x 340, x 344, x 345, x 352, x 355, x 356, x 376-a, x 381, x 394, x 400, x 414, x 451, V x 462, x 465, x 475, x 486, x 510, V x 518, V x 525, x 528, V x 530, x 559.
STATEMENT III

(Referred to in Section XIX.)

"Unknown" quatrains by the dates they appear in MSS. and Editions.

V = Simple Vagrants, W = Complex Vagrants.

<table>
<thead>
<tr>
<th>Serial No.</th>
<th>Date A.D.</th>
<th>MS.</th>
<th>No. of Qsa. which first appear</th>
<th>Index numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>17</td>
<td>1550</td>
<td>HGa.</td>
<td>91</td>
<td>x 561, x 567, x 588, x 575, x 580, x 594, x 599, x 609, x 616, x 617, V x 643, x 647, V x 670, V x 674, x 712, x 713, x 720, x 727, V x 728, x 729, x 741, x 775, V x 788, x 797, x 811, V x 826, V x 834, x 838, x 853, x 857, x 858, x 863, W x 882.</td>
</tr>
<tr>
<td>18</td>
<td>1550</td>
<td>LN.</td>
<td>109</td>
<td>V x 14-a, x 25-a, V x 26-a, V x 27-a, x 34-a, V x 43, V x 44, V x 48, V x 61-a, x 68-a, x 69-a, V x 84, V x 93, V x 103, x 122, V x 133, V x 145, x 147, x 156, x 160, x 166, x 207, V x 211, V x 218, x 220, x 223, x 229, x 231, x 234-a, V x 248, x 253, x 267, V x 270, V x 277, x 324, V x 327, x 336, V x 338, x 333, V x 340, V x 349, V x 350, V x 399, V x 408, V x 412, V x 417, x 421, x 422, V x 433 V x 439, V x 444, x 452, x 470, V x 473, V x 481, V x 482, x 483, V x 489, V x 502, x 515, V x 516, x 539, V x 540, V x 543, V x 558, V x 576, x 578, x 581, V x 598, V x 610, V x 612, x 648, x 649, V x 651, x 654, x 659, x 675, V x 681, V x 682, x 687, V x 689, V x 694, x 696, V x 714, x 718, V x 723, x 724, x 726, V x 732, x 739, V x 743, V x 746, V x 755, V x 761, V x 768, V x 790, x 795, x 822, V x 831, x 832.</td>
</tr>
<tr>
<td>Serial No.</td>
<td>Date A.D.</td>
<td>MS.</td>
<td>No. of Qus. which first appear</td>
<td>Index numbers</td>
</tr>
<tr>
<td>-----------</td>
<td>-----------</td>
<td>-----</td>
<td>-------------------------------</td>
<td>--------------</td>
</tr>
<tr>
<td>18</td>
<td>1550</td>
<td>LN.</td>
<td>109 V x 815, V x 817, V x 839, x 842, x 844, V x 846, x 860, V x 872, x 875, x 886,</td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>1550</td>
<td>Hj.</td>
<td>28 x 74, x 120, x 161, x 162, x 236, x 244, x 256, x 273, x 313, x 415, x 541, x 584, x 600, x 656, x 661, x 795, x 719, x 735, x 760, V x 763, x 767, x 781, x 812, x 825, x 827, x 841, x 847, x 885.</td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>1550</td>
<td>Wbcd.</td>
<td>8 x 63, W x 131, x 200, W x 514, V x 565, V x 667, x 829, x 852.</td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>..</td>
<td>Ba.</td>
<td>1 x 255.</td>
<td></td>
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<tr>
<td>22</td>
<td>..</td>
<td>Ph.</td>
<td>1 x 129.</td>
<td></td>
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<tr>
<td>23</td>
<td>..</td>
<td>BNe.</td>
<td>2 x 485, x 884.</td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>..</td>
<td>BDb.</td>
<td>6 x 238, x 291, x 387, x 508, V x 734, x 832.</td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>..</td>
<td>BNjr.</td>
<td>32 x 2, x 8, x 18, x 36, x 68, x 146, x 149, x 191, x 212, x 216, x 227, x 261, x 266, x 268, V x 314, V x 331, x 447, x 461, V x 469, x 493, V x 501, x 542, x 597, x 645, x 685, x 717, x 731, x 752, x 799, x 810, W x 867, x 876.</td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>1584</td>
<td>RPh.</td>
<td>59 x 14, V x 54, x 56, V x 89, V x 100, x 121, V x 127, W x 158, V x 173, V x 179, x 181, V x 195, V x 197, x 215, V x 228, V x 250, x 262, x 264, x 276, x 294, V x 301, V x 326, x 337, x 385, V x 410, V x 411, x 449, V x 455, V x 468, x 472, x 491, x 507, V x 517, x 531, V x 536.</td>
<td></td>
</tr>
</tbody>
</table>
### Statement III—contd.

(Referred to in Section XIX.)

"Unknown" quatrains by the dates they appear in MSS. and Editions.

$V=$ Simple Vagrants, $W=$ Complex Vagrants.

<table>
<thead>
<tr>
<th>Serial No.</th>
<th>Date A.D.</th>
<th>MS.</th>
<th>No. of Qns. which first appear</th>
<th>Index numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>25</td>
<td>1584</td>
<td>RPb.</td>
<td>59</td>
<td>$x^{583}$, $V \times 569$, $x^{572}$, $x^{591}$, $V \times 593$, $x^{602}$, $x^{604}$, $V \times 605$, $V \times 608$, $V \times 652$, $x^{665}$, $V \times 669$, $V \times 671$, $x^{683}$, $x^{692}$, $V \times 702$, $x^{706}$, $x^{744}$, $x^{784}$, $x^{786}$, $V \times 794$, $x^{800}$, $x^{855}$, $x^{862}$.</td>
</tr>
<tr>
<td>27</td>
<td>1618</td>
<td>Ht.</td>
<td>6</td>
<td>$x^{217}$, $x^{237}$, $x^{300}$, $x^{335}$, $x^{691}$, $x^{816}$.</td>
</tr>
<tr>
<td>28</td>
<td>1618</td>
<td>Hu.</td>
<td>4</td>
<td>$x^{136}$, $x^{176}$, $x^{189}$, $x^{551}$.</td>
</tr>
<tr>
<td>29</td>
<td>1624</td>
<td>BMB.</td>
<td>5</td>
<td>$x^{346}$, $x^{592}$, $x^{606}$, $x^{655}$, $x^{773}$.</td>
</tr>
<tr>
<td>30</td>
<td>1639</td>
<td>RPa.</td>
<td>5</td>
<td>$V \times 740$, $V \times 836$, $V \times 848$, $V \times 859$, $V \times 879$.</td>
</tr>
<tr>
<td>31</td>
<td>1648</td>
<td>Hx.</td>
<td>12</td>
<td>$x^{48}$, $V \times 169$, $x^{190}$, $x^{198}$, $x^{436}$, $x^{453}$, $x^{551}$, $x^{570}$, $x^{673}$, $x^{695}$, $V \times 798$, $x^{804}$.</td>
</tr>
<tr>
<td>32</td>
<td>1648</td>
<td>BERa.</td>
<td>53</td>
<td>$x^{6}$, $x^{7}$, $x^{9}$, $x^{33}$, $V \times 38$, $x^{42}$, $x^{55}$, $x^{62}$, $x^{64}$, $x^{70}$, $x^{71}$, $x^{72}$, $x^{79}$, $V \times 85$, $x^{90}$, $x^{95}$, $x^{98}$, $x^{108}$, $x^{114}$, $x^{116}$, $V \times 126$, $x^{138}$, $x^{142}$, $x^{151}$, $x^{155}$, $V \times 157$, $x^{194}$, $x^{196}$, $x^{222}$, $x^{233}$, $x^{241}$, $x^{260}$, $x^{263}$, $x^{265}$, $x^{287}$, $x^{309}$, $x^{343}$, $x^{350}$, $x^{379}$, $x^{383}$, $x^{386}$, $x^{392}$, $x^{400}$, $x^{403}$, $x^{415}$, $x^{423}$, $x^{437}$, $x^{443}$, $x^{453}$, $x^{460}$, $x^{467}$, $x^{732-8}$, $x^{750}$.</td>
</tr>
<tr>
<td>33</td>
<td>1659</td>
<td>Hi.</td>
<td>2</td>
<td>$x^{299}$, $x^{703}$.</td>
</tr>
<tr>
<td>34</td>
<td>1670</td>
<td>Hm.</td>
<td>4</td>
<td>$V \times 69$, $x^{347}$, $x^{405}$, $V \times 700$.</td>
</tr>
<tr>
<td>35</td>
<td>—</td>
<td>Hi.</td>
<td>13</td>
<td>$x^{1}$, $x^{2}$, $x^{4}$, $x^{6}$-9, $x^{10}$, $x^{13}$, $x^{19}$, $V \times 20$, $V \times 21$, $x^{24}$, $x^{26}$, $x^{27}$, $x^{30}$.</td>
</tr>
<tr>
<td>35a</td>
<td>1688</td>
<td>BN.-745</td>
<td>1</td>
<td>$x^{588}$.</td>
</tr>
<tr>
<td>36</td>
<td>1727</td>
<td>Hr.</td>
<td>12</td>
<td>$x^{110}$, $x^{251}$, $x^{328}$, $x^{346}$, $W \times 434$, $x^{664}$, $x^{693}$, $x^{699}$, $x^{798}$, $x^{807}$, $x^{828}$, $x^{887}$.</td>
</tr>
</tbody>
</table>
**STATEMENT III—contd.**

(Referred to in Section XIX.)

"UNKNOWN" QUATRAINS BY THE DATES THEY APPEAR IN MSS. AND EDITIONS.

\( V = \text{Simple Vagrants}, \ W = \text{Complex Vagrants.} \)

<table>
<thead>
<tr>
<th>Serial No.</th>
<th>Date A.D.</th>
<th>MS.</th>
<th>No. of Qns. which first appear</th>
<th>Index numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>37</td>
<td>22</td>
<td>Hs.</td>
<td>67, x 41, x 50, V x 59, V x 60, x 77, x 86, x 137, x 139, x 141, x 152, x 168, x 170, x 202, V x 203, x 209, x 239, x 245, x 249, x 285, x 289, x 304, x 323, x 334, x 341, x 398, x 399, x 407, x 424, x 426, x 431, x 436, V x 464, x 478, x 479, x 487, x 492, x 512, x 519, x 524, x 534, x 562, W x 611, x 613, x 614, x 618, x 620, x 622, V x 650, x 653, x 666, x 672, V x 676, x 680, x 709, x 721, x 736, x 762, x 777, x 793, x 792, x 793, x 803, x 806, x 809, x 819, x 868, x 878.</td>
<td></td>
</tr>
<tr>
<td>38</td>
<td>1730</td>
<td>BM.</td>
<td>23, x 65, x 81, x 118, V x 183, x 240, x 282, x 292, x 312, x 318, x 454, x 466, x 554, x 557, x 560, x 593, x 624, x 690, x 707-a, x 708, V x 710, V x 736, x 840, x 869.</td>
<td></td>
</tr>
<tr>
<td>39</td>
<td>1732</td>
<td>LE.</td>
<td>2, V x 597, x 742.</td>
<td></td>
</tr>
<tr>
<td>40</td>
<td>1757</td>
<td>Hv.</td>
<td>1, x 459.</td>
<td></td>
</tr>
<tr>
<td>41</td>
<td>1750</td>
<td>Hc.</td>
<td>4, x 37, x 224, V x 583, x 745.</td>
<td></td>
</tr>
<tr>
<td>42</td>
<td>1725</td>
<td>Pc.</td>
<td>25, V x 67, x 97, V x 105, W x 106, x 119, V x 124, x 143, V x 153, x 186, x 209, x 233, V x 247, x 418, W x 427, V x 429, V x 538, x 589, x 601, x 615, x 688, x 701, V x 725, x 747, V x 748, x 765.</td>
<td></td>
</tr>
<tr>
<td>43</td>
<td>1785</td>
<td>RPC.</td>
<td>45, x 3, x 11, x 15, x 25, x 35, x 39, x 112, x 148, x 204, x 210, x 213, x 269, x 271.</td>
<td></td>
</tr>
</tbody>
</table>
STATEMENT III—concl.

(Referred to in Section XIX).

"UNKNOWN" QUATRAINS BY THE DATES THEY APPEAR IN MSS. AND EDITIONS.

\[ V = \text{Simple Vagrants}, \ W = \text{Complex Vagrants}. \]

<table>
<thead>
<tr>
<th>Serial No.</th>
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<th>No. of Quatrains which first appear</th>
<th>Index numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>43</td>
<td>1785</td>
<td>RPC.</td>
<td>45 (x ) 272, (x ) 274, (x ) 278, (x ) 288, (x ) 290, (x ) 306, (x ) 307, (x ) 351, (x ) 354, (x ) 388, (x ) 390, (x ) 393, (x ) 413, (x ) 434, (x ) 438, (x ) 440, (x ) 444, (x ) 442, (x ) 535, (x ) 545, (x ) 607, (x ) 619, (x ) 644, (x ) 646, (x ) 678, (x ) 679, (x ) 779, (x ) 779, (x ) 785, (x ) 796, (x ) 881.</td>
<td></td>
</tr>
<tr>
<td>44</td>
<td>1796</td>
<td>BERb.</td>
<td>2 (x ) 495, (x ) 766.</td>
<td></td>
</tr>
<tr>
<td>45</td>
<td>1869</td>
<td>Hp.</td>
<td>10 (x ) 8-c, (x ) 31, (x ) 40, (x ) 132, (x ) 477, (x ) 520, (x ) 537, (x ) 548, (x ) 711, (x ) 751.</td>
<td></td>
</tr>
<tr>
<td>45</td>
<td>1898</td>
<td>Hsl.</td>
<td>1 (x ) 522.</td>
<td></td>
</tr>
<tr>
<td>47</td>
<td>1907</td>
<td>A.</td>
<td>23 (V \times ) 29, (V \times ) 310, (V \times ) 476, (V \times ) 513, (V \times ) 550, (x ) 588, (V \times ) 657, (V \times ) 662, (V \times ) 663, (x ) 684, (x ) 697, (V \times ) 754, (V \times ) 781, (V \times ) 787, (V \times ) 803, (V \times ) 817, (V \times ) 864, (V \times ) 865, (V \times ) 866, (V \times ) 870, (V \times ) 874, (V \times ) 877, (V \times ) 880.</td>
<td></td>
</tr>
<tr>
<td>48</td>
<td>1926</td>
<td>J.</td>
<td>2 (V \times ) 396, (V \times ) 780.</td>
<td></td>
</tr>
<tr>
<td>49</td>
<td>1930</td>
<td>Kh'I.</td>
<td>1 (x ) 61. Khiyâbân Irfân.</td>
<td></td>
</tr>
<tr>
<td>50</td>
<td>1933</td>
<td>TMRK.</td>
<td>3 (x ) 305, (x ) 671-2, (x ) 784. Tehran Mûsâ Khâwar.</td>
<td></td>
</tr>
</tbody>
</table>

853 Vagrants: Simple 211; +Complex 24 : Total 235.
STATEMENT No. IV.

(Referred to in Section XXI).

AUTHORS ARRANGED ACCORDING TO PERSIAN ALPHABET AND VAGRANTS ASCRIBED TO THEM.

<table>
<thead>
<tr>
<th>Serial No.</th>
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<tr>
<td>2</td>
<td>10</td>
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<tr>
<td>4</td>
<td>1</td>
</tr>
<tr>
<td>5</td>
<td>67</td>
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<tr>
<td>6</td>
<td>1</td>
</tr>
<tr>
<td>7</td>
<td>1</td>
</tr>
<tr>
<td>8</td>
<td>1</td>
</tr>
<tr>
<td>9</td>
<td>259</td>
</tr>
</tbody>
</table>

Åmmul fålla : d. 1033 H. (1626) :—76, (525).

Ibn-i Sinā : d. 448 H. (1037) :
240, W 292, 362, 494, (676), 688, W 838, W 925-a :
† 969-a : x 818.

Ibn-i Nūṣāb : d. 736 H. (1336) :—(x 824).


Abū Saʿīd : d. 440 H. (1043) :—(64), 77-a, W 126, W 150, (134-a), W 231, W 242, (243), 260, 304, (323), (335-b), W 370-a, (388), 469, 488, (506), 579, (623), W 694, (775), (798), (807), (816), 896, *W 901, (915-a), (947), (962), (985), (1010), (1038-a), (1031), (1043), (1046) :
† 284-a, († 444-b), († 408-a), † 822-c, († 854-b) : x 21, (x 23), (x 92), W x 106, (x 131), x 157, W x 158, (x 192), (x 201), W x 259, x 301, (x 434), x 69, (x 477), x 501, (x 514), W x 611, x 643, x 650, x 667, x 674, x 676, x 700, x 725, x 738, x 834, W x 882.


Aṭṭir-i Aḥkāmī : d. 572 H. (1177) :—(717).

Aṭṭir-i Aḥmānī : d. 656 H. (1258) :—W 717.

STATEMENT No. IV.—contd.

(Referred to in Section XXI).

AUTHORS ARRANGED ACCORDING TO PERSIAN ALPHABET AND VAGRANTS ASIGNED TO THEM.

<table>
<thead>
<tr>
<th>Serial No.</th>
<th>Total items</th>
</tr>
</thead>
<tbody>
<tr>
<td>663, 671, (672), (690), 692, (694), 711, 730, 736, 737, W 750, 772, 774, (780), W 789, 806, W 809, (810), (811), (833), (838), 843, 845, 847-a, (852), (857), W 870, 871, (873), 874, (875), (876), 895, 897, (899-a), (901), 916, 920, 936, 942, 943, 943-a, 946, W 947, 948, (957), (958), 959, W 962, 965, 969, (970), 974, W 985, 990, 997, 1000, W 1004-a, 1013, 1029, W 1031, (1039), 1040, W 1041, W 1046, *1048-a, 1047, 1050, 1054, W 1061, 1067; : W†33-a, †96-a, †97-a, †122-a, †125-a, †146-a, †322-a, †371-a, W†383-a, †439-a, †513-a, †603-b, †641-a, †642-a, †650-a, (†685-a), W †708-a, †713-a, †783-a, †815-a, (†819-a), †836-a, †848-a, †867, W†871-a, (†871-b), †885-a, (†896-a), †899-b, †916-a, †923-a, W†928-b, †961-a, †969-b, †984-a, †986-a, (†1007-a), (†1018-b), †1023-a, †1040-a, x 105, (x 106), x 124, x 135, (x 246), (x 298), x 303, x 331, W x 427, W x 428, x 429, x 525, x 710, x 740, x 748, W x 757, x 759, (x 780), x 821, x 826, x 836, x 848, x 859, (x 867), x 879.</td>
<td></td>
</tr>
</tbody>
</table>

10 1 Ağaša Mirzâ Ibn Shâh Isma‘il: d. 984 H. := W x 780.
11 2 Amir Hussaini, Sâdîk: d. ? := (160) := x 60.
12 13 Añârî, ‘Abd Allah: d. 481 H. := (29-a), (231), (239), W 256, W 471, (487), (538), (614), (628), (642), W 690, (968), (x 611). |
13 16 Anwâr, Sayyid Shâh Qâsim: d. 837 H. := †399-a := x 100, (x 158), x 195, x 197, x 228, x 250, x 326, x 411, x 593, x 605, x 608, x 652, x 669, x 702, x 794. |
### Statement IV

**Author's Arranged According to Persian Alphabet and Vagrants Attributed to Them.**

<table>
<thead>
<tr>
<th>Serial No.</th>
<th>Total Items</th>
</tr>
</thead>
</table>
| 16        | 4  
|           | Auhadfi Murghi: d. 553 H. [1158] :— (573), 685, (689), W 695. |
| 17        | 1  
|           | Ahli Khurasani, Kamal ud Din: d. 934 H. (1527) :— x 670. |
| 18        | 1  
|           | Bakhzad, Tuj ud Din: :—*996. |
| 19        | 1  
| 20        | 1  
|           | Baduli Sajjawi: d. ? :— (998). |
| 21        | 1  
|           | Budeli Sabeelay: d. ? :— *W 938. |
| 22        | 1  
|           | Bargash, Abu Sa'id: d. ? :— x 851. |
| 23        | 1  
|           | Bassau, Kamal ud Din: d. ? :— (36). |
| 24        | 1  
|           | Bashar, Abu'l Qasim: :— (*x 434). |
| 25        | 2  
|           | Baghdadi, Majd ud Din: d. 807 H. (1405) : (335-b), x 850. |
| 26        | 1  
|           | Balakhti, Shaikh Ahmad: d. ? :— (938). |
| 27        | 1  
|           | Balakhti, Himmati: d. ? : (426). |
| 28        | 1  
|           | Bischani, Mujri ud Din: d. 577 H. (1181) :— *298, 327. |
| 29        | 1  
|           | Biaam Khân, d. 968 H. (1561) :— W 642. |
| 30        | 1  
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| 31        | 1  
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| 32        | 2  
|           | Tirgar, Maqbool: : (64), (694). |
| 33        | 1  
|           | Jarrani, Sayyid Sharif: :— x 805. |
| 34        | 13  
|           | Jâm Zinda' Pil, Ahmad: d. 536 H. (1142) :— (49), (383), (428), W 484-a, 562, (957), 1066; †433-a, †444-a, W†444-b, W†685-a : (x 757), (x 882). |
| 35        | 5  
|           | Jâmil. d. 898 H. (1493) :— x 59, W x 131, x 174, x 464, W x 477. |
| 36        | 1  
|           | Jâhi, Ibrâhîm Mirza: :— 513. |
| 37        | 2  
|           | Jârfâdâghi, Najib'd Din: :— W 239, 548. |
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<td>Ḥāfiz : d. 782 H. (1380) : W 53, 60, (64), (136), 176, 220, 267, (335), (365), 367, 393. *403, (507), 511, 563, 570, (580), *594, (596), 629, (651), (652), 706, 749, (791), 869, (870), W 873, (886). *938, 944: W 139-a, (139-a), 192-c, 1048-a. x 89, x 173, x 179, x 247, x 445, W x 488, x 517, x 536, x 569, x 671, x 707, (x 757) x 763, x 823.</td>
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<td>12 Wali Kirmâni, Nu'mat 'Allah : d. 827 H. (1424) :—(68) (487) 619, (672), (835) : †10-a, †41-a, (†383-a) : x 308 x 425, W x 434, x 438.</td>
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... Rūstāt: [Hk]: (1757).
... 'Aṭār: [MN]: (1783).
... 'Aṭār: [MN]: (1783).
... Mīr Muhīr: [Hk]: (1757).
... Afdal: [121] (122).
... Afdal: [123] (123).
... Mīr Muhīr: [MN]: (1800) (1872).
... Manqar's wife: [HL]: (1994).
... Aniss-ī Khāzān: [Hk]: (1757).
... Kīl: (1601).
... Rūstāt: [Hk]: (1757).
... Najm ud Dīn Rūstāt: [Hk]: (1757).
... Afdal: [Hk]: (1642).
... Qumār: [Rāmpās 5]: (1338).
... Rūstāt: [Hk]: (1642).
... Wizār: [Rāmpās 4]: (1578).
... Kīl: [Rāmpās 11]: (1331).
... Sayyid Nāṣr: [Rāmpās 12]: (1840).
... 'Olmād Zākidān: [Hk]: (1856).*
... Afdal: [RS]: (1743).
... Hāfiz: (19 C.).
... Afdal: [Hk]: (1850).
... Sanā't: [Hk]: (1757).
... Hāfiz: (19 C.).
... Kīl: [Hk]: (1757).
... Qumār: [Hk]: (1648).
... Fakhr ud Dīn Mubākār Shah [HL]: (1794).
... Rūstāt: [Hk]: (1757).
... Mubākār: [Hk]: (1648).
... Qumār: [AK]: (1783).
... 'Ābī Sā'id: [AK]: (1783).
... Afdal: [131] (1933).
... Afdal: [132] (1933).
... Afdal: [133] (1933).
... Tariq: [Rāmpās 24]: (Lucknow) (1876).
... Afdal: [50] (1933).
... Afdal: [51] (1933).
... Afdal: [52] (1933).
... Afdal: [53] (1933).
... Hasād Kiṁmīn: [RS]: (1745).
STATEMENT V

Source and Quotain

Where and when Vagrant

45. BDn. (1466) :: 109: VIII. 20 :: Dar khaza
   "Hamgar: [Rempis 49] (106).

46. Hy. (1346) :: 113: II. 20 :: Dar khuta
   "Amir Khumawar: [Hv. 1] (1272).

47. * :: 113: VII. 17 :: Bigain,
   "Afjal: [Hg.] (1346).

48. * Wbod. (1390) :: 117: VIII. 7 :: Pyth
   "Hamoudi Sa’bud Dinh: [Rempis 36] (1431).*

49. Sb. (1466) :: 118-a: XII. 6 :: Poth amza
   "A’tar: [MN. 1] (1372).

50. Sī. (1331) :: W 129: II. 48 :: Ptabar man
   "Hamgar: [Hl.] (194).

51. Hy. (1348) :: 124: IX. 17 :: Th haurhiyaren,
   "Afjal: [RS. 1] (1347).

52. :: 124: IV. 55 :: Taref,

53. Jg. (1360) :: W 129: V. 17 :: Turashb
   "Tust Namir: [AK. J. 1] (1781).

54. Sī. (1331) :: W 129: VII. 12 :: Turashb
   "Abū Sa’īd: [83] (1922).

55. Sī. (1331) :: W 129: VII. 5 :: Taref
   "Khul: [1601].

56. Hy. (1346) :: W 129: VII. 2 :: Tintaki
   "A’tar: [MN. 1] (1372).

57. :: 124: VII. 55 :: Chandba
   "Afjal: [Hs.] (144).

58. Bn. (1497) :: 132: L. 9 :: Chūn aštāh
   "Ansarī: [1367].

59. Mā. (1300) :: W 136: III. 8 :: Chūn bu bol
   "Afjal: [Kl.] (1601).

60. Bn. (1348) :: 241: VII. 147 :: Chūn gowhar
   "Afjal: [Hv. 1] (1372).

61. Hy. (1346) :: 132: IV. 59 :: Chūn mansad,
   "A’tar: [MN. 1] (1372).

62. Bn. (1348) :: 244: VII. 172 :: Chūn aštāh
   "Ganjāwīd, Nūkrī: [RS. 1] (1347).

63. Wā. (1451) :: 126: IV. 32 :: Chūn aštāh
   "Khātūn: [Hv. 1] (1372).

64. Hy. (1346) :: 247: V. 23 :: Khār ki
   "Būkhari, Saif ud Dīn: [Rempis 37] (1900).

65. Bn. (1348) :: 148: IX. 164 :: Khātūn ki
   "Afjal: [70] (1933).

66. Hy. (1346) :: W 130: IV. 60 :: Khayyatūn
   "Abū Sa’īd: [Hs.] (1462).

67. :: 132: V. 17 :: Dāmanda
   "Afjal: [81] (1933).

68. Mā. (1300) :: W 154: XII. 7 :: Dar pāji
   "Urfū: [Hv. 1] (1348).

69. Hy. (1346) :: 138: VII. 36 :: Dar chashmān
   "Shāhī Kāshāf: [Hv. 1] (1372).

70. Hs. (1348) :: W 160: IX. 170 :: Darāsh alam
   "Shāhīb: [RS. 1] (1347).

71. Hy. (1346) :: 167: XI. 15 :: Dar ‘Ālim
   "Būkhari, Saif: [Rempis 41] (1900).

72. :: 266: IX. 33 :: Dar ‘Ashq
   "Khaṭīb, Jamāli: [Rempis 41] [Sl. 1] (1331).

73. :: 170: X. 120 :: Dar ṣabbīn
   "Shāh Shuja‘: [Rempis 42] (T.G. 1330).

74. :: 122: IX. 18 :: Dar wādi
   "Afjal: [81] (1933).

75. :: 174: IX. 139 :: Dar ṣhin
   "Afjal: [81] (1933).

76. :: 176: VII. 133 :: Dīl Sair
   "Hāfiz: [Z. 1] (1843).

77. Bn. (1466) :: W 177: VII. 131 :: Dīl guffū

78. Hy. (1346) :: W 178: IV. 41 :: Dushtī dīdūt
   "A’tar: [MN. 1] (1372).

79. :: 179: IV. 31 :: Dushtī na
   "Zakari‘i ‘Ubaid: [Rempis 43] [BN. 824] (1430).

80. :: 180: VIII. 15 :: Dushtī
   "[Rempis 46] [BN. 824] (1430).

81. Hy. (1346) :: 182: I. 51 :: Dab ‘aqīl
   "Afjal: [RS. 1] (1347).

82. :: 183: VIII. 2 :: Raftūm

83. :: 285: I. 58 :: Rāmūn
   "Rāmūn: [Rempis 48] (1950).

84. Hs. (1348) :: 189: X. 83 :: Zāhīdī
   "Nāshīl [R. 1] (1347).

85. Bn. (1348) :: 209: VII. 133 :: Dar ‘āsūr

86. Hy. (1346) :: 210: IX. 31 :: Sandhafar
   "A’tar: [Rempis 63] (1313).

87. Bn. (1348) :: W 188: VII. 162 :: Sab nayn
   "Afjal: [H. 1] (1604).

88. Hy. (1346) :: 223: VII. 101 :: Shīn aṣṣāh
   "Khaṭīb: [Rempis 51] (7).

89. Hs. (1348) :: 224: XII. 10 :: Shahrpanj
   "Shukī: [Rempis 51] (7).

90. Hs. (1348) :: 290: VII. 136 :: ‘Ajīli
   "Shukī: [AK. 1] (1265).

91. Bn. (1348) :: W 231: IX. 571 :: Taq ṣāfīn
   "Abī Sa’īd: [Hv. 1] (1462).
Statement V

Source and Quotations.

137. Hy. (1384) : 4 : X. 21 : Änhāki kir
138. ΜΚ. (1356) : W. 326 : X. 19 : Änhāki kir
139. Hy. (1384) : 387 : X. 28 : Änhāki kir
140. BNb. (1358) : 320 : XI. 33 : Abhāb
141. BERF. (1497) : 331 : VII. 56 : Az ikhār
142. Hy. (1384) : 334 : VIII. 72 : Az daftar
143. BDn. (1480) : W. 335 : VI. 11 : Az rafat'a
144. BNb. (1358) : W. 335-b : XII. Az shahāmān
145. Hy. (1384) : 337 : IX. 65 : Az maī
146. Hy. (1384) : 338 : I. 30 : Az wāgqātāt
147. HL. (1384) : 340 : X. 113 : Afšās
149. Hy. (1384) : 343 : X. 40 : Arkrān
150. Wā. (1451) : 345 : X. 135 : Im rātē
151. Hy. (1384) : W. 347 : X. 113 : Ai khān kī
152. BNb. (1358) : 351 : VII. 125 : Al khwātā'ah
153. BDn. (1480) : 371 : VII. 187 : Ai dīl
154. BNb. (1358) : 373 : I. 54 : Ai dhāt
155. BMd. (1352) : 394 : I. 18 : Ai dhāt
156. Hy. (1384) : 397 : II. 22 : In charbh
158. Hy. (1384) : W. 360 : X. 3 : Bā i
159. Hy. (1384) : W. 366 : VIII. 93 : Bā mandūm
161. Hy. (1384) : 368 : VIII. 97 : Bad khwāth
162. ΜΚ. (1356) : W. 370 : VII. Bar chasēm
163. Var. 477 :
164. BNb. (1358) : W. 370-a : XIII. Bar khāta
165. Hy. (1384) : 373 : XI. 68 : Bā ḫātē
166. Hy. (1384) : W. 375 : XI. 15 : Poštāda'
168. Sī. (1312) : W. 379 : IX. 184 : Tā bad
169. BNb. (1358) : 381 : I. 57 : Tā ḫātā darāw
170. Hy. (1384) : 382 : VIII. 18 : Tā rōtē
171. Hy. (1384) : 386 : VIII. 70 : Tā sohōra
172. BNb. (1497) : 387 : VIII. 4 : Tā madrrāsār
173. Hy. (1384) : W. 388 : IX. 43 : Tā māward
175. BNb. (1358) : 395 : IX. 35 : Chandān
176. ΜΚ. (1356) : 397 : I. 20 : Chōm bōd
177. Hy. (1384) : 399 : VII. 37 : Chōm rāsq
178. Hy. (1384) : W. 401 : VII. 31 : Chōm shāhābīd
179. Sī. (1466) : 403 : XII. 29 : Chōm ghandābār
180. Hy. (1384) : 406 : VIII. 100 : Chōm nāshīt
181. BNb. (1358) : 408 : XL. 37 : Hāyē
182. Hy. (1384) : W. 410 : IX. 162 : Khatāū

Where and when Vagrant.

... Pāṇḍu, Imām-i : [Remppis 74] [MF.] (1378).
... Sānst : [SI.] (1330).
... Bāqīquṣ, Maqūr : [Hv.] (1377).
... Afšād : [HL.] (1344).
... Avāhād : [HL.] (1344).
... Afšād : (1333).
... Afšād : [Hv.] (1372).
... Rāst Dīyā [M.] (1344).

... Sa'dī : [Remppis 101] (1360).*
... Sunkān Bāīr : [Hv.] (1377).
... Afšād : (1331).
... Afšād : [HL.] (1344).
... K. [Remppis 80] (1372).
... Shāhāb'ud Dīa Maqūrī : [Hv.] (1377).
... Gūrīt 'īn ud Dīn : [Remppis 96] [TG.] (1330).
... Afšād [167] (1393).
... Bdr-i Sīnt : [Hv.] (1344).
... Afšād [Hv.] (1377).
... Afšād [170] (16C.).
... Sa'dī : [Remppis 102] [Dowlat.] (1467).
... Afšād [173] (1333).
... Bdr-i Sīnt : [Hv.] (1344).
... Turād Fāghī : [Remppis 103] (1378 ?).
... Hāfiz [1434] : [Remppis 104].
... Afšād [173] (16C.).
... Sa'dī : [Hv.] (1344).

... Abd Sa'dī : [Hv.] (1344).
STATEMENT V

Source and Quatrains.

Hb. (1384) : W 481: VII. 94 : Khvāthb
Hb. (1384) : 414 V. 7 : Khwāsh bāsh
Hb. (1384) : 425: IV. 57 : Dādān
Hb. (1384): 425: IX. 183 : Dāshdā
Hb. (1384): 425: IX. 177 : Dar dāh bāsh
Hb. (1384): W 426: VII. 57 : Dar dāh bāsh
Hb. (1384): W 426: VII. 116 : Dar dāh bāsh
Hb. (1384): W 426: VII. 119 : Dar dāh bāsh
Hb. (1384): W 426: VII. 43 : Dar dāh bāsh
Hb. (1384): W 418: IX. 109 : Dar mākhkādā
Bh. (1384): 445: VII. 39 : Dīl tāng
Bh. (1384): 445: IV. 24 : Dīl mā'ār
Hb. (1384): 445: X. 31 : Raftān
Hb. (1384): 455: X. 173 : Zānāshb
Hb. (1384): W 442: VII. 110 : Sīrūt
Hb. (1384): 455: I. 33 : Soudūkī burl
Hb. (1384): 455: VII. 23 : Sūdāt
Hb. (1384): 455: IX. 173 : Shāb rāhāt
Bh. (1384): 470: VII. 164 : Shābīb nasīmī
Hb. (1384): W 471: VII. 24: Šād Šīl
Hb. (1384): 472: VI. 5 : Sāyāhdīb
Hb. (1384): 473: VII. 239 : Āqīl
Hb. (1384): 477: V. 96 : 'Ālam

Where and when Vagabond.

... Behāršt, Sāfī ud Dīn : [Hb.] (1668).
Hb. (1384) : 414 V. 7 : Khwāsh bāsh
Hb. (1384) : 425: IV. 57 : Dādān
Hb. (1384): 425: IX. 183 : Dāshdā
Hb. (1384): 425: IX. 177 : Dar dāh bāsh
Hb. (1384): W 426: VII. 57 : Dar dāh bāsh
Hb. (1384): W 426: VII. 116 : Dar dāh bāsh
Hb. (1384): W 426: VII. 119 : Dar dāh bāsh
Hb. (1384): W 426: VII. 43 : Dar dāh bāsh
Hb. (1384): W 418: IX. 109 : Dar mākhkādā
Bh. (1384): 445: VII. 39 : Dīl tāng
Bh. (1384): 445: IV. 24 : Dīl mā'ār
Hb. (1384): 445: X. 31 : Raftān
Hb. (1384): 455: X. 173 : Zānāshb
Hb. (1384): W 442: VII. 110 : Sīrūt
Hb. (1384): 455: I. 33 : Soudūkī burl
Hb. (1384): 455: VII. 23 : Sūdāt
Hb. (1384): 455: IX. 173 : Shāb rāhāt
Bh. (1384): 470: VII. 164 : Shābīb nasīmī
Hb. (1384): W 471: VII. 24: Šād Šīl
Hb. (1384): 472: VI. 5 : Sāyāhdīb
Hb. (1384): 473: VII. 239 : Āqīl
Hb. (1384): 477: V. 96 : 'Ālam

... Hanagar, Mujīd ud Dīn : [AK.] (1781).
... Hanagar, Mujīd ud Dīn : [AK.] (1781).
Hb. (1384): 455: X. 173 : Zānāshb
Hb. (1384): W 442: VII. 110 : Sīrūt
Hb. (1384): 455: I. 33 : Soudūkī burl
Hb. (1384): 455: VII. 23 : Sūdāt
Hb. (1384): 455: IX. 173 : Shāb rāhāt
Bh. (1384): 470: VII. 164 : Shābīb nasīmī
Hb. (1384): W 471: VII. 24: Šād Šīl
Hb. (1384): 472: VI. 5 : Sāyāhdīb
Hb. (1384): 473: VII. 239 : Āqīl
Hb. (1384): 477: V. 96 : 'Ālam

... Hāmīr ud Dīn : [ML.] (1853).
... Hāmīr ud Dīn : [ML.] (1853).
Hb. (1384): W 487: IX. 105 : Qadīrī
Hb. (1384): 488: X. 13 : Qonūmī
Hb. (1384): 489: X. 12 : Qonāmī kī
Hb. (1384): 490: X. 11 : Qonāmī kī dāshīn
Hb. (1384): 492: X. 9 : Kas rāh
Hb. (1384): 493: X. 9 : Kas mūshīkīl
Hb. (1384): 494: X. 57 : Kufīr an
Hb. (1384): 495: X. 85 : Gūšānī

... Rawī badge : [ML.] (1825).
... Rawī badge : [ML.] (1825).
Hb. (1384): W 487: IX. 105 : Qadīrī
Hb. (1384): 488: X. 13 : Qonūmī
Hb. (1384): 489: X. 12 : Qonāmī kī
Hb. (1384): 490: X. 11 : Qonāmī kī dāshīn
Hb. (1384): 492: X. 9 : Kas rāh
Hb. (1384): 493: X. 9 : Kas mūshīkīl
Hb. (1384): 494: X. 57 : Kufīr an
Hb. (1384): 495: X. 85 : Gūšānī

... Hanagar, Mujīd : [ML.] (1779).
... Hanagar, Mujīd : [ML.] (1779).

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... Hāmīr ud Dīn : [ML.] (1853).
... Hāmīr ud Dīn : [ML.] (1853).
Hb. (1384): W 487: IX. 105 : Qadīrī
Hb. (1384): 488: X. 13 : Qonūmī
Hb. (1384): 489: X. 12 : Qonāmī kī
Hb. (1384): 490: X. 11 : Qonāmī kī dāshīn
Hb. (1384): 492: X. 9 : Kas rāh
Hb. (1384): 493: X. 9 : Kas mūshīkīl
Hb. (1384): 494: X. 57 : Kufīr an
Hb. (1384): 495: X. 85 : Gūšānī

... Rawī badge : [ML.] (1825).
... Rawī badge : [ML.] (1825).
Hb. (1384): W 487: IX. 105 : Qadīrī
Hb. (1384): 488: X. 13 : Qonūmī
Hb. (1384): 489: X. 12 : Qonāmī kī
Hb. (1384): 490: X. 11 : Qonāmī kī dāshīn
Hb. (1384): 492: X. 9 : Kas rāh
Hb. (1384): 493: X. 9 : Kas mūshīkīl
Hb. (1384): 494: X. 57 : Kufīr an
Hb. (1384): 495: X. 85 : Gūšānī

... Hanagar, Mujīd : [ML.] (1779).
228. = : 531 : X. 96 : Geywad har  
229. L.E. (1734) : 513 : III. 44 : Gitmen ki  
230. Wb. (1500) : 515 : X. 138 : Maiki chu  
231. B.Bh. (1500) : 519 : VII. 115 : Mard an  
232. Hy. (1384) : W 525 : X. 112 : Man mai  
233. =  : W 530 : VIII. 207 : Mai khwa'ra  
234. =  : W 533 : IX. 208 : Mai khw  
235. =  : W 538 : X. 8 : Nā burna'  
236. B.Bh. (1500) : 539 : IX. 110 : Nā karsa'  
237. Hy. (1384) : 539 : IX. 110 : Nā Jana'  
238. B.Bh. (1500) : W 541 : L. 4 : Nā 'aql  
239. Hf. (1887) : 548 : VII. 59 : Hān tu  
240. Hy. (1384) : 548 : VII. 35 : Har Subba  
241. B.Bh. (1500) : 551 : L. 33 : Har gah  
243. B.Bh. (1500) : 553 : L. 90 : Hāf to  
244. Hy. (1384) : 557 : IV. 18 : Yākhn  
245. =  : W 560 : III. 26 : Yak nīt  
246. Rb. (1341) : 561 : VII. 138 : Yak qātra  
247. Hy. (1384) : 563 : VII. 40 : Yak mā  
248. =  : 563 : VIII. 63 : An hā'ā  
249. B.Bh. (1460) : 570 : III. 5 : Ayūto  
250. B.Bh. (1497) : W 573 : L. 12 : Al dar  
251. Hy. (1384) : W 574 : VII. 64 : Al dīl  
252. =  : AW 575 : VII. 62 : Al dīl  
253. =  : W 577 : X. 7 : Ibn abī  
254. B.E.S. (1489) : 578-a : XII. 23 : Bā siľa'  
255. Hy. (1384) : 579 : XII. 133 : Bā yār uch  
256. Hy. (1384) : W 580 : IX. 133 : Bā yār-i  

257. B.Bh. (1460) : 581 : VIII. 126 : Bar kibāz  
258. Hy. (1384) : 583 : X. 123 : Tā chānd  
259. Sā. (1470) : 588 : IX. 216 : Dar dāy ar  
260. B.Bh. (1460) : 594 : IV. 4 : Sālāb  
261. Hy. (1384) : W 596 : VII. 65 : Kāt  
262. =  : 598 : L. 27 : Gar but  
263. =  : 599 : VII. 25 : Masdāna'  
264. =  : AW 614 : X. 142 : Balk  
265. C.A.L. (1857) : 626 : VIII. 137 : Bar ūb  
266. Hy. (1384) : 627 : III. 31 : Bar rū  
267. =  : 627 : VII. 140 : Bādī  
268. Huf. (1462) : 629 : XI. 7 : Hākam  
269. B.Bh. (1384) : 630 : VIII. 168 : Dān  
270. =  : W 623 : XI. 29 : Dar hār  
272. Hy. (1384) : AW 638 : IX. 89 : Kārdān  
273. =  : 649 : XI. 28 : Gar gahar
Source and Quatrains

Where and when Vagrant


275. " W 655: Vll. 163: Mā ṣūrūfī

276. BNB. (1385) W 693: l. 96: Ḍaḥandī


278. " W 641: ll. 33: Az charkh

279. " W 646: Vll. 48: Az ṣaḥīfa

280. BNB. (1385) W 643: Vll. 116: Dar Khvār

281. Sh. (1460) W 644: XII. 29: Māṣīrīn


283. " W 651: Vll. 26: Az dīl

284. " W 652: Ill. 50: Az dūst

285. " W 656: Vll. 66: Pandē

286. Hār. (1400-1330) W 662: Vll. 11: Dar pād

287. Sl. (1331) W 663: V. 33: Dar kīreation

288. Hār. (1384) W 671: Vll. 10: Ḍamūn chand

289. BNB. (1385) W 674: l. 11: Ḍū dīl


291. " W 682: II. 42: Dar sulhā

292. " W 686: Ill. 16: Ḍīn Sulhā

293. Κ. (1330) W 688: IV. 41: Az jirmīn


295. Κ. (1300) W 690: Vll. 190: Andar

296. BNB. (1328) W 692: Vll. 68: Az Úmar

297. " W 694: IX. 40: Bū sahrwazi


299. Sl. (1387) W 701: IX. 21: Tāṣāqī

300. Hār. (1384) W 706: IX. 27: An bīh

301. Hār. (1384) W 708: IX. 28: An ḏānīn

302. BNB. (1328) W 711: l. 45: Az rojīn


304. Kh. l. (1350) W 716: l. 48: Az ṣāmī kīn


306. " W 718: Ill. 54: Az dūst

307. " W 719: Ill. 48: Az māfīn

308. " W 739: V. 5: Dar mafā-refresh

309. BNB. (1328) W 730: X. 353: Bīhznān


311. " W 736: XI. 18: Tā ṣuqūn

312. BNB. (1328) W 737: l. 44: Tā ṣanīn

313. Hār. (1384) W 740: Vll. 102: Tā kānī

314. Tā ṣanīn: Tā ṣanīn: Tā ṣanīn: Tā ṣanīn: Tā ṣanīn


317. " W 750: Vll. 180: Dar ṣāfī: Tā ṣanīn

318. BDAs. (1460) W 753: X. 55: Dīn farīq

319. Se. (1457) W 769-71: Var. 763: Zāharat


Hemmfit, "Uthman [Awfi] (1222)."

"Amār [MNJ].

‘Adīl [HĀN]."

‘Adīl [HĀN]."

Rūmī [HĀN]."

‘Adīl [277] (1227).

Khan Sayyid Khan din [HĀN]. (1286)."

‘Adīl [129] (1331).

Amuwāt [HĀN]."

Rūmī [HĀN]."

Kākāyān Khan Ahmad [HĀN]. (1757).

KL (1616).

‘Amār [MNJ]."

‘Adīl [186] (1331).

Suḥiṭ Ibn Qasim al-Ṣulṭān [NU, Jāmul] (1478).

‘Adīl [189] (1333).

‘Adīl [290] (1333).

‘Amār [MNJ].

Hamgul, Majid ud Dīn [Ramīs 1217] (1626).

Amuwāt Musīrat [HĀN]. (1648).

‘Amār [MNJ].


Amuwāt Kirman [RSJ] (1749).

Abdullāh Anṣārī (1890).

‘Adīl [196] (1332).

Abd al-Salāt [HĀN]. (1648).

Amuwāt Musīrat [HĀN]. (1648).

Rūmī [HĀN]. (1757).

Jāmul [Ramīs 1217] (1521).

‘Amār [MNJ].

‘Adīl [RSJ] (1747).

KL (1583).

‘Amār [MNJ].

Ramūs [Ramīs 1217] (1521).

¨ Tekīṭ, Fakhr al [Ramīs 1217] (7).

‘Amār [MNJ].


Ghanī, Ahmad [HĀN] (1757).

Ramūs [MFT], (1828).

‘Adīl [RSJ] (1747).

KL (1583).

‘Amār [MNJ].

Qāhir Amālī [Awfi] (1827).

Jāmul [Ramīs 1217] (1521).

‘Adīl [RSJ] (1747).

Amuwāt [Ramīs 1217] (1521).*

KL [Ramīs 40] (1548)."
Source and Quotations. Where and when Vagnant.

323. = W 774 X 136 Gar man .... Bābharī, Sālih [H.1] (1933).*
324. CALC. (1879) : 777 X 112 Gaol guft cheatn .... 'Attār [MN].
325. = 778 X 110 Gaol guft ki dast .... 'Attār [MN].
326. Hy. (1948) : 779 X 110 Gaol guft ki min .... 'Attār [MN].
329. J. (1948) : 785 X 136 Mīrītan .... 'Attār [H.1.] (1933).*
332. BNb. (1929) : W 798 X 139 Nār az .... Rāstī, Fakhrūdī Dāni [Rempia 173] [Śī.] (1939).*
333. Wa. (1937) : 800 X 139 Ḥarchand .... Saleh [Rempia 171] (1662).*
334. Hy. (1948) : 802 X 139 Ḥargiz .... Ḥamīd Ḥusain Abūl 'Ala [Rempia 172] (1662).*
336. Hy. (1948) : 806 X 139 Yā ṣīb .... Afdal [104] (1662).*
337. = W 809 X 139 Yā ṣīb .... Afdal [H.1] (1752).*
338. BNb. (1929) : W 810 X 139 Yak chand ba .... 'Attār [H.1] (1860).*
339. Hy. (1948) : 811 X 139 Yak chand zi .... Rāstī [H.1] (1757).*
340. = 812 X 139 'Yak dast .... Awhād Kānātī [H.1] (1757).*
341. = W 814 X 139 'Ān jām .... Qarawṭ, Bāhū ud Dīn [Rempia 183] (1411).*
342. = W 816 X 139 'Ābwart .... Bāhū ud Dīn [Rempia 180] (1939).*
343. = W 818 X 139 'Āftār .... 'Attār [MN].
344. BNb. (1929) : W 818 X 139 'Āftār .... Rāstī behān Naftī [H.1] (1648).*
345. Hb. (1370) : 825 X 140 Ḳāt 'alāq .... Ṣahākh [AK.] (1763).*
346. Hy. (1948) : 828 X 140 'Arūh .... Ḳī. (1601).*
347. CALC. (1879) : 830 X 140 'Āl chand .... 'Attār [MN].
348. Shb. (1469) : W 831 X 140 Jīm maghūn .... Rāstī Dāyi [MF.] (1224).*
349. Hy. (1948) : 836 X 140 Jīmāt .... Sarāfī [Rempia 176] (1662).*
350. = W 838 X 140 Ḥaq jām .... Rūv-i Šīrāz [H.1] (1648).*
351. = W 840 X 140 Dūrān .... Rūv-i Yerān [Dowlat] (1487).*
352. = 842 X 140 Dar jām .... 'Aṣjadi [MF.] (1862).*
353. BNb. (1929) : 843 X 140 Dar dān .... Afdal [H.1] (1752).*
354. = 845 X 140 Dar azān .... Afdal [3:4] (1834).*
355. = 849 X 140 Dār mulik .... Afdal [Dov.] (1937).*
356. BDh. (1929) : 849 X 140 Ḳurrah .... Salmān Shāhī [Rempia 190] (1400).*
357. Hy. (1948) : W 849 X 140 Ḫūdī. .... Lašṭullah [Dowlat] (1487).*
358. = 851 X 140 Ṭīrūd .... Rāstī Dāyi [Rempia 193] (1414).*
359. Sī. (1331) : W 852 X 140 Ṭīrūd kī .... 'Aṣjadi [Rempia 191] (1923).*
361. Hy. (1948) : W 857 X 140 Qosmūl .... Shāh Shajāh [MF.] (1862).*
362. = W 861 X 140 Qosmūl .... Kī. (1601) [Rempia 195] (1772).*
363. = W 869 X 140 Ḫūzār .... 'Āfra [Z. Rempia 191] (1923).*
364. = W 870 X 140 'Āfra .... Afdal [3:4] (1662).*
365. = 871 X 140 'Āfra .... Afdal [H.1] (1933).*
366. = 873 X 140 'Āfra .... 'Āfra [Z. Rempia 201] (1927).*
367. = 874 X 140 'Āfra .... Afdal [H.1] (1933).
Shahāt, Sayyid Hussain [Hv.] (1757).

"Anis Farid [Awpf] (1222).

"Attār [MNJ].

"Attār [MNJ].


"Attār [MNJ].

Muḥammad, Mr. Hyder [Hv.] (1648).

Sarhad [Rampis 204] (1906).

Salāhi al-Suwajjī [Rampis 190] (1400).


Afḍal [JS.] (1932).

Abū Sa‘īd [HZ] (1683).

Afḍal [HZ] (1555).

"Attār [MNJ].

Abū Sa‘īd [Z. Rampis 207] (16C)."

Rūmī [Hv.] (1757).

"Attār [MNJ].

"Unsār [Hv.] (1648).

Afḍal [HZ] (1683).

"Attār [MNJ].

Afḍal [JS.] (1932).

Nāṣir Khān'saw [Tehāti 1307 H.].

"Ibn-i Stāl [HZ] (1533).

"Attār [MNJ].

Shāh 'Alām [Rampis 212] (1613).

Afḍal [HZ] (1683).

Hīfūz (1450).*

Afḍal [JS.] (1479).

Afḍal [JS.] (1479).

Afḍal [JS.] (1479).

Afḍal [JS.] (1479).

Afḍal [HS.] (1590).

Afḍal [HS.] (1390).

Afḍal [Hv.] (1372).

"Obaid al-Zāhidī [Hv.] (1557).

Kashī, 'Ibn al-Dīn [Rampis 212] (1481).

Charāštī, Yaqūbī [HZ] (1933).

Bāshī, Ahmad [Rampis 213] [I.G.] (1660).

Afḍal [JS.] (1479).

Afḍal [HS.] (1390).

Rāfa Diyyā' [ML].

Afḍal [JS.] (1479).
STATEMENT V

Source and Quatrains.

Where and when Vagrant.

484. ... : 978 : VII. 78 : Paiwasta'... KI. (1601).
485. BNb. (1528) : W 985 : VII. 24 : Tuk uruk... Anjhar [Hj.] (1750).
486. Hy. (1384) : 988 : VII. 193 : Ta dar tan... Tukh Nashr [Hj.] (1648).
487. BNb. (1584) : 990 : VII. 6 : Ta dha'... Anjhar [Hj.] (1757).
488. ... : 991 : VII. 77 : Ta kai pas... Anjhar [Hj.] (1753).
489. *Hr. (1727) : 993 : VIII. 81 : Ta kai ghot... 'Attar [MN.].
490. Hy. (1384) : 996 : IX. 149 : To amadt... Baharji, Taj ud Din [Awr.1] (1822).
491. Hy. (1384) : 998 : VIII. 11 : Jar sib... Sanat [Hj.] (1757).
492. ... : 999 : X. 90 : Chandan... 'Attar [MN.].
493. ... : 1000 : VII. 48 : Chandan... Anjhar [Hj.] (1750).
494. Anjhar [Hj.] (1750).
495. U. (1470) : W 1004-8 : Halt man... Sanat [Hj.] (1757).

Var. 947.

485. Sl. (1331) : 1008 : VII. 30 : Khosb balsh... Sanat [Hv.] (1757).
486. CAl. (1873) : 1009 : VIII. 88 : Khos balsh... 'Attar [MN.] (1879).
487. Hy. (1384) : W 1010 : VII. 57 : Danish... Rast Beha (Remps 231) (1413).
488. BNb. (1473) : 1013 : VII. 183 : Dar jastan... Anjhar [Hj.] (1550).
489. *Hy. (1384) : 1016 : VIII. 89 : Dar dib... Faryabli (Remps 228) [Sl.] (1337).

XII. 45.

491. EDh. (1460) : 1023 : XL. 3 : Dar bar jarfat... Rast, Fakhr ud Din [Hv.] (1757).
492. *Hy. (1384) : W 1028 : VIII. Zarih... Musuln (Remps 228) [Sl.] (1331).

493. ... : 1029 : IV. 44 : Zar pesh... Anjhar [Hij.] (1933).

495. *Hy. (1384) : 1033 : XL. 32 : Shaloda... Shahrub (Remps 222) (172).
496. ... : 1026 : VIII. 94 : Shama' ant... 'Attar [MN.] (1879).
498. BNb. (1528) : 1040 : VII. 90 : Gar bu ha... Anjhar [Hij.] (1933).
499. Se. (1476) : W 1041 : VII. 86 : Gar dar... Anjhar [Hij.] (1550).
500. Hy. (1384) : W 1043 : VII. Gar ru... Siwastal 'Aink ud Din [AK.] (1763).


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502. Kesbkel... 1049-51 : XII. Gar 'Imam... Anjhar [Hij.] (1753).

504. BNb. (1528) : 1050 : XL. 45 : Gah takht... Anjhar [Hij.] (1777).
505. Hr. (1898) : 1054 : VII. 124 : Mardt buayd... Anjhar [Hij.] (1550).

507. BNb. (1528) : W 1061 : VII. Hain to sar... Anjhar [Hij.] (1550).
508. Hr. (1727) : 1063 : VIII. 97 : Hain sabaun... 'Attar [MN.].
509. Hy. (1384) : 1066 : X. 24 : Yk Rab... Jm [Hv.] (1757).
510. BNb. (1528) : 1067 : X. 47 : Yk Rab... Anjhar [Hij.] (1930).
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<td>20-10-51</td>
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