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THE GULISTAN OF SA'DI

کلتان سدی

BILINGUAL
ENGLISH AND
PERSIAN EDITION
WITH
VOCABULARY

TRANSLATION BY

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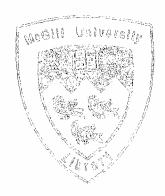


The Gulistan (Rose Garden) of Sa'di

Bilingual English and Persian Edition with Vocabulary

by Shaykh Mushrifuddin Sa'di of Shiraz

New English Translation by Wheeler M. Thackston





lbex Publishers, Bethesda, Maryland The Gulistan (Rose Garden) of Saʻdi by Shaykh Mushrifuddin Saadi of Shiraz New English Translation by Wheeler M. Thackston

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Translator's Preface

Sa'di's *Gulistan* must be one of the most widely read books ever produced. Almost from the time it was written it was the first book studied by school children throughout the entire Persian-speaking and -reading world—from Constantinople to Bengal and from Central Asia to East Africa. Quotations from the *Gulistan* appear in every conceivable type of literature, and in Persian-speaking countries today it is the source of numerous every-day proverbial statements, much like Shakespeare in English. In modern times, now that Persian is no longer the international language it once was, the *Gulistan* has been translated into the language of every country in which it used to be read in the original, including Arabic, Baluchi, Kurdish, Turkish, Kazakh, and Uyghur. In Europe it was one of the first works of eastern literature to be translated: a French translation appeared in 1634; German versions were made in 1636 and 1654; and the first translation into English was done by Stephen Sullivan in 1774.

Of Sa'di's life practically nothing is known. That he was born and died in Shiraz is agreed upon by all sources, but neither the year of his birth nor the year of his death is known for certain. The Gulistan was completed in 1258, and the Bostan a year earlier, in 1257. He was quite old when he died, and he was probably born around 1200, and he died, most likely, in the early part of the last decade of the same century, circa 1290. No more than that is known. This has not kept biographers from constructing elaborate biographies of Sa'di and his travels based entirely on the fact that he mentions having been in those places in the Gulistan or Bostan. It might be nice to assume that when Sa'di says, "Once in the mosque in Baalbek I was...," he means it literally. However, if we do not believe for a moment that Sa'di could have been a student of the Hanbalite jurist Ibn al-Jawzi, who died in 1200, the presumed year of Sa'di's birth, and attribute Sa'di's statement, "No matter how much the great Shaykh Abu'l-Faraj Ibn Jawzi told me to give up music" (Story 30 of Chapter Two), to the construction of an anecdote, why then should we believe that he was in Baalbek, India, North Africa, Kashgar in Chinese Turkistan, Diyarbekir in Upper Mesopotamia, the trenches of Tripoli, or any of the other places he says he was in? He did not have to go to the ends of the earth to gain first-hand experience of every type of human being that exists. That would have been just as easy to acquire in a quarter of Shiraz. He may have been everywhere he claims to have been, but one should take such an assumption with a large grain of salt.

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Regardless of how far afield Sa'di went, he presumably saw much of the world, but he could just as well have stayed in Shiraz and written about the people he knew there. Sa'di recognizes people for what they are. Every type that exists is found in his Rose Garden, the good, the bad, the weak, the strong, the pious, the impious, honest folk, and the most conniving of cheats. Hypocrites abound, stupid kings appear with their wily viziers, wise rulers vie with their malevolent courtiers, boastful young warriors turn tail and run away. Of all the types that inhabit the pages of the Gulistan, the adhibition is the most difficult to capture in English. The word literally means 'possessor of heart,' and such a person listens more to his heart than to his mind; he responds on a level of sympathy and empathy with others, not on a rational or intellectual level. The Romance sympathique and simpático capture much more of the Persian sense of sáhibáil than does the English 'sympathetic,' although occasionally 'sympathetic' fits the bill.

In Chapter One, The Conduct of Kings, it is clear that Sa'di favors prudence and prudent conduct above all else in kings—except perhaps justice, which is the first duty of a Persian ruler. The word Sa'di uses for 'prudent conduct,' and maslahat, which occurs ten times in Chapter One, means the correct course of action or the course of action in one's best interests under any given circumstances or in any given situation.

The heading of Chapter Two is the morals of darvéshes. While the word darvésh means both 'poor' and 'dervish' (i.e. an adherent of Sufism), it is clear throughout the chapter that dervishes are meant and not the poor in general. The main characters of this chapter are religious types of differing صالح záhid, and زاهد sálik, سالك pársá, پارسا pársá, عابد záhid, and خابد sálih. Of these, the 'ábid is a 'worshipper,' i.e. one who is attentive—usually, in Sa'di's judgment, overly so-to the minutiae of worship. But this punctilious person is more concerned with the external trappings of worship than he is with the real, inward meaning of his acts. (Finding no ready equivalent to 'abid in English-although we have plenty of this type around and normally call them hypocrites or over-zealous—I have translated it generally as 'ascetic.') This leads us to a relative of the 'ábid, the záhid, the ascetic who practices a rigorous asceticism and denies himself all the pleasures of life in the hope of a heavenly reward. In the traditional view of Sufism, the "dry" ascetic is so desiccated that he spends most of his time disapproving of and criticizing others, and so he too winds up worshipping nothing but his own asceticism. The pársá, which I have usually translated as 'hermit,' is one who generally avoids converse with society and devotes

^{&#}x27;This 'heart' (dil) is the seat of understanding, not the organ that pumps blood, and is located in the gut. For Sa'di, the 'mind' ('aql) is the organ of ratiocination and seat of the intellect.

himself to religious practice and contemplation. Not a reclusive hermit in the Christian monastic sense of eremitism, which does not exist in Islam, the pársá is mostly a sympathetic character for Sa'di. Sálih means simply 'pious' and 'righteous' and generally has a very positive sense for Sa'di. Darvésh, which has given the anglicized 'dervish,' and sálik are Sufis. The original sense of darvésh is 'poor' and is equivalent to the Arabic faqír, but it is spiritual poverty that dervishes embrace and not necessarily a divestment of all worldly goods. Sálik is the word for 'wayfarer,' and it refers to the path of spiritual enlightenment (taríq) that Sufis tread.

Chapter Three, on the Superiority of Contentment, teaches one when to be content with the little one has and not to covet more.

In Chapter Four, the Benefits of Silence, Sa'di expounds on the profitability of holding one's tongue.

Chapter Five is entitled "On Love and Youth." Here it should be understood that Persian has no gender distinction whatsoever-not in nouns, pronouns, or anywhere else, and there is absolutely no way, short of using a pointedly gendered noun like "boy" or "girl," of indicating the sex of the referent of a noun or pronoun. This gives Persian poetry a marvelous ambiguity that can never be captured in English. The "beloved," the "friend," the "charmer," the "adored one" of Persian can be masculine, feminine, neuter, or nothing at all. It all depends on how the reader wants to interpret the words. English forces grammatical gender on pronouns; and a translator must use "him" or "her" in a given context. All through the section on love, there is no doubt that Sa'di's "beloveds" are male and young, a fact that is in accordance with the society and mores of the time. One could well ask oneself where, in the Muslim milieu of Sa'di's time, a young man could have found a girl to fall in love with? Where would he have seen such a person? In a strictly sexually segregated society, the only females a young man would normally have seen would have been his mother, his stepmothers (if his father had more than one wife), his aunts, and his sisters and half-sisters. Professional ladies would certainly have been available, but one would not have become smitten with them, much less written love poetry to or about them.

In Story 20 of Chapter Five, the object of the cadi's love is unambiguously a blacksmith's boy, since it would be farfetched indeed to imagine a blacksmith with a female apprentice in Hamadan—not to mention that he is actually called 'boy' (pisar)—a word that is not ambiguous in the slightest. In Story 17 it would be difficult to imagine that Sa'di encountered a young girl studying Arabic grammar in a mosque in Kashgar. There are certainly stories that are unambiguously about heterosexual love. Story 15 involves a man and his wife, and Story 19 is about the well-known star-

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crossed Arab lovers, Layla and Majnun. These aside, in Story 2, although the slave could be male or female, the discerning reader will immediately recognize that the slave's conduct is more indicative of a spoiled adolescent male than it is of a female; and the last line of the illustrative poetry finally makes this quite clear, for one would not expect a female slave either to be carrying water and making bricks as her "proper" tasks or to be boxing her master's ears when she is not indulged as she would like to be. If Story 4 were somehow to take place in a medieval European chivalric setting, one might imagine a princess as the object of the poor man's fascination, but in Sa'di's world there is no such possibility: princesses in thirteenth-century Shiraz did not play polo with their companions, or, if they did, they did not do so in public.

Although the Persian reader is free to transform the genderless, and therefore sexless, pronouns of the original into whatever he or she wants, English speakers have grammatical constraints that force us to give a gender to every pronoun. I have opted, as did the strictly gendered Urdu when it took over the form and content of the Persian poetic tradition, to render everything in the masculine by convention. (Even today in the subcontinent no one is bothered in the slightest by female entertainers who sing about themselves in the masculine or by males who sing lyrics that are unmistakably female in sentiment but masculine in gender.) For Sa'di, most of the "beloveds" should be envisioned as young and male anyway, but that aside, the modern English reader may feel free to change the genders ad libitum to suit the mood, inclination, or preference.

Chapter Six, Feebleness and Old Age, deals with the fading of youth, the approach of old age, children's treatment of their aged parents, and the folly of old men who take young wives, a topic the medieval world found endlessly amusing.

In Chapter Seven, the Effects of Education, Sa'di expounds on nature vs. nurture, education, and up-bringing. In one of his best known lines, on the folly of trying to educate the uneducable, he says, "If Jesus' ass is taken to Mecca, when it comes back it will still be an ass."

Chapter Eight, the Art of Conversation, contains pithy sayings, anecdotes, &c. of a sort to enliven conversation. A potpourri of apt and witty bon mots for any and every occasion, the chapter appears to be a random collection of aphorisms, but actually the topics emerge one from another.

The real beauty of Sa'di's wisdom is its timelessness. Little is expressed in a setting so remote and alien to modern experience that it becomes irrelevant. Much of Chapter Three could have been taken straight from America's experience with welfare and the homeless. One need only substitute

"the welfare bureau" for "the king" or "the shelter" for the "charitable hand." Sa'di has even provided the perfect slogan for the IRS:

خراج اگر نگذارد کسی بطبیت نفس * بقهر ازو بستانند و مزد سرهنگی (If a person doesn't pay his taxes willingly, they will be taken from him by force—plus collection charges).

All of Sa'di's pithy sayings and aphorisms have an element of rhyme in them, either true poetical rhyme or the prose rhyme called بخيع saj' (about which more later). An example from the last chapter is the aphorism about the two people of have gone to a lot of trouble in vain: one is "he who amassed and did not consume" (ندوخت و نخورد) andókht u nakhward) and the other is one who "learned and did not act" (موخت و نكرد) ámókht u nakard). Here it can readily be seen that andókht and ámókht form a rhyme as do nakhward and nakard.

Saj' is rhymed prose, i.e. phrases that rhyme with each other but lack the meter that would make them poetry. An example from Story 20 of Chapter Five: روزگاری در طلبش متلهف بود و پویان و مترصد و جویان و بر حسب واقعه گویان rózgár-è dar talabash mutalahhif búd u tóván

u mutarassid u j**óyán** u bar hasb-i váqiʻa g**óyán**

Another of Sa'di's favorite rhetorical flairs is the figure ترصيع tarst', which literally means 'studding with jewels.' It consists of parallel phrases in which the sequence of vowels is identical—only the consonants change. In Story 3 of Chapter One, the father gazes upon his son start is bi-karahat u istihqar 'with loathing and contempt,' and the son realizes what his father is doing بفراست و استبصار bi-firasat u istibsar 'with perspicacity and insight.' It is easy to see that, in addition to the rhyme, the sequence of vowels in the two phrases is nearly identical. I might also add that it is easier to do than it may seem, given the manner in which Arabic words are formed; to do it well takes a master of eloquence like Sa'di.

This translation is intended primarily to be read along with Sa'di's original Persian, wherein all the artistry is contained. Particularly with regard to the poetry, I have chosen to translate the surface meaning into modern English prose, but in the transition from thirteenth-century Persian to twentieth-first-century English the artistry of the original inevitably gets lost. Even if I were able to produce rhyming couplets in English to match Sa'di's poetry, I would not do it. The genre has long since become hopelessly old-fashioned if not irretrievably archaic. I therefore claim no artistry for the translations of poetry. I can only hope that they will have the virtue of communicating to the modern reader the meaning, if not the form, of Sa'di's poetry.

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Almost every anecdote in the collection contains a pun of some sort. Occasionally they are reproducible in English, but more often than not, the puns will have to remain on the Persian side of the page. A good example is a line in Story 36 of Chapter Two, where the learned theologian says that food accepted from a charity for peace of mind (jam'iyyat-i khátir) is all right, but if people gather (jam') only for the sake of food, it is not. This gives what is called in rhetoric بالمنافق tajnís-i náqis, a pun in which the first part of the pun has an extra ending, i.e. jam'iyyat 'collectedness' is paired with jam' 'gathering.' In this instance nothing of the pun can be reproduced in English since a literal translation as 'collectedness of mind' would convey nothing of the meaning of 'peace of mind.' The nearly perfect puns are usually the nicest. In Story 13 of Chapter Seven, the wise man tells an Indian who has taken up fire-throwing that this is not his game because his house is made of reed:

The brevity of expression of which Persian is sometimes capable usually defies English. As an example, what I have freely translated as "one who doesn't know where his next meal is coming from has nothing but worries" in the last section of Chapter Seven is only two words in Persian: پراکندورزی parákandarózí parákandadil. It could also be translated as "one who has to spend all day running around to scrape together enough to eat is one whose mind is distracted."

There is also a lot of Arabic in the *Gulistan*. Sa'di was a good poet in Arabic, and he knew Arabic extremely well, as did all highly educated persons in his milieu. He would not have hesitated to use Arabic any more than a pre-modern European would have hesitated to quote something in Latin, when every educated person would have known Latin as a matter of course. Times have changed, and it cannot be assumed any longer that anyone is capable of reading Latin any more than it can be assumed that all educated Iranians can read Arabic. For those who know neither Persian nor Arabic, it makes little or no difference which language Sa'di is using at any given point. Those who know Persian can readily recognize the Arabic; those who know both can enjoy the text as it was meant to be appreciated. I have translated Persian and Arabic without any distinction. Koranic quotations, on the other hand, have been set in italics (with chapter and verse numbers) to make them as immediately recognizable in the translation as they are in the original.

It is not my intention to provide a definitive critical edition of the *Gulistan*, but among the available editions there are slight differences that occasionally need to be taken into consideration since no one edition is ideal. From the point of view of translation, most of the variants can be

safely ignored. Rarely does a variant reading make much difference in the ultimate meaning of a phrase; the diction may vary slightly, and this is of concern when considering Sa'di's writing from a stylistic point of view, but not for translation. A good example of a range of variance among editions is the following, the king's famous reply from the first story of Chapter One. In Nafisi's 1341 [1963] edition it is as follows:

ملك روى از اين سخن درهم كشيد و گفت: مرا آن دروغ پسنديده تر آمد ازين راست كه تو گفتى، كه آبرا روى در مصلحتى بود و بناى اين بر خبثى، كه خردمندان گفته اند: دروغ مصلحت آميز به از راستِ فتنه انگيز.

In Iranparast's 1348 [1970] edition it is this:

ملك روى از اين سخن درهم كشيد و گفت: «مرا آن دروغ پسنديده تر آمد از اين راست كه تو گفتى: كه آن را روى در مصلحتى بود و اين را بنا بر خبثى. و خردمندان گفته اند: دُروغى مصلحت آميز به از راستى فتنه انگيز.

Furughi's edition has:

ملك روى ازين سخن درهم آمد و گفت آن دروغ پسنديده تر آمد مرا زين راست كه تو گفتي كه روى آن در مصلحتي بود و بناى اين بر خبثي، و خردمندان گفتهاند: دروغي مصلحت آميز به كه راستي فتنهانگيز.

In Aliev's edition it is as follows:

ملك روى از اين سخن درهم كشيد و گفت مرا آن دروغ پسنديده تر آمد از اين راست كه تو گفتي كه آبرا روى در مصلحتي بود و بناى اين بر خبثي و خردمندان گفته اند دروغ مصلحت آميز به از راست فتنه انگيز.

In the text given in Sudi's commentary it is:

ملك روى ازين سخن درهم كشيد و گفت مرا آن دروغ وى پسنديده تر آمد از اين راست كه تو گفتي كه آنرا روى در مصلحتي بود و اين را بنا بر خبث و حكما گفته اند كه دروغ مصلحت آمن به از راست فتنه انگرز.

No two are the same, yet in none of them is there anything that would make the slightest difference to a translation. They all mean exactly the same thing; only the diction differs. All editions but Furughi's have ملك روى ازين سخن درهم آمد Furughi has the meaningless از اين سخن درهم كشيد if he had ملك instead of ملك, it would at least have been grammatically correct for Sa'di's time. In the next phrase there is a variance in the placement of مرسل, which makes no difference to the basic meaning even if the placement of مراد after the verb brings it into high relief, and some have آن دروغ وى 'that lie' while others have' آن دروغ وى 'that lie' while others have'

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prejudice to the meaning. In the next phrase it is fairly clear that Sa'di's . text would originally have had آنرا روى...اين ابنا with the genito-dative -rá, as in Iranparast's edition, instead of the izafa construction روى آن...بناي اين of Furughi's edition, which is clearly a later "correction" of the text to bring Sa'di's archaic grammar in line with modern Persian. Nafisi's edition has the mixed آسرا روی...بنای این, which tries to hedge its bets with one archaic and one modern construction. Next, versions have not been able to decide whether خروع and راست should have the -è termination or not. Without the ending the phrase means "the prudent lie (perhaps referring to the particular instance in the story) is better than the seditious truth. With the termination it means "a prudent lie is better than a seditious truth (in a generic sense)." Finally, there is a variance between Furughi's به ال and the به كه of all other editions for 'better than.' Sa'di uses both constructions indiscriminately, and it is my impression from a search through the text that به كه is a bit more common. It is certainly more archaic, and a later scribe may well have substituted the normal modern , ... for ... which might have sounded "wrong."

A Glossary of Persons is provided at the end of the book. Rarely is the identification of an individual actually important to an understanding of the Gulistan, but a few of them, like Alexander, Solomon, and Joseph, have legends or characteristics associated with them, a familiarity with which is necessary for understanding their function. Most of the kings, sultans, and Sufis are there simply to act as such.

ديباچه

بســـــم الله الرحمن الرحيم

منّت خدای را عَرَّ وَجَلَّ که طاعتش موجب قربتست و بشکر اندرش مزید نعمت. هر نفسی که فرو میرود ممدّ حیاتست و چون بر می آید مفرّح ذات، پس در هر نفسی دو نعمت موجودست و بر هر نعمت شکری واجب

از دست و زبان که برآید کز عهدهٔ شُکرش بدر آید

﴿ اِعْمَلُوا آلَ دَاوُدَ شُكْرًا وَقَلِيلٌ مِنْ عِبَادِيَ الشَّكُورُ ﴾

بنده همان به که ز تقصیرِ خویش عیدر بدرگیاه خدای آورد ور نه سیزاوارِ خداوندیش کس نتوانید که بجای آورد باران رحمت بی حسابش همه را رسیده و خوان نعمت بی دریغش همه جا کشیده، پردهٔ ناموس بندگان بگناه فاحش ندرد و وظیفهٔ روزی بخطای منکر نبرد

ای کریمی که از خزانهٔ غیب گبر و ترسا وظیفهخور داری دوستان را کجا کنی محروم تو که با دشمنان نظر داری فراش باد صبارا گفته تا فرش زمردین بگسترد، و دایهٔ ابر بهاری را فرموده تا بنات نبات در مهد زمین بپرورد، و درختان را بخلعت نوروزی قبای سبز ورق در بر گرفته، و اطفال شاخرا بقدوم موسم ربیع کلاه شکوفه بر سر نهاده، و عصارهٔ نالی بقدرت او شهد فایق شده، و تخم خرمایی بتربیتش نخل باسق گشته

ابر و باد و مه و خورشید و فلک در کارند تا تو نـانی بکف آری و بغفلت نخوری همه از بهر تو سرگشته و فرمانبردار شرط انصاف نباشد که تو فرمان نبری

PROLOGUE

Obligation is due to God, for obedience of him is a cause for proximity, and with gratitude comes an increase of benefits. Every breath that goes in is an extension of life; and when it comes out it is a relief to the individual. Therefore, in every breath there are two benefits, and for each and every benefit thanks are necessary.

Who is capable, by word or deed, of discharging his obligation of gratitude?

Work righteousness, O family of David, with thanksgiving; for few of my servants are thankful [Kor. 34:13].

It would be better for a servant to apologize for his shortcomings before God's court,

For no one is capable of rendering service worthy of his Lord.

The rain of his incalculable mercy falls upon all, and the table of his unstinting bounty is laid everywhere. He does not rend the veil of his servants' honor because of unspeakable sin, and he does not eschew the duty of providing sustenance for any grievous offense.

O bountiful one from whose unseen treasure house both Zoroastrian and Christian are fed,

How could you, who gaze with favor upon your enemies, deprive your friends?

He tells the custodian of the zephyr to spread a carpet of emerald, and he orders the wet-nurse of the springtime cloud to nurture the daughters of plants in the cradle of the earth. He clothes the trees in a green raiment of leaves with the robe of spring, and he places caps of blossoms on the heads of the children of the branches with the arrival of the vernal season. Through his power the nectar of a reed becomes superior honey, and a date seed turns into a towering palm through his nurturing.

Cloud, wind, moon, sun, and celestial sphere—all are at work so that you may obtain a loaf of bread and not eat it in heedlessness.

All their heads are spinning and they are obedient: it is not fair for you not to be obedient.

در خبرست از سرور کاینات و مفخر موجودات و رحمت عالمیان و صفوت آدمیان و تتمهٔ دور زمان، محمد مصطفی ایسی

شفیع مُطاع نبی کریم قسیم جسیم نسیم وسیم چه غم دیوار ام ترا که دارد چرون تو پشتیبان چه باک از موج بحر آنرا که باشد نوح کشتیبان

بلغ العُلَى بِكَالِهِ، كَشَفَ الدُّجَى بِجَالِهِ حَسُنَتْ جَيعُ خِصَالِهِ، صَلُّوا عَلَيهِ وآلِهِ هرگاه كه يكى از بندگان گنه كار پريشان روزگار دست انابت باميد اجابت بدرگاه حق جَلَّ وَعَلا بردارد ايزد تعالى در وى نظر نكند، بازش بخواند، باز اعراض كند، ديگر بارش بتضرع و زارى بخواند، حق سبحانه وتعالى فرمايد يا ملائكتى، قد استَحيَيتُ مِن عَبدى ولَيْسَ لهُ رَبُّ عَيْرى فَقَدْ غَفَرتُ لَهُ، دعوتش را اجابت كردم و حاجتش برآ وردم كه از بسيارى دعا و زارى بنده همى شرم دارم

كــرم بين و لطف خداوندگار گنه بنده كردست و او شرمسار عاكفان كعبهٔ جلالش بتقصير عبادت معترف كه «ما عَبَدناكَ حقَّ عِبادَتِكَ،» و واصفان حليهٔ جمالش بتحيّر منسوب كه ما «عَرَفناكَ حقَّ مَعْرفَتِكَ»

گر کسی وصفِ او ز من پرسد بیدل از بی نشان چه گوید باز عاشقان کشتگانِ معشوقند برنیاید ز کشتگان آواز

یکی از صاحبدلان سر بجیب مراقبت فرو برده بود و در بحر مکاشفت مستغرق شده. آنگه که ازین حالت ٔ باز آمد یکی از دوستان بطریق انبساط اورا ٔ گفت از آن بوستان که بودی مارا چه تحفهٔ کرامت آوردی ٔ گفت بخاطر داشتم که چون بدرخت گل رسم دامنی پر کنم هدیهٔ اصحابرا، چون برسیدم بوی گلم چنان مست کرد که دامنم از دست برفت

ای مرغ سحر، عشق ز پروانه بیاموز

There is a saying of the leader of all things, the pride of all beings, mercy to worldlings, purest of mankind, culmination of the epoch of time, Muhammad the Chosen—

Intercessor, obeyed, noble prophet; partner, prodigious, graceful breeze. What worry can the wall of the community have when it has one like you as a supporter? What fear of the waves of the sea harbors he who has Noah as his captain?

He attained the heights with his perfection; he unveiled the dawn with his beauty. All of his qualities were beautiful: pray for him and his house—

"When one of God's distraught, sinful servants raises his hands to God's court in repentance, hoping for a response, God does not look at him. Again he calls upon him, and again He turns away. Again he calls out in humility and distress. God says, 'My angels, I am ashamed before my servant since he has no lord other than me, and therefore I forgive him. I have responded to his call and granted his wish, for I feel shame before my servant's much prayer and crying.'"

See the lord's generosity and kindness: his servants have sinned and he is ashamed.

Those who worship at the Kaaba of his majesty confess their short-comings in their worship, saying, "We have not worshipped you as you ought to be worshipped," and those who describe the catalogue of his beauty are perplexed, saying, "We have not known you as you ought to be known."

If someone asks me for a description of him, what does one who has lost his heart say of one who is without trace?

Lovers are killed by the beloved, and no sound comes from the killed.

A man of understanding went into a trance, drowned in the sea of discovery. When he came to, one of his friends asked him cheerfully, "What gift have you brought us from the garden you were in?"

"I had in mind," he said, "when I came to a rose bush, to fill my skirt with roses as gifts for my friends. However, when I arrived, the scent of roses so intoxicated me that I lost my skirt."

Bird of dawn, learn love from the moth, who was burned to death without making a sound.

کان سوخته را حان شد و آواز نامد این مدّعیان در طلبش بیخبرانند کان ا که خیر شد خیری باز نیامد ای برتر از خیال و قیاس و گمان و وهم وز هرچه گفتهاند و شنیدیم و خواندهایم مجلس تمام گشت و بآخر رسید عمر ما همحنان در اوّل وصف تو ماندهایم

ذكر جميل سعدي كه در افواه عوام افتاده است وصيت سخنش كه در بسيط زمين رفته و قصب الجيب حديثش كه همچون شكر ميخورند و رقعه منشآتش که همچو^ کاغذ زر می برند، بر کمال فضل و بلاغت او حمل نتوان كرد بلكه خداوند جهان و قطب دايرهٔ زمان و قايممقام سليمان و ناصر اهل ايمان، شاهنشاه معظم، اتابك اعظم، سلغر سلطان، مظفَّرُ الدُّنيا والدّين، ابوبكر بن سعد بن زنكي، ظِلُّ اللهِ تعالى ' في أرضِهِ، رَبِّ اِرْضَ عَنهُ وأَرْضِهِ، بعین عنایت نظر کرده است و تحسین بلیغ فرموده و ارادت صادق نموده، لاجرم كافهٔ انام از خواص و عوام بمحبّت او گراييدهاند كه «النّاسُ عَلى دِين مُلُوكِهِم»

آثارم از آفتـــاب مشهورترست هر عيب كه سلطان بيسندد هنرست رسید از دست محبوبی بدستم که از بوی دلآویـــز تو مستم ولیکن میدتی با گل نشستم وگرنه من همان خاکم که هستم اللَّهُمُّ متّعِ المسلمين بطُولِ حياتِهِ وضاعِفْ ثوابَ جميلِ حَسَناتِهِ وارفَعْ درجةَ أودّائِهِ ووُلاتِهِ

زانگه که ترا بر من مسکین نظرست گر خود همه عیبها بدین بندهدرست گلی خوشبوی در حمّام روزی بدو گفتم که مشکی یا عبیری؟ بگفتـــا من گلی ناچیـــز بودم کمال همنشین در من اثر کرد

People who claim to be seeking Him know nothing, for those who do know are never heard from again.

You are beyond imagining, comparison, or thought; you are beyond anything people have said or anything we have heard or read.

The assembly will be over and life will have come to an end, and we will still be at the beginning of our description of you.

The good things people say about Sa'di and the renown of his poetry that has spread across the face of the earth, the candy cane of his stories that is devoured like sugar, the copies of his works that are carried about like leaves of gold—none of these things can be attributed to his great learning or rhetorical skill. Rather, the Lord of the World, Axis of the Wheel of Time, Vicar of Solomon and Succor of the Faithful, Magnificent King of Kings, Most Mighty Atabeg, Salghur Sultan, Victorious One of the World and Religion, Abu-Bakr, son of Sa'd, son of Zangi, Shadow of God upon His Earth—O Lord, be content with him and grant him contentment—honored me with a favorable glance, praised me greatly, and showed true affection. As a consequence all people, elite and common alike, are inclined to love him, in accordance with the dictum, "People are of their kings' religion."

Ever since you gazed upon poor me, my works have been more famous than the sun.

Although all faults exist in this humble servant, every flaw the sultan deigns to approve is a virtue.

One day in the bathhouse, a sweet-smelling rose was handed to me by a loved one.

"Are you musk or ambergris?" I asked, "for I am intoxicated by your enchanting fragrance."

"I used to be just mud," it said, "a mere nothing, but I sat for a time with the roses, $\,$

And the perfection of my companions had an effect on me. Otherwise I am nothing but dust."

O God, let the people enjoy long years of his life, multiply the

ودَمَّرْ على أعدائِهِ وشُناتِهِ بما تُلِيَ فى القُرآنِ من آياتِه، اللَّهُمَّ أَمِّنْ بَلَدَهُ واحْفَظُ وَلَدَهُ لَقَدْ سَعِدَ الدُّنيا بِهِ دامَ سَعْدُهُ وأيدادَهُ الماولى بألْوِيَةِ النَّصْرِ كذلك تنشَأُ النياة هو عِرْقُها وحُسْنُ نباتِ الأرضِ مِن كَرَمِ البَدْرِ ايزد تعالى وتقدّس خطّهُ پاک شيرازرا بهيبت حاکمان عادل و همّت عالمان عامل تا زمان قيامت در امان سلامت نگهداراد

اقلیم پارس را غم از آسیب دهر نیست

تا بر سرش بود چو توئی سیایهٔ خدا
امروز کس نشان ندهد در بسیط خاک

مانند آستیان درت مأمین رضا
بر تست پاس خاطر بیچارگان و شکر
بر ما و بر خدای جهانآفرین جزا
یارب، ز باد فتنه نگهدار خاک پارس
چندانکه خاکرا بود و بادرا بقا

reward for his good deeds, elevate the degree of his friends, confound his enemies and detractors in accordance with the verses that have been recited from the Koran. O God, make safe his city and preserve his offspring.

The world has been made happy by him—long live his felicity—and may the lord assist him with banners inscribed with victory.

Thus grows a myrobalan tree of which he is the root, and the beauty of the plants of the earth is from the nobility of his seed.

May God keep the pure region of Shiraz through the might of its just rulers and the high-mindedness of the learned until the day of resurrection.

The realm of Fars will suffer no grief from the vicissitudes of time as long as a shadow of God like you is over it.

Today no one can show anywhere on earth as secure as your threshold.

Your duty is to reassure the poor; our duty is to be thankful; it is the duty of the god who created the world to reward.

O God, preserve the ground of Fars from the wind of sedition for as long as earth and wind continue to exist.

سبب تأليف كتاب

یک شب تأمّل ایام گذشته میکردم و بر عمر تلفکرده تأسّف میخوردم و سنگ سراچهٔ دل بالماس آب دیده میسفتم و این بیتها مناسب حال خود می گفتم

چون نگه میکنم نمانْد بسی مگــر ایــن پنج روز دریــابی کوس رحلت زدند و بار نساخت باز دارد پیادهرا ز سبیل رفت و منزل بدیگـــری پرداخت وین عمارت بسر نبرد کسی دوستيرا نشايــد اين غــــدّار خُنک آنکس که گـوی نیکی بُرد کس نیارد زیس، توییش فرست اندكى مانْد و خواجه غُرّه هنوز ترسمت پُر نیاوری دستار

هـــر دم از عمــر ميــــرود نَفَسى ای که پنجهاه رفت و در خوابی خجل آنکس که رفت و کار نساخت خواب نوشين بامداد رحيل هركه آمــد عمارتي نو ســاخت وان دگر یخت همچنیسن هوسی يار نايايكدار دوست مدار نیک و بد چون همی بباید مـُرد برگ عیشی بگور خویش فرست عمر برفست و آفتهاب تموز ای تهی دست رفتیه در بیازار هرکه مزروع خود بخورد خَویــــــد بعد از تأمّل این معنی مصلحت چنان دیدم که در نشیمن عزلت نشینم و دامن صحبت فراهم چینم و دفتر از گفتههای پریشان بشویم و منبَعد پریشان

نگويم

زبان بريده بكُنجي نشسته ﴿صُمِّ بُكُم ﴾ به از کسی که نباشد زبانش اندر حکم

تا یکی از دوستان که در کجاوه انیس من بود و در حجره جلیس، برسم قدیم از در درآمد. چندانکه نشاط ملاعبت کرد و بساط مداعبت ۱۲ گسترد

The Reason for Composing the Book

One night I was contemplating days past and regretting my wasted life, piercing the rock of the little fortress of my heart with diamonds of tears, and I composed these lines as descriptive of my state:

Every moment another breath of life goes by. Now that I look, not much is left.

Fifty years have passed while you have been dreaming: perhaps you will wake up during the five days left.

Let him who has gone without doing anything be ashamed: the drums of departure have been sounded, and he has not packed up.

Sweet slumber on the morn of departure keeps the traveler from the road.

Everyone who has come here has built a new structure; each departed, turning over his dwelling to another;

And that one also had desires and whims, but no one has completed this structure.

Love not an unstable friend: this treacherous one is not worthy of love. Since both good and bad must die, happy is he who carries off the ball of goodness.

Send a leaf of pleasure to your grave. No one can send anything back, so send it ahead.

Life is snow, and the midsummer sun shines. Little is left, and the gentleman is still duped.

You who go empty-handed into the market, I fear you will not bring your basket back full.

He who eats his crop green will have to pick gleanings at harvest time. After contemplation of these things I thought it best to withdraw into isolation, to gather up the skirts of conversation about me, and to wash irrelevant words from my notebook, henceforth to speak no nonsense.

He who sits in a corner, tongue cut out, *deaf and mute* [Kor. 2:18], is better than one whose tongue is not under control.

Finally one of my friends who was a companion in the litter and confidant in the chamber, came in as was his wont. No matter how much he joked and acted lighthearted, I did not answer him or lift جوابش نگفتم و سر از زانوی تعبّد برنگرفتم. رنجیده نگه کرد و گفت کنونت که امکان گفتار هست بگو ای برادر بلطف و خوشی که فردا چو پیک اجل دررسد" بحکم ضرورت زبان درکشی یکی آ از متعلّقان منش بر حسب این ۵ واقعه مطّلع گرداند که فلان عزم کرده است و نیّت جزم که بقیّت عمر معتکف نشیند و خاموشی گزیند. تو نیز اگر توانی سر خویش گیر و راه مجانبت پیش. گفتا بعزّت عظیم و صحبت قدیم ۵ دم برنیارم و قدم برندارم مگر آنگه که سخن گفته شود بر عادت مالوف و طریق معروف که آزردن دوستان جهلست و کفارت یمین سهل و خلاف راه صوابست و نقض ۱ رأی اولو الألباب که ذوالفقار علی در نیام و زبان سعدی در کام

زبان در دهان ای خردمند چیست کلیــــد در گنج صـاحب هنر چو در بسته باشد چه دانـد کسی که جوهــرفروشست یا پیلـــور

اگرچـــه پیشِ خردمند خامُشی ادبست بوقت مصلحت آن به که در سخن کوشی

دو چيز طيـــرهٔ عقلست، دم فــرو بستــن

بوقت گفتن و گفتن بوقت خاموشي

فی الجمله زبان از مکالمهٔ او درکشیدن قوّت نداشتم و روی از محاورهٔ او گردانیدن مروّت ندانستم که یار موافق بود و محبّ ۱۹ صادق

چو جنگ آوری با کسی بر ستیز که از وی گزیـــرت بُوَد یا گریز بحکم ضرورت سخن گفتیم ٔ ٔ و تفرّج کنان بیرون رفتیم در فصل ربیع که صولت بَرْد آرمیده ٔ ٔ و ایام دولت وَرْد رسیده

پیراهنِ برگ بر درختان چون جامهٔ عیدِ نیکبختان اوّلِ اردی بهشتماهِ جلالی بلبلِ گوینده بر منابرِ قَضْبان

my head from the knee of contemplation. He looked at me, offended, and said,

Now while you have an opportunity to speak, speak kindly and nicely, brother,

For tomorrow, when the harbinger of death arrives, you will have to hold your tongue forever.

One of my attendants informed him of my decision, saying, "He is determined to be a hermit for the rest of his life and practice silence. If you can, be on your way and avoid him."

"By the great respect I have for him and for the sake of our old friendship, I will not utter a sound or budge unless he speaks as was his custom, for to hurt one's friends is an act of ignorance and to atone for breaking an oath is easy. It is contrary to the correct path and against the opinion of the wise for Ali's sword to be in its scabbard or for Sa'di's tongue to be shut up in his mouth."

What is the tongue in the mouth, wise one? It is the key to the door of the treasure house of the skilled.

When it is held, how can it be known whether one is a seller of jewels or a peddler of junk?

Although in the opinion of the wise silence is decorum, at the right time it is better to speak.

Two things are contrary to intelligence: to hold the tongue when it is time to speak and to speak when one should be silent.

In short, I did not have the power to hold my tongue from speaking to him, and I did not consider it virtuous to refrain from conversing with him, for he was an agreeable friend and sincerely amiable.

How can you fight in rancor with a person whom you can avoid? Of course we spoke, and then we went out for a walk in the spring-time, when the intensity of the cold had abated and the halcyon days of the flowers had arrived.

The leafy shirts on the trees were like the holiday garb of the rich. The first of the Persian month of Urdibihisht, nightingales singing on pulpits of long, slender branches,

برگلِ سرخ از نم اوفتاده لآلی همچو عرق بر عذارِ شاهدِ غَضْبان شبرا ببوستان یکی ۲۰ از دوستان اتّفاق مبیت افتاد. موضعی خوش و خرّم و درختان درهم، گفتی که خردهٔ مینا بر خاکش ریخته و عقد ثریّا از تارکش در آو بخته

روضة ماء نهرها سَلْسال دوحةٌ سَجْعُ طَيْرِها مَوْزُون آن پر از لالهای رنگارنگ وین پر از میوهای گوناگون باد در سایهٔ درختانش گسترانیده فرش بوقلمون

بامدادان که خاطر باز آمدن بر رای نشستن غالب آمد دیدمش دامنی پر از ۲۳ گل و ریحان و سنبل و ضیمران فراهم آورده و آهنگ رجوع ۲۴ کرده. گفتم گل بستان را چنانکه دانی بقائی و عهد گلستان را وفائی نباشد، و حکما گفته اند هرچه نپاید دلبستگی را نشاید. گفتا طریق چیست؟ گفتم برای نزهت ناظران و فسحت حاضران کتاب گلستانی توانم تصنیف کردن که باد خزان را بر ورق او دست تطاول نباشد و گردش زمان عیش ربیعش را بطیش خریف مبدل نکند

بچه کار آیدت زگل طبقی ازگلستان من ببر ورقی گل همین پنج روز و شش باشد وین گلستان همیشه خوش باشد حالی که این حکایت بگفتم دامن گل بریخت و در دامنم آویخت که الکریم افا وَعَدَ وَفَى. فصلی در همان روز اتّفاق بیاض افتاد در حسن معاشرت و آداب محاورت در لباسی که متکلمان را بکار آید و مترسّلان را بلاغت بیفزاید.

فى الجمله هنوز از گل بستان بقيتى مانده ٢٠ بود كه كتاب گلستان تمام شد. و تمام آنگه شود بحقيقت كه پسنديده آيد در بارگاه شاه جهان، شاه جهان پناه، سايه كردگار و پرتو لطف پروردگار، ٢٠ ذخر زمان و كهف امان، المؤيَّدُ مِنَ السَّهاءِ، المنصورُ على الأعداءِ، عَضُدُ الدَّولةِ القاهرةِ وسِراجُ الملَّةِ الباهرةِ، جَمالُ

Pearls of dew fallen on red roses like sweat on the face of an irate beauty.

We chanced to spend the night in the orchard of one of our friends. It was a beautiful and splendid location, thick with trees—you'd say that little bits of colored glass had been sprinkled on the ground and the Pleiades were hanging from a trellis above.

A garden with water in channels like snaky chains; a large tree with birds rhyming harmoniously.

One full of colorful tulips; another full of various fruits.

The breeze had spread out an iridescent carpet in the shade of its trees.

At dawn, when the thought of returning overcame the desire to remain, I saw my companion with an armful of roses, basil, hyacinths, and herbs, ready to return.

"Orchard flowers, as you know, do not last, and the garden has no fidelity. The wise have said, 'What does not last is not worthy of attachment.'"

"What is to be done?" he asked.

"I can compose, for the delight of spectators and the enjoyment of those present, a book called Rose Garden, upon the leaves of which the chill wind of autumn will make no inroads and the springtime harmony of which the vicissitudes of time will never transform into the stridency of autumn."

Of what use to you is a natural rose? Take a leaf from my rose garden. A rose may last for five or six days, but this garden is always fresh.

Immediately I had said this, he dumped his armful of roses and clung to my skirt, saying, "When a nobleman makes a promise, he keeps it."

That very day was made a clean copy of one chapter on the beauty of conviviality and the art of conversation in a form that may be of use to speakers and increase the grandiloquence of correspondents.

In short, there was still a remnant of the orchard flowers when the book of the Rose Garden was completed, but in truth it will be finished when it is approved and read with lordly kindness at the court of the king of the earth, asylum of the world, shadow of the Creator and ray of the Provider's kindness, treasure house of the age and cave of safety, who is assisted by heaven, the victorious over his enemies, Pillar of the All-Vanquishing State, Lamp of the Superior

الأنام، مَفْخَرُ الإسلام، سعد بن الاتابك الأعظم، شاهنشاه المُعَظَّم، مالكُ رقابِ الأُمَم، أم مولى مُلوكِ العربِ والعجم، سلطانُ البَرِ والبحر، وارثُ مُلكِ سليان، مظفَّرُ الدُّنيا والدِّين، ابوبكر بن سعد بن زنكى (أَدامَ اللهُ إقبالَهُما وضاعَفَ جلالَهُما وجَعَلَ إلى كُلِّ خِيْرٍ مَاللهُما وبكرشمه لطف خداوندى مطالعه فرمايد

گر التفات خداوندیکش بیساراید
نگارخانهٔ چینی و نقش ارژنگیست
امید هست که روی ملال در نکشد
ازین سخن که گلستان نه جای دلتنگیست
علی الخصوص که دیباچهٔ همایونش
بنام سعید ابوبکر سعد بن زنگیست

دیگر عروس فکر من از بیجمالی سر برنیارد و دیدهٔ یأس از پشت پای خجالت برندارد و در زمرهٔ صاحبدلان متجلی نشود مگر آنگه که متحلی گردد بزیور قبول امیر کبیر عادل مؤیّد مظفّر منصور، ظهیر سریر سلطنت و مشیر تدبیر مملکت، کهف الفُقراء، مَلادُ الغُرباء، مُربی الفُضَلاء، مُحِبُ الأتقیاء، افتخارُ آلِ فارس، یمینُ المُلُك، مَلِكُ الخّواص، "آ فحرُ الدّولةِ والدّین، غیاث الإسلام والمسلمین، عُمدهٔ الملوكِ والسلاطین، ابوبکر بن ابی نصر (أطال الله عُمْرهُ وأجَلَ قَدْرهُ وشَرَحَ صَدْرَهُ وضاعَفَ أَجْرهُ) که ممدوح اکابر آفاقست و مجموع مکارم اخلاق هرکه در ســـایهٔ عنایت اوست گنهش طاعتست و دشمن دوست بهر یک از سایر بندگان حواشی خدمتی معینست "که اگر در ادای برخی از بهر یک از سایر بندگان حواشی خدمتی معینست "که اگر در ادای برخی از محل عتاب مگر این طایفهٔ درویشان که شکر نعمت بزرگان بریشان واجبست و ذکر جمیل و دعای خیر و ادای چنین خدمتی در غیبت اولی ترست که در خصور که آن بتصنّع نزدیکست و این از تکلّف دور و بإجابت مقرون.

Nation, Beauty of Humanity, Pride of Islam, Sa'd son of the Most Mighty Atabeg, Magnificent King of Kings, Possessor of the Necks of the Nations, Lord of the Kings of the Arabs and Persians, Sultan of Land and Sea, Heir to the Kingdom of Solomon, Victorious in the world and religion, Abu-Bakr son of Sa'd son of Zangi—may God make their fortune last forever and multiply their magnificence and reward them for every good deed.

If it is adorned with lordly attention, it will be a portrait gallery of China and an Arzhangid painting.¹

There is hope that a frown of boredom will not be produced by these words, for a rose garden is not a place of doldrums,

Particularly when its regal preface is in the felicitous name of Abu-Bakr son of Sa'd son of Zangi.

Furthermore, the bride of my thought is too unlovely to lift her head and too despairing to raise her eyes and come out from behind her bashfulness and appear in the ranks of persons of understanding unless she is bedecked with the finery of acceptance by the great and victorious prince, ornament of the throne of rule and advisor to the realm, refuge of the poor, asylum of strangers, patron of the learned, lover of the pious, pride of the house of Fars, right hand of the kingdom, king of the elite, pride of the state and religion, succor of Islam and the Muslims, pillar of kings and sultans, Abu-Bakr son of Abu-Nasr—may God grant him long life, glorify his power, expand his breast, and multiply his reward—for he is praised by the great across the horizons and a repository of all good qualities.

The faults of all who enjoy the shadow of his favor are virtues, and all their enemies are friends.

Every servant in his retinue has his assigned task, and, if anyone is slack or remiss in the discharge of any portion of his task, he will assuredly come under reproach and chastisement—except for us dervishes, who are obliged to show gratitude for the bounty of the great. A good mention and appreciation of them for the discharge of any service they may render is more fittingly done in their absence than

¹The "portrait gallery of China" was the legendary repository of the most beautiful paintings in the world. The Arzhang was the magnificently illustrated book produced by Mani, the paintings in which were so beautiful that they seduced legions into the Manichaean heresy.

پشتِ دوتایِ فلک راست شد از خرّمی تا چو تو فرزند زاد مـــادرِ ایّامرا حکمتِ محضست اگر لطفِ جهانآ فرین

خاص کنید بندهای مصلحت عامرا دولت جاوید یافت هرکه نکونام زیست

کز عقبش ذکــرِ خیر زنده کنــــد نامرا وصف ترا گر کنند ور نکنند اهلِ فضل

حاجت مشاطه نیست روی دلآرامرا

تقصیر و تقاعدی که در مواظبت خدمت بارگاه خداوندی میرود بنا بر آنست که طایفهای از حکمای هند " در فضایل بزرجمهر سخن میگفتند. بآخر جزین عیبش ندانستند که در سخن گفتن بطیء است، یعنی درنگ بسیار می کند و مستمعرا بسی منتظر می باید بودن " تا وی تقریر سخنی کند. بزرجمهر بشنید و گفت اندیشه کردن که چه گویم به از پشیمانی خوردن که چرا گفتم

سخنـــدان پرورده پیـر کهـن بیندیشـد آنگـه بگویــد سخن مــزن بی تأمّـل ۲۳ بگفتــار دم نکــو گــوی اگر دیر گویی چه غم بیندیـش و آنگــه برآور نفس وزان پیش بس کن که گویند بس بنطق آدمی بهتـــرست از دواب دواب از تو به گـر نگـویی صواب فکیف در نظر اعیان حضرت خداوندی (عَزَّ نَصْرُهُ) که مجمع اهل دلست و مرکز علمای متبحر؟ اگر در سیاقت سخن دلیری کنم، شوخی کرده باشد و بضاعت مُزجاة بحضرت عزیز آورده، و شبه در بازار جوهریان جوی نیرزد، ۲۳ نیاند در دامن کوه الوند پست نماید

in their presence, for the former is closer to ingenuity and the latter is void of artificiality and certain to evoke a response.

The bent back of the celestial sphere straightened with joy when Mother Time gave birth to a son like you.

It is pure wisdom if the kindness of the world-creator elevates a servant to nobility for the common good.

He who lives with a good repute acquires everlasting fortune, for after his time every remembrance for good gives new life to his name.

Whether people of learning mention you or not, a charming face has no need of a coiffeur.

Any shortcoming or dilatoriness that occurs in the careful execution of service at the lordly court is based on the following story. A group of wise men in India were discussing Buzurjmihr's accomplishments. In the end, the only fault they could find with him was that he was too slow to speak, that is, he hesitated long and kept his listener waiting forever before he spoke. Buzurjmihr heard of this and said, "To think of what I'm going to say is better than to regret having spoken."

A well-educated speaker of advanced years thinks and then speaks his words.

Do not expend your breath in speaking without reflection. Speak well, and if it takes you a long time to speak, what of it?

Reflect and then speak, and be done with it before everybody shouts, "Enough!"

By speech is a human better than the beasts; but beasts are better than you if you do not speak the truth.

How then will it be in the view of the luminaries of my lord's court, which is an assembly of the discriminating, a center of learned erudites? If I am too bold in my speech, they will make fun of it, and it will be like shoddy goods brought before a regal presence. A potsherd has no worth in the jewelers' market; a lamp sheds no rays in the face of the sun; and a tall minaret appears low at the foot of Mount Alvand.

هرکه گــردن بدعوی افـرازد دشمن از هر طرف برو تـازد^{ه ت} سعدی افتاده ایست آزاده کس نیاید بجنگ افتاده اوّل اندیشه وانگهی گفتار پایبست آمدست و پس دیوار نخلبندی دانم ولی نه در بستان، و شاهدی فروشم ولی ۳۶ نه در کنعان. لقمانرا گفتند حکمت از که آموختی؟ گفت از نابینایان که تا جای نبینند پای ننهند. قَدِّم الخُرُوجَ قَبْلَ الوُلُوجِ. مردیت بیازمای وانگه زن کن

گرچه شاطر بُوَد خروس بجنگ چه زند پیش باز رویین چنگ گُربه شیرست در گرفتن موش لیک موشست در مصاف پنلگ اما باعتماد سعت اخلاق بزرگان که چشم از عوایب زیردستان بپوشند و در افشای جرایم کهتران نکوشند کلمهای چند بطریق اختصار از نوادر و امثال و شعر و حکایات و سیر ملوک ماضی (رَحِمَهُمُ الله) درین کتاب درج کردیم و برخي از عمر گرانمايه برو خرج. موجب تصنيف كتاب اين بود وباللهِ التَّوفيق

غرض نقشیست کز ما باز مانکد که هستی را نمی بینم بقائی مگر صاحبدلی روزی برحمت کند در کار درویشان دعائی امعان نظر در ترتیب کتاب و تهذیب ابواب، ایجاز سخن مصلحت دید تا برين روضهٔ غنا و حديقهٔ عليا چون بهشت به َشت باب اتّفاق افتاد، ازين

بمانَد سالها این نظم و ترتیب ز ما هر ذرّه خاک افتاده جائی

مختصر آمد تا بملال نینجامد باب اوّل در سیرت پادشاهان

باب سوم در فضیلت قناعت باب پنجم در عشــق و جواني باب ششم در ضعف و پیری

باب دوم در اخلاق درویشان باب چهارم در فواید خاموشی

All who lift their heads high in self-aggrandizement will be attacked by enemies from every direction.

Sa'di is fallen and thus free, for no one comes to do battle with the fallen.

First thought, then speech. The foundation comes before the wall. I know how to make lace, but not in a garden; and I sell beauties, but not in Canaan. Luqman was asked from whom he learned wisdom. He replied, "From blind men, who do not put their feet where they can't see." Make sure you can get out before you go in. Test your manhood and then take a wife.

Although a cock is clever in battle, how could it vie with a brazen hawk?

Cats are lions in catching mice, but they are mice when fighting leopards.

With reliance on the expansiveness of character of the great, who avert their gaze from the faults of their underlings, and who do not exert themselves to disclose the failings of their inferiors, we have included in this book a few short words comprising anecdotes, proverbs, poetry, stories, and tales of past kings—may God have mercy upon them—and we have expended a portion of our precious life thereupon. This was the reason for composing the book, and through God is success.

For long years this poetry and arrangement will remain when every particle of us has turned to dust and been scattered abroad.

Our intent was a design to remain after us, for I see no permanence to being.

Perhaps one day a sympathetic person will mercifully make a prayer for the labor of dervishes.

When we looked closely at the arrangement of the book and its chapters, it was thought best to be brief, so in this rich garden and exalted grove were made eight chapters, like the number of heavens,² and thereby it was kept short lest it result in boredom:

Chapter One, On the Conduct of Kings; Chapter Two, On the Character of Dervishes.

Chapter Three, On the Superiority of Contentment; Chapter Four, On the Benefits of Silence.

Chapter Five, On Love and Youth; Chapter Six, On Feebleness and

²The "eight heavens" are the seven planetary spheres of the Moon, Mercury, Venus, the Sun, Mars, Jupiter, and Saturn plus the eighth sphere of the fixed stars.

11

باب هفتم در تأثیب تربیت باب هشتم در آداب صحبت درآن مدّت که مارا وقت خوش بود ز هجرت ششصد و پنجاه و شش بود مرادِ ما نصیحب بود و گفتیم حوالب با خدا کردیم و رفتیم Old Age.

Chapter Seven, On the Influence of Education; Chapter Eight, On the Art of Conversation.

At the time we completed it, of the Hegira it was six hundred fifty-six.³ Our intent was advice. Entrusting you to God, we departed."

 $^{^{3}}$ A.H. 656 is equivalent to A.D. 1258.

باب اول در سیرت پادشاهان

حکایت ۱

پادشاهی را شنیدم که بکشتن اسیری اشارت کرد. بیچاره در آن حالت نومیدی ملک را دشنام دادن گرفت و سقط گفتن که گفته اند هر که دست از جان بشوید هرچه در دل دارد بگوید

وقت ضرورت چو نماند گریز دست بگیرد سر شمشیر تیز این انگلب ایکس الإنسان طال لِسائه کستور مغلوب یَصُولُ علی الکلب ملک پرسید که چه میگوید؟ یکی از وزرای نیک محضر گفت ای خداوند

همى گويد ﴿ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ﴾. ملكرا رحمت آمد و از سر خون او درگذشت.

وزیر دیگر که ضد او بود گفت ابنای جنس مارا نشاید در حضرت پادشاهان جز براستی سخن گفتن. این، ملکرا دشنام داد و ناسزا گفت.

ملک روی ازین سخن درهم کشید ٔ و گفت آن دروغ وی پسندیدهتر آمد مرا زین راست که تو گفتی که آنرا روی ٔ در مصلحتی بود و اینرا بنا ٔ بر

خبثی، و خردمندان گفتهاند: دروغی مصلحت آمیز به که راستی فتنهانگیز. هرکه شاه آن کند که او گوید حیف باشد که جز نکو گوید

ر ر بر طاق ایوان فریدون نبشته بود:

دل اندر جهان آفرین بند و بس که بسیار کس چون تو پرورد و کشت چه بر تخت مردن چه بر روی خاک

جهان ای برادر نماند بکس مکن تکیه بر ملک دنیا و پشت چو آهنگ ِ رفتن کند جان پاک

Chapter One

The Conduct of Kings

OStory 1

I heard tell of a king who indicated that a prisoner should be killed. The poor fellow, in a state of desperation, began to curse and revile the king, as has been said: "Whoever washes his hands of life unleashes whatever is in his heart."

At the time of urgency, when no escape remains, the hand will grab the sharp point of a sword.

When a man despairs, his tongue grows long—like a cornered cat attacking a dog.

"What is he saying?" the king asked.

A good-natured vizier said, "O lord, he is saying, And those who bridle their anger and forgive people [Kor. 3:134]."

The king had clemency and spared his life.

The other vizier, who was the opposite of the first one, said, "It is not proper for people like us to speak anything but the truth in the presence of kings. This man has cursed the king and spoken with impropriety."

The king frowned at these words and said, "His lie was more pleasing to me than the truth you have spoken, for the former was indicative of the best course of action, while the latter was based on viciousness. The wise have said, 'A prudent lie is better than a seditious truth.'"

It would be a shame for anyone upon whose words the king acts to speak other than well.

On the arch of Faredun was written:1

The world, O brother, does not remain for anyone. Set your heart upon the world-creator, and that is enough.

Rely not on the kingdom of this world, for many like you has it nourished and then killed.

When a pure soul is about to depart, what difference does it make whether it dies on a throne or in the dust?

For Faredun and all other proper names occurring in the Gulistan, see the Glossary of Proper Names.

حکایت ۲

یکی از ملوک خراسان محمود سبکتکین را بخواب چنان دید که جملهٔ وجود او ریخته بود و خاک شده، مگر چشمان او که همچنان در چشمخانه همی گردید و نظر می گرد. سایر حکما از تأویل این فروماندند مگر درویشی که بجای آورد و گفت هنوز نگرانست که ملکش با دگرانست.

بس نامور بزیر زمین دفن کردهاند
کز هستیش بروی زمینبر نشان نماند
وان پیر لاشهرا که سپردند زیر گل
خاکش چنان بخورد کزو استخوان نماند
زنده است نام فرخ نوشیروان بعدل
گرچه بسی گذشت که نوشین روان نماند
خیری کن ای فلان و غنیمت شمار عمر
زان پیشتر که بانگ برآید فلان نماند

حکایت ۳

ملکزادهای را شنیدم که کوتاه بود و حقیر و دیگر برادران بلند و خوب روی. باری پدر بکراهت و استحقار درو نظر می کرد. پسر بفراست و استبصار بجای آورد و گفت ای پدر، کوتاه خردمند به که نادان بلند. نه هرچه بقامت مهتر، بقیمت بهتر، الشّاهٔ نظیفةٌ والفیل جیفةٌ.

أقَلُّ جِبالِ الأرضِ طُورٌ وإنَّهُ لَا غَظَمُ عِندَ اللهِ قَدْرًا ومَتْزِلا آن شنیدی که لاغری دانا گفت باری بأبلهی فربه اسب تازی وگر ضعیف بود همچنان از طویلهٔ خر به پدر بخندید و ارکان دولت بیسندیدند و برادران بجان برنجیدند.

© Story 2

One of the kings of Khurasan dreamed of Säbüktegin's son Mahmud, all of whose body had disintegrated and turned to dust—all except his eyes, which kept on turning in their sockets and looking around. None of the wise men was capable of giving an interpretation to this dream, but a dervish spoke out and said, "He is still worried that his kingdom is in the hands of others."

Buried beneath the ground is many a renowned person of whose existence upon the earth no trace remains.

That old carrion they have entrusted beneath the clay has been so consumed by the earth that not even his bones remain.

Noshirvan's splendid name still lives for justice, even though so much time has passed since his sweet soul ceased to exist.

You do good and make the most of your life before the cry goes out that you are no more!

© Story 3

I have heard of a prince who was short and inconsequential, while the other brothers were tall and good-looking. Once the father gazed upon him with loathing and contempt. The boy, with perspicacity and insight, spoke out and said, "O father, a wise short man is better than a tall fool. Not everything that is greater in stature is better in value."

The sheep is clean, but the elephant is carrion.²

The least of the mountains of the earth is Sinai, but it is the greatest in worth and station in God's sight.

You have heard that a skinny wise man once said to a fat fool:

"An Arabian horse, although it is slender, is still better than a whole string of asses."

The father laughed out loud; the ministers of state expressed their approval; and the brothers smarted to the quick.

²I.e. a sheep, with its relatively small size, is still ritually clean, but an elephant, despite its enormity, is unfit to eat.

تا مرد سخن نگفته باشد عیب و هنرش نهفته باشد هر پیسه گمان مبر نهالی باشد که پلنگ خفته باشد

شنیدم که ملکرا در آن قرب دشمنی صعب روی نمود. چون لشکر از هر دو طرف روی درهم آوردند، اول کسی که بمیدان درآمد این پسر بود. گفت

آن نه من باشم که روز جنگ بینی پشت من

آن منم گر در میان خاک و خون بینی سری کانکه جنگ آرد بخون خویش بازی میکند

روز میدان وانکه بگریـــزد بخون لشکری

این بگفت و بر سپاه دشمن زد و تنی چند مردان کاری بینداخت. چون پیش پدر آمد زمین خدمت ببوسید و گفت

ای که شخص منت حقیر نمود تا درشتی هنر نینداری اسب لاغرمیان بکار آید روز میدان، نه گاو پرواری آورده اند که سپاه دشمن بسیار بود و اینان اندک. جماعتی آهنگ گریز کردند. پسر نعره زد و گفت ای مردان بکوشید یا جامهٔ زنان بپوشید! سوارانرا بگفتن او تهوّر زیادت گشت و بیکبار حمله آوردند. شنیدم که هم در آن روز بر دشمن ظفر یافتند. ملک سر و چشمش ببوسید و در کنار گرفت و هر روزش منظر بیش کرد تا ولیعهد خویش کرد. برادران حسد

بردند و زهر در طعامش کردند. خواهرش ٔ از غرفه بدید، دریچه برهم زد. پسر دریافت و دست از طعام کشید و گفت محالست که هنرمندان بمیرند و بی هنران جای ایشان بگیرند.

کس نیاید بزیر سایهٔ بوم ور همای از جهان شود معدوم پدررا از این حال آگهی دادند. برادرانش را بخواند و گوشمالی بواجب بداد. پس هر یکیرا از اطراف بلاد حصهٔ معین کرد تا فتنه بنشست و نزاع

Until a person speaks, his faults and virtues are hidden.

Don't think that every spotted thing is a pillow: it might be a sleeping leopard.

I have heard that around that time the king was faced with a difficult enemy. When the armies of both sides clashed, the first person to charge into the field was this son, who said:

"I am not one whose back you will see on the day of battle. If you see a head in the midst of the dust and gore, it is mine!

He who wages war gambles with his own blood on the day of battle, while he who flees plays with the blood of the soldiers."

This he said as he charged the enemy and unhorsed several warriors. When he came before his father, he kissed the ground in servitude and said,

"You to whom my person appeared despicable, beware lest you think grossness a virtue.

A slender-girthed horse is useful on the day of battle, not a fatted cow."

It has been related that the enemy army was large while these were few. A platoon started to flee. The boy cried out, saying, "O men, either strive or put on the clothing of women!" By his saying this, the horsemen's courage increased and they all charged together. I have heard that on that very day they achieved victory over the enemy. The king kissed his son's head and eyes and embraced him, and every day his regard for him increased until he made him his heir apparent. The brothers grew jealous and put poison in his food. Their sister saw this from an upper chamber and slammed the window. The boy perceived and withdrew his hand from the food, saying, "It is absurd that the virtuous should die and the unfit should take their place."

No one would come under the shadow of an owl—even if there were no *humay* in the world.

The father was informed of this situation. He summoned the brothers and gave them a suitable chastisement. Then he awarded to each of them a portion of the outlying districts so that the sedition

برخاست که ده درویش در گلیمی بخسبند و دو پادشاه در اقلیمی نگنجند

بذل درویشان کند نیمی دگر همچنان در بند اقلیمی دگر

نیم نانی گر خورد مرد خدا مُلک اقلیمی بگیرد یادشاه

حکایت ۴

طایفهٔ دزدان عرب بر سر کوهی نشسته بودند و منفذ کاروان بسته و رعیت بلدان از مكايد ايشان مرعوب و لشكر سلطان مغلوب بحكم آنكه ملاذي منیع از قلهٔ کوهی گرفته بودند و ملجأ و مأوای خود ساخته. مدبّران ممالک آن طرف در دفع مضرّت ایشان مشاورت همی کردند که اگر این طایفه هم برین نسق روزگاری مداومت نمایند مقاومت ممتنع گردد.

درختی که اکنون گرفتست پای بنیروی شخصی برآید زجای ورش مهچنان روزگاری هلی بگردونش از بیخ بر نگسلی سر چشمه شاید گرفتن ببیل چو پر شد نشاید گذشتن بپیل

سخن بر این مقرر شد که یکی بتجسس ایشان برگماشتند و فرصت نگاه میداشتند تا وقتی که بر سر قومی رانده بودند و مقام خالی مانده، تنی چند مردان واقعهدیده جنگ آزموده را بفرستادند تا در شعب جبل پنهان شدند. شبانگاهی که دزدان باز آمدند سفر کرده و غارت آورده، سلاح از تن بگشادند و رخت و غنیمت بنهادند. نخستین دشمنی که بر سر ایشان تاختن آورد خواب بود. چندانکه پاسی از شب درگذشت

قرص خورشید در سیاهی شد یونس اندر دهان ماهی شد مردان دلاور از كمين بدر جستند و دست يكان يكان بركتف بستند و بامدادان بدرگاه ملک حاضر آوردند. همهرا بکشتن اشارت فرمود. اتفاقًا در آن میان جوانی بود، میوهٔ عنفوان شبابش نو رسیده و سبزهٔ گلستان died down and the quarrel ceased, for ten poor men can sleep in one rug but two kings cannot fit into one clime.

If a man of God eats half a loaf, he will give the other half to the poor. A king can seize the territory of a whole clime, but he will still crave another.

© Story 4

A band of Arab bandits sat atop a mountain, blocking passage to caravans. The peasants of the area were quaking in fear of their dastardly deeds, and the soldiers were at a loss because the bandits had seized an impregnable asylum at the top of a mountain and made it their refuge. The administrators of the kingdom in that area sought advice on how to repel the danger posed by the bandits, saying, "If this band continues long in this manner, opposition to them will be impossible."

A tree that has just taken root can be pulled up by the strength of a single person,

But if you leave it alone for a while, you cannot uproot it with a winch. A spring can be stopped up with a shovel; when it is full it cannot be crossed on an elephant.

It was decided that someone would be assigned to spy out the bandits, and they kept watch until, when they had gone on a raid against a tribe and the place was empty, several experienced, battle-scarred men were sent to hide themselves in the mountain crannies. That night, when the bandits returned, having gone on expedition and taken plunder, they took off their arms and laid down their plundered booty. The first enemy that attacked them was sleep. As a portion of the night passed—

The disc of the sun went into blackness: Jonah went into the fish's mouth—

the brave men sprang from ambush and bound the bandits' arms to their shoulders one by one. The next morning they were taken before the king, who indicated that they should all be killed. By chance, there was in their midst a lad, the fruit of the full bloom of whose youth was just coming to maturity and the greenery of whose عذارش نو دمیده. یکی از ورزا پای تخت ملکرا بوسه داد و روی شفاعت بر زمین نهاد و گفت این پسر هنوز از باغ زندگانی بر نخورده و از ریعان جوانی تمتع نیافته. توقع بکرم و ۱ اخلاق خداوند آنست که ببخشیدن خون او بر بنده منّت نهد. ملک روی از این سخن درهم کشید و موافق رای بلندش نیامد و گفت

پرتوِ نیکان نگیرد هرکه بنیادش بدست تربیت نااهل را چون گردکان بر گنبدست

نسل فساد اینان منقطع کردن اولیترست و بیخ تبار ایشان برآوردن، که آتش نشاندن و اخگر گذاشتن و افعی کشتن و بچه نگهداشتن کار خردمندان نیست

ابر اگر آب زندگی بارد هرگز از شاخ بید بر نخوری با فرومایه روزگار مبر کز نی بوریا شکر نخوری وزیر این سخن بشنید. طوعًا و کرهًا بیسندید و بر حسن رای ملک آفرین خواند و گفت آنچه خداوند (دام مُلُکُهُ) فرمود عین حقیقت است که اگر در صحبت آن بدان تربیت یافتی طبیعت ایشان گرفتی و یکی از ایشان شدی اما بنده امیدوارست که در صحبت صالحان تربیت پذیرد و خوی خردمندان گیرد که هنوز طفلست و سیرت بغی و عناد در نهاد او متمکن نشده و در خبرست کُلُّ مولودِ یُولَدُ علی الفطرة فأبواه یهودانِه وینصرانِه ویجسانِه

با بدان یار گشت همسرِ لوط خیساندانِ نبوّتش گم شد سگ اصحاب کهف روزی چند پی نیکان گرفت و مردم شد این بگفت و طایفهای از ندمای ملک با وی بشفاعت یار شدند تا ملک از سر خون او درگذشت و گفت بخشیدم اگرچه مصلحت ندیدم.

garden was newly sprung. One of the viziers kissed the foot of the king's throne, placed his head on the ground in intercession, and said, "This boy has not yet tasted the fruit of the garden of life or enjoyed the freshness of youth. It is expected from my lord's nobility and generosity that he will place me under his obligation by granting him to me."

The king frowned at these words, for he did not agree with his high opinion, and said:

"One whose base is evil will not catch a ray from the good: to educate the unworthy is like throwing walnuts on a dome.

It would be better to exterminate their evil race and eradicate their line, for to quench a fire and leave smoldering embers, or to kill a viper and keep its offspring, is not an act of the wise."

Even if the clouds rain down the water of life, you will never eat fruit from the branch of a willow.

Don't spend your time with the base, for you won't get sugar from a mat reed.

The vizier heard these words. Unwillingly but obediently he approved them and applauded the king's good opinion, saying, "That which my lord has said is truth itself, for if he were raised in the companionship of those evil men, he would take on their nature and become one of them; however, I am hopeful that he will be raised in the companionship of pious persons and take on the habits of the wise, for he is still a child, and the habits of rebelliousness and contentiousness have not yet taken firm root in his constitution. In the sayings of the Prophet it is said, 'Every newborn is born with an innate disposition to Islam, but his parents make him a Jew, a Christian, or a Magian.'"

Lot's wife joined the evil people, and the prophetic lineage was lost to her.

The dog of the People of the Cave followed good people for a few days and became a person.³

This he said, and a group of the king's intimates joined him in interceding until the king spared the lad's life, saying, "I give him to you, but I do not think it is the best course of action."

³See Sleepers of Ephesus in the Glossary.

دانی که چه گفت زال با رستم گرد دشمن نتوان حقیر و بیچاره شمرد دیدیم بسی که آب سرچشمهٔ خُرد چون بیشتر آمد شتر و بار ببرد في الجمله پسررا بناز و نعمت برآوردند و استادان بتربيت او نصب كردند تا حسن خطاب و ردّ جواب و آداب خدمت ملوکش درآموختند و در نظر همگنان پسندیده آمد. باری وزیر از شمایل او در حضرت ملک شمهای میگفت که تربیت عاقلان درو اثر کرده است و جهل قدیم از جبلّت او بدر برده. ملكرا تبسم آمد و گفت

عاقبت گرگزاده گرگ شود گرچـــه با آدمی بزرگ شود سالي دو برين برآمد. طايفهٔ اوباش محلت بدو پيوستند و عقد مرافقت ١ بستند تا بوقت فرصت وزير و هر دو پسرشرا بكشت و نعمت بيقياس برداشت و در مغارهٔ دزدان بجای پدر بنشست و عاصی شد. ملک دست تحيّر بدندان گزيدن گرفت و گفت

شمشیر نیک از آهن بد چون کند کسی؟ ناکس بتربیت نشود، ای حکیم، کس باران که در لطافت طبعش خلاف نیست در باغ لاله روید و در شورهبوم خس زمین شوره سنبل برنیارد درو تخم و عمل ضایع مگردان نکویی با بدان کردن چنانست که بد کردن بجای نیکمردان

حکایت ۵

سرهنگزادهای را بر در سرای اغلمش دیدم که عقل و کیاستی و فهم و فراستی زاید الوصف داشت، هم از عهد خردی آثار بزرگی در ناصیهٔ او پیدا بالای سرش ز هوشمندی می تافت ستارهٔ بلندی

في الجمله مقبول نظر سلطان آمد كه جمال صورت و كمال معنى داشت و خردمندان گفتهاند توانگری بهنرست نه بمال، و بزرگی بعقل است، نه You know what Zal said to the hero Rustam: "An enemy should not be reckoned as vile or helpless.

We have often seen that the water of a small spring, when it increased, carried away camels and loads."

In short, they brought the boy up in luxury and ease and set masters to educate him until they had inculcated in him good speech, repartee, and the manners of royal service, and he turned out pleasing in the view of all. Once the vizier was recounting some of his good qualities in the presence of the king, saying, "The education of intelligent people has had an effect on him and eliminated the old unruliness from his nature."

The king smiled and said, "In the end, a wolf cub, even if it grows up among humans, will become a wolf."

A year or two passed. A band of hooligans in the quarter joined the young man and were his constant companions until, when the opportunity presented itself, he killed the vizier and his two sons, carried off untold wealth, took up residence in the bandits' cave in his father's place, and became a rebel. The king marveled and said, "How can anyone make a good sword out of bad iron!"

A nobody will not become a somebody through education, O wise one. In the subtlety of the nature of rain there is no dispute, yet tulips grow in the garden, and weeds grow in brackish earth.

Brackish ground does not bring forth hyacinths: waste not seed and labor thereon.

To do good to the evil is just like doing evil to the good.

© Story 5

At the gate of Oghulmish's palace I saw an officer's son who possessed intelligence, sagacity, understanding, and perspicacity beyond description. Even from his childhood the signs of greatness were evident upon his brow.

Above his head shone a lofty star indicative of intelligence.

In short, he attracted the attention of the sultan, for he possessed both outward and inner beauty, and the wise have said, "Wealth is in virtue, not in money; and greatness is in intelligence, not in بسال. ابنای جنس او بر منصب او حسد بردند و بخیانتی متهم کردند و در کشتن او سعی بیفایده نمودند. دشمن چه کند چو مهربان باشد دوست؟ ملک پرسید که موجب خصمی اینان در حق تو چیست؟ گفت در سایهٔ دولت خداوندی (دام مُلکُهُ) همگنانرا راضی کردم مگر حسودرا که راضی نمیشود الا بزوال نعمت من و اقبال دولت خداوندی باو.

توانم آنـــکه نیازارم اندرون کسی حسودرا چه کنم؟ کو زخود به رنجدر ست بمیر تا برهی ای حســود کین رنجیست که از مشقّـت آن جز بمرگ نتوان رست شوربختــان بآرزو خواهند مقبلان را زوال نعمت و جاه گــر نبیند بروز شپّره چشم چشمهٔ آفتــاب را چه گناه راست خواهی هزار چشم چنان کور بهتر که آفتــاب سیاه

حکایت ۶

یکی را از ملوک عجم حکایت کنند که دست تطاول بمال رعیت دراز کرده بود و جور و اذیت آغاز کرده تا بجایی که خلق از مکاید ظلمش ٔ بجهان برفتند و از کربت جورش راه غربت گرفتند. چون رعیت کم شد ارتفاع ولایت نقصان پذیرفت و خزانه تهی ماند و دشمنان زور آوردند

هرکه فریسادرس روز مصیبت خواهد
گو در ایسام سلامت بجوانمردی کوش
بندهٔ حلقه بگروش از ننوازی، برود
لطف کن لطف که بیگانه شود حلقه بگوش
باری بمجلس او در، کتاب شاهنامه همیخواندند در زوال مملکت ضحاک

years." His peers, jealous of his position, accused him of treachery and strove in vain to have him killed—but what can an enemy do when one's friends are kind?

The king asked, "What has caused their enmity toward you?"

"In the shadow of my lord's fortune," he replied, "I have made everyone happy except the jealous, who cannot be made happy except by my loss of wealth and by the turning of regal favor to him."

I am capable of not doing anyone internal harm, but what am I to do with a jealous person, who is pained by himself?

Die in order to escape, O jealous one, for this is a pain from whose agony one can escape only through death.

The misfortunate wish the fortunate would lose their wealth and position.

If a bat-eyed person cannot see by day, what fault is it of the wellspring of the sun?

If you want the truth, a thousand such blind eyes are better than the sun's turning black.

© Story 6

They tell of one of the kings of Persia who extended an aggressive hand against his subjects' property and began to be so cruel and tormenting that the people ran away from his oppression and chose exile over the calamity of his cruelty. When the number of peasants declined, the revenues of the country decreased, the treasury stood empty, and enemies began to press.

Let anyone who wants a helper on a day of misfortune strive to be generous during the days of prosperity.

If you do not curry favor with a servant he will leave. Be so kind that even a stranger will become your slave.

Once the Shahnama was being read in his assembly, about the

و عهد فریدون. وزیر ملکرا پرسید هیچ توان دانستن که فریدون که گنج و ملک و حشم نداشت چگونه ملک بر او مقرر شد؟ گفت آنچنانکه شنیدی خلقی برو بتعصب گرد آمدند و تقویت کردند و پادشاهی یافت. گفت ای ملک، چو گرد آمدن خلق موجب پادشاهیست تو مر خلقرا پریشان برای چه میکنی؟ مگر سر یادشاهی کردن نداری؟

همان به که لشکر بجان پروری که سلطان بلشکر کند سروری ملک گفت موجب گرد آمدن سپاه و رعیت چه باشد؟ گفت پادشاهرا کرم باید تا برو گرد آیند و رحمت تا در پناه دولتش ایمن نشینند و ترا این هر دو نیست.

نکند جورپیشه سلط انی که نیاید زگرگ چوپانی پادشاهی که طرح ظلم افکند پای دیوار ملک خویش بکند ملکرا پند وزیر ناصح موافق طبع مخالف نیامد. روی ازین سخن درهم کشید و بزندانش فرستاد. بسی بر نیامد که بنی عم سلطان بمنازعت خاستند و بمقاومت لشکر آراستند و ملک پدر خواستند. قومی که از دست

تطاول او بجان آمده بودند و پریشان شده بر ایشان گرد آمدند و تقویت کردند تا ملک از تصرف این بدر رفت و بر آنان مقرر شد.

> پادشهاهی کو روا دارد ستم بر زیردست دوستدارش روز سختی دشمنِ زورآورست با رعیت صلح کن وز جنگِ خصم ایمن نشین زانکه شاهنشهاه عادلرا رعیت لشکرست

decline of the Zahhak's realm and the reign of Faredun. The vizier asked the king, "Can one know how the kingship came to be settled upon Faredun, who possessed no treasure, kingdom, or retinue?"

"As you have heard," he replied, "a group of people gathered around him in cohesion and strengthened him, and he attained the

kingship."

"Your Majesty," the vizier asked, "inasmuch as the gathering of people is a cause for kingship, why do you drive your people away? Don't you desire to rule?"

Better to nurture the army with your life than for a ruler to lead the

army.

"What causes soldiers and subjects to gather?" the king asked

"The king should have generosity in order for them to gather around him," he replied, "and he should have clemency so that they may rest secure in the shadow of his fortune. You have neither."

A cruel person cannot be a sultan, as a wolf cannot be a shepherd.

A king who lays a foundation of cruelty knocks the footing out from under the wall of his own kingdom.

The vizier's advice did not suit the perverse nature of the king. He frowned at these words and sent the vizier to prison. It was not long before the sultan's cousins rose up and arrayed their forces in contention over the ancestral kingdom. Those who had suffered from and been driven away by the king's aggression gathered around them in support until control of the kingdom was lost to him and went to them.

If a king allows oppression of the weak, on the day of difficulty his supporters will become pressing enemies.

Make peace with your subjects and be secure from battle with opponents, for a just king's subjects are his army.

حکایت ۷

پادشاهی با غلامی عجمی در کشتی نشست و غلام دیگر دریارا ندیده بود و محنت کشتی نیازموده. گریه و زاری درنهاد و لرزه بر اندامش اوفتاد. چندانکه ملاطفت کردند آرام نمیگرفت و ملکرا عیش از و منغص شد. چاره ندانستند. حکیمی در آن کشتی بود. ملکرا گفت اگر فرمان دهی من اورا بطریقی خامُش گردانم. گفت غایت لطف و کرم باشد. بفرمود تا غلام بدریا انداختند. باری چند غوطه خورد. مویش بگرفتند و پیش کشتی آوردند. بدو دست در سُکان کشتی آویخت. چون برآمد بگوشهای بنشست و قرار یافت. ملکرا عجب آمد، پرسید درین چه حکمت بود؟ گفت از اول محنت غرقه شدن ناچشیده بود و قدر سلامت کشتی نمیدانست. همچنین قدر عافیت کسی داند که بمصیبتی گرفتار آید.

ای سیر، ترا نان جوین خوش ننمیاید معشوق منست آنکه بنزدیک تو زشتست حسوران بهشتی را دوزخ بسود اعراف از دوزخیان پرس که اعراف بهشتست فرقست میان آنکه یارش در بر تا آنکه دو چشم انتظارش بر در

حکایت ۸

هرمزرا گفتند وزیران پدررا چه خطا دیدی که بند فرمودی؟ گفت خطائی معلوم نکردم ولیکن دیدم که مهابت من در دل ایشان بی کرانست و بر عهد من اعتماد کلی ندارند. ترسیدم از بیم گزند خویش آهنگ هلاک من کنند. پس قول حکمارا کار بستم که گفتهاند

از آن کز تو ترسد بترس ای حکیم وگر با چنو صد برآیی بجنگ

© Story 7

A king sat in a boat with a Persian slave. The slave had never seen the sea before or experienced the discomfort of a boat. He began to cry and moan, and his body began to tremble. No matter how they tried to comfort him, he would not calm down, and the king was annoyed. No one knew what to do. There was a wise man in the boat, who said to the king, "If you so command, I know a way to silence him."

"That would be the utmost of kindness and generosity," the king replied.

Thereupon he ordered the slave thrown overboard into the sea. He went under a few times, and then they grabbed him by the hair and pulled him over to the boat. He clung to the rudder with both hands, and when he got on, he sat in a corner and calmed down. The king was amazed and asked, "What was the wisdom in this?"

"In the beginning," he replied, "he had not tasted the tribulation of being drowned, and he did not appreciate the safety of the boat. Thus it is that only one who has experienced calamity appreciates well-being."

O satiated one, barley bread does not look good to you: the one that you think is ugly is my beloved.

For the houris of paradise, purgatory would be hell; ask the denizens of hell if for them purgatory would not be paradise.

There is a difference between one whose beloved is in his arms and one whose eyes are expectantly upon the door.

© Story 8

Hurmuz was asked, "What fault did you see in your father's viziers that you had them imprisoned?"

"I did not discover any particular fault," he said, "but I saw that dread of me in their hearts was boundless and they did not have complete confidence in my ability to rule. I was afraid that, in fear of being stung themselves, they would try to destroy me. Therefore I put into practice the saying of the wise:

Fear him who fears you, O wise one, even if you can overcome in battle a hundred like him.

از آن مـــار بر پـاي راعی زند که ترسد سرش را بکوبد بسنگ نبينی که چــون گربه عاجز شود برآرد بچنگـــال چشــم پلنگ

حکایت ۹

یکی از ملوک عرب رنجور بود در حالت پیری و امید زندگانی قطع کرده که سواری از در درآمد و بشارت داد که فلان قلعه را بدولت خداوند گشادیم و دشمنان اسیر آمدند و سپاه و رعیت آن طرف بجملگی مطیع فرمان گشتند. ملک نفسی سرد برآوردن و گفت این مژده مرا نیست، دشمنانم راست، یعنی وارثان مملکت.

که آنچه در دلمست از درم فراز آید امید نیست که عمر گذشته باز آید ای دو چشمم وداع سر بکنید همه تودیسع یکدگر بکنید آخر ای دوستان گذر بکنید من نکررم، شما حذر بکنید

بدین امید بسر شد دریغ عمر عزیز امید بسته برآمد ولی چه فایده زانک کوس رحلت بکوفت دست اجل ای کف دست و ساعد و بازو بر من اوفت ساده دشمن کام روزگرام بشد بنادانی

حکایت ۱۰

بر بالین تربت یحیی پیغامبر (علیه السلام) معتکف بودم در جامع دمشق که یکی از ملوک عرب که به بی انصافی منسوب بود اتفاقًا بزیارت آمد و نماز و دعا کرد و حاجت خواست.

درویش و غنی بنده این خاکِ درند وانیان که غنی ترند محتاج ترند آنگه مرا گفت از آنجا که هُمّت درویشانست و صدق معاملت ایشان، خاطری همراه من کنید که از دشمنی صعب اندیشناکم. گفتمش بر رعیت

A snake bites the shepherd's foot because it fears he will pound its head with a rock.

Don't you see that when a cat is desperate it will claw out a leopard's eyes?

© Story 9

An Arab king was sick in old age and had lost all hope of living when a rider came in through the gate and announced good news, saying, "Such-and-such a fortress has been conquered through our lord's fortune. The enemies have been taken captive, and the soldiers and subjects of that territory are all obedient to your command."

The king sighed in despair and said, "This good news is not for me. It is for my enemies—that is, the heirs to the kingdom."

Alas, my precious life has come to an end in hopes that what was in my heart would come to be.

My fondest hope has come true, but what is the use? There is no hope that past life will come again.

The hand of death has beaten the drum of departure. O my two eyes, bid farewell to the head.

Palm, forearm, and arm, bid farewell one to another.

In the end, O friends, pass over me, who am fallen as my enemies would desire.

My time has passed in ignorance. You beware. I didn't.

Story 10

I was in contemplation at the tomb of the prophet John in the mosque in Damascus,⁴ when one of the kings of the Arabs who was known for injustice chanced to come for a visit. He performed his ritual prayer, prayed extemporaneously, and made a request.

Rich and poor alike are slaves of the dust of this threshold, and the richer they are, the needler they are.

Then he said to me, "Inasmuch as dervishes have psychic ability and can effect things, make a thought that will accompany me, for I am worried by a difficult enemy."

"Have mercy on your weak subjects," I said, "that you be not

⁴The purported tomb of John the Baptist is in the Umayyad Mosque in Damascus.

ضعیف رحمت کن تا از دشمن قوی زحمت نبینی.

ببازوانِ توانــــا و قـــوّت سرِ دست
خطــاست پنجهٔ مسکینِ ناتوان بشکست
نترسد آنکه بر افتــادگان نبخشــاید
که گر ز پای درآیــد کسش نگیرد دست
هرآنکه تخم بدی کشت و چشم نیکی داشت
دمـاغ بیهده پُخت و خیـالِ بـاطل بست
ز گــوش پنبـــه برون آر و داد خلق بده
وگــر تو می ندهی داد، روزِ دادی هست
بنی آدم اعضـای یکدیگرند که در آفرینش ز یک گوهرند
چو عضوی بدرد آورد روزگار دگر عضوهـارا نمـاند قرار

حکایت ۱۱

تو کز محنت دیگران بیغمی نشاید که نامت نهند آدمی

درویشی مستجاب الدّعوه در بغداد پدید آمد. حجاج یوسفرا خبر کردند. بخواندش و گفت دعای خیری بر من کن. گفت خدایا جانش بستان. گفت از بهر خدای این چه دعاست؟ گفت دعای خیرست ترا و جملهٔ مسلمانانرا. ای زبردست زیردست آزار گرم تا کی بماند این بازار

ای زبردستِ زیردستآزار گرم تا کی بماند این بازار بچه کار آیدت جهانداری مردنت به که مردمآزاری

حکایت ۱۲

یکی از ملوک بی انصاف پارسائی را پرسید از عبادتها کدام فاضل ترست؟ گفت ترا خواب نیم روز تا در آن یک نفس خلق را نیازاری. vexed by a powerful enemy."

It is a mistake to crush with your powerful arm and strong hand the fingers of a poor weakling.

Let him who shows no mercy to the fallen be under no delusion that, if he is brought low, anyone will take him by the hand.

Anyone who plants the seed of evil expecting good has hatched a useless thought and fantasized in vain.

Take the cotton out of your ears and give justice to the people, for if you do not give justice, a day of reckoning will come.

The members of the human race are limbs one to another, for at creation they were of one essence.

When one limb is pained by fate, the others cannot rest.

You who are unsympathetic to the troubles of others, it is not fitting to call you human.

© Story 11

A dervish whose prayers were answered appeared in Baghdad. Hajjaj ibn Yusuf was informed. He summoned the dervish and said, "Pray for my welfare."

"O God," the dervish said, "take his life."

"For God's sake," he said, "what kind of prayer is this?"

"It is a prayer for your good and for that of all people," he replied.

You with the upper hand who torment your underlings, how long do

ou with the upper hand who torment your underlings, now for you think this market will be brisk?

Of what use to you is world rule? It would better for you to die than to torment people.

© Story 12

An unjust king asked a hermit, "Which act of devotion is the best?" "For you," he replied, "it would be to sleep at noon so that during that one moment you won't vex the people."

ظالمی را خفته دیـــدم نیم روز گفتم این فتنه است خوابش برده به وانکه خوابش بهتر از بیداری است آن چنــان بدزندگانی مرده به

حکایت ۱۳

یکی از ملوکرا شنیدم که شبی در عشرت روز کرده بود و در پایان مستی همیگفت

مارا بجهان خوشتر ازین یک دم نیست کز نیک و بد اندیشه و از کس غم نیست درویشی بسرما برون خفته بود و گفت

ای آنکه باقبال تو در عالم نیست گیرم که غمت نیست، غم ما هم نیست

ملکرا خوش آمد. صرّهای هزار دینار از روزن برون داشت و گفت دامن بدار ای درویش. گفت دامن بدار ای درویش. گفت دامن از کجا آرم؟ که جامه ندارم. ملکرا بر ضعف حال او رقّت زیادت شد و خلعتی بر آن مزید کرد و پیشش فرستاد. درویش مرآن نقد و جنسرا باندک زمان بخورد و پریشان کرد و باز آمد.

قرار بر کفِ آزادگان نگیرد مال نه صبر در دل عاشق، نه آب در غربال

در حالتی که ملکرا پروای او نبود حال بگفتند. بهم برآمد و روی ازو درهم کشید وزینجا گفته اند اصحاب فطنت و خبرت که از حدّت و سوّرت پادشاهان بر حذر باید بودن که غالب همّت ایشان بمعظمات امور مملکت متعلق باشد و تحمل ازدحام عوام نکند.

حرامش بُود نعمتِ پادشاه که هنگام فرصت ندارد نگاه مجالِ سخن تا نبینی زپیش ببیهوده گفتن مبر قدرِ خویش

I saw a tyrant sleeping at midday. I said, "He is trouble, and he's better asleep."

A person whose life is so evil that he is better asleep than awake would be better off dead.

© Story 13

I heard tell of a king who spent all night in revelry. In utter drunkenness he kept saying,

"For us there is nothing in the world better than this one moment, for we have no worry over anything and no concern for anyone."

A poor man was lying outside in the cold. He said,

"Oh, no one in the world is as fortunate as you. I take it that you have no cause for concern: you have none for us."

The king was pleased by this and held out a purse of a thousand dinars, saying, "Hold out your skirt, poor man."

"Where would I get a skirt from," he replied, "when I have no clothing?"

The king took more pity on his miserable state and added a robe of honor he sent out to him. The poor man squandered the cash and goods in a short time and then came back.

Money cannot rest in the hands of the free: neither can patience in a lover's heart nor water in a sieve.

The situation was related at a time during which the king was preoccupied with something else. The king got annoyed and frowned; and this is why they say that those of perspicacity and experience should be wary of the acerbity and fury of kings, whose attention is usually focused on great affairs of state and who cannot tolerate the importuning of the hoi poloi.

The king's bounty is denied him who does not watch for the right moment.

Before you find the right moment to speak, do not detract from yourself by talking idly.

گفت این گدای شوخ مبذّررا که چندان نعمت بچندین مدّت برانداخت برانيد كه خزانهٔ بيت المال لقمهٔ مساكينست نه طعمهٔ اخوان الشياطين.

> ابلهی کو روز روشنن شمع کافوری نهد زود بینی کش بشب روغن نباشد در چراغ

یکی از وزرای ناصح گفت ای خداوند، مصلحت آن بینم که چنین کسانرا وجه کفاف بتفاریق مُجری دارند تا در نفقه اسراف نکنند. اما آنچه فرمودی از زجر و منع، مناسب حال ارباب همّت نیست یکی را بلطف امیدوار گردانیدن و باز بنومیدی خسته کردن.

چو باز شد بدرشتی فراز نتوان کرد

بروی خود در طمّاع باز نتوان کرد کس نبیند که تشنگان حجاز بسر آب شـــور گرد آیند هر کجا چشمهای بُوُد شیرین مردم و مرغ و مور گرد آیند

حکانت ۱۴

یکی از یادشاهان پیشین در رعایت مملکت سستی کردی و لشکر بسختی داشتي. لاجرم دشمني صعب روى نهاد. همه پشت بدادند.

چو دارند گنج از سپاهی دریغ دریغ آیدش دست بردن بتیغ یکی را از آنان که غدر کردند با من دم دوستی بود. ملامتش کردم و گفتم دونست و ناسپاس و سفله و ناحقشناس که باندک تغیّر حال از مخدوم قدیم برگردد و حقوق نعمت سالها درنوردد. گفت ار بکرم معذور داری شاید که اسبم درین واقعه بیجو بود و نمد زین بگرو. و سلطان که بزر بر سپاهی بخیلی کند با او بجان جوانمردی نتوان کرد.

زر بده مرد سپاهی را تا سر بنهد وگرش زر ندهی سر بنهد در عالم إذا شَبِعَ الكَمَىُ يَصُولُ بَطْشاً وخاوى البَطْنِ يَبْطِشُ بِالفَرارِ

"Drive this impudent, wastrel beggar away! He has squandered so much bounty in such a short time, and the commonweal treasury is meant for morsels for the poor, not tidbits for the 'brethren of devils,' "said the king.

A fool who lights a camphor candle in broad daylight will soon find that he has no oil in his lamp by night.

One of the advising viziers said, "O lord, I consider it prudent that such persons be allotted a sustenance allowance in installments so that they will not be extravagant in their expenditures. As for the pain and deprivation you have ordered, it is not becoming to the high-minded to make someone hopeful by an act of kindness and then to wound him by dashing his hopes."

One should not open one's door to the greedy, for once it is open it is difficult to get it closed again.

No one sees the thirsty of the Hejaz gathering around a brackish well, But wherever there is a spring of sweet water, there assemble people, birds, and ants.

© Story 14

One of the ancient kings was lax in shepherding his kingdom and kept the army in dire straits. Of course, a difficult enemy appeared, and everyone turned his back.

When a soldier is refused treasure, he will refuse to wield the sword.

One of those who mutinied was a friend of mine. I chided him and said, "He is low, ungrateful, mean, and lacking in gratitude who turns away from his old master on account of a slight change in situation and does not recognize the obligations that accrue over years of bounty."

"If in your generosity you would excuse me," he said, "it would be proper, for at the time my horse was without barley and my saddle was in hock. When a ruler is stingy with his soldiers, one cannot fight wholeheartedly for him."

Give gold to a soldier that he may risk his head; if you do not give him gold, he will betake himself elsewhere in the world.

When a soldier is full, he charges bravely; one whose stomach is empty will exercise his intrepidity only to run away.

حکایت ۱۵

یکی از وزرا معزول شد و بحلقهٔ درویشان درآمد. اثر برکت صحبت ایشان درو سرایت کرد و جمعیت خاطرش دست داد. ملک بار دیگر برو دل خوش کرد و عمل فرمود. قبولش نیامد و گفت معزولی بنزد خردمندان بهتر که مشغولی.

آنان که بکُنج عافیت بنشستند دندان سگ و دهان مردم بستند کاغذ بدریدند و قلم بشگستند وز دست زبان حرف گیران رستند ملک گفتا هرآینه مارا خردمندی کافی باید که تدبیر مملکترا بشاید. گفت ای ملک، نشان خردمند کافی جز آن نیست که بچنین کارها تن ندهد.

همای بر همه مرغان از آن شرف دارد که استخوان خورد و جانور نیازارد

سیه گوش را گفتند ترا ملازمت صحبت شیر بچه وجه اختیار افتاد؟ گفت تا فضلهٔ صیدش میخورم و از شر دشمنان در پناه صولت او زندگانی می کنم. گفتندش اکنون که بظل حمایتش درآمدی و بشکر نعمتش اعتراف کردی، چرا نزدیکتر نیایی تا بحلقهٔ خاصانت درآرد و از بندگان مخلصت شمارد؟ گفت همچنان از بطش او ایمن نیستم.

اگر صد سال گبر آتش فروزد چویک دم اندرو افتد بسوزد افتد که ندیم حضرت سلطانرا زر بیاید و باشد که سر برود، و حکما گفته اند از تلوّن طبع پادشاهان بر حذر باید بودن که وقتی بسلامی برنجند و دیگر وقت بدشنامی خلعت دهند. و آورده اند که ظرافت بسیار کردن هنر ندیمانست و عیب حکیمان.

تو بر سر قدر خویشتن باش و وقار بسازی و ظرافت بندیمان بگذار

© Story 15

A vizier was discharged from office and joined a circle of dervishes. The blessedness of their companionship had an effect on him, and he experienced peace of mind. Once again the king found favor with him and ordered him back to work, but he did not accept, saying, "In the view of the wise it is better to be out of office than in."

Those who sit in a corner of well-being have closed the teeth of dogs and the mouths of men.

They have ripped up their papers and broken their pens, and they have escaped from the clutches of cavilers' tongues.

"Certainly we need a person who is sufficiently wise to administer the kingdom," said the king.

"Your Majesty," he replied, "a sign of one who is sufficiently wise is that he would not submit to such a job."

The *humay* is superior to all other birds because it eats bones and does not vex any animal.

A jackal was asked, "For what reason did you choose to serve the lion?"

"In order to eat the leftovers from his prey," he said, "and under the protection of his ferocity I live safe from the threat of enemies."

"Now that you have entered the shadow of his protection," they said, "and acknowledge your gratitude for his bounty, why don't you get closer so that he can take you into the circle of his elite and count you among his sincere servants?"

"Then I would not be safe from his fury either," he replied.

A Zoroastrian can tend his fire for a hundred years, but if he falls in for an instant, he will burn up.

It happens that a courtier at the king's court may get gold, but he may lose his head. The wise have said that one should be wary of the fickle nature of kings, for once they inflict pain for a hello and another time they will bestow a robe of honor for a curse. It has been related that wittiness is reckoned a virtue among courtiers but a fault among the wise.

You maintain your station and dignity. Leave games and wit to courtiers.

حکایت ۱۶

یکی از رفیقان شکایت روزگار نامساعد بنزد من آورد که کفاف اندک دارم و عیال بسیار و طاقت بار فاقه نمی آرم. بارها در دلم آمد که باقلیمی دیگر نقل کنم تا در هر آن صورت که زندگانی کرده شود کسی را بر نیک و بد من اطلاع نباشد.

بس گُرْسنه خُفت و کس ندانست که کیست بس جان بلب آمـــد که برو کس نگریست

باز از شماتت اعدا بر اندیشم که بطعنه در قفای من بخندند و سعی مرا در حق عیال بر عدم مروّت حمل کنند و گویند

مبین آن بی حمیت را که هرگز نخواهد دید روی نیکبختی که آسانی گزیند خویشتن را زن و فرزند بگذارد بسختی

و در علم محاسبت، چنانکه معلومست، چیزی دانم. اگر بجاه شما جهتی معین شود که موجب جمعیت خاطر باشد بقیت عمر از عهدهٔ شُکر آن برون آمدن نتوانم. گفتم عمل پادشاه، ای برادر، دو طرف دارد، امید و بیم، یعنی امید نان و بیم جان. و خلاف رای خردمندان باشد بدان امید متعرض این بیم شدن.

کس نیـــاید بخانهٔ درویش که خـراج زمین و بـاغ بده یا بتشویش و غصّه راضی باش یـا جگـربند پیش زاغ بنه گفت این مناسب حال من نگفتی و جواب سؤال من نیاوردی. نشنیدهای که هرکه خیانت ورزد پشتش از حساب بلرزد؟

راستی موجبِ رضیایِ خداست کس ندیدم که گم شد از ره راست و حکما گفته اند چهار کس از چهار کس بجان برنجند: حرامی از سلطان و دزد از پاسبان و فاسق از غمّاز و روسپی از محتسب. و آنرا که حساب

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One of my companions brought before me a complaint of his unlucky lot, saying, "My livelihood is small, and my family is large. I cannot bear the burden of poverty. I have often thought of moving to another region so that, however my life might be lived, no one would know anything about me.

Many a hungry person has gone to sleep and no one knew who he was; many a person's life has come to an end and no one has wept over him.

Also, I am worried by the gloating of my enemies, who laugh in derision behind my back and attribute my striving on behalf of my family to a lack of manliness and say,

'Do not even look at that dishonorable one, for he will never see the face of prosperity.

He chooses ease for himself and leaves his wife and children in dire straits.'

Of accounting, as is well known, I know a little something. If, through your connections, a situation could be obtained that would put my mind at ease, I would be incapable of discharging my obligation to you to the end of my life."

"To labor for kings, my brother," I said, "has two sides: hope of bread and fear for one's life. It is contrary to the opinion of the wise to expose oneself to the latter for the sake of the former."

No one comes to a poor man's house asking him for land and orchard

Either be content with hardship and grief, or expose your beloved child to the ravens.

"What you have said is not applicable to my situation," he said, "and you have not responded to my question. Haven't you heard that only one who commits treason needs to tremble at the reckoning?

Honesty gives God pleasure. I haven't seen anyone get lost on the right road.

And the wise have said, 'Four people smart at the sight of four people: the bandit at the ruler, the thief at the watchman, the abominator at the informant, and the harlot at the morals officer. What fear of an audit has he whose accounts are honest?"

پاکست از محاسب چه باکست؟

مکن فراخروی در عمل اگر خواهی که وقت رفع تو باشد مجال دشمن تنگ تو پاک باش و مدار از کس ای برادر باک زنند جیامهٔ ناپاک گازران بر سنگ

گفتم حکایت آن روباه مناسب حال تُست که دیدندش گریزان و افتان و خیزان. کسی گفتش چه آفت است که موجب چندین مخافتست؟ گفتا شنیده ام که شتررا بسُخره می گیرند. گفت ای سفیه شتررا با تو چه مناسبت است و ترا بدو چه مشابهت؟ گفت خاموش که اگر حسودان بغرض گویند شتر است و گرفتار آیم، کرا غم تخلیص من باشد؟ تا تفتیش حال من کند و تا تریاق از عراق آورده شود مار گزیده مرده بُود. ترا همچنین فضل است و دیانت و تقوی و امانت اما متعنتان در کمین اند و مدّعیان گوشه نشین. اگر آنچه حسن سیرت تست بخلاف آن تقریر کنند و در معرض خطاب پادشاه افتی، در آن حالت کرا^{۱۲} مجال مقالت باشد؟ پس مصلحت آن می بینم که افتی، در آن حالت کرا^{۲۱} مجال مقالت باشد؟ پس مصلحت آن می بینم که ملک قناعت را حراست کنی و ترک ریاست گویی.

بدریا در، منافع بی شمارست وگر خواهی سلامت، بر کنارست رفیق این سخن بشنید و بهم برآمد و روی از حکایت من درهم کشید و سخنهای رنجش آمیز گفتن گرفت که این چه عقل و کفایتست و فهم و درایت؟ قول حکما درست آمد که گفته اند دوستان در زندان بکار آیند که بر سر سفره همه دشمنان دوست نمایند.

دوست مشمار آنکه در نعمت زند لاف یـــاری و بــرادرخواندگی دوست آن دانم که گیرد دست دوست در پریشانحان حالی و درماندگی دیدم که متغیّر می شود و نصیحت بغرض می شنود. بنزدیک صاحبدیوان

Do not overextend yourself in your job if you want your enemy's scope to be narrow when you are under investigation.

Be pure and have no fear of anyone, O brother: it is only unclean clothes the washermen beat against a rock.

"Applicable to your situation," I said, "is the story of the fox that was seen running away pell-mell. Someone asked him what had happened that had occasioned such terror. 'I have heard,' he replied, 'that camels are being seized for forced labor.' 'You fool,' the other said, 'what do camels have to do with you? In what way do you resemble them?' 'Hush,' he said, 'for if the envious say maliciously that I am a camel and I am seized, who would care enough to effect my release? By the time an investigation of me is made—"by the time the antidote is brought from Iraq, the victim of the snake bite will have died." 'You are learned, religious, pious, and trustworthy, but the malicious are lying in ambush, and false claimants are lurking in every corner. If your conduct is misreported and you are exposed to chastisement by the king, who then would be able to speak on your behalf? Therefore, I think the best course for you is to maintain the realm of contentment and abandon all thoughts of being an executive."

There are innumerable profits in the sea, but if you want security, it lies on the shore.

Listening to these words, my friend got upset and knitted his brow at my story. Then he started speaking spitefully, saying, "What sort of intelligence and competence is this? What sort of understanding is this? The wise men's statement is true that real friends are those who are useful when you are in prison, for around the dinner table even enemies look like friends."

Reckon not as a friend him who speaks of friendship and brotherhood when you are rich.

I consider him a friend who takes his friend by the hand during times of distress and hardship.

I saw that he was getting angry and attributing my advice to selfish motives. I went to the bureau chief, based on our prior acquaint-

رفتم بسابقهٔ معرفتی که در میان ما بود و صورت حالش بیان کردم و اهلیت و استحقاقش بگفتم تا بکاری مختصرش نصب کردند. چندی برین برآمد. لطف طبعش را بدیدند و حسن تدبیرش را بپسندیدند و کارش از آن درگذشت و بمرتبتی بالاتر از آن متمکن شد. و همچنین نجم سعادتش در ترقی بود تا باوج ارادت برسید و مقرب حضرت و مشار الیه و معتمد علیه گشت. بر سلامت حالش شادمانی کردم و گفتم

ز كارِ بسته مَينديش و دل شكسته مدار كه آب چشمـهٔ حيوان درون تاريكيست ألا لا يَجْأَرَنَّ أُخُو البَلِيَّةِ فَلِلرَّمَانِ أَلطافٌ خفيَّةً

منشین ترش از گردشِ ایام که صبر تلخست ولیکن برِ شیرین دارد در آن قربت مرا با طایفهای یاران اتفاق سفر افتاد. چون از زیارت مکه باز آمدم دو منزلم استقبال کرد. ظاهر حالشرا دیدم پریشان و در هیأت درویشان. گفتم چه حالتست؟ گفت آنچنانکه تو گفتی، طایفهای حسد بردند و بخیانتم منسوب کردند و ملک (دام مُلکُهُ) در کشف حقیقت آن استقصا نفرمود و یاران قدیم و دوستان حمیم از کلمهٔ حق خاموش شدند و صحبت دیرین فراموش کردند.

نبینی که پیشِ خداوند جاه نیایش کنان دست بر بر نهند وگر روزگارش درآرد ز پای همه عالمش پای بر سر نهند فی الجمله بأنواع عقوبت گرفتار بودم تا درین هفته که مژدهٔ سلامت حُجاج برسید، از بند گرانم خلاص کرد و ملک موروثم خاص. گفتم در آن نوبت اشارت من قبول نیامد که گفتم عمل پادشاهان چون سفر دریاست، خطرناک و سودمند. یا گنج برگیری یا در طلسم بمیری.

ance, and explained my friend's situation and spoke of his worthiness and capability, and finally he was appointed to an insignificant job. Some little time passed. They saw how nice his temperament was and were pleased by his ability to organize, and he advanced and was promoted to a higher rank. His lucky star kept climbing until it reached the zenith of his hopes and he became a courtier, a trusted advisor, and a confidant of the king. I rejoiced over his well-being and said,

"Do not fret over a difficult labor, and do not let your heart be broken, for the water of eternal life is in the darkness."

One who is afflicted need not pray fervently, for the Merciful has hidden kindnesses.

Don't sit around sour at the turn of events, for patience is bitter but it bears sweet fruit.

Around then I chanced to go on a trip with a group of friends. When I came back from visiting Mecca, he came out two stages to greet me. I saw that he was patently in distress and in the garb of the poor. "What has happened?" I asked.

"Just as you said," he replied, "a group of people grew envious of me and accused me of treason. The king—may his kingdom last forever—did not order an investigation to discover the truth of the matter, and my old comrades and fast friends refused to speak a word of the truth, having forgotten our old friendship.

Don't you see that before a person of high rank flatterers put their hands on their breasts?

But if fate brings him low, all the world will place their feet on his head.

In short, I was in the grip of all sorts of torment until just this week, when the good news of the pilgrims' safety arrived and the king released me from heavy chains and expropriated my hereditary property."

"Back then," I said, "my advice was not acceptable when I said that the service of kings was like a sea voyage, perilous but profitable—you either get riches or die in a whirlpool."⁵

Either the merchant clasps gold to his breast with both hands, or, one

⁵The Persian has "talisman" here. Talismans were commonly placed at dangerous river crossings and in sea lanes where dangerous eddies and whirlpools formed.

یا موج روزی افکندش مُرده بر کنار

مصلحت ندیدم ازین بیش ریش درونش بملامت خراشیدن و نمک پاشیدن. بدین کلمه اختصار کردم:

ندانستی که بینی بند بر پای چو در گوشت نیامد پند مردم دگر ره گر نداری طاقت نیش مکن انگشت در سوراخ کژدم

حکایت ۱۷

تنی چند از روندگان در صحبت من بودند، ظاهر ایشان بصلاح آراسته. و یکی از بزرگان در حق این طایفه حسن ظنی بلیغ داشت و ادراری معیّن کرده تا یکی از اینان حرکتی کرد نه مناسب حال درویشان. ظن آن شخص فاسد شد و بازار اینان کاسد. خواستم تا بطریقی کفاف یاران مستخلص کنم. آهنگ خدمتش کردم. دربانم رها نکرد و جفا کرد. معذورش داشتم که لطیفان گفته اند

درِ میر و وزیر و سلطان است مگرد پیرامن سگ و دربان چو یافتند غریب این گریبانش گیرد، آن دامن چندانکه مقرّبان حضرت آن بزرگ بر حال من وقوف یافتند باکرامم درآوردند و برتر مقامی معیّن کردند، اما بتواضع فروتر نشستم و گفتم بگذار که بنده کمینم تا در صف بندگان نشینم گفت الله الله چه جای این سخنست؟

گر بر سر و چشم ما نشینی بارت بکشم که نازنینی فی الجمله بنشستم و از هر دری سخن پیوستم تا حدیث زلّت یاران در میان آمد و گفتم

چه جرم دید خداوند سابق الانعام

day, a wave casts him up dead on the shore.

I did not see any use in scratching open and pouring salt into his inner wound by chastising him, so I cut it short with these words:

Didn't you realize, when you wouldn't listen to people's advice, that you would see chains on your legs?

In other words, if you can't stand the sting, don't put your finger into a scorpion's hole.

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In my circle of acquaintance were several dervishes who were outwardly adorned with pious rectitude. A great man thought extremely well of them and assigned them a stipend; but when one of them did something unsuitable to dervishdom, the benefactor's good opinion turned sour, and their market suffered a setback. I wanted to get my friends' stipend restored somehow, so I set out to visit the great man. His gatekeeper refused me entry and reviled me. I excused him, for the witty have said:

Do not hang around the gate of a prince, a vizier, or a ruler unless you have influence.

When a dog or a gatekeeper finds a stranger, one seizes his collar and the other his skirt.

As soon as the great man's confidents became aware of me they escorted me in with honor and showed me to a high position. However, I sat humbly in a lower place and said,

"Let me, who am but a humble slave, sit among the ranks of slaves."

"Goodness gracious," he said, "what do you mean by saying such a thing!?"

If you sit above our head and eyes, I will bear your weight, for you are dear to us.

In short, I sat down and rambled on about this and that until the topic of my friends' "slip" came up and I said,

"What fault did the lord of past generosity see that he views a slave so meanly?

که بنده در نظر خویش خوار میدارد خدای راست مسلم بزرگواری و حکم که جرم بیند و نان بر قرار میدارد

حاکم این سخن را عظیم بپسندید و اسباب معاش یاران فرمود تا بر قاعدهٔ ماضی مهیّا دارند و مؤونت ایام تعطیل وفا کنند. شکر نعمت بگفتم و زمین خدمت ببوسیدم و عذر جسارت بخواستم و در حالت برون آمدن گفتم

چو كعبه قبلــهٔ حــاجت شد از ديار بعيد

روند خلق بدیدارش از بسی فرسنگ ترا تحمل امتال ما ببساید کرد که هیچ کس نزند بر درخت بی بر سنگ

حکایت ۱۸

ملکزادهای گنج فراوان از پدر میراث یافت. دست کرم برگشاد و داد سخاوت بداد و نعمت بیدریغ بر سپاه و رعیت بریخت.

نیاســاید مشام از طبلهٔ عود بر آتش نه که چون عنبر ببوید بزرگی بایدت بخشندگی کن که دانه تا نیفشـانی نروید

یکی از جلسای بی تدبیر نصیحتش آغاز کرد که ملوک پیشین مرین نعمترا بسعی اندوخته اند و برای مصلحتی نهاده. دست ازین حرکت کوتاه کن که واقعه ها در پیشست و دشمنان از پس: نباید که وقت حاجت فرومانی.

اگر گنجی کنی بر عامیان بخش رسید هر کدخدائی را برنجی چرا نستانی از هر یک جوی سیم که گرد آید ترا هر وقت گنجی ملک روی ازین سخن بهم آورد و موافق طبعش نیامد ۱۴ و مرورا زجر فرمود و گفت مرا خدای تعالی مالک این مملکت گردانیده است تا بخورم و

Greatness and command are certainly the Lord's, for he sees faults and still allows daily bread."

The governor was highly pleased by these words and ordered my friends' livelihood restored to what it had been, as well as making recompense for the time missed. I thanked him for his bounty, kissed the ground in servitude, apologized for my audacity, and, as I was leaving, said,

"Since the Kaaba has become the direction to turn in need, people go many leagues from far away to visit it.

You must tolerate the likes of us, for no one throws a stone at a tree that has no fruit."

© Story 18

A prince inherited a huge fortune from his father. He opened his hand in generosity and gave lavishly as he distributed boundless wealth to his soldiers and subjects.

The nostrils derive no pleasure from a lump of aloe. Put it on the fire so that it will smell like ambergris.

If you want greatness, be liberal, for a seed will not grow unless you sow it.

One of his imprudent companions began to advise him, saying, "Former kings have assembled this wealth with great effort and stored it up against the day of need. Cease this action, for there are battles ahead and enemies behind. You must not be in want when there is need."

If you give a treasure away to the common people, every villager will get a grain of rice.

Why don't you take a bit of silver from each one so that you will amass a treasure every day?

The prince frowned at these words, for they did not suit his nature, and chastised the companion, saying, "God made me lord of this kingdom so that I could consume and give away, not a watchman to guard it."

ببخشم، نه پاسبان که نگاهدارم.

قارون هلاک شد که چهل خانه گنج داشت نوشینروان نمرد که نـــام نکو گذاشت

حکایت ۱۹

آورده اند که نوشیروان عادل را در شکارگاهی صید کباب کردند و نمک نبود. غلامی بروستا رفت تا نمک آرد. نوشیروان گفت نمک بقیمت بستان تا رسمی نشود و ده خراب نگردد. گفتند ازین قدر چه خلل آید؟ گفت بنیاد ظلم در جهان اوّل اندکی بوده است. هرکه آمد برو مزیدی کرده تا بدین غایت رسیده.

اگر زباغ رعیت مَلک خورد سیبی برآورند غلامان او درخت از بیخ بپنج بیضه که سلطان ستم روا دارد زنند لشکریانش هزار مرغ بسیخ

حکایت ۲۰

وزیر غافلی را ۱۵ شنیدم که خانهٔ رعیت خراب کردی تا خزانهٔ سلطان آبادان کند بی خبر از قول حکیمان که گفته اند هر که خدای را عَزَّ وَجَلِّ بیازارد تا دل خلقی بدست آرد خداوند تعالی همان خلق را برو گمارد تا دمار از روزگارش برآرد.

آتشِ سوزان نكند با سپند آنچه كند دود دلِ مُستمند سرِ جملهٔ حيوانات گويند شيرست و اذل جانوران خر، و باتفاق خر باربر به كه شير مردمدر.

مسکین خر اگرچه بی تمیزست چون بیار همی بَرَد عزیزست گیاوان و خیرانِ بیاربردار به ز آدمیسیان مردم آزار

Korah perished though he had forty houses of treasure. Noshirvan did not die because he left a good name.

© Story 19

It has been related that some prey was being roasted for Noshirvan the Just in a hunting ground, and there was no salt. A slave boy went into the village to get some. "Pay for the salt," said Noshirvan, "lest taking it become a custom and the village be ruined."

"What would be the harm in so little?" they asked.

"The foundation of tyranny in the world was very small at first," he replied, "but everyone who came added to it until it reached its present enormity."

If a king eats an apple from a peasant's garden, his slaves will rip up the trees by the roots.

For five eggs the ruler allows unjustly, his soldiers will put a thousand chickens on spits.

© Story 20

I heard of a heedless vizier who drove the subjects to ruination in order to enrich the king's treasury, unmindful of the words of the wise, who have said, "If anyone annoys God in order to curry favor with a human being, God will deliver him into the hands of that same person to bring him to ruin."

Blazing fire does not do to rue what the smoke of a destitute person's heart can do.

They say the chief of all animals is the lion and the most miserable is the donkey, but by general agreement a load-carrying donkey is better than a man-eating lion.

Even though the poor donkey is without discrimination, when it carries burdens it is dear.

Oxen and donkeys that bear burdens are better than humans who vex people.

باز آمدیم بحکایت وزیر غافل. ملکرا طرفی از ذمایم اخلاق او بقراین معلوم شد. در شکنجه کشید و بانواع عقوبت بکشت.

حاصل نشود رضای سلطان تا خاطر بندگان نجویی خواهی که خدای بر تو بخشد با خلق خدای کن نکویی آوردهاند که یکی از ستمدیدگان برو بگذشت و در حال تباه او تأمل کرد و گفت

> نه هرکــه قوّت بــازوی منصبی دارد بسلطنت بخورد مال مردمان بگزاف توان بحلق فرو بردن استخوان درشت ولی شکم بدرد چون بگیرد اندر ناف نماند ستمكار بدروزگار بماند برو لعنت پايدار

حکایت ۲۱

مردمآزاری را حکایت کنند که سنگی بر سر صالحی زد. درویش را مجال انتقام نبود. سنگرا نگاه همیداشت تا زمانی که ملکرا بر آن لشکری خشم آمد و در چاهش کرد. درویش اندر آمد و سنگ بر سرش کوفت. گفتا تو کیستی و مرا این سنگ چرا زدی؟ گفت من فلانم و این همان سنگست که در فلان تاریخ بر سر من زدی. گفت چندین روزگار کجا بودی؟ گفت از جاهت اندیشه همی کردم. اکنون که در چاهت دیدم فرصت غنیمت شمردم.

چون نداری ناخن در نده تیز با ددان آن به که کم گیری ستیز ساعد مسكين خودرا رنجه كرد پس بکام دوستان مغزش برآر

ناسزائی را که بینی بختیار عاقلان تسلیم کردند اختیار هركه با پولادبازو پنجــه كرد باش تا دستش ببندد روزگار Let us return to the story of the heedless vizier. The king was informed of his wretched characteristics by his peers, and he was put to torture and killed with all sorts of torment.

The king's pleasure cannot be gained unless you cultivate good will among his subjects.

If you want God to forgive you, do good to God's people.

It has been related that one of those who had been oppressed passed by him and gazed upon his downfall, saying,

"Not everyone who possesses the strong arm of office can use his power to consume the people's property with impunity.

It is possible to get a large bone down the throat, but when it gets stuck in the belly it will rip the stomach to shreds."

No evil oppressor lives forever, but curses upon him last eternally.

© Story 21

They tell the tale of an oppressor who threw a stone at a pious man. The poor fellow did not have a chance to take revenge, but he kept the stone until such time as the king got angry with the soldier and had him thrown into a pit. The poor man came around and hit him on the head with the stone.

"Who are you?" he asked. "And why have you hit me with this stone?"

"I am So-and-So," he replied, "and this is the very stone you hit me on the head with once upon a time."

"Where have you been all this time?" he asked.

"I was afraid of your position," he answered, "but now, seeing you in a pit, I have made the most of the opportunity."

When you see an unworthy person enjoying good fortune, the intelligent have chosen to submit.

If you don't have a sharp claw to fight with, it would be better not to tangle with beasts.

Anyone who boxes with someone with a steely arm will only damage his own poor hand.

Wait until fate ties his hands, and then rip out his brains to the delight of your friends.

حکایت ۲۲

یکی از ملوکرا مرضی هایل بود که اعادت ذکر آن ناکردن اولی. طایفهٔ حکمای یونان متفق شدند که مرین دردرا دوائی نیست مگر زهرهٔ آدمی که بچندین صفت موصوف باشد. بفرمود طلب کردن. دهقان پسری یافتند برآن صورت که حکیمان گفته بودند. پدر و مادرش را بخواند و بنعمت بیکران خشنود گردانیدند و قاضی فتوی داد که خون یکی از رعیت ریختن سلامت نفس پادشاه را روا باشد. جلاد قصد کرد. پسر سر سوی آسمان برآورد و تبسم کرد. ملک پرسیدش که درین حالت چه جای خندیدنست؟ گفت ناز فرزندان بر پدران و مادران باشد و دعوی پیش قاضی برند و داد از پادشاه فرزندان بر پدر و مادر بعلت حطام دنیا مرا بخون در سپردند و قاضی بکشتنم فتوی داد و سلطان مصالح خویش اندر هلاک من همی بیند. بجز خدای عز وجل پناهی نمی بینم.

پیشِ که بر آورم ز دستت فریاد هم پیش تو از دست تو گر خواهم داد سلطان را دل ازین سخن بهم برآمد و آب در دیده بگردانید و گفت هلاک من اولی ترست از خون بیگناهی ریختن. سر و چشمش ببوسید و در کنار گرفت و نعمت بی اندازه بخشید و آزاد کرد. گویند هم در آن هفته شفا یافت.

همچنان در فکرِ آن بیتم که گفت پیلبانی بر لبِ دریای نیل زیر پای پیل زیر پای پیل

حکایت ۲۳

یکی از بندگان عمرو لیث گریخته بود. کسان در عقبش برفتند و باز آوردند. وزیررا با او غرضی بود و اشارت بکشتن کرد تا دیگر بندگان

© Story 22

A king had a horrible disease it would be better not to mention. The assembled Greek physicians were agreed that there was no remedy for this ailment other than the gall from a person of a certain description. The king ordered a search made, and a village boy was found who answered to the description the physicians had given. The boy's mother and father were summoned and appeased with immeasurable wealth, and the judge issued an opinion that it was licit to shed the blood of a subject for the sake of the king's health. The executioner was about to act when the boy turned his head toward heaven and smiled.

"In such a situation, what is there to smile about?" asked the king.

"A child owes affection to its father and mother, claims are made before a judge, and justice is sought from kings," he replied. "Now, my father and mother have given me over to be killed for the sake of the chattel of this world, the judge has issued a writ for me to be killed, and the ruler sees his best interests in my death. Other than God I can find no refuge."

To whom shall I complain of you? You are the one before whom and of whom I take my plaint.

The ruler was moved by these words, and his eyes filled with tears.

"My own death would be better than to shed the blood of such an innocent," he said as he kissed the boy's head and eyes and took him in his embrace. He bestowed untold wealth upon him and set him free. They say that the king regained his health that very week.

I am reminded of the verse an elephant keeper said on the banks of the Nile:

If you would know the condition of an ant beneath your feet, it would be like your own condition beneath the feet of an elephant.

© Story 23

One of Amr b. Layth's slaves had run away. People went out after him and brought him back. The vizier ordered him killed as an example so that other slaves would not do such a thing. The slave چنین فعل روا ندارند. بنده سرپیش عمرو برزمین نهاد و گفت

هرچه رود بر سرم چون تو پسندی رواست بنده چه دعوی کند؟ حکم خداوندراست

اما بموجب آنکه پروردهٔ نعمت این خاندانم نخواهم که در قیامت بخون من گرفتار آیی. اجازت فرمای تا من وزیررا بکشم، آنگه بقصاص او بفرمای خون مرا ریختن تا بحق کشته باشی. ملکرا خنده گرفت. وزیررا گفت چه مصلحت می بینی؟ گفت ای خداوند جهان، از بهر خدای این شوخ دیده را بصدقات گور پدر آزاد کن تا مرا در بلائی نیفکند. گناه از منست و قول حکما معتبر که گفته اند

سرِ خودرا بنـــادانی شکستی چنین دان کاندر آماجش نشستی چو کردی با کلوخانداز پیکار چو تیر انداختی در روی دشمن

حکایت ۲۴

ملکِ زوزنرا خواجهای بود کریم النّفس نیکمحضر که همگنانرا در مواجهه خدمت کردی و در غیبت نکویی گفتی. اتفاقًا از و حرکتی در نظر سلطان ناپسند آمد. مصادره فرمود و عقوبت کرد. سرهنگان ملک بسوابق نعمت او معترف بودند و بشکر آن مرتهن. در مدّتِ توکیلِ او رفق و ملاطفت کردندی و زجر و معاقبت روا نداشتندی.

صلح با دشمن اگر خواهی، هرگه که ترا در قفا عیب کند در نظرش تحسین کن سخن آخــــر بدهان میگذرد موذی را سخنش تلخ نخواهی، دهنش شیرین کن آنچه مضمون خطاب ملک بود از عهدهٔ بعضی بدر آمد و ببقیّتی در زندان placed his head on the ground before Amr b. Layth and said,

"Whatever happens to me is licit since you approve. What claim has a slave? It is the lord's to command.

However, inasmuch as I have been nourished by the benevolence of this dynasty, I do not want you to have my blood on your hands on doomsday. Command me to kill the vizier, and then order my blood shed in recompense for his so that you will have had me killed rightfully."

The king burst out laughing and said to the vizier, "What do you think the best course of action would be?"

"O lord of the world," he said, "for God's sake set this impudent man free as an act of charity on your father's grave lest he embroil me in calamity. The fault is mine."

As the wise have said,

If you fight with a clod-thrower, you will get your own head broken in ignorance.

When you shoot an arrow at an enemy, know that you are sitting in his sights.

© Story 24

The lord of Zozan had a eunuch who was generous by nature and of good character. He was polite to all in their presence and spoke well of them in their absence. By chance, an act of his displeased the ruler, who ordered his possessions confiscated and him punished. The lord's officers, however, acknowledged his past kindnesses and their indebtedness to him. During his confinement they were kind to him and did not allow him to be tortured or tormented.

If you want peace with your enemy, praise him to his face every time he reviles you behind your back.

A reviler's words have to pass through his mouth: if you don't want his words to be bitter, make his mouth sweet.

He managed to pay off some of the ruler's fine, but he remained in

بماند. آوردهاند که یکی از ملوک نواحی در خفیه پیامش فرستاد که ملوک آن طرف قدر چنان بزرگواری٬۱ ندانستند و بیعزّتی کردند. اگر رای عزیز فلان، أَحْسَنَ اللهُ خَلاصَهُ، بجانب ما التفاتي كند در رعايت خاطرش هرچه تمامتر سعی کرده شود و اعیان این مملکت بدیدار او مفتخرند و جواب این حرفرا منتظر. خواجه برین وقوف یافت و از خطر اندیشید و در حال جوابی مختصر چنانکه مصلحت دید بر قفای ورق نبشت و روان کرد. یکی از متعلقان واقف شد و ملكرا اعلام كرد كه فلانرا كه حبس فرمودي با ملوک نواحی مراسله دارد. ملک بهم برآمد و کشف این خبر فرمود. قاصدرا بگرفتند و رسالت بخواندند. نبشته بود که حُسن ظنّ بزرگان بیش از فضیلت ماست و تشریف قبولی که فرمودهاند بنده را امکان اجابت نیست بحکم آنکه پروردهٔ نعمت این خاندانست، و باندک مایه تغیّر با ولى نعمت بى وفائى نتوان كرد چنانكه گفتهاند

آنرا که بجای تست هردم کرمی عذرش بنه ار کند بعمری ستمی ملكرا سيرت حقشناسي ازو پسند آمد و خلعت و نعمت بخشيد و عذر خواست که خطا کردم ترا بیجرم و خطا آزردن. گفت ای خداوند، بنده درین حالت مر خداوندرا خطا نمی بیند، تقدیر خداوند تعالی بود که مرین بندهرا مکروهی برسد. پس بدست تو اولی تر که سوابق نعمت برین بنده داری و ایادی منّت، و حکما گفتهاند

از خدا دان خلاف دشمن و دوست کین دل هر دو در تصرف اوست از كمـــاندار بينـــد اهل خرد

گر گزندت رســـد ز خلق، مرنج که نه راحت رسد ز خلق، نه رنج گرچه تیر از کمــان همیگذرد

jail for the remainder. It is told that one of the neighboring lords sent him a message in secret, saying, "The rulers of those parts have not appreciated the worth of such a great person, and they have dishonored you. If your mind is favorably inclined in our direction, everything possible will be done to placate you, and the nobles of this realm would be honored to see you and await your reply to this letter."

The eunuch learned of this and, fearing the consequences, immediately wrote the best short reply he could think of on the back of the page and sent it off. One of those attached to the ruler learned of it and informed the ruler, saying, "The person you ordered imprisoned is in correspondence with the rulers of neighboring territories." The ruler grew angry and ordered an investigation made. The messenger was seized and the message was read out. What he had written was: "The good opinion of the great is more than we deserve, but I am unable to accept the kind offer made because I have been nourished by the benevolence of this family. One cannot be unfaithful to one's benefactor just because of a slight change in circumstances, as has been said: 'Forgive him who always does well by you if once in his lifetime he commits an act of oppression.'"

The lord was pleased by his sense of gratitude and bestowed upon him a robe of honor and other good things, as he apologized, saying, "I was wrong to torment you when you were not at fault."

"O lord," he said, "your servant does not see his lord at fault. It was God's destiny that I should experience difficulty. Therefore, it would be more fitting for you to continue your former kindness to me, for the wise have said,

If you are harmed by people, be not pained, for neither pleasure nor pain comes from people.

Know that the difference between enemy and friend is from God, for both of their hearts are at his disposal.

Although an arrow flies from a bow, the wise see that it comes from an archer.

حکایت ۲۵

یکی از ملوک عرب شنیدم که متعلقان را همی گفت مرسوم فلان را چندانکه هست مضاعف کنید که ملازم درگاهست و مترصد فرمان، و دیگر خدمتکاران بلهو و لعب مشغول اند و در ادای خدمت متهاون. صاحبدلی بشنید و فریاد و خروش از نهادش برآمد. پرسیدند چه دیدی؟ گفت مراتب بندگان بدرگاه خداوند تعالی همین مثال دارد.

دو بامداد گر آید کسی بخدمتِ شاه سیم هرآینه در وی کند بلطف نگاه امید هست پرستندگان مخلص راکه ناامید نگردند از آستان اله ۱۲

مهتری در قبولِ فرمانست ترکِ فرمان دلیلِ حرمانست هرکه سیمای راستان دارد سرِ خدمت بر آستان دارد

حکایت ۲۶

ظالمیرا حکایت کنند که هیزم درویشان خریدی بحیف و توانگرانرا دادی بطرح. صاحبدلی برو گذر کرد و گفت

ماری تو که هرکرا بینی بزنی یا بوم که هرکجا نشینی بکنی زورت ار پیش میرود با ما با خدداوند غیبدان نرود زورمندی مکن بر اهل زمین تا دعیائی بر آسمان نرود

حاکم ازین سخن برنجید و روی از نصیحت او درهم کشید و برو التفات نکرد که گفته اند أَخَذَتْهُ العِزَّةُ بِالإثمِ تا شبی آتش مطبخ در انبار هیزمش افتاد و سایر املاکش بسوخت و از بستر نرمش بخاکستر گرم نشاند. اتفاقاً همان شخص برو بگذشت و دیدش که با یاران همی گفت ندانم این آتش از کجا در سرای من افتاد. گفت از دل درویشان.

حذر كن ز دردٍ درونهاي ريش كه ريشٍ درون عاقبت سر كند

© Story 25

I heard of an Arab king who was saying to his retainers, "Make the emolument of So-and-So double what it is, for he is attendant upon the gate and waits upon our command, while our other servants are involved in frivolity and play and are negligent in discharging their duties."

A sympathetic man heard this and let out a cry from the depths of his soul.

"What did you see?" he was asked.

"The wages of servants at God's court are exactly like this," he said.

If a person comes to serve a king two mornings in succession, on the third he will certainly be looked upon kindly.

Sincere servants have hope that they will not be turned away from God's threshold with their hopes dashed.

Advancement lies in obeying orders; disobedience of orders means deprivation.

All who have honest countenances place their heads on the threshold in servitude.

© Story 26

The story is told of a tyrant who bought kindling from the poor for a pittance and gave it openhandedly to the rich. A compassionate man passed by him and said, "You are a snake, for you bite everyone you see, or else an owl, for you ruin every place you live."

If your force gets you somewhere with us, it does not go far with God, who knows all hidden things.

Don't oppress the people of the world lest a prayer rise up to heaven.

The ruler was offended by these words, frowned at the man's advice, and paid no attention to him, for, as has been said, "Power led him to sin." Then, one night, the kitchen fire spread to his kindling storeroom, and all of his possessions were burned up, taking him from his cozy bed to a pile of warm ashes.

By chance, that very person passed by him and saw him saying to his friends, "I don't know where the fire that fell upon my house came from."

"It came from the hearts of the poor," the man said.

Beware of the pain of internal wounds, for an internal wound

بهم بر مکن تا توانی دلی که آهی جهانی بهم بر کند بر تاج کیخسرو نبشته بود:

چه ســـالهای فراوان و عمرهای دراز که خلق بر سر ما بر زمین بخواهد رفت چنانکه دست بدست آمدست ملک بما بدستــهای دگر همچنین بخواهد رفت

حکایت ۲۷

یکی در صنعت کشتی گرفتن سرآمده بود و سیصد و شصت بند فاخر بدانستی و هر روز بنوعی از آن کشتی گرفتی مگر گوشهٔ خاطرش با جمال یکی از شاگردان میلی داشت. سیصد و پنجاه و نه بندش درآموخت مگر یک بند که در تعلیم آن دفع انداختی و تأخیر کردی. فی الجمله پسر در قوّت و صنعت سرآمد و کسی را در زمان او با او امکان مقاومت نبود. تا بحدی که پیش ملک آن روزگار گفته بود استادرا فضیلتی که بر منست از روی بزرگیست و حق تربیت و گرنه بقوّت از و کمتر نیستم و بصنعت با او برابرم. ملكرا این سخن دشوار آمد. فرمود تا مصارعت كنند. مقامی متسع ترتیب کردند و ارکان دولت و اعیان حضرت و زورآوران روی زمین حاضر شدند. پسر چون پیل مست اندر آمد بصدمتی که اگر کوه رویین بودی از جای بر کندی. استاد دانست که جوان بقوّت ازو برترست. بدان بند غریب كه ازو نهان داشته بود با او درآويخت. پسر دفع آن ندانست بهم برآمد. استاد بدو دست از زمینش بالای سر برد و فرو کوفت. غریو از خلق برخاست. ملک فرمود استادرا خلعت و نعمت دادن و پسررا زجر و ملامت کرد که با پرورندهٔ خویش دعوی مقاومت کردی و بسر نبردی. گفت ای eventually surfaces.

Insofar as you are able, do not vex a heart, for one sigh can destroy the world.

On Kay-Khusraw's crown was written:

For how many years and lifetimes long will people tread on the ground over our heads?

Just as kingship was handed down to us, so too will it be handed to others.

© Story 27

There was a man who was expert at wrestling and knew three hundred sixty master moves, with a different one of which he wrestled every day. In a corner of his mind he was attracted to the beauty of one of his pupils, and he taught him three hundred fifty-nine moves, but one move he kept back and did not teach him. In short, the boy was number one in terms of strength and skill, and no one in his own time was capable of opposing him. This continued until he said in the presence of the king of the age, "The superiority my master has over me is due to his greatness and what I owe him for training me. Otherwise, in strength I am no less than he, and in skill I am equal to him."

These words were hard for the king to believe, so he ordered them to wrestle. A vast space was arranged, and the viziers and grandees of court, as well as the strong men of the face of the earth, were present. The boy entered like an enraged elephant with such force that, had his opponent been a mountain of brass, he would still have carried him away. The master realized that the young man was superior to him in strength, so he resorted to that one arcane move he had kept secret. The boy did not know how to defend himself and was bested. The master picked him up from the ground with both hands, held him over his head, and then threw him down. A cry went up from the people.

The king ordered a robe of honor and wealth given to the master, and he chastised and blamed the boy, saying, "You claimed to be able to oppose the one who trained you, and you failed."

پادشاه روی زمین، بزورآوری بر من دست نیافت بلکه مرا از علم کشتی دقیقه ای مانده بود و همه عمر از من دریغ همیداشت. امروز بدان دقیقه بر من غالب آمد. استاد گفت از بهر چنین روزی نگاه میداشتم که زیرکان گفته اند دوست را چندان قوّت مده که اگر دشمنی کند تواند. نشنیدهای که چه گفت آنکه از پروردهٔ خویش جفا دید؟

یا وفیا خود نبود در عالم یا مگر کس درین زمانه نکرد کس نیاموخت علم تیر از من که مرا عاقبت نشانه نکرد

حکایت ۲۸

درویشی مجرد بگوشه ای نشسته بود. پادشاهی برو بگذشت. درویش از آنجا که فراغ ملک قناعتست سر بر نیاورد و التفات نکرد. سلطان از آنجا که سطوت سلطنتست برنجید و گفت این طایفهٔ خرقه پوشان بر مثال حیوان اند و اهلیت و آدمیت ندارند. وزیر نزدیکش آمد و گفت ای جوانمرد، سلطان روی زمین بر تو گذر کرد. چرا خدمتی نکردی و شرط ادب بجای نیاوردی؟ گفت ملکرا بگوی توقع خدمت از کسی دار که توقع نعمت از تو دارد و دیگر بدان که ملوک از بهر پاس رعیت اند، نه رعیت از بهر طاعت ملوک.

گرچه رامیش بفر دولت اوست بلکه چوپان برای خدمت اوست دیگری را دل از مجاهده ریش خاک مغز سرِ خیال اندیش چون قضای نبشته آمد پیش ننمایسد توانگر و درویش

پادشه پاسبان درویش است گوسپند از برای چوپان نیست یکی امروز کامیران بینی روز کی چند باش تا بخورد فرق شاهی و بندگی برخاست گر کسی خاک مرده باز کند

"O emperor of the face of the earth," he replied, "he did not overcome me with strength, but there was one move in the art of wrestling kept from me all the while. Today, with that subtle move, he overcame me."

The master said, "I kept it for the sake of just such a day, for the clever have said, 'Do not give a friend enough strength that, if he becomes a foe, he will be stronger than you.' Have you not heard what was said by someone who suffered cruelty from his own protégé?

Either there is no fidelity in the world or else no one practices it

in this age.

No one ever learned the art of archery from me who did not, in the end, make a target of me.'"

© Story 28

A dervish was sitting destitute in a corner. A king passed by. Inasmuch as freedom from possessions engenders contentment, the poor man did not even lift his head or pay any attention. Inasmuch as rulership means power, the ruler was offended and said, "These wearers of patched cloaks are like animals: they are good for nothing and do not possess common civility."

A vizier approached the poor man and said, "Sir, the ruler of the face of the earth passed by you. Why did you not make an obeisance

and fulfill the obligation of courtesy?"

"Tell the king to have expectations of servitude from one who has expectations of good things from him," he replied. "Otherwise, know that kings are for protecting subjects; subjects are not for obeying kings."

A king is a shepherd of the poor even if he cows them with his glory. Sheep do not exist for the shepherd. It is the shepherd who exists for serving the sheep.

Today you see one person enjoying luck and another miserable in his

Wait a few days until the earth devours the brains in the heads of dreamers.

The difference between kingship and slavery disappears when one's destiny is fulfilled.

If you open the grave of a dead man, you can't tell whether he was rich

ملکرا گفت درویش استوار آمد. گفت از من تمنا بکن. گفت آن همیخواهم که دگر بار زحمت من ندهی. گفت مرا پندی بده. گفت دریاب کنون که نعمت هست بدست کین دولت و ملک میرود دست بدست

حکایت ۲۹

یکی از وزرا پیش ذوالنون مصری رفت و همّت خواست که روز و شب بخدمت سلطان مشغولم و بخیرش امیدوار و از عقوبتش ترسان. ذوالنون بگریست و گفت اگر من خدای را عَزَّ وَجَلّ چنین ترسیدمی که تو سلطان را، از جملهٔ صدّیقان بودمی.

گرنه امید و بیم راحت و رنج پـای درویش بر فلک بودی ور وزیر از خدا بترسیـدی همچنان کز مَلک، مَلک بودی

حکایت ۳۰

پادشاهی بکشتن بی گناهی فرمان داد. گفت ای ملک، بموجب خشمی که ترا بر منست آزار خود مجوی که این عقوبت بر من بیک نفس بسر آید و بزه آن جاوید بر تو بماند.

دورانِ بقا چو بـــادِ صحرا بگذشت تلخی و خوشی و زشت و زیبا بگذشت پنداشتِ ستمگر که جفــا بر ما کرد در گردن او بمـاند و بر ما بگذشت ملکرا نصیحت او سودمند آمد و از سر خون او برخاست. or poor.

What the dervish said seemed reasonable to the king, who said, "Ask me for something."

"What I want," he replied, "is for you not to bother me anymore."

"Give me a piece of advice," he said.

"Realize now, while you hold these good things in your hand, that fortune and kingship move from hand to hand."

© Story 29

A vizier went before Zu'n-Nun of Egypt and asked him to project his psychic power.

"Day and night I am in the king's service," said the vizier, "and I am hopeful of his good will yet fearful of his power to inflict pain."

Zu'n-Nun wept and said, "If I feared God as you fear the king, I would be among the ranks of the righteous."

Were it not for hope of comfort and fear of pain, the feet of dervishes would be higher than the celestial spheres.

If viziers feared God as much as they fear their sovereigns, they would be angels.

© Story 30

A king ordered an innocent man to be killed.

"O king," he said, "do not inflict torment upon yourself for the sake of the wrath you have for me, for my torture will end in an instant, while the recompense for it will remain upon you for all eternity."

Eternity passes like the wind over the desert; bitterness, pleasure, ugly, and beautiful all pass away.

The thoughts of an oppressor who has been cruel to us remain around his neck forever, but they pass over us.

His advice had a good effect on the king, who spared his life.

حکایت ۳۱

وزرای نوشیروان در مهمی از مصالح مملکت اندیشه همی کردند و هر یک از ایشان دگرگونه رای همیزدند و ملک همچنین تدبیری اندیشه می کرد. بزرجمهررا رای ملک اختیار آمد. وزیران در نهانش گفتند رای ملکرا چه مزیّت دیدی بر فکر چندین حکیم؟ گفت بموجب آنکه انجام کارها معلوم نیست و رای همگان در مشیّتست که صواب آید یا خطا. پس موافقت رای ملک اولی ترست تا اگر خلاف صواب آید بعلّت متابعت او از معاتبت ایمن باشم.

خلاف رای سلطان رای جستن بخون خویش باشد دست شستن اگر خود روزرا گوید شبست این بباید گفت اینک ماه و پروین

حکایت ۳۲

شیّادی گیسوان بافت که من علویم و با قافلهٔ حجاز بشهری درآمد که از حج می آیم و قصیده ای پیش ملک برد که من گفته ام. نعمت بسیارش فرمود و اکرام کرد تا یکی از ندمای حضرت پادشاه که در آن سال از سفر دریا آمده بود گفت من اورا عید اضحی در بصره دیدم. معلوم شد که حاجی نیست. دیگری گفت پدرش نصرانی بود در ملطیه. پس او شریف چگونه صورت بندد؟ و شعرش را بدیوان انوری دریافتند. ملک فرمود تا بزنندش و نفی کنند تا چندین دروغ درهم چرا گفت. گفت ای خداوند روی زمین، یک سخنت دیگر در خدمت بگویم. اگر راست نباشد بهر عقوبت که فرمایی سزاوارم. گفت بگو تا آن چیست. گفت

غریبی گرت ماست پیش آورد دو پیمانه آبست و یک چمچه دوغ

© Story 31

Anoshirvan's viziers were thinking about a certain matter in the interests of the realm, and each one offered a different opinion. The king also thought up a plan. Buzurjmihr chose the king's plan. In private the viziers asked him, "What advantage did you see in the king's opinion over those of so many wise men?"

"Because," he said, "the outcome of things is not known, and all men's plans are up to the divine will as to whether they come out right or not. Therefore agreement with the king's plan is better, for if it doesn't turn out right, I will be safe from chastisement because I will have followed him."

To offer an opinion contrary to that of the ruler is to wash one's hands with one's one blood.

If he says day is night, one should say, "And lo and behold, there are the moon and the Pleiades."

© Story 32

A charlatan braided his locks, claiming to be an Alid. And he entered a city along with the Hejaz caravan, claiming to be coming from the pilgrimage. And he offered an ode to the king, claiming to have composed it. The king bestowed much wealth upon him and did him honor. Then one of the intimates at the king's court who had returned that year from a sea voyage said, "I saw him in Basra at the Feast of the Sacrifice." It was obvious then that he was not a pilgrim.

Another said, "His father was a Christian in Malatya." How then could he possibly be a descendant of the Prophet? And then his poetry was found in the works of Anvari.

The king ordered him beaten and ostracized until he confessed why he had told such lies.

"O lord of the face of the earth," he said, "let me say one more word in your presence. If it be not true, I will deserve any punishment you may mete out."

"Speak," said the king, "and say what it is."

He said,

"If a stranger offers you yogurt, it will be two cups of water and a spoonful of whey.

اگـــر راست میخواهی از من شنو جهـاندیـده بسیـار گوید دروغ ملکرا خنده گرفت و گفت ازین راستتر سخن تا عمر او بوده باشد نگفتهاست. بفرمود تا آنچه مأمول اوست مهیّا دارند و بخوشی برود.

حکایت ۳۳

یکی از وزرا بزیردستان رحم کردی و صلاح ایشان را بخیر توسط نمودی. اتفاقًا بخطاب ملک گرفتار آمد. همگنان در مواجب استخلاص او سعی کردند و موکّلان در معاقبتش ملاطفت نمودند و بزرگان شکر سیرت خوبش بافواه بگفتند تا ملک از سر عتاب او درگذشت. صاحبدلی بر این اطلاع یافت و گفت

بوستـــانِ پدر فروختـه به ه هرچه رختِ سراست سوخته به دهـــن سگ بلُقمه دوخته به ت دلِ دوستان بدست آری پختن دیگ نیکخواهانرا با بداندیش هم نکویی کن

حکایت ۳۴

یکی از پسران هارون الرشید پیش پدر آمد خشمآلود که فلان سرهنگزاده مرا دشنام داد. هارون ارکان دولترا گفت جزای چنین کسی چه باشد؟ یکی اشاره بکشتن کرد و دیگری بزبان بریدن و دیگری بمصادره و نفی. هارون گفت ای پسر، کرم آنست که عفو کنی و گر نتوانی تو نیزش دشنام مادر ده، نه چنانکه انتقام از حد درگذرد که آنگاه ظلم از طرف تو باشد و دعوی از قبل خصم.

که با پیلِ دمـــان پیکار جوید که چون خشم آیدش باطل نگوید نه مردست آن بنزدیک خردمند بلی مرد آنکسست از روی تحقیق If you want the truth, hear me: worldly men speak many lies."

The king could not keep from laughing and said, "No one has ever spoken anything truer than this." And he ordered his wishes granted and let him depart happily.

© Story 33

A vizier was merciful to his underlings and treated them charitably. By chance, he was chastised by the king. All endeavored to get him released, his jailers exacted his punishment with kindness, and the nobles spoke up in gratitude for his good conduct. finally the king relented of his punishment. A sympathetic man was informed of this and said,

"In order to win the good opinion of your friends it would be better to sell your father's orchard.

To cook a potful of food for your well-wishers it would be better to burn all the furnishings of your house.

Do good to one who wishes you evil: it is better to keep a dog's mouth closed with a morsel."

© Story 34

One of Harun al-Rashid's sons came to his father in anger, saying, "An officer's son called me a bad name."

Harun asked his viziers, "What punishment should such a person receive?"

One of them indicated that he should be killed. Another thought his tongue should be cut out. Another opined that expropriation of his property and exile would be appropriate.

Harun said, "My son, nobility means that you should forgive him, and if you can't, then call his mother a bad name—but not so bad that your revenge goes beyond all bounds, for then the injustice would be yours and your adversary would have a claim against you."

In the opinion of the wise he is not manly who picks a fight with a raging elephant.

Yea, he is manly in truth who, when angered, does not speak nonsense.

یکی را زشتخویی داد دشنام تحمّل کرد و گفت ای نیک فرجام بتر زانسم که خواهی گفت آنی که دانم عیب من چون من ندانی ۱۸

حکایت ۳۵

با طایفهٔ بزرگان بکشتی در نشسته بودم. زورقی در پی ما غرق شد. دو برادر بگردابی درافتادند. یکی از بزرگان ملاحرا گفت بگیر این هر دوانرا که بهر یکی پنجاه دینارت بدهم. ملاح در آب افتاد و تا یکی را برهانید آن دیگر هلاک شد. گفتم بقیّت عمرش نمانده بود. ازین سبب در گرفتن او تأخیر کرد و در آن دیگر تعجیل. ملاح بخندید و گفت آنچه تو گفتی یقین است و دگر میل خاطر من برهانیدن این بیشتر بود که وقتی در بیابانی مانده بودم و مرا بر شتری نشاند، وز دست آن دگر تازیانهای خورده ام در طفلی. گفتم صَدَقَ اللهٔ ﴿ مَنْ عَمِلَ صَالِحًا فَلِنَشْسِهِ وَمَنْ أَسَاءَ فَعَلَیْهًا ﴾

تا توانی درونِ کس مخراش کاندرین راه خارها باشد کارِ درویشِ مستمند برآر که ترا نیز کارها باشد

حکایت ۳۶

دو برادر بودند. یکی خدمت سلطان کردی و دیگر بزور بازو نان خوردی. باری توانگر گفت درویشرا که چرا خدمت نکنی تا از مشقّت کار کردن برهی؟ گفت تو چرا کار نکنی تا از مذلّت خدمت رهائی یابی؟ که خردمندان گفته اند نان خود خوردن و نشستن به که کمر شمشیر زرین بخدمت بستن.

بدست آهکِ تفته کردن خمیر به از دست بر سینه پیشِ امیر عمرِ گرانمایه درین صرف شد تا چه خورم صیف و چه پوشم شتا A mean character cursed someone. He bore it and said, "My good man, I am worse than you could say. What I know is that you do not know my faults as I do.

© Story 35

I was seated in a ship with a group of nobles. A boat behind us sank, and two brothers fell into a whirlpool. One of the nobles said to the sailor, "Get those two, and I will give you fifty dinars for each."

The sailor dove into the water, but by the time he had saved one, the other had been lost.

"He was not fated to live longer," I said, "and that is why the sailor was slow in saving one but hastened to save the other."

The sailor laughed and said, "What you said is true, but I had more inclination to save one of them because once I was lost in a wilderness and he seated me on a camel, while I was whipped by the other when I was a child."

I said, "God has truly said: He who doth right, doth it to the advantage of his own soul [Kor. 41:46]. And he who doth evil, doth it against the same" [Kor. 45:15].

Insofar as you are able, do not scratch anyone's insides, for in this path are thorns.

Help out an indigent poor man, for you too may be in need some day.

© Story 36

There were two brothers. One served the ruler, and the other earned his daily bread by the strength of his arm. Once the rich one said to the poor one, "Why don't you serve too so that you can be freed of the hardship of working?"

"Why don't you work," replied the other, "so that you can be freed from the indignity of service? The wise have said that to sit down and eat one's own bread is better than to gird a gilded sword in service."

Better to knead quicklime with your bare hands than to stand before a prince with one's hand on one's breast.

My precious life was spent wondering what to eat in summer and what to wear in winter.

ای شکم خیره، بنانی ۱۱ بساز تا نکنی پشت بخدمـــت دو تا

حکایت ۳۷

کسی مژده پیش انوشیروان عادل آورد. گفت شنیدم که فلان دشمن ترا خدای عز وجل برداشت. گفت هیچ شنیدی که مرا خواهد گذاشت؟ اگر بمرد عدو، جای شادمانی نیست که زندگانی ما نیز جاودانی نیست

حکایت ۳۸

گروهی حکما بحضرت کسری بمصلحتی سخن همی گفتند و بزرگمهر که مهتر ایشان بود خاموش. گفتندش چرا با ما درین بحث سخن نگویی؟ گفت وزیران بر مثال اطبّا اند و طبیب دارو ندهد جز سقیمرا. پس چون بینم که رأی شما بر صوابست مرا بر سر آن سخن گفتن حکمت نباشد.

چو کاری بی فضول من برآید مرا در وی سخن گفتن نشاید وگر بینم که نابینا و چاهست اگر خاموش بنشینم گناهست

حکایت ۳۹

هارون الرشیدرا چون ملک دیار مصر مسلّم شد گفت بخلاف آن طاغی که بغرور ملک دعوی خدایی کرد نبخشم این مملکترا مگر بخسیس ترین بندگان. سیاهی داشت نام او خصیب، در غایت جهل. ملک مصر بوی ارزانی داشت. و گویند عقل و درایت او تا بجایی بود که طایفهای حُرّاث مصر شکایت آوردندش که پنبه کاشته بودیم، باران بیوقت آمد و تلف شد. گفت پشم بایستی کاشتن.

اگر دانیش بروزی در فزودی ز نادان تنگروزی تر نبودی

You glutton, make do with a loaf of bread rather than bowing your back in service.

© Story 37

Someone brought good news to Anoshirvan the Just, saying, "I heard that God has removed an enemy of yours."

"Have you ever heard," he replied, "that He will leave me?"

If an enemy dies it is no cause for rejoicing, for our lives are not everlasting either.

© Story 38

Some philosophers were discussing a matter at Chosroës' court. Buzurgmihr, who was the chief among them, was silent.

"Why don't you speak during our discussion?" they asked him.

"Viziers are like physicians," he replied, "and a physician gives medicine only to the sick. Therefore, when I see that your opinions are correct, there is no wisdom in my speaking further."

When something comes out right without my interference, there is no profit in my speaking about it,

But if I see a blind man and a pit, it would be a sin for me to remain silent.

© Story 39

When the king of Egypt capitulated to Harun al-Rashid,⁶ Harun said, "In contradistinction to that tyrant who was so deluded by his kingdom that he claimed to be a god, I will give this realm only to the meanest of my slaves." He had a black slave named Khasib, who was extremely ignorant. He awarded the kingdom of Egypt to him. They say that his intelligence and comprehension were of such a degree that when a group of cultivators in Egypt brought a complaint before him, saying, "We planted cotton, but untimely rain came and it was lost," he said, "You should have planted wool."

If daily bread were in proportion to knowledge, there would be no one with less to eat than the ignorant.

⁶For Harun al-Rashid, see Glossary. The "king of Egypt" here is equated with Pharaoh, who is depicted in the Koran as claiming godhood.

بنادانان چنان روزی رساند که دانا اندر آن حیران بماند بخت و دولت بکاردانی نیست جز بتأیید آسمانی نیست اوفتادست در جهان بسیار بی تمییز ارجمند و عاقل خوار ابله اندر خرابه يافته گنج

کیمیاگر بغصّه مرده و رنج

حکایت ۴۰

یکی را از ملوک کنیزکی چینی آوردند. خواست تا در حالت مستی با وی جمع آید. کنیزک ۲۰ ممانعت کرد. ملک در خشم رفت. اورا بسیاهی بخشید که لب زبرینش از پرهٔ بینی درگذشته بود و زیرینش بگریبان فرو هشته، هيكلي كه صخرُ الجنّ از طلعتش برميدي و عين القطْر از بغلش بگنديدي. تو گویی تا قیامت زشترویی برو ختمست و بریوسف نکویی چنانکه ظریفان گفتهاند

> شخصی نه چنان کریه منظر کے زرشتی او خبر توان داد آنگ_ بغلى، نعوذُ بالله، مردار بآفت_اب مرداد

آوردهاند که سیهرا در آن مدّت نفس طالب بود و شهوت غالب. مهرش بجنبید و مُهرش برداشت. بامدادان ملک کنیز کرا جست و نیافت. حکایت بگفتند. خشم گرفت و فرمود تا سیاهرا با کنیزک استوار ببندند و از بام جوسق بقعر خندق در اندازند. یکی از وزرای نیکمحضر روی شفاعت بر زمین نهاد و گفت سیاه بیجارهرا درین خطائی نیست که سایر بندگان و خدمتکاران بنوازش خداوندی متعوّدند. ملک گفت اگر در مفاوضهٔ او شبی تأخیر کردی چه شدی؟ که من اورا افزون از قیمت کنیزک دلداری کردمی. گفت ای خداوند، نشنیدهای که

تشنهٔ سوخته در چشمهٔ روشن چو رسید

He gives the ignorant such sustenance that the wise are left astonished. Luck and good fortune are not according to competence: they are only through heavenly assistance.

It has often happened in the world that an imprudent person has been rich and an intelligent man miserable.

An alchemist dies in grief and misery; a fool finds treasure in a ruin.

Story 40

A Chinese slave girl was brought to a king. While drunk, he wanted to copulate with her. The slave girl refused, and the king grew angry. He gave her to a black whose upper lip curled up over his nostrils and whose lower lip hung down to his collar. He had a such a form that Sakhr, the king of the djinn, would have run away from the sight of his face, and essence of pitch would have putrefied in his armpit.

You would say that until the day of resurrection he is the epitome of ugliness as Joseph is of beauty.

As the elegant have said:

There is no one so ugly in mien that one could speak of his hideousness,

And an armpit, God forbid—like carrion in the midsummer sun.

They say that the black became aroused and was overcome by lust. His love was stirred, and he took away her seal. The next morning the king sought the slave girl but couldn't find her. They told him the story. He became angry and ordered the black and the slave girl both to be bound tightly and thrown from the roof of the palace to the bottom of the moat. One of the good-natured viziers placed his head on the ground in intercession and said, "The poor black was not at fault in this, for all slaves and servants are accustomed to royal favor."

"What harm would there have been if he had delayed intercourse with her for just one night," said the king. "I would have appeased him with more than the girl is worth."

"O lord," the vizier replied, "have you not heard that

When a parched, thirsty person arrives at a limpid spring, don't think

باب اول در سیرت یادشاهان

تو میندار که از پیل دمان اندیشد

ملحد گرسنه در خانهٔ خالی بر خوان

عقل باور نکند کز رمضان اندیشد

ملكرا از اين لطيفه پسند آمد و گفت اكنون سياه ترا بخشيدم. كنيزكرا چه کنم؟ گفت کنیزک سیاهرا بخش که نیمخوردهٔ او هم اورا شاید.

هرگز آنرا بدوستی میسند که رود جیای ناپسندیده

تشنهرا دل نخواهد آب زلال نیسم خورد دهان گندیده

حکایت ۴۱

اسکندر رومیرا پرسیدند دیار مغرب و مشرق بچه گرفتی؟ که ملوک پیشین را خزاین و لشکر بیش از تو بوده است و چنین فتحی میسر نشد. گفتا بعون خدای عَزّ وَجَلّ هر مملکتی را که گرفتم رعیّتش نیاز ردم و نام پادشاهان جز بنكويي نبردم.

تخت و بخت و امر و نهي و گير و دار نام نیک رفتگان ضایع مکن تا بماند نام نیکت پایدار

بزرگش نخوانند اهل خرد که نام بزرگان بزشتی برد اینهمه هیچست جــون می بگذرد that he will be worried by monsters.

A hungry heretic at a table in an empty house—no one would believe he would be concerned about Ramadan."

The king approved of this anecdote and said, "Now I give the black to you. What should I do with the girl?"

"Give the girl to the black," he said, "for what he has eaten half of belongs to him."

Do not ever be content to have a friend go where you wouldn't like to go.

A thirsty person does not want pure water that has been half drunk by a putrid mouth.

© Story 41

Alexander the Greek was asked, "How did you take the orient and the occident, when ancient kings had more treasure and soldiers than you but could not accomplish such conquest?"

"With God's help," he said, "in every country I took I did not vex the peasantry, and I only spoke well of their kings."

The wise do not call him wise who speaks ill of the great.

All these are nothing when they pass away: throne, fortune, the power to command and forbid, and the ability to give and take.

Do not sully the good name of those who have gone, and thus your own good name will remain forever.

باب دوم در اخلاق درویشان

حکایت ۱

یکی از بزرگان گفت پارسائی را چگویی در حق فلان عابد که دیگران در حق وی بطعنه سخنها گفته اند؟ گفت بر ظاهرش عیب نمی بینم و در باطنش غیب نمی دانم.

هرکرا جامهٔ پارسا بینی پارسا دان و نیک مرد انگار ور ندانی که در نهانش چیست محتسبرا درون خانه چکار

حکایت ۲

درویشی را دیدم که سر بر آستان کعبه همی مالید و می گفت یا غفور یا رحیم تو دانی که از ﴿ظَلُومٌ جَمُولٌ ﴾ چه آید.

عذرِ تقصیرِ خدمت آوردم که ندارم بطاعت استظهار عاصیان از گناه توبه کنند عارفان از عبادت استغفار

عابدان جزای طاعت خواهند و بازرگانان بهای بضاعت. من بنده امید آوردهام نه طاعت، و بدریوزه آمدهام نه بتجارت. اِصنَعْ بی ما أنْتَ أَهْلُهُ.

گر کشی ور جرم بخشی، روی و سر بر آستانم بندهرا فرمان نباشد هرچه فرمایی بر آنم

بر درِ کعبه سیائلی دیدم که همیگفت و می گرستی خوش می نگوییم که طاعتم بپذیر قلم عفو بر گناهم کش

Chapter Two

The Character of Dervishes

© Story 1

One of the great asked a hermit, "What say you of a certain pious man about whom others have spoken in revilement?"

"I see no fault in him externally," he replied, "and I am not a mind-reader to know what is going on inside him."

Consider a hermit anyone you see clad in the garb of a hermit and think well of him.

If you do not know what is hidden inside him, what business has the guardian of public morals inside a home?

© Story 2

I saw a dervish rubbing his head on the threshold of the Kaaba and saying, "O All-Forgiving, O Merciful! Thou knowest what comes of a foolish little tyrant [Kor. 33:72].

I apologize for my shortcomings in service, for I have nowhere to turn for help in my religious acts.

If the sinful repent of their faults, mystics seek forgiveness for their worship.

Worshippers want a reward for their worship, and merchants a price for their goods. I, thy servant, bring hope, not worship, and I have come as a beggar, not to barter. Do with me what is worthy of you."

Whether you kill me or forgive my crime, my head and face are on your threshold. A slave has no power to command; I will obey whatever you command.

At the door of the Kaaba I saw a beggar who was weeping and saying, "I do not say accept my worship. Just draw a line of forgiveness through my sins."

حکایت ۳

عبد القادر گیلانی را (رحمهٔ الله علیه) دیدند در حرم کعبه روی بر حصباء نهاده همی گفت ای خداوند ببخشای و گر هرآینه مستوجبِ عقوبتم، در روز قیامتم نابینا برانگیز تا در روی نیکان شرمسار نشوم.

روی بر خاکِ عجز میگویم هر سحرگه که باد میآید ای که هرگز فرامُشت نکنم هیچت از بنده یاد میآید

حکایت ۴

دزدی بخانهٔ پارسائی درآمد. چندانکه جست چیزی نیافت. دلتنگ شد. پارسارا خبر شد. گلیمی که بر آن خفته بود در راه دزد انداخت تا محروم نشود.

شنیسدم که مردان راه خدای دل دشمنان را نکردند تنگ تراکی میسر شود این مقام که با دوستانت خلافست و جنگ مودّت اهل صفا چه در روی و چه در قفا، نه چنان کز پست عیب گیرند و پیشت پیش میرند.

در برابـــر چو گوسپند سلیم در قفا همچو گرگ مردمخوار هرکه عیب دگران پیش تو آورد و شمرد بیش دگران خواهد برد

حکایت ۵

تنی چند از روندگان متّفق سیاحت بودند و شریک رنج و راحت. خواستم تا مرافقت کنم. موافقت نکردند. گفتم این از کرم اخلاق بزرگان بدیع

OStóry 3

Some people saw Abdul-Qadir Gilani in the sanctuary of the Kaaba with his face on the gravel, and he was saying, "O lord, forgive me, but if I am irretrievably worthy of punishment, on the day of resurrection resurrect me blind so that I won't have to be ashamed in the face of the good."

With my face in the dust of helplessness I say every morning at dawn when the breeze comes,

"O you whom I will never forget, do you remember me at all?"

© Story 4

A thief entered a hermit's house. No matter how hard he searched, he couldn't find anything. He became disappointed. The hermit, becoming aware of him, threw the rug on which he was sleeping in the thief's path so that he would not be deprived.

I have heard that men who tread God's path do not disappoint their enemies.

When will you, who argue and fight with your friends, attain this level? The affection of the righteous, whether to one's face or behind one's back, is not such that they speak ill of you after you are gone or fawn all over you in your presence.

In your presence like a sheep ready for slaughter; behind your back like a man-eating wolf.

Everyone who recounts others' faults to you will undoubtedly carry your faults to others.

© Story 5

Several travelers were journeying together and sharing in pain and pleasure. I wanted to accompany them, but they would not consent.

"It is heresy in the code of noble character of the great to turn one's face from companionship with the unfortunate and to deny است روی از مصاحبت مسکینان تافتن و فایده و برکت دریغ داشتن، که من در نفس خویش این قدرت و سرعت می شناسم که در خدمت مردان یار شاطر باشم نه بار خاطر.

إِنْ لَمْ أَكُنْ رَاكِبَ المَواشي أَسعَى لَكُم حامِلَ الغَواشي

یکی از آن میان گفت ازین سخن که شنیدی دل تنگ مدار که درین روزها دزدی بصورت درویشان برآمده خودرا در سلک صحبت ما منتظم کرد.

چه دانند مردم که در جامه کیست نویسنده داند که در نامه چیست و از آنجا که سلامت حال درویشانست گمان فضولش نبردند و بیاری قبولش کردند.

صورت حال عارفان دلقست این قدر بس که روی در خلقست در عمل کوش و هرچه خواهی پوش تاج بر سر نه و عَلَم بر دوش ترکِ دنیا و شهوتست و هوس پارسائی، نه ترکِ جامه و بس در قراگند مرد باید بود بر مختث سلاح جنگ چه سود روزی تا بشب رفته بودیم و شبانگه بپای حصار خفته که دزد بی توفیق ابریق رفیق برداشت که بطهارت میروم و بغارت میرفت.

پارسا بین که خرقه در بر کرد جــامهٔ کعبه را جلِ خر کرد چندانکه از نظر درویشان غایب شد ببرجی بررفت و درجی بدزدید. تا روز روشن شد آن تاریک رای مبلغی راه رفته بود و رفیقان بی گناه خفته. بامدادان همه را بقلعه درآوردند و بزدند و بزندان کردند. از آن تاریخ ترک صحبت گفتیم و طریق عزلت گرفتیم که وَالسَّلامَةُ فِی الوَحْدَةِ.

چو از قومی یکی بیدانشی کرد نه کهرا منزلت میساند نه مهرا شنیدستی که گاوی در علفخوار بیسالایسد همه گاوان دهرا گفتم سپاس و منّت خدای را عزّ وجلّ که از برکت درویشان محروم نماندم

them benefit and profit," I said, "for I recognize within myself the ability and quickness to be a welcome helpmate in the service of men, not a burden to their minds."

I may not be a rider of animals, but I will run to bring you your cloaks.

One from among them spoke and said, "Do not be aggrieved by the words you have heard, for recently a thief appeared in the guise of a dervish and attached himself to our company.

What do men know of what in inside the garment? Only the writer

knows what is in the letter.

And inasmuch as trust is a characteristic of dervishes, they did not suspect him of untoward designs and accepted him as a friend.

The external sign of mystics is a patched cloak. Only this much is shown to people.

Strive in your labor and wear whatever you want. Put a crown on your head and shoulder a banner.

Being a hermit means to abandon the world and its desires and whims, not just to take off your clothes.

It takes a real man to be in armor; what is the use of arming an effeminate for battle?

One day we had traveled until evening, and we had lain down for the night at the foot of a fortress when the wretched thief picked up his companion's ewer, saying, 'I'm going for ablutions,' and he absconded with it.

See the hermit wearing a patched frock: he has turned the covering of the Kaaba into a saddle-cloth for a donkey.

As he disappeared from the dervishes' sight, he went up into a tower and stole a jewel casket. By the time it was daylight the wretch was long gone, having left his innocent companions asleep. At dawn we were all taken into the fortress, beaten, and thrown into prison. From that time on, we have forsworn companionship and chosen the path of solitude, for 'safety is in isolation.'"

When one of a tribe commits an act of ignorance, neither elder nor youth is left with honor.

You have heard that one cow in a meadow can infect all the cows of a village.

I said, "Thanks be to God that I have not been deprived of the blessing of dervishes even though I have been divested of their com-

گرچه بصورت از صحبت وحید افتادم. بدین حکایت که گفتی مستفید گشتم و امثال مرا همه عمر این نصیحت بکار آید.

بیک ناتراشیده در مجلسی برنجید دلِ هوشمندان بسی اگر برکهای پُر کنند از گلاب سگی در وی افتد، کند منجلاب

حکایت ۶

زاهدی مهمان پادشاهی بود. چون بطعام بنشستند کمتر از آن خورد که ارادت او بود و چون بنماز برخاستند بیش از آن کرد که عادت او، تا ظن صلاحیت در حق او زیادت کنند.

ترسیم نرسی بکعبه، ای اعرابی کاین ره که تو میروی بترکستانست چون بمقام خویش آمد سفره خواست تا تناولی کند. پسری صاحبفراست داشت. گفت ای پدر باری بمجلس سلطان در طعام نخوردی؟ گفت در نظر ایشان چیزی نخوردم که بکار آید. گفت نمازرا هم قضا کن که چیزی نکردی که بکار آید.

ای هنرها نهاده بر کفِ دست عیبها برگرفته زیر بغل تا چه خواهی خریدن ای مغرور روزِ درماندگی بسیم دغل

حکایت ۷

یاد دارم که در ایّام طفولیت متعبد بودمی و شبخیز و مولع زهد و پرهیز. شبی در خدمت پدر (رحمة الله علم) نشسته بودم و همه شب دیده برهم نبسته و مصحف عزیز بر کنار گرفته و طایفه ای گرد ما خفته. پدررا گفتم از اینان یکی سر بر نمی دارد که دوگانیی بگزارد. چنان خواب غفلت برده اند که گویی نخفته اند که مرده اند.

pany. I have benefited from the story you have told, and it will serve as good advice to the likes of me forever."

Because of one unshaven person in an assembly many a sober person is

offended.

Even if a pond is filled with rose water, if a dog falls in, it will be polluted.

OStory 6

An ascetic was the guest of a king. When they sat down to eat, the ascetic ate less than was his desire, and when he rose to pray, he prayed more than was his custom—all in order that he might be thought more pious.

I fear you will not reach the Kaaba, O Arab, for the road you are

traveling goes to Turkistan.

When he returned home, he asked for the table to be laid so that he could partake of food. He had an insightful son, who said, "Father, didn't you eat at the sultan's assembly?"

"While they were watching, I didn't eat anything that would count."

"Then make up your missed prayer," he said, "for you didn't do anything that would count."

You who hold your virtues in the palm of your hand and keep your faults under your arm,

What will you buy, O deluded one, with your counterfeit coin on the day of need?

© Story 7

I remember that during the days of my childhood I was religiously observant, arising at night to pray, and eager in my ascetic practice and abstinence. One night I was seated in the presence of my father—God rest his soul—and all night long I never closed my eyes but held the Koran in my embrace while a group of people around us slept. I said to my father, "Not one of these people will lift his head to pray two cycles of prayer. They are so fast asleep in the slumber of heedlessness that you'd think they were not asleep but dead."

"My dear son," he said, "it would be better for you to be asleep than to be criticizing others." گفت جان پدر تو نیز اگر بخفتی به از آنکه در پوستین خلق افتی. نبینــــد مدّعی جز خویشتن را کـه دارد پــردهٔ پندار در پیش گرت چشـــم خدابینی ببخشند نبینی هیچ کس عاجزتر از خویش

حکایت ۸

یکی را از بزرگان بمحفلی اندر همی ستودند و در اوصاف جمیلش مبالغه می کردند. سر برآ ورد و گفت من آنم که من دانم.

کَفَیتَ أَذَی یا مَنْ یَعُدُّ مَحاسِنی عَلایْنی هذا ولم تَــدْرِ ما بَطَن

شخصــم بچشم عالمیان خوب منظر است

وز خبث باطنـم سرِ خجلـــت فتـاده پیش
طاوس را بنقش و نگـاری کـه هست، خلق
تحسین کنند و او خجل از پای زشت خویش

حکایت ۹

یکی از صلحای لبنان که مقامات او در دیار عرب مذکور بود و کرامات مشهور، بجامع دمشق درآمد و بر کنار برکهٔ کلاسه طهارت همیساخت. پایش بلغزید و بحوض درافتاد و بمشقّت از آن جایگه خلاص یافت. چون از نماز بپرداختند یکی از اصحاب گفت مرا مشکلی هست اگر اجازت پرسیدنست. گفت آن چیست؟ گفت یاد دارم که شیخ بر روی دریای مغرب برفت و قدمش تر نشد. امروز چه حالت بود که درین قامتی آب از هلاک چیزی نماند؟ شیخ اندرین فکرت زمانی فرو رفت و پس از تأمل بسیار سر برآورد و گفت نشنیدهای که خواجهٔ عالم (علیه السلام) گفت «لی مَعَ اللهِ وَقت لا یَسَعُنی فیهِ مَلَكٌ مُقَرِّبٌ ولا نبیٌ مُرسَلٌ»؟ و نگفت علی الدوام. وقتی چنین که یَسَعُنی فیهِ مَلَكٌ مُقَرِّبٌ ولا نبیٌ مُرسَلٌ»؟ و نگفت علی الدوام. وقتی چنین که

An arrogant person sees only himself, for he has a veil of his own wishful thinking before him.

If you are given an eye to see God, you will not see anyone more miserable than yourself.

© Story 8

One of the great was being praised at a gathering, and his good qualities were being greatly exaggerated. He raised his head and said, "I am that which I know."

You have annoyed me enough, you who recount my good qualities. My appearance is thus, but you do not know what is hidden within.

My person appears beautiful to the people of the world, but I bow my head in shame over my hideous interior.

People praise peacocks for their beauty and colorfulness, but they are ashamed of their ugly feet.

© Story 9

A pious man of the Lebanon, whose mystical states were well known in the realm of the Arabs and whose saintly miracles were renowned, entered the Damascus mosque and was making his ablutions beside the Kalasa pool. His foot slipped and he fell into the pool, and he was rescued only with great difficulty.

When prayer was over, one of his companions said, "I have a problem, if you will permit me to state it."

"What is it?" he asked.

"I remember when the shaykh walked on the sea in North Africa and his foot did not even get wet. What happened today that you almost drowned in such shallow water?"

The shaykh sank into thought for a while, and, after much contemplation, he raised his head and said, "Have you not heard that the lord of the world said, 'I have a time with God in which neither confidential angel nor message-bearing prophet can fit'? He did not say that state went on continuously. During the time he spoke of, he

فرمود بجبرئيل و ميكائيل نيرداختي و ديگر وقت با حفصه و زينب درساختي. مشاهدةُ الأبرارِ بَينَ التّجلي والاستتار، مينمايند و ميربايند.

دیدار مینمایی و پرهیز میکنی بازار خویش و آتش ما تیز میکنی أَشَاهِدُ مَن أَهْوَى بغيرِ وسيلةِ فيلحَقُني شَـــانٌ أَضُلُّ طريقاً

حکایت ۱۰

که ای روشــنگهر پیر خردمند چـــرا در چاه کنعانش ندیدی دمي پيدا و ديگــر دم نهـــانست گهی بر پشت پـای خود نبینیم سر دست از دو عالم برفشاندي

یکی پرسید از آن گمکرده فرزند ز مصرش بوی پیراهن شنیدی بگفت احــوال ما برق جهانست گهی بر طـــارم اعلی نشینیــم اگر درویش در حـالی بماندی

حکایت ۱۱

در جامع بعلبک وقتی کلمهای همی گفتم بطریق وعظ با جماعتی افسرده، دلمرده، ره از عالم صورت بعالم معنى نبرده. ديدم كه نفسم در نمي گيرد و آتشــم در هیزم تر اثر نمیکنــد. دریغ آمدم تربیت ستوران و آینــهداری در محلّت کوران ولیکن در معنی باز بود و سلسلهٔ سخن دراز. در معانی این آیت که ﴿ وَنَحْنُ أَقْرِبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴾ سخن بجایی رسانیده بودم که گفتم دوست نزدیک تر از من بمن است وینت مشکل که من از وی دورم چه کنم با که توان گفت که دوست ت در کنیار من و من مهجورم

paid no attention to Gabriel or Michael, while at other times he joked with Hafsa and Zaynab. The visions of the pious vary between open manifestation and obscurity; sometimes they appear, and sometimes they are taken away."

You appear, and you avoid appearing: you make your market and our fire hot.

I see the one I desire without intermediary, and then I am attacked by a state that makes me lose the way.

He fans the flames of a fire and then quenches it with a sprinkle; therefore you see me burned and drowned.

© Story 10

That one who had lost his son was asked, "O wise and aged one of luminous essence,

You detected the scent of his shirt all the way from Egypt. Why could you not see him in the well in Canaan?"

"Our states are like lighting in the world," he said. "Sometimes they are manifest, and sometimes they are hidden.

Sometimes we sit atop the highest dome; sometimes we cannot see behind our own feet.

If a dervish were to remain in one state, both this world and the next would shake him from their sleeves."

© Story 11

Once in the mosque at Baalbek I was saying a few words by way of admonition to a group of unfeeling, dead-hearted people who could never find their way from the world of external form to the realm of inner meaning. I saw that my words were having no effect, that my fire was making no impression on wet kindling. It pained me to be trying to educate animals, to be holding up a mirror in the quarter of the blind, but the door of meaning was open and the chain of words long. In explaining the verse, We are nearer unto him than his jugular vein [Kor. 50:16], I had reached a point at which I was saying,

"The beloved is closer to me than I am to myself, but here is the problem: I am far from Him.

What am I to do? With whom can I speak? for the beloved is next to me, while I am separated from Him."

من از شراب این سخن مست و فضالهٔ قدح در دست که روندهای در کنار مجلس گذر کرد و دور آخر درو اثر کرد و نعرهای چنان زد که دیگران بموافقت او در خروش آمدند و خامان مجلس بجوش. گفتم سبحان الله دورانِ باخبر در حضور و نزدیکانِ بی بصر دور.

فهم سخن چون نکند مستمع قــوّت طبع از متکلّم مجوی فسحت میــدان ارادت بیار تا بزند مرد سخنگـوی گوی

حکایت ۱۲

شبی در بیابان مکه از بیخوابی پای رفتنم نماند. سر بنهادم و شتربانرا گفتم دست از من بدار.

پای مسکین پیاده چند رود کز تحمّل ستوه شد بختی تا شود جسم فربهی لاغر لاغری مرده باشد از سختی گفت ای برادر، حرم در پیش است و حرامی در پس. اگر رفتی بردی و گرختی مردی.

خوشست زیر مغیلان براه بادیه خفت شب رحیل ولی ترک ِ جان بباید گفت

حکایت ۱۳

پارسائی را دیدم بر کنار دریا که زخم پلنگ داشت و بهیچ دارو بِه نمیشد. مدتها در آن رنجور بود و همچنان شکر خدای عز وجل علی الدوام گفتی. پرسیدندش که شکر چه می گویی؟ گفت شکر آنکه بمصیبتی گرفتارم، نه بمعصیتی.

گر مرا زار بکشتن دهـــد آن يارِ عزيز

I was intoxicated by these words, with the remnants of a goblet in my hands, when a traveler passed by the assembly. The last words had an effect on him and he let out such a cry that the others joined him in shouting, as the "uncooked" ones of the assembly began to boil.

"Praise be to God," I said, "those aware and far away are present, and the sightless ones at hand are far."

When a listener does not understand the words, don't look for great poetic talent in the speaker.

Bring the expanse of the field of devotion so that the speaker can strike the ball.

Story 12

One night in the desert near Mecca I could not walk any farther because I had been deprived of sleep for so long. I laid my head down and said to the camel-driver, "Leave me alone."

How far can a poor walker's foot go when he has become a camel laden with fatigue?

By the time a fat body becomes lean, a skinny person will have died from hardship.

"Brother," he said, "the sanctuary is ahead, and thieves are behind. If you go, you gain; if you sleep, you die."

It is pleasant to sleep under brambles on a desert road on the night of departure, but one must forfeit one's life.

© Story 13

On the seashore I saw a hermit who had a leopard wound that would not heal with any medicine. He had been suffering in pain for a long time, but he still thanked God constantly.

"Why are you thankful?" he was asked.

"I am grateful I fell prey to a calamity," he replied, "and not to disobedience."

If my beloved hands me over to be miserably killed, do not say that at that moment I was concerned for my life.

باب دوم در اخلاق درویشان تا نگویی که در آن دم غم جانم باشد گویم از بندهٔ مسکین چه گنه صادر شد کو دلآزرده شد از من، غم آنم باشد

حکایت ۱۴

درویشی را ضرورتی پیش آمد. گلیمی از خانهٔ یاری بدزدید. حاکم فرمود تا دستش ببرند. صاحب گلیم شفاعت کرد که من اورا بحل کردم. گفتا بشفاعت تو حد شرع فرو نگذارم. گفت آنچه فرمودی راست گفتی ولیکن هرکه از مال وقف چیزی بدزدد قطعشِ لازم نیاید که الفقیرُ لا یمَلِكُ. هرچه درویشان راست وقف محتاجانست. حاکم دست از و بداشت و ملامت کردن گرفت که جهان بر تو تنگ آمده بود که دزدی نکردی الا از خانهٔ چنین یاری؟ گفت ای خداوند، نشنیدهای که گویند خانهٔ دوستان بروب و در دشمنان مکوب؟

چون بسختی در بمانی تن بعجز اندر مده دشمنانرا پوست برکن، دوستانرا پوستین

حکایت ۱۵

پادشاهی پارسائیرا گفت هیچت از ما یاد میآید؟ گفت بلی هرگه که خدارا فراموش میکنم.

هر سو دَوَد آن کش ز برِ خویش براند وانرا که بخوانـــد بدر کس ندواند I will ask what sin was committed by this poor slave that he was offended by me—that is what I worry about.

© Story 14

A poor man in need of money stole a rug from a friend's house. The ruler ordered his hand cut off. The owner of the rug interceded, saying, "I absolve him."

"I cannot disregard the law simply because of your intercession," said the ruler.

"What you have ordered is right," he replied, "but one who steals something from a pious trust does not necessarily have his hand cut off because 'a poor man does not possess." Everything dervishes have they hold in trust for the needy."

The ruler acquitted him and began to chide him, saying, "Was the world pressing you so much that you could only steal from the house of such a friend?"

"My lord," he replied, "have you not heard it said, 'Sweep the houses of your friends, but don't knock on the doors of your enemies'?"

When beset by difficulties, don't give in to misery: rip the skin from your enemies, and take the coats from your friends' back.

© Story 15

A king asked a hermit, "Do you ever think of us?"

"Yes," he replied, "every time I forget God."

Anyone He drives from Himself runs around in all directions, but He never drives to another's door anyone he summons.

A variant of the common Sufi aphorism المصوفى لا يَملِك ولا يُملَك ولا يُملَك والا يُملَك a Sufi does not possess and is not possessed.'

حکایت ۱۶

یکی از جملهٔ صالحان بخواب دید پادشاهی را در بهشت و پارسائی در دوزخ. پرسید که موجب درجات این چیست و سبب درکات آن چه؟ که مردم بخلاف این همی پنداشتند. ۵ ندا آمد که این پادشاه بارادت درویشان ببهشت اندر است و این پارسا بتقرب پادشاهان در دوزخ.

دلقت بچه کار آید و مِسْحی و مرقع خودرا ز عملهای نکوهیده بری دار حاجت بکلاه برگی داشتنت نیست درویشصفت باش و کلاه تتری دار

حکانت ۱۷

پیادهای سروپا برهنه با کاروان حجاز از کوفه بدر آمد و همراه ما شد و معلومی نداشت. خرامان همیرفت و میگفت

> نه باستر بر سوارم نه چو^۶ اشتر زیر بارم نه خداوند رعیت نه غلام شهریارم غم موجود و پریشانی معدوم ندارم

نفسی میزنم آسوده و عمری میگذارم

اشترسواری گفتش ای درویش، کجا میروی؟ برگرد که بسختی بمیری. نشنید و قدم در بیابان نهاد و برفت. چون بنخلهٔ محمود دررسیدیم توانگررا اجل فرا رسید. درویش ببالینش فراز آمد و گفت ما بسختی بنمردیم و تو بر بختی بمردی.

شخصی همه شب بر سرِ بیمار گریست چـون روز شد او بمرد و بیمار بزیست

© Story 16

One of the pious dreamed of a king in paradise and a hermit in hell.

"What caused the one to be so high and the other so low?" he asked. "It is contrary to what people would have thought."

A cry came, saying, "This king is in paradise because of his devotion to dervishes, and the hermit is in hell because of his attachment to kings."

Of what use is all your dervish paraphernalia? Free yourself of blameworthy deeds.

There is no need for you to have a sheepskin cap. Be dervish-like, and wear a Tatar hat.

Story 17

A man set out bareheaded and barefoot from Kufah with the Hejaz caravan and became our comrade. He had no supplies but walked merrily, saying

"I am not riding a mount; I am not under a load like a camel. I am not a lord of peasants; I am not a slave to a prince.

I have no worry for possessions; I am not concerned about what I don't have. I breathe easy and pass my life."

Someone riding a camel asked him, "Dervish, where are you going? Turn back! You'll die of hardship." He refused to listen and, stepping into the desert, continued on.

When we reached Mahmud's oasis, the rich man died. The dervish leaned over his pillow and said, "We did not die of hardship, and you died riding a Bactrian camel."

Someone wept over a sick person all night long. At dawn he died and the sick man lived.

ای بسا اسب تیزرو که بماند که خر لنگ جان بمنزل بُرد بس که در خاک تندرستان را دفن کردیم و زخمخورده نمرد

حکایت ۱۸

عابدى را پادشاهى طلب كرد. انديشيد كه داروئي بخورم تا ضعيف شوم مگر اعتقادی که دارد در حق من زیادت کند. آوردهاند که داروی قاتل نخورد و بمرد.

پوست بر پوست بود همچو پیاز یشت بر قبل___ه می کنند نماز بایــــد که نحز خدا نداند

آنکه چون پسته دیدمش همه مغز پارسایــــان روی در مخلوق چون بنده خدای خویش خواند

حکایت ۱۹

کاروانی در زمین یونان بزدند و نعمت بیقیاس ببردند. بازرگانان گریه و زاری کردد و خدا و پیمبر شفیع آوردند. فایده نبود.

چو پیروز شد درد تیرهروان چه غم دارد از گریهٔ کاروان لقمان حکیم اندر آن کاروان بود. یکی گفتش از کاروانیان مگر اینانرا نصیحتی کنی و موعظهای گویی تا طرفی از مال ما دست بدارند که دریغ باشد چندین نعمت که ضایع شود. گفت دریغ کلمهٔ حکمت با ایشان گفتن.

آهنی را که موریانه بخورد نتوان برد ازو بصیقل زنگ با سیهدل چه سود گفتن وعظ نرود میخ آهنینن در سنگ

همانا که جرم از طرف ماست.

بروزگار سلامت شکستگان دریاب که جبر خــاطر مسکین بلا بگرداند How many a fast-running horse has gotten stuck when a lame ass has made it in safety.

Many well people have we buried in the ground, and the wounded have not died.

© Story 18

A king summoned an ascetic into his presence. The ascetic thought, "I will take some medicine to make me lean. Perhaps the good opinion he has of me will increase." They say he took a lethal dose and died.

He whom I saw like a pistachio, all kernel, was actually like an onion, skin on skin.

Ascetics who try to please people pray with their backs to the kiblah. When a worshipper calls upon his god he ought not to mean anyone other than God.

© Story 19

A caravan was beset by bandits in the land of the Greeks, and untold riches were carried away. The merchants wept and wailed, calling upon God and the Prophet to intercede, but it was to no avail.

When a villainous bandit is successful, what concern has he for the weeping of the caravan?

Luqman the Wise was in that caravan. One of the members asked him, "Why don't you advise these people to give us back some of our money, for it would be a pity for so many riches to be lost?"

"The pity would be to speak a word of wisdom to them," he replied.

The rust of iron that has oxidized cannot be removed by polishing.

Of what use is sermonizing to a person with a black heart? An iron nail will not go into stone.

"Actually," he added, "it is our own fault."

In days of safety come to the aid of the poor, for the power of a poor person's mind can avert disaster.

باب دوم در اخلاق درویشان چو سائل از تو بزاری طلب کند چیزی بده وگرنه ستمگر بزور بستهاند

حکایت ۲۰

چندانکه مرا شیخ اجل ابوالفرج بن جوزی (رحمة الله علیه) ترک سماع فرمودی و بخلوت و عزلت اشارت کردی، عنفوان شبابم غالب آمدی و هوی و هوس طالب. ناچار بخلاف رای مربّی قدمی برفتمی و از سماع و مجالست حظّی برگرفتمی و چون نصیحت شیخم یاد آمدی گفتمی

قاضی ار با ما نشیند برفشاند دسترا محتسب گر میخورد معذور دارد مسترا

تا شبی بمجمع قومی برسیدم و در آن میان مطربی دیدم.

گویی رگ جان میگسلد زخمهٔ ناسازش ناخـــوش تر از آوازه مرگ پدر آوازش

گاهی انگشت حریفان ازو در گوش و گهی بر لب که خاموش.

نُهاجُ الى صَوتِ الأغاني لِطِيبِها وأنت مُغَنِّ، إنْ سَكَتَّ، نُطَيَّبُ

نبیند کسی در سماعت خوشی مگر وقت رفتن که دم درکشی

چون در آواز آمد آن بربطسرای کدخدارا گفتـــم از بهر خدای

زیبقیم در گوش کن تا نشنوم یا درم بگشای تا بیرون روم

فى الجمله پاس خاطر ياران را موافقت كردم و شبى بچند محنت بروز آوردم.

مؤذّن بانگ بی هنگام برداشت نمی داند که چند از شب گذشتست

درازی شب از مژگان من پرس که یکدم خواب در چشمم نگشتست

بامدادان بحکم تبرک دستاری از سر و دیناری از کمر بگشادم و پیش مغنّی

نهادم و در کنارش گرفتم و بسی شکر گفتم. یاران ارادت من در حق او

When a beggar asks you for something with a moan, give it to him; otherwise an oppressor will take it by force.

© Story 20

No matter how much the great Shaykh Abu'l-Faraj Ibn Jawzi told me to give up music and advised me to practice isolation and retreat, the fervor of youth overcame me, and desire and lust were undeniable. Helplessly, I proceeded contrary to my mentor's advice and took pleasure in music and conviviality. When I remembered my master's advice, I would say

If a cadi sits with us, he will clap his hands. If a public morals inspector drinks wine, he will excuse a drunk.

This continued until one night when I came upon a group assembled together, in whose midst was a singer.

You'd say his voice was a jagged wound ripped in the vein of the soul, more painful than the announcement of a father's death.

Sometimes his companions would put their fingers in their ears, and sometimes they would put their fingers to their lips to say, "Silence!"

We are excited by the sound of the songs because of their beauty, but while you are singing, we'd be pleased if you were silent.

No one takes pleasure in your music—except when it's time to go and you stop singing.

When the lute player started to sing I told the host, "For God's sake!

Put quicksilver in my ears so I won't hear, or open the door and let me go outside!"

In short, I joined in to please my friends and spent the night in such tribulation.

The muezzin has cried out at the wrong time: he doesn't know how much of the night has passed.

Ask my eyelashes how long the night is: not for one moment has sleep come to my eyes.

At dawn, I took my turban from my head and a dinar from my pocket and laid them before the singer, whom I embraced and

خلاف عادت دیدند و برخفّت عقلم حمل کردند. یکی زان میان زبان تعرّض دراز کرد و ملامت کردن آغاز که این حرکت مناسب رأی خردمندان نکردی خرقهٔ مشایخ بچنین مطربی دادن که در همهٔ عمرش درمی بر کف نبوده است و قراضهای در دف.

مطربی دور ازین خجسته سرای کس دوبارش ندید در یک جای راست چون بانگش از دهن برخاست خلق را موی بر بدن برخاست مصرغ ایسوان زهول او بپرید مغز ما بُرد و حلق خود بدرید گفتم زبان تعرّض مصلحت آنست که کوتاه کنی که مرا کرامت این شخص ظاهر شد. گفت مرا بر کیفیت آن وافق نگردانی تا منش هم تقرّب نمایم و بر مطایبتی که کردم استغفار گویم؟ گفتم بلی بعلّت آنکه شیخ اجلّم بارها بترک سماع فرموده است و موعظه بلیغ گفته و در سمع قبول من نیامده. امشبم طالع میمون و بخت همایون بدین بقعه رهبری کرد تا بدست این توبه کردم که بقیّت زندگانی گرد سماع و مخالطت نگردم.

آوازِ خوش از کام و دهان و لبِ شیرین
گر نغمه کند ور نکند دل بفریبد
ور پردهٔ عشّاق و خراسان و حجاز است
از حنجرهٔ مطرب مکروه نزیبد

حکایت ۲۱

لقمان را گفتند ادب از که آموختی؟ گفت از بیادبان که هرچه از ایشان در نظرم ناپسند آمد از فعل آن پرهیز کردم.

نگویسند از سرِ بازیچه حرفی کنزان پندی نگیرد صاحب هوش وگر صد باب حکمت پیشِ نادان بخوانند، آیدش بازیچه در گوش

thanked greatly. My friends saw my esteem of him as contrary to my custom and attributed it to a mental aberration. One of them loosed his tongue in revilement and blame, saying, "You have acted contrary to the opinion of the wise to give a shaykh's garment to such a singer, who, in his whole life, has never had a penny in his palm or a pittance on his drum."

A singer—far be he from this happy spot—whom no one has ever seen twice in the same place,

When his voice emerges from his mouth, people's hair stands on end on their bodies.

Birds on the roof fly away in fright; he has driven us to distraction and torn his own throat.

"It would be better," I said, "to curb your censorious tongue, for the good turn this individual has done me is obvious."

"Will you not enlighten me how that could be," he said, "so that I too may draw near him and apologize for being facetious?"

"Yes," I said, "the reason is that my great shaykh has often ordered me to give up music and spoken eloquently so advising me, but I refused to listen to him. Tonight a lucky star and good fortune led me to this spot so that by means of this man I have repented and will avoid music and conviviality for the rest of my life."

A good voice from a sweet throat, mouth, and lip will enchant the heart regardless of whether it sings a song or not.

Whether it is the Ushshaq mode, or Khurasan or Hejaz, it won't come out beautiful from a bad singer's throat.

Story 21

Luqman was asked from whom he had learned his manners.

"From the rude," he replied, "for I avoided doing everything I saw them doing that displeased me."

Not a word is spoken in jest from which a sober man does not learn a lesson.

If a hundred chapters of wisdom are recited before an ignorant person, he will take it as jest.

حکایت ۲۲

عابدی را حکایت کنند که شبی ده من طعام بخوردی و تا سحر ختمی در نماز بکردی. صاحبدلی شنید و گفت اگر نیم نانی بخوردی و بخفتی بسیار ازين فاضلتر بودي.

> تــا درو نور معرفت بيني اندرون از طعام خالی دار که پُري از طعام تا بيني تهی از حکمتی بعلّت آن

حکایت ۲۳

بخشایش الهی گمشدهای را در مناهی چراغ توفیق فرا راه داشت تا بحلقهٔ اهل تحقيق درآمد. بيُمن قدم درويشان و صدق نفس ايشان ذمايم اخلاقش بحماید مبدّل گشت. دست از هوی و هوس کوتاه کرده و زبان طاعنان در حق او همچنان دراز که بر قاعدهٔ اوّلست و زهد و طاعتش نامعوّل.

> بعذر توبه توان رستن از عذاب خدای ولیک می نتوان از زبان مردم رست

طاقت جور زبانها نیاورد و شکایت پیش پیر طریقت برد. جوابش داد که شکر این نعمت چگونه گزاری که بهتر از آنی که همی پندارندت؟

چند گویی که بداندیش و حسود عیبجویان من مسکینند نیک باشی و بدت گوید خلق به که بد باشی و نیکت بینند

گه بخون ریختنیم برخیزند گیه ببد خواستنیم بنشینند

لیکن مرا که حسن ظن همگنان در حق من بکمالست و من در عین نقصان، روا باشد اندیشه بردن و تیمار خوردن.

گر آنها که میگفتمی کردمی نکوسیــرت و پارسا بودمی إنَّى لَمُستَتَّرٌ مِن عَينِ جيراني واللَّهُ يَعْلُمُ إسراري و إعلاني ا

© Story 22

The story is told of an ascetic who ate ten maunds of food in one night and recited the entire Koran during his prayers before dawn.

A man of understanding heard of this and said, "If he had eaten half a loaf and gone to sleep, he would have been much better than he is."

Keep your insides free of food so that you may see the light of gnosis therein.

You are devoid of wisdom because you are full of food.

© Story 23

God's mercy held a lamp of guidance for a wayward sinner until he joined a circle of mystics. Through the blessed influence of the dervishes and their true words, his bad traits were transformed into laudable ones. Even though he had ceased to follow his lusts and desires, the tongues of his critics remained as long as they had been before. "He is just as he was," they said, "and his so-called asceticism is not to be depended upon."

Through repentance it is possible to be rescued from God's torment, but one cannot escape the tongues of men.

He could not bear the cruelty of his critics and took his complaint to the elder of his order. He responded, saying, "How can you ever properly express your thanks for being better than they think you are?"

How long do you think the malevolent and envious will find fault with poor me?

Sometimes they rise up to spill my blood, and sometimes they sit down to wish me ill.

Be good and let people speak ill of you—it's better than your being bad and having them think you are good.

Yet it would be fitting for me, about whom everyone thinks the best while I am totally deficient, to fret and worry.

If I did all the things I say, I would be a good ascetic.

I am hidden from my neighbors' eyes, but God knows both what I hide and what I show publicly.

در بسته بروی خــود ز مردم تا عیب نگستــرند مـارا در بسته چه سود و عالم الغیب دانای نهان و آشکارا

حکایت ۲۴

گله کردم پیش یکی از مشایخ که فلان بفساد من گواهی داده است. گفت بصلاحش خجل كن.

بنقص تو گفتن نيابد مجال چـو آهنگ بربـط بُود مستقیـم کی از دست مطرب خورد گوشمال

تو نیکـــوروش باش تا بدسگال

حکایت ۲۵

یکیرا از مشایخ شام پرسیدند که حقیقت تصوف چیست؟ گفت ازین پیش طایفهای بودند در جهان پراکنده بصورت و بمعنی جمع. اکنون قومی هستند بصورت جمع و بمعنى پراكنده.

چو هر ساعت از تو بجایی رود دل بتنهائی اندر، صفائی نبینی ورت جاه و مالست و زرع و تجارت پو دل با خدایست خلوت نشینی

حکایت ۲۶

یاد دارم که شبی در کاروانی همه شب رفته بودیم و سحر در کنار بیشهای خفته. شوریدهای که در آن سفر همراه ما بود نعرهای برآورد و راه بیابان گرفت و یک نفس آرام نیافت. چو روز شد گفتمش آن چه حالت بود؟ گفت بلبلانرا دیدم که بنالش درآمده بودند از درخت و کبکان از کوه و غوكان در آب و بهايم در بيشه. انديشه كردم كه مروّت نباشد همه در تسبيح و من بغفلت خفته.

We sit at home with the doors closed against the people lest they spread our faults abroad.

What is the use of closing the door when he who is aware of everything knows both hidden and manifest?

© Story 24

I complained to a shaykh that somebody had borne witness to my impiety.

"Shame him by being righteous," he replied.

Be of good conduct so that those who hate you will not have an opportunity to detract from you.

If the lute's tune is right, why should it receive a beating from the player?

© Story 25

One of the shaykhs of Syria was asked, "What is the reality of Sufism?"

"Formerly they were a group physically scattered throughout the world but really together. Now they are a tribe physically together but inwardly scattered."

When your heart wanders off to a different place every moment when you are by yourself, you will not experience calm.

Even if you have dignity and wealth, farms and commerce, when your heart is with God, you are seated in isolation.

© Story 26

I remember that once we had traveled all night in a caravan, and at dawn we went to sleep next to a thicket. A distracted person who was with us on that trip gave a shout and headed out into the desert without a moment's peace. When it was day I asked him, "What was wrong with you?"

"I saw that the nightingales had started singing in the trees," he replied, "and so also the quails on the mountains, the frogs in the water, and the beasts in the forest. I thought it would not be manly of me to let all of them praise God while I slumbered in heedlessness."

یکی از دوستـــان مخلصرا مگــر آواز من رسیــد بگوش گفت باور نداشتم که ترا بانگ مرغی چنین کند مدهوش

دوش مرغى بدرد^ مىنـــاليد عقل وصبرم ببُردوطـاقت وهوش گفتم این شرط آدمیت نیست مرغ تسبیحخوان و من خاموش

حکایت ۲۷

وقتی در سفر حجاز طایفهای جوانان صاحبدل همدم من بودند و همقدم. وقتها زمزمهای بکردندی و بیتی محققانه بگفتندی. عابدی در سبیل منکر حال درویشان بود و بیخبر از درد ایشان. تا برسیدیم بخیل بنی هلال کودکی سیاه از حی عرب بدر آمد و آوازی برآورد که مرغ از هوا درآورد. اشتر عابدرا دیدم که برقص اندر آمد و عابدرا بینداخت و برفت. گفتم ای شیخ، در حیوانی اثر کرد و ترا همچنان تفاوت نمی کند.

دانی که چه گفت مرا آن بلبل سحری تو خــود چه آدمیی کز عشق بیخبری اشتر بشعر عرب در حالتست و طرب گـر ذوق نیست ترا، کژطبع جانوری وعِنْدَ هُبوبِ النَّاشِراتِ على الحِمَى ﴿ تَمِيلُ غُصونُ البانِ لَا الْحَجَرُ الصَّلْدُ بذکرش هرچه بینی در خروش است دلی داند درین معنی که گوش است نه بلبــل برگلش تسبیحخوانیست که هر خاری بتسبیحش زبانیست

Last night a bird was wailing in pain. It drove me mad, and I could bear it no longer.

My cry must have reached the ear of one of my closest friends,

Who said, "I wouldn't have thought the cry of a bird could drive you to distraction."

I said, "It is not part of being human to let a bird praise God while I remain silent."

© Story 27

Once on a trip to the Hejaz a group of sympathetic young fellows were my companions and comrades. Many times they sang and recited mystical poetry. There was also an ascetic who did not believe in the states of dervishes and was unaware of their pain. When we arrived at Khayl Bani Hilal, a black child came out from the Arab encampment and sang so beautifully that it brought the birds from the sky. I saw the ascetic's camel begin to dance, throw the ascetic off its back, and run away. "Old man," I said, "it has had an effect on an animal, but it has made no difference in you."

Do you know what the nightingale said to me at dawn? It said, "What kind of human being are you that you are unmoved by love?"

Camels go into mystical trances and sing with the Arab's poetry: if you have no desire, you are a crooked-natured animal.

As the cloud-scattering winds blow over the plain, myrobalan branches bend—hard rocks do not.

Everything you see is crying out in recollection of Him: a heart that is all ears knows this.

Not only does the nightingale sing praises to Him on the rose, but every thorn is also a tongue extolling Him.

حکایت ۲۸

یکی را از ملوک مدّت عمر سپری شد و قایم مقامی نداشت. وصیت کرد که بامدادان نخستین کسی که از در شهر اندر آید تاج شاهی بر سر وی نهند و تفویض مملکت بدو کنند. اتفاقاً اول کسی که درآمد گدائی بود همه عمر لقمه اندوخته و رقعه دوخته. ارکان دولت و اعیان حضرت وصیت ملک بجای آوردند و تسلیم مفاتیح قلاع و خزاین بدو کردند. مدّتی ملک راند تا بعضی امرای دولت گردن از طاعت او بپیچانیدند و ملوک از هر طرف بمنازعت برخاستند و بمقاومت لشکر آراستند. فی الجمله سپاه و رعیت بهم برآمدند و برخی طرف بلاد از قبض تصرف او بدر رفت. درویش از این واقعه خسته خاطر همی بود تا یکی از دوستان قدیمش که در حالت درویشی قرین او بود از سفری باز آمد و در چنان مرتبهٔ دیدش. گفت منّت خدای را عز وجل که گلت از خار برآمد و خارت از پای بدر آمد و بخت بلندت رهبری کرد و اقبال و سعادت یاوری تا بدین پایه رسیدی. ﴿إِنَّ مَعَ الْعُسْرِ

شکوفه گاه شکفته است و گاه خوشیده درخت وقت برهنه است و وقت پوشیده

گفت ای یار عزیز، تعزیتم کن که جای تهنیت نیست. آنگه که تو دیدی غم

نانی داشتم و امروز تشویش جهانی.
اگر دنیا نباشد دردمندیم
بلائی زین جهان آشوب تر نیست
مطلب گر توانگری خواهی
گر غنی زر بدامن افشاند
کز بزرگان شنیدهام بسیار

وگـــر باشد بمهرش پای بندیم که رنج خاطرست ار هست ور نیست جز قناعـت که دولتیست هنی تا نظر در ثـــوابِ او نکنی صبرِ درویـش به که بذلِ غنی

© Story 28

The term of a king's life had come to an end, and he had no successor. He stipulated that the first person to come through the door the next morning would be crowned king and the kingdom would be turned over to him. By chance, the first person to come in was a beggar who, in his entire life, had only managed to scrape together a morsel and stitch together a patched frock. The ministers of state and the nobles of court carried out the king's will and turned over the keys to the fortresses and treasure houses to him.

He ruled the kingdom for a time until some princes rebelled against his authority, throwing the lords of all regions into strife with one another as they arrayed their armies in opposition.

In short, the army and subjects fell into chaos, and part of the outlying districts of the country went out of his control. The poor man was worried by this situation when an old friend of his who had been his companion in his days of poverty returned from a trip and came to see him.

"Thank God," he said, "that your 'rose came away from the thorns,' 'the thorn came out of your foot,' good luck has become your guide, and felicity and fortune have smiled on you that you have arrived at this station." Difficulty shall be attended with ease [Kor. 94:5].

Sometimes a flower is in full bloom, and sometimes it is withered. Sometimes a tree is naked, and sometimes it is clothed.

"My dear friend," he replied, "give me condolences, for this is no time for congratulations. Back then when you saw me I was worried about a loaf of bread, and today I have to deal with the turmoil of a whole realm."

If we do not have worldly goods, we are in pain; if we do have, we are bound to love of them.

There is no catastrophe worse than the things of this world, for they are burdens on the mind whether you have them or not.

If you want to be wealthy, seek nothing but contentment, for only that is a blessed wealth.

If a rich man throws gold onto your skirt, beware lest you look upon his reward,

For I have often heard from the great that a poor man's patience is better than a rich man's generosity.

حکایت ۲۹

یکی را دوستی بود که عمل دیوان کردی. مدّتی اتّفاق دیدنش نیفتاد. کسی گفت فلان را دیرتر شد که ندیدی. گفت من اورا نخواهم که ببینم. قضارا یکی از کسان او حاضر بود. گفت چه خطا کرده است که ملولی از دیدن او؟ گفت هیچ ملالی نیست اما دوست دیوانی را وقتی توان دید که معزول باشد و مرا راحت خویش و رنج او نباید.

در بزرگی و داروگیر عمل ز آشنایان فراغتی دارند روز درماندگی و معزولی درد دل پیش دوستان آرند

حکایت ۳۰

ابوهریره (رَضِیَ اللهٔ عَنهُ) هر روز بخدمت مصطفی عَلَیهٔ آمدی. گفت یا آبا هُریرة زُرْنی غِبًا تَرْدَدْ حُبًا، یعنی هرروز میا تا محبّت زیادت شود. صاحبدلی را گفتند بدین خوبی که آفتاب است نشنیده ایم که کسی اورا دوست گرفته است و عشق آورده. گفت برای آنکه هر روز میتوان دید مگر در زمستان که محجوبست و محبوب.

بدیدارِ مردم شدن عیب نیست ولیکن نه چندانکه گویند بس اگر خویشتن را ملامــت کنی ملامـت نباید شنیدت زکس

حکایت ۳۱

یکیرا از بزرگان بادی مخالف در شکم پیچیدن گرفت و طاقت ضبط آن نیداشت. پس بی اختیار از وی صادر شد. گفت ای دوستان، مرا در آنچه

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If a Bahram roasts an onager, it is not like a locust's leg from an ant.²

© Story 29

A man had a friend who worked in the bureaucracy he had not seen for a long time. Someone said, "You haven't seen So-and-So for a very long time."

"I do not desire to see him," he replied.

By chance one of the bureaucrat's people was present, and he asked, "What fault has he committed that you are averse to seeing him?"

"There is no aversion," he replied, "but bureaucratic friends should be seen when they are out of office, i.e. when I will not be looking for relief and he will not be pained to see me."

Those who are embroiled in the in-fighting of the bureaucracy take their leisure away from their acquaintances.

On the day of distress and discharge they bring their woes to their friends.

© Story 30

Abu-Hurayra used to go see the Prophet every day.

"Abu-Hurayra," he said, "visit me every other day, and you will be loved more," i.e. don't come every day so that love may increase.

A man of understanding was told, "Despite the beauty the sun possesses, we have never heard that anybody has taken it for a friend or fallen in love with it."

"That is because it can be seen every day," he replied, "except in winter, when it is hidden and longed for."

To go to visit people is no fault, but do not do it so much that they say, "Enough!"

You may chide yourself, but you shouldn't hear harsh words from anyone else.

Story 31

A great man's stomach began to rumble with gas. He couldn't control himself, and it came out involuntarily. "My friends," he said,

²See Solomon in the Glossary of Persons.

کردم اختیاری نبود و بزهی بر من ننوشتند و راحتی بوجود من رسید. شما هم بکرم معذور دارید.

نــــدارد هیچ عاقل باد در بند که باد اندر شکم باریـست بر دل چو خواهد شدن دست پیشـش مدار شکم زندان باد است ای خردمند چو باد اندر شکم پیچد فرو هل حریف تُرُشروی ناســــازگار

حکایت ۳۲

از صحبت یاران دمشقم ملالتی پدید آمده بود. سر در بیابان قدس نهادم و با حیوانات انس گرفتم تا وقتی که اسیر فرنگ شدم. در خندق طرابلس با جهودانم بکار گل بداشتند. یکی از رؤسای حلب که سابقهٔ معرفتی میان ما بود گذر کرد و بشناخت و گفت ای فلان این چه حالتست؟ گفتم چه گویم؟

همی گریختم از مردمان بکوه و بدشت

که از خدای نبودم بدیگری پرداخت قیاس کن که چه حالم بُود درین ساعت که در طویلهٔ نامردمم ببراید ساخت

پای در زنجیر پیش دوستان به که با بیگانگان در بوستان بر حالت من رحمت آورد و بده دینار از قید فرنگم خلاص کرد و با خود بحلب برد و دختری که داشت بنکاح من درآورد بکابین صد دینار. مدّتی برآمد. دختر بدخوی و ستیزهروی و نافرمان بود. زبان درازی کردن گرفت و عیش مرا منغّص داشتن.

زن بد در سرای مرد نکو هم درین عالمست دوزخ او زینهار از قرینِ بد زنهار وَقِنَا رَبَّنَا عَلْمَابَ النَّسار باری زبان تعنُّت دراز کرده همی گفت تو آن نیستی که پدرم ترا از قید "I had no control over what I did. I have not been charged with a crime, and I am greatly relieved. You too be kind enough to forgive me."

The stomach is a prison for gas, O wise one, and no one keeps gas in chains.

When gas writhes in the gut, let it out, for gas in the gut is a burden on the heart.

When a sour-faced, incompatible fellow wants to leave, don't hold up your hand to stop him.

© Story 32

I became bored with the company of my friends in Damascus, so I headed off for the desert of Jerusalem and became intimate with the animals until I was captured by the Franks, who put me to work with Jews in the mud of the trenches in Tripoli. One of the chiefs of Aleppo with whom I had a prior acquaintance passed by and recognized me.

"What is this situation you're in?" he asked.

"What should I say?" I replied.

I fled from people into the mountains and wilderness, where I did not have anyone to distract me from God.

Compare what a state I am in now, when I must get along in a stable of ignoble men.

Better to have one's legs in chains in the presence of friends than to be in a garden with strangers.

He felt sorry for me, ransomed me from the Franks for ten dinars, took me with him to Aleppo, and married me to a daughter he had with a dowry of a hundred dinars. Some time passed. The woman was ill-tempered, sour-faced, and shrewish. She began to nag and make my life hell.

A bad woman in a good man's house is hell on earth.

Beware of a bad mate, beware, and preserve us, O Lord, from the torment of the fire!

Once she was taunting me by saying, "Aren't you the one my father ransomed from the Franks?"

فرنگ باز خرید؟ گفتم بلی بده دینارم از قید فرنگم باز خرید و بصد دینار بدست تو گرفتار کرد.

رهانید از دهـان و دست گرگی روان گوسیند از وی بنـــالید چو دیدم عاقبت خود گرگ بودی شنیـــدم گوسپندی را بزرگی شبانگه کارد بر حلقش بمالید که از چنگال گرگــــم درربودی

حکایت ۳۳

یکی از یادشاهان عابدی را پرسید که عیالان داشت، ۱۰ اوقات عزیزت چگونه می گذرد؟ گفت همه شب در مناجات و سحر در دعای حاجات و روز در بند اخراجات. ملکرا مضمون اشارت عابد معلوم گشت. فرمود تا وجه کفاف وی معیّن دارند تا بار عیال از دل او برخیزد.

> ای گرفتار و پای بند عیال دیگر آسودگی مبند خیال بازت آرد ز سیر در ملکوت که بشب با خدای پــردازم چه خورک بامـــداد فرزندم

غم فرزند و نان و جامه و قوت همه روز اتّفـــاق میسازم شب چو عقد نماز می بندم

حکایت ۳۴

یکی از متعبدان شام در بیشه زندگانی کردی و برگ درختان خوردی. پادشاهی بحکم زیارت بنزدیک وی رفت و گفت اگر مصلحت بینی بشهر اندر برای تو مقامی بسازم که فراغ عبادت ازین به دست دهد و دیگران هم ببركت انفاس شما مستفيد گردند و بصلاح اعمال شما اقتدا كنند. زاهدرا این سخن قبول نیامد و روی برتافت. یکی از وزیران گفتش پاس خاطر ملکرا روا باشد که چند روزی بشهر اندر آیی و کیفیت مقام معلوم کنی.

"Yes," I said, "for ten dinars he ransomed me from the Franks, and for a hundred dinars he made me captive to you!"

I have heard that a great man rescued a sheep from the mouth and clutches of a wolf.

That night he put a knife to its throat, and the sheep wailed soulfully, "You snatched me from the wolf's clutches, but in the end I see that you yourself were the wolf!"

© Story 33

A king asked an ascetic who had a family how he spent his time.

"All night I am in intimate conversation with God," he replied, "at dawn I pray for my needs, and all day long I am plagued with expenditures."

The king understood what the ascetic meant and ordered that he be assigned a stipend so that the burden of his family would be lifted from his mind.

You who are burdened by family, never again dream of ease.

Worry for your children, food, clothing, and nourishment will bring you down from sailing through the realm of the divine.

I spend all day working so that I can turn my attention to God at night,

But I spend all night praying for what my children will eat upon the morrow.

© Story 34

A hermit in Syria lived in a forest, eating leaves from the trees. A king went to him on a visit and said, "If you think it's all right, let me build you a residence in the city so that you will have more leisure to perform your devotions and also in order that others may benefit from the blessing of your words and imitate your pious deeds."

This suggestion was not acceptable to the ascetic, who turned his face away. One of the viziers said, "In order to please the king, it would be proper for you to come into the city for a few days and see what living there is like. Then, if you are annoyed by the company

مس اگر صفای وقت عزیزانرا از صحبت اغیار کدورتی باشد اختیار ماقیست. آوردهاند که عابد بشهر اندر آمد و بستانسرای خاص ملکرا بدو برداختند، مقامی دلگشای روان آسای.

وأفانينُ عليها جُلّنارُ عُلَّقَتْ بِالشَّجَرِ الأخضرِ نارُ

گل سرخش چو عارض خوبان سنبلش همچو زلف محبوبان همچنان از نهیب برد عجوز شیر ناخورده طفل دایه هنوز

ملک در حال کنیزکی خوبروی پیشش فرستاد.

ازین مهیـــارهای، عابدفریبی ملایک صــورتی، طاوس زیبی

که بعد از دیدنش صورت نبندد وجود یارسایــــانرا شکیبی و همچنين در عقبش غلامي بديع الجمال لطيف الاعتدال.

هَلَكَ النَّاسُ حَولَهُ عَطَشاً وهْوَ ساقٍ يُرَى ولا يَسقى

دیده از دیدنش نگشتی سیر همچنان کز فرات مستسقی

عابد طعامهای لذیذ خوردن گرفت و کسوتهای لطیف پوشیدن و از فواکه و مشموم و حلاوات تمتع یافتن و در جمال غلام و کنیزک نظر کردن. و خردمندان گفتهاند زلف خوبان زنجیر پای عقلست و دام مرغ زیرک.

> در سر کار تو کردم دل و دین با همه دانش مرغ زیرک بحقیقت منم امروز و تو دامی في الجمله دولت وقت مجموع بروز زوال ' آمد چنانكه شاعر گويد

هرکه هست او فقیه و پیر و مرید وز زبـــانآوران پاکنفس چون بدنیای دون فرود آیـــد بعسل در بمانــد یای مگس، بار دیگر ملک بدیدن او رغبت کرد. عابدرا دید از هیأت نخستین بگردیده و سرخ و سپید برآمده و فربه شده و بر بالش دیبا تکیه زده و غلام پریپیکر با مروحهٔ طاوسی بالای سر ایستاده. بر سلامت حالش شادمانی کرد و از هر of others, you will be free to do as you please."

It has been related that the ascetic went into the city, where the king's private garden, an enchanting and restful place, was put at his disposal.

Its red roses like the cheeks of beauties, its hyacinths like the tresses of beloveds.

Not yet plundered by the cold of midwinter, like an nurse whose milk no child has yet drunk.

Branches with pomegranate blossoms upon them, like fire hung in green trees.

And immediately the king sent him a beautiful handmaiden.

As beautiful as a piece of the moon, one to enthrall ascetics, a face like an angel, as gorgeous as a peacock.

After seeing her there would be no patience in the bodies of hermits. And on her heels, he sent a slave boy of extraordinary beauty and proportion.

People died of thirst around him: he is a cup bearer who is seen but does not give to drink.

No eye could ever see him enough, like trying to drink the Euphrates. The ascetic began to eat delicious foods, to wear fine robes, to enjoy fruits, melons, and sweets, and to gaze upon the beauty of the slave boy and handmaiden. The wise have said that the tresses of beauties are chains on the legs of the mind and a snare for clever birds.

I put my heart and religion at your service, in full awareness. I am truly the clever bird today, and you are a snare.

In short, the auspiciousness of good times approached the day of decline, as the poet has said:

Whoever is a jurisprudent, a guide, or a disciple and whose reputation is not sullied by detractors' tongues—

When he comes down to the lower world, the fly's foot gets stuck in honey.

Once again the king desired to see the ascetic. He found him transformed from his former appearance. Now he was flush and fleshy, he had grown fat, and he was reclining on a brocade pillow with a beautiful slave boy waving a peacock-feather fan over his head. The king rejoiced at his health, and they spoke on every topic

دری سخن گفتند تا ملک بانجام سخن گفت چنین که من این دو طایفه را دوست دارم در جهان کس ندارد، یکی علما و دیگر زهّادرا. وزیری فیلسوف جهاندیده حاذق که با او بود گفت ای خداوند، شرط دوستی آنست که با هر دو طایفه نکویی کنی. عالمان را زر بده تا دیگر بخوانند و زاهدان را چیزی مده تا زاهد بمانند.

خاتونِ خوبصورتِ پاکیـــزهرویرا نقش و نگار و خاتم پیروزه گو مباش درویــشِ نیکسیرت پاکیزهخوی را نانِ رباط و لقمـهٔ دریوزه گو مباش تا مرا هست و دیگرم باید گر نخوانند زاهدم، شاید

حکایت ۳۵

مطابق این سخن پادشاهی را مهمّی پیش آمد. گفت اگر انجام این حالت بمراد من برآید چندین درم دهم زاهدان را. چون حاجتش برآمد و تشویش خاطرش برفت، وفای نذرش بوجود شرط لازم آمد. یکی را از بندگان خاص کیسهٔ درم داد تا صرف کند بر زاهدان. گویند غلامی عاقل و هشیار بود. همه روز بگردید و شبانگه باز آمد و درمها بوسه داد و پیش ملک بنهاد و گفت زاهدان را چندانکه گردیدم نیافتم. گفت این چه حکایتست؟ آنچه من دانم درین ملک چهار صد زاهد است. گفت ای خداوند جهان، آنکه زاهد است نمیستاند و آنکه میستاند زاهد نیست. ملک بخندید و ندیمان را گفت چندانکه مرا در حق خداپرستان ارادتست و اقرار، مر این شوخدیده را عداوتست و انکار، و حق بجانب اوست.

زاهد که درم گرفت و دینار زاهدتر ازو کسی بدست آر

until, at the end of the conversation, the king said, "No one in the world loves two groups as much as I do: one is the learned, and the other, ascetics."

A philosopher vizier much experienced in the ways of the world who was with him said, "My lord, a concomitant of your love is that you do good to both these groups. Give gold to the learned that they may study more, and give nothing to the ascetics that they may remain ascetics."

Tell a beautiful lady not to make herself up or wear turquoise rings.

Tell a dervish of good conduct and pure character not to eat a hospice's bread or a morsel obtained by begging.

As long as I have and need more, it is not fitting to call me an ascetic.

© Story 35

Also on this topic, a king was faced with a serious problem. He said that if it turned out according to his wishes, he would give a certain amount of money to the ascetics. When he got his wish and he was relieved of the turmoil in his mind, it was necessary for him to fulfill his vow. He gave a purse of money to one of his elite to distribute to the ascetics.

They say the lad was intelligent and clever. He went around all day, and that night he returned, kissed the money, placed it before the king, and said, "No matter how hard I looked, I couldn't find any ascetics."

"How can this be?" asked the king. "I know that there are four hundred ascetics in this realm."

"O lord of the world," he replied, "those who are ascetics won't take it, and those who will take it are not ascetics."

The king laughed and said to his companions, "As much as I have devotion to and belief in the worshipers of God, this impudent one harbors antipathy and disbelief, and he is right."

If an ascetic takes dirhems and dinars, go find another more ascetic than him.

باب دوم در اخلاق درویشان آنرا که سیرتی خوش و سریست با خدای بینان وقف و لقمهٔ دریوزه زاهد است و انگشت خوبروی و بناگوش دلفریب بی گوشوار و خاتم فیروزه شاهد است

حکایت ۳۶

یکی از علمای راسخرا پرسیدند چه گویی در نان وقف؟ گفت اگر نان از بهر جمعیت خاطر میستاند حلالست و اگر جمع از بهر نان مینشیند حرام.

نان از برای کُنج عبادت گرفته اند
صاحبدلان، نه کنج عبادت برای نان

حکایت ۳۷

درویشی بمقامی درآمد که صاحب آن بقعه کریمالنفس بود و خردمند، ۱۲ طایفه ای اهل فضل و بلاغت در صحبت او. هر یکی بذله و لطیفه چنانکه رسم ظریفان باشد ۱۳ همی گفتند. درویش راه بیابان کرده بود و مانده و چیزی نخورده. یکی از آن میان بطریق ظرافت گفت ترا هم چیزی بباید گفت. گفت مرا چون دیگران فضل و ادبی نیست و چیزی نخواندهام، بیک بیت از من قناعت کنید. همگنان برغبت گفتند بگوی. گفت

من گُرْسنه در برابرم سفره نان همچو عَزَبم بر در حمّام زنان یاران بخندیدند و ظرافتش بپسندیدند^{۱۱} و سفره پیش آوردند. صاحب دعوت گفت ای یار، زمانی توقف کن که پرستارانم کوفته بریان همی سازند. درویش سر برآورد و گفت

کوفته بر سفرهٔ من گو مباش گر شنه ۱۵ را نان تهی کوفته است

One whose conduct is good and has a secret with God is an ascetic without the bread of charity or morsels from begging.

The finger of a beauty and the earlobe of a charmer are lovely without baubles and rings.

© Story 36

One of the erudite ulema was asked, "What do you say about food from charitable institutions?"

"If the food is taken for peace of mind, it is licit," he replied. "If people gather for the sake of food, it is illicit."

Men of understanding have taken bread for the sake of retirement in worship; they have not taken up retirement in worship for the sake of bread.

© Story 37

A dervish entered a place, the owner of which was generous and wise, and a group of learned and eloquent people was being entertained by him. Every one of them was telling a joke or an anecdote, as is the custom of the witty. The dervish, having crossed the desert, was exhausted and hadn't eaten anything. One of the group said as a pleasantry, "You must say something too."

"I have no learning or wit like these others," he replied, "and I have not read anything. You will have to be content with one line of poetry from me."

All said eagerly, "Say it."

He said:

"I am hungry, and before me lies a table of food. I am like a bachelor at the door of the women's bath."

The friends laughed and praised his wit, and then the food was brought. The host said, "Friend, wait a moment. My servants are making roasted minced meat."

The dervish raised his head and said.

"Let there be no meat on my table: for a hungry man bread alone is meat enough."

حکایت ۳۸

مریدی گفت پیررا، چکنم؟ کز خلایق برنج اندرم از بس که بزیارت من همي آيند و اوقات مرا از تردد ايشان تشويش مي باشد. گفت هرچه درویشانند مر ایشانرا وامی بده و آنچه توانگرانند از ایشان چیزی بخواه که دیگر یکی گرد تو نگردند.

گــرگدا پیشرو لشکر اسلام بُوَد کافر از بیم توقع برود تا در چین

حکایت ۳۹

فقیهی پدررا گفت هیچ ازین سخنان رنگین دلاویز متکلمان در من اثر نمی کند بحکم آنکه نمی بینیم مر ایشان را کرداری موافق گفتار.

عالمي را كه گفت باشد و بس 💎 هرچه گويند نگيرد اندر كس نه نگوید بخلق و خیود نکند

ترک دنیــــا بمردم آموزند خویشتـن سیم و غله اندوزند عالم آنکس بُوَد که بد نکند ﴿ أَتَأْمُرُونَ النَّاسَ بِالبِّرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ ﴾

عالم که کامرانی و تن پروری کند او خویشتن گمست کرا رهبری کند یدر گفت ای پسر، بمجرّد خیال باطل نشاید روی از تربیت ناصحان بگردانیدن و علمارا بضلالت منسوب کردن و در طلب عالم معصوم از فواید علم محروم ماندن همچو نابینائی که شبی در وحل افتاده بود و میگفت ای مسلمانان چراغی فرا راه من دارید. زنی فارجه بشنید و گفت تو که چراغ نبینی بچراغ چه بینی؟ مجلس وعظ چون کلبهٔ بزّازست، آنجا تا نقدی ندهی بضاعتی نستانی و اینجا تا ارادتی نیاری سعادتی نبری.

گفت عالم بگوش جان بشنو ور نمانَد بگفتنش كردار

باطلست آنچه مدّعی گوید خفته را خفته کی کند بیدار

© Story 38

A disciple asked his master, "What should I do? I am annoyed by people because they come to see me so often, and they put me in a bad mood with their comings and goings."

. "Give loans to all who are poor," he replied, "and ask for something from all who are rich, and then no one will come to you any more."

If a beggar were the vanguard of Islam, infidels would go to the gates of China in fear of his importuning.

© Story 39

A legal expert said to his father, "None of the theologians' eloquent, charming words has any effect on me because I don't see that they act in conformity with what they say."

They teach the people to abandon the world while they hoard silver and grain.

When a scholar only says how a thing should be, nothing he says will have any effect on anyone.

Learned is he who does no evil, not somebody who tells people what to do and doesn't do it himself.

Do you command people to be pious and forget yourselves? [Kor. 2:44]

A scholar who has everything and indulges himself is lost: whom will he guide?

The father replied, "My son, simply on account of a vain thought, one should not turn away from the instruction of good advisors, attribute error to the learned, or remain deprived of the benefits of learning in the search for an impeccable scholar. It is like the blind man who fell into the mud one night and said, 'O Muslims, come hold a lamp for me!' A helpful woman heard him and said, 'You can't even see the lamp. What will you see with it?' A preaching session is like a cloth shop: unless you produce cash, you won't get any goods. Here, unless you bring devotion, you won't get happiness."

Listen to the words of a scholar with the ear of the soul, even if he doesn't practice what he preaches.

That which a false claimant says is false: how can one sleeper wake another?

مرد باید که گیرد اندر گوش ور نبشتست پند بر دیــوار تا اختیار کردی از آن این فریقرا وین جهد میکند که بگیرد غریق را

صاحبدلی بمدرسه آمد زخانقاه بشکست عهد صحبت اهل طریقرا گفتـم میان عالم و عابد چه فرق بُوَد گفت آن گلیم خویش بدر میبرد ز موج

حکایت ۴۰

یکی بر سر راهی مست خفته بود و زمام اختیار از دست رفته. عابدی بر وی گذر كرد و درآن حالت مستقبح او نظر كرد. جوان از خواب مستى سر برآورد و گفت ﴿ إِذَا مَرُوا بِاللَّغُو مَرُوا كِرَامًا ﴾

إذا رأيتَ أثياًكُن ساتراً وحليماً ﴿ يَا مَن تُقْبَحُ أَمْرِي لِمَ لَا تُمُّرُّ كَرِيماً ۖ

متاب ای یارسا روی از گنهکار ببخشایندگی در وی نظر کن اگر من ناجوانمردم بکــــردار تو بر من چون جوانمردان گذر کن

حکایت ۴۱

طایفهٔ رندان بخلاف درویشی بدر آمدند و سخنان ناسزا گفتند و بزدند و برنجانیدند. شکایت از بیطاقتی پیش پیر طریقت برد که چنین حالی رفت. گفت ای فرزند، خرقهٔ درویشان جامهٔ رضاست. هرکه در این کسوت تحمّل بیمرادی نکند مدّعیست و خرقه بر او حرام.

> دریای فراوان نشود تیره بسنگ عارف که برنجد تَنُک آبست هنوز

گر گزندت رســـد تحمّل کن که بعفو از گنـــاه پاک شوی ای بــرادر چو عاقبت خاکست ۱۶ خاک شو پیش ازآنکه خاک شوی It takes a real man to hear, even if the advice is written on a wall.

A man of understanding came to a theological school from a dervish hospice, breaking his vow of companionship with the people of Sufism.

I said, "What's the difference between scholars and ascetics that you chose the one over the other?"

He said, "One saves his own carpet from the waves, and the other tries to save drowning people."

© Story 40

A man was lying drunk in the street, utterly beside himself. An ascetic passed by and gazed upon him in that despicable state. The young man raised his head in his drunken stupor and said, When they pass by vain discourse, they pass by with decency [Kor. 25:72].

When you see a sinner, be silent and forgiving. You who disapprove of me, why don't you pass by in benevolence?

Ascetic, don't turn your face from a sinner. Look upon him with forgiveness.

If I am unchivalrous in my deeds, you should pass by me as the chivalrous do.

© Story 41

A group of villains rose up against a dervish, cursing him, beating him, and injuring him. Driven to desperation, the dervish took his complaint to the elder of his order and told him what had happened.

"My son," he said, "the dervish patched cloak is the garb of contentment. Anyone in this garment who cannot tolerate something he doesn't like is a fake, and the dervish cloak should not be on his shoulders."

The deep sea will not become turbulent no matter how many stones are thrown into it; a mystic who can be offended is still shallow water.

If you are insulted, bear it, for by forgiving an offense you become pure. Brother, since in the end everything turns to dust, be as the dust before you turn to dust.

حکایت ۴۲

رایت و پردهرا خلاف افتاد گفت با پرده از طریق عتاب بندهٔ بارگاه سلطانیم گاه و بیگـــاه در سفر بودم نه بیابان و باد و گرد و غبار یس چرا عزّت تو بیشتر است با غلامان ياسمن بويي بسفریای بند و سرگــردان نه چو تو سر بر آسمان دارم خویشتن را بگردن اندازد

این حکایت شنو که در بغداد رایت از گرد راه و رنج رکاب منوتو هردو خواجه تاشانيم من ز خدمـــت دمي نياسودم تو نه رنج آزمودهای نه حصار قدم من بسعی پیشتـــر است تو بر بندگان مهـــــرویی من فتاده بدست شـاگردان گفت من سر بر آستان دارم هركه بيهوده گردن افرازد

حکایت ۴۳

یکی از صاحبدلان زورآمایی را دید بهم برآمده و کف بر دماغ انداخته. گفت اینرا چه حالتست؟ گفتند فلان دشنام دادش. گفت این فرومایه هزار من سنگ بر میدارد و طاقت سخنی نمی آرد.

> لاف سرینجگی و دعوی مردی بگـــذار عاجز نفس فرومايه چه مردي چه زني گـرت از دست برآید دهنی شیرین کن مردی آن نیست که مشتی بزنی بر دهنی

اگر خود بر دَرَد پیشــــانی پیل نه مرد است آنکه در وی مردمی نیست بنی آدم سرشت از خـــاک دارد اگر خــاکی نباشد آدمی نیست

© Story 42

Hear this tale: in Baghdad a debate occurred between a banner and a veil.

The banner, covered with the dust of the road and suffering the soreness of the stirrup, said to the veil by way of rebuke,

"You and I are both slaves, servants at the sultan's court.

"I never rest from my service; time in and time out I am on campaign.

"You have never suffered discomfort or been surrounded; you have never seen desert, wind, or dust.

"My foot is further forward through effort, so why do you have more honor?

"You lie on the breasts of beautiful slaves, with slave boys that smell like jasmine.

"I am fallen into the hands of foot-soldiers; I am so enslaved to campaigns that my head spins."

"I have my head on the threshold," said the veil, "not like you with your head in the sky.

"Anyone who stretches his neck in vain cuts his own head off."

© Story 43

A man of understanding saw a muscle man who was upset, sitting with his head in his hands.

When he asked what was wrong, he was told that someone had cursed the muscle man. "This idiot can pick up a thousand pounds," he said, "but he can't bear one word."

Leave off boasting about strength and power. One whose soul is weak is despicable, be he man or woman.

If you can, sweeten the mouths of others. Manliness does not mean putting your fist in someone's mouth.

Even though he can rip apart an elephant's forehead, he is not a man who has no manliness.

A human being takes his nature from the earth: if he is not as humble as the dust, he is not human.³

³The pun here is difficult to capture in English. *Khákí* 'dusty, earthy' means humble and self-effacing, even in modern Persian. Unfortunately the English 'earthy' has a completely different connotation.

حکایت ۴۴

بزرگیرا پرسیدم از سیرت اخوان صفا. گفت کمینه آنکه مراد خاطر یاران بر مصالح خویش مقدّم دارد و حکما گفتهاند برادر که در بند خویشست نه برادر و نه خویشست.

> همره اگر شتا*ب کند* در سفر، تو ایست 1 دل در کسی مبند که دل بستهٔ تو نیست

چون نبُود خویشرا دیانت و تقوی قطع رحم بهتر از مـــودّت قُربَی یاد دارم که مدّعی در این بیت بر قول من اعتراض کرده بود و گفته حق تعالی در کتاب مجید از قطع رحم نهی کرده است و بمودّت ذیالقُربی فرموده و اینچه تو گفتی مناقض آنست. گفتم غلط کردی که موافق قرآ نست ﴿ وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِى مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلا تُطِعْهُمَا ﴾ هزار خویش که بیگانه از خدا باشد فدای یکتن بیگــانه کآشنا باشد

حکایت ۴۵

پیرمــــردی لطیف در بغداد دخترکرا^{۱۸} بکفشـدوزی داد مردک سنگدل چنان بگزید لب دختر که خون از و بچکید بامـــدادن يدر چنان ديدش کای فرومایه این چه دندانست چند خایی لبش؟ نه انبانست بمزاحت نگفتم این گفتــار خـوي بد در طبيعتي که نشست

پیش داماد رفت و پرسیدش هــزل بگذار و جد ازو بردار ندهد جز بوقت مرگ از دست

حکایت ۴۶

آوردهاند که فقیهی دختری داشت بغایت زشت. بجای زنان رسیده و با

OStory 44

I asked a great man about the conduct of the "brethren of purity." He said, "They put the wishes of their friends before their own self-interests. The wise have said, 'A brother who is enslaved to himself is neither brother nor kin.'"

If your companion hastens in traveling, you stop. Do not set your heart on someone whose heart is not bound to you.

When a relative has neither religiosity nor piety, to sever your familial tie is better than familial affection.

I remember that an opponent objected to my claim in this line and said, "In the Glorious Book, God forbids severing a familial tie and commands that one have affection for a relative. What you have said contradicts that."

"You are mistaken," I said. "It is in conformity with the Koran, where it says, And if two persons endeavor to make you associate with Me that of which you have no knowledge, do not obey them" [Kor. 31:15].

A thousand relatives who are strangers to God should be sacrificed to one stranger who is acquainted with God.

O Story 45

A kindly old man in Baghdad gave his young daughter to a cobbler.

The hardhearted fellow bit the girl's lip so hard that blood dripped from it.

The next morning the father saw her like that and went to the son-in-law and asked him,

"Vile one, why do you bite? How long will you chew her lip? She is not a piece of candy."

I have not said this in jest. Leave jokes aside and take it seriously.

When a bad habit takes root in a temperament, it will not be lost until the moment of death.

© Story 46

It has been related that a learned man had an extremely ugly

وجود جهاز و نعمت کسی در مناکحت او رغبت نمینمود.

زشت باشد دبیقی و دیبا که بُود بر عروس نازیبا

فی الجمله بحکم ضرورت بعقد نکاحش با ضریری ببستند. آورده اند که حکیمی در آن تاریخ از سرندیب آمده بود که دیدهٔ نابینا روشن همی کرد.

فقیهرا گفتند دامادرا چرا علاج نکنی؟

گفت ترسم که بینا شود و دخترمرا طلاق دهد. شوی زن زشتروی نابینا به .

حکیات ۴۷

پادشاهی بدیدهٔ استحقار در طایفهٔ درویشان نظر کرد. یکی از آن میان بفراست بجای آورد و گفت ای ملک، ما درین دنیا بجیش از تو کمتریم و بعیش خوشتر و بمرگ برابر و بقیامت بهتر.

اگــر کشورخدای کامـــرانست وگــر درویش حاجتمند نانست در آنساعت که خواهند این وآن مرد نخـواهند از جهان بیش از کفن برد چو رخت از مملکت بربست خواهی گــدائی بهتر است از پادشـاهی ظاهر درویشی جامهٔ ژنده است و موی سترده و حقیقت آن دل زنده است و نفس مرده.

نه آنکه بر درِ دعوی نشیند از خلقی وگر خلاف کنندش بجنگ برخیزد اگر ز کوه فرو غلطد آسیا سنگی نه عارفست که از راه سنگ برخیزد طریق درویشان ذکر است و شکر و خدمت و طاعت و ایثار و قناعت و توحید و توکّل و تسلیم و تحمّل. هرکه بدین صفتها که گفتم موصوفست بحقیقت درویش است و گرچه در قباست، اما هرزه گردی بینماز هواپرست هوس باز که روزها بشب آرد در بند شهوت و شبها روز کند در خواب غفلت

daughter. She had become a woman, but despite having a dowry and wealth, no one was desirous of marrying her.

Silks and brocades are both ugly when they are on an ill-favored bride. In short, out of necessity, she was married to a blind man. It is related that on that very day a physician came from Ceylon to heal the eyes of the blind.

"Why don't you have your son-in-law treated?" the learned man was asked.

"I am afraid he'll regain his sight and divorce my daughter," he replied. "Better the husband of an ugly woman be blind."

© Story 47

A king looked with contempt upon a group of dervishes. One of them rose up with perception and said, "O king, in this world we are less than you in terms of soldiers but we are happier in life, equal in death, and better at the resurrection.

If a ruler is prosperous, if a dervish is in need of bread,

At the moment each dies, he will take no more from this world than a shroud.

When you bundle your goods to leave this realm, better to be a beggar than a king.

The external aspect of a dervish is ragged clothes and a shaven head, but the reality is an alive heart and a dead self-will.

Not one to sit at the gate of litigation, and if people oppose him he will not rise up in battle.

If a millstone comes tumbling down a mountainside, he isn't a mindreader to get out of its way.

The custom of dervishes is recollection, gratitude, service, worship, giving away what they have, contentment, proclaiming that God is one, trust in God, submission, and forbearance. Anyone who is described by the qualities I have stated is actually a dervish, even if he sports a courtier's tunic. On the other hand, one who babbles, does not pray, follows his lusts, gives in to his desires, spends his days enchained to passion and his nights in the slumber of heedlessness,

و بخورد هرچه در میان آید و بگوید هرچه بر زبان آید رند است وگرچه در عباست.

تو که در خانه بوریا داری

ای درونت برهنه از تقوی کیز برون جامهٔ ریا داری یردهٔ هفت رنگ در مگذار

حکایت ۴۸

بر گنیدی از گیــــاه رسته ۱۹ تا در صف گل نشیند او نیز صحبت نكند كرم فراموش آخر نه گیاه بــــاغ اویم يروردهٔ نعمـــت قديمم لطفست اميدم از خداوند سرمايهٔ طاعتي ندارم چون هيچ وسيلتش نماند آزاد كنند بندهٔ پيــــر بر بندهٔ پیر خـود ببخشای ای مرد خدا، ره خدا گیر زین در که دری دگر نیابد

ديدم گل تــازه چند دسته گفتم جه بُوَد گیاه ناچیز بگریست گیاه و گفت خاموش گر نیست جمال و رنگ و بویم من بندهٔ حضـــرت کریمم گر بیهنرم و گــر هنرمند با آنکـــه بضاعتی ندارم او چـــارهٔ كار بنده داند رسمست كه مالكان تحرير ای بار خدای عالمآرای سعدي، ره كعبهٔ رضا گير بدیخت کسی که سر بتابد

حکایت ۴۹

حکیمی را پرسیدند از سخاوت و شجاعت کدام بهتر است؟ گفت آنکه را سخاوت هست ۲۱ بشجاعت حاجت نیست.

نمانْد حاتم طایی ولیک تا بأبد بمانْد نام بلندش بنیکوی مشهور

eats whatever comes to hand and says whatever comes to his tongue—such a one is a villain even if he wears a dervish cloak.

You whose insides are devoid of piety, outwardly you sport a garb of

hypocrisy.

Don't hang a silk-brocade curtain at your window if you have a reed mat in your house.⁴

© Story 48

I saw several bunches of fresh flowers growing among the weeds on a dome.

I said, "What are these worthless weeds to sit among the flowers?"

A weed wept and said, "Silence! Nobility does not forget companionship.

If I have no beauty, color, or scent, am I not at least a plant in his garden?

I am a servant in his noble presence, nurtured of old by his bounty.

Whether I am without skill or whether I am talented, I hope for kindness from my lord.

Although I have no goods, and I have amassed no capital of obedience, He knows how to remedy a slave's distress when no recourse is left to

him.

It is customary for lords of manumission to free an aged slave.

World-adorning court of God, forgive your old slave.

Sa'di, take the road to the Kaaba of contentment; O man of God, take the road to God.

Unlucky is he who turns his head away from this gate, for he will not find another.

© Story 49

A wise man was asked which was better, generosity or bravery.

"He who has generosity," he replied, "has no need of bravery."

Hatim Tayi exists no longer, but for all eternity his great name will be renowned for goodness.

⁴A reed mat is symbolic of poverty and hence dervishdom; the rich had elaborately woven prayer carpets.

زکوة مال بدر کن که فُضلهٔ رزرا چو باغبان بزند بیشتر دهد انگور

نبشته است برگورِ بهـــرام گور که دستِ کـــرم به ز بازوی زور

CHAPTER TWO: THE CHARACTER OF DERVISHES

Give alms from your wealth, for when the gardener prunes the vine it gives more grapes.

74

On Bahram Gor's grave was written: "The hand of generosity is better than the arm of power."

باب سوم در فضیلت قناعت

حکایت ۱

خواهندهٔ مغربی در صف بزّازان حلب میگفت ای خداوندان نعمت، اگر شمارا انصاف بودی و مارا قناعت، رسم سؤال از جهان برخاستی.

ای قناعت توانگرم گردان که ورای تو هیچ نعمات نیست کنج صبر اختیار ِ لقمان است هرکرا صبر نیست حکمت نیست

حکایت ۲

دو امیرزادهٔ مصر بودند. یکی علم آموخت و دیگری مال اندوخت. عاقبة الامر آن یکی علامهٔ عصر گشت و این یکی عزیز مصر شد. پس این توانگر بچشم حقارت در فقیه نظر کردی و گفتی من بسلطنت رسیدم و تو همچنان در مسکنت بماندی. گفت ای برادر، شکر نعمت باری عَزَّ اشْمُهُ همچنان افزونترست بر من که میراث پیغمبران یافتم، یعنی علم. و ترا میراث فرعون و هامان رسید، یعنی ملک مصر.

من آن مــورم که در پایم بمالند نه زنبـورم کــه از دستــم بنالند کجا خود شُکر این نعمت گزارم کــه زور مردمآزاری نــــدارم

حکایت ۳

درویشی را شنیدم که در آتش فاقه همی سوخت و رقعه بر خرقه همی دوخت و تسکین خاطر مسکین را همی گفت

Chapter Three

The Superiority of Contentment

© Story 1

A North African beggar in the row of cloth shops in Aleppo used to say, "O lords of wealth, if you were fair and we were content, begging would disappear from the world."

Make me rich in contentment, for there is no bounty superior to that. A corner of patience was Luqman's choice; he who has no patience has no wisdom.

© Story 2

A nobleman in Egypt had two sons. One pursued learning, and the other acquired wealth. Finally the former became the most learned man of the age, and the latter became the richest man in Egypt. The wealthy one looked with disdain upon the scholar and said, "I have attained the level of regality, and you have remained in poverty."

"Brother," he replied, "I am the more obliged to render thanks for the Creator's bounty because I have received the prophets' legacy, which is knowledge.¹ You have received the legacy of Pharaoh and Haman, which is the kingdom of Egypt."

I am the ant that is crushed underfoot, not the bee that is complained of.

How can I express my gratitude for not having the ability to torment people.

© Story 3

I heard of a dervish who suffered the misery of poverty and sewed patches on his cloak. To assuage his misery he said:

¹Based on a saying of the Prophet, العلماء ورثة الانبياء 'the learned are heirs to the prophets.'

باب سوم در فضیلت قناعت بنان خشک قناعت کنیم و جامهٔ دلق

که بار محنت خود به که بار منّت خلق

کسی گفتش چه نشینی؟ که فلان درین شهر طبعی کریم دارد و کرمی عمیم، میان بخدمت آزادگان بسته و در دلها نشسته. اگر بر صورت حال تو چنانکه هست وقوف یابد، پاس خاطر عزیزان داشتن منّت دارد و غنیمت شمارد. گفت خاموش که در پسی مردن به که حاجت پیش کسی بردن.

> هم رقعه دوختن به و الـزام كنج صبر کز بهر جامه رقعه بر خواجگان نبشت حقّا كه با عقوبـــت دوزخ برابرست رفتن بیایمردی همسایه در بهشت

حکایت ۴

یکی از ملوک عجم طبیبی حاذق بخدمت مصطفی ﷺ فرستاد. سالی در دیار عرب بود و کسی تجربتی پیش او نیاورد و معالجتی از وی نخواست. پیش پیغمبر ﷺ آمد و گله کرد که مرین بندهرا برای معالجت اصحاب فرستادهاند و درین مدّت کسی التفاتی نکرد تا خدمتی که بر بنده معیّنست بجای آورد. رسول الليك گفت اين طايفهرا طريقتيست كه تا اشتها غالب نشود چيزي نخورند و هنوز اشتها باقی باشد که دست از طعام بدارند. حکیم گفت اینست موجب تندرستی. زمین خدمت ببوسید و برفت.

سخن آنگــه کند حکیم آغاز یا سر انگشت سوی لقمه دراز كـ و ناگفتنـش خلـل زايد يا ز ناخوردنش بجـان آيد لاجرم حكمتش بُود گفتار خوردنش تندرستي آرد بار

CHAPTER THREE: THE SUPERIORITY OF CONTENTMENT 76

"We are content with a dry crust of bread and patched clothes, for it is better to bear the burden of our own affliction than the onus of obligation to others."

Someone asked him, "Why do you sit here? There is a man of liberal nature in the city, and his generosity extends to all. He has girded his loins to serve free-spirited dervishes and is much admired. If he were to learn of your situation, such as it is, he would be glad to help you out."

"Be quiet," he said. "It is better to die lowly than to take one's need to someone else."

Even sewing patches on while sticking to one's corner patiently is better than signing merchants' notes for clothing.

To go to one's neighbors in paradise for assistance is truly equivalent to the torments of hell.

© Story 4

One of the Persian kings sent a skilled physician to the Prophet. He was in the realm of the Arabs for a year, but no one brought him a case or asked him for treatment. He went to the Prophet and complained, saying, "My masters sent me here to treat people, but during all this time no one has turned to me that I might render the service I have been assigned."

"These people's way of life," said the Prophet, "is not to eat anything until they are ravenous with hunger and to stop eating while there is still some appetite left."

"This is the reason they are so healthy," said the physician. He kissed the ground in servitude and departed.

The physician begins to speak, or points a finger at a morsel,

When not to speak would cause harm, or when the patient would die from not eating.

Consequently, the physician's wisdom is in speaking; and the patient's eating bears fruit of health.

حکایت ۵

در سیرت اردشیر بابکان آمده است که حکیم عربرا پرسید که روزی چهمایه طعام باید خوردن؟ گفت صد درم سنگ کفایتست. گفت این قدر چه قوت دهد؟ گفت هذا المقدارُ یَخْمِلُكَ وما زاد علی ذلك فأنت حامِلُهُ یعنی اینقدر ترا بر پای همی دارد و هرچه برین زیادت کنی تو حمّال آنی.

خوردن برای زیستن و ذکر کردنست تو معتقد که زیستن از بهر خوردنست

حکایت ۶

دو درویش خراسانی ملازم صحبت یکدیگر سفر کردندی. یکی ضعیف بود که هر بدو شب افطار کردی، و دیگر قوی که روزی سه بار خوردی. اتفاقاً بر در شهری بتهمت جاسوسی گرفتار آمدند. هردورا بخانهای کردند و در بگل برآ وردند. بعد از دو هفته معلوم شد که بی گناهند. دررا گشادند. قوی را دیدند مرده و ضعیف جان بسلامت برده. مردم درین عجب ماندند. حکیمی گفت خلاف این عجب بودی. آن یکی بسیارخوار بوده است و طاقت بینوائی نیاورد و بسختی هلاک شد. وین دیگر خویشتندار بوده است، لاجرم بر عادت خویش صبر کرد و بسلامت بماند.

چو کمخوردن طبیعت شد کسیرا چو سختی پیشش آید سهل گیرد وگر تن پرورست اندر فراخی چو تنگی بیند از سختی بمیرد

حکایت ۷

یکی از حکما پسررا نهی همیکرد از بسیار خوردن که سیری مردمرا رنجور کند. گفت ای پدر، گرسنگی خلقرا بکشد. نشنیدهای که ظریفان گفتهاند

© Story 5

In the record of Ardashir Papakan it is related that he asked an Arab physician, "How much should one eat daily?"

"One hundred dirhems' weight is sufficient," he replied.

"How much energy can this much produce?" he asked.

"This much carries you," he said, "while more than that you must carry." That is to say, that much keeps you going, but any more than that is a weight you must bear.

One eats to live and remember God. You think you live to eat.

OStory 6

Two dervishes from Khurasan were traveling in each other's company. One was lean, breaking his fast only every other evening, and the other was robust, eating three times a day. By chance, they were arrested at the gate of a city for spying. Both were incarcerated in a room, and the door was sealed with mud. After two weeks it was discovered that they were innocent. The door was opened. The robust one was found dead, but the lean one had survived. The people were amazed by this.

A physician said, "The opposite would have been surprising. The one who ate a lot could not endure deprivation, and so he perished under the strain. The other had self-control, and consequently he could forbear, as was his habit, and remained alive.

If eating little is a person's habit, when he is faced with hardship he bears it easily.

If one is a glutton enjoying abundance, when he faces difficulties he will die of hardship.

OStory 7

A physician was advising his son not to eat too much, saying, "Being full makes people sick."

"But, father," he replied, "hunger kills people. Have you not heard the witty say that to die full is better than to endure hunger?"

بسیری مردن به که گرسنگی بردن؟ گفت اندازه نگهدار. ﴿کُلُوا واشْرَبُوا ولا تُسْرِفُوا ﴾

نه چندان بخور کز دهانت برآید نه چندان که از ضعف جانت برآید با آنکه در وجود طعامست عیش نفس رنج آورد طعلما که بیش از قدر بود گر گلشکر خوری بتکلف، زیان کند ور نان خشک دیر خوری گلشکر بود مکن گر مردمی بسیار خواری که سگ زین میکشد بسیار خواری

حکایت ۸

ر نجوری را گفتند دلت چه میخواهد؟ گفت آنکه دلم چیزی نخواهد. معده چو کج گشت و شکم درد خاست سود ندارد همه اسباب راست

حکایت ۹

بقّالی را درمی چند بر صوفیان گرد آمده بود در واسط. هر روز مطالبت کردی و سخنان با خشونت گفتی. اصحاب از تعنّت وی خسته خاطر همی بودند و از تحمّل چاره نبود. صاحبدلی در آن میان گفت نفس را وعده دادن بطعام آسانترست که بقّال را بدرم.

ترکِ احسانِ خواجه اولی تر کاحتمالِ جفایِ بوّابان بتمنّایِ گوشت مردن به که تقاضایِ زشتِ قصّابان

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"Maintain the middle way," he said. Eat and drink, but not to excess [Kor. 7:31].

Do not eat so much that it falls out of your mouth, or so little that you die of weakness.

Although the self takes pleasure in the existence of food, food in excess brings pain.

If you stuff yourself with candy it is harmful; but if you eat a dry crust of bread when you haven't eaten for a long time, it is candy.

If you are human, don't overeat, for that is why dogs are so base.

© Story 8

A sick person was asked, "What do you want?"

"Not to want anything," he replied.

When the stomach cramps and you get a bellyache, it doesn't help to have everything you want.

© Story 9

Some Sufis owed a few dirhems to a grocer in Wasit. Every day he demanded repayment and spoke to them harshly. The friends were wounded by his obstinacy, but they had no choice but to bear it. A sympathetic friend in their midst said, "It is easier to promise food to the self than money to a grocer."

It is better to renounce a rich man's charity than to bear the cruelty of doormen.

Better to die wishing for meat than to put up with the threatening demands of butchers.

حکایت ۱۰

جوانمردی را درجنگ تاتار جراحتی هول رسید. کسی گفت فلان بازرگان نوشدار و دارد. اگر بخواهی باشد که دریغ ندارد. گویند آن بازرگان ببخل معروف بود.

گر بجای نانش اندر سفره بودی آفتاب تا قیامت روز روشن کس ندیدی در جهان

جوانمرد گفت اگر نوشدارو خواهم، دهد یا ندهد؛ وگر دهد، منفعت کند یا نکند. باری، خواستن ازو زهر کشنده است.

هرچه از دونان بمنّت خواستی در تن افزودی و از جان کاستی و حکیمان گفته اند آب حیات اگر فروشند فی المثل بآب روی، دانا نخرد که مردن بعلّت به از زندگانی بذلّت.

اگر حنظل خوری از دست خوشخوی به از شیرینی از دست تُرُشروی

حکایت ۱۱

یکی از علما خورندهٔ بسیار داشت و کفاف اندک. با یکی از بزرگان که درو معتقد بود فی بگفت. روی از توقع درهم کشید و تعرض سؤال از اهل ادب در نظرش قبیح آمد.

ز بخت روی تُرُش کرده پیش یار عزیز
مرو که عیش برو نیز تلخ گردانی
بحاجتی که روی تازهروی و خندانرو
فرو نندد کار گشاده پیشانی

آوردهاند که اندکی در وظیفهٔ او زیادت کرد و بسیاری از ارادت کم. دانشمند چون پس از چند روز مودّت معهود بر قرار ندید گفت

© Story 10

A cavalier received a terrible wound in battle with the Tatars. Someone said, "A certain merchant has the panacea for all ills. If you ask, he might not withhold it from you."

They say the merchant was renowned for being stingy.

If there were sunlight on his table instead of bread, no one would see a bright day in the world until doomsday.

The cavalier said, "If I ask for the panacea, either he'll give it or he won't. If he gives it, either it will help or it won't. But asking him for it would be mortal poison."

Everything you ask base people for that puts you under an obligation adds to your body and subtracts from your soul.

The wise have said that if the water of life were sold for honor, the wise would not buy it because to die of disease is better than to live in baseness.

To eat bitter herbs from the hand of a sweet-tempered person is better than sweets from the hand of a grouch.

© Story 11

A scholar had many mouths to feed and a small income. He spoke of this to one of the nobles who supported him. He frowned at his asking, as it appeared base to him for a person of culture to be begging.

Don't go to a dear friend with a long face on account of your ill luck, for you'll only put him in a bad mood too.

When you go to ask for something, go smiling and cheerful, for having no frown on your forehead keeps all options open.

It has been related that the benefactor made a small increase in the scholar's stipend, but it resulted in a great decrease in his opinion of him. When, after a few days, the scholar perceived that the nobleman's affection was not as it had been, he said, نانم افزود و آبرویم کاست بینوایی به از مذلت خواست

حکایت ۲۱

درویشی را ضرورتی پیش آمد. کسی گفت فلان نعمتی دارد بیقیاس. اگر بر حاجت تو واقف گردد همانا که در قضای آن توقّف روا ندارد. گفت من اورا ندانم. گفت مَنت رهبری کنم. دستش گرفت تا بمنزل آن شخص درآورد. یکی را دید لب فروهشته و تند نشسته. برگشت و سخن نگفت. کسی گفتش چه کردی؟ گفت عطای اورا بلقای او بخشیدم.

مبر حاجت بنزدیک تُرُشروی که از خوی بدش فرسوده گردی اگر گویی غم دل، با کسی گوی که از رویش بنقد آسوده گردی

حکایت ۱۳

خشکسالی در اسکندریه عنان طاقت درویش از دست رفته بود و درهای آسمان بر زمین بسته و فریاد اهل زمین بآسمان پیوسته.

نماند جانور از وحش و طیر و ماهی و مور

که بر فلک نشد از بی مرادی افغانش
عجب که دود دل خلق جمع می نشود

که ابرگردد و سیلاب دیده بارانش

در چنین سال مختمی، دور از دوستان که سخن در وصف او ترک ادبست، خاصه در حضرت بزرگان و بطریق اهمال از آن درگذشتن هم نشاید، که طایفهای بر عجز گوینده حمل کنند. برین دو بیت اقتصار کنیم که اندکی دلیل بسیاری باشد و مشتی نمودار خرواری

گر تتر بُکْشد این مخنّثرا تتریرا دگر نباید کُشت

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"How awful is the food one earns when down on one's luck: the pot's on the stove, but the portion is small."

He increased my bread and decreased my self-esteem: destitution is better than the humiliation of asking.

© Story 12

A poor man had an unexpected and urgent need for money. Someone told him of a person who possessed unlimited wealth. "If he learns of your need," he said, "he will brook no delay in eliminating it."

"I do not know him," he replied.

"I'll introduce you," he said as he took him by the hand and introduced him into that person's house. There he saw a sourpuss sitting like a grouch. He turned around and left without saying anything.

"What did you do?" he was asked.

"I left his bounty to his face," he replied.

Don't take your need to a sourpuss lest you be crushed by his ill temper. If you have to tell someone your troubles, tell them to someone in whose cheerful face you can find relief.

Story 13

During a year of drought in Alexandria the poor could bear it no longer as the gates of the skies remained closed while the cries of the inhabitants of the earth continually rose to heaven.

Not a creature remained—beast, bird, snake, ant—whose cries of want did not rise to heaven.

It is surprising that the smoke of creatures' hearts does not coalesce and turn into a cloud whose tears rain down.

During such a year, there was a catamite—may my friends forgive me, for the mention of such a thing is a breach of etiquette, particularly in the presence of the great, but to avoid mentioning it would also not be appropriate because some would attribute it to an inability on the part of the speaker. Let us sum it up with the following two lines of poetry, for a little is indicative of a lot, and a handful exemplifies an entire load:

If a Tatar killed this catamite, no other Tatar should ever be killed.

چند باشد چو جسر بغدادش آب در زیــر و آدمی بر پُشت چنین شخصی که یک طرف از نعت او شنیدی در آن سال نعمتی بیکران داشت. تنگدستانرا سیم و زر دادی و مسافرانرا سفره نهادی. گروهی درویشان از جور فاقه بجان رسیده بودند. آهنگ دعوت او کردند و مشاورت بمن آوردند. سر از موافقت باز زدم و گفتم

تن ببیچارگی و گُرسنگی بنده و دست پیش سفله مدار گر فریدون شود بنعمت و ملک بی هنررا بهیچکس مشمیار

نخورد شیر نیمخـــوردهٔ سگ ور بمیــرد بسختی اندر غـار يرنيان و نسيج بر نااهل الجورد و طلاست بر ديوار

حکایت ۱۴

حاتم طایی را گفتند از خود بزرگهمتتر در جهان دیده ای یا شنیده ای؟ گفت بلی روزی چهل شتر قربان کرده بودم امرای عربرا. پس بگوشهٔ صحرائي بحاجتي برون رفتم. خاركنيرا ديدم پشتهاي فراهم آورده. گفتمش بمهمانی حاتم چرا نروی؟ که خلقی بر سماط او گرد آمدهاند. گفت هرکه نان از عمل خویش خورد منست حساتم طایی نبسرد من اورا بهمت و جوانمردی از خود برتر دیدم.

حکایت ۱۵

موسی ال درویشی را دید از برهنگی بریگ اندر شده. گفت ای موسی، دعا كن تا خداي عزّ وجلّ مرا كفافي دهد كه از بيطاقتي بجان آمدم. موسى الله دعا كرد و برفت. پس از چند روز كه باز آمد از مناجات مردرا ديد گرفتار و خلقی انبوه برو گرد آمده. گفت این چه حالتست؟ گفتند خمر

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How he resembles a bridge in Baghdad—water underneath and men on its back.

Such a person, one aspect of whom you have heard described, possessed, even during that year, untold wealth; and he gave the destitute silver and gold and provided food for travelers. A group of poor people who were at their wit's end with the oppression of poverty set out to attend his banquet and took counsel with me. I refrained from nodding my head in agreement and said,

"A lion does not eat what a dog has half eaten, even if it is dying of hunger in its lair.

Give yourself over to misery and hunger but don't extend your hand to a base person.

Even if he becomes a Faredun in wealth and kingdom, do not count a person without virtue as a somebody.

Silk and brocade on the unworthy is like lapis lazuli and gold on a wall."

© Story 14

Hatim Tayi was asked if he had ever seen or heard of anybody in the world more high-minded than himself.

"Yes," he said, "one day I had slaughtered forty camels for Arab princes. Then I went off to the edge of the desert to relieve a necessity. There I saw a bramble cutter who had gathered a pile of brambles.

" 'Why don't you go to Hatim's banquet?" I asked. 'People have gathered to enjoy his hospitality.'

"He said,

'No one who eats bread from his own labor has to be obligated to Hatim Tayi.'

"I realized that he was superior to me in high-mindedness and nobility."

© Story 15

Moses saw a poor man sunk naked in the sands of poverty.

"O Moses," he said, "pray for God to give me sustenance, for I cannot endure poverty any longer."

Moses prayed and left. Several days after his prayer he returned to find the man under arrest with a large crowd around him. "What has خورده و عربده کرده و کسیرا کشته. اکنون بقصاص فرمودهاند ٔ و لطیفان گفتهاند

گربهٔ مسکین اگر پَر داشتی تخم گنجشک از جهان برداشتی عاجز باشد که دست قوّت یابد برخیزد و دست عاجزان برتابد فولؤ بَسَط الله الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِی الأَرْضِ ﴾ موسی اللَّلِ بحکمت جهان آفرین اقرار کرد و از تجاسر خویش استغفار.

ماذا أخاصَكَ يا مغرورُ فى الخَطَرِ حَتَّى هَلَكْتَ فَلَيْتَ النَّمَلَ لَم يَطِرِ سفله معلَّم فَلَيْتَ النَّمَلَ لَم يَطِرِ سفله معله معلى خواهد بضرورت سرش آن نشنيدى كه فلاطون معلى خواهدان به كه نباشد پرش پدررا عسل بسيارست وليكن پسر گرمىدارست.

آنکس که توانگرت نمی گرداند او مصلحت تو از تو بهتر داند

حکایت ۱۶

اعرابی را دیدم در حلقهٔ جوهریان بصره که حکایت همی کرد که وقتی در بیابانی راه گم کرده بودم و از زاد معنی با من چیزی نمانده و دل بر هلاک نهاده که همی ناگاه کیسهای یافتم پر مروارید. هرگز آن ذوق و شادی فراموش نکنم که پنداشتم گندم بریانست و باز آن تلخی و نومیدی که معلوم کردم که مرواریدست.

در بیابان خشک و ریگ روان تشنهرا در دهان چه دُر چه صدف

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happened?" he asked.

"He drank wine, started a fight, and killed somebody," they said. "Now he has been ordered to make retribution." The wise have said:

If a poor cat had wings, it would eliminate the race of sparrows from the world.

There are helpless people who, when they gain power, rise up and twist the arms of the helpless.

If God should bestow abundance upon his servants, they would certainly behave insolently in the earth [Kor. 42:27].

Moses acknowledged the wisdom of the world-creator and apologized for his audacity.

What made you wade into danger, O conceited one, until you perished? Would that ants could not fly.

When a vile man attains rank and has gold and silver, he will certainly need a slap on the head.

Haven't you heard what Plato said? It is a good thing that ants do not have wings.

The father has abundant honey, but the son suffers from excessive heat.²

He who does not make you rich knows better than you do what is good for you.

© Story 16

I saw a bedouin surrounded by jewelers in Basra, and he was telling the following story:

"I was once lost in the desert. With no supplies left, I was convinced I was going to die when suddenly I found a sack full of pearls. I will never forget the joy and elation I experienced when I thought I had found a sack of roasted grain—or the disappointment and despair I felt when I discovered it was pearls."

In the dry desert and shifting sands, what does it matter to a thirsty

²In Galenic medicine, the bodily "natures" (hot, cold, wet, and dry) and the "humors" (blood, phlegm, choler, and bile) must be in balance to maintain good health. Foods have "natural" qualities that can be used to counteract an imbalance. the categorization of foods into "hot" (garm) and "cold" (sard) is still common in Iran today, although the "wet" and "dry" categories have been largely forgotten. Honey is "cold," and the father has plenty of it, yet the son suffers from an excess of heat.

مرد بی توشه کاوفتاد از پای بر کمربند او چه زر چه خزف

حکایت ۱۷

یکی از عرب در بیابانی از غایت تشنگی میگفت یا لَیْتَ قَبْلَ مَنِیَّتی یوماً أَفُوزُ بُمُنیّتی نَهْرِ تَلاطَمَ رُکْبَتِی وأَظَلُّ أَمْلاً قِرْبَتِی

حکایت ۱۸

همچنین در قاع بسیط مسافری گم شده بود و قوت و قوتش بآخر آمده و درمی چند بر میان داشت. بسیاری بگردید و ره بجایی نبرد. پس بسختی هلاک شد. طایفهٔ برسیدند و درمها دیدند پیش رویش نهاده و بر خاک نبشته

گر همه زر جعفری دارد مرد بی توشه برنگیردگام در بیابان فقیر سوخته را شلغم پُخته به که نقرهٔ خام

حکایت ۱۹

هرگز از دور زمان ننالیده بودم و روی از گردش آسمان درهم نکشیده مگر وقتی که پایم برهنه مانده بود و استطاعت پایپوشی نداشتم. بجامع کوفه درآمدم دلتنگ. یکیرا دیدم که پای نداشت. سپاس نعمت حق بجای آوردم و بر بی کفشی صبر کردم.

مرغ بریان بچشم مردم سیر کمتر از برگ تره برخوانست وانکه را دستگاه و قوّت نیست شلغم پُخته مرغ بریانست

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person whether he has pearls or oyster shells in his mouth? When a man is lost and without supplies, what does it matter whether he has gold pieces or potsherds in his belt?

© Story 17

An Arab who was dying of thirst in the desert was saying: "Would that, before I die, my wish might be granted—a river

Would that, before I die, my wish might be granted—a river swirling about my knees from which I could continually fill my water skin."

© Story 18

A traveler was lost in the middle of the desert, and his strength and supplies had both come to an end. He had a few dirhems in his belt. He wandered around in circles, and finally he perished miserably. Some people came across him and saw the dirhems lying in front of him, and on the ground he had written:

"If there were gold all around, a man without supplies would not take a step.

For a poor parched man in the desert, a cooked turnip is better than raw silver."

© Story 19

Never had I complained of the vicissitudes of fate or knitted my brow at the spinning of the wheel of fortune, until once when my feet were bare and I did not have the wherewithal to get shoes. In despair, I entered the mosque in Kufah. There I saw a man who had no feet. I thanked God for his bounty and bore my shoelessness with patience.

In the eyes of people who have eaten their fill, a roasted bird is less than a stalk of leek on a banquet table.

But to one who has no power or strength, a cooked turnip is better than a roasted bird.

حکایت ۲۰

یکی از ملوک با تنی چند از ۱۱ خاصان در شکارگاهی بزمستان از عمارت دور افتاد. ۱۲ تا شب درآمد خانهٔ دهقانی دیدند. ملک گفت شب آنجا رویم تا زحمت سرما نباشد. یکی از وزرا گفت لایق قدر پادشاه نیست بخانهٔ دهقانی رکیک ۱۳ التجا کردن. هم اینجا خیمه زنیم و آتش کنیم. دهقانرا خبر شد. ماحضری ترتیب کرد و پیش آورد و زمین ببوسید و گفت قدر بلند سلطان نازل نشدی ولیکن نخواستند که قدر دهقان بلند گردد. سلطانرا سخن گفتن او مطبوع آمد. شبانگاه بمنزل او نقل کردند. بامدادانش خلعت و نعمت فرمود. شنیدندش که قدمی چند در رکاب سلطان همیرفت و مگفت

ز قدر و شوکتِ سلطان نگشت چیزی کم از التفات بمهمان سرایِ دهقانی کلاه گوشهٔ دهقان بآفتاب رسید که سایه بر سرش انداخت ٔ چون تو سلطانی

حکایت ۲۱

گدائی هولرا حکایت کنند که نعمتی وافر اندوخته بود. یکی از پادشاهان گفتش همی نمایند که مال بیکران داری و مارا مهمّی هست. اگر ببرخی از آن دستگیری کنی، چون ارتفاع رسد وفا کرده شود و شکر گفته. گفت ای خداوند روی زمین، لایق قدر بزرگوار پادشاه نباشد دست همّت بمال چون من گدائی آلوده کردن که جو جو بگدائی فراهم آوردهام. گفت غم نیست که بکافر میدهم، ۱۵ (الخبیثات للخبیثین)

گر آب چاه نصرانی نه پاکست جهود مرده می شویی چه باکست

© Story 20

A king and some of his elite had gone far from town while hunting in winter. As night fell they saw a villager's house. "Let's go there for the night," said the king, "so we won't suffer from the cold."

"It is not appropriate to the king's dignity to take refuge in a uncouth villager's house," said one of the viziers. "Let us pitch tents here and build a fire."

The villager was informed. He got together all the food he had ready and brought it. Kissing the ground, he said, "The sultan's dignity would not have been diminished, but they did not want a villager to be distinguished."

The king was pleased by his words, and they moved to his house for the night. The next morning the king rewarded him.

As he accompanied the sultan's retinue for several paces, they heard him say:

"The king's dignity and station was in no way diminished by his attention to a villager's guest house.

The villager's cap reached the level of the sun when a sultan like you cast a shadow over his head."

© Story 21

The tale of told of a horrible beggar who had amassed tremendous wealth. One of the kings said to him, "It appears that you have unlimited wealth, and we have urgent need. If you will assist us with a bit of what you have, when taxes are levied it will be repaid with thanks."

"My lord of the face of the earth," he replied, "it is not appropriate to the exalted station of a king to sully his noble hand with the money of a beggar like me, which I have amassed bit by bit through begging."

"Don't worry," said the king. "I'll be giving it to infidels."

Vile things for vile people [Kor. 24:26].

So what if the water in a Christian's well is not pure? You're only washing a dead Jew with it.

قالُوا عَجِينُ الكِلْسِ لَيْسَ بِطاهِرِ قُلْنا نَسـُــــدُّ بِهِ شُقُوقَ الْمَبُرَزِ شنیدم که سر از فرمان ملک باز زد و حجّت آوردن گرفت و شوخچشمی کردن. بفرمود تا مضمون خطاب ازو بزجر و توبیخ مستخلص ۱۴ کردند.

بلطافت چو برنیاید کار سر ببی حرمتی کشد ناچار هرکه بر خویشتن نبخشاید گر نبخشد کسی برو، شاید

حکایت ۲۲

بازرگانی را شنیدم که صد و پنجاه شتر بار داشت و چهل بنده و خدمتکار. شبی در جزیرهٔ کیش مرا بحجرهٔ خویش درآورد. همه شب نیارمید از سخنهای پریشان گفتن که فلان انبازم بترکستانست و فلان بضاعت بهندوستان و این قبالهٔ فلان زمینست و فلان چیزرا فلان ضمین. گاه گفتی خاطر اسکندریه دارم که هوائی خوشست. باز گفتی نه که دریای مغرب مشوّشست. سعدیا، سفری دیگرم در پیشست. اگر آن کرده شود بقیّت عمر خویش بگوشهٔ بنشینم. گفتم آن کدام سفرست؟ گفت گوگرد پارسی خواهم بردن بچین که شنیدم قیمتی عظیم دارد و از آنجا کاسهٔ چینی بروم آرم و دیبای رومی بهند و فولاد هندی بحلب و آبگینهٔ حلبی بیمن و بُرد یمانی بپارس. وزان پس ترک تجارت کنم و بدگانی بنشینم، انصاف ازین ماخولیا چندان فرو گفت که بیش طاقت گفتنش نماند. گفت ای سعدی، ماخولیا چندان فرو گفت که بیش طاقت گفتنش نماند. گفت ای سعدی، تو هم سخنی بگوی از آنها که دیده ای یا شنیده ای. گفتم

آن شنیدستی که در اقصای غور بسار سالاری بیفتاد از ستور گفت چشم تنگِ دنیاداررا یا قناعت پُر کند یا خاکِ گور

They said, "The plaster is not clean." We replied, "We're only filling the cracks in the privy."

I heard that the beggar refused to obey the king's order and started arguing and being impertinent. The king ordered the amount he had asked for to be exacted by torture.

When kindness doesn't get results, one necessarily turns to disrespect. It is inappropriate to take pity on one who doesn't take pity on himself.

© Story 22

I heard of a merchant who had a hundred fifty camels to carry his merchandise and forty slaves and servants. One night on the island of Kish he invited me into his room. All night long he never paused in his drivel. "So-and-So is my partner in Turkistan," he said, "and So-and-So has my goods in Hindustan. This is a bill of hand for such-and-such real estate, and So-and-So has guaranteed me such-and-such things." Sometimes he would say, "I remember in Alexandria when the weather was pleasant." Then he would say, "No, the sea was rough."

"Sa'di," he finally said, "I have another trip ahead of me. If it is successful, I will retire into a corner for the rest of my life."

"What trip is that?" I asked.

"I want to take sulfur from Fars to China, for I hear it commands a tremendous price there. From there I will take Chinese goblets to Anatolia, Anatolian silks to India, Indian steel to Aleppo, Aleppan crystal to the Yemen, and Yemeni swords to Fars. After that, I will give up trading and sit in a shop."

In truth, he spoke so much of this nonsense that I couldn't bear it any longer.

"Sa'di," he said, "you too tell something of the things you have seen or heard."

I said:

"You have heard that in the farthest reaches of Ghor, a merchant's load fell from the pack horse.

He said, 'The insatiable eye of a rich man will be filled either by contentment or by the dust of the grave.'"

حکایت ۲۳

مالداری را شنیدم که ببخل چنان معروف بود که حاتم طایی در کرم. ظاهر حالش بنعمت دنیا آراسته و خسّت نفس جبلّی در وی همچنان متمکّن. تا بجایی که نانی بجانی از دست ندادی و گربهٔ بوهریره را بلقمه ای ننواختی و سگ اصحاب الکهف را استخوانی نینداختی. فی الجمله خانهٔ اورا کس ندیدی در گشاده و سفرهٔ اورا سر گشاده.

درویاش بجز بوی طعامش نشنیدی

مرغ از پسِ نان خوردنِ او ریزه نچیدی٬۷

شنیدم که بدریای مغرب اندر، راه مصر برگرفته بود و خیال فرعونی در سر. ﴿ حَتَّى إِذَا أَدْرَكَهُ الْغَرَقُ ﴾ بادی مخالف کشتی برآمد.

با طبع ملولت چه كند دل كه نسازد شرط همه وقتى نبُود لايق كشتى دست دعا برآورد و فرياد بى فايده خواندن گرفت. ﴿ وَإِذَا رَكِبُوا فِي الْفُلْكِ دَعُوا اللّهَ مُخْلِصِينَ لَهُ الدِّينَ ﴾

دستِ تضرع چه سود بندهٔ محتاجرا وقت دعا بر خدای، وقت کرم در بغل

از زر و سیسم راحتی برسان خویشتن هم تمتعی برگیر وانگه این خانه کز تو خواهد ماند خشتی از سیم و خشتی از زر گیر آوردهاند که در مصر اقارب درویش داشت. ببقیت مال او توانگر شدند و جامههای کهن بمرگ او بدریدند و خز و دمیاطی بریدند. هم در آن هفته یکی را دیدم از ایشان بر بادپایی روان و غلامی در پی دوان.

وه که گر مرده باز گردیدی بمیان قبیله و پیوند رد میراث سخت تر بودی وارثان را ز مرگ خویشاوند بسابقهٔ معرفتی که میان ما بود آستینش گرفتم و گفتم

© Story 23

I heard of a wealthy man who was as well known for stinginess as Hatim Tayi was for generosity. To the extent that he was externally adorned by all the good things of the world, the innate avarice in his soul was firmly rooted. He was so bad that he wouldn't have given a loaf of bread to save his life, he wouldn't have favored Abu-Hurayra's cat with a morsel, and he wouldn't have tossed a bone to the Sleepers' dog. In short, no one ever saw the door of his house open or his table laid for guests.

No poor man got anything but the aroma of his food; after he ate, a bird would have no crumbs to peck.

I heard that he was on his way to Egypt in the Mediterranean Sea with dreams of being Pharaoh on his mind until, when he was drowning [Kor. 10:90], an adverse wind hit his ship.

What's a heart to do? It cannot get along with an adverse nature like yours. Not at all times is the wind appropriate to the ship.

He began to lift his arms in prayer and cry out in vain. When they sail in a ship, they call upon God, sincerely exhibiting unto him the true religion [Kor. 29:65].

What do supplicating hands profit a needy servant? When it is time for prayer, they are raised to God, but when it is time to be generous, they are held in the armpits.

Give relief with your gold and silver, and derive some enjoyment yourself.

And thus put one brick of silver and one brick of gold into this house, which will remain after you.

It has been related that he had poor relatives in Egypt. They became rich from the wealth he left, and upon his death they ripped up their old clothes and had fur hats and Damiettan turbans made. That very week I saw one of them riding a fleet-footed steed with a slave boy running at his attendance.

If the dead man were to come back to his kith and kin, to give back the inheritance would be harder on the heirs than was the death of their kinsman.

Based on the prior acquaintance we had, I tugged on his sleeve and said,

بخور ای نیکسیرت و سرهمرد کان نگون بخت گرد کرد و نخورد

حکایت ۲۴

صیّادی ضعیفرا ماهی قوی بدام اندر افتاد. طاقت حفظ آن نداشت. ماهی برو غالب آمد و دام از دستش درربود و برفت.

شد غلامی که آب جوی آرد آب جـوی آمد و غلام ببرد دام هـر بـار مـاهی آوردی ماهی این بار رفت و دام ببرد دامت دیگر صیّادان دریغ خوردند و ملامتش کردند که چنین صیدی در دامت افتاد و ندانستی نگاه داشتن؟ گفت ای برادران، چه توان کردن؟ مرا روزی نبود و ماهیرا همچنان روزی مانده بود. صیّاد بیروزی در دجله نگیرد و ماهی بی اجل بر خشکی نمیرد.

حکایت ۲۵

دست و پابریدهای هزارپایی را بکشت. صاحبدلی بروگذر کرد و گفت سبحان الله با هزار پای که داشت چون اجلش فرا رسید از بیدست و پایی گریختن نتوانست.

چو آید زپی دشمنِ جانستان ببندد اجل پیای اسبِ دوان در آندم که دشمن پیاپی رسید کمان کیانی نباید کشید

حکایت ۲۶

ابلهی را دیدم سمین، خلعتی ثمین در بر و مرکبی تازی در زیر و قصبی مصری بر سر. کسی گفت سعدی، چگونه همی بینی این دیبای مُعْلَم برین حیوان لایَعْلَم؟ گفتم خطی زشتست که بآب زر نبشتست.

"Eat and enjoy, my good man, for that unfortunate one amassed and never consumed."

© Story 24

A big fish fell into a weak fisherman's net. He didn't have the strength to hold onto it. The fish overpowered him, pulled the net from his hands, and escaped.

A servant boy went to draw water from a stream. A flood came and carried the lad away.

The net had brought in a fish every time, but this time the fish got away and took the net too.

The other fishermen made sympathetic noises, but they blamed him, saying, "Such a catch fell into your net, but you weren't able to hold onto it!"

"Brothers," he replied, "what can one do? It wasn't destined to me, and the fish had some days left."

A fisherman who is not so fated won't catch a fish in the Tigris, and a fish whose time has not come will not die on dry land.

© Story 25

A man whose hands and feet had been cut off killed a centipede. A man of understanding passed by him and said, "Praise God! with the thousand legs it had, when its time came, it was not able to run away from a man with no hands or feet.

When the life-taking foe stalks you down, the harbinger of death hobbles the legs of the fastest horse.

At the moment the enemy appears at your heels, you cannot draw the Kayanid bow.

© Story 26

I saw a fat fool wearing an expensive robe, riding an Arabian steed, and Egyptian linen on his head. Someone said, "Sa'di, what do you think of the striped brocade on this ignorant animal?"

"It's an ugly script written in gold ink," I replied.

قَدْ شابَهَ بالوَرَى حِالٌ ﴿ عِلْلاَ جَسَدَا لَهُ خُوارٌ ﴾ يك خلقت زيبا به از هزار خلعت ديبا

یبا به از هرار حلعت دیبا بآدمی نتوان گفت میاند ایس حیوان مگر دُراعه و دستیار و نقشِ بیرونش بگردِ در همه اسباب و ملک و هستی او که هیچ چیسز نبینی حلال جز خونش شریف اگر متضعف شود خیسال مبند که پیایگاه بلندش ضعیف خواهد شد ور آستانهٔ سیمیس بمیسخ زر بیزند گمان مبر که یهودی شریف خواهد شد

حکایت ۲۷

دزدی گدائیرا گفت شرم نمی داری که از برای جوی سیم دست پیش هر لئیم دراز میکنی؟ گفت

دست دراز از پیِ یک حبّه سیم به که ببُرّند بدانـــگی و نیم

حکایت ۲۸

مشتزنی را حکایت کنند که از دهر مخالف بفغان آمده بود و حلق فراخ از دست تنگ بجان رسیده. شکایت پیش پدر برد و اجازت خواست که عزم سفر دارم، مگر بقوّت بازو دامن کامی فرا چنگ آرم.

فضل و هنر ضایعست تا ننمایند عود بر آتش نهند و مشک بسایند پدر گفت ای پسر، خیال محال از سر بدر کن و پای قناعت در دامن سلامت

An ass that looks like a person, a corporeal calf that lowed [Kor. 7:148]. One beautiful trait is better than a thousand silk robes.

You cannot say that this animal resembles a human—only his tunic, turban, and his outward finery.

Around his door are all sorts of paraphernalia, but of his possessions and being you see none as licit except his blood.

Even if a descendant of the Prophet becomes impoverished, don't imagine that his exalted birth can be diminished.

Even if his silver threshold is held down by golden spikes, don't imagine that a Jew can become a descendant of the Prophet.

Story 27

A thief said to a beggar, "Aren't you ashamed to put your hand out to every low person for a pittance?"

He replied,

"Better the hand be extended for a dime than to have it cut off for a quarter."

© Story 28

The story is told of a boxer who complained of his adversity and poverty. He took his complaint to his father and asked permission to leave, saying, "I am going to travel. Perhaps through the strength of my arm I may have some success."

Learning and skill are wasted until they are displayed. Aloe must be put on the fire, and musk pulverized.

"My son," the father said, "get impossible dreams out of your head, and leave well enough alone, for the great have said, 'As good

کش که بزرگان گفته اند دولت نه بکوشیدنست، چاره کم جوشیدنست. کس نتواند گرفت دامن دولت بزور

كوششِ بيفايده است وسمه بر ابروي كور

چه کند زورمند وارون بخت بازوی بخت به که بازوی سخت ۲ اگر بهر سرِ موییت صد خرد باشد خرد بکار نیاید چو بخت بد باشد پسر گفت ای پدر، فواید سفر بسیار است. از نزهت خاطر و جرّ منافع و دیدن عجایب و شنیدن غرایب و تفرج بلدان و مجاورت خُلان و تحصیل جاه و ادب و مزید مال و مکتسب و معرفت یاران و تجربت روزگاران چنانکه سالکان طریقت گفته اند

تا بدگان و خیانه در گروی هرگزای خام آدمی نشوی برو اندر جهان تفرج کن پیش از آنروز کز جهان بروی پدر گفت ای پسر، منافع سفر چنین که گفتی بسیارست ولیکن مسلم پنج طایفهراست: نخستین بازرگانی که با وجود نعمت و مکنت غلامان و کنیزان دارد دلاویز و شاگردان چابک. هر روزی بشهری و هر شب بمقامی و هردم بتفرج گاهی از نعیم دنیا متمتع.

منعم بکوه و دشت و بیابان غریب نیست هر جا که رفت خیمه زد و بارگاه ساخت وانرا که بر مراد جهان نیست دسترس در زادبوم ۲۱ خویش غریبست و ناشناخت

دوم عالمی که بمنطق شیرین و قوّت فصاحت و مایهٔ بلاغت هرجا که رود بخدمت او اقدام نمایند و اکرام کنند.

> وجودِ مــــردم دانا مثالِ زرّ طلاست که هرکجا برود قدر و قیمتش دانند

CHAPTER THREE: THE SUPERIORITY OF CONTENTMENT 89 fortune does not come in proportion to striving, the remedy is to worry as little as possible.'

N as frede as possible.

No one can seize the skirt of good fortune by force. Striving is as useless as dye on a blind man's eyebrow.

What can a ill-fated strong man do? Better a lucky arm than a strong one. Though you have wisdom a hundred-fold on the end of every hair, all that wisdom will avail you nothing when your luck is bad.

"Father," said the son, "the benefits of travel are many—diversion for the mind, acquisition of profit, seeing wonders, hearing strange things, seeing different countries, getting to know new people, acquiring status, increase in wealth, acquiring knowledge, making the acquaintance of new friends, and experience of the world, as wayfarers have said:

As long as you are pledged to shop and home, never will you become a real man, O immature one.

Go into the world and look around before the day comes when you leave the world.

"My son," replied the father, "the benefits of travel, as you have said, are many. However, things are assured for five types of person: first, a merchant, who, with his wealth and riches, possesses charming slave girls and boys and nimble apprentices. Every day he is in a different city, every night he is in a different assembly, and every moment he enjoys the good things of the world from a different vantage point.

A rich man is never a stranger, be he in the mountains, on the plains, or in the desert. Everywhere he goes he pitches a tent and holds court.

He who has no access to the good things of the world is ever a stranger, unknown even in his native land.

Second is the scholar, who is welcomed and honored everywhere he goes for his beguiling speech, great eloquence, and powerful rhetoric.

The existence of wise men is like gold: everywhere they go their value is recognized and appreciated.

بزرگزادهٔ نــادان بشهر وا ماند که در دیار غریبش بهیچ نستانند

سیم خوبرویی که درون صاحبدلان بمخالطت او میل کند که بزرگان گفته اند اندکی جمال به از بسیاری مال، و گویند روی زیبا مرهم دلهای خسته است و کلید درهای بسته. لاجرم صحبت اورا همه جای غنیمت شناسند و خدمتشرا منت دانند.

شاهد آنجا که رود حرمــت و عزّت بیند

ور برانند بقهرش پدر و مادر و خــویش پرِ طاوس در اوراق مصـــاحف دیدم

گفتم این منزلت از قدرِ تو میبینم بیش گفت خاموش که هرکس که جمالی دارد

هرکجا پای نهد دست بدارندش پیش

چــــون در پســر موافقی و دلبــری بُود اندیشـه نیست گـــر پدر از وی بری بُود

او گوهرست گو صدفش در جهان^{۲۲} مباش

دُر یتیمرا همه کس مشتری بود

چهارم خوش آوازی که بحنجرهٔ داودی آب از جریان و مرغ از طیران باز دارد. پس بوسیلت این فضیلت دل مشتاقان صید کند و ارباب معنی بمنادمت او رغبت نمایند و بانواع خدمت کنند.

سَمْعِي الى حُسْنِ الأغاني مَنْ ذا الَّذي جَسَّ المَثاني

چه خوش بساشد آهنگ نرم حزین بگسوش حریفان مست صبوح بسه از روی زیباست آوازِ خوش که آن حظ نفسست و این قُوت روح یا کمینه پیشه وری که بسعی بازو کفافی حاصل کند تا آبروی از بهر نان

The ignorant son of a noble remains behind in town because no one in foreign lands will pay anything for him.

Third is the good-looking person, with whom people of sympathy are innately inclined to mingle, for the great have said, 'A little beauty is better than a lot of wealth,' and they also say 'A beautiful face is balm for wounded hearts and the key to locked doors.' Consequently, to converse with such a one is considered a coup, and people are glad to entertain him.

Everywhere a handsome man goes, he is respected and honored—even if he has been chased off in anger by mother, father, and kinsman.

I saw a peacock feather in the pages of a Koran. "This position is greater than you deserve," I said.

"Be quiet!" it said. "He who possesses beauty is welcomed with open arms wherever he goes."

When a son has appeal and charm, he has no worries if his father has disowned him.

When you have the pearl, tell the shell to get lost. Everyone is willing to purchase a matchless pearl.

Fourth is he who has a good voice, for with a voice like David's one can charm water from a stream and birds from the air. With this talent one can capture the hearts of aficionados, and the cognoscenti will wish to have him as a companion and serve him in every way possible.

My ear is on the beauty of the songs. What care I who the player is?

How pleasant is a soft, sad song in the ears of friends intoxicated by a morning draught!

Better than a beautiful face is a beautiful voice, for the former gives pleasure to the soul, but the latter reinforces the spirit.

Or else a humble man of skill who makes his living with his hands in order that his honor not be sullied for the sake of bread, as the wise ريخته نگردد چنانكه خردمندان گفتهاند

گر بغریبی رود از شهرِ خویش سختی و محنت نکشد پینه دوز ور بخرابی فتد از مملکت گرشنیه خفت د ملک نیمروز چنین صفتها که بیان کردم ای فرزند در سفر موجب جمعیّت خاطرست و داعیهٔ طیب عیش، و آنکه ازین جمله بی بهره است بخیال باطل در جهان برود و دیگر کسش نام و نشان نشنود.

هرآنکه گردش گیتی بکینِ او برخاست بغیرِ مصلحتش رهبری کند ایّام کبوتری که دگر آشیان نخواهد دید

قضا همی بردش تا بســوی دانه و دام

پسر گفت ای پدر، قول حکمارا چگونه مخالفت کنیم؟ که گفتهاند رزق اگرچه مقدور، اگرچه مقدور، از ابواب دخول آن احتراز واجب.

رزق اگر چند بیگمان برسد شرط عقلست جُستان از درها ورچه کس بی اجل نخواهد مرد تو مرو در دها از درها در این صورت که منم با پیل دمان بزنم و با شیر ژیان پنجه درافکنم. پس مصلحت آنست ای پدر که سفر کنم کزین بیش طاقت بی نوائی نمی آرم.

چون مرد درفتاد ۲۳ ز جای و مقام خویش دیگر چه غم خورد؟ همه آفاق جای اوست شب هر توانگری بسرایی همی روند درویش هرکجا که شب آمد سرای اوست

این بگفت و پدررا وداع کرد و همّت خواست و روان شد و با خود همیگفت

CHAPTER THREE: THE SUPERIORITY OF CONTENTMENT 91 have said:

If he leaves his own town and goes into foreign lands, a cobbler suffers neither hardship nor tribulation.

If he suffers devastation outside of his own realm, the king of Nimroz will go to sleep hungry.

The qualities of which I have spoken, my son, will give you peace of mind on your travels and let you live enjoyably, but he who has no share of any of these goes into the world with idle fancy, and no one will ever hear anything of him."

He against whom the world rises up in vengeance will be guided by fate against his best interests.

A bird that is not fated to see its nest again is guided by fate to the trail of grain leading to the snare.

"Father," said the son, "how can we go against the advice of the wise? They have said that although daily bread is divinely allotted to all, one must learn the means of acquiring it; and although catastrophes are destined, one must mount a guard at the gates through which they may enter.

Although sustenance will undoubtedly come, an intelligent person will certainly look for it behind every door.

Although no one will die until his moment comes, don't walk into a dragon's maw.

In the shape I am in, would I box with champions or grapple with a raging lion? It would be best for me, father, to travel, for I can no longer endure the burden of poverty."

When a man is fallen and has lost his position, what further worry can he have? The whole world is his.

At night every rich man goes to a palace; whatever place a poor man comes to by night is his palace.

So saying, he bade his father farewell, asked for his blessing, and set forth, saying to himself,

هنرور چو بختش نباشد بکام بجایی رود کش ندانند نام همچنین تا برسید بکنار آبی که سنگ از صلابت او بر سنگ همیآمد و خروش بفرسنگ همی رفت.

> سهمگینن آبی که مرغابی درو ایمن نبودی کمترین موج آسیاسنگ از کنارش درربودی

گروهی مردمانرا دید، هر یک بقراضهای در معبر نشسته و رخت سفر بسته. جوانرا دست عطا بسته بود. زبان ثنا برگشود. چندانکه زاری کرد یاری نكردند.

بی زر نتوانی که کنی بر کس زور ور زر داری بــزور محتـــاج نــهٔ ملاّح بی مروّت بخنده برگردید و گفت

> زرنداری نتوان رفت بزور از دریا زور ده مرده چه باشد؟ زر یک مرده بیار

جوانرا دل از طعنهٔ ملاح بهم برآمد. خواست که ازو انتقام کشد. کشتی رفته بود. آواز داد و گفت اگر بدین جامه که پوشیده دارم۲۴ قناعت کنی دریغ نیست. ملاح طمع کرد و کشتی باز گردانید.

بدوزد شــره دیدهٔ هوشمند درآرد طمع مرغ و ماهی ببند چندانکه پیش و گریبانش بدست آن جوان افتاد بخود درکشید و بیمحابا کوفتن گرفت. یارش از کشتی بدرآمد تا پشتی کند. همچنین درشتی دید و پشت بداد. جزین چاره نداشتند که با او بمصالحت گرایند و باجرت كشتى ٢٥ مسامحت نمايند. كُلُّ مُداراةٍ صَدَقةٌ.

چو پرخاش بینی تحمّل بیار که سهلی ببندد در کــارزار

بشیرین زبانی و لطف و خوشی توانیی که پیلی بمویی کشی لطافت کن آنجا که بینی ستیز نبُرد قرِ نسرمرا تیغ تیز

"A man of skill, when luck is not with him, should go to a place where no one knows his name."

And he kept going until he came to the edge of a sea that was crashing onto the rocky shore, and the roar of which could be heard for miles.

A terrifying sea in which a duck would not be safe: its smallest wave would carry a millstone from the shore.

He saw a group of people seated in a ferry, having paid a small fare, and their baggage all tied up. The young man had no ability to pay, but he raised his voice and pleaded. No matter how much he wailed, they did not help him.

Without gold you cannot use force against anyone; if you have gold, you have no need of force.

A callous sailor looked around at him in amusement and said,

"Without money you cannot get across the sea by force. What is the strength of ten men? Bring the gold of one."

The young man was humiliated by the sailor's taunt. He wanted to take revenge on him, but the boat had set sail. He cried out and said, "If you would be content to take the clothes I have on, they are yours." The sailor was greedy and turned the boat around.

Cupidity stitches a sober person's eyes shut. Greed brings birds and fish into the net.

As soon as the sailor's collar came into the young man's reach, he pulled him toward himself and began to pound him without mercy. The sailor's mate got out of the boat to help, but he too received a beating and fled. Finally they saw no remedy other than making peace with him and forgiving him the fare. "Every act of appearement is alms."

When you see a fighter, use forbearance, for mildness closes the door of battle.

With sweet words and kindness you can lead an elephant by a hair. Be nice when you see rancor: a sharp blade doesn't cut soft silk.

بعذر ماضی در قدمش فتادند و بوسهٔ چندی بنفاق بر سر و چشمش دادند. یس بکشتی درآوردند و روان شدند تا برسیدند بستونی از عمارت یونان در آب ایستاده. ملاح گفت کشتی را خللی هست. یکی از شما که زورآورترست باید که بدین ستون برود و خطام کشتی بگیرد تا عمارت كنيم. جوان بغرور دلاوري كه در سر داشت از خصم دلآزرده نينديشيد و قول حکما معتبر نداشت ۲۶ که گفته اند هرکرا رنجی بدل رسانیدی اگر در عقب آن صد راحت برسانی از پاداش آن یک رنجش ایمن مباش که پیکان از جراحت بدرآید و آزار در دل بماند.

مشو ایمن که تنگدل گردی چون ز دستت دلی بتنگ آید سنگ بر بارهٔ حصار منزن که بُود کز حصار سنگ آید

چه خوش گفت بگتاش با خیلتاش چو دشمن خراشیدی ایمن مباش

چندانکه مقْوَد کشتی بساعد برپیچید و بر بالای ستون رفت ملاح زمام از کفش درگسلانید و کشتی براند. بیچاره متحیّر بماند. روزی دو بلا و محنت کشید و سختی دید. سیم روز۲۰ خوابش گریبان گرفت و بآب انداخت. بعد از شبانروزی دگر بر کنار افتاد، از حیاتش رمقی مانده. برگ درختان خوردن گرفت و بیخ گیاهان برآوردن. تا اندکی قوّت یافت، سر در بیابان نهاد و همی رفت تا تشنه و بی طاقت بسر چاهی رسید. قومی برو گرد آمده و شربتی آب بیشیزی همی آشامیدند. جوان را پشیزی نبود. طلب کرد و بیچارگی نمود. رحمت نیاوردند. دست تعدی دراز کرد و میسر نشد. بضرورت تنی چندرا فرو کوفت. مردان غلبه کردند و بیمحابا بزدند و مجروح شد.

با همه تندي و صلابت كه اوست شير ژيـــانرا بدرانند يوست یشته چو پئر شد بزند پیلرا مورچگانرا چو بـُود اتفاق They fell at his feet, apologizing for the past and giving him several hypocritical kisses on the forehead. Then they brought him on board the boat and set sail until they reached a column from a Greek building standing in the water. The sailor said, "The boat is damaged. The one of you who is the strongest will have to go to the column and hold the tether of the boat so that we can fix it." The young man, proud of the strength he imagined he had, gave neither a thought to the malice of the one he had offended nor weight to the dictum of the wise who have said, "When you offend someone, even though you should give him a hundred causes for pleasure after that, you will not be safe from retribution for that one offense, for a shaft eventually works its way out of a wound, but rancor remains in the heart."

How well did Begtash say to Khayltash, "When you have scratched an enemy, never think you are safe."

Don't think you are safe lest you have cause for regret when someone has been offended by you.

Do not throw a rock at the wall of a fortress, for a stone may come down on you from the ramparts.

As soon as he had wrapped the tether of the boat around his arm and climbed on top of the column, the sailor snatched the rope from his hands and sailed the boat away. The poor fellow was left in astonishment. One day, two days he bore his affliction and suffered. On the third day sleep overcame him and he fell into the water. After another day and night he was cast onto the shore, more dead than alive. He began to eat leaves from the trees and pull out roots of plants, and when he had regained a bit of strength, he headed out into the wilderness, proceeding until, thirsty and unable to go any further, he came to a well. Around it was gathered a tribe, and they were paying a small coin to drink water. The young man had no coin. He begged and indicated how miserable he was. They took no pity on him. He became aggressive but succeeded in felling only a few before they overwhelmed him and beat him mercilessly.

When mosquitoes swarm, they will bite an elephant despite its ruggedness and enormity.

When ants swarm they can make a raging lion tear his hide off.

بحکم ضرورت در پی کاروانی افتاد و برفت. شبانگه برسیدند بمقامی که از دزدان پرخطر بود. كاروانيانرا ديد لرزه بر اندام اوفتاده و دل بر هلاك نهاده. گفت اندیشه مدارید که یکی منم درین میان که بتنها پنجاه مردرا جواب دهم و دیگر جوانان هم یاری کنند. این بگفت و مردم کاروانرا بلاف او دل قوی گشت و بصحبتش شادمانی کردند و بزاد و آبش دستگیری واجب دانستند. جوانرا آتش معده بالاگرفته بود و عنان طاقت از دست رفته. لقمهای چند از سر اشتها تناول کرد و دمی چند آب در سرش آشامید تا دیو درونش بیارمید و بخفت. پیر مردی جهاندیده در آن کاروان بود. گفت ای یاران، من ازین بدرقهٔ شما اندیشناکم، نه چندانکه از دزدان. چنانکه حکایت کنند که عربی را درمی چند گرد آمده بود و بشب از تشویش لوریان در خانه تنها خوابش نبردی. یکیرا از دوستان پیش خود آورد تا وحشت تنهائي بديدار او منصرف گرداند. شبي چند در صحبت او بود. چندانکه بر درمهاش وقوف یافت ببرد و بخورد و سفر کرد. بامدادان دیدند عربرا گریان و عریان. گفتند حال چیست؟ مگر آن درمهای ترا دزد برد؟ گفت لا وَالله بدرقه برد.

هرگزایمن ز مار ننشستم تا بدانستم آنچه خصلت اوست زخم دندان دشمنی بترست که نماید بچشم مردم دوست چه دانید اگر اینهم از جملهٔ دزدان باشد که بعیّاری در میان ما تعبیه شده است تا بوقت فرصت یارانرا خبر کند. مصلحت آن بینم که مر اورا خفته بمانید و برانیم. جوانانرا تدبیر پیر استوار آمد و مهابتی از مشتزن در دل گرفتند و رخت برداشتند و جوانرا خفته بگذاشتند. آنگه خبر یافت که آفتابش در کتف تافت. سر برآورد و کاروان رفته بود. بیچاره بسی بگردید و ره بجایی نبرد. تشنه و بی نوا روی بر خاک و دل بر هلاک نهاده

Helpless, he followed in the wake of a caravan. He caught up with it by night in a halting place that was fraught with danger from bandits. He saw the members of the caravan quivering with fear, certain of their impending doom.

"Don't worry," he said. "I am in your midst, and I can take on fifty men by myself. The other young men can help too." When he said this, the members of the caravan took heart from his boasting, and, gladdened by his conversation, they considered it a duty to assist him with food and water. Fire was raging in the young man's stomach, and he could scarcely control himself. He ate a few morsels ravenously and took a few swigs of water until the demon inside him calmed down, and he went to sleep.

In the caravan was an old man with much experience of the world. He said, "Friends, I am more concerned by this escort of yours than by the bandits. As the tale is told, an Arab had managed to collect a few dirhems, and he was too afraid of robbers to sleep by himself in his house at night. He brought one of his friends to his house so that he wouldn't be alone. The friend remained with him for several nights, but as soon as he learned of the dirhems, he stole them and absconded. The next morning some people saw the Arab weeping and naked. 'What happened?' they asked. 'Did a robber take your money?' 'No, by God' he replied, 'my bodyguard took it!'

I never thought I was safe from snakes once I found out what their character was like.

Worse than an enemy's bite is that he should appear as a friend in people's eyes.

For all you know, he may be one of the bandits and has cleverly infiltrated among us so that when the opportunity presents itself he can inform his friends. I think the best thing to do would be for us to leave him asleep and proceed."

The old man's advice seemed sound to the young men. As dread of the boxer crept into their hearts, they packed up their things and left him asleep. He awoke when the sun shone on his shoulder. He raised his head and saw that the caravan had gone. He roamed around helplessly but got nowhere. Thirsty and destitute, he put his head on the ground and prepared himself for death, saying,

همی گفت

مَن ذا یُحدّثُنی وزُمَّ العیسُ ما لِلغریبِ سِوَی الغریبِ آئیسُ درشتی کند با غریبان کسی که نابوده باشد بغربت بسی مسکین درین سخن بود که پادشه پسری بصید از لشکریان دور افتاده بود. بالای سرش ایستاده همی شنید و در هیأتش نگه میکرد. صورت ظاهرش پاکیزه و صورت حالش پریشان. پرسید از کجایی و بدین جایگه چون افتادی؟ برخی از آنچه بر سر او رفته بود اعادت کرد. ملکزاده معتمدی با وی فرستاد تا بشهر خویش آمد. پدر بدیدار او شادمانی کرد و بر سلامت حالش شکر گفت. شبانگه از آنچه بر سر او گذشته بود از حالت کشتی و جور ملاح و جفای روستائیان بر سر چاه و غدر کاروانیان در راه با پدر همی گفت.

پدر گفت ای پسر، نگفتمت هنگام رفتن که تهیدستانرا دست دلیری بسته است و پنجهٔ شیری شکسته؟

چه خوش گفت آن تهی دست سلحشور جوی زر بهتر از پنجاه من زور پسر گفت آن تهی دست سلحشور بری گنج برنداری و تا جان در خطر نیهی بر دشمن ظفر نیابی و تا دانه پریشان نکنی خرمن برنگیری. نبینی باندک مایه رنجی که بردم چه تحصیل راحت کردم و بنیشی که خوردم چه مایه عسل آوردم؟

گرچه بیرون زرزق نتوان خورد در طلب کاهلی نشاید کرد غوّاص اگر اندیشه کند کام نهنگ هرگز نکند دُرِّ گرانمایه بچنگ آسیاسنگ زیرین متحرّک نیست، لاجرم تحمّل بار گران همی کند.

چو خورد شیرِ شرزه در بنِ غار بازِ افتاده را چه قوت بُود تا تو در خانه صید خواهی کرد دست و پایت چو عنکبوت بُود

"Who is there to speak to me when the camels have been tied up? The stranger has only a stranger as a companion.

A person who has not been long in foreign lands is hard on strangers."

The poor fellow was talking like this when a prince, who had become separated from his soldiers while out hunting, heard him speaking. Looking at him, he saw that his external form was fine but he was in dire straits. "Where are you from?" he asked. "And how did you come to be in this place?"

The young man related some of what had happened to him. The prince assigned a trusted soldier to accompany him to his own city. His father rejoiced at seeing him and gave thanks for his safety. That night he told his father what had happened to him—about the boat and the sailor's cruelty, the misery inflicted upon him by the villagers at the well, and the treachery of the caravan members on the road.

"My son," said the father, "didn't I tell you when you left that those who are empty-handed have their hands tied against courageous action?"

How well did the empty-handed soldier put it: "A measly piece of gold is better than fifty maunds of strength."

"But, father," said the youth, "you'll never find a treasure if you don't take the trouble to look for it. If you don't put your life in jeopardy, you'll never achieve victory over the enemy. Unless you sow seeds, you won't reap a harvest. Don't you see what repose I have gained for the little bit of trouble I took? Don't you see how much honey I have got for the sting I received?"

Although it is not possible to eat beyond one's allotment, one should not be remiss in the search.

If the diver is worried by the crocodile's jaws, he will never lay his hands on a precious pearl.

The lower millstone does not move; consequently it must bear the heavy weight.

When a ferocious lion eats at the bottom of its lair, what nourishment does a fallen hawk derive?

As long as you want to hunt while sitting at home, your hands and feet are like a spider's.

پدر گفت ای پسر، ترا درین نوبت فلک یاوری کرد و اقبال رهبری، که صاحب دولتی در تو رسید و بر تو ببخشایید و کسر حالترا بتفقدی جبر کرد. و چنین اتفاق نادر افتد و بر نادر حکم نتوان کرد. زنهار تا بدین طمع دگر باره گرد ولع نگردی.

صیاد نه هر بار شگالی ببرد افتد که یکی روز پلنگش بدرد چنانکه یکی از ملوک پارس نگینی گرانمایه بر انگشتری داشت. باری بحکم تفرّج با تنی چند خاصان بمصلاّی شیراز بیرون رفت. فرمود تا انگشتری را بر گنبد عضد نصب کردند تا هرکه تیر از حلقهٔ انگشتری بگذراند خاتم اورا باشد. اتّفاقاً چهارصد حکمانداز که در خدمت او بودند جمله خطا کردند مگر کودکی که بر بام رباط ببازیچه تیر از هر طرفی میانداخت، باد صبا تیر اورا از حلقهٔ انگشتری در گذرانید. خلعت و نعمت یافت و خاتم بوی ارزانی داشتند. پسر تیر و کمانرا بسوخت. گفتند چرا چنین کردی؟ گفت تا رونق نخستین بر جای بماند.

گه بُود کز حکیم روشنرای برنیاید درست تدبیری گاه باشد که کودکی نادان بغلط بر هدف زند تیری

حکایت ۲۹

درویشی را شنیدم که بغاری در نشسته بود و در بروی از جهانیان بسته و ملوک و اغنیارا در چشم همّت او شوکت و هیبت نمانده.

هرکه برخود در سؤال گشاد تا بمیسرد نیسازمند بُسود آز بگذار و پادشاهی کن گردن بی طمع بلند بُسود یکی از ملوک آن طرف اشارت کرد که توقع بکرم اخلاق مردان چنانست که بنان و نمک با ما موافقت کنند. شیخ رضا داد بحکم آنکه اجابت

"My son," said the father, "this time fate helped you and fortune guided you, for a fortunate person came to your rescue, took pity on you, and kindly made up for what you had lost. Such things rarely occur, and one cannot generalize from the uncommon. Beware lest you have such cravings again.

Hunters do not bag a jackal every time; but many a day it happens that a leopard tears one of them to bits.

It is like the king of Fars who had a valuable jewel in his ring. Once he went out for amusement with some of his elite to the festival grounds in Shiraz. He ordered the ring fastened atop the Azud dome, and whoever could shoot an arrow through the ring could have it. As fate would have it, all four hundred of the expert archers who were with him missed, but a child who was playing on the roof of a caravansary and shooting arrows in all directions let loose an arrow that the zephyr carried straight through the ring. He was rewarded, and the ring was given to him. The boy burned his bow and arrows, and when they asked him why, he said, 'So that the first triumph may always remain.'"

Sometimes it happens that an enlightened wise man's plan goes awry. Sometimes it happens that an ignorant child hits the target by mistake.

© Story 29

I heard of a dervish who lived in a cave, keeping the door shut to all people and disdaining to stand in awe of kings or the rich.

Whoever allows himself to beg will be needy until he dies.

Abandon greed and be a king: he who is without greed can hold his head high.

One of the kings of the region let it be known that he expected generously-minded people to share in his bread and salt. The hermit agreed because it was customary to accept an invitation. The next

دعوت سنتست. دیگر روز ملک بعذر قدومش رفت. عابد از جای برجست و ملکرا در کنار گرفت و تلطّف کرد و ثنا گفت. چون غایب شد یکی از اصحاب پرسید شیخرا که چندین ملاطفت امروز با پادشه که تو کردی خلاف عادت بود و دیگر ندیدیم. گفت نشنیدهای که گفتهاند هرکرا بر سماط بنشستي، واجب آمد بخدمتش برخاست.

خواب توان كىرد حجىر زيسر سر دست توان کرد در آغوش خویش صبر ندارد که بسازد بهیچ

گـــوش تواند که همه عمر وی نشنــود آواز دف و چنگ و نی دیده شکیبد ز تماشهای باغ بی گل و نسرین بسر آرد دماغ ور نبُوَد بالـــش آگنـــده پـــر ور نبُوَد دلبـــر همخوابــه پیش ويــن شكــم بيهنرِ پيچ پيــچ

day the king went to apologize for making him come. The hermit sprang up from his place and embraced the king, treating him with kindness and praising him. When the king left, one of the hermit's companions said to him, "All that kindness you expended on the king today was contrary to your habit. We have never seen it before."

He replied, "Haven't you heard it said that it is a duty to serve anyone who sits at your table?"

The ear may never hear the sound of drum, harp, or flute;

The eye can forbear seeing a garden; the brain can exist without roses and lilies;

If there is no pillow stuffed with feathers, one can sleep with a stone under one's head;

And if a charmer does not share your bed, you can wrap your arms around yourself;

It's only this useless, good-for-nothing writhing belly that cannot wait for anything.

باب چهارم در فواید خاموشی

حکایت ۱

یکی را از دوستان گفتم امتناع سخن گفتنم بعلّت آن اختیار آمده است که غالب اوقات در سخن نیک و بد اتّفاق افتد و دیدهٔ دشمنان جز بر بدی نمی آید. گفت دشمن آن به که نیکی نبیند.

وأخو العَداوةِ لا يُرُّ أَ بَصَالَحٍ ﴿ إِلاَّ وَيَلَمَــِــزُهُ بَكَذَابٍ أَشِر هنر بچشــــم عداوت بزرگتر عيبست گلست سعدى و در چشم دشمنان خارست نور گيتىفـــروز چشمـــهٔ هور ﴿ زشت باشد بچشم موشكِ كور

حکایت ۲

بازرگانی را هزار دینار خسارت افتاد. پسررا گفت نباید که این سخن با کسی در میان نهی. گفت ای پدر، فرمان تراست. نگویم ولیکن خواهم که م مرا بر فایدهٔ این مطّلع گردانی که مصلحت در نهان داشتن چیست؟ گفت تا مصیبت دو نشود، یکی نقصان مایه و دیگر شماتت همسایه.

مگوی اندُه خویش با دشمنان که لاحَوْلَ گویند شادی کنان

حکایت ۳

جوانی خردمند از فنون فضایل حظّی وافر داشت و طبعی نافر. چندانکه در محافل دانشمندان نشستی زبان سخن ببستی. باری پدرش گفت ای پسر، تو نیز آنچه دانی بگوی.

Chapter Four

The Benefits of Silence

© Story 1

I said to one of my friends, "The reason I have chosen not to speak is that most of the time when one is talking, both good and bad things are said, and the eyes of one's enemies fall only upon the bad."

"Better," he said, "that an enemy not see anything good."

An inimical person does not pass by a pious man without criticizing him for being a horrid liar.

Virtue, in an enemy's eyes, is the worst fault. Sa'di is a rose, but in the eyes of enemies he is a thorn.

The world-illuminating brightness of the source of sunlight is ugly in the eyes of a blind mole.

© Story 2

A merchant suffered a loss of a thousand dinars. To his son he said, "You must not speak of this to anyone."

"Father," he said, "I will obey you and not speak of it, but I would like you to explain to me what the benefit is in keeping it secret."

"Lest calamity strike twice," he replied, "once with the loss of capital, and second with the gloating of neighbors."

Do not disclose your sorrows to enemies, for they will rejoice while saying, "How terrible!"

© Story 3

A wise youth had a large measure of learned accomplishments but a negative attitude. No matter how much he sat in assemblies of scholars, he kept his mouth shut. Once his father said, "Son, you too should say what you know."

گفت ترسم که بپرسندم از آنچه ندانم و شرمساری برم.

آن شنیدی که صوفیی میکوفت زیر نعلینِ خویش میخی چند

آستین ش گرفت سرهنگی که بیا نعل بر ستورم بند نگفته ندارد کسی با تو کـــار ولیکن چو گفتی دلیلــش بیار

حکایت ۴

عالمي معتبررا مناظره افتاد با يكي از ملاحده (لَعَهَهُمُ اللهُ عَلَى حِدَة). و بحجّت با او بر ٔ نیامد. سپر بینداخت و برگشت. کسی گفتش ترا با چندین فضل و ادب که داری با بیدینی حجّت نماند؟ گفت علم من قرآنست و حدیث و گفتار مشایخ، و او بدینها معتقد نیست و نمی شنود. مرا شنیدن کفر او بچه كارآبد؟

آنکس که بقرآن و خبر زو نرهی آنست جوایش که جوایش ندهی

حکایت ۵

جالینوس ابلهیرا دید دست در گریبان دانشمندی زده و بیحرمتی همی کرد. گفت اگر این دانا بودی^۵ کار وی با نادانان بدینجا نرسیدی.

دو عاقل را نباشد کین و پیکار نه دانائی ستیزد با سبکبار اگر نادان بوحشت سخت گوید خردمندش بنرمی دل بجــوید همیدون سرکشی و آزرمجویی اگرزنجير باشد بگسلانند تحمّل كرد وگفت اي نيكفرجام که دانم عیب من چون من ندانی

دو صاحبـــدل نگهدارند مويي وگر بر هر دو جانب جاهلانند یکیرا زشتخمویی داد دشنام بتر زانم که خواهی گفتن، آنی

"I fear they will ask me what I don't know," he replied, "and I will be embarrassed."

You have heard of the Sufi who was pounding a few nails into the soles of his sandals.

He was grabbed by an officer and told to shoe his horse.

So long as you don't speak, no one will bother you, but when you do speak, be ready to back up what you say.

© Story 4

A renowned scholar had a debate with a heretic (may God curse them each and every one). He could not offer an irrefutable proof against him and, throwing in the towel, retired from the field.

Someone asked him, "With all the knowledge and education you have, had you no incontrovertible evidence with which to best an agnostic?"

"My knowledge is of the Koran, the hadith, and the sayings of the great," he replied, "while he does not believe in religions and wouldn't listen to them. What would be the use of my listening to his irreligion?"

The answer to one from whose clutches you cannot escape by means of the Koran and reports of the Prophet is not to answer.

© Story 5

Galen saw a fool fighting with a scholar and cursing him.

"If this man were wise," he said, "he wouldn't have tangled thus with the ignorant."

There is no rancor between two intelligent men; no wise person picks on a mental lightweight.

If an ignoramus curses vilely, a wise man will seek to appease him with softness.

Two men of understanding can hold a hair: so too can an obstinate person and an easy-going one,

But if there are ignorant persons on either end of a chain, they will break it.

An ill-tempered person cursed someone. He bore it and said, "My good man,

I am worse than you could say, for you do not know my faults as I do."

حکایت ۶

سحبان وائل را در فصاحت بی نظیر نهاده اند بحکم آنکه سالی بر سر جمعی ٔ سخن گفتی و لفظی مکرّر نکردی و گر همان اتّفاق افتادی بعبارتی دیگر بگفتی، وز جملهٔ آداب ندمای ملوک یکی اینست.

سخن گرچه دلبند و شیرین بُود سزاوار تصدیق و تحسین بُود چو یکبار گفتی مگو باز پس که حلوا چو یکبار خوردند بس

حکایت ۷

یکیرا از حکما شنیدم که میگفت هرگز کسی بجهل خویش اقرار نکرده است مگر آنکس که چون دیگری در سخن باشد همچنان تمام ناگفته سخن آغاز کند.

سخن را سرست ای خردمند و بُن میاور سخن در میان سخُن خداوند تدبیر و فرهنگ و هوش نگوید سخن تا نبیند خموش

حکایت ۸

تنی چند از بندگان محمود گفتند حسن میمندی را که سلطان امروز ترا چه گفت در فلان مصلحت؟ گفت بر شما هم پوشیده نماند[^]. گفتند[†] آنچه با تو گوید بامثال ما گفتن روا ندارد. گفت باعتماد آنکه دانید[^] که نگویم، پس چرا همی پرسید؟

نه هر سخن که برآید'' بگوید اهلِ شناخت بســرِّ شــاه سرِ خویشتن نشــاید باخت

حکایت ۹

در عقد بیع سرایی متردد بودم. جهودی گفت آخر من از کدخدایان این

© Story 6

Sahban b. Wa'il was acknowledged as without equal in eloquence because once he spoke before a group of people for a year and never repeated a single word, and if he reiterated something, he said it using a different expression. This is one of the skills of intimates of kings.

If speech is pleasant and sweet, it is worthy of belief and praise.

Once you have spoken, do not say it again, for you don't want to eat a sweet more than once.

© Story 7

I heard of a wise man who used to say, "The only person who ever confesses his own ignorance is the one who begins to speak before the person with whom he is speaking has finished his say."

Speech has a beginning and an end, O wise one. Do not speak in the midst of another's words.

A person of good foresight, courtesy, and sense does not speak until he sees silence.

© Story 8

Several of Mahmud's servants asked Hasan Maymandi, "What did the sultan say to you today about a certain matter?"

"It will not be hidden from you," he said.

"It is not right for what he says to you in private to be told to the likes of us," they said.

"Knowing that I wouldn't tell you," he replied, "why do you ask?"
Wise people do not tell every word they know: one should not lose
one's head over a king's secret.

© Story 9

I was hesitating over buying a house. A Jew said, "I am one of the

محلّتم، وصف این خانه چنانکه هست از من پرس، بخر که هیچ عیبی ندارد. گفتم بجز آنکه تو همسایهای ۲۰.

خانهای را که چون تو همسایه است ده درم سیم کم عیار ۱۳ ارزد لیکن امّیدوار باید بود که پس از مرگ تو هزار ارزد

حکایت ۱۰

یکی از شعرا پیش امیر دزدان رفت و ثنائی برخواند ۱۰۰ فرمود تا جامه از و برکنند و از دیه بدر کنند. مسکین برهنه بسرما همی رفت. سگان در قفای وی افتادند. خواست تا سنگی بردارد و سگان را دفع کند. در زمین یخ گرفته بود. عاجز شد. گفت این چه حرامزاده مردُمانند؟ سگرا گشاده اند و سنگرا بسته. امیر از غرفه بدید و بشنید و بخندید، گفت ای حکیم، از من چیزی بخواه. گفت جامهٔ خود می خواهم. اگر انعام فرمایی، رَضِینا من نَوالِكَ بارُحیل.

امیـــدوار بُوَد آدمی بخیر کسان مرا بخیر تو امّید نیست شر مرسان سالار دزدان را برو رحمت آمد و جامه باز فرمود و قبا پوستینی برو مزید کرد و درمی چند.

حکایت ۱۱

منجّمی بخانه درآمد. یکی مرد بیگانه را دید با زن او بهم نشسته. دشنام و سقط گفت و فتنه و آشوب برخاست. صاحبدلی که برین واقف بود گفت تو بر اوج فلک چه دانی چیست که ندانی که در سرایت کیست

headmen of this quarter. If you ask me for my opinion of the house, I say buy it because it has no defect."

"Except that you would be a neighbor," I replied.

A house with a neighbor like you is worth ten shoddy dirhems, But one should be hopeful that after your death it will be worth a thousand.

Story 10

A poet went and recited a praise poem for the prince of thieves, who ordered the poet to be stripped of his clothing and thrown out of the village. As the poor man was walking naked in the cold, dogs attacked him from behind. He wanted to pick up a stone and throw it at them to chase them away, but the ground was frozen and he couldn't. "What kind of bastard people are these," he said, "who have set dogs loose and tied down stones?"

The chief saw him from a window and laughed. "O wise man," he said, "ask me for something."

"I want my clothes," he said. "If you give them to me as alms, I will express my thanks for your bounty by leaving."

A man may hope for people's charity, but I have no hope that you will be charitable—just don't hurt me.

The prince of thieves took pity on him and gave him back his clothes, adding a fur coat and a few coins.

© Story 11

An astrologer went home, and there he saw a strange man sitting with his wife. He cursed and raised a ruckus.

A man of understanding who learned of this said:

"How do you know what is going on up in the sky when you don't know who is in your own house?"

حکایت ۱۲

خطیبی کریه الصوت خودرا خوش آواز پنداشتی و فریاد بیهده برداشتی. گفتى نعيب غُرابُ البَيْن در پردهٔ الحان اوست يا آيت ﴿إِنَّ أَنْكَرَ الأَصْوَاتِ ﴾ در شان او.

إذا نَهِقَ الخطيبُ أبو الفَوارسِ لَهُ صَوْتٌ يَهُدُّ اصْطَخْرَ فارسِ مردم قریه بعلّت جاهی که داشت بلیّتش میکشیدند و اذیّتشرا مصلحت نمیدیدند. تا یکی از خطبای آن اقلیم که با او عداوتی نهانی داشت باری بپرسش آمده بودش. گفت ترا خوابی دیدهام، خیر باد. گفتا چه دیدی؟ گفت چنان دیدمی که ترا آواز خوش بود و مردمان از انفاس تو در راحت. خطیب اندرین لختی بیندیشید و گفت این مبارک خوابیست که دیدی که مرا بر عیب خود واقف گردانیدی. معلوم شد که آواز ناخوش دارم و خلق از بلند خواندن من در رنج. توبه کردم کزین پس خطبه نگویم مگر بآهستگی.

از صحبت دوستی برنجم کاخلاق بدم حَسَن نماید عيبم هنر و كمال بيند خارم گل و ياسمن نمايد کو دشمن شوخچشم ناپاک تا عیب مرا بمن نماید

حکایت ۱۳

یکی در مسجد سنجار بتطوّع بانگ نماز گفتی بأدائی که مستمعانرا ازو نفرت بودی، و صاحب مسجد امیری بود عادل و نیکسیرت. نمیخواستش که دل آزرده گردد. گفت ای جوانمرد، این مسجدرا مؤذّنانند قدیم، هر یکیرا پنج دینار مرتّب داشتهام. ترا ده دینار میدهم تا جایی دیگر روی. برین قول اتّفاق کردند و برفت و پس از مدّتی در گذری پیش امیر باز آمد. گفت ای خداوند، بر من حیف کردی که بده دینارم از آن بقعه بدر کردی

© Story 12

A preacher with a horrible voice thought he was a gifted singer and chanted in stentorian tones to no good effect. You'd say there were crows cawing in the melody of his song, or else the Koranic verse, the most irritating of voices [Kor. 31:19], was applicable to him.

When the preacher Abu'l-Fawaris brays he has a voice that would cause Persepolis in Fars to crumble.

The people of the village tolerated him for the sake of the position he held and saw no reason to hurt him, and this continued until another preacher in the region, who harbored a secret enmity toward him, once came to visit him. "I dreamed of you," he said.

"What did you dream?" the other asked.

"I dreamed that you had a beautiful voice and the people were enjoying your chants."

Here the preacher thought for a moment and then said, "It was a good dream you had, for it has made me aware of my fault. It is obvious that I have a terrible voice and the people suffer from my loud chanting. I repent, and henceforth I will only chant in a low voice."

I suffer from a friend's conversation because he makes my bad qualities look good.

He sees my flaws as virtues and perfection: he makes my thorns look like roses and jasmine.

Where is a vile, impudent enemy who will show me my faults?

© Story 13

The person who voluntarily gave the call to prayer in the mosque in Sinjar did it in such a manner that it made those who heard it shudder. The owner of the mosque was a prince who was just and kind. He did not want to hurt the man, so he said, "Sir, this mosque has had several muezzins of long standing. I gave each of them a salary of five dinars, but I'll give you ten dinars to go somewhere else." This was agreed upon, and he departed.

After a time he met the prince again in the street and said, "My lord, you shortchanged me when you sent me away from the mosque for ten dinars, for where I went they offered me twenty dinars to go

که اینجا که رفتهام بیست دینارم همیدهند تا بجایی دیگر روم و قبول نمیکنم. امیر از خنده بیخود گشت و گفت زنهار تا نستانی که بپنجاه دینار راضی گردند.

بتیشـه کس نخراشد ز رویِ خارا گِل چنانکه بانگِ درشتِ تو میخراشد دل

حکایت ۱۴

ناخوش آوازی ببانگ بلند قرآن همیخواند. صاحبدلی برو بگذشت و گفت ترا مشاهره چند است؟ گفت هیچ. گفت پس زحمت خود چندین چرا همیدهی؟ گفت از بهر خدا مخوان.

گر تو قرآن برین نمط خوانی ببــُــری رونــقِ مسلمـــانی

somewhere else, and I didn't accept."

The prince doubled over laughing and said, "Hold out! Eventually they'll agree to fifty!"

No one scrapes mud off granite with an ax the way your coarse cry scratches the heart.

© Story 14

A person with an awful voice was reciting the Koran aloud. A man of understanding passed by and asked, "How much do you make a month reciting?"

"I don't make anything," he replied.

"Then why do you bother?" he asked.

"I recite for God's sake," he said.

"For God's sake," he said, "don't."

If you recite the Koran in this manner, you will disgrace the Muslim religion.

باب پنجم در عشق و جوانی

حکایت ۱

حسن میمندی را گفتند سلطان محمود چندین بنده صاحب جمال دارد که هر یکی بدیع جهانی اند. چگونه افتاده است که با هیچ یک ازیشان میل و محبّتی ندارد چنانکه با ایاز که زیادت حسنی ندارد؟ گفت هرچه بدل فرو آید در دیده نکو نماید.

گر همه بد کند نکو باشد کسش از خیلخانه ننوازد نشان صورت یوسف دهد بناخوبی فرشته ایت نماید بچشم کروبی هرکه سلطان مرید او باشد وانکسه را پادشه بیندازد کسی بدیدهٔ انکار اگر نگاه کند وگر بچشم ارادت نگه کنی در دیو

حکایت ۲

گویند خواجهای را بنده ای نادر الحُسن بود و با وی بسبیل مودّت نظری داشت. با یکی از دوستان گفت دریغ این بنده، با حسن و شمایلی که دارد اگر زبان درازی و بی ادبی نکردی. گفت ای برادر، چون اقرار دوستی کردی توقّع خدمت مدار که چون عاشق و معشوقی در میان آمد مالک و مملوکی برخاست.

چون درآمـــد ببازی و خنده ویـن کشد بار ناز چون بنده بـُود بندهٔ نازنیـن مشتزن خواجه با بنده پری رخسار نه عجب کو چو خواجه حکم کند غلام آبکش باید و خشتزن

Chapter Five

Love and Youth

© Story 1

Hasan Maymandi was asked, "Sultan Mahmud has several slaves who are stunning beauties. How is it that he is not so inclined or so attracted to any of them as he is to Ayaz, who possesses no great good looks?"

"Whatever dwells in the depths of the heart," he replied, "appears beautiful to the eye."

Anyone to whom the sultan is attached, even if everything he does is bad, is beautiful,

And he whom the king drives away is not patronized even by someone from the stable.

If one looks with the eye of denial, he will give Joseph's face as an example of unloveliness.

But if you look at a demon with the eye of devotion, it will appear to you as an angel does in the eyes of a cherub.

© Story 2

It is said that a master had a slave of rare beauty, and he looked upon him with affection. Regarding the slave, the master said to one of his friends, "With the beauty and features he possesses, if only his tongue weren't so long and he weren't so ill-mannered!"

"Brother," he replied, "when you have acknowledged love, have no expectation of service, for when there is a relationship of lover and beloved, the master-slave relationship disappears."

When a master enters into sport and laughter with a beautiful slave.

It is no wonder that the slave gives orders like a master and the master must suffer his tantrums like a slave.

A slave should be a water-carrier or a brick-maker, for a pampered slave will box your ears.

حکایت ۳

بارسائی را دیدم بمحبّت شخصی گرفتار، نه طاقت صبر و نه پارای گفتار. حندانکه ملامت دیدی و غرامت کشیدی ترک تصابی نگفتی و گفتی

کوته نکنم ز دامنت دست ور خود بزنی بتیغ تیزم بعد از تو ملاذ و ملجائی نیست هم در تو گریــزم ار گریــزم باري ملامتش كردم و گفتم عقل نفيسترا چه شد تا نفس خسيس غالب آمد؟ زمانی بفكرت فرو رفت و گفت

هركجا سلطان عشق آمد، نماند قوّت بازوي تقويرا مَحَل اوفتاده تا گریبان در وَحَل پاکدامن چون زیئد بیچارهای

حکایت ۲

یکی را دل از دست رفته بود و ترک جان کرده و مطمح نظرش جایی خطرناک و ورطهٔ ^۵ هلاک، نه لقمهای که متصوّر شدی که بکام آید یا مرغی كه بدام افتد.

چو در چشم شاهد نیاید زرت زر و خاک یکسان نماند برت باری بنصیحتش گفتند ازین خیال محال تجنّب کن که خلقی هم بدین هوس که تو داری اسیرند و پای در زنجیر. بنالید و گفت

دوستان گو نصیحتم مکنید که مرا دیده بر ارادت اوست جنگ جویان بزور پنجه و کتف دشمنان را کُشند و خوبان دوست شرط مودّت نباشد باندیشهٔ جان، دل از مهر جانان برگرفتن.

تو که در بند خویشتن باشی عشق بازی دروغزن باشی شرط پاریست در طلب مردن ورنه بروم برآستانش میرم

گر نشاید بدوست رهبردن گر دست دهد که آستینش گیرم

© Story 3

I saw an ascetic who had fallen in love with someone. His endurance was at an end, and he was unable to speak. No matter how much he was taunted and abused, he refused to give up his love and said,

"I will not turn loose of your skirt, even if you strike me with a sharp blade.

After you there is no asylum or refuge: I take refuge in you if I flee from you."

Once I chided him and said, "What has happened to your keen mind that you let your carnal desires become dominant?"

He thought for a while and said,

"When the sultan of love comes, there is no room for the strong arm of piety.

How can a poor person live respectably when he has fallen up to his neck in the mud?"

© Story 4

Someone had lost his heart and was ready to give up his life, having set his sights on a mortally dangerous object—neither a morsel that could be imagined actually reaching his palate nor a bird that would ever fall into his snare.

When your gold is of no interest to a beauty, gold and dust are the same as far as you are concerned.

Once he was being given advice. "Avoid this impossible dream," they said, "for many have been trapped and shackled by the vain wish you have." He wailed and said,

"Tell my friends not to advise me, for my eyes are set on him in devotion.

Warriors kill their enemies by force of hand and shoulder, and beauties, their lovers.

It is not appropriate to love that one should wrest his heart from love of the beloved out of concern for life."

You who are chained to yourself are a false lover.

If it is not possible to make your way to your beloved, then it is consistent with love to die in the quest.

If he extends his hand, I will grab his sleeve; if not, let me go die at his threshold.

متعلّقان را که نظر در کار او بود و شفقت بروزگار او پندش دادند و بندی نهادند. سودی نکرد.

دردا که طبیب صبر میفرماید وین نفس حریص را شکر میباید آن شنیدی که شاهدی بنهفت با دل از دست رفتهای میگفت تا ترا قدرِ خویشتن باشد پیشِ چشمت چه قدرِ من باشد آورده اند که مر آن پادشه زاده را که ملموح نظر او بود خبر کردند که جوانی بر سر این میدان مداومت می نماید، خوش طبع و شیرین زبان، سخنهای لطیف می گوید و نکته های بدیع از و می شنوند. چنین معلوم همی شود که دل آ فیختهٔ اوست و این دل آشفته است و شوری در سر دارد. پسر دانست که دل آ ویختهٔ اوست و این گرد بلا انگیختهٔ او. مرکب بجانب او راند. چون دید که نزدیک او عزم آمدن دارد بگریست و گفت

آنکس که مرا بکشت باز آمــد پیش مانا که دلش بسوخت بر کشتهٔ خویش

چندانکه ملاطفت کرد و پرسیدش که از کجایی و چه نامی و چه صنعت دانی، در قعر بحر مودّت چنان غریق بود که مجال نفس زدن نداشت.

اگر خود هفت سُبع از بر بخوانی چو آشفتی، الفبیتی ندانی گفتا سخنی با من چرا نگویی؟ که هم از حلقهٔ درویشانم بل که حلقه بگوش ایشانم. آنگه بقوّت استیناس محبوب از میان تلاطم امواج محبّت سر برآورد و گفت

عجبست با وجودت که وجود من بماند تو بگفتن اندر آیی و مرا سخن بماند این بگفت و نعرهای بزد و جان بحق تسلیم کرد.

عجب از كشته نباشد بدر خيمهٔ دوست

His friends who were watching out for him and advising him out of compassion for his plight had no success.

Alas! the physician prescribes bitter aloes, and this greedy self has to have sugar.

You have heard that a beauty said in intimacy with one who had lost his heart,

"As long as you value your own selfhod, what value can I have in your sight?"

It is related that the prince who was the object of his gaze was informed that a young man was constantly appearing on the side of the polo field. "He is talented and fair of speech," they said, "and he speaks nicely and tells wonderful anecdotes. It is obvious that he is mad and crazed by love." The young prince realized that he was the one with whom the young man was in love and that he was the cause of his melancholy. He spurred his horse in the young man's direction. When he saw the prince coming toward him, he wept and said,

"The one who has killed me has come back to me. Could it be that he feels sorry for the one whose heart he has scorched?"

No matter how the prince tried to allay his discomfiture by asking him where he came from, what his name was, and what trade he plied, he was so sunk into the depths of the ocean of love that he could not even breathe.

Although you can recite the entire Koran from memory, when you are ill at ease you don't even know your ABCs.

"Why don't you speak to us?" the prince asked. "I too belong to the circle of dervishes and am devoted to them."

At that moment, because of the power of the beloved's kind attention, from the midst of the crashing waves of love, he raised his head and said,

"It is amazing that I continue to exist with you here, that I can continue to speak while you are speaking."

So saying, he let out a cry and gave up the ghost.

It is no wonder that one is killed at the door of his beloved's

باب پنجم در عشق و جوانی عجب از زنده که چون جان بدر آور د سلیم

حکایت ۵

یکی را از متعلقان کمال بهجتی بود، و معلّم از آنجا که حسن بشریتست با حسن بشرهٔ او معاملتی داشت، و زجر و توبیخی که بر کودکان کردی در حق وی روا نداشتی و وقتی که بخلوتش دریافتی گفتی

نه آنچنان بتو مشغولم ای بهشتی روی

که یادِ خویشتنیم در ضمیر میآید ز دیدنیت نتوانیم که دیده دربندم وگر میآید

باری پسر گفت آنچنانکه در آداب درس من نظری می فرمایی در آداب نفسم نیز تأمل فرمای تا اگر در اخلاق من ناپسندی بینی که مرا آن پسند همی نماید، بر آنم اطّلاع فرمایی تا بتبدیل آن سعی کنم. گفت ای پسر، این سخن از دیگری پرس که آن نظر که مرا با تست جز هنر نمی بینم.

چشم بداندیش که برکنده باد عیب نماید هنرش در نظر و هفتاد عیب دوست نبیند بجز آن یک هنر

حکایت ۶

شبی یاد دارم که یاری عزیزم ٔ از در درآمد. چنان بیخود از جای برجستم که چراغم بآستین کشته شد.

سَــرَى طَيفُ مَن يَجـــــلُو بطلعتِهِ الدُّجَى شَــرَى طَيفُ مَن يَجـــلُو بطلعتِهِ الدُّجَى شَكَفت آمد از بختم كه اين دولت از كجا

بنشست و عتاب آغاز کرد که مرا در حال که ٔ بدیدی چراغ بکشتی بچه معنی؟ گفتم بدو معنی، یکی آنکه گمان بردم که آفتاب برآمد و دیگر آنکه

tent; what is amazing is how anyone could escape with his life.

© Story 5

A young relative of mine was extremely good-looking, and his teacher—being human after all, and appreciating his good looks—did not torment him as he did the other boys, and when they met in private he would say,

"I am so taken by you and your heavenly countenance that no thought of myself can enter my mind.

I cannot take my eyes from you, even when I look straight ahead and see arrows coming."

Once the boy said, "Just as you look at my lessons, look at my disposition so that, if in my character you see something displeasing that appears pleasing to me, you may inform me of it and I will endeavor to change it."

"My son," he replied, "ask someone else to do this, for the regard I have for you sees nothing but virtue."

May the eye of a malevolent be plucked out, for all virtues appear as faults to him.

If you have one virtue and seventy faults, a friend will see only that one virtue.

© Story 6

I remember a night when a beloved friend came in. Involuntarily I jumped up so fast that the lamp was extinguished by my sleeve.

The phantom of him who eclipses the dawn with his countenance came by night. Amazed by my good fortune, I asked where such luck had come from.

He sat down and began to chide me, saying, "Why did you put out the light as soon as you saw me?"

"For two reasons," I replied. "One was that I thought the sun had

این بیتم بخاطر بگذشت.

چون گرانی بپیشِ شمے آید خیزش اندر میانِ جمع بکش ور شکر خندهایست شیرین لب آستینش بگیر و شمع بکش

حکایت ۷

یکی دوستی را که زمانها ندیده بود گفت کجائی؟ که مشتاق بودهام. گفت مشتاق به که ملول ۱۰.

دیر آمدی ای نگار سرمست زودت ندهیم دامن از دست معشوقیه که دیر دیر بینند آخر کم از آنکه سیر بینند شاهد که با رفیقان آید بجفا کردن آمده است بحکم آنکه از غیرت و مضادّت خالی نباشد.

إذا جِئتنی فی رِفْ قـــة لِتَزُورَنی وإنْ جِئتَ فی صُلحٍ فأنت مُحارِبٌ بیک نفس که برآمیخت یـــــار با اغیار بسی نمانْد که غیــــرت وجودِ من بکشد بخنده گفت که من شمع جمعم ای سعدی مرا از آن چـــه که پروانه خویشتن بکشد

حکایت ۸

یاد داردم که در ایّام پیشین من و دوستی چون دو مغز بادام ۱ در پوستی صحبت داشتیم. ناگاه اتّفاق مغیب افتاد. پس از مدّتی که باز آمد عتاب آغاز کرد که درین مدّت قاصدی نفرستادی. گفتم دریغ آمدم که دیدهٔ قاصد بجمال تو روشن گردد و من محروم.

یارِ دیرینه، مرا گو بزبان توبه مده که مرا توبه بشمشیر نخواهد بودن

risen, and the other was that I remembered this line of poetry:

When a dear one appears in front of a candle, arise and extinguish it in the midst of the group.

If it is a sweet-lipped one with a sugary smile, grab his sleeve and put out the light!

Story 7

Someone asked a friend he hadn't seen for a long time, "Where have you been? I've missed you."

"Better to miss me than to be tired of me," he replied.

You haven't come for a long time, my intoxicated beauty, but we won't soon let you go.

One can never be jaded with a beloved one rarely sees.

A beauty who comes with companions does so to be cruel, for coming like that is intended to provoke jealousy and to exhibit of contrariness.

When you come to visit me with companions, even if you come under a truce you are looking for a fight.

During a single moment my beloved turned his attention to others jealousy almost killed me.

Laughing, he said, "I am the assembly candle, Sa'di. What is it to me if the moth kills itself?"

© Story 8

I remember that in olden days a friend and I were always together—like two peas in a pod. All of sudden he went away. After a long time he came back and began to chide me, saying, "During all this time you never sent a messenger."

"I was loathe for a messenger's eye to enjoy your beauty," I said, "while I remained deprived."

Old friend, tell me not to repent with my tongue, for no sword will ever make me repent.

باب پنجم در عشق و جوانی رشکم آید که کسی سیر نگه در تو کند باز گویم نه که کس سیر نخواهد بودن

حکایت ۹

دانشمندی را دیدم بکسی مبتلا شده و رازش از پرده بر ملا افتاده. جور فراوان بردی و تحمّل بی کران کردی. باری بلطفاتش گفتم دانم که ترا در مودّت این منظور علّتی و بنای محبّت بر زلّتی نیست. با وجود چنین معنی لایق قدر علما نباشد خودرا متّهم گردانیدن و جور بیادبان بردن. گفت ای یار، دست عتاب از دامن روزگارم بدار. بارها درین مصلحت که تو بینی اندیشه کردم و صبر بر جفای او سهل تر آید همی ۲ که صبر از دیدن او. و حکما ۳ گویند دل بر مجاهده نهادن آسانترست که چشم از مشاهده برگرفتن.

گر جفائی کند بباید برد چند از آن روز گفتم استغفار دل نهادم بر آنچه خاطرِ اوست ور بقهار براند او داند هرکه بی او بسر نشیاید بُرد روزی از دست گفتمش زنهار نکند دوست زینهار از دوست گر بلطفم بنزد خود خوانید

حکایت ۱۰

در عنفوان جوانی، چنانکه افتد و دانی، با شاهدی سری و سرّی داشتم بحکم آنکه حلقی داشت طیّب الأدا و خلقی کالبَدْرِ إذا بَدَا.

آنکه نبات عارضش آب حیات میخورد در شکرش نگه کند هرکه نبات میخورد

اتّفاقًا بخلاف طبع از وى حركتى بديدم كه نيسنديدم. دامن ازو دركشيدم و

I am jealous that anyone should gaze upon you to his satisfaction. No, I take it back, for no one can ever be sated.

© Story 9

I saw a scholar smitten by love of someone, and his secret became known to all. He suffered great torment, but he bore it with incredible fortitude. Once I said to him in all kindness, "I know that there is no deficiency in your love for your intended and that your love does not rest upon an unstable foundation. However, it is not appropriate for the learned to lay themselves open to accusation and suffer torments from the uncultured."

"My friend," he replied, "cease your condemnation of me. Many times I have contemplated the course you recommend, but forbearance in the face of his cruelty is easier than to be patient when I don't see him."

The wise have said, "It is easier to expect to suffer than it is to stop seeing one's beloved."

If you can't live without him, then put up with him if he is cruel. One day I told him, "Beware!" Oh, how I have regretted that day!

A lover does not caution his beloved: I am ready to take what he wants to give:

It is his to call me with kindness to his side or to drive me away in wrath.

Story 10

In the bloom of youth, as you know happens, I fell head over heels in love with someone who had a lovely voice and a form as beautiful as the full moon rising.

The herbs of his cheeks drink the water of life: all who gaze upon his lips eat sugar.

By chance, I saw him do something that was contrary to my nature, and I disapproved of it. I stopped seeing him and gave up the game, saying,

مهره برچيدم و گفتم

برو هرچه میبایدت پیش گیر سر ما نداری، سر خویش گیر شنیدمش که می رفت و می گفت

شپّره گر وصل آفتاب نخواهد رونق بـــازار آفتاب نکاهد این بگفت و سفر کرد و پریشانی او در من اثر کرد ً۱.

فَقَدتُ زَمانَ الوَصِلِ والمَرءُ جاهِلٌ للقَدر لذيذِ العَيْشِ قَبلَ المَصائب

باز آی و مرا بکُش که پیشت مردن

خوشتر که سی از تو زندگانی کردن

اما بشکر و منّت باری پس از مدّتی باز آمد. آن حلق داودی متغیّر شده و جمال یوسفی بزیان آمده و بر سیب زنخدانش چون به گردی نشسته و رونق بازار حسنش شکسته. متوقّع که در کنارش گیرم، کناره گرفتم و گفتم.

چند خـــرامی و تکبّــر کنی دولت پــــارینه تصــوّر کنی

پیش کسی رو که طلبکار تست

آن روز که خطّ شاهدت بود 💎 صاحب نظیر از نظر براندی امروز بیامدی بصلحش کش فتحه و ضمّه برنشاندی

تازه بهارا، ورقت زرد شد دیگ منه کآتش ما سرد شد

ناز بر آن کن که خریدار تست

"Go about your business. You have no concern for us: go follow your own whims."

And as he was leaving, I heard him say

"If a bat doesn't desire union with the sun, it doesn't diminish the sun's popularity."

This he said as he departed, yet the distress he had stirred up in me had an effect.

I have lost the opportunity for union, and no one appreciates the pleasures of life before calamities strike.

Come back and kill me, for dying in your presence is sweeter than living after you are gone.

Thank God, after a time he came back. That voice, as angelic as David's, had changed, and his beauty, which had been no less than Joseph's, was lost. On the smooth apple of his chin sat fuzz as on a quince, and the brisk market of his beauty had slumped. Expecting me to embrace him, he was surprised when I drew back and said,

"Back when you had beautiful handwriting, you chased away the one who would have appreciated it.

Now that you have filled it with vowel marks, you have come to conciliate him."

O new spring, your leaves have turned yellow. Don't put your pot here, for our fire has turned cold.

How long will you strut and act conceited? You imagine you still possess last year's fortune.

Go to someone who is looking for the likes of you; go curry favor with someone who is in the market for one like you.

¹This quatrain is filled with Persian puns irreproducible in English. The word for 'handwriting,' khatt, also means 'down on the lip,' the incipient mustache of an adolescent boy. The word for 'beautiful,' shāhid, also means a beautiful boy. The first line could also be translated as 'On the day that down appeared on your beautiful boy's lip, you chased away all those who would have been interested in looking at it.' The 'vowel marks' of the second line, which are small marks that sit over or under letters, are likened to the hairs of a mustache, at which point, classically, sāhibnazars ceased to be interested in a boy. Sāhibnazar has a very wide range of meaning; on the positive side it can be 'connoisseur, discriminating, appreciative'; on the negative side it means someone who enjoys looking, gazing, or leering at a beautiful boy. The modern Persian نظریاز nazarbāz is a derivative of this sense of the word.

سبزه در باغ گفته اند خوشست داند آنکس که این سخن گوید
یعنی از روی نیکوان خطِ سبز دلِ عُشتان بیشتر جوید
بوستان تو گندنازریست بسکه بر می کنی و می روید
گر صبر کنی ور بکنی ۱۵ موی بناگوش این دولت ایتام نکویی بسر آید
گر دست بجان داشتمی همچو تو بر ریش نگذاشتمی تا بقیامت که بر آید
سؤال کردم و گفتم جمال روی ترا
چه شد که مورچه بر گرد ماه جوشیدست
جواب داد ندانه پوشیدست

حکایت ۱۱

یکی را پرسیدم از مستعربان بغداد ما تقول فی المُرد؟ گفت لا خیرَ فیهم. ما دام أحدُهم لطیفاً یتخاشنُ فإذا خشُنَ یتلاطف، یعنی چندا نکه خوب و لطیف و نازک اندامست درشتی کند و سختی. چون سخت و درشت شد چنانکه بکاری نیاید، تلطف کند و دوستی نماید ۱۰۰۰

امرد آنگه که خوب و شیرینست تلخ گفتـــــار و تندخو بود چون بریــش آمد و بلعنت شد مــردم آمیــز و مهــرجوی بود

حکایت ۱۲

یکی را از علما پرسیدند که کسی با ماهروییست در خلوت نشسته و درها بسته و رقیبان خفته و نفس طالب و شهوت غالب چنانکه عرب گوید التّمرُ یانع والنّاطورُ غیرُ مانع. هیچ باشد که بقوّت پرهیزگاری از و بسلامت بماند؟ گفت اگر از مهرویان بسلامت بماند از بدگویان نماند.

They have said that greenery in the garden is delightful. He who says these things knows

That it means that the verdant fuzz on the cheeks of beauties is looking for the hearts of more lovers.

Your garden is like a leek bed: the more you pick it, the more it grows.

Whether or not you bear patiently the hairs on your cheek, the charm of the days of beauty comes to an end.

If I were to lay hands on my own life as you lay your hands on your beard, I would not let it come out until doomsday comes.

I asked about the beauty of your face, "What happened that ants swarmed around the moon?"

"I don't know what happened to my face," he answered. "Maybe it has put on black to sit at the funeral of my beauty."

© Story 11

I asked one of the Arabized people of Baghdad,² "What do you say about beardless boys?"

"There is nothing good about them," he replied. "As long as one of them is beautiful, he is cruel; but when his beauty coarsens, he tries to please." That is, as long as one of them is beautiful, comely, and slender, he is mean and cruel, but when he becomes hard and coarse, at which point he is of no further use, he acts amicably.

When a beardless youth is beautiful and sweet, he is bitter of speech and quick-tempered.

When he gets a beard and becomes accursed, he is sociable and friendly.

© Story 12

The following case was put to one of the ulema: "Somebody is seated in private with a beauty; the doors are shut; rivals are asleep; desire is awakened, and lust is uncontrollable. As the Arabs say, 'The dates are ripe and the watchman doesn't mind.' Would anyone have sufficient self-restraint to resist?"

²The 'Arabized' person here serves no function other than to allow Sa'di to ask his question and receive his answer in Arabic.

حکایت ۱۳

طوطیی را با زاغی ۱۷ در قفس کردند. طوطی از قبح مشاهدهٔ او مجاهده می برد و می گفت این چه طلعت مکروهست و هیأت ممقوت و منظر ملعون و شمایل ناموزون؟ یا غُرابَ البَیْنِ، یا لیتَ بَینی وبینَكَ بُعدَ المشرقیْنِ.

علی الصبیاح بروی تو هر که برخیزد صباح روز سلامت برو مسا باشد بداختری چو تو در صحبت تو بایستی ولی چنین که تویی در جهان کجا باشد

عجب آنکه غراب از مجاورت طوطی هم بجان آمده بود و ملول شده. لاحول کنان از گردش گیتی همی نالید و دستهای تغابن بر یکدیگر همی مالید که این چه بخت نگونست و طالع دون و ایّام بوقلمون؟ لایق قدر من آنستی که با زاغی بدیوار باغی بر خرامان همی رفتمی.

پارسارا بس اینقدر زندان که بُوَد همطویلیهٔ رندان بلی٬۱، تا چه گنه٬۱ کردم که روزگارم بعقوبت آن در سلک صحبت چنین ابلهی خودرای ناجنس خیرهدرای بچنین بلا مبتلا گردانیده است.

کس نیاید بپای دیواری که بر آن صورتت نگار کنند
گر ترا در بهشت باشد جای دیگران دوزخ اختیار کنند
این ضرب المثل بدان آوردم تا بدانی که صد چندان که دانارا از نادان نفرتست، نادانرا از دانا وحشتست.

زاهدی در سماع رندان بود زان میان گفت شاهد بلخی

"He may escape from beauties, but he will never escape from gossips," he replied.

If a person can survive the evil of his own self, he will never be

free of the suspicions of gossips.

You may get through the worst temptations of yourself, but you can never stop the tongues of people.

© Story 13

A parrot was put in a cage with a crow. The parrot was pained by the hideous sight of the crow and said, "What ill fate is this? What a hideous form, accursed sight, and inharmonious features are these!"

O crow of the wild, would that there were between you and me the distance of east to west!

When one has to wake up in the morning to a face like yours, the dawn of the day of well-being turns to evening.

You need a companion as ill-omened as yourself, but with the way you are, where in the world is there such a one?

What is even stranger is that the crow also hated having to share his quarters with the parrot. He clucked his tongue and complained of this turn of events, wringing his hands in despair over his ill fortune and bad luck and the vicissitudes of fate. "I ought to be strutting atop a garden wall with a crow," he would say.

It is prison enough for an ascetic to be in close quarters with scoundrels.

"What crime have I committed for fate to have inflicted me with the companionship of such a conceited, incompatible fool?"

No one sits at the foot of a wall on which your picture is scrawled.

If you have a place in paradise, others will choose hell.

I have given this parable that you may know that the ignorant despise the learned a hundred times more than the learned detest the ignorant.

As ascetic was at a party with rogues. In the midst a beauty from Balkh said,

جمعی چو گل و لاله بهم پیوستــه تو هیزم خشک در میانشان ۲۰ رسته چون باد مخالف و چو سرما ناخوش چون برف نشستهای و چون یخ بسته

گر ملولی ز ما، تُرُش منشین که تو هم در میانِ ما تلخی

حکایت ۱۴

رفیقی داشتم که سالها باهم سفر کرده بودیم و نمک خورده و بیکران حقوق صحبت ثابت شده. آخر بسبب نفعی اندک آزار خاطر من روا داشت و دوستی سیری شد و با اینهمه از هر دو طرف دلبستگی بود که شنیدم روزی دو بیت از سخنان من در جمعی همی گفتند.

نگار من چو درآید بخندهٔ نمکین نمک زیاده کند بر جراحت ریشان چه بودی ار سر زلفش بدستم افتادی چو آستین کریمان بدست درویشان طایفهٔ دوستان بر لطف این سخن نه که بر حسن سیرت خویش گواهی همیداده بودند و ۲۱ آفرین کرده و او هم در آن جمله مبالغه کرده بود و بر فوت صحبت دیرین تأسّف خورده و بخطای خویش اعتراف نموده. معلوم كردم كه از طرف او هم رغبتي هست. اين بيتها فرستادم و صلح كرديم.

نه مارا در میان عهد و وفا بود؟ جفا کردی و بدعهدی نمودی بیکبار از جهان دل در تو بستم ندانستم که برگردی بزودی

هنوزت گر سـر صلحست باز آی کز آن محبوب تر ۲۰ باشی که بودی

حکایت ۱۵

یکی را زنی صاحب حمال جوان۳۰ درگذشت و مادرزن فرتوت بعلّت کابین در خانه متمكّن بماند. مرد از محاورت او بجان رنجیدی و از مجاورت او چاره ندیدی تا گروهی آشنایان بیرسیدن آمدندش. یکی گفتا چگونهای در "If you are vexed by us, don't sit around making sour faces, for it is bitter for us to put up with you."

Some cling together like roses and tulips; you are a dry weed sprung up in their midst—

As adverse as the wind, as unpleasant as the frost; sitting as cold as snow, frozen as solid as ice.

© Story 14

I had a friend with whom I had traveled and shared meals for years, and we were on completely familiar terms with one another. In the end, to gain a small advantage, he allowed my feelings to be hurt, and our friendship came to an end. Nonetheless, there were still cordial feelings on both sides. One day I heard these two lines of my poetry being recited in a gathering:

When my lovely one comes in with a nice smile, he pours more salt in the wounds of the suffering.

What if his tress were to come into my grasp—like the sleeves of the generous in the hands of the poor?

A group of friends were agreeing not so much to the subtlety of this poetry as to their own good conduct, and they were heaping praise upon it. That old friend was one of those who were exaggerating its worth, and he was regretting the loss of our old friendship, admitting his own fault. I realized that there was still a desire on his part, so I sent the following lines to him, and we made up.

Were there not promises and fidelity between us? You wounded me by breaking your promise.

I set all my hopes for everything in the world on you, not knowing that you would turn away so soon.

If you still desire to make amends, come back to be more beloved than you were.

© Story 15

A man's beautiful young wife passed away, and for the sake of her dowry he left her old hag of a mother in his house. The man could not stand talking to her, but he had no way of avoiding her company.

مفارقت یار عزیز؟ گفت نادیدن زن بر من چنان دشوار نمی آید ۲۰ که دیدن مادر زن.

گنج برداشتند و مار بماند خوشتر از روی دشمنان دیدن تا یکی دشمنت نباید دید گل بتاراج رفت و خار بماند دیده بر تارک سنان دیدن واجبست از هزار دوست برید

حکایت ۱۶

یاد دارم که در ایّام جوانی گذر داشتم بکویی و نظر بر رویی در تموزی که حرورش دهان بخوشانیدی و سمومش مغز استخوان بجوشانیدی. از ضعف بشریّت تاب آفتاب هجیر نیاوردم و التجا بسایهٔ دیواری بردم ۲۰، مترقب که کسی حرّ تموز از من ببرد آبی فرو نشاند که همی ناگاه از ظلمت دهلیز خانهای روشنائی ۲۰ بتافت، یعنی جمالی که زبان فصاحت از بیان صباحت او عاجز آید، چنانکه در شب تاری صبح برآید یا آب حیات از ظلمات بدر آید، قدحی برفآب بر دست و شکر در آن ریخته و بعرق برآمیخته. ندانم بگلابش مطیّب کرده بود یا قطرهای چند از گل رویش در آن چکیده. فیالجمله شراب از دست نگارینش برگرفتم و بخوردم و عمر از سر گرفتم. ظمّاً بِقَلْبِی لا یَکادُ یُسِیغ ـُهُ رَشْفُ الزُّلالِ وَلَوْ شَرِبُتُ بُحُورا خرّم آن فرخنده طالعرا که چشم بر چنین روی اوفتد هر بامداد مست می بیدار گردد نیم شب مست ساقی روز محشر بامداد

حکایت ۱۷

سالی محمد خوارزمشاه (رحمة الله علیه) با ختا برای مصلحتی صلح اختیار کرد. بجامع کاشغر درآمدم. پسری دیدم نحوی، بغایت اعتدال و نهایت

A group of his acquaintances came to inquire after him. "How are you, now that you are separated from your beloved companion?" asked one of them.

"Not seeing my wife is not so difficult for me as seeing her mother," he replied.

The rose was carried off in pillage, and the thorns remained.

The treasure was taken away, and the serpent remained.

To see one's eye on a spear point is more pleasant than seeing the faces of enemies.

You'll have to cut yourself off from a thousand friends in order not to have to see one enemy.

© Story 16

I remember that, during the days of my youth, I passed through a lane once at midsummer and spied a face when the heat was drying out the mouth, and the hot wind was causing the marrow in my bones to boil. With the weakness of the flesh, I was unable to endure the heat of the sun and took refuge in the shade of a wall, expecting that someone would cool down the heat of midsummer with cold water, when suddenly from the darkness of the vestibule of a house a light shone. A beauty the most eloquent tongue would be incapable of describing appeared like dawn rising in a dark night or like the water of life issuing from the black void. In his hand he held a goblet of ice water into which he had poured sugar and mixed with liqueur. I do not know whether it was perfumed with rose water or whether several drops from the rose of his face had fallen into it. In short, I took the drink from his lovely hand, drank it, and was refreshed.

A thirst in my heart that can scarcely be quenched by a gush of limpid water, though I were to drink oceans of it.

Lucky that felicitous ascendant star whose eye falls upon such a face every dawn.

One drunk on wine awakes at midnight; one drunk on the saki awakes at the dawn of resurrection day.

© Story 17

One year Muhammad Khwarazmshah (may God have mercy upon him) made a truce with Cathay for a certain reason. I went into the

جمال چنانکه در امثال او گویند

معلّمت همه شوخی و دلبری آموخت

جف و ناز و عتاب و ستمگری آموخت من آدمی بچنین شکل و خوی و قد و روش ندیـــدهام، مگر این شیوه از پری آموخت

مقدّمهٔ نحو زمخشری در دست داشت و همیخواند: ضَرَبَ زَیدٌ عَمرواً وکان المتعدّی عمرواً.

گفتم ای پسر، خوارزم و ختا صلح کردند و زید و عمرورا همچنان خصومت باقیست؟ بخندید و مولدم پرسید. گفتم خاک شیراز. گفت از سخنان سعدی چه داری؟ گفتم

بُلِيتُ بنحوى يصُــولُ مُغاضِبًا عَلَى كَرَيــي فِي مُقابَلَةِ العَمْرو على جَـرَ فَيْلِ لِيسَ يَرْفَعُ رَأْسَهُ وهَلْ يَستقِيمُ الرَّفُعُ مِن عامِلِ الجَرِّ على جـرَ فَيْلِ لِيسَ يَرْفَعُ رَأْسَهُ وهَلْ يَستقِيمُ الرَّفُعُ مِن عامِلِ الجَرِّ لختى بانديشه فرو رفت و گفت غالب اشعار او درين زمين بزبان پارسيست. اگر بگويي بفهم نزديكتر باشد. كلّم النّاسَ على قدر عُقُولِهم. گفتم

congregational mosque in Kashgar, and there I saw a young grammarian of very fine proportion and beauty—about the likes of whom is said:

Your teacher taught you impudence and charm; he taught you cruelty, coquettishness, blandishment, and oppression.

I have never seen a human being with such a form, such a manner, such a stature, and such conduct. He must have learned these ways from the peris.

He held the introduction to Zamakhshari's grammar in his hand, and he was reciting, "'Zayd beat Amr,' and the victim of aggression was Amr."

"My son," I said, "Khwarazm and Cathay have made peace. Are Zayd and Amr still fighting?"

He laughed and asked me where I was born.

"On the soil of Shiraz," I replied.

"Do you have any of Sa'di's poetry?" he asked.

I said:

"I have been afflicted by a grammarian who attacks me in anger, like Zayd battling Amr,

Despite dragging his skirt, he will not lift his head. Can it be right on the part of one who has done such dragging to raise his head?"⁴

He thought for a moment and said, "Most of his poetry in this land is in Persian.⁵ If you would quote some of that, it would be easier to understand. 'Speak to people according to their understanding.'"

³A grammatical pun. The word for 'victim of aggression,' *muta'addá*, is also a grammatical term that means the direct object of a transitive verb. Hence, "Zayd beat Amr, and 'Amr' is the direct object of the transitive verb 'beat.'" Zayd and Amr are the standard "dummy" nouns of Arabic grammar.

⁴Another line replete with Arabic grammatical puns. On the non-grammatical level, 'to drag the skirt' means to strut haughtily, the opposite of 'not raising the head,' which indicates abject humility. On the grammatical level, 'dragging' (jarr) also means to put a noun in the genitive case; 'raising' (raf') also means to put a noun in the nominative case. In its grammatical sense the line means: On putting the word 'skirt' in the genitive case, the word 'head' cannot be put in the nominative. Can the nominative case be correct in a construction that demands the genitive?

⁵The two lines quoted by Sa'di are in Arabic.

طبــــع ترا تا هوس نحو کرد صـورت صبر از دل ما محو کرد ای دل عشّــاق بدام تو صید ما بتو مشغول و تو با عمرو و زید بامدادان که عزم سفر مصمّم شد گفته بودندش که فلان سعدیست. دوان آمد و تلطف کرد و تأسّف خورد که چندین مدّت چرا نگفتی که منم تا شکر قدوم بزرگانرا میان بخدمت ببستمی؟

گفتم با وجودت ز من آواز نیاید که منم.

گفتا چه شود اگر درین خطّه چندی بر آسایی تا بخدمت مستفید گردیم؟

گفتم نتوانم بحكم اين حكايت

بزرگی دیدم اندر کوهساری

قناعت کرده از دنیا بغاری که باری بندی از دل برگشایی چو گِل بسیار شد پیلان بلغزند

چراگفتم بشهر اندر نیایی که باری بندی از دل بگفت آنجا پریرویانِ نغزند چوگِل بسیار شد پیلا این بگفتم و بوسه بر سر و روی یکدیگر دادیم و وداع کردیم.

هم درین لحظه کردنش بدرود روی ازین نیمه سرخ و زان سو زرد لا تحسّبُونی فی المَوَدَّةِ مُنْصِفًا

بوسه دادن بروی دوست چه سود؟ سیب گویی وداع بُستان کرد إنْ لمَ أَمُثْ يومَ الوداع تأشقًا

حکایت ۱۸

خرقهپوشی در کاروان حجاز همراه ما بود. یکی از امرای عرب مر اورا صد دینار بخشید تا قربان کند. دزدان خفاجه ناگاه بر کاروان زدند و پاک ببردند. بازرگانان گریه و زاری کردن گرفتند و فریاد بیفایده خواندن.

گر تضرع کنی و گر فریاد دزد زر بازپس نخواهد داد مگر آن درویش صالح که بر قرار خویش مانده بود و تغیّر درو نیامده. گفتم مگر آن معلوم ترا دزد نبرد؟

I said:

"Ever since you got interested in grammar, it has erased the image of patience from our heart.

Lovers' hearts are prey in your net: we are occupied with you, but you are occupied with Amr and Zayd."

By the next morning, which was the time that had been set for departure, he had been told that I was Sa'di. He came running, apologized regretfully, and said, "During all that time, why didn't you say who you were? I would have been glad to be of service to you."

"With you there," I replied, "I couldn't speak to say who I was."

"How would it be," he said, "if you were to rest in this region for a while so that we might benefit from your presence?"

"I cannot," I said, "as these lines say:

I saw a great one in the mountains who had renounced the world and lived in a cave.

"Why don't you come into town to relax for a while?" I asked.

"There are many irresistible temptations there," he said, "and when there is enough mud, even an elephant will slip."

I said this, and we kissed each other on the forehead and cheeks and bade each other farewell.

What is the use of giving a kiss on the cheek of a friend when at that very moment you are bidding him farewell?

You'd say an apple bids farewell to the orchard—one half red and the other side yellow.

If I do not die of grief on the day of farewell, do not count me as honest in my affection.

© Story 18

A dervish was with us on a caravan going to the Hejaz. An Arab prince had given him a hundred dinars to make a sacrifice. Without warning, Khafaja bandits attacked the caravan and carried off everything. The merchants wept and wailed, to no avail.

Whether you plead or whether you wail, a thief will not give you back your money.

But the pious dervish remained as he was, and no change appeared in him.

"Didn't the thieves take your money too?" I asked.

گفت بلی بردند ولیکن مرا با آن الفتی چنان نبود که بوقت مفارقت خستهدلی باشد.

نباید بستن اندر چیز و کس دل که دل برداشتن کاریست مشکل گفتم موافق حال منست آنچه گفتی که مرا در عهد جوانی با جوانی اتّفاق مخالطت بود و صدق مودّت تا بجایی که قبلهٔ چشمم جمال او بودی و سود و سرمایهٔ عمرم وصال او.

مگــــر ملائکه بر آسمان وگرنه بشر

بحسن صورت او در زمی نخواهد بود

بدوستي كه حرامست بعد ازو صحبت

که هیچ نطفــه چنو آدمی نخواهد بود

ناگهی پای وجودش بگل اجل فرو رفت و دود فراق از دودمانش برآمد. روزها بر سر خاکش مجاورت کردم و از جمله بر فراق او گفتم

کاش آنروز که در پای تو شد خارِ اجل

دستِ گیتی بــزدی تیغ ۲۸ هلاکم بر سر

تا درین روز جهان بیتو ندیدی چشمم

این منم بر سرِ خاکِ تو که خاکم بر سر

آنکـه قرارش نگرفتی و خواب تاگل و نسرین نفشاندی نخست گردش گیتی گلِ رویش بریخت خاربنان ۲۰ بر سرِ خاکش برست بعد از مفارقت او عزم کردم و نیّت جزم که بقیّت زندگانی فرش هوس در نوردم و گرد مجالست نگردم.

سودِ دریا نیک بودی گر نبودی بیم موج صحبتِ گل خوش بُدی گر نیستی تشویشِ خار دوش چون طاوس می نازیدم اندر باغ وصل "Yes, they did" he said, "but I hadn't grown so fond of it that I was upset when I was separated from it."

You should not set your hopes upon anything or anybody, for to sever those hopes is a difficult task.

"What you said is applicable to my situation too," I said, for in my youth I chanced to have converse with a young man, and my affection for him reached the point at which my eyes were fixed upon his beauty, and my sole object in life was to be with him.

Be he an angel in heaven or be he human, there is nothing on earth as beautiful as his face.

I swear by that friendship to end all friendships, that no seed will produce a human like him.

All at once the foot of his life sank into the mire of death, and the smoke of separation arose from his house. I spent my days at his grave, saying of my separation from him:

- Would that, on the day when the thorn of death went into your foot, the hand of fate had cut off my head with the blade of death
- So that on this day my eye would not have seen the world without you, for here I am at your grave, pouring dust on my head.⁶
- He did not settle down and sleep until his bed was strewn with roses and lilies,
- And now the revolution of the world has caused the rose of his face to drop its petals, and thorns and brambles grow on his grave.

After being separated from him, I decided absolutely for the rest of my life never to spread the carpet of desire or to involve myself in society.

Profit from the sea would be good if there were no fear of waves; converse with roses would be good if there were no prick of thorns.

Last night, I strutted like a peacock in the garden of union;

⁶To pour dust on the head' is a common Persian expression for mourning.

باب پنجم در عشق و جوانی دیگر امروز از فراق یار میپیچـــــم چو مار^{۳۰}

حکایت ۱۹

یکی را از ملوک عرب حدیث مجنونِ لیلی و شورش حال وی بگفتند که با کمال فضل و بلاغت سر در بیابان نهاده است و زمام اختیار ۳ از دست داده. بفرمودش تا حاضر آوردند و ملامت کردن گرفت که در شرف نفس انسان چه خلل دیدی که خوی بهایم گرفتی و ترک عشرت مردم گفتی؟ گفت

ورُبَّ صَدیقِ لامَنی فی وِدادِها ألم يَرَها يومًا فَيُوضِحَ لَى عُدْرِی كاش آنان كه عیبِ من جستند رویت ای دلستان بدیدندی تا بجای ترنج در نظرت بی خبر دستها بریدندی

تا حقیقت معنی بر صورت دعوی گواه آمدی که ﴿فَلَلِکُنَّ الَّذِی لُتُنَیِّ فِیهِ ﴾ ملکرا در دل آمد جمال لیلی مطالعه کردن تا چه صورتست موجب چندین فتنه. بفرمودش طلب کردن. در احیای عرب بگردیدند و بدست آوردند و پیش ملک در صحن سراچه بداشتند. ملک در هیأت او نظر کرد. شخصی دید سیهفام، باریک اندام. در نظرش حقیر آمد بحکم آنکه کمترین خدام حرم او بجمال از و در پیش بودند و بزینت بیش. مجنون بفراست دریافت. گفت از دریچهٔ چشم مجنون بایستی تقدر جمال لیلی نظر کردن تا سر مشاهدهٔ او بر تو تحلی کند.

لَوْ سَمِعَتْ وُرُقُ الحِمَى صاحَتْ مَعِي فَى لَشَـــتَ تَدْرِى ما بِقَلْبِ المُوجَعِ جــز بهمــدردى نگويم دردِ خويش با يكـى در عمـر خود ناخورده نيش ما مَــرَّ من ذِكُــرِ الجِمى بَسْمَعى يا مَعْشــرَ الخــُــلاَّنِ قُولُوا لِلْمُعا تندرستـــانرا نباشد درد ریش گفتن از زنبور بیحاصــــل بُود

today I writhe like a snake in separation from my beloved.

© Story 19

An Arab king was told of Layla's Majnun and his distress, how with all his learning and eloquence he wandered off into the desert in distracted madness. The king had him summoned, and he began to chide him, saying, "What defect did you see in the nobility of the human soul that you took on the habits of beasts and renounced human society?" He replied:

"Many a friend has chided me for loving her. If they could only see her one day, they would clearly excuse me."

Would that they who blame me could see your face, O stealer of hearts,

So that instead of oranges, when they see you they would cut their hands unwittingly.⁷

Thus the true inner meaning would reinforce the external aspect of the claim: *This is he for whose sake ye blamed me* [Kor. 12:32].

The king then had a yen to see Layla's beauty and find out what sort of face had caused such turmoil. He ordered that she be brought. They searched for her in the Arab campsites, located her, and brought her before the king in the courtyard of his palace. The king gazed upon her form, and he saw a slight, dark woman. To him she appeared contemptible, for the least of the servants in his harem was more beautiful than she.

Majnun perceived this and said, "It is necessary to gaze upon Layla's beauty through the window of Majnun's eyes for the mystery of beholding her to be manifested to you."

If the birds of the wild heard what I hear of my beloved's meadow, they too would cry out with me:

O assembly of friends, say to him who enjoys good health, "You do not know what is in the heart of someone in pain."

Those who are well have no festering wounds. I tell my troubles to none but him who shares my pain.

It is useless to speak of a bee to someone who has never been stung.

⁷See Joseph in the Glossary.

تا ترا حالی نباشــــد همچو ما حــال ما باشد ترا افسانه پیش ســوز من با دیگری نسبت مکن او نمک بر دست و من بر عضو ریش

حکایت ۲۰

قاضی همدان را حکایت کنند که با نعلبند پسری سرخوش بود و نعل دلش در آتش. روزگاری در طلبش متلهّف بود و پویان و مترصّد و جویان و بر حسب واقعه گویان

در چشم من آمـــد آن سهیسرو بلند بربود دلـم ز دست و در پای فکند این دیــده شوخ میکشـد دل بکمند خواهی که بکس دل ندهی، دیده ببند

شنیدم که در گذری پیش قاضی آمد. برخی ازین معامله بسمعش رسیده و زاید الوصف رنجیده. دشنام بی تحاشی داد و سقط گفت و سنگ برداشت و هیچ از بی حرمتی نگذاشت. قاضی یکی را گفت از علمای معتبر که همعنان او بود

آن شاهدی و خشم گرفتن بینش وان عقده بر ابروی ترش شیرینش در بلاد عرب گویند ضَرْبُ الحَبِیبِ زَیِیبٌ.

از دست تو مشت بر دهـــان خوردن خوشتر که بدست خویش نان خوردن همانا کز وقاحت او بوی سماحت همی آید.

انگـــور نوآورده تـــرشطعـــم بُوَد روزی دو سه صبر کن که شیرین گردد

این بگفت و بمسند قضا باز آمد. تنی چند از بزرگان عدول که در مجلس

Until you experience a situation like ours, our state will be a fable to you.

Do not compare my pain to anyone else's: he has salt in his hand, and I have it in a wounded limb.

© Story 20

The story is told of the cadi of Hamadan who was consumed by love for a blacksmith's boy. For a long time he sought him out and pursued him.

Into my eyes came that tall, elegant cypress. He stole my heart and trampled it under foot.

This impudent eye draws in hearts with a lasso. If you want not to lose your heart to anyone, shut your eyes.

I have heard that the boy met the cadi in a lane. Having heard something of the cadi's attentions, and being insulted beyond description, he cursed him soundly, called him vile names, threw rocks at him, and did everything he could to embarrass him.

The cadi said to a learned man who was with him,

"See that beauty and anger. See how sweet is that furrow on a sour brow."

In the Arab countries they say, "A blow from the beloved is as sweet as a raisin."

To receive a blow on the mouth from a fist of your hand is nicer than to eat bread with one's own hand.

And behold, from the boy's wounded dignity came the scent of leniency.

Newly produced grapes are sour in taste. Wait two or three days, and they'll turn sweet.

This the cadi said as he returned to his seat of judgment. Several dignified witnesses who were in his chambers kissed the ground in

حکم او بودند. زمین خدمت ببوسیدند که باجازت سخنی در خدمت^{۳۳} بگوییم اگرچه ترک ادبست و بزرگان گفتهاند

نه در هر سخن بحث کردن رواست خطا بر بزرگان گرفتن خطاست الا^{۱۳} بحکم آنکه سوابق انعام خداوندی ملازم روزگار بندگانست مصلحتی که بینند و اعلام نکنند نوعی از خیانت باشد. طریق صواب آنست که با این پسر گرد طمع نگردی و فرش ولع در نوردی که منصب قضا پایگاهی منیعست تا بگناهی شنیع ملوّث نگردانی و حریف اینست که دیدی و حدیث اینکه شنیدی.

یکی کرده بی آبرویی بسی چیه غم دارد از آبروی کسی بسا نام نیکوی پنجاه سیال که یک نام زشتش کند پایمال قاضی را نصیحت یاران یکدل پسند آمد و بر حسن رای قوم آفرین خواند و گفت نظر عزیزان در مصلحت حال من عین صوابست و مسأله بیجواب ولیکن ۵۳

ملامت کن مرا چندان که خواهی که نتوان شستن از زنگی سیاهی از یاد تو غافل نتوان کرد بهیچم سرکوفته مارم نتوانم که نپیچم این بگفت و کسان را بتفحص حال وی برانگیخت و نعمت بی کران بریخت و گفته اند هر کرا زر در ترازوست زور در بازوست و آنکه بر دینار دسترس ندارد در همه دنیا کس ندارد.

هرکه زر دید سر فرود آورد ور ترازوی آهنین دوشست فی الجمله شبی خلوتی میسر شد و هم در آن شب شحنه را خبر شد. قاضی همه شب شراب در سر و شباب در بر، از تنعم نخفتی و بترنم گفتی امشب مگر بوقت نمی خواند این خروس عشاق بس نکرده هنوز از کنار و بوس

servitude and said, "With your permission we would say a few words to you, although it may be a breach of etiquette and the great have said,

Not every word should be debated; it is a mistake to point out great men's faults.

However, inasmuch as our lord has always shown us favor in the past, it would be an act of ingratitude to see where your best interests lie and not to mention it. The correct manner of proceeding would be for you not to set your sights on this lad but rather to roll up the carpet of enflamed desire. The office of a judge should be an unassailable position, and you should not sully it with a hideous offense. You have seen and heard the type of person you are up against."

What concern has he for another's honor who has severely disgraced himself?

Many a good repute of fifty years has been trampled into the dust by one bad name.

The cadi approved of his devoted friends' advice and praised their good opinion, saying, "Your valued advice on the best manner in which to proceed is absolutely correct, and the matter cannot be challenged. However,

Blame me as much as you want, but you can't wash the black from a Negro.

Nothing will make me stop thinking of you. I am a snake that has been hit on the head: I cannot keep from writhing."

He said this, and it prompted some persons to have him investigated, and thus he lost boundless wealth. They say that he who has gold in the scales has power in his arm, and he who cannot put his hand on a dinar has no one in all the world.

Everyone who sees gold lowers his head—even a scale with its iron shoulder.

In short, he managed to achieve one night of intimacy, and that very night the police were informed. All that night the cadi had wine in his head and the youth in his embrace, enjoying himself and singing:

Tonight perhaps the cock will not crow at dawn: lovers have not had enough of embracing and kissing.

باب پنجم در عشق و جوانی

پستان یار در خم گیسوی تابدار

چون گوی عاج در خم چوگان آبنوس ۳۰
یک دم که چشم فتنه بخوابست ۳۰ زینهار

بیدار باش تا نرود عمر بر فسوس

تا نشنوی ز مسجد آدینه بانگ صبح

یا از در سرای اتاب ک غریو کوس

لب بر ۲۸ لبی چو چشم خروس ابلهی بود

برداشتن بگفته ۴۸ بیهودهٔ خروس

قاضی درین حال ٔ که یکی از متعلقان درآمد و گفت چه نشینی؟ خیز و تا پای داری گریز که حسودان بر تو دقی گرفته اند بلکه حقّی گفته اند تا مگر آتش فتنه که هنوز اندکست بآب تدبیری فرو نشانیم مبادا که فردا چو بالا گیرد عالمی فرا گیرد. قاضی بتبسم ٔ درو نظر کرد و گفت

پنجه در صید برده ضیغمرا چه تفاوت کند که سگ لاید روی در رویِ دوست کن، بگذار تا عدو پشت دست میخاید ملکرا هم در آنشب آگهی دادند که در مُلک تو چنین منکری حادث شده است. چه فرمایی؟ ملک گفتا من اورا از فضلای عصر می دانم و یگانهٔ دهر^{۲۱}. باشد که معاندان در حق وی خوضی کرده اند. این سخن در سمع قبول من نیاید مگر آنگه که معاینه گردد که حکما گفته اند

بتندی سبک دست بردن بتیغ بدندان گزد^{۳۳} پشت دست دریغ شنیدم که سحرگاهی با تنی چند از خاصّان ببالین قاضی فراز آمد. شمعرا دید ایستاده و شاهد نشسته و می ریخته و قدح شکسته و قاضی در خواب مستی بیخبر از مُلکِ هستی. بلطف اندک اندک بیدار کردش که خیز، آفتاب برآمد؟

The beloved's breasts in the crook of curly locks, like ivory balls in the crook of an ebony polo-stick.

Beware of one instant when the eye of sedition is asleep. Be awake lest you live to regret it.

Until you hear the dawn call to prayer from the Friday mosque or the beat of war drums from the atabeg's palace gate,

It is foolish to take your mouth from lips puckered like a cock's eye just because of the vain cry of the cock.

The cadi was in this state when one of his retainers came in and said, "Why are you sitting here? Get up! Flee as fast as you can, for the envious have informed on you—indeed, they have done no more than tell the truth. Let us quench the fire of sedition with the water of strategic action while it is still small, before it grows larger to consume the world tomorrow."

The cadi looked at him with a smile and said,

"What does it matter to a lion that has put its claw into its prey if the dogs bark?

Face your beloved, and let your enemies seethe with regret."

That very night the king was also informed that such an abomination had been committed in the kingdom. "What do you command?" he was asked.

"I considered him one of the most learned men of the age," he said, "and unique in his time. Possibly detractors have maligned him. I will not believe it of him until the matter is investigated, for the wise have said:

To put your hand to the sword too quickly means to bite the hand in regret."

I heard that at dawn the king went with several of his courtiers to the cadi's bedroom. There he saw a candle standing, a beauty sitting, wine spilled, goblets broken, and the cadi in a stupor of intoxication, oblivious to the world. Gently he roused him, saying, "Get up! The sun has risen."

The cadi realized what a situation he was in. "From which direction did the sun rise?" he asked.

گفت از قبل مشرق. گفت الحمد لله كه در توبه همچنان بازست بحكم اين حديث كه لا يُغلَقُ بابُ التوبةِ على العِبادِ حتَّى تَطلُعَ الشَّمسُ من مغربها، أَستغفرُكَ اللهُمَّ وأَتوبُ إليك.

این دو چیزم برگناه انگیختند بخت نافرجام و عقلِ ناتمام گر گرفتارم کنی، مستوجبم ور ببخشی، عفو بهتر کانتقام ملک گفت توبه درین حالت که بر هلاک خویش اطلاع یافتی سودی نکند ﴿ فَلَمْ يَكُ يَنْفَعُهُمْ إِيَانُهُمْ لَمَا رَأُوا بَأْسَنَا ﴾

چه سود از دزدی آنگه توبه کردن که نتوانی کمند انداخت بر کاخ بلند ار میوه گو کوتاه کن دست که کوته خود ندارد دست بر شاخ ترا با وجود چنین منکری که ظاهر شد سبیل خلاص صورت نبندد. این بگفت و موکّلان عقوبت در وی آویختند. گفت مرا در خدمت سلطان یک سخن باقیست. ملک بشنید و گفت این چیست؟ گفت

بآستین ملالی که بر من افشنانی طمع مدار که از دامنت بدارم دست اگر خلاص محالست ازین گنه که مراست بدان کرم که تو داری امیدواری هست

ملک گفت این لطیفهٔ بدیع آوردی و این نکتهٔ غریب گفتی. ولی محال عقلست و خلاف شرع که ترا فضل وبلاغت امروز ازچنگ عقوبت من رهایی دهد. مصلحت آن بینم که ترا از قلعه بزیر اندازم تا دیگران نصیحت پذیرند و عبرت گیرند. گفت ای خداوند جهان، پروردهٔ نعمت این خاندانم و این گناه نه تنها من کردهام. دیگری را بینداز تا من عبرت گیرم. ملک را خنده گرفت و بعفو از سر جرم او در گذشت و متعنتان را که اشارت بکشتن او همی کردند گفت

"From the east," the king said.

"Thank God!" said the cadi. "The gates of repentance are still open in accordance with the Prophet's dictum, 'The gates of repentance will not be closed to God's servants until the sun rises in the west.' I seek your forgiveness, O God, and I repent!"

These two things instigated me to sin: bad luck and a weak mind.

If you take me to task, I deserve it. If you forgive me, pardon is better than revenge.

"To repent when you know you are going to die avails you nothing," said the king. But their faith availed them not, after they had beholden our vengeance [Kor. 40:85].

Of what benefit is it to repent of theft when you can't throw your lasso over the palace?

If the fruit is too high, lower your hand, for a short person cannot reach the branch.

It is impossible to release you, given the abomination you have committed." This the king said as the jailers began to haul him off to extract retribution from him.

"I have one word left to say to the king," said the cadi.

The king heard him and said, "What is it?"

He said:

"You may shake me off in boredom, but do not expect that I will let go of your skirt.

Even though release is impossible because of the crime I have committed, there is yet hope of the generosity you possess."

"You have produced a novel analogy and spoken a rare anecdote," said the king, "but it is logically absurd and contrary to the law for your erudition and eloquence to get you released from the grip of my punishment. I think the best thing would be for me to have you thrown down from the fortress so that others will learn a lesson."

"O lord of the world," he said, "I have been nourished by the benefaction of this dynasty, and I am not the only one to have committed this crime. Have someone else thrown down so that I may learn a lesson."

The king burst out laughing and pardoned his crime, and to the detractors who had insisted that he be killed he said,

باب پنجم در عشق و جواني

هرکه حمّال عیب خویشتنید طعنه بر عیب دیگران مزنید

حکایت ۱۲

چنین خواندم که در دریای اعظم بگردابی در افترادند با هم چو ملاّح آمدش تا دست گیرد مبادا کندران حالت بمیرد مــرا بگـذار و دست يار من گير درین گفتن جهان بر وی برآشفت شنیدندش که جان میداد ومیگفت که در سختی کند پاری فراموش ز كار افتاده بشنو تا بداني چنان داند که در بغداد تازی دگر چشم از همه عالم فرو بند حدیث عشق ازین دفتر نبشتی

جوانی پاکباز پاکرو بسود که با پاکیسزهرویی در گرو بود همیگفت از میان موج و تشویر حدیث عشق از آن بطّال منیوش چنین کردند یاران زندگانی که سعدی راه و رسم عشقبازی دلآرامــــــي که داري دل درو بند اگر مجنون لیلی ز نـــده گشتی

"You who admit to your own guilt, do not taunt others for their faults."

© Story 21

- There was an honest and chaste young man who was pledged to a fair face.
- I have read that they fell into a whirlpool together in the great ocean.
- When a sailor came to take him by the hand lest he perish in that condition,
- From the midst of the waves and maelstrom he said, "Leave me and take my friend's hand."
- As he spoke, the waves crashed over him, and he was heard to say as he perished,
- "Listen not to the tale of love from that worthless one who forgets a friend in difficulty."
- Thus the friends lived. Listen to this worthless one that you may know,
- For Sa'di knows the path and custom of love as well as he knows Arabic in Baghdad.
- Set your hopes on the beloved you possess, and forget about all the rest of the world.
- If Layla's Majnun were alive, he would pen the tale of love from this notebook.

باب ششم در ضعف و پیری

حکایت ۱

با طایفهٔ دانشمندان در جامع دمشق بحثی همی کردم که جوانی درآمد و گفت درین میان کسی هست که زبان پارسی بداند'؟ غالب' اشارت بمن کردند. گفتمش خیرست. گفت پیری صد و پنجاه ساله در حالت نزعست و بزبان پارسی چیزی همی گوید و مفهوم ما نمی گردد. اگر بکرم رنجه شوی مزد یابی. باشد که وصیّتی همی کند. چون ببالینش فرا رسیدم این می گفت دمی چند گفت برآرم بکام دریغا که بگرفت راه نفس دریغا که بر خوان الوان عمر دمی خورده بودیم و گفتند بس معانی این سخن را بعربی با شامیان همی گفتم و تعجّب کردند از عمر دراز و تأسّف او همچنان بر حیات دنیا. گفتم چگونهای درین حالت؟ گفت چگویم؟

ندیدهای که چه سختی همی رسد بکسی

کسه از دهانش بدر می کنند دندانی
قیاس کن که چه حالت بُود دران ساعت

کسه از وجود عزیزی بدر رود جانی
گفتم تصوّر مرگ از سر بدر کن و وهمرا بر طبیعت مستولی مگردان که
فیلسوفان یونان گفته اند مزاج ارچه مستقیم بود اعتماد بقارا نشاید و مرض

Chapter Six

Feebleness and Old Age

OStory 1

I was having a discussion with a group of scholars in the mosque in Damascus when a young man entered and said, "Is there anyone among you who knows Persian?"

Everybody pointed to me.

"Yes," I said, "I do."

"There is an old man a hundred and fifty years old on the verge of death," he said, "and he is saying something in Persian, which we don't understand. If you would be kind enough to trouble yourself, you will be rewarded. He may be making his last bequests."

When I arrived at his bed, he was saying,

"I said let me say the few words I desire; alas that the path of my breath is stopped up.

Alas that at the table of the good things of life I ate for only a moment before they said, 'Enough!' "

I told the Syrians the meaning of these lines in Arabic, and they were astonished that he had lived so long and was still regretful of leaving the world.

"How are you in this state?" I asked.

"What should I say," he replied.

"Have you not seen what pain a person suffers when a tooth is pulled from his mouth?

Compare that to the state at the moment life departs the body."

"Put what you imagine about death out of your head," I said, "and do not let fear overwhelm your nature, for the Greek philosophers have said that no matter how sound the constitution may be, one گرچه هایل بود دلالت کلی بر هلاک نکند. اگر فرمایی طبیبیرا بخوانم تا معالجت کند. دیده بر کرد و بخندید و گفت

دست برهم زند طبیب ظریف چون خرف بیند اوفتاده حریف خواجه در بند نقش ایوانست خیانه از پای بست ویرانست پیرمردی زنیزع مینالید پیرزن صندلش همیمالید چون مخبَّط شد اعتدال مزاج نه عزیمیت اثر کند نه علاج

حکایت ۲

پیرمردی حکایت کند که دختری خواسته بودم و حجره بگل آراسته و بخلوت با او نشسته و دیده و دل درو بسته، و شبهای دراز نخفتمی و بذلهها و لطیفهها گفتمی، باشد که مؤانست پذیرد و وحشت نگیرد. از جمله شبی می گفتم بخت بلندت یار بود و چشم دولتت بیدار که بصحبت پیری افتادی، پخته، پرورده، جهان دیده، آرمیده، گرم و سرد چشیده، نیک و بد آزموده که حق صحبت بداند و شرط مودّت بجای آورد، مشفق و مهربان، خوش طبع و شیرین زبان.

تا توانسم دلست بدست آرم ور بیسسازاریم نیسازارم ور چو طوطی شکر بُود خورِشَت جانِ شیرین فدای پرورِشَت نه گرفتار آمدی بدست جوانی مُعجب، خیرهرای، سرتیز، سبکپای که هردم هوسی پزد و هر لحظه رایی زند و هر شب جایی خسبد و هر روز یاری گیرد. جوانان خوبروی و ماهرخسار ولیکن در وفا با کس نپایند وفاداری مدار از بلبلان چشم که هر دم بر گلی دیگر سرایند خلاف پیران که بعقل و ادب زندگی کنند نه بمقتضای جهل و جوانی.

can never count on living forever, and no matter how terrible an illness may be, it does not necessarily indicate death. If you say so, I'll summon a physician to treat you."

He lifted his eyes, laughed, and said,

"The most skilled physician wrings his hands when he sees a senile old man lying before him.

The master architect is busy painting the portico, but the structure is defective at the foundation.

An old man was wailing as he was dying; an old woman was softening his sandals.

When the balance of the constitution is upset, neither determination nor treatment can have an effect.

© Story 2

An old man said, "I had taken a young girl to wife. The bridal chamber was decorated with flowers, and I was sitting with her in private, my eyes and heart set upon her. For long nights I didn't sleep, and I told her jokes and stories, hoping that she would get accustomed to me and not be afraid. One night I was saying, 'You are lucky to have become the companion of an old man, one who is mature, experienced, and calm, who has seen all sorts of things and tried good and bad, who appreciates the value of companionship and will be affectionate, compassionate, kind, good-natured, and soft-spoken.

As far as I am able, I will try to win you over; and though you injure me, I will not injure you.

If, like a parrot, you want to eat sugar, my sweet soul will be sacrificed to nourish you.

You are fortunate not to have fallen into the clutches of a conceited young man, self-willed, hot-headed, and light-footed, who entertains a different whim every moment and a different notion every instant, sleeping in a different place every night and taking a new friend every day—

Young men are good-looking and attractive, but they do not remain constant to anybody.

Do not expect fidelity from nightingales, for they sing to a different rose every moment.

in contradistinction to old men, who live by rationality and decorum, not in the grip of wildness and youth.'

ز خود بهتری جوی و فرصت شمار که با چون خودی گم کنی روزگار گفت چندین برین نمط بگفتم که گمان بردم که دلش در قید من آمد و صید من شد. ناگه نفسی سرد از دل پُردرد برآورد و گفت چندین سخن که بگفتی در ترازوی عقل من وزن آن یک سخن ندارد که وقتی شنیدم از قابلهٔ خویش که گفت زن جوانرا اگر تیری در پهلو نشیند به که پیری.

لَمَّا رَأَتْ بَينَ يَدَى بَعلِها شيئًا كَأْرِخَى شفةِ الصائمِ تقولُ هذا مع له ميّت وإنَّا الرُقْ لَيَّا ثُمِ زِن كُور بر مرد بى رضا برخيزد بس فتنه و جنگ ازان سرا برخيزد بيرى كه زجاى خويش نتواند خاست الا بعص الرخيزد الا بعص الرخيزد

فی الجمله امکان موافقت نبود و بمفارقت انجامید. چون مُدّت عُدّت برآمد عقد نکاحش بستند با جوانی تند و ترشروی، تهی دست، بدخوی. جور و جفا میدید و رنج و عنا میکشید و شکر نعمت حق همچنان میگفت که الحمد لله که از آن عذاب الیم برهیدم و بدین نعیم مقیم برسیدم.

با اینهم که خوبرویی بارت بکشم که خوبرویی با تو مرا سوختن اندر عذاب به که شدن با دگری در بهشت بوی پیساز از دهن خوبروی نغزتر آید که گل از دست زشت

حکایت ۳

مهمان پیری بودم در دیاربکر که مال فراوان داشت و فرزندی خوبروی. شبی حکایت کرد که مرا بعمر خویش بجز این فرزند نبوده است. درختی درین وادی زیارتگاهست که مردمان بحاجت خواستن آنجا روند. شبهای Seek someone better than yourself and take advantage of the opportunity, for with someone like yourself you will suffer loss.

"I spoke to her so much in this fashion," he said, "that I thought I had won her heart and she was mine. All of a sudden she sighed painfully and said, 'All the things you have said do not weigh in the scales of my mind as much as one sentence I heard once from my nurse, who said, "Better an arrow sit in the side of a young woman than an old man sit by her side."'

When she saw in her husband's hand something as limp as the lip of a

faster,

She said, "This thing he has is dead; indeed, the sleeper needs a charm to wake him up."

When a woman comes away from a man's embrace unsatisfied, much trouble and strife will arise in that house.

If an old man cannot rise without using a staff, when will his staff rise?

"In short, there was no possibility of compatibility, and in the end we parted. When the minimum time after divorce had passed, she was betrothed and married to a young man of quick temper and sour disposition, who had nothing to call his own and was of bad character. From him she suffered cruelty and harshness, and she was beaten and abused, but she thanked God for her good luck and said, "Thank God I was delivered from that painful torment and given over to this eternal bliss!"

With all your cruelty and ill temper, I will put up with you because you are fair.

For me it is better to burn in torment with you than to be in paradise with another.

The odor of onions from the mouth of a good-looking person is fairer than roses from the hand of an ill-favored one.

© Story 3

I was the guest of an old man in Diyarbekir who possessed abundant wealth and had a good-looking son. One night he said, "In all my life I have had only this one son. There is a tree in this valley that people visit when they have requests to make. Long nights I cried

دراز در آن پای درخت برحق بنالیدهام تا مرا این فرزند بخشیده است. شنیدم که پسرم با رفیقان آهسته همی گفت چه بودی که من آن درخترا بدانستمی کجاست تا دعا کردمی و پدرم بمردی. خواجه شادی کنان که پسرم عاقلست و پسر طعنهزنان که پدرم فرتوت.

سالها بر تو بگذرد که گذار نکنی ســـویِ تربتِ پدرت تو بجای پدر چه کردی خیر تا همان چشم داری از پسرت

حکایت ۴

روزی بغرور جوانی سخت رانده بودم و شبانگاه بپای گریوهای سست مانده. پیر مردی ضعیف از پس کاروان همی آمد و گفت چه خسبی که نه جای خفتنست؟ گفت این نشنیدی که صاحبدلان گفته اند رفتن و نشستن به که دویدن و گسستن.

ای که مشتاق منزلی، مشتاب پند من کار بند و صبر آموز اسب تازی دو تک رود بشتاب و اشتر آهسته میرود شب و روز

حکایت ۵

جوانی چست، لطیف، خندان، شیرین زبان در حلقهٔ عشرت ما بود که در دلش از هیچ نوعی غم نیامدی و لب از خنده فراهم. روزگاری برآمد که اتفاق ملاقات نیوفتاد. بعد از آن دیدمش زن خواسته و فرزندان خاسته و بیخ نشاطش بریده و گل هوسش پژمرده. پرسیدمش چه گونهای و چه حالتست؟ گفت تا کودکان بیاوردم دگر کودکی نکردم.

ماذا الضیمی والشَّیبُ غَیَّر لِیَّتی وکنی بتغیـــیر الزَّمان نذیراً چون پیر شدی زکودکی دست بدار بــازی و ظرافت بجوانان بگذار طرب نوجوان زپیـــر مجوی که دگــر نایــد آبِ رفتــه بجوی

out to God at the foot of that tree until he gave me a son."

Here I heard the son whisper to his friends, "I wish I knew where that tree was so I could pray for my father to die!"

The old man, rejoicing, saying, "My son is intelligent," and the son grumbling, saying, "My father is senile."

Many years pass without your visiting your father's grave.

What good did you do to your father that you should expect anything of your son?

© Story 4

Once, in the folly of youth, I rode hard all day, and that evening I fell exhausted at the foot of a hill. A feeble old man came from the end of the caravan and said, "Why are you sleeping? This is no place for slumber!"

"How can I go on," I replied, "when I am so tired?"

"Haven't you heard what men of understanding have said?" he said. "'To walk and then sit is better than to run and then collapse."

You who are yearning for the way-station, hasten not. Put my advice

into practice and learn patience.

An Arabian steed gallops in haste, and a camel proceeds slowly night and day.

© Story 5

There was a young man in our circle of friends who was nimble, kind, cheerful, and soft-spoken. His heart was never infected by worry over anything, and his lips were never without a smile. A long time passed during which we chanced not to meet. Then I saw him with a wife and children, and the root of his cheerfulness had been cut and the rose of his light-heartedness had withered. I asked him, "How are you, and how are you doing?"

"Since I had children," he replied, "I have not been childish."

What is youth now that old age has changed my features? The change wrought by time is a sufficient harbinger.

When you are old, stop being childish: leave play and jest to the young.

زرعرا چون رسیــــد وقت درو نخرامــد چنانکـه سبـزهٔ نو دُور جـــوانی بشد از دست من آه و دریـــغ آن زَمَن دلفــروز راضيم اكنــون بينيري چو يوز گفتمــش ای مامک دیرینهروز راست نخواهد شدن این پشت کوز

قوّت سرينج___هٔ شي_ري برفت پیر زنی موی سیــه کــــرده بود موی بتلبیس سیے کردہ گیر

حکایت ۶

وقتی بجهل جوانی بانگ بر مادر زدم. دلآزرده بکنجی نشست و گریان همی گفت مگر خردی فراموش کردی که درشتی می کنی؟

گر از عهد خردیت یاد آمدی که بیچاره بودی در آغوش من نکردی درین روز بر من جفا که تو شیرمردی و من پیررزن

چه خوش گفت زالی بفرزند خویش چو دیـــدش پلنگ فکن و پیلتن

حکایت ۷

توانگری بخیل را پسری رنجور بود. نیکخواهان گفتندش مصلحت آنست که ختم قرآن کنی از بهر وی یا بذل قربان. لختی باندیشه فرو رفت و گفت ختم مصحف بحضور ٔ اولىتر است كه گلهٔ دور. صاحبدلي بشنيد و گفت ختمش بعلّت آن اختيار آمد كه قرآن بر سر زبانست و زر در ميان جان.

بدینداری چو خر در گل بمانند ور الحمدی بخواهی صد بخوانند

درىغ___اگردن طاعت نهادن گرش همراه بودى دست دادن

حکایت ۸

پیر مردی را گفتند چرا زن نکنی؟ گفت با پیر زنانم عیشی نباشد. گفتند

Do not look for the glee of an adolescent in an old man, for once water has gone it does not return to the stream.

When harvest time comes to the field, it doesn't wave as it did when it was newly green.

The time of youth is lost to me. Alas for that happy time!

The strength of a lion's claw is gone. I am content now with a piece of cheese like a leopard.

An old woman dyed her hair black. I said to her, "Old woman, ancient of days,

You may have disguised your hair as black, but this hunched back will never straighten up.

© Story 6

Once, in the folly of youth, I shouted at my mother. Hurt, she sat in a corner and cried. "Have you forgotten your infancy that you speak roughly to me?" she said.

How well spoke an old woman to her son when she saw him able to defeat a leopard and as large as an elephant.

"If you remembered the time of your infancy, when you were helpless in my arms,

You wouldn't be cruel to me today, when you are a lion of a man and I am an old woman."

© Story 7

A stingy rich man had a son who was ill. His well-wishers said to him, "The best thing to do would be either to have the Koran recited for him or to sacrifice a sheep."

He thought for a moment and then said, "A recitation of a Koran at hand is more appropriate than a distant flock."

A man of understanding heard him and said, "He chose the recitation because the Koran comes right off the tongue, but gold comes from inside his soul."

They refuse to bow their heads in devotion if it necessitates giving something.

In observance of religion they resemble donkeys in the mud; but if all you want is a "Praise God," they will shout it out a hundred times.

© Story 8

An old man was asked, "Why don't you take a wife?"
"I don't take any pleasure in old women," he replied.

جوانی بخواه چو مکنت داری. گفت مرا که پیرم با پیر زنان الفت نیست، پس اورا که جوان باشد با من که پیرم چه دوستی صورت بندد؟
زور بایــــد نه زر که بانـــورا گزری دوستتر که ده من گوشت

حکایت ۹

شنیددهام که دریدن روزها کهن پیری خیسال بست بپیدرانه سر که گیرد جفت بخواست دخترکی خوبروی گوهر نیسام چو درج گوهرش از چشم مردمان بنهفت چنانکه رسیم عروسی بُود تماشیا بود ولی بحملهٔ اوّل عصای شیخ بخفت کمان کشید و نزد بر هدف که نتوان دوخت مگر بسیوزن فولاد جیامهٔ هنگفت بدوستان گله آغاز کرد وحجّت ساخت که خان ومان من این شوخ دیده پاک برُفت میان شوهر و زن جنگ و فتنه خاست چنان که سر بشحنه و قاضی کشید و سعدی گفت پس از خلافت و شنعت گناه دختر نیست تیرا که دست بلرزد گهر چه دانی سفت تیرا که دست بلرزد گهر چه دانی سفت

"Get a young one," they said, "since you are rich enough."

"Inasmuch as I, who am old, have no inclination for old women, what love could a young woman have for me?"

Potency is necessary, not gold, for a woman prefers a carrot to ten maunds of meat.

© Story 9

- I heard of an old man who got it into his feeble head to take a wife.
- He proposed to a fair young maid named Jewel, who had been hidden from the gaze of men as in a jewelry box.
- She was adorned [on her wedding night] as is the custom of brides, but at the first attack the old man's staff withered.
- He drew his arrow but did not hit the target, because a mail coat can only be pierced by a steel needle.
- He began to complain to his friends, saying, "This impudent one has swept my house clean."
- Between husband and wife there arose such trouble and strife that it wound up in the hands of the police and judge, and Sa'di said,
- "Other than disobeying you and cursing you, the girl is not at fault. How can you, whose hand shakes, pierce a pearl?"

باب هفتم در تأثير تربيت

حکایت ۱

مکی را از وزرا پسری کودن بود. پیش یکی از دانشمندان فرستاد که مر این را تربیتی میکن مگر که عاقل شود. روزگاری تعلیم کردش و مؤثر نبود. پیش پدرش کس فرستاد که این عاقل نمی شود و مرا دیوانه کرد.

حون بُوَد اصل گوهری قابل تربیت را درو اثر باشد هیچ صیقل نکو نداند کرد آهنی را که بدگهر باشد سگ بدریای هفتگانه مشوی که چو تر شد پلیدتر باشد خر عسى گرش بمكه برند چون بيايد هنوز خر باشد

حکایت ۲

حکیمی پسران را پند همی داد که جانان پدر، هنر آموزید که ملک و دولت دنیارا اعتماد نشاید و سیم و زر در سفر بر محل خطرست، یا دزد بیکبار ببرد، یا خواجه بتفاریق بخورد، اما هنر چشمهٔ زاینده است و دولت پاینده، وگر هنرمند از دولت بیفتد غم نباشد که هنر در نفس خود دولتست. هرجا که رود قدر بیند و در صدر نشیند، و بی هنر لقمه چیند و سختی بیند.

روست___ازادگان دانشمند بوزیــری پادشـا رفتند

سختست پس از جاه تحكم بردن خو كرده بناز جور مردم بردن وقتی افتاد فتنهای در شام هرکس از گوشهای فرا رفتند پسران وزیر ناقصعقل بگدایی بروستا رفتند

Chapter Seven

The Effects of Education

OStory 1

A vizier had a stupid son. He sent him to one of the learned, saying, "Give him some education. Maybe he will become intelligent." He taught him for a long time, but it had no effect. He sent someone to the father to say, "He will not become intelligent, and he has driven me crazy."

When the base is essentially receptive, education will have an effect.

No one knows how to polish iron that is essentially bad.

Don't wash a dog in the seven seas, for when it is wet it is even more polluting.

If Jesus' ass is taken to Mecca, when it comes back it will still be an ass.

© Story 2

A wise man was advising his sons. "My dear sons," he said, "acquire skill, for there is no reliance upon possessions or good fortune in this world, and on a journey gold and silver are always in danger—either robbers will take them in one fell swoop or merchants will consume them by installments. Skill, however, is an ever-living wellspring and an unending source of wealth. If a skilled man suffers a reversal of fortune, he has nothing to worry about because skill, in and of itself, is a fortune. A skilled man is appreciated and seated in honor wherever he goes, while a person without skill must pick at leftover morsels and suffer hardship.

It is hard to be under another's thumb after enjoying high status; it is hard for one accustomed to luxury to suffer the oppression of others.

When a revolution occurred in Syria, and everyone was displaced,

Wise sons of villagers became kings' ministers,

And ministers' foolish sons wound up in the countryside as beggars.

باب هفتم در تأثیر تربیت میـــــراثِ پدر خواهی، علم پدر آموز کین مال پدر خرج توان کرد بیک روز

حکایت ۳

یکی از فضلا تعلیم ملکزادهای همیداد و ضرب بی محابا زدی و زجر بی قیاس نمودی. باری پسر از بیطاقتی شکایت پیش پدر برد و جامه از تن دردمند برداشت. پدررا دل بهم برآمد. استادرا بخواند و گفت پسران آحاد رعیت از چندین جفا و توبیخ روا نمیداری که فرزند مرا. سبب چیست؟ گفت سبب آنکه سخن اندیشیده باید گفتن و حرکت پسندیده کردن همهٔ خلقرا علی العموم و پادشاهانرا علی الخصوص بموجب آنکه بر دست و زبان ایشان هرچه رفته شود هرآینه بافواه بگویند و قول و فعل عوام الناسرا چندان اعتباری نباشد.

اگر صد ناپسند آید زدرویش رفیقانش یکی از صد ندانند وگر یک بذله گوید پادشاهی از اقلیمی باقلیمی رسانند پس واجب آمد معلّم پادشهزاده را در تهذیب اخلاق خداوندزادگان (أَنتَهَمُ اللهُ نَباتًا حَسَنًا) اجتهاد ازآن بیش کردن که در حق عوام.

هرکه در خُردیش ادب نکنند در بزرگی فلاح از و برخاست چوب تررا چنانکه خواهی پیچ نشود خشک جز بآتش راست ملکرا حسن تدبیر فقیه و تقریر جواب او موافق رای آمد. خلعت و نعمت بخشید و پایهٔ منصب او بلندتر گردانید.

حکایت ۴

معلم کتّابی را دیدم در دیار مغرب، ترشروی، تلخ گفتار، بدخوی، مردم آزار،

If you desire your father's inheritance, acquire your father's knowledge, for a father's wealth can be spent in a day.

© Story 3

A learned man was teaching a prince, and he beat him mercilessly and tormented him beyond description. Finally, unable to endure it any longer, the lad took his complaint to his father, and when he removed his shirt from his bruised body, the father was outraged. He summoned the teacher and said, "You do not torment and abuse the sons of ordinary citizens the way you do my son. What is the reason for that?"

"The reason," he replied, "is that to think before speaking and to act in an approved manner is necessary for all people in general, and for rulers in particular, because everything they do and say is spoken of as a matter of course, while the words and deeds of common folk do not carry such weight.

If a poor man makes a hundred breaches of etiquette, his companions will not recognize one in a hundred.

But if a king says one thing in jest, it will be related from country to country.

Therefore it is incumbent upon the teacher of a prince to strive more to inculcate the moral characteristics of the highborn (may God cause them to grow well) than he would for commoners."

No one who is not taught manners in childhood can be set straight in adulthood.

You can bend a green twig however you like; a dry one cannot be straightened except by fire.

The good strategy of the teacher and the setting of his reply were in conformity with the king's opinion. He rewarded him with a robe of honor and favor and elevated his rank.

© Story 4

I saw an elementary school teacher in North Africa—a sourpuss, spiteful, ill-tempered, malicious, beggarly, and immoderate. The

گداطبع، ناپرهیزگار که عیش مسلمانان بدیدن او تبه گشتی و خواندن قرآنش دل مردم سیه کردی. جمعی پسران پاکیزه و دختران دوشیزه بدست جنای او گرفتار، نه زهرهٔ خنده و نه یارای گفتار، که عارض سیمین یکیرا تپانچه زدی و گه ساق بلورین دیگری شکنجه کردی. القصه شنیدم که طرفی از خباثت نفس او معلوم کردند و بزدند و مکتب اورا بمصلحی دادند پارسای سلیم، نیک مرد حلیم که سخن جز بحکم ضرورت نگفتی و موجب آزار کس بر زبانش نرفتی. کودکانرا هیبت استاد نخستین از سر برفت و معلم دومین را اخلاق ملکی دیدند و یک یک دیو شدند. باعتماد حلم او علم فراموش کردند و اغلب اوقات ببازیچه فراهم نشستند و لوح درستناکرده در سر هم شکستندی.

استاد و معلم چو بُود بی آزار خرسک بازند کودکان در بازار بعد از دو هفته برآن مسجد گذر کردم. معلم اوّلین را دیدم که دل خوش کرده بودند و بمقام خویش آورده. انصاف برنجیدم و لاحول گفتم که دیگر باره ابلیس را معلم ملائک چرا کردند؟ پیرمردی ظریف جهاندیده بشنید و بخندید و گفت

پادشاهی پسر بمکتب داد لوح سیمینش بر کنار نهاد بر سر لوح او نبشته بزر جور استاد به که مهر پدر

حکایت ۵

پارسازادهای را نعمت بی کران از ترکهٔ عمّان بدست افتاد. فسق و فجور آغاز کرد و مبذّری پیشه گرفت. فی الجمله نماند از سایر معاصی منکری که نکرد و مسکری که نخورد. باری بنصیحتش گفتم ای فرزند، دخل آب روانست و عیش آسیاب گردان، یعنی خرج فراوان کردن مسلّم کسی را باشد

mere sight of him spoiled people's pleasure, and his recitation of the Koran made people wince. A group of innocent boys and girls were held hostage to his cruelty, not daring to laugh or speak. The unblemished cheek of one he would slap, and sometimes the spotless thigh of another he would spank.

In short, I heard that something of the monstrosity of his soul was made known, and he was discharged. His school was then given to a pious man of great rectitude, a good and compassionate man who spoke only when necessary and who never hurt anyone with his words. The youngsters quickly forgot the awe in which they had stood of the first teacher, and when they saw the angelic character of the second, one by one they turned into demons. Confident of his leniency, they forgot what they had learned, and most of the time they were engaged in play, hitting each other on the heads with their uncorrected tablets.

When master and teacher are lenient, children play leapfrog in the marketplace.

Two weeks later I passed by that mosque. I saw that the first teacher had been persuaded to return. Truly, I was pained and wondered compassionately why once again a devil had been made a teacher of angels. A witty old man with much experience of the world heard me, laughed, and said:

"A king sent his son to school, placing a silver tablet at his side. At the top of the tablet was written in gold: 'Better a master's

cruelty than a father's affection."

© Story 5

A pious man's son inherited vast wealth from his uncles. He began to indulge himself in riotous living and profligate ways. In short, it didn't take long before there was no sin he hadn't committed and no intoxicant he hadn't swallowed. Once I advised him, saying, "My son, income is flowing water, and pleasure is a turning millstone, that is, spending a lot is fine for one who has an assured income.

که دخل معیّن دارد.

چو دخلت نیست خرج آهسته ترکن کسه میگویند ملاّحسان سرودی اگر بساران بکوهستسان نبسارد بسسالی دجلسه گردد خشک رودی عقل و ادب پیش گیر و لهو و لعب بگذار که چون نعمت سپری شود سختی بری و پشیمانی خوری. پسر از لذّت نای و نوش این سخن در گوش نیاورد و بر قول من اعتراض کرد و گفت راحت عاجل بتشویش محنت آجل منغّص کردن خلاف رای خردمنداست.

خداونددان کام و نیکبختی چرا سختی برند از بیم سختی برو شادی کن ای یار دلفروز غم فردا نشاید خورد امروز فکیف مراکه در صدر مروّت نشسته ام و عقد فتوّت بسته و ذکر انعام در افواه عوام افتاده؟

هرکه عَلَم شـــد بسخا و کرم بند نشــاید که نهد بر دِرَم نام نکویی چو برون شد بکوی در نتوانی که ببندی بــروی دیدم که نصیحت نمی پذیرد و دم گرم من در آهن سرد او اثر نمیکند. ترک مناصحت گرفتم و روی از مصاحبت بگردانیدم و قول حکمارا بستم که گفته اند بَلّغ ما علیك فإن لم یقبلوا فها علیك.

گرچه دانی که نشنوند بگوی هرچه دانی زنیکخواهی و پند زود باشد که خیرهسر بینی بدو پای اوفتداده اندر بند دست بر دست میزند که دریغ نشنیدم حدیث دانشمند تا پس از مدّتی آنچه اندیشهٔ من بود از نکبت حالش بصورت بدیدم که پاره

ما پس از مدنی ا نچه اندیشهٔ من بود از نکبت حالش بصورت بدیدم که پاره پاره بهم بر میدوخت و لقمه لقمه همی اندوخت. دلم از ضعف حالش بهم برآمد. مروّت ندیدم در چنان حالی ریش درونش را بملامت خراشیدن و نمک پاشیدن. پس با دل خود گفتم

When you have no income, spend more slowly, for sailors have a song: If it doesn't rain in the mountains, in one year the Tigris will be a dry riverbed.

Be rational and decorous, and forget amusement and play, for when your wealth is gone, you will suffer hardship and regret."

The boy, taking pleasure in wine and song, did not heed my words and turned a deaf ear to what I said. "To destroy the pleasure of the moment by worrying about far-away tribulation is contrary to the opinion of the wise," he said.

Why should the fortunate and lucky concern themselves with fear of hardship?

Go, be merry, compassionate friend; one should not worry today about tomorrow.

"Why should I worry? I am seated at the head of the table of liberality, having pledged myself to chivalry, and with the mention of my generosity in the mouths of the common people."

Anyone who becomes known for generosity and liberality should not tie down his money.

When a reputation for charitableness has gone out into the street, you cannot slam the door shut in people's faces.

I realized that he was not going to take my advice, and, as they say, my hot breath was having no effect on his cold iron. I stopped advising him and turned my face away, heeding the words of the wise, who have said, "Say what you must, and if they don't accept it, don't worry."

Even if you know they won't listen, give what benevolent advice you know.

It won't be long before you see them lying distraught with both legs in chains.

They will be wringing their hands and saying, "Alas, I didn't heed a wise man's words."

After a time I saw that he had suffered the downfall I had feared, and he was sewing patches on his clothing and grubbing for morsels. I felt sorry for his plight, but I did not think it manly, when he was in such a state, to scratch open his inner wound and pour salt on it by censuring him. To myself I said,

حریف سلفه در پایان مستی نیندیشد ز روز تنگدستی درخت اندر بهاران برفشاند زمستان لاجرم بی برگ ماند

حکایت ۶

مادشاهی پسری را بادیبی داد و گفت این فرزند تست. تربیتش همچنان کن که یکی از فرزندان خویش. گفت فرمانبردارم. سالی چند برو سعی کرد و بجایی نرسید و پسران ادیب در فضل و بلاغت منتهی شدند. ملک دانشمندرا مؤاخذت كرد و معاتبت فرمود كه وعده خلاف كردي و وفا بجای نیاوردی. گفت بر رای خداوند روی زمین پوشیده نماند که تربیت يكسانست و طبايع مختلف.

در همه سنگی نباشد زر و سیم جایی انبان میکند، جایی ادیم

گرچه سیم وزر زسنگ آید همی بر همه عالم همي تا بــــــــد سُهيل

حکایت ۷

یکی را شنیدم از پیران مربّی که مریدی را همی گفت ای پسر، چندانکه تعلّق خاطر آدمیزاد بروزیست اگر بروزیده بودی بمقام از ملائکه درگذشتی.

دو بازویت مرکّب ساخت بر دوش که خواهد کردنت روزی فراموش

فراموشـــت نکرد ایزد درآن حال که بـودی نطفهٔ مدفون و مدهوش روانت داد و طبع و عقل و ادراک جمال و نطق و رای و فکرت و هوش دہ انگشتت مرتّب کــــرد بر کف کنون پنداری ای ناچیــــز همّت

حکایت ۸

اعرابيي را ديدم كه يسررا همي گفت يا بُنِّي، إنَّك مسئولٌ يومَ القيامة ماذا اكتسبتَ ولا يُقال بَن انتسبتَ، يعني ترا خواهند يرسيد كه عملت چيست، نگويند "An ignoble fellow, dead drunk, does not worry about the day of poverty.

A tree that is radiant in spring is naturally left leafless in winter."

© Story 6

A king gave a son of his to a teacher and said, "He is like your own son. Educate him as you would one of your own."

"I will obey," he replied.

For several years he strove but got nowhere. The teacher's own sons became paragons of learning and eloquence. The king took the scholar to task and rebuked him, saying, "You broke your promise and did not keep your word."

"Let it not be hidden from the mind of the lord of the face of the earth that the education was the same," he replied, "but the natures differed."

Although both gold and silver come from rocks, there is not gold and silver in every rock.

Canopus shines on all the world. In one place it produces fine suede and in another goat's leather.

© Story 7

I heard of a master Sufi who used to tell his disciple, "My son, if human beings concentrated upon the giver of sustenance as much as they do on the sustenance, they would surpass the level of angels."

God did not forget you when you were a drop of sperm buried in the womb.

He gave you a soul, nature, intelligence, comprehension, beauty, speech, a mind, thought, and awareness.

He arranged your ten fingers on your hand. He attached your two arms to your shoulders.

Now do you think, low-minded one, that he will forget to sustain you?

© Story 8

I saw a bedouin who was saying to his son, "My son, on the day of resurrection you will be responsible for what you have earned. You

يدرت كيست.

جامهٔ کعبه را که می بوسند او نه از کرم پیله نامی شد با عزیزی نشست روزی چند لاجرم همچنو گررامی شد

حکایت ۹

در تصانیف حکما آوردهاند که کژدمرا ولادت معهود نیست چنانکه دیگر حیواناترا، بل احشای مادررا بخورند و شکمشرا بدرند و راه صحرا گیرند، و آن پوستها که در خانهٔ کژدم بینند اثر آنست. باری این نکته پیش بزرگی همی گفتم. گفت دل من بر صدق این سخن گواهی میدهد و جز چنین نتوان بودن، در حالت خُردی با مادر چنین معاملت کردهاند، لاجرم در بزرگی چنین مقبلند و محبوب.

پسری را پدر وصیّــت کرد کای جوان بخت یاد گیر این پند هرکه با اهل خود وفا نکند نشـود دوست روی و دولتمند

لطيفه

کژدمرا گفتند چرا بزمستان در نمی آیی؟ گفت بتابستانم چه حرمتست که بزمستان نیز بیایم؟

حکایت ۱۰

فقیرهٔ درویشی حامله بود. مدّت حمل بسر آورده و مر این درویشرا همهٔ عمر فرزند نیامده بود. گفت اگر خدای عَزَّ وَجَلّ مرا پسری دهد جزین خرقه که پوشیده دارم هرچه ملک منست ایثار درویشان کنم. اتّفاقًا پسر آورده و سفرهٔ درویشان بموجب شرط بنهاد. پس از چند سالی که از سفر شام باز آمدم بمحلّت آن دوست بر گذشتم و از چگونگی حالش خبر پرسیدم. گفتند

will not be asked to whom you are related." That is, you will be asked what your deeds were, not who your father was.

The covering of the Kaaba people kiss did not become renowned because of the silkworm.

It sat with a great one for several days; consequently it became so precious.

© Story 9

In the books of the wise it is related that scorpions have no ordinary birth as do other animals. On the contrary, they eat their mother's insides, tear open her belly, and go off into the desert. The skins that can be seen in a scorpion's nest are remnants of that.

Once I was telling this story to a great man.

"My heart tells me that it is true," he said, "and it must be so. Things that act thus with their mothers when they are small are necessarily so fortunate and beloved when they are big!"

A father was charging a son, saying, "Fortunate one, remember this advice:

Whoever is not faithful to his own people will not become lovable and successful."

Anecdote

A scorpion was asked, "Why don't you come out in winter?"

"What respect do I have in summer that I would come out in winter too?" it replied.

© Story 10

The poor wife of a dervish was pregnant. The time of birth was near, and the dervish had never had a son.

"If God gives me a son," he said, "other than this cloak I have on, I will give everything I have to the poor."

By chance, a son was born, and, as he had vowed, he spread a table for the poor.

Several years later when I returned from a trip to Syria, I passed through that friend's quarter and asked how he was. I was told, "He

بزندان شحنه در است. سبب پرسیدم. کسی گفت پسرش خمر خورده است و عربده کرده است و خون کسی ریخته و از میان گریخته و پدررا بعلّت او سلسله در نایست و بند گران بر پای. گفتم این بلارا بحاجت از خدای عَزَّ وَجَلّ خواسته است.

اگر وقت ولادت مار زایند که فرزندان ناهموار زایند زنانِ باردار ای مرد هشیار ازآن بهتر بنزدیک خردمند

حکایت ۱۱

طفل بودم که بزرگیرا پرسیدم از بلوغ. گفت در مسطور آمده است که سه نشان دارد. یکی پانزده سالگی، و دیگر احتلام، و سیم برآمدن موی ریش. اما در حقیقت یک نشان دارد و بس. آنکه در بند رضای حق جَلَّ وَعَلا بیش ازآن باشی که در بند حظ نفس خویش، و هرآنکه در او این صفت موجود

که چل روزش قرار اندر رحم ماند بتحقیقش نشیاید آدمی خواند همیان نقش هیولایی مپندار بایوانهادر از شنگرف و زنگار چه فرق از آدمی تا نقش دیاوار یکی را گیر توانی دل بدست آر نیست بنزد محققان بالغ نشمار ندش.
بصورت آدمی شــــد قطرهٔ آب
وگر چلسالهرا عقل و ادب نیست
جوانمــردی و لطفست آدمیــت
هنر بایــد که صورت می توان کرد
چو انسانرا نباشد فضل و احسان
بدست آوردن دنیــا هنــر نیست

حکایت ۱۲

سالی نزاعی در پیادگان حجّاج افتاده بود و داعی هم در آن سفر پیاده. انصاف در سر و روی هم افتادیم و داد فسوق و جدال بدادیم. is in the police prison." I asked the reason. Someone said, "His son drank wine, got into a fight, shed someone's blood, and took flight. In his stead the father was chained from head to foot."

"He asked God for this calamity himself," I said.

My sober man, if pregnant women were to give birth to snakes,

It would be better in the sight of the wise than giving birth to crooked children.

© Story 11

When I was a child I asked an adult about maturity. He replied, "It has been written that it has three signs. One is to be fifteen years of age. The second is sexual maturity. The third is the appearance of a beard. However, in reality there is only one sign, and that is to be in bondage more to God's pleasure than to one's own personal enjoyment. No one in whom this quality does not appear is reckoned mature by the wise."

In form, a drop of water became a human being after remaining forty days in the womb.

If a forty-year-old does not have reason and decorum, in truth he should not be called human.

Humanity is chivalry and kindness. Don't think it is just this material form.

One needs virtue, because pictures can be drawn on walls with paints and hues.

When a human being does not have learning and beneficence, what's the difference between a person and a painting on a wall?

Acquiring worldly goods is not virtue: capture someone's affection if you can.

© Story 12

One year a fight broke out among travelers to the Hejaz, and yours truly was also traveling on that trip. We fell upon each other and had a real brawl. I heard somebody inside a litter saying to his com-

کجاوه نشینی را شنیدم که با عدیل خود می گفت یا للعجب پیادهٔ عاج چون عرصهٔ شطرنج بسر می برد فرزین میشود، یعنی به از آن میگردد که بود، و پیادگان حاج بادیه بسر بردند و بتر شدند.

از من بگــوی حاجی مردم گزای را کـو پوستیــن خلق بآزار میدرد حاجی تو نیستی، شترست از برای آنک بیچــاره خار میخورد و بار میبرد

حکایت ۱۳

هندویی نفتاندازی همی آموخت. حکیمی گفت ترا که خانه نیینست بازی نه اینست.

> تا ندانی که سخن عینِ صوابست مگوی وآنچه دانی که نه نیکوش جوابست مگوی

حکایت ۱۴

مرد کی را چشم درد خاست. پیش بیطار رفت که دوا کن. بیطار از آنچه در چشم چارپایان می کرد در دیدهٔ او کشید و کور شد. حکومت بداور بردند. گفت برو هیچ تاوان نیست. اگر این خر نبودی پیش بیطار نرفتی. مقصود ازین سخن آنست تا بدانی که هرآنکه ناآزموده را کار بزرگ فرماید با آنکه ندامت برد بنزدیک خردمندان بخفّت رای منسوب گردد.

ندهد هوشمند روشن رای بفرومیایه کارهای خطیر بوریاباف اگرچه بافندست نبرندش بکارگاه حسریر

حکایت ۱۵

یکی را از بزرگان ائمه پسری وفات یافت. پرسیدند که بر صندوق گورش

panion, "Isn't it strange that when an ivory pawn traverses the chess board, it becomes a queen, that is, it becomes better than it was, while travelers to the Hejaz traverse the desert and become worse."

Say for me to that annoying pilgrim who is bothering people with his annoyance,

"You are not the pilgrim—the pilgrim is your camel because the poor thing only eats thorns and carries loads.

© Story 13

An Indian learned flame-throwing. A wise man said, "This is not a game for you, whose house is made of reed."

Unless you know that your words are absolutely correct, don't speak; and what you know will not have a good answer, don't say.

© Story 14

A fellow had a sore eye. He went to the veterinarian and said, "Treat it." The veterinarian put in his eye what he put in animals' eyes, and the fellow went blind. The case was taken before a judge, who said, "Go away! There will be no compensation here. If this man weren't an ass, he wouldn't have gone to a veterinarian."

The gist of this story is for you to realize that if someone gives a big job to an untried person, regardless of how much he regrets it later, in the opinion of the wise it is attributable to feebleness of mind.

An enlightened and wise person does not give important jobs to unworthy people.

A mat weaver may be a weaver, but he is not hired in a silk factory.

© Story 15

The son of a great religious leader died. He was asked, "What should we write on his gravestone?"

¹There is an irreproducible pun involved here. *Piyáda*, 'one who goes on foot,' is the word for 'pawn' in chess and for 'traveler.'

چه نویسیم؟ گفت آیات کتاب مجیدرا عزّت و شرف بیش از آنست که روا باشد بر چنین جایها نوشتن که بروزگار سوده گردد و خلایق برو گذرند و سگان برو شاشند. اگر بضرورت چیزی همی نویسند، این بیت کفایتست.

وه که هرگه که سبزه در بستان بدمیدی چه خوش شدی دل من بگذر ای دوست تا بوقت بهار سبیزه بینی دمیده از گل من

حکایت ۱۶

یارسائی بر یکی از خداوندان نعمت گذر کرد که بندهای را دست و پای استوار بسته عقوبت همیکرد. گفت ای پسر، همچو تو مخلوقیرا خدای عَزَّ وَجَلّ اسير حكم تو گردانيده است و ترا بر وي فضيلت داده، شكر نعمت باری تعالی بجای آر و چندین جفا بر وی میسند. نباید که فردای قیامت به از تو باشد و شرمساری بری.

بر بنده مگیــــر خشم بسیــار 💎 جورش مکن و دلش میــــازار آخـــر نه بقدرت آفریدی اورا تو بده درم خریــــدی هست از تو بزرگتر خـــداوند این حکم و غرور و خشم تا چند در خبر است از خواجهٔ عالم عُلِيلُه که گفت بزرگترين حسرتي روز قيامت آن بود كه بندهٔ صالحرا ببهشت برند و خواجهٔ فاسقرا بدوزخ.

بر غلامی که طوع خدمت تست خشم بیحد مران و طیره مگیر که فضیحت بُود بروز شمـــار بنده آزاد و خواجــه در زنجیر

حکایت ۱۷

سالی از بلخ ببامیانم سفر بود و راه از حرامیان پرخطر. جوانی به بدرقه

"The honor and dignity of the verses of the Glorious Book are too great to be written in such a place," he said, "for over time they will be worn down, people will step over them, and dogs will piss on them. If something must be written, this verse is sufficient:

Oh, how my heart rejoiced every time greenery sprouted in the garden.

Pass by, friend, so that in springtime you may see greenery sprung from my clay."

© Story 16

An ascetic passed by a man of great wealth who had bound the hands and feet of one of his slaves and was punishing him.

"My son," said the ascetic, "God has put a creature like yourself under your command and given you superiority over him. Be grateful for the Creator's bounty and don't be so cruel to him. Tomorrow at the resurrection you don't want to be ashamed of his being better than you."

Do not get too angry at a slave. Do not torment him and wound his heart.

You bought him for ten dirhems; you didn't create him with omnipotence.

How long will you be imperious, proud, and wrathful? The lord is greater than you.

O master of Arslan and Oghush, 2 don't forget your own commander.

In narratives about the Prophet, he is reported to have said, "The greatest regret on the day of resurrection will be that a pious slave will be taken to paradise and a corrupt master to hell."

Do not vent your wrath overmuch on a boy who is enslaved to serve you.

For you will be shocked on the day of reckoning when the slave goes free and the master is in chains.

Story 17

One year I was traveling from Balkh to Bamian, and the road was fraught with danger from highwaymen. A young man became my

²Typical Turkish slave names.

همراه من شد، سپرباز، چرخانداز، سلحشور، بیش زور، که بده مرد توانا کمان او زه کردندی و زورآوران روی زمین پشت او بر زمین نیاوردندی، ولیکن، چنانکه دانی، متنعم بود و سایه پرورده، نه جهاندیده و سفر کرده. رعد کوس دلاوران بگوشش نرسیده و برق شمشیر سواران ندیده.

نیفتاده در دستِ دشمن اسیر بگردش نباریده باران تیر اتفاقًا من و این جوان هردو در پی هم دوان، هر آن دیوار قدیمش که پیش آمدی بقوت بازو بیفکندی و هر درخت عظیم که دیدی بزور سرپنجه برکندی و تفاخرکنان گفتی

پیل کو تا کتف و بازوی گردان بیند شیر کو تا کف و سرپنجهٔ مردان بیند

ما در این حالت که دو هندو از پس سنگی سر برآوردند و قصد قتال ما کردند. بدست یکی چوبی و در بغل آن دیگر کلوخ کوبی. جوانرا گفتم چه پایی؟

بیار آنچه داری ز مردی و زور که دشمن بپای خود آمد بگور تیر و کمانرا دیدم از دست جوان افتاده و لرزه بر استخوان.

نه هرکه موی شکافد بتیر جوشنخای بروز حمله خنگ وران بدارد پای

چاره جزآن ندیدیم که رخت و سلاح و جامه رها کردیم و جان بسلامت بیاوردیم.

بکارهای گران مردِ کاردیده فرست که شیــرِ شرزه درآرد بزیرِ خمّ ِکمند جوان اگرچه قوییال و پیلتن باشد

بجنگِ دشمن از هول بگسلد پیوند چنانکه مسألهٔ شرع پیشِ دانشمند

bodyguard, and he knew how to wield a shield and weapons and was fully armed and very strong. It would have taken ten powerful men to string his bow, and all the wrestlers on earth couldn't have brought him down to the ground. However, as you have probably guessed, he had been brought up in luxury and was accustomed to ease; he had no experience of the world and had never traveled. The thunder of warriors' battle drums had never reached his ears, and he had never seen the lightning of cavalrymen's swords.

Never fallen into the enemy's hands as a captive; rain of arrows never fallen around him.

As it happened, as this young man and I were traveling together, every old wall he came to he pulled down with his strong arms, and every ancient tree he saw he pulled up with the strength of his bare hands. Boasting, he would say:

"Where is the elephant that has seen the shoulders and arms of champions?

Where is the lion that has seen the palms and hands of real men?"

We were in this state when two Indians jumped out from behind a rock and attacked us. One carried a club, and the other wielded a hoe. I said to the young man, "What are you waiting for?"

Show what manliness and strength you have, for the foe has come on his own feet to the edge of the grave.

I saw the bow and arrows fall from the young man's hands as his body fell to trembling.

Not everyone who can split a hair with an armor-piercing arrow stands firm on the day warriors attack.

I saw that the only thing to be done was for us to abandon our baggage, weapons, and clothes and flee for our lives.

Send an experienced man on important jobs, for he will bring in a raging lion in the loop of his lasso.

Although a young man may have a mighty mane and the body of an elephant,

In battling the foe he goes to pieces in fright, like a scholar faced with a legal question.

حکایت ۱۸

توانگرزادهای را دیدم بر سر گور پدر نشسته و با درویش بچهای مناظره درپیوسته که صندوق تربت پدرم سنگینست و کتابهٔ رنگین و فرش رخام انداخته و خشت پیروزه درو ساخته، بگور بدرت چه ماند؟ خشتی دو فراهم آورده و مشتی دو خاک برآن پاشیده. درویش پسر این بشنید و گفت تا پدرت زیر این سنگهای گران بر خود بجنبیده باشد پدر من ببهشت رسیده بود.

خر که کمتر نهند بر وی بار بیشک آسوده تر کند رفتار
مرد درویسش که بار ستم فاقه کشید
بدر مرگ همسانا که سبکبار آید
وانکه در نعمت و آسایش و آسانی زیست
مردنش زین همه شک نیست که دشخوار آید
بهمه حسال اسیری که ز بندی برهد
بهتر از حال امیری که گرفتار آید

حکایت ۱۹

بزرگیرا پرسیدم در معنی این حدیث که أعدی عدوّك نفسُك الَّتی بین جنبَیْك. گفت بحكم آنكه هر آن دشمنی که با وی احسان کنی دوست گردد مگر نفسرا که چندانکه مدارا بیش کنی مخالفت زیادت کند.

> فرشتهخوی شهود آدمی بکمخوردن وگر خورد چو بههایم بیوفتد چو جماد مراد هرکه برآری مطیع امر تو گشت خلاف نفس که فرمان دهد چو یافت مراد

© Story 18

I saw a rich man's son seated by his father's grave having a debate with a poor man's son. "The sarcophagus in my father's tomb is hewn from stone," he said. "It has colorful inscriptions, the floor is paved in marble, and it is made of slabs of turquoise. How does that resemble your father's tomb, which is just a couple of bricks slapped together with one or two handfuls of dirt thrown in on top?"

The poor boy heard this and said, "While your father is still turning in his grave under those costly bricks, my father will have reached paradise."

The less a donkey is laden, assuredly the easier it is for it to walk.

A poor man who bears up under the weight of poverty comes lightly burdened to the gate of death.

As for one who lives in luxury and ease, there is no doubt that his dying is all the more difficult because of these things.

Certainly a prisoner who escapes is better than a commander who is captured.

© Story 19

I asked a great man about the meaning of the Prophet's words, "Your worst enemy is the self that lies within you."

"It means," he replied, "that every enemy to whom you do good will become your friend, except for the self—no matter how much you try to curry favor with it, its recalcitrance only gets worse."

A human can become angelic by eating little, but if he eats like a beast, he will fall like an inanimate object.

Anyone whose wish you grant will become obedient to your command—but not the self, which gives orders when it gets what it wants.

جدال سعدی با مدّعی در بیان توانگری و درویشی

یکی در صورت درویشان، نه بر صفت ایشان، در محفلی دیدم نشسته و شنعتی درپیوسته و دفتر شکایتی باز کرده و ذمّ توانگران آغاز کرده. سخن بدینجا رسانیده که درویشرا دست قدرت بسته است و توانگررا پای ارادت شکسته.

کریمان را بدست اندر درم نیست خداوندان نعمت را کرم نیست مرا که پروردهٔ نعمت بزرگانم این سخن سخت آمد. گفتم ای یار، توانگران دخل مسکینان اند و ذخیرهٔ گوشه نشینان و مقصد زائران و کهف مسافران و محتمل بار گران از بهر راحت دگران دست تناول آنگه بطعام برند که متعلقان و زیردستان بخورد و فضلهٔ مکارم ایشان بارامل و پیران و اقارب و جیران رسیده

توانگران را وقفست و نذر و مهمانی زکات و فطره و اعتاق و هدی و قربانی تو کی بدولت ایشان رسی که نتوانی جزین دو رکعت و آنهم بصد پریشانی

اگر قدرت جودست وگر قوّت سجود، توانگران را به میسر شود که مال مزکّا دارند و جامهٔ پاک و عرض مصون و دل فارغ. و قوّت طاعت در لقمهٔ لطیف است و صحّت عبادت در کسوت نظیف. پیداست که از معدهٔ خالی چه قوّت آید و از دست تهی چه مروّت، و از پای بسته چه سیر آید و از دست گرسنه چه خیر

شب پراکنده خُسبد آنکه پدید نَبُود وجـــه بامــدادانش مــور گرد آورد بتابستــان تا فراغــت بُود زمستانش فراغت با فاقه نپیوندد و جمعیّت در تنگدستی صورت نبندد. یکی تحرمهٔ

Sa'di's Debate with an Opponent on Wealth and Poverty

In an assembly I saw a man in the guise of dervishes but not with their traits. He began to revile, complain of, and decry the rich. Finally he came to the point of saying that, in terms of power, the hands of the poor were tied and, in terms of sincerity, the legs of the rich were broken.

There are no coins in the hands of the generous, and the wealthy have no generosity.

This was hard for me, who have been nurtured by the wealth of the great, to listen to. "My friend," I said, "the rich are a source of income for the poor, a storehouse for those retired from the world, a destination for visitors, and shelter for travelers; they bear a heavy burden for the sake of the ease of others, and they partake of food only when their dependents and underlings have eaten and the excess of their banquets has gone to widows, the old, and their relatives and neighbors.

The rich have endowments, vows, and parties; they give alms, breakfasts, manumissions, gifts, and sacrifices.

When will you ever be as fortunate as they, when you can scarcely perform two cycles of prayer—and that with a hundred distractions?

Be it the ability to be generous or the strength to prostrate oneself, it is easier for the rich because they have sanctified wealth, clean clothes, sheltered honor, and unburdened hearts. The power to perform an act of devotion lies in having a nice morsel to eat, and correctness of worship lies in clean clothes. It is obvious what power comes from an empty stomach and what virtue comes from an empty hand. What kind of gait comes from a broken foot? And what kind of charity emanates from the hand of a hungry man?

He spends a restless night who does not know where his meal is coming from tomorrow.

An ant gathers in summer so that it may have freedom from worry in winter.

Freedom from worry and poverty do not go together, and comfort in want is impossible. One ties on his bib for supper, and another sits

عشا بسته و یکی منتظر عشا نشسته، هرگز این بدان کی ماند؟

خداوندِ مُکنت بحق مشتغل پراکندهروزی، پراکندهدل

پس عبادت اینان بقبول اولی تر است که جمعند و حاضر، نه پریشان و پراکنده خاطر، اسباب معیشت ساخته و باوراد عبادت پرداخته. عرب گوید أعود بالله من الفقر المکِب وجوارِ مَن لا يُحِب، و در خبر است الفقر سواد الوجهِ في الدّارينِ. گفتا نشنيدي که پيغمبر الليّلا گفت الفقر فَخري؟ گفتم خاموش که اشارت خواجه الليّلا بفقر طايفه ايست که مرد ميدان رضا اند و تسليم تير قضا، نه اينان که خرقهٔ ابرار پوشند و لقمهٔ ادرار فروشند.

ای طبلِ بلندبانگ، در باطن هیچ بی توشه چه تدبیر کنی وقت بسیچ روی طمع از خلق ببیچ از مردی تسبیع هزاردانه بر دست مپیچ درویش بی معرفت نیارامد تا فقرش بکفر انجامد. کادَ الفقرُ أَنْ یکونَ کُفراً که نشاید جز بوجود نعمت برهنهای پوشیدن یا در استخلاص گرفتاری کوشیدن. و ابنای جنس مارا بمرتبهٔ ایشان که رساند و یَد عُلیا بید سُفلی چه ماند؟ نبینی که حق جَلَّ وَعَلا در محکم تنزیل از نعیم اهل بهشت خبر می دهد که ﴿ أُولَئِكَ لَهُمْ رِزْقٌ مَعْلُومٌ ﴾ تا بدانی که مشغول کفاف از دولت عفاف محرومست و ملک فراغت زیر نگین رزق معلوم.

تشنگانرا نماید اندر خواب همه عالم بچشم چشمهٔ آب

dreading the coming evening. How does the one resemble the other?

The possessor of great wealth is absorbed with God; one who doesn't

know where his next meal is coming from has nothing but worries. Therefore, these people's acts of devotion are more acceptable because they are at ease and attentive, not distracted and worried; their livelihood assured, they can turn to their prayer beads. The Arabs say, 'I seek refuge in God from crushing poverty and being a neighbor to one who doesn't love.' In the sayings of the Prophet is this: 'Poverty is ignominious in this world and the next.'"

He replied, "Haven't you heard that the Prophet-upon whom be

peace—said, 'Poverty is my pride'?

"Be quiet," I said, "for the Prophet's allusion was to the poverty of a group of people who fight in the battlefield of contentment and submit to the arrows of destiny, not those who wrap themselves in cloaks of piety and sell the tidbits they receive in stipends.

O loud drum with nothing inside, without supplies what tactics will

you use when troops are mustered?

Turn your greedy face away from the people in manliness, and don't fiddle with a rosary of a thousand beads.

A poor man without honor will not rest until his poverty winds up as infidelity—'poverty lacks little of being a sort of infidelity'—since without riches it is not possible to clothe the naked or to endeavor to ransom a captive. And who will elevate the likes of us to their level? And how does the 'upper hand' resemble the 'lower hand'? Don't you see that God speaks of the ease of the people in paradise in his revealed word when he says, *They shall have a certain provision*?³ This is so that you may know that those who have to worry about making a subsistence living are deprived of the luxury of respectability, and the realm of leisure is under the signet of 'certain provision.'"

In a dream all the world appears to the eyes of the thirsty as a spring of water.

³Kor. 37:41. "Certain provision" (*rizq-i ma'lúm*) is iterpreted, in the Sufi sense, to mean that one has the wherewithal to provide for the day to come. This was always taken to be a breach of one of the prime pillars of Sufism, trust in God, since if one knows where one's daily bread is coming from tomorrow, one does not need to trust in God to provide.

حالی که من این سخن بگفتم عنان طاقت درویش از دست تحمل برفت و تیغ زبان برکشید و اسب فصاحت در میدان وقاحت جهانید و بر من دوانید و گفت چندان مبالغه در وصف ایشان بکردی و سخنهای پریشان بگفتی که وهم تصور کند که تریاق اند یا کلید خزانهٔ ارزاق. مشتی متکبر مغرور، معجب نفور، مشتغل مال و نعمت، مفتتن جاه و ثروت که سخن نگویند الا بسفاهت، نظر نکنند الا بکراهت. علمارا بگدائی منسوب کنند و فقرارا به بیسروپایی معیوب گردانند و بعزت مالی که دارند و عزت جاهی که پندارند برتر از همه نشینند و خودرا به از همه بینند و نه آن در سر دارند که سر بکسی بردارند بی خبر از قول حکما که گفتهاند هرکه بطاعت از دیگران کمست و بنعمت بیش، بصورت توانگرست و بمعنی درویش.

گر بی هنر بمال کند کبر بر حکیم کونِ خرش شمار وگر گاوِ عنبرست گفتم مذمّت اینان روا مدار که خداوندان کرمند. گفت غلط گفتی که بندهٔ درمند. چه فایده چون ابر آذارند و نمی بارند و چشمهٔ آفتابند و بر کس نمی تابند. بر مرکب استطاعت سوارانند و نمی رانند، قدمی بهر خدا نهند، و درمی بی من و اذی ندهند. مالی بمشقّت فراهم آرند و بخسّت نگه دارند و بحسرت بگذارند. چنانکه حکیمان گویند سیم بخیل از خاک وقتی برآید که وی در خاک رود.

برنج و سعی کسی نعمتی بچنگ آرد دگر کس آید و بیسعی و رنج بردارد

گفتمش بر بخل خداوندان نعمت وقوف نیافتهای الا بعلّت گدائی وگرنه هرکه طمع یکسو نهد کریم و بخیلش یکی نماید. محک داند که زر چیست و گدا داند که ممسک کیست. گفتا بتجربت آن همی گویم که متعلّقان بر در بدارند و غلیظان شدید برگمارند تا بار عزیزان ندهند و دست بر سینهٔ

The instant I said this, the "dervish's" tolerance snapped and he could bear it no longer. He drew the sword of his tongue, spurred the steed of eloquence into the field of gravity, and charged at me, saying, "You have exaggerated so much in describing them and have said such ridiculous things that one would imagine they were the universal antidote or the keys to the treasure houses of sustenance. They are nothing but a handful of conceited, vain, egotistical, nauseating people occupied with property and luxury and seduced by status and wealth. They do not speak except with stupidity, do not look except with contempt. They call the learned beggars, and they fault the poor for their distress. By virtue of the splendor of the property they possess and the distinction of their imagined status, they sit higher than anyone else, think they are better than anyone else, and never take it into their heads to have any concern for anyone else, unaware of the saying of the wise that 'whoever is less than others in acts of worship and greater in wealth is externally rich but inwardly poor.' "

If a person without virtue prides himself on his possessions over the wise, count him as a donkey's ass even if he is a cow that smells like ambergris.

I said, "Do not belittle them, for they are lords of generosity."

"You are mistaken," he replied. "They are slaves to money. What is the use of their being springtime clouds when they don't give rain? They do not take a step for God, and they do not give a coin without placing an obligation and causing hurt. They accumulate money by hard labor, keep it with avarice, and let go of it with regret. Just as the wise say, a stingy man's silver only comes out of the ground when he goes into it."

With toil and effort a person obtains some wealth; another comes and takes it away without effort or toil.

I said to him, "You are only aware of the stinginess of the wealthy because you are a beggar. Otherwise, to anyone who covets what another has, generous and stingy look alike. A touchstone knows what gold is, and a beggar knows who is tightfisted."

"From experience I say they keep retainers at their gates," he replied, "and to keep the poor away they station vicious thugs who put their hands on discriminating people's chests and say, 'No one's

صاحب تمیزان نهند و گویند کس اینجا در نیست و راست گفته باشند آنرا که عقل و همت و تدبیر و رای نیست خوش گفت پردهدار که کس در سرای نیست

گفتم بعذر آنکه از متوقعان بجان آمدهاند و از رقعهٔ گدایان بفغان و محال عقلست اگر ریگ بیابان دُر شود که چشم گدایان پُر شود.

دیدهٔ اهلِ طمع بنعمتِ دنیا پُر نشود همچنانکه چاه بشبنم هرکجا سختی کشیدهای تلخی دیدهای را بینی خودرا بشره در کارهای مخوف اندازد و از توابع آن نپرهیزد و از عقوبت ایزد نهراسد و حلال از حرام نشناسد.

سگیرا گر کلوخی بر سر آیــــد ز شادی برجهد کین استخوانیست وگر نعشی دو کس بر دوش گیرند لئیـــم الطّبع پندارد که خوانیست اما صاحب دنیا بعین عنایت حق ملحوظست و بحلال از حرام محفوظ. من همانا که تقریر این سخن نکردم و برهان و بیان نیاوردم، انصاف از تو توقّع دارم. هرگز دیدهای دست دعائی بر کتف بسته یا بی نوائی بزندان در نشسته يا پردهٔ معصومي دريده يا كفي از معصّم بريده الا بعلّت درويشي؟ شيرمردانرا بحكم ضرورت در نقبها گرفتهاند و كعبها سفته. و محتمل است آنکه یکی را از درویشان نفس امـــاره طلب کند چو قوّت احصانش نباشد بعصیان مبتلا گردد که بطن و فرج توأم اند، یعنی دو فرزند یک شکم اند. مادام که این یکی بر جایست، آن دگر بر پایست. شنیدم که درویشی را با حَدَثی بر خُبثی گرفتند. با آنکه شرمساری برد، بیم سنگساری بود. گفت ای مسلمانان، قوّت ندارم که زن کنم و طاقت نه که صبر کنم. چكنم؟ لا رُهبانيّة في الاسلام. وز جملهٔ مواجب سكون و جمعيت درون كه مر توانگررا میسّر شود یکی آنکه هر شب صنمی در بر گیرد که هر روز بدو

at home.' And rightly has it been said that

Of him who has no intelligence, ambition, foresight, or opinion, well has the chamberlain said that no one is at home."

"With the excuse that they have been driven to distraction by people with expectations and by letters from beggars," I said. "It would be a logical impossibility, even if the sands of the desert were pearls, for the eyes of beggars ever to be filled. The expectations of the greedy can no more be filled by the good things of the world than a well can be filled with dewdrops. Where you find a person who has experienced hardship and suffered bitterness, it is because he indulges himself in terrible things, does not try to avoid the consequences of his actions, does not fear God's punishment, and does not know the difference between licit and illicit.

If a clod lands on a dog's head, it will jump for joy, thinking it's a bone. If two people take a funeral bier on their shoulders, a vile-natured person will think it's a banquet table.

A rich man is favored by God, and because he has plenty of what is licit he is preserved from illicit things. I have not stated these things with logical precision or produced evidence or proof, but I expect you to be fair. Have you ever seen a cheat pilloried, or a destitute person in prison, or a virtuous woman fallen, or a hand cut off other than on account of poverty? Lion-hearted men, out of necessity, have dug tunnels and stacked dice. It is quite likely that a poor man be seduced by lust. Since he does not have the wherewithal to take a wife, he falls captive to sin because the belly and the genitals are twins. That is, they are children of the same womb. As long as one is down, the other stands up. I have heard that a poor man was arrested for a vile act with a prostitute. Although he was ashamed, there remained the fear of being stoned. 'O Muslims,' he said, 'I did not have the ability to take a wife, and I couldn't bear it patiently any longer. What was I to do? "There is no monkery in Islam." 'One of the causes for the inner peace and serenity that are possible for a rich man is that every night he can take a beauty in his embrace and

جوانی از سر گیرد. صبح تابانرا دست از صباحت او بر دل و سروِ خرامانرا پای از خجالت او در گل.

بخون عزیزان فرو برده چنگ سر انگشتها کرده عنّابرنگ محالست که با حُسن طلعت او گرد مناهی گردد یا قصد تباهی کند.

دلی که حورِ بهشتی ربود و یغما کرد کسی التفات کند بر بتان یغمائی مَن کَانَ بَیْنَ یَدَیْهِ ما اشْتَهَی رُطَبٌ یُغْنِیهِ ذلكَ عن رَجْ مِ العَناقیدِ اغلب تهیدستان دامن عصمت بمعصیت آلایند و گرسنگان نان ربایند.

> چون سگِ درّنده گوشت یافت نپرسد کینن شتنز صالحست یا خر دجّال

چهمایه مستوران بعلّت درویشی در عین فساد افتادهاند و عِرض گرامی بباد زشتنامی برداده.

با گرسنگی قوّتِ پرهیـــز نماند افلاس عنان از کفِ تقوی بستاند حاتم طائی که بیابان نشین بود اگر شهری بودی از جوش گدایان بیچاره شدی و جامه بر او پاره کردندی.

گفتا نه که من بر حال ایشان رحمت میبرم.

گفتم نه که بر مال ایشان حسرت میخوری. ما در این گفتار و هر دو بهر گرفتار، هر بیدقی که براندی بدفع آن بکوشیدمی، و هر شاهی که بخواندی بفرزین بپوشیدمی. تا نقد کیسهٔ همّت درباخت و تیر جعبهٔ حجّت همه بینداخت.

هان تا سپر نیفکنی از حملهٔ فصیح کرورا جز آن مبالغهٔ مستعرار نیست دین ورز و معرفت که سخندان سَجْع گوی thereby renew his youth every day. Bright morning salutes his radiance, and those who strut in pride are stuck in the mud in embarrassment before him.

Hands drenched in the blood of the poor; fingertips dyed purple. It is impossible that with the beauty of his countenance he would contemplate forbidden acts or indulge in corruption.

A heart stolen and plundered by a houri of paradise—would anybody pay any attention to idols from Turkistan?

He who holds in his hands all the luscious grapes he desires does not have to throw stones at bunches hanging on the vine.

Generally, the poor sully the skirt of respectability with sin, and the hungry steal bread.

When a ravenous dog finds meat, it doesn't ask whether it came from Salih's camel or the Antichrist's donkey.

How many secluded females have fallen into corruption and tossed their precious honor to the wind of ill repute on account of poverty?

With hunger there remains no stamina to abstain; pennilessness snatches the reins from the hand of righteousness.

Hatim Tayi dwelt in the desert, but if he had been a city-dweller, he would have been at his wit's end from the throngs of beggars that would have torn the clothes from him."

"No," he said, "I feel pity for their plight."

"No," I replied, "you feel envy for their possessions."

We were engaged thus in this debate: every attack he launched I attempted to fend off, and every checkmate he proclaimed, I countered with a queen. Finally the coins in our purses of high-mindedness were exhausted, and the arrows in our quivers of argument were all shot.

Beware lest you throw down your shield with the attack of an eloquent person, for he has nothing but his borrowed rhetoric.

Put into practice your religion and knowledge, for a rhyming

بر دَرْ سلاح دارد و کس در حصار نیست

تا عاقبت الامر دلیلش نماند، ذلیلش کردم. دست تعدی دراز کرد و بیهده گفتن آغاز که سنّت جاهلانست که چون بدلیل از خصم فرو مانند سلسلهٔ خصومت بجنبانند. چون آزر بتتراش که بحجّت با پسر نیامد بجنگش برخاست که ﴿لَئِنْ لَمْ تَنْتَهِ لِأَرْجُمَنَكَ ﴾ دشنامم داد. گفتم گریبانم درید زنخدانش گرفتم.

او در من و من درو فتــاده خلق از پیِ ما دوان و خندان انگشت تعجّب جهــانی از گفت وشنیــد ما بدندان

القصه، مرافعهٔ این سخن پیش قاضی بردیم و بحکومت عدل راضی شدیم تا حاکم مصلحتی بجوید و میان توانگران و درویشان فرقی بگوید. قاضی چو حیلت ما بدید و منطق ما بشنید سر بجیب تفکّر فرو برد و پس از تأمّل بسیار سر برآورد و گفت ای آنکه توانگرانرا ثنا گفتی و بر دریشان جفا روا داشتی، بدانکه هرجا که گلست خارست، و با خمر خمارست، و بر سر گنج مارست، و آنجا که در شاهوار است نهنگ مردم خوارست. لذّت عیش دنیارا لُدغهٔ اجل در پس است و نعیم بهشترا دیوارهٔ مکاره در پیش.

جور دشمن چکند گر نکشد طالب دوست؟ گنج و مار و گل و خار و غم و شادی بهمند

نظر نکنی در بوستان که بید مشکست و چوب خشک، همچنین در زمرهٔ توانگران شاکرند و کفور و در حلقهٔ درویشان صابرند و ضجور.

اگر ژاله هر قطرهای دُر شدی چو خرمهره بازار ازو پُر شدی مقرّبان حق جَلَّ وَعَلا توانگرهمّت، و مقرّبان حق جَلَّ وَعَلا توانگرانند درویش سیرت و درویشان آنست که کم مهینِ توانگران آنست که غم درویش خورد، و بهینِ درویشان آنست که کم توانگر گیرد. ﴿ وَمَنْ یَتَوَکُّلْ عَلَیَ اللهِ فَهُوَ حَسْبُهُ ﴾

rhetorician storms the gate with arms, but there is no one in the fortress.

Finally he had no more arguments to use, and I humiliated him. He stretched out the hand of aggression and began to speak absurdities, for it is the custom of ignorant people, when they are unable to counter an opponent's argument, to rattle the chain of odium. Like Azer the idol-monger, who could not best his son in argumentation and rose up against him in battle, saying, If thou forbear not, I will surely stone thee [Kor. 19:46], he cursed me.

I said, "He tore my collar. I grabbed his chin."

He attacked me, and I attacked him—and people ran after us, laughing.

Everyone was astonished by our verbal exchanges.

In short, we took the disagreement before a judge and agreed to arbitration, that a judge would seek the best path and pronounce a verdict on rich and poor. When the judge saw our twists in logic and heard our reasoning, he pondered and then, after much reflection, raised his head and said, "You who have spoken in praise of the rich and vilified the poor, know that wherever there is a rose, there are thorns; with wine comes a hangover; over a treasure trove sits a dragon; and where there is a regal pearl, there are also man-eating crocodiles. Behind the enjoyment of every pleasure in the world lurks the specter of death, and before the luxury of paradise is a rim of misfortunes.

What can an enemy's cruelty do if a lover cannot endure his beloved's cruelty? Treasure and serpent, rose and thorn, sorrow and joy—all come in pairs.

Don't you see that in a garden there are musky willows as well as dry wood? So also among the rich there are those who are grateful and those who are ingrates, and among the poor there are some who bear up and others who suffer torment.

If every drop of dew were a pearl, the marketplace would be as full of them as it is of donkey beads.

Those favored by God are the rich who act like the poor and the poor who are as high-minded as the rich. The greatest of the rich is he who sympathizes with the poor, and the best of the poor is he who takes little from the rich. And whose trusteth in God, he will be his sufficient support [Kor. 65:3].

پس روی عتاب از من بجانب درویش آورد و گفت ای که گفتی توانگران مشتغلند و ساهی و مست ملاهی، نعم، طایفهای هستند بر این صفت که بیان کردی، قاصرهمّت، کافرنعمت که ببرند و بنهند و نخورند و ندهند. وگر بمثل باران نبارد یا طوفان جهان بردارد باعتماد مکنت خویش از محنت درویش نپرسند و از خدای عَزَّ وَجَلَّ نترسند و گویند

گے راز نیستی دیگری شد هلاک مرا هست، بطرا ز طوفان چه باک وراكِبــــاتُ نِياقِ في هَوادِجِها للهِ لم يلتفتْنَ إلى مَن غاصَ في الكُثُبِ

دونان چو گلیم خویش بیرون بردند گویند چــه غم گر همه عالم مردند

قومی برین نمط که شنیدی، و طایفهای خوان نعمت نهاده و دست کرم گشاده، طالب نامند و معرفت و صاحب دنیا و آخرت چون بندگان حضرت بادشاه عالم عادل مؤيّد مظفّر منصور مالك ازمّهٔ انام، حامي ثغور اسلام، وارث ملک سلیمان، اعدل ملوک زمان، مظفّر الدّنیا والدّین اتابک ابی بکر سعد أدامَ اللهُ أيَّامَهُ ونَصَرَ أعلامَهُ

پدر بجای پسر هرگز این کرم نکند که دست جود تو با خاندان آدم کرد خدای خواست که بر عالمی ببخشاید ترا برحمت خود یادشاه عالم کرد قاضی چو سخن بدین غایت رسانید وز حد قیاس ما اسب مبالغه در گذرانید بمقتضای حکم قضا رضا دادیم و از مامضی درگذشتیم، و بعد از مجارا طریق مدارا گرفتیم و سر بتدارک بر قدم یکدگر نهادیم و بوسه بر سر و روی هم دادیم و ختم سخن برین بود.

> مکن ز گردش گیتی شکایت ای درویش که تیــره بختی اگر هم برین نسق مردی توانگرا چو دل و دست کامرانت هست بخور ببخش که دنیا و آخـــرت بردی

Then he turned his face from me and began to chastise the dervish, saying, "You who have said the rich are occupied by vanity, enjoying themselves, and intoxicated by sport. Yes, there are some who possess the qualities you have mentioned—lacking in high-mindedness, ungrateful for bounty, who only take and keep and do not consume or give. If, for example, it doesn't rain, or a flood destroys the world, they, trusting in their wealth, do not inquire into the misery of the poor or fear God. They only say:

'If another perishes in want, I have. What does a duck care for a storm?

Ladies riding on camels in their litters pay no attention to one who crawls through dunes.

When the base get their rugs to safety, they say, 'What care we if all the world has perished?'

Some people are as you have said, and others provide tables laden with good things and extend their hands in generosity, looking for a good name, lords of this world and the next, like the servants of His Majesty the Padishah of the World, the Just, Assisted by God, Victorious, Holder of the Reins of Mankind, Protector of the Frontiers of Islam, Heir to the Kingdom of Solomon, Most Just of the Kings of the Age, Victorious in the World and Religion, Atabeg Abu-Bakr son of Sa'd—may God make his days last forever and inscribe his banners with victory!"

No father has ever been so kind to a son as your generous hand has done to the family of Adam.

God willed that he have mercy upon the world, so, in his grace, he made you king of the world.

When the judge reached this point, having driven the horse of eloquence beyond us, we assented to the verdict and forgot about what had passed. After this adventure we began to mollify each other, placing our heads on each other's feet in appearement and kissing each other on the forehead, and this was the end of the affair.

Do not complain of the turning of the world, O poor man, for you are unlucky if you die in this state.

O rich man, since you have successful heart and hand, eat and give, for then you will have won this world and the next.

باب هشتم در آداب صحبت

مال از بهر آسایش عمرست، نه عمر از بهر گرد کردن مال. عاقلیرا پرسیدند نیکبخت کیست و بدبختی چیست؟ گفت نیکبخت آنکه خورد و کشت و بدبخت آنکه مرد و هشت.

> مکن نماز بر آن هیچکس که هیچ نکرد که عمر در سرِ تحصیلِ مال کرد و نخورد

آنکس که بدینار و درم خیر نیندوخت سر عاقبت اندر سرِ دینار و درم کرد خواهی متمتّع شوی از دنیا و عقبی با خلق کرم کن چو خدا با تو کرم کرد عرب گوید جُدْ ولا تمنن لأنً الفائدة إلیك عائدة، یعنی ببخش و منّت منه که نفع آن

گر امیدواری کزو برخوری بمنت منه ارّه بر پای او شکرِ خدای کن که موفّق شدی بخیر ز انعام و فضلِ او نه معطّل گذاشتت مند که خدمت سلطان کنی همی منت شناس ازو که بخدمت بداشتت

ىتو ياز مىگردد.

Chapter Eight

The Art of Conversation

Wealth is to make life easier; life is not for accumulating wealth.

An intelligent man was asked, "Who is lucky, and what is misfortune?"

"Lucky is he who eats and plants," he replied, "and unlucky is he who dies leaving everything behind."

Never pray for anyone who has done nothing, who has spent his life acquiring wealth and not consuming.



Moses advised Korah, saying, "Be thou bounteous as God hath been bounteous unto thee" [Kor. 28:77]. He didn't listen, and you have heard the consequences he suffered.

He who stored up no good with his dinars and dirhems lost his head in the end over dinars and dirhems

If you want to enjoy this world and the next, be as generous to others as God has been to you.

The Arabs say, "Do good and place no obligation upon another, and the profit thereof will revert to you," i.e. give without obligation, for the benefit will return to you.

If you are hopeful of eating fruit from a tree, do not place a saw of obligation at its base.

Thank God that you have been given good things: he has not deprived you of his bounty and blessings.

Do not place the sultan under an obligation for the service you render; recognize that he has done you a favor by employing you.

دو کس رنج بیهوده بردند و سعی بیفایده کردند: یکی آنکه اندوخت و نخورد و دیگر آنکه آموخت و نکرد.

نه محقّق بــُود نه دانشمند چــارپایی برو کتــابی چند که بـرو هيــزمست يا دفتــر

علے چندانکہ بیشتر خوانی چون عمل در تو نیست نادانی آن تهیمغزرا چـه علـم و خبر

علم از بهر دین پروردنست نه از بهر دنیا خوردن.

هـرکه پرهيز علم و زهد فروخت خرمني گرد کرد و پاک بسوخت عالم نایرهیزگار کور مشعلهدارست

بی فایده هرکه عمر درباخت چیزی نخرید و زر بینداخت

ملک از خردمندان جمال گیرد و دین از پرهیزگاران کمال پابد. پادشاهان بصحبت خردمندان از آن محتاج ترند که خردمندان بقربت یادشاهان.

پندی اگر بشنوی ای پادشاه در همه عالم به ازین پند نیست جے بخردمند مفرمے عمل گرچه عمل کار خردمند نیست سه چیز پایدار نماند، مال بی تجارت و علم بی بحث و ملک بی سیاست.

رحم آوردن بر بدان ستمست بر نیکان، عفو کردن از ظالمان جورست بر درويشان.

باشد که در کمند قبول آوری دلی گه گه چنان بکار نیاید که حنظلی ىدولىت توگنە مىكند بانبازى

وقتی بلطف گوی و مدارا و مردمی وقتی بقهر گوی که صد کوزه نبات خبيثرا چو تعهد کني و بنوازي



Two persons have toiled in vain and labored for naught. One is he who has saved and not consumed, and the other is he who has learned and not acted.

No matter how much learning you acquire, if you don't act, you are ignorant.

Neither scholar nor sage, he is an animal on whom are a few books.

What knowledge or awareness does that empty-headed one have? Is he carrying kindling or notebooks?



Knowledge is for nurturing religion, not for consuming the goods of this world.

Everyone who sells his learning and asceticism has built a haystack and burnt it up.

An intemperate scholar is a blind man carrying a torch.

Useless is he who wastes his life throwing gold away and buying nothing.



A kingdom derives beauty through the wise, and religion achieves perfection through the abstinent. Kings have more need of advice from the wise than the wise have of proximity to kings.

If you listen to advice, O king, in all the world there is no better advice than this:

Give the job of tax collection only to the wise, even though it is not a job for the wise.

Three things do not last: wealth without trade, knowledge without debate, and kingdom without punishment.



To have pity on the evil is an injustice to the good; to grant pardon to the unjust is cruelty to the poor.

Speak sometimes with kindness, appeasement, and humanity: you may capture a heart in the lasso of agreement.

Sometimes speak with fury, for at certain times a hundred pots of sugar are not as useful as one bitter herb.

When you show favor and cater to a vile person, he will squander your

بدوستی پادشاهان اعتماد نتوان کرد و بر آواز خوش کودکان که آن بخیالی مبدّل شود و این بخوابی متغیّر گردد.

معشوقِ هزاردوسترا دل ندهی ور میدهی، آن دل بجدائی بنهی 🕜

هر آن سرّی که داری با دوست در میان منه چه دانی که وقتی دشمن گردد، و هر گزندی که توانی بدشمن مرسان که باشد که وقتی دوست شود.

رازی که نهان خواهی با کس در میان منه وگرچه دوست مخلص باشد که مر آن دوسترا نیز دوستان مخلص باشد همچنین مسلسل.

خامشی به که ضمیر دلِ خویش با کسی گفتن و گفتن که مگوی ای سلیم آب ز سرچشمه ببند که چو پر شد نتوان بستنِ جوی سخنی در نهان نباید گفت که بر انجمن نشاید گفت

دشمنی ضعیف که در طاعت آید و دوستی نماید مقصود وی جز آن نیست که دشمنی قوی گردد. و گفته اند بر دوستی دوستان اعتماد نیست تا بتملّق دشمنان چه رسد. و هرکه دشمن کوچکرا حقیر میدارد بدان ماند که آتش اندکرا مهمل میگذارد.

امروز بکُش چو میتوان کشت کآتش چو بلند شد جهان سوخت مگذار که زه کند کمانرا دشمن که بتیر میتوان دوخت 💇

سخن میان دو دشمن چنان گوی که گر دوست گردند شرمزده نشوی. میانِ دو کس جنگ چون آتشست سخن چین بدبخت هیزم کشست fortune as your partner.

One cannot rely on the friendship of kings or on the beautiful voices of boys, for the former can change on a whim and the latter change with a wet dream.

Give not your heart to a beloved with a thousand lovers; if you do, you put that heart in jeopardy of separation.



Do not share every secret you have with a friend. How do you know that, sometime or other, he may not become an enemy?

Do not inflict every injury you can on your enemy, for sometime or other he may become your friend.

Do not share your innermost secret with your friend, no matter how dear he is, for a friend may also speak to his dear friends.

Do not divulge a secret you want to keep, even to a close friend, for he too has close friends, and so on, and so on.

Silence is better than divulging one's well-kept secret to someone and saying, "Don't tell!"

My dear, stop water at its source, for when the fountain is full the stream cannot be dammed up.

That which cannot be told to everyone should not be divulged.



A weakened enemy who becomes meek and appears friendly has no object other than to grow stronger. It has been said that there is no reliance on the friendship of friends, much less on the flattery of enemies. Anyone who considers a petty enemy as insignificant is like one who ignores a small fire.

Extinguish it today while it can be put out, for when the fire grows large it will burn the world.

Do not give an enemy you can shoot with your arrow a chance to string his bow.



Speak with two enemies such that, if they become friends, you will not be embarrassed.

Battle between two persons is like fire. A miserable tattle-tale adds fuel to it.

کنند این و آن خوش دگرباره دل وی اندر میان کوربخت و خجل میان دو تن آتش افروختن نه عقلست خود در میان سوختن در سخن با دوستان آهسته باش تا ندارد دشمنِ خونخوار گوش پیشِ دیوار آنچه گویی گوش دار تا نباشد در پسِ دیسوار گوش

هرکه با دشمنان صلح میکند سر آزار دوستان دارد. بشوی ای خردمند از آن دوست دست که با دشمنانت بُود همنشست

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چون در امضای کاری متردد باشی آن طرف اختیار کن که بی آزار تر برآید. با مردم سهل خوی دشخوار مگوی با آنکه در صلح زند جنگ مجوی تا کار بزر بر می آید جان در خطر افکندن نشاید.

بر عجز دشمن رحمت مكن كه اگر قادر شود بر تو نبخشايد. دشمن چو بيني ناتوان، لاف از بروت خود مزن مغزيست در هر استخوان، مرديست در هر پيرهن

هرکه بدیرا بکُشد خلقرا از بلای او برهاند و اورا از عذاب خدای عَزَّ وَجَلَّ.

پسندیدست بخشایش ولیکن منه بر ریش خلق آزار مرهم ندانست آنکه رحمت کرد بر مار که آن ظلمست بر فرزند آدم

The first and second may make up again, but the third will be caught in the middle, out of luck and embarrassed.

To kindle a fire between two persons is a silly thing to do when you may get burned in the middle.

Go easy in speech with friends lest a mortal enemy be listening.

Watch what you say in front of the wall lest behind the wall there be an ear.



Whoever makes peace with enemies intends to harm friends.

O wise one, wash your hands of that friend who sits with your enemies.



When you hesitate to do a thing, choose the path that will be less hurtful.

Don't speak roughly to people who are easy to get along with; don't make war on someone who knocks on your door in peace.

When a thing can be accomplished with money, it is not worth risking your life.

When every subterfuge has failed, it is licit to take hold of the sword.



Do not have pity on the helplessness of an enemy, for if he were powerful he would not take pity on you.

When you see an enemy helpless, don't brag of your own manliness. There is marrow in every bone and a man in every shirt.



He who kills an evil person rescues others from the calamity he would inflict and delivers the evil person from God's torment.

Forgiveness is pleasing, but do not put balm on the wound of a vexatious person.

He who took pity on a serpent did not know that it was an act of injustice to a human.



نصبحت از دشمن يذيرفتن خطاست وليكن شنيدن رواست تا بخلاف آن کار کنی که آن عین صوابست.

> حذر کن زانچه دشمن گوید، آن کن کـــه بر زانو زنی دست تغــابُن گرت راهی نماید راست چون تیر ازو برگــرد و راه دست چــپ گير

خشم بیش از حد گرفتن وحشت آرد و لطف بیوقت هیبت ببرد. نه چندان درشتی کن که از تو سیر گردند و نه چندان نرمی که بر تو دلیر شوند.

درشتی و نـــرمی بهمدر بهست چو فاصد که جرّاح و مرهم نهست نه سستي که ناقص کند قدر خويش نه یکباره تن در میذلت دهد مرا تعلیم ده پیرانیه یک یند بگفتا نیکمردی کن نه چندان که گردد خیره گرگ تیزدندان

درشتی نگیــــرد خردمند پیش نه مر خویشتن را فــــزونی نهد شبانی با یدر گفت ای خردمند

دو کس دشمن ملک و دین اند: پادشاه بی حلم و زاهد بی علم. بر سر مُلک مباد آن مَلک فرمانده که خــدارا نَبُوَد بنده فرمانبردار

پادشه باید که تا بحدی خشم بر دشمنان نراند که دوستانرا اعتماد نماند. آتش خشم اوّل در خداوند خشم اوفتد، پس آنگه زبانه بخصم رسد یا نرسد.

نشـــاید بنی آدم خاکزاد که در سرکند کبر و تندی و باد

It is a mistake to take advice from an enemy. To listen is all right, provided you act contrary to his advice, for that will be the absolutely correct thing to do.

Beware of what an enemy says. Do it and you will slap your knee with contrition.

Even if he shows you a path as straight as an arrow, turn away from him and take the opposite road.



Excessive anger causes dread, and untimely kindness destroys awe. Don't be so rough that people go away having had enough of you, or so soft that they take you for granted.

Better to have roughness and tenderness together—like a surgeon, who both cuts and heals.

A wise man never resorts to roughness, and he is not soft lest he detract from himself.

He neither puts too much on himself nor humiliates himself.

A shepherd said to his father, "O wise one, teach me a piece of hoary wisdom."

The father replied, "Don't be so kind that the sharp-toothed wolf becomes fearless."



Two persons are enemies of kingship and religion—a king without clemency and an ascetic without learning.

May no king ever command a kingdom who is not an obedient servant to God.



A king should never be so violent with his enemies that his friends begin to mistrust him. The fire of fury falls first on the person who is irate; only then does it reach the opponent—or not.



It is not appropriate for a human being born of dust to put in his head conceit, wrath, or pride.

باب هشتم در آداب صحبت

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ترا با چنین گرمی و سرکشی نیندارم از خاکی، از آتشی در خاک بیلقان برسیدم بعابدی گفتم مرا بتربیت از جهل پاک کن گفتا برو چو خاک تحمّل کن ای فقیه یا هرچه خواندهای همه در زیرِ خاک کن

بدخوی در دست دشمنی گرفتارست که هرکجا رود از چنگ عقوبت او خلاص نیابد.

اگر ز دستِ بلا بر فلک رود بدخوی ز دستِ خوی بدِ خویش در بلا باشد

چو بینی که در سپاه دشمن تفرقه افتاده است تو جمع باش و گر جمع شوند از پریشانی اندیشه کن.

برو با دوستان آسوده بنشین چو بینی در میان دشمنان جنگ وگر بینی که باهم یکزبان اند کمانرا زه کن و بر باره بر سنگ

دشمن چو از همه حیلتی فرو ماند سلسلهٔ دوستی بجنباند. پس آنگه بدوستی کارهائی کند که هیچ دشمن نتواند.

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سر مار بدست دشمن بكوب كه از إحدَى الحُسنَيَيْن خالى نباشد. اگر اين غالب آمد، مار كشتى؛ وگر آن، از دشمن رستى.

بروزِ معـــرکه ایمن مشو ز خصم ضعیف که مغزِ شیر برآرد چو دل ز جان برداشت With such fury and uncontrollability, I think you are not of dust but of fire.

In the land of Baylaqan I came across a hermit. "Cleanse me of ignorance with your training," I said.

He said, "Go be as tolerant as the earth, O learned one, or else go bury everything you have learned in the earth."



An ill-tempered person is caught in the hands of an enemy, for no matter where he goes he cannot escape the clutches of retribution.

Even if an ill-tempered person goes to the top of the celestial sphere to escape the hand of calamity, he will still be subject to the affliction of his own bad temper.

When you see that disorder has befallen the ranks of your enemies, be calm. If they are collected, you should worry about being scattered.

Go sit at ease with your friends when you see your enemies at war. And if you see that they are in agreement, string your bow and carry rocks up to the battlements.



When an enemy has failed at every subterfuge, he will ring your bell in friendship. Then, in friendship, he will do things that no enemy ever could.



Strike a snake's head with an enemy's hand so that one of two desired things will come about: if the latter wins, you will have killed the snake, and if the former wins, you will be free of an enemy.

On the day of battle do not think you are safe from a weak opponent, for when such a one is desperate he will tear out the brains of a lion.



خبری که دانی دلی بیازارد تو خاموش تا دیگری بیارد.

بلبلا، مــژدهٔ بهار بيار خبرِ بد ببوم باز گذار 🅜

پادشهرا بر خیانت کسی واقف مگردان مگر آنگه که بر قبول کلیّ واثق باشی وگرنه در هلاک خویش کوشی.

بسیج سخن گفتـــن آنگاه کن که دانی که در کار گیرد سخن <u>ه</u>

هرکه نصیحت خودرای میکند او خود بنصیحتگری محتاجست. \bigcirc

فریب دشمن مخور و غرور مدّاح مخر که این دام زرق نهاده است و آن دامن طمع گشاده. احمقرا ستایش خوش آید چون لاشه که در کعبش دمی فربه نماید.

ألا تــا نشنـوى مدحِ سخنگوى كه اندكمــایه نفعی از تو دارد كه گر روزی مرادش برنیــاری دوصد چندان عیوبت برشمارد

همه کسرا عقل خود بکمال نماید و فرزند خود بجمال.
یکی جهود و مسلمان نزاع میکردند
چنانکه خنده گرفت از حدیثِ ایشانم
بطیره گفت مسلمان گرین قبالهٔ من
درست نیست خدایا جهود میرانم

If you know a piece of news will hurt someone, be silent and let another deliver it.

O nightingale, bring glad tidings of spring. Leave bad news to the owl.

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Do not inform a king of anyone's treachery unless you are totally convinced your words will be believed. Otherwise you will be bringing about your own downfall.

Array the ranks of your speech only when you know that your words will have an effect.



Anyone who advises a self-willed person needs an advisor himself.



Don't be deceived by an enemy, and don't be seduced by a flatterer, for the former has set a trap of deception, and the latter has spread the skirt of greed. A fool is pleased by flattery—like a piece of carrion stuck on your heel that momentarily looks like a piece of fat.

Heed not the flattery of a speaker who stands to profit from you in the least,

For if one day you don't give him what he wants, he will tick off your faults two hundred fold.



Unless someone finds fault with a speaker, his words will not be corrected.

Don't be duped by the praise of a fool or by your own vain imagination into thinking your own words are beautiful.



To himself, everyone's mind seems perfect and his children beautiful.

A Jew and a Muslim were having such a quarrel that I had to laugh at their words.

In ire the Muslim said, "If this IOU of mine is not good, O God, make me die a Jew!"

باب هشتم در آداب صحبت جهود گفت بتوراة میخــورم سوگند وگر خلاف کنـم همچو تو مسلمانم گر از بسیـطِ زمین عقل منعدم گردد بخود گمان نبرد هیچکس که نادانم

ده آدمی بر سفرهای بخورند و دو سگ بر مرداری باهم بسر نبرند. حریص با جهانی گرسنه است و قانع بنانی سیر. حکما گفتهاند توانگری بقناعت به از توانگری ببضاعت.

رودهٔ تنگ بیک نــانِ تهی پُر گردد نعمتِ رویِ زمین پُر نکند دیدهٔ تنگ <u>©</u>

پدر چون دورِ عمرش منقضی گشت
مرا این یک نصیحت کرد و بگذشت
که شهوت آتشست از وی بپرهیز
بخسود بر آتشِ دوزخ مکن تیز
درآن آتشش نسداری طاقت سوز
بصبر آبی برین آتشش زن امروز

هرکه در حال توانائی نکویی نکند در وقت ناتوانی سختی بیند. بداخترتر از مـــردمآزار نیست که روزِ مصیبت کسش یار نیست

هرچه زود برآید دیر نپاید.

خاکِ مشرق شنیدهام که کنند بچهل سال کاسهای چینی

The Jew said, "I swear by the Torah, and if I am lying I'm a Muslim like you!"

Even if intelligence were to become extinct on the face of the earth, no one would think to himself, "I'm stupid."



Ten men can eat at one table, but two dogs cannot share a piece of carrion. A greedy person who has everything in the world is still hungry, and a contented person is full on a loaf of bread. The wise have said, "Wealth of contentment is better than wealth of goods."

An empty belly can be filled with one meager loaf of bread. The wealth of the face of the earth cannot fill an eye squinting with greed.



When my father's term of life was near its end, he gave me this piece of advice and passed away:

"Lust is a fire: steer clear of it and don't roast yourself over the flames of hell.

In that fire you will not be able to bear the burning, so douse it today with the water of forbearance."



Anyone who does not do good to others in good times will suffer hardship in hard times.

No one is more ill-starred than a person who hurts others, for on the day of affliction no one will help him.



Nothing that comes to fruition quickly lasts long.

I have heard that it takes forty years to make a china cup from the clay of the orient.

صد بروزی کنند در مردشت لاجرم قیمتش همی بینی مرغک از بیضــه برون آید و روزی طلبد وآدمی بعّـه ندارد خبــر از عقل و تمیز آنکه ناگاه کسی گشت بچیرزی نرسید وین بتمکین و فضیلت بگذشت از همه چیز آبگینه همه جا یابی از آن قدرش نیست لعل دشخــوار بدست آيــد ازآنست عزيز

كارها بصبر برآيد و مستعجل بسر درآيد.

بچشم خویش دیدم در بیابان که آهسته سبق برد از شتابان سمند بادپای از تک فرو ماند شتربان همچنان آهسته میراند

نادان را به از خاموشی نیست وگر این مصلحت بدانستی نادان نبودی.

دريـــن سودا؟ بترس از لوم لايم هرکه تأمّــل نکند در جواب بیشتر آیــد سخنش ناصواب یا سخن آرای چو مردم بهوش یا بنشین همچو بهایم خموش

چون نداری کمال و فضل آن به که زبان در دهان نگهداری آدمی را زبان فضیحه کند جروز بی مغزرا سبکباری خرى ا ابلهى تعليم مى داد برو بر صرف كرده سعى دايم حکیمی گفتش ای نادان چه کوشی نیاموزد بهایم از تو گفتار تو خاموشی بیاموز از بهایم

هرکه با داناتر از خود بحث کند تا بدانند که داناست بدانند که نادانست. چون درآید مه از تویی بسخن گرچه به دانی، اعتراض مکن

In Mardasht they make a hundred a day; consequently, you see what its price is.

A chick comes out of the shell and looks for food, and a human infant knows nothing of reason or discrimination.

One person looks at the wrong time and finds nothing; another, with gravity and superiority, goes beyond everything.

Glass is found everywhere, and that is why is has no value; rubies are hard to find, and that's why they are valuable.



Things are accomplished with patience, and anyone who is in a hurry falls on his head.

I saw with my own eyes in the desert that the slow wins the race with the fast.

The fleet-footed steed runs so fast it falls exhausted while the cameldriver keeps his camels at a slow, steady pace.



Nothing is better for an ignorant person than silence, and if he knew that was the best thing for him, he wouldn't be ignorant.

When you do not have perfection and superiority, it is better to hold your tongue.

The tongue humiliates a person: walnuts with no kernels make a light load.

A fool was teaching a donkey, expending continual exertion on it.

A wise man said to him, "You ignoramus, why are you striving at this useless effort? You'd better fear the blame of the censorious.

Beasts will not learn to speak from you. You had better learn silence from the beasts."

Anyone who does not reflect before answering will speak even more incorrectly.

Either speak sensibly like real people, or sit down and be silent like the beasts.



Anyone who debates with another who is more learned than himself will, by the time others realize that he is wise, have realized that he is foolish.

When one who is greater than you starts to speak, even if you know better, don't contradict.



هرکه با بدان نشیند نیکی نبیند.

گر نشیند فرشتهای با دیو وحشت آموزد و خیانت و ریو از بدان نیکوی نیاموزی نکند گرگ پوستیندوزی

مردمانرا عیب نهانی پیدا مکن که مر ایشانرا رسوا کنی و خودرا بیاعتماد. هرکه علم خواند و عمل نکرد بدان ماند که گاو راند و تخم نیفشاند.

Q

از تن بی دل طاعت نیاید و پوست بی مغز بضاعت را نشاید.

نه هرکه در مجادله چست در معامله درست.

بس قامتِ خوش که زیرِ چادر باشد چون باز کنی مادرِ مادر باشد 🕜

اگر شبها همه قدر بودی شب قدر بیقدر بودی.

گر سنگ همه لعلِ بدخشـــان بودی پس قیمتِ لعل و سنگ یکسان بودی

نه هرکه بصورت نکوست سیرت زیبا دروست. کار اندرون دارد نه پوست. توان شناخت بیک روز در شمایل مرد

> که تا کجاش رسیدست پایگاه علوم ولی ز باطنش ایمن مباش و غرّه مشو که خبث نفس نگردد بسالها معلوم

He who sits with the evil will experience nothing good.

If an angel sits with a demon, it will learn fury, treachery, and deception.

You won't learn good from the evil: a wolf does not make sheepskin coats.



Don't disclose people's confidential secrets, for you will humiliate them and make yourself untrustworthy. Anyone who studies and doesn't put into practice what he learns is like a man who drives an ox without sowing seed.



An act of worship with the body doesn't count for much when the heart is not in it. A shell without a kernel is not fit to sell.



Not everyone who is quick at debate is correct in deed.

Many a fine figure is beneath a veil. When you lift it you find a grandmother.



If every night were a night of power, the Night of Power would have no power.

If all rocks were Badakhshan rubies, the value of rubies and rocks would be the same.



Not everyone who is fine in form has a beautiful character. The kernel of a deed counts, not the shell.

In one day it is possible to discern from the features of a man what level of learning he has achieved,

But don't think you are secure from what lurks inside, and don't be deceived, for vileness of soul may not be discovered for years.



هرکه با بزرگان ستیزد خون خود بریزد.

خویشتـــــنرا بزرگ پنداری راست گفتند یک دو بیند لوچ زود بینی شکستــه پیشــانی تو که بــازی کنی بسر با غوچ 💇

پنجه با شیر زدن و مشت با شمشیر کار خردمندان نیست.

جنگ و زورآوری مکن با مست پیشِ سرپنجه در بغــل نه دست **©**

ضعیفی که با قوی دلاوری کند یار دشمنست در هلاک خویش.
سایهپروردهرا چه طاقت آن که رود با مبارزان بقتال
سستبازو بجهل میفکند پنجه با مرد آهنین چنگال

هركه نصيحت نشنود سر ملامت شنيدن دارد.

بیهنران هنرمندرا نتوانند دیدن همچنانکه سگان بازاری مر سگ صیدرا. مشغله برآرند و پیش آمدن نیارند، یعنی سفله چون بهنر با کسی برنیاید بخبثش در پوستین افتد.

کند هر آینه غیبت حسودِ کوتهدست که در مقابله گنگش بُود زبانِ مقال

اگر جَور شکم نیستی، هیچ مرغ در دام صیّاد نیوفتادی بلکه صیّاد خود دام ننهادی. حکیمان دیر دیر خورند و عابدان نیم سیر و زاهدان سدّ رمق و جوانان تا طبق برگیرند و پیران تا عرق بکنند اما قلندران چنانکه در معده

Anyone who acts in spite with the great sheds his own blood.

You think you are great. Rightly have they said that a cross-eyed person sees double.

Soon you will have a broken noggin, you who risk your head against a hulk.

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To vie with a lion and to grapple with a sword are not acts of the intelligent.

Do not fight or try your strength with a drunk. When faced with a fist, put your hands in your armpits.

•

A weak person who vies with a strong one helps his enemy to destroy himself.

What strength does a pampered person have to go into battle with warriors?

A man with weak arms grapples in ignorance with one whose claws are iron.

Q

Anyone who does not listen to advice is headed to hear rebuke. When advice does not enter your ears, be silent if I rebuke you.

0

The virtueless cannot stand to see the virtuous—just as dogs in the marketplace cannot abide a hunting dog. They growl but dare not come forward. That is, when a vile person cannot vie with another in virtue, he attacks him with vilification.

An incapable envious person resorts to slander because in confrontation his tongue is mute.

0

Were it not for the compulsion of the stomach, no bird would ever fall into a hunter's snare—actually, no hunter would ever even lay a snare. The wise wait a long time from meal to meal, the pious eat only half a seer, ascetics put up with hunger, adolescents eat until

باب هشتم در آداب صحبت جای نفس نماند و بر سر سفره روزی کس.

اسیرِ بندِ شکمرا دو شب نگیرد خواب شبی ز معـــده سنگی، شبی ز دلتنگی

مشورت با زنان تباهست و سخاوت با مفسدان گناه.

خبیثرا چو تعهد کنی و بنوازی بدولت تو گنه می کند بانبازی ترحّ م بر پلنگ تیزدندان ستمکاری بُوهندان هر کرا دشمن پیشست اگر نکشد دشمن خویشست.

سنگ بر دست و مار سر بر سنگ خیـــرهرایی بُوَد قیــاس و درنگ 🕜

گروهی بخلاف این مصلحت دیده اند که در کشتن بندیان تأمّل اولی تر است بحکم آنکه اختیار باقیست: توان کشت و توان بخشید. و اگر بی تأمل کشته شود محتمل است که مصلحتی فوت شود که تدارک مثل آن ممتنع باشد.

نیک سهلست زنده بیجان کرد کشتهرا باز زنده نتوان کرد شرطِ عقلست صبرِ تیرانداز که چو رفت از کمان نیاید باز

حکیمی که با جهّال درافتد باید که توقّع عزّت ندارد، و اگر جاهلی بزبان آوری بر حکیمی غالب آید عجب نیست که سنگیست که گوهر همی شکند.

نه عجب گر فرو رود نفسش عندلیبی غراب همقفسش گر هنرمند از اوباش جفائی بیند تا دل خویش نیازارد و درهم نشود سنگ بدگوهر اگر کاسهٔ زرین بشکست قیمت سنگ نیفزاید و زر کم نشود

their plates are taken away, and old men eat until they sweat. As for wandering mendicants, they keep eating as long as there is room in their bellies for breath and as long as there is food on the table for anybody.

A prisoner to the gut has two nights in which he does not sleep: one

night from a heavy stomach, and one night from regret.



Consultation with women is ruination, and generosity to the corrupt, a sin.

When you make a pact with the vile and do good to them, they will

sin as partners with your money.

To have pity on a sharp-toothed wolf is tyranny to sheep.

Anyone who doesn't kill an enemy that is at hand is his own worst enemy.

Stone in hand, and snake with its head on a rock. It is folly to pause and reflect.



Contrary to this, some people think it is better to reflect before killing captives because a choice remains: they can be killed or not. If they are killed without reflection, it is probable that an advantage will be lost because a chance to make up for it is pretty remote.

It is quite easy to take life from the living, but once a thing has been

killed it cannot be brought back to life.

Reason demands patience from an archer because once an arrow has flown from the bow it can't be recalled.



A wise man who tangles with the ignorant must not expect to be honored. If an ignorant person bests a wise man in a verbal exchange, it is no wonder because he is a rock that can shatter pearls.

It is no wonder if he sucks his breath in: he is a nightingale in the same

cage as a crow.

If a virtuous person takes offense at the vulgar herd, he should not wound his own heart and go to pieces.

خردمندی را که در زمرهٔ اوباش سخن ببندد شگفت مدار که آواز بربط با غلبهٔ دهل برنیاید و بوی عبیر از گند سیر فرو ماند.

بلندآوازِ نادان گردن افراخت که دانارا به بیشرمی بینداخت نمیداند که آهنگِ حجازی فرو ماند ز بانگِ طبلِ غازی

جوهر اگر در خلاب افتد همان نفیسست، و غبار ار بفلک رسد همان خسیس. استعداد بی تربیت دریغ است، و تربیت نامستعد ضایع. خاکستر نسبی عالی دارد که آتش جوهر علویست ولیکن چون بنفس خود هنری ندارد با خاک برابر است، و قیمت شکر نه از نی است که آن خود خاصیّت وی است.

چو کنعان را طبیعت بی هنر بود پیمبرزادگی قدرش نیفزود هنر بنمای اگر داری نه گوهر گل از خارست و ابراهیم از آزر

مشک آنست که ببوید نه آنکه عطّار بگوید. دانا چو طبلهٔ عطّارست خاموش و هنرنمای، و نادان خود طبل غازی بلندآواز و میان تهی.

عالم اندر میان جاهل را مثلی گفتهان صدیقان شاهدی در میان کورانست مصحفی در سرای زندیقان

دوستی را که بعمری فرا چنگ آرند نشاید که بیکدم بیازارند. سنگی بچند سال شود لعل پارهای زنهار تا بیک نفسش نشکنی بسنگ If an essentially worthless stone breaks a golden bowl, neither does the value of the stone increase nor does the gold decrease in value.

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Don't be surprised by a wise man who is silenced by the vulgar, for the sound of a lute cannot compete with the boom of a drum, and the scent of ambergris is overwhelmed by the stench of garlic.

A loud-mouthed ignoramus crowed unabashedly that he had bested a wise man.

He doesn't know that the Hejazi mode is softer than the sound of a warrior's drum.

0

If a jewel falls into the mire, it is just as precious; and if dust rises to the heavens, it is just as low. Talent without training is a pity, and training the untalented is a waste. Ashes have an exalted lineage because fire has a superior essence; but since ash has no virtue in and of itself, it is equal to the dust. The value of sugar does not come from the cane but rather from its own intrinsic qualities.

Since Canaan's nature was without virtue, being the son of a prophet did not increase his worth.

Show virtue if you have any, not your essence: roses come from thorns, and Abraham from Azer.

Q

Musk is that which has an aroma, not just because the perfumist says so. A wise man is like the perfumist's stock, silent and displaying its merit. An ignorant person is a warrior's drum, loud-mouthed and empty inside.

For a learned person in the midst of the ignorant, the righteous have made these metaphors:

A beauty in the midst of blind men, a Koran in the house of heretics.

0

A friend that is won with great effort should not be injured even for a moment.

It takes long years for a stone to become a ruby. Beware lest in an instant you shatter it with a rock.



رای بیقوّت مکر و فسونست، و قوّت بیرای جهل و جنون. تمیز باید و تدبیر و عقل و آنگه ملک که ملک و دولتِ نادان سلاحِ جنگِ خداست

جوانمردی که بخورد و بدهد به از عابدی که روزه دارد و بنهد. هرکه ترک شهوات از بهر قبول خلق داده است از شهوتی حلال در شهوتی حرام افتاده است.

عابد که نه از بهر خدا گوشه نشیند بیچاره در آیینهٔ تاریک چه بیند

اندک اندک خیلی شود، و قطره قطره سیلی گردد، یعنی آنان که دست قوّت ندارند سنگ خرده نگه میدارند تا بوقت فرصت دمار از دماغ ظالم برآرند.

وقطر على قطرِ إذا اتَّقَقَت، نهرٌ ونهرٌ على نهرٍ إذا اجْتَمَعَت، بحرٌ اندك اندك بهم شود بسيار دانه دانه است غله در انبار

عالمرا نشاید که سفاهت از عامی بحلم درگذراند که هر دو طرفرا زیان دارد، هیبت این کم شود و جهل آن مستحکم.

چو با سفله گویی بلطف و خوشی فیزون گرددش کبر و گردنکشی

Reason in the hands of the lower self is like a frail man in the grasp of a fat lady.

Close the door of rejoicing to a house from which comes the sound of a

woman's loud voice.

©

A sound mind without power is deceit and trickery; power without a sound mind is ignorance and madness.

One needs discrimination, planning, and intelligence, and then possessions, for an ignorant person's wealth and fortune are arms in the war on God.

0

A generous person who eats and gives is better than an ascetic who fasts and hoards. Anyone who gives up his desires for the sake of acceptance by people has fallen from a licit desire into an illicit one.

An ascetic who retreats from the world not for God's sake—what will the poor fellow see in a dark mirror?

0

Little by little becomes a lot; drop by drop becomes a torrent—that is, those who do not have power hold onto small pebbles until they have a chance to dash a tyrant's brains out.

When drop gathers on drop, it becomes a river, and a river added to a

river becomes an ocean.

Little added to little becomes much; grain by grain wheat becomes a storehouse.

0

A learned person should not pass over an ignorant person's stupidity in clemency, for it detracts from both sides: the stature of the one is diminished, and the ignorance of the other is reinforced.

When you speak to a low person with kindness and courtesy, his pride

and obstinacy grow worse.

معصیت از هرکه صادر شود ناپسندیده است و از علماء ناخوب تر که علم سلاح جنگ شیطانست و خداوند سلاحرا چون باسیری برند شرمساری بیش برد.

عام نادان پریشان روزگار به زدانشمند ناپرهیازگار کان بنابینائی از راه اوفتاد وین دوچشمش بود و در چاه اوفتاد

جان در حمایت یکدمست و دنیا وجودی میان دو عدم. دین بدنیافروشان خرند، یوسف بفروشند تا چَه خرند ﴿ أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لا تَعْبُدُوا الشَّيْطَانَ ﴾

بقولِ دشمن پیمانِ دوست بشکست ببین که از که بریدی و با که پیوستی

شیطان با مخلصان بر نمی آید و سلطان با مفلسان.

وامش مده آنکه بینمازست گرچه دهنش ز فاقه بازست کو فرض خدا نمیگزارد از قرض تو نیز غم نداردا

@

هرکه در زندگانی نانش نخورند چون بمیرد نامش نبرند. لذّت انگور بیوه داند نه خداوند میوه. یوسف صدّیق اللیّلا در خشکسال مصر سیر نخوردی تا گرسنگان را فراموش نکند.

آنک_ه در راحت و تنعم زیست او چه داند که حال گرسنه چیست حالِ درماندگان کسی داند که بأحوال خویش درماند ای که بر مرکب تازنده سواری، هشدار

No matter by whom sin is committed it is offensive, but when it is committed by the learned it is all the worse because knowledge is a weapon in the war on the devil, and when a warrior is taken captive it is more humiliating.

A distracted, ignorant commoner is better than an immoderate learned

person,

For the former goes astray in blindness while the latter has two eyes and falls into a pit.

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Life depends upon a breath, and this world is an existence between two nonexistences. Those who sell their religion for the world are asses: they sell Joseph to buy a pit. Did I not command you, O sons of Adam, that ye should not worship Satan? [Kor. 36:60]

To keep your promise to an enemy, you broke your promise to a friend. See with whom you have severed your relationship and with whom you are in league.

Q

The devil cannot vie successfully with the sincere any more than a king can with the poverty-stricken.

Don't lend to him who doesn't pray even though his mouth is open in

poverty,

For if he does not do what God has stipulated, he won't worry about paying back his debt to you.

©

When he dies, nobody will remember the name of a person whose bread no one eats while he is alive. A widow enjoys grapes more than the owner of the vineyard does. The righteous Joseph did not eat his fill during a year of famine in Egypt in order not to forget the hungry.

How can he who lives in ease and comfort know what it is like to be

hungry?

Only one who experiences a reversal of fortune can commiserate with the poor.

You who ride a fleet steed, wake up! The poor wood cutter's donkey is

184

باب هشتم در آداب صحبت که خرِ خارکشِ مسکین در آب و گلست آتش ازخانهٔ همسایهٔ درویش مخواه کانچه بر روزنِ او میگذرد دود دلست

درویش ضعیفحالرا در خشکی تنگسال مپرس که چونی الا بشرط آنکه مرهم ریشش بنهی و معلومی پیشش

> خری که بینی و باری بگل درافتاده بدل برو شفقت کن ولی مرو بسرش کنون که رفتی و پرسیدیش که چون افتاد میان ببند و چو مردان بگیر دمبِ خرش

دو چیز محال عقلست: خوردن بیش از رزق مقسوم و مردن پیش از وقت معلوم.

قضا دگــر نشود ور هزار ناله و آه بكفر یا بشكایــت برآید از دهنی فرشتهای كه وكیلست بر خزاینِ باد چه غم خورد كه بمیرد چراغ پیرزنی

ای طالب روزی بنشین که بخوری، و ای مطلوب اجل مرو که جان نبری. جهد رزق ار کنی وگر نکنی برسیاند خدای عَزَّ وَجَل ور روی در دهانِ شیر و پلنگ نخورندت مگرر بروزِ اجل

بنانهادهدست نرسد و نهاده هرکجا هست برسد. شنیــــدهای که سکندر برفت تا ظُلُمات بچند محنت و خورد آنکه خورد آبِ حیات stuck in the mud.

Do not ask for fire from a poor neighbor's house, for what comes out of his chimney is smoke from the heart.



During hard times of drought don't ask an impoverished person in distress how he is unless you are prepared to rub balm on his wounds or offer him food.

When you see a donkey and its load fallen in the mud, have compassion for it in your heart, but don't go near it.

Once you have gone and asked it how it fell, gird your loins and take the donkey by the tail like a man.



Two things are logically absurd: eating more than one's allotted daily bread and dying before one's time.

Destiny will not change even if a thousand wails and moans of curse or complaint come out of the mouth.

What does the angel in charge of the wind care if an old woman's lamp is blown out?



You who are searching for sustenance, sit down and eat, and you who are sought by the harbinger of death, do not go, for you cannot escape.

Whether you endeavor for sustenance or not, God will deliver it.

If you go into a lion's or leopard's mouth, they will only eat you on the day of your destined death.



Your hand will never reach that which has not been set aside for you, and no matter where that which has been earmarked for you is, you will reach it.

You have heard that Alexander went into the land of Darkness with so much tribulation, but only he who drank the water of life drank it.



صیّاد بی روزی ماهی در دجله نگیرد و ماهی بی اجل در خشک نمیرد. مسکین حریص در همه عالم همی رود او در قفای رزق و اجل در قفای او

توانگر فاسق کلوخ زراندودست، و درویش صالح شاهد خاک آلود. این دلق موسیست مرقع، و آن ریش فرعونست مرصّع.

شدّت نیکان روی در فرج دارد و دولت بدان سر در نشیب.

هرکهرا جاه و دولتست و بدان خاطری خسته در نخواهد یافت خبرش ده که هیچ دولت و جاه بسرای دگر نخواهد یافت

حسود از نعمت حق بخیلست و بندهٔ بی گناهرا دشمن میدارد.

مرد کی خشک مغزرا دیــــدم رفتــه در پوستینِ صاحبِ جاه گفتم ای خواجه گر تو بدبختی مردم نیک بخترا چــه گناه الا تا نخواهـــی بلا بر حســود که آن بخت برگشته خود در بلاست چه حــاجت که با او کنی دشمنی در قفاست

تلمیذ بی ارادت عاشق بی زرست، و روندهٔ بی معرفت مرغ بی پر، و عالم بی عمل درخت بی بر، و زاهد بی علم خانهٔ بی در.

مراد از نزول قرآن تحصیل سیرت خوبست نه ترتیل سورت مکتوب. عامی متعبّد پیادهٔ رفته است و عالم متهاون سوار خفته. عاصی که دست بردارد به از عابد که در سر دارد.

A fisherman who is not so fated won't catch a fish in the Tigris, and a fish whose time has not come will not die on dry land.

Poor greedy man running all over the world on the heels of sustenance—with death on his heels.

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A debauched rich man is a gold-plated clod, and a pious poor man is a dust-covered beauty. The latter is Moses' coat with patches all over it; the former is Pharaoh's beard studded with jewels.

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The hardship of good people is headed for relief, and the fortune of the evil is headed downhill.

Inform him who enjoys status and good fortune and yet will not come to the aid of the afflicted

That he will find no wealth or status in the next world.

0

An envious person is stingy with God's bounty and reckons a sinless person as an enemy.

I saw a dolt attacking a person of status.

I said, "Sir, if you are unlucky, what fault is it of the fortunate?"

Beware lest you wish for calamity to strike an envious man, for that unlucky one is already suffering calamity.

What need do you have of being his enemy? He already has such a one on his heels.

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A pupil without devotion is a lover without money; a wayfarer without cognition is a bird without wings; a learned man without action is a tree without fruit; and an ascetic without knowledge is a house without a door.

Q

The Koran was revealed for teaching good conduct, not for chanting chapters of scripture. A common man who is devout is a pedestrian on his way; a learned man who is slack in his devotions is a rider asleep. A sinner who raises his hands in prayer is better than a

باب هشتم در آداب صحبت سرهنگ لطیفخوی دلدار بهتر ز فقیسه مردمآزار •

یکیرا گفتند عالم بی عمل بچه ماند؟ گفت بزنبور بی عسل.
زنبورِ درشتِ بی مروّت را گوی باری چو عسل نمی دهی نیش مزن

نستورِ درشتِ بی مروّت را گوی باری چو عسل نمی دهی نیش مزن

مرد بی مروّت زنست و عابد با طمع رهزن.

ای بناموس کرده جامه سپید بهرِ پندارِ خلق و نامه سیاه دست کوتاه باید از دنیا آستین خوهٔ دراز و خوهٔ کوتاه

دو کسرا حسرت از دل نرود و پای تغابن از گل برنیاید، تاجر کشتی شکسته و وارث با قلندران نشسته.

پیش درویشان بود خونت مباح گر نباشد در میان مالت سبیل یا مرو با یار ازرق پیرهن یا بکش بر خانومان انگشت نیل دوستی با پیلبانانیا مکن و یا طلب کن خانهای درخورد پیل

خلعت سلطان اگرچه عزیز است جامهٔ خلقان خود بعزّتتر، و خوان بزرگان اگرچه لذیذست خرده انبان خود بلذّتتر.

خلاف راه صوابست و عکس رای اولوالالباب دارو بگمان خوردن و راه

religious man who only thinks about it.

A kindly and benevolent bailiff is better than an annoying jurisprudent.

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Someone was asked, "What does a learned man who doesn't act resemble?"

"A bee without honey," he replied.

Tell the big, mean bee, "When you don't give honey, don't sting."

0

A man without manliness is a woman, and a worshipper with greed is a bandit.

You who have bleached your clothes with honor for the sake of what people think, while you have blackened your book,

Take your hands away from the world, regardless of whether your sleeve is long or short.

©

Regret never leaves two people's hearts, and two people never get their feet out of the mud of contrition: a merchant whose ship has sunk and an heir who sits with wandering mendicants.

For mendicants your blood is licit if your possessions are not given in alms.

Either don't go with a friend who wears a blue shirt, or draw the mark of mourning across your hearth and home.

Either don't become friends with elephant drivers, or go find a house in which elephants will fit.

©

A robe of honor bestowed by a king may be valuable, but the garb of good character is more precious. The food on the tables of the great may be delicious, but the change in one's own purse is more appetizing.

Vinegar and leeks by your own labor are better than a chieftain's bread and lamb.

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It is contrary to the right way and opposed to the opinion of

نادیده بی کاروان رفتن. اما مرشد محمد غزالی را (رحمة الله علیه) پرسیدند چگونه رسیدی بدین منزلت در علوم؟ گفت بدانکه هرچه ندانستم از پرسیدن آن ننگ نداشتم.

امید عاقبت آنگه بُود موافقِ عقل که نبضرا بطبیعت شناس بنمائی بپرس هرچه ندانی که ذُل پرسیدن دلیل راهِ تو باشد بعز دانائی

هر آنچه دانی که هرآینه معلوم تو گردد بپرسیدن آن تعجیل مکن که هیبت سلطنترا زیان دارد

چو لقمان دید کاندر دست داود همی آهین بمعجیز موم گردد نپرسیدش چه میسازی که دانست که بی پرسیدنیش معلوم گردد

یکی از لوازم صحبت آنست که خانه بپردازی یا با خانهخدای درسازی. حکایت بر مزاج مستمع مگوی اگر خواهی که دارد با تو میلی هر آن عاقل که با مجنون نشیند نباید کردنش جز ذکر لیلی

هرکه با بدان نشیند اگر نیز طبیعت ایشان درو اثر نکند بطریقت ایشان متّهم گردد، و اگر بخراباتی رود بنماز کردن منسوب شود بخمر خوردن.

رقیم بر خود بنادانی کشیدی که نادان را بصحبت برگزیدی طلب کردم ز دانائی یکی پند مرا گفتند با نیادان مپیوند که گر دانای دهری خر بباشی وگیر نادانی ابله تر بباشی

حلم شتر چنانکه معلومست اگر طفلی مهارش گیرد و صد فرسنگ برد گردن از متابعتش نپیچد، اما اگر درّهای هولناک پیش آید که موجب هلاک باشد

intelligent people to take medicine on a guess and to take an unseen road without a caravan.

The great Sufi master Muhammad Ghazali was asked, "How did you arrive at this level of knowledge?"

"I never hesitated to ask about what I didn't know," he replied.

Hope of recovery is reasonable when you let a physician take your pulse.

Ask what you don't know, for the humiliation of asking will guide you to the dignity of knowledge.



Don't be too hasty in asking about something you know you'll find out about anyway, for it detracts from the dignity of rule.

When Luqman saw that iron miraculously became wax in David's hand,

He didn't ask him what he was doing because he knew he would find out without asking.



A necessary concomitant of conversation is that you either get yourself a house or make yourself welcome to a householder.

Don't tell stories that don't suit the temperament of the listener if you want him to incline to you.

No intelligent person who sits with Majnun should mention anything other than Layli.



Anyone who associates with bad people, even if their natures do not influence him, will be accused of their ways. Even if somebody goes to a tavern to pray, he will be accused of drinking.

You make yourself known for ignorance when you choose to associate with the ignorant.

I asked a wise man for a piece of advice. I was told, "Don't associate with the ignorant,

For even if you were the most learned of the age, you would be an ass, and if you were ignorant, you would be even stupider."



The tractability of a camel, as is well known, is such that if a child

و طفل آنجا بنادانی خواهد رفتن، زمام از کفش در گسلاند و بیش مطاوعت نکند که هنگام درشتی ملاطفت مذمومست و گویند دشمن بملاطفت دوست نگردد بلکه طمع زیادت کند.

کسی که لطف کند با تو خاک پایش باش وگر ستیزه کند در دو چشمش آگن خاک سخن بلطف و کرره با درشتخوی مگوی که زنگخورده نگردد بنرم سوهان پاک

هرکه در پیش دیگران افتد تا مایهٔ فضلش بدانند پایهٔ جهلش بشناسند. ندهد مرد هوشمند جواب مگر آنگه کزو سؤال کنند گرچه بر حق بُود مزاج سخن حملِ دعویش بر محال کنند

ریشی درون جامه داشتم و شیخ (رَحْمَهُ اللهِ عَلَیْه) هر روز بپرسیدی که چونست و نپرسیدی که خضوی و نپرسیدی که ذکر همه عضوی روا نباشد و خردمندان گفته اند هرکه سخن نسنجد از جوابش برنجد.

تا نیک ندانی که سخن عینِ صوابست باید که بگفتن دهن از هم نگشایی گر راست سخن گویی و در بند بمانی به زانکه دروغت دهد از بند رهایی

دروغ گفتن بضربت لازم ماند که اگر نیز جراحت درست شود نشان بماند، چون برادران یوسف که بدروغی موسوم شدند. نیز براست گفتن ایشان اعتماد نماند. ﴿قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْشُكُمْ أَمْرًا فَصَبَرٌ جَمِيلٌ ﴾

takes the reins and rides it a hundred leagues, it will not balk. But if there is a dangerous valley ahead that would result in death, and the child, in ignorance, wants to go there, the camel will jerk the reins from his hands and refuse to submit any longer, for when it is time for roughness, gentleness is blameworthy. It is said that an enemy does not become a friend when he is treated with gentleness—his greed just increases.

When someone is kind to you, be the dust under his feet. If he is spiteful to you, throw dust in his eyes.

Speak no words in kindness and generosity with an ill-tempered person, for what has rusted cannot be cleaned with gentle filing.



Anyone who falls at others' feet so that they will know how learned he is reveals his level of ignorance.

A bright man gives an answer only when a question has been asked. Although the constitution of the words be right, argumentativeness will be attributed to absurdity.



I had a sore under my clothing. Every day my master asked how it was, but he never asked where it was. I realized that he avoided asking because it is not proper to mention every part of the body. The wise have said, "He who does not weigh his words will be pained by the answer."

Unless you know that your words are absolutely correct, you shouldn't open your lips.

If you speak correctly and stay in chains, it is better than having a lie free you from your bonds.



Lying is like a severe blow: when the wound heals a mark remains—like Joseph's brothers, who became known for a lie: even when they told the truth no one trusted them. He answered, Nay, but ye yourselves have contrived the thing for your own sakes: however patience is most becoming [Kor. 12:18]

یکی را که عادت بُود راستی خطایی رود، درگذارند ازو وگر نامور شد بقولِ دروغ دگر راست باور ندارند ازو

اجل کاینات از روی ظاهر آدمیست و اذل موجودات سگ، و باتفاق خردمندان سگ حق شناس به از آدمی ناسپاس.

سگیرا لقمهای هرگز فراموش نگردد گرزنی صد نوبتش سنگ و گرزنی صد نوبتش سنگ و گرز عمری نوازی سفلهای را بکمتر تندی آید با تو در جنگ

از نفس پرور هنرپروری نیاید و بی هنر سروری را نشاید.

مکن رحم برگاو بسیار خوار که بسیار خسبست و بسیار خوار چوگاو ار همی بایدت فربهی چوخر تن بجور کسان دردهی

در انجیل آمده است که ای فرزند آدم، اگر توانگری دهمت مشتغل شوی بمال از من، و اگر درویش کنمت تنگدل نشینی. پس حلاوت ذکر من کجا دریابی و بعبادت من کی شتابی؟

گه انـــدر نعمتی مغرور و غافل گه اندر تنگدستی خسته و ریش چو در سَرّا و ضَرّا حالت اینست ندانم کی بحق پروازی از خویش

ارادت بیچون یکیرا از تخت شاهی فرود آرد و دیگریرا در شکم ماهی نکو دارد.

> وقتیست خوش آنرا که بود ذکر تو مونس ور خود بــود اندر شکم حوت چو یونس

If one who habitually tells the truth makes a mistake, he will be forgiven.

If a person becomes known for lying, the truth will never be believed from him.

©

The most glorious creature in form is a human, and the lowest of all things is the dog, but the wise are agreed that an appreciative dog is better than an ungrateful human.

A dog never forgets a morsel even if you throw stones at it a hundred times.

Even if you indulge a low person for his whole life, he will fight with you for the least harsh word.

0

From one who is only concerned with himself, concern for virtue cannot be expected, and a person without virtue is not fit to be a leader.

Have no mercy on a very base ox, for it sleeps a lot and eats a lot. If you have to be as fat as a cow, submit to cruelty from people like a donkey.

0

The following is written in the Gospel: "O son of Adam, if I give you riches, your involvement with them will make you forget Me; and if I make you poor, you will have a grudge against Me. How then will you taste the sweetness of remembering Me, and when will you hasten to worship Me?"

Sometimes conceited and heedless in riches; sometimes wounded and hurt in want.

Since you are like this in good times and bad, I do not know when you will forget yourself and turn to God.

©

God's unquestionable affection pulls one person down from a throne and keeps another safe in a fish's belly.

He is always cheerful who has remembrance of You as a constant companion—even if he is in a fish's belly like Jonah.



گر تیغ قهر برکشد، نبی و ولی سر درکشد، و گر غمزهٔ لطف بجنباند بدان بنیکان دررساند.

گر بمحشر خطابِ قهر كند انبيارا چه جاي معذرتست پرده از روی ِلطف گو بردار كاشقیارا امید ِ مغفرتست 🕜

هركه بتأديب دنيا راه صواب نگيرد بتعذيب عقبي گرفتار آيد. ﴿ وَلَنْذِيقَةُ مُ

پندست خطابِ مهتران آنگه بند چون پند دهند و نشنوی بند نهند

نیکبختان بحکایت و امثال پیشینیان پند گیرند از آن پیشتر که پسینیان بواقعهٔ ایشان مثل زنند، و دزدان دست کوته نکنند تا دستشان کوته نکنند.

نرود مرغ سوی دانه فراز چون دگر مرغ بیند اندر بند پند گیر از مصایب دگران تا نگیرند دیگران بتو پند

آنرا که گوش ارادت گران آفریدهاند چون کند که بشنود؟ و آنرا که کمند سعادت کشان میبرد چه کند که نرود؟

شبِ تاریک دوستانِ خدای میبتابد چو روزِ رخشنده وین سعادت بزور بازو نیست تا نبخشد خدایِ بخشنده از تو بکه نالم که دگر داور نیست

وز دست تو هیچ دست بالاتر نیست آنرا که تو رهبری کسش گم نکند وآنرا که تو گم کنی کسش رهبر نیست

If He draws a sword in rage, prophet and saint bow their heads in submission; and if He gives a glance in kindness, He will join the bad to the good.

If on doomsday he addresses in wrath, how will even prophets be able to make excuses?

Say lift the veil from the face of kindness, for the miserable have hope of forgiveness.

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He who fails to heed the admonition of this world to take the right path will fall captive to the torment of the next. We will cause them to taste the nearer punishment of this world, besides the more grievous punishment of the next; peradventure they will repent [Kor. 32:21].

First the great give advice, then chains. When they give advice and you don't listen, they place the bonds.



Fortunate people take heed from the stories and tales of the ancients lest those who come after them make them proverbial for catastrophe, but thieves do not cease stealing until their hands are cut off.

A bird does not go after grain when it sees another bird in the snare. Learn a lesson from the afflictions of others lest others learn a lesson from you.

Q

What can one whose ear of receptivity is created deaf do to hear? How can he who drags a rope that snares felicity fail to go forward?

For the friends of God dark nights shine like bright day.

And this felicity cannot be had by strength of arm unless merciful God grants it.

To whom should I complain of You when there is no one else to judge and there is no hand higher than Yours?

No one can mislead him whom You guide, and no one can guide him whom You lead astray.



گدای نیکانجام به از پادشاه بدفرجام.

غمی کے زپیش شادمانی بری به از شادیی کزپسش غم خوری

زمین را از آسمان نثار است و آسمان را از زمین غبار. کُلُّ أناءِ یترشُّحُ بما فیه.

گــــرت خویِ من آمــــد ناسزاوار
تو خویِ نیکِ خویش از دست مگذار

حق جَلَّ وَعَلا مى بيند و مى پوشد و همسايه نمى بيند و مى خروشد. نعُوذُ بِاللهِ اگــــر خلق غيبدان بودى كسى بحالِ خود از دستِ كس نياسودى

زر از معدن بکان کندن بدر آید و از دست بخیل بجان کندن.

دونان نخورند و گوش دارند گویند امید به که خورده روزی بینی بکام دشمین زر مانده و خاکسار مرده

هرکه بر زیردستان نبخشاید بجور زیردستان گرفتار آید.

نه هر بازو که در وی قوّتی هست بمردی عاجزان را بشکند دست ضعیفان را مکن بر دل گزندی که درمانی بجورِ زورمندی

عاقل چو خلاف اندر میان آمد بجهد، و چون بیند لنگر بنهد که آنجا سلامت بر کرانست و اینجا حلاوت در میان.

CHAPTER EIGHT: THE ART OF CONVERSATION

A beggar who ends well is better than a king who has bad luck.

A sorrow you experience before happiness is better than a happiness after which you grieve.



The earth receives gifts from the sky, and the sky gets dust from the earth. Every jar exudes what is in it.

If my character is displeasing to you, don't let go of your own good character.



God sees and covers it up; neighbors don't see and shout it out.

If, God forbid, people were mind-readers, no one would ever be left in peace from them.



Gold comes out of the ground by digging a mine, and it comes out of a stingy person's hand by "pulling teeth."

The low don't eat and listen. They say, "Hope is better than a morsel." One day you'll see, to the delight of their enemies, that their gold remains when they are dead and turned to dust.



Anyone who doesn't have pity on those under him will be oppressed by those who are over him.

No manly arm in which there is strength should crush the hands of the weak.

Do not injure the hearts of the weak lest you suffer the cruelty of a strong man.



When a quarrel arises, an intelligent man jumps out of the way, and when he sees that there is safety on the shore, let him drop anchor and here is sweetness in the midst.



باب هشتم در آداب صحبت مُقامررا سه شش می باید ولیکن سه یک می آید. هزار بیاره چراگاه خوشتر از میدان ولیکن اسب ندارد بدست خویش عنان

0

درویشی بمناجات در می گفت یارب بر بدان رحمت کن که بر نیکان خود رحمت کرده ای که مریشان را نیک آفریده ای.

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اول کسی که علم بر جامه کرد و انگشتری در دست جمشید بود. گفتندش چرا همه زینت بچپ دادی و فضیلت راست راست. گفت راسترا زینت راستی تمامست.

فریدون گفت نقّاشان چینرا

که پیرامون خرگاهش بدوزند

بدانرا نیک دار ای مرد هشیار

که نیکان خود بزرگ و نیکروزند

بزرگیرا پرسیدند که با چندین فضیلت که دست راسترا هست خاتم در انگشت چپ چرا می کنند؟ گفت ندانی که اهل فضیلت همیشه محروم باشند؟

آنکه حظ آفرید و روزی سخت یا فضیلت همیدهد یا بخت 🕜

نصیحت پادشاهان کردن کسی را مسلّم باشد که بیم سر ندارد و امید زر.
موحـــد چه در پای ریزی زرش چه شمشیر هندی نهی بر سرش
امید و هراسش نباشــد ز کس برینست بنیـــاد توحید و بس

A gambler needs a three and a six, but he gets a three and a one.

A meadow is a thousand times better than a battlefield, but a horse does not hold his own reins.



A poor man said in conversation with God, "O Lord, have mercy on the evil, for you have already had mercy on the good by creating them beautiful.



The first person to put stripes on clothing and to put a ring on his finger was Jamshed. He was asked, "Why have you relegated all ornamentation to your left hand and left learning to the right?"

He replied, "Truth is all the ornamentation the right hand needs." Faredun told the painters of China to sew the following words all

around his tent:

"O man of sobriety, treat the evil well, for the good are already great and fortunate."



A great man was asked, "With all the superiority the right hand has, why do people put rings on their left hands?"

He replied, "Don't you know that the learned are always deprived?"

He who made pleasure and sustenance hard to obtain gives either learning or luck.



To advise kings is all right for someone who doesn't fear for his life or hope for gold.

Whether you pour gold at a monotheist's feet or put an Indian sword to his neck,

He has neither hope nor fear of anyone, and thereupon lies the only foundation of monotheism.



شاه از بهر دفع ستمکارانست و شحنه برای خونخواران و قاضی مصلحتجوی طرّاران. هرگز دو خسم بحق راضی پیش قاضی نروند.

چو حق معاینه دانی که میبباید داد

بلطف به که بجنگ آوری و دلتنگی خراج اگر نگزارد کسی بطیبت نفس بقهر ازو بستانند و مزد سرهنگی

همه کسرا دندان بترشی کُند شود مگر قاضیانرا که بشیرینی. قاضی چو برشوت بخورد پنج خیار ثابت کند از بهر تو ده خربزه زار

قحبهٔ پیر از نابکاری چه کند که توبه نکند و شحنهٔ معزول از مردمآزاری؟ جوانِ گوشه نشین شینرمرد راه خداست که پیر خود نتواند ز گوشنای برخاست جوانِ سخت می باید که از شهوت بپرهیزد که پیرِ سسترغبترا خود آلت بر نمیخیزد

حکیمی را پرسیدند که چندین درخت نامور که خدای عَزَّ وَجَلَّ آفریده است و برومند، هیچ یکی را آزاد نخوانده اند مگر سرورا که ثمره ای ندارد. گویی درین چه حکمتست؟ گفت هر یکی را دخلی معیّنست و وقتی معلوم که گاهی بوجود آن تازه اند و گاهی بعدم آن پژمرده و سرورا هیچ ازین نیست و همه وقتی خوشست و اینست صفت آزادگان.

برآنچه میگذرد دل منه که دجله بسی پس از خلیفه بخواهد گذشت در بغداد Kings are for warding off oppressors, policemen are for curbing the bloodthirsty, and judges seek to reconcile the irreconcilable. Two litigants who agree on the truth do not go before a judge.

When you know that it is necessary to tell the truth in an investigation, better to do it with cheerfulness than with vituperation and reluctance.

If a person doesn't pay his taxes willingly, they will be taken from him by force—plus the bailiff's fee.



Everybody's teeth are dulled by sour things—except judges, whose teeth are dulled by sweets.

When a judge eats five cucumbers as a bribe, he will find in your favor for ten melon patches.



What could an aged whore possibly do not to repent for her misspent life? What could an out-of-work policeman possibly do not to repent for harassing people?

A young ascetic fights like a lion in the path of God, while an old man cannot get up from his corner.

A young man must be firm to abstain from lust; when an old man has a limp libido, his tool doesn't rise.



A philosopher was asked what the wisdom is in the fact that, of all the glorious trees God created, only the cypress is called free, and yet it bears no fruit.

"Every tree has a determined time to set buds and a predetermined season for giving fruit," he replied. "Sometimes, in season, they are fresh, and other times, out of season, they wither, but the cypress does neither of these. It is always cheerful, and this is the quality of the free."

Don't set your heart on that which passes away, for the Tigris will flow through Baghdad long after the caliphs.

باب هشتم در آداب صحبت گرت ز دست برآید چو نخل باش کریم ورت ز دست نیاید چو سرو باش آزاد

دو کس مردند و حسرت بردند: یکی آنکه داشت و نخورد و دیگر آنکه دانست و نکرد.

کس نبیند بخیلِ فاضل را که نه در عیب گفتنش کوشد ور کریمی دو صد گنه دارد کرمشش عیبها فرو پوشد

تمام شد كتاب گلستان والله المُستَعان. بتوفيق بارى عَزَّ اسْمُهُ درين جمله چنانكه رسم مؤلّفانست از شعر متقدّمان بطريق استعارت تلفيقي نرفت.

کهن خرقهٔ خویش پیراستن به از جامهٔ عاریت خواستن غالب گفتار سعدی طرب انگیزست و طیبت آمیز، و کوته نظران را بدین علّت زبان طعن دراز گردد که مغز دماغ بیهود بردن و دود چراغ بی فایده خوردن کار خردمندان نیست، ولیکن بر رای روشن صاحبدلان که روی سخن در ایشانست پوشیده نماند که در موعظه های شافی را در سلک عبارت کشیده است و داروی تلخ نصیحت بشهد ظرافت برآمیخته، تا طبع ملول ایشان از دولت قبول محروم نماند. الحمدُ للهِ ربّ العالمین. آ

ما نصیحت بجایِ خود کردیم روزگاری درین بسر بردیم گر نیاید بگوشِ رغبتِ کس بر رسولان پیام باشد و بس

يا ناظِراً فيـــه، سَلْ بِاللهِ مرحمةً على المُصَنَــفِ واستغفِرْ لِكاتبِهِ ۗ واطْلُبْ لِنفسِكَ مِن خيرِ تُريدُ بِها مِن بَعـــدِ ذلك غُفراناً لِصاحِبِهِ ۗ If you can produce, be as generous as a date palm, and if you can't, be as free as the cypress.

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Two persons have died with regret. One is he who had and didn't use it, and the other is he who knew and didn't act.

Nobody sees a stingy learned man without speaking ill of him. If a generous man commits two hundred sins, his generosity covers his faults.

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The book of the Rose Garden is finished, and God is the one to be sought for assistance. With the help of the creator—mighty is his name—no poetry of our predecessors has been included after the manner of "borrowing," as is the practice of some authors.

Better to wear your own old patched frock than to ask for a garment on loan.

Mostly Sa'di's speech is entertaining and amusing, and for this reason the tongues of some shortsighted people have grown long in criticizing me, saying that to "squeeze the brain in vain and to swallow smoke from a lamp for no gain is not what intelligent people do." However, it is not hidden from the enlightened minds of *sahibdils*, who are primarily addressed here, that pearls of healing counsel have been drawn onto strings of expression, and the bitter medicine of advice has been mixed with the honey of wit, so that their weary natures may not be deprived of the good fortune of receptivity. Praise be to God, Lord of the Universe.

We made advice for ourselves; we spent a long time on this labor. If it is not listened to avidly, the messenger has only to deliver the message.

You who look upon it, ask God for mercy upon the author, ask pardon for the writer,

Ask for yourself something good you want, and then ask forgiveness for the owner.

Textual Variants

نسخهبدلها

A = گلستان سعدی، باهتمام رستم علیاف (مسکو: انستیتوی خاورشناسی، ۱۹۵۹)

F = کلیات سعدی، باهتمام محمدعلی فروغی (تهران: بروخیم، ۱۳۱۶) I = گلستان، باهتمام نورالله ایرانپرست (تهران: دانش سعدی، ۱۳۴۸) N = گلستانه، باهتمام سعید نفیسی (۱۳۴۱؛ چاپ سوم، تهران: فروغی، ۱۳۴۵)

ديباچه

(1) دشمن این. (2) F زمردی. (3) N, A خرما. (4) الا دیگر بارش، F بازش. (5) جسمن این. (5) F زمردی. (6) N, A خرما. (4) الا دیگر بارش، F بازش. (5) الحالی. (6) الحالی. (6) F بطریق انبساط اورا. (8) F چون. (9) الحالی. (11) المنسأ؛ A, N تنشأ. (12) A, N مراغبت. (13) F دررسید. (14) المنسأ؛ F (13) المنسأ؛ F (13) المنسأ؛ F (13) المنسأ؛ F (14) المنسأ، F (15) المنسأ، F (16) المنسأ، F (17) المنسأ، ا

باب اول

(1) F - که. (2) ملک روی ازین سخن درهم کشید: F ملک روی ازین سخن درهم آمد. (3) آن را روی: F روی آن. (4) این را بنا: F بنای این. (5) روزش A؛ روز آن. (4) این را بنا: F بنای این. (5) روزش A؛ روز آن. (4) آن را روی: F . (8) I, A و گر I, C . (9) آنست آب. (6) خواهرش A؛ خواهر (7) مرافقت F . (1) وگر III (۱۱) اذیت؛ F ادیت. A؛ F خداوندیست که. (10) مرافقت F . (14) وموافق طبعش نیامد . (12) ظلمش III (13) و فعلش. (13) آب کرا. (14) وموافق طبعش نیامد . (14) و زیر غافلی را؛ F غافلی را؛ حاشیهٔ F عاملی را. (16) این دو بیت در F نیست. (19) بتایی. (20) بتایی. (20) - کنیزک.

باب دوم

N(5) N(2) N(2) N(3) N(4) N(5) N(5) N(5) N(6) N(6) N(6) N(7) N(7) N(7) N(7) N(7) N(7) N(7) N(7) N(8) N(8) N(8) N(9) N(9) N(9) N(10) N(10)

باب سوم

N : F(4) اتفاقاً: N : F(4) عيش: N : F(3) عيش: N : F(4) اين بيت را ندارد. N : F(4) كج: N : F(5) احسن ظنى بليغ داشت در حق او. N : F(6) بقصاص فرموده اند: N : F(6) عين N : F(6) قصاصش ميكنند. N : F(6) قدرت. N : F(6) بنده. N : F(6) افتادند. مصراع چنين است: N : F(6) افكند. N : F(6) بكافران ميدهد؛ حاشيه N : F(6) به تتر ميدهم.

(16) F مخلص. (17) P بچیدی. (18) P جوی آب. (19) دو بیت آخر در P نیست. (20) این بیت در P نیست. (21) باآنکه تمام منابع »زاد و بوم« دارد، بنابر ملاحظهٔ آقای فروغی »زادبوم« درست است. (22) P میان. (23) P برفتاد. (24) P بوشیده ام. (25) P کشتی. (26) P معتبر نداشت. (27) سیم روز، P سیم؛ P سوم روز.

باب چهارم

باب پنجم

را. -F (6) مطنه. (5) مطنه. (5) مطنه. (6) مطنه. (6) مطنه. (6) مراح. (6) مرا

باب ششم

(1) N داند. (2) N- غالب. (3) F عجم. (4) فراز شدم. (5) +S ختم. (6)

بحضور؛ I, F, A مهجور. (7) بعضى نسخ + «پِرِ هَفْطا ثَلَه جُونى مى كند * عِشغ مُغرى ثخى وَبُونى چِشِ رُوشت».

باب هشتم

Glossary of Proper Names Occurring in the Gulistan

Abdul-Qadir Gilani (1077–1166): Hanbalite theologian, preacher, and Sufi; eponymous founder of the Qadiriyya Order.

Abu-Bakr son of Abu-Nasr: relative and vizier of the Salghurids in Shiraz and vizier to Abu-Bakr b. Sa'd. He was known for his generous patronage of the learned.

Abu-Bakr son of Sa'd I, son of Zangi: ruled the Salghurid line of Atabegs in Fars from 1231 until 1260. During his reign Fars came under the suzerainty of the Mongol khans Ögödäi and Hülägü, and Abu-Bakr was given the title of Qutlugh Khan by them. Sa'di's pen name was adopted from his father name, Sa'd.

Abu-Hurayra: companion of the Prophet Muhammad. Since his name means "father of a kitten," he is associated with cats.

Abu'l-Faraj Abdul-Rahman Ibn al-Jawzi (1126–1200): renowned Hanbalite jurist and severe critic of innovative practices introduced into Islam by Sufism.

Alexander: in the Islamic version of the Alexander the Great legend, Alexander goes into the land of Darkness in search of the water of everlasting life. He sought long and hard but never found it. His cook, Khizr, accidentally fell into the water of life and became immortal.

Amr ibn Layth: Saffarid ruler in Seistan, 879-901.

Anoshirvan (Noshirvan), Chosroës I (r. 531–579): Sassanian emperor renowned for his justice. The folk etymology of his name used several times by Sa'di, i.e. from *nóshín-raván* 'he of the sweet soul,' is common but incorrect. Anoshirvan, Anóshagruwán in Middle Persian, actually means 'immortal,' but Sa'di would not have known it.

Anvari (d. 1187): famous panegyric poet to the Seljuqs.

Ardashir Papakan (d. 240): early Sassanian shah.

Ayaz: Turkish slave and favorite of Sultan Mahmud of Ghazna.

Azer: Abraham's father and an idol-maker. When Abraham proclaimed his disbelief in idols, Azer cursed him and joined Nimrod in trying to silence him.

Baalbek: ancient temple site and town in the Lebanon.

Bahram Gor (Bahram the Onager Hunter): historically the Sassanian Shah Varahran v (r. 421–439). His legendary feats of prowess connect him with the ancient cult of Heracles, and he is the central figure in Nizami of Ganja's *Haft paykar*. He is known as the onager hunter because he

spent most of his time hunting wild asses.

Balkh: formerly a huge metropolis, now reduced to a village near Mazar-i-Sharif in northern Afghanistan.

Bamian: a valley in modern Afghanistan, west of Kabul.

Buzurgmihr (also Buzurjmihr): Chosroës I's and Anoshirvan's vizier who was renowned for his sagacity and wisdom.

Canaan: an impious son of Noah who was drowned in the Deluge. See Kor. 11:45; al-Kisa'i, *Tales of the Prophets* (Chicago: Great Books of the Islamic World, 1997), p. 95, p. 103.

Canopus: a star (α Carinae, declination -52.42, latitude -75.49, right ascension 6h 23m) visible below 30° north latitude and the second brightest star in the sky. Since Canopus rises in the direction of the Yemen at Mecca, it is associated with that country and is considered, like the Yemen itself, as highly auspicious.

Cave, People of the. See Sleepers of Ephesus.

David: singer of psalms known for his voice, which was so beautiful that the animals and birds joined him in singing praise. He is also known in Islamic legend as a maker of chain-mail who had the miraculous ability to make iron as supple as wax.

Diyarbekir: the upper Mesopotamian region around the modern Diyarbakır in Turkey. In Sa'di's time the town of Diyarbekir was known as Ámid.

Faredun: a legendary king of Iran who overpowered the usurper Zahhak and ended his thousand-year reign of terror.

Galen: second-century Greco-Roman physician whose medical works were translated into Arabic and became the basis for medieval medicine.

Ghor: a mountainous region between Herat and Kabul in modern Afghanistan.

Hafsa: one of the Prophet Muhammad's wives.

Hajjaj ibn Yusuf (ca. 661–714): an Umayyad governor of Iraq who was infamous for his cruelty and merciless oppression.

Haman: in Islamic legend Haman is transposed from the story of Esther to Egypt and becomes the evil vizier to Pharaoh.

Harun al-Rashid (r. 786–809): Abbasid caliph who features prominently in later literature as an exponent of wisdom.

Hasan Maymandi: famous wise vizier to Sultan Mahmud of Ghazna.

Hatim Tayi: the prototype of the generous and hospitable Arab. He is said to have slaughtered his only camel to serve to an unexpected guest.

Humáy: legendary bird whose shadow confers kingship. It is also taken as the symbol of harmlessness since it is said to eat only bones it finds and does not harm any living creature.

Hurmuz: the son of the Sassanian king Anoshirvan.

Jamshed: legendary ancient king of Iran who introduced mankind to many

basic customs, including clothing and fire.

Joseph: the epitome of human beauty who was cast into a pit by his jealous brothers and then sold into bondage in Egypt to Potiphar. When the ladies of Egypt gossiped and blamed Zulaykha, Potiphar's wife in Islamic legend, for trying to seduce her slave boy, she invited them to a banquet, gave them oranges and knives to cut them with, and sent Joseph out to walk across the room. When the ladies saw Joseph, they were so stunned by his beauty that they unwittingly cut their hands instead of the oranges. When Joseph became the ruler of Egypt, he sent his shirt back to Canaan, and Jacob, his father, who had gone blind from weeping over the loss of his beloved son, smelled Joseph's scent on the shirt long before it arrived.

Kay-Khusraw: one of the legendary kings of the Kayanid dynasty. He features prominently in the *Shahnama*.

Khafaja: a tribe in Iraq noted for banditry.

Kish: the modern island of Qishm, an important trade entrepôt in the medieval period.

Korah: coupled in Islamic legend with Moses' sister Miriam, who was conflated with the alchemist Mary the Copt, Korah serves as the equivalent of Croesus (as in "rich as..."), whose touch turned everything to gold. In the end Korah and all his treasures were swallowed up by the earth. See al-Kisa'i, *Tales of the Prophets*, 245f. Korah's Arabic name, Qárún, is derived (by analogy with Hárún, the Arabic for Aaron) from the biblical Korah, the son of Izhar and grandson of Levi who appears in the Old Testament as a conspirator against Moses; see Exod. 6:21–24 and Num. 16:1–49.

Kufah: city in southern Iraq prominent in early Islamic times.

Layla: the beloved of Majnun, q.v.

Luqman the Wise is a legendary character to whom are attributed many wise sayings.

Mahmud of Ghazna, Sultan (d. 1030), son of Säbüktegin, ruled a vast empire centered in Ghazna (in present-day Afghanistan, south of Kabul) and stretching into the Indian subcontinent. He is known to legend as a rapacious, greedy, and insatiable conqueror and also for his infatuation with his slave Ayaz.

Majnun: Qays of the Bani-'Ámir, who fell in love with Layla in childhood. When he was forbidden to marry Layla, Qays wandered off into the desert in distraction and madness (hence Majnún, 'mad').

Malatya: town in central Turkey, northwest of Diyarbekir.

Muhammad Ghazali, Abu-Hamid (1058–1111): theologian, jurist, mystic, and religious reformer.

Muhammad Khwarazmshah, Ala'uddin (r. 1200-1220): ruler of the far-

flung Khwarazmian empire whose impolitic slaying of Genghis Khan's emissary led to the eventual downfall of the dynasty.

Nimroz: a region now mostly in southwestern Afghanistan, north of Baluchistan.

Noshirvan. See Anoshirvan.

Oghulmish: a military slave who belonged to Atabeg Özbeg's brother and rose to importance as a governor. See Rashiduddin Fazlullah, *Jami'u't-tawarikh* (Cambridge: Harvard University, 1998), 1:238.

Pharaoh: in Islamic legend Pharaoh is the godless tyrant against whom Moses was pitted.

Rustam: the heroic champion of the *Shahnama*; his father was the champion Zal.

Sahban ibn Wa'il: famous Arab orator and poet.

Sakhr: demon chief who stole Solomon's ring and usurped his kingdom for a time. See al-Kisa'i, *Tales of the Prophets* (Chicago: Great Books of the Islamic World, 1997), pp. 304–6, 318–20.

Salih, a pre-Islamic prophet to the people of 'Ád. His miracle was to produce a camel from rock.

Sinjar: a city in Iraqi Kurdistan.

Sleepers of Ephesus: the Christian legend of the Sleepers of Ephesus, known as the *ahl al-kahf*, 'the People of the Cave,' was incorporated into Islamic lore. While the Sleepers were asleep in their cave, the entrance was guarded by their dog, Qitmír, which, according to legend, was rewarded for his fidelity by being turned into a human being. See Koran 18:9–26.

Solomon: with the ability to converse with all the beasts of the earth, Solomon was brought gifts by all the animals. The ant lugged in a locust's leg to the horror of all present, but Solomon realized that this was the most valuable thing the ant could have presented and prized it over all the others.

Wasit: city in southern Iraq.

Zahhak: a figure from Iranian myth. He is the monstrous usurper of legitimate kingship whose thousand-year reign of terror and evil was finally ended by Faredun. It is no accident that the Zahhak's name, Azdahag, which is derived from azhidahaka ('serpent') and is cognate with the New Persian ارْدها azhdahá ('dragon'), was changed to Zahhák (صحاك) and spelled to look like an Arabic word.

Zaynab: a wife of the Prophet Muhammad.

Zozan: formerly a prominent town in Khurasan. Today it has been reduced to the status of a village southeast of Mashhad.

Zu'n-Nun of Egypt (ca. 796–861): a famous early Sufi renowned for his asceticism.

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The Persian Vocabulary of the Gulistan

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اِب	áb water	_	monger father
[باد	ábád, آ بادان ~án flourishing	آزردن	ázurdan (آزار ázár) to harm,
آ برو	ábrú honor	_	annoy, vex
آبکش	ábkash water-carrier	آزرم	
آبگینه	ábgína crystal		jóy modest~ آزرمجوي
آ بنوس	ábnús ebony	آزمودن	
آتش	م- آتش نشاندن (átash fire	-	try, test, experience
	nishándan to extinguish	آزموده	
_	fire		-ná~ untried, un ناآزموده
<u>آ</u> ثار	asár → اثر	: T	tested
آجل	ájil future	آسان	ásán easy; آسانی ~í ease
آحاد	أحاد رعيت ;áhád individuals	آسای	آسودن → -ásáy
	~-i ra'iyyat ordinary sub-	ا سایش	ásáyish rest, repose
-	jects	آستان آ	ásitán threshold
آخر	ákhir last	<u>آ</u> ستين	ástín sleeve
آخرت	ákhirat the next world, the	<u>آ</u> سمان	ásmán heaven
, 7	next life	آ سودن	ásúdan (سای ásáy) to rest
آِداب	adáb → ادب	آسيا	ásyá mill; آسياسنگ ~sang
آدم	ádam Adam; آدمي ~í human		millstone
	being; دمیت -iyyat	آشامیدن	áshámídan to drink
	humanity; آدميزاد ~ízád	آشفتن	áshób) to آشوب) áshób
	human being	1.7.7	confuse, muss
ادینه آذار	ádína Friday	آشكارا	áshkárá obvious, manifest
ادار آ	ázár March	آشنا آ	áshná acquainted
ار آراستن	آوردن → آوردن د کرکر آبار کرکر	آشوب آندان	áshób confusion, tumult
أراستن	árástan (آرای áráy) to adorn	آشيان	áshyán nest
آرام		آغاز	أغاز كردن;ágház beginning
ارام	arám peaceful, at rest; آرام -yáftan to settle پافتن	7	~-kardan to begin
	idan to settle رامیدن;	أغوش	ághósh embrace
	rest	آ فاق 7 :	افق → áfáq
آرای	آراستن → áráy-	آ فت آنا	áfat calamity
آرزو	árzú wish	آ فتاب آ :	áftáb sun, sunlight
۱۰ررو آرمیدن	aramidan = آرامیدن	آفريدن	áfarídan (آفرين áfarín) to
۰۰ر۰بیدی آ:	áz greed	.7	create
بر آزاد	ázád free; آزاد کردن	آفرين	áfarín bravo. ¶ áfarín- →
יכי-	kardan to free	, :T	افريدن
آزار	ázár vexation, injury.	آفرینش آگندن	áfarínish creation
יעיע	¶ ázár- → ázurdan		ágandan (آگن ágan) to stuff
آزر	Ázar Azer, Abraham's idol-	آگهی	agahí awareness; آگھی دادن
	,		

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	dádan az to inform of از		kardan bar-~ اتفاق کردن بر
آلاي	آلودن → -áláy		اتفاق افتادن ;to agree on
آلت	álat instrument, implement,		uftádan to happen by
	tool		chance
آلودن	álúdan (آلاي áláy) to sully,	اتفاقًا	ittifáqan by chance, acci-
	defile		dentally
آماج	ámáj target	اثر	asar pl آثار ásár trace,
	ámókhtan (آموز ámóz) to)	effect; اثر کردن-kardan
١٩٨٠	learn; to teach		to have an effect
آواز	áváz voice, sound	اجابت	ijábat positive response
	ávurdan (آر ávar, آور ár) to	اجازت	ijázat permission
- 22	bring	اجتهاد	ijtihád striving; اجتهاد كردن
أويختن	ávékhtan (ويز ávéz) dar to	• .	در ~-kardan dar to strive
٠٠رياتس	hang onto, cling to		for
آه	áh sigh	اجرت	ujrat fee, fare
ره آهسته	ahista slow, çalm, low	. ر - اجل	ajal moment of death.
4	-gí calm آهستگی ;(voice)	<i>U</i>	¶ ajall most magnificent
	ness, lowness (of voice)	احتراز	ihtiráz precaution, avoid–
آهک	áhak lime; آهک تفته		-~ احتراز کردن از ;ance
	tafta lye		kardan az to avoid
آهن	áhan iron; آهنين ~ín made	احتلام	ihtilám sexual maturity
O.	of iron	احتلام احتمال	ihtimál probability
آهنگ	ahang tune; آهنگ کاری	احسان	ihsán beneficence
	نام المان کردن kárè kardan to be	احشا	حشو → ahshá
	on the verge of doing s.th.	احصان	ihsán marriage
آيت	áyát verse (of	أحمق	ahmaq fool
,	the Koran)	احو ال	ahvál → حال
آينه	áyina mirror; آينهداري~dárí	احياً	ahyá → حى
	holding up a mirror	 اختر	akhtar star; بداختر bad~ ill-
		,	starred
ابد	abad eternity; تا بابد tá bi~	اختصار	ikhtisár-kardan to abbrevi-
•	forever)	ate
ابر	abr cloud	اختيار	ikhtiyár choice, free will,
ا برار	abrár → بر	J	self-control; بي اختيار bé~
ابراهيم	Ibrá hím Ábraham		involuntary, involuntarily
ابرو	abrú eyebrow	اخراج	ikhráj pl خراجاًت
.رر ابریق	ibríq jug	رب	expenditure
.ر. <i>ن</i> اىلە	ablah fool	اخگ	akhgar ember
•	iblís Iblis, Satan	اخلاق	akhláq morals
ابلیس	abná sons; ابنای جنس ~-yi	اخوان	ikhván brethren
، بب	jins peers	ادا ادا	adá discharge, performing
1 .1		ادا ادب	adab pl آداب ádáb good
ا بواب اتابک	abváb → باب	ادب	
انابت	atábak atabeg, tutor to a		manners, etiquette; بی ادب bé~ rude, impolite
-1:-1	prince	ادرار	idrár stipend
اتفاق	ittifáq event; agreement;	ادرار	miai subena

mess istiqbál-kardan to go greet istiqsá investigation ustuvár stable, firm, istínás kindliness isráf-kardan to be ex agant lskandariyya Alexar asír prisoner, captive ishárat-kardan bi to cate, motion for ishára = "" المال arámil haris hasib haris slaves name inform of ivádat repetition; azhdarhá dragon asp horse ustak deacher, master istitháfa rescue attempt ustukhwán bone astar mule, beast of burden istitafa a lability istizhár as asita halis a la l	92	SANDIS	GULISTAN	V
adum goat's leather de azall most humble sezi azat roment sezi azi most humble sezi azall most humble sezi azall most humble sezi azimma → hore tuning aspans horse sistihafa rescue attempt istitafa assistance sezi azimma istafa assistance sezi azimma istitafa assistance sezi azimma istitafa assistance sezi azimma istitafa assistance sezi azim azate sezi sezi sezi sezi sezi sezi sezi sez	ادراک	idrák comprehension	استغفار	istighfár asking for forgive-
azall most humble ci azá torment ci azá torment ci azá torment ci azá torment ci azí torment ci ci ci azí torment ci ci ci ci ci ci ci c	ادیب	adíb teacher		
azal most humble عاد المعتدى المعت	اديم	adím goat's leather	استقبال	istiqbál-kardan to go out to
aziyyat torment, cruelty irádat desire; devotion; irádát desire; devotion; irádat desire; devotion; irádat desire; devotion; irádat desire; dev		azall most humble		
irádat desire; devotion; irádat desire; devotion; bé~ without devotion arámil → kolp la	اذی	azá torment		•
isráf-kardan to be ex agant Iskandariyya Alexar asír prisoner, captive ishárat-kardan bi to cate, motion for larainan king arzání-dáshtan to give, turn over (territory) Iranian king arzání-dáshtan to give, turn over (territory) Iranian gibe worth arzhang the Arzhang, Mani's book; كان المنافع arslán Arslan, typical Turkish slave name arkán → كردن به ara saw izdihám crowding, importuning Iranian ara saw izdihám dragon asphará dragon asphará dragon asphará dragon istibár insight istihaír contempt istibár assistance istitá'at ability istiplaír assistance istitá'at ability istiplaír assistance istitíára polación istitía' incordal or contempt istitá'at ability istilaír instendar as' ittimád reliance; a'dá → Jace istitía'at motorabor istitá'at motorabor istitá'at motorabor istitá'at motorabor istitá'at ability istitía istitá'at motorabor istitá'at a'dá a'dá → Jace istitía'a robe istitía'a robe istitía'at motorabor istitía'at a'dá a'dá → Jace istitía'at motorabor istitía'at a'dá a'dá → Jace istitía'at motorabor istitía'at a'dá a'dá → Jace istitía'at ability istitía' istitía' information; istitía'at a'dá a'dá → Jace istitía'at ability istitía' istitía' motorabor istitía'at ability istitía' information; istitía'at a'dá a'dá → Jace istitía'at a'dá a'dá → Jace istitía'at ability istitía' information; istitía'at ability istitía' motorabor istitía'at motorabor istitía'at ability istitía' information; istitía'at ability istitía' motorabor istitía'at motorabor istitía' motorabor istitía' information; istitía' information; istitía' a'da belief, trust istitá'at ability istitía' a'dá a' a'dá → Jace istitía' a'dá b'ele istitía' a'dá b'ele istitía' a'dá b'ele istitía' a'dá b'ele istitía'		aziyyat torment, cruelty	-	-
devotion arámil → المله العلام المله العلم المله العلم المله ا	ارادت			
asír prisoner, captive ishárat-kardan bi to cate, motion for ishárat-kardan bi to cate, motion for ishárat — istibár assistant o give, turn over (territory) arzání-dáshtan to give, turn over (territory) arzídan to be worth arzhang the Arzhang, Mani's book; كالم أحدى arslán Arslan, typical Turkish slave name arslán Arslan, typical Turkish slave name armala pl إلى الم			اسراف	
asír prisoner, captive intifá' relief Ardashír Ardashir, ancient Iranian king arzání-dáshtan to give, turn over (territory) arzídan to be worth arzhang the Arzhang, Mani's book; pertaining to the Arzhang arkán - → → armala pl widow arra saw izdihám crowding, importuning azaq blue, blue garment characteristic of dervishes azimma → → → asháb → ← atibá → information; elical istithár apsator to relate i'tiaf manumission, so slaves free asháb → ← ititíá' information; elical i'tirác objection; objec	ارامل	ار مله → arámil	اسكندريه	Iskandariyya Alexandria
irtifá' relief Ardashír Ardashir, ancient Iranian king arzání-dáshtan to give, turn over (territory) arzídan to be worth arzhang the Arzhang, Mani's book; كان الله الله الله الله الله الله الله ال			اسير	asír prisoner, captive
Ardashír Ardashir, ancient Iranian king arzání-dáshtan to give, turn over (territory) arzídan to be worth arzídan co be worth arzídan to horçíve de asháb → ← Leve arsídan Arslan, typical Turkish slave name artíde → المسلول المس	ارتفاع		اشارت	ishárat-kardan bi to indi-
الالالالالالالالالالالالالالالالالالال	اردشير	Ardashír Ardashir, ancient		cate, motion for
over (territory) arzídan to be worth arzídan to lectivacy arzídan Arslan, typical fice atibbá →	J., -		اشاره	ishára = اشارت
over (territory) arzídan to be worth arzídin de de arzídin de Arzhang, Mani's book; cillo de arzídin de Arzhang, Arzídin de Arzhang, arzídin de Arzhang arzídin arzídi arzídie arzídin de li titímat reliance arzídin de Arzhang arzídin arzídi arzídie arzídin de li titímat reliance arzídin arzídie arzídi	ارزانی	arzání-dáshtan to give, turn		ushtur camel
arzhang the Arzhang,	0	over (territory)		
Mani's book; ارث اگر ارت العدی azhá sacrifice; 'íd-i ~ Feast of the S'íd-i ~ Id-il i ~ I	ارزيدن	arzídan to be worth	اشقيا	شقی → ashqiyá
pertaining to the Arzhang arslán Arslan, typical Turkish slave name iridi → الملا ملك الملك	ارژنگ	arzhang the Arzhang,	اصحاب	صاحب → asháb
arslán Arslan, typical Turkish slave name arkán → ركن ر طفل ← atibbá → الملان المله ال			اضحي	azhá sacrifice; عيد اضحي
Turkish slave name it arkán → ركن ر المله الفال الفلاط				'íd-i ~ Feast of the Sacri-
الركان arkán → ركن مع الطفال atráf → المله الم	ارسلان			
armala pl ارامل armala pl ارامل widow arra saw arra saw izdihám crowding, importuning azraq blue, blue garment characteristic of dervishes azimma → الله عند الله الله الله الله الله الله الله الل			•	
widow arra saw اولاناغ ititilá' information; و الاحام الاحام الاحام الاحام الاحام الاحام الاحام الاحام الاحام الحام ال	-			
arra saw izdihám crowding, importuning azraq blue, blue garment characteristic of dervishes azimma → الله الله الله الله الله الله الله ال	ارمله			
izdihám crowding, importuning azraq blue, blue garment characteristic of dervishes azimma → اعدت azhdarhá dragon asbáb → اعتدال asp horse asp horse astináq worthiness istikhlás rescue attempt ustukhwán bone astar mule, beast of burden istizhár assistance indicate in italia in inform of i'ádat repetition; i'ádat repetition; i'táq manumission, so slaves free i'táq manumission, so slaves free i'tádál balance, proporti i'tiráz objection; i'tiráz objection; i'tiráz objection; i'tiráf confession; i'tiráf confession; i'tirád confession; i'tirád belief, trust i'timád reliance; i'timád		widow	اطلاع	ittilá' information; اطلاع
tuning azraq blue, blue garment characteristic of dervishes azimma خردن اعتاق azhdarhá dragon asbáb خردن اعتاق asp horse asta mule, beast of burden istitár a sasistance azimma igazima azhdarhá dragon asbáb خردن به اعتماد istitár assistance azimma istitara blue, beast of burden istitára motonia istitara motonia isticar motonia istitara blue, beast of burden istitára assistance istitára motonia istitara motonia istitara contempt istitára assistance istitára motonia istitara sullity istitára motonia istitára assistance istitára motonia istitára motonia istitára motonia istitára motonia istitára motonia istitára motonia istitára istitára motonia istitára istitára istitára motonia istitára istitára motonia istitára istitára motonia istitára				- kardan bar to- کردن بر
azraq blue, blue garment characteristic of dervishes azimma → الله الله الله الله الله الله الله ال	ازدحام			
characteristic of dervishes azimma → الله الله الله الله الله الله الله ال		•	أعادت	
i'táq manumission, se slaves free azhdarhá dragon azhdarhá dragon asbáb → سبب asp horse ustád teacher, master istibsár insight istihqár contempt istihqáq worthiness istikhlás rescue attempt ustukhwán bone astar mule, beast of burden istizhár assistance i'tiráz objection; i'tiráz objection; i'tiráz objection; i'tiráf confession; i'tiráf confession; i'tirád belief, trust i'timád reliance; i'tinád belief, trust i'timád reliance; i'timád reliance; i'tinád relianc	ازرق			
azhdarhá dragon slaves free الت	. •1			
asbáb → سبب asp horse اعتدال المنافع		رمام → azimma	أعناق	
asp horse استاد i'tiráz objection; استاد استاد استاد استاد استاد استخلاص استاد انstibsár insight استحقار استحقار استحقار استحقار استحقاق استحقاق استحقاق استخلاص انstikhlás rescue attempt استخلاص استخلام استخلام استخلام استخوان استخلام استخوان استخلام استخوان استخوان استخوان استخوان استخوان استخوان انstikhlás rescue attempt استخوان استخوان استخوان انstikhlás rescue attempt استخوان استخوان استظامن انstitá'at ability استظامن انstizhár assistance استظامن المتخوان استظامن المتخوان المتخوان استظامن المتخوان المتخوا			11 176	
ustád teacher, master استاد انstibsár insight استبصار istibsár insight استبصار istibsár insight استجمار istihqár contempt istihqáq worthiness istikhlás rescue attempt istikhlás rescue attempt ustukhwán bone astar mule, beast of burden istitá'at ability istizhár assistance istikhlár metaphor				
istihsár insight استجهار istihsár insight استجهار istihqár contempt istihqáq worthiness istihlás rescue attempt istikhlás rescue attempt ustukhwán bone astar mule, beast of burden istitá'at ability istizhár assistance istika'at motore astar motore istitá'at ability istizhár assistance istitá'at motore astar motore istitá'at ability istizhár assistance istitá'at motore istitá'at ability isti		_	المعتورا عن	
istihqár contempt استحقار stihqáq worthiness istihqáq worthiness istikhlás rescue attempt istik			اعته اف	
istihqáq worthiness confess استحقاق istihqáq worthiness istikhlás rescue attempt istikhlás rescue attempt ustukhwán bone astar mule, beast of burden istitá'at ability istizhár assistance istitá'at assistance sate of burden istizhár assistance istitá'at motorbor		~		kardan bi to- کردن به
istikhlás rescue attempt اعتقاد i'tiqád belief, trust استخوان ustukhwán bone i'timád reliance; استخوان astar mule, beast of burden istitá'at ability worthy المنافع المنافع المنافع المنافع istitá'at assistance استظهار a'dá → عدو منافع المنافعة ا				
itimád reliance; اعتماد i'timád reliance; استخوان astar mule, beast of burden on); استخوان istitá'at ability worthy astated → beast of burden on			اعتقاد	i'tiqád belief, trust
astar mule, beast of burden حردك ددان استر astar mule, beast of burden on); استطاعت bé~ u worthy istitá'at ability worthy عدو → a'dá عادا استظهار		= = = = = = = = = = = = = = = = = = =	اعتماد	i'timád reliance; اعتماد
istitá'at ability on); استطاعت istitá'at ability worthy istizhár assistance استظهار a'dá → عدو → a'dá	_			به) kardan to rely ~ کردن
worthy استظهار istizhár assistance استظهار a'dá → عدو dá → عدا	_			on); بیاعتماد bé~ untrust
" 1 " intildent motorbor		· · · · · · · · · · · · · · · · · · ·		•
a'dal most just اعدل				
			اعدل	a'dal most just

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اعرابي	a'rábí bedouin Arab	اقصى	aqsá farthest reaches
اعراض	i ʻráz-kardan to turn away	اقليم	iqlím clime
اعراف	a'ráf purgatory	اكرام	ikrám honor, doing honor;
اعضا	a'zá → عضو	1 -	kardan to-ہ اکرام کردن
اعظم	a'zam greatest		honor
اعلام	i°lám-kardan to inform	اكنون	aknún now
اعلى ٰ	a'lá highest, supreme	التجا	iltijá-kardan to take refuge
اعمال	عمل → a'mál	التفات	iltifát-kardan bi to turn the
اعيان	a'yán → عين		attention to
اغنيا	غنی → aghniyá	الحان	لحن → alhán
اغيار	غیر → aghyár	الزام	ilzám maintaining, keeping
افتادن	uft) to fall, افت) uft) uft		to
	befall	الف	alif first letter of the
افتان	uftán falling; افتان و خيزان	•11	alphabet
	~ u khézán stumbling	الفت	ulfat fondness
افراختن	afrákhtan (افراز afráz) to	القصه	alqissa in short
	raise, elevate	الماس	almás diamond
افزودن	afzáy) to افزای) afzáy	الوان	i الوان عمر ;alván → lawn
	increase	11	'umr the good things of life Alvand Mt. Alvand
افزون	afzún more	الوند اله	
افسانه	afsána fable, tale		iláh god; الهي í divine alím painful
افسرده	afsurda frozen, unfeeling,	اليم اماره	~
اذ	numb	اهاره	ammára commanding, im- perious; نفس اماره nafs-i ~
افسوس افشا	afsós sigh of regret, alas		the carnal soul
افشاندن	ifshá revealing (a secret)	امام	imám pl اثمه a'imma imam,
اقسا بدن	afshándan (افشان afshán) to scatter	٢٠٠٠	religious leader
افطار	iftár breaking a fast	امانت	amánat trustworthiness,
افعی	af'í snake, serpent		honesty
افغان	afghán cry, lament	امت	ummat religious communi-
افقِ افقِ	ufuq pl آفاق áfáq horizon		ty, nation
افکندن افکندن	afkandan (افکن afkan) to	امتناع امثال	imtiná' impossibility
	throw, lay	امثال	مثل → amsál
ا فلاس	iflás bankruptcy	امر	amr pl امور umúr affair.
افواه	afváh mouths, voices		avámir اوامر amr pl
اقارب	agárib relatives		order, command
اقبال اقبال	iqbál good fortune	إمرا	امير → umará
اقتدآ	iqtidá-kardan bi to imitate	امرد	amrad beardless
اقتصار	iqtisár-kardan to	امضا	imzá execution, carrying out
	abbreviate, cut short	امعان نظر	im'án-i nazar looking close-
اقدام	iqdám-namúdan bi to	1.1	ly
•	undertake	امكان ا دى	imkán possibility
اقرار	iqrar confession; اقرار کردن	املا <i>ک</i>	ملک → amlák
	به ~-kardan bi to confess	امواج	amváj → موج ما حست مت
		امور	umúr → امر

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امید	um(m)éd hope; امید آوردن	انس	uns familiarity; انس گرفتن
	امیدوار ;avurdan to hope-~	•	└ ~-giriftan bá to become
	~vár hopeful; ناامید ná~		familiar with
	hopeless, desperate	انصاف	insaf equity; می انصاف bé~
امير	-umará com امرا amír pl		inequitable, unjust
• "	mander	انعام	in'ám bounty
انابت	inábat repentance	انفاس	نفس → anfás
انام	anám people	انفاس انکار	inkár denial
ا نام ا نبار	ambár storehouse	انگاشتن	ingáshtan (انگار ingár) to
انباز	ambáz partner; انبازی	-	think, consider
	partnership	انگشت	angusht finger; انگشتری
انبان	ambán tidbit; tanned	<i>_</i> .	∼arí ring
	leather	انگور	angór grape
إنبساط	imbisát cheerfulness	انواع انيس	anvá' → نوع
انبوه	ambóh crowd		anís friend, companion
انبيا	نبی → ambiyá	اوباش	awbásh hooligans, ruffians
انتظار	intizár expectation	اوج	awj zenith, apogee
انتقام	intiqám revenge; انتقام	اوج اوراد	ورد → awrád
1	kashidan az to-کشیدن از	اوراق	ورق → ewráq
	take revenge on	اوصآف	وصف → awsáf
انجام	anjám end; انجامیدن به	اوفتادن	افتادن = úftádan
,	~ídan ba to end in, result	اوقات	وقت → awqát
	in	اولوالالباب	ulul'albáb wise, intelligent
انحيل	injíl the Gospel	اولَی	awlá appropriate
انداختن	andákhtan (انداز andáz) to	اهُل	ahl worthy; اهليت ~iyyat
	throw, throw off, cast	J	worthiness, competence;
اندازه	andáza measure; بی اندازه		ná~ unworthy نااهل
	bé∼ immeasurable, untold	اهمال	ihmál neglect
اندام	andám body	اياز	Ayáz Ayaz, Sultan Mah-
اندر'	بهاندر ;andar in, inside		mud's beloved slave
	ba~ in (circumposition); ندرون ~ún inside	ايام	ayyám → yawm
اندک		ايثأر	ایثار کسی ;ísár gịving away
الدات	máya little, اندکمایه ~máya		i kasé kardan to کردن
	slight		bestow upon s.o.
اندوختن	andókhtan (اندوز andóz) to	ايجاز	íjáz abbreviation
الدوحس	store up	ايزد	ízad God
اندوه	andóh grief, sorrow	ايستادن	íst) to stand ایست) íst) to stand
انده	anduh = اندوه	ايمن	ayman secure
اندیشناک	andéshnák worried,	ائمه	امام → a'imma
الديسا ت	concerned	ائمه اینک	inak here is
اندىشە	andésha thought, worry;		ayván portico
الديسة	اندیشه بردن/کردن		
	burdan, -kardan to worry	باب	báb pl ابواب abváb door,
اندیشیدن	andéshídan to think, worry		gate; chapter
، معالیستان	and the contract of the contra		

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باد	bád wind; pride; بادیای	بام	bám roof
	~páy fleet-footed	بالمداد	hámdád dawn; بامدادان ~án
بادام	bádám almond		at dawn
باديه	bádiya desert	باميان	bámiyán Ba m ian, valley in
بار	bár load, burden; باربر ~bar,		central Afghanistan
	باردار ,bardár باربردار	بانگ	- بانگ برداشتن ;báng cry
	~dár load-carrying. ¶ bár		bar-dáshtan to give a cry;
	time; يكبار yak~ once;		i namáz the بانگ نماز
	du~a again. ¶ bár دوباره		call to prayer
	audience; بار دادن ~-dádan	بانو	bánú lady
	to admit to audience	باور	-~ باور داشتن ;bávar belief
باران	bárán rain		dáshtan to believe
بارگاه	bárgáh court	بت	hut idol; بتتراش ~tarásh
باره	bára rampart, battlement		idol-carver
باري	bárí creator	بتر	batar worse
باريدن	bárídan to rain	بحث	بحث کردن; bahs discussion
باريک	bárík slender, thin;		~-kardan to discuss
	andám slight~ باریکاندام	بحر	bahr sea
	of body	بخت	bakht luck, fortune; بختيار
باز	باز داشتن ;báz open; again		~yár fortunate, lucky
	dáshtan az to prevent-	بختى	bukhtí Bactrian camel
	-kharí مار خریدن ;from	بخش	bakhsh-kardan to give
	dan to buy back; باز ماندن		away, distribute; بخشندگی
	~-mándan to remain; بازیس ~pas again, once		~andagí generosity;
	pas agam, once بازپس دادن ;more		-áyish forgive بخشایش
	dádan to give back. ¶ báz		ness; بخشیدن ~ídan to
	hawk		give, forgive; بخشودن مناعی bakhsháy) بخشای
بازار	bázár market		to forgive
۴رار بازرگار	bázargán merchant	اخ.	bukhl stinginess
. رر . بازو	bázú arm, strong arm	بحل رخا	bakhíl stingy; بخیلی کردن
باری بازی	bází play, game; بازیچه ~cha	بحيل	بعیبی عروی ,ci-kardan to be stingy
<i>O</i>)	game, sport, jest	بد	bad bad, ill
باسق	básiq tall	بداختر بداختر	badakhtar ill-starred
باطل	bátil vain	بداندیش بداندیش	badandésh malevolent
باطن	bátin internal, esoteric	ىدىخت	badbakht unlucky
ب س باغ	bágh garden; باغبان ~bán	بدبعت ىدخشان	Badakhshán Badakhshan,
<u>C</u> .	gardener	ر سه عن	region in northern Afghan-
بافتن	báftan (باف báf) to weave		istan and southern Tajikis-
ماک	bák worry, concern		tan famed for its rubies
باک بالا	bálá up, over; بالایی ~-yi	ىدخوى	badkhóy ill-tempered
,	over, above	بدخوی بدرآمدن	badar-ámadan to come out,
بالش	bálish pillow		get out
بالغ	báligh mature	بدرقه	badraqa escort
بالدن	bálín pillow	. ر بدرود	badrúd-kardan to bid fare-
U.F. T.	r	<i>,</i>	

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	well		cloth
بدروزگار	badrózgár evil	برداشتن	bar-dáshtan to pick up, raise
بدزندگانی	badzindagání one whose life	بردريدن	bar-darídan to rip apart, rip
_	is spent in evil		open
بدسگال	badsigál malevolent	بردن	burdan (bar) to carry
بدعهدي	badʻahdí infidelity to a	بررفتن	bar-raftan to go up
	promise	برف	harf snow; برفاب ~áb ice
بدگوهر	badgawhar essentially bad		water
بدگوي	badgóy gossip, slanderer	برفشاندن	bar-fishándan to shake off
بدن	badan body	برق	barq lightning
بديع	badí* innovative, extraordi–	بركت	barakat blessing
	nary; بديع الجمال ~uljamál	بركردن	bar-kardan to raise, lift
	extraordinarily beautiful	بركندن	bar-kandan to strip off
بذل	bazl-kardan to give away,	برگردن برکندن برکه برگه	birka pond
	donate	برگ	bé~ بىبرگ ;be
بذله	bazla pleasantry, joke	_	leafless
بر	bar over (prep.); high. ¶ bar	برگماشتن	bar-gumáshtan to appoint
	breast; در بر کردن dar ~	برگی برنج برنشاندن	baragí made of lambskin
	kardan to put on (cloth-	برنج	birinj rice
	ing); در بر گرفتن dar ~ giriftan to embrace. ¶ bar	برنشاندن	bar-nishándan to seat in a
	_		high place
	hwardan-~ برخوردن; fruit; to enjoy; بیبر bé~ without	بروت	burút mustache, manliness
	fruit, barren. ¶ bar- →	برومند	burúmand glorious
	abrár ابرار g birr pl بردن	بره	bara lamb
	pious	برهم	barham together; برهم زدن
برابر	barábar opposite	,	~-zadan to slam
برادر برادر	birádar brother;	برهنه	birahna naked; برهنگی ~gí
- J.	khwándagí~ برادرخواندگی		nakedness
	foster brotherhood	بری	barí free, absolved
برآمدن	bar-ámadan to turn out,	بريان	biryán-kardan to roast
	come forth	بريدن	burídan to cut, cut off
برانگيختن	bar-angékhtan to stir up,	بزاز	bazzáz draper, cloth mer-
	raise	4	chant
بربستن	bar-bastan to tie up (a load	بزر گ	buzurg big, great, grand,
	for a journey)		noble; بزرگواری «várí
بربط	-sa بربطسرای;barbat lute		greatness
	ráy lute-player	بزه	bizih crime
برتافتن	bar-táftan to turn away	بس	bas enough
برج	burj tower	بستان	بستانسرای; bustán garden
برجستن	bar-jastan to leap up		~saráy garden pavilion
برچيدن	bar-chídan to gather up	بستر	bistar bed
برخاستن	bar-khástan to rise, get up	بستن	band) to tie,
برخى	barkhè az a bit of, some of	1	close; to freeze (intr.)
برد	bard cold. I burd striped	بسيار	بسيارخوسب; bisyar much
			~khusb sleeping a lot;

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	khwár glutton~ بسيارخوار	بن	bun, ban bottom
بسيج	baséch military provisions;	بنا	biná basis, foundation
	kardan to- بسیچ کردن	بناگوش	bunágósh earlobe, area be-
	muster, provision	<i>C J</i> .	hind the ear
بسيط	basít flat	بند	band chains, imprisonment;
بشارت	bishárat good news	·	بنده حa slave; ~í prisoner;
بشر	bashar human; بشره ~a		بستن → -band
	flesh; بشریت ~iyyat hu-	بنياد	bunyád foundation
	manity	بواب	bavváb gatekeeper
بصر	bé~ بى بصر ;bé	بوريا	búriyá reed mat; بورياباف
	sightless		~báf mat weaver
بصره	Basra Basrah	بوستان	bóstán orchard
بضاعت	bizá'at commercial goods,	بوسه	-~ بوسه دادن; bósa kiss
	commodities		dádan to kiss
بط	batt duck	بوسيدن	bósídan to kiss
بطال	battál worthless	بوقلمون	búqalamún chameleo n
بطش	batsh fury	بوم	búm owl
بطن	batn belly	بویٰ	بوييدن; bóy scent, smell
بطيء	bati' slow		∼ídan to smell
بعلبك	Ba'lbak Baalbek, town in	به	ba to. ¶ bih better; بهين ~ín
	the Lebanon		best. ¶ bih quince
بعيد	ba'íd far-away, distant	بها	bahá price
بغل	baghal armpit, underarm	بهار	hahár spring; مهاری ~í
بغی بقا	baghy rebelliousness	1	vernal
بھا	baqá eternity	بهايم	بهیمه → بهیمه
بقال	baqqál greengrocer	بهجت	bahjat beauty
بقعه	buq'a spot	بهر	bahr-i, az ~-i for the sake of
بقیت	baqiyyat remainder	بهره	bahra share, portion; بى بهرە
بلا	balá catastrophe, calamity	*	bé~ deprived
بلاد	buldán بلدان buldán	بهشت	i» بهشتی ;bihisht paradise بهشتی روی ;paradisiacal
	country		بهستی روی به منافع ب
بلاغت	balághat rhetoric		of paradisiacal beauty
بلبل	bulbul nightingale	بهم	
بلخ	Balkh Balkh, formerly a large metropolis in north-	1.0.	baham together; بهم برآمدن ~ bar-ámadan to clash,
	ern Afghanistan		flare up
بلدان	buldán → کلاد	بهنر	bahunar skilled, virtuous
ىلند	buland high, exalted; loud	بهيمه	bahíma pl بهایم baháyim
	(voice); بلندبانگ háng		beast
	loud	بی	bé- without. For most com-
ىلور	hulúr crystal; بلورين ~ín	-	pounds with this prefix, see
-,,	crystalline		the next element.
بلوغ بليت	bulúgh maturity	بيابان	béábán desert, wilderness;
بلیت	baliyyat calamity		nishín desert - بياباننشين dweller
بليغ	balígh great, much		awellel

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بياض	bayáz clean copy		پاس داشتن ;watchman
بيان	bayán-kardan to explain		dáshtan to guard, main-
بيت	bayt line of poetry; بيت		پاس خاطر کسی داشتن ;tain
	ulmál commonweal المال		~-i khátir-i kasè dáshtan
بيچاره	béchára helpless, poor fel-	*	to please someone
	-gí helpless بیچارگی;low	پاشیدن	páshídan to sprinkle
	ness	پاک	pák pure; پاکباز ~báz hon-
بيخ بيد	békh root		est; پاکدامن ~dáman
	béd willow		respectable; پاکنفس ~nafas kind; نایاک ná~
بيدار	bédár awake		dirty, unclean, impure
بيدق	baydaq pawn (chess)	ياكيزه	pákéza pure; ياكيزهخوي
بيرون	bérún outside	پ حیرہ	~khóy of good character;
بيش	bésh more; بیشتر ~tar more;		róy beautiful, پاکیزهروی
	zór very strong بيشزور		fresh of face
بیشه بیضه	bésha thicket, forest	یای	páy foot; يايبند ~band
بيضه	bayza egg	Ű,	-bast foun پایبست bound; پایبست
بيطار	baytár veterinarian		dation; پایدار ~dá r _stable,
بيع	bay' sale		lasting, eternal; پایگاه
بيكبار	ba yakbár all at once,		پایمردی ;gáh status, place~
	suddenly		~mardí help, assistance;
بیکران بیگانه	békirán limitless, boundless		pósh footwear پایپوش
	bégána stranger	پايه .	páya degree, level
بيل بيلقان	bíl shovel	ٚڽؗٵۑ <i>يدڹ</i> ڽڂؾڹ	páyídan to last
بيلقان	Baylaqán Baylaqan, region	پختن	paz) to cook پز) paz
	in Azerbaijan	پخته	pukhta mature, ripe; cooked
بیم بیمار بینا	bím fear	پدید	padíd visible; پدید آمدن
بيمار	bémár sick, ill		ámadan to appear, come
بينا	bíná sighted; نابينا ná~	: :	into view
1	blind	پذيرفتن	pazíruftan (پذیر pazír) to
بينوا	bénavá destitute; ہینوائی ~í		accept, receive
,	destitution	پر	par feather, wing; بی و bé~ featherless. ¶ pur full; پر
بيهده	بيهوده = béhuda		پر ,kardan to fill
بيهوده	béhúda vain, in vain	پراكنده	
بيوه	béva widow	پر، صده	persed; يراكندهدل ~dil
a. 1	212.1		distracted, distressed;
•	pádásh reward, requital		-khátir wor پراکنده خاطر
پار	pár last year; پارینه ~ína of last year, olden		ried; پراکنده روزې rozí
1.	rast year, olden Párs Fars, Persia; پارسی ~1		one who does not know
پارس	of Fars, Persian		where his next meal is
دارسا	pársá pious, hermit; پارسائی		coming from
پارسا	پارسانی بی parsa pious, nermit, پارسانی ۲۰۰۰ میلاد بازد کارسانی میلاد بازد کارساند	پرتو	partaw ray
داده	pára piece, bit; پاره کردن ~-	پرخاش	parkhásh belligerence
پاره	kardan to tear, break	پرداختن پرداختن	pardáz) پرداز) pardáz
یاس	pás watch; ياسبان ~bán		- پرداختن از ;to turn over
پ س	E array, a design		

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	az to be finished with;	پس	pas then, therefore; jl	~ رس
	ba to turn the ~ پرداختن به	· ·	az after (prep.); ن سے) - -
	attention to		az after (prep.); ن يس از آنكه az án ~ ka, که	س.
پر د ه	parda curtain, veil; musical		~ az ánka after (conj.	پ ^س ې):
- ,	-dár cham پردهدار ;note		بردونه) مین مین سی ۱ misery	,,
	-darí- پرده دریدن berlain;	يست		
	dan to rip a veil, to dishon-	پ يستان		
	or	پسته		
پرستار	parastár servant		pisar boy, son	
پر پرستنده	parastanda worshipper	پسر يسنديدن		
پرستيدن پرستيدن	parastídan to serve, worship	•	pasandídan to approve	
پر پرسیدن	pursídan to ask	پشت	پشت دادن ;pusht back	
پر يرنيان	parniyán silk		dádan to show one's b	
پر میں پروا	parvá concern		شت کردن بر ;run away	~- پ
	=		kardan bar to lean on:	
پرواری	parvárí fatted		í-kardan- پشتی کردن	
پروانه	parvána moth		support; پشتیبان ~íbán	ι.
پُرُوردگار ·	parvardgár nourisher		supporter	
پروردن	parvardan (پرور parvar) to	پشته	pushta pile, heap, hill	
	nourish, nurture	پشم	pashm wool	
پرورش	parvarish nourishment	پشه	pashsha mosquito	
پروین	parvín the Pleiades	پشير	pashíz a small coin, fart	
پره	para nostril	پشيمان		پشیم
پرهيختن	parhékhtan (پرهيز parhéz)		i-khwardan tc∽ خوردن	re-
	to abstain		gret	_
پرهيز	پرهيزگار ;parhéz abstinent	پلنگ	گافکن ;palang leopard	پلنا
	~gár abstinent, moderate,		~afkan leopard-defeati	ng
	restrained; پرهيزگاري ~g árí	پلید	palíd dirty, filthy	
	یرهیزیدن از ;abstinence	پناه	panáh refuge	
	~ídan az to abstain from;	پنبه	pamba cotton	
	kardan az- پرهیز کردن از ناپرهیزگار ;to abstain from	ينجه	panja hand, fist, claw; 4-	ىنح
	ناپرهیزگار ;to abstain from		kardan bá to-کردن با	box
	ná~gár immoderate. ¶ par-		zad-~ پنجه زدن با with;	
	پرهيختن → -héz		bá to tangle with, box v	
پری	parí fairy; پرېپيکر ~paykar	يند	pand advice	
	beautiful in stature;	يندار	pindár thought, imagina	ition
	-rukhsár fairy~ پریرخسار	ينداشتن	pindáshtan (پندار pindá	
	countenanced, beautiful	U "	to think, imagine	~,
پريدن	parídan to fly	ىنھان	pinhán hidden	
پریشان	paréshán scattered, worried;		panér cheese	
	برىشانحال ~hál distracted;	پىير دەسىت	póst skin	
	rózgár~ پریشانروزگار	-		
	perpetually worried;	پوستين	پوستین ;póstín pelt, skin	در
	í worry ہریشانی		dar ~-i kase کسی افتادن uftádan to criticize, find	e 1
پز	يختن → يختن			l
يژمردن	pazhmurdan to wither		پوستیندوزی fault with; پوستیندوزی ~dózí fur coat making	
v			- dozi iui coat making	

SA'DI'S GULISTAN

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پوشيدن	póshídan to wear		elephant-driver; پيلدم
يولاد	pólád steel; پولادبازو ~bázú		پىلتن ; ~dam monstrous
J.,	steely-armed		~tan enormous
پويان	póyán running	پیله	
پهلو	pahlú side		peddler
پی	م∕مرپیاپی رسیدن ;pay track	پينه	pína patch; پينهدوز ~dóz
	پی گرفتن ;rasídan to stalk	• 1	shoe repairman
	~-giriftan to follow, track;		paymán promise
	dar ~-i on the heels در پي	•	paymána measure
	of, after	پيمبر	payambar apostle, prophet;
پياده			-zádagí pro- پیمبرزادگی
	(chess)		phetic lineage
پياز	piyáz onion	پيوستن	payvand) پيوند) payvand
پيام	payám = پيغام	. •	to join
پيچ	péchánídan to twist (trs.)	پيوند	payvand connection; kin
پیچیدن	péchídan to twist, turn,	Lo	. d. 1
	writhe	تاب	تاب چیزی ;táb endurance
پيدا	paydá visible; پیدا کردن		endure s.th ¶ táb curl;
	kardan to reveal; to find		endure s.th ¶ tab curl; ~dár curly. ¶ táb- → تافتن
پير	pír old, aged; old man;	·.1 1	tábán shining (sun)
	spiritual guide	تابان	
پيراستن	péráy) to پیرای) péráy	تابعه	tavábi'a pl توابع tavábi'
	adorn	11	consequence tátár Tatar
پيرامن	پیرامن ;pírámun around چیرامن ;gashtan to	تاتار	
		تاج تاحتن	táj crown
•	frequent	ناحتن	tákhtan (تاز táz) bar to attack
	پيرامن = pírámún	•1	
پيراهن		تاخير	ta'khír delay
پيروز	píróz victorious, successful	تادیب	ta'dib admonition, chastise-
پيروزه	píróza turquoise	1	ment
پيرهن	پيراهن = pírhan	تار	تاریک = tár
پیسه پیش	písa spotted	-	tárak point, top
پیش	pésh fore, front; پیشانی ~ání	تاریخ تاریک	táríkh date
	-in for-پیشین ;forehead	ناریک	tárík dark; تاریکرای ~ráy dark-minded, misguided
	mer, of old; پيشرو ~raw	.1	
۵	forerunner		تاختن → مtáz-
پیشه	pésha trade; پیشهور ~var tradesman	•	táza fresh
		تازی	tází Arabian, Arabic
پيغام	payghám message; پيغامبر ~bar messenger, apostle		táziyána whip
	payk messenger, harbinger	تاسف	تاسف خوردن ;ta'assuf regret
پیک	payk messenger, naromger		khwardan bar to re-
پيڪار	paykár battle; پیکار کردن kardan to do battle, fight		gret
پیک پیکار پیکان	paykán shaft, dart	تافتن	táb) to turn, twist; to shine (the sun)
پیمان	paykan snan, uan	1 1.	
پيل	píl elephant; پيلبان ~bán	تامل	ta'ammul contemplation;

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	kardan dar-~ تامل کردن در	تدبير	tadbír administration, ar-
	to contemplate	3	ہےتدبیر ;rangement ُbé∼
تاوان	táván compensation		imprudent
تاويل	ta'vil interpretation	تر	tar wet
تاييد		ترازو	tarázú scales, balance
تبار	tabár race, family		taráshídan to shave
تباه	ri تباهی;tabáh ruined	تر <i>ب</i>	turub radish
	ruination	تربت تربت	turbat tomb
تبديل	tabdíl change, exchange	تربيت	
تبر <i>ک</i>	tabarruk blessing		kardan to educate-~ کردن
تبسم	tabassum smile	ترتيب	tartíb arrangement; ترتىپ
تپانچە	tapáncha slap		-kardan to arrange کردن
تتر	ratar Tatar; تتری ~í Tatarid	ترتيل	tartíl recitation
تتمه	tatimma conclusion	ترحم	ترحم کردن; tarahhum pity
تجارت	tijárat commerce, trade		kardan bar to take بر
تجاسر	tajásur audacity		pity on
تجربت	tajribat experience	تر دد	taraddud coming and going
تجسس		ترسا	tarsá Christian
تجلى	tajallí-kardan to appear, be	ترسان	tarsán afraid
	manifest	-	tarsídan to be afraid
تجنب		ترش	tur(u)sh sour; ترشروي ~róy
	kardan az to- کردن از		rta'm ترشطعم
A.1 #	avoid	تر قی	sour-tasting
تحاشى	taháshí avoidance;		taraqqí-kardan to advance
	bé~ without measure	تر ک	ترک ;tark abandonment ترک گفتن ,kardan- کردن
تحرمه			ر ک طبن , raidan وردی
•	,		don; ترک ادب ،-i adab
تحرير ت-	tahrír manumission		impoliteness, breach of
تحسين	tahsín-kardan to praise, applaud		etiquette
تحصيل	tahsíl acquisition	تر کستان	Turkistán Turkistan
تحقيق	tahqíq realization; اهل	تركه	taraka legacy
	ahl-i ~ Sufis تحقیق	ترنج	turunj citron
تحكم	tahakkum domination;	ترنم	tarannum singing
1	burdan to be-تحکم بردن	تره ٔ	tar(r)a leek
	dominated, subjugated	ترياق	tiryáq antidote
ا تحمل	tahammul endurance; تحمل	تسبيح	tasbíh praise; rosary; تسبيح
	kardan to endure, کردن		khwandan to- خواندن
	to bear		extol
تحير	tahayyur perplexity	تسكين	taskín sedation, calming
تخت تخلیص تخم	takht throne	تسليم	taslím-kardan to submit,
تخليص	takhlís liberation, rescue		turn over, entrust
تخم	tukhm seed; تخم افشاندن afshándan to sow seed	تشریف	tashrif honor
		تشنه	tishna thirsty
تدارک	tadáruk appeasement	تشويتس	tashvísh turmoil, confusion;

C 2			
	fear	تفاوت	tafávut difference
تصابی	tasábí engaging in love play		tafta heated
تصانيف	تصنیف → tasáníf	<u> </u>	taftísh inspection
تصديق	tasdíq proclaiming true,	تفحص	tafahhus investigation
O "	agreement	تفرج	tafarruj-kardan to look at,
تصنع	tasannu' ingenuity, artful-	_	watch, observe; تفرجگاه
	ness		∼gáh vantage point, place
تصنيف	tasáníf pl تصانیف tasáníf		of observation
	تصنیف; work, compilation	تفرقه	tafriqa disorder
	kardan to compose-~ کردن	تفكر	tafakkur thought,
تضرع	tazarru' pleading, entreaty		contemplation
تطاول	tatávul aggression	تفقد	tafaqqud recompense, repa-
تطوع	tatavvu* voluntary work		ration
تصرف	tasarruf control	تفويض	tafvíz-kardan to turn over,
تصور	tasavvur-kardan to imagine		transfer
تصوف	tasavvuf Sufism	تقاضا	taqázá demand
تعبد	ta'abbud worship	تقاعد	taqá'ud dilatoriness
تعبيه	ta'biya-shudan dar to	تقرير	taqrír-kardan to report
	insinuate oneself into	تقدير	taqdír destiny, fate
تعجب	ta'ajjub-kardan to be	تقرب	tagarrub proximity,
	surprised, astonished		nearness; تقرب نمودن namúdan to get close
تعجيل	ta'jíl-kardan to make haste	,	
تعدى	ta'addí enmity, aggression	تقرير جواب	taqrír-i javáb ready answer
تعذيب	ta'zib tormenting	تقصير	taqsír shortcoming
تعرض	ta'arruz objection, com-	تقوى 	taqvá piety
	plaint	تقويت	taqviyat-kardan to strength-
تعزيت	ta'ziyat-kardan to console	<i>(</i>	en tak running; دوتک do~ gal-
تعصب	ta'assub fanaticism	٠	lop
تعطيل	ta'til cancellation, being	تكاسل	takásul slackness, being re-
	suspended	ىت س	miss, laziness
تعلق	تعلق ;ta'alluq connection	تكبر	takabbur conceit; تکبر
	i khátir bi worry خاطر به	تحبر	-kardan to be con-
1	about		ceited, to lord over
تعليم	ta'lím instruction; تعلیم کردن -kardan to teach,	تكلف	takalluf compulsion; artifi-
	instruct		ciality; elaborateness
	ta'annut taunt	تكيه	takya-zadan bar to recline
تعهد تعهد	ta'ahhud-kardan to make a		against
J.	promise	تلاطم	talátum crashing (of waves)
تغابن	taghábun regret, contrition	تلامذاه	تلميذ → تلميذ
۔ . <i>ں</i> تغہ	taghayyur change	تلبيس	talbís trickery, chicanery
ير تفاخر	tafákhur pride, conceit;	تلخ	تلخ گفتار ;talkh bitter
,	kardan to-بر تفاخر کردن		~guftár sharp-tongued
	boast	تلطف	talattuf-kardan to show
تفاريق	tafáríq installments		kindness, treat well
-			

	PERSIAN	VOCABUL	ARY	20.
تلف	talaf-kardan to lose; تلف		b e able	
	shudan to be lost~ شدن	توانگر	tavángar rich, wea	althv:
تلفيق	talfíq putting words		í wealt~ توانگری	:h
	together	توبه		
تلميذ	talámiza pu- تلامذه talámiza	.,	kardar-~ کردن از	n az to
	pil		repent of, do pen	
تلون	talavvun fickleness, change-		renounce	
	ability	توبيخ	tawbíkh threat, re	buke
تمام	tamám complete, finished;	توحيد	tawhíd proclamati	
,	ná~ incomplete ناتمام	_	unity of God	
تمتع	tamattu enjoyment; تمتع	توديع	tawdí'-kardan to	bid
_	-yáftan to enjoy یافتن		tarewell	
تمكين	tamkín gravity	توسط توشه	tavassut intermed	iary
تملق	tamalluq sycophancy	توشه	tósha provisions	
تمنا	تمنا کردن;tamanná wish	توفيق	tawfíq success, div	'ine
	kardan to make a wish		assistance; توفیق	⊳bé بی
تموز	tammúz July		luckless, unsucces	ssful
تميز	تمييز = tamíz	توقع	tavaqqu' expectat	توقع ;ion
تمييز	tamyíz discrimination;	_	dáshtan-~ داشتن	
	-bé~ undiscrimi بى تىمييز	توقف	tavaqquf stopping	; delay;
_	nating		kaı-~ توقف کردن	dan to
تن	rparvarí تنپروری;tan body	ı	stop	G 1)
	تن دردادن ;self-indulgence	توكل	tavakkul trust (in	God)
	~ dar-dádan ba to give oneself over to, submit to	توكيل	tawkíl confinemer	ıt
تناول	tanávul-kardan to partake	تهاون ً	tahávun slackness	
س ون	(of food)	تهذيب	tahzíb refinement	
تند	tund quick, fast; تندخو	تهنیت	tahniyat congratul	
	~khó quick-tempered;	تهور	tahavvur audacity,	
	i quickness, speed تندي	تھی	يدست; tahí empty	
تندرست	tandurust healthy		empty-handed, po	
~	tana"um enjoyment		تهىمغز ~maghz eı headed	npty-
تنعم تنک	tanuk shallow	;		
تنگ		ىير	انداختن ;tír arrow andákhtan to sho	رہ بیر ot an
	rdast تنگدست; tang tight; poor; تنگروزی rrózí with		arrow	ot un
	little sustenance	تيره	tíra dark; تيربخت	~hakht
تنها	tanhá alone, only; ~í isola-	J.,	م تیرروان ;unlucky	-raván
	tion		mean, misguided	
توابع	تابعه → tavábi'	تيز	téz sharp, hot (fire)	
تواضع	tavázu* humility	J	dandan~ تيردندان	
توأم	taw'am twin		ra~ تيزرو ;toothed	
توابع تواضع توأم توان	توانا ;taván → tavánistan		running, fleet-foot	
-	~á rich; توانائی ~áí wealth;	تيشه	tésha ax	
	ná~ weak, helpless ناتوان	تيغ	tégh blade	
توانستن	taván) to توان) taván	تيمار	tímár-khwardan to	worry,

-	f .		torum mimo
	fret	جرم حيان	jurm crime jarayán flowing
- 10	sábit stable	جريان - دور	jaríma pl جرایم jaráyim
ثابت ثروت	sarvat wealth	جريما	crime
فرو <i>ت</i> ثریا	surayyá the Pleiades	جز	juz except for, other than
عرب ثغور	sughúr frontiers	. ر جزا	jazá reward, requital
عبور ثمرہ	samara fruit	. ر جزم	· ·
عمرہ ثمین	samín expensive	- ۱۰ جزیره	jazíra island
تنا ثنا	saná praise		jasárat audacity
ثواب	saváb reward, recompense	جستن	jastan (جه jih) to leap, jump. ¶ justan (جوى jóy)
حار	jár pl جيران jírán neighbor		to search
حاسوند	jásús spy; جاسوسي	جسر	jisr bridge
٠٠٠ - ا	espio n age	جسم	jism body
جالينوس	Jálínús Galen	جعبة	jism body ja'ba quiver
		جفا	
جامه	jámi' mosque jáma clothing; حامهٔ کعبه 'i		kardan to treat cruelly
	ka'ba the covering of the	جفيت	
	Kaabah	جگر	
جان		1	darling
	- جان کندن ;murderous	جل	
	kandan to give up the		jallád executioner
	ghost; بيجان bé~ inani- mate, dead	جلال	jalál magnificence; جلالی ~í of the Jalali (Persian) era
جانب	jánib side, direction	جلسا	جليس → julasá
جانور	jánavar animal	جليس	jalís pl جلسا julasá
جاوداني	jávidání eternal		companion
جاه	jáh high position, status	جماد	
جاهل	-j uhhál igno جهال	•	jamá'at group
	rant	جمال	jamál beauty
جای		جمشيد	
	ávurdan to carry out;		Persian king
	egah place جایگاه	جمع	jam' group, assemblage
جبر	jabr power, force	جمعيت	jam'iyyat collectedness;
جبل	jabal mountain		i khátir جمعیت خاطر استنده که مدمد
جبلت	jibillat innate nature	.1	peace of mind
جبلى	jibillí innate	جمله	jumla totality, group; بجملگی ba~gí altogether,
جدا	judá separate; جدائی ~í		in toto
tt	separation jidál contest, fight	1	jamíl beautiful
جدان	jarr attraction	جسیں ۔ :۔ ،	jumb ánídan to shake
جر - ا-	jarráh surgeon wounding	جسب	(trs.); جنبيدن~ídan to
جراح ۽ اء ت	jarráh surgeon, wounding jiráhat wound		move, shake (int.)
جراحت جرايم	jaráyim → جريمه	حنس	jins kind, sort; goods;
عجرايم	Juluyiii	<i>C</i> .	ná~ incompatible ناجنس

_		VOCABUL	ARY 205
جنگ	jang war, battle; جنگ جستن		-sar ba ~-i tafak فرو بردن
	~ justan to look for a fight;		kur firó-burdan to sink
	أýy seeking - جنگجوي		into contemplation
	battle, bellicose	جيران	
جنون	junún madness	ر جيش	jaysh army
جو	jaw barley, barleycom; جوی	Ų ".	,
	∼è sím a grain of sil-	حایک	chábuk nimble, ready
	√ver; جوين in made of bar-		chádur veil
	ley; جوجو jaw-jaw bit by	پەتار چارپا	
	bit	پەرپ چارە	
	javáb answer, response	چارہ چاہ	
جوان	javán young; ~í youth;		
	,mard chivalrous جوانبرد	چپ چراغ چراگاه	chirágh lamp
	جوا نمردی کردن ;gallant	چراع اگار	chinagh tamp
	~mardí-kardan to be	چرا ۵۵	chirágáh pasture
	chivalrous	چرخ	charkh wheel; bow;
جود	júd generosity		andáz bowman چرخانداز
جور		چست چشم	chust nimble
	burdan to suffer cruelty;	چشم	چشم داشتن ;chashm eye
	pésha cruel~ جورپیشه		dáshtan to expect;
جوز	jawz walnut		-khána eye چشمخانه
جوش	jósh boiling, excite m ent,	£	socket
	ánídan~ جوشانيدن;tumult	چشمه	V-2
	to boil (trs.); جو شيدن	•	sar~ spring
	∼ídan to boil (int.), get ex-		chashídan to taste
	cited, swarm	چکیدن	chakídan to drip
جوشن	jawshan breastplate;	چکونه	gí~ چگونگى ;?chigúna how
	-kháy armor جوشن خاي		manner
	chewing, armor-piercing	چمچه چنگ	chamcha spoon
جوهر	jawhar jewel; مجوهري~í	چنک	
	jeweler		fará فرا چنگ آوردن ;harp
جوی		//	~ ávurdan to grasp
•.1	stream, canal	چنگال	changál claw
جويان	jóyán searching	چوب	
جهاز	jiház dowry	چوپان	chópán shepherd
جهال		چوگان	
جهان		چون	chun how?; like; when;
	~áfarín world-creator;		-béchun unquestion بيچون
	-dárí world rule; جهانداری		able
	-dída experi جهاندیده	چه	chah = چاه ¶ chi what
	enced	چيدن	
جهت	jihat situation, position		pick
جهد	jahd-kardan to strive	چيز	chíz thing; ناچيز ná~ insig-
جهل	jahl ignorance, unruliness		nificant
جهود	jahúd Jew	چين	Chín Chinese Turkistan;
جيب	jíb pocket; سر بجيب تفكر		ديني ~í china, porcelain.

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	چیدن → -f chín	حراست	hirásat-kardan to guard,
			maintain
حاتم طايي	Hátim-i Táyí Hatim Tayi,	حرام	harám forbidden; حرامي ~í
۔ ۱۰ یی	renowned for his generosity	1 -	záda حرامزاده ;thief
حاج.ت	háiat nl حاجات háiát need:		bastard
O 5, 5	- حاجت پیش کسی بردن معاجب پیش کسی بردن	حرف	harf word; حرفگیر ~gír
	pésh-i kasè burdan to ask	-	carper, caviler
	someone to alleviate one's	حركت	harakat movement, motion
	-~ حاجت خواستن ;needs	حرم	haram sanctuary
	khwástan to make a re-	حرمان	hirmán deprivation
	quest; حاجتمند ~mand	حرمت	hurmat sanctity, respect;
	needy	,	bé~í disrespect بيحرمتي
حاجي	hájjí pilgrim	حرور	harúr heat
	hádis-shudan to happen	حر ن	harír silk
حاذق	háziq expert		harís greedy
حارث	hurrás حراث háris pl		haríf companion
	cultivator, farmer		hisáb account, reckoning;
حاشيه	haváshí حواشي háshiya pl	· ·	,bé~ innumerable بىحساب
	margin		without reckoning
حاصل	hásil-shudan to be obtained	حسب	hasb reckoning; برحسب bar
	házir present	•	~-i according to
	hákim ruler, governor	حسد	hasad envy; حسد بردن
حال '	-ahvál condi احوال hál pl		burdan to be envious
	tion, state; حالت ~at ditto	حسرت	مسرت خوردن ;hasrat regret
حامله	hámila pregnant		~-khwardan to regret, rue
حامى	hámí protector	حسن	hasan beautiful. ¶ husn
حبس	habs imprisonment		beauty; حسن ظنi zann
حبه	habba piece		good opinion
حج حجاج حجاز	hajj pilgrimage to Mecca	حسود	hasúd envious
حجاج	hujjáj pilgrims	حشم	hasham retinue hashv pl احشا ahshá
حجاز	hijáz the Hejaz	حشو	
حجت	hujjat proof, legal support;		stuffing; guts
•	irrefutable argument	•	hisár fortress
حجر	hajar rock, stone	حصباء	hisbá' gravel
	hujra chamber, room		hissa portion
حد	hadd limit; punishment		hazrat his majesty
حدت	hiddat sharpness		huzúr presence
حدث	hadas anything that nullifies	حطام	hutám chattel
	prayer; حدثى prostitute	حظ	hazz pleasure
	hadís story		hifz holding, maintaining
حذر	hazar wariness; برحذر bar ~	حق	
	wary, on guard; حذر کردن		-dar ~ حق در نوردیدن ;deity
	~-kardan to beware		navardídan to disregard an
حر	harr heat		-shi حقشناس ;obligation
حراث	حارس → hurrás		nás appreciative; حقشناسی

	PERSIAN V		
	~shinásí appreciativeness;	حنظل	hanzal a bitter herb
	-dar ~-i about, con در حق		حاشیه → ما
	cerning	حوالت	haválat-kardan bá to en-
حقارت	haqárat despicableness		trust to
حقوق	حق → huqúq	حوت	hút fish
	haqír contemptible	حور	húr houri
	haqiqat reality, truth	حوض	
حكايت	hikáyat pl حكايات hikáyát	حی	hayy pl احيا ahyá tribe,
	story		quarter (of a town)
حکم	hukm order, command;		hayát life
	andáz expert حکم انداز archer; بحکم آنکه bi~-i	-	hayrán perplexed, confused
	ánka because	حيف	
- کمت	hikmat wisdom		kardan bar to shortchange, cheat
_	hukúmat government; legal		hílat trick
	decision	حيت حيوان	
حكىم	hakím wise, philosopher	حيوان	animal; آب حيوان áb-i ~
حلال			the fountain of life
-	missible		
حلاوت	halávat sweetness; pl	خاتم	khátim ring, seal
	halávát sweets حلاوات	خاتو ^ا ن	
	Halab Aleppo	خادم	khadim pl خدام khuddam
حلق	halq throat	1	servant
حلقه	halqa circle, ring;	خار	
	bagósh slave~ حلقه بگوش		خارکن; -bun bramble bush-
حلم	hilm clemency		~kan woodcutter
حلوا	halvá halva	خاستن	
حليم	halím clement	خاص	
	hilya ornament		private; elite; خاصیت
حمال	hammál porter, carrier	خاطر	~iyyat intrinsic quality
حمام	hammám bathhouse	حاطر	مه خاطر جستن ;khátir mind justan to placate, console
	himáyat protection haml pregnancy; attribu-	خاک	khák earth, dust, dirt;
حمل	tion; حمل کردن بر - kar		غاکآلود ~álúd dusty;
	dan bar to attribute to		bar sar "dust ~ خاک بر سُر
حمله			on the head," sign of
	ávurdan to attack		sár خاكسار ;mourning
حمايد	حمیدہ → hamáyid		-zád earth خاکزاد;
حميت	hamiyyat zeal; بىحمىت bé~	(1.	born
	unzealous, dishonorable	خاكستر	khákistar ash
حميده	hamída pl حمايد hamáyid	خالى	khálí empty, devoid
	good trait	خام خام	khám raw, unripe, immature
حميم	دوست حميم; hamím warm	حامس نمام ش	خاموش = khámush hámósh silent; حاموشی
	dóst-i ~ fast friend	خاموش	silence موسى
حنجره	hanjara throat		SHORE

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خاندان				
خانقاه		ب	k harj expenditure; خرج خرج -k ardan to spend	
خان ومان	<u>-</u>	خرد	khirad wisdom; خردمند	
•	household		~mand wise. ¶ khurd	
خانه	khána house, home;		small, little; خرده ~a small	
	-khudáy house حانه حداي		piece; خردی -í youth,	
	holder, home owner		childhood	
خاييدن	kháyídan to chew	خرس	-ak- خرسکباز ;khirs bear	
خباثت	khabásat vileness		báz frolicsome; خرسکبازی	
خبث	khubs vileness		∼akbází frolic	
خبر	khabar news; reports of say-		kharif senile	
•	ings of the Prophet; خبر	خرقه		
	-shudan to be in- شدن		pósh wearer of خرقه پوش	
	formed, become aware		a dervish robe, dervish	
خبرت	khubrat experience	خرگاه	khargáh tent	
خبيث	khabís vile	خرم	khurram joyful, felicitous;	
ختم	khatm one complete reci-		i joy, happiness خرمي	
,	tation of the Koran; seal	خرما		
خجالت	khijálat shame	خرمن		
ححسته	khujasta happy, felicitous	خرمهره	kharmuhra donkey bead	
خجل	khajil embarrassed,	خروار	kharvár load	
	ashamed; خجل کردن	خروس		
	kardan to shame	خروش		
خجلت		خريدار	-	
	shame	خريد	kharídan to buy, purchase	
خدا	, O	خز	khazz silk	
	God-seeing, cognizant of	خزان		
	rpa- خدا پرست; the deity	-	khizána treasury	
	rast God-fearing, worship- per of God; خداوند ~vand		خزینه → khazáyin	
	خدایی ;y God~خدای ;lord		khazaf pottery, potsherd	
	~yí godhood, divinity	خزينه	khazáyin خزاين khazáyin	
خدام			treasury	
خدمات	خادم → خادم khidmat service		khas weed, chaff	
	khar donkey, ass		khisárat loss, set-back	
•	kharáb ruined; خرابه ~a	خسب	خفتن → -khusb	
. ,	kardan-~ خراب کردن;ruin		khissat lowliness, meanness	
	to ruin	خسته	khasta wounded; خسته دل	
خراج	kharáj tax		خسته کردن ;dil upset-	
	kharáshídan to scratch,		kardan to wound	
	scrape	حسيس	khasís mean, low, vile	
	kharámán strutting	حشب	khisht brick; خشتزن ~zan brickmaker	
خراميدن	kharámídan to strut	<i>(</i>	khushk dry; خشكى -í dry	
خربزه	kharbuza melon; خربزهزار	حسک	and; خشكى خشكمغز maghz	
	~zár melon patch		rmagnz حسکمعر crazy; خشکسال ~sál year of	
			-sai year or	

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	drought		kardan to rescue	
خشم	خشم آلود ;khashm wrath	خلاف	khiláf dispute, diffe	erence;
1	~álúd angry, wrathful; خشم		ف کردن ;opposite	
	rándan bar to-~ راندن بر		kardan to break (
	vent one's wrath on; خشم egiriftan to become گرفتن	خلايق	khaláyiq people	
		خلعت	khil'at robe of hon	or
	wrathful	خلق	khalq form, body; j	people.
خشنود	khushnúd satisfied, pleased;	_	¶ khulq disposition	n
	kardan to-خشنود کردن	خلقت	khilqat trait	
	placate	خلل	khalal harm, devas	tation
خشونت	khushúnat roughness	خلوت	khalvat isolation, p	orivate
خصلت	khisál حصال khisál	خليفه	khalífa caliph	
	character trait	خم	kham(m) crooked;	crook,
خصم	khasm opponent	1	i-~ خم کمند ;curl	kamand
خصومد	khusúmat contention		loop of a lasso	
خط	khatt handwriting; down on	خمار	khumár hangover	
11 .	an adolescent's lip	خمر	khamr intoxicant	
خطا		خندق	khandaq trench, di	itc h
	-kardan to make a mistake, to miss. ¶ Khitá	خنده	khanda laughter	
	Cathay	خنديدن	khandídan to laugh	า
خطاب	khitáb address, rebuke	خنک	khunak cool, happ	y
	khitám boat tether	خو	khó = khóy	
خطام خطبا	khutabá → خطیب	خواب	khwáb sleep, drean	n;
خطبه	khutba address at the Friday		bé~í sleeړ بيخوا بی	olessness
٠	congregational prayer	خواجه	khwája lord, merch	
خطر	khatar danger; خطرناک		tásh f~ خواجهتاش	ellow
<i></i>	~nák dangerous		slave	
خطه	khitta region	خوار	khwár vile, low, m	ean
خطيب	khutabá خطباً khutabá	خواست		
	preacher	خواستن		
خطير	khatír important	1 .	want, ask for, dem	and
خفاجه	khafája Khafaja tribe	خواص		1
خفت	khiffat lightness; خفت عقل	خوان		
	~-i 'aql simplemindedness;	خواه		. (1
	i ráy feebleness خفت رای		¶ khwáh…khwáł less of) whether…	
	of mind	. 1.2	,	OI
خفتن	khustb) to خسب	خواهر	khwáhar sister khwáhanda beggar	
	sleep	_		1.
خفيه	khafiyya secret, hidden; در	خوب	manza خوب منظر	
	dar ~ secretly خفیه		allializa خوب منظر - خو بر وی ;looking	
خلاب	khaláb mire		beautiful; بصورت	
خلاص	khalás deliverance; خلاص		r ناخوب ;beautiful	, iá∼ un-
	-yáftan to be saved, یافتن		اخو بی ;lovely, ugly	i ná∼í
	rescued; خلاص کردن		unloveliness, uglir	ness

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خود	khwad self; بيخود bé~	خيلخانه	khaylkhána stable	
	involuntary, unaware;		khaylè much, a lot	
	,ra'y opinionated خودرای	خيمة	khayma tent	
	stubborn			
خوردن	khwardan (خور khwar) to	داد	dád justice, retribution; cry,	
	eat, drink		-~ داد خواستن ;shout	
حورش	khwarish food		khwástan to seek justice	
حورشيد		دادن	dih) to give ده) dádan	
خورنده	_	دارو داروگیر	dárú medicine	
خوش			dárugír fray	
	~áváz with a good voice;	داشتن	dár) to hold, دار) dár) to hold,	
	tab' poetically خوشطبع مناه المعادمة و شطبع		keep	
	ralented; خوش نمودن nam údan to look good;	داعی	dá'í missionary; yours truly	
	namudan to look good, ساخوش ná~ unpleasant	داعيه	dá'iya cause	
خوشانيدن		دام	dám net, trap	
	wither (trs.)	داماد	dámád bridegroom; son-in-	
خوشيدن			law	
خو شه	khósha gleaning; خوشه	دامن	dá man skirt, lap	
	ر chídan to glean-~ چیدن	دان	dán- → dánistan; دانا ~á	
خوض			learned, wise; دانستن	
خون			~istan (دان dán) to know,	
	حون ;«khwár bloodthirsty~		rish wis- دانش orealize; دانش	
	rékhtan to shed-~ ريختن		dom, knowledge; دانشمند ~ishmand learned, scholar;	
	blood		بیدانشی bé~ishí igno-	
خوه	خواه = khwah		rance; نادان ná~ ignorant	
خوى	. , ,	دانگ	dáng one sixth	
	kardan ba to become	دانه	dána seed	
	accustomed to	داور	dávar judge	
حويد		داود	Dáúd David; داودي ~í	
خويش	khwésh self; خويشان ~án	•	Davidic	
	relatives; خويشتن ~tan self;	دايره	dáyira circle	
	-tandár self خویشتندار controlled	دايم	dáyim constant; always	
خيار		دايهٰ	dáya wet-nurse	
حيار خيال		دبيقى	dabíqí silk	
حيان	حیینbastan to imagine	دجال	dajjál the Antichrist	
خيانت	khiyánat treachery	دجله	Dijla the Tigris	
خير	khayr good, charity; yes;	دختر	dukhtar girl, daughter;	
٠٠	kardan to do-خیر کردن	•	ak young girl~ دخترک	
	good	دخل		
خىرە	khíra obstinate; nonsense;	دخول	dukhúl entrance, entry	
J.	-diráy blatherer; حيرهدراي	دد	dad beast	
	ra'y opinionated, خيرهراي	در	dar in (prep.); بهدر ba~	
	ra'yí خيرەرايى ;self-willed		in (circumposition). ¶ dar	
	folly		door. ¶ dar- → darídan.	

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	¶ durr pearl; در يتيم	درون	اندرون = darún, durún
	yatím matchless pearl	درويش	darvésh poor, dervish
دراز	length ~ درازی diráz long;	دره	darra valley
دراعه	durrá'a tunic, robe	دريا	daryá sea, large river
درآمدن	dar-ámadan ba to enter into	دريافتن	dar-yáftan to comprehend;
درانيدن	daránídan to tear apart, rip		to meet
	up	دريچه	darícha small door
درایت	diráyat comprehension,	دريذن	dar(r)ídan to rip, tear
	understanding	دريغ	dirégh pity; دريغا alas;
درباختن	dar-bákhtan to lose	<u> </u>	dáshtan to-~ دريغ داشتن
دربان	darbán gatekeeper, doorman		withhold, deny; دریغ آمدن
دربستن	dar-bastan az to close to		~-ámadan to dislike; دريغ
درج	darj-kardan to include.		khwardan to- خوردن
	¶ durj jewel casket		decry; بيدريغ bé~ without
درجات	daraját the eight layers of		stint
	heaven	دريوزه	
درخت	dirakht tree	دزد	duzd thief; دزدیدن ~ídan to
درخورد	darkhward-i worthy of,		steal
	suitable for	دست	دستگاه ;dast hand, arm
درد	dard pain; دردمند ~mand in		~gáh power, strength; مستگیری کردن ~gírí-
	pain		kardan to help, assist;
درربودن	dar-rubúdan to snatch		ras available, at دسترس
درساختن	dar-sákhtan bá to get along		hand
	well with	دستار	dastár turban
درست	durust correct	دسته	dasta bunch, bouquet
درشت	durusht coarse; درشتی ~í	دشت	dasht plain, steppe
	درشتخوی ;coarseness, size	دشخوار	dushkhwár difficult, rough;
	~khóy ill-tempered;	J.J	-guftan to-دشخوار گفتن
	-ba ~í with difficul بدرشتی		curse, revile
در کات	darakát the eight layers of	دشمن	dushman enemy; دشمن کام
در ۵	hell	O	dushman enemy; دشمن کام kám as one's enemies
درگاه			would wish
درگذشتن درگذشتن	dar-guzashtan az to pass by,	دشنام	dushnám curse; دشنام دادن
בר שנייים	surpass; درگذشتن از سر	1	~-dádan to curse
	az sar-i to forgive, pardon	دشوار	dushvár difficult
در گرفتن	dar-giriftan to have an ef-	دعا	du'á prayer, expository
0))	fect		prayer
در گسستن	dar-gusastan to be finished	دعوت	da'vat calling, invitation;
	diram dirhem (small coin)		sáhib~ host صاحب دعوت
درم درماندگی درنگ	darmándagí helplessness	دعوى	da'vá claim, legal case
در نگ	dirang-kardan to delay	دغل	daghal counterfeit
درنورديدن	dar-narvardídan to roll up	دغل دف دفتر	daff drum
در و	diraw harvest		daftar notebook, register
درو دروغ	durógh lie; دروغزن ~zan liar	دفع	مه دفع کردن; daf' repulsion
درن	- G	_	_

212 kardan to repel, ward off dafn-kardan to bury daqq-giriftan to plot against, inform on daqíqa minute; iota دقيقه ط dukkán shop د گرگونه digargúna different دلآرام ;dil heart, mind دل ~árám darling, sweetheart; avar courageous; دلأور ;avéz attractive دلأويز eázurda wounded, دلآزرده offended; دلبر ~bar charm-دل برداشتن از ;ing, charmer ~ bar-dáshtan az to give up hope of; دلفر س~faréb charming, enchanting; egusháy pleasant, دلگشای delightful; دل جستن ~ jus-دل خوش ;tan to console دن ~ khwash-kardan to placate; دلمرده ~murda دل نهادن بر ;dead of heart ~-nihádan bar to set one's heart on, to make up one's mind to; دلستان ~sitán enchanting; دلتنگ ~tang homesick, distressed, disappointed; دلتنگی ~tangí distress dalq dervish cloak دلق dilér brave, courageous; دلىرى ;í bravery ~ دليرى í-kardan to be bold کر دن دليل dalíl cause, reason دم :dam breath; moment دم dar-kashidan ~ در کشیدن to draw in the breath; دم zadan to speak زدن دمار از ;damár destruction az ~ روزگار کسی برآوردن rózgár-i kasè bar-ávurdan to ruin s.o., bring s.o. to ruin dimágh brain

dumb tail

Damishq Damascus دمناطي dimyátí Damietta silk damídan to sprout dandán tooth دندان dunyá this world; دنیادار دنیا ~dár rich, wealthy مه دوا کردن ;davá medicine دوا kardan to treat, medicate دواب davább animals, beasts dawan running دوان dawánídan to cause to run dóz) to sew, دوز dóz) to sew, dúd smoke; دود دل ~-i dil suffering دودمان dúdmán family i-~ دور زمان ;dawr cycle, era دور zamán vicissitudes of fate. ¶ dúr far, distant 1~ دوزخی ;dúzakh hell دوزخ resident of hell dóst friend; دوست ~dár friend; دوستی ~í friendróy~ دوستر وي ship, love; welcome dósh shoulder; last night دوش dóshéza maid دوشيزه dúgh water and yoghurt دوغ dogání two prayer cycles دوگانی dawlat state; fortune, wealth دون dún low, lower; vile دوىدن dawidan to run dah ten. ¶ dih village. دادن → -dih ¶ دهان dahán mouth dahr time, the world دھ دهقان dihqán villager دهل duhul drum dihléz corridor, entrance دهان = dahan diyár realm, country Diyárbakr Diyarbekir in eastern Anatolia diyánat religiosity

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ديبا	débá brocade; ديباچه ~cha		truth
	introduction, preface	راسخ	rásikh firmly established
ديدار	-~ ديدار نمودن; dídár sight	راضي	rází content
	namúdan to appear		rá'í shepherd
ديده	- دیده بربستن از dída eye;	ر امش	rámish tameness
	bar-bastan az to close the	راندن	rándan (ران rán) to drive,
	eyes to	•	drive away; run, administer
دير	dér late; ديرينه ~ína of late,	راه	ráh road, way, path; راه بردن
	ínaróz~ ديرينهروز ;former	•	ب ~-burdan ba to make
	-~ دير خوردن ;ancient		one's way to; راه زدن
/	khwardan to eat late		zadan to waylay
دی <i>گ</i> دیگر	dég pot	رای	ra'y opinion
ديكر	dígar other	رایت	ráyat banner, standard
دین		رب	arbáb lord ارباب rabb
,	irreligious	ربأط	
دينار	dínár dinar (coin)	ربودن	rubáy) to ربای) rubáy
ديو	dév demon	-	snatch, steal
ديوار	dívár wall	ربيع	rabí' spring
ديوان	díván bureaucracy; collec-	ربيع رجوع رحلت	rujú' return
. 1	tion of poetry	رحلت	rihlat departure
ديوانه	مح دیوانه کردن ;dévána crazy	رحم	rahim womb. ¶ rahm mer-
	kardan to drive crazy	١	cy; رحم کردن به kardan ba to be merciful to
دیه	déh village		ba to be merciful to
		رحمت	رحمت آوردن; rahmat mercy
ذات · ·	zát essence		ávurdan bar to have بر
ذخر	zukhr storehouse, treasury		mercy on
ذخيره	zakhíra repository	رحيل	rahíl departure
ذره	zarra iota, particle	رحیم رخام رخت	rahím merciful
ذكر	zikr mention; remembrance,	رخام	rukhám marble
,.	recollection		rakht goods, possessions
ذ <u>ل</u> ن	zull humiliation	رخسار	rukhsár countenance
ذلت ن ن	zillat humility, humiliation	رخشنده	rakhshanda bright, shining
ذلي <u>لِ</u>	zalíl humiliated	رد	radd repulsion; return; رد
ذم کردن	zamm-kardan to belittle, vilify		i javáb ready مجواب answer
ذمایم ذمیمه	ذمیمه → camáyim	رز	raz vine
ذميمه	zamáyim ذمايم zamáyim	رزق	rizq sustenance
	bad trait '		risálat message, letter
ذوق	zawq ecstasy		rasánídan to cause to arrive,
ذي القربي	zilqurbá relative		deliver
		رستن	rastan (وه rah) to escape, be
	ráhat ease, rest	-	delivered. ¶ rustan (روی
راز	-~ راز گشودن ;ráz secret		róy) to sprout, grow
	gushúdan to reveal a secret	رسم	rasm custom
راست	rást right, correct; راستی ~í	رسوا	رسوا ;rusvá humiliated

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	- kardan to h umili- کردن		~isháméz offensive
	ate	رند	rind antinomian dervish
رسول ِ		رن <i>گ</i>	rang color; رنگارنگ ~árang colorful; رنگین ~ín
	rasídan to arrive		n-árang colorful; رنگین -ín
	rashk jealousy		colorful, attractive
_	rushvat bribe	روا	
رضا	بىرضا ;rizá contentment		~-dáshtan to allow
	bé∼ discontent	روان	raván soul; moving;
رعايت			"ásáy restful, روان آسای
	ناطر khátir placating,		روان شدن ;delightful
	pleasing		shudan to set out; روان kardan to dispatch کردن
_	ra'd thunder		rób- → رفتن
رعيت	_	رو <i>ب</i> روباه	
	subject, peasant	-	
رغبت		روح	
	kardan b a-~ رغبت کردن به to desire	رود	ród river, torrent
ر فتن		روده	róda intestines; روده تنگ i tang empty belly
رقس	raftan (وو) raw) to go. ¶ ruftan (روب rób) to	• .	róz day; روزگار ~gár time;
	sweep	روز	roz day; رور کار *gar time; مروزی ~í sustenance, daily
ر فته	rafta gone; pl رفتگان ~gán		bread; روزیده /idih giver
	the departed		of sustenance, provider
, فع	rafe suspension, elimination	روزن	rawzan window, aperture
رفع رفق کردن	rifg-kardan to be kind	روزه	roza fasting
رفىق	rafíq companion, comrade	رۇسا	رئيس → ru'asá
رفیق رقت	riqqat pity	روسپی	rúspí harlot
رقص	raqs dance	روستا	róstá village; روستائي~í
رقعه	ruq'a patch; letter		villager; روستازاده ~záda
ر کاب	rikáb stirrup, retinue		villager
ركعت	rak'at a cycle of ritual	روش	ravish conduct
•	prayer	روشن	rawshan bright, light;
رکن	rukn pl اركان arkán pillar,		-á'í brightness;
	prop		guhar of~ روشن گهر
رکیک	rakík flimsy		luminous essence;
رگ	rag vein		ráy enlightened~ روشنرای
رمق	ramaq trace of life	روضه	rawza garden
رميدن	ramídan to shy away	روغن	rawghan oil
ر نج	ranj pain, trouble; رنجور	روم	Rúm Anatolia
	~ úr pained, suffering;	رونده 	ravanda wayfarer
	ánídan to~ رنجانيدن	رونق	rawnaq splendor, glory
	injure, cause to suffer;	روی	مروی در هم کشیدن róy face;
	idan to be in رنجيدن منه		darham-kashídan to frown; خروی تافتن از -táftan az to
	pain, to suffer; to be		turn away from. ¶ róy
	offended; ر نجش -ish pain, injury, offense; ر نجش آميز		brass; رویین ^ín brazen.
	ر تنجس میر , ماداناتاد ,		III Diazeii.

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	رستن → -¶ róy		in upper∼ زبرین	
ره	رستن → -۳ah آ .راه = rah	زحر	zajr torment, torture	
رها داشتن	rahá-dáshtan, -kardan to	زحمت		odity
•	allow		خوردن ;zakhm wound	
رهانيدن	rahánídan to deliver, save	1. 3	~-khwardan to receiv	ze a
رهيدن	rahídan to escape		wound	
ر رهبر	رهبری کردنُ ;rahbar leader	زر	zar gold, money; اندود	, ;
J. J	~í-kardan to lead		~andúd gold-plated;	
ريا	riyá hypocrisy		∼ín golden	ر در
رياست رياست	riyásat leadership	زرد	zard yellow	
ريحان	rayhán basil, herb	زرع	zar' agriculture	
ريختن	rékhtan (ريز réz) to pour,	زرق	zarq deception, chinar	iery
و ن	shed (blood), disintegrate	زدن	zadan (زن zan) to strik	
ريزه	réza bit, morsel	•	hit; to sting, bite	
ریش	résh wound. ¶ rísh beard	زشت	zisht ugly; زشتخوی ~k	hóy
ر بعا <i>ن</i>	raya an freshness		شتنامی ;ill-tempered	ز،
ریگ	rég sand; رىگ روان-i		~námí disrepute	
	raván shifting sands	زكات	زكوة = zakát	
ريو	rév deception	زكوة	zakát alms	
رئيس	ra'ís pl رؤسا ru'asá leader,	زلال	zulál limpid	
	chief	زلت	zallat slip, mistake	
		زلف	zulf tress	
زاد	zád provisions	زمام	azimma ازمه zimám pl	reins
زادبوم	zádbúm native land, birth-	زمان	a time زمانه, zamán	
'	place	زمخشري	Zamakhsharí Zamakhs	hari,
زار	zár wretched(ly), miserable		a famous Arabic gram	mari-
زاری	zárí-kardan to bewail, moan		an	
زاغ زال	zágh raven	زمرد	ين ;zumurrud emerald	زمرد
	zál old woman		∼ín emerald green	
زانک	zánk because	زمره	zumra group, category	
زانو	zánú knee	زمزمه نستان	zamzama murmur	
زاهد	zuhhád ascetic زهاد zahid pl	زمستا <i>ن</i>	zimistán winter	
زايد	زايد الوصف; záyid increased	زمن	زمان = zaman	
	~ulvasf beyond description	زمی	زمین = zamí	
زاير	záyir pilgrim, visitor	زمین 	zamín land, earth	
زاينده	záyanda life-giving	زن	zan woman, wife. ¶ zar	} - →
زاييدن	záyídan to give birth	ز نبور	زدن za mb úr bee	
زبان	zabán tongue; زبان اور~ávar		zanjír chain	
	زبان آوری ;critic, detractor	زنجیر نخیان	zinakhdán chin	
	~ávarí criticism, verbal		zindán prison	
	زبان درازی کردن ;contest مراندرازی کردن ;contest	ر ندان ۲۰۰۰ گا:	zindan prison زندگانی ;	
; يانە	zabána tongue (of fire)	ر بند ب بی	رىد كانى:xindagani lile; كردن kardan to live- كردن	
	zibar over; زبردست ~dast	. 11:	zinda alive	
زبر	one with the upper hand;	رىدە	FIRM GILVE	
	one with the apper flarid,			

10	SA'DI'S	GULISTA	V
زندیق	zindíq heretic		~ul'in'ám formerly gener-
زنگ	zang rust		ous
زنگار	zangár copper oxide	سابقه	savábiq سوابق savábiq
زنگی	zangí Zanzibaran, black		i-~ سابقة معرفت ;precedent
ز نهار	zinhár beware		ma ^e rifat prior
زوال	zavál passing away, demise		acquaintance
زور	زورآور ;zór strength, force	ساختن	sákhtan (ساز sáz) to make,
	~ávar pressing, bringing		- ساختن به ;build, perform
	زورآزمای ;force, strong	al	ba to make do with
	~ázmáy weight-lifter,	ساز	sáz- → sákhtan; ناساز ná~
	mand~ زورمند ِ;strongman		untuned, out of tune; ناسازگار ná~gár incompat-
	زورمندی کردن;strong		ible مار کار ible
	~mandí-kardan to oppress	ساعت	sá'at hour, moment
زورق	zawraq boat	ساعد ساعد	sá'id forearm
زوزن	zózan Zozan	ساق ساق	sáq leg
زه	zih bowstring; ده کردن	ساقى ساقى	sáqí cupbearer
.1.	kardan to string a bow	سال سال	sál year
زهاد	زاهد → zuhhád	سال سالار	sálár chieftain
زهد	zuhd asceticism	سال <i>ک</i> سالک	sálik wayfarer, Sufi
زهر	zahr poison	سان <i>ک</i> ساهی	•
زهره	zahra gall	_	sáhí negligent sáyir-i all of
زيادت	زیادت; ziyádat increase	ساير ائا	
	- kardan to increase حردن	سائل	sá'il beggar
زيارت	ziyárat visit, visitation; ويارتگاه ~gáh shrine	سايه	sáya shadow; سايهپرورده ~parvarda brought up in
1	zébá beautiful		luxury, pampered
زيبا	zaybaq quicksilver		sabab pl اسباب asbáb rea-
زیب <i>ق</i> زیبیدن	zébídan to adorn, beautify	سبب	son, cause; goods, para-
	zér below; ~-i under (prep.);		phemalia
زير	ريردست ما dast underling;	سىز	sabz green; ~a greenery,
	-dast-ázár one زیردستآزار	.	herbage
	who vexes his underlings;	سبق	sabaq precedence; سبق بردن
	n lower∽ زيرين	-	~-burdan to win (a race),
زیرک	zérak clever		get ahead
زيستن	zístan (زی to live	سبک	sabuk light; سبكبار ~bár
زین	zín saddle		lightweight, lightly loaded;
زينت	zínat beauty	1	páy light-footed~ سبکپای
زينهار	zínhár beware	سبيل	sabil way, path
زيور	zéwar ornament	سپاس	sipás thanks; ناسپاس ná~
		1	ungrateful
ژاله	zhála dewdrop	سپاه	sipáh army; سپاهی ~í soldier
ژندە	zhanda ragged	سپر	sipar shield; سپر انداختن andákhtan to throw in the
ژیان	zhiyán raging, ferocious		andákhtan to throw in the towel; سپرباز ~báz shield-
			wielder سپر بار به wielder
ساية	sábia former: alaiVI ".l."		

سابق الانعام ;sábiq former سابق

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سيردن	sipurdan (سپار sipár) to en-		 «góy speaking, سخنگوی	
- •	trust		speaker; منخن گفتن	
سيرى شدن	siparí-shudan to pass, be		guftan to speak	
	over	سد رمق	sadd-i ramaq kardan to	
سپند	sipand rue	0 -	stave off starvation	
سپيد	sapéd white	سبر	sar head; سرآمدن-ámadan	
ستان	ستدن → -sitán	•	- سر باززدن از ;to excel	
ستاره	sitára star		báz-zadan az to turn the	
ستای	ستودن → -sitáy		head away from; سرتيز ~téz	
ستايش	sitáyish praise		سر خُوْیَشتن ;hot-headed -i khwéshtan girif- گرفتن	
ستدن	sitadan (ستان sitán) to take		-i khwéshtan girif کرفتن	
ستردن	suturdan to shave		tan to be about one's busi-	
ستم	sitam tyranny, oppression;		i سر کاری داشتن ;ness	
1.	dídan to suffer ستم دیدن		kárè dáshtan to intend to	
	didan to suffer ستم دیدن- oppression; ستمکار kár oppressor, ستمگر gar op-		مه سر کردن ;do something	
	oppressor; ستمگر ~gar op-		kardan to rear the head;	
	pressor; ستمگری -garí		سرکش ~kash refractory ; ~gashta perplexed;	
	tyrannicism		- سر مست مست مست سرمست سرمست	
ستودن	sitúdan (ستاى sitáy) to		سر ,mast drunk متراست nihádan dar to- نهادن در	
	praise		go off into; بىسروپائى	
ستور	sutúr mount, beast of bur-		bé~upáí distress. ¶ sirr pl	
	den		asrár secret اسرار	
ستون	sutún column	سرا	sarrá good times	
ستوه		سراچه	sarácha pavilion, palace	
ستيز	-~ ستيز گرفتن با ;sitéz spite	سرای	saráy house, palace	
	giriftan bá to tangle with;	سرينجه	sarpanja hand, fist;	
	ستیزه روی ;a spite~ ستیزه		gí strength~ سرینجگی	
	ستیزیدن با ;aróy spiteful	سرچشمه	sarchashma spring	
	~ídan bá to tangle with, pick on	سرخ	surkh red	
	*	سرخ سرد	sard cold	
سجع	saj' rhymed prose	سرز نش	sarzanish reproach; سرزنش	
سجود سحر	sujúd prostration		-karda n to rebuke	
سحر	sahar dawn; سحرگه agah dawn; سحری ^í dawn	سرشت	sirisht nature	
	(adj.)	سرعت	sur'at speed	
سخا	sakhá generosity, liberality	سرکه	sirka vinegar	
سخاوت	sakhávat generosity	سرگردان	sargardán perplexed, con-	
سخت	sakht hard, difficult; سختى		fused	
	~í difficulty, hardship	سرما	sarmá cold	
سخره	sukhra forced labor	سرمايه	sarmáya capital	
سخن		سرمست	sarmast drunk	
•	árástan to ~ سخن آراستن	سرنديب	Sarandíp Serendip, Ceylon	
	speak eloquently; سخنچين	سرو	sarv cypress; امرو خرامان	
	~chín tattle-tale, snitch;		khirámán stately cypress	
	«dán eloquent سخندان سخندان	سرود	saród song	
		سرور	sarvar leader; سروری~í	

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	leadership		sultan, ruler
سره	sara good; سرهمرد ~mard	سلطنت	saltanat rule, monarchy
	good fellow	سلک	silk line, string
سرهنگ	sarhang officer	سليم	salím sound
سرير	sarír throne	سلیم سلیمان	Sulaymán Solomon
سزا	sizá appropriateness; worth;	 سماحت	
	-vár worthy, de سزاوار	سماط	simát table covered with
	- ná~ inappro ناسزا		victuals
	priate, unworthy	سماع	samá' Sufi musical perfor-
سست	sust weak, loose, lax, ex-		mance
	hausted; سستبازو ~bázú	سمع	در سمع قبول ;hearing ِsam'
	سستی کردن ;weak-armed		dar ~-i qabúl ámadan آمدن
	~í-kardan to be lax;		to be listened to favorably
	raghbat limp ~سترغبت in desire, jaded	سمند	samand steed
t.		سموم	samúm hot wind
سطوت سعادت	satvat power sa'ádat felicity,	سمين	samín fat
سعادت	auspiciousness	سنان	sinán spear
سعت		سنبل	sumbul hyacinth
سعی	sa'y running, effort; سعى	سنت	sunnat custom
للتعني	-kardan to endeav کردن	سنجار	Sinjár Sinjar, town in Iraqi
	or, try		Kurdistan
سفاهت	safáhat foolishless, stupidity	سنجيدن	
سفتن	suftan (سنب sunb) to	سنگ	ang stone; سنگدل~dil
0	pierce		n سنگين; hard-hearted
سفر	safar trip, journey		made of stone; سنگساري
سفره	sufra tablecloth; سفره نهادن		sárí-kardan to stone کردن
	~-nihádan to lay a table,	سو	su direction, side; يكسو
	hold a feast		يکسو ;yak~ one side, aside
سفله	sufla low, vile		i yak~-nihádan to put aside
سفيه	safíh fool	:.1	
سقط	سقط گفتن ;saqat revilement	سور بق	سابقه → wayar riding, mounted
	~-guftan to revile, curse	ستوار سؤال	su'ál question; asking,
سقيم	saqím ill, sick	سوان	begging
سكان	sukkán rudder	سه خت٠	sókhtan (سوز sóz) to burn
سكندر	Sikandar Alexander	سود	súd profit; سودمند ~mand
سكِون	sukún calmness	,	profitable
سگ	sag dog	سودا	sawdá melancholy
سلاح	siláh arms, weapons	سوّدن	súdan (سای sáy) to rub, wear down
سلام	salám hello, greeting		wear down
سلامت	salámat health, well-being,	سوراخ	súrákh hole
	safety	سورت	sawrat fury. ¶ súrat chapter
سلحشور	silahshór armed, soldier	-	of the Koran
سلسله	silsila chain	سوز	sóz burning, sharp pain.
سلطان	salátín سلاطين salátín	•	سوختن → -sóz ¶

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سوزن	sózan needle	شاگر د	shágird apprentice; com-
سوگند	sawgand oath	,	mon soldier
سوهان	sawhán file	شام	shám evening. ¶ Shám
سهّل	-~ سهل گرفتن ;sahl easy	١	Syrian; شامی Šyrian
Ü	giriftan not to mind	شان	
سهم	sahm fright; سهمگين ~gín		~-i about, concerning
1 "	frightening, terrifying	شاه	sháh king; شاهی ~í kingship
سهيل	suhayl Canopus	شاهد	sháhid beauty, beautiful per-
سياحت	siyáhat travel, journey		son
سياست	siyásat punishment; execu-	شايد	sháyad is fitting,
-	tion		appropriate, suitable
سياقت	siyáqat-i sukhan putting	شب	shab evening, night;
	words together	•	angáh nighttime; شیانگاه
سياه	siyáh black; سياهدل ~dil		ba róz ~ شب بروز آوردن
	سیاهفام ;black-hearted		ávurdan to spend the night
	∼fám black in color;	شباب	shabáb youth
	"gósh jackal; سیاهگوش	شبان	shabán shepherd
	í blackness سیاهی	شبخيز	shabkhíz vigilant
سيب	séb apple; سیب ز نخدان-i	شبنم	shabnam dew
	zinakhdán dimple in the	شبه ٔ	shaba jet
	chin	سبب شبان شبخیز شبنم شبره شپره	shappara bat
سيخ	sékh spit, skewer	شتا	shitá winter
سير	sayr travel. I sér satiated;	شتاب	شتاب کردن ;shitáb haste
	a satiation. ¶ siyar سیری γί satiation.	•	kardan to hasten
	سيرت →	شتابان	shitábán hastener
سيرت	siyar conduct, سير siyar conduct,	شتر	shutur camel; شتر بان~bán
	career	-	camel-driver
سیل	sayl flood, torrent; سيلاب ~áb flood	شجاعت	shajá'at courage
t .		شحنه	shihna police
سیلی سیم	sílí slap	شخص	shakhs person
سيم	sím silver; سیمین ~ín silvery, made of silver	شدت	shiddat hardship
سيما	símá countenance	شدن	shaw) to شو) shaw
سينه	sína breast		become; to go
سيه	siyah = سباه	شدید	=
سيه	سيه = siyan	شر	شر رسانیدن ;sharr evil
. 1 .	abálab bran ala		rasánídan to do evil, harm
شاخ شادمان	shákh branch	شراب	sharáb wine
سادمان	shádmán happy; شادمانی -í-kardan t o rejoice	شربت	sharbat drink
شاشيد	sháshídan to piss	شرزه	sharza ferocious
ساسید. شاطر	shátir clever	شرط	shart condition
ساطر شاطی	shátí shore, bank	شرطه	shurta police
ساطی شاعر		شرع شرف	shar' law
شاغر شاهٔ	shaʻir pl شعرا shuʻará poet sháfí healing	شرف	sharaf nobility, superiority
شافی شاکر	shákir thankful	شرم	sharm shame; شرمسار ~sár
سا بر	SHARIF UIZHKIUI	1	شرمساری بردن ;ashamed

20	on Dis	OCLISIA	Y
	~sárí-burdan to be humili-	شماتت	shamátat gloating
	-zada humil شرمزده;	شمايل	shamáyil characteristics,
	-bé~ immod بي شرم	Ū	qualities
	est, unabashed	شمردن	shumardan (شمار shumár)
شره	sharih greedy		to count
شریک	sharík partner	شمشير	shamshér sword
شستن	shóy) to شوی) shóy	شمع شمه	sham' candle
	wash	شمه	shimma cream, kernel, brief
شطرنج	shatranj chess		account
شعب	shi'b mountain crannies	شناختن	shináshtan (شناس shinás)
شعر	shi'r poetry	-	to recognize, know
شعرا	شاعر → shuʻará	شنعت	shun'at revilement
شفا	shifá recuperation; شفا	شنگرف	shangarf vermilion, cinna-
	yáftan to recover- يافتن		bar
شفاعت	shafá'at intercession	شنيدن	shinídan to hear; to sense,
شفقت	shafaqat commiseration,		to smell
	compassion	شنيع	shaní° ugly, horrible
شفيع	shafí ^e intercessor	شو	-(y)- شدن → -shaw. ¶ sh
شفیع شقی	ashqiyá اشقيا shaqí pl		شستن →
	miserable, wretched	شوخ	shókh impudent; شوخچشمی
شک	shakk doubt; بىشك bé~	_	~chashmí bold impudence;
_	doubtless, without doubt		dída impudent~ شوخديده
شكار	shikár hunt; شکارگاه ~gáh	شور	
_	hunting field		~abúm brackish ground;
شكافتن	shikáftan (شكاف shikáf		-bakht unlucky; شور بخت
	to split		ish tumult; مشورش منظم منظم المعالمة المعالمة المعالمة المعالمة المعالمة المعالمة المعالمة المعالمة المعالمة ا
شكايت			- idan to be upset, distracted
شكر	shakar sugar; شكرخنده	< A	shawkat splendor, magnifi-
	~khanda sweetly smiling.	شوكت	cence
/.	¶ shukr thanks, gratitude	ش. ش	shóy- → شستن
شكستن	shikastan (شکن shikan) to	شوی شهد	shahd honey
	break	سهد شهر	shahr city; شهريار ~yár
سكفتن	sukóf) شكوف sukóf) to bloom	سهر	prince, ruler
I <i>C</i> *	shakl pl اشكال ashkál form	شهروا	shahravá counterfeit coin
		شهرر	shahvat pl شهوات shahavát
شکم	shikam stomach, belly; مکمدرد ~dard stomach-	سهرت	lust, passion
	ache	شياد	shayyád charlatan
شكنحه	shikanja torture	شياطين	شیطان → shayátín
شكوفه	shukófa blossom	سيا سي <i>ن</i> ش	shér lion. ¶ shír milk
شكوقة	shakéb patience; شکیبیدن	شدن	shírín sweet; شيرين لب ~lab
سحيب	سخيبيد و shakeb patience; مخيبيد ما مار مار مار مار مار مار مار مار مار	سيرين	sweet-lipped; شيرين زبان
	forbear		~zabán eloquent
شگال	shagál jackal	شيطان	shaytán pl شياطين shayátín
شلغم	shalgham turnip	**	devil
(45000			

	PERSIAIN	VOCABUL.	ARY ZZI
شيوه	shéva blandishment	صلحا	صالح → sulahá
		صندوق	
صابر	sábir patient	صنعت	san'at craft, art
صاحب	asháb pos- اصحاب asháb	صنم	sanam idol; beautiful person
	sessor, owner; friend, com-	صواب	
	anion; صاحب دل~dil		ná~ incorrect
	صاحب ديوان ;sympathetic	صوت	sawt voice
	~díván bureau chief;	صورت	súrat form, shape, guise;
	-jamál beau صاحب جمال	- 55.	bastan to be-
	tamyíz~ صاحب تمييز ;tiful		possible
	discriminating	صولت	sawlat ferocity
صادر	sádir-shudan to issue forth	صياد	sayyád hunter, fisherman
صالح	sulahá pious; صلحا sulahá	صيد	صید کردن ;sayd prey
	Salih, an Arabian prophet		kardan to hunt, to fish
صبا	sabá morning breeze, zephyr	صيف	sayf summer
صباحت	sabáhat comeliness	صيقل	sayqal polishing; صيقل
صبح صبر	subh morning		-kardan to polish کردن
صبر	sabr patience; aloes		
صبوح	sabúh morning draught	ضايع	záyi'-kardan to lose; ضايع
صحبت صحت	suhbat companionship		shudan to be lost سدل
	sihhat health, correctness	ضبط	zabt control
صحن	sahn courtyard sadr honored end of a room	ضجور	zajúr suffering, tormented
صدر		ضحاک	zahhák the Azhidahaka,
صدف	sadaf oyster shell		usurper who ruled Iran
صدق	sidq truth, truthfulness		during a thousand-year
صدفه	sadaqat صدقات sadaqát alms		reign of terror
	sadamat blow	ضد . ا	zidd opposite
صدمت		ضرا	zarrá bad times
صديق	siddíq righteous	ضرب	-ul- ضرب المثل ;zarb blow
صرف	sarf expenditure; صرف کردن-kardan to spend;		masal proverb, parable;
	«kardan to spend; مردب shudan to be» صرف شدن		zadan to hit,
	spent	ضرورت	zarúrat necessity, urgency
صره	surra purse	صرورت ضرير	zarír blind
صعب	sa'b difficult	حبرير ضعف	za'f weakness
صف	saff line, rank	ضعیف	za'íf weak; thin
صفا	safá purity	- ضلالت	zalálat error
صفت	sifat quality	ضمه	zamma mark for the vowel
صفوت	safvat purity		ʻu'
صلابت	safvat purity salábat might saláh rectitude, correctness;	ضمير	zamír mind
صلاح	saláh rectitude, correctness;	ضمين	zamín guarantor
	pazíruftan-~ صلاح پدیرفتن	ضيغم	zaygham raging lion
	to be corrected; صلاحيت	ضيمرٰان	zaymurán basil
1	~iyyat rectitude, piety		
صلح	sulh peace, truce	طارم	tárum dome

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طاعت	tá'at obedience; act of		kardan to-~ طلب كردن
	obedience and worship		طلبكار ;summon; to request
طاعن	táʻin critic, taunter		~kár seeking, searcher
طاغي	tághí tyrant	طلسم	tilism talisman
طاق	táq arch	طلعت	tal'at countenance
طاقت	táqat strength, endurance;	طماع	tammá' greedy
	bé~í inability to بيطاقتى endure	طماع طمع	tama' greed; طمع کردن kardan to be greedy
طالع	táli' ascendant star	طوطي	tútí parrot
طاوس	táús peacock	طوع	an طوعًا ;taw' obedience
طايفه	táyifa group	•	obediently
طبايع	طبیعت → طبیعت	طوفان	túfán storm
طبع	tab' nature; poetic talent	طويله	tavíla train (of animals),
طبع . طبق	tabaq plate, platter		stable
طبلة	tabla tray	طهارت	tahárat ablutions
طبيب	tabíb pl اطبا atibbá physi-	طیب	
	cian		שלבו ~ul-adá well executed.
طبيعت	tabáyi' طبایع tabáyi		طیب ; ¶ tíb pleasantness
	tabáyi' طبایع tabáyi' مطبیعتشناس ;nature		'-i 'ays h enjoyable
	∼shinás p h ysician		life
طرابلس	Tarábulus Tripoli	طيبت	طيبت ميز ;tíbat goodness
طرار	tarrár irreconcilable		مطيبت ; عمور علم ما مام
طرب	tarab entertainment, sing-	1	i nafs good cheer نفس محمد
	angéz~ طربا نگيز ;ing	طیر ا ان	tayr birds
	entertaining	طيران	tayarán flight
طرح	dرح; tarh foundation	طيره	tayra-giriftan bar to vent
	afkandan to lay- افکندن		one's wrath on. ¶ tíra ill omen
. ,	a foundation	ما ش	taysh stridency
طرف	taraf pl اطراف atráf side, direction	طیش	
طريق	taríq road, path; بطريق ba	ظالم	zálim oppressor, unjust
	~-i as, by way of	ظاهر	záhir evident; external,
	taríqat Sufi order		exoteric; ظاهر حال -i hál
	ta'ám food	!:	external condition
1	ta'm taste	ظرافت	ziráfat witticism, wittiness
	tu'ma morsel	ظريف	zaríf witty, sophisticated
طعن	ta'na revilement; طعنه	ظفر	zafar victory; خفر یافتن
	,zadan to revile-، طعن زدن	13:	yáftan to achieve victory zill shadow
1 • 1	taunt	ظل نا	
طفل	atfál child اطفال tifl pl	الله	zulm oppression, injustice
طفوليت	tufúliyyat childhood	طلمب	zulmat pl ظلمات zulumát darkness
طلا	talá gold	. 1:	
طلاق	الماق دادن; taláq divorce	طن :اه	zann suspicion
11	dádan to divorce	طهير	zahír splendid
طلب	talab request, summons;		

	PERSIAN \	/OCABU	LARY 22.
عابد	ábid worshipper, religiously		remarriage
	observant	عدل	
عاج	áj ivory	عدم	
عاجز	ájiz incapable, helpless	عدو	
عاجل	ájil immediate	عدول	
عادت ي		عديل	_
عادل		عذاب	
عارض			izár cheek
عارف	- •	عذر	uzr excuse, apology; عذر
عاريت		•	ávurdan az to- آوردن از
عاشق	ashiq pl عشاق ushshaq lover		apologize for; عذر خواستن khwástan to seek for
عاصي	ásí disobedient, rebellious; sinful		giveness; حذر نهادن nihádan to excuse
عافيت	áfiyat health, well-being	عربده	arbada fight, quarrel, brawl;
عاقبت	áqibat end; finally, in the	300,50	بربده کردن -kardan to
•	end		brawl
عاقل	áqil reasonable, rational	عرصه	arsa expanse
عاكف	ákif worshipper	عرض	irz honor, womenfolk
عالم	álam world; عالمآراي ~áráy	عرق	araq sweat; distilled liquor
'	world-adorning;'حالمي ~í	عروس	arús bride
	human being.¶álim pl	عريان	uryán naked
	ulamá learned	عزب	azab bachelor
عالى	álí exalted	عزت	izzat honor
عام	ámm common; عامي	عزلت	uzlat solitude
	commoner	عزم	azm determination; عزم
عبا	abá cloak, dervish garment		dáshtan to set out- داشتن
عبادت عبارت	ibádat worship		عزم کردن ;(on a journey)
	ibárat expression		~-kardan to decide, resolve
عبرت	ibrat a lesson by example; عبرت گرفتنgiriftan to	عزيز	azíz dear, precious; powerful, potentate
	learn a lesson	عزيمت	azímat determination
عبير	abír ambergris	عسل	
عتاب	itáb reproach	عشا	ashá supper, evening meal.
عجايب	ajáyib → عجيبه		¶ ishá evening
عجب	ajab amazing, astonishing	عشاق	ushsháq name of a musical
عجز	ajz inability, helplessness		عاشق → عاشق
عجمي	ajamí Persian	عشرت	ishrat conviviality, carous-
عجوز	ajúz old woman		ing
عجيبه	ajíba pl عجايب ajáyib	عشق	ishq love; عشقباز ~báz lover
,	wonder, marvel	عصا	asá staff
عداور	adávat enmity	عصاره	usára juice
عدت	uddat minimum time that	عصر	asr age, epoch
	must elapse after a		isyán disobedience, sin
	woman's divorce before	عضو	uzv pl اعضا a°zá limb

т	ON DIO	OCLISITE	*
عطا	atá gift, pay m ent	عمر	umr life, lifetime
عطار	attár pharmacist	عمل	amal pl اعمال a'mál work,
عظيم	azím magnificent, great;		labor
V	greatly	عميم	amím general, widespread
عفاف	afáf chastity	عنا '	aná pain, trouble
عفو	afv forgiveness	عناب	unnáb jujube; عنابرنگ
عقب	aqab behind		~rang purple
عقبي	uqbá the next life	عناد	inád contentiousness
عقد	aqd contract; -~ عقد بستن	عنان	inán reins
	bastan to sign a contract;	عنايت	ináyat favor
	- عقد بیع i bay° purchase contract; عقد نکاح	عنبر	ambar ambergris
	i-~ عقد نكاح ;contract	عندليب	andalíb nightingale
	nikáh marriage contract;	عنفوان	unfuván commencement;
	i namáz عقد نماز بستن		-i shabáb, منفوان شباب
	bastan to pray. ¶ iqd neck- lace		i javání the عنفوان جواني
, "-			full bloom of youth
عقده	uqda knot, furrow (on the brow)	عنكبوت	ankabút spider
عقل	aql reason, mind	عوام	avámm common people;
عقوبت	uqúbat torment, punish-		- unnás com عوام الناس m oners
حوبت	ment	1 .	aváyib faults
عكس	aks opposite	عوایب	úd aloe
علاج	iláj treatment; معلاج کردن	عود	awn help
عارج	kardan to treat	عون	•
علامه	alláma erudite	عهد	ahd promise, vow; era, time
علت	illat reason; disease	عهده	از عهدهٔ ;uhda responsibility az ~-i kárè کاری بدرآمدن
علف	alaf grass, weed; علفخوار		ba dar ámadan to discharge
_	~khwár meadow		one's responsibility to do
علم	alam banner; well-known		s.th.
I.	person; stripe. ¶ ilm learn-	عيار	ayar assay; کمعیار kam~ of
	ing, knowledge; science,	J	less than full assay (coin).
	branch of knowledge		¶ ayyár trickster; حيارى ~í
علما	عالم → alamá		chicanery, trickery
علوي	ulví of the superlunar realm	عيال	ayál dependent
على	alá Arabic preposition that	عيب	ayb pl عيوب uyúb fault,
	occurs in the following		-jóy fault- عِيبجوي; flaw
	phrases: على الخصوص alal-		kardan-~ عيب كردن ;finder
	الله; khusús especially		to criticize, find fault
	-aladdavám continu الدوام	عيد	íd pl اعياد a ʻyád feast, festi-
	ally; على العموم alal'umúm		val
	generally	عیسی	Ísá Jesus
عم	amm paternal uncle	عيش	aysh pleasure
عمارت	imárat civilization,	عين	ayn pl اعيان a'yán grandee;
	habitation; حمارت کردن		i the thing itself- عين
	kardan to repair	عيوب	عیب → uyúb

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غار		غلىه		
غارت	g hárat plunder	•	whel m	
غازي	g hází warrior	غلط	غلط کردن ;ghalat mistake	
غافل	gháfil az negligent, heedless		kardan to make a mistake,	
	of		to err	
غالب	ghálib majority; overpower-	غلطيدن	ghaltídan to roll, tumble	
	ing; غالب اوقات awqát		down	
	most often	غله	ghalla grain	
غايب	- غایب شدن ;gháyib absent	غليظ	g halíz thu g	
	shudan to disappear	غم	ghamm concern, worry;	
غايت	gháyat extreme; بغایت bi~	1	bé~ unconcerned بىغم	
	extremely	غماز		
غبار	ghubár dust	غمزه	ghamza glance, wink	
غدار	ghaddár treacherous	غنا	ghaná richness, wealth	
غدر	ghadr treachery, mutiny;	غني	aghniyá rich اغنيا ghaní pl	
	kardan to- غدر کردن	غنيمت	ghanímat booty; غنيمت	
	mutiny		shinákhtan to- شناحتن	
غراب			appreciate; غنيمت شمردن	
	~ulbayn wild crows		~-shumurdan to make the	
غرامت	gharámat loss;غرامت		most of, take advantage of	
	ميدن ~ kashídan to	غواص	ghavvás diver	
	suffer loss	غوچ	ghúch hulk	
غرايب		غور	Ghór Ghor, area in central	
غربال	ghirbál sieve		Afghanistan	
غربت	ghurbat exile, strange land,	غوطه		
	foreign parts		~-khwardan to go under	
غرض	gharaz intent; selfish		(water)	
•	motive, ulterior motive	غوک	_	
غرق	gharq-shudan to drown;	غيب	, , , , , , , , , , , , , , , , , , , ,	
	a-shudan to غرقه شدن طحمت		-dán seer, mind- غيبدان	
غرفه	drown		reader, prognosticator; غيب	
-	ghurfa upper room		-dánistan to be a mind reader	
غرور	ghurúr pride, delusion	. ·		
غره :	ghurra duped, deluded	عيبت ن	- '	
غريب	gharíb strange; stranger	غير	ghayr pl اغيار aghyár other,	
غريبه	gharíba pl غرايب gharáyib		stranger; بغير bi~-i other than	
<u>:</u>	strange thing		ghayrat zeal, jealousy	
غريق	gharíq drowning	عيرت	gliayrat zear, Jearousy	
غريو	gharív shout, cry	هٔ ا م	féhich unangalakta	
غصه غضبان	ghussa grief	قاحس فاخر	fáhish unspeakable	
•	ghazbán angry	-	fákhir proud	
غفلت	ghaflat negligence, heedless-	فارجه	fárija sympathetic, helpful (woman)	
••	ness	فاسد	fásid corruptor; فاسد شدن	
عفور خالات	ghafúr forgiving	ی سید	مالک شدن :asid corruptor shudan to turn sour	
غلام	ghulám slave boy		original co culti soul	

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فاسق	fásiq abominator, sinner	فرسنگ	farsang league
فاصد	fásid bloodletter, surgeon	فرسودن	farsúdan (فرسای farsáy) to
فاضل	fazil pl فضلا fuzalá		rub down, wear away
U	excellent, worthy	فرش	farsh carpet
فاقه	fáqa poverty	فرشته	فرشتهخوی ;firishta angel
فاكهه	fakiha pl فواكه favákih fruit		khóy of angelic tempera-
فايده	faváyid ben- فوايد		ment
-	efit	فرصت	fursat opportunity
فايق	fáyiq superior	فرض	farz obligation
	fath victory	فرعون	1~ فرعوني ;Fir'awn Pharaoh
فتح فتحه	fatha the mark for the		wealth and power
	vowel 'a'	فرق	farq difference
فتنه	fitna sedition; فتنها نگيز	فرمان	farmán order, command;
	~angéz seditious		-bardár obedi فرمانبردار
فتوى	fatvá legal opinion		burdan-~ فرمان بردن ;ent
فجور	fujúr profligacy		فرمانده ;to obey orders
فدا	fidá sacrifice		rdih commander; نافرمان ná~ uncontrollable
فر	far(r) glory, aura		
فرات	Furát Euphrates	فرمودن	farmúdan (فرمای farmáy) to order, command
فراخ	firákh broad, expansive;	فر نگ	
	-raví overexten فراخروی	قر <i>ەت</i> فرو	firó low, down; فرو گذاشتن
	sion	<i>حر</i> و	~-guzáshtan to set aside;
فرارسيدن	fará-rasídan to arrive		mándan to be-
فرازامدن	faráz-ámadan to approach,		left behind, to b e unable,
, .	to bend over		to fail; فرومایه ~máya vile,
فراست	firásat perspicacity		low, mean
فراش	farrásh custodian	فروختن	firókhtan (فروش firósh) to
فراغ	farágh leisure; موراغت ~at		sell
et :	ditto	فرود	م- فرود آمدن ;firód down
فراق	firáq separation		ámadan to come down,
فراموش	farámósh-kardan to forget	<i>,</i> .	alight, dismount
فراوان	faráván abundant	فرهنگ	farhang culture, courtesy,
فراهم	faráham-ávurdan to gather,	, .	etiquette
	pile up	فرياد	فريادرس ;faryád cry, shout
فربه مٔ تی	farbih fat; فربهی ~í fatness fartút hag	:	~ras helper
فرتوت ه	faraj relief. ¶ farj genitals	فريب	مه فریب خوردن ;faréb deceit khwardan to be deceived
فرج فرخ	farrukh felicitous	4.1.6	Farédún Faredun, mythical
<u>ب</u> .	farkhunda auspicious,	فريدون	Persian king
فرخنده	happy		faréftan (فریب faréb) to
هٔ : ند	farzand child, offspring	فريس	deceive, trick
فرزند ف.ن.	farzín queen (chess)	ف بة.	faríq group
فرزین فرستادن	firistádan (فرست firist) to	عری <i>ی</i> فسا د	fasád corruption
فرستادت	send	فسحت	fushat expansiveness

	PERSIAN	VOCABUL.	$ARY \qquad \qquad LLI$
فسق	fisq corruption	فهم	fahm understanding
فسوس	افسوس = fusós	في ٰالجمله	fahm understanding filjumla in short
فسون	fusún charm, spell		faylasúf philosopher
فصاحت	fasáhat eloquence		
فصل	fasl season	قابل	qábil receptive
فصيح	fasíh eloquent	قابلە	qábila midwife, nursemaid
فصيح فضاله	fazála remnants, dregs	قاتل	qátil lethal
فضايل	فضيلت → فضيلت	قادر	qádir capable, strong
فضل	fazl excellence	قارون	
فضلا	فاضل → fuzalá	قاصد	
فضله	fazla excess	قاصر	qásir lacking, deficient;
فضول	fazúl meddlesome, nosy.	,	-himmat lack قاصرهمت
-	¶ fuzúl interference, med-		ing in highmindedness
	dling	قاضى	qází judge
فضيحت	fazîhat scandal	قاع	qá' plain, desert
فضيحه	فضيحت = fazíha	قاعده	qá'ida rule, base, basis
فضيلت	fazílat pl فضايل fazáyil	قافله	qáfila caravan
	excellence, superiority	قامت	qámat stature, height of a
فطر	fitr breaking a fast. ¶ fitar		person
	→ fitrat	قانع	qáni' content, satisfied
فطرت	fitrat pl فطر fitar trait,	قايم مقام	qáyim-maqám vicegerent,
	natural disposition	1 1	successor
فطنت	fitnat intelligence	قبا	qabá tunic
فعل	fi'l deed, action; doing	قباله	qabála deed, promissory
فغان	fighán cry, outcry, lament		note
فقير	fuqará poor, فقرا faqír pl	قبح قبض قبل قبله	qubh ugliness
	poor person; فقيره ~a poor	قبض	qabz grasp
	woman	قبل	qibal direction
ففيه	faqın pl فقها fuqaha juris-	قبله	qibla the kiblah, the direc-
	prudent		tion of prayer toward
فكرت نام :	fikrat thought		Mecca
	fakayf how then?	فبول	qabúl-kardan to accept
فلاح	faláh success falátún Plato	فبيح	qabih ugly
		فبيله	qabíla clan, tribe
فلان	fulán so-and-so, such-and- such	فتال	qitál battle
C I;		فحبه	qahba whore
	falak celestial sphere	قد	qadd height, stature
فن	funún skill, art فنون funún skill, art	قدح	qadah cup, goblet
فنون	فن → funún ناک مانا	قدر	qadar amount. ¶ qadr
فواكه	فاکهه → favákih		worth, value; شب قدر
فوايد	فایده → bayayid		shab-i ~ Night of Power,
فوت	مه فوت شدن; fawt loss shudan to be lost		the night on which the Koran was revealed; بی قدر
.V :	fúlád steel		بی قدر ;bé~ worthless
فولاد	ruiau steet		be - worthiness

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قدرت	qudrat power	قعر	qa'r bottom
قدس	quds Jerusalem	قفس	qafas cage
قدم	qadam foot	قلاع	قلعه → qilá'
قدوم	quds Jerusalem qadam foot qudúm coming qadím old, ancient qarár rest; بر قرار داشتن bar	قلعه	
قديم	qadím old, ancient	قلم	qalam pen
ق ار	garár rest; بر قرار داشتن bar	قلندر	qalandar wandering dervish
5.5	~ dáshtan to maintain;	قله	qulla summit, peak
	بyáftan to grow-مقرار یافتن	قفا	qafá back of the neck; قفای
	calm, settle down	•	~-yi behind the back
قراضه	quráza shaving, insignifi-	قناعت	giná°at contentment; قناعت
-	cant, pittance		- karda n to be con- کردن
قرآن	qur'á n the Koran		tent (به with)
قراين	قرینه → qaráyin	قوت	qút sustenance. ¶ quvvat
قرب	در آن قرب;qurb proximity		power, strength
	dar án ~ around then	قول	qawl saying, dictum; speak-
قر بان	qurbán-kardan to sacrifice;	•	ing
,,,	í sacrificial lamb حربانی	قوم	qawm people, tribe, nation
قربت	ور آن; qurbat proximity	قوی قوی	qaví strong
	dar á n ~ around قربت	قوم قوى قهر 	gahr wrath
	then	قىاس	qiyás measure, analogy;
قربى	qurbá familial	<i>U</i>	bé~ untold بىقياس
قربی قرص قرض 	qurs disc	قيامت	
قرض	qarz loan	 قىد	qayd chains, bondage, im-
قرین	qarín spouse; equal; قرينه ~a	**	prisonment
0.9	pl قرأين qaráyin peer	قىمت	qímat value
قرىه	qarya village		1
<u>ق</u> : قز	qaz silk	کاب.	káhín dowry
قْدُاگند	qazhágand armor	کانہ کانہ	kákh palace
قصاب	qassáb butcher	کا،	kábín dowry kákh palace kár work, job; battle;
قصاص	qisás retaliation	٥	
قصب	gasab linen; قصب الجيب		کاردانی ~dání competence; کارگاه ~gáh workshop;
•	~uljíb candy cane		کُارِزار ;ú warrior کاری
قصد کردن			~zár battlefield; بکار آمدن
- 5	do something		ba ~ ámadan to be of use.
قصيده			۳ kár- → کاشتن. ¶ kár- →
قضاً	qazá fate; implementation;		كشتن
	judgment; قضارا ~rá by	كارد	kárd knife
	أ -~ قضاً كردن chance; أ	كاروان	káraván caravan
	kardan to make up (for	كاستن	kástan (کاه káh) to decrease
	missed prayer)		kásid in a slump (market)
قضبان	qazbán slender branches		kása cup
قطره	qatra drop		káshtan (کار kár) to plant
قطرہ قطع	qat' cutting, severing; قطع	كاشغر	káshghar Kashgar, city in
	i rahim severing رحم	<i>J</i>	Chinese Turkistan
	family ties	كاغذ	kághaz paper
			G r-r-

		VOCILDOLI	
كافر	كافرنعمت;káfir infidel		i-~ كرم اخلاق ;generous
	~ni'mat ungrateful for		akhláq noble qualities,
	bounty		good character. ¶ kirm
كافور			worm; کرم پیله i píla silk
.,_	made of camphor		worm
کا فه	, .		karrúbí cherub
کافی	káfí sufficient	- /	karhan unwillingly
کام	kám palate; desire	كريم	كريم ;karím generous, noble سالنفس ~unnafs generous in
كالمران	<u> </u>		
	~í success		spirit
کان	, = =	کریه	کریهمنظر ;karíh hateful
	kandan to dig a mine.		~manzar hideous; ~ussawt with a terrible voice
	$\P k'án = \tilde{\mathcal{L}}$	کژ	
کاہ	· · · · · · · · · · · · · · · · · · ·	تر	kazh crooked; کژدم ~dum
كاهل	کاهلی ;káhil slack, remiss		scorpion; كرطبع ~tab' crooked-natured, deviant
	'i-kardan to be کردن ماهیاه	کس	
کاین	slack, remiss	ىس	one; ناکس ná~ nobody
<i>کاین</i>	káyin pl کاینات át existing thing	5	kasr diminution
<i>ک</i> با <i>ب</i>	9	کس <i>دی</i>	kisrá Chosroës
ب ب	kardan to roast		kisvat clothing
کیک		کشتن	
كبوتر	•	U	kush) to کش ¶ kush
کتاب کتاب	kitáb book. ¶ kuttáb Koran		kill
7	school	كشتى	kashtí boat; کشتیبان ~bán
كتابه	kitába inscription		کشتیشکسته ;captain
كتف			~shikasta shipwrecked.
کج	kaj crooked		کشتی ;Rushtí wrestling هرفتن giriftan to wrestle می گرفتن
كحاوه	kajáva litter		
كذخدا	kadkhudá householder;	دشف	kashf investigation, discov-
	host		ery
كدورت	kudúrat annoyance	كشور	Sishvar country; کشورخدای ~khudáy monarch
كرامت	Karámat nobility; pl كرامات	كشيدن	kashídan to draw, pull
	kirámát saintly miracle	کعب	ka'b heel; die
كران	kirán edge, shore, limit;	تعب کعبه	ka'ba the Kaaba in Mecca
	bé~ limitless بی کران	حب. کف	kaff palm (of the hand)
كراهت		ح <i>ت</i> کفارت	kifárat atonement
کربت	kurbat calamity	حدرت کفاف	kafáf livelihood
کردار	kirdár conduct	كفاىت كفاىت	kifáyat sufficiency
کردگار	kirdgár maker, creator	كفر	kufr infidelity, disbelief
كردن	kun) to do. For	كفش	kafsh shoe; کفشدوز ~dóz
	all compounds, see the first element.	<i>G</i>	shoemaker; بیکفشی bé~í
. <	karam generosity, nobility;		shoelessness
ترم	karaii generosity, nobility; حرم کردن karda n to be	كفن	kafan burial shroud

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كفور	kafúr ungrateful	 کوشش	kóshish endeavor
كلاه	kuláh hat, crown	كوشيدن	
كلبه	kulba hut	كوفتن	kób) to کوب) kób
كلمه	kalima word	_	knock, pound
كلوخ	کلوخانداز ;kulókh clod	كوفته	kófta ground meat
C	kulókh clod; کلوخانداز ~andáz clod-thrower;	كوفه	
	kób hoe~ کلوخ کوب	كون	kún asshole
كليد	,	كوه	kóh mountain; كوهستان
کم کم	kam little, few		~istán mountainous re-
كمال	kamál perfection; كمال		-sár moun> كوهسار ;gion
	yáftan to attain یافتن		tain
	perfection	کوی	kóy lane
كِمان	kamán bow	که	ka (relative pronoun) who,
كمر	band~ کمربند; ماربند		which, that; (subordinating
	belt		conjunction) that. ¶ ki
کِمین		که ذ	who?. ¶ kih younger kahf cave
كمينه	kamína least, insignificant	که ن	kuhan old
دن	kan- → کندن ¶ kun- → کردن	مه <i>ن</i> ک	kay when?
1.5	kinár side, edge; embrace;	کی کیاست کیانی	kiyásat sagacity
تنار	dar ~ girif- در کنار گرفتن	کیا شک کا:	kayání royal, regal
	tan to embrace; کناره	کیا تی	kísa purse
	a-giriftan to draw گرفتن	کیانی کیسه کیفیت	kayfiyyat quality, manner
	back, avoid	کیمیا کیمیا	kímiyá alchemy; کیمیاگر
كنج	kunj corner		~gar alchemist
کند	kund dull	کین	kín vengeance. ¶ k'ín = 5
	که اندر = k'andar		این
كندن	kandan (کن kan) to dig up,		0-
_	uproot	گازر	gázar washerman, bleacher
	Kan'án Canaan	گاو	-~ گاو راندن ;gáv cow, ox
کنیزک	kanézak maiden		rándan to drive oxen (for
كوتاه	-~ كوتاه كردن ;kútáh short	_	plowing)
	kardan to shorten, cut	گاه	gáh time. ¶ -gáh (suffix)
	dast~ كوتاهدست;short		place; ناگاه ná~ suddenly,
کو ته	incapable		all at once
نونه	kútah = kútáh; کو ته نظر ~nazar shortsighted	کبر	gabr Zoroastrian
کودک	kódak child; کودکی ~í	125	gadá beggar; گدائی ~í beg-
عود ت	childishness	گذر	ging guzar lane; حدر کردن از
كودن	kódan stupid, dunce	ندر	kardan az to pass by
ر ۔ کور	kór blind; کوربخت ~bakht	گذشتن	guzashtan (کذر guzar) to
	unlucky	٠	pass, cross
کوز کوزه	kóz crooked	گران	girán heavy; deaf (ear); مرانمایه ~máya precious,
كوزه	kóza pot		«máya precious, گرانمایه
كوس	kós drum, battle drum		valuable

_		VOCABUL.	AKY 231
گراییدن به	giráyídan ba to incline to		perform (prayer)
گربز	gurbuz strong woman,	گزاف	gizáf nonsense; بگزاف ba ~
	ha rr idan		with impunity
گربه	gurba cat gird round; گرد around (prep.); گرد چیزی گشتن د خیزی گشتن د خیزی گشتن د خیزی گشتن s.th., to contemplate doing	گزر	gazar carrot gazand harm, injury; گزند رند rasánídan to
گرد	gird round; گرد -i around	گزند	gazand harm, injury; گزند
•	i گرد چیزی گشتن ;(.prep)	,	rasánídan to ~ رسانيدن
	chízè gashtan to frequent		cause harm (م to)
	s.th., to contemplate doing	گزىدن	gazídan to bite. ¶ guzídan
	-ama-~ درد آمدن بر ;.s.tn		guzín) to choose گزين)
	dan bar to gather around;	گستر دن	gustardan (گستر gustar) to
	kardan to-گرد کردن	,	spread
	gather, amass. ¶ gard dust.	گسستن	
	¶ gurd warrior, champion	O	break
گردش گردکان	gardish revolution	گسلانىدن	gusilánídan to snatch;
گرد کان	girdkán walnuts	•	dar-~ to در گسلانیدن
گردن	گردن افراختن ;gardan neck		snatch away
	ب ~-afrákhtan ba to rear	گشودن	gusháy) to گشای) gusháy
	the head in, pride oneself	•	open
	on; گردنکشی ~kashí	گفتار	guftár speech
	refractoriness	گفتن	góy) to say گوی)
کر د و .	girdú walnut	گل ُ	gil mud. ¶ gul flower, rose;
كردون	gardún winch	_	
گردو گردون گردیدن	gardídan to turn	گلاب	guláb rose-water
گرستن گرسنه	giristan = گریستن	گلستان	gulistán rose garden
گرسنه	gur(u)sna hungry; گرسنگی	گله	galla flock. ¶ gila complaint;
	∼gí hunger		-kardan to com- گله کردن
گرفتار	giriftár ba taken by, seized		plain
44	by, fallen prey to	گليم	gilím rug
گرگ	gurg wolf; گرگزاده ~záda	گه	gum lost; گم کرده-kardan
	wolf cub	1	to lose
کرم	garm warm; brisk (market)	گماشتن	gumáshtan (گمار gumár) to
کرو	giraw pawn, hock		appoint, assign
گرم گرو گروه گرویدن	guróh group	گمان	
گرویدن	girawídan to incline, follow		-~ گمان بردن ;doubtless
گِريان	giryán weeping	,	burdan to think, suspect
گریبان	giríbán collar	گناه	gunáh sin, fault; بیگمان bé~
گريختن	guréz) to گريز) guréz	_	innocent
	flee	گنبد	gumbad dome
گريز	guréz flight; گريزان~án	گنج	ganj treasure
_	fleeing	_گنجشک	gunjishk sparrow
گريستن	girístan (گری giry) to cry	گنجيدن	gunjídan to fit
<u>ِ</u> گريوه	garéva hill	گند	gand stench. ¶ gand- →
گريه	girya crying; گریه کردن		گندیدن
_	kardan to cry	گندم	gandum wheat
گزاردن	guzárdan (گزار guzár) to	گندٺا	zár گندنازار ;gandná leek

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	leek bed		zadan az to boast of
گندیدن	gandídan to rot, putrify	لاله	lála tulip
گنگ	gung mute	لآلي	la'álí → لؤلؤ
گنه	gunah = گناه	لانعلم	láya'lam ignorant, ignora-
گنگ گنه گنهکار گواه	gunahkár sinner	/	mus
گوآه	guváh witness; گواهي	لايق	láyiq worthy, suitable
,	گواهی دادن بر ;testimony	لايم	láyim censurer, bla m er
	~í-dádan bar to testify to	لاييدن	láyídan to bark
گور	gór grave. ¶ gór onager,	لب	lab lip, edge
	wild ass	لبنان	Lubnán Lebanon
گوسپند گوسفند	góspand sheep	لحظه	lahza moment
كوسفند	gósfand = گِوسپند	لحن	lahn pl الحان alhán melody,
گوش	mál box گوشمال;gósh ear	Ū	song
	on the ears, chastisement;	لخت	lakht bit; لختى ~è a bit, for
	vár earring~ گوشوار		a while
گوشت	gósht meat	لدغه	ludgha harm, injury
گوشه	gósha corner; گوشه نشین	لذت	lizzat pleasure
44	~nishín lurking	لذيذ	lazíz delicious
کو ک رد	gúgird sulfur	لرزه	larza trembling
دو درد گوناگون گوی گوی گیاه گیتی	gúnágún various	لرزيدن	larzídan to tremble
کِوهر	gawhar essence; pearl	لشكر	lashkar army, military
گِوي	گفتن → -góy ball. ¶ góy	لطافت	litáfat subtlety, delicacy
کھر	guhar = گوهر	لطيف	latíf subtle, delicate; لطيفه
رگیاه	giyáh plant		~a anecdote; لطيف
گیتی	gétí the world; گیتی فروز firóz world-illuminating;		uli'tidál of fine~ الاعتدال
			proportion
	-sitán world- گیتی ستان	لعب - لعل لعنت	la'b play, sport
_	conqueror	لعل	la'l ruby
كيسو	gésú tress	لعنت	la'nat curse
N 1	10 1 6		laghzídan to slip
لاجرم	lájaram therefore, conse-	لفظ	lafz word
. N	quently	لقا	liqá countenance
لا جورد	lájvard lapis lazuli	لقمان	Luqmán Luq m an the sage
لاحول	láhawl beginning of the	لقمِه	luqma tidbit, morsel
	لا حول ولا قوّة الا phrase لا عول ولا قوّة الا نالله there is no might or	لنگِ	lang lame
	power save through God,'	لنگر	langar anchor
	said in times of catastrophe	لوازم	لازمه → lavázim
لازم	lázim necessary; لازمه ~a pl	لوچ '	lúch cross-eyed
()-	lavázim necessary لوازم	لوح	lawh tablet
	concomitant	لوری	lúr í gypsy, robber
لاشه	lásha carrion	لوط	lút Lot
لاغر	lághar thin, skinny; لاغرميان	لولو	lu'lu' pl لآلي la'álí pearl
	~miyán thin-waisted		lawm blame
لاف	الف زدن از láf boast;	لوم لو <i>ن</i>	alván color الوان lawn pl

لهو	lahv sport, play	مادل	mubaddal exchanged; مبدل
ھو لئيم	la'ím low, vile	مبادل	-gashtan ba to be حمدت به
سيم	M Mi low, viic		exchanged for; مبدل کر دن
مات	ma'tam wake, funeral		~-kardan to exchange one
ماتم ماجرا	májará adventure		thing (-rá) for (bi) another
ماجرا ماحضر	•	مبذر	mubazzir wastrel, spend-
-	máhazar ready food	J '.	-í squander مبذری ;thrift
ماخوليا	mákhúliyá melancholia,		ing
C 1.1	madness	مىلغ	mablagh amount
مادام که	mádám ka as long as	مبلغ مبيت	mabit spending the night
مادرا	mádar mother; مادرزن ~zan mother-in-law	 متابعت	mutába'at following
1	már snake	متىح	mutabahhir erudite, deep-
مار		<i>J</i> .	delving
ماست	mást yoghurt	متجلى	<u> </u>
ماضى	mází past	. ي متحرک	mutaharrik moving, move-
مال	mál possessions; مالدار ~dár	<u> </u>	able
<u> </u>	rich, wealthy	متحلى	mutahallí beautified
مالک است	málik owner, possessor	ى متحير	mutahayyir perplexed
مالوف	ma'lúf accustomed, familiar	متردد	mutaraddid hesitant
ماليدن	málídan to rub	مترسل	mutarassil correspondent
مام	mám old woman; مامک ~ak	مترصد مترصد	mutarassid awaiting, look-
	little old woman, granny	-+)	ing for
مامضی	mámazá the past	مترقب	mutaraqqib expectant
مامن	ma'man security		muttasi vast, expansive
مامول	ma'múl that which is hoped	متسع متصور	mutasavvir-shudan to imag-
-,1	for	25.	ine
مان	mán- → ماندن. ¶ mán- →	متضعف	mutaza"if impoverished
مانا	مانستن همانا = همانا	متعبد	muta'abbid pious, religious-
مان ماندن	mándan (اممان mán) to re-	•	ly observant
ما بدن	main, stay	متعرض	muta'arriz exposed
مانستن	mánistan (مان mán) ba to	متعلق	muta'alliq connected (&
ما تستن	resemble, look like	O	to); متعلقان ~án relatives,
ماما	ma'vá refuge, asylum		members of a household or
ماه	máh moon; ماهیاره ~pára		retinue
0.00	piece of the moon; ماهروى	متعنت	muta'annit malicious
	~róy moon-faced, beautiful	متعود	muta'avvid accustomed
ماهى	máhí fish	متغير	mutaghayyir changed;
ماىە مايە	máya base, amount		angry
مبآح	mubáh licit, allowable	متفق	muttafiq in agreement
مبارک	mubárak blessed	متقدم	mutaqaddim predecessor,
ىبار <u> </u>	mubálagha exaggeration;	,	ancient
	kardan to-	متكلم متلهف	mutakallim speaker
	exaggerate	متلهف	mutalahhif sighing
مىتلا	mubtalá bi afflicted, strick-	متمتع	mutamatti' az enjoying
•	en by	متمكن	mutamakkin firm, stable

به

JT	3/1 DI 3	OCLISIT	•
متوقع	mutavaqqi' expecting, with	محجوب	mahjúb veiled, hidden
	expectation	محروم	mahrúm az deprived of
متهاون	mutahávin negligent	محشر'	mahshar assembly; روز
متهم	muttaham accused; متهم		róz-i ~ resurrection محشر
,	-gashtan to be ac گشتن		day
	cused; متهم کردن ~ kardan	محض	mahz pure, unadulterated
	to accuse	محفل	maháfil pl محافل
مثال دا	misál likeness, example		party, festive gathering
مثل	misl pl امثال amsál likeness, the likes of; مثل ~-i like	محفوظ	mahfúz protected
مجادله	mujádala debate	محقق	muhaqqiq wise; محققانه ~ána sufistic, mystical
مجادته مجال	majál opportunity	محک	mihakk touchstone
مجان مجالست	mujálasat conviviality		mahall place
مجانبت	mujánabat avoidance	محل محلت	mahallat quarter (of a town)
مجابب	mujávarat proximity, vicin-	محنت	mihnat tribulation
مجورت	ity; مجاورت کردن × kar-	محو	mahv-kardan to erase, wipe
	dan to reside, dwell (in	900	out
	proximity to a shrine,	مخافت	makháfat fear
	to m b, &c.)	مخالطت	mukhálatat conviviality,
مجاهده	mujáhada striving; مجاهده		sociability, mingling
	-burdan az to بردن از	مخالف	mukhálif adverse
	strive against	مخالفت	mukhálafat rebellion, recal-
مجرد	mujarrad mere		-~ مخالفت كردن ;citrance
مجروح	majrúh wounded		kardan to rebel, go against
مجرى	محری داشتن ;mujrá allotted	مخبط	mukhabbat imbalanced, up-
ı	~-dáshtan to allot, pay		set (temperament)
مجلس	majlis assembly, gathering	مختصر	mukhtasar short, abbrevi-
مجمع مجموع	majma gathering		ated; paltry, insignificant
مجموع	majmú' assembled; وقت	مختلف	mukhtalif differing, differ-
1 ~ 4	vaqt-i ~ good times مجموع majíd glorious		ent
مجيد محابا	muhábá mercy; بىمحابا bé~	مخدوم نا	makhdúm master mukhlis sincere
ب م	mercilessly	مخلص	makhlúq created, created
محاسبت	muhásabat accounting	مخلوق	being, human being
محافل	محفل → محفل	مخنث	mukhannas effeminate
محال	muhál impossible, absurd	مخوف مخوف	
محاورت	muhávarat conversation	-	maddáh extoler, flatterer
محبت	mahabbat love, affection	مداح مدارا	mudárá-kardan to plead
محبوب	mahbúb beloved	مداعبت	mudá'abat joking, pleasant-
محتأج	muhtáj needy, in need (به	- •	ry
	of)	مداومت	mudávamat-namúdan to
محتسب	muhtasib guardian of public	-	continue
	morals	مدبر	mudabbir administrator
محتمل	muhtamal laden, carrying;	مدت	muddat period of time
	probable	مدح	madh praise
		_	

مدرسه madrasa school eating; نامردم **ná~** stranger, mudda'í claimant, plaintiff madfún buried marsúm salary -madhúsh bewildered, un مدهوش murshid guide murassa' bejeweled conscious maraz illness, disease مرض mazkúr oft-mentioned, well-known mar'úb terrified مرعوب mazallat humility مذلت ab مرغاب; murgh bird مرغ duck; مرغک ~ak chick mazmúm blameworthy مذموم mar pleonastic particle that muragga' patched dervish marks the beginning of a cloak مرکب construction ending with markab mount, steed. ¶ murakkab mounted; مراتب مرتبه → marátib مراتب مراد برآوردن; murád desire مراد مركب ساختن بر sákhtan bar to mount on ~ bar-ávurdan to get one's mirkan washtub bé~í set- بيمرادي wish; marg death back, undesirability marváríd pearl murásala correspondence muruvvat manliness: muráfa'a referral (of a legal ,bé~ unmanly بيمروت case for judgment) -muráfaqat-kardan to ac مرافقت mirvaha fan company marham salve, balm; مرهم نه muráqabat mystical trance ~nih soother, healer murabbí trainer, coach muríd disciple mutarrab arranged, in order; mizáj temperament salary; مرتب داشتن ~ dáshmazáh jest tan to give in salary; مرتب muzját shoddy مردن ~ kardan to arrange مزد سuzd wage; مزد يافتن ~ marátib مراتب martaba pl مرتبه yáftan to be rewarded level, degree mazrú' crop murtahin bi obliged for muzakká purified, sanctified mard man, male; مردک ~ak maziyyat advantage fellow; زور ده مرده zór-i مزید کردن; mazíd addition dah~a the strength of ten ~-kardan to add. ¶ muzíd men increasing murdád Murdad, midsum-مرداد مژده muzhda good news mer month -muzh مژگان muzh murdár carrion مردار zhagán, muzhgán eyelash mír) to die مير) مير مسا masá evening مردم أميز ;mardum people مساعد تامساعد :musá'id auspicious مردم آزار ;améz sociable~ ná~ inauspicious مر دمدر ;azár vexatious~ musáfir traveler مسافر ~dar man-clawing: مسكين → masákín مساكين -khwár man~ مردمخوار

mas'ala matter, question

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مسامحت	musámahat indulgence;		maid
	-~ مسامحت نمودن به	مشام	mashámm nostrils
	namúdan bi to indulge; to	مشاؤرت	mushávarat consultation;
	forgive		kardan to-مشاورت کردن
مست	mast drunk, intoxicated		consult, take counsel
مستجاب	mustajáb answered;	مشاهده	musháhada sight, viewing,
	udda'va~ مستجاب الدعوه		witnessing
	one whose prayers are	مشاهره	
	answered	مشایخ مشت	masháyikh shaykhs, elders
مستحكم	mustahkam reinforced	مشت	musht handful; fist; مشت
مستخلص	mustakhlas regained		مشتزن ;zadan to box-~ زدن
مستسقى	mustasqí drawing water		~zan boxer
مستعار	musta'ár borrowed, meta-	مشتاق	
1	phorical	مشتری	mushtarí customer
مستعجل	musta'jil in a hurry	مشتغل به	mushtaghil bi occupied
مستعد	musta'idd talented; نامستعد ná~ untalented	A	with
	musta'rib Arabized	مشرق	
مستعر <i>ب</i> 	mustaghriq drowned, sink-	مشعله	mash'ala torch; مشعلهدار ~dár torch-bearer
مستغرق	ing	مشغله	
مستفيد	mustafid benefitting	مسعته	bar-ávurdan to مرآوردن
	mustaqbah despicable		growl
مستقبح مستقیم مستمع مستمند	mustaqím straight, right	مشغول	mashghúl occupied, em-
مستيم	mustami' listener	0)	ployed; مشغولي being
مستمند	mustmand destitute		employed
مستوجب	mustawjib deserving, neces-	مشفق	mushfiq compassionate
٠٠. يستو	sitating	مشقت	mashaqqat difficulty, hard-
مستولي بر	mustawlí bar overwhelming		ship
ری .ر مسجد	masjid mosque	مشک	mushk musk
مسحى	mishí dervish garment	مشكل	mushkil difficult; problem,
مسطور	mastúr written		difficulty
مسكر	muskir intoxicant	مشموم	mashmúm melon
مسكنت	maskanat poverty	مشورت	mashvarat consultation
مسكين	masákín مساكين masákín	مشوش	mushavvash turbulent
<u> </u>	poor, wretched	مشهور	mashhúr famous, well-
مسلسل	musalsal chained, continu-		known
•	ous	مشیت	mashiyyat divine will
مسلم	musallam certain, given	مشير	mushír advisor
مسلمان	musalmán Moslem; مسلماني	مصاحبت	musáhabat friendship,
	~í Moslemism	. 1	accompanying
مسند	masnad seat	مصاحف	مصحف ← masáhif musádara confiscation
مشابهت	mushábahat resemblance	مصادرہ مصارع <i>ت</i>	musadara confiscation musára at wrestling;
مشار اليه	mushárun-ilayh famous,	مصارعت	musara at wrestling; مصارعت کردن ~-kardan to
	renowned		wrestle
مشاطه	mashsháta comber, lady's		

gardánídan to- گردانبدن masáf battle مصلحت → masálih مصالح musálahat reconciliation matma' goal, ambition, obiect of desire مصبت → masáyib مصابب mutayyab perfumed masáhif مصاحف mushaf pl مصحف mutí obedient copy of the Koran muzaffar victorious مصرى ;misr Egypt مصرى ~í Egyp mu'átabat rebuke, chastise-Mustafá the chosen one, -kar معاتبت كردن ;ment dan to rebuke epithet of Muhammad مصلح **muslih** pious, righteous مصالح maslahat pl مصلحت masálih معاش ma'ásh livelihood معاشرت mu'ásharat conviviality prudent action, best inter-معاصي معصبت → ma'ásí est, best thing to do; معاقىت mu'áqabat torture, torment áméz prudent مصلحتاً ميز معالحت mu'álajat medical treatment musallá festival prayer معاملت mu'ámalat transaction ground معاند mu'ánid stubborn مصمم ;musammam decided مصمم معاني معنی → ma'ání -shudan to be de-معاينة mu'áyana examination cided upon, determined to معبر mi'bar ferry masún protected معتبر mu'tabar creditable, reliable masáyib مصایب masáyib معترف mu'tarif confessing affliction, calamity معتقد mu'tagid believing (& in) muzáddat contrariness معتكف mu'takif in retreat, withmuzá'af doubled مضاعف drawn mazarrat harm, danger **mu'tamad** trustworthy معتمد mazmún contents mu'tamadun-alayh trusted, mutábiq-i in accordance مطابق relied upon with, equivalent to mu'jib conceited معجب مطالبت ;mutálabat demand مطالبت muʻjiza miracle معجزه **-kardan** to demand ma'dan mine payment ma'dúm non-existing mutála'a observation: مطالعه mi'da stomach **-kardan** to observe معذرت ma'zirat apology mutáva at obedience; ma'zúr forgiven, excused; kardan to- مطاوعت کردن dáshtan to-معذور داشتن obev excuse mutáyabat facetiousness, ma'raz exposure معرض معرفت ma'rifat acquaintance; gnomatbakh kitchen sis, mystical knowledge; matbú' comfortable, conbé~ dishonorable بيمعرفت forming to nature, pleasing ma'rika fray, battle مطر س mutrib entertainer, singer ma'rúf known, familiar matlab goal, aim ma'zúl deposed, dismissed, مطلع ;muttali' informed

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	-i beمعزولي ;out of office		course
	ing out of office	مفتاح	mafátíh key مفاتیح miftáh pl
معشوق	ma'shúq beloved	مفتتن	muftatin seduced
معصم	mi'sam wrist	مفتخر به	muftakhir bi proud of
معصم معصوم	ma'súm sinless, innocent		muftaqir needy
معصيت	ma'ásí معاصی ma'ásí	-	mafkhar pride
	sin	-	mufarrih giving joy
معطل	muʻattal vain, voided; معطل guzáshtan az گذاشتن از	مفسد	mufsid worker of corrup-
-	guzáshtan az-~ گذاشتن از		tion, evil
	to deprive of	مفلس	muflis bankrupt
معظمات	mu'azzamát great affairs		
معلم		مفهوم مقابله	muqábala face to face
	striped	مقالت	maqálat speech
معلوم	ma'lúm known; معلومي	مقام	-át sta مقامات maqám pl
	sustenance, provisions;	1	tion, stopping place, dwell-
	kardan to-معلوم کردن		ing
	ascertain, make known	مقامر	muqámir gambler
معنى	ma'ná, ma'ní pl معانی ma'éní magning inner	مقاومت	muqávamat opposition,
	ma [°] ání meaning, inner meaning		resistance
امعما	mu'avval reliable; نامعول	مقبل	muqbil fortunate
معون	ná~ unreliable	مقبول	maqbúl accepted, accept-
معهود	e1 / 1 1.		able
معيشت		مقتضي	muqtazá necessity; بمقتضى
معين			bi-~-yi according to
٠٠٠٠٠	- dáshtan, داشتن/کردن	مقدم	muqaddam preceding; مقدم
	kardan to assign		dáshtan bar to- داشتن بر
معيوب		. **	put before
	ma'yúb faulty; معيوب gardánídan گردانيدن به	مقدمه	
	ba to fault with, find fault		duction
	for	مقدور	
مغاره	maghára cave	مقرب	muqarrab courtier, confidant
مغرب	maghrib the west		
مغرور	maghrúr conceited, deluded	مقرر مقرون	
مغز	maghz kernel, brain, mar-	مفروت مقسوم	maqsúm divided, appor-
	row	منسوم	tioned, allotted
مغفرت	maghfirat pardon,	مقصو د	
1.	forgiveness	مقود	miqvad tether
مغلوب	maghlúb defeated	مة	muqim everlasting
مغنى	mughanní singer	مکاره	makárih → مکره
مغيب	maghíb absence	مکاش <i>فت</i> مکاش <i>ف</i> ت	mukáshafat discovery, reve-
مغيلان	mughílán brambles, thorns		lation
م <i>ف</i> اًتیح م <i>ف</i> ارقت	مفتاح → mafátíh	مكالمه	mukálama speaking
	mufáraqat separation	مكايد	makáyid plots
مفاوضه	mufávaza converse, inter-	- <u>.</u> - •	, F

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مكتب	maktab school		¶ mulk possession, king-
مكتسب	muktasab earnings		ship
مکتوب	maktúb written	ملكزاده	malikzáda prince
مکنت مکنت	muknat wealth	ملكوت	malakút the divine realm
مكر	makr trick, deceit	ملموح نظر	malmúh-i nazar object of
مکرر	mukarrar repeated; مكرر	- 0	one's gaze, object of desire
2)	-kardan to repeat کردن	ملوث	ملوث ;mulavvas ِsullied
مكروه	makrúh hateful		gardánídan to- گردانیدن
مكره	makrah pl مكاره makárih		sully, pollute
	misfortune	ملوک	ملک → mulúk
مکه	Makka Mecca	ملول	malúl weary, bored; weari-
مگس	magas fly		í boredo m م لولى ;so m e
ملا	mala' public; بر ملا bar ~	ملهی	maláhí play, ملاهي maláhí play,
,,	revealed to everyone, pub-		sport
	lic knowledge	ممالک	مملکت → mamálik
ملاح	malláh sailor	ممانعت	mumána'at refusal; preven-
ملاحده	ملحد → ملحد		-kar ~ ممانعت کردن ;tion
ملاذ	maláz refuge		dan to refuse, to prevent
ملازم	mulázim retainer, member	ممتنع	mumtani' impossible, unat-
المروم	of a retinue	•	tainable
ملازمت		ممد	mumidd extending
٠٠٠	inue	ممسک	mumsik tight-fisted, tight-
ملاطفت	mulátafat kind treatment		wad
ملاعبت	mulá'abat joking, play	ممقوت	mamqút hateful
مار عبت ملاقات	muláqát meeting	مملكت	ممالک mamlakat pl
مارات ملال	milál weariness, boredom		mamálik country, realm
ملالت ملالت	milálat = ملال	مملوك	mamlúk possessed, slave
مار ب ملامت	malámat blame, censure;	من	man maund. ¶ mann obli-
مار مت	kardan to ملامت کردن		gation
	blame, chastise	منابر	منبر → manábir
ملاهي	ملهی → maláhí	مناجات	munáját intimate conversa-
مارىتى ملايك	ملک → maláyik		tion
ماري <i>ت</i> ملجا	maljá refuge, asylum	منادمت	munádamat companionship
ملجد	mulhid pl ملاحده maláhida	مناره	minára minaret, tower
منحد	heretic	منازعت	munáza at contention
ه احد ذا	malhúz favored	مناسب	munásib appropriate
	malakh locust	مناصحت	munásahat advising
ملخ ملطیه	Malatya Malatya, city in	مناظره	munázara debate
منطيه	Anatolia	منافع	منفعت → منفعت
ملعون	mal'ún accursed	مناقض	munáqiz contradictory
منعو <i>ن</i> ملک	malak pl ملایک maláyik	مناكحت مناكحت	munákahat marriage
میت	angel; ~í angelic. ¶ malik	مناهی	منهی → manáhí
	pl ملوک mulúk king.	منہ	manábir منابر manábir
	amlák املاک manuk king.	J. 1	pu l pit
	possession, property.	منت	minnat obligation; منت
	Larrasorori, Lashari,		

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	shinákhtan to ~ شناختن	مواجب	موجب → mavájib
	recognize an obligation;	مواجهه	
	nihádan-~ منت نهادن بر		dar ~ face to face
	bar to place an obligation	مؤاخذت	mu'ákhazat blame, censure;
	on	-	kardan to-مؤاخذت كردن
منتظر	muntazir awaiting, expect-		blame, censure
	ing	مواظبت	muvázabat care, being care-
منتظم	muntazim arranged		ful
منتهى	muntahá end, limit	موافق	muváfiq conforming, agree-
منجلاب	manjaláb swamp, morass		ing
منجم	munajjim astronomer,	موافقت	muváfaqat agreement;
· .	astrologer		kardan to-موافقت كردن
منزل	manázil منازل manázil		agree, assent
	waystation, stopping place,	مؤانست	
	stage (of a journey)		-pazíruf ~ مِؤانست پذيرفتن
منزلت	manzilat status		tan to become fond
منسوب ب	mansúb bi attributed to;	مؤثر	
	kardan-~ منسوب کردن به	موج	amváj wave امواج mawj pl
Τ.	bi to attribute with	موجب	mavájib مواجب mavájib
منشآت	munsha'át compositions		cause, reason
منصب	mansab position, office	موجود	mawjúd existing, existing
منصرف	منصرف ;munsarif diverted گردانیدن		thing
		موحد	muvahhid monotheist
	make go away	مودت	mavaddat friendship, affec-
منصور	mansúr triumphant		tion
منطق	mantiq logic	موذن	mu'azzin muezzin
منظر	manzar sight	موذي	múzí annoying
منظور	manzúr object of one's gaze,	مور	mór ant; مورچه ~cha ant
	beloved	موروث	mawrús inherited,
منع	man' deprivation; منع کردن kardan to forbidkardan		hereditary
		موريانه	móriyána termite
منعدم	mun'adim extinct	موزون	mawzún well-proportioned
منعم	mun'im rich, generous	موسوم به	mawsúm bi known for,
منغص	munaghghas spoiled	,	known as
منفذ	manfaz passage	موسى	Músá Moses
منفعت	manáfi' منافع manáfi	موش	ak~ موشک; músh mouse
	profit, advantage		m ole
منقطع	munqati'-kardan to end,	موصوف	mawsúf described
	exterminate	موضع	mawzi* place, spot
منقضي	munqazí finished, at an end	موعظه	maw'iza advice
منكر	munkar sin, sinful act. ¶ munkir denier	مونس	múnis confidant, compan-
			ion
منهى	manhí pl مناهی manáhí sin, forbidden thing	موفق موكل	muvaffaq successful
	_	مو _. کل	muvakkal guard, warden
منيع	maní' impregnable, strong	مولد	mawlid birthplace

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مولع	múli' eager, avid		~-yáftan to inherit
مۇلف مۇلف	mu'allif author	ميسر	muyassar possible
موم	múm wax	ميل	میل کردن ;mayl inclination
مؤونت	ma'únat provisions	J	kardan bi to incline به
موی	móy hair		toward
مؤيد	mu'ayyad assisted	ميمون	maymún auspicious,
مه	mah = ماه. ¶ mih elder;		felicitous
	n greatest, eldest~ مهين	مينا	míná colored glass, enamel
مهابت	mahábat dread	ميوه	méva fruit
مهار	mihár bridle	1.	
مهتر	nihtar elder; مهتری ~í	li	ná non-, un For most com-
	greatness		pounds with this prefix, see
مهجور	mahjúr separated	V 1.	the next element
مهد	mahd cradle	نابكارى	nábakárí uselessness
مهر	mihr love, affection; مهربان	ناپسند	nápasand displeasing
	~bán kind, affectionate;	ناچار	náchár helpless, with no
	.jóy friendly مهرجوي		alternative
	¶ muhr seal	ناحيه	naváhí نواحی naváhí
مهروى	ماهروی = mahróy	1.	territory n ákhun fingernail
مهره	muhra a game piece; مهره	ناخن	
	bar-chídan to برچیدن	نادر	nádir rare; نادر الحسن ~ul- husn of rare beauty
	remove one's men (from a	.1.	·
	gaming board); to give up a	نادره	navádir نوادر navádir anecdote
	game	-1-	
مهم	mahamm pl مهام mahámm affair, business. ¶ muhimm	ناز	náz luxury, ease; coquetry; ازیدن ~ídan to be coquet-
			tish; ناز کردن بر
5d .	important		bar to be coquettish with;
مهمان	mihmán guest; مهمانی entertainment, party		nín precious, dear نازنین
1		نازک	názúk delicate, refined;
مهمل	مهمل ;muhmal ignored صهمل ;guzáshtan to	ی ر	andám slender- نازکاندام
	ignore	نازل	názil demoted
مهيا			násih advisor
<u> </u>	dáshtan to مهیا داشتن	ناصح ناصیه	násiya forelock, forehead
	have prepared, make ready	ناظر	názir onlooker, viewer
مىان	*	ناف ناف	náf navel
••	-bastan to gird the بستن	نافر	náfir negative, rejecting
	loins; میانیi between,	ناقص	náqis deficient, defective;
	among; ميانتهي ~tahí	U. a.	aql foolish ° ناقص عقل
	empty	نال	
ميخ	mékh nail, stake	نالش	nálish plaint, moaning
میخ میدان میر میرانیدن	maydán field, playing field	ناليدن	nálídan to moan, groan
مير	مردن → -mír	نام نام	nám name; نامور ~var
ميرانيدن	míránídan to cause to die	1	renowned, famous
ميراث	mírás heritage; ميراث يافتن	ناموس	n ámús honor
-	_	ت توسی	

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نامه	náma letter, book		seat; to quench (fire); to
نان	nán bread, loaf of bread		quell (rebellion)
نای	náy reed, flute; throat	نشانه	نشانه کردن ;nishána aim
نبات	nabát plant; crystallized		kardan to take aim
	sugar	نشستن	nishín) to نشین) nishán
نبشتن	nivés) to نویس) nibishtan		sit, dwell
	write	نشيمن	nishíman chamber
نبض	nabz pulse	نشين	نشستن → nishín
نبوت	nubuvvat prophecy	نصب	nasb-kardan to appoint, in- stall; to affix
نبی	nabí pl انبيا ambiyá prophet	·1	,
نثار	nisár gift, present	نصراني	,
نجم	najm star	نصيحت	nası́hat advice; نصيحتگر ~gar advisor
نحو	nahv grammar; نحوی ~í grammarian	نطفه	nutfa seed, sperm
نخست	nukhust first; نخستين ~ín	نطق	nutq power of speech
نعست	first, prime محسيل first	نظر	nazar sight, view; نظر کردن
نخل	nakhl palm; نخلبندى	عسر	در در دردی sight, view, در -kardan dar to look at
<i>U</i>	~bandí making ornaments	نظير	nazír equal, peer; بي نظير
	from wax or paper	J.,	bé~ unequaled, peerless
ندا	nidá cry, announcement	نظيف	nazíf clean
ندامت	nidámat repentance	نعت	na't description
ندما	ندیم → nudamá	نعره	radan-~ نعره زدنّ ;na'ra cry
نديم	nudamá boon ندما nadím pl		to cry out
,	companion	نعش	
نذر	nazr vow, pledge	نعل	na'l horseshoe; نعل دل در
نوم	narm soft; نرمی i softness,		-i dil dar átash ar آتش
	gentleness		ayn نعلین ~ayn
نزاع	nizá' contention, dispute;		sandals; نعلبند ~band horseshoe maker, black-
	-kardan to disبہ نزاع کردن pute, fight		smith
نزد	nazd-i next to, close to	نعمت	1
نزدیک	nazdík close; بنزدیک ba ~-i	نعيب	
- 15	in the opinion of	نعيم دنيا	na'ím-i dunyá the good
نزع	naz' the throes of death	" "	things of the world
نزول	nuzúl revelation	نغز	naghz beautiful
نزهت	nuzhat diversion	نغمه	naghma tune, song
نسب	nasab lineage	نفاق	nifáq hypocrisy
نسق	nasaq manner	نفت	naft naphtha; نفتاندازی
نسل	nasl race		~andází flame-throwing
نسیج نسرین	nasíj brocade	نفرت	nifrat hatred, distaste
نسرين	nasrín lily	نفس	nafas pl انفاس anfás breath,
نشاط	nishát light-heartedness		rzadan to منفس زدّن; word
نشان	nishán sign, trace.		breathe, to speak. ¶ nafs
	نشاندن → -Inishán ا		self; نفس پرور ~parvar ego- tistical, self-indulgent
نشاندن	nishándan (نشان nishán) to		

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نفع	naf' profit, benefit	نوادر	نادرہ → il
نفقه	nafaqa expense	نوازش	
	nafúr detestable	نوبت ً	nawbat time, turn
نفی کردن	nafy-kardan to expel, exile	نوح	Núh Noah
نفیس	nafís precious	نور	núr light
ت ن <i>ق</i> اش	naqqásh artist, painter	نوروز	nawróz new year's day;
نقب	naqb tunnel		vernal equinox; ~í vernal
ن <i>ق</i> د	naqd cash	نوش	nósh nourishment; نوشین
نقش	naqsh pattern, design	_	∼ín sweet, palatable
نقص	nags deficiency, criticism	نوشدارو	
نقصان	nugsán deficiency	نوشيروان	
نقض	naqz breaking (promise, oath)	نوع	naw' pl انواع anvá' kind, sort
نقل کردن	naql-kardan to move		nawmédí hopelessness
نکاح نکاح	nikáh marriage	نويسنده	nivísanda writer
نکىت	nakbat calamity	نه	na no, not. ¶ nih- → نهادن.
نقل کردن نکاح نکبت نکته نکو نکوهیدن	nukta anecdote		¶ nuh nine
نکو	nikú = نيكو	نهاد	
نكوهيدن	nikóhídan to criticize,		being
	blame	نهادن	
نگار	nigár beauty; نگارین ~ín beautiful; نگار کردن		put; to store up, hoard
	نگار کردن;beautiful	نهال	
	kardan to write, draw;	نهان	
	khána portrait~ نگارخانه	نهایت	niháyat extremity
	gallery	نهفت	
نگاهداشتن	nigáh-dáshtan to watch for;		hidden, concealed
	to hold onto, keep	نهنگ	nahang crocodile
نگران	nigarán worried	نهي کردن	
نگون	nigún upside down;	نهيب	
.E.	bakht unlucky~ نگونبخت نگاه = nigah	نی	nay reed, flute; نيين ~ín made of reed
نگه نگین	nigín jewel in a ring	نياز	niyáz need; نیازمند ~mand
ىمىس :	nam wet	ىيار	needy
يم نا:	namáz prayer	نيام	niyám scabbard
نمد	namad felt; نمدزين ~-zín	نبایش	niyáyish-kardan to praise,
	saddle cloth		extol
نمط	namat manner	نیت	niyyat intention
نمک	namak salt; نمکین ~ín	بيرو	
	salty, nice	نيز	
نمودن	namúdan (نمای namáy) to	نیستی	
	appear (int.); to show (trs.) naváhí → ناحیه	نیش	مه نیش خوردن; nésh sting khwardan to get stung
نواحی نواختن	navákhtan (نواز naváz) to	نىک	nék very; = نیکو;
نو، حس	pet, caress, treat kindly		rarjám of good منیک فرجام منیک فرجام end; نیکخواه

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	benevolent, well-wisher;	وحيد	vahíd alone
	-mahzar good- نيكمنظر	وداع كردن	vidá'-kardan to bid farewell
	róz ن یکروز ; natured	ورد	
	fortunate	•	awrád prayer, litany
نيكو		ورزيدن	varzídan to exercise, com-
	-nám of good re- نيكونام		mit
	ravish of ميكوروش;pute	ورطه	varta brink
	نيكوسيرت;good conduct	ورق ورق	awráq page اوراق varaq pl
	~sírat of good conduct	<i>ورن</i> وزن	vazn weight
نيل	níl the Nile. ¶ níl indigo,	ررت وزیر	vazír vizier, advisor; وزيرى
	indigo blue	ررير	روریری ،i vizierate
نيم	ním half; نيمروز ~roz noon;	وسمه	vasma a dye for eyebrows
•	Nimroz, area in southwest-	وسيلت وسيلت	vasilat recourse
	ern Afghanistan	وسيب <i>ت</i> وصال	visál union
نيوشيدن	niyúshídan to listen to	وصف	
		وصف	vasf pl اوصاف awsáf quali- ty, description
واثق بر	vásiq bar sure of	ا م	•
واجب	vájib necessary; بواجب bi~	وصل وصيت	
	appropriate	وصيت	vasiyyat-kardan to stipu- late, make one's last will;
وادى	vádí valley		to advise
وارث	váris heir	وظيفه	
وارون	várún upside down;	:)	~khwar having a share
	-bakht un~ وارون بخت	وعده	va'da promise; وعده دادن
	lucky, unfortunate		dádan to promise
واسط	Vásit Wasit, a town in	وعظ	va'z admonition, preaching
21	southern Iraq	وفا	vafá fidelity; وفا كُردن
وافر افت	váfir abundant		kardan to be faithful; to
وافق	وافق ;váfiq confident حردانیدن -gardánídan to		make up for (something
	convince		missed)
واقعه	váqi'a event, occurrence,	وفات	-~ وفات يافتن ;vafát death
واحد	battle; واقعهديده ~dída		yáftan to die
	battle-scarred	وقاحت	viqáhat shamelessness, bra-
واقف	váqif az aware of		zenness
وَام	vám loan; وام دادن -dádan	وقار	
1 -	to lend	وقت	
وجه	vajh reason; amount; وجه		bé~ untimely, at بیوقت
	i kafáf livelihood کفاف		the wrong time
وحش	vahsh wild beasts	وقف 	vaqf endowment
وحشت	vahshat terror; وحشت	وقوف	-
-	giriftan to be- گرفتن		yáftan to become یافتن
	terrified	. 16.	aware (بر of)
وحل	vahal mud, mire	و نیل بر	vakíl bar entrusted with, in charge of
وجود	vujúd body; existence;		viládat birth
	bá ~-i despite باوجود		vala' craving
		ونع	vaia Craving

	PERSIAN V	OCABULA	AR1 243
ولى	valí friend; saint; ولىعهد		í sympathy ممدردی
ری	~'ahd heir apparent;	همدم	hamdam confidant
	- ni'mat bene ولي نعمت	همراه	hamráh traveling compan-
	factor	-)-1-	ion, comrage; همراهي
وليكن	valíkan but		along with, together with
وه	vah hey, wow, oh	همسابه	hamsáya neighbor
وهم	vahm fear, apprehension	**	hamsar spouse
وی	vay he, she	-	hamtavíla stablemate
U)	, ,		ham'inán comrade, trav-
هامان	Hámán Haman		eling companion
ھايل	háyil terrifying	همقدم	hamqadam comrade
هجرت	hijrat the Hegira	همقفس	hamqafas cagemate, cell-
. ر هجیر	hajír burning (sun)	· ·	mate
هدف	hadaf target	همگنان	hamaginán everyone
هدى	hady oblation	همنشست	hamnishast companion
هديه	hadiyya gift	همنشين	hamnishín companion,
هراس	harás fear; هراسيدن از		confidant
	~ídan az to fear	هموار	
هرآينه	haráyina necessarily, conse-		ná~ crooked, ناهموار
	quently		deviant
هرزه		هند	hind India; هندی ~í Indian;
	هرزه گرد ;diráy babbler~		u Indian مندو
/	~gard errant, stray	هنر	hunar virtue, skill, craft; منریروری -parvarí cultiva-
هرگز	hargiz (+ neg.) never		خهماند ;warvari cultiva
هزار	hazár thousand; هزاردانه		~mand virtuous, skillful;
	~dána with a thousand		-numáy merit هنر نمای
	beads; هزاردوست ~dóst		displaying; هنرور ~var
	fickle; هزارپای ~páy centi- pede		skilled, craftsman; بهنر
1.*			ba~, باهنر bá~ skilleď;
ھزل م ت	hastí existence, being		ُbé~ useless ِ بيهنر
هستی هشتن	hishtan (اله اله hil) to let go;	هنگام	hangám time; بیهنگام bé~
هسس	to leave behind	1	untimely, at the wrong
هشيار			time
هفته هفته		هنكفت	hanguft amazing
مل هل	hil- → هشتن	هنې	haní happy, blessed
ملاک هلاک	halák perishing, death	هوا	havá air, climate
همانا	hamáná as though, you'd say	هوس	havas passion, desire; هوس
همای	humáy fabulous bird whose		pukhtan to have ~ پختن whims; هوسباز ~báz fickle
	shadow confers kingship;	هوش	hósh consciousness, sobri-
	ún royal, regal همايون	معوس	ety; هو شمند ~mand con-
همت	himmat psychic ability,		scious, sober
	highmindedness	هول	hawl terror, fright; terrify-
همخوابه	hamkhába bed partner		ing, horrible; هولناک ~nák
همدرد	hamdard sympathetic;		·

10	5A DI 5	UULISTAI	V
	frightening		tance
هوی	havá lust, desire; هوىپرست parast hedonist مو	يتيم	yatím orphan; در يتيم durr-i ~ matchless pearl
هيأت	hay'at appearance, form	يحيى	yahyá John the Baptist
هيبت	haybat awe	يخ	yakh ice; يخ بستن ~ bastan
هيچ	héch nothing; هیچکس ~kas (+ neg.) nobody		to freeze; ميخ گرفتن ~ girif- tan to be covered by ice
هيزم	hízum kindling, firewood;	يغما	yaghmá plunder; يغما كردن
1	- kash woodcut هيزمكش		~-kardan to plunder.
	ter		¶ Yaghmá Yaghma, a town
هيولايي	hayúláyí physical, material		in Turkistan famed for the
			beauty of its idols
ياب	یافت <i>ن → -yáb</i>	يقين	yaqı́n certain
یاد	یاد داشتن ;yád memory	یکدگر یکزبان	yakdigar one another
	dáshtan to remember	يكزبان	yakzabán in agreement
يار	yár friend, beloved, helper;	يكسان	yaksán alike, equal
	-í friendship, assis یاری	يكسو	سو → yaksú
	-í-kar یاری کردن; tance	یگانه	yagána unique
	dan to help, assist	يماني	yamání Yemeni
	yárá able, capable	يمن	Yaman the Yemen. ¶ yumn
ياس	ya's despair		felicity, auspiciousness
ياسمن	yásiman jasmine; ياسمن بوي	يمين	yamín oath
	~bóy jasmine-scented	يوز	yóz leopard, cheetah
يافتن	yáftan (یاب yáb) to find	يوسف	yúsuf Joseph
يال	yál mane	يوم	yawm pl ایام ayyám day
ياللعجب	yálil'ajab how astonishing!	يوم يونان	yúnán Greece, Greeks
ياور	yávar helper; ياورى ~í assis-	يونس	Yúnis Jonah

The Arabic Vocabulary of the Gulistan

A	. 1 l'abawāni parante	<u>.</u> .	بغی baghā (ī) to rebel
اب اث	ابوان 'abawāni parents' ابوان	بعی بکم	Si bagna (1) to recer Si 'abkamu pl Si bukm- mute
أثم	'ithm- sin; اثيم 'athīm- sinner' اثم 'athīm- siner'	بہم بلد	balad- pl بلاد bilad- country
اجج اجر	'ajjaja to fan (flames)		بلغ balagha (u) to reach; ballagha
اجر اخذ	'ajr- reward اجر	بلغ	to communicate
	'akhadha (u) to take	بلو	الله balā (ū) to afflict; بلية balīyat-
اذی	adhā annoyance اذی	بىو	trial, tribulation
ارض د	'ard- earth, land' ارض	1 3 4 4	'abwāb- door, ابواب bāb- pl باب
اشر آکل	ashir- wild, insolent اشر	بوب	gate
۱ه آل	اکل 'akala (u) to eat	بون	بان bān- the Egyptian willow
_	ال 'āl- family' ال 'āl- family	بوں بین	ين bayn- distance; bayna
امر	'amara (u) to order; 'amr- pl أمر 'umūr- thing, affair أمور	O.,.	between, among
. 1	ایمان 'ammana to make safe' امّن		: -
امن	آمن animana to make sale, آمن 'Tmān- faith	تلو	الا talā (ū) to recite
li.	insān- person; ناس nās-	-	tamr- dates غر
انس	people; انیس 'anīs- companion,	ر توب	توبة ;tāba (ū) 'ilā to turn to تاب
	confidant		tawbat- repentance
اهل	ahl- bi worthy of' اهل		
اول اول	مآل ma'āl- end	ثوب	thawāb- reward ثواب
رب اید	ایّد ' ayyada to support	-	
		جأر	ja'ara (a) to pray fervently جأر
بئس	بئس ba'sa how bad is; بئس ba's-	جبل	-jibāl جبال jabal- pl جبل
0	might, vengeance		mountain
بحر	buḥūr- sea بحور baḥr- pl بحر	جرر	
بدر	badr- full moon بدر		genitive case
بدو	badā (ū) to appear		'ajsād- body اجساد
بذر	badhr- seed بذر	_	jassa (u) to touch جسّ
برر	birr- piety برّ		jasīm- prodigious
برز	mabraz- privy مبرز	-	جعل ja'ala (a) to make
بسط	basaţa (i) to spread	جلل	jalla (i) to be magnificent;
بطش	baṭasha (i) to attack بطش		jalāl- magnificence جلال
_	violently; بطش batsh- bravery	جلنر	jullanār- pomegranate
بطن	•		blossom
	bațn- stomach	-	الج jalā (ū) to brighten
بعد	بعد bu'd- distance; بعيد ba'īd- far,	جمع	ijtama'a to come together,
	distant		assemble

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جمل	jamāl- beauty; جمال jamīl-	خضر	akhḍaru green' اخضر
	beautiful	خفض	makhfūḍ- lowered مخفوض
جنب	janb- side جنب	خفی	khafīy- hidden خفی
جمد	jāhada to strive with	خلص	mukhliṣ- sincere, devoted مخلص
جممل	جمول ; jāhil- bi ignorant of جاهل بـ		-khullān خلان khullān خليل
	jahūl- little fool		friend
-	jāda (ū) to be generous	خور	khuwār- lowing خوار
جير	jār- pl جيران jīrān- neighbor;	خوض	'akhāḍa to make wade اخاض
	jiwār- being a neighbor جوار	خوي	khāwin empty خاوِ
جيف	jīfat- corpse, carrion جيفة	خير	khayr- good خير
	"		
حبب	احبّ 'aḥabba to love; احبّ ḥubb-		cجى dujā dawn
1.	love; حبيب ḥabīb- beloved -u l-حبل الوريد ḥabl- rope; حبل	درج	cرجة darajat- level 'adraka to reach, come upon ادرك
حبن	warīdi aorta حبل الوريد		
<u>~، ، ، ~</u>	برا الما علامة الما الما الما الما الما الما الما	دری	مداراة ; darā (ī) to know درى
	verse with		mudārāt- appeasement
حرب	ارب ḥāraba to fight with	دعو	مدع ;da'ā (ū) to call upon مدع
	ḥarraqa to make burn		mudda'in claimant
	بری باد ḥasiba (a) to consider;	دمر	eمر على dammara 'alā to con- found
•	بسب ḥasb- support	٠.	
حسن	جسن ḥasuna (u) to be beautiful;	دنو	
0	احسن 'aḥsana to do good;		dawḥat- large tree دوحة المحالية dawḥat- large tree
	حسن ḥasan- beautiful; حسن	دوم	clama (ū) to last; ادام 'adāma دام to make last
	ḥusn- beauty; محاسن maḥāsinu		ادیان dīn- pl دین 'adyān- religion دین
	good qualities	حين	Le din- pi des adyan- Tengion
	ḥafiza (a) to protect حفظ	ذلل	ذلّ dhull- humility
حلم	ḥalīm- clement حليم	ویں ذوق	·
حمر	ḥimār- donkey, ass	دوی ذیل	فيل dhayl- skirt
	ḥamala (i) to carry	ح يان	Our many i same
-	ḥimā sanctuary, meadow حمى	, أس	رأس ra's- head
حيى	istaḥyā to be ashamed استحيي		رأى ra'ā (ā) to see
		_	rabb- pl ارباب 'arbāb- lord رب
خبث	khabīth- vile خبیث	7 5)	raja'a (i) to return, turn back,
خرج خشر:	khurūj- going out خروج	رب	repent
خشر	•	٠ جم	rajama (u) رجم rajm- to
١.	takhāshana to act rough تخاشن	1.3	stone, throw stones at
خصر	khaşlat- pl خصلة khişāl-	رحل	raḥīl- departure رحيل
1-:	quality		raḥima (a) to have mercy on;
	khaṭīb- preacher خطيب khaṭar dangar	, ,	رحيان raḥmān- merciful; رحيان
حصر	khaṭar- danger خطر		raḥīm- compassionate; مرحمة

'asarra to keep secret اسر

	raḥmat- رحمة, raḥmat-
	mercy, compassion
رخو	rakhw- limp; ارخى 'arkhā' رخو
	limpest
رزق	rizq- sustenance رزق
رسل	arsala to send' ارسل
رششر	rashshat- sprinkling رشّة
رشف	rashf- gush رشف
رضى	رضي raḍiya (ā) to be content;
_	- arḍā to give content' ارضي
	ment to
رطب	ruṭab- luscious رطب
رفع	رفع rafa'a (a) to raise; to put in
	the accusative case; رفع raf *-
	raising, elevation; the accusa-
	tive case
رفق	rifqat- companionship رفقة
رقو رکب	ruqyat- charm, spell رقية
رکب	رکب rakiba (a) to ride; رکب
	rukbat- knee
رهب	رهبانية ruhbāniyyat- monkery,
	monasticism
رود	'arāda to desire' اراد
ر و ض	-riyāḍ رياض rawḍat- pl روضة
	garden
زبب	زبيب zabīb- raisins
زلل	
1 -	زمّ zamma (u) to tie up
زمن	z amān- time زمان
زود	ازداد ;zāda (ī) to increase زاد
	izdāda to increase
زور	زار zāra (ū) to visit
سأل	مسؤول ;sa'ala (a) to ask سأل
J	mas'ūl- responsible
ستر	استتر ;satara (u) to cover ستر
7	istatara to be covered, hidden
سبجع	
سجع سدد	saj'- rhyme سجع sadda (u) to dam up سدّ
	=

"asrār- secret سر" سرر sirr- pl سر"

'asrafa to squander, be اسرف سرف extravagant سرى سرى سرى سرى سرى سرى سعد sa'ida (a) to be happy; سعد sa'd- happiness sa'ā (ā) to run سعى سعى ساق ;saqā (ī) to give to drink سقى سقى sāqin cupbearer sāqin cupbearer سکت سکت سکت سکت salsāl- chains سلسال سلسل سلم سلم salima (a) to be healthy; salāmat- good health سلامة سمع sami'a (a) to hear; سمع sam'hearing; مسمع **masma'-** hearing sinnawr- cat سنور 'asagha to quench, slake اساغ سوغ (thirst) -'s**ū'** سوء ;as**ā'a** to do evil' اساء سوء sawwala to entice, seduce سؤل سول wā other than, except for سوى سوى -shu'ūn- af شؤون sha'n- pl شأن شأن fair, dignity shāt- sheep شاة شاة شبع شبع shabi'a (a) to be full, satiated shābaha bi to resemble شابه بـ شبه shajar- trees شجر شجر **shariba (a)** to drink شرب شرب مشرقان ;**mashriq-** east مشرق شرق mashriqāni east and west ashraka bi to ascribe a'اشرك به شرك partner to shafī'- intercessor شفيع shafī'- inte شفیع شفع shafat- lip شفة شفو -shuqūq شقوق shuqūq شقّ شقق split, crack شکور ;shukr- thanks شکر شکر shakūr- thankful

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شمس	shams- sun شمس	طلب	ṭalaba (u) to seek	
شنأ	-shunāt شناة shāni'- pl شائئ	طلع	tali'a (a) to rise (the sun);	
	detractor		tal'at- countenance طلعة	
شهد	shāhada to witness شهادة	طهر	ṭāhir- pure طاهر	
شهی	ishtahā to crave اشتهى	طور	tūr- Sinai طور	
شيب	shayb- grey hair, old age شیب	طوع	مطاع ;'aṭā'a to obey مطاع muṭā'-	
		G	obeyed	
صبر	ṣabr- patience صبر	طول	ṭūl- length طول	
	șibā youth صبى	طيب	طیب tayyaba to be pleased; طیب	
	بق ḥib- owner صاحب		țīb- beauty, pleasure	
صدق	ṣadaqa (u) to tell the truth;	طير	طار ṭāra (ī) to fly; طار ṭayr- pl	
_	صديق ; ṣadaqat- alms; صدقة		ṭuyūr- bird طيور	
	ṣadīq- friend	طيف	ṭayf- phantom طيف	
صلح	at- good∼صالحات şāliḥ- pl صالح			
_	-sula صلحاء pl عطالح ṣāliḥ- pl	ظلل	zalla (a) to continue, keep on	
	ḥā'u righteous, pious; صلح	ظلم	zalūm- petty tyrant ظلوم	
	șulți- peace	ظمأ	zama'- thirst ظمأ	
	ṣallā to pray صلى	ظنن	ẓann- suspicion ظنّ	
	summ- deaf صمّ aṣammu pl' اصمّ			
صنع	şana'a (a) bi to make of, to	عبد	عبادة ; abada (u) to worship عبد	
	do with		ʻibādat- worship; عبد ʻabd- pl	
صنف	şannafa to compile, com-		'ibād- servant, slave عباد	
	pose; مصنف muṣannif- com-	عجل	ʻijl- calf عجل	
	piler	عجن	ʻajīn- dough, paste عجين	
صوب	مصائب muṣībat- pl مصيبة	عدد	'adda (u) to count	
_	maṣā'ibu calamity	عدو	-a'dā'- ene' اعداء a'dā'- ene' عدق	
صوت	'aṣwāt- اصوات aṣwāt- صوت		my; اعدى 'a'dā most inimical;	
ι	Voice		'adāwat- enmity' عداوة	
	ب ṣāla (ū) 'alā to attack		'adhāb- torment عذاب	
	بق'im- fasting عام بقة بقائم	-	'udhr- excuse عذر	
صيح	s āḥa (ī) to cry out	عرف	'arafa (i) to know, recog-	
	doub blow		nize; معرفة ma'rifat- knowl-	
	darb- blow ضرب		edge, recognition	
صعف	ضاعف ḍā'afa to double, to multi-		urūq- root عروق irq- pl عرق	
и.	ply	عزز	عزّة ;azza (i) to be powerful عزّة	
صس	'aḍalla to lead astray اضلّ		'izzat- power	
١ .	" I tower mond with	-	usr- difficulty عسر	
	tarīq- road, path طريق بيم	-	ma'shar- assembly معشر	
طعم	maṭa'imu مطاع اmaṭa'imu مطعم food	_	atash- thirst عطش	
١	اطفى 'aṭfā to extinguish'		a'zamu greatest اعظم	
طفو	aira to extinguisii اطعی	عفو	afā (ū) 'an to pardon' عفا	

'aql- pl عقول 'uqūl- reason, mind allaqa to hang علق علم :ma'lūm- known, certain معلوم 'ilm- knowledge; علم 'alam- pl 'a'lām- banner 'a'lān- known علن علن علن علن علن visible; علانة 'alāniyyat- appearance; اعلن 'a'lana to make public علو 'alā (ū) to be high; علا علو ta'ālā to be supreme; اعلى 'a'lā highest; على 'ulā highest (heavens) عمل 'amila (a) to work عمل عمل 'a'māl- job, اعال 'a'māldeed; عامل 'āmil- factor anāgīdu' عناقيد ungūd- pl' عنقود عنقد bunch (of grapes) ahida (a) 'ilā to promise عهد ada (ū) to return, revert عود عوذ عود 'ādha (ū) bi to take refuge in استعان ista'āna to ask for help; musta'an- sought for help is- camels عيس عبسر aysh- life عش عيش **ghibban** every other day غثا غبب ghurabā'u غرباء gharīb- pl غريب غرب stranger; غراب **ghurāb-** crow; maghrib- west مغرب مغرور ;gharra (u) to deceive غرّ غرر maghrūr- deceived, deluded غريق ;**gharaq-** drowning غرق gharīq- drowning person غواش ghāshiyat- pl غاشية ghawāshin cloak, mantle **ghāḍaba** to be angry at غضد ghafara (i) li to forgive, pardon; استغفر istaghfara to ask pardon; غفران ghufrān-

pardon

مغلوب ;ghalaba (i) to defeat غلب غلب maghlūb- defeated aghlaqa to close, lock' اغلق غلق اغني عن ;ghannā to sing غنّي غني 'aghnā 'an to dispense with, be in no need of; اغنية 'ugh' **niyat-** pl اغان **aghānin** song غاص ghāṣa (ū) to dive, plunge غوص ghayẓ- wrath, ire غيظ غيظ غير ;**ghayyara** to change غير غير ghayra other than **غ غ fakhr-** pride firār- to run away فرّ فرر fatrat- innate disposition فطرة فطرة faqada (i) to lose فقد فقد فقر faqr- poverty; فقر faqīr- pl fuqarā'u poor فقراء فاك fulk- ark فاك فنن afānīnu' افانين ufnūn- pl' افنون branch, twig ifāza (ū) bi- to gain فاز فوز fā'idat- profit فائدة فيد fīl- elephant فيل **qabbaḥa** to disapprove of قابل ;qabila (a) to accept قبل gābala to confront مقدار ;qadr- worth; power قدر قدر miqdar- amount; قدر qidr- pot addama to put ahead قدّم قدم اقرب ;qarraba allow near قرّب 'agrabu nearer; قربة girbatwater skin **qasīm-** partner قسیم قسیم qatr- drop قطر قطر **galb-** heart قلب قلب aqallu اقل ;qalıl- few, little قليل قلل least istaqāma to be upright; استقام

qiyamat- resurrection قيامة

الز لز lamaza (i) to criticize اک کی 'akabba to throw down, bring low 'akbar- greater کاتپ ;**kataba (u)** to write کتب کتب kātib- writer -kuthub کثب kathīb- pl کثب کثب sand dune karam- nobility, generosity; -kirām کرام karīm- pl کریم noble, generous kadhdhāb- liar کذب اکتسب (i) to earn کسب کسب iktasaba to earn kashafa (i) to reveal کشف کشف kazama (i) to bridle, curb (anger) **kufr-** infidelity, disbelief کفر kafā (ī) to be sufficient **kalb-** dog **kils-** lime کلس kallama to speak to kamāl- perfection کال kamīy- valiant, brave warrior kāda (ā) to be on the verge of ن **kāna** (**ū**) to be malak- pl ملك/-malak malā'ikat- angel ملائكة laḥiqa (a) to stick to لحق ladhīdh- delicious لذيذ لذذ تلاطف لطف لطف لطف -alţāf- kind' الطاف luţf- pl لطف to ness; لطنف latīf- fine, delicate talāṭama to crash together تلاطم (waves) la'alla perhaps لعلّ la'ana (a) to curse معن laghw- nonsense مغو iltafata 'ilā to pay attention التفت to

limmat- features لم lāma (ū) to blame لام لوم alwiyat- banner الوية liwā'- pl لواء لوى līnat- myrobalan tree لبنة لبن matta'a to cause to enjoy متّع majjasa to Zoroastrianize مجس **mar'-** man مرء -murd مرد amradu pl امرد مرد beardless **marra** (**u**) to pass مرّ مرر mawāshin pl مواش māshin pl ماش animal, flock, herd mala'a (a) to fill ملأ ملأ ملك ملك malaka (i) to possess, own; -mulūk ملوك malik- pl ملك لأك√ malak- see ملك; king mana'a (a) to prevent, hinder منع من منن manna (u) to obligate منية :munyat- wish, desire منية manīyat- death مات māta (ū) to die; ميت mayyitdead anbiyā'u انبياء nabīy- pl نبي prophet **anbata** to' انیت ;**nabāt-** plant نیات نیت cause to grow nadhīr- harbinger نذير نذر manzil- station منزل بزل intasaba bi- to be related انتسب نسب nasīm- breeze نسيم نسم نسى نسى نسى نسى نسى inasha'a (a) to grow نشع نشع intaṣaba to be placed انتصب نصب نصر naṣara (u) to assist; نصر naṣṣara to Christianize; نصر nașr- assistance, victory منصف ;ansafa to be fair انصف نصف

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	munșif- equitable	ورق	-wurq ورق warqā'u pl ورقاء		
نطر	nāṭūr- watchman ناطور		pigeon		
نظر	i naẓara (u) fī to look at	ورى	warā humanity, humankind وری		
نظف	nazīf- clean نظيف	وزن	mawzūn- harmonious موزون		
نفس	anfus- self' انفس nafs- pl نفس	وسع	wasi'a (a) to fit وسع		
نفع	نفع nafa'a (a) to profit	وسل	-wasīlat- means, intermedi وسيلة		
نفع نمل	naml- ants غل		ary		
نهر	nahr- pl انهار nahr- river, نهر	وسم	wasīm- graceful وسيم		
	stream	وصل	waṣl- union وصل		
نهق	nahiqa (a) to bray نهق		awḍaḥa to make clear' اوضح		
نہی	intahā to end, finish انتهى	وعد	wa'ada (i) to promise وعد		
نول	nawāl- generosity نوال	وفق	ittafaqa to be in agreement, اتفق		
نوم	i nā'im- asleep		act in concert		
نير	nār- pl نيران nār- fire نار	وفى	wafā (ī) to keep a promise		
نیر نیق	niy āq- camel نياق n āqat- pl ناقة	وقت	waqt - time وقت		
_		وقى	waqā (ī) to ward off from,		
هدد	هدّ hadda (u) to destroy	,	protect		
هلك	اهلك halaka (i) to perish	وكل	· · · · - ·		
هود	hawwada to Judaicize هؤد	ولج ولد	wulūj- penetration, entry ولوج		
هودج	hawādiju هوادج hawdaj- pl هودج	ولد	ولد ;walada (i) to give birth to ولد		
-	camel litter		wulida/يولد yūladu to be born;		
هوي	hawā (ā) to love هوی		'awlād- ولاد walad- pl ولد		
هوج	ahāja to excite' اهاج		child, son; مولود mawlūd-		
وجع	muwja'- pained موجع	,	child, new-born		
وجع وحد	waḥdat- solitude وحدة	ولى	وال walin- pl ولاة wulāt- friend; موالي mawalī pl مولي		
ودد	وديد ;wadda (a) to love ودّ		lord		
	pl اوداء 'awiddā'u friend,		loid		
	beloved; مودة mawaddat-	1.	يد yad- pl ايدِ 'aydin hand		
	affection, love; وداد widād-				
	love, affection		yusr- ease یسر yoni's- ring		
ودع	wāda'a bid farewell وادع	ينع	يانع yāni'- ripe		