

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



Ibex Publishers,
Bethesda, Maryland

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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.

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 صاحب‌دل *sāhibdil* 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;¹ 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 *sāhibdil* 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,' مصلحت *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 stripes, عابد *'ābid*, درویش *darvésh*, پارسا *pársá*, سالک *sālik*, زاهد *zāhid*, and صالح *sālih*. Of these, the *'ābid* 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 *'ābid* 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 *'ābid*, the *zāhid*, 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

¹This '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 (*tarik*) 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-

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 کمی بطیبت نفس * بقره 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 *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” (*andókht u nakhward*) and the other is one who “learned and did not act” (*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 mutalahif búd u póyán

u mutarassid u jóyán

u bar hasb-i váqi'a góyán

Another of Sa'di's favorite rhetorical flairs is the figure *tarsi'*, 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 *bi-karâhat u istihqâr* ‘with loathing and contempt,’ and the son realizes what his father is doing *bi-firâsat u istibsâr* ‘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.

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 khâtir*) is all right, but if people gather (*jam'*) only for the sake of food, it is not. This gives what is called in rhetoric *tajnis-i náqis* ناقص تجنیس, 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: تراکه خانه نین است بازی نه این است *turá ki khána nayín ast, bází na ín ast*.

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: پراکنده روزی *parákandarózi 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 كشييد و گفت: مرا آن دروغ پسنديده تر آمد از اين راست كه تو گفتى، كه آنرا 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 كشييد و گفت: «مرا آن دروغ پسنديده تر آمد از اين راست كه تو گفتى: كه آنرا روى در مصلحتى بود و اينرا بنا بر خبثى. و خردمندان گفته اند: دروغى مصلحت آميز به از راستى فتنه انگيز.

Furughi's edition has:

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

In Aliev's edition it is as follows:

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

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

ملك روى از اين سخن درهم كشييد و گفت مرا آن دروغ پسنديده تر آمد از اين راست كه تو گفتى كه آنرا روى در مصلحتى بود و اينرا بنا بر خبث و حكما گفته اند كه دروغ مصلحت آميز به از راست فتنه انگيز.

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; if Furughi has the meaningless آمد سخن درهم كشييد instead of ملك روى, 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 مرا, which makes no difference to the basic meaning even if the placement of مرا after the verb brings it into high relief, and some have دروغ آن 'that lie' while others have روى آن 'that lie of his'—again without

prejudice to the meaning. In the next phrase it is fairly clear that Sa'di's text would originally have had اينرا بنا روى... with the genito-dative -ra, as in Iranparast's edition, instead of the *izáfa* construction بنای اين روى... 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 بنای اين روى... آنرا روى, which tries to hedge its bets with one archaic and one modern construction. Next, versions have not been able to decide whether دروغ 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 كه and the به از 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 به از for به كه, 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.

دیباچه

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مَنْتِ خدای را عَزَّ وَجَلَّ که طاعتش موجب قربتست و بشکر اندرش مزید
نعمت. هر نفسی که فرو میرود ممد حیاتست و چون بر می آید مفرح ذات،
پس در هر نفسی دو نعمت موجودست و بر هر نعمت شکر واجب
از دست و زبان که بر آید کز عهده شکرش بدر آید

﴿اعْمَلُوا آلَ دَاوُدَ شُكْرًا وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّكُورُ﴾

بنده همان به که ز تقصیر خویش عذر بدرگاه خدای آورد
ور نه سزاوار خداوندیش کس نتواند که بجای آورد
باران رحمت بی حسابش همه را رسیده و خوان نعمت بی دریغش همه جا
کشیده، پرده ناموس بندگان بگناه فاحش ندرد و وظیفه روزی بخطای
منکر نبرد

ای کریمی که از خزانه غیب گیر و ترسا وظیفه خور داری
دوستان را کجا کنی محروم تو که با دشمنان^۱ نظر داری
فرآش باد صبارا گفته تا فرش زمردین^۲ بگسترده، و دایه ابر بهاری را فرموده
تا بنات نبات در مهد زمین بیرورد، و درختان را بخلعت نوروزی قبای سبز
ورق در برگرفته، و اطفال شاخ را بقدم موسم ربیع کلاه شکوفه بر سر
نهاده، و عصاره نالی بقدرت او شهد فایق شده، و تخم خرمایی^۳ بتربیتش
نخل باسق گشته

ابر و باد و مه و خورشید و فلک در کارند
تا تو نانی 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 تتمه دور زمان، محمد مصطفی ﷺ

شَفِيعٌ مُطَاعٌ نَبِيٌّ كَرِيمٌ قَسِيمٌ جَسِيمٌ نَسِيمٌ وَسِيمٌ

چه غم دیوار امت را که دارد چون تو پشتیبان

چه باک از موج بحر آن را که باشد نوح کشتیبان

بَلَغَ الْعُلَى بِكَامَالِهِ، كَشَفَ الدُّجَى بِجَمَالِهِ حَسَنَتْ جَمِيعُ خِصَالِهِ، صَلُّوا عَلَيْهِ وَآلِهِ

هرگاه که یکی از بندگان گنه کار پریشان روزگار دست انابت بامید اجابت

بدرگاه حقّ جَلَّ وَعَلَا بردارد ایزد تعالی در وی نظر نکند، بازش بخواند،

باز اعراض کند، دیگر بارش^۱ بتضرّع و زاری بخواند، حق سبحانه و تعالی

فرماید یا ملائکتی، قد استَحْيَيْتُمْ مِنْ عَبْدِي وَلَيْسَ لَهُ رَبٌّ غَيْرِي فَقَدْ غَفَرْتُ لَهُ،

دعوتش را اجابت کردم و حاجتش برآوردم که از بسیاری دعا و زاری بنده

همی شرم دارم

کرم بین و لطف خداوندگار گنه بنده کردست و او شرمسار

عاکفان کعبه جلالش بتقصیر عبادت معترف که «ما عَبَدْنَاكَ حَقَّ عِبَادَتِكَ»، و

واصفان حلیه جمالش بتحییر منسوب که ما «عَرَفْنَاكَ حَقَّ مَعْرِفَتِكَ»

گر کسی وصف او ز من پرسد بی دل از بی نشان چه گوید باز

عاشقان کشتگان معشوقند بر نیاید ز کشتگان آواز

یکی از صاحب‌دلان سر بجیب مراقبت فرو برده بود و در بحر مکاشفت

مستغرق شده. آنکه^۲ که ازین حالت^۳ باز آهد یکی از دوستان بطریق انبساط

اورا^۴ گفت از آن بوستان که بودی مارا چه تحفه کرامت آوردی؟ گفت

بخاطر داشتم که چون بدرخت گل رسم دامنی پر کنم هدیه اصحاب را. 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 جان شد و آواز نیامد
 این مدعیان در طلبش بیخبرانند
 کان را که خبر شد خبری باز نیامد
 ای برتر از خیال و قیاس و گمان و وهم
 وز هرچه گفته اند و شنیدیم و خوانده ایم
 مجلس تمام گشت و بآخر رسید عمر
 ما همچنان در اول وصف تو مانده ایم

ذکر جمیل سعدی که در افواه عوام افتاده است وصیت سخنش که در بسیط
 زمین رفته و قصب الجیب حدیثش که همچون شکر می خورند و رقعه
 منشآتش که همچو^۱ کاغذ زر می برند، بر کمال فضل و بلاغت او حمل
 نتوان کرد بلکه خداوند جهان و قطب دایره زمان و قایم مقام سلیمان و
 ناصر اهل ایمان، شاهنشاه معظم، اتابک اعظم، سلغر سلطان،^۲ مظفر الدنیا
 والتین، ابوبکر بن سعد بن زنگی، ظل الله تعالی^۳ فی أرضه، رب أرض عنه وأرضه،
 بعین عنایت نظر کرده است و تحسین بلیغ فرموده و ارادت صادق نموده،
 لاجرم کافه انام از خواص و عوام بمحبت او گراییده اند که «التاس علی دین
 ملوکهم»

آثارم از آفتاب مشهورترست
 هر عیب که سلطان بپسندد هنرست
 رسید از دست محبوبی بدستم
 گلی خوشبوی در حمام روزی
 که از بوی دلاویز تو مستم
 بدو گفتم که مشکى یا عبیری؟
 ولیکن مدتی با گل نشستم
 بگفتا من گلی ناچیز بودم
 وگرنه من همان خاکم که هستم
 کمال همنشین در من اثر کرد
 اللهم متع المسلمین بطول حیاته وضاعف ثواب جمیل حسناته وارفع درجه أودائه وولاته

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

وَدَمِّرْ عَلَى أَعْدَائِهِ وَشُنَائِيهِ بِمَا تَلَى فِي الْقُرْآنِ مِنْ آيَاتِهِ، اللَّهُمَّ أَمِّنْ بَلَدَهُ وَاحْفَظْ وِلْدَهُ
 لَقَدْ سَعِدَ الدُّنْيَا بِهِ دَامَ سَعْدُهُ وَأَيَّدَهُ الْمَوْلَى بِالْوَيْتَةِ النَّصْرِ
 كَذَلِكَ تَنْشَأُ^{۱۱} لِينَةٌ هُوَ عِزُّهَا وَحُسْنُ نَبَاتِ الْأَرْضِ مِنْ كَرَمِ الْبُذْرِ
 ایزد تعالی و تقدس خطه پاک شیراز را بهیبت حاکمان عادل و همت عالمان
 عامل تا زمان قیامت در امان سلامت نگهداراد

اقلیم پارس را غم از آسیبِ دهر نیست
 تا بر سرش بود چو توئی سایه خدا
 امروز کس نشان ندهد در بسیط خاک
 مانند آستانِ درت مأمِنِ رضا
 بر تست پاسِ خاطرِ بیچارگان و شکر
 بر ما و بر خدایِ جهان آفرین جزا
 یارب، ز بادِ فتنه نگهدار خاکِ پارس
 چندانکه خاک را بود و باد را 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 تألیف کتاب

یک شب تأمل ایام گذشته می کردم و بر عمر تلف کرده تأسف می خوردم و سنگ سراچه دل بالماس آب دیده می سفتم و این بیتها مناسب حال خود می گفتم

هر دم از عمر می رود نفسی چون نگه می کنم نمائند بسی
 ای که پنجساز رفت و در خوابی مگر این پنج روز دریابی
 خجل آنکس که رفت و کار نساخت کوس رحلت زدند و بار نساخت
 خواب نوشین بامداد رحیل باز دارد پیاده را ز سیل
 هر که آمد عمارتی نو ساخت رفت و منزل بدیگری پرداخت
 وان دگر پخت همچین هوسی وین عمارت بسر نبرد کسی
 یار ناپایدار دوست مدار دوستی را نشاید این غدار
 نیک و بد چون همی بیاید مُرد خنک آنکس که گوی نیکی بُرد
 برگ عیشی بگور خویش فرست کس نیارد ز پس، تو پیش فرست
 عمر برفست و آفتاب تموز اندکی ماند و خواجه غره هنوز
 ای تهی دست رفته در بازار ترسمت پر نیآوری دستار
 هر که مزروع خود بخورد خوید وقت خرمش خوشه باید چید

بعد از تأمل این معنی مصلحت چنان دیدم که در نشیمن عزلت نشینم و دامن صحبت فراهم چینم و دفتر از گفته های پریشان بشویم و من بعد پریشان نگویم

زبان بریده بکنجی نشسته ﴿صُمُّ بُكْمٌ﴾

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

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,

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 در رسد^{۱۳} بحکم ضرورت زبان در کشی

یکی^{۱۴} از متعلقان منش بر حسب این^{۱۵} واقعه مطلع گرداند که فلان عزم

کرده است و نیت جزم که بقیت عمر معتکف نشیند و خاموشی گزیند. تو

نیز اگر توانی سر خویش گیر و راه مجانبیت پیش. گفتا بعزت عظیم و

صحبت قدیم^{۱۶} دم بر نیارم و قدم بر ندارم مگر آنکه که سخن گفته شود بر

عادت^{۱۷} مألوف و طریق معروف که آزدن دوستان جهلست و کفارت یمین

سهل و خلاف راه صوابست و نقض^{۱۸} رأی اولو الألباب که ذوالفقار علی در

نیام و زبان سعدی در کام

زبان در دهان ای خردمند چیست کلید در گنج صاحب هنر

چو در بسته باشد چه داند کسی که جوهر فروشت یا پیلور

اگر چه پیش خردمند خاموشی ادبست

بوقت مصلحت آن به که در سخن کوشی

دو چیز طیره عقلست، دم فرو بستن

بوقت گفتن و گفتن بوقت خاموشی

فی الجملة زبان از مکالمه او در کشیدن قوت نداشتم و روی از محاوره او

گردانیدن مروّت ندانستم که یار موافق بود و محب^{۱۹} صادق

چو جنگ آوری با کسی بر ستیز که از وی گزیرت بود یا گریز

بحکم ضرورت سخن گفتیم^{۲۰} و تفرّج کنان بیرون رفتیم در فصل ربیع که

صولت برد آرمیده^{۲۱} و ایام دولت ورد رسیده

پیراهن برگ بر درختان چون جامه عید نیکبختان

اول اردی بهشت ماه جلالی بلبل گوینده بر منا بر قصبان

بر گلِ سرخ از نمِ اوفتاده لآلی همچو عرق بر عذارِ شاهدِ غَضبان
شبرا ببوستان یکی^{۲۲} از دوستان اتفاقِ مبیت افتاد. موضعی خوش و خرم و
درختان درهم، گفتی که خرده مینا بر خاکش ریخته و عقد ثریا از تارکش
درآویخته

روضهٔ ماءِ نهرها سلسال دوحهٔ سنجِ طیرها مؤزون
آن پر از لاله‌های رنگارنگ وین پر از میوه‌های گوناگون
باد در سایهٔ درختانش گسترانیده فرشِ بوقلمون

بامدادان که خاطر باز آمدن بر برای 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
گفته‌اند هرچه نباید دل بستگی را نشاید. گفتا طریق چیست؟ گفتم برای
زهد ناظران و فسحت حاضران کتاب گلستانی توانم تصنیف کردن که باد
خزان را بر ورق او دست تپاول نباشد و گردش زمان عیش ربیعش را بطیش
خریف مبدل نکند

بچه کار آیدت ز گل طبقی از گلستان 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
إِذَا وَعَدَ وَفَى. فصلی در همان روز اتفاق بیاض افتاد در حسن معاشرت و آداب
مجاورت در لباسی که متکلمان را بکار آید و مثرسلان را بلاغت بیفزاید.

فی الجملة هنوز از گل بستان بقیتی مانده^{۲۵} بود که کتاب گلستان تمام
شد. و تمام آنکه شود بحقیقت که پسندیده آید در بارگاه شاه جهان، شاه
جهان‌پناه، سایهٔ کردگار و پرتو لطف پروردگار،^{۲۶} ذخر زمان و کشف امان،
المؤید من السماء، المنصور علی الأعداء، عضد الدولة القاهرة و سراج الملة الباهرة، جمال

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, hya-
cinths, 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

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 Manichaeian heresy.

الأنام، مَفخَرُ الإسلام، سعد بن الأتابك^{۲۷} الأعظم، شاهنشاه المَعظَم، مالك رقاب الأمم،^{۲۸}
مولى ملوك العرب والعجم، سلطان البر والبحر، وارث ملك سليمان، مظفر الدنيا والدين،
ابوبكر بن سعد بن زنگي (أدام الله إقبالها وضاعف جلالها وجعل إلى كل خير مآلها)
وبكرشمة لطف خداوندی مطالعه فرماید

گر التفات خداوندیش بیاراید

نگارخانه چینی و نقش ارژنگیست

امید هست که روی ملال در نکشد

ازین سخن که گلستان نه جای دلتنگیست

علی الخصوص که دییاجه همایونش

بنام سعد ابوبکر سعد بن زنگیست

دیگر عروس فکر من از بی‌جمالی سر برنیارد و دیده یأس از پشت پای
خجالت بر ندارد و در زمره صاحب‌دلان متجلی نشود مگر آنکه که متحلی
گردد بزبور قبول امیر کبیر عادل مؤید مظفر منصور، ظهیر سریر سلطنت و
مشیر تدبیر مملکت، کهُفُ الفقراء، مَلأُ الغُرباء، مُزِقُ الفُضلاء، مُحِبُّ الأتقیاء،
افتخار آل فارس، یَمینُ المُلُک، مَلِکُ الحِوَّاص،^{۲۹} حُزُّ النُّوَلَة والَّذین، غیاثُ الإسلام
والمسلمین، عُمْدَةُ الملوک والسلاطین، ابوبکر بن ابی نصر (أطال الله عُمرَهُ وأجلَّ قَدْرَهُ
وشرَّحَ صَدْرَهُ وضاعف أجرَهُ) که مددوح اکابر آفاقست و مجموع مکارم اخلاق
هر که در سایه عنایت اوست گنَهِش طاعتست و دشمن دوست
بهر یک از سایر بندگان حواشی خدمتی معینست^{۳۰} که اگر در ادای برخی از
آن تهاون و تکاسل روا دارند هرآینه در معرض خطاب آیند و در محل
عتاب مگر این طایفه درویشان که شکر نعمت بزرگان بریشان واجبست و
ذکر جمیل و دعای خیر و ادای چنین خدمتی در غیبت اولی ترست که در
حضور که آن بتصنّع نزدیکست و این از تکلف دور و باجابت مقرون.

پشتِ دوتایِ فلکِ راست شد از خرمی
تا چو تو فرزند زاد مادرِ ایام را
حکمتِ محضت اگر لطفِ جهان آفرین
خاص کند بنده‌ای مصلحتِ عام را
دولتِ جاوید یافت هر که نکونام زیست
کز عقبش ذکرِ خیر زنده کند نام را
وصف ترا گر کنند ور نکنند اهلِ فضل
حاجتِ مشاطه نیست رویِ دلآرام را

تقصیر و تقاعدی که در مواظبت خدمت بارگاه خداوندی می‌رود بنا بر آنست که طایفه‌ای از حکمای هند^{۳۱} در فضایل بزرجمهر سخن می‌گفتند. بآخر جزین عیبش ندانستند که در سخن گفتن بطیء است، یعنی درنگ بسیار می‌کند و مستمع را بسی منتظر می‌باید بودن^{۳۲} تا وی تقریر سخنی کند. بزرجمهر بشنید و گفت اندیشه کردن که چه گویم به از پشیمانی خوردن که چرا گفتم

سخن‌دان پرورده پیرِ کهن بیندیشد آنگه بگوید سخن
مزن بی‌تأمل^{۳۳} بگفتار، دم نکوگوی اگر دیر گویی چه غم
بیندیش و آنگه برآور نفس وزان پیش بس کن که گویند بس
بنطق آدمی بهترست از دواب دواب از تو به گر نگوئی صواب
فکیف در نظر اعیان حضرت خداوندی (عَزَّ نَصْرُهُ) که مجمع اهل دلست و مرکز علمای متبحر؟ اگر در سیاق سخن دلیری کنم، شوخی کرده باشد و بضاعت مُرجاة بحضرت عزیز آورده، و شبه در بازار جوهریان جوی نیرزد،^{۳۴} و چراغ پیش آفتاب پرتوی ندارد، و مناره بلند 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 Buzurjmihir'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. Buzurjmihir 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.

هر که گردن بدعوی افرازد دشمن از هر طرف برو تازد^{۳۵}
 سعدی افتاده ایست آزاده کس نیاید بجنگ افتاده
 اول اندیشه وانگهی گفتار پای بست آمدست و پس دیوار
 نخل بندی دانم ولی نه در بستان، و شاهدی فروشم ولی^{۳۶} نه در کنعان.
 لقمان را گفتند حکمت از که آموختی؟ گفت از نابینایان که تا جای نبینند
 پای نهند. قَدَمُ الْخُرُوجِ قَبْلَ الْوُلُوجِ. مردیت بیازمای وانگه زن کن
 گرچه شاطر بود خروس بجنگ چه زند پیش باز روین چنگ
 گربه شیرست در گرفتن موش لیک موشست در مصاف پنگ
 اما با اعتماد سعت اخلاق بزرگان که چشم از عوایب زیردستان بیوشند و در
 افشای جرایم کهتران نکوشند کلمه ای چند بطریق اختصار از نوادر و امثال
 و شعر و حکایات و سیر ملوک ماضی (رِجْمُهُمُ اللَّهُ) درین کتاب درج کردیم و
 برخی از عمر گرانمایه برو خرج. موجب تصنیف کتاب این بود و بالله التوفیق
 بماند سالها این نظم و ترتیب ز ما هر ذره خاک افتاده جائی
 غرض نقشیست کز ما باز ماند که هستی را نمی بینم بقائی
 مگر صاحب دلی روزی برحمت کند در کار درویشان دعائی
 امعان نظر در ترتیب کتاب و تهذیب ابواب، ایجاز سخن مصلحت دید تا
 برین روضه غنا و حدیقه علیا چون بهشت بهشت باب اتفاق افتاد، ازین
 مختصر آمد تا بملال نینجامد
 باب اول در سیرت پادشاهان باب دوم در اخلاق درویشان
 باب سوم در فضیلت قناعت باب چهارم در فواید خاموشی
 باب پنجم در عشق و جوانی باب ششم در ضعف و پیری

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.

باب هفتم در تأثیر تربیت باب هشتم در آداب صحبت
 در آن^{۳۷} مدت که مارا وقت خوش بود
 ز هجرت ششصد و پنجاه و شش بود
 مراد ما نصیحت بود و گفتیم
 حواله 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^۱ 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 هر چه در دل دارد بگوید

وقت ضرورت چو نماند گریز دست بگیرد سر شمشیر تیز

إِذَا يَيْتَسُ الْإِنْسَانُ طَالَ لِسَانُهُ كَسْتَوْرٍ مَغْلُوبٍ يَضُولُ عَلَى الْكَلْبِ

ملک پرسید که چه میگوید؟ یکی از وزرای نیک محضر گفت ای خداوند

همی گوید ﴿وَالْكَاظِمِينَ الْفَيْضَ وَالْعَافِينَ عَنِ النَّاسِ﴾. ملک را رحمت آمد و از سر

خون او درگذشت.

وزیر دیگر که ضد او بود گفت ابنای جنس ما را شاید در حضرت پادشاهان

جز بر راستی سخن گفتن. این، ملک را دشنام داد و ناسزا گفت.

ملک روی ازین سخن درهم کشید^۲ و گفت آن دروغ وی پسندیده تر آمد مرا

زین راست که تو گفتی که آن را روی^۳ در مصلحتی بود و این را بنا^۴ بر

خبثی، و خردمندان گفته اند: دروغی مصلحت آمیز به^۵ که راستی فتنه انگیز.

هر که شاه آن کند که او گوید حیف باشد که جز نکو گوید

بر طاق ایوان فریدون نبشته بود:

جهان ای برادر نماند بکس دل اندر جهان آفرین بند و بس

مکن تکیه بر ملک دنیا و پشت که بسیار کس چون تو پرورد و کشت

چو آهنگ رفتن کند جان پاک چه بر تخت مردن چه بر روی خاک

Chapter One

The Conduct of Kings

Story 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?

¹For Faredun and all other proper names occurring in the *Gulistan*, see the Glossary of Proper Names.

Story 2

One of the kings of Khurasan dreamed of Sábüktegin'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.

حکایت ۲

یکی از ملوک خراسان محمود سبکتکین را بخواب چنان دید که جمله وجود او ریخته بود و خاک شده، مگر چشمان او که همچنان در چشم‌خانه همی گردید و نظرمی‌گرد. 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 زمین بر 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 خوب‌روی. باری پدر بکراهت و استحقار درو نظر می‌کرد. پسر بفراسست و استبصار بجای آورد و گفت ای پدر، کوتاه خردمند به که نادان بلند. نه هرچه بقامت مهتر، بقیمت بهتر. الشاة نظيفة والفيل جيفة.

أقلُّ جبال الأرض طوْرًا وإنَّه لأعظمُ عند الله قَدْرًا ومَنْزِلًا

آن شنیدی که لاغری دانا گفت باری بأبلهی فریه

اسب تازی وگر ضعیف بود همچنان از طویله خر به

پدر بخندید و ارکان دولت بپسندیدند و برادران بجان برنجیدند.

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

تا مرد سخن نگفته باشد عیب و هنرش نهفته باشد

~ هر پیسه گمان مبر نهالی باشد که پلنگ خفته باشد

شنیدم که ملک را در آن قرب دشمنی صعب روی نمود. چون لشکر از هر دو طرف روی دزهم 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 بگریزد 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 نپنداری

اسب لاغر میان بگزار 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 جامه زنان ببوشید!

سواران را 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^۵ نظر بیش کرد تا ولیعهد خویش کرد. برادران حسد

بردند و زهر در طعامش کردند. خواهرش^۶ 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 سایه بوم ور همای از جهان شود معدوم

پدر را از این حال آگهی دادند. برادرانش را بخواند و گوشمالی بواجب

بداد. پس هر یکی را از اطراف بلاد حصه معین کرد تا فتنه بنشست و نزاع

برخاست که ده درویش در گلیمی بخشبند و دو پادشاه در اقلیمی ننگبند

نیم نانی گر خورد مرد خدا بذل درویشان کند نیمی دگر

مُلکِ اقلیمی بگیرد پادشاه همچنان در بندِ اقلیمی دگر

حکایت ۴

طایفه دزدان عرب بر سر کوهی نشسته بودند و منفذ کاروان بسته و رعیت بلدان از مکاید ایشان مرعوب و لشکر سلطان مغلوب بحکم آنکه ملاذی منیع از قله کوهی گرفته بودند و ملجأ و مأوای خود ساخته. مدبران ممالک آن طرف در دفع مضرت 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 ز جای

ورش^۶ همچنان روزگاری هلی بگردونش از بیخ بر نگسلی

سر چشمه شاید گرفتن ببیل چو پر شد نشاید گذشتن ببیل

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 واقعه دیده 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 در گذشت

قرص خورشید در سیاهی شد یونس اندر دهان ماهی شد

مردان دلاور از کمین بدر جستند و دست یکان یکان بر کتف بستند و بامدادان بدرگاه ملک حاضر آوردند. همه را بکشتن اشارت فرمود. اتفاقاً در آن میان جوانی بود، میوه عنفوان شبابش نورسیده و سبزه 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;⁶ 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

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.

عذارش نو دمیده. یکی از ورزا پای تخت ملک را بوسه داد و روی شفاعت بر زمین نهاد و گفت این پسر هنوز از باغ زندگانی بر نخورده و از ربیعان جوانی تمتع نیافته. [توقع بکرم و^۱ اخلاق خداوند آنست^۲ که ببخشیدن خون او بر بنده منت نهد. ملک روی از این سخن درهم کشید و موافق رای بلندش نیامد و گفت

پرتو نیکان نگیرد هر که بنیادش بدست

تربیت نااهل را چون گردکان بر گنبدست

نسل فساد اینان منقطع کردن اولیترست و بیخ تبار ایشان بر آوردن، که آتش نشاندن و اخگر گذاشتن و افعی کشتن و بچه نگه داشتن کار خردمندان نیست

ابر اگر آب زندگی بارد هرگز از شاخ بید بر نخوری

با فرومایه روزگار مبر کز نی بوریبا شکر نخوری

وزیر این سخن بشنید. طوعاً و کره‌ها بیسندید و بر حسن رای ملک آفرین خواند و گفت آنچه خداوند (دام ملکه) 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 کُل مولود یولد علی الفطرة فابواه یهودانه وینصرانه ویمجسانه

با بدان یار گشت همسر لوط خاندان نبوتش 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 ببخشیدم اگرچه مصلحت ندیدم.

دانی که چه گفت زال با رستم گرد دشمن نتوان حقیر و بیچاره شمرد
دیدیم بسی که آب سرچشمه خرد چون بیشتر آمد شتر و بار بُرد
فی الجمله پسر را بناز و نعمت برآوردند و استادان بتربیت او نصب کردند
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 جبلت او بدر
برده. ملک را تبسم آمد و گفت

عاقبت گرگ‌زاده گرگ شود گرچه با آدمی بزرگ شود

سالی دو برین برآمد. طایفه اوباش محلت بدو پیوستند و عقد مراقبت^۱
بستند تا بوقت فرصت وزیر و هر دو پسرش را بکشت و نعمت بی‌قیاس
برداشت و در مغاره دزدان بجای پدر بنشست و عاصی شد. ملک دست
تحیر بدندان گزیدن 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 شوره بوم 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 ناصیه او پیدا
بالای سرش ز هوشمندی می‌تافت ستاره بلندی
فی الجمله مقبول نظر سلطان آمد که جمال صورت و کمال معنی 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 بخیانتهی متهم کردند و در کشتن او سعی بی‌فایده نمودند. دشمن چه کند چو مهربان باشک دوست؟ ملک پرسید که موجب خصمی اینان در حق تو چیست؟ گفت در سایه دولت خداوندی (دام ملکه) همگنانرا راضی کردم مگر حسودرا که راضی نمیشود الا بزوال نعمت من و اقبال دولت خداوندی باو.

توانم آنکه نیازم اندرون کسی

حسودرا چه کنم؟ کوز خود به رنج درست

بمیر تا برهی ای حسود کین رنجیست

که از مشقت آن جز بمرگ نتوان رست

شوربختان بآرزو خواهند مقابلانرا زوال نعمت و جاه

گر نبیند بروز شیره چشم چشمه آفتابرا چه گناه

راست خواهی هزار چشم چنان کور بهتر که آفتاب سیاه

حکایت ۶

یکی را از ملوک عجم حکایت کنند که دست تطاول بمال رعیت دراز کرده بود و جور و اذیت^{۱۱} آغاز کرده تا بجایی که خلق از مکاید ظلمش^{۱۲} 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

هر که فریادرس روز مصیبت خواهد

گو در ایام سلامت بجوانمردی کوش

بنده حلقه بگوش ار نوازی، برود

لطف کن لطف که بیگانه شود حلقه بگوش

باری بمجلس او در، کتاب شاهنامه همی خواندند 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

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.

و عهد فریدون. وزیر ملک را 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 خلق را پریشان برای چه میکنی؟ مگر سر پادشاهی کردن نداری؟

همان به که لشکر بجان پروری که سلطان بلشکر کند سروری

ملک گفت موجب گرد آمدن سپاه و رعیت چه باشد؟ گفت پادشاه را کرم باید تا برو گرد آیند و رحمت تا در پناه دولتش ایمن نشینند و ترا این هر دو نیست.

نکند جورپیشه سلطانی که نیاید ز گرگ چوپانی

پادشاهی که طرح ظلم افکند پای دیوار ملک خویش بکند

ملک را پند وزیر ناصح هوافق طبع مخالف نیامد. روی ازین سخن درهم کشید و بزندان فرستاد. بسی بر نیامد که بنی عم سلطان بمنزعت 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.

پادشاهی کو روا دارد ستم بر زیر دست

دوستدارش روز سختی دشمن زور آورست

با رعیت صلح کن وز جنگ خصم ایمن نشین

زانکه شاهنشاه عادل را رعیت لشکرست

حکایت ۷

پادشاهی با غلامی عجمی در کشتی نشست و غلام دیگر دریا را ندیده بود و محنت کشتی نیازموده. گریه و زاری در نهاد و لرزه بر اندامش افتاد. چندانکه ملاحظت کردند آرام نمیگرفت و ملک را عیش ازو منغص شد. چاره ندانستند. حکیمی در آن کشتی بود. ملک را گفت اگر فرمان دهی من او را بطریقی خاموش 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 سکان کشتی آویخت. چون برآمد بگوشه‌ای بنشست و قرار یافت. ملک را عجب آمد، پرسید درین چه حکمت بود؟ گفت از اول محنت غرقه شدن ناچشیده بود و قدر سلامت کشتی نمی دانست. همچنین قدر عافیت کسی داند که بمصیبتی گرفتار آید.

ای سیر، ترا نان جوین خوش نماید

معشوق منست آنکه یزیدیک تو زشتست

حوران بهشتی را دوزخ بود اعراف

از دوزخیان پرس که اعراف بهشتست

فرقت میان آنکه یارش در بر تا آنکه دو چشم انتظارش بر در

حکایت ۸

هرمز را گفتند وزیران پدر را 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 حکما را کار بستم که گفته اند
از آن کز تو ترسد بترس ای حکیم وگر با چنو صد برآبی 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."

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

For the hours 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 مار بر پایِ راعی زند که ترسد سرش را بکوبد بسنگ
 نبینی که چون گربه عاجز شود برآرد بچنگال چشم 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.

بدین امید بسر شد دریغِ عمر عزیز که آنچه در دلمست از درم فراز آید
 امید بسته برآمد ولی چه فایده زانک امید نیست که عمر گذشته باز آید
 کوسِ رحلت بکوفت دستِ اجل ای دو چشم وداع سر بکنید
 ای کف دست و ساعد و بازو همه تودیع یکدگر بکنید
 بر من اوفتاده دشمن کام آخر ای دوستان گذر بکنید
 روزگارم بشد بنادانی من نکردم، شما حذر بکنید

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 اتفاقاً بزیارت آمد و نماز و دعا کرد و حاجت خواست.

درویش و غنی بنده این خاک درند و انسان که غنی ترند محتاج ترند
 آنکه مرا گفت از آنجا که همت درویشانست و صدق معاملات 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 needier 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 توانا و قوتِ سرِ دست

خطاست پنجهٔ مسکینِ ناتوان بشکست

نترسد آنکه بر افتادگان نبخشاید

که گر ز پای درآید کسش نگیرد دست

هرآنکه تخمِ بدی کشت و چشمِ نیکی داشت

دماغِ بیهده پُخت و خیالِ باطل بست

ز گوشِ پنبه برون آر و ذادِ خلق بده

و گر تو می ندهی داد، روزِ دادی هست

بنی آدم اعضای یکدیگرند که در آفرینش ز یک گوهرند

چو عضوی بدرد آورد روزگار دگر عضوهارا نماند قرار

تو کز محنتِ دیگران بی غمی نشاید که نامت نهند آدمی

حکایت ۱۱

درویشی مستجاب الدعوه در بغداد پدید آمد. حجاج یوسف را خبر کردند.

بخواندش و گفت دعای خیری بر من کن. گفت خدایا جانم بستان. گفت

از بهر خدای این چه دعاست؟ گفت دعای خیرست ترا و جملهٔ مسلمانان را.

ای زبردست زبردست آزار گرم تا کی بماند این بازار

بچه کار آیدت جهانداری مردنت به که مردم آزاری

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 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.”

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.

ظالمی را خفته دیدم نیم‌روز گفتم این فتنه‌است خوابش برده به
وانکه خوابش بهتر از بیداری است آن چنان بدزندگانی مرده به

حکایت ۱۳

یکی از ملوک را شنیدم که شبی در عشرت روز کرده بود و در پایان مستی
همی گفت

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

ملک را خوش آمد. صرّه‌ای هزار دینار از روزن برون داشت و گفت دامن

بدار ای درویش. گفت دامن از کجا آرم؟ که جامه ندارم. ملک را بر ضعف

حال او رقت زیادت شد و خلعتی بر آن مزید کرد و پیشش فرستاد. درویش

مرآن نقد و جنس را باندک زمان بخورد و پریشان کرد و باز آمد.

قرار بر کف آزادگان نگیرد مال

نه صبر در دل عاشق، نه آب در غربال

در حالتی که ملک را پروای او نبود حال بگفتند. بهم برآمد و روی ازو درهم

کشید و زینجا گفته‌اند اصحاب فطنت و خبرت که از حدت و سورت

پادشاهان بر حذر باید بودن که غالب همّت ایشان بمعظّمات امور مملکت

متعلق باشد و تحمل ازدحام عوام نکند.

حرامش بود نعمت پادشاه که هنگام فرصت ندارد نگاه

مجال سخن تا نبینی ز پیش بیهوده گفتن مبر قدر خویش

گفت این گدای شوخ مبدّر را که چندان نعمت بچندین مدّت برانداخت
برایند که خزانه بیت المال لقمه مساکینست نه طعمه اخوان الشیاطین.

ابلهی کو روز روشن شمع کافوری نهد

زود بینی کش بشب روغن نباشد در چراغ

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

بروی خود در طمّاع باز نتوان کرد چو باز شد بدرستی فراز نتوان کرد

کس نبیند که تشنگان حجاز بسر آب شور گرد آیند

هر کجا چشمه ای بود شیرین مردم و مرغ و مور گرد آیند

حکایت ۱۴

یکی از پادشاهان پیشین در رعایت مملکت سستی کردی و لشکر بسختی
داشتی. لاجرم دشمنی صعب روی 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 ناحق شناس که باندک تغیر حال از مخدوم
قدیم برگردد و حقوق نعمت سالها در نوردد. گفت ار بکرم معذور داری
شاید که اسبم درین واقعه بی جو 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 و گرش زر ندهی سر بنهد در عالم

إذا شبع الکئی یضول بطشاً و خاوی البطن یتطش بالقرار

“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 بحلقه 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 بکنج عافیت بنشستند دندان سگ و دهان مردم بستند
کاغذ بدریدند و قلم بشکستند وز دست زبان حرف گیران رستند
ملک گفتا هرآینه مارا خردمندی کافی باید که تدبیر مملکت را 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 فضله صیدش می خورم 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 بحلقه خاصانت درآرد و از بندگان مخلصت شمارد؟ گفت همچنان از بطش او ایمن نیستم.

اگر صد سال گبر آتش فرورد چو یک دم اندرو افتد بسوزد

افتد که ندیم حضرت سلطان را زر بیاید و باشد که سر برود، و حکما گفته اند از تلون طبع پادشاهان بر حذر باید بودن که وقتی سلامی 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.

Story 16

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 taxes.

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?'

حکایت ۱۶

یکی از رفیقان شکایت روزگار نامساعد بنزد من آورد که کفاف اندک دارم و عیال بسیار و طاقت بار فاقه نمی‌آرم. 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 گرسنه خفت و کس ندانست که کیست

بس جان بلب آمد که برو کس نگرست

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 بی‌حمیت را که هرگز نخواهد دید روی نیکبختی

که آسانی گزیند خویشتر را زن و فرزند بگذارد بسختی

و در علم محاسبیت، چنانکه معلومست، چیزی دانم. اگر بجاه شما جهتی

معین شود که موجب جمعیت خاطر باشد بقیّت عمر از عهده شکر 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 نیاید بخانه درویش که خراج زمین و باغ بده

یا بتشویش و غصه راضی باش یا جگر بند پیش زاغ بده

گفت این مناسب حال من نگفتی و جواب سؤال من نیاوردی. نشنیده‌ای که

هرکه خیانت ورزد پشتش از حساب بلرزد؟

راستی موجب رضای خداست کس ندیدم که گم شد از ره راست

و حکما گفته‌اند چهار کس از چهار کس بجان برنجند: حرامی از سلطان و

دزد از پاسبان و فاسق از غماز و روسپی از محتسب. و آن را که حساب

Story 16

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 taxes.

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?'

حکایت ۱۶

یکی از رفیقان شکایت روزگار نامساعد بنزد من آورد که کفاف اندک دارم و عیال بسیار و طاقت بار فاقه نمی‌آرم. 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 گرسنه خفت و کس ندانست که کیست

بس جان بلب آمد که برو کس نگرست

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 بی‌حمیت‌را که هرگز نخواهد دید روی نیکبختی

که آسانی‌گیرند خویشان‌را زن و فرزند بگذارد بسختی

و در علم محاسبیت، چنانکه معلومست، چیزی دانم. اگر بجاه شما جهتی معین شود که موجب جمعیت خاطر باشد بقیّت عمر از عهده شکر 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 نیاید بخانه درویش که خراج زمین و باغ بده

یا بتشویش و غصه راضی باش یا جگر بند پیش زاغ بنه

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پاکست از محاسب چه پاکست؟

مکن فسراخ روی در عمل اگر خواهی

که وقت رفع تو باشد مجال دشمن تنگ

تو پاک باش و مدار از کس ای برادر پاک

ز نند جامه ناپاک گازران بر سنگ

گفتم حکایت آن روباه مناسب حال توست که دیدندش گریزان و افتان و خیزان. کسی گفتش چه آفت است که موجب چندین مخالفتست؟ گفتا شنیده‌ام که شتر را بسخره می‌گیرند. گفت ای سفیه شتر را 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 مارگزیده مرده بود. ترا همچنین فضل است و دیانت و تقوی و امانت اما متعنتان در کمین اتد و مدعیان گوشه نشین. اگر آنچه حسن سیرت تسبب بخلاف آن تقریر کنند و در معرض خطاب پادشاه افتی، در آن حالت کرا^{۱۳} مجال مقاتلت باشد؟ پس مصلحت آن می‌بینم که ملکه قناعت را حراست کنی و تزک ریاست گویی.

بدریبا در، منافع بی‌شمارست و گر خواهی سلامت، بر کنارست

رفیق این سخن شنید 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 گفته‌اند دوستان در زندان بکار آیند که بر سر سفره همه دشمنان دوست نپایند.

دوست م شمار آنکه در نعمت زند لاف یاری و برادر خواندگی
دوست آن دانم که گیرد دست دوست در پریشان حالی و درماندگی
دیدم که متغیر می‌شود و نصیحت بغرض می‌شود. پزندیک 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-

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

رفتم بسابقه 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 بیسندیدند و کارش از آن درگذشت و بمرتبیتی 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 کار بسته میندیش و دل شکسته مدار

که آب چشمه حیوان درون تاریکیست

ألا لا یجأزن أخو البلیة فلیرحمان الطاف خفیة

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

نبینی که پیش 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 مژده سلامت حجاج 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.

یا زر بهر دو دست کند خواجه در کنار

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 پندِ مردم
دگر ره گر نداری طاقتِ نیش مکن انگشت در سوراخِ 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 معین 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

در میر و وزیر و سلطان را بی وسیلت مگرد پیرامن
سگ و دربان چو یافتند غریب این گریانش گیرد، آن دامن

چندانکه مقرّبان حضرت آن بزرگ بر حال من وقوف یافتند باکرامم
درآوردند و برتر مقامی معین 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 نازینینی
فی الجمله بنشستم و از هر دری سخن پیوستم تا حدیث زکّت 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.

Story 17

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 confidants 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 بیسندید و اسباب معاش یاران فرمود تا بر قاعده
 ماضی مهیا 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 کعبه قبله حاجت شد از دیار بعید
 روند خلق بیدارش از بسی فرسنگ
 ترا تحمل امثال ما بیاید 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.
 نیاساید مشام از طبله عود بر آتش نه که چون عنبر ببوید
 بزرگی بایدت بخشندگی کن که دانه تا نیفشانی نروید
 یکی از جلسای بی‌تدبیر نصیحتش آغاز کرد که ملوک پیشین مرین نعمت‌را
 بسعی اندوخته‌اند و برای مصلحتی نهاده. دست ازین حرکت کوتاه کن که
 واقعه‌ها در پیشست و دشمنان از پس: نباید که وقت حاجت فرومانی.
 اگر گنجی کنی بر عامیان بخش رسد هر کدخدائی‌را 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
نوشین روان نمرد که نعام 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 بقیامت بستان تا رسمی نشود و ده خراب نگردد. گفتند ازین قدر چه خلل آید؟ گفت بنیاد ظلم در جهان اول اندکی بوده است. هر که آمد برو مزیدی کرده تا بدین غایت رسیده.

اگر ز باغ رعیت ملک خورد سیبی بر آورند غلامان او درخت از بیخ
بینج بیضه که سلطان ستم روا دارد زنند لشکریانش هزار مرغ بسیخ

حکایت ۲۰

وزیر غافل را^{۱۵} شنیدم که خانه رعیت خراب کردی تا خزانه سلطان آبادان کند بی خبر از قول حکیمان که گفته اند هر که خدای را عَزَّ وَجَلَّ بیازارد تا دل خلقی بدست آرد خداوند تعالی همان خلق را برو گمارد تا دمار از روزگارش برآرد.

آتش سوزان نکند با سپند آنچه کند دود دل مُستمند
سر جمله حیوانات گویند شیرست و اذل جانوران خر، و باتفاق خر باربر به
که شیر مردم در.

مسکین خر اگرچه بی تمیزست چون بار همی برد عزیزست
گاو و خران باربردار به ز آدمیان 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.

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.

باز آمدیم بحکایت وزیر غافل. ملک را 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

آورده اند که یکی از ستم دیدگان برو بگذشت و در چال تباه او تأمل کرد و گفت

نه هر که قوت بازوی منصبی دارد

بسלטنت بخورد مال مردمان بگزاف

توان بحلق فرو بردن استخوان درشت

ولی شکم بدرد چون بگیرد اندر ناف

نماند ستمکار بدروزگار بماند برو لعنت پایدار

حکایت ۲۱

مردم آزاری را حکایت کنند که سنگی بر سر صالحی زد. درویش را مجال انتقام نبود. سنگ را نگاه همی داشت تا زمانی که ملک را 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.

ناسزائی را که بینی بخت یار عاقلان تسلیم کردند اختیار

چون نداری ناخن درنده تیز با ددان آن به که کم گیری ستیز

هر که با پولاد بازو پنجه کرد ساعد مسکین خود را رنجه کرد

باش تا دستش ببندد روزگار پس بکام دوستان مغزش برآر

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

حکایت ۲۲

یکی از ملوک را مرضی هایل بود که اعادت ذکر آن ناکردن اولی. طایفه حکمای یونان متفق شدند که مرین درد را دوائی نیست مگر زهره آدمی که بچندین صفت موصوف باشد. بفرمود طلب کردن. دهقان پسری یافتند بر آن 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 بر آورد 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 خواهند. اکنون 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 و جل پناهی نمی بینم.

پیش 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 فکر آن بیتم که گفت پیلانی بر لب دریای نیل
زیر پایت گردانی حال مور همچو حال تست زیر پای پیل

حکایت ۲۳

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

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

چنین فعل روا ندارند. بنده سر پیش عمرو بر زمین نهاد و گفت

هرچه رود بر سرم چون تو پسندی رواست

بنده چه دعوی کند؟ حکم خداوندراست

اما بموجب آنکه پرورده نعمت این خاندانم نخواهم که در قیامت بخون من گرفتار آیی. اجازت فرمای تا من وزیر را بکشم، آنگه بقصاص او بفرمای خون مرا ریختن تا بحق کشته باشی. ملک را خنده گرفت. وزیر را 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

چو کردی با کلوخ انداز پیکار سر خود را بنیادانی شکستی

چو تیر انداختی در روی دشمن چنین دان کاندرا آماجش نشستی

حکایت ۲۴

ملک زوزن را خواجه ای بود کریم النفس نیکمخضر که همگان را در مواجهه خدمت کردی و در غیبت نکویی گفتی. اتفاقاً از حرکتی در نظر سلطان ناپسند آمد. مصادره فرمود و عقوبت کرد. سرهنگان ملک بسوابق نعمت او معترف بودند و بشکر آن مرتهن. در مدت توکیل او رفیق و ملاطفت کردند و زجر و معاقبت روا نداشتندی.

صلح با دشمن اگر خواهی، هر گه که ترا

در قفا عیب کند در نظرش تحسین کن

سخن آخر بدهان میگذرد مودی را

سخنش تلخ نخواهی، دهنش شیرین کن

آنچه مضمون خطاب ملک بود از عهده بعضی بدر آمد و بقیتی در زندان

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.

بماند. آورده‌اند که یکی از ملوک نواحی در خفیه پیامش فرستاد که ملوک آن طرف قدر چنان بزرگواری^{۱۶} ندانستند و بی‌عزتی کردند. اگر رای عزیز فلان، أَحْسَنَ اللهُ خَلَاصَهُ، بجانب ما التفاتی کند در رعایت خاطرش هرچه تمام‌تر سعی کرده شود و اعیان این مملکت بیدار 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 ملک‌را اعلام کرد که فلان‌را که حبس فرمودی با ملوک نواحی مراسله دارد. ملک بهم برآمد و کشف این خبر فرمود. قاضدرا بگرفتند و رسالت بخواندند. نبشته بود که حُسنِ ظنِّ بزرگان بیش از فضیلت ماست و تشریفِ قبولی که فرموده‌اند بنده‌را امکانِ اجابت نیست بحکم آنکه پروردهٔ نعمت این خاندانست، و باندک مایه تغییر با ولی نعمت بی‌وفائی نتوان کرد چنانکه گفته‌اند

آنرا که بجای تست هر دم کرمی عذرش بنه ار کند بعمری ستمی
ملک‌را سیرت حق‌شناسی ازو پسند آمد و خلعت و نعمت بخشید و عذر
خواست که خطا کردم ترا بی‌جرم و خطا آزدن. گفت ای خداوند، بنده
درین حالت مر خداوندرا خطا نمی‌بیند، تقدیر خداوند تعالی بود که مرین
بنده‌را مکروهی برسد. پس بدست تو اولی‌تر که سوابق نعمت برین بنده
داری و ایادی منت، و حکما گفته‌اند

گر گزندت رسد ز خلق، مرنج که نه راحت رسد ز خلق، نه رنج
از خدا دان خلاف دشمن و دوست کین دل هر دو در تصرف اوست
گرچه تیر از کمان همی گذرد از کماندار بیند اهل خرد

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

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 بخدمت شاه سیم هرآینه در وی کند بلطف نگاه امید هست پرستندگان مخلص را که ناامید نگردند از آستان اله^{۱۷}

مهتری در قبول فرمانست ترک فرمان دلیل حرمانست
هرکه سیمای راستان دارد سر خدمت بر آستان دارد

حکایت ۲۶

ظالمی را حکایت کنند که هیزم درویشان خریدی بحیف و توانگران را دادی بطرح. صاحبدلی برو گذر کرد و گفت

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

حاکم ازین سخن برنجید و روی از نصیحت او درهم کشید و برو التفات نکرد که گفته اند أَخَذَتْهُ الْعُرَّةُ بِالْإِثْمِ تا شبی آتش مطبخ در انبار هیزم مش 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 کن ز درد درونهای ریش که ریش درون عاقبت سر کند

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

چه سالهای فراوان و عمرهای دراز
که خلق بر سر ما بر زمین بخواهد رفت
چنانکه دست بدست آمدست ملک بما
بدستهای 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 گرفتنی مگر گوشه 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 قوت 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 بقوت ازو کمتر نیستم و بصنعت با او برابرم. ملک را این سخن دشوار آمد. فرمود تا مصارعت کنند. 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 کنیدی. استاد دانست که جوان بقوت ازو برترست. بدان بند غریب که ازو نهان داشته بود با او درآویخت. پسر دفع آن ندانست بهم برآمد. استاد بدو دست از زمینش بالای سر برد و فرو کوفت. غریب از خلق برخاست. ملک فرمود استادرا خلعت و نعمت دادن و پسر را زجر و ملامت کرد که با پرورنده 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."

"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 crows 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 striving.

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

پادشاه روی زمین، بزورآوری بر من دست نیافت بلکه مرا از علم کشتی دقیقه‌ای مانده بود و همه عمر از من دریغ همی داشت. امروز بدان دقیقه بر من غالب آمد. استاد گفت: از بهر چنین روزی نگاه می‌داشتم که زیرکان گفته‌اند دوست‌را چندان قوت مده که اگر دشمنی کند تواند. نشنیده‌ای که چه گفت آنکه از پرورده خویش جفا دید؟

یا وفا 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 بگوشه‌ای 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 طایفه خرّقه‌پوشان 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.

پادشاه پاسبان درویش است گرچه رامش بفر دولت اوست
گوسپند از برای چوپان نیست بلکه چوپان برای خدمت اوست
یکی امروز کامران بینی دیگری را دل از مجاهده ریش
روزکی چند باش تا پخورد خاک مغز سر خیال اندیش
فرق شاهی و بندگی برخاست چون قضای نبشته آمد پیش
گر کسی خاک مرده باز کند نماید توانگر و درویش

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.

ملک را گفت درویش استوار آمد. گفت از من تمنا بکن. گفت آن همی خواهم 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 وَجَلَّ چنین ترسیدمی که تو سلطان را، از جمله صدیقان بودمی.

گر نه امید و بیم راحت و رنج
پسای درویش بر فلک بودی
ور وزیر از خدا بترسیدی
همچنان کز ملک، ملک 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.

دوران بقا چو باد صحرا بگذشت
تلخی و خوشی و زشت و زیبا بگذشت

پنداشت ستمگر که جفا بر ما کرد
در گردن او بماند و بر ما بگذشت

ملک را نصیحت او سودمند آمد و از سر خون او برخاست.

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. Buzurjmihir 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.

حکایت ۳۱

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

خلاف رای سلطان رای جستن بخون خویش باشد دست شستن
اگر خود روز را گوید شبست این ببايد گفت اینک ماه و پروین

حکایت ۳۲

شیادی گیسوان بافت که من علویم و با قافله 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 او را عید اضحی دز 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 بزندش 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 پیمان آبت و یک چمچه دوغ

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.

اگر راست می‌خواهی از من شنو جهان دیده بسیار گوید دروغ
ملک را خنده گرفت و گفت ازین راست تر سخن تا عمر او بوده باشد
نگفته است. بفرمود تا آنچه مأمول اوست مهیا دارند و بخوشی برود.

حکایت ۳۳

یکی از وزرا بزیردستان رحم کردی و صلاح ایشان را بخیر توسط نمودی.
اتفاقاً بخطاب ملک گرفتار آمد. همگنان در مواجب استخلاص او سعی
کردند و موگلان 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

تا دل دوستان بدست آری بوستان پدر فروخته به
پختن دیگ نیکخواهان را هرچه رخت سراسر سوخته به
با بدانیش هم نکویی کن دهن سگ بلقمه دوخته به

حکایت ۳۴

یکی از پسران هارون الرشید پیش پدر آمد خشم‌آلود که فلان سرهنگ‌زاده
مرا دشنام داد. هارون ارکان دولت را 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.

نه مردست آن بنزدیک خردمند که با پیل دمان پیکار جوید
بلی مرد آنکسست از روی تحقیق که چون خشم آیدش باطل نگوید

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.

یکی را زشت‌خویی داد دشنام تحمل کرد و گفت ای نیک‌فرجام
بتر زانم که خواهی گفت آنی که دانم عیب من چون من ندانی^{۱۸}

حکایت ۳۵

با طایفه بزرگان بکشتی در نشسته بودم. زورقی در پی ما غرق شد. دو برادر بگردابی در افتادند. یکی از بزرگان ملاح را گفت بگیر این هر دو انرا 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 صدق الله ﴿مَنْ عَمِلْ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا﴾

تا توانی درون کس مخراش کاندترین راه خارها باشد
کار درویش 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 درویش را که چرا خدمت نکنی تا از مشقت کار کردن برهی؟ گفت تو چرا کار نکنی تا از مذلت خدمت رهائی یابی؟ که خردمندان گفته‌اند نان خود خوردن و نشستن به که کمر شمشیر زرین بخدمت بستن.

بدست آهک تفته کردن خمیر به از دست بر سینه پیش امیر
عمر گرانمایه درین صرف شد تا چه خورم صیف و چه پوشم شتا

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.

ای شکم خیره، بنانی^{۱۱} بساز تا نکنی پشت بخدمت دو تا

حکایت ۳۷

کسی مژده پیش انوشیروان عادل آورد. گفت شنیدم که فلان دشمن ترا

خدای عزّ و جلّ 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 اطبا اند و طبیب دارو ندهد جز سقیم را. پس چون بینم که

رای 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 الرشید را چون ملک دیار مصر مسلم شد گفت بخلاف آن طاغی که

بغرور ملک دعوی خدایی کرد نبخشم این مملکت را مگر بخشیس 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 طایفه ای حرّاث

مصر شکایت آوردندش که پنبه کاشته بودیم، باران بی وقت آمد و تلف

شد. گفت پشم بایستی کاشتن.

اگر دانش بروزی در فزودی ز نادان تنگ روزی تر نبودی

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.

بنادانان چنان روزی رساند که دانا اندر آن حیران بماند
 بخت و دولت بکاردانی نیست جز بتأیید آسمانی نیست
 اوفتادست در جهان بسیار بی تمیز ارجمند و عاقل خوار
 کیمیاگر بغصه مرده و رنج ابله اندر خرابه یافته گنج

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. او را بسیاهی بخشید که لب زبرینش از پره بینی در گذشته بود و زیرینش بگربان فرو هشته، هیکلی که صخر الجین از طلعتش بر میدی و عین القطر از بغلش بگنذیدی. تو گویی تا قیامت زشت رویی برو ختمست و بر یوسف نکویی

چنانکه ظریفان گفته اند

شخصی نه چنان کریه منظر کز زشتی او خبر توان داد
 آنگه بغلی، نعوذُ بالله، مردار بافتابِ مرداد

آورده اند که سیه را در آن مدت نفس طالب بود و شهوت غالب. مهرش بجنبید و مهرش برداشت. بامدادان ملک کنیزک را جست و نیافت. حکایت بگفتند. خشم گرفت و فرمود تا سیاه را با کنیزک استوار ببندند و از بام جوسقی بقعر خندق در اندازند. یکی از وزرای نیکمحضر روی شفاعت بر زمین نهاد و گفت سیاه بیچاره را درین خطائی نیست که سایر بندگان و خدمتکاران بنوازش خداوندی متعودند. ملک گفت اگر در مفاوضه او شبی تأخیر کردی چه شدی؟ که من او را افزون از قیمت کنیزک دلداری کردم. گفت ای خداوند، نشنیده‌ای که

تشنه سوخته در چشمه روشن چو رسید

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

تو مپندار که از پیل دمان اندیشد
ملحدِ گرسنه در خانه خالی بر خوان
عقل پاور نکند کز رمضان اندیشد

ملک را از این لطیفه پسند آمد و گفت اکنون سیاه ترا بخشیدم. کنیزک را
چه کنم؟ گفت کنیزک سیاه را بخش که نیم خورده او هم او را شاید.
هرگز آن را بدوستی میسند که رود جای ناپسندیده
تشنه را دل نخواهد آب زلال نیم خورد دهان گندیده

حکایت ۴۱

اسکندر رومی را پرسیدند دیار مغرب و مشرق بچه گرفتگی؟ که ملوک
پیشین را خزاین و لشکر بیش از تو بوده است و چنین فتحی میسر نشد. گفتا
بعون خدای عزّ و جلّ هر مملکتی را که گرفتم رعیتش نیازردم و نام پادشاهان
جز بنکوبی نبردم.

بزرگش نخوانند اهل خرد که نام بزرگان بزشتی برد
اینهمه هیچست چون می بگذرد تخت و بخت و امر و نهی و گیر و دار
نام نیک رفتگان ضایع مکن تا بماند نام نیکت پایدار

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 جامه پارسا بینی پارسا دان و نیک مرد انگار
ور ندانی که در نهانش چیست محتسب را 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 ﴿ظُلُومٌ جَهُولٌ﴾ چه آید.

عذر تقصیر 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 آورده ام نه طاعت، و بدریوزه آمده ام نه بتجارت. اِصْتَعِبْ بِي مَا أَنْتَ أَهْلُهُ.

گر کشی ور جرم بخشی، روی و سر بر آستانم
بنده را فرمان نباشد هرچه فرمایی بر آنم
بر در کعبه سائلی دیدم که همی گفت و می گزستی خوش
می نگویم که طاعتم بپذیر قلم عفو بر گناهم کش

Chapter Two

The Character of Dervishes

Q 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?

Q 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

عبدالقادر گیلانی را (رحمة الله علیه) دیدند در حرم کعبه روی بر حصباء نهاده
همی گفت ای خداوند ببخشای و گر هرآینه مستوجب عقوبتم، در روز قیامت
نابینا برانگیز تا در روی نیکان شرمسار نشوم.

روی بر خاک عجز می گویم هر سحرگه که باد می آید
ای که هرگز فراموش نکند هیچت از بنده یاد می آید

حکایت ۴

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

شنیدم که مردان راه خدای دل دشمنان را نکردند تنگ
ترا کی میسر شود این مقام که با دوستانت خلافت و جنگ
مودت اهل صفا چه در روی و چه در قفا، نه چنان کز پست عیب گیرند و
پیشت پیش میرند.

در برابر چو گوسپند سلیم در قفا همچو گرگ مردم خوار
هر که عیب دگران پیش تو آورد و شمرد
بی گمان عیب تو پیش دگران خواهد برد

حکایت ۵

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

Story 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 می‌شناسم که در خدمت مردان یار شاطر باشم نه بار خاطر.

إِنَّ لَمْ أَكُنْ رَاكِبَ الْمَوَاشِي أَسْعَى لَكُمْ حَاطِلَ الْغَوَاشِي

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 دلگست این قدر بس که روی در خلقت
در عمل کوش و هرچه خواهی پوش تاج بر سر نه و علم بردوش
ترک دنیا و شهوتست و هوس پارسائی، نه ترک جامه و بس
در قزآگند مرد باید بود بر مخنث سلاح جنگ چه سود
روزی تا شب رفته بودیم و شبانگه بیای حصار خفته که دزد بی توفیق ابریق رفیق برداشت که بطهارت میروم و بغارت میرفت.

پارسا بین که خرقة در بر کرد جامه کعبه را جل خرد کرد
چندانکه از نظر درویشان غایب شد بیرجی بررفت و درجی بدزدید. تا روز روشن شد آن تاریک‌رای مبلغی راه رفته بود و رفیقان بی‌گناه خفته. بامدادان همرا بقلعه درآوردند و بزدند و بزدان کردند. از آن تاریخ ترک صحبت گفتیم و طریق عزلت گرفتیم که وَالسَّلَامَةُ فِي الْوَحْدَةِ.

چو از قومی یکی بی‌دانشی کرد نه که را منزلت مانند نه مهرا
شنیدستی که گاوی در علف‌خوار بی‌الاید همه گاوانِ دهرا
گفتم سپاس و منت خدای را عز وجل که از برکت درویشان محروم نماتم

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 برنجسد دل 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.

ترسم نرسی بکعبه، ای اعرابی کاین ره که تو میروی بترکستانست
چون بمقام خویش آمد سفره خواست تا تناولی کند. پشیری صاحب فراست داشت. گفت ای پدر باری بمجلس سلطان در طعام نخوردی؟ گفت در نظر ایشان چیزی نخوردم که بکار آید. گفت نماز را هم قضا کن که چیزی نکردی که بکار آید.

ای هنرها نهاده بر کف دست عیبه‌ها بر گرفته زیر بغل
تا چه خواهی خریدن ای مغرور روزِ درماندگی بسیم دغل

حکایت ۷

یاد دارم که در ایام طفولیت متعبد بودمی و شب‌خیز و مولع زهد و پرهیز. شبی در خدمت پدر (رحمة الله علیه) نشسته بودم و همه شب دیده برهم نبسته و مصحف عزیز بر کنار گرفته و طایفه‌ای گرد ما خفته. پدر را گفتم از اینان یکی سر بر نمی‌دارد که دوگانی بگزارد. چنان خواب غفلت برده‌اند که گویی نخفته‌اند که مرده‌اند.

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.

Q Story 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?

Q 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 بختی به از آنکه در پوستین خلق افتی.
 نبیند مدعی جز خویشتر را که دارد پنداره پندار در پیش
 گرت چشم خدا بینی 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 برآورد و گفت من آنم که من دانم.
 كَفَيْتُ اَذَىٰ يَا مَنْ يُعَدُّ مَحَاسِنِي عَلَانِيَتِي هَذَا وَلَمْ تَدْرِ مَا بَطْنُ
 شخصم بچشم عالمیان خوب منظر است
 وز خبث باطنم سر خجلت فتاده پیش
 طاوس را بنقش و نگاری که 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 برکه کلاسه طهارت همی ساخت. پایش بلغزید و بحوض درافتاد و بمشقت از آن جایگه خلاص یافت. چون از نماز برداختند یکی از اصحاب گفت مرا مشکلی هست اگر اجازت پرسیدنت. 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 خواجه عالم (علیه السلام) گفت «لِي مَعَ اللَّهِ وَقْتُ لَا يَسْعُنِي فِيهِ مَلَكٌ مُقَرَّبٌ وَلَا نَبِيٌّ مُرْسَلٌ»؟ 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 بجبرئیل و میکائیل نپرداختی و دیگر وقت با حفصه و زینب در ساختی. مشاهده الأبرار بین التجلی والاستتار، می نمایند و می ربایند.

دیدار می نمایی و پرهیز می کنی بازار خویش و آتش ما تیز می کنی
أشاهد مَنْ أهوى بغير وسيلة فيلحقني شأنٌ أضلُّ طريقاً
يُوجِّعُ ناراً ثمَّ يُطفئُ برشّةٍ لذاك تراني مُحرقاً وغريقاً

حکایت ۱۰

یکی پرسید از آن گم کرده فرزند که ای روشن گهر پیر خردمند
ز مصرش بوی پیراهن شنیدی چرا در چاه کنعانش ندیدی
بگفت احوال ما برق جهانست دمی پیدا و دیگر دم نهانست
گاهی بر طارم اعلی نشینیم گهی بر پشت پای خود نبینیم
اگر درویش در حالی بماندی سر دست از دو عالم برفشانندی

حکایت ۱۱

در جامع بعلبک وقتی کلمه ای همی گفتم بطریق وعظ با جماعتی افسرده، دل مرده، ره از عالم صورت بعالم معنی نبرده. دیدم که نفسم در نمی گیرد و آتشم در هیزم تر اثر نمیکنند. دریغ آمدم تربیت ستوران و آینه داری در محلت کوران ولیکن در معنی باز بود و سلسله سخن دراز. در معانی این آیت که ﴿وَمَنْ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ﴾ سخن بجایی رسانیده بودم که گفتم دوست نزدیکتر از من بمن است وینست مشکل که من از وی دورم
چه کنم با که توان گفتم که دوست^۲ در کنار 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."

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.

من از شراب این سخن مست و فضاله 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 دوران باخبر در حضور و نزدیکان بی بصر دور.

فهم سخن چون نکند مستمع قوت طبع از متکلم مجوی

فسحت میدان ارادت بیار تا بزند مرد سخنگوی 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 تحمل 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 گر خفتی مردی.

خوشست زیر مغیلان براه بادیه خفت

شب رحیل ولی ترک جان نباید گفت

حکایت ۱۳

پارسائی را دیدم بر کنار دریا که زخم پلنگ داشت و بهیچ دارو به نمیشد. مدت‌ها در آن رنجور بود و همچنان شکر خدای عز وجل علی‌الدوام گفتی. پرسیدندش که شکر چه می‌گویی؟ گفت شکر آنکه بمصیبتی گرفتارم، نه بمعصیتی.

گر مرا زار بکشتن دهد آن یار عزیز

تا نگویی که در آن دم غم جانم باشد
گویم از بنده مسکین چه گنه صادر شد
کو دل آزرده شد از من، غم آنم باشد

حکایت ۱۴

درویشی را ضرورتی پیش آمد. گلیمی از خانه یاری بدزدید. حاکم فرمود تا دستش ببرند. صاحب گلیم شفاعت کرد که من او را بجل کردم. گفتا بشفاعت تو حدّ شرع فرو نگذارم. گفت آنچه فرمودی راست گفتم ولیکن هر که از مال وقف چیزی بدزدد قطعش لازم نیاید که الفقیر لا یملک. هر چه درویشان راست وقف محتاجانست. حاکم دست از او برداشت و ملامت کردن گرفت که جهان بر تو تنگ آمده بود که دزدی نکردی الا از خانه چنین یاری؟ گفت ای خداوند، نشنیده‌ای که گویند خانه دوستان بروب و در دشمنان مکوب؟

چون بسختی در بمانی تن بعجز اندر مده
دشمنان را پوست برکن، دوستان را پوستین

حکایت ۱۵

پادشاهی پارسائی را گفت هیچت از ما یاد می‌آید؟ گفت بلی هر گه^۱ که
خدارا فراموش می‌کنم.

هر سو دود آن کش ز بر خویش براند
وانرا که بخواند 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.'¹ 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.

¹A variant of the common Sufi aphorism 'الصوفي لا يملك ولا يملك' 'a Sufi does not possess and is not possessed.'

حکایت ۱۶

یکی از جمله 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 بهشت اندر است و این پارسا، بتقرب پادشاهان در دوزخ.

دلقت بچه کار آید و مسحی و مرقع
خود را ز عملهای نکوهیده بری دار
حاجت بکلاه برگی داشتنت نیست
درویش صفت باش و کلاه تتری دار

حکایت ۱۷

پیاده‌ای سروپا برهنه با کاروان حجاز از کوفه بدر آمد و همراه ما شد و معلومی نداشت. خرامان همی رفت و می‌گفت

نه باستر بر سوارم نه چو 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.
نشید و قدم در بیابان نهاد و برفت. چون بنخله محمود در رسیدیم توانگرا
اجل فرا رسید. درویش ببالینش فراز آمد و گفت ما بسختی بنمردیم و تو بر
بختی بمردی.

شخصی همه شب بر سر بیمار گریست
چون 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 blame-worthy 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 خسر لنگ جان بمنزل بُرد
بس که در خاک تندرستان را دفن کردیم و زخم خورده نمرد

حکایت ۱۸

عابدی را پادشاهی طلب کرد. اندیشید که داروئی بخورم تا ضعیف شوم
مگر اعتقادی که دارد در حق من زیادت کند. آورده اند که داروی قاتل
بخورد و بمرد.

آنکه چون پسته دیدمش همه مغز پوست بر پوست بود همچو پیاز
پارسایان روی در مخلوق پشت بر قبله می کنند نماز
چون بنده خدای خویش خواند بایسد که بجز خدا نداند

حکایت ۱۹

کاروانی در زمین یونان بزدند و نعمت بی قیاس ببرند. بازرگانان گریه و
زاری کردد و خدا و پیمبر شفیع آوردند. فایده نبود.

چو پیروز شد دزد تیره روان چه غم دارد از گریه کاروان
لقمان حکیم اندر آن کاروان بود. یکی گفتش از کاروانیان مگر اینان را
نصیحتی کنی و موعظه ای گویی تا طرفی از مال ما دست بدارند که دریغ
باشد چندین نعمت که ضایع شود. گفت دریغ کلمه حکمت با ایشان گفتن.

آهنی را که موریانه بخورد نتوان برد ازو بصیقل زنگ
با سیه دل چه سود گفتن و عظم نرود میخ آهنین در سنگ
همانا که جرم از طرف ماست.

بروزگار سلامت شکستگان دریاب
که جبر خاطر 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 opin-
ion 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 un-
told riches were carried away. The merchants wept and wailed, call-
ing 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.

چو سائل از تو بزاری طلب کند چیزی
 بده وگرنه ستمگر بزور بستاند

حکایت ۲۰

چندانکه مرا شیخ اجل ابو الفرج بن جوزی (رحمة الله عليه) ترک سماع فرمودی و بخلوت و عزلت اشارت کردی، عنفوان شبابم غالب آمدی و هوی و هوس طالب. ناچار بخلاف رای مربی قدمی برافتمی و از سماع و مجالست حظی برگرفتمی و چون نصیحت شیخم یاد آمدی گفتمی

قاضی ار با ما نشیند بزفشانند دسترا

محتسب گر می خورد معذور دارد مسترا

تا شبی بمجمع قومی برسیدم و در آن میان مطربی دیدم.

گوی رگ جان می گسلد زخمه ناسازش

ناخوش تر از آوازه مرگ پدر آوازش

گاهی انگشت حریفان ازو در گوش و گهی بر لب که خاموش.

نُهاجِ اِلَى صَوْتِ الْأَغَانِي لِطَيْبِهَا وَأَنْتَ مُفْرَقٌ، إِنْ سَكَتٌ، نُطَيَّبُ

نبیند کسی در سماعت بخوشی مگر وقت رفتن که دم در کشی

چون در آواز آمد آن بربطسرای کدخدارا گفتم از بهر خدای

زیبقم در گوش کن تا نشنوم یا درم بگشای تا بیرون روم

فی الجمله پاس خاطر یاران را موافقت کردم و شبی بچند محنت بروز آوردم.

مؤذّن بانگ بی هنگیام برداشت نمی داند که چند از شب گذشتست

درازی شب از مژگان من پرس که یکدم خواب در چشم نگشتست

بامدادان بحکم تبرک دستاری از سر و دیناری از کمر بگشادم و پیش مغنی

نهامدم 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 بر خفت عظم حمل کردند. یکی زان میان زبان تعرض دراز کرد و ملامت کردن آغاز که این حرکت مناسب رأی خردمندان نکردی خرقة مشایخ بچنین مطربی دادن که در همه 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 بز بدن برخاست
مرغ ایوان ز هول او پیرید مغز ما برد و حلق خود بدرید
گفتم زبان تعرض مصلحت آنست که کوتاه کنی که مرا کرامت این شخص
ظاهر شد. گفت مرا بر کیفیت آن وافق نگردانی تا منش هم تقرب نمایم و
بر مطایبتی که کردم استغفار گویم؟ گفتم بلی بعلت آنکه شیخ اجلم بارها
بترک سماع فرموده است و موعظه بلیغ گفته و در سماع قبول من نیامده.
امشبم طالع میمون و بخت همایون بدین بقعه رهبری کرد تا بدست این توبه
کردم که بقیت زندگانی گرد سماع و مخالطت نگردم.

آواز خوش از کام و دهان و لب شیرین
گر نغمه کند و نکند دل بفریید
ور پرده عشاق و خراسان و حجاز است
از حنجره مطرب مکروه نزیید

حکایت ۲۱

لقمان را گفتند ادب از که آموختی؟ گفت از بی ادبان که هرچه از ایشان در
نظرم ناپسند آمد از فعل آن پرهیز کردم.

نگویند از سر بازیچه حرفی کزان پندی نگیرد صاحب هوش
وگر صد باب حکمت پیش 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 بختی بسیار ازین فاضلتر بودی.

اندرون از طعام خالی دار تا درو نور معرفت بینی
تهی از حکمتی بعلت آن که پُری از طعام تا بینی

حکایت ۲۳

بخشایش الهی گمشده‌ای را در مناهی چراغ توفیق فرا راه داشت تا بحلقه اهل تحقیق درآمد. بیمن قدم درویشان و صدق نفس ایشان ذمائم اخلاقی بحماید مبدل گشت. دست از هوی و هوس کوتاه کرده و زبان طاعنان در حق او همچنان دراز که بر قاعده اولست و زهد و طاعتش نامعول.

بعذر توبه توان رستن از عذاب خدای

ولیک می‌توان از زبان مردم رست

طاقت جور زبانها نیورد 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

که بخون ریختنم بر خیزند گه بید خواستنم بنشینند

نیک باشی و بدت گوید خلق به که بد باشی و نیکت بینند

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 نکوسیرت و پارسا بودمی

إِنِّي لَمُسْتَرٌّ مِنْ عَيْنِ جِيرَانِي وَاللَّهِ يَعْلَمُ إِسْرَارِي وَإِعْلَانِي

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 خود ز مردم تا عیب نگسترند مارا
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 کن.

تو نیکو و روش باش تا بدسگال بنقص تو گفتن نیابد مجال
چو آهنگ بر ربط بود مستقیم کی از دست مطرب خورد گوشمال

حکایت ۲۵

یکی را از مشایخ شام پرسیدند که حقیقت تصوف چیست؟ گفت ازین پیش
طایفه‌ای بودند در جهان پراکنده بصورت^۷ و بمعنی جمع. اکنون قومی
هستند بصورت جمع و بمعنی پراکنده.

چو هر ساعت از تو بجایی رود دل بتنهائی اندر، صفائی نبینی
ورت جاه و مالست و زرع و تجارت چو 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 بلبلان را دیدم که بنالش درآمده بودند از درخت و کبکان از کوه و
غوکان در آب و بهایم در بیشه. اندیشه کردم که مروت نباشد همه در تسبیح
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 heedless-
ness."

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.

دوش مرغی بدرده^۱ می نالید عقل و صبرم ببرد و طاقت و هوش
یکی از دوستانِ مخلص را مگر آواز من رسید بگوش
گفت باور نداشتم که ترا بانگ مرغی چنین کند مدهوش
گفتم این شرطِ آدمیت نیست مرغ تسبیح خوان و من خاموش

حکایت ۲۷

وقتی در سفر حجاز طایفه ای جوانان صاحب دل همدم من بودند و همقدم. وقتها زمزمه ای بکردندی و بیتی محققانه بگفتندی. عابدی در سبیل منکر حال درویشان بود و بی خبر از درد ایشان. تا برسیدیم بخیل بنی هلال کودکی سیاه از حی عرب بدر آمد و آوازی برآورد که مرغ از هوا درآورد. اشتر عابدا را دیدم که برقص اندر آمد و عابدا را بینداخت و برفت. گفتم ای شیخ، در حیوانی اثر کرد و ترا همچنان تفاوت نمی کند.

دانی که چه گفت مرا آن بلبلِ سحری

تو خود چه آدمی کز عشق بیخبری

اشتر بشعر عرب در حالتست و طرب

گر ذوق نیست ترا، کز طبع جانوری

وَعِنْدَ هُبُوبِ التَّائِثِرَاتِ عَلَى الْحِمَى تَمِيلُ عُصُونُ الْبَانِ لَا الْحَجَرُ الصَّلْدُ

یذکرش هرچه بینی در خروش است

دلی داند درین معنی که گوش است

نه بلبل بر گلش تسبیح خوانیست

که هر خاری بتسبیحش زبان نیست

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 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 رقعۀ 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 بیچانیدند 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 مرتبه دیدش. گفت منت خدای را عزّوجلّ که گلت از خار برآمد و خارت از پای بدر آمد و بخت بلندت رهبری کرد و اقبال و سعادت یآوری تا بدین پایه رسیدی. ﴿إِنَّ مَعَ الْعُسْرِ

يُسْرًا﴾

شکوفه گاه شکفته است و گاه خوشیده

درخت وقت برهنه است و وقت پوشیده

گفت ای یار عزیز، تعزیتم کن که جای تهنیت نیست. آنکه 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 افشانند

کز بزرگان شنیده ام بسیار

وگر باشد بمهرش پای بندیم

که رنج خاطرست ار هست و نیست

جز قناعت که دولتپست هنی

تا نظر در ثواب او نکنی

صبر درویش به که بذل غنی

اگر بریان کند بهرام گوری نه چون پایِ ملخ باشد ز موری

حکایت ۲۹

یکی را دوستی بود که عمل دیوان کردی. مدتی اتفاق دیدنش نیفتاد. کسی گفت فلان را دیرتر شد که ندیدی. گفت من او را نخواهم که بینم. قضا را 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 (رضی الله عنه) هر روز بخدمت مصطفی ﷺ آمدی. گفت یا ابا هریره زرنی عبئا تزدد حبا، یعنی هر روز میا تا محبت زیادت شود. صاحب‌دلی را گفتند بدین خوبی که آفتاب است نشنیده‌ایم که کسی او را دوست گرفته است و عشق آورده. گفت برای آنکه هر روز میتوان دید مگر در زمستان که محجوبست و محبوب..

بدیدار مردم شدن عیب نیست ولیکن نه چندانکه گویند بس
اگر خویشتن را ملامت کنی ملامت نباید شنیدت ز کس

حکایت ۳۱

یکی را از بزرگان بادی مخالف در شکم پیچیدن گرفت و طاقت ضبط آن نداشت. پس بی‌اختیار از وی صادر شد. گفت ای دوستان، مرا در آنچه

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.

شکم زندان باد است ای خردمند ندارد هیچ عاقل باد در بند
چو باد اندر شکم پیچد فرو هل که باد اندر شکم باریست بر دل
حریف ترشروی ناسازگار چو خواهد شدن دست پیشش مدار

حکایت ۳۲

از صحبت یاران دمشق 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 سابقه 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 حال بود درین ساعت

که در طویله نامردمم بساید 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. مدتی برآمد. دختر بدخوی و ستیزه‌روی و نافرمان بود. زبان درازی کردن گرفت و عیش مرا منقص داشتن.

زن بد در سرای مرد نکو هم درین عالمست دوزخ او

زینهار از قرین بد زینهار وَقْتًا رَبَّنَا عَذَابَ النَّارِ

باری زبان تعنت 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.

Q 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.

شنیدم گوسپندی را بزرگی رهانید از دهان و دستِ گرگی
شبانگه کارد بر حلقش بمالید روانِ گوسپند از وی بنماید
که از چنگالِ گرگم در بودی چو دیدم عاقبت خود گرگ بودی

حکایت ۳۳

یکی از پادشاهان عابدی را پرسید که عیالان داشت،^۱ اوقات عزیزت چگونه می‌گذرد؟ 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 معین دارند تا بار عیال از دل او برخیزد.

ای گرفتار و پای بندِ عیال دیگر آسودگی میند خیال
غم فرزند و نان و جامه و قوت بازت آرد ز سیر در ملکوت
همه روز اتفاق می‌سازم که شب با خدای پردازم
شب چو عقدِ نماز می‌بندم چه خورد بامداد فرزندم

حکایت ۳۴

یکی از متعبدان شام در پیشه زندگانی کردی و برگ درختان خوردی. پادشاهی بحکم زیارت بنزدیک وی رفت و گفت اگر مصلحت بینی بشهر اندر برای تو مقامی بسازم که قراغ عبادت ازین به دست دهد و دیگران هم ببرکت انفاس شما مستفید گردند و بصلاح اعمال شما اقتدا کنند. 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

پس اگر صفای وقت عزیزان را از صحبت اغیار کدورتی باشد اختیار باقیست. آورده اند که عابد بشهر اندر آمد و بستان سرای خاص ملکر را بدو پرداختند، مقامی دلگشای روان آسای.

گلِ سرخش چو عارضِ خوبان سنبلس همچو زلفِ محبوبان
همچنان از نهیبِ بردِ عجز شیر ناخورده طفل دایه هنوز
وَأَفَانِينَ عَلَيْهِا جُلُنَاؤُ عَلَّقَتْ بِالشَّجَرِ الأخضرِ نَارُ

ملک در حال کنیزکی خوب روی پیشش فرستاد.

ازین مه پاره ای، عابد فریبی ملایک صورتی، طاوس زیبی
که بعد از دیدنش صورت نبندد وجودِ پارسایان را شکیبی

و همچنین در عقبش غلامی بدیع الجمال لطیف الاعتدال.

هَلْكَ النَّاسُ حَوْلَهُ عَطْشًا وَهُوَ سَاقٍ يَزِي وَلَا يَسْقِي

دیده از دیدنش نگشتی سیر همچنان کز فرات مستسقی

عابد طعامهای لذیذ خوردن گرفت و کسوتهای لطیف پوشیدن و از فواکه و مشوم و حلاوات تمتع یافتن و در جمال غلام و کنیزک نظر کردن. و خردمندان گفته اند زلف خوبان زنجیر پای عقلست و دام مرغ زیرک.

در سرِ کارِ تو کردم دل و دین با همه دانش

مرغ زیرک بحقیقت منم امروز و تو دامی

فی الجملة دولت وقت مجموع بروز زوال^{۱۱} آمد چنانکه شاعر گوید

هر که هست او فقیه و پیر و مرید وز زبـان آوران پاک نفس

چون بدنیای دون فرود آید بعسل در بماند پای مگس

بار دیگر ملک بدیدن او رغبت کرد. عابد را دید از هیأت نخستین بگردیده و سرخ و سپید برآمده و فربه شده و بر بالش دیبا تکیه زده و غلام پری پیکر با مروحه طوسی 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 a 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

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.

Q 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.

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 زهاد را. وزیری فیلسوف جهان دیده 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.

خاتون خوب صورت پاکیزه روی را

نقش و نگار و خاتم پیروزه گو مباش

درویش نیک سیرت پاکیزه خوی را

نان رباط و لقمه در یوزه گو مباش

تا مرا هست و دیگرم باید گر نخوانند زاهد، شاید

حکایت ۳۵

مطابق این سخن پادشاهی را مهمی 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 کیسه 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، مرا این شوخ دیده را، عداوتست و انکار، و حق بجانب اوست.

زاهد که درم گرفت و دینار زاهد تر از کسی بدست آر

آن را که سیرتی خوش و سرّیست با خدای
بی نانِ وقف و لقمه در یوزه زاهد است
و انگشتِ خوبروی و بناگوشِ دلفریب
بی گوشوار و خاتم فیروزه شهادت 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 می نشیند حرام.
نان از برای کنج عبادت گرفته اند
صاحبدلان، نه کنج عبادت برای نان

حکایت ۳۷

درویشی بمقامی درآمد که صاحب آن بقعه کریم النفس 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 نباید
گفت. گفت مرا چون دیگران فضل و ادبی نیست و چیزی نخوانده ام، بیک
بیت از من قناعت کنید. همگنان برغبت گفتند بگوی. گفت
من گرسنه در برابرم سفره نان همچو عزیم بر در حمام زنان
یاران بخندیدند و ظرافتش بیسندیدند^{۱۴} 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 سفره من گو مباش گرسنه^{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 enter-
tained 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."

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?

حکایت ۳۸

مربدی گفت پیررا، چکنم؟ کز خلائق برنج اندرم از بس که بزبارت من همی آیند و اوقات مرا از تردد ایشان تشویش می باشد. گفت هرچه درویشانند مر ایشان را وامی بده و آنچه توانگرانند از ایشان چیزی بخواه که دیگر یکی گرد تو نگردند.

گر گدا پیشرو لشکر اسلام بود 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 بینم مر ایشان را کرداری موافق گفتار.

ترک دنیا بمردم آموزند خویشان سیم و غله اندوزند

عالمی را که گفت باشد و بس هرچه گوید نگیرد اندر کس

عالم آنکس بود که بد نکند نه بگوید بخلق و خود نکند

﴿أَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنفُسَكُمْ﴾

عالم که کامرانی و تن پروری کند او خویشان گمست کرا رهبری کند پدر گفت ای پسر، بمجرد خیال باطل نشاید روی از تربیت ناصحان بگردانیدن و علمارا بضالت 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 کلبه بزآزست، آنجا تا نقدی ندهی بضاعتی نستانی و اینجا تا ارادتی نیاری سعادتت نبوی.

گفت عالم بگوش جان بشنو ورنماید بگفتنش کردار

باطلست آنچه مدعی گوید خفته را خفته کی کند بیدار

مرد باید که گیرد اندر گوش ورنبشست پند بر دیوار
صاحب‌دلی بمدرسه آمد ز خاتقاه بشکست عهدِ صحبتِ اهلِ طریق‌را
گفتم میان عالم و عابد چه فرق بود تا اختیار کردی از آن این فریق‌را
گفت آن گلیم خویش بدر میبرد ز موج وین جهد میکند که بگیرد غریق‌را

حکایت ۴۰

یکی بر سر راهی مست خفته بود و زمام اختیار از دست رفته. عابدی بر وی گذر کرد و در آن حالت مستقیح او نظر کرد. جوان از خواب مستی سر برآورد و گفت ﴿إِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا﴾

إذا رأيتَ أئماً كن سائراً و حلماً يا مَنْ تُنْفِخُ أُمْرِي لِمَ لَا تَمُرُّ كَرِيماً
متاب ای پارسا روی از گنهکار ببخش ایندگی در وی نظر کن
اگر من ناجوانمردم بگردار تو بر من چون جوانمردان گذر کن

حکایت ۴۱

طایفهٔ زندان 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، خرقةٔ درویشان جامهٔ رضاست. هر که در این کسوت تحمل بی‌مرادی نکند، مدعیست و خرقة بر او حرام.

دریای فراوان نشود تیره بسنگ

عارف، که برنجد تنک آبست هنوز

گر گزندت رسد تحمل کن که بعبو از گناه پاک شوی
ای برادر چو عاقبت خاکست^{۱۶} خاک شو پیش از آنکه خاکِ 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

این حکایت شنو که در بغداد
 راییت از گرد راه و رنج رکاب
 من و تو هر دو خواجه تاشانیم
 بنده بارگاه سلطانییم
 من ز خدمت دمی نیاسودم
 گاه و بیگاه در سفر بودم
 تو نه رنج آزموده‌ای نه حصار
 نه بیابان و باد و گرد و غبار
 قدم من بسعی پیشتر است
 پس چرا عزت تو بیشتر است
 تو بر بندگان مه‌رویی
 با غلامان یاسمن بویی
 من فتاده بدست شاگردان
 بسفر پای بند و سرگردان
 گفت من سر بر آستان دارم
 نه چو تو سر بر آسمان دارم
 هر که بیهوده گردن افرازد
 خویشتر را بگردن اندازد

حکایت ۴۳

یکی از صاحب‌دلان زور‌آمایی را دید بهم برآمده و کف بر دماغ انداخته.
 گفت این را چه حالتست؟ گفتند فلان دشنام دادش. گفت این فرومایه هزار
 من سنگ بر میدارد و طاقت سخنی نمی‌آرد.

لافِ سرپیجگی و دُعویِ مردی بگذار

عاجزِ نفسِ فرومایه چه مردی چه زنی

گرت از دست برآید دهنی شیرین کن

مردی آن نیست که مشتی بزنی بر دهنی

اگر خود بر درد پیشانی پیل
 نه مرد است آنکه در وی مردمی نیست

بنی آدم سرشت از خاک دارد
 اگر خاکی 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. *Khākī* 'dusty, earthy' means humble and self-effacing, even in modern Persian. Unfortunately the English 'earthy' has a completely different connotation.

حکایت ۴۴

بزرگی را پرسیدم از سیرت اخوان صفا. گفت کمینه آنکه مراد خاطر یاران بر مصالح خویش مقدم دارد و حکما گفته اند برادر که در بند خویشست نه برادر و نه خویشست.

همره اگر شتاب کند در سفر، تو ایست^{۱۷}

دل در کسی مبنده که دل بسته تو نیست

چون نبود خویش را دیانت و تقوی قطع رحم بهتر از مودتِ قُربی یاد دارم که مدعی در این بیت بر قول من اعتراض کرده بود و گفته حق تعالی در کتاب مجید از قطع رحم نهی کرده است و بمودتِ ذی القُربی فرموده و اینچه تو گفتی مناقض آنست. گفتم غلط کردی که موافق

قرآنست ﴿وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا﴾

هزار خویش که بیگانه از خدا باشد فدای یکتا بیگانه آشنا باشد

حکایت ۴۵

پیرمردی لطیف در بغداد دخترک را^{۱۸} بکفشدوزی داد

مردک سنگدل چنان بگزید لبِ دختر که خون ازو بچکید

بامدادن پدر چنان دیدش پیش داماد رفت و پرسیدش

کای فرومایه این چه دندانست چند خایی لبش؟ نه انبانست

بمزاح نگفتم این گفتار هزل بگذار و جد ازو بردار

خوی بد در طبیعتی که نشست ندهد جز بوقت مرگ از دست

حکایت ۴۶

آورده اند که فقیهی دختری داشت بغایت زشت. بجای زنان رسیده و با

Story 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.

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 نمی نمود.

زشت باشد دبیقی و دیبا که بود بر عروس نازبیا

فی الجملة بحکم ضرورت بعقد نکاحش با ضریری بیستند. آورده اند که حکیمی در آن تاریخ از سرنیدیب آمده بود که دیده نایبنا روشن همی کرد.

فقیهرا گفتند دامادرا چرا علاج نکنی؟

گفت ترسم که بینا شود و دخترمرا طلاق دهد. شوی زن زشت روی

نایبنا به.

حکایات ۴۷

پادشاهی بدیده استحقار در طایفه درویشان نظر کرد. یکی از آن میان بفرست بجای آورد و گفت ای ملک، ما درین دنیا بجیش از تو کمتریم و بعیش خوشتر و بمرگ برابر و بقیامت بهتر.

اگر کشورخداى کامرانست و گگردرویش حاجتمند نانست
در آنساعت که خواهند این و آن مرد نخواهند از جهان بیش از کفن برد
چو رخت از مملکت بریست خواهی گدائی بهتر است از پادشاهی
ظاهر درویشی جامه زنده است و موی سترده و حقیقت آن دل زنده است و نفس مرده.

نه آنکه بر در دعوی نشیند از خلقی و گر 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 توکل و تسلیم و تحمّل. هر که بدین صفتها که گفتم موصوفست
بحقیقت درویش است و گرچه در قباست، اما هرزه گردی بی نماز هواپرست
هوس باز که روزها شب 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."

Q 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 mind-reader 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 و گرچه در
عباست.

ای درونت برهنه از تقوی کز برون جامه ریا داری
پرده هفت رنگ در مگذار تو که در خانه بوریا داری

حکایت ۴۸

دیدم گل تازه چند دسته بر گنبدی از گیاه رسته^۱
گفتم چه بود گیاه ناچیز تا در صف گل نشیند او نیز
بگریست گیاه و گفت خاموش صحبت نکند کرم فراموش
گر نیست جمال و رنگ و بویم آخر نه گیاه باغ اویم
من بنده حضرت کریم پرورده نعمت قدیم
گر بی هنرم و گر هنرمند لطفست امیدم از خداوند
با آنکه بضاعتی ندارم سرمایه طاعتی ندارم
او چاره کار بنده داند چون هیچ وسیلتش نماند
رسمت که مالکان تحریر آزاد کنند بنده پیوسته
ای بار خدای عالم آرای بر بنده پیر خود ببخشای
سعدی، ره کعبه رضا گیر ای مرد خدا، ره خدا گیر
بدبخت کسی که سر بتابد زین در که دری دگر نیابد^۲

حکایت ۴۹

حکیمی را پرسیدند از سخاوت و شجاعت کدام بهتر است؟ گفت آنکه را
سخاوت هست^۱ بشجاعت حاجت نیست.

نماند حاتم طایی ولیک تا بابد بماند 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 فَضْلُهُ رزرا چو باغبان بزند بیشتر دهد انگور
 نبشته است بر گورِ بهرام گور که دستِ کرم به ز بازوی زور

Give alms from your wealth, for when the gardener prunes the vine it gives more grapes.
 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

خواهنده مغربی در صف بزآزان 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 نعمت نیست
کنج صبر اختیار لقمان است هرکرا صبر نیست حکمت نیست

حکایت ۲

دو امیرزاده مصر بودند. یکی علم آموخت و دیگری مال اندوخت. عاقبة
الامر آن یکی علامه 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 عزّ اشْمُهُ همچنان
افزوتترست بر من که میراث پیغمبران یافتم، یعنی علم. و ترا میراث فرعون
و هامان رسید، یعنی ملک مصر.

من آن مورم که در پایم بمالند نه زنبورم که از دستم بنالند
کجا خود شکر این نعمت گزارم که زور مردم آزاری ندارم

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.'

بنانِ خشکِ قناعت کنیم و جامهٔ دلخ
که بارِ محنتِ خود به که بارِ منتِ 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 منت دارد و غنیمت شمارد.
گفت خاموش که در پسی مردن به که حاجت پیش کسی بردن.

هم رقعہ دوختن به و الزام کنج صبر
کز بهر جامه رقعہ بر خواجگان نبشت
حقاً که با عقوبتِ دوزخ برابرست
رفتن بیایمردی همسایه در بهشت

حکایت ۴

یکی از ملوک عجم طیبی 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 بنده را برای معالجت اصحاب فرستاده اند
و درین مدت کسی التفاتی نکرد تا خدمتی که بر بنده معینست بجای آورد.
رسول ﷺ گفت این طایفه را طریقتیست که تا اشتها غالب نشود چیزی
نخورند و هنوز اشتها باقی باشد که دست از طعام بدارند. حکیم گفت
اینست موجب تندرستی. زمین خدمت ببوسید و برفت.

سخن آنگه کند حکیم آغاز یا سرانگشت سوی لقمه دراز
که ز ناگفتنش خلل زاید یا ز ناخوردنش بجان آید
لاجرم حکمتش بود گفتار خوردنش تندرستی آرد بار

"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 عرب را پرسید که روزی چه مایه طعام باید خوردن؟ گفت صد درم سنگ کفایتست. گفت این قدر چه قوت دهد؟ گفت هذا المقدار یحملک وما زاد علی ذلك فانت حامله یعنی اینقدر ترا بر پای همی دارد و هرچه برین زیادت کنی تو حمال آنی.

خوردن برای زیستن و ذکر کردنست

تو معتقد که زیستن از بهر خوردنست

حکایت ۶

دو درویش خراسانی ملازم صحبت یکدیگر سفر کردند. 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. هر دو را بخانه‌ای کردند و در بگل برآوردند. بعد از دو هفته معلوم شد که بی‌گناهند. در را گشادند. قوی را دیدند مرده و ضعیف جان سلامت برده. مردم درین عجب ماندند. حکیمی گفت خلاف این عجب بودی. آن یکی بسیار خوار بوده است و طاقت بینوائی نیاورد و بسختی هلاک شد. وین دیگر خویشندار بوده است، لاجرم بر عادت خویش صبر کرد و سلامت بماند.

چو کم خوردن طبیعت شد کسی را چو سختی پیشش آید سهل گیرد
و گرتن پرورست اندر فراخی چو تنگی بیند از سختی بمیرد

حکایت ۷

یکی از حکما پسر را نهی همیکرد از بسیار خوردن که سیری مردم را رنجور کند. گفت ای پدر، گرسنگی خلق را 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.

Story 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.

Story 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. ﴿كُلُوا وَاشْرَبُوا وَلَا

تُسْرِفُوا﴾

نه چندان بخور کز دهانت برآید نه چندان که از ضعف جانت برآید

با آنکه در وجودِ طعامست عیش^۲ نفس

رنج آورد طعام 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^۳

حکایت ۸

رنجوری را گفتند دلت چه میخواهد؟ گفت آنکه دلم چیزی نخواهد.

معدۀ چو کج^۴ گشت و شکم درد خاست

سود ندارد همه اسباب راست

حکایت ۹

بقالی را درمی چند بر صوفیان گرد آمده بود در واسط. هر روز مطالبت کردی و سخنان با خشونت گفتی. اصحاب از تعنت وی خسته خاطر همی بودند و از تحمل چاره نبود. صاحب دلی در آن میان گفت نفس را وعده دادن بطعام آسانترست که بقال را بدرم.

ترک احسانِ خواجه اولی تر کاحتمالِ جفایِ بوابان

بتمنایِ گوشتِ مردن به که تقاضایِ زشتِ قصابان

“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 در جنگ تاتار جراحی هول رسید. کسی گفت فلان بازرگان نوشدارو دارد. اگر بخواهی باشد که دریغ ندارد. گویند آن بازرگان بیخبل 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 بمنت خواستی در تن افزودی و از جان کاستی

و حکیمان گفته‌اند آب حیات اگر فروشند فی‌المثل بآب روی، دانا نخرد که مردن بعلت به از زندگانی بدلت.

اگر حنظل خوری از دست خوشخوی به از شیرینی از دست ترش‌روی

حکایت ۱۱

یکی از علما خورنده بسیار داشت و کفاف اندک. با یکی از بزرگان که درو معتقد بود^۵ بگفت. روی از توقع درهم کشید و تعرض سؤال از اهل ادب در نظرش قبیح آمد.

ز بخت روی ترش کرده پیش یار عزیز

مرو که عیش برو نیز تلخ گردانی

بحاجتی که روی تازه‌روی و خندان‌رو

فرو نبندد کار گشاده پیشانی

آورده‌اند که اندکی در وظیفه او زیادت کرد و بسیاری از ارادت کم.

دانشمند چون پس از چند روز مودت 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,

يُنَسُّ الْمَطَاعِمَ حِينَ الدُّلِّ يَكْسِبُهَا الْقَدْرُ مُنْتَصَبٌ وَالْقَدْرُ مَحْفُوضٌ
 نمانم افزود و آبرویم کاست بینوایی به از مذلتِ 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 توقف روا ندارد. گفت من اورا ندانم. گفت منت 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.

مبـر حاجت بنزدیک ترشروی 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 باآسمان پیوسته.

نماند جانور از وحش و طیر و ماهی و مور

که بر فلک نشد از بی‌مرادی افغانش

عجب که دودِ دلِ خلق جمع می‌نشود

که ابر گردد و سیلاب دیده بارانش

در چنین سال مخنثی، 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 مثنی نمودار خرواری

گر تتر بکشد این مخنث‌را تتری را دگر نباید کشت

"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.

Q 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.

Q 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 زیر و آدمی بر پشت
 چنین شخصی که یک طرف از نعت او شنیدی در آن سال نعمتی بیکران
 داشت. تنگدستان را سیم و زر دادی و مسافران را 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

نخورد شیر نیم خورده سگ ورمیرد بسختی اندر غار
 تن بیچارگی و گرسنگی بنه و دست پیش سفله مدار
 گر فریدون شود بنعمت و ملک بی هنر را بهیچکس م شمار
 پرنیان و نسیج بر نااهل لاجورد و طلاست بر دیوار

حکایت ۱۴

حاتم طایی را گفتند از خود بزرگ همّت تر در جهان دیده‌ای یا شنیده‌ای؟
 گفت بلی روزی چهل شتر قربان کرده بودم امرای عرب را. پس بگوشه
 صحرائی بحاجتی برون رفتم. خار کنی را دیدم پشته‌ای فراهم آورده. گفتمش
 بمهمانی حاتم چرا نروی؟ که خلقی بر سماط او گرد آمده‌اند. گفت
 هر که نان از عمل خویش خورد منّت حاتم طایی نبرد
 من او را بهمّت و جوانمردی از خود برتر دیدم.

حکایت ۱۵

موسی عليه السلام درویشی را دید از برهنگی بریگ اندر شده. گفت ای موسی،
 دعا کن تا خدای عزّ و جلّ مرا کفافی دهد که از بیطاقتی بجان آمدم. موسی
عليه السلام دعا کرد و برفت. پس از چند روز که باز آمد از مناجات مرد را دید
 گرفتار و خلقی انبوه برو گرد آمده. گفت این چه حالتست؟ گفتند خمر

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 کسی را کشته. اکنون بقصاص فرموده اند^۶ و لطیفان گفته اند

گریه مسکین اگر پر داشتی تخم گنجشک از جهان برداشتی
عاجز باشد که دست قوت^۷ یابد برخیزد و دست عاجزان برتابد

﴿وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ﴾ موسی عليه السلام بحکمت جهان آفرین
اقرار کرد و از تجاسر خویش استغفار.
ماذا أخاضك يا مغرور في الخطر حتى هلكت فلئت التمل لم يطير
سفله^۸ چو جاه آمد و سیم و زرش سیلی خواهد بضرورت سرش
آن نشیدی که فلاطون^۹ چه گفت^{۱۰} مور همان به که نباشد پرش
پدر را عسل بسیارست ولیکن پسر گرمی دارست.
آنکس که توانگرت نمی گرداند او مصلحت تو از تو بهتر داند

حکایت ۱۶

اعرابی را دیدم در حلقه 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 کیسه ای 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 تشنه را در دهان چه در چه صدف

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 کمر بند او چه زر چه خرف

حکایت ۱۷

یکی از عرب در بیابانی از غایت تشنگی می گفت
 یا لَيْتَ قَبْلَ مَيِّتِي يوماً أُفُوزُ بِمَيِّتِي
 نَهْرٍ تَلَاظَمَ رُكْبَتِي وَأَظَلُّ أُمَّلاً قَرِيْبِي

حکایت ۱۸

همچنین در قاع بسیط مسافری گم شده بود و قوت و قوتش باخر آمده و درمی چند بر میان داشت. بسیاری بگردید و ره بجایی نبرد. پس بسختی هلاک شد. طایفه برسیدند و درمها دیدند پیش رویش نهاده و بر خاک

نشته

گر همه زر جعفری دارد مرد بی توشه برنگیرد گام
 در بیابان فقیر سوخته را شلغم پخته به که نقره 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 پای پوشی نداشتم. بجامع کوفه در آمدم دل تنگ. یکی را دیدم که پای نداشتم. سپاس نعمت حق بجای آوردم و بر بی کفشی صبر کردم.

مرغ بریان بچشم مردم سیر کمتر از برگ تره بر خوانست
 وانکه را دستگاه و قوت نیست شلغم پخته مرغ بریانست

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 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} خاُصان در شکارگاهی بزمستان از عمارت دور افتاد.^{۱۲} تا شب درآمد خانه دهقانی دیدند. ملک گفت شب آنجا رویم تا زحمت سرما نباشد. یکی از وزرا گفت لایق قدر پادشاه نیست بخانه دهقانی رکیک^{۱۳} التجا کردن. هم اینجا خیمه زنیم و آتش کنیم. دهقان را خبر شد. ماحضری ترتیب کرد و پیش آورد و زمین بیوسید و گفت قدر بلند سلطان نازل نشدی ولیکن نخواستند که قدر دهقان بلند گردد. سلطان را سخن گفتن او مطبوع آمد. شبانگاه بمنزل او نقل کردند. بامدادانش خلعت و نعمت فرمود. شنیدندش که قدمی چند در رکاب سلطان همیرفت و میگفت

ز قدر و شوکتِ سلطان نگشت چیزی کم
از التفاتِ بمهمانِ سرایِ دهقانی
کلاه گوشه دهقان بافتاب رسید
که سایه بر سرش انداخت^{۱۴} چون تو سلطانی

حکایت ۲۱

گدائی هول را حکایت کنند که نعمتی وافر اندوخته بود. یکی از پادشاهان گفتش همی نمایند که مال بیکران داری و مارا مهمی هست. اگر بیرخی 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} ﴿الْحَيٰثَاتُ لِلْخٰیثِیْنِ﴾

گر آب چاه نصرانی نه پاکست جهودِ مرده می شویی چه پاکست

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.

قَالُوا عَجِبْنَا لِكَيْسٍ لَيْسَ بِطَاهِرٍ قُلْنَا نَسُدُّ بِهِ شُقُوقَ الْمَبْرُزِ

شنیدم که سر از فرمان ملک باز زد و حجّت آوردن گرفت و شوخچشمی کرد. بفرمود تا مضمون خطاب ازو بزجر و توبیخ مستخلص^{۱۶} کردند.

بلطافت چو برنیاید کار سر بی حرمتی کشد ناچار
هر که 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 جزیره کیش مرا بحجره خویش درآورد. همه شب نیارمید از سخندهای پریشان گفتن که فلان انبازم بترکستانست و فلان بضاعت بهندوستان و این قبالة فلان زمینست و فلان چیز را فلان ضمین. گاه گفتی خاطر اسکندریه دارم که هوائی خوشست. باز گفتی نه که دریای مغرب مشوشست. سعدیا، سفری دیگرم در پیشست. اگر آن کرده شود بقیّت عمر خویش بگوشه بنشینم. گفتم آن کدام سفرست؟ گفت گوگرد پاریسی خواهم بردن بچین که شنیدم قیمتی عظیم دارد و از آنجا کاسه چینی بروم آرم و دیبای رومی بهند و فولاد هندی بحلب و آبگینه 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، تو هم سخنی بگوی از آنها که دیده‌ای یا شنیده‌ای. گفتم

آن شنیدستی که در اقصای غور بار سالاری بیفتاد از ستور
گفت چشم تنگ دنیا دار را یا قناعت پر کند یا خاک 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.'

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 Damiettian 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,

حکایت ۲۳

مالداری را شنیدم که ببخل چنان معروف بود که حاتم طایی در کرم. ظاهر حالش بنعمت دنیا آراسته و خست نفس جبلی در وی همچنان متمکن. تا بجایی که نانی بجانی از دست ندادی و گریه بوهربیره را بلقمه ای ننواختی و سگ اصحاب الکهف را استخوانی نینداختی. فی الجمله خانه او را کس ندیدی در گشاده و سفره او را سرگشاده.

درویش بجز بوی طعامش نشیدی

مرغ از پس نان خوردن او ریزه نچیدی^{۱۷}

شنیدم که بدریای مغرب اندر، راه مصر برگرفته بود و خیال فرعونی در سر. ﴿حَتَّىٰ إِذَا أَذْرَكَهُ الْعَرَقُ﴾ بادی مخالف کشتی برآمد.

با طبع ملولت چه کند دل که نسازد شرطه همه وقتی نبود لایق کشتی دست دعا برآورد و فریاد بی قایده خواندن گرفت. ﴿وَإِذَا زَكَّيْنَا فِي الْفُلِّكَ دَعَا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ﴾

دست تضرع چه سود بنده محتاج را

وقت دعا بر خدای، وقت کرم در بغل

از زر و سیم راحتی برسان خویشتن هم تمتعی برگیر
وانگه این خانه کز تو خواهد ماند خشتی از سیم و خشتی از زر گیر
آورده اند که در مصر اقارب درویش داشت. بقیه مال او توانگر شدند و جامه های 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 قبيله و پیوند

رد میراث سخت تر بودی وارثان را ز مرگ خویشاوند

بسابقه معرفتی که میان ما بود آستینش گرفتم و گفتم

"Eat and enjoy, my good man, for that unfortunate one amassed and never consumed."

Q 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.

Q 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.

Q 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.

بخور ای نیک‌سیرت و سره‌مرد کان نگون‌بخت گرد کرد و نخورد

حکایت ۲۴

صیادی ضعیف‌را ماهی قوی بدام اندر افتاد. طاقت حفظ آن نداشت. ماهی برو غالب آمد و دام از دستش درر بود و برفت.

شد غلامی که آب جوی آرد آب جوی^{۱۸} آمد و غلام ببرد

دام هر بار ماهی آوردی ماهی این بار رفت و دام ببرد

دیگر صیادان 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. صیاد بی‌روزی در دجله نگیرد و ماهی بی‌اجل بر خشکی نمیرد.

حکایت ۲۵

دست و پا بریده‌ای هزارپایی را بکشت. صاحب‌دلی برو گذر کرد و گفت سبحان الله با هزار پای که داشت چون اجلش فرا رسید از بی‌دست و پای گریختن نتوانست.

چو آید ز پی دشمن جان‌ستان بیند اجل پایِ اسبِ دوان

در آن دم که دشمن پیاپی رسید کمانِ 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 معلّم برین حیوان لایعلم؟ گفتم خطی زشتست که بآب زر نشتست.

قَدْ شَاهَبَهُ بِالْوَرَى جِازٌ ﴿عِجْلًا جَسَدًا لَهُ خُوَازٌ﴾

یک خلقت زیبا به از هزار خلعت دیبا

بآدمی نتوان گفت مانند این حیوان

مگر دراعه و دستار و نقش بیرونش

بگرد در همه اسباب و ملک و هستی او

که هیچ چیز نبینی حلال جز خورش

شریف اگر متضعف شود خیال مبند

که پایگاه بلندش ضعیف خواهد شد

ور آستانه سیمین بمیخ زر بزند

گمان مبر که یهودی شریف خواهد شد^{۱۹}

حکایت ۲۷

دزدی گدائی را گفت شرم نمی داری که از برای جوی سیم دست پیش هر لثیم
دراز میکنی؟ گفت

دست دراز از پی یک حبه سیم به که ببرند بدانگی و نیم

حکایت ۲۸

مشت زنی را حکایت کنند که از دهر مخالف بفرغان آمده بود و حلق فراخ از
دست تنگ بجان رسیده. شکایت پیش پدر برد و اجازت خواست که عزم
سفر دارم، مگر بقوت بازو دامن کامی فرا چنگ آرم.

فضل و هنر ضایعست تا نمایند 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 بکوشید نست، چاره کم جوشید نست.

کس نتواند گرفت دامن دولت بزور

کوشش بی فایده است و سمه بر ابروی کور

چه کند زورمند و ارون بخت بازوی بخت به که بازوی سخت^{۲۰}

اگر بهر سر مویت 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 تفریح بلدان و مجاورت خلّان و تحصیل

جاه و ادب و مزید مال و مکتسب و معرفت یاران و تجربت روزگاران

چنانکه سالکان طریقت گفته اند

تا بدگان و خانه در گروی هرگز ای خام آدمی نشوی

برو اندر جهان تفرّج کن پیش از آنروز که جهان بروی

پدر گفت ای پسر، منافع سفر چنین که گفתי بسیارست ولیکن مسلم پنج

طایفه راست: نخستین بازرگانی که با وجود نعمت و مکنت غلامان و

کنیزان دارد دلاویز و شاگردان چابک. هر روزی شهری و هر شب بمقامی

و هر دم بتفرّج گاهی از نعیم دنیا متمتّع.

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 مایه بلاغت هر جا که رود

بخدمت او اقدام نمایند و اکرام کنند.

وجود مردم دانا مثال زرّ طلاست

که هر کجا برود قدر و قیمتش دانند

fortune does not come in proportion to striving, the remedy is to worry as little 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.

بزرگ‌زاده نـادان بشهر و اماند

که در دیارِ غریبش بهیچ نستانند

سیم خوبرویی که درون صاحب‌دلان بمخالطت او میل کند که بزرگان گفته‌اند اندکی جمال به از بسیاری مال، و گویند روی زیبا مرهم دل‌های خسته است و کلید درهای بسته. لاجرم صحبت او را همه جای غنیمت شناسند و خدمتش را منت دانند.

شاهد آنجا که رود حرمت و عزت بیند

ور برانند بقهرش پدر و مادر و خویش

پر طاوس در اوراقِ مصـاحف دیدم

گفتم این منزلت از قدر تو می‌بینم بیش

گفت خاموش که هرکس که جمالی دارد

هرکجا پای نهد دست بدارندش پیش

چون در پسر موافقی و دلبری بود

اندیشه نیست گر پدر از وی بری بود

او گوهرست گو صدفش در جهان^{۲۲} مباحث

در یتیم‌را همه کس مشتری بود

چهارم خوش‌آوازی که بحنجره 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.

سَمِعِي إِلَى حُسْنِ الْأَغَانِي مَنْ ذَا الَّذِي جَسَّ الْمَثَانِي

چه خوش باشد آهنگ نرم حزین بگوش حریفان مست صبح
به از روی زیباست آواز خوش که آن حظ نفسست و این قوت روح
یا کمینه پیشه‌وری 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

ریخته نگردد چنانکه خردمندان گفته‌اند

گر بغریبی رود از شهر خویش سختی و محنت نکشد پینه‌دوز

ور بخرابی فتد از مملکت گرسنه خفتد ملک نیمروز

چنین صفتها که بیان کردم ای فرزند در سفر موجب جمعیت خاطرست و داعیه طیب عیش، و آنکه ازین جمله بی بهره است بخیال باطل در جهان برود و دیگر کسش نام و نشان نشنود.

هرآنکه گردش گیتی بکین او برخاست

بغیر مصلحتش رهبری کند ایام

کیوتری که دگر آشیان نخواهد دید

قضا همی بردش تا بسوی دانه و دام

پسر گفت ای پدر، قول حکمارا چگونه مخالفت کنیم؟ که گفته‌اند رزق اگرچه مقسومست، باسباب حصول آن تعلق شرطست؛ و بلا اگرچه مقدور، از ابواب دخول آن احتراز واجب.

رزق اگر چند بی گمان برسد شرط عقلست جستن از درها

ورچه کس بی اجل نخواهد مرد تو مرو در دهان اژدرها

در این صورت که منم با پیل دمان بزنم و با شیرژیان پنجه درافکنم. پس مصلحت آنست ای پدر که سفر کنم کزین بیش طاقت بی نوائی نمی‌آرم.

چون مرد درفتاد^{۲۳} ز جای و مقام خویش

دیگر چه غم خورد؟ همه آفاق جای اوست

شب هر توانگری بسترابی همی روند

درویش هر کجا که شب آمد سرای اوست

این بگفت و پدر را وداع کرد و همت خواست و روان شد و با خود

همی گفت

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 همی آمد و
خروش بفرسنگ همی رفت.

سهمگین آبی که مرغابی درو ایمن نبودی

کمترین موج آسیاسنگ از کنارش در ربودی

گروهی مردمان را دید، هر یک بقراضه‌ای در معبر نشسته و رخت سفر بسته.
جوان را دست عطا بسته بود. زبان ثنا بر گشود. چندانکه زاری کرد یاری
نکردند.

بی‌زر نتوانی که کنی بر کس زور و زرداری بزور محتاج نه
ملاح بی‌مروت بخنده برگردید و گفت

زرداری نتوان رفت بزور از دریا

زور ده مرده چه باشد؟ زریک مرده بیار

جوان را دل از طعنه ملاح بهم برآمد. خواست که از او انتقام کشد. کشتی
رفته بود. آواز داد و گفت اگر بدین جامه که پوشیده دارم^{۲۴} قناعت کنی
دریغ نیست. ملاح طمع کرد و کشتی باز گردانید.

بدوزد شره دیده هوشمند درآرد طمع مرغ و ماهی ببند

چندانکه پیش و گریبانش بدست آن جوان افتاد بخود در کشید 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
کشتی^{۲۵} مسامحت نمایند. کُلُّ مُدَارَاةٍ صَدَقَةٌ.

چو پرخاش بینی تحمل بیار که سهلی ببندد در کارزار

بشیرین‌زبانی و لطف و خوشی توانسی که پیلی بمویی کشتی

لطافت کن آنجا که بینی ستیز نبرد قزیرمرا 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 appeasement 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.

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.

بعذر ماضی در قدمش فتادند و بوسه چندی بنفاق بر سر و چشمش دادند. پس 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 کنیم. جوان بغرور دلاوری که در سر داشت از خصم دل آزرده نیندیشید 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.

چه خوش گفت بگتاش با خیلتاش چو دشمن خراشیدی ایمن مباش
مشو ایمن که تنگ دل گردی چون ز دست دلی بتنگ آید
سنگ بر باره حصار مزن که بود کز حصار سنگ آید

چندانکه مقود کشتی بساعد برپیچید و بر بالای ستون رفت ملاح زمام از کفش درگسلانید و کشتی براند. بیچاره متحیر بماند. روزی دو بلا و محنت کشید و سختی دید. سیم روز^{۲۷} 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 قوت یافت، سر در بیابان نهاد و همی رفت تا تشنه و بی طاقت بسر چاهی رسید. قومی برو گرد آمده و شربتی آب پیشیزی همی آشامیدند. جوان را پیشیزی نبود. طلب کرد و بیچارگی نمود. رحمت نیاوردند. دست تعدی دراز کرد و میسر نشد. بضرورت تنی چندرا فرو کوفت. مردان غلبه کردند و بی محابا بزدند و مجروح شد.

پشه چو پُر شد بزند پیل را با همه تندى و صلابت که اوست
مورچگان را چو بود اتفاق شیرژیان را بدرانند پوست

بحکم ضرورت در پی کاروانی افتاد و برفت. شبانگه برسیدند بمقامی که از دزدان پرخطر بود. کاروانیان را دید لرزه بر اندام او افتاده و دل بر هلاک نهاده. گفت اندیشه مدارید که یکی منم درین میان که بتنها پنجاه مرد را جواب دهم و دیگر جوانان هم یاری کنند. این بگفت و مردم کاروان را بلاف او دل قوی گشت و بصحبتش شادمانی کردند و بزاد و آبش دستگیری واجب دانستند. جوان را آتش معده بالا گرفته 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 بدرقه شما اندیشناکم، نه چندانکه از دزدان چنانکه حکایت کنند که عربی را درمی چند گرد آمده بود و شب از تشویش لوریان در خانه تنها خوابش نبرد. یکی را از دوستان پیش خود آورد تا وحشت تنهائی بدیدار او منصرف گرداند. شبی چند در صحبت او بود. چندانکه بر درمهاش وقوف یافت ببرد و بخورد و سفر کرد. بامدادان دیدند عرب را گریان و عریان. گفتند حال چیست؟ مگر آن درمهای ترا دزد برد؟ گفت لا والله بدرقه برد.

هرگز ایمن ز مار ننشستم تا بدانستم آنچه خصلت اوست

زخم دندان دشمنی بترست که نماید بچشم مردم دوست

چه دانید اگر این هم از جمله دزدان باشد که بعیاری در میان ما تعبیه شده است تا بوقت فرصت یاران را خبر کند. مصلحت آن بینم که مر او را خفته بمانید و برانیم. جوانان را تدبیر پیر استوار آمد و مهابتی از مشتزن در دل گرفتند و رخت برداشتند و جوان را خفته بگذاشتند. آنگه خبر یافت که آفتابش در کتف تافت. سر بر آورد و کاروان رفته بود. بیچاره بسی بگردید و ره بجایی نبرد. تشنه و بی‌نوا 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

مَنْ ذَا يُجِدُّنِي وَزُمَّ الْعَيْسُ مَا لِلْغَرِيبِ سِوَى الْغَرِيبِ أَيْنَسُ

درشتی کند با غریبان کسی که نابوده باشد بغربت بسی

مسکین درین سخن بود که پادشاه پسری یصید 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 تهی‌دستان را دست دلیری

بسته است و پنجه شیری شکسته؟

چه خوش گفت آن تهی دست سلحشور جوی زر بهتر از پنجاه من زور
پسر گفت ای پدر، هرآینه تا رنج نبری گنج برنداری و تا جان در خطر
نهی بر دشمن ظفر نیابی و تا دانه پریشان نکنی خرمن برنگیری. نبینی
بانداک مایه رنجی که بردم چه تحصیل راحت کردم و بنیشی که خوردم چه
مایه عسل آوردم؟

گرچه بیرون ز رزق نتوان خورد در طلب کاهلی نشاید کرد
غواص اگر اندیشه کند کام نهنگ هرگز نکند در گرانمایه بچنگ
آسیاسنگ زیرین متحرک نیست، لاجرم تحمل بار گران همی کند.

چو خورد شیر شرز در بن غار باز افتاده را چه قوت بود
تا تو در خانه صید خواهی کرد دست و پایت چو عنکبوت بود

CHAPTER THREE: THE SUPERIORITY OF CONTENTMENT 95

"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.

دعوت سنتست. دیگر روز ملک بعد از قدمش رفت. عابد از جای برجست و ملک را در کنار گرفت و تلافی کرد و ثنا گفت. چون غایب شد یکی از اصحاب پرسید شیخ را که چندین ملاطفت امروز با پادشاه که تو کردی خلاف عادت بود و دیگر ندیدیم. گفت نشنیده‌ای که گفته‌اند هر کرا بر سماط بنشستی، واجب آمد بخدمتش برخاست.

گوش تواند که همه عمر وی	نشود آوازِ دف و چنگ و نی
دیده شکیب ز تماشایِ باغ	بی گل و نسرين بسر آرد دماغ
ور نبود بالش آگنده پر	خواب توان کرد حجر زیر سر
ور نبود دلبر همخوابه پیش	دست توان کرد در آغوش خویش
وین شکم بی هنر پیچ پیچ	صبر ندارد که بسازد بهیچ

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 گفتم بعلمت آن اختیار آمده است که غالب اوقات^۱ در سخن نیک و بد اتفاق افتد و دیده دشمنان جز بر بدی نمی آید. گفت دشمن آن به که نیکی نبیند.

وأخو العداوة لا يبرأ^۲ بصالح إلا ويلمزُهُ بكذابٍ أشر

هنر بچشم عداوت بزرگتر عیبست

گلست سعدی و در چشم دشمنان خارست

نور گیتی فرورز چشمه هور زشت باشد بچشم موشک کور

حکایت ۲

بازرگانی را هزار دینار خسارت افتاد. پسر را گفت نباید که این سخن با کسی در میان نهی. گفت ای پدر، فرمان تراست. نگویم ولیکن خواهم که^۳ مرا بر فایده این مطلع گردانی که مصلحت در نهان داشتن چیست؟ گفت تا مصیبت دو نشود، یکی نقصان مایه و دیگر شماتت همسایه.

مگوی انده خویش با دشمنان که لا حولَ گویند شادی کنان

حکایت ۳

جوانی خردمند از فنون فضایل حظی وافر داشت و طبعی نافر. چندانکه در محافل دانشمندان نشستی زبان سخن بیستی. 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 بیرسندم از آنچه ندانم و شرمساری برم.

آن شنیدی که صوفیی میکوفت زیر نعلین خویش میخی چند
آستینش گرفت سرهنگی که بیا نعل بر ستورم بند
نگفته ندارد کسی با تو کار ولیکن چو گفتی دلیلش بیار

حکایت ۴

عالمی معتبررا مناظره افتاد با یکی از ملاحده (لَقْنَهُمُ اللَّهُ عَلَى حِدَّة). و بحجت با او بر نیامد. سپر بینداخت و برگشت. کسی گفتش ترا با چندین فضل و ادب که داری با بی دینی حجت نماند؟ گفت علم من قرآنست و حدیث و گفتار مشایخ، و او بدینها معتقد نیست و نمی شنود. مرا شنیدن کفر او بچه کار آید؟

آنکس که بقرآن و خبر زو نرهی آنست جوابش که جوابش ندهی

حکایت ۵

جالینوس ابلهی را دید دست در گریبان دانشمندی زده و بی حرمتی 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 بجوید
دو صاحبدل نگهدارند مویی همیدون سرکشی و آزر مجویی
وگر بر هر دو جانب جاهلانند اگر زنجیر باشد بگسلانند
یکی را زشت خوئی داد دشنام تحمّل کرد وگفت ای نیک فرجام
بترزانم که خواهی گفتن، آنی که دانم عیب من چون من ندانی

"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."

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

حکایت ۶

سحبان وائل را در فصاحت بی نظیر نهاده اند بحکم آنکه سالی بر سر جمعی سخن گفتی و لفظی مکرر نکردی و گر همان اتفاق افتادی بعبارتی دیگر بگفتی، وز جمله آداب ندمای ملوک یکی اینست.

سخن گرچه دلیند و شیرین بود سزاوار تصدیق و تحسین بود
چو یکبار گفتی مگو باز پس که حلوا چو یکبار خوردند بس

حکایت ۷

یکی را از حکما شنیدم که می گفت 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 بن میاور سخن در میان سخن
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 با اعتماد آنکه دانید که نگویم، پس چرا همی پرسید؟

نه هر سخن که برآید بگوید اهل شناخت
بسر شاه سر خویشان نشاید باخت

حکایت ۹

در عقد بیع سرایی متردد بودم. جهودی گفت آخر من از کدخدایان این

محلّتم، وصف این خانه چنانکه هست از من پرس، بخر که هیچ عیبی ندارد. گفتم بجز آنکه تو همسایه‌ای^{۱۲}.

خانه‌ای را که چون تو همسایه است ده درم سیم کم عیار^{۱۳} ارزد
لیکن امیدوار باید بود که پس از مرگ تو هزار ارزد

حکایت ۱۰

یکی از شعرا پیش امیر دزدان رفت و ثنائی برخواند^{۱۴}. فرمود تا جامه از او 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 مردمانند؟ سگ را گشاده اند و سنگ را بسته. امیر از غرفه بدید و بشنید و بخندید، گفت ای حکیم، از من چیزی بخواه. گفت جامه خود می‌خواهم. اگر انعام فرمایی، رضینا من نوالک بالرحیل.

امیدوار بود آدمی بخیر کسان مرا بخیر تو امید نیست شرمرسان
سالار دزدان را برو رحمت آمد و جامه باز فرمود و قبا پوستینی برو مزید
کرد و درمی چند.

حکایت ۱۱

منجمی 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 کربه الصوت خود را خوش آواز پنداشتی و فریاد بیهده برداشتی. گفتی نَعِيبٌ غُرَابُ الْبَيْتِ فِي رِدْوَانِ الْحَانِ اَوْسْتِ يَا آيْتِ ﴿لَئِنْ اُنْكُرَ الْاَصْوَاتِ﴾ در شان او.

إِذَا نَهَقَ الْخَطِيبُ أَبُو الْفَوَارِسِ لَهُ صَوْتُ يَهْدُ اضْطَخَرَ فَارِسِ

مردم قریه بعلت جاهی که داشت بلیتتش می کشیدند و اذیتش را مصلحت نمی دیدند. تا یکی از خطبای آن اقلیم که با او عداوتی نهانی داشت باری بپرسش آمده بودش. گفت ترا خوابی دیده ام، 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 باهستگی.

از صحبت دوستی برنجم کاخلاق بدم حسن نماید

عیب هنر و کمال بیند خارم گل و یاسمن نماید

کو دشمن شوخ چشم ناپاک تا عیب مرا بمن نماید

حکایت ۱۳

یکی در مسجد سنجار بتطوع بانگ نماز گفتی بادائی که مستمعان را ازو نفرت بودی، و صاحب مسجد امیری بود عادل و نیک سیرت. نمی خواستش که دل آزرده گردد. گفت ای جوانمرد، این مسجد را مؤذنانند قدیم، هر یکی را پنج دینار مرتب داشته ام. ترا ده دینار میدهم تا جایی دیگر روی. برین قول اتفاق کردند و برفت و پس از مدتی 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 همی دهند تا بجایی دیگر روم و قبول
نمیکنم. امیر از خنده بیخود گشت و گفت زنه‌ار تا نستانی که بپناه دینار
راضی گردند.

بتیشه کس نخراشد ز روی خارا گل
چنانکه بانگ درشت تو می خراشد دل

حکایت ۱۴

ناخوش آوازی بی‌انگ بلند قرآن همی خواند. صاحب‌دلی برو بگذشت و گفت
ترا مشا‌ه‌ره چند است؟ گفت هیچ. گفت پس زحمت خود چندین چرا
همی دهی؟ گفت از بهر خدا می‌خوانم. گفت از بهر خدا مخوان.
گر تو قرآن برین نمط خوانی بی‌ری رونقِ مسلمانی

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.

Q 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 محبتی ندارد چنانکه با ایاز که زیادت حسنی ندارد؟ گفت هرچه بدل^۱ فرو^۲ آید در دیده نکو نماید.

هر که سلطان مرید او باشد گر همه بد کند نکو باشد
وانکه را پادشه بیندازد کسش از خیلخانه نوازد
کسی بدیده انکار اگر نگاه کند نشان صورت یوسف دهد بناخوبی
وگر بچشم ارادت نگه کنی در دیو فرشته‌ایت نماید بچشم کروی

حکایت ۲

گویند خواجه‌ای را بنده‌ای نادر الحُسن بود و با وی بسبیل مودت^۳ نظری داشت. با یکی از دوستان گفت دریغ این بنده، با حسن و شمایل که دارد اگر زبان‌درازی و بی‌ادبی نکردی. گفت ای برادر، چون اقرار دوستی کردی توقع خدمت مدار که چون عاشق و معشوقی در میان آمد مالک و مملوکی^۴ برخاست.

خواجه با بنده پری‌رخسار چون در آمد بیازی و خنده
نه عجب کو چو خواجه حکم کند وین کشد بار ناز چون بنده
غلام آبکش بایند و خشت‌زن بود بنده نازنین مشت‌زن

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

پارسائی را دیدم بمحبت شخصی گرفتار، نه طاقت صبر و نه یارای گفتار.
چندانکه ملامت دیدی و غرامت کشیدی ترک تصابی نگفتی و گفتی
کوتاه نکنم ز دامن دست و خود بزنی بتیغ تیزم
بعد از تو ملاذ و ملجائی نیست هم در تو گریزم ار گریزم
باری ملامتش کردم و گفتم عقل نفیست را چه شد تا نفس خسیس غالب
آمد؟ زمانی بفکرت فرورفت و گفت
هر کجا سلطان عشق آمد، نماند قوت بازوی تقوی را محل
پاک دامن چون زید بیچاره ای اوفتاده تا گریبان در وحل

حکایت ۴

یکی را دل از دست رفته بود و ترک جان کرده و مطمح نظرش جایی
خطرناک و ورطه هلاک، نه لقمه ای که متصور شدی که بکام آید یا مرغی
که بدام افتد.
چو در چشم شاهد نیاید زرت زر و خاک یکسان نماند برت
باری بنصیحتش گفتند ازین خیال محال تجنب 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 کشند و خوبان دوست
شرط مودت نباشد باندیشه جان، دل از مهر جانان بر گرفتن.
تو که در بند خویشتن باشی عشق بازی دروغ زن باشی
گر نشاید بدوست ره بردن شرط یاریست در طلب مردن
گر دست دهد که آستینش گیرم ورنه بروم بر آستانش میرم

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.

متعلقان را که نظر در کار او بود و شفقت بروزگار او پندش دادند و بندی نهدند. سودی نکرد.

دردا که طیب صبر میفرماید وین نفس حریص را شکر میباید

آن شنیدی که شاهدی بنهفت با دل از دست رفته‌ای میگفت

تا ترا قدر خویشتن باشد پیش چشمت چه قدر من باشد

آورده‌اند که مرآن پادشه زاده‌را^۷ که ملموح^۷ نظر او بود خبر کردند که جوانی بر سر این میدان مداومت می‌نماید، خوش طبع و شیرین‌زبان، سخنهای لطیف می‌گوید و نکته‌های بدیع از او می‌شنوند. چنین معلوم همی‌شود که دل‌آشفته است و شوری در سر دارد. پسر دانست که دل‌آویخته اوست و این گرد بلا انگیخته او. مرکب بجانب او راند. چون دید که نزدیک او عزم آمدن دارد بگریست و گفت

آنکس که مرا بکشت باز آمد پیش

مانا که دلش بسوخت بر کشته خویشتن

چندانکه ملاطفت کرد و پرسیدش که از کجایی و چه نامی و چه صنعت دانی، در قعر بحر مودت چنان غریق بود که مجال نفس زدن نداشت.

اگر خود هفت سب از بر بخوانی چو آشفتی، الف بی‌تی ندانی

گفتا سخنی با من چرا نگویی؟ که هم از حلقه درویشانم بل که حلقه بگوش ایشانم. آنکه بقوت استیناس محبوب از میان تلاطم امواج محبت سر بر آورد و گفت

عجیبت 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 کشته نباشد بدر خیمه 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 selfhood, 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

حکایت ۵

یکی را از متعلقان کمال بهجتی بود، و معلم از آنجا که حسن بشریتست با حسن بشره 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 یارِ خویشتم در ضمیر می آید

ز دیدنت نتوانم که دیده در بندم

و گر مقابله بینم که تیر می آید

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 اطلاع 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

ور هنری داری و هفتاد عیب دوست نبیند بجز آن یک هنر

حکایت ۶

شبی یاد دارم که یاری عزیزم^۱ از در درآمد. چنان بیخود از جای برجستم که چراغم باستین کشته شد.

سَرِّی طَیْفٌ مِّنْ یَّجْلُو بَطْلَعَتِهِ الدَّجِی

شگفت آمد از بختم که این دولت از کجا

بنشست و عتاب آغاز کرد که مرا در حال که^۱ 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

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.

این بیتم بخاطر بگذشت.

چون گرانی پیشِ شمع آید خیزش اندر میانِ جمع بکش
 ور شکر خنده‌ایست شیرین لب آستینش بگير و شمع بکش

حکایت ۷

یکی دوستی را که زمانها ندیده بود گفت کجائی؟ که مشتاق بوده‌ام. گفت
 مشتاق به که ملول^۱.

دیر آمدی ای نگار سرمست زودت ندهیم دامن از دست

معشوقه که دیر دیر بینند آخر کم از آنکه سیر بینند

شاهد که با رفیقان آید بجفا کردن آمده است بحکم آنکه از غیرت و
 مضادت خالی نباشد.

إِذَا جِئْتَنِي فِي رِفْقَةٍ لِتُزَوِّرَنِي وَإِنْ جِئْتَنِي فِي صَلَاحٍ فَأَنْتَ مُحَارِبٌ

بیک نفس که برآمیخت یار با اغیار

بسی نماند که غیرت وجود من بکشد

بخنده گفت که من شمع جمعم ای سعدی

مرا از آن چه که پروانه خوشتن بکشد

حکایت ۸

یاد دارم که در ایام پیشین من و دوستی چون دو مغز بادام^۱ در پوستی
 صحبت داشتیم. ناگاه اتفاق مغیب افتاد. پس از مدتی که باز آمد عتاب
 آغاز کرد که درین مدت قاصدی نفرستادی. گفتم دریغ آمدم که دیده قاصد
 بجمال تو روشن گردد و من محروم.

یار دیرینه، مرا گو بزبان توبه مده

که مرا توبه بشمشیر نخواهد بودن

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,

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 تحمل بی کران کردی. باری بلطفاتش گفتم دانم که ترا در مودت این منظور علتی و بنای محبت بر زلتی نیست. با وجود چنین معنی لایق قدر علما نباشد خود را متهم گردانیدن و جور بی ادبان 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^{۱۲} که صبر از دیدن او. و حکما^{۱۳} گویند دل بر مجاهده نهادن آسانترست که چشم از مشاهده برگرفتن.

هر که بی او بسر نشاید بُرد گر جفائی کند بیاید برد
روزی از دست گفتمش زینهار چند از آن روز گفتم استغفار
نکند دوست زینهار از دوست دل نهادم بر آنچه خاطر اوست
گر بلطفم بنزد خود خواند و بر بقهرم براند او داند

حکایت ۱۰

در عنفوان جوانی، چنانکه افتد و دانی، با شاهدی سری و سری داشتم بحکم آنکه حلقی داشت طیب الأدا و خلقی کالبدر إذا بدنا.

آنکه نبات عارضش آب حیات میخورد
در شکرش نگه کند هر که نبات میخورد

اتفاقاً بخلاف طبع از وی حرکتی بدیدم که نپسندیدم. دامن ازو درکشیدم و

مهره برچیدم و گفتم

برو هرچه می‌بایدت پیش گیر سرِ ما نداری، سرِ خویش گیر
شنیدمش که می‌رفت و می‌گفت

شپره گر وصلِ آفتاب نخواهد رونقِ بازارِ آفتاب نکاهد
این بگفت و سفر کرد و پریشانی او در من اثر کرد^{۱۳}.

فَقَدْتُ زَمَانَ الْوَصْلِ وَالْمَرْءَ جَاهِلًا بَقَدْرِ لَذِيذِ الْعَيْشِ قَبْلَ الْمَصَائِبِ

باز آی و مرا بکش که پیشت مردن

خوشر که پس از تو زندگانی کردن

اما بشکر و منت باری پس از مدتی باز آمد. آن حلق داودی متغیر شده و جمال یوسفی بزبان آمده و بر سیب زرخدانش چون به گردی نشسته و رونق بازار حسنش شکسته. متوقع که در کنارش گیرم، کناره گرفتم و گفتم.

آن روز که خطِ شاهدت بود صاحب‌نظر از نظر براندی

امروز بیامدی بصلحش کش فتحه و ضمّه برنشاندی

تازه‌بهارا، ورق‌ت زرد شد دیگ منه کاتش ما سرد شد

چند خرامی و تکبر کنی دولت پارینه تصوّر کنی

پیش کسی رو که طلبکار تست 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."¹

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 *nazarbāz* نظرباز 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 خط سبز دل عشاق بیشتر جوید
 بوستان تو گندنازاریست بسکه بر می کنی و می روید
 گر صبر کنی و بر بکنی^{۱۵} موی بناگوش این دولت ایام نکویی بسر آید
 گر دست بجان داشت می همچو تو بر ریش نگذاشت می تا بقیامت که بر آید
 سؤال کردم و گفتم جمال روی ترا
 چه شد که مورچه بر گرد ماه جوشیدست
 جواب داد ندانم چه بود رویم را
 مگر بماتم حُسنم سیاه پوشیدست

حکایت ۱۱

یکی را پرسیدم از مستعربان بغداد ما تقول فی المرء؟ گفت لا خیر فیهم. ما دام
 أحدهم لطیفاً يتخاشن فإذا خشن يتلاطف، یعنی چندانکه خوب و لطیف و نازک
 اندامست درشتی کند و سختی. چون سخت و درشت شد چنانکه بکاری
 نیاید، تلافی کند و دوستی نماید.^{۱۶}

امرد آنکه که خوب و شیرینست تلخ گفتار و تندخو بود
 چون بریش آمد و بلعت شد مردم آمیز و مهرجوی بود

حکایت ۱۲

یکی را از علما پرسیدند که کسی با ماهرو بیست در خلوت نشسته و درها
 بسته و رقیبان خفته و نفس طالب و شهوت غالب چنانکه عرب گوید التمر
 یانع والتأطور غیر مانع. هیچ باشد که بقوت پرهیزگاری ازو سلامت بماند؟
 گفت اگر از مهرویان سلامت 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 ulemà: "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 suffi-
 cient 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.

"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 of a beauty from Balkh said,

وإن سَلِمَ الإنسانُ من سوءِ نَفْسِهِ فَمَنِ سوءِ ظَنِّ المَدْعَى لیسِ یَسَلِّمُ
شاید پس کارِ خویشتن بنشستن لیکن نتوان زبَانِ مردم بستن

حکایت ۱۳

طوطی‌ری را با زاغی^{۱۷} در قفس کردند. طوطی از قبح مشاهده‌ او مجاهده می‌برد و می‌گفت این چه طلعت مکروهست و هیأت ممقوت و منظر ملعون و شمایل ناموزون؟ یا غراب البین، یا لیت بینی و بینتک بعد المشرقین.

علی الصَّبَّاحِ برویِ تو هر که برخیزد

صبحِ روزِ سلامت برو مسا باشد

بداختری چو تو در صحبتِ 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 ایام بوقلمون؟ لایق قدر من آنستی که با زاغی بدیوار باغی بر خرامان همی رفتی.

پارسارا بس اینقدر زندان که بود همطوبله زندان

بلی^{۱۸}، تا چه گنه^{۱۸} کردم که روزگارم بعقوبت آن در سلک صحبت چنین ابلهی خودرای ناجنس خیره‌درای بچنین بلا مبتلا گردانیده است.

کس نیاید بیای 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، نادان را از دانا وحشتست.

زاهدی در سماع زندان بود زان میان گفت شاهدِ بلخی

"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.

گر ملولی ز ما، تَرش منشین که تو هم در میان ما تلخی
جمعی چو گل و لاله بهم پیوسته تو هیزم خشک در میانشان^{۲۰} رسته
چون بادِ مخالف و چو سرما ناخوش چون برف نشسته‌ای و چون یخ بسته

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 سپری 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 در آید بخنده نمکین نمک زیاده کند بر جراحت ریشان
چه بودی ار سر زلفش بدستم افتادی چو آستین کریمان بدست درویشان
طایفه دوستان بر لطف این سخن نه که بر حسن سیرت خویش گواهی
همی داده بودند و^{۲۱} آفرین کرده و او هم در آن جمله مبالغه کرده بود و بر فوت صحبت دیرین تأسف خورده و بخطای خویش اعتراف نموده. معلوم کردم که از طرف او هم رغبتی هست. این بیتها فرستادم و صلح کردیم.

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 سر صلحست باز آی کز آن محبوب تر^{۲۲} باشی که بودی

حکایت ۱۵

یکی را زنی صاحب جمال جوان^{۲۳} در گذشت و مادر زن فرتوت بعلت کابین در خانه متمکن بماند. مرد از محاورت او بجان رنجیدی و از مجاورت او چاره ندیدی تا گروهی آشنایان پیرسیدن آمدندش. یکی گفتا چگونه‌ای در

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.

Q 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.

Q 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

مفارقت یار عزیز؟ گفت نادیدن زن بر من چنان دشوار نمی‌آید^{۲۲} که دیدن مادر زن.

گل بتاراج رفت و خار بماند گنج برداشتند و مسار بماند
دیده بر تارکِ سنان دیدن خوشتر از روی دشمنان دیدن
واجبست از هزار دوست بُرید تا یکی دشمنت نباید دید

حکایت ۱۶

یاد دارم که در ایام جوانی گذر داشتم بکویی و نظر بر رویی در تموزی که حرورش دهان بخوشانیدی و سمومش مغز استخوان بجوشانیدی. از ضعف بشریت تاب آفتاب هجیر نیاوردم و التجا بسایه دیواری بردم^{۲۵}، مترقب که کسی حرّ تموز از من ببرد آبی فرو نشاند که همی ناگاه از ظلمت دهلیز خانه‌ای روشنائی^{۲۶} 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 بردست و شکر در آن ریخته و بعرق برآمیخته. ندانم بگلابش مطیب کرده بود یا قطره‌ای چند از گل رویش در آن چکیده. فی‌الجمله شراب از دست نگارینش برگرفتم و بخوردم و عمر از سر گرفتم.

ظَمًا يَقْلِي لَا يَكَادُ يُسِغُهُ رَشْفُ الزَّلَالِ وَلَوْ شَرِبْتُ بِجُورًا

خرم آن فرخنده طالع‌را که چشم بر چنین روی او فتد هر بامداد
مست می بیدار گردد نیم شب مست ساقی روز محشر بامداد

حکایت ۱۷

سالی محمد خوارزمشاه (رحمة الله عليه) با ختا برای مصلحتی صلح اختیار کرد. بجامع کاشغر درآمدم. پسری دیدم نحوی، بغایت اعتدال و نهایت

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."³

"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.

جمال چنانکه در امثال او گویند

معلمت همه شوخی و دلبری آموخت

جفا و ناز و عتاب و ستمگری آموخت

من آدمی بچنین شکل و خوی و قدّ و روش

ندیده‌ام، مگر این شیوه از پری آموخت

مقدمه نحو زمخشری در دست داشت و همی خواند: *ضَرَبَ زَيْدٌ عَمْرًا وَكَانَ الْمُتَعَدَّى عَمْرًا.*

گفتم ای پسر، خوارزم و ختا صلح کردند و زید و عمرو را همچنان خصومت باقیست؟ بخندید و مولدم پرسید. گفتم خاک شیراز. گفت از سخنان سعدی چه داری؟ گفتم

بَلَيْتُ بِنَحْوِي يَصُولُ مُغَاضِبًا عَلَيَّ كَرَيْتُ فِي مُقَابَلَةِ الْعَمْرُو

عَلَى جَرِّ ذَيْلِ لَيْسَ يَرْفَعُ رَأْسَهُ وَهَلْ يَسْتَقِيمُ الرَّفْعُ مِنْ عَامِلِ الْجَرِّ

لختی بانديشه فرو رفت و گفت غالب اشعار او درین زمين بزبان پارسیست. اگر بگویی بفهم نزدیکتر باشد. *كَلِمَ النَّاسِ عَلَى قَدْرِ عُقُولِهِمْ.* گفتم

طبع ترا تا هوسِ نحو کرد صورتِ صبر از دلِ ما محو کرد
 ای دلِ عشقِ بدام تو صید ما بتو مشغول و تو با عمرو و زید
 بامدادان که عزم سفر مصمم شد گفته بودندش که فلان سعیدست. دوان
 آمد و تلافی کرد و تأسف خورد که چندین مدّت چرا نگفتی که منم تا شکر
 قدوم بزرگانرا میان بخدمت بیستمی؟

گفتم با وجودت ز من آواز نیاید که منم.
 گفتا چه شود اگر درین خطّه چندی بر آسایی تا بخدمت مستفید گردیم؟
 گفتم نتوانم بحکم این حکایت
 بزرگی دیدم اندر کوهساری قناعت کرده از دنیا بغاری
 چرا گفتم بشهر اندر نیایی که باری بندی از دل برگشایی
 بگفت آنجا پیرویان نغزند چو گل بسیار شد پیلان بلغزند
 این بگفتم و بوسه بر سر و روی یکدیگر دادیم و وداع کردیم.

بوسه دادن بروی دوست چه سود؟ هم درین لحظه کردنش بدرود
 سیب گویی وداع بستان کرد روی ازین نیمه سرخ و زان سو زرد
 إن لم أمث يومَ الوداع تأسفًا لا تحسبونی فی المودّة منطقیًا

حکایت ۱۸

خرقه پوشی در کاروان حجاز همراه ما بود. یکی از امرای عرب مر او را صد
 دینار بخشید تا قربان کند. دزدان خفاجه ناگاه بر کاروان زدند و پاک
 بردند. بازرگانان گریه و زاری کردن گرفتند و فریاد بی فایده خواندن.
 گر تضرّع کنی و گر فریاد دزد زر بازپس نخواهد داد
 مگر آن درویش صالح که بر قرار خویش مانده بود و تغیر 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.

"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;

گفت بلی بردند ولیکن مرا با آن الفتی چنان نبود که بوقت مفارقت خسته دلی باشد.

نباید بستن اندر چیز و کس دل که دل برداشتن کاریست مشکل
گفتم موافق حال منست آنچه گفتمی که مرا در عهد جوانی با جوانی اتفاق
مخالطت بود و صدق مودت تا بجایی که قبله چشم جمال او بودی و سود
و^{۲۷} سرمایه عمرم وصال او.

مگر ملائکه بر آسمان و گرنه بشر

بحسن صورت او در زمی نخواهد بود

بدوستی که حرامست بعد ازو صحبت

که هیچ نطفه چنو آدمی نخواهد بود

ناگهی پای وجودش بگل اجل فرورفت 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 خار اجل

دست گیتی بسزدی تیغ^{۲۸} هلاکم بر سر

تا درین روز جهان بی تو ندیدی چشم

این منم بر سر خاک تو که خاکم بر سر

آنکه قرارش نگرفتی و خواب تا گل و نسربن نشاندی نخست

گردش گیتی گل رویش بریخت خار بنان^{۲۹} بر سر خاکش برست

بعد از مفارقت او عزم کردم و نیت جزم که بقیّت زندگانی فرش هوس

درنوردم و گرد مجالست نگردم.

سود دریا نیک بودی گر نبودی بیم موج

صحبت گل خوش بدی گر نیستی تشویش خار

دوش چون طاوس می نازیدم اندر باغ وصل

⁶"To pour dust on the head" is a common Persian expression for mourning.

today I writhe like a snake in separation from my beloved.

Q 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.

دیگر امروز از فراقِ یار می پیچم چو مار^{۲۰}

حکایت ۱۹

یکی را از ملوک عرب حدیثِ مجنونِ لیلی و شورشِ حال وی بگفتند که با کمال فضل و بلاغت سر در بیابان نهاده است و زمام اختیار^{۳۱} 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

وَرُبَّ صَدِيقٍ لَامَنِي فِي وِدَادِهَا أَلَمْ يَرَهَا يَوْمًا فَيُوضِعَ لِي عُذْرِي

کاش آنان که عیب من جستند رویت ای دلستان بدیدندی

تا بجای ترنج در نظرت بی خبر دستها بریدندی

تا حقیقت معنی بر صورت دعوی گواه آمدی که ﴿فَذَلِكُنَّ الَّتِي لُمْتُنِي فِيهِ﴾ ملک را 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 گذاشتند. ملک در هیأت او نظر کرد. شخصی دید سیه فام، باریک اندام. در نظرش حقیر آمد بحکم آنکه کمترین خدام حرم او بجمال ازو در پیش بودند و بزینت بیش. مجنون بفراسط دریافت. گفت از دریچه چشم مجنون بایستی^{۳۲} در جمال لیلی نظر کردن تا سر مشاهده او بر تو تجلی کند.

مَا مَرَّ مِنْ ذِكْرِ الْجَمِيِّ بِمَسْمَعِي لَوْ سَمِعْتَ وَرُؤْيَا الْجَمِيِّ صَاحَتْ مَعِي

یا مغشَرِ الخُلَّانِ قُولُوا لِلْمَعَا فِي لَسْتِ تَذْرِي مَا بِقَلْبِ الْمُوجِعِ

تندرستان را نباشد درد ریش جز بهمدردی نگویم درد خویش

گفتن از زنبور بی حاصل بود با یکی در عمر خود ناخورده نیش

⁷See Joseph in the Glossary.

تا ترا حالی نباشد همچو ما حال ما باشد ترا افسانه پیش
سوز 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 مترصد و جویان و بر
حسب واقعه گویان

در چشم من آمد آن سهی سرو بلند
بر بود دلم ز دست و در پای فکند
این دیده شوخ می کشد 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 شاهدهی و خشم گرفتن بینش وان عقده بر ابروی ترش شیرینش
در بلاد عرب گویند ضَرْبُ الْحَبِيبِ زَيْدٌ.

از دست تو مشت بر دهان خوردن
خوشتر که بدست خویش نان خوردن
همانا کز وقاحت او بوی سماحت همی آید.

انگور نوآورده ترش طعم بود
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 pur-
sued 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 de-
scription, 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

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.

حکم او بودند. زمین خدمت ببوسیدند که باجاست سخنی در خدمت^{۳۳} بگویم اگرچه ترک ادبست و بزرگان گفته اند

نه در هر سخن بحث کردن رواست خطا بر بزرگان گرفتن خطاست
الا^{۳۴} 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 منیعت تا بگناهی، شنیع ملوث نگردانی و حریف اینست که دیدی و حدیث اینکه شنیدی.

یکی کرده بی آبرویی بسی چه غم دارد از آبروی کسی

بسا نام نیکوی پنجاه سال 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 بی جواب ولیکن^{۳۵}

ملامت کن مرا چندان که خواهی که نتوان شستن از زنگی سیاهی

از یاد تو غافل نتوان کرد بهیچم سرکوفته مارم نتوانم که نیچم

این بگفت و کسان را بتفحص حال وی برانگیخت و نعمت بی کران بریخت و گفته اند هرکرا زر در ترازوست زور در بازوست و آنکه بر دینار دسترس ندارد در همه دنیا کس ندارد.

هرکه زر دید سر فرود آورد و ترازوی آهنین دوشست

فی الجملة شبی خلوتی میسر شد و هم در آن شب شهنه را خبر شد. قاضی

همه شب شراب در سر و شباب در بر، از تنم نخفتی و بترنم گفتی

امشب مگر بوقت نمی خواند این خروس

عشاق بس نکرده هنوز از کنار و بوس

باب پنجم در عشق و جوانی

پستانِ یار در خمِ گیسویِ تابدار

چون گویِ عاج در خمِ چوگانِ آبنوس^{۳۶}

یک دم که چشمِ فتنه بخوابست^{۳۷} زینهار

بیدار باش تا نرود عمر بر فسوس

تا نشنوی ز مسجد آدینه بانگِ صبح

یا از درِ سرایِ اتابکِ غریبِ کوس

لب بر^{۳۸} لبی چو چشمِ خروس ابلهی بود

برداشتنِ بگفته^{۳۹} بیهوده خروس

قاضی درین حال^{۴۰} که یکی از متعلقان در آمد و گفت چه نشینی؟ خیز و تا

پای داری گریز که حسودان بر تو دقّی گرفته اند بلکه حقی گفته اند تا مگر

آتش فتنه که هنوز اندکست بآبِ تدبیری فرو نشانیم مبادا که فردا چو بالا

گیرد عالمی فرا گیرد. قاضی بتبسم^{۴۱} درو نظر کرد و گفت

پنجه در صید برده ضیغم را چه تفاوت کند که سگ لاید

روی در رویِ دوست کن، بگذار تا عدو پشت دست می خاید

ملک را هم در آنشب آگهی دادند که در ملک تو چنین منکری حادث شده

است. چه فرمایی؟ ملک گفتا من او را از فضلالی عصر می دانم و یگانۀ

دهر^{۴۲}. باشد که معاندان در حق وی خوضی کرده اند. این سخن در سمع

قبول من نیاید مگر آنکه که معاینه گردد که حکما گفته اند

بتندی سبک دست بردن بتیغ بدندان گرد^{۴۳} پشت دست دریغ

شنیدم که سحرگاهی با تنی چند از خاصانِ بیالین قاضی فراز آمد. شمع را

دید ایستاده و شاهد نشسته و می ریخته و قدح شکسته و قاضی در خواب

مستی بی خبر از ملک هستی. بلطف اندک اندک بیدار کردش که خیز،

آفتاب برآمد. قاضی دریافت که حال چیست. گفت از کدام جانب 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 abomi-
nation had been committed in the kingdom. "What do you com-
mand?" 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 direc-
tion did the sun rise?" he asked.

گفت از قبل مشرق. گفت الحمد لله که در توبه همچنان بازست بحکم این حدیث که لا یُعَلَّقُ بِأَبِ التَّوْبَةِ عَلَى الْعِبَادِ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا، أَسْتَغْفِرُكَ اللَّهُمَّ وَأَتُوبُ إِلَيْكَ.

این دو چیزم بر گناه انگیختند بختِ 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 يَكْ يَنْفَعَهُمْ إِيْمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا﴾

چه سود از دزدی آنگه توبه کردن که نتوانی کمند انداخت بر کاخ
بلند ار میوه گو کوتاه کن دست که کوتاه خود ندارد دست بر شاخ
ترا با وجود چنین منکری که ظاهر شد سبیل خلاص صورت نبندد. این
بگفت و موگلان عقوبت در وی آویختند. گفت مرا در خدمت سلطان یک
سخن باقیست. ملک بشنید و گفت این چیست؟ گفت

بآستینِ ملالی که بر من افشانی
طمع مدار که از دامنست بدارم دست
اگر خلاص محالست ازین گنه که مراست
بدان کرم که تو داری امیدواری هست

ملک گفت این لطیفه بدیع آوردی و این نکته غریب گفتی. ولی محال
عقلست و خلاف شرع که ترا فضل و بلاغت امروز از چنگ عقوبت من رهایی
دهد. مصلحت آن بینم که ترا از قلعه بزیر اندازم تا دیگران نصیحت
پذیرند و عبرت گیرند. گفت ای خداوند جهان، پرورده 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 درگذشت 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,

"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.

هر که حمّالِ عیبِ خویشتیند طعنه بر عیبِ دیگران مزیند

حکایت ۱۲

جوانی پاکبازِ پاکرو بود که با پاکیزه‌روی در گرو بود
چنین خواندم که در دریایِ اعظم بگردابی در افتادند با هم
چو ملاح آمدش تا دست گیرد مبادا کندران حالت بمیرد
همی گفت از میانِ موج و تشویر مرا بگذار و دستِ یارِ من گیر
درین گفتن جهان بر وی برآشفته شنیدندش که جان میداد و میگفت
حدیثِ عشق از آن بطلالِ منیوش که در سختی کند یاری فراموش
چنین کردند یارانِ زندگانی ز کار افتاده بشنو تا بدانی
که سعدی راه و رسمِ عشقبازی چنان داند که در بغداد تازی
دلآرامی که داری دل درو بند دگر چشم از همه عالم فرو بند
اگر مجنونِ لیلی زنده گشتی حدیثِ عشق ازین دفتر نبستی

باب ششم در ضعف و پیری

حکایت ۱

با طایفه دانشمندان در جامع دمشق بحثی همی کردم که جوانی درآمد و گفت درین میان کسی هست که زبان پارسی بداند؟^۱ غالب^۲ اشارت بمن کردند. گفتمش خیرست. گفت پیری صد و پنجاه ساله در حالت نزعت و بزبان پارسی^۳ چیزی همی گوید و مفهوم ما نمی‌گردد. اگر بکرم رنجه شوی مزد یابی. باشد که وصیتی همی کند. چون بیالینش فرا رسیدم^۴ این می‌گفت

دمی چند گفتم برآرم بکام دریغا که بگرفت راه نفس
دریغا که بر خوان الوانِ عمر دمی خورده بودیم و گفتند بس

معانی این سخن را بعربی با شامیان همی گفتم و تعجب کردند از عمر دراز و تأسف او همچنان بر حیات دنیا. گفتم چگونه‌ای درین حالت؟ گفت

چگوم؟

ندیده‌ای که چه سختی همی رسد بکسی

که از دهانش بدر می‌کنند دندان

قیاس کن که چه حالت بود دران ساعت

که از وجود عزیز ی بدر رود جانی

گفتم تصوّر مرگ از سر بدر کن و وهم را بر طبیعت مستولی مگردان که فیلسوفان یونان گفته‌اند مزاج ارچه مستقیم بود اعتماد بقارا نشاید و مرض

Chapter Six

Feebleness and Old Age

Story 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

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.'

گرچه هایل بود دلالت کلی بر هلاک نکند. اگر فرمایی طبیبی را بخوانم تا معالجت کند. دیده بر کرد و بخندید و گفت

دست برهم زند طبیبِ ظریف چون خرف بیند او فتاده حریف

خواجه در بندِ نقشِ ایوانست خانه از پای بست ویرانست

پیرمردی ز نزع می نالید پیرزن صندلش همی مالید

چون مخبط شد اعتدالِ مزاج نه عزیمت اثر کند نه علاج

حکایت ۲

پیرمردی حکایت کند که دختری خواسته بودم و حجره بگل آراسته و خلوت 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 می‌گفتم بخت بلندت یار بود و چشم دولتت بیدار که بصحبت پیری افتادی، پخته، پرورده، جهان‌دیده، آرمیده، گرم و سرد چشیده، نیک و بد آزموده که حق صحبت بداند و شرط مودت بجای آورد، مشفق و مهربان، خوش طبع و شیرین‌زبان.

تا توانم دلت بدست آرم و بی‌آزاریم نی‌آزارم

و چو طوطی شکر بود خورشبت جان شیرین فدای پرورشبت

نه گرفتار آمدی بدست جوانی معجب، خیره‌رای، سرتیز، سبک‌پای که هر دم هوسی پزد و هر لحظه رایبی زند و هر شب جایی خسب 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.

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

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 قابله خویش
که گفت زن جوان را اگر تیری در پهلو نشیند به که پیری.

لَمَّا رَأَتْ بَيْنَ يَدَيْ بَعْلِهَا شَيْئًا كَارِخِي شَفَةِ الصَّامِ
تَقُولُ هَذَا مَعَهُ مَيِّتٌ وَإِنَّمَا الرُّقِيَّةُ لِلنَّامِ

زن کز بر مرد بی‌رضا برخیزد

بس فتنه و جنگ از آن سرا برخیزد

پیری که ز جای خویش نتواند خاست

الا بعضا، کیش عصا برخیزد

فی الجمله امکان موافقت نبود و بمفارقت انجامید. چون مدت عدت 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 اینهمه جور و تندخویی بارت بکشم که خوبرویی

با تو مرا سوختن اندر عذاب به که شدن با دگری در بهشت

بوی پیاز از دهن خوبروی نغزتر آید که گل از دست زشت

حکایت ۳

مهمان پیری بودم در دیاربکر که مال فراوان داشت و فرزند خوبروی.
شبی حکایت کرد که مرا بعمر خویش بجز این فرزند نبوده است. درختی
درین وادی زیارتگاهست که مردمان بحاجت خواستن آنجا روند. شبهای

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.

دراز در آن پای درخت بر حق بنالیده‌ام تا مرا این فرزند بخشیده است. شنیدم که پسرم با رفیقان آهسته همی گفت چه بودی که من آن درخت را 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 سوی تربتِ پدرت

تو بجای پدر چه کردی خیر تا همان چشم داری از پسرت

حکایت ۴

روزی بغرور جوانی سخت رانده بودم و شبانگاه بی‌پای گریه‌ای سست مانده. پیر مردی ضعیف از پس کاروان همی آمد و گفت چه خسبی که نه جای خفتنست؟ گفتم چون روم که نه پای رفتنست؟ گفت این نشنیدی که صاحب‌دلان گفته‌اند رفتن و نشستن به که دویدن و گسستن.

ای که مشتاقِ منزلی، مشتاب پندِ من کار بند و صبر آموز

اسبِ تازی دو تک رود بشتاب و اشتر آهسته میرود شب و روز

حکایت ۵

جوانی چست، لطیف، خندان، شیرین‌زبان 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 هوشش پژمرده. پرسیدمش چه گونه‌ای و چه حالتست؟ گفت تا کودکان بیاوردم دگر کودکی نکردم.

ماذا الصبى والشيب غير لتي وكفى بتغيير الزمان نذيراً

چون پیر شدی ز کودکی دست بدار بازى و ظرافت بجوانان بگذار

طرب نوجوان ز پیر مجوی که دگر نایب آید رفته بجوی

زرع را چون رسید وقت درو نخرامد چنانکه سبزه نو
 دور جوانی بشد از دست من آه و دریغ آن زمن دلفروز
 قوت سرینجه شیر برفت راضیم اکنون پینیری چو یوز
 پیر زنی موی سیه کرده بود گفتمش ای مامک دیرینه روز
 موی بتلیس سیه کرده گیر راست نخواهد شدن این پشت کوز

حکایت ۶

وقتی بجهل جوانی بانگ بر مادر زدم، دل آزرده بکنجی نشست و گریان
 همی گفت مگر خردی فراموش کردی که درشتی می کنی؟

چه خوش گفت زالی بفرزند خویش چو دیدش پلنگ افکن و پیلتن
 گر از عهد خردیت یاد آمدی که بیچاره بودی در آغوش من
 نکردی درین روز بر من جفا که تو شیرمردی و من پیسرزن

حکایت ۷

توانگری بخیل را پسری رنجور بود. نیکخواهان گفتندش مصلحت آنست
 که ختم قرآن کنی از بهر وی یا بذل قربان. لختی باندیشه فرورفت و گفت
 ختم مصحف بحضور^۱ اولی تر است که گله دور. صاحب دلی بشنید و گفت
 ختمش بعلت آن اختیار آمد که قرآن بر سر زبانست و زر در میان جان.

دریغاً گردن طاعت نهادن گرش همراه بودی دست دادن
 بدینداری چو خر در گل بمانند و راجمدی بخواهی صد بخوانند

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 مکننت داری. گفت مرا که پیرم با پیر زنان الفت نیست، پس او را که جوان باشد با من که پیرم چه دوستی صورت بندد؟^۲
زور بایسد نه زر که بانورا گزری دوست تر که ده من گوشت

حکایت ۹

شنیده‌ام که درین روزها کهن پیری
خیال بست پیرانه سر که گیرد جفت
بخواست دخترکی خوبروی گوهر نام
چو درج گوهرش از چشم مردمان بنهفت
چنانکه رسم عروسی بود تماشا بود
ولی بحمله اول عصای شیخ بخت
کمان کشید و نزد بر هدف که نتوان دوخت
مگر بسوزن فولاد جامه هنگفت
بدوستان گله آغاز کرد و حجت ساخت
که خان و مان من این شوخ دیده پاک برفت
میان شوهر و زن جنگ و فتنه خاست چنان
که سر بشحنه و قاضی کشید و سعدی گفت
پس از خلافت و شنت گناه دختر نیست
ترا 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 تأثیر تربیت

حکایت ۱

یکی 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.

چون بود 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 عیسی گرش بمگه برند چون بیاید هنوز خر باشد

حکایت ۲

حکیمی پسران را پند همی داد که جانان پدر، هنر آموزید که ملک و دولت دنیا را اعتماد نشاید و سیم و زر در سفر بر محل خطرست، یا دزد بیکبار ببرد، یا خواجه بتفاریق بخورد، اما هنر چشمه زاینده است و دولت پاینده، و گر هنرمند از دولت بیفتد غم نباشد که هنر در نفس خود دولتست. هر جا که رود قدر بیند و در صدر نشیند، و بی هنر لقمه چیند و سختی بیند.

سختست پس از جاه تحکم بردن خو کرده بناز جور مردم بردن
وقتی افتاد فتنه ای در شام هر کس از گوشه ای فرا رفتند
روستازادگان دانشمند بوزیری پادشا رفتند
پسران وزیر ناقص عقل بگدایی بروستا رفتند

Chapter Seven

The Effects of Education

Story 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
میراث پدر خواهی، علم پدر آموز
کین مال پدر خرج توان کرد بیک روز

حکایت ۳

یکی از فضلا تعلیم ملک زاده ای همی داد و ضرب بی محابا زد و زجر بی قیاس نمودی. باری پسر از بی طاقتی شکایت پیش پدر برد و جامه از تن دردمند برداشت. پدر را دل بهم برآمد. استاد را بخواند و گفت پسران آحاد رعیت را چندین جفا و تویخ روا نمیداری که فرزند مرا. سبب چیست؟ گفت سبب آنکه سخن اندیشیده باید گفتن و حرکت پسندیده کردن همه خلق را علی العموم و پادشاهان را علی الخصوص بموجب آنکه بردست و زبان ایشان هرچه رفته شود هرآینه بافواه بگویند و قول و فعل عوام الناس را چندان اعتباری نباشد.

اگر صد ناپسند آید ز درویش رفیقانش یکی از صد ندانند
وگر یک بذله گوید پادشاهی از اقلیمی باقلیمی رسانند
پس واجب آمد معلم پادشاه را در تهذیب اخلاق خداوندزادگان (أَبْنَاهُمْ اللَّهُ
نَبَاتًا حَسَنًا) اجتهاد از آن بیش کردن که در حق عوام.
هر که در خردیش ادب نکنند در بزرگی فلاح ازو برخاست
چوب تر را چنانکه خواهی پیچ نشود خشک جز باتش راست
ملک را حسن تدبیر فقیه و تقریر جواب او موافق رای آمد. خلعت و نعمت
بخشید و پایه منصب او بلندتر گردانید.

حکایت ۴

معلم کتابی 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

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.'"

Q 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.

گداطبع، ناپرهیزگار که عیش مسلمانان بدیدن او تبه گشتی و خواندن قرآنش دل مردم سیه کردی. جمعی پسران پاکیزه و دختران دوشیزه بدست جفای او گرفتار، نه زهره خنده و نه یارای گفتار، که عارض سیمین یکی را تپانچه زدی و گه ساق بلورین دیگری شکنجه کردی. القصه شنیدم که طرفی از خیانت نفس او معلوم کردند و بزدند و مکتب او را بمصلحی دادند پارسای سلیم، نیک مرد حلیم که سخن جز بحکم ضرورت نگفتی و موجب آزار کس بر زبانش نرفتی. کودکان را هیبت استاد نخستین از سر برفت و معلم دومین را اخلاق ملکی دیدند و یک یک دیو شدند. با اعتماد حلم او علم فراموش کردند و اغلب اوقات ببازیچه فراهم نشستند و لوح درست ناکرده در سر هم شکستندی.

استاد و معلم چو بود بی آزار خرسک بازند کودکان در بازار
بعد از دو هفته بر آن مسجد گذر کردم. معلم اولین را دیدم که دل خوش کرده بودند و بمقام خویش آورده. انصاف برنجیدم و لاجول گفتم که دیگر باره ابلیس را معلم ملائک چرا کردند؟ پیرمردی ظریف جهان دیده 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

پارسازاده ای را نعمت بی کران از ترکه عمّان بدست افتاد. فسق و فجور آغاز کرد و مبدّری 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 مسلم کسی را باشد

که دخل معین دارد.

چو دخلت نیست خرج آهسته تر کن که میگویند ملاحان سرودی
اگر باران بکوهستان نبارد بسالی دجله 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 لذت نای و نوش این سخن در گوش نیارود
و بر قول من اعتراض کرد و گفت راحت عاجل بتشویش محنت آجل منغص
کردن خلاف رای خردمندا است.

خداوندانِ کام و نیکبختی چرا سختی برند از بیم سختی
برو شادی کن ای یارِ دلفروز غم فردا نشاید خورد امروز
فکیف مرا که در صدر مروّت نشسته‌ام و عقد فتوت بسته و ذکر انعام در
افواه عوام افتاده؟

هر که علم شد بسخا و کرم بند نشاید که نهد بر درم
نام نکویی چو برون شد بکوی در نتوانی که ببندی بروی
دیدم که نصیحت نمی‌پذیرد و دم گرم من در آهن سرد او اثر نمی‌کند. ترک
مناصحت گرفتم و روی از مصاحبت بگردانیدم و قول حکمارا بستم که
گفته‌اند بَلِّغْ مَا عَلَيْكَ فَإِنْ لَمْ يَقْبَلُوا فَمَا عَلَيْكَ.

گرچه دانی که نشنوند بگوی هرچه دانی ز نیکخواهی و پند
زود باشد که خیره‌سر بینی بدو پای او فتاده اندر بند
دست بر دست میزنند که دریغ نشنیدم حدیثِ دانشمند
تا پس از مدتی آنچه اندیشه من بود از نکبت حالش بصورت بدیدم که پاره
پاره بهم بر میدوخت و لقمه لقمه همی‌اندوخت. 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 liberali-
ty, 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

پادشاهی پسری را بادیبی داد و گفت این فرزند تست. تربیتش همچنان کن که یکی از فرزندان خویش. گفت فرمان بردارم. سالی چند برو سعی کرد و بجایی نرسید و پسران ادیب در فضل و بلاغت منتهی شدند. ملک دانشمندرا مؤاخذت کرد و معاتبت فرمود که وعده خلاف کردی و وفا بجای نیاوردی. گفت بر رای خداوند روی زمین پوشیده نماند که تربیت یکسانست و طبایع مختلف.

گرچه سیم وزر زسنگ آید همی در همه سنگی نباشد زر و سیم
بر همه عالم همی تابد سهیل جایی انبان میکند، جایی ادیم

حکایت ۷

یکی را شنیدم از پیران مرّبی که مریدی را همی گفت ای پسر، چندانکه تعلق خاطر آدمیزاد بروزیست اگر بروزی ده بودی بمقام از ملائکه درگذشتی.
فراموشت نکرد ایزد در آن حال که بودی نطفه مدفون و مدهوش
روانت داد و طبع و عقل و ادراک جمال و نطق و رای و فکرت و هوش
ده انگشت مرتّب کرد بر کف دو بازویت مرگب ساخت بر دوش
کنون پنداری ای ناچیز همّت که خواهد کردنت روزی فراموش

حکایت ۸

اعرابی را دیدم که پسر را همی گفت یا بُئی، إِنَّكَ مَسْئُولٌ يَوْمَ الْقِيَامَةِ مَاذَا اَكْتَسَبْتَ
وَلَا يُقَالُ مَن اَنْتَسَبْتَ، یعنی ترا خواهند پرسید که عملت چیست، نگویند

"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

پدرت کیست.

جامه کعبه را که می بوسند او نه از کرم پيله نامی شد
با عزیزی نشست روزی چند لاجرم همچو گرامی شد

حکایت ۹

در تصانیف حکما آورده اند که کژدم را ولادت معهود نیست چنانکه دیگر حیوانات را، بل احشای مادر را بخورند و شکمش را بدرند و راه صحرا گیرند، و آن پوستها که در خانه 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 خردی با مادر چنین معاملت کرده اند، لاجرم در بزرگی چنین مقبلند و محبوب.

پسری را پدر وصیت کرد کای جوان بخت یاد گیر این پند
هر که با اهل خود وفا نکند نشود دوست روی و دولتمند

لطیفه

کژدم را گفتند چرا بزمستان در نمی آیی؟ گفت بتابستانم چه حرمتست که بزمستان نیز بیایم؟

حکایت ۱۰

فقیره درویشی حامله بود. مدت حمل بسر آورده و مر این درویش را همه عمر فرزند نیامده بود. گفت اگر خدای عز و جل مرا پسری دهد جزین خرقه که پوشیده دارم هر چه ملک منست ایثار درویشان کنم. اتفاقاً پسر آورده و سفره درویشان بموجب شرط بنهاد. پس از چند سالی که از سفر شام باز آمدم بمحلت آن دوست برگزیدم 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.

Q 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.

Q 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

بزدان شهنه در است. سبب پرسیدم. کسی گفت پسرش خمر خورده است و عربده کرده است و خون کسی ریخته و از میان گریخته و پدر را بعلت او سلسله در نیست و بند گران بر پای. گفتم این بلارا بحاجت از خدای عزّ و جلّ خواسته است.

زنانِ باردار ای مرد هشیار اگر وقتِ ولادت مار زاینند
از آن بهتر بنزدیکِ خردمند که فرزندانِ ناهموار زاینند

حکایت ۱۱

طفل بودم که بزرگی را 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 جلّ و علا بیش از آن باشی که در بند حظ نفس خویش، و هر آنکه در او این صفت موجود نیست بنزد محققان بالغ شمارندش.

بصورت آدمی شد قطره آب که چل روزش قرار اندر رحم ماند
و گر چل ساله را عقل و ادب نیست بتحقیقش نشاید آدمی خواند
جوانمردی و لطفست آدمیت همین نقش هیولایی مپندار
هنر باید که صورت می توان کرد بایوانهادر از شنگرف و زنگار
چو انسان را نباشد فضل و احسان چه فرق از آدمی تا نقش دیوار
بدست آوردن دنیا هنر نیست یکی را گر توانی دل بدست آر

حکایت ۱۲

سالی نزاعی در پیادگان حجاج 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-

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."¹

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. *Piyāda*, 'one who goes on foot,' is the word for 'pawn' in chess and for 'traveler.'

کجاوه نشینی را شنیدم که با عدیل خود می گفت یا للعجب پیاده عاج چون عرصه شطرنج بسر می برد فرزین میشود، یعنی به از آن میگردد که بود، و پیادگان حاج بادیه بسر بردند و بتر شدند.

از من بگوی حاجی مردم گزای را کو پوستین خلق بازار میدرد حاجی تو نیستی، شترست از برای آنک بیچاره خار میخورد و بار میبرد

حکایت ۱۳

هندویی نفت اندازی همی آموخت. حکیمی گفت ترا که خانه نینست بازی نه اینست.

تا ندانی که سخن عین صوابست مگوی

و آنچه دانی که نه نیکوش جوابست مگوی

حکایت ۱۴

مردکی را چشم درد خاست. پیش بیطار رفت که دوا کن. بیطار از آنچه در چشم چارپایان می کرد در دیده 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 بخت رای منسوب گردد.

ندهد هوشمند روشن رای بفرومایه کارهای خطیر

بوریا باف اگرچه بافندست نبرندش بکارگاه حریر

حکایت ۱۵

یکی را از بزرگان ائمه پسری وفات یافت. پرسیدند که بر صندوق گورش

“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.

چه نویسیم؟ گفت آیات کتاب مجید را عزت و شرف بیش از آنست که روا باشد بر چنین جایها نوشتن که بروزگار سوده گردد و خلائق 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 سبزه بینی دمیده از گل من

حکایت ۱۶

پارسائی بر یکی از خداوندان نعمت گذر کرد که بنده ای را دست و پای استوار بسته عقوبت همیکرد. گفت ای پسر، همچو تو مخلوقی را خدای عزّ و جَلّ اسیر حکم تو گردانیده است و ترا بر وی فضیلت داده، شکر نعمت باری تعالی بجای آر و چندین جفا بر وی میسند. نباید که فردای قیامت به از تو باشد و شرمساری بری.

بر بنده مگیر خشم بسیار جورش مکن و دلش میازار

اورا تو بده درم خریدی آخر نه بقدرت آفریدی

این حکم و غرور و خشم تا چند هست از تو بزرگتر خداوند

ای خواجه ارسلان و آغوش فرمانده خود مکن فراموش

در خبر است از خواجه عالم صلی الله علیه و آله که گفت بزرگترین حسرتی روز قیامت آن بود که بنده صالح را ببهشت برند و خواجه فاسق را بدوزخ.

بر غلامی که طوع خدمت تست خشم بیحد مران و طیره مگیر

که فضیحت بود بروز شمار بنده آزاد و خواجه در زنجیر

حکایت ۱۷

سالی از بلخ بیامیانم سفر بود و راه از حرامیان پرخطر. جوانی به بدرقه

همراه من شد، سپرباز، چرخ‌انداز، سلح‌شور، بیش‌زور، که بده مرد توانا
کمان او زه کردند و زورآوران روی زمین پشت او بر زمین نیاوردندی،
ولیکن، چنانکه دانی، متنعم بود و سایه‌پرورده، نه جهان‌دیده و سفرکرده.
رعد کوس دلاوران بگوشش نرسیده و برق شمشیر سواران ندیده.

نیفتاده در دست دشمن اسیر بگردش نباریده باران تیر

اتفاقاً من و این جوان هر دو در پی هم دوان، هر آن دیوار قدیمش که پیش
آمدی بقوت بازو بیفکندی و هر درخت عظیم که دیدی بزور سرینجه
برکندی و تفاخرکنان گفتی

پیل کو تا کتف و بازوی گردان بیند

شیر کو تا کف و سرینجه 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. جوان را گفتم چه
پایی؟

بیار آنچه داری ز مردی و زور که دشمن بیای خود آمد بگور

تیر و کمان را دیدم از دست جوان افتاده و لرزه بر استخوان.

نه هر که موی شکافد بتیر جوشن‌خای

بروز حمله جنگ‌آوران بدارد پای

چاره جز آن ندیدیم که رخت و سلاح و جامه رها کردیم و جان بسلامت
بیاوردیم.

بکارهای گران مرد کار دیده فرست که شیر شریزه درآرد بزیر خم کمند

جوان اگر چه قوی‌یال و پیلتن باشد

بجنگ دشمن از هول بگسلد پیوند چنانکه مسأله شرع پیش 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.

📖 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.

حکایت ۱۸

توانگرزاده‌ای را دیدم بر سر گور پدر نشسته و با درویش بچه‌ای مناظره در پیوسته که صندوق تربت پدرم سنگینست و کتابه رنگین و فرش رخام انداخته و خشت پیروزه درو ساخته، بگور بدرت چه ماند؟ خشتی دو فراهم آورده و مشتی دو خاک بر آن پاشیده. درویش پسر این بشنید و گفت تا بدرت زیر این سنگهای گران بر خود بجنبیده باشد پدر من بهشت رسیده بود.

خر که کمتر نهند بر وی بار بی شک آسوده‌تر کند رفتار

مردِ درویش که بارِ ستم فاقه کشید

بدرِ مرگ همانا که سبکبار آید

وانکه در نعمت و آسایش و آسانی زیست

مردنش زین همه شک نیست که دشوار آید

بهمه حال اسیری که ز بندی برهد

بهتر از حال امیری که گرفتار آید

حکایت ۱۹

بزرگی را پرسیدم در معنی این حدیث که اعدی عدوك نفسك التي بين جنبتك. گفت بحکم آنکه هر آن دشمنی که با وی احسان کنی دوست گردد مگر نفس را که چندانکه مدارا بیش کنی مخالفت زیادت کند.

فرشته‌خوی شود آدمی بکم خوردن

وگر خورد چو بهایم بیوفتد چو جماد

مراد هر که بر آری مطیع امر تو گشت

خلاف نفس که فرمان دهد چو یافت مراد

جدال سعدی با مدعی در بیان توانگری و درویشی

یکی در صورت درویشان، نه بر صفت ایشان، در محفلی دیدم نشسته و شنعتی در پیوسته و دفتر شکایتی باز کرده و ذمّ توانگران آغاز کرده. سخن بدینجا رسانیده که درویش را دست قدرت بسته است و توانگر را پای ارادت شکسته.

کریمان را بدست اندر درم نیست خداوندان نعمت را کرم نیست مرا که پرورده نعمت بزرگانم این سخن سخت آمد. گفتم ای یار، توانگران دخل مسکینان اند و ذخیره گوشه نشینان و مقصد زائران و کھف مسافران و محتمل بارگران از بهر راحت دگران دست تناول آنکه بطعام برند که متعلقان و زیردستان بخورد و فضل مکارم ایشان بأرامل 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 جود دست و گر قوت سجود، توانگران را به میسر شود که مال مزگا دارند و جامه پاک و عرض مصون و دل فارغ. و قوت طاعت در لقمه لطیف است و صحت عبادت در کسوت نظیف. پیداست که از معده خالی چه قوت آید و از دست تهی چه مروّت، و از پای بسته چه سیر آید و از دست گرسنه چه خیر

شب پراکنده خسب آنکه پدید بُود و جبه بامدادانش

مورگرد آورد بتابستان تا فراغت بُود زمستانش

فراغت با فاقه نیبوند و جمعیت در تنگدستی صورت نبندد. یکی تحرّمه

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؟

خداوند مکنتم بحق مشغول پراکنده‌روزی، پراکنده‌دل

پس عبادت اینان بقبول اولی‌تر است که جمعند و حاضر، نه پریشان و پراکنده‌خاطر، اسباب معیشت ساخته و باوراد عبادت پرداخته. عرب گوید
 أَعُوذُ بِاللَّهِ مِنَ الْفَقْرِ الْمَكِيبِ وَجَوَارِ مَنْ لَا يُحِبُّ، و در خبر است الْفَقْرُ سَوَادُ الْوَجْهِ فِي الدَّارَيْنِ. گفتا نشنیدی که پیغمبر ﷺ گفت الْفَقْرُ فَخْرِي؟ گفتم خاموش که اشارت خواجه ﷺ بفقر طایفه‌ایست که مرد میدان رضا اند و تسلیم تیر قضا، نه اینان که خرقة ابرار پوشند و لقمه ادرار فروشند.

ای طبل بلندبانگ، در باطن هیچ بی‌توشه چه تدبیر کنی وقت بسیج
 روی طمع از خلق بیج از مردی تسیح هزاردانه بر دست میج
 درویش بی‌معرفت نیارآمد تا فقرش بکفر انجامد. کاذ الْفَقْرُ أَنْ يَكُونَ كَفْرًا که
 نشاید جز بوجود نعمت برهنه‌ای پوشیدن یا در استخلاص گرفتاری
 کوشیدن. و ابنای جنس مارا بمرتبه ایشان که رساند و يدِ عَلِيَا بِيَدِ سَفَلِي
 چه ماند؟ نیننی که حق جَلَّ وَعَلَا در محکم تنزیل از نعیم اهل بهشت خبر
 می‌دهد که ﴿أَوْلَيْكَ لَهُمْ رِزْقٌ مَّغْلُومٌ﴾ تا بدانی که مشغول کفاف از دولت
 عفاف محرومست و ملک فراغت زیر نگین رزق معلوم.

تشنگان را نماید اندر خواب همه عالم بچشم چشمه 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'lûm*) is interpreted, 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.

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

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 تصوّر کند که تریاق اند یا کلید خزانه 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 بی‌سرویایی 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 بی‌خبر از قول حکما که گفته‌اند هر که بطاعت از دیگران کمست و بنعمت بیش، بصورت توانگرست و بمعنی درویش.

گر بی‌هنر بمال کند کبر بر حکیم کون خرش شمار و گر گاو عنبرست گفتم مذمت اینان روا مدار که خداوندان کرمند. گفت غلط گفتمی که بنده درمند. چه فایده چون ابر آزارند و نمی‌بارند و چشمه آفتابند و بر کس نمی‌تابند. بر مرکب استطاعت سوارانند و نمی‌رانند، قدمی بهر خدا نهند، و درمی بی‌من و اذی ندهند. مالی بمشقت فراهم آرند و بخست 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 بعلت گدائی و گرنه هر که طمع یکسو نهد کریم و بخیلش یکی نماید. محک داند که زر چیست و گدا داند که ممسک کیست. گفتا بتجربت آن همی‌گویم که متعلقان بر در دارند و غلیظان شدید بر گمارند تا بار عزیزان ندهند و دست بر سینه

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

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 پرده دار که کس در سرای نیست

گفتم بعدر آنکه از متوقعان بجان آمده اند و از رقعۀ گدایان بفرغان و محال

عقلست اگر ریگ بیابان در شود که چشم گدایان پر شود.

دیده اهل طمع بنعمت دنیا پر نشود همچنانکه چاه بشبیم

هر کجا سختی کشیده ای تلخی دیده ای را بینی خود را بشره در کارهای

مخوف اندازد و از توابع آن نپرهیزد و از عقوبت ایزد نهراسد و حلال از

حرام شناسد.

سگی را اگر کلوخی بر سر آید ز شادی برجهد کین استخوانیست

وگر نعشی دو کس بر دوش گیرند لثیم الطبع 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 توقع

دارم. هرگز دیده ای دست دعائی بر کتف بسته یا بی نوائی بزندان در نشسته

یا پرده معصومی دریده یا کفی از معصم بریده الا بعلت درویشی؟

شیرمردان را بحکم ضرورت در نقبها گرفته اند و کعبها سفته. و محتمل

است آنکه یکی را از درویشان نفس امّاره طلب کند چو قوت احصانش

نباشد بعضیان 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 حدّی بر خبثی گرفتند. با آنکه شرمساری برد، بیم سنگساری

بود. گفت ای مسلمانان، قوت ندارم که زن کنم و طاقت نه که صبر کنم.

چکنم؟ لا زهباتیة فی الاسلام. وز جمله مواجب سکون و جمعیت درون که مر

توانگر را میسر شود یکی آنکه هر شب صنمی در بر گیرد که هر روز بدو

جوانی از سر گیرد. صبح تابان را دست از صباحت او بر دل و سرو خرامان را پای از خجالت او در گل.

بخون عزیزان فرو برده چنگ سر انگشتها کرده عناب رنگ
محالست که با حسن طلعت او گرد مناهی گردد یا قصد تباهی کند.

دلی که حور بهشتی ربود و یغما کرد

کسی التفات کند بر بتان یغمائی

مَنْ كَانَ يَبْنَ يَدِيهِ مَا اشْتَهَى رُطْبٌ يُغْنِيهِ ذَلِكَ عَنِ رَجْمِ الْعَنَاقِيدِ

اغلب تهی دستان دامن عصمت بمعصیت آلاینند و گرسنگان نان ربایند.

چون سگ درنده گوشت یافت نرسد

کین شتر صالحست یا خر دجال

چه مایه مستوران بعلت درویشی در عین فساد افتاده اند و عرض گرامی بیاد زشت نامی برداده.

با گرسنگی قوت پرهیز نماند افلاس عنان از کف 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 می برم.

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 پوشیدمی. تا نقد کیسه همت در باخت و تیر جعبه حجت همه بینداخت.

هان تا سپر نیفکنی از حمله فصیح

کورا جز آن مبالغه مستعار نیست

دین ورز و معرفت که سخندان سجع 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 درّ سلاح دارد و کس در حصار نیست

تا عاقبت الامر دلیلش نماند، ذلیلش کردم. دست تعدّی دراز کرد و بیهده گفتن آغاز که سنت جاهلانست که چون بدلیل از خصم فرو مانند سلسله خصومت بجنبانند. چون آزر بت تراش که بحجّت با پسر نیامد بجنگش برخاست که ﴿لَئِنْ لَمْ تَنْتَهَ لِأَرْجُمْتُكَ﴾ دشنام داد. گفتم گریبانم درید ز نخدانش گرفتم.

او در من و من در او فتاده خلق از پی ما دوان و خندان

انگشت تعجب جهانی از گفت و شنید ما بدنان

القصّه، مرافعه 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 تفکر فرو برد و پس از تأمل بسیار سر برآورد و گفت ای آنکه توانگران را ثنا گفتمی و بر دریشان جفا روا داشتی، بدانکه هر جا که گلست خارست، و با خمر خمارست، و بر سر گنج مارست، و آنجا که در شاهوار است نهنگ مردم خوارست. لذت عیش دنیارا لدغه اجل در پس است و نعیم بهشترا دیواره 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 زمره توانگران شاگرد و کفور و در حلقه درویشان صابرند و ضجور.

اگر ژاله هر قطره ای در شدی چو خرمهره بازار ازو پر شدی

مقربان حق جلّ و علا توانگرانند درویش سیرت و درویشانند توانگر همت، و مهین توانگران آنست که غم درویش خورد، و بهین درویشان آنست که کم توانگر گیرد. ﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ 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 whoso trusteth in God, he will be his sufficient support* [Kor. 65:3].

پس روی عتاب از من بجانب درویش آورد و گفت ای که گفתי توانگران مشغولند و ساهی و مست ملاحی، نعم، طایفه‌ای هستند بر این صفت که بیان کردی، قاصرهمت، کافر نعمت که ببرند و بنهند و نخورند و ندهند. و گر بمثل باران نبارد یا طوفان جهان بردارد با اعتماد مکت خویشت از محنت درویش نپرسند و از خدای عزّ و جلّ نترسند و گویند

گر از نیستی دیگری شد هلاک مرا هست، بطرا ز طوفان چه باک
 وراکیات نیاقی فی هوا دیجا لم یلتفتن إلى من غاص فی الکئب
 دونان چو گلیم خویشت بیرون بردند گویند چه 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
 پادشاه عالم عادل مؤید مظفر منصور مالک ازمه انام، حامی ثغور اسلام،
 وارث ملک سلیمان، اعدل ملوک زمان، مظفر الدنیا والدین اتابک ابی بکر
 سعد ادام الله ايامه ونصر اعلامه

پدر بجای پسر هرگز این کرم نکند که دست جود تو با خاندان آدم کرد
 خدای خواست که بر عالمی ببخشد ترا برحمت خود پادشاه عالم کرد
 قاضی چو سخن بدین غایت رسانید وز حدّ قیاس ما اسب مبالغه درگذرانید
 بمقتضای حکم قضا رضا دادیم و از ماضی درگذشتیم، و بعد از مجارا
 طریق مدارا گرفتیم و سر بتدارک بر قدم یکدیگر نهادیم و بوسه بر سر و
 روی هم دادیم و ختم سخن برین بود.

مکن ز گردش گیتی شکایت ای درویش
 که تیره بختی اگر هم برین نسق مردی
 توانگرا چو دل و دست کامرانت هست
 بخور ببخش که دنیا و آخرت بردی

Then he turned his face from me and began to chastise the der-
 vish, 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 appeasement 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. عاقلی را
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 سر تحصیل مال کرد و نخورد



موسی عليه السلام قارون را نصیحت کرد که ﴿أَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ﴾. نشنید و
عاقبتش شنیدی.

آنکس که بدینار و درم خیر نیندوخت

سر عاقبت اندر سر دینار و درم کرد

خواهی متمتع شوی از دنیا و عقبی

با خلق کرم کن چو خدا با تو کرم کرد

عرب گوید جُدْ وَلَا تَمُنْ لِأَنَّ الْفَائِدَةَ إِلَيْكَ عَائِدَةٌ، یعنی ببخش و منت منه که نفع آن
بتو باز میگردد.

گرامیدواری کزو بر خوری بمنت منه اره بر پای او

شکر خدای کن که موق شدی بخیر

ز انعام و فضل او نه معطل گذاشتت

منت منه که خدمت سلطان کنی همی

منت شناس ازو که بخدمت بداشتت

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.

علم چند آنکه بیشتر خوانی چون عمل در تو نیست نادانی
نه محقق بود نه دانشمند چارپایی برو کتابی چند
آن تهی مغز را چه علم و خبر که برو هیزمت یا دفتر



علم از بهر دین پروردنست نه از بهر دنیا خوردن.

هر که پرهیز علم و زهد فروخت خرمنی گرد کرد و پاک بسوخت
عالم ناپرهیزگار کور مشعله دارست
بی‌فایده هر که عمر در باخت چیزی نخرید و زر بینداخت



ملک از خردمندان جمال گیرد و دین از پرهیزگاران کمال یابد. پادشاهان بصحبت خردمندان از آن محتاج‌ترند که خردمندان بقربت پادشاهان.

پندی اگر بشنوی ای پادشاه در همه عالم به ازین پند نیست
جز بخردمند مفرما عمل گرچه عمل کار خردمند نیست
سه چیز پایدار نماند، مال بی‌تجارت و علم بی‌بحث و ملک بی‌سیاست.



رحم آوردن بر بدان ستمست بر نیکان، عفو کردن از ظالمان جورست بر درویشان.

وقتی بلطف گوی و مدارا و مردمی باشد که در کمند قبول آوری دلی
وقتی بظهر گوی که صد کوزه نبات گه گه چنان بکار نیاید که حنظلی
خبیث‌را چو تعهد کنی و بنوازی بدولت تو گنه می‌کند بانبازی



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
مبدل شود و این بخواهی متغیر گردد.

معشوق هزار دوست را دل ندهی و میدهی، آن دل بجدائی بنهی



هر آن سرّی که داری با دوست در میان مننه چه دانی که وقتی دشمن گردد،
و هرگز ندی که توانی بدشمن مرسان که باشد که وقتی دوست شود.

بدوست گرچه عزیزست راز دل مگشای

که دوست نیز بگوید بدوستان عزیز

رازی که نهان خواهی با کس در میان مننه و گرچه دوست مخلص باشد که مر

آن دوست را نیز دوستان مخلص باشد همچنین مسلسل.

خامشی به که ضمیر دل خویش با کسی گفتن و گفتن که مگوی

ای سلیم آب ز سرچشمه بیند که چو پر شد نتوان بستن 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 بتملق

دشمنان چه رسد. و هر که دشمن کوچک را حقیر میدارد بدان ماند که آتش

اندک را مهمل میگذارد.

امروز بکش چو میتوان کشت کآتش چو بلند شد جهان سوخت

مگذار که زه کند کمان را دشمن که بتیر میتوان دوخت



سخن میان دو دشمن چنان گوی که گر دوست گردند شرمزده نشوی.

میان دو کس جنگ چون آتشست سخن چینی بدبخت همیزم کشت

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 tattler adds fuel to it.

کنند این و آن خوش دگر باره 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 دشمن خونخوار گوش
 پیش دیوار آنچه گویی گوش دار تا نباشد در پس دیوار گوش



هر که با دشمنان صلح میکند سر آزار دوستان دارد.

بشوی ای خردمند از آن دوست دست

که با دشمنانت بود هم نشست



چون در امضای کاری متردد باشی آن طرف اختیار کن که بی آزارتر برآید.
 با مردم سهل خوی دشخوار مگوی با آنکه در صلح زند جنگ مجوی
 تا کار بزور بر می آید جان در خطر افکندن نشاید.

چو دست از همه حیلتی درگسست حلالست بردن بشمشیر دست



بر عجز دشمن رحمت مکن که اگر قادر شود بر تو نبخشاید.

دشمن چو بینی ناتوان، لاف از بروت خود مزن

مغزیست در هر استخوان، مردیست در هر پیرهن



هر که بدی را بگشود خلق را از بلای او برهاند و او را از عذاب خدای عزّ
 وَّجَلّ.

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.

○ 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.



نصیحت از دشمن پذیرفتن خطاست ولیکن شنیدن رواست تا بخلاف آن کار کنی که آن عین صوابست.

حذر کن ز آنچه دشمن گوید، آن کن
که بر زانوزنی دستِ تغابن
گرت راهی نماید راست چون تیر
از و برگرد و راه دستِ چپ گیر

خشم بیش از حد گرفتن وحشت آرد و لطف بی وقت هیبت ببرد. نه چندان درشتی کن که از تو سیر گردند و نه چندان نرمی که بر تو دلیر شوند.

درشتی و نرمی بهم در بهست چو فاصد که جراح و مرهم نهست
درشتی نگیرد خردمند پیش نه سستی که ناقص کند قدر خویش
نه مرخویشتن را فزونی نهد نه یکباره تن در مذلت دهد
شبانای با پدر گفت ای خردمند مرا تعلیم ده پیرانه یک پند
بگفتا نیکمردی کن نه چندان که گردد خیره گرگ تیزدندان

دو کس دشمن ملک و دین اند: پادشاه بی حلم و زاهد بی علم.
بر سر ملک مباد آن ملک فرمانده که خدارا نبود بنده فرمانبردار

پادشاه باید که تا بحدی خشم بر دشمنان نراند که دوستان را اعتماد نماند.
آتش خشم اول در خداوند خشم اوفتد، پس آنگه زبانه بخصم رسد یا
نرسد.

نشاید بنی آدم خاکزاد که در سر کند کبر و تندى 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.

ترا با چنین گرمی و سرکشی نپندارم از خاکی، از آتشی
 در خاک بیلقان برسیدم بعابدی
 گفتم مرا بتربیت از جهل پاک کن
 گفتا برو چو خاک تحمل کن ای فقیه
 یا هرچه خوانده‌ای همه در زیر خاک کن



بدخوی در دست دشمنی گرفتارست که هر کجا رود از چنگ عقوبت او
 خلاص نیابد.

اگر ز دستِ بلا بر فلک رود بدخوی
 ز دستِ خوی بد خویش در بلا باشد
 چو بینی که در سپاه دشمن تفرقه افتاده است تو جمع باش و گر جمع شوند
 از پربشانی اندیشه کن.

برو با دوستان آسوده بنشین چو بینی در میان دشمنان جنگ
 و گر بینی که باهم یک‌زبان اند کمان‌رازه کن و بر باره بر سنگ



دشمن چو از همه حیلتی فرو ماند سلسله دوستی بجنباند. پس آنگه
 بدوستی کارهایی کند که هیچ دشمن نتواند.



سر مار بدست دشمن بکوب که از إحدى الحسینیین خالی نباشد. اگر این
 غالب آمد، مار کشتی؛ و گر آن، از دشمن رستی.

بروزِ معرکه ایمن مشوز خصم ضعیف
 که مغز 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، مژده بهار بیار خبر بد بیوم باز گذار



پادشهر را بر خیانت کسی واقف مگردان مگر آنکه که بر قبول کلیّ واثق باشی وگرنه در هلاک خویش کوشی.

بسیج سخن گفتن آنگاه کن که دانی که در کار گیرد سخن



هر که نصیحت خودرای میکند او خود بنصیحتگری محتاجست.



فرب دشمن مخور و غرور مدّاح مخر که این دام زرق نهاده است و آن دامن طمع گشاده. احمق را ستایش خوش آید چون لاشه که در کعبش دمی فربه نماید.

آلا تا نشنوی مدح سخنگوی که اندکمایه نفعی از تو دارد

که گر روزی مرادش بر نیاری دو صد چندان عیوبت بر شمارد



متکلم را تا کسی عیب نگیرد سخنش صلاح نپذیرد.

مشو غره بر حسن گفتار خویش بتحسین نادان و پندار خویش



همه کس را عقل خود بکمال نماید و فرزند خود بجمال.

یکی جهود و مسلمان نزاع میکردند

چنانکه خنده گرفت از حدیث ایشانم

بطیره گفت مسلمان گرین قبالة 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.



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 carion 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!"

جهود گفت بتوراة میخورم سوگند
وگر خلاف کنم همچو تو مسلمانم
گر از بسیط 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 بیضاعت.

روده تنگ بیک نان تهی پر گردد
نعمت روی زمین پر نکند دیده تنگ

پدر چون دور عمرش منقضی گشت
مرا این یک نصیحت کرد و بگذشت
که شهوت آتش است از وی پرهیز
بخود بر آتش دوزخ مکن تیز
در آن آتش نداری طاقت سوز
بصبر آبی برین آتش زن امروز

هر که در حال توانائی نکویی نکند در وقت ناتوانی سختی بیند.
بداخترتر از مردم آزار نیست که روز مصیبت کسش یار نیست

هر چه زود برآید دیر نیاید.
خاک 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 بیضه برون آید و روزی طلبد
 و آدمی بچه ندارد خبر از عقل و تمیز
 آنکه ناگاه کسی گشت بچیزی نرسید
 وین بتمکین و فضیلت بگذشت از همه چیز
 آبگینه همه جا یابی از آن قدرش نیست
 لعل دشخوار بدست آید از آنست عزیز



کارها بصر برآید و مستعجل بسر درآید.

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 و گراین مصلحت بدانستی نادان نبودی.

چون نداری کمال و فضل آن به که زبان در دهان نگهداری
 آدمی را زبان فزیه کند جوز بی مغز را سبکباری
 خری را ابلهی تعلیم می داد برو بر صرف کرده سعی دایم
 حکیمی گفتش ای نادان چه کوشی درین سودا؟ بترس از لوم لایم
 نیاموزد بهایم از تو گفتار تو خاموشی بیاموز از بهایم
 هرکه تأمل نکند در جواب بیشتر آید سخنش ناصواب
 یا سخن آرای چو مردم بهوش یا بنشین همچو بهایم خموش



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 it 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 camel-driver 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.



هر که با بدان نشیند نیکی نبیند.

گر نشیند فرشته‌ای با دیو وحشت آموزد و خیانت و ریو
از بدان نیکوی نیاموزی نکند گرگ پوستین‌دوزی



مردمان را عیب نهانی پیدا مکن که مرایشان را رسوا کنی و خود را
بی‌اعتماد. هر که علم خواند و عمل نکرد بدان ماند که گاو راند و تخم
نیفشاند.



از تن بی‌دل طاعت نیاید و پوست بی‌مغز بضاعت را نشاید.



نه هر که 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 بدخشان بودی

پس قیمتِ لعل و سنگ یکسان بودی



نه هر که بصورت نکوست سیرت زیبا دروست. کار اندرون دارد نه پوست.

توان شناخت بیک روز در شمایل مرد

که تا کجاش رسیدست پایگاهِ علوم

ولی ز باطنش ایمن مباش و غره مشو

که خبثِ نفس نگردهد 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.



هر که با بزرگان ستیزد خون خود بریزد.

خویشتر را بزرگ پنداری راست گفتند یک دو بیند لوچ
زود بینی شکسته پیشانی تو که بازی کنی بسر با غوچ

پنجه با شیر زدن و مشت با شمشیر کار خردمندان نیست.

جنگ و زور آوری مکن با مست پیش سر پنجه در بغل نه دست

ضعیفی که با قوی دلاوری کند یار دشمنست در هلاک خویش.

سایه پرورده را چه طاقت آن که رود با مبارزان بقتال
سست بازو بجهل می فکند پنجه با مرد آهنین چنگال

هر که نصیحت نشنود سر ملامت شنیدن دارد.

چو نیاید نصیحتت در گوش اگر ت سرزنش کنم خاموش

بی هنران هنرمند را نتوانند دیدن همچنانکه سگان بازاری مر سگ صید را.
مشغله بر آرند و پیش آمدن نیارند، یعنی سفله چون بهنر با کسی بر نیاید
بخبش در پوستین افتد.

کند هر آینه غیبت حسود کوه دست که در مقابله گنگش بود زبان مقال

اگر جور شکم نیستی، هیچ مرغ در دام صیاد نیوفتادی بلکه صیاد خود دام
نهادی. حکیمان دیر دیر خورند و عابدان نیم سیر و زاهدان سد رمق و
جوانان تا طبق بر گیرند 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.

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.

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.

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.

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

جای نفس نماند و بر سر سفره روزی کس.

اسیر بند شکم را دو شب نگیرد خواب
شبی ز معده سنگی، شبی ز دلتنگی



مشورت با زنان تباهست و سخاوت با مفسدان گناه.

خبیث را چو تعهد کنی و بنوازی بدولت تو گنه می کند بانبازی

ترحم بر پلنگ تیز دندان ستمکاری بود بر گوسفندان

هر کرا دشمن پیشست اگر نکشد دشمن خویشست.

سنگ بر دست و مار سر بر سنگ خیره رایی بود قیاس و درنگ



گروهی بخلاف این مصلحت دیده اند که در کشتن بندگان تأمل 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 کشته را باز زنده نتوان کرد

شرط عقلست صبر تیرانداز که چورفت از کمان نیاید باز



حکیمی که با جهال درافتد باید که توقع عزت 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 کاسه 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.

If an essentially worthless stone breaks a golden bowl, neither does the value of the stone increase nor does the gold decrease in value.



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.



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.



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.



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.



خردمندی را که در زمره اوباش سخن ببندد شگفت مدار که آواز بربط با غلبه دهل برنیاید و بوی عبیر از گند سیر فرو ماند.

بلندآواز نادان گردن افراخت که دانارا به بیشرمی پینداخت
نمی داند که آهنگِ حجازی فرو ماند ز بانگِ طبلِ غازی



جوهر اگر در خلاب افتد همان نفیست، 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 خاصیت 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 عطار بگوید. دانا چو طبله عطارمت خاموش و هنرنمای، و نادان خود طبل غازی بلندآواز و میان تهی.

عالم اندر میان جاهل را مثلی گفته اند 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 پاره ای
زنهار تا بیک نفسش نشکنی بسنگ



عقل در دست نفس چنان گرفتارست که مرد عاجز در دست زن گریز.
در خرمی بر سسرای بی بند که بانگ زن از وی برآید بلند



رای بی قوت مکر و فسونست، و قوت بی رای جهل و جنون.
تمیز باید و تدبیر و عقل و آنکه ملک
که ملک و دولت نادان سلاح جنگ خداست



جوانمردی که بخورد و بدهد به از عابدی که روزه دارد و بنهد. هر که 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 آینه تاریک چه بیند



اندک اندک خیلی شود، و قطره قطره سیلی گردد، یعنی آنان که دست
قوت ندارند سنگ خرده نگه میدارند تا بوقت فرصت دمار از دماغ ظالم
برآرند.

وقطر علی قطر إذا اتفقت، نهر
ونهر علی نهر إذا اجتمعت، بحر
اندک اندک بهم شود بسیار دانه دانه است غله در انبار



عالم را نشاید که سفاقت از عامی بحلم درگذراند که هر دو طرف را زیان
دارد، هیبت این کم شود و جهل آن مستحکم.

چو با سفله گویی بلطف و خوشی فزون 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.



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?



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.



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 هر که صادر شود ناپسندیده است و از علماء ناخوب تر که علم سلاح جنگ شیطانست و خداوند سلاح را چون باسیری برند شرمساری بیش برد.

عام نادان پریشان روزگار به ز دانشمندِ ناپرهیزگار
 کان بنایینائی از راه اوفتاد وین دوچشمش بود و در چاه اوفتاد



جان در حمایت یکدمست و دنیا وجودی میان دو عدم. دین بدنیا فروشان
 خرنند، یوسف بفروشدند تا چه خرنند ﴿أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا
 الشَّيْطَانَ﴾

بقول دشمن پیمان دوست بشکست
 ببین که از که بریدی و با که پیوستی



شیطان با مخلصان بر نمی آید و سلطان با مفلسان.

وامش مده آنکه بی نمازست گرچه دهندش ز فاقه بازست
 کو فرض خدا نمی گزارد از قرض تو نیز غم ندارد



هر که در زندگانی نانش نخورند چون بمیرد نامش نبرند. لذت انگور بیوه
 داند نه خداوند میوه. یوسف صدیق عليه السلام در خشک سال مصر سیر نخوردی
 تا گرسنگان را فراموش نکند.

آنکه در راحت و تنعم زیست او چه داند که حال گرسنه چیست
 حال 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.



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.



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

که خرِ خارکشِ مسکین در آب و گلست
آتش از خانهٔ همسایهٔ درویش مخواه
کانچه بر روزن او میگذرد دود دلست

درویش ضعیف حال را در خشکی تنگ سال میپرس که چونی الا بشرط آنکه
مرهم ریشش بنهی و معلومی پیشش
خری که بینی و باری بگل در افتاده
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 دگر نشود و هزار ناله و آه بکفر یا بشکایت برآید از دهنی
فرشته‌ای که و کیلست بر خزاین باد چه غم خورد که بمیرد چراغ پیرزنی

ای طالبِ روزی بنشین که بخوری، و ای مطلوبِ اجل مرو که جان نبوی.
جهدِ رزق ار کنی و گرنکنی برساند خدای عزّ و جلّ
ور روی در دهان شیر و پلنگ نخوردت مگر بروزِ اجل

بنانهاده دست نرسد و نهاده هر کجا هست برسد.

شینه‌ده‌ای که سکندر برفت تا ظلمات
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.



صیاد بی‌روزی ماهی در دجله نگیرد و ماهی بی‌اجل در خشک نمیرد.

مسکین حریص در همه عالم همی‌رود او در قفای رزق و اجل در قفای او



توانگر فاسق کلوخ زراندودست، و درویش صالح شاهد خاک‌آلود. این دلق
موسیست مرّع، و آن ریش فرعونست مرصّع.



شدّت نیکان روی در فرج دارد و دولت بدان سر در نشیب.

هر که را جاه و دولتست و بدان خاطر خسته در نخواهد یافت

خبرش ده که هیچ دولت و جاه بسرای دگر نخواهد یافت



حسود از نعمت حق بخیلست و بنده بی‌گناه را دشمن میدارد.

مرد کی خشک مغز را دیدم رفته در پوستین صاحب‌جاه

گفتم ای خواجه گر تو بدبختی مردم نیک بخت را چه گناه

الا تا نخواهی بلا بر حسود که آن بخت برگشته خود در بلاست

چه حاجت که با او کنی دشمنی که او را چنین دشمنی در قفاست



تلمیذ بی‌ارادت عاشق بی‌زرست، و رونده بی‌معرفت مرغ بی‌پر، و عالم

بی‌عمل درخت بی‌بر، و زاهد بی‌علم خانه بی‌در.



مراد از نزول قرآن تحصیل سیرت خوبست نه ترتیل سورت مکتوب. عامی

متعبّد پیاده 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.



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.



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.



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.



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.



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

سرهنگ لطیف‌خوی دلدار بهتر از فقیه مردم‌آزار



یکی را گفتند عالم بی عمل بچه ماند؟ گفت بزنبور بی غسل.

زنبورِ درشتِ بی‌مروت را گوی باری چو غسل نمی‌دهی نیش مزین



مرد بی‌مروت ز نست و عابد با طمع رهزن.

ای بناموس کرده جامه سپید بهر پندار خلق و نامه سیاه

دست کوتاه باید از دنیا آستین خوه دراز و خوه کوتاه



دو کس را 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 پیلبانان یا مکن یا طلب کن خانه‌ای درخورد پیل



خلعت سلطان اگرچه عزیز است جامه خلقان خود بعزت‌تر، و خوان بزرگان
اگرچه لذیذست خرده انبان خود بلدت‌تر.

سرکه از دست رنج خویش و تره بهتر از نان دهخدا و بره



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 jurispudent.



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."



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.



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 آنکه بُوَد موافقِ عقل که نبض را بطبیعت شناس بنمائی
پرس هرچه ندانی که ذُلّ پرسیدن دلیلِ راهِ تو باشد بعزّ دانائی

هر آنچه دانی که هرآینه معلوم تو گردد پرسیدن آن تعجیل مکن که هیبت سلطنت را زیان دارد

چو لقمان دید کاندِر دستِ داود همی آهَن بمعجز موم گردد
نرسیدش چه میسازی که دانست که بی پرسیدنش معلوم گردد

یکی از لوازم صحبت آنست که خانه بپردازى یا با خانه خدای در سازى.
حکایت بر مزاج مستمع مگوی اگر خواهی که دارد با تو میلی
هر آن عاقل که با مجنون نشیند نباید کردنش جز ذکر لیلی

هر که با بدان نشیند اگر نیز طبیعت ایشان درو اثر نکند بطریقت ایشان متهم گردد، و اگر بخواباتی رود بنماز کردن منسوب شود بخرم خوردن.
رقم بر خود بنادانی کشیدی که نادان را بصحبت برگزیدی
طلب کردم ز دانائی یکی پند مرا گفتند با نادان مپیوند
که گر دانای دهری خر بیاشی و گر نادانی ابله تر بیاشی

حلم شتر چنانکه معلومست اگر طفلی مهارش گیرد و صد فرسنگ برد گردن از متابعتش نیچد، اما اگر دره‌ای 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
و گر ستیزه کند در دو چشمش آگن خاک
سخن بلطف و کرم با درشتخوی مگوی
که زنگ خورده نگردد بنرم سوهان پاک



هر که در پیش دیگران افتد تا مایه فضلش بدانند پایه جهلش بشناسند.

ندهد مرد هوشمند جواب مگر آنکه کزو سؤال کنند
گرچه بر حق بود مزاج سخن حمل دعویش بر محال کنند



ریشی درون جامه داشتم و شیخ (رَحْمَةُ اللَّهِ عَلَيْهِ) هر روز پرسیدی که چونست
و پرسیدی که کجاست. دانستم از آن احتراز می کند که ذکر همه عضوی
روا نباشد و خردمندان گفته اند هر که سخن نسنجد از جوابش برنجد.

تا نیک ندانی که سخن عین 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 بضریت لازم ماند که اگر نیز جراحت درست شود نشان بماند،
چون برادران یوسف که بدروغی موسوم شدند. نیز بر راست گفتن ایشان
اعتماد نماند. ﴿قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْراً فَصَبْرٌ 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 بود راستی خطایی رود، در گذارند از و
و گر نامور شد بقول دروغ دگر راست باور ندارند از و



اجل کاینات از روی ظاهر آدمیست و اذل موجودات سگ، و باتفاق
خردمندان سگ حق شناس به از آدمی ناسپاس.

سگی را لقمه‌ای هرگز فراموش نگردد گر زنی صد نوبتش سنگ
و گر عمری نوازی سفته‌ای را بکومتر تندی آید با تو در جنگ



از نفس پرور هنرپروری نیاید و بی هنر سروری را نشاید.

مکن رحم بر گاو بسیار خوار که بسیار خسبست و بسیار خوار
چو گاو ار همی بایدت فریبهی چو خر تن بجور کسان دردهی



در انجیل آمده است که ای فرزند آدم، اگر توانگری دهمت مشغول شوی
بمال از من، و اگر درویش کنمت تنگدل نشینی. پس حلاوت ذکر من کجا
دریابی و بعبادت من کی شتابی؟

که اندر تنگدستی خسته و ریش گه اندر تنگدستی خسته و ریش
چو در سراً و ضرراً حالت اینست ندانم کی بحق پروازی از خویش



ارادت بیچون یکی را از تخت شاهی فرود آرد و دیگری را در شکم ماهی
نکو دارد.

وقتیست خوش آنرا که بود ذکر تو مونس
ور خود بود 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.



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.



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 غمزه لطف بجناند بدان
بنیکان در رساند.

گر بمحشر خطاب قهر کند انبیا را چه جای معذرتست
پرده از روی لطف گو بردار کاشقیارا امید مغفرتست



هر که بتأدیب دنیا راه صواب نگیرد بتعذیب عقبی گرفتار آید. ﴿وَلَنُذِيقَهُمْ

مِنَ الْعَذَابِ الْأَذَى دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ﴾

پندست خطاب مهتران آنکه بند چون پند دهند و نشنوی بند نهند



نیکبختان بحکایت و امثال پیشینیان پند گیرند از آن پیشتر که پسینیان
بواقعه ایشان مثل زنند، و دزدان دست کوتاه نکنند تا دستشان کوتاه 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 آفریده اند چون کند که بشنود؟ و آنرا که کمند

سعادت کشان می برد چه کند که نرود؟

شب تاریک دوستان خدای می بتابد چو روز رخشنده
وین سعادت بزور بازو نیست تا نبخشد خدای بخشنده

از تو بکه نالم که دگر داور نیست

وز دست تو هیچ دست بالاتر نیست

آنرا که تو رهبری کسش گم نکند

و آنرا 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.



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.



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 کز پیش شادمانی بری به از شادیی کز پیش غم خوری
 ﴿

زمین را از آسمان نثار است و آسمان را از زمین غبار. کُلُّ أُنَاءٍ يَتَرَشَّحُ بِمَا فِيهِ.

گـرت خـوی من آمد ناسزاوار
 تو خوی نیک خویش از دست مگذار
 ﴿

حق جلّ و علا می بیند و می پوشد و همسایه نمی بیند و می خروشد.

تَعُوذُ بِاللَّهِ أَكْرَحُ خَلْقٍ غَيْبِدَانٍ بُوْدِي
 کسی بحال خود از دست کس نیاسودی
 ﴿

زر از معدن بکان کندن بدر آید و از دست بخیل بجان کندن.

دو نان نخورند و گوش دارند گویند امید به که خورده -
 روزی بینی بکام دشمن زر مانده و خاکسار مرده
 ﴿

هر که بر زیردستان نبخشاید بجور زیردستان گرفتار آید.

نه هر بازو که در وی قوتی هست بمردی عاجزان را بشکند دست
 ضعیفان را مکن بر دل گزندی که درمانی بجور زورمندی
 ﴿

عاقل چو خلاف اندر میان آمد بجهد، و چون بیند لنگر بنهد که آنجا

سلامت بر کرانست و اینجا حلاوت در میان.
 ﴿

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.



مقامرا سه شش می باید ولیکن سه یک می آید.
 هزار باره چراگاه خوشتر از میدان
 ولیکن اسب ندارد بدست خویش عنان



درویشی بمناجات در می گفت یارب بر بدان رحمت کن که بر نیکان خود
 رحمت کرده ای که مریشان را نیک آفریده ای.



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 نقاشان چین را
 که پیرامون خرگاهش بدوزند
 بدانرا نیک دار ای مرد هشیار
 که نیکان خود بزرگ و نیکروزند



بزرگی را 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 همی دهد یا بخت



نصیحت پادشاهان کردن کسی را مسلم باشد که بیم سر ندارد و امید زر.
 موحد چه در پای ریزی زرش چه شمشیر هندی نهی بر سرش
 امید و هراسش نباشد ز کس برینست بنیاد 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 طراران. هرگز دو خصم بحق راضی پیش قاضی نروند.

چو حقِ معاینه دانی که می‌باید داد
بلطف به که بجنگ آوری و دلتنگی
خراج اگر نگزارد کسی بطیبتِ نفس
بقهر ازو بستانند و مزدِ سرهنگی



همه کس را دندان بترشی کند شود مگر قاضیان را که بشیرینی.
قاضی چو برشوت بخورد پنج خیار ثابت کند از بهر توده خربزه زار



قحبه پیر از نابکاری چه کند که توبه نکند و شحنه معزول از مردم آزاری؟

جوانِ گوشه نشین شیرمردِ راهِ خداست
که پیر خود نتواند ز گوشه‌ای برخاست
جوانِ سخت می‌باید که از شهوت بپرهیزد
که پیرِ سست رغبت را خود آلت بر نمیخیزد



حکیمی را پرسیدند که چندین درخت نامور که خدای عزَّ و جَلَّ آفریده است
و برومند، هیچ یکی را آزاد نخوانده‌اند مگر سرورا که ثمره‌ای ندارد. گویی
درین چه حکمتست؟ گفت هر یکی را دخلی معینست و وقتی معلوم که گاهی
بوجود آن تازه‌اند و گاهی بعدم آن پژمرده و سرورا هیچ ازین نیست و همه
وقتی خوشست و اینست صفت آزادگان.

بر آنچه 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.

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 کرمش عیبها فرو پوشد



تمام شد کتاب گلستان والله المستعان. بتوفیق باری عزَّ اِثْمُهُ درین جمله
چنانکه رسم مؤلفانست از شعر متقدمان بطریق استعارت تلفیقی نرفت.

کهن خرقة خویش پیراستن به از جامه عاریت خواستن
غالب گفتار سعدی طرب انگیزست و طیبیت آمیز، و کوته نظران را بدین علت
زبان طعن دراز گردد که مغز دماغ بیهود بردن و دود چراغ بی فایده خوردن
کار خردمندان نیست، ولیکن بر رای روشن صاحب دلان 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. الحمد لله رب العالمین.^۲

ما نصیحت بجای خود کردیم روزگاری درین بسر بردیم
گر نیاید بگوشِ رغبتِ کس بر رسولان پیام باشد و بس

یا ناظراً فیہ، سَلِّ بِاللّٰهِ مَرْحَمَةً عَلَى الْمَصْتَفِیِّ وَاسْتَغْفِرْ لِكَاتِبِهِ^۳
وَاطْلُبْ لِنَفْسِكَ مِنْ خَيْرِ تُرِيدُهَا مِنْ بَعْدِ ذَلِكَ عُفْرَانًا لِصَاحِبِهِ^۴

If you can produce, be as generous as a date palm, and if you can't, be
as free as the cypress.



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.



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.

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. F (6) خواهرش A; خواهر (7) F ورش N, I, A; وگر I, A (8) F - و. (9) آنست I, A; خداوندیست که. (10) مرافقت F: N, I, A; موافقت. (11) N اذیت: F ادیت. (12) N+ ظلمش F: N, I, A; فعلش. (13) F - کرا. (14) و موافق طبعش نیامد. N (15) N وزیر غافل را: F غافل را! حاشیه F عاملی را. (16) N بزرگواری: F بزرگواری. (17) F در حاشیه دارد. (18) این دو بیت در F نیست. (19) F بتایی. (20) F - کنیزک.

باب دوم

- (1) F میروود. (2) N دوست: F او. (3) F - همچنان. (4) N هرگه: F وقتی. (5) N پنداشتند: F معتقد بودند. (6) N چو: F چه. (7) N پراکنده بصورت: F بصورت پریشان. (8) N بدرد: F بصبح. (9) N بلائی زین جهان: F حجابی زین درون. (10) N - که عیالان داشت. (11) F بروز زوال: N براو بزوال. (12) F - و خردمند. (13) F - چنانکه رسم ظریفان باشد. (14) F یاران نهایت عجز او بدانستند. (15) S کوفته. (16) چو عاقبت خاکست N: چو خاک خواهی شد N (17) F. (18) F همزه تو بیست: F در سفر تو بیست: حاشیه F همزه تو نیست. (18) F دخترک را: N دختر خود. (19) F رسته: N بسته. (20) N نیابد: F بیابد. (21) F سخاو تست.

باب سوم

- (1) F اتفاقاً: N قضارا. (2) F عیش: N حظ. (3) F این بیت را ندارد. (4) F کج: N پر. (5) N حسن ظنی بلیغ داشت در حق او. (6) F بقصاص فرموده اند: N قصاصش میکنند. (7) N قدرت. (8) F بنده. (9) N حکیمی. (10) S در این مصراع چنین است: «این مثل آخر نه حکیمی زدست». (11) F - از. (12) F افتادند. (13) F - رکیک. (14) I افکنند. (15) N بکافران میدهد: حاشیه F به تتر میدهم.

Textual Variants

نسخه بدلها

A = گلستان سعدی، باهتمام رستم علی اف (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)

دیاچه

- (1) F دشمن این. (2) F زمردی. (3) N, A خرما. (4) N دیگر بارش، F بازش. (5) F حالی. (6) F معامله. (7) F - بطریق انبساط اورا. (8) F چون. (9) F - سلغر سلطان. (10) N - تعالی. (11) F ینشأ: A, I تنشأ. (12) A, N مراغبت. (13) F در رسید. (14) F کسی. (15) F - این. (16) F + که. (17) F بعاتد. (18) F نقص. (19) F ارادت. (20) F گفتم. (21) A + بود. (22) F با یکی. (23) F - پراز. (24) N آهنگ رجوع، F رغبت شهر. (25) F موجود. (26) N - و پرتو لطف پروردگار. (27) N اتابک. (28) F - مالک رقاب الامم. (29) N, A + باربک، و در بعضی نسخ باربک، ولی معلوم نیست که چیست. در هیچکدام از تواریخ معاصره این اسم ویا لقب ذکر نشده است. (30) S, F متعین است. (31) F هندوستان. (32) N, A بود. (33) F تا توانی. (34) F نیارد. (35) F خویشان را بگردن اندازد. (36) F ولیکن. (37) F درین.

(16) F مخلص. (17) N بچیدی. (18) F جوی آب. (19) دو بیت آخر در F نیست. (20) این بیت در F نیست. (21) با آنکه تمام منابع «زاد و بوم» دارد، بنا بر ملاحظه آقای فروغی «زادبوم» درست است. (22) N میان. (23) N برفتاد. (24) N پوشیده ام. (25) F- کشتی. (26) F- معتبر نداشت. (27) F سیم روز، F سیم؛ N سوم روز.

باب چهارم

(1) N که... اوقات؛ F در غالب اوقات که. (2) F لا یَمِرُّه. (3) F- که. (4) F بس. (5) F اگر این نادان نبود. (6) F بر سر جمع سالی. (7) F ناتمام گفته؛ S هنوز تمام ناکرده او. (8) F نباشد. (9) S + تو دستور مملکتی. (10) F و S داند. (11) S بدانند. (12) F همسایه منی. (13) F بدعیار. (14) F برو بگفت.

باب پنجم

(1) N در دل. (2) N فرود. (3) F + ودیانت. (4) F مملوک. (5) F مظنه. (6) F- را. (7) F مملوح. (8) F عزیز. (9) F- که. (10) F ملولی. (11) F دو بادام مغز. (12) N- همی. (13) N حکیمان. (14) F- کرد. (15) F و N نکنی. (16) در حاشیه دوستی نماید، در متن F درشتی نماند. (17) F زاغ. (18) N- بلی. (19) F- گنه. (20) F میانی. (21) F- گواهی همی داده بودند و. (22) F مقبول تر. (23) N- جوان. (24) F نیست. (25) F کردم. (26) F روشنی. (27) F- و. (28) N خاک. (29) N بتان. (30) این دو بیت در F نیست. (31) F عقل. (32) F باید. (33) F- در خدمت. (34) N اما. (35) S + ولو أن حُبًا بالملام یزول * لسمعت افکًا یغتربه عدول (36) این بیت در F نیست. (37) F یک دم که دوست فتنه خفته است. (38) N از. (39) F بگفتن. (40) F حالت. (41) F متبسم. (42) F روزگار. (43) F برد.

باب ششم

(1) N داند. (2) N- غالب. (3) F عجم. (4) F فراز شدم. (5) S+ ختم. (6) S

بحضور؛ I, F, A مهجور. (7) بعضی نسخ + «پَر هَفْطاً ثَلَّة جُونی می کند * عِشغ مُغری ثخی و بُونی چشِ رُوشت».

باب هشتم

(1) F, N + امروز دو مرده بیش گیرد مرکن * فردا کوید تربی از بُنجا برکن؛ I بجای «بیش» «پیش» دارد. (2) الحمد... العالمین: -A؛ I + وصلواته علی خیر خلقه محمد وآله الطیبین اجمعین. (3) I, S لکاتبه؛ F, A لصاحبه. (4) I, S لصاحبه؛ F, A لکاتبه.

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 *nóshán-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 Buzurjmihir): 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 Diyarbakir in Turkey. In Sa'di's time the town of Diyarbakir was known as Amid.
- 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 Sábüktegin, 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 Özbek'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 *azdahá* ('dragon'), was changed to Zahhák (ضحاك) 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*

آب	áb water	آزردن	monger father ázurdan (آزار) ázár to harm, annoy, vex
آباد	ábád, آبادان ~án flourishing	آزرم	ázarm shame, modesty;
آبرو	ábrú honor	آزمودن	ázmódan (آزمای) ázmáy to try, test, experience
آبکش	ábkaš water-carrier	آزموده	ázmúda tried, tested;
آبگینه	ábgína crystal		ná~ untried, untested
آبنوس	ábnús ebony	آسان	ásán easy; آسانی ~í ease
آتش	átash fire; ~ آتش نشانیدن ~nishándan to extinguish fire	آسای	ásáy- → آسودن
آثار	ásár → اثر	آسایش	ásáyish rest, repose
آجل	ájil future	آستان	ásítán threshold
آحاد	áhád individuals; آحاد رعیت ~i ra'íyyat ordinary subjects	آستین	ástín sleeve
آخر	ákhir last	آسمان	ásmán heaven
آخرت	ákhírat the next world, the next life	آسودن	ásúdan (آسای) ásáy to rest
آداب	ádáb → ادب	آسیا	ásyá mill; آسیاسنگ ~sang millstone
آدم	ádam Adam; آدمی ~í human being; آدمیت ~iyyat humanity; آدمیزاد ~ízád human being	آشامیدن	áshámídan to drink
آدینه	ádína Friday	آشفتن	áshuftan (آشوب) áshób to confuse, muss
آذار	ázár March	آشکارا	áshkárá obvious, manifest
آر	ár → آوردن	آشنا	áshná acquainted
آراستن	árástan (آرای) áráy to adorn	آشوب	áshób confusion, tumult
آرام	árám peaceful, at rest; آرام ~yáftan to settle down; آرامیدن ~ídan to rest	آشیان	áshyán nest
آرای	áráy- → آراستن	آغاز	ágház beginning; آغاز کردن ~kardan to begin
آرزو	árzú wish	آغوش	ághósh embrace
آرامیدن	áramídan = آرامیدن	آفاق	áfáq → افق
آز	áz greed	آفت	áfat calamity
آزاد	ázád free; آزاد کردن ~kardan to free	آفتاب	áftáb sun, sunlight
آزار	ázár vexation, injury. آزار ~ázár- → ázurdan	آفریدن	áfarídan (آفرین) áfarín to create
آزر	Ázar Azer, Abraham's idol-	آفرین	áfarín bravo. ¶ áfarín- → آفریدن
		آفرینش	áfarínish creation
		آگندن	ágandan (آگن) ágan to stuff
		آگاهی	ágháh awareness; آگاهی دادن

آلای	áláy → آلودن	کاردان	kardan bar ~ اتفاق کردن بر to agree on; اتفاق افتادن ~uftádan to happen by chance
آلت	álat instrument, implement, tool	اتفاقاً	ittifáqan by chance, accidentally
آلودن	álúdan (آلای) áláy to sully, defile	اثر	asar pl آثار ásár trace, effect; اثر کردن ~kardan to have an effect
آماج	ámáj target	اجابت	ijábat positive response
آموختن	ámókhtan (آموز) ámóz to learn; to teach	اجازت	ijázat permission
آواز	áváz voice, sound	اجتهاد	ijtihád striving; اجتهاد کردن ~kardan dar to strive for
آوردن	ávurdan (آور) ávar, آر ár to bring	اجرت	ujrat fee, fare
آویختن	ávékhtan (آویز) ávéz dar to hang onto, cling to	اجل	ajal moment of death. ¶ ajal most magnificent
آه	áh sigh	احتراز	ihtiráz precaution, avoidance; احتراز کردن از ~kardan az to avoid
آهسته	ahista slow, calm, low (voice); آهستگی ~gi calmness, lowness (of voice)	احتلام	ihtilám sexual maturity
آهک	áhak lime; آهک تفته ~i tafta lye	احتمال	ihtimál probability
آهن	áhan iron; آهنین ~ín made of iron	احسان	ihsán beneficence
آهنگ	áhang tune; آهنگ کاری ~i kárí kardan to be on the verge of doing s.th.	احشا	ahshá → حشو
آیت	áyat pl آیات áyát verse (of the Koran)	احضان	ihsán marriage
آینه	áyina mirror; آینه‌داری ~dári holding up a mirror	احمق	ahmaq fool
		احوال	ahvál → حال
		احیا	ahyá → حی
		اختر	akhtar star; بد اختر ~bad ill-starred
ابد	abad eternity; تاابد tá bi~ forever	اختصار	ikhtisár-kardan to abbreviate
ابر	abr cloud	اختیار	ikhtiyár choice, free will, self-control; بی اختیار bé~ involuntary, involuntarily
ابرار	abrár → بر	اخراج	ikhráj pl اخراجات -át expenditure
ابراهیم	Ibráhím Abraham	اخگر	akhgar ember
ابرو	ábrú eyebrow	اخلاق	akhláq morals
ابریق	ibríq jug	اخوان	ikhván brethren
ابله	ablah fool	ادا	adá discharge, performing
ابلیس	iblíš Iblis, Satan	ادب	adab pl آداب ádáb good manners, etiquette; بی ادب bé~ rude, impolite
ابنا	abná sons; بنای جنس ~yi jins peers	ادرار	idrár stipend
ابواب	abváb → باب		
اتابک	atábak atabeg, tutor to a prince		
اتفاق	ittifáq event; agreement;		

ادراک	idrāk comprehension	استغفار	istighfār asking for forgiveness
ادیب	adīb teacher	استقبال	istiqbāl-kardan to go out to greet
ادیم	adīm goat's leather	استقصا	istiqsá investigation
اذل	azall most humble	استوار	ustuvár stable, firm, tight
اذی	azá torment	استیناس	istínás kindness
اذیت	aziyyat torment, cruelty	اسراف	isráf-kardan to be extravagant
ارادت	irádat desire; devotion; بی ارادت bé~ without devotion	اسکندریه	Iskandariyya Alexandria
ارامل	arámil → ارمله	اسیر	asír prisoner, captive
اریاب	arbáb → رب	اشارت	ishárat-kardan bi to indicate, motion for
ارتفاع	irtifá' relief	اشاره	ishára = اشارت
اردشیر	Ardashír Ardashir, ancient Iranian king	اشتر	ushtur camel
ارزانی	arzání-dáshtan 'to give, turn over (territory)	اشتها	ishtihá appetite
ارزیدن	arzdán to be worth	اشقیا	ashqiyá → شقی
ارژنگ	arzhang the Arzhang, Mani's book; ~ ارژنگی ~i pertaining to the Arzhang	اصحاب	asháb → صاحب
ارسلان	arslán Arslan, typical Turkish slave name	اضحی	azhá sacrifice; عید اضحی 'id-i ~ Feast of the Sacrifice
ارکان	arkán → رکن	اطبا	atibbá → طبیب
ارمله	armala pl ارامل arámil widow	اطراف	atráf → طرف
اره	arra saw	اطفال	atfál → طفل
ازدحام	izdihám crowding, importuning	اطلاع	ittilá' information; اطلاع
ازرق	azraq blue, blue garment characteristic of dervishes		~kardan bar to inform of
ازمه	azimma → زمام	اعادت	i'ádat repetition; اعادت
اژدرها	azhdarhá dragon	اعدا	~kardan to repeat, relate
اسباب	asbáb → سبب	اعتاق	i'táq manumission, setting slaves free
اسب	asp horse	اعتدال	i'tidál balance, proportion
استاد	ustád teacher, master	اعتراض	i'tiráz objection; اعتراض
استبصار	istibsár insight	اعتراف	i'tiráf confession; اعتراف
استحقار	istihqár contempt		~kardan bi to confess
استحقاق	istihqáq worthiness	اعتقاد	i'tiqád belief, trust
استخلاص	istikhlás rescue attempt	اعتماد	i'timád reliance; اعتماد
استخوان	ustukhwán bone		~kardan to rely (به on); بی اعتماد bé~ untrustworthy
استر	astar mule, beast of burden	اعدا	a'dá → عدو
استطاعت	istitá'at ability	اعدل	a'dal most just
استظهار	istizhár assistance		
استعارت	isti'árat metaphor		

اعرابی	a'rábí bedouin Arab	اقصى	aqsó farthest reaches
اعراض	i'ráz-kardan to turn away	اقلیم	iq lím climate
اعراف	a'ráf purgatory	اکرام	ikrám honor, doing honor; ~kardan to honor
اعضا	a'zá → عضو	اکنون	aknún now
اعظم	a'zam greatest	التجا	iltijá-kardan to take refuge
اعلام	i'lám-kardan to inform	التفات	iltifát-kardan bi to turn the attention to
اعلی	a'lá highest, supreme	الحن	alhán → لحن
اعمال	a'mál → عمل	الزام	ilzám maintaining, keeping to
اعیان	a'yán → عین	الف	alif first letter of the alphabet
اغنيا	aghniyá → غنی	الفت	ulfat fondness
اغیار	aghjár → غیر	القصة	alqissa in short
افتادن	uftádan (افت uft) to fall, befall	الماس	almás diamond
افتان	uftán falling; افتان و خیزان ~ u khézán stumbling	الوان	alván → lوان عمر ~i 'umr the good things of life
افراختن	afrákhtan (افراز afráz) to raise, elevate	الوند	Alvand Mt. Alvand
افزودن	afzúdan (افزای afzáy) to increase	اله	iláh god; ~ی الهی divine
افزون	afzún more	الیم	alím painful
افسانه	afsána fable, tale	اماره	ammára commanding, imperious; نفس اماره nafs-i ~ the carnal soúl
افسرده	afsurda frozen, unfeeling, numb	امام	imám pl ائمه a'imma imam, religious leader
افسوس	afsós sigh of regret, alas	امانت	amánat trustworthiness, honesty
افشا	ifshá revealing (a secret)	امت	ummat religious community, nation
افشاندن	afshándan (افشان afshán) to scatter	امتناع	imtiná' impossibility
افطار	iftár breaking a fast	امثال	amsál → مثل
افعی	af'í snake, serpent	امر	amr pl امور umúr affair. ¶ amr pl اوامر avámir order, command
افغان	afghán cry, lament	امیر	umará → امیر
افق	ufuq pl آفاق áfáq horizon	امرد	amrad beardless
افکندن	afkandan (افکن afkan) to throw, lay	امضا	imzá execution, carrying out
افلاس	iflás bankruptcy	امعان نظر	im'án-i nazar looking closely
افواه	afváh mouths, voices	امکان	imkán possibility
اقارب	aqárib relatives	املاک	amlák → ملک
اقبال	iqbál good fortune	امواج	amváj → موج
اقتدا	iqtidá-kardan bi to imitate	امور	umúr → امر
اقتصار	iqtisár-kardan to abbreviate, cut short		
اقدام	iqdám-namúdan bi to undertake		
اقرار	iqrár confession; اقرار کردن ~kardan bi to confess		

امید	um(m)éd hope; امید آوردن ~ávurdan to hope; امیدوار ~vár hopeful; ná~ hopeless, desperate	انس	uns familiarity; انس گرفتن ~giriftan bá to become familiar with
امیر	amír pl امرا umará commander	انصاف	insáf equity; بی انصاف bé~ inequitable, unjust
انابت	inábat repentance	انعام	in'ám bounty
انام	anám people	انفاس	anfás → نفس
انبار	ambár storehouse	انکار	inkár denial
انباز	ambáz partner; ~í انبازی partnership	انگاشتن	ingáshtan (انگار ingár) to think, consider
انبان	ambán tidbit; tanned leather	انگشت	angusht finger; انگشتی ~arí ring
انبساط	imbisát cheerfulness	انگور	angór grape
انبوه	ambóh crowd	انواع	anvá' → نوع
انبیا	ambiyá → نبی	انیس	anís friend, companion
انتظار	intizár expectation	اوباش	awbásh hooligans, ruffians
انتقام	intiqám revenge; انتقام ~kashídan az to take revenge on	اوج	awj zenith, apogee
انجام	anjám end; انجامیدن به ~ídan ba to end in, result in	اوراد	awrád → ورد
انجیل	injíl the Gospel	اوراق	awráq → ورق
انداختن	andákhtan (انداز andáz) to throw, throw off, cast	اوصاف	awsáf → وصف
اندازه	andáza measure; بی اندازه bé~ immeasurable, untold	اوقات	úftádan = افتادن
اندام	andám body	اولوالالباب	awqát → وقت
اندر	andar in, inside; به...اندر ba...~ in (circumposition); ~ún inside	اولی	ulul'albáb wise, intelligent
اندک	andak little, few, small; اندک مایه máya little, slight	اهل	awlá appropriate
اندوختن	andókhtan (اندوز andóz) to store up	اهمال	ahlyat ~iyyat worthiness, competence; ná~ unworthy
اندوه	andóh grief, sorrow	ایاز	ihmál neglect
انده	anduh = اندوه	ایام	Ayáz Ayaz, Sultan Mahmud's beloved slave
اندیشناک	andéshnák worried, concerned	ایثار	ayyám → yawm
اندیشه	andésha thought, worry; ~ اندیشه بردن/کردن burdan, -kardan to worry	ایثار کسی	ísár giving away; ~i kasè kardan to bestow upon s.o.
اندیشیدن	andéshídan to think, worry	ایجاز	íjáz abbreviation
		ایزد	ízád God
		ایستادن	ístádan (ایست íst) to stand
		ایمن	ayman secure
		ایمه	a'imma → امام
		اینک	ínak here is
		ایوان	ayván portico
		باب	báb pl ابواب abváb door, gate; chapter

باد	bád wind; pride; بادپای ~páy fleet-footed	بام	bám roof
بادام	bádám almond	بامداد	bámdád dawn; ~án at dawn
بادیه	bádiya desert	بامیان	bámiyán Bamian, valley in central Afghanistan
بار	bár load, burden; باربر ~bar, باربردار ~bardár, ~dár load-carrying. ¶ bár time; یکبار yak~ once; du~a again. ¶ bár audience; بار دادن ~dádán to admit to audience	بانگ	báng cry; بانگ برداشتن bar-dáshtan to give a cry; ~i namáz the call to prayer
باران	báran rain	بانو	bánú lady
بارگاه	bárgáh court	باور	bávar belief; باور داشتن ~dáshtan to believe
باره	bára rampart, battlement	بت	but idol; بت تراش ~tarásh idol-carver
باری	bárí creator	بتر	batar worse
باریدن	báridán to rain	بحث	bahs discussion; بحث کردن ~-kardán to discuss
باریک	bárik slender, thin; ~andám slight of body	بحر	bahr sea
باز	báz open; again; باز داشتن ~dáshtan az to prevent from; باز خریدن ~kharídan to buy back; باز ماندن ~mándán to remain; ~pas again, once more; بازپس دادن ~pas dádan to give back. ¶ báz hawk	بخت	bakht luck, fortune; بختیار ~yár fortunate, lucky
بازار	bázár market	بختی	bukhtí Bactrian camel
بازرگان	bázargán merchant	بخش	bakhsh-kardan to give away, distribute; ~andagí generosity; ~áyish forgiveness; ~ídan to give, forgive; ~údan bakhsháy) to forgive
بازو	bázú arm, strong arm		
بازی	bázi play, game; بازیچه ~cha game, sport, jest	بخل	bukhl stinginess
باسق	básiq tall	بخیلی	bakhíl stingy; بخیلی کردن ~í-kardan to be stingy
باطل	bátíl vain	بد	bad bad, ill
باطن	bátín internal, esoteric	بداختر	badakhtar ill-starred
باغ	bágh garden; باغبان ~bán gardener	بداندیش	badandésh malevolent
بافتن	báftan (باف báf) to weave	بدبخت	badbakht unlucky
باک	bák worry, concern	بدخشان	Badakhshán Badakhshan, region in northern Afghanistan and southern Tajikistan famed for its rubies
بالا	bálá up, over; بالای ~-yi over, above	بدخوی	badkhóy ill-tempered
بالش	bálísh pillow	بدرآمدن	badar-ámadan to come out, get out
بالغ	báligh mature	بدرقه	badraqa escort
بالین	bálin pillow	بدرود	badrud-kardan to bid fare-

well		cloth
بدروزگار badrózgár evil	برداشتن	bar-dáshtan to pick up, raise
بدزندگانی badzindagání one whose life is spent in evil	بردریدن	bar-darídan to rip apart, rip open
بدسگال badsigál malevolent	بردن	burdan (bar) to carry
بدعهدی bad'ahdí infidelity to a promise	بررفتن	bar-raftan to go up
بدگوهر badgawhar essentially bad	برف	barf snow; برفاب ~áb ice water
بدگوی badgóy gossip, slanderer	برفشاندن	bar-fishándan to shake off
بدن badan body	برق	barq lightning
بدیع badí' innovative, extraordinary; بدیع الجمال ~uljamál extraordinarily beautiful	برکت	barakat blessing
بذل bazl-kardan to give away, donate	برکردن	bar-kardan to raise, lift
بذله bazla pleasantries, joke	برکنندن	bar-kandan to strip off
بر bar over (prep.); high. ¶ bar breast; در بر کردن dar ~ kardan to put on (clothing); در بر گرفتن; ¶ bar giriftan to embrace. ¶ bar fruit; برخوردار ~ khwardan to enjoy; بی بر bé~ without fruit, barren. ¶ bar- → br birr pl ابرار abrár pious	برکه	birka pond
برابر barábar opposite	برگ	barg leaf; بی برگ bé~ leafless
برادر birádar brother; برادرخواندگی ~ khwándagí foster brotherhood	برگماشتن	bar-gumáshtan to appoint
برآمدن bar-ámadan to turn out, come forth	برگی	baragí made of lambskin
برانگیختن bar-angékhtan to stir up, raise	برنج	birinj rice
بربستن bar-bastan to tie up (a load for a journey)	برنشانندن	bar-nishándan to seat in a high place
بربط barbat lute; بربطسرای ~ saráy lute-player	بروت	burút mustache, manliness
برتافتن bar-táftan to turn away	برومند	burúmand glorious
برج burj tower	بره	bara lamb
برجستن bar-jastan to leap up	برهم	barham together; درهم زدن ~ zzadan to slam
برچیدن bar-chídan to gather up	برهنه	birahna naked; برهنگی ~ gí nakedness
برخاستن bar-khástan to rise, get up	بری	barí free, absolved
برخی barkhè az a bit of, some of	بریان	biryán-kardan to roast
برد bard cold. ¶ burd striped	بریدن	burídan to cut, cut off
	بزاز	bazzáz draper, cloth merchant
	بزرگ	buzurg big, great, grand, noble; بزرگواری ~ vári greatness
	بزه	bizih crime
	بس	bas enough
	بستان	bustán garden; بستانسرای ~ saráy garden pavilion
	بستر	bistar bed
	بستن	bastan (بند band) to tie, close; to freeze (intr.)
	بسیار	bisyár much; بسیارخوسب ~ khusb sleeping a lot;

بسیج baséch military provisions;	بن	bun, ban bottom
بسیج کردن ~ kardan to muster, provision	بنا	biná basis, foundation
بسیط basít flat	بناگوش	bunágósh earlobe, area behind the ear
بشارت bishárat good news	بند	band chains, imprisonment; بنده ~a slave; ~í prisoner; band- → بستن
بشر bashar human; بشره ~a flesh; بشریت ~ iyyat humanity	بنیاد	bunyád foundation
بصر basar sight; بی بصر bé~ sightless	بواب	bavváb gatekeeper
بصره Basra Basrah	بوریا	búriyá reed mat; بوریا باف ~ báf mat weaver
بضاعت bizá't at commercial goods, commodities	بوستان	bóstán orchard
بط batt duck	بوسه	~ بوسه دادن bósa kiss; dádan to kiss
بطل battál worthless	بوسیدن	bósfídan to kiss
بطش batsh fury	بو قلمون	búqalamún chameleon
بطن batn belly	بوم	búm owl
بطیء batí' slow	بوی	bóy scent, smell; بویدن ~ ídan to smell
بعلبک Ba'lbak Baalbek, town in the Lebanon	به	ba to. ¶ bih better; بهین ~ ín best. ¶ bih quince
بعید ba'id far-away, distant	بها	bahá price
بغل baghal armpit, underarm	بهار	~ بهاری bahár spring; vernal
بغی baghy rebelliousness	بهایم	~ بهیمه baháyim →
بقا baqá eternity	بهجت	bahjat beauty
بقال baqqál greengrocer	بهر	bahṭ-i; az ~i for the sake of
بقعه buq'a spot	بهره	bahra share, portion; بی بهره bé~ deprived
بقیت baqiyyat remainder	بهشت	~ بهشتی bihisht paradise; بهشتی روی ~ íróy with a countenance of paradisiacal beauty
بلا balá catastrophe, calamity	بهم	baham together; برآمدن ~ bar-ámadan to clash, flare up
بلاد bilád pl بلدان buldán country	بهنر	bahunar skilled, virtuous
بلاغت balághat rhetoric	بهیمه	bahíma pl baháyim beast
بلبل bulbul nightingale	بی	bé- without. For most compounds with this prefix, see the next element.
بلخ Balkh Balkh, formerly a large metropolis in northern Afghanistan	بیابان	béábán desert, wilderness; بیابان نشین ~ nishín desert dweller
بلدان buldán → بلاد		
بلند buland high, exalted; loud (voice); بلندبانگ ~ báng loud		
بلور bulúr crystal; بلورین ~ ín crystalline		
بلوغ bulúgh maturity		
بلیت balíyyat calamity		
بلیغ balígh great, much		

بیاض	bayáz clean copy	watchman; پاس داشتن ~
بیان	bayán-kardan to explain	dáshtan to guard, main-
بیت	bayt line of poetry; بیت	تین پاس خاطر کسی داشتن
بیچاره	béchéra helpless, poor fel- low; بیچارگی ~gí helplessness	~i khátir-i kasè dáshtan to please someone
بیخ	békh root	پاشیدن páshídan to sprinkle
بید	béd willow	پاک pák pure; پاکباز ~báz hon- est; پاکدامن ~dáman
بیدار	bédár awake	پاک نفس; پاک ناپاک ~nafas kind; ناپاک ~ná- dirty, unclean, impure
بیدق	baydaq pawn (chess)	پاکیزه pákéza pure; پاکیزه خوی ~khóy of good character;
بیرون	bérún outside	~róy beautiful, fresh of face
بیش	bésh more; بیشتر ~tar more; بیشزور ~zór very strong	پای páy foot; پایبند ~band bound; پایبست ~bast foun- dation; پایدار ~dár stable, lasting, eternal; پایگاه ~gáh status, place; پایمردی ~mardí help, assistance; پای پوش ~pósh footwear
بیشه	bésha thicket, forest	پایه páya degree, level
بیضه	bayza egg	پاییدن páyídan to last
بیطار	baytár veterinarian	پختن pukhtan (پز paz) to cook
بیع	bay' sale	پخته pukhta mature, ripe; cooked
بیکبار	ba yakbár all at once, suddenly	پدید آمدن padíd visible; ~ ámadan to appear, come into view
بیکران	békirán limitless, boundless	پذیرفتن pazírúftan (پذیر pazír) to accept, receive
بیگانه	bégána stranger	پر bé- بی پر; پر featherless. ¶ pur full; پر ~kardan to fill
بیل	bíl shovel	پراکنده parákanda scattered, dis- persed; پراکنده دل ~dil distracted, distressed;
بیلقان	Baylaqán Baylaqan, region in Azerbaijan	پراکنده خاطر ~khátir wor- ried; پراکنده روزی ~rózí one who does not know where his next meal is coming from
بیم	bím fear	پرتو partaw ray
بیمار	bémár sick, ill	پرخاش parkhášh belligerence
بینا	bíná sighted; نابینا ~ná- blind	پرداختن pardákhtan (پرداز pardáz) to turn over; ~bán
بینوا	bénavá destitute; بینوائی ~ destitution	
بیهوده	béhuda = بیهوده	
بیهوده	béhúda vain, in vain	
بیوه	béva widow	
پاداش	pádásh reward, requital	
پار	pár last year; پارینه ~ína of last year, olden	
پارس	Párs Fars, Persia; ~í Pársi of Fars, Persian	
پارسا	pársá pious, hermit; پارسائی ~í piety	
پاره	pára piece, bit; پاره کردن kardan to tear, break	
پاس	pás watch; پاسبان ~bán	

از to be finished with;	پس pas then, therefore; از ~ az after (prep.); از آن پس پس از آنکه ~ ka, آنکه ~ az ánka after (conj.);
پرده parda curtain, veil; musical note; پرده دار ~dár cham- berlain; پرده دریدن ~darí- dan to rip a veil, to dishon- or	پستی ~fí misery پست past low پستان pistán breast, ripple پسته pista pistachio پسر pisar boy, son پسندیدن pasandídan to approve پشت pusht back; پشت دادن ~ dádan to show one's back, run away; پشت کردن بر kardan bar to lean on; پشتی کردن ~fí-kardan to support; پشتیبان ~fíbán supporter
پرستار parastár servant	پشته pushta pile, heap, hill
پرستنده parastanda worshipper	پشم pashm wool
پرستیدن parastídan to serve, worship	پشه pashsha mosquito
پرسیدن pursídan to ask	پشیز pashíz a small coin, farthing
پرنیان parniyán silk	پشیمان pashémán regretful; پشیمان ~fí-khwardan to re- gret
پروا parvá concern	پلنگ افکن palang leopard; پلنگ ~afkan leopard-defeating
پرورای parvái fatted	پلید palíd dirty, filthy
پروانه parvána moth	پناه panáh refuge
پروردگار parvardgár nourisher	پنبه pamba cotton
پروردن parvardan (پرور parvar) to nourish, nurture	پنجه panja hand, fist, claw; پنجه ~kardan bá to box with; زدن ~zadan bá to tangle with, box with
پرورش parvarish nourishment	پند pand advice
پروین parvín the Pleiades	پندار pindár thought, imagination
پره para nostril	پنداشتن pindáshtan (پندار pindár) to think, imagine
پرهیختن parhékhktan (پرهیز parhéz) to abstain	پنهان pinhán hidden
پرهیز parhéz abstinent; پرهیزگار ~gár abstinent, moderate, restrained; پرهیزگاری ~gárfí abstinence; پرهیزیدن از ~fídan az to abstain from; پرهیز کردن از ~kardan az to abstain from; ناپرهیزگار ~náfízar immoderate. ¶ par- héz- → پرهیختن	پنیر panér cheese
پری parí fairy; پری پیکر ~paykar beautiful in stature;	پوست póst skin
پری رخسار ~rukhsár fairy- countenanced, beautiful	پوستین póstín pelt, skin; پوستین ~fí kasè dar کسی افتادن uftádan to criticize, find fault with; پوستیندوزی ~dózí fur coat making
پریدن parídan to fly	
پریشان paréshán scattered, worried;	
پریشان حال ~hálf distracted;	
پریشان روزگار ~rózgár perpetually worried;	
پریشانی ~fí worry	
پز paz- → پختن	
پژمردن pazhmurdan to wither	

پوشیدن	póshidan to wear	پیلدم	elephant-driver;
پولاد	pólád steel; پولاد بازو ~bázú	پیلتن	~dam monstrous;
	steely-armed	~tan	enormous
پویان	póyán running	پيله	píla cocoon; پيله‌ور ~var
پهلوی	pahlú side	پینه	pína patch; پینه‌دوز ~dóz
پی	pay track; پیایی رسیدن ~á~	پیمان	paymán promise
	rasídan to stalk; پی گرفتن	پیمانانه	paymána measure
	~giriftan to follow, track;	پیمبر	payambar apostle, prophet;
	~i on the heels of, after	پیوستن	payvastan پیوند (payvand)
پیاده	piyáda on foot; pawn (chess)	پیوند	payvand connection; kin
پیاز	piyáz onion	تاب	táb endurance; تاب چیزی ~i
پیام	payám = پیغام		chízè ávurdan to endure s.th. ¶ táb curl;
پیچ	péchánídan to twist (trs.)		تافتن → ¶ táb- ~dár curly.
پیچیدن	péchídan to twist, turn, writhe	تابان	tábán shining (sun)
پیدا	paydá visible; پیدا کردن ~kardan to reveal; to find	تابعه	tábi'a pl توابع tavábi' consequence
پیر	pír old, aged; old man; spiritual guide	تاتار	tátár Tatar
پیراستن	pérástan (پیرای péráy) to adorn	تاج	táj crown
پیرامن	pírámun around; پیرامن	تاختن	tákhthan (تاز táz) bar to attack
	~gashtan to frequent	تاخیر	ta'khír delay
پیرامون	pírámún = پیرامن	تادیب	ta'dífb admonition, chastisement
پیراهن	pírahán shirt	تار	tár = تاریک
پیروز	píróz victorious, successful	تارک	tárak point, top
پیروزه	píróza turquoise	تاریخ	táríkh date
پیرهن	pírhan = پیراهن	تاریک	tárik dark; تاریک‌رای ~ráy
پیشه	písha spotted		dark-minded, misguided
پیش	pésh fore, front; پیشانی ~ání	تاز	táz- → تاختن
	forehead; ~ín former, of old; ~raw forerunner	تازه	táza fresh
پیشه	pésha trade; پیشه‌ور ~var	تازی	tázi Arabian, Arabic
	tradesman	تازیانه	táziyána whip
پیغام	payghám message; پیغامبر	تاسف	ta'assuf regret; تاسف خوردن
	~bar messenger, apostle		~kwardan bar to regret
پیک	payk messenger, harbinger	تافتن	táftan (تاب táb) to turn, twist; to shine (the sun)
پیکار	paykár battle; پیکار کردن	تامل	ta'ammul contemplation;
	~kardan to do battle, fight		
پیکان	paykán shaft, dart		
پیل	píl elephant; پیلبان ~bán		

تأمل کردن در	~kardan dar to contemplate	تدبیر	tadbír administration, arrangement; بی تدبیر bé~ imprudent
تاوان	táván compensation	تر	tar wet
تاویل	ta'víl interpretation	ترازو	tarázú scales, balance
تایید	ta'yíd assistance	تراشیدن	taráshídan to shave
تبار	tabár race, family	ترب	turub radish
تباه	tabáh ruined; تباهی ~í	ترت	turbat tomb
	ruination	تربیت	tarbiyat education; تربیت
تبدیل	tabdíl change, exchange	تربیت	~kardan to educate
تبرک	tabarruk blessing	ترتیب	tartífb arrangement; ترتیب
تبسم	tabassum smile	ترتیب	~kardan to arrange
تپانچه	tapáncha slap	ترتیل	tartíl recitation
تتر	tatar Tatar; تتری ~í	ترحم کردن	tarahhum pity; ~kardan bar to take pity on
تتمه	tatimma conclusion	تردد	taraddud coming and going
تجارت	tijárat commerce, trade	ترسا	tarsá Christian
تجاسر	tajásur audacity	ترسان	tarsán afraid
تجربت	tajribat experience	ترسیدن	tarsídan to be afraid
تجسس	tajassus espionage	ترش	tur(u)sh sour; ترشروی ~róy
تجلی	tajallí-kardan to appear, be manifest		sourpuss; ترشطعم ~ta'm sour-tasting
تجنب	tajannub avoidance; تجنب	ترقی	taráqqí-kardan to advance
	~kardan az to avoid	ترک	tark abandonment; ترک گفتن ~kardan
تحاشی	taháshí avoidance; بی تحاشی bé~		~guffan to leave, abandon; ~i adab impoliteness, breach of etiquette
	without measure	ترکستان	Turkistán Turkistan
تحرمه	tahríma tying on (garment)	ترکه	taraka legacy
تحریر	tahrír manumission	ترنج	turunj citron
تحسین	tahsín-kardan to praise, applaud	ترنم	tarannum singing
		تره	tar(r)a leek
تحصیل	tahsíl acquisition	تریاق	tiryáq antidote
تحقیق	tahqíq realization; اهل	تسبیح	tasbíh praise; rosary; تسبیح
	ahl-i ~ Sufis		~khwándan to extol
تحکم	tahakkum domination; ~burdan to be dominated, subjugated	تسکین	taskín sedation, calming
		تسلیم	taslím-kardan to submit, turn over, entrust
تحمل	tahammul endurance; تحمل	تشریف	tashríf honor
	~kardan to endure, to bear	تشنه	tishna thirsty
تحریر	tahayyur perplexity	تشویش	tashvish turmoil, confusion;
تخت	takht throne		
تخلیص	takhlís liberation, rescue		
تخم	tukhm seed; تخم افشاندن ~afshándan to sow seed		
تدارک	tadáruk appeasement		

فear	تفاوت	tafávuṭ difference
تصابی tasábí engaging in love play	تفته tafta heated	
تصانیف tasánif → تصنیف	تفتیش taftísh inspection	
تصدیق tasdíq proclaiming true, agreement	تفحص tafahhus investigation	
تصنع tasannu' ingenuity, artfulness	تفرج tafarruj-kardan to look at, watch, observe; تفرجگاه ~gáh vantage point, place of observation	
تصنیف tasnif pl تصانیف tasánif work, compilation; تصنیف tasánif ~kardan to compose	تفرقه tafriqa disorder	
تضرع tazarru' pleading, entreaty	تفکر tafakkur thought, contemplation	
تطاؤل tatávul aggression	تفقد tafaaqud recompense, reparation	
تطوع tatavvu' voluntary work	تفویض tafvíz-kardan to turn over, transfer	
تصرف tasarruf control	تقاضا taqázá demand	
تصور tasavvur-kardan to imagine	تقاعد taqá'ud dilatoriness	
تصوف tasavvuf Sufism	تقریر taqrír-kardan to report	
تعبد ta'abbud worship	تقدیر taqdír destiny, fate	
تعبیه ta'biya-shudan dar to insinuate oneself into	تقرب taqarrub proximity, nearness; تقرب نمودن ~ namúdan to get close	
تعجب ta'ajjub-kardan to be surprised, astonished	تقریر جواب taqrír-i javáb ready answer	
تعجیل ta'jíl-kardan to make haste	تقصیر taqsír shortcoming	
تعدی ta'addí enmity, aggression	تقوی taqvá piety	
تعذیب ta'zíb tormenting	تقویت taqviyat-kardan to strengthen	
تعرض ta'arruz objection, complaint	تک tak running; دو تک do~ gallop	
تعزیت ta'ziyat-kardan to console	تکاسل takásul slackness, being remiss, laziness	
تعصب ta'assub fanaticism	تکبر takabbur conceit; تکبر کردن ~kardan to be conceited, to lord over	
تعطیل ta'tíl cancellation, being suspended	تکلف takalluf compulsion; artificiality; elaborateness	
تعلق ta'alluq connection; تعلق ta'alluq ~i khátir bi worry about	تکیه takya-zadan bar to recline against	
تعلیم ta'lím instruction; تعلیم ta'lím ~kardan to teach, instruct	تلاطم talátum crashing (of waves)	
تعنت ta'annut taunt	تلامذه talámiza → تلمیذ	
تعهد ta'ahhud-kardan to make a promise	تلبیس talbís trickery, chicanery	
تغابن taghábun regret, contrition	تلخ talkh bitter; تلخ گفتار ~guftár sharp-tongued	
تغیر taghayyur change	تلطف talattuf-kardan to show kindness, treat well	
تفاخر tafákhur pride, conceit; تفاخر کردن ~kardan to boast		
تفاریق tafáriq installments		

تلف talaf-kardan to lose; تلف شدن ~shudan to be lost	توانگر	be able
تلفیق talfiq putting words together	توبه	tavángar rich, wealthy; ~í wealth
تلمیذ tilmíz pl تلامذه talámiza pupil	توبیخ	tawba repentance; توبه کردن از ~kardan az to repent of, do penance for, renounce
تلون talavvun fickleness, changeability	توحید	tawbíkh threat, rebuke
تمام tamám complete, finished; تمام ناتمام ná~ incomplete	تودیع	tawhíd proclamation of the unity of God
تمتع tamattu' enjoyment; تمتع یافتن ~yáftan to enjoy	توسط	tawdí'~kardan to bid farewell
تمکین tamkín gravity	توشه	tavassut intermediary
تملق tamalluq sycophancy	توفیق	tósha provisions
تمنا tamanná wish; تمنا کردن ~kardan to make a wish	توقع	tawfíq success, divine assistance; بی توفیق bé~ luckless, unsuccessful
تموز tammúz July	توقف	tavaquu' expectation; توقع داشتن ~dáshtan to expect
تمیز tamíz = تمییز	توقف	tavaquuf stopping; delay; ~kardan to stop
تمییز tamiyz discrimination; بی تمییز bé~ indiscriminating	توکل	tavakkul trust (in God)
تن tan body; تنپروری ~parvarí self-indulgence; تن در دادن ~ dar-dádan ba to give oneself over to, submit to	توکیل	tawkíl confinement
تناول tanávul-kardan to partake (of food)	تهاون	tahávun slackness
تند tund quick, fast; تندخو ~khó quick-tempered; تندی ~í quickness, speed	تهذیب	tahzíb refinement
تندرست tandurust healthy	تهنیت	tahníyat congratulations
تنعم tana'um enjoyment	تهور	tahavvur audacity, bravery
تنک tanuk shallow	تهی	tahí empty; تهیدست ~dast empty-handed, poor; تهی مغز ~maghz empty-headed
تنگ tang tight; تنگدست ~dast poor; تنگروزی ~rózí with little sustenance	تیر	tír arrow; تیر انداختن ~andákhtan to shoot an arrow
تنها tanhá alone, only; ~í isolation	تیره	tíra dark; تیربخت ~bakht unlucky; تیرروان ~raván mean, misguided
تابعه tavábi' → تابعه	تیز	téz sharp, hot (fire); fast; ~dandán sharp-toothed; تیزرو ~raw fast-running, fleet-footed
تواضع tavázu' humility	تیشه	tésha ax
توام tav'am twin	تیغ	tégh blade
توانا taván → tavánistan; توانا ~á rich; توانائی ~ái wealth; ناتوان ná~ weak, helpless	تیمار	tímár-khwardan to worry,
توانستن tavánistan (توان taván) to		

fret	جرم	jurm crime
ثابت	جریان	jarayán flowing
ثروت	جریمه	jaríma pl جرایم jaráyim crime
ثریا	جز	juz except for, other than
ثغور	جزا	jazá reward, requital
ثمره	جزم	jazm determination
ثمین	جزیره	jazíra island
ثنا	جسارت	jasárat audacity
ثواب	جستن	jastan (جه jih) to leap, jump. ¶ justan (جوی jóy) to search
جار	جسر	jisr bridge
جاسوس	جسم	jism body
جالینوس	جعبه	ja'ba quiver
جامع	جفا	jafá cruelty; ~ جفا کردن kardan to treat cruelly
جامه	جفت	juft mate
جامهٔ کعبه	جگر	jigar liver; ~ جگر بند band darling
جامهٔ کعبه	جل	jull saddle cloth
جامهٔ کعبه	جلاد	jallád executioner
جامهٔ کعبه	جلال	jalál magnificence; ~ جلالی of the Jalali (Persian) era
جان	جلسا	julasá → جلسیس
جان کنده	جلسیس	jalís pl جلسا julasá companion
جان کنده	جماد	jamád inanimate
جان کنده	جماعت	jamá'at group
جان کنده	جمال	jamál beauty
جان کنده	جمشید	Jamshéd Jamshed, mythical Persian king
جان کنده	جمع	jam' group, assemblage
جان کنده	جمعیت	jam'iyyat collectedness; ~ جمعیت خاطر khátir peace of mind
جان کنده	جمله	jumla totality, group; ~ جملهگی ba~gi altogether, in toto
جان کنده	جمیل	jamíl beautiful
جان کنده	جنب	jumb ánidan to shake (trs.); ~ جنبیدن ~idan to move, shake (int.)
جان کنده	جنس	jins kind, sort; goods; ~ جنس ناچسب ná~ incompatible
جان کنده	جرم	jurm crime
جان کنده	جریان	jarayán flowing
جان کنده	جریمه	jaríma pl جرایم jaráyim crime
جان کنده	جز	juz except for, other than
جان کنده	جزا	jazá reward, requital
جان کنده	جزم	jazm determination
جان کنده	جزیره	jazíra island
جان کنده	جسارت	jasárat audacity
جان کنده	جستن	jastan (جه jih) to leap, jump. ¶ justan (جوی jóy) to search
جان کنده	جسر	jisr bridge
جان کنده	جسم	jism body
جان کنده	جعبه	ja'ba quiver
جان کنده	جفا	jafá cruelty; ~ جفا کردن kardan to treat cruelly
جان کنده	جفت	juft mate
جان کنده	جگر	jigar liver; ~ جگر بند band darling
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جان کنده	جلسا	julasá → جلسیس
جان کنده	جلسیس	jalís pl جلسا julasá companion
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جان کنده	جمیل	jamíl beautiful
جان کنده	جنب	jumb ánidan to shake (trs.); ~ جنبیدن ~idan to move, shake (int.)
جان کنده	جنس	jins kind, sort; goods; ~ جنس ناچسب ná~ incompatible

جنگ	جنگ جستن	jang war, battle; جنگ جستن ~ justan 'to look for a fight; ~ جنگجوی ~jóy seeking battle, bellicose	سار با فرو بردن sar ba ~i tafak-kur firó-burdan to sink into contemplation
جنون	جنون	junún madness	جیران jírán → جار
جو	جو	jaw barley, barleycorn; جوی جو	جیش jaysh army
جواب	جواب	javáb answer, response	چابک chábuk nimble, ready
جوان	جوان	javán young; ~ی youth; جوانمرد جوانمردی کردن ~mard chivalrous, gallant; جوانمردی ~mardí-kardan to be chivalrous	چادر chádur veil
جود	جود	júd generosity	چارپا chárpá quadruped
جور	جور	jawr cruelty; ~ جور بردن burdan to suffer cruelty; ~ جور پیشه ~péssha cruel	چاره chára remedy
جوز	جوز	jawz walnut	چاه cháh well, pit
جوش	جوش	jósh boiling, excitement, tumult; ~ جوشانیدن ~ánídan to boil (trs.); جوشیدن ~ídan to boil (int.), get excited, swarm	چاپ chap left
جوشن	جوشن	jawshan breastplate; ~ جوشن خای kháy armor-chewing, armor-piercing	چراغ chirágh lamp
جوهر	جوهر	jawhar jewel; ~ی جوهری jeweler	چراگاه chirágáh pasture
جوی	جوی	jóy- → jústan. ¶ júy stream, canal	چرخ charkh wheel; bow; ~ چرخ انداز ~andáz bowman
جویان	جویان	jóyán searching	چرخ چرخ
جهاز	جهاز	jiház dowry	چست chust nimble
جهال	جهال	juhhal → جاهل	چشم chashm eye; ~ چشم داشتن ~dáshtan to expect; ~ چشمخانه ~khána eye-socket
جهان	جهان	jahán world; جهان آفرین ~áfarín world-creator; ~ جهانی ~dári world rule; ~ جهانی ندیده ~dída experienced	سرچشمه chashma spring; سرچشمه sar~ spring
جهت	جهت	jihat situation, position	چشیدن chashídan to taste
جهد	جهد	jahd-kardan to strive	چکیدن chakídan to drip
جهل	جهل	jahl ignorance, unruliness	چگونگی chigúna how?; ~ چگونگی manner
جهود	جهود	jahúd Jew	چمچه chamcha spoon
جیب	جیب	jíb pocket; سر بجیب تفکر	چنگ chang claw, grasp, clutches; harp; فرا چنگ آوردن fará ~ ávurdan to grasp
			چنگال changál claw
			چوب chób wood, stick
			چوپان chópán shepherd
			چوگان chawgán polo stick
			چون chun how?; like; when; بیچون béchun unquestionable
			چه chah = چاه. ¶ chi what
			چیدن chídan (چین chín) to pluck, pick
			چیز chíz thing; ناچیز ná~ insignificant
			چین Chín Chinese Turkistan; ~ی china, porcelain.

چیدن → chín- ¶	حراست	hirásat-kardan to guard, maintain
حاتم طایی	حرام	harám forbidden; ~i حرامی thief; حرامزاده ~záda bastard
حاجت	حرف	harf word; حرفگیر ~gír carper, caviler
حاجت hájat pl حاجات hájât need; ~ حاجت پیش کسی بردن pësh-i kasè burdan to ask someone to alleviate one's needs; ~ حاجت خواستن ~ khwástan to make a request; ~ حاجتمند ~mand needy	حرکت	harakat movement, motion
حاجی hájjí pilgrim	حرم	haram sanctuary
حادث hádis-shudan to happen	حرمان	hirmán deprivation
حاذق háziq expert	حرمت	hurmat sanctity, respect; بی حرمتی bé~í disrespect
حارث háris pl حرث hurrás cultivator, farmer	حرور	harúr heat
حاشیه háshiya pl حواشی haváshí margin	حریر	harír silk
حاصل hásil-shudan to be obtained	حریص	harís greedy
حاضر házir present	حریف	haríf companion
حاکم hákim ruler, governor	حساب	hisáb account, reckoning; بی حساب bé~ innumerable, without reckoning
حال hál pl احوال ahvál condition, state; ~at ditto	حسب	hasb reckoning; بر حسب bar ~i according to
حامله hámila pregnant	حسد	hasad envy; ~ حسد بردن burdan to be envious
حامی hámi protector	حسرت	hasrat regret; خوردن ~ khwardan to regret, rue
حبس habs imprisonment	حسن	hasan beautiful. ¶ husn beauty; ~i حسن ظن zann good opinion
حبه habba piece	حسود	hasúd envious
حج hajj pilgrimage to Mecca	حشم	hasham retinue
حجاج hujjáj pilgrims	حشو	hashv pl احشا ahshá stuffing; guts
حجاز hijáz the Hejaz	حصار	hisár fortress
حجت hujjat proof, legal support; irrefutable argument	حصاء	hisbá' gravel
حجر hajar rock, stone	حصه	hissa portion
حجره hujra chamber, room	حضرت	hazrat his majesty
حد hadd limit; punishment	حضور	huzúr presence
حدت hiddat sharpness	حطام	hutám chattel
حدث hadas anything that nullifies prayer; ~i حدثی prostitute	حظ	hazz pleasure
حدیث hadís story	حفظ	hifz holding, maintaining
حذر hazar wariness; بر حذر bar ~ wary, on guard; حذر کردن ~kardan to beware	حق	haqq pl حقوق huqúq right; deity; ~ حق در نور دیدن dar-navardídan to disregard an obligation; ~shinás appreciative; ~shinásí appreciativeness;
حر harr heat		~i about, concerning
حراثت hurrás → حارس		حقارت haqárat despicableness

حفظ huqúq → حق	حفظ	hifz holding, maintaining	حفظ	hifz holding, maintaining
حقیر haqír contemptible	حور	húr houri	حقیقت	haqíqat reality, truth
حکایت hikáyat pl حکایات hikáyát story	حوض	hawz pool	حکایت	hikáyat pl حکایات hikáyát story
حکم hukm order, command; ~andáz expert archer; ~ بحکم bi~i ánka because	حی	hayy pl احیا ahya' tribe, quarter (of a town)	حکم	hukm order, command; ~andáz expert archer; ~ بحکم bi~i ánka because
حکمت hikmat wisdom	حیات	hayát life	حکومت	hukúmat government; legal decision
حکومت hukúmat government; legal decision	حیران	hayrán perplexed, confused	حکیم	hakím wise, philosopher
حکیم hakím wise, philosopher	حیف	hayf pity; ~ حیف کردن بر kardan bar to shortchange, cheat	حلال	halál licit, religiously permissible
حلال halál licit, religiously permissible	حیلت	hílat trick	حلاوت	halávat sweetness; pl halávat sweets
حلاوت halávat sweetness; pl halávat sweets	حیوان	hayaván pl حیوانات át animal; آب حیوان ab-i ~ the fountain of life	حلب	Halab Aleppo
حلب Halab Aleppo	خاتم	khátim ring, seal	حلق	halq throat
حلق halq throat	خاتون	khátún lady	حلقه	halqa circle, ring; حلقه بگوش bagósh slave
حلقه halqa circle, ring; حلقه بگوش bagósh slave	خادم	khádim pl خدام khuddám servant	حلم	hilm clemency
حلوه halvá halva	خار	khár thorn, bramble; ~ خار کن ~kan woodcutter	حلوا	halvá halva
حلیه hilya ornament	خاستن	khástan (خیز khéz) to arise	حلیم	halím clement
حمام hammám bathhouse	خاص	kháss pl خواص khaváss private; elite; خاصیت ~iyyat intrinsic quality	حمام	hammám bathhouse
حمایت himáyat protection	خاطر	khátir mind; ~ خاطر جستن justan to placate, console	حمایت	himáyat protection
حمل haml pregnancy; attribution; ~ حمل کردن بر kardan bar to attribute to	خاک	khák earth, dust, dirt; ~ خاک آلود álúd dusty; ~ خاک بر سر bar sar "dust on the head," sign of mourning; ~ خاکسار sár dust; ~ خاگزاد zád earth-born	حمله	hamla attack; ~ حمل آوردن ávurdan to attack
حمایه hamáyid → حمیده	خاکستر	khákistar ash	حمایه	hamáyd → حمیده
حمیت hamiyat zeal; بی حمیت bé~ unzealous, dishonorable	خالی	khálí empty, devoid	حمیت	hamiyat zeal; بی حمیت bé~ unzealous, dishonorable
حمیده hamída pl حمایه hamáyid good trait	خام	khám raw, unripe, immature	حمیده	hamída pl حمایه hamáyid good trait
حمیم hamím warm; دوست دوست ~i ~ fast friend	خاموش	khámush = خاموش	حمیم	hamím warm; دوست دوست ~i ~ fast friend
حنجره hanjara throat	خاموشی	khámósh silent; ~ خاموشی silence	حنجره	hanjara throat

خانان	khánadán family	خرج	kharrj expenditure; خرج کردن ~kardan to spend
خانقاه	khánaqáh dervish hospice	خرد	khirad wisdom; خردمند ~mand wise. ¶ khurd small, little; خرده ~a small piece; خردی ~í youth, childhood
خان ومان	khánumán kith and kin, household	خرس	khirs bear; خرسک باز ~ak-báz frolicsome; خرسکبازی ~akbází frolic
خانه	khána house, home; خانه‌خداى ~khudáy householder, home owner	خرف	kharif senile
خاییدن	kháyidan to chew	خرقه	khirqa dervish robe; خرقة پوش ~pósh wearer of a dervish robe, dervish
خباثت	khábásat vileness	خرگاه	khargáh tent
خبث	khubs vileness	خرم	khurram joyful, felicitous; ~í joy, happiness
خبر	khavar news; reports of sayings of the Prophet; خبر شدن ~shudan to be informed, become aware	خرما	khurmá date, date palm
خبرت	khubrat experience	خرمن	kharmán harvest, haystack
خبیث	khábís vile	خرمهره	kharmuhra donkey bead
ختم	khadm one complete recitation of the Koran; seal	خروار	khavár load
خجالت	khijálat shame	خروس	khurós rooster
خجسته	khujasta happy, felicitous	خروش	khurósh cry, shout
خجل	khajil embarrassed, ashamed; خجل کردن ~kardan to shame	خریدار	khariđár purchaser
خجلت	khajlat embarrassment, shame	خرید	khariđan to buy, purchase
بخدا	khudá God; خداى بين ~bín God-seeing, cognizant of the deity; خداپرست ~parast God-fearing, worshipper of God; خداوند ~vand lord; خداى ~y God; خداى ~yí godhood, divinity	خز	khazz silk
خدا	khuddám → خادم	خزان	khazán autumn
خدمت	khidmat service	خزانه	khazána treasury
خر	kharr donkey, ass	خزاین	khazáyin → خزینه
خراب	kharráb ruined; خرابه ~a ruin; خراب کردن ~kardan to ruin	خزف	khazaf pottery, potsherd
خراج	kharráj tax	خزینه	khazína pl خزاین khazáyin treasury
خراشیدن	kharráshidan to scratch, scrape	خس	khass weed, chaff
خرامان	kharrámán strutting	خسارت	khissárat loss, set-back
خرامیدن	kharrámidan to strut	خسب	khusb → خفتن
خربزه	kharrbuza melon; خربزه‌زار ~zár melon patch	خست	khissat lowliness, meanness
		خسته	khasta wounded; خسته‌دل ~dil upset; خسته کردن ~kardan to wound
		خسیس	khassís mean, low, vile
		خشت	khisht brick; خشت‌زن ~zan brickmaker
		خشک	khushk dry; خشکی ~í dry land; خشک‌مغز ~maghz crazy; خشکسال ~sál year of

	drought	کاردان	kardan to rescue
خشم	khashm wrath; خشم‌آلود ~álud angry, wrathful; خشم راندن بر ~rándan bar to vent one's wrath on; خشم گرفتن ~ giriftan to become wrathful	خلاف	khiláf dispute, difference; opposite; خلاف کردن ~kardan to break (promise)
خشنود	khushnúd satisfied, pleased; خشنود کردن ~kardan to placate	خلائق	kháláiyiq people
خشونت	khushúnat roughness	خلعت	khil'at robe of honor
خصلت	khasslat pl خصال khissál character trait	خلق	khaliq form, body; people. ¶ khulq disposition
خصم	khasm opponent	خلقت	khilqat trait
خصومت	khusúmat contention	خلل	khallal harm, devastation
خط	khatt handwriting; down on an adolescent's lip	خلوت	khilvat isolation, private
خطا	khata mistake, error; خطا کردن ~kardan to make a mistake, to miss. ¶ Khitá Cathay	خلیفه	khálifa caliph
خطاب	khitáb address, rebuke	خم	kham(m) crooked; crook, curl; خم کمند ~i kamand loop of a lasso
خطام	khitám boat tether	خمار	khumar hangover
خطبا	khutabá → خطیب	خمر	khamr intoxicant
خطبه	khutba address at the Friday congregational prayer	خندق	khandaq trench, ditch
خطر	khatar danger; خطرناک ~nák dangerous	خنده	khanda laughter
خطه	khitta region	خندیدن	khandidán to laugh
خطیب	khatab pl خطبا khutabá preacher	خنک	khunak cool, happy
خطیر	khatír important	خو	khó = khóy
خفاجه	khafája Khafaja tribe	خواب	khwáb sleep, dream; بیخوابی be-í sleeplessness
خفت	khiffat lightness; خفت عقل ~i 'aql simplemindedness; خفت رای ~i ráy feebleness of mind	خواجه	khwája lord, merchant; خواهه تاش ~tásh fellow slave
خفتن	khuftan (خسب khusb) to sleep	خوار	khwár vile, low, mean
خفیه	khafiyya secret, hidden; در خفیه dar ~ secretly	خواست	khwást request
خلاب	khalláb mire	خواستن	khwástan (خواه khwáh) to want, ask for, demand
خلاص	khallás deliverance; خلاص یافتن ~yáftan to be saved, ~ خلاص کردن rescued; خلاص	خواص	khwáss the elite
		خوان	khwán banquet table
		خواه	khwáh → خواستن. ¶ khwáh...khwáh (regardless of) whether...or
		خواهر	khwáhar sister
		خواهنده	khwáhanda beggar
		خوب	khúb good, beautiful; خوب‌منظر ~manzar good-looking; خوب‌روی ~róy beautiful; خوب‌صورت ~súrat beautiful; ناخوب ná ~ unlovely, ugly; ناخوبی ná ~í unloveliness, ugliness

خود	khwad self; بیخود bé~ involuntary, unaware; خودرای ~ra'y opinionated, stubborn	خیلخانه	khaylkhána stable
خوردن	khwardan (خور) khwar) to eat, drink	خیلی	khaylè much, a lot
خورش	khwarish food	خیمه	khayma tent
خورشید	khwarshéd sun	داد	dád justice, retribution; cry, shout; داد خواستن ~ khwástan to seek justice
خورنده	khwaranda mouth to feed	دادن	dádan (ده) dih) to give
خوش	khwash good; خوش آواز ~áváz with a good voice; خوش طبع ~tab' poetically talented; خوش نمودن ~ namúdan to look good; نامودن ~ ná~ unpleasant	دارو	dáru medicine
خوشانیدن	khúshánídan to dry out, wither (trs.)	داروگیر	dáruگیر fray
خوشیدن	khúshídan to wither (int.)	داشتن	dáshtan (دار) dár) to hold, keep
خوشه	khósha gleaming; خوشه چیدن ~chídan to glean	داعی	dá'í missionary; yours truly
خوض	khawz plot, conspiracy	داعیه	dá'íya cause
خون	khún blood; خونخوار ~khwár bloodthirsty; خون ریختن ~rékhtan to shed blood	دام	dámí net, trap
خوه	khwah = خواه	داماد	dámád bridegroom; son-in-law
خوی	khóy habit; به خوی کردن به ~kardan ba to become accustomed to	دامن	dáman skirt, lap
خوید	khavéd green, unripe	دان	dán- → dánistan; دانا ~á learned, wise; دانستن ~istan (دان) dán) to know, to realize; دانش ~ish wisdom, knowledge; دانشمند ~ishmand learned, scholar; بی دانشی bé~ishí ignorance; نادان ná~ ignorant
خویش	khwésh self; خویشان ~án relatives; خویشتن ~tan self; خویشتندار ~tandár self-controlled	دانگ	dáng one sixth
خیار	khayár cucumber	دانه	dána seed
خیال	khayál mental image; خیال بستن ~bastan to imagine	داور	dávar judge
خیانت	khayánat treachery	داود	Dáúd David; داودی ~í Davidic
خیر	khayr good, charity; yes; خیر کردن ~kardan to do good	دایره	dáyira circle
خیره	khíra obstinate; nonsense; خیره درای ~diráy blatherer; خیره رای ~ra'y opinionated, self-willed; خیره رای ~ra'yí folly	دایم	dáyim constant; always
		دایه	dáya wet-nurse
		دبیقی	dabíqí silk
		دجال	dajjál the Antichrist
		دجله	Dijla the Tigris
		دختر	dukhtar girl, daughter; دخترک ~ak young girl
		دخل	dakhl income
		دخول	dukhúl entrance, entry
		دد	dad beast
		در	dar in (prep.); در... به ba...~ in (circumposition). ¶ dar door. ¶ dar- → darídan.

¶ durr pearl; در یتیم ~i yatím matchless pearl	درون	darún, durún = اندرون	
دراز	daráz long; درازی ~í length	درویش	darvêsh poor, dervish
دراعه	durrá'a tunic, robe	دره	darra valley
درآمدن	dar-ámadan ba to enter into	دریا	daryá sea, large river
درانیدن	daránídan to tear apart, rip up	دریافتن	dar-yáftan to comprehend; to meet
درایت	diráyat comprehension, understanding	دریچه	darícha small door
درباختن	dar-bákhtan to lose	دریدن	dar(r)ídan to rip, tear
دربان	darbán gatekeeper, doorman	دریغ	dirégh pity; دریغا ~á alas; ~dáshtan to withhold, deny; دریغ آمدن ~ámadan to dislike; دریغ خوردن ~khwardan to decry; بیدریغ bé~ without stint
در بستن	dar-bastan az to close to	دریوزه	daryúza begging
درج	darj-kardan to include. ¶ durj jewel casket	دزد	duzd thief; دزدیدن ~ídan to steal
درجات	daraját the eight layers of heaven	دست	dast hand, arm; دستگاه ~gáh power, strength; ~gírí- بستگیری کردن kardan to help, assist; ~ras available, at hand
درخت	dirakht tree	دستار	dastár turban
در خورد	darkward-i worthy of, suitable for	دسته	dasta bunch, bouquet
درد	dard pain; دردمند ~mand in pain	دشت	dasht plain, steppe
درربودن	dar-rubúdan to snatch	دشخوار	dushkhwár difficult, rough; ~guftan to curse, revile
در ساختن	dar-sákhtan bá to get along well with	دشمن	dushman enemy; دشمن کام ~kám as one's enemies would wish
درست	durust correct	دشنام	dushnám curse; دشنام دادن ~dádan to curse
درشت	durusht coarse; درشت خوی ~khóy ill-tempered; ~ba بدرشتی ~í with difficulty	دشوار	dushvár difficult
درکات	darakát the eight layers of hell	دعا	du'á prayer, expository prayer
درگاه	dargáh gateway, king's court	دعوت	da'vat calling, invitation; صاحب دعوت sáhib~ host
درگذشتن	dar-guzashtan az to pass by, surpass; از سر ~ درگذشتن az sar-i to forgive, pardon	دعوی	da'vá claim, legal case
درگرفتن	dar-giríftan to have an effect	دغل	daghal counterfeit
درگسستن	dar-gusastan to be finished	دف	daff drum
درم	diram dirhem (small coin)	دفتر	daftar notebook, register
درماندگی	darmándagí helplessness	دفع	daf' repulsion; دفع کردن ~zan liar
درنگ	dirang-kardan to delay		
درنوردیدن	dar-narvardídan to roll up		
درو	diraw harvest		
دروغ	durógh lie; دروغزن ~zan liar		

	kardan to repel, ward off	دمشق	Damishq Damascus
دفن	dafn-kardan to bury	دمیاطی	dimyátí Damietta silk
دق گرفتن	daqq-giriftan to plot against, inform on	دمیدن	damídan to sprout
دقیقه	daqíqa minute; iota	دندان	dandán tooth
دکان	dukkán shop	دنیا	dunyá this world; دنیا دار ~ ~dár rich, wealthy
دگرگونه	digargúna different	دوا	davá medicine; دوا کردن ~ kardan to treat, medicate
دل	dil heart, mind; دلآرام ~ ~árám darling, sweetheart;	دواب	davább animals, beasts
	دلآوار ~ávar courageous;	دوان	dawán running
	دلآویز ~ávéz attractive;	دوانیدن	dawánídan to cause to run
	دلآزرده ~ázurda wounded, offended; دلبر ~bar charming, charmer; از برداشتن از ~ bar-dáshtan az to give up hope of; دلفریب ~faréb charming, enchanting;	دوختن	dókhthan (دوز dóz) to sew, stitch
	دلگشای ~gusháy pleasant, delightful; دلجستن ~justan to console; دلخوش ~khwash-kardan to placate; دلمرده ~murda dead of heart; دل نهادن بر ~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	دود	dúd smoke; دود دل ~i dil suffering
	دلچ	دودمان	dúdmán family
	dalq dervish cloak	دور	dawr cycle, era; دور زمان ~i zamán vicissitudes of fate. ‡ dúr far, distant
دلیر	dilér brave, courageous; دلیری ~í bravery; دلیری کردن ~i-kardan to be bold	دوزخ	dúzakh hell; دوزخی ~í resident of hell
دلیل	dalíl cause, reason	دوست	dóst friend; دوستدار ~dár friend; ~í friend-ship, love; دوستروی ~róy welcome
دم	dam breath; moment; دم درکشیدن ~ dar-kashídan to draw in the breath; دم زدن ~zadan to speak	دوش	dósh shoulder; last night
دمار	damár destruction; دمار از روزگار کسی برآوردن ~ az rózgár-i kasè bar-ávurdan to ruin s.o., bring s.o. to ruin	دوشیزه	dóshéza maid
دماغ	dimágh brain	دوغ	dúgh water and yoghurt drink
دمب	dumb tail	دوگانی	dogání two prayer cycles
		دولت	dawlat state; fortune, wealth
		دون	dún low, lower; vile
		دویدن	dawídan to run
		ده	dah ten. ‡ dih village. ‡ dih- → دادن
		دهان	dahán mouth
		دهر	dahr time, the world
		دهقان	dihqán villager
		دهل	duhul drum
		دهلیز	dihléz corridor, entrance
		دهن	dahan = دهان
		دیار	diyár realm, country
		دیاربکر	Diyárbakr Diyarbekir in eastern Anatolia
		دیانت	diyánat religiosity

دیا	déba brocade; دیباچه ~cha introduction, preface	truth
دیدار	dídár sight; دیدار نمودن ~ namúdan to appear	راسخ
دیده	dída eye; دیده بر بستن از bar-bastan az to close the eyes to	راضی
دیر	dér late; دیرینه ~ína of late, former; دیرینه روز ~ínaróz ancient; دیر خوردن ~ khwardan to eat late	راعی
دیگ	dég pot	رامش
دیگر	dígar other	راندن
دین	dín religion; بی دین ~ bé~ irreligious	راه
دینار	dínár dinar (coin)	راه بردن
دیو	dév demon	راه ~burdan ba to make one's way to; راه زدن ~ zadan to waylay
دیوار	dívár wall	رای
دیوان	díván bureaucracy; collection of poetry	رایت
دیوانه	dévána crazy; دیوانه کردن ~ kardan to drive crazy	رب
دیه	déh village	رباط
ذات	zát essence	ربودن
ذخر	zukhr storehouse, treasury	ربیع
ذخیره	zakhíra repository	رجوع
ذره	zarra iota, particle	رحلت
ذکر	zikr mention; remembrance, recollection	رحم
ذل	zull humiliation	رحمت آوردن
ذلت	zillat humility, humiliation	رحمت ~ávurdan bar to have mercy on
ذلیل	zalíl humiliated	رحیل
ذم کردن	zamm-kardan to belittle, vilify	رحیم
ذمایم	zamáyim → ذمیمه	رخام
ذمیمه	zamíma pl ذمایم zamáyim bad trait	رخت
ذوق	zawq ecstasy	رخسار
ذی القربی	zilqurbá relative	رخشنده
راحت	ráhat ease, rest	رد
راز	ráz secret; راز گشودن ~ gushúdan to reveal a secret	رد جواب ~i javáb ready answer
راست	rást right, correct; ~í راستی	رز
		رزق
		رسالت
		رسانیدن
		رستن
		رسم
		رسوا
		rahim womb. ‡ rahm mercy; ~kardan ba to be merciful to
		rahmat mercy; ~ آوردن
		rahíl departure
		rahím merciful
		rukham marble
		rakht goods, possessions
		rukhsár countenance
		rakhshanda bright, shining
		radd repulsion; return; رد
		raz vine
		rizq sustenance
		risálat message, letter
		rasánídan to cause to arrive, deliver
		rastan (ره rah) to escape, be delivered. ‡ rustan (روی róy) to sprout, grow
		rasm custom
		rusvá humiliated; رسوا

رسول	رسیدن	رشک	رشوت	رضا	رعایت	رعد	رعیت	رغبت	رفتن	رفته	رفع	رفیق کردن	رفیق	رفت	رقص	رقعه	رکاب	رکعت	رکن	رکیک	رگ	رمق	رمیدن	رنج	
rasúl apostle	rasídan to arrive	rashk jealousy	rushvat bribe	rizá contentment; بی‌رضا bé~ discontent	ri'áyat maintaining; رعایت ~i khátir placating, pleasing	ra'd thunder	ra'iyyat pl رعایا ra'áyá subject, peasant	raghbat desire, inclination; ~kardan ba رغبت کردن به to desire	raftan (رو raw) to go. ¶ ruftan (روب rób) to sweep	rafta gone; pl رفتگان ~gán the departed	raf' suspension, elimination	rifq-kardan to be kind	rafiq companion, comrade	riqqat pity	raqs dance	ruq'a patch; letter	rikáb stirrup, retinue	rak'at a cycle of ritual prayer	ruk'n pl ارکان arkán pillar, prop	rakfk flimsy	rag vein	ramaq trace of life	ramídan to shy away	ranj pain, trouble; رنجور ~úr pained, suffering;	ranj pain, trouble; رنجور ~ánídan to رنجانیدن injure, cause to suffer; ~ídan to be in رنجیدن pain, to suffer; to be offended; ~ish pain, injury, offense; رنجش آمیز رنجش
رند	رنگ	روا	روان	روب	روبه	روح	رود	روده	روز	روزن	روزه	رؤسا	روسپی	روستا	روش	روشن	روشنی	روغن	روم	رونده	رونق	روی			
rind antinomian dervish	rang color; رنگارنگ ~ín رنگین; ~árang colorful; colorful, attractive	ravá permissible; روا داشتن ~dáshtan to allow	raván soul; moving; ~ásáy restful, روان آسای delightful; ~ روان شدن shudan to set out; روان ~kardan to dispatch کردن	rób- → رفتن	rúbáh fox	rúh pl ارواح arváh spirit	ród river, torrent	róda intestines; ~ روده تنگ i tang empty belly	róz day; ~gár time; روزگار ~í sustenance, daily روزی bread; ~ídh giver روزی ده of sustenance, provider	rawzan window, aperture	roza fasting	ru'asá → رئیس	rúspí harlot	róstá village; ~ روستائی villager; ~záda روستازاده villager	ravish conduct	rawshan bright, light; ~á'í brightness; روشنائی	~guhár of روشن گهر luminous essence;	~ráy enlightened روشن رای	rawza garden	rawghan oil	Rúm Anatolia	ravanda wayfarer	rawnaq splendor, glory	róy face; ~ درهم کشیدن darham-kashídan to frown; ~táftan az to روی تافتن از turn away from. ¶ róy brass; ~ín brazen. رویین	

ره	رها داشتن	رها نیدن	رهیدن	رهبر	ریا	ریاست	ریحان	ریختن	ریزه	ریش	ریحان	ریگ	ریو	رئیس	زاد	زادبوم	زار	زاری	زاغ	زال	زانک	زانو	زاهد	زاید	زایر	زاینده	زاییدن	زبان	زبان آوری	زبان آوری	زبان درازی کردن	زبان	زبان	زبار
rah = راه, ¶ rah- → رستن	rahá-dáshtan, -kardan to allow	rahánídan to deliver, save	rahídan to escape	rahbar leader; رهبری کردن ~í-kardan to lead	riyá hypocrisy	riyásat leadership	rayhán basil, herb	rékhtan (ریز réz) to pour, shed (blood), disintegrate	réza bit, morsel	résh wound. ¶ rísh beard	raya'án freshness	rég sand; ریگ روان raván shifting sands	rév deception	ra'ís pl رؤسا ru'asá leader, chief	zád provisions	zádbúm native land, birth- place	zár wretched(ly), miserable	zárí-kardan to bewail, moan	zágh raven	zál old woman	zánk because	zánú knee	záhid pl زهاد zuhhád ascetic	záyid increased; زاید الوصف ~ulvasf beyond description	záyir pilgrim, visitor	záyanda life-giving	záyídan to give birth	zabán tongue; ~ávar زبان آور critic, detractor; ~ávarí criticism, verbal ~ávarí criticism, verbal contest; زبان درازی کردن ~dirázf-kardan to nag	zabána tongue (of fire)	zibar over; زبردست one with the upper hand;				
زجر	زحمت	زخم	زر	زرد	زرع	زرع	زرق	زردن	زشت	زشت	زکات	زکوة	زلال	زلت	زلف	زمام	زمان	زخمخشی	زمرد	زمره	زمره	زمزمه	زمستان	زمان	زمی	زمین	زن	زنبور	زنجیر	زنخندان	زندان	زندگانی	زنده	
zajr torment, torture	zahmat trouble, incomodity	zakhm wound; زخم خوردن ~khwardan to receive a wound	zar gold, money; زران دود ~andúd gold-plated; زرین ~ín golden	zard yellow	zar' agriculture	zarq deception, chinanery	zadan (زن zan) to strike, hit; to sting, bite	zisht ugly; ~khóy زشتخوی ill-tempered; زشت نامی ~námí disrepute	zakát = زكوة	zakát alms	zulál limp	zallat slip, mistake	zulf tress	zimám pl ازمه azimma reins	zamán ~a زمانه	Zamaksharí Zamakhshari, a famous Arabic grammari- an	zumurrud emerald; زمردین ~ín emerald green	zumra group, category	zamzama murmur	zimistán winter	zaman = زمان	zamí = زمین	zamín land, earth	zan woman, wife. ¶ zan- → زندن	zambúr bee	zanjír chain	zinakhdán chin	zindán prison	zindagáni life; زندگانی ~kardan to live کردن	zinda alive				

زندیق	zindíq heretic	~ul'in'am formerly generous
زنگ	zang rust	
زنگار	zangár copper oxide	سابقه sábiqa pl سابق savábiq
زنگی	zangí Zanzibaran, black	precedent; سابقه معرفت ~i
زهار	zinhár beware	ma'rifat prior acquaintance
زوال	zavál passing away, demise	
زور	zór strength, force; زورآور ~ávar pressing, bringing force, strong; زورآزمای ~ázmáy weight-lifter, strongman; زورمند ~mand strong; زورمندی کردن ~mandí-kardan to oppress	ساختن sákhtan (ساز sáz) to make, build, perform; به ساختن ~ba to make do with
زورق	zawraq boat	ساز sáz → sákhtan ; ناساز ná ~untuned, out of tune; ناسازگار ná~gár incompatible
زوزن	zózan Zozan	ساعت sá'at hour, moment
زه	zih bowstring; زه کردن ~kardan to string a bow	ساعده sá'id forearm
زهاده	zuhhád → زاهد	ساق sáq leg
زهد	zuhd asceticism	ساقی sáqí cupbearer
زهر	zahr poison	سال sál year
زهره	zahra gall	سالار sálár chieftain
زیادت	ziyádat increase; زیادت کردن ~kardan to increase	سالک sálík wayfarer, Sufi
زیارت	ziyárat visit, visitation; زیارتگاه ~gáh shrine	ساهی sáhí negligent
زیبا	zébá beautiful	سایر sáyir-i all of
زیبک	zaybaq quicksilver	سائل sá'il beggar
زیبیدن	zébídan to adorn, beautify	سایه sáya shadow; سایه پرورده ~parvarda brought up in luxury, pampered
زیر	zér below; ~i under (prep.); زیردست ~dast underling; زیردست آزار ~dast-ázár one who vexes his underlings; زیرین ~ín lower	سبب sabab pl اسباب asbáb reason, cause; goods, paraphernalia
زیرک	zérak clever	سبز sabz green; ~a greenery, herbage
زیستن	zístan (زی zí) to live	سبق sabaq precedence; سبق بردن ~burdan to win (a race), get ahead
زین	zín saddle	سبق sabuk light; سبکبار ~bár lightweight, lightly loaded; سبکی پای ~páy light-footed
زینت	zínat beauty	سبیل sabíl way, path
زینهار	zínhár beware	سپاس sipás thanks; ناسپاس ná ~ungrateful
زیور	zéwar ornament	
ژاله	zhála dewdrop	سپاه sipáh army; سپاهی ~í soldier
ژنده	zhanda ragged	سپر sipar shield; سپر انداختن ~andákhtan to throw in the towel; سپرباز ~báz shield-wielder
ژیان	zhiyán raging, ferocious	
سابق	sábiq former; سابق الانعام	

سپردن	sipurdan (سپار sipár) to entrust	سخنگوی ~góy speaking, speaker; سخن گفتن ~guftan to speak
سپری شدن	siparí-shudan to pass, be over	سدم رق sadd-i ramaq kardan to stave off starvation
سپند	sipand rue	سر sar head; سر آمدن ~ámadan to excel; سر باززدن از báz-zadan az to turn the head away from; سرتیز ~téz hot-headed; سرخویشتن sir khwéshtan giriftan to be about one's business; سر کاری داشتن ~i kárè dáshtan to intend to do something; سر کردن ~kardan to rear the head; سرکش ~kash refractory; سرگشته ~gashta perplexed; سرمست ~mast drunk; سر بی سروپائی ~nihádan dar to go off into; نهاده bé~upái distress. ¶ sirr pl اسرار asrár secret
سپید	sapéd white	سرا sarrá good times
ستان	sitán → ستدن	سراچه sarácha pavilion, palace
ستاره	sitára star	سرای saráy house, palace
ستای	sitáy → ستودن	سرپنجه sarpanja hand, fist; سرپنجه ~gí strength
ستایش	sitáyish praise	سرچشمه sarchashma spring
ستادن	sitadan (ستان sitán) to take	سرخ surkh red
ستردن	suturdan to shave	سرد sard cold
ستم	sitam tyranny, oppression; ستدیدن ~dídán to suffer oppression; ستمکار ~kár oppressor; ستمگر ~gar oppressor; ستمگری ~garí tyrannicism	سرزنش sarzanish reproach; سرزنش کردن ~kardan to rebuke
ستودن	sitúdan (ستای sitáy) to praise	سرشت sirisht nature
ستور	sutúr mount, beast of burden	سرعت sur'at speed
ستون	sutún column	سرکه sirka vinegar
ستوه	sutóh fatigue	سرگردان sargardán perplexed, confused
ستیز	sitéz spite; ستیز گرفتن با giriftan bá to tangle with; ستیزه روی ~a spite; ستیزیدن با ~aróy spiteful; ستیزیدن با ~ídan bá to tangle with, pick on	سرما sarmá cold
سج	saj' rhymed prose	سرمایه sarmáya capital
سجود	sujúd prostration	سرمست sarmast drunk
سحر	sahar dawn; سحرگه ~gah dawn; سحری ~í dawn (adj.)	سروندیب Sarandíp Serendip, Ceylon
سخا	sakhá generosity, liberality	سرو sarv cypress; سرو خرامان ~i khirámán stately cypress
سخاوت	sakhávát generosity	سرود saród song
سخت	sakht hard, difficult; سختی ~í difficulty, hardship	سرور sarvar leader; سروری
سخره	sukhra forced labor	
سخن	sukhan, sukhan speech; سخن آراستن ~árástan to speak eloquently; سخن چین ~chín tattle-tale, snitch; سخن دان ~dán eloquent;	

	leadership		sultan, ruler
سره	sara good; سره مرد ~ mard good fellow	سلطنت	saltanat rule, monarchy
سرهنگ	sarhang officer	سلک	silk line, string
سریر	sarír throne	سلیم	salím sound
سزا	sizá appropriateness; worth; سزاوار ~ vár worthy, de- serving; ناسزا nâ~ inappro- priate, unworthy	سلیمان	Sulaymán Solomon
سست	sust weak, loose, lax, ex- hausted; سست بازو ~ bázú weak-armed; سستی کردن ~ í-kardan to be lax; سست رغبت ~ raghbat limp in desire, jaded	سماحت	samáhat forgiving
سطوت	satvat power	سماط	simát table covered with victuals
سعادت	sa'ádat felicity, auspiciousness	سماع	samá' Sufi musical perfor- mance
سعت	si'at expansiveness	سمع	sam' hearing; در سمع قبول آمدن dar ~ i qabúl ámadan to be listened to favorably
سعی	sa'y running, effort; سعی کردن ~ kardan to endeavor, try	سمند	samand steed
سفاهت	safáhat foolishness, stupidity	سموم	samúm hot wind
سفتن	suftan (سنب) to pierce	سمین	samín fat
سفر	safar trip, journey	سنان	sinán spear
سفره	sufra tablecloth; سفره نهادن ~ nihádan to lay a table, hold a feast	سنبل	sumbul hyacinth
سفله	sufla low, vile	سنت	sunnat custom
سفییه	safíh fool	سنجار	Sinjár Sinjar, town in Iraqi Kurdistan
سقط	saqat revilement; سقط گفتن ~ guftan to revile, curse	سنجیدن	sanjídán to weigh
سقیم	saqím ill, sick	سنگ	sang stone; سنگدل ~ dil hard-hearted; سنگین ~ ín made of stone; سنگساری کردن ~ sári-kardan to stone
سکبان	sukkán rudder	سو	su'direction, side; یکسو yak~ one side, aside; یکسو نهادن yak~nihádan to put aside
سکندر	Sikandar Alexander	سوابق	savábiq → سابقه
سکون	sukún calmness	سوار	suwár riding, mounted
سگ	sag dog	سؤال	su'ál question; asking, begging
سلاح	siláh arms, weapons	سوختن	sókhtan (سوز sóz) to burn
سلام	salám hello, greeting	سود	súd profit; سودمند ~ mand profitable
سلامت	salámat health, well-being, safety	سودا	sawdá melancholy
سلاحشور	silahshór armed, soldier	سودن	súdan (سای sáy) to rub, wear down
سلسله	silsila chain	سوراخ	súrákh hole
سلطان	sultán pl سلاطین salátín	سورت	sawrat fury. ¶ súrat chapter of the Koran
		سوز	sóz burning, sharp pain. ¶ sóz- → سوختن

سوزن	sózan needle	شاگرد	shágird apprentice; com- mon soldier
سوگند	sawgand oath	شام	shám evening. ¶ Shám Syria; شامی ~ í Syrian
سوهان	sawhán file	شان	sha'n splendor; شان در dar ~ i about, concerning
سهل	sahl easy; سهل گرفتن girftan not to mind	شاه	sháh king; شاهی ~ í kingship
سهم	sahm fright; سهمگین ~ gín frightening, terrifying	شاهد	sháhid beauty, beautiful per- son
سهیل	suhayl Canopus	شاید	sháyad is fitting, appropriate, suitable
سیاحت	siyáhat travel, journey	شب	shab evening, night; شب آنگاه ~ ángáh nighttime; شب بروز آوردن ~ ba róz ávurdan to spend the night
سیاست	siyásat punishment; execu- tion	شباب	shabáb youth
سیاقت	siyáqat-i sukhan putting words together	شبان	shabán shepherd
سیاه	siyáh black; سیاهدل ~ dil black-hearted; سیاهفام ~ fám black in color; سیاهگوش ~ gósh jackal; سیاهی ~ í blackness	شبخیز	shabkhíz vigilant
سیب	séb apple; سیب ز نخدان zinakhdán dimple in the chin	شبنم	shabnam dew
سیخ	sékh spit, skewer	شبه	shaba jet
سیر	sayr travel. ¶ sér satiated; ~ í satiation. ¶ siyar → سیرت	شپره	shappara bat
سیرت	sírat pl سیر siyar conduct, career	شتا	shitá winter
سیل	sayl flood, torrent; سیلاب ~ áb flood	شتاب	shitáb haste; شتاب کردن kardan to hasten
سیلی	sílí slap	شتابان	shitábán hastener
سیم	sím silver; سیمین ~ ín silvery, made of silver	شتر	shutur camel; شتربان ~ bán camel-driver
سیما	símá countenance	شجاعت	shajá'at courage
سینه	sína breast	شحنه	shihna police
سیه	siyah = سیاه	شخص	shakhs person
		شدت	shiddat hardship
		شدن	shudan (شو shaw) to become; to go
		شدید	shadíd strong
		شر	sharr evil; شر رسانیدن rasánídan to do evil, harm
شاخ	shákh branch	شراب	sharáb wine
شادمان	shádmán happy; شادمانی کردن ~ í-kardan to rejoice	شربت	sharbat drink
شاشیدن	sháshídan to piss	شرزه	sharza ferocious
شاطر	shátír clever	شرط	shart condition
شاطی	shátí shore, bank	شرطه	shurta police
شاعر	shá'ir pl شعرا shu'ará poet	شرع	shar' law
شافی	sháfí healing	شرف	sharaf nobility, superiority
شاگرد	shákir thankful	شرم	sharm shame; شرمسار ~ sár ashamed; شرمساری بردن

~sári-burdan to be humiliated; شرمزده ~zada humiliated; بی شرم bē~ immodest, unabashed	شماآت shamátat gloating
شهره sharih greedy	شمایل shamáyil characteristics, qualities
شریک sharík partner	شمردن shumurdan (شمار shumár) to count
شستن shustan (شوی shóy) to wash	شمشیر shamshér sword
شطرنج shatranj chess	شمع sham candle
شعب shi'b mountain crannies	شمه shimma cream, kernel, brief account
شعر shi'r poetry	شناختن shinákhtan (شناس shinás) to recognize, know
شعرا shu'arâ → شاعر	شنعت shun'at revilement
شفا shifá recuperation; شفا	شنگرف shangarf vermilion, cinabar
شفا یافتن ~yáftan to recover	شنیدن shinídan to hear; to sense, to smell
شفاعت shafá'at intercession	شنیع shaní' ugly, horrible
شفقت shafaqat commiseration, compassion	شو shaw- → شدن. ¶ shó(y)- → شستن
شفیع shafí' intercessor	شوخی shókh impudent; شوخچشمی ~chashmí bold impudence;
شقی shaqí pl اشقیá ashqiyá miserable, wretched	شوخ دیدہ ~dída impudent
شک shakk doubt; بی شک bē~ doubtless, without doubt	شور شورہ بوم ~shór salty, brackish; شورہ بوم ~abúm brackish ground;
شکار shikár hunt; شکارگاه ~gáh hunting field	شور بخت ~bakht unlucky; شورش ~ish tumult; شوریدن ~ídan to be upset, distracted
شکافتن shikáftan (شکاف shikáf) to split	شوکت shawkat splendor, magnificence
شکایت shikáyat complaint	شوی shóy → شستن
شکر shakar sugar; شکرخنده ~khanda sweetly smiling. ¶ shukr thanks, gratitude	شهد shahd honey
شکستن shikastan (شکن shikan) to break	شهر shahr city; شهریار ~yár prince, ruler
شکفتن shukóftan (شکوف sukóf) to bloom	شهرهوا shahravá counterfeit coin
شکل shakl pl اشکال ashkál form	شهوات shahvat pl شهوات shahavát lust, passion
شکم shikam stomach, belly; شکم درد ~dard stomach-ache	شیاد shayyád charlatan
شکنجه shikanja torture	شیاطین shayátín → شیطان
شکوفه shukófa blossom	شیر shér lion. ¶ shír milk
شکیب shakéb patience; شکیبیدن ~lab شیرین لب شیرین زبان ~zabán eloquent	شیطان shaytán pl شیاطین shayátín devil
شگال shagál jackal	
شلغم shalgham turnip	

شیوه shéva blandishment	صلحا sulahá → صالح
صابر sábir patient	صندوق sandúq chest
صاحب sáhib pl اصحاب asháb possessor, owner; friend, companion; صاحب دل ~dil sympathetic; صاحب دیوان ~díván bureau chief; صاحب جمال ~jamál beautiful; صاحب تمیز ~tamyíz discriminating	صنعت san'at craft, art
صادر sádir-shudan to issue forth	صنم sanam idol; beautiful person
صالح sálíh pl صلحا sulahá pious; Salih, an Arabian prophet	صواب saváb correct, right; ناصواب ná~ incorrect
صبا sabá morning breeze, zephyr	صوت sawt voice
صباح sabáhat comeliness	صورت súrat form, shape, guise; صورت بستن ~bastan to be possible
صبح subh morning	صولت sawlat ferocity
صبر saḥr patience; aloes	صیاد sayyád hunter, fisherman
صبح sabúh morning draught	صید sayd prey; ~ صید کردن kardan to hunt, to fish
صحبت suhbat companionship	صیف sayf summer
صحت sihhat health, correctness	صیقل sayqal polishing; صیقل کردن ~kardan to polish
صحن sahn courtyard	ضایع záyi'-kardan to lose; ضایع شدن ~shudan to be lost
صدر sadr honored end of a room	ضبط zabt control
صدف sadaf oyster shell	ضجور zajúr suffering, tormented
صدق sidq truth, truthfulness	ضحاک zahhák the Azhidahaka, usurper who ruled Iran during a thousand-year reign of terror
صدقه sadaqa pl صدقات sadaqát alms	ضد zidd opposite
صدمت sadamat blow	ضرا zarrá bad times
صدیق siddiq righteous	ضرب zarb blow; ضرب المثل ~ul-masal proverb, parable; ضرب زدن ~zadan to hit, beat
صرف sarf expenditure; صرف کردن ~kardan to spend; صرف شدن ~shudan to be spent	ضرورت zarúrat necessity, urgency
صره surra purse	ضریر zarír blind
صعب sa'b difficult	ضعف za'f weakness
صف saff line, rank	ضعیف za'ff weak; thin
صفا safá purity	ضلالت zalálat error
صفت sifaf quality	ضمه zamma mark for the vowel 'u'
صفوت safvat purity	ضمیر zamír mind
صلابت salábat might	ضمنین zamín guarantor
صلاح saláh rectitude, correctness; صلاح پذیرفتن ~pazíruftan to be corrected; صلاحیت ~iyyat rectitude, piety	ضیغم zaygham raging lion
صلح sulh peace, truce	ضمیران zaymurán basil
	طارم tárum dome

طاعت	tá'at obedience; act of obedience and worship	طلب کردن ~kardan to summon; to request; طلبکار ~kár seeking, searcher
طاعن	tá'in critic, taunter	
طاغی	tághí tyrant	طلسم tilism talisman
طاق	táq arch	طلعت tal'at countenance
طاقت	táqat strength, endurance; بی‌طاقتی bé~í inability to endure	طماع tammá' greedy
طالع	táli' ascendant star	طمع ~ طمع کردن ~kardan to be greedy
طاوس	táús peacock	طوطی tútí parrot
طایفه	táyifa group	طوع ~ طوعاً و نهيان ~an obediently
طبايع	tabáyi' → طبیعت	طوفان túfán storm
طبع	tab' nature; poetic talent	طویله tavíla train (of animals), stable
طبق	tabaq plate, platter	طهارت tahárat ablutions
طبله	tabla tray	طیب tayyib good, pleasant; طیب الادا ~ul-adá well executed.
طیب	tabíb pl اطبا atibbá physician	طیب ~ طیب ~tíb pleasantness; طیب عیش ~i 'aysh enjoyable life
طبیعت	tabí'at pl طبیعت tabáyi' nature; طبیعت شناس ~shinás physician	طیبت tibát goodness; طبیعت آمیز ~áméz amusing; طبیعت ~i nafs good cheer
طرابلس	Tarábulus Tripoli	طیر tayr birds
طرار	tarrár irreconcilable	طیران tayarán flight
طرب	tarab entertainment, singing; طرب انگیز ~angéz entertaining	طیره tayra-giriftan bar to vent one's wrath on. ¶ tíra ill omen
طرح	tarh foundation; طرح افکندن ~afkandan to lay a foundation	طیش taysh stridency
طرف	taraf pl اطراف atráf side, direction	ظالم zálim oppressor, unjust
طریق	taríq road, path; بطریق ba ~i as, by way of	ظاهر záhir evident; external, exoteric; ظاهر حال ~i hál external condition
طریقت	taríqat Sufi order	ظرافت ziráfát witticism, wittiness
طعام	ta'ám food	ظریف zaríf witty, sophisticated
طعم	ta'm taste	ظفر zafar victory; ظفر یافتن ~yáftan to achieve victory
طعمه	tu'ma morsel	ظل zill shadow
طعن	ta'n, طعنه ta'na revilement; طعن زدن ~zadan to revile, taunt	ظلم zulm oppression, injustice
طفل	tifl pl اطفال atfál child	ظلمت zulmat pl ظلمات zulumát darkness
طفولیت	tufúliyyat childhood	ظن zann suspicion
طلا	talá gold	ظهیر zahír splendid
طلاق	taláq divorce; طلاق دادن ~dádan to divorce	
طلب	talab request, summons;	

عابد	ábíd worshipper, religiously observant	remarriage
عاج	áj ivory	عدل adl justice
عاجز	ájiz incapable, helpless	عدم adam nonexistence
عاجل	ájil immediate	عدو adú pl اعدا a'dá enemy
عادت	ádat custom, habit	عدول عدول → عادل 'udúl
عادل	ádíl pl عدول udúl just	عَدِيل adíl peer
عارض	áriz cheek	عذاب azáb torment
عارف	árif gnostic, mystic	عذار izár cheek
عاریت	áriyat loan	عذر uzr excuse, apology; عذر آوردن از عذر خواستن ~ávurdan az to apologize for; عذر نهادن ~khwástan to seek forgiveness; عذر نهادن ~nihádan to excuse
عاشق	áshiq pl عاشق ushsháq lover	عربده arbada fight, quarrel, brawl; ~kardan to brawl
عاصی	ásí disobedient, rebellious; sinful	عرصه arsa expanse
عافیت	áfíyat health, well-being	عرض irz honor, womenfolk
عاقبت	áqibat end; finally, in the end	عرق araq sweat; distilled liquor
عاقل	áqil reasonable, rational	عروس arús bride
عاکف	ákif worshipper	عریان uryán naked
عالم	álam world; عالم آرای ~áráy world-adorning; عالمی ~i human being. ¶ álim pl علماء ulamá learned	عزب azab bachelor
عالی	áli exalted	عزت izzat honor
عام	ámm common; عامی ~i commoner	عزلیت uzlat solitude
عبا	abá cloak, dervish garment	عزم azm determination; عزم داشتن ~dáshtan to set out (on a journey); عزم کردن ~kardan to decide, resolve
عبادت	ibádat worship	عزیز azíz dear, precious; powerful, potentate
عبارت	ibárat expression	عزیمت azímat determination
عبرت	ibrat a lesson by example; عبرت گرفتن ~giriftan to learn a lesson	عسل asal honey
عبیر	abír ambergris	عشا ashá supper, evening meal. ¶ ishá evening
عتاب	itáb reproach	عشاق ushsháq name of a musical mode; → عاشق
عجایب	ajáyib → عجیبه	عشرت ishrat conviviality, carousing
عجب	ajab amazing, astonishing	عشق ishq love; عشقباز ~báz lover
عجز	ajz inability, helplessness	عصا asá staff
عجمی	ajamí Persian	عصاره usára juice
عجوز	ajúz old woman	عصر asr age, epoch
عجیبه	ajíba pl عجایب ajáyib wonder, marvel	عصیان isyán disobedience, sin
عداوت	adávat enmity	عضو uzv pl اعضا a'zá limb
عدت	uddat minimum time that must elapse after a woman's divorce before	

عطا	atá gift, payment	عمر	umr life, lifetime
عطار	attár pharmacist	عمل	amal pl اعمال a'mál work, labor
عظیم	azím magnificent, great; greatly	عمیم	amím general, widespread
عفاف	afáf chastity	عنا	aná pain, trouble
عفو	afv forgiveness	عنا ب	unnáb jubee; عناب رنگ ~rang purple
عقب	aqab behind	عناد	inád contentiousness
عقبی	uqbá the next life	عنان	inán reins
عقد	aqd contract; ~ عقد بستن bastan to sign a contract; ~ عقد بیع bay' purchase contract; ~ عقد نکاح; ~i nikáh marriage contract; ~ عقد نماز namáz to pray, ~i namáz bastan to pray, ~ عقد neck-lace	عنا ب	ináyat favor
عقدہ	uqda knot, furrow (on the brow)	عنبر	ambar ambergris
عقل	aql reason, mind	عندلیب	andalíb nightingale
عقوبت	uqúbat torment, punishment	عنقوان	unfuván commencement; ~i shabáb, ~i javání the full bloom of youth
عکس	aks opposite	عنکبوت	ankabút spider
علاج	iláj treatment; ~ علاج کردن kardan to treat	عوام	avám common people; ~unnás commoners
علامہ	alláma erudite	عوایب	aváyib faults
علت	illat reason; disease	عود	úid aloe
علف	alaf grass, weed; ~ علفخوار ~khwár meadow	عون	awn help
علم	alam banner; well-known person; stripe. ~ ilm learning, knowledge; science, branch of knowledge	عهد	ahd promise, vow; era, time
علماء	ulamá → عالم	عهدہ	uhda responsibility; از عہدہ ~i kárè ba dar ámadan to discharge one's responsibility to do s.th.
علوی	ulví of the superlunar realm	عیار	ayár assay; کم عیار kam~ of less than full assay (coin). ~ عیاری ayyár trickster; ~i chicanery, trickery
علی	alá Arabic preposition that occurs in the following phrases: علی الخصوص alal-khusús especially; علی الابدوام alal-umúm generally	عیال	ayál dependent
عم	amm paternal uncle	عیب	ayb pl عیوب uyúb fault, flaw; ~ عیبجوی ~i kardan to criticize, find fault
عمارت	imárat civilization, habitation; ~ عمارت کردن kardan to repair	عید	íd pl اعیاد a'yád feast, festival
		عیسی	Ísá Jesus
		عیش	aysh pleasure
		عین	ayn pl اعیان a'yán grandee; ~ عین the thing itself
		عیوب	uyúb → عیب

غار	ghár cave, lair	غلبہ	ghalaba-kardan to overwhelm
غارت	ghárat plunder	غلط	ghalat mistake; ~ غلط کردن kardan to make a mistake, to err
غازی	ghází warrior	غلطیدن	ghaltídan to roll, tumble down
غافل	gháfil az negligent, heedless of	غله	ghalla grain
غالب	ghálib majority; overpowering; ~ غالب اوقات ~i awqát most often	غلیظ	ghalíz thug
غایب	gháyib absent; ~ غایب شدن shudan to disappear	غم	ghamm concern, worry; ~ بی غم bé~ unconcerned
غایت	gháyat extreme; ~ بغایت bi~ extremely	غمماز	ghammáz informant
غبار	ghubár dust	غمزه	ghamza glance, wink
گذار	ghaddár treacherous	غنا	ghaná richness, wealth
گذر	ghadr treachery, mutiny; ~ گذر کردن kardan to mutiny	غنی	ghaní pl اغنیا aghniyá rich
غراب	ghuráb crow; ~ غراب البین ~ulbayn wild crows	غنیمت	ghanímat booty; ~ غنیمت شناختن shínákhtan to appreciate; ~ غنیمت شمردن shumurdan to make the most of, take advantage of
گرامت	gharámat loss; گرامت ~ کشیدن kashídan to suffer loss	غواص	ghavvás diver
غرایب	gharáyib → غریبه	غوچ	ghúch hulk
غربال	ghirbál sieve	غور	Ghór Ghor, area in central Afghanistan
غربت	ghurbat exile, strange land, foreign parts	غوطہ	ghúta dunking; ~ غوطہ خوردن khwardan to go under (water)
غرض	gharaz intent; selfish motive, ulterior motive	گوک	ghók frog
غرق	gharq-shudan to drown; ~ غرقہ شدن a-shudan to drown	غیب	ghayb absence, invisibility; ~ دیدان dán seer, mind-reader, prognosticator; ~ غیب دانستن dánistan to be a mind reader
غرفہ	ghurfa upper room	غیبت	ghaybat absence
غرور	ghurúr pride, delusion	غیر	ghayr pl اغیار aghyár other, stranger; ~ بیغیر bi~i other than
غرہ	ghurra duped, deluded	غیرت	ghayrat zeal, jealousy
غریب	gharíb strange; stranger		
غریبہ	gharíba pl غرایب gharáyib strange thing		
غریق	ghariq drowning		
غریو	gharív shout, cry		
غصہ	ghussa grief		
غضببان	ghazbán angry		
غفلت	ghaflat negligence, heedlessness		
غفور	ghafúr forgiving		
غلام	ghulám slave boy		
		فاحش	fáhish unspeakable
		فاخر	fákhir proud
		فارجه	fárijá sympathetic, helpful (woman)
		فاسد	fásid corruptor; ~ فاسد شدن shudan to turn sour

فاسق	fásiq abominator, sinner	فرسنگ	farsang league
فاصد	fásid bloodletter, surgeon	فرسودن	farsúdan (فرسای farsáy) to rub down, wear away
فاضل	fázil pl فضلا fuzalá excellent, worthy	فرش	farsh carpet
فاقه	fáqa poverty	فرشته	firishta angel; فرشته خوی ~ khóy of angelic temperament
فاکهه	fákiha pl فواكه favákih fruit	فرصت	fursat opportunity
فایده	fáyida pl فواید faváyid benefit	فرض	farz obligation
فایق	fáyyiq superior	فرعون	Fir'awn Pharaoh; فرعونی ~í
فاتح	fath victory		wealth and power
فتحه	fatha the mark for the vowel 'a'	فرق	farq difference
فتنه	fitna sedition; فتنه انگیز ~angéz seditious	فرمان	farmán order, command; فرمانبردار ~bardár obedient; فرمان بردن ~burdan to obey orders; فرمانده ~dih commander; نافرمان ~ná uncontrollable
فتوی	fatvá legal opinion	فرمودن	farmúdan (فرمای farmáy) to order, command
فجور	fujúr profligacy	فرنگ	firang Franks, Europeans
فدا	fidá sacrifice	فرو	firó low, down; فرو گذاشتن ~guzáshtan to set aside; فرو ماندن ~mándan to be left behind, to be unable, to fail; فرومایه ~máya vile, low, mean
فر	far(r) glory, aura		
فرات	Furát Euphrates	فروختن	firókhtan (فروش firósh) to sell
فراخ	firákh broad, expansive; فراخروی ~raví overextension	فروید	firód down; فرود آمدن ~ámadan to come down, alight, dismount
فرار سیدن	fará-rasídan to arrive	فرهنگ	farhang culture, courtesy, etiquette
فراز آمدن	faráz-ámadan to approach, to bend over	فریاد	faryád cry, shout; فریاد درس ~ras helper
فراست	firásat perspicacity	فرب	farébb deceive; فریب خوردن ~khwardan to be deceived
فراش	farrásh custodian	فریدون	Farédún Faredun, mythical Persian king
فراغ	farágh leisure; فراغت ~at ditto	فریفتن	faréftan (فریب farébb) to deceive, trick
فراق	firáq separation	فریق	fariq group
فراموش	farámósh-kardan to forget	فساد	fasád corruption
فراوان	faráván abundant	فسحت	fushat expansiveness
فراهم	faráham-ávurdan to gather, pile up		
فربه	farbíh fat; فرهی ~í fatness		
فرتوت	fartút hag		
فرج	faraj relief. ¶ farj genitals		
فرخ	farrukh felicitous		
فرخنده	farkhunda auspicious, happy		
فرزند	farzand child, offspring		
فرزین	farzín queen (chess)		
فرستادن	firistádan (فرست firist) to send		

فسق	fisq corruption	فهم	fahm understanding
فسوس	fusós = افسوس	فی الجمله	filjumla in short
فسون	fusún charm, spell	فیلسوف	faylasúf philosopher
فصاحت	fasáhat eloquence	قابل	qábil receptive
فصل	fasl season	قابله	qábila midwife, nursemaid
فصیح	fasíh eloquent	قاتل	qátíl lethal
فضاله	fazála remnants, dregs	قادر	qádir capable, strong
فضایل	fazáyil → فضیلت	قارون	Qárún Korah
فضل	fazl excellence	قاصد	qásid messenger
فضلا	fuzalá → فاضل	قاصر	qásir lacking, deficient; قاصر همت ~himmat lacking in highmindedness
فضله	fazla excess	قاضی	qází judge
فضول	fazúl meddling, nosy. ¶ fuzúl interference, meddling	قاع	qá' plain, desert
فضیحت	fazíhat scandal	قاعده	qá'ida rule, base, basis
فضیحه	fazíha = فضیحت	قافله	qáfila caravan
فضیلت	fazílat pl فضایل fazáyil excellence, superiority	قامت	qámat stature, height of a person
فطر	fitr breaking a fast. ¶ fitar → fitrat	قانع	qáni' content, satisfied
فطرت	fitrat pl فطر fitar trait, natural disposition	قایم مقام	qáyim-maqám vicegerent, successor
فطنت	fitnat intelligence	قبا	qabá tunic
فعل	fi'l deed, action; doing	قباله	qabála deed, promissory note
فغان	fighán cry, outcry, lament	قبح	qubh ugliness
فقیر	faqír pl فقرا fuqará poor, poor person; فقیره ~a poor woman	قبض	qabz grasp
فقیه	faqíh pl فقها fuqahá jurist-prudent	قبل	qibal direction
فکر	fikrat thought	قبله	qibla the kiblah, the direction of prayer toward Mecca
فکیف	fakayf how then?	قبول	qabúl-kardan to accept
فلاح	faláh success	قبیح	qabíh ugly
فلاطون	falátún Plato	قبیله	qabíla clan, tribe
فلان	fulán so-and-so, such-and-such	قتال	qitál battle
فلک	falak celestial sphere	قحبه	qahba whore
فن	fann pl فنون funún skill, art	قد	qadd height, stature
فنون	funún → فن	قدح	qadah cup, goblet
فواکه	favákih → فاکهه	قدر	qadar amount. ¶ qadr شب قدر ~ Night of Power, the night on which the Koran was revealed; بی قدر bé~ worthless
فواید	faváyid → فایده		
فوت	fawt loss; فوت شدن ~shudan to be lost		
فولاد	fúlád steel		

قدرت	qudrat power	قعر	qa'r bottom
قدس	quds Jerusalem	قفس	qafas cage
قدم	qadam foot	قلعه	qilá' → قلعه
قدوم	qudúm coming	قلعه	qal'a pl قلاع qilá' fortress
قدیم	qadím old, ancient	قلم	qalam pen
قرار	qarár rest; بر قرار داشتن; ~ dáshtan to maintain; قرار یافتن ~ yáftan to grow calm, settle down	قلندر	qalandar wandering dervish
قراضه	quráza shaving, insignificant, pittance	قله	qulla summit, peak
قرآن	qur'án the Koran	قفا	qafá back of the neck; قفای ~yi behind the back
قراین	qaráyin → قرینه	قناعت	qiná'at contentment; قناعت کردن ~kardan to be content (به with)
قرب	qurb proximity; در آن قرب dar án ~ around then	قوت	qút sustenance. ¶ quvvat power, strength
قربان	qurbán-kardan to sacrifice; قربانی ~ sacrificial lamb	قول	qawl saying, dictum; speaking
قربت	qurbat proximity; در آن قربت dar án ~ around then	قوم	qawm people, tribe, nation
قربی	qurbá familial	قوی	qaví strong
قرص	qurs disc	قهر	qahr wrath
قرض	qarz loan	قیاس	qiyás measure, analogy; بی قیاس bé~ untold
قرین	qarín spouse; equal; قرینه ~a pl قراین qaráyin peer	قیامت	qiyámat resurrection
قریه	qarya village	قید	qayd chains, bondage, imprisonment
قز	qaz silk	قیمت	qímat value
قزاگند	qazhágand armor	کابین	kábín dowry
قصاب	qassáb butcher	کاخ	kákh palace
قصاص	qisás retaliation	کار	kár work, job; battle; کاردانی ~dání competence; کارگاه ~gáh workshop; کارزار ~í warrior; بکار آمدن ~zár battlefield; با ~ ámadan to be of use. ¶ kár- → کاشتن. ¶ kár- → کشتن
قصد کردن	qasd-kardan to be about to do something	کارد	kárd knife
قصیده	qasída ode	کاروان	káraván caravan
قضا	qazá fate; implementation; judgment; قضا را ~rá by chance; قضا کردن ~kardan to make up (for missed prayer)	کاستن	kástan (گاه káh) to decrease
قضببان	qazbán slender branches	کاسد	kásid in a slump (market)
قطره	qatra drop	کاسه	kása cup
قطع	qat' cutting, severing; قطع ~i rahim severing family ties	کاشتن	káshtan (کار kár) to plant
		کاشغر	káshghar Kashgar, city in Chinese Turkistan
		کاغذ	kághaz paper

کافر	káfír infidel; کافر نعمت ~ni'mat ungrateful for bounty	گرم	generous; گرم اخلاق akhláq noble qualities, good character. ¶ kirm worm; گرم پیله ~i píla silk worm
کافور	káfúr camphor; ~í کافوری made of camphor	کروبی	karúbí cherub
کافه	káffa totality, all	کرها	karhan unwillingly
کافی	káfí sufficient	کریم	karím generous, noble; کریم ~unnafs generous in spirit
کام	kám palate; desire	کریم	karím generous, noble; کریم ~unnafs generous in spirit
کامران	kámrán successful; کامرانی ~í success	کریمه	karíh hateful; کریمه منظر ~manzar hideous; ~ussawt with a terrible voice
کان	kán mine; کان کردن kandan to dig a mine. ¶ k'án = که آن	کژ	kazh crooked; کژدم ~dum scorpion; کژطبع ~tab' crooked-natured, deviant
کاه	káh straw. ¶ káh- → کاستن	کس	kas person, someone, anyone; ناکس ná~ nobody
کاهل	káhil slack, remiss; کاهلی ~í-kardan to be slack, remiss	کسر	kasr diminution
کاین	káyin pl کاینات -át existing thing	کسری	kisrá Chosroës
کباب	kabáb roast; ~ کباب کردن kardan to roast	کسوت	kisvat clothing
کبک	kabk quail	کشتن	kishtan (کار kár) to plant. ¶ kushtan (کش kush) to kill
کبوتر	kabútar dove	کشتی	kashtí boat; کشتیمان ~bán captain; کشتی شکسته ~shikasta shipwrecked. ¶ kushtí wrestling; کشتی ~giriftan to wrestle
کتاب	kitáb book. ¶ kuttáb Koran school	کشف	kashf investigation, discovery
کتابه	kitába inscription	کشور	kishvar country; کشور خدای ~khudáy monarch
کتف	kitf shoulder	کشیدن	kashídan to draw, pull
کج	kaj crooked	کعب	ka'b heel; die
کجاوه	kajáva litter	کعبه	ka'ba the Kaaba in Mecca
کدخدا	kadkhudá householder; host	کف	kaff palm (of the hand)
کدورت	kudúrat annoyance	کفارت	kifárat atonement
کرامت	karámat nobility; pl کرامات kirámát saintly miracle	کفاف	kafáf livelihood
کران	kirán edge, shore, limit; بی کران bé~ limitless	کفایت	kifáyat sufficiency
کراهت	karáhat hatred	کفر	kufir infidelity, disbelief
کربت	kurbat calamity	کفش	kafsh shoe; کفشدوز ~dóz shoemaker; بی کفشی bé~í shoelessness
کردار	kirdár conduct	کفن	kafan burial shroud
کردگار	kirdgár maker, creator		
کردن	kardan (کن kun) to do. For all compounds, see the first element.		
کرم	karam generosity, nobility; کرم کردن ~ kardan to be		

کفور	kafúr ungrateful	کوشش	kóshish endeavor
کلاه	kuláh hat, crown	کوشیدن	kóshidan to endeavor, strive
کلبه	kulba hut	کوفتن	kóftan (کوب kób) to knock, pound
کلمه	kalima word	کوفته	kófta ground meat
کلوخ	kulókh clod; کلوخ انداز ~andáz clod-thrower; ~kób hoe	کوفه	Kúfa Kufah
کلید	kiléđ key	کون	kún asshole
کم	kam little, few	کوه	kóh mountain; کوهستان ~istán mountainous region; ~sár mountain
کمال	kamál perfection; کمال یافتن ~ yáftan to attain perfection	کوی	kóy lane
کمان	kamán bow	که	ka (relative pronoun) who, which, that; (subordinating conjunction) that. ¶ ki who?. ¶ kih younger
کمر	kamar waist; کمر بند ~band belt	کهف	kahf cave
کمین	kamín ambush	کهن	kuhan old
کمینہ	kamína least, insignificant	کی	kay when?
کن	kan- → کندن. ¶ kun- → کردن	کیاست	kiyásat sagacity
کنار	kinár side, edge; embrace; dar ~ giriftan to embrace; کناره ~a-giriftan to draw back, avoid	کیانی	kayání royal, regal
کنج	kunj corner	کیسه	kísa purse
کند	kund dull	کیفیت	kayfiyyat quality, manner
کندر	k'andar = که آندر	کیمیا	kímiyá alchemy; ~gar alchemist
کندن	kandan (کن kan) to dig up, uproot	کین	kín vengeance. ¶ k'ín = که این
کنعان	Kan'án Canaan	گازر	gázar washerman, bleacher
کنیزک	kanézak maiden	گاو	gáv cow, ox; ~گاو راندن ~rándan to drive oxen (for plowing)
کوتاه	kútáh short; کوتاه کردن ~kardan to shorten, cut short; کوتاه دست ~dast incapable	گاه	gáh time. ¶ -gáh (suffix) place; ناگاه ná~ suddenly, all at once
کوتہ	kútah = kútáh; کوتاه نظر ~nazar shortsighted	گیر	gabr Zoroastrian
کودک	kóđak child; ~í childishness	گدا	gadá beggar; ~í beg-ging
کودن	kóđan stupid, dunce	گذر	guzar lane; از گذر کردن az to pass by
کور	kór blind; کور بخت ~bakht unlucky	گذشتن	guzashtan (گذر guzar) to pass, cross
کوز	kóz crooked	گران	girán heavy; deaf (ear); ~máya precious, valuable
کوزه	kóza pot		
کوس	kós drum, battle drum		

گراییدن به	giráyidan ba to incline to	گزارف	perform (prayer)
گربز	gurbuz strong woman, harridan	گزارف	gizáf nonsense; با ~ با بگزارف with impunity
گربه	gurba cat	گزر	gazar carrot
گرد	gird round; ~i around (prep.); ~i گرد چیزی گشتن chízè gashtan to frequent s.th., to contemplate doing s.th.; ~áma- گرد آمدن بر ~áma-dan bar to gather around; ~kardan to گرد کردن gather, amass. ¶ gard dust. ¶ gurd warrior, champion	گزیدن	gazánd harm, injury; گزند ~ rasánidan to cause harm (به to) gazídan to bite. ¶ guzídan (گزین guzín) to choose
گردش	gardish revolution	گستردن	gustardan (گستر gustar) to spread
گردکان	girdkán walnuts	گسستن	gusastan (گسل gusil) to break
گردن	gardan neck; گردن افراختن ~afrákhtan ba to rear the head in, pride oneself on; گردنکشی ~kashí refractoriness	گسلا نیدن	gusilánidan to snatch; dar ~ در گسلا نیدن to snatch away
گردو	girdú walnut	گشودن	gushúdan (گشای gusháy) to open
گردون	gardún winch	گفتار	guftár speech
گردیدن	gardídan to turn	گفتن	guftan (گوی góy) to say
گرستن	girstan = گریستن	گل	gil mud. ¶ gul flower, rose; ~shakar candy
گرسنه	gur(u)sna hungry; ~gí hunger	گلاب	guláb rose-water
گرفتار	giriftár ba taken by, seized by, fallen prey to	گلستان	gulistán rose garden
گرگ	gurg wolf; گرگزاده ~záda wolf cub	گله	galla flock. ¶ gila complaint; ~kardan to complain
گرم	garm warm; brisk (market)	گلیم	gilím rug
گرو	giraw pawn, hock	گم	gum lost; گم کردم ~kardan to lose
گروه	guróh group	گماشتن	gumáshtan (گمار gumár) to appoint, assign
گرویدن	girawídan to incline, follow	گمان	gumán doubt; بی گمان bé~ doubtless; گمان بردن ~burdan to think, suspect
گریان	giryán weeping	گناه	gunáh sin, fault; بیگمان bé~ innocent
گریبان	giribán collar	گنبد	gumbad dome
گریختن	gurékhtan (گریز guréz) to flee	گنج	ganj treasure
گریز	guréz flight; ~án fleeing	گنجشک	gunjishk sparrow
گریستن	girstan (گری giry) to cry	گنجیدن	gunjídan to fit
گریوه	garéva hill	گند	gand stench. ¶ gand- → گندیدن
گریه	giryá cry; گریه کردن ~kardan to cry	گندم	gandum wheat
گزاردن	guzárdan (گزار guzár) to	گندنا	gandná leek; گند نازار ~zár

leek bed	گندیدن	gandídan to rot, putrify	لاله	lála tulip
گنگ	گنگ	gung mute	لائی	la'álí → لؤلؤ
گنه	گناه = گناه	gunah = گناه	لا یعلم	láya 'lam ignorant, ignorant
گنهگار	گناهكار	gunahkár sinner	لا یق	láyiq worthy, suitable
گواه	گواهی	guváh witness; testimony; گواهی دادن بر; ~f-dádan bar to testify to	لا یم	láyim censurer, blamer
گور	گور	gór grave. ¶ gór onager, wild ass	لا ییدن	láyídan to bark
گوسپند	گوسپند	góspand sheep	لب	lab lip, edge
گوسفند	گوسفند = گوسپند	gósfand = گوسپند	لبنان	Lubnán Lebanon
گوش	گوشمال	gósh ear; ~mál box on the ears, chastisement; ~vár earring	لحظه	lahza moment
گوشت	گوشت	gósh meat	لحن	lahn pl الحان alhán melody, song
گوشه	گوشه نشین	gósha corner; ~nishín lurking	لخت	lakht bit; ~è a bit, for a while
گوگرد	گوگرد	gúgird sulfur	لدغه	ludgha harm, injury
گونگون	گونگون	gúnágún various	لذت	lizzat pleasure
گوهر	گوهر	gawhar essence; pearl	لذیذ	lazíz delicious
گوی	گوی	góy ball. ¶ góy- → گفتن	لرزه	larza trembling
گهر	گهر	guhár = گوهر	لرزیدن	larzídán to tremble
گیاه	گیاه	giyáh plant	لشکر	lashkar army, military
گیتی	گیتی	gétí the world; گیتی فروز; ~firóz world-illuminating; ~sitán world-conqueror	لطافت	litáfat subtlety, delicacy
گیسو	گیسو	gésúr tress	لطیف	latíf subtle, delicate; ~a anecdote; ~uli'tidál of fine proportion
لاجرم	لاجرم	lájaram therefore, consequently	لعب	la'b play, sport
لاجورد	لاجورد	lájvard lapis lazuli	لعل	la'l ruby
لا حول	لا حول	láhawl beginning of the phrase لا حول ولا قوة الا بالله 'there is no might or power save through God,' said in times of catastrophe	لعنت	la'nat curse
لازم	لازم	lázim necessary; ~a pl لازم لازم necessary concomitant	لغزیدن	laghzídán to slip
لاشه	لاشه	lásha carrion	لفظ	lafz word
لاغر	لاغر	lághar thin, skinny; ~miyán thin-waisted	لقا	liqá countenance
لاف	لاف	láf boast; ~لاف زدن از	لقمان	Luqmán Luqman the sage
			لقمه	luqma tidbit, morsel
			لنگ	lang lame
			لنگر	langar anchor
			لوازم	lavázim → لازم
			لوچ	lúch cross-eyed
			لوح	lawh tablet
			لوری	lúrí gypsy, robber
			لوط	lút Lot
			لولو	lu'lu' pl لائی la'álí pearl
			لوم	lawm blame
			لون	lawn pl الوان alván color

لهو	lahv sport, play	مبدل	mubaddal exchanged; مبدل
لثیم	la'im low, vile		~gashtan ba to be exchanged for; مبدل کردن ~-karđan to exchange one thing (-rá) for (bi) another
ماتم	ma'tam wake, funeral	مبذر	mubazzir wastrel, spend-thrift; ~مبذری ~f squandering
ماجرأ	májará adventure	مبلغ	mablagh amount
ماحضر	máhazar ready food	مبیت	mabít spending the night
ماخولیا	mákhúliyá melancholia, madness	متابعت	mutába'at following
مادام که	mádám ka as long as	متبحر	mutabahhir erudite, deep-dwelling
مادر	mádar mother; ~مادر زن ~zan mother-in-law	متجلی	mutajallí manifest
مار	már snake'	متحرک	mutaharrík moving, moveable
ماست	mást yoghurt'	متحلی	mutahallí beautified
ماضی	mázi past	متحیر	mutahayyir perplexed
مال	mál possessions; ~دár مالدار ~dár rich, wealthy	متردد	mutaraddid hesitant
مالک	málik owner, possessor	مترسل	mutarassil correspondent
مالوف	ma'lúf accustomed, familiar	مترصد	mutarassid awaiting, looking for
مالیدن	málidán to rub	مترقب	mutaraqqib expectant
مام	mám old woman; ~ak مامک little old woman, granny	متسع	muttasi' vast, expansive
مامضی	mámazá the past	متصور	mutasavvir-shudan to imagine
مامن	ma'man security	متضعف	mutaza'if impoverished
مامول	ma'múl that which is hoped for	متعبد	muta'abbid pious, religiously observant
مان	mán- → مانند ¶ mán- → مانستن	متعرض	muta'arriz exposed
مانا	máná = همانا'	متعلق	muta'alliq connected (به to); ~án relatives, members of a household or retinue
ماندن	mándan (مان mán) to remain, stay	متعننت	muta'annit malicious
مانستن به	mánistan (مان mán) ba to resemble, look like	متعود	muta'avvid accustomed
ماوا	ma'vá refuge, asylum	متغیر	mutaghayyir changed; angry
ماه	máh moon; ~ماه پاره ~pára piece of the moon; ماه روی ~róy moon-faced, beautiful	متفق	muttafiq in agreement
ماهی	máhf fish	متقدم	mutaqaddim predecessor, ancient
مایه	máya base, amount	متکلم	mutakallim speaker
مباح	mubáh licit, allowable	متلهف	mutalahhif sighing
مبارک	mubárak blessed	متمتع	mutamatti' az enjoying
مبالغه	mubálagha exaggeration; ~kardan to exaggerate	متمکن	mutamakkin firm, stable
مبتلا	mubtalá bi afflicted, stricken by		

متوقع	mutavaqqi' expecting, with expectation	محبوب	mahjúb veiled, hidden
متهاون	mutahávin negligent	محروم	mahrúm az deprived of
متهم	muttahaam accused; متهم گشتن ~ gashtan to be accused; متهم کردن ~ kardan to accuse	محشر	mahshar assembly; روز محشر ró-z-i ~ resurrection day
مثال	misál likeness, example	محض	mahz pure, unadulterated
مثل	misl pl امثال amísál likeness, the likes of; مثل ~i like	محفل	mahfil pl محافل maháfil party, festive gathering
مجادله	mujádala debate	محفوظ	mahfúz protected
مجال	majál opportunity	محقق	muhaqqiq wise; محققا نه ~ána sufistic, mystical
مجالست	mujálasat conviviality	محک	mihakk touchstone
مجانبت	mujánabat avoidance	محل	mahall place
مجاورت	mujávarat proximity, vicinity; مجاورت کردن ~ kardan to reside, dwell (in proximity to a shrine, tomb, &c.)	محلّت	mahallat quarter (of a town)
		محنت	mihnat tribulation
		محو	mahv-kardan to erase, wipe out
مجاهده	mujáhada striving; مجاهده ~burdan az to strive against	مخافت	makháfat fear
		مخالطت	mukhálalat conviviality, sociability, mingling
		مخالف	mukhálif adverse
مجرد	mujarrad mere	مخالفت	mukhálafat rebellion, recalcitrance; مخالفت کردن ~ kardan to rebel, go against
مجروح	majrúh wounded		
مجری	mujrá allotted; مجری داشتن ~dáshtan to allot, pay	مخبط	mukhabbat imbalanced, upset (temperament)
مجلس	majlis assembly, gathering	مختصر	mukhtasar short, abbreviated; paltry, insignificant
مجمع	majma' gathering	مختلف	mukhtalif differing, different
مجموع	majmú' assembled; وقت مجموع vaqt-i ~ good times		
مجید	majíd glorious	مخدوم	makhdúm master
محابا	muhábá mercy; بی محابا bē-mercilessly	مخلص	mukhlis sincere
		مخلوق	makhlúq created, created being, human being
محاسبت	muhásabat accounting	مخنت	mukhannas effeminate
محافل	maháfil → محفل	مخوف	makhúf terrifying
محال	muhál impossible, absurd	مداح	maddáh extoler, flatterer
محاورت	muhávarat conversation	مدارا	mudará-kardan to plead
محبت	mahabbat love, affection	مداعبت	mudá'abat joking, pleasantry
محبوب	mahbúb beloved		
محتاج	muhtáj needy, in need (of)	مداومت	mudávamat-namúdan to continue
محتسب	muhtasib guardian of public morals	مدبر	mudabbir administrator
محتمل	muhtamal laden, carrying; probable	مدت	muddat period of time
		مدح	madh praise

مدرسه	madrasa school		eating; نامردم ná~ stranger, alien
مدعی	mudda'í claimant, plaintiff		
مدفون	madfún buried	مرسوم	marsúm salary
مدهوش	madhúsh bewildered, unconscious	مرشد	murshid guide
		مرصع	murassa' bejeweled
مذکور	mazkúr oft-mentioned, well-known	مرض	maraz illness, disease
		مرعوب	mar'úb terrified
مذلت	mazallat humility	مرغ	murgh bird; مرغاب ~áb duck; مرغک ~ak chick
مذموم	mazmúm blameworthy		
مر	mar pleonastic particle that marks the beginning of a construction ending with -rá	مرقع	muraqqa' patched dervish cloak
		مرکب	markab mount, steed. ¶ murakkab mounted; ~sákhtan ~merkab ساختن بر bar to mount on
مراتب	marátib → مرتبه		
مراد	murád desire; مراد بر آوردن ~ bar-ávardan to get one's wish; بیمرادی bē-í set-back, undesirability	مرکن	mirkan washtub
		مرگ	márg death
مراسله	murásala correspondence	مروارید	marváríd pearl
مرافعه	muráfa'a referral (of a legal case for judgment)	مروت	muruvvat manliness; بیمروت bē~ unmanly, mean
		مروحه	mirvaha fan
مراقت	muráfaqat-kardan to accompany	مرهم	marham salve, balm; مرهم نه ~pih soother, healer
مراقبت	muráqabat mystical trance	مرید	muríd disciple
مریبی	murabbí trainer, coach	مزاج	mizáj temperament
مرتب	mutarrab arranged, in order; salary; مرتب داشتن ~ dáshtan to give in salary; مرتب کردن ~ kardan to arrange	مزاح	mazáh jest
		مزاجه	muzját shoddy
مرتبه	martaba pl مراتب marátib level, degree	مزد	muzd wage; مزد یافتن ~ yáftan to be rewarded
		مزروع	mazrú' crop
مرتین	murtahin bi obliged for	مزکا	muzakká purified, sanctified
مرد	mard man, male; مردک ~ak fellow; زور ده مرده zór-i dah~a the strength of ten men	مزیت	maziyyat advantage
		مزید	mazíd addition; مزید کردن ~kardan to add. ¶ muzíd increasing
مرداد	murdád Murdad, midsummer month	مژده	muzhda good news
مردار	murdár carrion	مژه	muzhza pl مژگان muzhzhagán, muzhgán eyelash
مردن	murdan (میر mír) to die		
مردم	mardum people; مردم آمیز ~áméz sociable; مردم آزار ~ázár vexatious; مردم در ~dar man-clawing; مردم خوار ~khwár man-	مسا	masá evening
		مساعد	musá'id auspicious; نامساعد ná~ inauspicious
		مسافر	musáfir traveler
		مساکین	masákín → مسکین
		مساله	mas'ala matter, question

مسامحت	musámahat indulgence; ~ مسامحت نمودن به namúdan bi to indulge; to forgive	مشام	mashámm nostrils
مست	mast drunk, intoxicated	مشاورت	mushávarat consultation; ~ مشاورت کردن kardan to consult, take counsel
مستجاب	mustajáb answered; ~ مستجاب الدعوه udda'va one whose prayers are answered	مشاهده	musháhada sight, viewing, witnessing
مستحکم	mustahkam reinforced	مشاهره	musháhara monthly salary
مستخلص	mustakhlas regained	مشایخ	masháyikh shaykhs, elders
مستسقی	mustasqí drawing water	مشت	musht handful; fist; مشت زدن ~ zadan to box; مشتزن ~ zan boxer
مستعار	musta'ár borrowed, metaphorical	مشتاق	mushtáq yearning
مستعجل	musta'jil in a hurry	مشتري	mushtarí customer
مستعد	musta'idd talented; نامستعد ná ~ untalented	مشتغل به	mushtaghil bi occupied with
مستعرب	musta'rib Arabized	مشرق	mashriq east
مستغرق	mustaghriq drowned, sinking	مشعله	mash'ala torch; مشعله دار ~ dár torch-bearer
مستفید	mustafid benefitting	مشغله	mashghala growling; مشغله بر آوردن ~ bar-ávurdan to growl
مستقیح	mustaqbah despicable	مشغول	mashghúl occupied, employed; ~ مشغولی ~ í being employed
مستقیم	mustaqím straight, right	مشفق	mushfiq compassionate
مستمع	mustami' listener	مشقت	mashaqqat difficulty, hardship
مستمند	mustmand destitute	مشک	mushk musk
مستوجب	mustawjib deserving, necessitating	مشکل	mushkil difficult; problem, difficulty
مستولی بر	mustawlí bar overwhelming	مشوم	mashmúm melon
مسجد	masjid mosque	مشورت	mashvarat consultation
مسحی	mishí dervish garment	مشوش	mushavvash turbulent
مسطور	mastúr written	مشهور	mashhúr famous, well-known
مسکر	muskir intoxicant	مشیت	mashiyyat divine will
مسکنت	maskanat poverty	مشیر	mushír advisor
مسکین	miskín pl مساکین masákín poor, wretched	مصاحبت	musáhabat friendship, accompanying
مسلسل	musalsal chained, continuous	مصاحف	masáhif مصحف ~
مسلم	musallam certain, given	مصادره	musádara confiscation
مسلمان	musalmán Moslem; مسلمانى ~ í Moslemism	مصارعت	musára'at wrestling; ~ مصارعت کردن kardan to wrestle
مسند	masnad seat		
مشابهت	mushábahat resemblance		
مشار الیه	mushárun-ilayh famous, renowned		
مشاطه	mashsháta comber, lady's		

مصاف	masáf battle	گردانیدن	gardánidan to inform
مصالح	masálih → مصلحت	مطمع	matma' goal, ambition, object of desire
مصالحات	musálahat reconciliation	مطیب	mutayyab perfumed
مصایب	masáyib → مصیبت	مطیع	mutí' obedient
مصحف	mushaf pl مصاحف masáhif copy of the Koran	مظفر	muzaffar victorious
مصر	misr Egypt; مصرى ~ í Egyptian	معانبت	mu'átabat rebuke, chastisement; معانبت کردن ~ kardan to rebuke
مصطفی	Mustafá the chosen one, epithet of Muhammad	معاش	ma'ásh livelihood
مصلح	muslih pious, righteous	معاشرت	mu'ásharat conviviality
مصلحت	maslahat pl مصالح masálih prudent action, best interest, best thing to do; ~ مصلحت آمیز améz prudent	معاصی	ma'ásí → معصیت
		معاقت	mu'áqabat torture, torment
		معالجت	mu'álajat medical treatment
مصلى	musallá festival prayer ground	معاملت	mu'ámalat transaction
		معاند	mu'ánid stubborn
مصمم	musammam decided; مصمم شدن ~ shudan to be decided upon, determined to	معانی	ma'ání → معنی
		معاینه	mu'áyana examination
مصون	masún protected	معبر	mi'bar ferry
مصیبت	musíbat pl مصایب masáyib affliction, calamity	معتبر	mu'tabar creditable, reliable
		معترف	mu'tarif confessing
مضاد	muzáddat contrariness	معتقد	mu'taqid believing (به in)
مضاعف	muzá'af doubled	معتكف	mu'takif in retreat, withdrawn
مضرت	mazarat harm, danger	معتمد	mu'tamad trustworthy
مضمون	mazmún contents	معتمد علیه	mu'tamadun-alayh trusted, relied upon
مطابق	mutábiq-i in accordance with, equivalent to	معجب	mu'jib conceited
مطالبت	mutálabat demand; مطالبت کردن ~ kardan to demand payment	معجزه	mu'jiza miracle
		معدن	ma'dan mine
مطالعه	mutála'a observation; مطالعه کردن ~ kardan to observe	معدوم	ma'dúm non-existing
		معدّه	mi'da stomach
مطاوعت	mutáva'at obedience; ~ مطاوعت کردن kardan to obey	معذرت	ma'zirat apology
		معذور	ma'zúr forgiven, excused; ~ معذور داشتن dáshtan to excuse
مطایبت	mutáyabat facetiousness, joke	معرض	ma'raz exposure
مطبخ	matbakh kitchen	معرفت	ma'rifaq acquaintance; gnosis, mystical knowledge; بی معرفت bé ~ dishonorable
مطبوع	matbú' comfortable, conforming to nature, pleasing	معركه	ma'rika fray, battle
مطرب	mutrib entertainer, singer	معروف	ma'rúf known, familiar
مطلب	matlab goal, aim	معزول	ma'zúl deposed, dismissed,
مطلع	muttali' informed; مطلع		

	out of office; معزولی ~í be- ing out of office	course
ممشوق	ma'shúq beloved	مفتاح miftáh pl مفتاح mafátíh key
معصم	mi'sam wrist	مفتتن muftatin seduced
معصوم	ma'súm sinless, innocent	مفتخر به muftakhir bi proud of
معصیت	ma'siyat pl معاصی ma'ásí sin	مفتقر muftaqir needy
معطل	mu'attal vain, voided; معطل از گذاشتن از ~guzáshtan az to deprive of	مفخر mafkhar pride
معظمت	mu'azzamát great affairs	مفرح mufarríh giving joy
معلم	mu'allím teacher. ¶ mu'lam striped	مفسد mufsid worker of corrup- tion, evil
معلوم	ma'lúm known; معلومی ~í sustenance, provisions; ~kardan to ascertain, make known	مفلس muflis bankrupt
معنی	ma'ná, ma'ní pl معانی ma' ání meaning, inner meaning	مفهوم mafhúm understood
معمل	mu'avval reliable; نامعمل ná~ unreliable	مقابله muqábala face to face
معهود	ma'húd customary; ordinary	مقاله maqálat speech
معیشت	ma'íshat livelihood	مقام maqám pl مقامات -át sta- tion, stopping place, dwell- ing
معین	mu'ayyan assigned; معین ~dáshtan, ~kardan to assign	مقامر muqámir gambler
معیوب	ma'yúb faulty; معیوب ~gardánídan ba to fault with, find fault for	مقاومت muqávamat opposition, resistance
مغاره	maghára cave	مقبول muqbil fortunate
مغرب	maghrib the west	مقبول muqbúl accepted, accept- able
مغرور	maghrúr conceited, deluded	مقتضی muqtazá necessity; بمقتضی bi~yi according to
مغز	maghz kernel, brain, mar- row	مقدم muqaddam preceding; مقدم ~dáshtan bar to put before
مغفرت	maghfírat pardon, forgiveness	مقدمه muqaddíma preface, intro- duction
مغلوب	maghlúb defeated	مقدور maqdúr destined, fated
مغنی	mughanní singer	مقرب muqarrab courtier, confi- dant
مغیب	maghíb absence	مقرر muqarrar fixed, settled
مغیلان	mughílán brambles, thorns	مقرون maqrún bi coupled with
مفاتیح	mafátíh → مفتاح	مقسوم maqsúm divided, appor- tioned, allotted
مفارقت	mufáraqat separation	مقصود maqsúd intent
مفاوضه	mufávaza converse, inter-	مقود miqvad tether
		مقیم muqím everlasting
		مکاره makáríh → مکره
		مکاشفت mukáshafat discovery, reve- lation
		مکالمه mukálama speaking
		مکاید makáyid plots

مکتب	maktab school	¶ mulk possession, king- ship
مکتسب	muktasab earnings	ملکزاده malikzáda prince
مکتوب	maktúb written	ملکوت malakút the divine realm
مکنت	muknat wealth	ملموح نظر malmúh-i nazar object of one's gaze, object of desire
مکر	makr trick, deceit	ملوث mulavvas sullied; ملوث ~gardánídan to sully, pollute
مکرر	mukarrar repeated; مکرر کردن ~kardan to repeat	ملوک mulúk → ملك
مکره	makrúh hateful	ملول malúl weary, bored; wear- some; ~í boredom
مکره	makrah pl مکاره makáríh misfortune	ملهی malhá pl ملاهی maláhi play, sport
مکه	Makka Mecca	ممالک mamálik → مملکت
مگس	magas fly	ممانعت mumána'at refusal; preven- tion; ~kardan to refuse, to prevent
ملا	mala' public; بر ملا bar ~ revealed to everyone, pub- lic knowledge	ممنوع mumtani' impossible, unat- tainable
ملاح	malláh sailor	ممد mumidd extending
ملاحده	maláhida → ملحد	ممسک mumsik tight-fisted, tight- wad
ملاذ	maláz refuge	ممقوت mamqút hateful
ملازم	mulázim retainer, member of a retinue	مملکت mamlakat pl ممالک mamálik country, realm
ملازمت	mulázamat service in a ret- inue	مملوک mamlúk possessed, slave
ملاطفت	muláfatat kind treatment	من man maund. ¶ mann obli- gation
ملاعبت	mulá'abat joking, play	منابر manábir → منبر
ملاقات	muláqát meeting	مناجات munáját intimate conversa- tion
ملال	milál weariness, boredom	منادمت munádamat companionship
ملالت	milálat = ملال	مناره minára minaret, tower
ملامت	malámat blame, censure; ~kardan to blame, chaqtise	منازعت munáza'at contention
ملاهی	maláhi → ملهی	مناسب munásib appropriate
ملایک	maláyik → ملك	مناصحت munásahat advising
ملجا	maljá refuge, asylum	مناظره muházára debate
ملحد	mulhid pl ملاحده maláhida heretic	منافع manáfi' → منفعت
ملحوظ	malhúz favored	مناقض munáqiz contradictory
ملخ	malakh locust	مناکحت munákahat marriage
ملطیه	Malatya Malatya, city in Anatolia	مناهی manáhi → منهی
ملعون	mal'ún accursed	منبر mimbar pl منابر manábir pulpit
ملك	malak pl ملایک maláyik angel; ~í angelic. ¶ malik pl ملوک mulúk king. ¶ milk pl املاک amlák possession, property.	منت minnat obligation; منت

شناختن ~ shinákhtan to recognize an obligation;	مواجب	mavájib → موجب
~nihádan bar to place an obligation on	مواجهه	muvájaha facing; در مواجهه dar ~ face to face
منتظر muntazir awaiting, expecting	مؤاخذت	mu'ákhazat blame, censure; ~kardan to blame, censure
منتظم muntazim arranged	مواظبت	muvázabat care, being careful
منتهی muntahá end, limit	موافق	muváfíq conforming, agreeing
منجلاب manjaláb swamp, morass	موافقت	muváfaqat agreement; ~kardan to agree, assent
منجم munajjim astronomer, astrologer	مؤانست	mu'ánasat sociability; ~ pazíruf-tan to become fond
منزل manzil pl منازل manázil waystation, stopping place, stage (of a journey)	مؤثر	mu'assir effective
منزلت manzilat status	موج	mawj pl امواج amváj wave
منسوب به mansúb bi attributed to; ~kardan bi to attribute with	موجب	mújib pl موجب mavájib cause, reason
منشآت munsha'át compositions	موجود	mawjúd existing, existing thing
منصب mansab position, office	موحد	muvahhid monotheist
منصرف munsarif diverted; ~gardánidan to make go away	مودت	mavaddat friendship, affection
منصور mansúr triumphant	مودن	mu'azzin muezzin
منطق mantiq logic	مودی	múzí annoying
منظر manzur sight	مور	mór ant; مورچه ~cha ant
منظور manzur object of one's gaze, beloved	موروث	mawrús inherited, hereditary
منع man' deprivation; منع کردن ~kardan to forbid	موریانه	móriyána termite
منعدم mun'adim extinct	موزون	mawzún well-proportioned
منعم mun'im rich, generous	موسوم به	mawsúm bi known for, known as
منغص munaghghas spoiled	موسی	Músá Moses
منفذ manfaz passage	موش	músh mouse; ~ak mole
منفعت manfa'at pl منافع manáfí' profit, advantage	موصوف	mawsúf described
منقطع munqati'~kardan to end, exterminate	موضع	mawzi' place, spot
منقضی munqazí finished, at an end	موعظه	maw'iza advice
منکر munkar sin, sinful act. ¶ munkir denier	مونس	múnis confidant, companion
منهی manhí pl مناهی manáhí sin, forbidden thing	موفق	muvaffaq successful
منیع maní' impregnable, strong	موکل	muvakkal guard, warden
	مولد	mawlid birthplace

مولع múli' eager, avid	میسر	~yáftan to inherit
مؤلف mu'allif author	میل	muyassar possible
موم múm wax	میل کردن	mayl inclination; میل کردن ~kardan bi to incline toward
مؤونت ma'únat provisions	میمون	maymún auspicious, felicitous
موی móy hair	مینا	míná colored glass, enamel
مؤید mu'ayyad assisted	میوه	méva fruit
ماه mah = ماه. ¶ mih elder; ~ín grèatest, eldest	نا	ná non-, un-. For most compounds with this prefix, see the next element
مهابت mahábat dread	نابکاری	nábakári uselessness
مهیار mihár bridle	ناپسند	nápasand displeasing
مهتر mihtar elder; ~í méhtrí, ~í grèatest	ناچار	náchár, helpless, with no alternative
مهجور mahjúr separated	ناحیه	náhiya pl نواحی naváhí territory
مهد mahd' cradle	ناخن	nákhun fingernail
مهر mihr love, affection; مهربان ~bání kind, affectionate; ~jóy friendly. ¶ muhr seal	نادر	nádír rare; نادر الحسن ~ul-husn of rare beauty
مهروی máhróy = ماهروی	نادره	nádíra pl نوادر navádír anecdote
مهره muhra a game piece; مهره ~bár-chídan to remove one's men (from a gaming board); to give up a game	ناز	náz luxury, ease; coquetry; ~ídan to be coquet-tish; ~kardan bar to be coquettish with; ~nín precious, dear
مهم mahamm pl مهمام mahámm affair, business. ¶ muhimm important	نازک	názúk delicate, refined; ~andám slender
مهمان mihmán guest; ~í مهمانی entertainment, party	نازل	názil demoted
مهمل muhmal ignored; مهمل ~guzáshtan to ignore	ناصح	násih advisor
مهیا muhayyá ready, prepared; ~dáshtan to have prepared, make ready	ناصبه	násiya forelock, forehead
میان miyán midst; wáist; میان ~bastán to gird the loins; ~í between, among; میان تهی ~tahí empty	ناظر	názír onlooker, viewer
میخ mékh nail, stake	ناف	náf navel
میدان maydán field, playing field	نافر	náfír negative, rejecting
میر mír → مردن	ناقص	náqis deficient, defective; ~aq foolish
میرانیدن miránidan to cause to die	نال	nál reed
میراث mírás heritage; میراث یافتن	نالش	nálísh plaint, moaning
	نالیدن	nálídan to moan, groan
	نام	nám name; نامور ~var renowned, famous
	ناموس	námús honor

نامه	náma letter, book	نشانه	nishána aim; کردن ~نشانه kardan to take aim
نان	nán bread, loaf of bread	نشستن	nishastan (نشین nishín) to sit, dwell
نای	náy reed, flute; throat	نشیمن	nishíman chamber
نبات	nabát plant; crystallized sugar	نشین	nishín → نشستن
نیشتن	nibishtan (نویس nivés) to write	نصب	nasb-kardan to appoint, install; to affix
نبض	nabz pulse	نصرانی	nasráni Christian
نبوت	nubuvvat prophecy	نصیحت	nasíhat advice; نصیحتگر ~gar advisor
نبی	nabí pl انبیا ambiyá prophet	نطفه	nutfa seed, sperm
نثار	nisár gift, present	نطق	nutq power of speech
نجم	najm star	نظر	nazar sight, view; نظر کردن ~kardan dar to look at
نحو	nahv grammar; نحوی ~í grammarian	نظیر	nazír equal, peer; بی نظیر ~bé unequaled, peerless
نخست	nukhust first; نخستین ~ín first, prime	نظیف	nazíf clean
نخل	nakhl palm; نخلبندی ~bandí making ornaments from wax or paper	نعت	na't description
ندا	nidá cry, announcement	نعره	na'ra cry; نعره زدن ~zadan to cry out
ندامت	nidámat repentance	نعش	na'sh bier, coffin
ندما	nudamá → ندیم	نعل	na'l horseshoe; نعل دل در ~i dil dar ádash ardent in love; نعلین ~ayn sandals; نعلبند ~band horseshoe maker, blacksmith
ندیم	nadím pl ندما nudamá boon companion	نعیمت	ni'mat bounty
نذر	nazr vow, pledge	نعیب	na'ib cawing
نرم	narm soft; نرمی ~í softness, gentleness	نعیم دنیا	na'im-i dunyá the good things of the world
نزاع	nizá' contention, dispute; نزاع کردن ~kardan to dispute, fight	نغز	naghz beautiful
نزد	nazd-i next to, close to	نغمه	naghma tune, song
نزدیک	nazdík close; بنزدیک ba ~i in the opinion of	نفاق	nifáq hypocrisy
نزع	naz' the throes of death	نفت	naft naphtha; نفت اندازی ~andází flame-throwing
نزول	nuzúl revelation	نفرت	nifrat hatred, distaste
نزهت	nuzhat diversion	نفس	nafaş pl انفاس anfás breath, word; نفس زدن ~zadan to breathe, to speak. ¶ nafs self; نفس پرور ~parvar ego-tistical, self-indulgent
نسب	nasab lineage		
نسق	nasaq manner		
نسل	nasl race		
نسیج	nasíj brocade		
نسرین	nasrín lily		
نشاط	nishát light-heartedness		
نشان	nishán sign, trace. ¶ nishán → نشان دادن		
نشان دادن	nishándan (نشان nishán) to		

نفع	naf' profit, benefit	نوادر	navádir → نادره
نفاقه	nafaqa expense	نوازش	navázish favor
نفور	nafúr detestable	نوبت	nawbat time, turn
نفی کردن	nafy-kardan to expel, exile	نوح	Núh Noah
نفیس	nafís precious	نور	núr light
نقاش	naqqásh artist, painter	نوروز	nawróz new year's day; vernal equinox; ~í vernal
نقب	naqb tunnel	نوش	nósh nourishment; نوشین ~ín sweet, palatable
نقد	naqd cash	نوشدارو	nóshdárú panacea
نقش	naqsh pattern, design	نوشیروان	Nóshírván Anoshirvan
نقص	naqs deficiency, criticism	نوع	naw' pl انواع anvá' kind, sort
نقصان	nuqsán deficiency	نومیدی	nawmédí hopelessness
نقض	naqz breaking (promise, oath)	نویسنده	nivísanda writer
نقل کردن	naql-kardan to move	نه	na no, not. ¶ nih- → نهادن. ¶ nuh nine
نکاح	nikáh marriage	نهاد	nihád the depths of one's being
نکبت	nakbat calamity	نهادن	nihádan (نه nih) to place, put; to store up, hoard
نکته	nukta anecdote	نهاد	nihál cushion
نکو	nikú = نیکو	نهادن	nihán = پنهان
نکوهیدن	nikóhídan to criticize, blame	نهادن	niháyat extremity
نگار	nigár beauty; نگارین ~ín beautiful; نگار کردن ~kardan to write, draw; نگارخانه ~khána portrait gallery	نهادن	nihuft an to hide; نهفته ~a hidden, concealed
نگاهداشتن	nigáh-dáshtan to watch for; to hold onto, keep	نهنگ	nahang crocodile
نگران	nigarán worried	نهی کردن	nahy-kardan to forbid
نگون	nigún upside down; نگون بخت ~bakht unlucky	نهییب	nahíb plunder
نگه	nigah = نگاه	نی	nay reed, flute; نیین ~ín made of reed
نگین	nigín jewel in a ring	نیاز	niyáz need; نیازمند ~mand needy
نم	nam wet	نیام	niyám scabbard
نماز	namáz prayer	نیایش	niyáyish-kardan to praise, extol
نمد	namad felt; نمدزین ~zín saddle cloth	نیت	niyyat intention
نمط	namat manner	نیرو	nérú strength
نمک	namak salt; نمکین ~ín salty, nice	نیز	níz also, too
نمودن	namúdan (نمای namáy) to appear (int.); to show (trs.)	نیستی	nístí nonexistence
نواحی	naváhi → ناحیه	نیش	nésh sting; نیش خوردن ~kwardan to get stung
نواختن	navákhtan (نواز naváz) to pet, caress, treat kindly	نیک	nék véry; = نیکو; نیک فرجام ~farjám of good end; نیکخواه ~khwáh

benevolent, well-wisher; mahzar good-natured; nikroz ~róz fortunate	وحدید وداع کردن ورد	vahíd alone vidá'-kardan to bid farewell vard roses. ¶ vird pl اوراد awrád prayer, litany
نیکو níkú good, beautiful; níkú ~nám of good repute; ravish of good conduct; نیکوسیرت ~sírat of good conduct	ورزیدن ورطه ورق وزن وزیر	varzidan to exercise, commit varta brink varaq pl اوراق awráq page vazn weight vazír vizier, advisor; وزیر ~í vizierate
نیل níl the Nile. ¶ níl indigo, indigo blue	وسمه وسیلت وصال وصف	vasma a dye for eyebrows vasílat recourse visál union vasf pl اوصاف awsf quality, description
نیم ním half; نیمروز ~roz noon; Nimroz, area in southwestern Afghanistan	وصل وصیت	vasl union vasiyyat-kardan to stipulate, make one's last will; to advise
نیوشیدن niyúshídan to listen to	وظیفه وعده وعظ وفا	vazífa duty; وظیفه‌خوار ~khwar having a share va'da promise; وعده دادن ~ dádan to promise va'z admonition, preaching vafá fidelity; وفا کردن ~ kardan to be faithful; to make up for (something missed)
واثق بر vásiq bar sure of	وفات	vafát death; وفات یافتن ~ yáftan to die
واجب vájib necessary; بواجب bi-appropriate	وقاحت	viqáhat shamelessness, brazenness
وادی vádí valley	وقار	viqár dignity
وارث váris heir	وقت	vaqt pl اوقات awqát time; بی وقت bés untimely, at the wrong time
وارون várún upside down; bakht unlucky, unfortunate	وقف	vaqf endowment
واسط Vásit Wasit, a town in southern Iraq	وقوف	vuqúf awareness; وقوف ~ giriftan to be terrified
وافر váfír abundant	وکیل بر	vakíl bar entrusted with, in charge of
وافق váfíq confident; وافق ~gardánídan to convince	ولادت ولع	viládat birth vala' craving
واقعه váqi'a event, occurrence, battle; واقعه‌دیده ~dída battle-scarred		
واقف váqif az aware of		
وام vām loan; وام دادن ~dádan to lend		
وجه vajh reason; amount; وجه ~i kafáf livelihood		
وحش vahsh wild beasts		
وحشت vahshat terror; وحشت ~giriftan to be terrified		
وحدل vahal mud, mire		
وجود vujúd body; existence; باوجود bá ~i despite		

ولی valí friend; saint; عهد ~'ahd heir apparent; ولی نعمت ~ni'mat benefactor	ولمردی همدم همراه	~í sympathy hamdam confidant hamráh traveling companion, comrade; همراهی ~i along with, together with
ولیکن valíkan but	همسایه	hamsáya neighbor
وه vah hey, wow, oh	همسر	hamsar spouse
وهم vahm fear, apprehension	همطویله	hamtavíla stablemate
وی vay he, she	همعنان	ham'inán comrade, traveling companion
هامان Hámán Haman	همقدم	hamqadam comrade
هایل háyil terrifying	همقفس	hamqafas cagemate, cellmate
هجرت hijrat the Hegira	همگنان	hamaginán everyone
هجیر hajír burning (sun)	همنشست	hamnishast companion
هدف hadaf target	همنشین	hamnishín companion, confidant
هدی hady oblation	هموار	hamvár smooth, level; ناهموار ná ~ crooked, deviant
هدیه hadiyya gift	هند	hind India; هندی ~í Indian; ~ú Indian
هراس harás fear; هراسیدن از ~ídan az to fear	هنر	hunar virtue, skill, craft; هنرپروری ~parvarí cultivation of virtue; هنرمند ~mand virtuous, skillful; هنرنامی ~numáy merit-displaying; هنرور ~var skilled, craftsman; بهنر ba ~, باهنر bá ~ skilled; بیهنر bé ~ useless
هرآینه haráyina necessarily, consequently	هنر	hangám time; بی‌هنگام bé ~ untimely, at the wrong time
هرزه harza nonsense; هرزه‌درای ~diráy babbler; هرزه‌گرد ~gard errant, stray	هنگام	hanguft amazing
هرگز hargiz (+ neg.) never	هنگفت	haní happy, blessed
هزار hazár thousand; هزاردانه ~dána with a thousand beads; هزاردوست ~dóst fickle; هزارپای ~páy centipede	هنی هوا هوس	havá air, climate havas passion, desire; هوس ~ pukhtan to have whims; هوسباز ~báz fickle
هزل hazl joke, jest	هوش	hósh consciousness, sobriety; هوشمند ~mand conscious, sober
هستی hastí existence, being	هول	hawl terror, fright; terrifying, horrible; هولناک ~nák
هشتن hishtan (هل hil) to let go; to leave behind		
هشیار hushyár sober, intelligent		
هفته hafta week		
هل hil → هشتن		
هلاک halák perishing, death		
همانا hamáná as though, you'd say		
همای hamáy fabulous bird whose shadow confers kingship; ~ún royal, regal		
همت himmat psychic ability, highmindedness		
همخوابه hamkhába bed partner		
همدرد hamdard sympathetic;		

هوی	frightening havá lust, desire; هوی پرست ~parast hedonist	یتیم	tance yatím orphan; یتیم در durr-i ~ matchless pearl
هیأت	hay'at appearance, form	یحیی	yahyá John the Baptist
هیبت	haybat awe	یخ	yakh ice; یخ بستن ~ bastan to freeze; یخ گرفتن ~ girif- tan to be covered by ice
هیچ	héch nothing; هیچکس ~kas (+ neg.) nobody	یغما	yaghmá plunder; یغما کردن ~kardan to plunder. ¶ Yaghmá Yaghma, a town in Turkistan famed for the beauty of its idols
هیزم	hízum kindling, firewood; هیزمکش ~kash woodcut- ter	یقین	yaqín certain
هیولایی	hayúlayí physical, material	یکدیگر	yakdigar one another
یاب	yáb- → یافتن	یکزبان	yakzabán in agreement
یاد	yád memory; یاد داشتن dáshtan to remember	یکسان	yaksán alike, equal
یار	yár friend, beloved, helper; یارى friendship, assis- tance; یاری کردن ~kar- dan to help, assist	یکسو	yaksú → سو
یارا	yará able, capable	یگانه	yagána unique
یاس	ya's despair	یمانی	yamání Yemeni
یاسمن	yásiman jasmine; یاسمن بوی ~bóy jasmine-scented	یمن	Yaman the Yemen. ¶ yumn felicity, auspiciousness
یافتن	yáftan (یاب yáb) to find	یمین	yamín oath
یال	yál mane	یوز	yóz leopard, cheetah
یاللعجب	yá'ilil'ajab how astonishing!	یوسف	yúsuf Joseph
یاور	yávar helper; یاورى assis-	یوم	yawm pl ایام ayyám day
		یونان	yúnán Greece, Greeks
		یونس	Yúnis Jonah

The Arabic Vocabulary of the Gulistan

اب	ابوان 'abawāni parents	بغی	بغی baghā (ī) to rebel
اثم	اثم 'ithm- sin; اثم 'athīm- sinner	بکم	بکم 'abkamū pl بکم bukū- mute
اجاج	اجاج 'ajjaja to fan (flames)	بلد	بلد balad- pl بلاد bilād- country
اجر	اجر 'ajr- reward	بلغ	بلغ balagha (u) to reach; ballagha to communicate
اخذ	اخذ 'akhadha (u) to take	بلو	بلو balā (ū) to afflict; بلیة baliyat- tribulation, tribulation
اذی	اذی 'adhā annoyance	بواب	بواب bāb- pl ابواب 'abwāb- door, gate
ارض	ارض 'arḍ- earth, land	بون	بان bān- the Egyptian willow
اشر	اشر 'ashir- wild, insolent	بین	بین bayn- distance; bayna between, among
اکل	اکل 'akala (u) to eat	تلو	تلا talā (ū) to recite
آل	آل 'āl- family	تمر	تمر tamr- dates
امر	امر 'amara (u) to order; 'amr- pl امور 'umūr- thing, affair	توب	توبه tāba (ū) 'ilā to turn to; توبه tawbat- repentance
امن	امن 'ammaṇa to make safe; ایمان 'īmān- faith	ثواب	ثواب thawāb- reward
انس	انس 'insān- person; ناس nās- people; انیس 'anīs- companion, confidant	جأر	جأر ja'ara (a) to pray fervently
اهل	اهل 'ahl- bi worthy of	جبل	جبل jabal- pl جبال jibāl- mountain
اول	مال ma'āl- end	جرر	جرر jarra (i) to drag; to put in the genitive case
اید	اید 'ayyada to support	جسد	جسد jasād- pl اجساد 'ajsād- body
بنس	بنس bi'sa how bad is; بأس ba's- might, vengeance	جسس	جسس jassa (u) to touch
بحر	بحر baḥr- pl بحور buḥūr- sea	جسم	جسم jasīm- prodigious
بدر	بدر badr- full moon	جعل	جعل ja'ala (a) to make
بدو	بدو badā (ū) to appear	جلل	جلل jalla (i) to be magnificent; جلال jalāl- magnificence
بذر	بذر badhr- seed	جلنار	جلنار jullanār- pomegranate blossom
بزر	بزر birra- piety	جلو	جلا jalā (ū) to brighten
برز	برز mabraz- privy	جمع	اجتمع ijṭama'a to come together, assemble
بسط	بسط basafa (i) to spread		
بطش	بطش baṭasha (i) to attack violently; بطش baṭsh- bravery		
بطن	بطن baṭana (u) to be hidden; بطن baṭn- stomach		
بعد	بعد bu'd- distance; بعيد ba'īd- far, distant		

جمال جمال jamāl- beauty; جميل jāmīl- beautiful	خضر اخضر 'akhḍaru green
جنب جنب janb- side	خفض مخفوض makhfūd- lowered
حمد جاهد jāhada to strive with	خفي خفي khaftī- hidden
جمل جاهل به jāhil- bi ignorant of; جهول jahūl- little fool	خلص مخلص mukhlīṣ- sincere, devoted
جود جاد jāda (ū) to be generous	خلل خلل khalīl- pl خلان khullān- friend
جير جيران جار jār- pl جيران jīrān- neighbor; جوار jiwār- being a neighbor	خور خوار khuwār- lowing
جيف جيفة jīfat- corpse, carrion	خوض اخاض 'akhāḍa to make wade
حب احب 'ahabba to love; حب ḥubb- love; حبيب ḥabīb- beloved	خوي خاو khāwin empty
حبل حبل الوريد ḥabl- rope; حبل الوريد ḥu l-warīdi aorta	خير خير khayr- good
حدث حدث ḥaddatha to speak to, converse with	دجى دجى dujā dawn
حرب حارب ḥāraba to fight with	درج درجة darajat- level
حرق حرق ḥarraqa to make burn	درک ادرك 'adraka to reach, come upon
حسب حسب ḥasiba (a) to consider; حسب ḥasb- support	درى مداراة darā (ī) to know; مداراة mudārāt- appeasement
حسن احسن ḥasuna (u) to be beautiful; احسن 'ahsana to do good; حسن ḥasan- beautiful; حسن ḥusn- beauty; محاسن maḥāsīnu good qualities	دعا مدع da'a (ū) to call upon; مدع mudda'in claimant
حفظ حفظ ḥafīza (a) to protect	دمر دمر على dammara 'alā to confound
حلم حلم ḥalīm- clement	دنو ادنى 'adnā nearer
حمر حمار ḥimār- donkey, ass	دوح دوحة dawḥat- large tree
حمل حمل ḥamala (i) to carry	دوم دام dāma (ū) to last; ادام 'adāma to make last
حى حى ḥimā sanctuary, meadow	دين دين dīn- pl اديان 'adyān- religion
حى حى istahyā to be ashamed	ذلل ذل dhull- humility
خبث خبيث khabīth- vile	ذوق اذاق 'adhāqa to make taste
خروج خروج khurūj- going out	ذيل ذيل dhayl- skirt
خشن خشن khashuna (u) to be coarse; تخشن takhāshana to act rough	رأس رأس ra's- head
خصل خصلة khaṣlat- pl خصال khiṣāl- quality	رأى رأى ra'a (ā) to see
خطب خطيب khaṭīb- preacher	رب رب rabb- pl ارباب 'arbāb- lord
خطر خطر khaṭar- danger	رجع رجع raja'a (i) to return, turn back, repent
	رجم رجم rajama (u) رجم rajm- to stone, throw stones at
	رحل رحيل rahīl- departure
	رحم رحم rahīma (a) to have mercy on; رحيم rahīmān- merciful; مرحمة rahīm- compassionate; مرحمة

مرحمة rahmat- mercy, compassion	مرحمة rahmat- mercy, compassion	اسرّ اسررا to keep secret
رخو رخص rakhw- limp; رخصي 'arkhā limpest	سرف اسرف 'asrafa to squander, be extravagant	سرى سرى sarā (ī) to visit by night
رزق رزق rizq- sustenance	سعد سعد sa'ida (a) to be happy; سعد sa'd- happiness	سعى سعى sa'a (ā) to run
رسل ارسل 'arsala to send	سقى سقى saqā (ī) to give to drink; ساقى sāqin cupbearer	سكت سكت sakata (u) to be quiet
رشش رشّة rashshat- sprinkling	سلسل سلسال salsāl- chains	سلم سلم salima (a) to be healthy; سلامة salāmat- good health
رشف رشف rashf- gush	سمع سمع sami'a (a) to hear; سمع sam'- hearing; مسمع masma'- hearing	سنر سنور sinnawr- cat
رضى رضى radiya (ā) to be content; ارضى 'ardā to give contentment to	سمع سمع sami'a (a) to hear; سمع sam'- hearing; مسمع masma'- hearing	سوخ اساغ 'asāgha to quench, slake (thirst)
رطب رطب ruṭab- luscious	سوء اساء 'asā'a to do evil; سوء sū'- evil	سول سول sawwala to entice, seduce
رفع رفع rafa'a (a) to raise; to put in the accusative case; رفع raf'- raising, elevation; the accusative case	سوى سوى siwā other than, except for	شان شان sha'n- pl شؤون shu'ūn- affair, dignity
رفق رفقة rifqat- companionship		شاة شاة shāt- sheep
رقو رقية ruqyat- charm, spell		شعب شعب shabi'a (a) to be full, satiated
ركب ركب rakiba (a) to ride; ركة rukbat- knee		شبه شبه shābaha bi to resemble
رهب رهبانية ruhbanīyyat- monkery, monasticism		شجر شجر shajar- trees
رود اراد 'arāda to desire		شرب شرب shariba (a) to drink
روض روضة rawḍat- pl رياض riyād- garden		ششرق مشرق mashriq- east; مشرقان mashriqāni east and west
		شرك اشرك 'ashraka bi to ascribe a partner to
زيب زبيب zabīb- raisins		شفع شفع shaff'- intercessor
زلل زلال zulāl- limpid (water)		شفو شفة shafat- lip
زم زم zamma (u) to tie up		شقق شقق shaqq- pl شقوق shuqūq- split, crack
زمان زمان zamān- time		شكور شكور shukr- thanks; شكور shakūr- thankful
زاد زاد zāda (ī) to increase; ازداد izdāda to increase		
زور زار zāra (ū) to visit		
	سأل سأل sa'ala (a) to ask; مسؤول mas'ūl- responsible	
	استتر ستر satara (u) to cover; استتر istatara to be covered, hidden	
	سميع سميع saj'- rhyme	
	سدد سد sadda (u) to dam up	
	سرر سر sirr- pl اسرار 'asrār- secret;	

شمس شمس shams- sun	طلب طلب ḥalaba (u) to seek
شناً شنان shāni' - pl شناة shunāt- detractor	طلع طلع ḥali'a (a) to rise (the sun); طلعة ḥal'at- countenance
شهد شهادة shāhada to witness	طهر طاهر ḥāhir- pure
شهى اشتهاى ishtahā to crave	طور طور ḥūr- Sinai
شيب شيب shayb- grey hair, old age	طوع اطاع 'aḥā'a to obey; مطاع muḥā' - obeyed.
صبر صبر ṣabr- patience	طول طول ḥūl- length
صبي صبي ṣibā youth	طيب طيب ḥayyaba to be pleased; طيب ḥīb- beauty, pleasure
صعب صاحب ṣāhib- owner	طير طار ḥāra (ī) to fly; طير ḥayr- pl طيور ḥuyūr- bird
صدق صدق ṣadaqa (u) to tell the truth; صدقة ṣadaqat- alms; صديق ṣadiq- friend	طيف طيف ḥayf- phantom
صلح صالح ṣāliḥ- pl صالحات ṣāt- good deed; صالح ṣāliḥ- pl صلحاء ṣulā-ḥā'u righteous, pious; صلح ṣulḥ- peace	ظلل ظلّ ḥalla (a) to continue, keep on
صلو صلى ṣallā to pray	ظلم ظلم ḥalūm- petty tyrant
صمم اصمّ 'aṣammu pl صمّ ṣumm- deaf	ظماً ظمأ ḥama' - thirst
صنع صنع ṣana'a (a) bi to make of, to do with	ظنن ظنن ḥann- suspicion
صنف صنف ṣannafa to compile, compose; مصنف muṣannif- compiler	عبد عبد 'abada (u) to worship; عبادة 'ibādat- worship; عبد 'abd- pl عباد 'ibād- servant, slave
صوب مصيبة muṣibat- pl مصائب maṣā'ibu calamity	عجل عجل 'ijl- calf
صوت صوت ṣawt- pl اصوات 'aṣwāt- voice	عجن عجن 'ajīn- dough, paste
صول صال ṣāla (ū) 'alā to attack	عدد عدد 'adda (u) to count
صوم صائم ṣā'im- fasting	عدو عدو 'adūw- pl اعداء 'a'dā' - enemy; اعدى 'a'dā most inimical; عداوة 'adāwat- enmity
صيح صاح ṣāḥa (ī) to cry out	عذب عذاب 'adhāb- torment
ضرب ضرب ḍarb- blow	عذر عذر 'udhr- excuse
ضعف ضعف ḍā'afa to double, to multiply	عرف عرف 'arafa (ī) to know, recognize; معرفة ma'rifat- knowledge, recognition
ضلل اضلّ 'aḍalla to lead astray	عرق عرق 'irq- pl عروق 'urūq- root
طرف طريق ḥarīq- road, path	عزز عزّ 'azza (ī) to be powerful; عزّة 'izzat- power
طعم مطعم maḥ'am- pl مطاعم maḥā'imu food	عسر عسر 'usr- difficulty
طفو اطفى 'aḥfā to extinguish	عشر عشر ma'shar- assembly
	عطش عطش 'aḥash- thirst
	عظم اعظم 'a'zamu greatest
	عفو عفا 'afā (ū) 'an to pardon

عقل عقل 'aql- pl عقول 'uqūl- reason, mind	غلب غلب ghalaba (ī) to defeat; مغلوب maghlūb- defeated
علق علق 'allaqa to hang	غلق اغلق 'aghlaqa to close, lock
علم معلوم ma'lūm- known, certain; علم 'ilm- knowledge; علم 'alam- pl اعلام 'alām- banner	غنى غنى ghannā to sing; عنى 'aghna' 'an to dispense with, be in no need of; اغنية 'ugh-niyat- pl اغانى 'aghānin song
علن علن 'alan- pl اعلان 'alān- known, visible; علانية 'alāniyyat- appearance; اعلن 'alana to make public	غوص غاص ghāṣa (ū) to dive, plunge
علو علا 'alā (ū) to be high; تعالى ta'ālā to be supreme; اعلى 'alā highest; على 'ulā highest (heavens)	غيظ غيظ ghayḥ- wrath, ire
عمل عمل 'amila (a) to work; عمل 'amal- pl اعمال 'amāl- job, deed; عامل 'āmil- factor	غير غير ghayyara to change; غير ghayra other than
عقد عقد 'unqūd- pl عنقايد 'anāqīdu bunch (of grapes)	فخر فخر fakhr- pride
عهد عهد 'ahida (a) 'ilā to promise	فرر فرار farrā (ī) fīrār- to run away
عود عاد 'āda (ū) to return, revert	فطر فطرة faṭrat- innate disposition
عوذ عاذ 'ādha (ū) bi to take refuge in	فقد فقد faqada (ī) to lose
عون استعان ista'āna to ask for help; مستعان musta'ān- sought for help	فقر فقر faqr- poverty; فقير faqīr- pl فقراء fuqarā'u poor
عيس عيس 'is- camels	فلك فلك fulk- ark
عيش عيش 'aysh- life	فنون افنون 'ufnūn- pl افانين 'afānīnu branch, twig
غيب غيبا ghibban every other day	فوز فاز fāza (ū) bi- to gain
غرب غريب gharīb- pl غرباء ghurabā'u stranger; غراب ghurāb- crow; مغرب maghrib- west	فيد فائدة fā'idat- profit
غرر غرر gharra (u) to deceive; مغرور maghrūr- deceived, deluded	فيل فيل fil- elephant
غرق غرق gharaq- drowning; غريق gharīq- drowning person	قبح قبح qabbaha to disapprove of
غشى غواش ghāshiyat- pl غواش ghawāshīn cloak, mantle	قبل قبل qabila (a) to accept; قابل qābala to confront
غضب غضب ghāḍaba to be angry at	قدر قدر qadr- worth; power; مقدار miqdār- amount; قدر qidr- pot
غفر غفر ghafara (ī) li to forgive, pardon; استغفر istaghfara to ask pardon; غفران ghufrān- pardon	قدم قدم qaddama to put ahead
	قرب اقرب qarraba allow near; اقرب 'aqrabu nearer; قرية qirbat- water skin
	قسم قسم qasim- partner
	قطر قطر qaṭr- drop
	قلب قلب qalb- heart
	قلل قلل qalīl- few, little; اقل 'aqallu least
	قوم استقام istaqāma to be upright; قيامة qiyāmat- resurrection

كعب	كعب 'akabba to throw down, bring low	لمز	لمز lamaza (i) to criticize
كبر	كبر 'akbar- greater	لمم	لمم limmat- features
كتب	كتب kataba (u) to write; كاتب kاتب- writer	لوم	لوم lāma (ū) to blame
كثب	كثب kuthub- sand dune	لوى	لوى liwā'- pl الوية 'alwiyat- banner
كرم	كرم karam- nobility, generosity; كرم karīm- pl كرام kirām- noble, generous	لين	لين linat- myrobalan tree
كذب	كذب kadhdhāb- liar	متع	متع matta'a to cause to enjoy
كسب	كسب kasaba (i) to earn; اكتسب iktasaba to earn	مجلس	مجلس majjasa to Zoroastrianize
كشفت	كشفت kashafa (i) to reveal	مرء	مرء mar'- man
كظم	كظم kazama (i) to bridle, curb (anger)	مرد	مرد 'amradu pl مرد murd- beardless
كفر	كفر kufir- infidelity, disbelief	مرر	مرر marra (u) to pass
كفى	كفى kafā (ī) to be sufficient	مشى	مشى māshin pl مواش mawāshin animal, flock, herd
كلب	كلب kalb- dog	ملا	ملا mala'a (a) to fill
كلس	كلس kils- lime	ملك	ملك malaka (i) to possess, own; ملك malik- pl ملوك mulūk- king; مالک malak- see لأك/
كلم	كلم kallama to speak to	منع	منع mana'a (a) to prevent, hinder
كل	كل kamāl- perfection	من	من manna (u) to obligate
كى	كى kamīy- valiant, brave warrior	منو	منو munyat- wish, desire; منية maniyat- death
كود	كود kāda (ā) to be on the verge of	موت	موت māta (ū) to die; ميت mayyit- dead
كون	كون kāna (ū) to be	نبا	نبا nabīy- pl انبياء 'anbiyā'u prophet
لأك	لأك mal'ak-/ملك malak- pl ملائكة malā'ikat- angel	نبت	نبت nabāt- plant; انبت 'anbata to cause to grow
لحق	لحق laḥiqa (a) to stick to	نذر	نذر nadhīr- harbinger
لذذ	لذذ ladhīdh- delicious	نزل	نزل maḥzil- station
لطف	لطف talāṭafa to try to be nice; الطاف 'alṭāf- pl لطيف laṭīf- fine, delicate	نسب	نسب intasaba bi- to be related to
لطم	لطم talāṭama to crash together (waves)	نسيم	نسيم nasīm- breeze
لعل	لعل la'alla perhaps	نسى	نسى nasiya (ā) to forget
لعن	لعن la'ana (a) to curse	نشع	نشع nasha'a (a) to grow
لغو	لغو laghw- nonsense	نصب	نصب intasaba to be placed
لفت	لفت iltafata 'ilā to pay attention to	نصر	نصر naṣara (u) to assist; نصر naṣṣara to Christianize; نصر naṣr- assistance, victory
		نصف	نصف 'anṣafa to be fair; منصف

نظر	نظر nāṭūr- watchman	ورق	ورق warqā'u pl ورق wurq- pigeon
نظر	نظر nazara (u) fi to look at	ورى	ورى warā humanity, humankind
نظف	نظف naẓīf- clean	وزن	وزن mawzūn- harmonious
نفس	نفس nafs- pl انفس 'anfus- self	وسع	وسع wasi'a (a) to fit
نفع	نفع nafa'a (a) to profit	وسل	وسل wasīlat- means, intermediary
نمل	نمل naml- ants	وسم	وسم wasīm- graceful
نهر	نهر nahr- pl انهار 'anhār- river, stream	وصل	وصل waṣl- union
نهق	نهق nahīqa (a) to bray	وضح	وضح awḍaḥa to make clear
نهی	نهی intahā to end, finish	وعد	وعد wa'ada (i) to promise
نول	نول nawāl- generosity	وفق	وفق ittafaqa to be in agreement, act in concert
نوم	نوم nā'im- asleep	وفى	وفى wafā (ī) to keep a promise
نیر	نیر nār- pl نيران nīrān- fire	وقت	وقت waqt- time
نیق	نیق nāqat- pl نياق niyāq- camel	وقى	وقى waqā (ī) to ward off from, protect
هدد	هدد hadda (u) to destroy	وكل	وكل tawakkala 'alā to trust in
هلك	هلك halaka (i) to perish	ولج	ولج wulūj- penetration, entry
هود	هود hawwada to Judaicize	ولد	ولد walada (i) to give birth to; ولد wulida/يولد yūladu to be born; اولاد 'awlād- child, son; مولود mawlūd- child, new-born
هودج	هودج hawdaj- pl هوداج hawādiju camel litter	ولى	ولى wālin- pl ولاء wulāt- friend; مولى mawlā pl موالى mawālī lord
هوى	هوى hawā (ā) to love	يد	يد yad- pl ايد 'aydin hand
هوج	هوج ahāja to excite	يسر	يسر yusr- ease
وجع	وجع muwja'- pained	ينع	ينع yāni'- ripe
وحد	وحد waḥdat- solitude		
ودد	ودد wadda (a) to love; وديد wadīd- pl اوداء 'awiddā'u friend, beloved; مودة mawaddat- affection, love; وداد widād- love, affection		
ودع	ودع wāda'a bid farewell		