

# Forgotten Books

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Isce



THE

SIKANDAR NĀMA, E BARĀ,

OR

BOOK OF ALEXANDER THE GREAT,

WRITTEN A.D. 1200,

BY

ABŪ MUḤAMMAD BIN YUSUF BIN MU, AYYID-I-  
NIZĀMU-'D-DĪN,

*TRANSLATED FOR THE FIRST TIME OUT OF THE PERSIAN  
INTO PROSE, WITH CRITICAL AND EXPLANATORY REMARKS, WITH AN  
INTRODUCTORY PREFACE, AND WITH A LIFE OF THE AUTHOR,  
COLLECTED FROM VARIOUS PERSIAN SOURCES,*

BY

CAPTAIN H. WILBERFORCE CLARKE,

ROYAL ENGINEERS,

LATE DEPUTY CONSULTING ENGINEER TO THE SUPREME GOVERNMENT OF INDIA FOR  
GUARANTEED RAILWAYS; LATE MEMBER OF THE PHILOLOGICAL COMMITTEE OF THE  
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GREAT BRITAIN AND IRELAND;  
AUTHOR OF THE PERSIAN MANUAL; AND FIRST TRANSLATOR OF THE BUSTAN OF SA'DĪ,  
WRITTEN A.D. 1257.

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1881.

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PROVO, UTAH

TO

E. P.

I DO PRESENT AND DEDICATE

THESE MY LABOURS.

To

Andrew Henderson, M.D.,

from

the Author, as a token of deep regard and in recognition of his great ability.

83 St. Thomas Street,  
Weymouth, Dorset,

8<sup>th</sup> August, 1881.

## P R E F A C E .

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THE Reader's attention is invited to the following points in this literal translation of the *Sikandar Náma, e bara* (the Book of Alexander the Great, relating his adventures as a conqueror by land), by Shaikh Nizámí of Ganja.

- (a) The cantos and the couplets are numbered, rendering reference easy.
- (b) Each line of the translation agrees with the corresponding line in the original Persian text; the two lines forming a couplet are not run into each other.
- (c) A complete table of contents is given.
- (d) Alternative renderings of passages and copious notes elucidating difficult and obscure points, make the Student's path as smooth and as easy as it is possible to make it by means of a translation.

The Persian texts of the *Sikandar Náma, e bara* vary greatly. The Persian text of this translation is that which was brought out at Calcutta, in 1812\*—under the auspices of Lord Minto, Governor-General of India, and under the direction of Dr. Lumsden, Professor of Arabic at Fort William, Calcutta—by Maulavi Badr

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\* The commentary of this work is taken chiefly from the works of Síráju-'d-Dín 'Alí Khán, of Akbarábád (Agra), poetically called Khán Arzú (born A.D. 1689, and died 1755), who carried the art of verse to a great pitch of refinement in Hindustan. The Nawáb Shujá'a-'d-Daulat settled on him an allowance of three hundred rupees per mensem (circa £270 yearly).

'Alí and Maulaví Husayn 'Alí; but assistance has been obtained from several other Persian texts.\*

As he reads, the Student should number the couplets of his Persian texts so as to make them accord with those of his translation. Much trouble in making references will thus be saved.

The Sikandar Náma, e bara, as a whole or in part, is required for—

(a) The first examination in Arts at the University of Calcutta.†

(b) The examination for the Degree of Honour.‡

The work done in this translation consists of seventy-two cantos, aggregating six thousand eight hundred and eighty-six couplets.

2. The original is in verse, but this translation is in prose. To render the Sikandar Náma in verse, one should be a poet at least equal in power to the author. Even then it would be well-nigh impossible to clothe the Persian verse in such an English dress as would truly convey its beauties. Moreover, if such a translation could be prepared—no matter how beautiful it might be in execution—it would be of little value to the Student. In support I would quote the following authors:—

Mr. Sale says:—

I have thought myself obliged to keep somewhat scrupulously close to the text, by which means the language may seem to express the Arabic a little too literally to be elegant English. We must not expect to read a version of so extraordinary a book with the same ease and pleasure as a modern composition.§

\* The Lakhnau edition, A.H. 1295; the Calcutta edition, A.H. 1296; the Lakhnau glossary, A.H. 1296; the Kánpúr edition, A.D. 1878; the text and commentary (first half), by Muḥammad Gulvî, A.D. 1874; the explanation of difficult passages (second half), by Muḥammad Gulvî, and others, A.D. 1879. Where necessary Roman character has been used in transliterating, as its use saves both trouble and expense. See the "Contemporary Review," June, 1878, "Facts of Indian Progress"; and the Sanskrit-English Dictionary, by Monier Williams.

† The "Calcutta Gazette," March 5, 1879, part i. p. 204.

‡ G. G. O. Military Department, No. 734, September 9, 1864, and No. 294, March 24, 1866. See Clarke's "Persian Manual," pp. 424–425.

§ Translation of the Kūrán, 1734, preface, p. vii.

Sir W. Jones says :—

I would recommend a version (of the poem “Lailā va Majnún,” by ‘Abdu-‘lláh Hátífí, A.D. 1520) in modulated but unaffected prose in preference to rhymed couplets; and though not a single image or thought should be added by the translator, yet it would be allowable to omit several conceits which would appear unbecoming in European dress. We cannot show less indulgence to a poet of Irán than we do to our immortal countryman, Shakespeare.

In the translation of the following twenty tales by Nizámí of Ganja, not only every attempt at elegance, but even the idiom of our language and the usual position of words have been designedly sacrificed to a scrupulous fidelity.

Those who understand Persian have no need of any translation; those who are learning it will be assisted by a verbal one, however inelegant; those who neither know nor intend to learn it are at liberty, indeed, to say what they please of the images and sentiments which such a version preserves, but have no right to give an opinion on the original composition.\*

Mr. E. H. Palmer says :—

I have translated each sentence as literally as the difference in structure between the two languages would allow, and, when possible I have rendered it word for word. Where a rugged or common-place expression occurs in the Arabic, I have not hesitated to render it by a similar English one, even where a literal rendering may perhaps shock the reader. To preserve this closeness of rendering I have had, in several instances, to make use of English constructions often inelegant.†

3. Where any attempt has been made to depart from the literal rendering, all connection with the original is lost, all the Oriental imagery, and all hope of giving aid to the Student.

Of Háfiz, a passage is rendered by Nott, by Richardson, and by Sádik; and another passage by Sádik, Mooreed, Amator, Shourqueen,

\* See “Works of Sir W. Jones,” by Lord Teignmouth, 1807, vol. xiii. p. 395; xiv. 385. In the preface to vol. xiv., Sir W. Jones says—“The warmest admirers of Nizámí cannot but allow that the sententious brevity of his couplets often renders them obscure.” Sir W. Jones (born 1743, died 1794) was an eminent lawyer, a poet, and general scholar. As a poet, essayist, and translator, there were few who excelled him, while as a linguist he stood unrivalled. In 1784 he founded the Asiatic Society of Bengal, Calcutta.

† The Qurán, translated by E. H. Palmer (vols. vi. and ix. of the “Sacred Books of the East,” edited by Max Müller), 1880.



and by Gulchín—in such a way that there is similarity neither between one translation and another, nor between any of the translations and that translated.

An old judge says:—"The doings into English of Persian poetry scarcely ever convey the correct sense of the original."

In proof thereof he produces translations, dissimilar to each other and incorrect as regards the original, of a passage from *Khákání*, by Jonathan Scott (in Smith's "Persian Múnshí," p. 222) and by Gilchrist (in the "Oriental Linguist," p. 159); and annexes the correct rendering.\*

In his translation of the *Sháh Náma*, Mr. Atkinson says:—

Such are, since time began, the ways of Heaven,  
 Such the decree of Fate; sometimes raised up,  
 And sometimes hunted down by enemies.  
 Men, struggling, pass through this precarious life,  
 Exalted now to sovereign power;  
 And now steeped in the gulph of poverty and sorrow.  
 To one is given the affluence of Karun;  
 Another dies in want. How little know we  
 What hue our future fortune may assume.  
 The world is all deceit; deception all! †

The literal rendering is:—

Thus is the usage of the house of deceit (this world);  
 Sometimes in exaltation; sometimes in degradation.  
 Thus it was as long as the sky revolved;  
 It is sometimes strife and bitterness; sometimes sweetness and love.  
 This one, Thou bringest forth to the lofty sphere;  
 That one, Thou makest contemptible, and pitiable, and despicable.  
 This one, Thou bringest from the moon to the pit (of degradation);  
 That one, Thou bringest from the pit to the moon.  
 This one, Thou bringest forth, and givest (him) sovereignty;  
 That one, Thou givest to the fish in the sea.  
 Not Thine—love for this one. Not Thine—hate to that one.  
 O World Creator! Thou art the best knower.  
 Thou art the height and the depth of the world:  
 I know not what Thou art; whatever is—Thou art. ‡

Were it desirable, and did space suffice, many instances might be cited from quite recent Oriental publications, in which the writers have displayed their

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\* The "Asiatic Journal," 1835, vol. xvii. p. 277; 1835, xviii. 289; 1844-45, iv. 234.

† The "Sháh Náma," by James Atkinson, 1832, p. 289.

‡ See the Persian Text, by Captain Macan, p. 714.

own powers of verse at the sacrifice of the beautiful imagery and thought of the original.

The translating of Oriental verse into English verse may be deemed impracticable; for, save in a few cases of wonderful success, it must have, to the Reader who knows the original, something of the effect of hearing a song through a telephone.\*

4. On the beauty of Oriental literature, I may be allowed to cite the opinion of Sir W. Jones, who says:—

Persia has produced more writers of every kind (chiefly poets) than all Europe together, since their way of life gives them leisure to pursue those arts which cannot be cultivated to advantage without the greatest calmness and serenity of mind.

At Oxford is a manuscript (in Hyper. Bodl. 128) containing the lives of a hundred and twenty-eight of the *finest* Persian poets; the moderate poets are without number.

The delicacy of their lives and sentiments has affected their language, and rendered it *the softest as it is one of the richest in the world*. Those authors who are generally esteemed in Persia are neither slavish in their sentiments nor ridiculous in their expressions.

A variety of causes have concurred to obstruct the progress of Eastern literature.

Some have never heard of the Asiatic writings; others will not be convinced that there is anything valuable in them. Some pretend to be busy; others are really idle. Some detest the Persians because they believe in Muḥammad; others despise their language because they do not understand it.

We all love to excuse or to conceal our ignorance.

Another reason is the great scarcity of books, necessary to be read before it (Persian) can be perfectly learned. The greater part of them are preserved in the libraries of Europe, where they are shown more as objects of curiosity than as sources of information. Thus, while the writings of Greece and of Rome are studied by every man of liberal education,—the works of the Persians, a nation equally distinguished in ancient history, are either wholly unknown to us, or considered destitute of taste or of invention.

M. de Voltaire, who excels all writers of his age and country in the elegance of his style, acknowledges the beauty of the Persian images and sentiments.

The work of Firdausí remains entire, a glorious monument of Eastern genius and learning, which, if ever it should be generally understood in its original language, will contest the merit of invention

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\* The "Saturday Review," December 11, 1880, p. 741.

with Homer himself, whatever may be thought of its subject or of the arrangement of its incidents.

In no language (ancient Hebrew excepted), are there more pious and sublime addresses to the Being of beings, more splendid enumerations of His attributes, or more beautiful descriptions of His visible works, than in the *Kurán* (Arabic); in the poems of Sa'dí, Nizámí, and of Firdausí (Persian); in the four Vedas, and in many parts of the *Puránas* (Sanskrit).

I must request that in bestowing these praises on the writings of Asia I may not be thought to derogate from the merit of Greek and Latin poems, which have justly been admired in every age. Yet I cannot but think that our European poetry has subsisted too long on the perpetual repetition of the same images and incessant allusions to the same fables; and it has been my endeavour for several years to inculcate this truth—that if the principal writings of the Asiatics were printed with notes and illustrations, and if the languages of the Eastern nations were studied in our great seminaries of learning (where every other branch of useful knowledge is taught to perfection)—a new and ample field would be opened for speculation; we should have a more extensive insight into the history of the human mind; we should be furnished with a new set of images and similitudes, and a number of excellent compositions would be brought to light, which future scholars might explain and future poets might imitate.\*

### 5. Sir W. Ouseley says:—

Of the *Sikandar Náma*, e bara va bahrí, I made several years ago an *abridgement* in prose, which shall form part of my future work on the history of Alexander.

It was not unreasonable to expect that some interesting traditions might be preserved among the Persians; and if these traditions differ from the narratives of our historians, we must recollect that the Greeks disagree in reporting even the transactions which they had witnessed, a discordance censured by Strabo (book xv.) and by Arrian (Pro-œmium).

The “*History of Alexander*,” in Latin, by Julius Valerius, printed at Milan, 1817, translated from the Greek of Æsop, relates in prose of Alexander the same fables that Firdausí uttered six or seven centuries later. Probably, in the first or the second century, the fabulous anecdotes of Alexander passed, in their Eastern dress, from Persia into Egypt, and were thence transmitted to Greece and to Rome.

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\* See Essay No. 1, by Sir W. Jones, p. 180; a “*Grammar of the Persian Language*,” by Sir W. Jones, 1828; the “*Works of Sir W. Jones*,” by Lord Teignmouth, 1807, vol. v. p. 426; Discourses by Sir W. Jones before the Asiatic Society, 1821, vol. ii. p. 53; the “*Calcutta Review*,” 1877, vol. lxiv. p. 257 (an essay on the Poetry of Eastern Nations, by Sir W. Jones); see also a note by Ernest Rénan, on the *Sháh-Náma*, in the “*Mélanges d'Histoire et de Voyages*,” 1878, p. 135.

The fables related by Julius Valerius, Joannes Malala, Cedrennus, and others, are embellishments of ill-understood passages in the classical history of Alexander.\*

6. With regard to the difficulties in the way of acquiring a knowledge of Oriental languages, the following is apposite:—

My wonder is that so little has been done in the way of printing correct editions and translations of Oriental books. If students in their European classical education have the aid of accurate translations and commentaries of the Greek and the Roman authors,—is it not unaccountable how they are left without almost any such assistance in acquiring a knowledge of Persian, in which they have not only to encounter the difficulty of learning a language entirely new to them, but also to undergo the nearly insuperable labour of decyphering illegible lithographic editions?

No monthly list of printed books is published, but we have new Latin and new Greek grammars and dictionaries, and the thousandth reprint of a Greek or a Latin author, with notes.

If classical literature, which has been studied in all parts of Europe for five centuries, still stands in need of such assistance,—how much greater must be the need in the case of *Oriental literature, which is of much greater difficulty*. Few of the standard works are in print; those printed often want heads of chapters, pages, glossaries, indices, tables of contents, division into sentences and paragraphs.

The charge of neglecting to provide such indispensable assistance is especially applicable to this country. On the Continent, Oriental books are printed, and attempts made to make them more easily read and understood.†

\* “Oriental Collections,” by Sir W. Ouseley, 1797, vol. i. p. 61; ii. 62, 529. For the history of Alexander the Great, the reader is referred to the “Anabasis et Indica,” of Arrian, published by Firmin-Didot, Paris, 1877, which will (it is believed) be presently translated by Mr. J. McCrindle, M.A.; to Arrian’s “Expedition of Alexander and Conquest of Persia,” translated by Roorke (Bernard Quaritch); “Plutarch’s Lives”; and to the “Life of Alexander the Great,” by the Ven. John Williams, A.M. 1860. The “Asiatic Journal,” 1832, vol. vii. p. 235, says:—A collection of the Oriental Histories of Alexander the Great would form a course of reading almost as wild and delightful as the Arabian Nights.

† The “Asiatic Journal,” 1842, vol. xxxvii. p. 142; xxxix. 179.

In India the dearth of good copies of Oriental works (chiefly Persian) is due to the following circumstance, narrated by one who took part in the matter:—After the Mutiny in 1857, sixty thousand volumes of

Remembering that Modern Persian is drenched with Arabic, whose daughter it is, the following is noteworthy:—

In Sanscrit and cognate languages the roots of verbs are biliteral, so that the permutation of fifty Indian letters would give  $50 \times 49 = 2450$  roots.

In Arabic the roots are (with a few exceptions) trilateral, so that the twenty-eight Arabian letters would give  $28 \times 27 \times 26 = 19656$  roots.

Although many of its roots are lost, and some were perhaps never in use, yet if we suppose 10,000 of them (without reckoning quadrilaterals) to exist, and each of them to admit only five variations, one with another, in forming derivative nouns,—an Arabic dictionary ought to contain 50,000 words, of which each may receive a multitude of changes by the rules of grammar. No man uninspired was ever a complete master of Arabic; in fact, no man now living in Europe or in Asia can read without study a hundred couplets together in any connection of ancient Arabian poems.

The great author of the *Ḳāmus* (a dictionary) learned by accident from the mouth of a child in a village of Arabia the meaning of three words which he had long sought in vain from grammarians, and from books of the highest reputation.\*

7. That encouragement and help will in future be given there is some hope, not only from the evidence afforded by the occasional publication in these days of Oriental works, but also by the Report (November 8, 1871) of the Board of Oriental Studies at Cambridge.

The Board of Oriental Studies are unanimously of opinion that *the time has now arrived for assigning to the Oriental languages a more prominent position among the studies of the University. . . .*

The Board beg to recommend the establishment of two independent Triposes—(1) the Semitic, (2) the Aryan.

In the Semitic (first) group, Hebrew (with Chaldee), Syriac, and Arabic might be taken as the best representatives.

Oriental works were bought by the Government of India. In 1874, twelve hundred of these volumes were sold by auction at Calcutta, and the rest sent to the Secretary of State for India.

\* “Notices of Persian Poets,” by Sir Gore Ouseley, p. xviii.; and Discourses by Sir W. Jones before the Asiatic Society, 1821, vol. i. p. 43.

In the Aryan (second) group, Sanskrit holds the first and foremost place. Persian also possesses an extensive literature of special value for historic and theosophic investigations; it is cultivated by the Muḥammadans in India, as well as by those in Persia itself, and might therefore be introduced with advantage into the Tripos.\*

8. On the Sufiistic passages scattered throughout this work, the Student may consult :—

Discourses by Sir W. Jones, delivered before the Asiatic Society, vol. ii. pp. 131–150; De Bode's "Bukhára"; "A History of Muḥammadanism," by Charles Mills, 1818, p. 473; "History of Persia," by Sir John Malcolm, 1829, art. "Soofees"; Lane's "Modern Egyptians," vol. i. chap. 3; "Sind," by Richard Burton, chap. viii.; "Notes on Muḥammadanism," by C. E. Hughes, p. 227; "A Muḥammadan brought to Christ," London, C. Missionary House, 1869, pp. 10–16; "Islám," by T. Stobart, 1878, p. 201; the Printed Catalogue of Oriental Manuscripts in the British Museum, by Dr. Charles Rieu, 1881, pp. 35–45 (Quaritch & Co.).†

9. Full well I know that grave defects must have their place in a work so long and so arduous as this. All endeavours to translate a Persian poem into another language must fall short of their aim when the obligation is imposed of producing a translation that shall be at once literal, idiomatic, and faithful to each thought of the original. Of my faults I am very sensible; but I have no doubt that those who discern them and know the difficulty of the undertaking will give me fair quarter.

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\* The "Indian Antiquary," January 5, 1872. There are established at the University of Cambridge,—two Professors of Arabic and a Professor of Sanskrit; at Oxford,—Laud's Professor of Arabic, Lord Almoner's Professor of Arabic, a Professor of Sanskrit, a Professor of Comparative Philology, a Deputy Professor of Comparative Philology, a teacher of Persian, a teacher of Hindústání, and a teacher of Telegú.

† See also "Safína,u-'l-aulija," by Sháhzáda; "Aṣraru-'l-aulija," by Shaikh Farídu-'d-Dín Shakar Ganj; "Miṣbáhu-'l-hidáyat," by Muḥammadu-'l-Kashání; "Maṭálib-i-rashídí," by Sháh Taráb 'Alí; "Gulshán-i-asrár," by Maulaví Anúr 'Alí; "Ráhbár-i-ḥaḳḳ," by Farídi-'d-Dín 'Ittár; and many others named in the catalogue, pp. 49–53, of Múnshí Nuwul Kishor.

Finally, I would mention that the translation was made in a tropical country, in leisure moments, amidst the pressure and the stress of professional duties most arduous and laborious, and under circumstances most harassing and wearing.

H. WILBERFORCE CLARKE.

*Calcutta, East India,*

*April, 1880.*

# THE LIFE OF SHAIKH NIZĀMĪ.

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## References.\*

(a) نجات ال انس "The Fragrant Gales of Sociality," by Maulaví Núru-'d-Dín 'Abdu-'r-Rahmán Jámí, born A.H. 817, died 898 or 899. Calcutta, A.D. 1858.

(b) تذكرة الشعراء دولتشاه سمرقندی "Biographical Notices of Poets," by Daulat Sháh bin Alláhu-'d-Daulat bin Bakhtu-'s-Samarqandí, in A.H. 952.

(c) منبر الوسيلين "The Bringer of News of those Gone to God," by Abú 'Abdu-'lláh Muḥammad Fázil bin Sayyid Aḥmad bin Sayyid Ḥasan, in A.H. 1060. The author, descended from a family that lived at Tirmiz, near Bukhára, lived at Akbár-ábád (Agra), in India. Calcutta, 1833, p. 54.

(d) آتش كده آذر "The Fire Temple of Azar," by Hájí Luṭf 'Alí Azar, born A.H. 1134. Calcutta, 1833, p. 318.

(e) كشف الظنون عن اسامى الكتب و فنون "The Explanations of Doubts with the Names of Works of Sciences," by Mustafa bin 'Abdu-'lláh Kátib-i-Jalábí Hájí, who died A.D. 1199. London, 1842, p. 176.

(f) حبيب السيار فى اخبار افراد البشر "The Friend of Characters, with Narratives of Individuals of Mankind," by Ghíyásu-'d-Dín; a history from the earliest times up to A.H. 930. Bombay, 1857, p. 112.

(g) هفت آسمان "The Seven Heavens," or History of the Masnaví of the Persians, being an introduction to Nizámí's Iḳbál Náma, e Sikandarí (the Sikandar Náma, e bahrí), by Maulaví Aḡha Aḥmad 'Alí. Bibliotheca Indica, Asiatic Society of Bengal, New Series, No. 294, 1873, p. 26.

(h) The Catalogue of the Persian Manuscripts in the British Museum, by Charles Rieu, Ph.D. 1881, vol. ii. pp. 564-567. B. Quaritch & Co., London.

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\* See p. 2 of the "Haft Ásmán," where a list of historians who have written about Nizámí is given; and the Oude Catalogue, by Dr. Sprenger.



1. Abú Muhammad bin Yusuf bin Mu,ayyid-i-Nizámu-'d-Dín,\* was born A.H. 535 at Nakrash,† in the province of Kum; but he spent nearly the whole of his life at Ganja,‡ a town of Arrán, the modern Elizabethopol, in Ázarbīján, where he died in great renown and sanctity, A.H. 599.§ After his death the five following works of his

\* This is the style and title (omitting the “kasras” wrongly inserted after each “bin”) given in the هفت آسمان p. 26. It may be written:—

(a) Nizámu-'d-Dín, Abú Muḥammad bin Yusuf bin Mu,ayyid.

(b) Abú Muḥammad bin Yusuf bin Mu,ayyid Nizámu-'d-Dín.

The title, according to:—

Sir Gore Ouseley “Notices of Persian Poets,” p. 43, is—

أبو محمد بن يوسف بن مؤيد شيخ نظام الدين

The Catalogue of the British Museum, by Dr. Rieu, is—

نظام الدين أبو محمد الياس بن يوسف

The *Átash Kada*, is — أبو محمد نظام الدين أحمد بن يوسف

The *Daulat Sháh*, is—شيخ نظامی و هو أبو محمد الياس يوسف ابن مؤيد

The *Kashfu-'z-Zunún*, is—نظامی و هو شيخ جمال الدين يوسف بن مؤيد

الكنجوى

On the “*takhalluṣ*,” see the “*Prosody of the Persians*,” by H. Blochmann, Calcutta, 1872, p. 91; and his contributions to *Persian Lexicography*, p. 64, in the *Journal of the Asiatic Society of Bengal*, Part i. No. 1, New Series, No. 147, of 1868. On the use either of “kasra” or of “bin” in titles, see the *Journal of the Asiatic Society of Bengal*, Part i. No. 3, 1875, pp. 279–281, by H. Blochmann; and vol. xlv. Part i. No. 3, 1876 (of the same journal), pp. 325, 336, 339–346, by Major Raverty. On the omission of the kasra (*izáfat*), see the “*Prosody of the Persians*,” by H. Blochmann, p. xiv.

† The Catalogue of the British Museum says—*Tafrísh*.

‡ See canto iv. couplet 77; xl. 61, 67, 68, 71, 72 and 82. *Ázar bīján* signifies—the region of fire.

§ The Hijra dates from July 16, A.D. 622, on which date Muḥammad fled from Makka to Madína. The Muḥammadan year consists of twelve lunations, amounting to 354 days 9 hours nearly.

If  $e$  = English date in years

If  $m$  = Muḥammadan date in years

Then  $e = m \times 0.970225 + 621.54$ . This is exact to a day.

The date of Nizámí's death, according to Von Hammer (in his history of Persian literature), Von Erdmann, Flugel, Dorn (in his treatise on the Shirván Dynasty), Mohl (in his preface to the *Sháh-Náma*), and *Daulat Sháh*, is A.H. 576; according to the *Átash Kada*, 586; to the *Mukhbaru-'l-Vásilín* and the *Habibu-'s-Siyár*, 592; to the *Kashfu-'z-Zunún*, 596; to the *Jahán Árá*, 597; to the *Ṣubḥ-i-Ṣádik*, 602; and to the *Takí Kashí* (the *Oude Catalogue*, p. 17), 606. Of several references made by Nizámí to



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more were written in less than four months. Had I not been hindered by other occupations, they might have been written in fourteen nights.

#### (4.) Haft Paikar (the Seven Images).

This was composed at the desire of King 'Ala,u-'d-Dín Karb (?) Arslán, of the line of Aḡsunḡur, and completed A.H. 593. In some copies Alap Arslán, or Ḳizil Arslán (who died A.H. 587), has erroneously been substituted for Karb, or Karba.\*

A Persian text was lithographed at Bombay, A.D. 1849, at Lakhnau, A.H. 1290. One of the seven tales was published, with a German translation, by F. Von Erdmann—"Behramgur und die Russiche Fuer Stentochter." Kasan, 1844.†

#### (5.) Sikandar Náma.

This consists of two distinct parts—the Sikandar Náma,e bara and the Sikandar Náma,e bahrí.‡

(a.) The Sikandar Náma,e bara § (Sharaf Náma,e Khusraván, or Sharaf Náma,e Sikandar), or "Book of Alexander the Great, relating his Adventures as a Conqueror by Land," written after the Haft Paikar || (A.H. 593), was completed, according to the Haft Asmán, in A.H. 597, and dedicated to Naṡratu-'d-Dín Abú Bakr (son of Jahán Pahlaván Muḡammad), who succeeded his uncle, the Atábuk Ḳizil Arslán, in Tabríz, A.H. 587, and died A.H. 607.

There are many lithographed Persian texts.¶ Extracts will be found in—Franz Von Erdmann's work, "De Expeditione Russorum Berda am Versus,"\*\* Kasan, 1838; in Charmoy's "Expedition d'Alexandre contre les Russes,"†† St. Petersburg, 1829; in Spiegel, "Die Alexander sage bei den Orientalen," Leipzig, 1851, pp. 33–50.

\* Dr. Bacher's assertion that it was written for the Atábuk Naṡratu-'d-Dín (the son of 'Alá,u-'d-Dín Karb Arslán) is not confirmed.

† Trübner & Co. Price 10s. 6d.

‡ The two parts, Sikandar Náma,e bara and Sikandar Náma,e bahrí, form but one book or work. See canto lxxi. couplets 37 and 50.

§ In his Catalogue, Dr. Rieu calls the Sikandar Náma,e bara the Iḡbál Náma,e Iskandarí; but this title seems doubtful. See canto x. couplet 43, where is a footnote taken from p. 93 of the Commentary on the Sikandar Náma,e bara, by Muḡammad Gulví, 1874; the Biographical notice prefixed to the Haft Asmán, in the Bibliotheca Indica of the Asiatic Society of Bengal, New Series, No. 294, of 1873; and pp. xv., xvii. of this Life.

|| See canto xiv. couplet 37.

¶ The text of Bombay, A.H. 1277 and 1292. See p. xxxi.

\*\* Trübner & Co. Price 10s.

†† This is of no value.

(b.) The Sikandar Náma,<sup>e</sup> bahrí (Khirad Náma,\* or Ikbál Náma,<sup>e</sup> Sikandarí), or “Book of Alexander the Great, relating his Adventures, as a Sage and a Prophet, by Sea,” was dedicated to Malik al Káhir 'Izzu-'d-Dín Mas'úd bin Núru-'d-Dín Arslán, who became the ruler of Moşul in A.H. 607, and died A.H. 615.

The great weight of evidence of an earlier date for Nizámí's death must throw doubt on the authenticity of this dedication, which is wanting in most of the early copies, as well as in the printed texts, and which is almost entirely transcribed (with the exception of proper names) from canto xi. of the Sikandar Náma,<sup>e</sup> bara.

In other copies, the dedication is to Naşratu-'d-Dín, and at the end is an epilogue to a king called 'Izzu-'d-Dín, whose proper name, Mas'úd, is given farther on. This king, the son of Kutbu-'d-Dín Maudúd, ascended the throne of Moşul in A.H. 576, and died A.H. 589.

A Persian text was edited by Dr. Sprenger at Calcutta, 1852 and 1869,† and a lithographed text at Kánpúr, 1878. A short statement of the contents will be found in Erdmann's work, vol. i. p. 24, and an abstract in Dr. Bacher's memoir,‡ pp. 101–171. See also Dr. Ethé Alexander's “Zug Zum Lebensquell, Sitzung Sherichte der Bayerischen Akademie,” 1871, pp. 343–405.

2. The Átash Kada,<sup>e</sup> Azar and the Kashfu-'z-Zanún substitute the Ikbál Náma for Shirin va Khusrau; but they are in error.§

3. The Makhzanu-'l-Asrár is written in the metre called sari' (used for philosophical verse); Shirin va Khusrau and Laila va Majnún are in hazaj (used for love verse); Haft Paikar is in khafif (used for festive verse); and the

\* So called because the first line of the poem begins with “Khirad.” Núru-'d-Dín 'Abdu-'r-Rahmán Jámí (born A.H. 817) wrote a Khirad Náma,<sup>e</sup> Sikandarí.

† See Bibliotheca Indica, Asiatic Society of Bengal, Old Series, vol. xvii. No: 43, and New Series, No. 171, 1852 and 1869.

‡ A small work, of but small value, giving a most confused account of the life and writings of Nizámí, translated from the German by S. R. (Samuel Robinson), London, 1873.

§ See canto ix. couplet 22; xiv. 34–38, where the books composing the Khamsah are as stated in the text; also a “Descriptive Catalogue of the Oriental Library of Tippú, Sultán of Maisur” (p. 186), by Charles Stewart, Professor of Oriental Languages, Hertford, 1809; and the “Prosody of the Persians” (p. 89), by H. Blochmann, 1872. From canto x. couplet 47; lxi. 37 and 45, some think that the Sikandar Náma consisted of *three* parts.

Sikandar Náma,<sup>e</sup> bara va bahrí are both in mutakárib (used for war-epics).

Since the time of Nizámí, it has been obligatory for poets to begin Díwáns with the hamd, the praise of God, followed successively by the na't, the praise of the Prophet; the munáját, the prayer for himself; the madh-i-sultán, the praise of the king; the sabab-i-tálíf, the cause of the composing of the book; and the sitáyish-i-sukhan, the praise of speech.

4. In the Tazkirat-i-Daulat Sháh and the Átash Kada,<sup>e</sup> Azár it is stated that, besides the Khamsah, Nizámi wrote twenty thousand couplets in the form of kasá'id (idyls), ghazaliyát (odes), kitá'át (fragments), and rubá'iyát (tetrastichs),\* which have disappeared.

5. Nizámí's father left him early an orphan; and his mother, who was of distinguished Khurd race, died when he was but a young man. He was married three times, and had, it would seem, only one son.

In the Sikandar Náma,<sup>e</sup> bara, Nizámi expresses a hope that his tomb at Ganja may become the place of pilgrimage of good men.† In the Átash Kada it is stated :—

“His tomb full of light is the place of pilgrimage of the great ones of the land.”

---

\* A *kasída* is a poem of some length in praise of someone; a *ghazal* is a love-poem of five or of six verses. In both of these any metre (save the *rubá'í*) may be used, but the following conditions are obligatory:—The rhyme must be perfect; the language pure; each verse complete in thought, without any necessary connection with the other verses, which are strung together like pearls on a thread, the value of which depends solely on each individual pearl. A *ķiṭ'a* must not be less than two verses; it may be formed of two or more verses of the middle of a *kasída* or a *ghazal*. A *rubá'í* is a short poem of four hemistichs, of which the first, second, and fourth rhyme. The fourth hemistich should be—*buland* (elevated), *latíf* (witty), or *tez* (epigrammatical). The first three hemistichs introduce the happy thought of the fourth hemistich. A *maṣnaví* is a ballad, a romance, an epic, or a tale in rhyme; each *miṣra'* (hemistich) rhymes with its fellow, but the same rhyme goes not through the whole of the poem, as in the case of the first three forms here mentioned.

† Canto viii. couplet 44.

6. As it may interest the Reader to have some details of the life of this great poet in the words of the native historians, the following from Daulat Sháh is given :—

The lineage of Shaikh Nizámí was of the pure soil of the village of Naḡrash, which is reckoned within the district of Kum, in 'Irák-i-'Ajám. His worthy father having gone to Ganja—which, of the towns of Ázar-bíján, is esteemed, and whose water and air are celebrated for agreeableness—Nizámí was there born, as he himself says in the Iḡbál Náma.

The qualities of this illustrious man are beyond computation. In the science of the way of God (Şúfí,ism),\* his discipleship ended with Kay Furrúkh, of the town of Zanjar. They say that, from the first period of youth up to the end of his life, he was not—like other poets, by reason of the overpowering nature of the appetites of lust and concupiscence—impetuous, nor an opposer of Sultáns and great ones. Rather, indeed, his threshold was the head-rubbing place (in adoration) of Khusraus of exalted rank, so that King Atábuk Kizil Arslán,† with the desire of proving his worth, went to the Shaikh's retired corner.

By God's power the Shaikh, discovering his intention, displayed to the Sultán the dignity of the great ones of the earth.

After a while (the illusion removed) the Sultán beheld a weak old man, sitting on a piece of felt-cloth, who had before him the Book (the Kúrán), an inkstand, a pen, and a staff.

In respect to the sanctity and the sincerity of the Shaikh, complete confidence came to the Sultán.

In the ranks of verse the Shaikh is higher than what I write. In the opinion of your humble servant, he is one of the four pillars of the country of verse.‡ In the year A.H. 576 the Humá of his purified soul flew to its holy nest.

After his death, the learned and the intelligent collected five books containing the ideas and thoughts of the holy Shaikh, and called the compilation the Khamsah, every book of which was versified at the entreaty of possessors of crown and throne.

Although, by the vicissitudes of Time and the want of connection of the books, not a fifth part has been left correct,—yet it is a pillar of the Panj-Ganj. For the poor of empty purse of the market of verse

\* Sufí,ism. See the preface, para. 8.

† Kizil Arslán (the Red Lion), or 'Uşmán, the third prince of the Atábuks or Pahlavánides, succeeded his brother Pahlaván Muḡammad in the government of Ázar-bíján in A.H. 583. Usurping the throne of Hamadan, he died, pierced with fifty dagger-stabs by his principal officers and his nephew, in 587.

‡ Háfiz, who died A.H. 791, says :—

Not all the treasured store of ancient days  
Can boast the sweetness of Nizámí's lays.

have, from these treasuries of the jewels of speech, coloured the pocket and the skirt of the heart and the eye, and still do so.

Selecting from the poems of the Khamsah is difficult, for the reason indeed, that if one should write all its lofty verses, they would be beyond the capacity of this book, and there would be need of another book; and if your humble servant should write a few couplets only, it would be unjust to the author. Hence, your humble servant has left the selecting of selections of the Khamsah to the reader.

They attribute the story of “Vísa va Rámin”—some to Shaikh Nizámí of Ganja, and some to Nizámí 'Arúza of Samarkand.\*

In the opinion of your humble servant, if the tale be indeed by Shaikh Nizámí of Ganja,—it must have been written early, when his verse had not reached maturity.

Besides, the tale was certainly dedicated to Sultán Maḥmúd, son of Maṣa'úd and grandson of Malik Sháh Saljúkí; and Nizámí of Samarkand lived only in the time of Malik Sháh Saljúkí.

For the tale of Shírín va Khusrau, Kizil Arslán gave Nizámí fourteen villages well-built and populous.

In the Nafhatu-'l-Uns, it is said :—

Shaikh Nizámí had a full portion of knowledge of external sciences and usages; but he withdrew his head from worldly things, and turned his face towards God, Most High and Worthy of Praise.

From beginning to end he passed his long life in contentment, devotion, retirement, and solitude. His five poems, the Khamsah, were written at the entreaty of Sultáns of the age, who—hopeful that their names might, by means of his poems, remain on the page of Time—supplicated him to do so. For the most part, the verses are apparently tales, but really the means of revealing truths and of recognizing God.

In the Mukhbaru-'l-Vásilín, it is said :—

Of religion and of the world,—Nizámí was the Shaikh ;  
Of the renowned prophets of God,—an example was he :

By the city of Ganja (the city of treasure) was acquired the treasure  
of religion,

For the sake of the existence of that perfect one.

---

\* The heading of five fasciculi of the Bibliotheca Indica of the Asiatic Society of Bengal, New Series, No. 53, 1864, runs as follows :—“Vísa va Rámin,” by Fakḥru-'d-Dín As'ad al Astarabad al Fakḥirí al Gurgání, edited by Captain Nassau Lees, late Professor of Arabic and Persian, Calcutta. Likewise, in the “Prosody of the Persians,” by H. Blochmann, 1872, p. 89, it is stated that this tale was by Fakḥru-'d-Dín As'ad.

Of his composition are five poems (the Khamsah);  
His composition is higher than the habitation of reason.

The year of his departure (in death) from the world in exaltation  
and power

Is thus written—گجروی گل جنت

“The Ganjaví (the man of Ganja, Nizámí, is) the rose of Paradise.”

The date is thus found:—

گ	=	20	م	=	20	ج	=	3
ن	=	50	ل	=	30	ن	=	50
ج	=	3				ع	=	400
و	=	6						
ی	=	10						
		—			—			—
		89			50			453
		50						
		453						
		—						
		592						

Hence, Nizámí died A.H. 592, or A.D. 1195. The custom of fixing the date of an event by a word, a sentence, a hemistich, or by a whole verse, dates from A.H. 600 (circa).







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XXXV.	Sikandar's sending Aristotle with Roshanak to Greece . . . . .	90	430
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XLVII.	Sikandar's marching from Hind to Chín . . . . .	126	582
XLVIII.	Sikandar's letter to the Khákán of Chín . . . . .	77	597
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Number of Canto.	TITLE.	Number of Couplets.	Page
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LIV.	The <u>Khákán's</u> entertaining Sikandar as a guest . . . . .	156	646
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LVIII.	Sikandar's fighting with the Russians— The battle of the first day . . . . .	75	692
LIX.	„ second „ . . . . .	63	700
LX.	„ third „ . . . . .	61	706
LXI.	„ fourth „ . . . . .	52	712
LXII.	„ fifth „ . . . . .	26	718
LXIII.	„ sixth „ . . . . .	67	721
LXIV.	„ seventh „ . . . . .	219	728
LXV.	Sikandar's gaining a victory over the army of Russia . . . . .	58	749
LXVI.	Sikandar's liberating Núshába, Queen of Burda', from the hands of the Russians	84	756
LXVII.	Sikandar's toying with the damsel given him by the <u>Khákán</u> of Chín . . . . .	169	764
LXVIII.	Sikandar's becoming desirous of the water of life on hearing of its qualities . . . . .	129	785
LXIX.	Sikandar's going into the <u>Zulmát</u> in search of the water of life . . . . .	96	798
LXX.	Sikandar's coming forth from the Darkness .	89	809
LXXI.	Sikandar's returning from subduing the climes of the world and coming to Rúm	59	818
LXXII.	Conclusion of the book in praise of the praised one, Naṣratu-'d-Dín . . . . .	43	825
	Total couplets .	6886	



CORRIGENDA ET ADDENDA.

Page.	Couplet.	
		To the footnote add—
7	38	See Sale's <i>Ḳurán</i> , chap. ii., xvi., xxi.
29	22	art. "Jahl."
48	25	chap. ii.
97	26	„ xxviii.
108	27	„ cviii.
		To the footnote add—
231	12	canto xxxii. 19.
384	19	„ xxxix. 1.
429	101	„ xxiv. 51.
488	1	„ xxii. 19.
502	81	„ xi. 26 ; and Numbers xvi.
		To the footnote add—
116	29	See the "Five Great Monarchies of the East," by Rawlinson.
189	147	ditto ditto ditto
283	50	ditto ditto ditto
		In the footnote,
1	2	<i>after</i> signifies, <i>insert</i> that.
41	67	„ Alí, „ al.
115	29	„ Ezekiel, „ B.C. 600.
389	57	„ Tabríz, „ (Tauris).
569	50	„ man, „ by order.
		In the footnote,
12	63	<i>substitute</i> stayed <i>for</i> staid.
38	43	„ karoh „ karsh.
43	77	„ Hamdu-llah „ Hamd Allah.
90	43	„ Iḳbál „ Aḳhál.
95	11	„ pillars „ pillows.
277	78	„ crepuscule „ corpuscule.
361	1	368 „ 38.

Page. Couplet.

- To the footnote add—
- 78 2 See an account of Harunu-'r-Rashíd, by Dr. Bacher.
- 116 29 See "Pahlaví Texts," translated by West, 1880.
- 259 58 Al Kahira (Cairo) may mean not "victorious," but the city Kahir (Mars), founded in A.D. 968 by Jauhar when Mars was in the ascendant.
- 317 9 The first line may be :—  
 When the king of Chín { admitted }  
 { arose in } the morning.
- 443 25 See Derbend-Náma, translated from a select Turkish version. St. Petersburg, 1851 : Trubner & Co.
- 4 16 After "eating," insert a semicolon.
- 13 65 Remove the apostrophe before "I should."
- 23 36 Remove the comma after "portion."
- 24 38 Insert a comma after "me."
- 34 23 Instead of "for," read "by."
- 56 20 After "became," read "(has become)."
- 63 69 Erase "as"; write "so."
- 86 19 „ "Dah"; „ "Dih".
- 270 35 „ "less"; „ "lest."
- 329 116 „ the comma after "enemy"; read full stop.
- 381 2 „ the semicolon; write a comma.
- 400 25 Omit "of" after "wearing" in the footnote.

## LIST OF PERSIAN TEXTS OF THE SIKANDAR NÁMA,E BARA.

No.	Title of Work.	Where to be obtained.	Price.
1	The Sikandar Náma,e bara, by Shaikh Nizámí of Ganja, in three books, the tale of the warring between Sikandar and Dárá.	Múnshí Nuwul Kishor, Lakhnau (Lucknow), East India.	annas.* 11 $\frac{3}{4}$
2	ditto ditto	ditto ditto	5†
3	ditto ditto	ditto ditto	5†
4	ditto ditto	ditto ditto	9 $\frac{3}{4}$
5	ditto ditto in plain hand-writing, space left in the middle, marginal notes, glossary.	ditto ditto	5†
6	ditto ditto	ditto ditto	9†
7	The Sikandar Náma,e bara, published in 1812 by order of the Council of Calcutta, by Maulaví Badr 'Alí and Maulaví Husayn 'Alí.‡	ditto ditto	—
8	ditto ditto by Nasíru-'d-Dín.	ditto ditto	8
9	ditto ditto with a commentary (first half) by Muḥammad Gulví.§	ditto ditto	12 $\frac{1}{4}$
10	ditto ditto with a commentary (second half) by Muḥammad Gulví and others.§	ditto ditto	10
11	The Sikandar Náma,e bara, text the same as No. 7, bound in calf.	Messrs. Bernard Quaritch, 15 Piccadilly, London.	shillings. 30
12	ditto ditto the same as No. 7.	ditto ditto	12
13	ditto ditto in Talík character, on strong Indian paper.	ditto ditto	10
14	The <u>K</u> hamsa,e Nizámí,   Persian MS., beautifully written, with gilt 'unwán, royal 8vo.	ditto ditto	10
15	The <u>K</u> hamsa,e Nizámí,   beautifully written in Talík character, Persian binding.	ditto ditto	guineas. 7
16	ditto ditto    fine MS., on variously tinted papers, with ruled margin.	ditto ditto	6
17	ditto ditto a beautifully written MS., with illuminated 'unwans, and a series of twenty-one miniatures.	ditto ditto	£16

\* Sixteen annas = one rupee = 1 $\frac{2}{3}$  shilling (nearly).

† The actual price is something less than that stated.

‡ This is the Persian text (as preserved in the library of the Asiatic Society of Bengal, Calcutta) of this translation.

§ These are excellent as commentaries, but they will not serve as the text.

|| This contains the Sikandar Náma,e bara.







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Everything, high (the upper world) and low (the lower world), is created ;

Thou art the Creator of whatever exists :

Thou art the teacher of the highest wisdom (the knowledge of God) ;

With wisdom, Thou hast urged the pen over the tablet of dust (man's body).

5 When argument as to Thy Godhead (the Causer of Causes) became complete (by the world's creation), Wisdom (by that argument) gave evidence regarding Thee.

Thou hast made the vision of wisdom luminous (to recognise Thee) ;

Thou hast lighted up the lamp of guidance (to the road of Salvation).

4 The affix "nák" in "ámoznák" signifies—*khudávind va śáhib*. Thus is "nák" used in the words—*tarabnák, ghamnák, dardnák*.

"Ámoznák" signifies—*ámozanda*.

After *bihtarín dánish*, "rá" is understood.

"*Lauh-i-khák*" may signify :—

*Takhta, e khák ; zamín ; tan-i-mardum ;* or the name of a book of philosophy.

5 "Hujjat refers to :—

كَلِمَةٌ آتَتْ بِرَبِّكُمْ وَقَالُوا بَلَىٰ

When God Most High, in eternity without beginning, produced by His absolute power and perfect wisdom, all created things from the concealment of non-existence into the plain of evidence ; and cast, from the Eternal Court, the words—"Am I not your God ?"—into the ear of things possible,—they with perfectness of vision and readiness, gave answer saying :—

"Yes ; Thou art our Cherisher ; Thou art our Creator from non-existence :

"Without Thee is no profit."

See Clarke's literal translation of the "*Bustán of Sa'dí*," pages 9 and 176.

6 O God, besides bestowing the jewel of reason on man, Thou hast sent the Prophets to show the way to us, lost in the desert of error and perplexity.

Thou art He, who up-lifted the sky ;  
Who made the earth its thoroughfare.

Thou art He, who from a drop of water (the seed of man,  
or of Adam) created  
Jewels (holy men) more resplendent than the sun.

Thou madest manifest the jewel of kindness ;  
Thou gavest the key (the tongue of kindness) to the  
jewel-sellers (doers of good deeds, or poets).

10 Thou givest the jewel (of strange fancies) to the heart of  
the stone (the Poet) ;  
Thou drawest the colour (of decoration, or of the graces of  
Wisdom) on the surface of the jewel.

So long as Thou sayst not—rain ! the air (the cloud) rains  
not :  
So long as Thou sayst not—produce ! the earth produces  
not.

7 Since the auspicious and inauspicious aspects of the Heavens, and the  
splendour of the sun descend from the sky to the earth,—the earth is said  
to be the thoroughfare to the sky.

O wonderful skill. This Thou createdest quiescent ; and to that  
(the sky) Thou gavest rotatory motion.

9 “Jauhar” may signify—

Sukhan-i-mauzún va kalám-i-rangín ; ma'rifat-i-ḥakḳ

“Jauhar faroshan” signifies—

Poets, or bankers of speech ; holy men who make the perfecting  
of those imperfect.

Even as the exalting of the roof of the sky, and the spreading of the  
carpet of the earth is the order of the earth,—so, in creating, is the quality  
of kindness in the liberal ones the state of the sons of Adam. This  
indeed is evident in mothers of every kind of animal.

Again—Thou producest weighed (versified) speech and beautified  
language in the hearts of poets, and givest the key of its opening to  
those subtlety-weighing that they may unloose it from the mine of their  
own hearts, with the key of the tongue ; and bring it into order in the  
balance of verse.

10 “Dil-i-sang” signifies—

The mine ; the heart of an ignorant one (an infidel) ; the hearts of  
poets in which the jewel of strange conceits is produced as the jewel-  
stone in the mine.

Thou adornedst a world with this beauty (of order),  
Without asking for a helper.

Of warmness and coldness; of dryness and wetness,  
Thou kneadedst to the (proper) extent of each.

Thou didst draw out (exalt) and paint the picture (create  
the world) in such a way  
That wisdom cannot bring into estimation (a picture)  
better than it.

15 The Geometrician seeks much regarding their secret (the  
mixing of the four elements);  
He knows not how Thou didst make their beginning.

From us (imperfect ones) comes only—looking (at thy  
creation),  
Further sleeping; or yet eating.

The freshening of the tongue in confession of Thee,  
Not raising the (question of) *cause* of Thy work.

12 Note the idiom in the Persian text.

13 In the opinion of many, things possible (or created) are of four kinds,  
to wit:—warmness, coldness, dryness, and wetness, of which the results  
are—blackness, yellowness, bloodiness, and mucilaginousness.

Hence Nizámí says:—O God, Thou, by the perfection of power,  
madest the composition of man's body of four elements, contrary to  
each other in nature; mixedst them in proper proportion in such a way  
that power of one over the other is impossible; and gavest unity to the  
four elements, notwithstanding the contrariety of their nature, in such a  
way that the luminous understanding is astonished!

Thus fire cannot consume air; nor air destroy fire; nor air dry up  
water; nor water enkindle dust.

Some say that couplet 13 should be read with couplet 14. Then  
“sarishte” must be read with “yá,e tankír,” or the “yá” of unity,

Of warmness and coldness; of dryness and wetness,

To the proper extent of each, a *mixture*,

Thou didst exalt and create, in such a way

That wisdom cannot bring into estimation (a mixture) better than it.

14 O God, Thou madest the different species of created beings in such a  
way that reason cannot imagine anything better. Then better than  
what God has created is not within the screen of possibility.

That calculation which passes beyond this is straying from  
the true path :

Of thy mystery, (our) thought is without knowledge.

Of whatever Thou didst create, or picture Thou didst  
paint—

Need (is) not Thine—O Thou independent of all !

20 Thou so createdst the earth, and the Heavens,  
—Verily the revolution of the stars and sky,—

That, as much as thought becomes lofty (in effort),  
It brings not forth its head from this noose (of effort).

Creation was not. God ! Thou wast :

(When), all (creation) is not,—Thou art still in place  
(existent).

Neither, when creation was not, wast Thou in solitude  
(ease) ;

Nor, when it became accomplished, did trouble increase to  
Thee.

On account of Thy grandeur, before Thee, the existing or  
the non-existing

Is one ;—whether it be, or whether it be not.

25 Thou establishedst the constellations of the skies ;  
Thou adornedst the dust (of the world) with man.

Thou art the jewel-preparer of the four elements ;  
The jewel-threader, in the constitution of the body.

Thou didst loftily up-lift the citadel of the sky ;  
Thou didst make thought captive within it.

18 This refers to the statements in couplets 16 and 17.

23 Creation became existing by command, not by toil.

26 “*Akhshíj*” signifies—‘*anáşar-i-arba*’, the four opposites, or the four elements—water, fire, dust, and air.

27 “*Shahr-band*” signifies—a person who is forbidden by the magistrate to leave the city and to disport himself in the plain.

“The citadel of the sky” signifies—the sky.

Thou establishedst this arch of azure hue (the sky) in such  
a way

That for thought is no ascent beyond it.

Wisdom strives but finds Thee not ;  
For wisdom's power avails not against Thee.

30 From the inaccessible Presence, Thy existence  
Stones to death (admits not) the messenger of thought.

Neither art Thou scattered,—that Thou mayst be collected ;  
Nor also art Thou increased, that Thou mayst be decreased.

Vision's glance,—without the path to Thy (state) ;  
Thy Court,—far from revolution (of change).

That head—which goes loftily inclining (in religion, or in  
worldly grandeur),  
Falls not from its base by anyone's down-casting.

That one,—whom Thy wrath casts headlong  
Becomes not lofty (in rank) by any one's aid.

35 We are all subject (to fate) and obedient (to Destiny),  
Thou art the aid-giver (in our powerfulness) ; Thou art  
the hand-seizer (in our helplessness)

Whether it be the foot of the elephant, or the wing of the  
ant,  
Thou gavest to each—feebleness and powerfulness.

29 Otherwise—  
(The lamp of) wisdom is kindled ; but by its own light finds Thee  
not

For wisdom's power cannot endure Thy grandeur.

31 O God, in Thy pure state is neither dispersion nor collection ; neither  
decrease nor increase.

33 As Thy holy court is far from change, so the Court of Destiny is void  
of turning.

When Thou sendest force (strengthenest)—by pure Fate,  
Thou bringest forth the destruction of the great snake by  
means of the little ant.

When Thou raisest (removest) the smoke (of the darkness  
of infidelity) from the path (of Islám),  
The little gnat devours Nimrúd's brain.

When in the enemy's army Thou bringest departure  
(death),  
By birds, Thou slayest the elephant and the elephant-  
masters.

37 When the great snake becomes old, the little ants enter his brain by his nose and so kill him. Further, when the great snake sleeps after eating flesh, the little ants, attracted by the smell of blood, fasten upon him and begin to bite him; and as the snake has no power of repelling them, he falls into agitation, strikes his head on the earth, and so dies.

38 They relate that:—Nimrúd sate in an iron-closet around which was kindled a fire; and, in fancy, said—“Behold! how will the Angel of Death come here, and take my soul?”

By the power of God, the Omnipotent, a gnat crept into his brain (by the ear), began to bite, and so distressed him that finally, in great torment, he died.

They also relate that:—When Nimrúd put aside his desire for war with his holiness Ibráhím, Ibráhím accepted his submission. On the appointed day, Nimrúd came with a countless army into the plain of battle; but Ibráhím, unattended, stood in front of him. Nimrúd and his army were astounded at the force which Ibráhím displayed, when suddenly, by God's command, a swarm of gnats appeared and began to bite their heads and faces, to such a degree that they all began to retreat.

Nimrúd, becoming confounded, made a smoke from fire-wood, so that, by this device, the gnats might not find a way to his army. By the Divine Decree, a small gnat, having crept into a person's garment, reached his army; bit the lip of the accursed Nimrúd; and, afterwards, entering his brain, took up his residence there.

For a long time, in exceeding pain and torment, he passed his life; and finally took his chattels to Hell.

39 “Rahíl áwardan” signifies—

Ba h̄arakat áwardan; paidá kardan-i-h̄arakat.

They relate that—In 569–571 A.D., when Abraha, an Abyssinian, Prince of Yaman, saw that, in the season of pilgrimage, men from all



40 Sometimes, Thou bringest forth a friend from an idol temple;  
 Sometimes, Thou makest an acquaintance of a stranger  
 (the infidel) :

directions inclined towards Makka; and knew that their purpose was pilgrimage to the Ka'ba, the essence of his pride was agitated. He resolved that he would build a house equal in purity to the Ka'ba, and cause the faces of pilgrims to turn towards it. At San'-a he built, with great purity, a temple of white stone; adorned its walls with gold and jewels; and caused a great multitude of people to go to it, in pilgrimage.

When this became known to the people of the tribe of Kuraish, one of the family of Baní Kamána, becoming employed as "mujáwir," one night polluted that idol and fled.

Hearing this Abraha collected an army (of Abyssinians), and proceeded towards Makka, with elephants of mountain-form, for the purpose of destroying the Ka'ba. Taking the elephant Maḥmud, that in bulk of body was like a mountain,—he came into the precincts of Makka and plundered the cattle of the tribe of Kuraish. The Chiefs of Makka fled to the mountains.

After the first day, having arranged his army and aroused the elephants he turned his face towards Makka. The elephant Maḥmúd turned from Makka and inclined towards the camp; and the elephant-drivers found it impossible to turn his head towards the city. The other elephants also on account of his shunning the building of the Ka'ba advanced not. At this circumstance, Abraha became dejected and the tribe of Kuraish from the mountain-tops beheld his condition.

Suddenly from the sea-side, flocks of black birds (Abábíl) with green necks appeared, and rained stones on that army. In one breath the Abyssinian tribe of Abraha became wholly extirpated.

See—"Islám under the Arabs," by Osborne, page 78; "A History of Arabia," by Major Price, 1824, and the Kurán, chapter 105, Suratu-l fíl.

It is believed that Abraha and his host were destroyed by small-pox that raged at that time in Arabia. See canto 36, couplet 53.

40 Thou bringest forth the friend of Thy friends from the idol temple, or from the place of worship of infidels; and causest him to reach to the honour of Islám—even as Ibráhím, "the Friend of God," brought forth from the idol temple, was exalted to the summit of prophecy. Sometimes Thou drawest forth the friend, or Mussulmán, from the back-bone of an infidel, even as "the Friend of God" came forth from the back-bone of Âzar (his father) the fire-worshipper.



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If we be dust-stained (with sin),—is no anxiety ;  
Because, for road-dust is no occupation save revolving (in  
the air).

If this dust (the body) had turned its face from (forsaken)  
sin,

Who would have found the path to Thy forgiveness ?

If my sin had not come into computation,

When would have been Thy name—the Pardoner ?

50 Night and day, in the evening and in the morning,  
(More) than every thing I have in mind, Thou art in  
remembrance.

When, in the first part of the night, I resolve to sleep,  
In praise of Thy name,—I hasten.

And, if at mid-night, I raise my head from sleep,  
I invoke Thee ; and shed water (tears) from my eyes.

And, if it be morning, my path is to Thee (in excess of  
love, and in desire for pardon) ;

All day until the night, my shelter also is in Thee.

Since, day and night, I desire assistance (in faith) from  
Thee,

Make me not ashamed in that administration of justice  
(the Day of Resurrection).

55 O Ruler, work-performing ! keep me (in the world) in such  
a path (of happiness),

That of these dependent (on the vanishing riches of the  
world) I may be independent.

47 “ Gird ” here signifies—gird kardan va buland shudan.

51 “ Tasbīh ” signifies—

Subhān-allāh guftan, uttering (the words) O Holy Creator !

A worshipper, who, by way of adoration (in sincerity of heart),

Performs adoration towards one like Thyself,—

Becomes prosperous, by treasure (of happiness) in *this* world ;

Becomes free from trouble (the torments of Hell), in *that* world.

Thou art the Displayer of Creation and of the world ;

Thou art the Death-Causer, and also Life-Restorer (at the Judgment-day).

Not mine—is an account of deeds of myself in the hand ;

Mine, is the reckoning, as much as it is, from Thee.

60 From Thee, the key of evil and good (conduct) comes :  
From Thee, good appears ; and from me, evil.

Thou doest (me) good ; I have done no evil ;

For, I have assigned the evil to myself.

From Thee, is the issuing of the first picture (the beginning of Creation) ;

To Thee, is the returning of the last letter (of pardon, or of retribution).

61 O God! as from Thee goodness comes, even so from me goodness appears.

Because, whatever was evil I attributed to myself ; and if, in truth, Thou wast the Creator of that evil, that evil of mine becomes changed to good.

Hence, Thou mayst say that evil issued not from me ; and that, like Thee, I have done good. In some copies—although I have done evil.

62 “Awwalín naḳḳash” signifies—

Awwal-i-maḳhlúkát, the first of created beings, Muḥammad ; it may mean--raḳam-i-taḳdír

“Aḳhirín ḥaraf” signifies--

Ma’ád, the place to which one returns, or the Resurrection.

From Thee, the teaching me a verse of the Kurán (the  
uttering of the Name of God);  
From me, the stitching up of the eye of the demon (so that  
he may not behold me).

When Thy name cherishes my soul,  
How commits the demon assault upon me (to take my  
faith) ?

“Nakkash” and “ḥaraf” may signify—the assigning of evil conduct to himself.

At the first, the issuing of this picture (of imputing evil to myself).

At the last, the returning of this letter (of imputation) to Thee.

This picture (the imputing of evil) although apparently it issues from me, yet in truth it is from Thee who art the Creator of all deeds, good or bad. From me, by Thy decree, this evil having issued, the returning of this letter (ḥaraf) is to Thee, so that on the Judgment Day it may be represented.

63 “Dev” signifies—shaiṭan, satan; or nafas-i-umára, imperious lust.

“Áyat” signifies—

Lá ḥawla wa lá ḳúwata illá billáh, there is no power nor virtue except in God !

The flying of the demon, on the reciting of the Kurán is well known.

If by Thy grace, I had not the power of learning a verse of the Kurán, —the causing the demon to fly would not be my work.

A “dev” is a male being not man, not angel, not devil—but a “genius”; the female is called “Parí,” whose race is continued without the intervention of any other class of beings. God created the Devs before Adam, and gave them the world for 7,000 years. The París succeeded under their king Ján bin Ján, and remained 2,000 years.

On their becoming disobedient, God set over them Eblís, who had been elevated among the angels.

Eblís defeated the Devs and París and became master of this world. Getting proud, he refused to worship Adam and was therefore driven from God’s presence.

Those Devs who remained obedient staid on this earth till the time of Sulaiman.

The “Zand Avesta,” vol. ii., page 234, says :—

“Whoever sits down with the Dev, or the worshipper of Devs; whoever opens his mouth to converse with them teareth himself as a dog doth a wolf.”

64 This couplet is a parenthesis.

65 In respect to Thee, I hold it not lawful on my part,  
That I should say—(that) “Thou art”; again, I should  
say that “I am.”

If rested (by practising deeds of holy men) or distressed  
(by overpowering lust), I live;  
As Thou createdst me,—so I live.

My hope of that Court (of God) is such  
That, when I go far from this workshop (of the world),

(And), am poured out of the arrangement of the composi-  
tion of my body;  
Am become of another kind from my own order:

(And), the wind makes my dust (in the grave) scattered;  
No one beholds my pure soul:

70 (And) the inquirer into my hidden state  
Attributes non-existence to my existence—

65 I consider it not lawful—that, in comparison with Thy existence,  
I should speak of the existence of myself; for, of a truth, I possess  
the order of passing away.

This couplet savours of pure Sufiism.

The second line may be—

That I should say—Thou art (the Creator of deeds, good and evil);  
again, I should say I (have an account on my part).

See couplet 59.

66 I have in respect to myself no control; and, in respect to this  
matter, no choice.

67 Here begins another supplication; see couplet 71.

68 When I die, and the elemental parts of my body become separated.

“Tarkíb” signifies—the collecting several separate things; the con-  
junction of the limbs of the body.

“Tartíb” signifies—the putting each thing in its proper place.

70 When I die, and am scattered from the arrangement of the compo-  
sition of the elements, and changed from my present order; and, when  
the wind disperses my dust, and no one beholds my pure soul, and  
the inquirer into my state attributes non-existence to my existence,—  
then, Thou mayest, by a miracle reveal the matter, that it may be  
known that though I am hidden, I am in truth existing, for Reason

Thou mayst, from the hidden, bring to his hand that token,  
That of this hidden one (Nizámí) he may learn that he is  
existent.

Since, regarding Thy existence, I of weak understanding  
Have evoked much argument, heart-exhilarating,

Do Thou also—if my cradle (of the soul, the body) goes  
into the concealment (of the grave)—  
Give information that though the dust (body) sleeps (in  
death), the soul remains.

Make the purpose of my thought, in respect to Thee, so  
fervent,  
That, when I come to Thee (at Death) I may come joyful of  
heart.

75 All (my limbs) are fellow-travellers with me up to the door  
(of Death);  
When I depart (die), these friends are enemies (who report  
on my deeds).

Whether it be the eye and the ear; or whether the hand  
and the foot,  
Each, in its place, remains behind me.

(in the form of the Sikandar-Náma) is alive and existing. As, in the  
Book of Wisdom, it is written:—

“Especially the Saints and those favoured by God, can, after issuing  
from the body, perform the work of the body.”

73 “Khák khuft” signifies—*badan muzmahill shud*.

75 “Hama” signifies parts of the body. See couplet 76. The couplet  
may be rendered as follows:—

All are friends with me, up to the door (of death);

When I depart (die), these friends are enemies (who cast me alone  
into the grave and take my property).

In the blessed K̄urán, it is written:—the limbs of the body will  
testify to the deeds done by the man in this world.

Thou art He who art with me as long as I am (existing) ;  
—And at this door (of death) let me not be empty skirted  
(portionless of thy favour).—

In this long road (the world), in which I strike my humble  
head (in adoration) at Thy great door,  
I strive, in hope of a crown (of pardon and of rank in  
Heaven).

The head, which I withhold not from this door,—  
Best, if Thou give to that head the crown, not the sword  
(of anger).

80 By reason of that order, which, in eternity without begin-  
ning, Thou hast passed,  
The pen turns not from what Thou hast caused to pass  
(decreed).

But, in conformity with desire, I, order-bearing,  
Make my own heart joyful, with these words :—

Thou saidst :—“ That whoever, in sorrow and affliction,  
“ Offers prayer,—I will make him one whose prayer is  
answered.”

Since I know Thee (to be) the Releaser of the helpless,  
How shall I not call upon Thee, in this helplessness ?

Yes ; Thy work is slave-cherishing ;  
My work is devotion-performing.

85 I have become battered,—nay shattered, to such a degree,  
That every wind takes my (vigorousness) senses.

77 The soul is immortal, as the blessed *Kurán* says—  
As long as I am, Thou art with me.

78 In the second line, “ sar zadan ” signifies—*koshish-i-kamál kardan*.  
The student should observe the force of “ yá ” in “ ráhe ” and “ sare.”

82 Compare this with—

Come unto Me all ye that labour and are heavy laden, and I will  
give you rest. The Bible, Matthew, chapter 11, verse 28.

85 “ *‘Abádí* ” signifies—*jam’íyat-i-hawass*, the collection of the (5)  
senses.



Thou art He, who givest me release from being shattered,  
And if Thou shatter, Thou givest me the preserving substance.

In that midnight (the darkness of the grave), when I seek  
shelter from Thee,  
By the moon-light of Thy grace, illumine my path.

Preserve me from the plunder (of devotion) of the highwayman  
(carnal lusts or devils);  
Make not the heart of the enemy (Shaitán) joyful over me.

That evil (of time) in respect to which I am impatient,  
O Thou far from injustice! keep far from me.

Cause me to attain first to thanks, then to wealth (good  
90 health);  
Give me first patience, then distress (ill-health).

If Thou make me afflicted in affliction,  
Give me first patience, then the affliction.

If Thou shatter me, or if Thou place me in the rack,  
(And) wish (me) the handful of the (collected) dust,—ask  
the (scattered) dust of me.

By the dispersion (of my elemental parts) I may fall out of  
myself (collapse);  
(But), I will not fall out of devotion to Thee.

86 “Mumiyá” signifies—*ḥáfiẓu-l-ajsád*; *’araku-l-jabál*.

It is said to be the water of a fountain, like to congealed pitch, found in some of the cities of Persia.

92 “*Khák*” signifies—dust in a collected form.

“*Gird*” signifies—dust in a dispersed form.

93 In both states (mentioned in couplet 92), I may, by the dispersion of parts, fall out of myself (collapse); but I will not depart from Thy service.

In every state, I will be Thy praise-utterer, and consider Thee my Lord.



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## CANTO II.

## ON PRAYER TO GOD MOST HIGH.

1 O great-One ! O greatness-Bestower ! I am friendless ;  
Thou art my aid-giver and aid-arriver.

I brought, at first, nothing from the house (the mother's  
womb) ;

Thou gavest ; all my property (person) is Thy property.

Since Thou madest my lamp (heart) light-possessing (by  
the Faith of Islám),

Keep far from me the wind (of calamity) of torch-extin-  
guishers (Devils and Jinns).

Thou gavest me (in this world) powerfulness as to sowing  
(good deeds) ;

Give me (in the other world) fruitfulness of what I sowed.

5 The hill (of desire) is lofty, and the torrent (of the vicissi-  
tudes of the world) rude ;

Twist not my rein from the true path.

3 “ Mash'al kuṣhán ” may signify—Lust or Satan. Or it may mean—  
certain infidels who, casting their daughters' garments into a room in  
which the torches have been extinguished, bid their suitors enter and  
bring them out.

Each one taking up a suit becomes the husband of its owner.

The second line may be rendered—

Keep far from me fleshly lust that is the extinguisher of the torch of  
Faith.

5 “ Ráh-rakht ” signifies—ráh-i-rást ; síratu-l-mustakím ; asp.

(The path of the world is difficult) ; for the hill (of its vicissitudes) is  
lofty, and the torrent (of its affections) swift.

Turn not the rein (of my steed) from the true path (to the next  
world).

Again—

From the path where my steed crosses in safety, turn not my rein  
from Thy grace,

Let me pass over this torrent-place (of the world), in such  
a way,  
That this torrent (the world) may not shatter the bridge  
for me (in the sea of Sin).

Render not punishment ; I came pardon-seeking :  
To Thy Court, I came black of face (sinful).

· Turn to white (cleanse) my (face) black (through sin) ;  
Turn me not hopeless from Thy Court.

Of my constitution which from dust Thou createdst,  
The pure (soul) with the impure (body) Thou mixedst.

10 If in constitution, I am good ; or, if I am bad,—  
Thy decree decreed this form (of goodness or of badness)  
on me.

Thou art our Lord ; and, we are slaves (to Destiny) ;  
By Thy power, we are each one alive (as to good or to bad  
deeds).

To the Beholder (the Seer)—whatever is created  
Gives a token of the Creator.

6 “ Pul shikastan ” signifies—ghark kardan.

9 “ Pák ” here signifies—

“ Ná-pák ” here correspondingly  
signifies—

rúh-i-insání, man's soul

jism-i-insání, man's body

áb-i-maní, man's seed

khún-i-haiṣ, menstruous blood

khair, goodness

sharr, wickedness

'ibádat, adoration

gunáh, sin

dil, heart

nafas, flesh

O God! my body, which in truth is dust, Thou didst, in this way  
create; for from the unclean seed of man, Thou didst make the pure  
man.

My vision (the heart) is the place of beholding Thee:  
By it, how may I not behold Thy path (of Lordship).

By whatever is made, I behold Thee;  
For, Thou art the Maker; it (is) the thing made.

15 In the opinion of people of wisdom and judgment,—every  
form  
Is a guide to the Painter (God) of the form.

From me to Thee, many a stage intervenes;  
It is not possible to find Thee, save by Thee (by Thy  
grace).

The foundation (creation) that is in the sky and the earth,  
Is at the limit of human thought.

Thought is the guide to the measure (of its own under-  
standing);  
It brings not forth its head (proceeds not) beyond the  
limit of measure.

The hand (of understanding) reaches to every degree as  
far as  
The limit of that degree terminates.

20 When the limit of created things accepts finality,  
Other borders (limits) remain not in the imagination.

13 God looks at the heart, not at man's outward form.

The heart of the Faithful is the place of God's heart.

17 "Zamín" signifies—zamí, from zam coldness and ín affinity. The  
Orientals say that the earth is essentially cold. In couplets 16 to 21,  
the poet discourses not of ma'rifat-i-'awám, but of má'rifat-i-khwáşş.

18 In things comprehended, limited, and encompassed,—thought exercises  
sway; in matters unlimited, it has no power.

Thought reflects not more than this:—

“Thou (O God!) art not related to existence; nay, beyond this!”

O my well-wisher (God)! keep me in that way,  
That my path may be towards rectitude, (so that)

I may choose a road that at the end of work (time of  
departing),

Thou mayst be pleased and I (may be) safe (from sin).

Within creation, not a remedy is mine save this—

That I turn not my head from that written on the forehead  
(Destiny).

25 (That) in supplication (to God), I write a line (of my own  
salvation),

Authenticated by the signature of the Prophet (Mu-  
hammad).

21 The ascent of thought is not beyond this that it should say:—

Thou (O God!) art not of the species of created beings, who are of  
the stage of change.

Nay! Thou art external to (beyond) this stage; for the qualities of  
eternity without beginning and eternity without end are inherent in  
Thy nature.

With a flavour of Sufism, the poet says:—Thy existence is not in  
truth:—

*Huṣúl va kun*—coming forth and making, which is the necessity for  
the existence of existing things.

Nay Thy existence is—*zátí va ḥaḳíqí*—original or essential which is  
more; for the existence of existing things is full of Thy existence.

22 The first line may be—Prevail on me, in that matter.

25 With supplication and importunity, I write a line in praise of God  
Most High; and that writing is sealed with the Order and the Decree  
of the Prophet (on him be peace!). In regard to that writing, there is  
evidence of four persons (see Canto iv., couplet 67); and hence it has  
complete credence.

(That) I bring up evidence in respect to it, from the four friends (of Muhammad)

—A hundred praises be on all four!—

(That) I keep, as my Soul, that writing of beauty (and warrant of Salvation),

Like an amulet (against enchantment) concealed on the arm (of my Soul).

In that judgment-place (of the Resurrection), like a sharp-sword (fearful),

Which is the place both of judging, and also of springing up and rising (from the grave).

When the Writings (of deeds) go flying towards the man (or woman),

(That) I open the fold of that writing (of supplication of mine, sealed by the Prophet),

30 (That) I show it (to Thee) saying :—“ Since Thou truly enforcest command

“ Issue the order on (agreeably to) this (my writing); and that other (of justice) is Thy order.

28 “Dávarí-gáh” is a place of justice. The comparison between it and a sharp sword is, on account of its being the place of separation between the true and the false; or, because the bridge, “Şirát,” which is narrow, is there situated.

“Rust-khez” agrees in form with guft-gú, shust-shú; but unlike these the two parts spring not from the *same* root, though they ultimately have the same meaning.

“Khez” has not its true meaning but that of paidá shudan as—  
Fulán shahr husn-khez ast, = husn-i-bisiyár az ánjá paidá mí shavad.

The first “rust-khez” may signify—the name of the judgment day or the assembly of souls; and the second, the description of it, or the assembly of corporeal forms.

“Rast-khez” signifies—

kiyámat  
rustagári  
şaff paidá kunanda  
rastá-khez

“Rust-khez” signifies—

kiyámat  
bar-khástan az zamín  
rustá khez  
nau khez.

30 See couplets 25, 26 and 27.

“ My hope is, beyond limit, in Thee ;

“ Turn me not hopeless from thy door.

“ Although, I have urged the steed (of endeavour) beyond  
my strength,

“ I have remained half-way, on the path to Thee.

“ Bring down my cradle (body) to Thy own Court,

“ Turn (it) not from Thy path (by so much as) a thread.

“ On my part, seeking (the path of Safety) ; on Thy part,  
road-showing ;

“ (On my part), the being ready to die (by intensity of  
endeavour) ; on Thy part, life-strengthening.

35 “ Since Thou adornedst my market (of external and internal  
excellences), without my being existent,

—“ By that custom and regulation, which Thou desiredst,

“ Take not the painting of embellishment, from my splen-  
dour ;

“ Give me a portion, from the treasure of forgiveness.

“ What wishest Thou from me, with so weak (dusty) an  
existence ?

“ Non-existent, I was at first : even so consider me.

32 The travelling of the holy traveller is of two kinds :—

*a.* Sayr ilā Allah, “travelling up to God,” so that the traveller  
comes forth from his human affections, and is attached to those  
Divine.

*b.* Sayr fī Allah, “travelling in God,” so that the traveller is  
immersed in the Divine essence.

The first line signifies the completing of (*a*) ; and the second the non-  
completing of (*b*.)

33 The second line may otherwise be rendered—

Turn not the cord (of the rein of the steed of endeavour) from Thy path.

35 Since, without my being existent, Thou adornedst my market ; and  
broughtest me forth from my non-existence to existence ; and gavest me  
splendour . . . .

The first line may otherwise be read—Without my endeavour.



“ Since Thou castedst a glance (of favour) on me, drive me not away ;

“ Since Thou cherishedst (me) strike not the whip (of Thy wrath) upon me.

“ Thou gavest me lofty rank (independence),

“ Seize Thou my hand (aid me) in this foot-tied place (the world).

40 “ Since Thou gavest me the (spiritual) fame of the renowned ones (of God),

“ O Ruler of Rulers! give me justice (that I may be independent of the world).

“ The head, on which Thou placedst the Crown (of external and internal excellence),

“ Cast not down, at the foot of every mean one of the road (the worldly one).

“ The heart, which became Thy secret-keeper, at Thy door,

“ Keep from beggary at every door (in this and in the next world).

“ Make my deeds good, like Thy own conduct ;

“ Act not with me as befits my (sinful) conduct.

“ In this (Thy) lofty Court, Nizámí

“ Brings only Mustafá (the Chosen One, Muhammad) the intercessor.”

38 The second line means—Make me not disgraced; none strikes Thy cherished one.

43 In Thy mercy, look; and behold not my sin.

40 Of just Rulers, God is most just. It is violence, therefore, to seek honour from the Rulers of the World. Ask God.



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A tree! (nay) the straight cypress in the garden of Religion ;

Earthly, in root ; heavenly, in branch :

The place of pilgrimage of those possessing pure-origin  
Angels and Prophets) ;

The Lord of Beneficence to the produce-devourers of the  
dust (men) :

A lamp, whose light, so long as it was not kindled,  
—Light was far from the eye of the world :

The blackness-giver to (the adorer of) the mole of those  
of the house of 'Abbás (the Faithful) ;

The whiteness-remover (by the antimony of Islám) from  
the eye of Sun-worshippers (the infidels) :

10 The lip, more welling with the water of Immortality than  
the breath of 'Isa ;

The body, more black-clad than the Water-of-Life :

6 Of Muḥammad, the purified body was of dust; the pure soul, of the  
sky, or of the sublime Universe.

The second line may be—

An earth in root (origin) ; a heaven, in branch.

9 Touching a mole with black colour is supposed to increase its beauty.

“ Sapídí ” signifies—a disease (whiteness) of the eye, which causes  
blindness.

'Abbás was the son of Muḥammad's uncle, and the ancestor of the  
black-clad 'Abbás-i-khalá,if, who reigned A.D. 749-1258, when the  
khiláfat came to an end.

Since “ khál ” signifies cloth of Yaman, the first line may be—

The blackness-giver to the Yaman-vestment of the house of 'Abbas.

10 “ Bád ” here signifies—the breath of Jesus, whose intrinsic quality  
(the Muslims say) was the raising of the dead to life and the curing of  
disease.

Muḥammad is said to be black-clad, by reason of veil and screen.

The Water of Immortality is situated in a dark land called “ *the  
Darkness.* ” See Canto lxi.

The sky his victual-tent pitcher on the earth,  
The earth (in boasting) his five prayer utterer to the sky :

The (house-) column from (being) his support became wise,  
The moon, by his finger, became finger-shattered :

The Rulers of Rúm and Ray, his tribute-bringers :  
Kisra (Khusrau) and Kay sent tribute to him :

- 11 “Panj naubat” may signify five things used in the time of joy—  
 duhul, the drum ná,e, the fife  
 damámat, the small brass drum tás, the drum  
 t̄ambak, the trumpet

Or it may mean—“namáz-i-panj gána,” the five daily prayers of a Muslim, the uttering of which reverberates from sky to sky.

At the door of the Monarch Sanjar, they used to beat five drums; before his time, four only.

“Chár-ták” is a blue coloured tent (in Hindústán called “ráwtí”) with two upright poles and one ridge pole, used as a kitchen.

“Khíma afgandan” signifies—

Khíma farúd áwardan, to lower (strike) a tent.

Khíma bar pá kardan, to set up (pitch) a tent.

- 12 In his own masjid, at Madína, Muḥammad used to lean against a column and give directions to his “companions.” When, a pulpit being built, he left the column, it began (through pain of separation) to lament. Muḥammad, taking it in his arms, consoled and hushed it into silence. This story is related in detail in the book of Prophecy, as one of his miracles, because the lamenting of a stone proves that it became (by Muḥammad’s blessing) possessed of sense. The spot is now marked by a stone column called “El Mukhallak.” The pulpit was made by one Banu, two cubits long, one cubit broad, with three steps, each one span in height. Muḥammad used to sit at the top. See “Burton’s Pilgrimage to Makka,” pages 229 and 247.

“Angusht kash” signifies—

shák shud, shattered

angusht kashída, finger-drawn

nábúd sákhtá, made non-existent

It is said that, at Makka, Muḥammad struck the moon in two halves.—See Clarke’s translation of the “Bustán of Sa’dí,” page 10.

- 13 Ray (built by Alexander the Great) is the capital of Persian ’Irák.  
 “Rúm” is an indefinite name for the region west of the Euphrates as far as the shores of the Euxine and the Mediterranean.  
 “Kay,” signifying king of kings, was given to four monarchs—  
 Kay Kubád (Dijoces); Kay Khusrau (Cyrus); Kay-Ká,us (Cyaxares);  
 Kay Luhrasp (Cambyses, or Smerdis the Mage).

An Ocean! what shall I say?—Like the Cloud, the rainer,  
In one hand the jewel (of the Kurán); in the other, the  
sword (of slaughter of infidels).

- 15 With the jewel (of the Kurán), the world adorned;  
With the sword (of slaughter), justice for the religion (of  
Islám) sought from the world.

If the Watchman (the King) draw his sword against  
(anyone's) head,  
The point of his sword takes crown and diadem.

When he (Muhammad) presses his foot (is resolute) to take  
the enemy's head,  
He transports to the (person's) head a sword that he drew  
not against his head.

A coat (made) of two worlds (this, the lining; and the  
next, the covering) they stitched together;  
And from those two (worlds) gathered decoration:

When that resplendent coat became his place (Muhammad's  
covering),  
It was less than his stature by a span.

- 20 On his stature, which God has adorned,  
Verily He has desired the Divine adornment.

- 17 Couplets 16 and 17 form a "kit'a-band.

If the watchman of the kingdom had drawn his sword against anyone's  
head, he would have cut through crown and diadem. But Muhammad,  
by purpose alone, without drawing his sword, cut off, from afar, his  
enemy's head.

- 18 "Afrokhtan" is a mistake of the scribe's for "andokhtan."

- 19 "Mulamma'" may signify—two-coloured. The colour of this world  
is ugly; that of the next, lovely.

"Daste" signifies—shabr; wajab.

The first line may be—

When that resplendent garment became his *little* coat.

- 20 Muhammad's stature was worthy of decoration appertaining to God,  
rather than of that appertaining to two worlds.

In the beginning of the work (of Creation), he was the key  
of liberality (of God);

By him, the locks of many citadels (of infidelity) opened.

By him, plenteousness at the scanty feast;

The evidence of the stone as to his miracle.

The Sultán empty of hand (austere), wool-wearing (world  
adornment—abandoning).

Submission buying, and Royalty selling :

On the night of swift flight,—by his decorated garment,  
Embellishment to the skies :

22 The word “feast” may refer to the feast of Islám. In past times, through the influence of the infidels, few were in the religion of the prophets of Islám. At the time of the embassy of the prophet, the feast of Islám acquired greatness by his auspiciousness.

Or it may refer to this—

One day a person invited Muḥammad to a feast at which the victuals ran short. By the blessing of the prophet, the scanty food became abundant to such a degree that all ate to satiety and yet there remained. It is said that one kid (*halwán*) sufficed for nearly three thousand persons.

The story of the stone is this—

Abú Jahl (on him be curs's!), secreting some pebbles in his hand, came before the messenger of God and said:—“If thou knowest what is in my hand, I will become of thy religion, and never again practise infidelity.”

The prophet said:—“If what is in thy hand gives evidence to my prophecy, what wilt thou?”

He replied:—“This will be more wonderful than that.”

The prophet said:—“In thy hand are some pebbles.”

The pebbles shouted saying:—“Muḥammad is the true prophet and only messenger!” or they recited the *Kalima*, e *shahádat*.

The accursed Abú Jahl, hearing this evidence of the pebbles said:—“Thou art a powerful magician who hast caused stones to speak.”

23 Muḥammad put away the title of king, and took up that of slave to God.

“Pashmína-posh” may signify—the woollen garment, which was the raiment of Ádam, the father of mankind, and of the prophets.

24 “Shab-i-turk-táz” signifies—the night on which Muḥammad ascended to Heaven. See Canto 21, couplet 70.

The Turkomans used to assault on a *dark* night.

“Mu'arraj” signifies—a decorated garment (not in the dictionary); “Mu'arrij” signifies—a ladder-ascender; “Mu'arrajgar” signifies—a decorator; “Mu'arrajgarán-i-falak” signifies—aflák-i-haftgána.

25 The (great) Night (earth's shadow) only a shadow of the canopy (of honour) of his ascent ;  
And the (lofty) sky, only a step of that (his) ladder (in search of propinquity to God).

---

“Jiráz” signifies—a golden shaft, on which they hang a banner.

The sky itself is both a garment decorated with stars, and also a decorator of its own decoration, by Muḥammad's ascent.

On the night of excursion and swift flight (to Heaven) of that Prophet who reached near to God and gave decoration to the heavenly beings, his decorated garment became (by his great exaltation) a golden shafted banner for the Heavens.

“Mu'arraĵarán” may signify—the angels, the stars, the attendants about the throne of God—all of whom are “ascenders.”

The couplet will then be—

On the night of swift flight—by his ascent (to Heaven),

Embellishment to the ladder-workers (angels, stars, attendants) of the sky ;

but this rendering is not so appropriate.

---

## CANTO IV.

THE NIGHT OF THE ASCENT OF MUHAMMAD, THE CHOSEN ONE  
(PEACE BE ON HIM).

1 A night that made the sky assembly-adorning (resplendent with stars),  
The night, through the splendour (of the stars) laid claim to (being) the day :

The canopy (the seventh heaven) of seven kings (the seven planets)—the throne ;

The jewel (of the stars) arrayed in (its own) silk of Chín (the azure sky) :

---

1 As the couplet stands, rá is understood after asmán. Otherwise the first line will be:—

A night,—which the sky made assembly-adorning (with stars).

For a curious account of the “night-journey” see:—Prideaux, “Life of Mahomet,” pp. 41–51; Muir's “Life of Mahomet,” ii., pp. 219–222; D'Herbelot, Art. “Borák”; Lane, “Modern Egyptians,” ii., pp. 225; The Kūrán, Sura XVII.

Of those green wearing (angels and Húrís) of the garden of  
Paradise, the chief (Rizván, the porter)  
Adorned with verdure the sowing and the sown-field :

(On such a night) Muhammad—who was the Sultan of  
this cradle (the earth),

(Who) was heir-apparent of so many Khulafā (prophets)—

5 Opened the mouth of the musk-bladder (of his body) in  
the temple of Jerusalem ;

Placed his head at (went to) the marge (of the sky), from  
the navel of the earth (Makka) :

Gave himself freedom from the bond (affections) of the  
world ;

Became intimate in friendship with the bearers of God's  
throne :

Bound up his chattels (departed) from this street (the  
world) of seventy paths (many sects),

Tent pitched at the seventh Heaven :

Heart disengaged from the work of the nine closets  
(amorous affairs) ;

To the nine closets of the sky (the nine Heavens)  
hastened :

He leaped from this dome (lust of the world) of four  
shackles (elements) ;

Urged to the lofty seventh sphere his steed !

10 A Burak—the hastener, lightning-like, beneath him,  
His housings, like the sun, bathed in light :

5 “ Sar-i-náfa kushadan ” signifies—mu'aṭṭar kardan, to beperfume.

“ Sar-i-máfa ” may signify—

Muḥammad's mouth, which, at Jerusalem, opened in discourses and  
words of the prophets.

“ Náfi-zamín ” signifies properly—Makka or the Ka'ba ; but it may  
here mean Jerusalem.

From Makka, Muḥammad went to Jerusalem ; he perfumed it with  
his corporeal odour ; and thence went to the skies.

The perfume departed not for three days.



A star, Canopus, in the zenith of Arabia (Makka) shined !  
From him (Burak), the perfumed leather of Yaman  
obtained colour :

A body of silk (soft) ! nay, a hoof of pearl (rounded) ;  
A mover (smooth and swift) like pearls on a silken thread :

11 The star, Suhayl, begins to rise from the south of Yaman, when the sun is in Leo ; (the beast) Burák is likened to it. Adhím is a perfumed leather (bulghár) of Yaman which by the rays of Suhayl acquires a red colour and an agreeable perfume. The phrase, perhaps, refers to—  
The bringing of the faith of Islám to Yaman.

12 Burák was silken as to body, silvern as to hoof ; and to such a degree swift moving that nothing could equal him.

Jalalu-d-dín in his commentaries on the Kurán thus reports from Muḥammad's own declarations—

I came riding on Al Burák, an animal of a white colour, greater than an ass and smaller than a mule, with cloven hoofs : and he bore me until I came to the Temple of Jerusalem, where I fastened him to the ring to which the prophets of old fastened him.

The author of the Mu,árijū-l-Nubuwat says :—

Then I beheld an animal standing larger than an ass, but less than a mule ; the face resembling that of a man, and the ears those of the elephant ; his feet like the horse's and his neck like the camel's ; his breast as a mule's, and his tail like a camel's ; his legs those of the ox with cloven hoofs. On his thighs he had two wings ; when these were expanded they included between them all from east to west, and when he drew them in they fitted close to his side.

When Jibráil (on him be peace) on the night of Muḥammad's ascent wished to bring a beautiful and graceful steed from paradise, the Angels refused. Hence for Muḥammad's riding he chose Burák, the meanest of all the steeds in Paradise.

Burák said :—Where takest thou me ? On hearing Muḥammad's name, he became greatly pleased and came forth ; but at the time of mounting he delayed and besought a covenant with the prophet, saying :—

In the plain of resurrection be pleased to ride me for the sake of interceding for the people.

The prophet consented.

Some say that Burák refused to let Muḥammad mount till he had interceded with God on his behalf.

They say that “lu,lu sham” (a flower beautiful and soft) should be substituted for “lu,lu sum.” The first line will then read :—

A body of silk ! nay the (delicate flower) lu,lu sham.



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He so proceeded that, from the impetuosity of his pace,  
His being at rest surpassed his being in motion (so that  
none knew of his going) :

He extended his pace to vision's limit (such was his  
stride) !

Verily he placed his own foot on vision.

20 The Prophet, on that Khatlan steed, the road-traveller,  
Brought forth dust from (trampled) the cystalline sphere  
(the sky).

Both he (Muhammad), the road-recogniser, and also the  
steed (Burák), the road-traveller ;

O excellent steed ! O excellent Rider !

When, from this monastery (of the world) he attempted  
the door (of the sky),

The sky, by his hand, made fresh its patched garment (of  
Faith).

For him, the blackness of the sky became a rose-garden,—  
For him, the luminous ones (the stars) luminous of eye  
become.

That Burák, notwithstanding being of little value, became, by Muḥammad's riding, joyous and leaped, saying:—Yes; a priceless night jewel, like the shining moon, has come. For when the mean beggar finds a priceless jewel he becomes joyous; and from much joy, his foot comes not to the earth

The first line may be rendered—That night-grazer (Burák) became intoxicated with his night colour.

The couplet may be—

That night,—with his (mean) night-colour, why became intoxicated  
That great night-lamp (Burák), come (from Paradise) like the  
moon (swiftly), to the hand (of Muḥammad) ?

18 The fowl so long as its flight reaches not the limit of swiftness, beats its wings; but when it reaches the height of flight, it beats not its wings and shows no motion.

20 Khatlán is a district in Badakhshán, famous for its breed of horses.

“Gird bar áwardan” here signifies—lakad kob sákhtan, to kick; pá, e mál kardan, to tread under foot.

22 “Khirká rá táza kardan” signifies—

Libás-i-tázagí yáftan; khirka, e khiláfat va naumurídí yáftan.  
In every sky is a door.

Within that screen, (God) that was free from stain,  
It is not proper to go, skirt dust-stained (with sin).

25 He first came to the Ocean of seven stars (the seven Heavens);  
Washed his foot in the seven earthly waters :

Let go his chattels (human qualities) on the stars (the  
seven planets);

Gave the cradle of sleep (of carelessness) to the moon.

Broke after that the pen on (entrusted writing to) Mercury  
(the Secretary of the Sky);

—For the one, who can neither read nor write, takes not  
up the pen—

Gave the smiling (open) countenance of disposition to Venus;  
Gave, thankfully, a round cake (orb) to the Sun :

24 It appears that Muḥammad's ascent to the throne of God was in the  
spirit, not in the body. See couplet 31.

Couplet 25 appears to contradict couplet 24. Nizámí's custom is first  
to mention the abstract (*khuláṣa*) of the tales (*k̄iṣaṣ*), by way of sum-  
mary (*ijmál*), and afterwards to work out the details.

See Canto xxiii., couplet 18 ; xxiv. 74.

25 "Haft-áb-i-*khákí*" signifies—*baḥár-i-sab'a-i-ikálím-i-sab'a*, the seven  
seas of the seven chimes.

Each of the seven Heavens (like to a sea) is the place of one of the  
seven planets ; every star in it is like unto a pearl.

The second line may be—

(a) He washed his dusty foot in seven waters.

(b) He washed the dust of his foot in seven waters.

26 The first line gives the summary of the details mentioned in couplets  
26 to 32.

The moon, in waning and waxing, has in tropical climates the form  
and the position of a cradle. Hence, Muḥammad is said to have given  
it a cradle.

The effects of the moon in producing sleep are well-known ; since it  
is the "courier of the Sky," it often sleeps not.

27 Muslims call Muḥammad, who could neither read nor write—*Nabíy*  
*Ummíy*, the Illiterate Prophet.

"*Kalam shikastan*" signifies—*pesh kash kardan* ; *guzashtan-i-ṣifat-i-*  
*kitábat*.

28 "Náhed" = *Zuhra* = *lu, lu, e falak*, Venus ; or the pearl or the minstrel  
of the sky.

"*Ṭalák ṭabí'at*" signifies—

*Kushádagí, e ṭab'* ; *imbisát ki muḳtaṣí, e ṭabí'at-i-basharí ast*.

Gave the fire of his own wrath to Mars ;  
—Because, anger went not farther in that path (to God's  
throne).—

30 Let loose self-adornment on Jupiter ;  
Fixed another signet-stone on his ring (of command) :  
Gave the blackness of the book (of human letters) to Saturn ;  
Took only the pure jewel (of his own purified Soul) with  
himself :

Prepared for every stage (constellation) a present (of his  
corporeal qualities),  
To such an extent that, with a heart alone (purged from  
dross), he remained.

The souls of the Prophets his dust become (followed in his  
rear) ;  
Each one hand-fixed (in attendance) in his saddle-strap.  
He urged—height on height, mountain on mountain ;  
Caused his steed to leap (from) hill to hill.

29 Mars is called—turk yá jallád-i-falak, the soldier or the executioner of  
the sky.

30 Jupiter, the judge of the sky, is self-adorning and self-fashioning.  
For a judge it is proper to bind the turban and to display pomp.

The second line may be—

Jupiter fixed another signet-stone on his ring (of command).

31 To Saturn he gave the arts of reading and writing (external arts).

32 “Nuzul” may signify—*tuhfa*, a present. If it be so, couplets 26 to  
31 will stand as they are. If it mean—food, etc., provided for a *guest*,  
Muhammad must be regarded as the *guest*, not the host, of the seven  
planets. The first line of this couplet will then read—

Gave up (abandoned) the gifts (presented to him by the seven  
planets) at every stage.

In this second rendering there is a difficulty—

“Ba chíze pardákhtan” signifies—to be engaged in a matter.

“Az „ „ „ —to be disengaged from a matter ; to  
abandon it.

Hence, “ba nuzule pardákhtan” will signify—to be engaged in ar-  
ranging a present.

34 “Kamar,” “koh,” “girewa,” each here signifies—the sky.

Muhammad's ascent was made in such a way, as a lofty hill on  
another hill climbs. He passed from sky to sky, till he reached the  
throne of God.

35 In message-service for him, Khizr and Músa running;  
 What shall I say? Masíha (the Messiah) running in his  
 suite!

In the limit (of time), in which they express a breath;  
 Nay; in which they express a single eye-torment (eye-  
 twinkling),—

He passed beyond the roof of the sky;  
 (And) folded the leaf (page) of earth and Time.

From the speed of his motion,—saw not  
 Any of those around him, his dust (of flight).

In that excursion, from his arrow (Burák) full of power,  
 The sky remained behind many bow-shots.

40 In far observatories (the lofty heavens), his (luminous)  
 body wove  
 Upon the spirits, bodies (garments) of light.

35 It is said that—Jesus proceeded on his own ass. Hárún was the  
 eldest brother of Moses.

36 Three renderings are given—

Na bal chasm-zakhme

„ yak „ „

„ dam balki chashme.

“Zakhm-i-chashme” signifies—ásíb-i-chashm, eye-calamity, fatal  
 misfortune.

37 “Zamán” signifies—the space between earth and heaven, the field of  
 day and night.

38 When a man runs swiftly on the tips of his toes he raises no dust.

39 See Canto iii., couplet 24.

“Partab” may signify—a featherless arrow that falls farther than a  
 feathered one; powerful.

The first line may be—

In that excursion from his arrow (body) full of power.

40 “Raşad” may signify—information-takers, who sit at the head of  
 the road; the place of their sitting; a lofty platform which the sages  
 of past times built with a height of seven hundred yards (gaz) on  
 mountain-tops, whence they viewed the rising and the setting of the  
 stars, and other heavenly actions.

In that road (of excursion) void of the path of wandering,  
Both his load (of self) and his steed (Burák) left.

The angel Jibrá'il, by his path, wing-shed (impotent);  
The angel Isráfil from that contest (of swift flight) fled.

The abode "Rafraf" (of Israfil), by farsangs passed;  
He made rhythmical sounds (in praise and prayer) in that  
(higher) screen.

From the door of Jibrá'il's abode to the pillar of God's  
throne,  
Step by step, the carpet—his purity cast,

45 He passed beyond the council place of the bearers of God's  
throne;  
Came to Daraj, and travelled (completed) the stage.

The region of sides (dimensions) reached the limit  
(ended);  
The cutting (ending) reached the compass of Time (God's  
throne).

The earth-born-one (Muhammad), to the sky hastened,  
Earth and sky hurled back;

41 "Be ráh az áwáragí" may mean—

A road far from confusion or wandering;

„ in which is no path of wandering;

„ which is roadless, or in which travelling is difficult.

43 "Rafraf" may signify—a valuable couch or a decorated litter, which  
appeared after Burák was left at the Sudratu-l-Muntaha (Jibrá'il's  
abode), and on which Muhammad ascended to God's throne.

One farsang=3 karsh=6 miles.

44 "'Uşmat" signifies—tanhá,í va tajríd.

The second line may be—

Step by step, the Carpet of Purity, (God) cast.

45 "Daraj" may mean—a place in Paradise; the splendour of God.

Having travelled all the stages, Muhammad reached the precincts of  
God's throne.

46 When Muhammad, beloved of God in eternity without beginning,  
approached the throne of God, dimensions of space ceased, and the  
compass of Time terminated; because the sides ended in Heaven's  
convex surface.

Caused his solitary journeying (free from corporeal affec-  
 tions) to reach to such a place,  
 That of his existence naught remained with him.

When he became a dancer (traveller), in the path of non-  
 existence,  
 He came out from his own existence.

50 In that circle of revolution of its path,  
 From (by) his head (-place), appeared his foot-place.

Boldly, he travelled that path (by God's throne) without  
 nadir, or zenith ;  
 —For, in a circle, is neither highth nor depth.—

They (the ministers of Fate and Destiny) uplifted the veil  
 of (God's) majesty ;  
 They made the closet (God's throne) void of strangers  
 (angels and spirits).

In that place, in which thought has seen no place,  
 Prayer (came) from Muhammad ; and acceptance (of  
 prayer) from God.

A voice that proceeded without the agency (of the tongue)  
 he heard,  
 The countenance of God, fit to be beheld,—he beheld.

48 The second line means—In observing the majesty of God, he became senseless.

49 “Nístí” signifies—lá makán ; faná fi lláh.

This couplet explains couplet 48.

Couplet 48 describes the passing away of lusts and human qualities ;  
 couplet 49, the passing away of possible existence (hastí-i-imkání).

50 In the first line o refers to dá,ira ; in the second it refers in both cases to Muḥammad.

When limit remained not, sublimity and profundity [zenith (faḥ) and nádír (taḥt)] became one, and difference between the motion of hand and of foot ceased.

When he passed beyond the skies, depth (zer) and height (bálá) became one ; and so beginning and end. See couplet 41.

For the use of the word “highth,” see Mason's “English Grammar,” 21st edition, page 125.



55 Of the Presence possessed of majesty (God)—he beheld so  
much that

Neither was side on that side, nor (external) form on this side.

His body, all eager like the narcissus become,—  
A single thorn (prohibitor) around him wandered not.

In that narcissus-form, which that garden (Muhammad)  
had,

Perhaps his eyes possessed the collyrium of Mázágh!

He passed by the tray of intimate friendship (with God);  
He both enjoyed; and, also, made the gift (of Islam) to  
us special ones (true Muslims).

His heart took the splendour of God's grace;  
Behold the great orphan (Muhammad)—what sovereignty  
he seized!

60 Towards the earth, he came face-illumined;  
Every science of divine philosophy learned:

Went (to God's throne) and returned, in such a way,  
As comes into the imagination of none.

From the impetuosity with which, lightning-like, he  
measured the road (travelled),  
The heat of (arising from) his sleeping departed not from  
the sleeping-place.

55 With the eye of the head, not of the heart, Muḥammad beheld God's  
Court, sideless, formless. In the *Makhzanu-l-asrār*, Nizámí says—

With the other eye Muḥammad gazed;

Nay, he saw by that (eye) which he had in his head.

That side refers to God; this side to Muḥammad, whose body was all  
light.

56 The narcissus, whose body is all eye, has no thorn.

57 "Haraf" signifies—taraf.

The blessed Kurán says:—"The Prophet's eye looked not at any  
other thing and committed not disobedience. All things glanced at  
the Prophet; but he regarded none save God.

The spirits gazed so much at Muḥammad that he became of narcissus-  
form (all eye).



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70 With these four Sultans of Darvesh name,  
Four takbirs (the end) of the empire (of the khiláfat of  
Islám) became completed.

O excellent Leader of those sent (prophets) !  
The Acceptor of excuse (for sin) of those fallen (in adoration  
of God) :

The first great standard, in the beginning of Creation ;  
The last great sign, in the end of Time.

Thou art the Chosen-One of both Worlds ;  
If anyone be like thee, thou art indeed that one.

Thou art the key of the lock of treasures,  
The door of good and of bad made apparent to us.

75 Night and day, without our covenanting,  
The decree struck—" O my Follower ! O my Follower !"

Of the meanest of the followers of thy dust (path),—I  
Notwithstanding this (my) weakness (in the faith of Islam)  
—the great prey of thy saddle-strap.

70 "Takbír," magnifying God by saying, "Allah akbar" (God is  
greatest) here signifies—Khátima, kar, the end; namáz-i-janáza, funeral  
prayer.

"Daulat" signifies—khiláfat-i-dín-i-Muhammad; asbáb-i-dunyaví.

The four sultans of darvesh-form recited the takbír (the funeral  
prayer) over the empire, thinking it dead. Whatever are the conditions  
of world-abandonment, performing pilgrimage, fighting against infidels,  
and making the five benedictions—these four successors of Muhammad  
performed.

72 Muhammad was created before all; and will be the first to rise.

74 "Ganjínahá" here signifies—

sharí'at, the laws of Muhammad    hakíkat, truth

ṭaríkat; the way of God            ma'rifat, the knowledge of God.

Or it may mean—amr-i-hakḱ-ṭa'ála; ahkám-i-halál va harám; sawáb  
va 'azáb-i-bandagán.

75 "Be zimmatí" signifies—be'ahd va paimán búdan, the being without  
covenant.

"Zimmatí" signifies—ṣáhib-i-zimmat.

76 They fasten not feeble game with game-cords to the saddle.

Nizami, who became city-bound (captive) in Ganja-city,  
Let him not be portionless of thy blessing!

---

77 “Shahr-band” signifies—one who, by the magistrate’s order, is forbidden to leave the town.

Nizámí was born at Ganja, a town (on the river Ganja flowing into the Kur or Cyrus), four days distant east of Erivan (near which the Armenians say Noah planted his vineyard), which abounds with vineyards, gardens, and fruit-trees; and has a pleasant climate. Hamd Allah, who died in A.D. 1349 (A.H. 750), in his work “Mizhatu-l-kulúb,” relates that this town, founded by Alexander the Great, was rebuilt by Kay Kubád (Dijoces); that it was formerly very great and well-populated; and that remains of some of the buildings are still to be seen.

M. Klaproth in his description of the Russian Provinces between the Caspian and the Black Sea, says:—

“Ganja, a very beautiful city, was long governed by a khan who was vassal to Heracleus, King of Georgia. When the Russians took possession of this kingdom, Javát, the khan, refused to submit, Prince Tzitzianof marched against him at the head of three thousand men.

“On the 15th of January, 1804, he took the town by assault; the khan was shot. The officers obtained much booty, and called the town after the Empress Elizabeth, Elizabetopol.

“This town was once as great as it was beautiful. One may yet behold the ruins of a great number of houses and káraván sárás; and, at a distance, a sepulchral edifice in stone, of which the vault is beautifully and artistically constructed.

“The population consists of Turkomans, with a few Armenians.”

Sir John Chardin (circa A.D. 1672) says:—

“The complexion of the Georgians is most beautiful; you can scarce see an ill-favoured person among them; and the women are so exquisitely handsome that it is hardly possible to look upon them and not be in love with them.”

Sikandar appears to have been of the same opinion. See Cantos xxxvii., xxxviii. and xxxix., describing Noshába, the Queen of Burdá, in the vicinity of Ganja.

“Ganja” (compounded of ganj, treasure, and the obscure há) signifies—treasure-place.

Sikandar, on his way to the East, buried the treasure of his army at Ganja and returned by a different route. It must, therefore, be concluded that the treasure still lies buried there.

See Canto xl., couplet 66, 71 and 82.

## CANTO V.

## ON THE COMPOSING OF THE BOOK.

A night, like the morning, with the jewel (of Divine splendour) adorned ;

With so many *morning* prayers (from God) desired.

From the luminous moon-light, the world shining ;

From the Earth's navel musk (darkness of night) poured out (dissipated).

The market of dust (the world) became void of clamour ;

The ear reposed from the clamour of the bells (of the Kafilá).

The night guardians with sleep intoxicated become ;

The true morning head to the water lowered (not dawned).

5 I,—from the work of the world (sleeping) hand uplifted ;

With the chain of thought, foot-bound become :

(In intense thought), heart expanded, but eye stitched ;

For keeping the path (of thought), heart kindled,

1 Morning prayers are especially agreeable to God—so says the glorious Korán.

“Jarás” signifies—zangalah-i-buzurg, a large globular bell, which they fasten to the neck ; it is sometimes called—dará.

All the animals had gone to sleep, and the sound of the káfila-bell reached not the ear. Or, the market of the world had become void of the noise of men. Because, in the very early morning, all are in the sweet sleep of carelessness ; and even the hour-bell is silent.

In the country, guards fasten to the waist bells, the noise of which serves to keep them alert and vigilant. In Canto xix., couplet 50, we have—

“From his waist the watchman of the sky (Saturn) suspended

“A golden bell, for the guarding of the King.”

4 “Şubh-i-şádik” signifies—the true dawn.

; kázib „ false „

“Sar ba áb faro burdan” signifies—ghota zadan ; ná padíd shudan. The length of the night was such that it might be said—the true dawn appeared not.

6 Dil kushádan va dída bastan are necessary for contemplation.

“Ráh.dáshtan” signifies—safr kardan va muntazir búdan ; khaşş kardan-i-ráh bará,e ámadan va shudan.

On this account,—How is it proper for me to make a  
game-receptacle (work of lustrous verse)?

To cast a prey (the subject of verse) into that receptacle?

My head cast (on the knee) like one distraught;  
Like the pillow of asses in the ass-picture:

My head found a place on the top of the knee;  
Earth (the knee) beneath my head (lowered in thought);  
sky (the head) beneath my foot (of thought):

10 (By reason of perturbation) in the pulse of my limbs, ease  
none;

My head (in intensity of thought) the foot of my chair (of  
thought) become:

In motion of thought, road travelling to the upper world,  
From side to side (the whole body) a round revolver become:

7 “Matrah” signifies—anything with which they make a prey of  
animals. Some say it is a large net; others, a bag in which hunters  
put the birds which they have caught. This word is not given in  
Johnson-Richardson’s Dictionary.

8 In some cases, sarún occurs in place of saram. It means a horn, but  
here signifies the buttocks of men or of animals.

“Gorín-nigár” is a picture-gallery, in which they paint the forms of  
asses and other animals. The custom of sitting of asses is in this wise  
—When they come from the grazing-place to the sleeping-place, they  
make a circle. Then one sits down, and another (placing his head on  
the knee of the first) sleeps; and so for the rest.

In the Gorín-nigár, they paint the picture in this very way. Nizámí  
compares his own state to that of the asses in the ass-picture.

The difficulty is that here he places his head on his own knee; whereas,  
in the ass-picture, the asses place their heads on one another’s knees.

It is said that the ass places his head on *his own* knee, and not on  
that of another.

“Ásíma” comes from—sám, ásám, ásáma.

9 Although earth was beneath my head, and by reason of abjectness  
and lowness apparently the head-pillow,—yet the sky was beneath my  
foot. I had really brought the lofty world into my possession; then the  
sky was beneath my head.

10 By intensity of thought, true moderate motion had gone out of my  
pulse in such a way that a state of perturbation appeared; and my head  
had become lowered to such a degree that you may say it was beneath  
my foot.

11 “Gírd-gard” signifies—mudawwar-gardanda, a round revolver.

(Apparently), my body in the corner (of retirement) left ;  
 (Really), to the plain of the Soul (the upper world) road-  
 provision taken up :

Sometimes, example (counsel)-accepting from the unread  
 tablet ;

Sometimes, lesson-taking from the books of the ancients.

Like a candle, fire (by intensity of thought) fell into my  
 garden (of the brain) ;

My (burning) garden (brain) became my fiery mark.

15 (The brain) the melter, like wax in the sun ;  
 By such a piece of wax (consuming thought, the path  
 of) sleep, closed to my eye.

From me (from seeing my state) the Magicians learned,  
 Since by their own wax, they stitched up (prevented)  
 the sleep (of men).

In those contemplative paths (of verse),  
 The pure (whole) brain in my head became perturbed.

“Gard-gard” signifies—revolving, revolving=much revolving.

So they say : *khátir-i-dostán bāgh-bāgh shiguft.*

Sometimes, in thought, I was head-on-knee ; sometimes, from this  
 side to that side rolling, rolling, (I had) gone.

12 Apparently, I had placed my gross body in a corner ; really, I had  
 become a traveller to the Upper World, whence, as stated in the tra-  
 ditions, poets bring weighed subtleties.

13 From the books of unskilful poets that obtained not currency, I took  
 warning, saying:—“Why should I waste time like them in uttering idle  
 tales ? I will utter weighed words that shall pierce the soul.”

The unread tablet may signify—the work of a poet devoid of skill, or  
 that of a new poet yet unread, but worthy of being read.

16 If *mom-i-man* be read for “*mom-i-khud*,” the second line (the cause  
 of the first) will be—

Since with my wax (my brain, the melter) they (Fate and Destiny)  
 stitched up (prevented) my sleep . . . .

Magicians close the path of sleep to a man, by making his effigy in  
 wax, sticking it hot into his eye, and uttering an enchantment over it.

When *mom-i-khud* is read, the second line qualifies the first.

17 “*Andeshnák*” signifies—that stage of thought when it reaches far  
 distant places.

From the agitation (sleep) of the brain, came mine a  
dream ;

In that dream, I beheld a beautiful garden (the lustrous  
verse of the Sikandar Náma),

From which variegated garden I kept plucking the date  
(of subtlety) ;

And of it kept giving to whomsoever I saw.

20 The date-gatherer (Nizami) came (awoke) from sweet  
sleep :

—A brain, full of fire (verse) ; a mouth, full of water  
(haste to write the verse).

At the first prayer (dawn), the mu,azzin exclaimed :

“ Pure is the Living-One, who never dies ! ”

—A sudden cry (on hearing this prayer) issued from me ;  
For I was full of thought (grief), and void of myself—

When the morning of happiness appeared in proper time,  
I became alive (returned to sense) like the wind in the  
morning time.

I lit up a candle (of the lustrous verse beheld in the dream)  
night-illuminating ;

And, like the candle, burned with the thought (of establish-  
ing the verse).

18 This Sikandar Náma is a maṣnaví, which means—a ballad, a romance  
or an epic in rhyme, such that each miṣra (line) rhymes with its fellow  
but the same rhyme runs not through the whole of the poem.

20 My brain (from the fire of desire) was hot ; and my mouth (from  
envy) full of water—from the dates which I had seen in my dream.

21 The mu,azzin of the masjid, before morning, in the streets of the  
city, with a lofty voice, exclaims : سبحان حى الذى لا يموت so that morning  
risers become awake.

In some places, the mu,azzin, from the pulpit of the masjid, with a  
loud voice, utters : . . . سبحان so that 'sleepers, becoming awake,  
may hear and afterwards recite that glorious prayer of grace.

22 Those sick for God fall into ecstasy on hearing His name.

23 “ Pagah ” is the antithesis of begáh.



25 My heart engaged with the tongue, in word-cherishing,  
—Like (the angel) Harut and (the woman) Zuhra, in  
sorcery—

Saying: “How is it proper to sit so long without employ-  
ment?”

Again, I may bring a fresh mode (the versification of  
this book) to my hand;

May bring a strange (new) note into song;

May give blessing to the souls of former ones (Kings con-  
temporary with Sikandar).

25 Zuhra was a singer, who, from desire of the great name of God, went in the garment of a harlot, to every Fakír, and to everyone perfect in the knowledge of God. In the time of David, when the angels accused men of disobedience, God, out of the perfection of sovereignty and compassion, said: “In mankind, passion and lust are the cause of sin; if these possessed you, the same result would follow.”

The angels replied: “This would never be.”

An order was immediately passed for bringing an angel, distinguished for good qualities. They brought the angels, Hárút and Márút. The great Creator, with His perfect power, having occupied Himself with their temperament, and made over to them the decision of the dispute,—dismissed them to the earth and taught them the great name of God.

Those two angels, by the power of that great name, kept coming and going.

Zuhra, on hearing of this circumstance, came to them, and they became enamoured of her. Going to her house, they drank wine; worshipped her idol; slew her husband; and taught her the great name of God.

Zuhra, having washed and changed her garments, recited the great name; and, by its blessing, ascended to the sky, where she mingled her splendour with the star, Venus (Zuhra). The two angels, becoming captives to the wrath of God (on account of their passion for Zuhra), were confined, head downwards, in the pit of the city of Bábil (Babylon), where they taught men sorcery.

According to the maṣnawí of Maulaví Rúm, the two angels said to God: “If we two may go to the earth, we will restrain mankind from iniquity, and prosperity will, assuredly, appear.”

See Genesis vi. 2, 4; “The Loves of the Angels,” by Moore; “Heaven and Earth,” by Byron; “Spanish Ballads,” by Lockhart.

27 Some say that the second line means—the blessing of a certain king belonging to the race of past kings.



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If thou light up a hundred lamps (of poetry) like the  
 moon,  
 On them will be the name (mark) of robbery from the  
 sun (Nizami).

36 It is well known that the moon's light is derived from the sun.

## CANTO VI.

### A STORY BY WAY OF APOLOGUE.

I (have) heard that an insolent fellow, liver-consumed  
 (state-distressed)

Possessed an old gold coin (an ashrafi) newly-gained.

He heard from old men, dinar-understanding (possessors  
 of wealth),

That, in the world, gold brings gold; treasure, treasure.

He went to the market, so that with gold he might draw  
 gold;

Might attract a gold coin with (his own) gold coin.

He reached the shop of a certain jewel-seller,

Than whose gold more he beheld not in one place.

5 Spilled from a large tight leathern bag,—gold;

Gold filings, with gold filings; and gold, with gold.

1 Men accept this tale as part of Nizámí's work, and consider it true; but indeed it is spurious. See the commentary by Muḥammad Gulví, page 55 (near the foot).

“Rind” here signifies—*mardum-i-muhil be bák va be kaid*, a knave, fearless and unrestrained. But, in the language of holy travellers, it means—one acquainted with the *shara'iyat*, *ṭaríkat*, *ḥaḳíkat* and *ma'rifat*.

3 The second line may be:—

Might attract the whole wealth of the West with (his own) gold coin.

For *durustast durust*, read *durustá durust*.

“Ambán” signifies—a bag made of kid-skin, which Kalandars fasten to the waist, and into which they put their victuals.

“Chust” signifies—*khúb*, *kalán*; *tang va yakjá muḥkam shuda*.

In the hope of (drawing) that treasure, wall-built (heaped up).

He cast his dinar from his hand.

When his dinar flew from his hand

He turned his head towards the Banker's treasure.

The man became helpless as to acquiring gold,

Or, as to mixing that *one* (piece) with a hundred (gold pieces).

With lamentation, he uttered a cry on account of (his own) gold ;

He wept, before the man, jewel-selling,

10 Saying : " From the region of the world, with some delay (a life-time),

" I had brought to my grasp a piece of pure gold.

" Not in sageness (but) in foolishness,—I heard

" That gold attracts gold, when thou placest (both) together.

" I hastened to the treasure of this shop ;

" I cast my gold at this treasure.

" Perhaps, that gold (of mine) with this (of thine) may become scattered ;

" This gold itself, with that gold, become mixed."

The Banker, a worthy man, laughed,

And related to him the tale of the mixing of gold,

15 Saying : " Much comes not to a little ;

" A one comes to the hundred, not the hundred to a one."

Whosoever became a thief of my store-house (of verse),

(For him), this tale of the watchman of my road is sufficient.

Many (an ox-) mill (there is) which is noise-making,

When they inquire, it is the (mere) labourer (under orders) of the official.

17 There are many poets who have reputation for eloquence. When they examine they often find that their wealth of verse is the capital of others.

—From thieves (plagiarists) recompense sufficient is mine  
That they bring not continually against me the shout of—  
“ Thief ! ”—

The black ones, who plunder the road,  
Make, by thieving, the world black (desolate).

20 They bring not forth (kindle not) hot a fire (of theft)  
by day ;  
Because, eye keeps having shame of eye.

Behold ! In the white (illumined) day, the writers (of my  
time)—

How they fashion a pen (of subtlety) from the musk  
(black) willow (of my lustrous verse).

My secret (lustrous hidden subtlety of verse), which they  
openly take,  
Is from (the town of) Ganja, (even) if they take it to  
Bukhára.

The household chattels which are secret (stolen) they  
(the Bukháriots) buy ;  
For stolen chattels are cheap.

But when the crime (of the theft) becomes exposed,  
The heart of (their) friends becomes merciless (as to re-  
specting them).

25 If the thing stolen raise a cry,  
The watchman, thief-seizer, cuts off his hand.

“ Mazdur-i-díván ” signifies—one who makes a show with the goods  
of others.

19 “ Siyáhán ” signifies—men of Hindústán, who are as notorious for  
robbery as for blackness of complexion.

20 They (the black ones, the robbers) cannot by day excite the fire of  
iniquity ; because eye has shame of eye. But the plagiarists, in the  
luminous day, take away my subtleties of verse. See canto xi.  
couplet 39.

Couplets 17, 18, 19 and 20 form aḳiṭ'a-band.

25 “ Nafír bar áwardan ” signifies—zāhir shudan ; zahúr-yáftan.

Best,—if I let go (the thief of my verse) ; for Time itself  
Is the teacher (of the people) as to every good and bad  
thing.

The balance (of justice) of the sphere, revolving by design,  
Left not, and leaves not anything unweighed (unproved).

Come, Cup-bearer ! show me the wine (of senselessness) ;  
And give me of that draught of senseless ones.

By that bitter draught, make me senseless ;  
Perhaps, I may forget myself.

27 “Mándan” signifies—guzáshtan.

“Gardan-i-basích” signifies—gardan ba basích.

The sky dispenses to everyone the requital of good and of bad deeds.

28 For the meaning of sákí, cup-bearer ; and of mai, wine—see canto vii.  
couplets 37, 68 ; xiv. 47 ; lxxi. 42.

## CANTO VII.

### ON THE VERSIFYING OF THE BOOK.

O Nizami ! thou art a great Master of Fame ;  
Old thou art become, yet art thou fresh (with spiritual  
power) as before.

Like lions, expand with power thy claw ;  
Like the fox, stain not thyself with colour (of deceit).

1 For poetry's sake, the sign of the vocative is, in the original, omitted.

2 “Sar-panja” signifies—panja, e dast.

The word sar is redundant.

This couplet hints at abandoning retirement, and choosing entertain-  
ment.

The second line means—

Display not deceit for the sake of not coming forth from the corner  
of retirement.

I have heard that, in Russia, the coloured (decorated) fox  
Is self-adorning, in the manner of a bride.

When the day is raining, or the wind whirling,  
He brings not forth his hair (fur-coat) from the lair  
("earth").

6 He makes his abode, in a corner, without victuals,  
Licks not (anything) save his own leg and foot;

(And) devours his own blood (from hunger) for the sake  
of his fur coat :

—Everyone cherishes the body ; he, his fur-garment.—

In the end, when Death approaches him,  
His hair becomes painful to his body.

For the sake of that fur-coat, they attempt his blood :  
With ignominy, they pluck it from the body.

Why is it necessary to adorn such a carpet (outward  
person),

The rising from which (to go to the grave) is unavoidable ?

10 Every animal, that is not self-adorning,  
For his injury, avarice has no desire.

Come out of this screen of seven colours (of outward self-  
decoration) and be content (with God) !

For, the mirror beneath the blight is black (Ethiopian-like).

3 " 'Arús " signifies—a man, or a woman, married not longer than three  
days and nights.

" Naward " signifies—surákh-i-pechídár, a winding hole.

" Rang " may signify—tīrz. Rús is said to be a country (Russia)  
near to the Land of Darkness.

7 " Wabal " signifies—ná-gawár shudan.

" Múyina," or " múyína," is like—zarína, párína. The termination is  
sometimes redundant, as in—ganjína.

9 " Ná-guzír " signifies—zarúr.

11 " Zangí " here signifies—habshí. See canto xix. couplets 242, 243 ;  
xx. 64.

" Parda,e haft rang " may signify—inconstant time ; the world of  
seven climes ; the seven skies, each of which has a different colour ; the  
corner of retirement.

Thou art neither red sulphur, nor white ruby,  
That the Seeker should be hopeless of (finding) thee.

Enough—evoking these sorceries (of self-approval and  
self-adornment)

Not mixing, like the magicians, with persons.

Mingle with men, if thou be a man;  
For to a man a man is habituated.

15 If thou be a mine of treasure, (and) come not to the hand  
(of men),—

Much treasure there is of this sort (despised) beneath the  
dust.

When the fruit-possessor (tree) falls (is) far from the  
fruit-devourer,

Whether the date, or the thorn, be the date-tree's,—what  
matter?

Youth departed, and (length of) life remained not;  
Say to the world: “Remain not, since youth remained not!”

Youth is the beauty of a man;  
When beauty departs, how may joyfulness remain?

12 “Gú-gird” signifies—kibrít.

There are four kinds of sulphur—white, black, red and yellow.

Red sulphur, like the white ruby, is very rare.

13 Magicians associate not with persons.

Enough—building up charming verse, magic-like, and by them  
making men desirous of thy society and, like the magicians, not asso-  
ciating with persons.

14 “Khú-gar” signifies—ulfat-gírand The Sages have said:

“The man who claims intellectuality desires union with others.”

“Mardum” (both singular and plural) is here plural.

15 If thou chooseth retirement, it is nothing to be proud of; much trea-  
sure lies buried and despised beneath the soil.

17 “Ma mán” signifies—ma-básh; níst-shau.

To the child is hope of youth; to the youth, of old age; and to the  
old man, of nothing.

In youth, the abandoning of retirement and the choosing of society  
is pleasant; in old age, the issuing from retirement is irksome and  
difficult.



What treasure (of excellence and skill) is that which is  
not a portion for me?

Alas! youth. Not mine is youth.

20 When the nerve (the great vein) became sluggish, and the  
(back-) bone worn out,

Utter no more the tale of beauty.

When from the hand departed the pride of youthfulness,  
Wash thy hand (despair) of joyfulness.

The brightness of the face (aspect) of the flower-garden (of  
youth) is as long

As the box-tree (a youth) is laughing with the tulip (a  
damsel).

When the autumnal wind (old age) falls upon the garden  
(season of youth).

Time gives the place of the nightingale (joyousness) to the  
crow (sadness).

The leaf (the teeth, or the hair) goes falling from the lofty  
bough,

The hearts of the gardeners (old men) become sorrowful.

25 The sweet odours of Basil (joyousness) disappear from the  
flower-garden ;

No one seeks the key of the door of the garden.

O ancient nightingale, years-endured (Nizami)! Bewail,—  
That the cheek of the red rose became yellow :

20 The second line may be :—

Alas! My youth is not (in duration, even) like the smallest division  
of time.

21 When the pride of youth, which is like the flashing of an ignited  
chip, leaves thee, and old age comes,—put aside insolent-bearing; for  
youth returns not.

Couplets 21, 22, and 23 form a *ḳiṭ'a*-band.

25 “*Rihá*, in” (sing. *rihán*) signifies—the rare perfume called “Holy  
Basil.” It is sold by Piesse and Lubin, of London, in bottles at 2s. 6d.,  
5s. and 10s. each.

Neither desires the old man joyousness, nor shows him anyone joy-  
ousness.

26 Some say that the nightingale's lament is in spring, not in autumn.



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35 From the mountain (the head) came up the cloud, camphor-raining (white hair);  
The nature of the earth (the body) became camphor-devouring (virility-wanting).

Sometimes, the heart inclines to moving;  
Sometimes, the head makes praise of sleeping.

The reproach of brides (damsels) came to my ear;  
The jar (of the body) became empty (of the wine of prosperity); and the Cup-bearer (youth's vigour), silent.

The head turned from sport (of youthfulness); and the ear from song;  
For the time of farewell to the marching-place (this world) became near.

The corner (of retirement),—better than the Karavan-sara, e (the public edifice) at such a time,  
When Time widely displays hand-stretching (for plunder of life).

35 “Káfúr khwar” signifies—very cold.

36 Sometimes, the temperament desires exercise; but, through feebleness, the body moves not. Sometimes, the head, from complete exhaustion, desires sleep; but, from aridity of brain, sleep comes not.

37 “Sákí” here means—a bride (damsel); or youth's vigour. See couplet 68.

The brides (damsels) reproached; for they considered me not worthy of their society.

If *nayáyad* be read for *dar ámad*, the first line will read:

The reproach (cajolery) of damsels came not to my ear (they regarded me not);

For the jar (the body) . . . .

“*Itáb*” signifies—*náz va andáz*.

By reason of old age, the heart turns away from the acceptance of their caresses.

38 The word *gáh* in *kúch-gáh* may signify *place* or *time* as—  
subh-gáh, morning time      *şaid-gáh*, hunting place  
shám-gáh, evening      „      *ramídan-gáh*, terrorizing place

The world is a place from which it is necessary to march.

39 “Káj” is the name of a *Káraván-sará*, e between Kirm and Ray.

“*Dast-yází*” (from *dast yazídan*, to stretch out the hand) signifies—

40 Of the moth, the spectacle (sight) is as long as  
The candle, night-illuminating, is laughing (burning).

When thou makest the house, void of the candle (of youth-  
fulness),

Thou seest not again the painting (form) of the moth (of  
gladsomeness).

In the day of youthfulness, and of being newly born  
(freshness),

I boasted of old age and decrepitude.

Now, in grief (weakness of body), when may I exhibit joy-  
ousness ?

With the reverent head (of old age), youthfulness how  
may I display,

(Who am) like a rotten stick (bark stripped), which, in the  
garden-corner,

Is at night an illuminator, like a candle ?

45 If I had beheld, in myself, an increase (of life),  
I would have sought, in myself, a place of repose :

Would have made Life anew, in comfortableness ;

Would have pledged the world for joyfulness.

When the day of youth arrived at an end,

The white dawn (white hair) appeared from the east (head  
and face).

dast darází ; ghárat-garí. See canto viii. couplet 2 ; xxii. 116 ; xxx. 171 ;  
xxxi. 129.

Couplets 39, 43 and 48 refer to the invitation given in couplets 13  
and 14.

41 The time of man's joy is as long as youth remains.

44 In this state of old age, I am like a rotten stick, bark-stripped, whose  
naked body appears, at night, like a burning coal ; or which (like a fire-  
fly, night illuminating), gives a soft light.

Illumination to such an extent only is left to me ; the effulgence of  
youth, like the resplendent sun, has departed.

46 If a person seized the world and gave joyousness in place of it,—I  
would choose the joy.

47 This is in astonishment. Because, when the white day is ended,

In thought of that, I am—how I may place my head (in devotion to God);

How I may put my foot out of (abandon) the work of the world.

That head (person) that is worthy of the crown,—  
Its chin must be musk (black), not ivory (white).

50 Before that these seven swift compasses (the seven skies around the world)

Rend the (straight) line of my life,

I will bring my hand (of power) to every musical plectrum (of lustrous verse);

Will preserve (in verse) the fame of my own existence:

Will practise sorcery with every counter (of the subtlety of verse);

Will apply a remedy (lustrous speech), for the purpose of remaining (in men's recollection).

When my Gilan-steed (swift-moving life) leaves this bridge (the clayey body),

I have not the desire of returning to Gilan (the world).

*black* night appears; but here there is no night, yet the white morning of another day appears.

48 "Sar nihádan" signifies—*ṭá'at va safr kardan; khwáb va ásá,ish kardan; dar káre shághil shudan.*

I am in thought how I may depart from this world; come forth from its cares; and prepare myself for the future world. This being so, how may I seek for the joyousness of youth.

Otherwise—

How I may choose a work which may remain a token of me; and, by the accomplishing of which I may remain at rest.

49 "Sarín gáh" signifies—*sarún gáh; nishast-gáh-i-sar; baná gosh; bálá,e gosh; mú,e kafá zanakh dán.*

The man fit for empire must be young (black haired), not old (grey haired).

52 "Muhr" signifies—*muhra,e falak; ṭurak-i-saná'í va badá'í,e shá'irí.*

Since the sky desires to efface me without leaving trace or name, I will do a work (the Sikandar-Náma) by which I shall have an existence that may be called—eternal life.

On this path (of life), are many sleepers (dead-men) like  
me;

No one brings to mind that anyone is here.

55 O fresh mountain-partridge (vigorous youth)! bring me  
to mind,

So that, when thou passest over the head (tomb-stone) of  
my dust;

Seest—the herbage spring up from my dust;

The hips disintegrated; the pillow (of my composition)  
scattered;

All the dust of my couch (the grave) wind-carried;

Of me, none of my time recollection taken;—

Thou mayst place thy hand on the grave-stone of my dust,  
Mayst remember (in prayer for my welfare) my pure jewel  
(body)!

Shouldst thou shed over me a tear (of prayer) on account  
of my being far (concealed from thee),

I will shed on thee, from the sky, the light of Divine grace.

60 As quickly as possible, on thy prayer,

I will put—Ámín! so that, it may be accepted (of God).

Shouldst thou cause a prayer to reach me, I will cause a  
prayer (for forgiveness) to reach thee:

Shouldst thou come, I will descend from the vault of  
Heaven.

55 If sar be read for sarín in the second line, we have—

The decomposed head of the scattered pillow (back-bone).

According to Muḥammad, the whole of a man's body is consumed  
save the al ajb (os coccygis) which, as it was the first formed, will re-  
main uncorrupted till the last day as a seed, whence the whole is to be  
renewed by a forty days' rain, resembling *sperma hominis*, coming from  
the living water under God's throne, covering the earth to a depth of  
twelve cubits.

61 "Dárúd" signifies—

From God, ṣalvat va rahmat, benediction and mercy.

„ angels, istighfár, forgiveness-seeking.

„ men, du'á, prayer.

„ animals, tasbîh, praise.

See canto xxxix, couplet 53.

Consider me alive, like thyself ;  
I will come in the soul, if thou come in the body.

Think me not free from (thy) society ;  
I behold thee, though thou behold me not.

Make not the lip (of prayer) silent, regarding the few  
sleeping ones (*holy* dead men) ;  
(Nay), forget not (at all) the sleeping-ones (*all* dead men).

65 When here (at my tomb) thou arrivest, first cast wine (of  
senselessness) into the cup (of thy body) ;  
(Then) move proudly to the sleeping-place (the tomb) of  
Nizami !

O Khizr of auspicious foot ! think not  
That, by reason of wine, the desire for wine is mine.

From that wine, I sought all senselessness ;  
With that senselessness, I adorned the assembly (of my  
Time).

For me, the Cup-Bearer is the Divine Promise (of behold-  
ing God's majesty) ;  
The morning-draught (especially intoxicating) is rapture ;  
wine, senselessness.

66 See canto x. and lxix.

Nizámí here calls himself Khizr ; because, like Khizr, who drank the  
Water-of-Life and became immortal,—he will (by this Book) become  
immortal.

68 “Mai” here signifies—be khudí, ecstasy, or senselessness, the state  
in which a person considers himself non-existent, on beholding the  
majesty of God.

“Kharábí” signifies—a state in which a person makes himself en-  
raptured (kharáb), or perfectly senseless, in the knowledge of God.

Kharábí va be khudí is the state (described in couplets 67 and 68) of  
the true lovers of God, Most High.

Note that—

sáqí means the Divine Promise,	not Cup-Bearer.
ṣabúh „ <u>kharábí</u> } which have been	„ morning-draught.
mai „ be <u>khudí</u> } defined	„ wine.

The words are so used throughout this work.

“Sáqí” occasionally means—murshid ; mabda, a e fiyáz.

Otherwise, by God ! as long as I have been (existent),  
I have not stained the skirt of my lip with wine.

- 70 If ever, with wine, I became stained of palate (lip),  
Be the lawful (to myself in the sight) of God unlawful to  
Nizami !

Come Cup-Bearer ! put the sleep (of carelessness) out of  
my head ;  
Give pure wine (of senselessness) to the pure Lover (of  
God).

The wine which came like limpid water,  
Has become lawful in every sect (of Islam).

- 70 Halál refers to the blessed verse of the Kurán—  
“ Their Lord will cause them to drink pure wine.”

- 72 In some copies, *bahar chár mazhab* occurs.  
This reading is probably erroneous ; for there are seventy-two sects  
(*firḳat*), not four, in the faith of Islám.

## CANTO VIII.

ON THE PRE-EXCELLENCE OF THIS BOOK OVER OTHER BOOKS.

- 1 O (my) heart ! so long as thou acquirést not greatness,  
It is not fit to sit in the place of great ones (people-  
counselling).

Is greatness necessary to thee ? In this power of (magic  
speech),  
Bring forth thy soul, in memory of (past) great ones.

- 2 “ Dast-ras ” signifies—*isti'dád-i-sukhanwarí* ; *tawángarí* ; *jamí'at* ;  
*sámán*.

See canto vii. couplet 39 ; xxii. 116 ; xxx. 121 ; xxxi. 171.

The recollecting of men is the cause of the descending of mercy.



So long as they (men of the time) ask not for speech, keep  
the lip closed ;

If thou mayst not break the jewel ; keep quiet the mattock  
(tongue).

Whoever uttered speech unasked,  
Placed on the wind (squandered) every word of his own.

5 One cannot show the lamp (of speech) to the sightless one  
(non-desirous of verse) ;

For, only the heart of the seeing one wishes for the garden  
(of speech).

It is profitable to utter speech, at that time,  
When, from the uttering of it,—reputation becomes lofty.

When an answer suitable to the speaker (the questioner)  
comes not,

To utter foolish words—proper is not.

Stitching up the tongue with an iron nail ;  
And consuming that uttered—better than speaking.

O non-hearing man (ignorant of my purpose) !      What  
say I ?

Thy ear (is) intent on the tale of sleeping and of eating.

10 What knowest thou what knowledge I myself express ?  
I will strike the drum (of call) at my own door.

I have much goods of great value ;  
I bring them not forth, so long as no one desires them.

3 “Gawhar shikastan” here signifies—ná pursída sukhan guftan.

4 “Lafta” signifies—gufta.

9 “Nayushanda” or “Shinvanda” signifies—a title applied to those  
careless of the path of delight of speech, in the way of exciting desire.

10 “Duhul zadan” signifies—awázdádán. By this speech, I call the  
seekers of speech to myself.

11 In some copies, after this couplet, the following occurs :—

Let not valuable jewels be dull (in price) in the market ;

Or, if they be, let it only be the defect of (attributed by) the enemy.



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Perhaps, on this account, the snake (the ill-natured poet)  
 sate above the treasure (of lustrous verse),  
 So that the jewel-stone may not, without labour, come to  
 the hand (of the seeker).

One can keep the road-watch by the watchman ;  
 Maintain the fire with ash.

20 If the date-tree be not lofty,  
 It receives injury from the plundering of every child.

By reason of this pleasant disposition, which is my  
 nature,  
 Many are the breaches in my sowing and sown-fields  
 (works).

Other road travellers (poets), who have bound their loins  
 for this (versification),  
 Have, through ill-naturedness, escaped from the highway-  
 men (time-wasters).

For the reason that the children of the road may fly,  
 Why is it necessary to become black, like an Ethiopian ?

18 Perhaps "dar kunj" should be read for "bar ganj." If so:—  
 Perhaps, for this reason, the snake sate in the corner,  
 So that its jewel head-stone may not, without labour, come to the  
 hand.

See canto xi. couplet 72.

21 Through my good nature, all my time is wasted. Everyone who  
 troubles me with speech (of laudation) I cannot drive away and not do  
 his business.

The explanation—criticisms on and thefts of my poems are many—is  
 wrong.

22 At the expense of metre the first line may be:—

Other road travellers have bound the loins of malice.

23 "Badán tá" signifies—bará,e áнки.

Foolish jesters, blackening the face, wearing long teeth, and assuming  
 a frightful appearance, used to go in the streets at night and frighten  
 children.

On that road (to the next world) on which I wish to go  
 chattel-drawer (a traveller),  
 My road-provision (present), the good disposition is  
 enough.

25 My jewel (of self) adorned with a pleasant temperament,  
 —best.

For this, I lived; also in this I shall pass away.

When for everyone's sake pearl-piercing (versifying his  
 history) is necessary,  
 For my own sake also, song-uttering (of my history) is  
 necessary.

Of so many eloquent ones (ancient poets)—remember (this  
 my) speech :

“ I am the remembrancer of (their) speech in the world.”

When, by me, speech assumed integrity (lustrousness and  
 correctness),

By me, it will display stability till the judgment-day.

I am—the cypress-pruner (gardener) of the garden of  
 speech ;

Like the cypress-tree, in attendance, loin-girt (erect).

24 “ *Rakht kash* ” signifies—*musáfir*.

“ *Ráh-áward* ” signifies—*ṭááma ki hamráh-i-musáfir báshad*.

25 The second line is from the “ *Sháh-Náma* ” (begun A.D. 980, finished  
 A.D. 1009), by *Firdausí*, who says :—

I am the praise utterer of *Muhammad* and *Haydar* ('*Alí*) ;

For this, I lived; and in this I shall pass away.

The “ *Sikandar-Náma*,” by *Nizámí*, was written A.D. 1200, according  
 to the “ *Royal Treasury*,” by *Mír Ghulám 'Alí Azád*.

27 At the expense of metre the first line may be :—

Of so many eloquent ones, speech-remembering.

29 “ *Sarv-pírá* ” signifies—*píráyanda, e sarv*.

“ *Árástan* ” signifies—*adding*, so as to increase beauty. As applying  
 collyrium and putting on splendid raiment.

“ *Pírástan* ” signifies—*taking away*, so as to increase beauty. As  
 reducing the verbiage of a commentator, and clipping the hair of the  
 head.

30 Like the sky—far from the deriding of all ;  
The chief ; yet (through humility) the foot-kisser of all  
(poets) ;

Like Jupiter—for battle with every ill-thinker,  
I possess the bow ; but (through clemency) raise not the  
bow (for striking).

Like Venus,—I place dirams (sparkling speech) in the  
balance (of judgment), .  
But, when I give—I give without weighing.

Like the lightning,—I laugh not at anyone's affliction,  
Lest that from (my laughing like) the lightning, sparks  
should fall on me.

Like the (perfume of the) rose, I express a cordial invita-  
tion to every thorn (injurer) ;  
Like the reed, I express a great cry of joy to every wounder  
(slanderer).

30 “Fusos” signifies—be rāh kardan ; bígār ; kār giriftan be muzd ; daregh ; istihzá ; sakhríyat.

“Dur az fusos hama” may be a parenthesis.

As much as the sky is lofty (bálá), just so is it profound (zer) ; for it embraces and comprehends the world. Hence, it is the foot-kisser.

Like the sky, my excellence is such that I am far removed from the state of doing the work (of versification) without the reward (of fame). I am the chief of poets ; the violence of plagiarists affects me not. As none can reach the sky, so none can attain unto my skill.

31 Barjís (Jupiter) has two constellations—Kaus (Saggitarius) and Hút (Pisces). Jupiter's bow is his mansion (Saggitarius) ; Nizámí's, his inward power. Nizámí compares himself to Jupiter (living in Kaus) in not waging battle, though bow-possessing.

32 The first line signifies :—

Mine is the wealth of the world, not poverty.

Of the devotees of God, wealth is in the grasp.

Venus has two mansions—Mízan (Libra) and Šaur (Taurus).

Like Venus, I utter weighed speech, but I give it unweighed.

“Dar tarázú nihádan” signifies—hášil dáshtan, to acquire.

33 The lightning laughs at the weeping cloud ; but, in the end, in retri-  
bution it consumes and disappears.

34 “Šalá,e” signifies—a kind invitation.

“Šalá,e gul” signifies—the pleasant perfume that the rose gives. In



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By reason of this goodness, they (the men of the world)  
 bring me—from the desert and the river bed,  
 From the good (holy men) and those renowned (kings)—  
 blessing.

And, if also I wander from this state (of life of the  
 world),  
 I may become the place of pilgrimage of good men.

45 On my own diram-scatterer (Benefactor), I become gold-  
 scatterer ;

But, with arrogant-ones, I display arrogance.

From being without a tool (of excellence), I remain not in  
 the corner (of retirement) ;

The world, wind ; and the orange (the lamp) fears the  
 (strong) wind.

Of the kings of (past) time in this deep pit (the world  
 that has devoured the dead),

To whom was there a rare companion (of excellence) like  
 me (to keep their memory living) ?

Who has beheld (singing) over a coloured rose (Nasratu-d-  
 din)

A nightingale (a poet) of more lofty voice than me ?

On every kind of knowledge, a book prepared ;

For (the explanation of) every subtlety, a pen desired.

44 Nizāmí's tomb is a place of pilgrimage. See the "Life of Nizāmí."

46 The orange, a large fruit, is easily cast down by the wind. Both the orange and the lamp may signify—the rich man, who, by the wind of calamity, may be overthrown.

49 In the solving of one difficulty, I have written so much that (the first pen being worn out) I asked for another pen for the explaining of another subtle point.

Otherwise :—

I am—like the book, adorned with every kind of knowledge ;

Like the reed (pen) adorned with every kind of subtlety.

50 From every science, understanding (in lustrous verse)  
taken,

Separately, in every science, a scientist.

I know how to excite sugar (sweet laughter) from every  
lip ;

To pour rose-water (bitter-tears), from every eye.

The one, whom (by burning words) I bring to weeping,  
like water,

Him, I cause to smile again like the sun.

From Fortune of pleasant (concordant) rein, in my hand,  
White sugar (sweet laughing) became like this ; and the  
red willow (blood-weeping), like that.

I am able—to stitch up the door of (abandon) abstinence ;  
To come to the banquet, to illumine the assembly.

55 But, my tree (of existence) sprang from a corner ;  
If I move from my (corner) place, the root (of abstinence)  
may become languid.

When the (periods of) forty days (chilla) became forty (in  
number) ; and (times of) retirement (khilwat) a  
thousand,  
It is far from the work (of the hermit) to come to the  
banquet.

50 Otherwise :—

Taken—from every science, luminousness ;

Separately from every art, artfulness.

Couplets 49 and 50 may qualify the nightingale (Nizámí).

51 Rose-water is bitter of taste.

53 In the first line, “dar” is redundant.

The sweet laughter became like this, that I make the hearer joyous  
by my joy-exciting words ; and the weeping like that, that I cause him  
again to fall to weeping from my terrible words.

55 Since I have become—“one sitting in a corner,” and “one choosing  
retirement”—it is possible that, if I come out, the root of my austerity  
may become languid.

56 In Súfí,ism, “khilwat” signifies—a retirement of three days’ dura-  
tion.



At the time of the torrent (of weakness through austerity)  
 being evident,  
 It is not proper (though short the distance) to go from  
 Ray to Bukhara.

With such a stormy wind (vicissitudes of Time),—verily,  
 best,  
 That I bring not forth, like the rose, my chattels (body)  
 from the corner (of retirement).

I seldom become the people's guide to myself;  
 The (bird) Huma, from being seldom seen, is auspicious.

60 My head turns from sleeping and rising;  
 I know not again how to make a remedy (in old age).

Save that, with speech, I should chaunt the rose (utter a  
 modulated melody);  
 Should express, over that rose, a (joyous) cry like a night-  
 ingale.

If I had seen a rose-tree (an ancient or a contemporary  
 poet) better than myself,  
 I would have plucked from it the red or the yellow rose  
 (of profit and subtlety).

Since, it is necessary to eat roast meat of my own thigh  
 (to undertake trouble),  
 Why should I wander in beggary (around other authors)  
 like the sun (around the world)?

58 The Humá, descending at night, snatches rotten bones from the  
 desert. He on whom its shadow falls becomes auspicious.

61 In the first line, "gul" may signify—naghma, e rangín.

To the ancient poets, verse heart-expanding and ease-giving was alto-  
 gether pleasure. For they used to bring into verse the jewel of speech  
 regarding God's mysteries.

63 Since by my own endeavour I can acquire anything—why should I  
 beg of authors?

In the "Nakhzan," Nizámí says:—

I have not taken a loan from any;

What my heart said, verily I have uttered.



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With a hundred toils of the heart, I express a breath (of  
verse);

So that by it I may not sleep (lost to fame), I strike the  
bell (of verse).

70 I know no one who, with soul and body (inwardly and  
outwardly)

Loves me more than his own body.

I turned away my face from the love of persons;

I found myself the friend of myself.

Although, in the opinion of lovers (of the world) I may be  
bad,

Verily best—that I myself be the beloved of myself (and  
abandon their love).

Against the people, the door of need closed,—best;

From beggary at every door, escaped—best.

If from the love of persons, daily food be not mine,

God is the Provider, victuals causing to arrive.

75 Would that mine were that power,

Which would permit to man no need of man.

In this dusty stage (of the world), from fear of blood-shed  
(my being slain),

I am unable to bring my head beyond the line (of retire-  
ment).

The state—behold what it is—of the stage-wanderer,

Who is the captive of the stage of blood-shed (the world)!

the recollection of God Most High. I am neither a follower of any,  
nor followed by any.

69 The second line may be:—

So that by it I may not sleep (careless of God), I strike this bell (of  
verse).

76 “Khatt” may signify—an enchanter’s circle; or God’s order.

I have clay-plastered the door of (against) the people,  
In this path (of the world) I have rested in this empire (of  
retirement).

Forty days, I seized the rein of myself (rested);  
For the perfumed leather (of Yaman) becomes perfect  
(bulghar) after forty days (a little time).

80 When in the four cushions (the four elements) I experienced  
no repose,  
I sate down within these four confined walls (of retire-  
ment).

For every grain (morsel of food) that I cast into the ass-  
mill (of my body),  
I gave back a great pearl (of lustrous verse) to the jewel-  
recogniser (the poet).

A thousand praises on the speech-cherisher (Nizami),  
Who fashions a jewel out of every grain!

These my tears (from desire of God), and (this my) cheek  
(lean from austerity),—the wet and the dry,  
Have plastered my walls (body) with the mud-plaster (of  
austerity).

Here (this world), the body with barley-meal prepared;  
There (the next world), the heart with the treasure (of  
God's mystery) adorned.

85 I passed not my time in sport,  
For business is other than sleeping and eating.

79 "Zimám" is the rein attached to the camel's nose-stick.

"Chila" refers to the period of forty days of holy travellers.

83 In some copies, in the first line, "az" (of description) in place of "ín" occurs; then:—

The wet and dry, descriptive of my tears and my cheek.

84 "Ínjá" may signify—the body, or outward state.

"Ánjá" may signify—the heart, or inward state.

"Ganjína" may signify—the jewel of speech.

I slept not a single night, joyful on a couch,  
On which night I opened not a door of knowledge.

My mind (in drawing forth verse) is not woman (in need  
of the husband) but the fire-striker (steel),  
Which, like Miriam, is virgin (yet) pregnant (with strange  
subtleties).

To it (my mind), how may come the wish for that husband  
(speech),  
That may come to it from the stone and iron (the  
mind of other poets) ?

Virgin (lustrous) words with this heart-enchantingness,  
One can only with difficulty bring forth by the path of  
thought.

89 In both lines "ash" refers to *átash zan*; the second line qualifies *shúe*, the husband; "sang va áhan" signify—the fire striker.

Explanation:—

- (a) Since my mind is itself husband and not woman, how may it (the mind) desire that husband that is of the same nature? One fire striker desires not another fire striker, both being of the same nature and independent in producing fire.
- (b) My mind is not less powerful than the minds of other poets that it should take profit from those of its own nature.
- (c) How may come to it (the fire striker) the desire of that husband that comes forth from stone and iron (the fire striker itself)?  
Again, in both lines, "ash" may refer to—*zamír*, the mind.
- (d) My mind is not woman (*zan*) who derives profit from the husband. Nay, it is a fire striker (*átash-zan*) in which fire (its child) is produced without marriage. For it is like Miriam (the Virgin Mary).
- (e) My mind is not woman (*zan*), but fire (*átash-zan*), which nominally is (*zan*); for, like Miriam, it is both virgin and fecund.
- (f) How can the desire come to my mind for that husband (words which issue from the stone and iron of the temperament of other poets)? and how can my mind be desirous of union (marriage) with other poets? Fire takes no profit from fire; but the female from the male.

Again:—

"Átash" (*átash-zana*) may signify—the *Ḳaḳnus*, a bird of which



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When thou strikest the gold (of thy speech) on the King's  
die (of eloquence),

So strike that if it (the gold of thy speech) shatter, thou  
shatter not (the die).

93 "Zar rá bar sikka,e sháh zadan" signifies—displaying the gold.

"Sikka,e sháh" signifies—the iron die, or stamp, on which is the king's image, with which they stamp on the pieces of money so that they may become current and legal tender.

If thou give publicity to the gold of thy speech, so give it that if the gold (through its defect) shatter—thou shatter not (become not ashamed).

## CANTO IX.

A TALE, BY WAY OF APOLOGUE.

1 A Jew (by way of deceit) gold plated a piece of copper;  
The profit on it he made—the plundering of his shop (by  
those deceived).

Neither becomes the fig (the poet) the name of every fruit  
(sweet verse),

Nor is every widow like Zubaida.

1 The couplet refers to the shattering of the base gold of speech.

2 Harúnu-r-rashíd, or Aaron the Well-advised, was the fifth Khalífa of the house of 'Abbas, A.D. 786-809. In the "Arabian Nights' Entertainments," one reads a good deal of him. Zubaida, his wife, was celebrated for her liberality, the marks of which are still to be seen at Madína.

A writer in the new "Quarterly Magazine," January, 1879, page 161, says:—

"Harunu-r-rashíd seems to have been a compound of the worst characteristics of such despots as Philip II. of Spain, Francis I. and Henry VIII., combining with the superstitious bigotry of the first the insatiable rapacity of the second and the ferocious sensuality of the third, a blood-thirsty savagery peculiarly his own, and the sensitiveness to music, poetry, and wit that distinguishes the Arab."

Zubaid was as fanatically pious, superstitious, cruel, and cultivated as Harúnu-r-rashíd.

Two Hindus (poets) came forth from Hindustan ;  
 One may be the thief (of the verse of others), the other  
 the watchman (of his own verse).

From the water of this shining silver (of my polished  
 verse),—I

Separated the stains of the dust (of unworthiness).

5 I let loose the bird (my own speech) from this form (the  
 sweet fruit of the tongue) at that time,  
 When, like the lofty palm, it (the speech) is matured.

When thou reachest the unripe fruit (the book yet un-  
 purged),

If thou shake it (from the tree) thou art a raw person.

By pressing, the unripe fig becomes soft (and apparently  
 ripe) ;

But, shouldst thou eat (it), blood issues from thy palate.

The blossom which, out of season, (quickly) laughs (blos-  
 soms) on the bough,—

Produces it much fruit on the tree ?

That land which possesses defective soil,  
 One cannot truly establish in it a foundation.

3 “Hindú” signifies—a man of Hind ; a watchman ; a thief. The  
 Hindú is black through the overpowering effects of Saturn.

5 So long as I mature not, amend not, and complete not my speech—I  
 display it to none.

Otherwise :—

From this picture (of the Sikandar-Náma), I uplift the sheet (veil)  
 at that time,

When, like the lofty palm, it (the Sikandar-Náma) is matured.

7 In the opinion of the sages, the eating of the unripe fig fissures the  
 throat and causes blood to flow.

If thou take this Sikandar-Náma (yet unpurged of defect),—like the  
 fig finger-pressed, or the apple house-ripened, it will not gain thy  
 acceptance.

8 The blossom that appears in the early spring produces little fruit ;  
 that which blossoms tardily, much.

9 “Bar” signifies—zamín-i-nákáshta.

“Búm” signifies—zamín-i-káshta.

“Bar o búm” signifies—zamín-i-khushk va ná-ránda.



10 If the fig-eating birds (plagiarists) had been many,  
There would not have remained a single fig (hidden subtlety  
of verse) on any bough (of my book).

With splendour (of excellence), I can execute this work (of  
the Sikandar-Nama);

With want of splendour, work issues not from *man*.

When, in respect to the grain, there is hope of profit,  
The husbandman enters the harvest-field.

When the corn becomes dull and low in price,  
The seed-scatterer abandons working.

Those music-understanding, melody-hearers,  
Took their ear (off) from (listened not to) the melody of  
the singer (Firdausi).

15 It became necessary—to make this employment (of versi-  
fying);

To prepare a delightful book (the Sikandar-Nama), in such  
a way

That when, in writings, it becomes place-occupying,  
To the scribe, may be no help as to using it.

With such decoration that the great cypress (the Shah-  
Nama) is small,

I displayed pre-eminence by this tale (of the Sikandar-Nama).

10 The fig (enclosed and concealed in its leaves) has a viscid juice, which renders it difficult for a bird to eat it, for the juice glues together the jaws of the beak. When the crow (the only bird that can eat it) devours it he cleans his jaws against a stone or in a stream.

The poets contemporary to Nizámí are compared to the crow; Nizámí's verses (on account of their lusciousness), to the sweetness of the fruit of the fig.

This couplet is sometimes placed as couplet 3.

13 Like the sowers of the world, I desire profit for my verse,—not like the ignoble, who, without being asked by kings, proffer their works and obtain scanty reward.

17 In the Sháh-Náma, by Firdausí, are tales of many infidel kings; in the Sikandar-Náma, by Nizámí, those only of the prophet Sikandar.



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Whatever was not pleasing to him, he uttered not ;  
Of which no help was his—verily (that only) he uttered.

The rest for friends (us future poets) he placed (as) remnants ;  
For alone it is not fit to eat sweetmeats.

Nizami, who drew jewels (of speech) on the thread (of verse),  
Drew his pen on (rejected) the pen-seen tales (of Firdausi).

With an unpierced pearl (unuttered subtlety), which he found in the treasure (of genius),  
The word-weigher found his own balance (tongue).

30 He (Nizámi) made “ the Sharaf-Náma,” wide of renown ;  
In it, he made the old tale (of Sikandar) fresh.

Come Cup-Bearer, that ruddy wine (of senselessness on beholding God’s majesty),  
Give me, that, intoxicated, I may become abandoned (drowned in the love of God).

Perhaps, by reason of that rapture, I may express a song ;  
(And) give an invitation (to myself) to the tavern-haunters.

28 The tales that Nizámí found in the Sháh-Náma, he wrote not in the Sharaf-Náma, e Khusraván, or Sikandar, Náma.

32 “ Kharábí ” signifies—one who stays in a tavern.

“ Kharábát ” may be—the plural of kharába.

“ Kharábátiyán ” signifies—those altogether senseless on beholding God’s majesty.

In Muḥammadan countries, through fear of the true Muslims, the tavern is often situated in ruined or abandoned spots.

The second line may mean :—

And call (to myself) the tavern-haunters (those senseless from beholding God’s majesty), so that they may obtain a portion of my senselessness.

## CANTO X.

THE INSTRUCTIONS GIVEN BY THE PROPHET KHIZR (ON HIM BE PEACE!) TO THE POET NIZAMI, REGARDING THE WRITING OF THE "SHARAF-NAMA,<sup>E</sup> KHUSRAVAN," OR "SIKANDAR-NAMA."

- 1 Last night, Khizr was my instructor,  
—With a secret, which came acceptably to my ear,—
- Saying:—"O victual (wage)-devourer of my design (of instruction)!
- "O taster of the cup of my speech (of instruction)!
- "O one, lily-like, head turned from the service (of God's creatures to God Himself)!
- "O one, moisture-gathered from the fountain of Life (the love of God)!
- "Speech (verse) may cause thee to arrive (at renown) in the world;
- "Read thou the writing of it (the Sharaf-Náma) to the sages.

- 1 Khizr (confounded with the prophet Elias), the general of the monarch Zu-l-Karnain, was Abraham's nephew, and the guide to Moses and the children of Israel in their passage of the Red Sea and the desert. Having drunk of the water of life, he is not to die until the Day of Judgment. It is said that wherever he planted his foot the spot became *green*. Hence his name, Khizr.
- 2 "Jáma" signifies—musháhira; sáliyána.  
"Jámagí-khwár" signifies—rozí yabanda.  
"Chashní-gír" signifies—bahrí giranda.  
Khizr's address extends from couplet 2 to couplet 32.
- 3 They call the lily, whose leaves are shaped like the tongue—noble, free.

- 5 “ Be not the accepter of the unacceptable (the false history);  
 “ For people find not harmony in the false note.  
 “ Exercise choiceness, that thou mayst be precious,  
 “ (That) the approved ones (sages) may also approve of thee.  
 “ Without delay—the swallowing of (being swallowed by) the dragon;  
 “ The stuffing (being stuffed) into the crocodile’s mouth,  
 “ Is to the world-experienced one more pleasant than that,  
 “ He should behold (speech) altogether unacceptable.  
 “ (Of the tale of Sikandar) what the ancient sage (Fir-dausi) said, utter not;  
 “ For it is not proper to pierce two holes (in) one pearl (of speech),  
 10 “ Save in parts, thought-seizing (necessary to explanation),  
 “ Of repeating which there is no help.  
 “ In this trade (of versifying), since thou art a new leader,  
 “ Follow not those who have become old.  
 “ When the power of virgin-attempting (unused poetical image) is thine,  
 “ Stain not thy hand with every widow (used poetical image).

---

5 “ Pesh-báz ” signifies—pesh-wáz ; istiḡbál kunanda ; ḡabúl kunanda. Báz is redundant.

7 “ Ambáshtan ” signifies—properly, púr kardan, but here, púr shudan ; faro raftan.

If a dragon carried the world-experienced one down his throat, or if a crocodile stuffed him into his own throat—it would not be so unpleasant to him as the beholding of an abhorrent deed.

It is said that a dragon swallows a man at once in a lump, and that afterwards he twists himself about a tree so that the man’s bones may be broken and digested.

In some copies, in the second line, ba daryá shudan occurs:—

In haste, to become the swallowing (morsel) of the dragon;

In the river, to go into the mouth of the crocodile.

12 The poet compares the using of phrases already uttered by other poets to taking a widow to wife.



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“ From Ray to Dahistan and Khwárazm and Jand,  
 “ Thou wilt not behold (even) a cauldron (cover off) save  
 the torrent-channel.

20 “ The people of Bukhára, and Khazrán, and Gílán, and  
 Gurd,—

“ All four (people) are feeble for a fragment of bread.

“ Of Mazandaran sprouts not the grass,

“ In which thou seest not a hundred spear-points.

“ From Mazandaran come only two things—

“ One, the demon-man; the other, even the demon.

“ Precious be 'Irak (of 'Ajam) heart-illuminating,

“ Of which the fame of excellence became lofty.

19 Ray is the capital of Persian 'Irak; Dahistan is in Tabaristán; Khwárazm lies along the bank of the Oxus (Jíhún), and extends to the Caspian. It is said to have received its name from the great Cyrus, who, with little loss, defeating a large army of the natives, exclaimed:—  
 “ Khwár razm (an easy victory)!” Jand (Khujand) is a town in Turkistán.

Thou wilt behold neither wealth nor comfort. The men of these regions are so poor that they have not even a cauldron or a platter,—unless, indeed, thou imaginest the holes in their land to be cauldrons, cover taken off.

20 Bukhárá, beyond the Oxus, is surrounded by a wall comprehending fifteen towns in a radius of twelve miles.

21 On the southern shores of the Caspian, lie the two Persian provinces of Gilan and Mazandarán, that offer the only easy and fertile belt of territory in all Persia through which an army could be marched from west to east, between the Caspian Sea and the Persian Gulf, and, therefore, the only road to India from Russia on the west. For there lies—to the north, the Caspian, so shallow and stormy as to be useless; and to the south, the great impassable salt desert. At this moment (1880) an excellent road runs from St. Petersburg to Hirát en route to Delhi, *viá* Odessa, Batum and Meshed, broken only by the want of these two provinces.

All the men are man-injuring to such a degree that if grass spring up,—thou wilt find a hundred spears in the midst for the injuring of travellers.

So hard is the country of Mazandarán that grass (the softest of vegetation) is hard to such a degree that its head is spear-point possessing—then imagine the country.

“ That rose which keeps its perfume,—  
 “ Its perfume-scatterer is in 'Irák alone.

25 “ Thou—that also, best—O man of high descent (like an  
 angel) !

“ That thou wander not, like the wind (in restlessness),  
 around the earth.

“ For jewel-digging (lustrous spiritual verse) make sharp  
 the mattock (of thought) ;

“ Practise sugar-scattering on the bride of speech.

“ Thou, the jewel-digger from the Sikandrian mine—

“ Sikandar himself may come jewel-purchasing !

“ A world-possessor may come thy purchaser,

“ Thy work may with celerity rise to the sky (in the favour  
 of the people).

“ When the purchaser brings the price to the door,

“ It is not fit to abandon the path of trade.

24 “ 'Araḡ-i-gul ” signifies—guláb, rose water ; it is against idiom to use  
 it in the sense of 'araḡ-i-jabín, the sweat of the forehead (of shame).

“ 'Araḡ-rez ” signifies—guláb rekhta ; 'araḡ árandá ; rekhtan-i-'araḡ.  
 That rose, from the perfume of which the brain of men of excellence  
 becomes fresh,—its rose-water is in 'Irák alone.

Again—The rose-water drawer of every rose of fresh perfume is in  
 'Irák alone.

Again—The phrases and thoughts that expand the sense and under-  
 standing are in 'Irák alone.

Again—In 'Irák, the people are of such excellence that if the sages of  
 Time there come they become ashamed. This rendering is contrary to  
 idiom.

'Irák is celebrated for its rose-water, for the understanding of its  
 people, and for the birth-place (Ganja) of Nizámí.

26 “ Shakar-rez ” signifies—a substance (sugar and sweetmeat) that, on  
 the nuptial day, they scatter on the bride and the bridegroom. See  
 canto xxxiii. couplet 123.

27 Some commentators think that Sikandar (couplet 26) and the world-  
 possessor (couplet 27) each signify—Sikandar.



30 “ When ‘the sea purchases (snatches) the jewel of the narrow mine,

“ It gives the boat-load of pearls for the (mere) stone fragment.

“ From his sea (the purchasing of that king) conceal not the treasure of the jewel ;

“ Take a pearl (of justice from the king) and sell a jewel (of thy lustrous verse).

“ By true judgment, be the impartial one, in such a way,

“ That both the spit and the roast meat may be in place.”

When the consolation of (the prophet) Khizr came to my ear,

Sense made my brain more fresh.

The word (of counsel) was accepted; it became place-seizing ;

The speech which comes from the heart is heart-pleasing.

35 When this counselling took hold on (affected) me,

I opened my tongue with a pearl of the Dari language.

32 The second line means :—

Then thou mayst truly relate the tale of Sikandar, and also not fall into error.

This couplet has no connection with couplets 31 and 33.

Nizámí is a mediator between the creatures of God and the prophet Khizr.

O impartial one! so act that both the praise and the beauty of poetry may remain; and also that the customs of religion may not leave thy hand. Like other poets, who have practised exaggeration in praise, and ended in infidelity—speak not.

Some say that Nizámí, making himself the person addressed, says :—  
“ In this way I speak that both the heart of the king (by excess or deficiency of praise) may not be distressed; and also that respect for the Darvesh and for the splendour of the market of verse may not leave thy hand.”

A commentator (Khán Arzú) says that the latter explanation is wrong, as up to this point the advice of Khizr extends. But Khán Arzú is wrong, if it be supposed that Khizr is written for—dil, the heart.

33 In some copies—the sense of my brain became more fresh.

The Persian tongue is of seven kinds :—

(1) Hiriví, the speech of the people of Hirát.

(2) Sikrí, the speech of the people of a mountain in Zábulistán (Sístáu), between Kích and Makrán.



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Every mirror which from (by means of) the heart I bur-  
nished,

In it, to me, Sikandar's form shined.

Glance not lightly at that monarch,

Who was both sword-striker and crown-possessor.

40 A multitude call him Throne-Possessor,  
Territory (of Iran)-Seizer, nay, World-Seizer.

A crowd of his ministers and councillors

Have written his decree for wisdom.

A crowd, by reason of his purity and love of the religion (of  
Islam),

Became accepters of him as a prophet.

From all three grains which the sage (the ancient wise  
historian) scattered,

I will plant a fruitful tree (a book full of profit).

Will first knock at the door of sovereignty,

Will speak of the work of territory-conquering :

45 Will then of his wisdom arrange my words,  
Will make fresh old histories (of his philosophy).

Will then strike the door, in respect to his prophecying ;  
For God has also called him prophet.

38 "Táftan" signifies—properly, roshan shudan ; but here, roshan kardan.

41 "Díván" may signify—daftar ; dawári-gáh.

"Dastúr" may signify—vazír ; nuskhā, e daftar.

Aristotle and others called Sikandar—"the Wise One."

42 Sikandar's ancestor, Ibráhím, the Friend of God, was, they say, of the faith of Islám.

43 The Sharaf-Náma consists of two parts :—

(1) The Sikandar-Náma, e bará, or Sharaf-Náma, e Sikandarí.

(2) The Sikandar-Náma, e bahrí, or Akhál-Náma, e Sikandarí.

The first describes Sikandar's sovereignty (sultānat), or exploits by land ; the second, his philosophy (hikmat) and prophecying (paighambarí). These two parts, forming three volumes, may be called three grains—sultānat, hikmat, and paighambarí.

Three pearls (three histories) I prepared ; each one pearl  
 (book) the mine of treasure ;  
 Toil endured, separately, for each one pearl.

With those three rivers (histories, or books) ; with these  
 three pearls (three kinds of lustrous verse) ;  
 I make the world's skirt full of treasure ;

I raise in the world a new decoration (a book),  
 Which demands a present from every country.

50 Pity comes mine that this illuminated scroll (of lustrous  
 verse)  
 Should be the captive of the dust, in the waste-book (of  
 ancient histories).

Where is the door of the wealthy one (Nasratu-d-din)  
 that of this handiwork (the Sharaf-Nama)  
 The picture, I may affix to his wall ?

(That I) may make a piece of silk (the Sikandar-Nama)  
 like this his life-keeper ;  
 May make him free from earth's dust (the grave).

By this renowned book slow-moving (long enduring)—  
 By it—I may keep long his name :

May make of this throne (the Sikandar-Nama) its sitting-  
 place,  
 On which (throne) it may perpetually be place-occupier :

47 Nizámí was sixty years old when he completed this work.

50 Here begins the praise of Naşratu-d-din, the king, the patron.

51 “Dast kár” signifies—an embroidered cloth that they used, for show,  
 to hang at the door and on the walls of the king's palace.

52 If *parda wár* be read for *zinda dár* :—

(That I) may make a silk (the Sikandar-Nama) like this his (door)  
 screen ;

May make it (the silk) free from earth's dust.

54 In both lines, “it” it refers to the *name* of Naşratu-d-dín mentioned  
 in couplet 53.

55 May prove by a word (of lustrous verse) his name (worthy of honour),

That its ease may be (remain) in this motion (the ever-changing world) :

Not a word, that the world may take from its memory (forget),—

Neither will the rain wash (efface) it ; nor, the wind take it away :

On the condition that—when, in this splendour-place (of the world), I

Cause his head to reach the sun and moon,

To me, from him; also a great degree of rank may arrive; A crown, worthy of my head, may arrive.

From the luminous sun (Nasratu-d-din) one can seek light; But of shade! shade (the nobles) is far from this work (of light-giving).

60 To the kites (the nobles), what business with the pigeon (the Sharaf-Nama) ?

For the king's falcon (Nasratu-d-din), this prey is required.

Nizami, whose work is versifying in Dari, Threading a pearl (of verse) is fit for him.

He so prays for this charming book (the Sharaf-Nama) That the reading of it may illumine (not vex) the brain.

By it,—may light be to the heart of friends ! And from it,—may the animadversion of enemies be far !

Melody—(even) if it be the melody of the (joy-exciting) Chagawak (Lark),

When the enemy touches the chord, it is the arrow (of abhorrence) swiftly flying.

13 In that circle (earth's surface), in which I have urged this speech (the Sikandar-Nama),

I have invoked my own heart-cherisher (God),



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A cup of earthenware (man's body) of which wine is the  
life,—

The earthenware of the earth (the whole of the earth) is  
the dust (source) of its odoriferous herb (man's soul).

---

## CANTO XI.

### IN PRAISE OF KING NASRATU-D-DIN.

1 O lofty sun! draw forth the standard (from Aries);  
O cloud of black silk! be proudly moving:

O heart of thunder! like the monarch's drum, roar;  
O lip of lightning! like the morning-time, laugh (flash):

O air! rain (shed) the pure drop;  
O oyster! seize, (and) make that drop the pearl:

O pearl! come forth from the bottom of thy own sea;  
Make thy abode in the crown of the king's head.

5 That king, who is desirous of its ascent (the pearl of  
speech),  
His ground kiss is its (poetry's) royal pearl.

In all matters of the royal splendour of Sikandar, one  
To whom the pomp of Sikandar returned.

---

2 Ra'd is the angel who drives the cloud.

4 In Aries, the sun's power is greatest.

As much labour is required to produce the pearl worthy of the  
king's crown—so much effort to prepare the pearl of verse worthy of the  
king's praise.

5 Otherwise—

That king who is desirous of his (Naşratu-d-dín's) lofty rank,—  
His ground kiss (before Naşratu-d-dín) is his (own) royal pearl.

Earth, alive-keeper (by justice); sky, alive-maker (by the  
worship of God);

World-seizer and enemy-overthrower;

The Prince of the West in manliness,  
The Kadr-Khan of the East in learnedness—

Nasratu-d-din! world-champion, who is  
Conqueror, like the sky, over his enemies.

10 The enemy late-thinking (unwise); but he foreseeing  
(wise);

The enemy, of little love; but he, of great hate.

Lord of the sword, and the throne, and the crown;  
The three-time striker, and the five-time shelterer (of  
Islam).

With manliness,—he urged his (chosen) steed,  
Both throne-adorner, and also crown-bestower.

By the custom, which was the regulation of kings,—  
The key was of iron; the treasure, of gold.

7 Naşratu-d-dín kept living—the earth, by justice and liberality; and  
the sky, by devotion to God.

The deeds of holy men take slaves to the sky; hence, the sky becomes  
prosperous and populous.

8 Kadr-Khán was the title of the King of Samarkand and of Chin.

Famed are the people—of the west for manliness, and of the east for  
learnedness.

11 In past times they used to strike the drum three times (in the morn-  
ing, at noon, and in the evening) at the king's door.

“Panj-naubat” signifies—the five loud calls to prayer that are the  
pillows of the Islám faith. See canto iii. couplet 11.

“Si naubat” may signify—the three seasons of boyhood, youth, and  
old age.

The second line may then mean:—

Sovereignty is preserved to him (Naşratu-d-dín) from boyhood to  
old age.

12 “Rustam-rikábí” signifies—mardánagí.

“Rikábí” signifies—sawárí.



Except him (Nasratu-d-din),—who illumines (polishes) the  
iron of the sword;

Who makes the key of gold, and the treasure of iron (the  
sword).

15 Like the water of the Euphrates, openly favouring (the  
friend);

Like the fountain-head of the Nile, secretly consuming  
(the enemy);

If he cast his shadow (of anger) on the sun (the enemy),  
He casts water on (quenches) that fire-fountain (the sun).

And if he give a portion to the new moon (the friend),  
He gives complete freedom from the deficiency (of light)  
of her perfection.

If a person should reckon up his rewards,  
—In order that he may offer thanks for much bounty,

By his (the person's) thanks, that favour becomes greater;  
How may a benefactor be greater than this (Nasratu-d-din)?

20 Like the sky,—against whomsoever he binds his loin (for  
battle),

He hurls, like the earth, his (the opponent's) shield on the  
water.

In (at the time of) confusion (of battle) like the cloud  
(filling the air and rising), he scatters  
The mountain-peak with his sword-point.

14 The king gives gold to the warriors, and keeps iron weapons of war  
in the treasury.

15 The water of the Euphrates is so clear that anything at the bottom  
may be seen.

The water of the Nile, in which Fara'un and his host were drowned  
without a trace being left, is said to consume secretly.

19 “Badán tá” signifies—bará,e án.

20 “Sipar-i-kase bar áb afgandan” signifies—subduing a person.



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I know none of the men, (my) acquaintances,  
On whom, on account of that manliness, (the obligation of)  
thanks is not.

30 On account of the great favour and grace which they (the  
men of the world) have derived from him,  
They have called him—"the Benefactor of the World!"

If a corpse raise its head from the grave,  
Commotion will seize all the city and market.

From the king's justice thousands of hearts dead (through  
injustice)  
Become alive; but the enemy appears not in the road (of  
obedience).

Like 'Isa (Jesus), he made many dead (through injustice)  
alive;

He enslaved the people by such a nature (of justice).

The world—like the ruined (worked out) jewel-mine,  
Fell, by this sun (Nasratu-d-dín), into prosperity (became  
full of jewels).

35 Earth was a hell (scorched) without sowing or sown-field,  
It became by such a (rain-bearing) cloud (Nasratu-d-din)  
green, like Paradise.

Of every favour (God-given) that comes anew to him,  
He gives, grain by grain, the share (according to the need)  
of the askers.

Since wisdom takes up the trace of (pursues) every goodness,  
How may the (people of the) world take away his good  
memory from the world?

29 "Rú-shinás" signifies--ashná; ma'rúf.

34 Produced is—the jewel in the mine by the sun's rays; and the joy-  
ousness of the earth by the rain-cloud.

37 Otherwise:—

Like wisdom, he takes up the trace of (pursues) every goodness;  
How may the people of the world take away from the world the  
memory of the good (man)?

I say not—thou art like the ocean, one of great shadow  
 (pomp),  
 For, verily, thou art like the mine of great value (never  
 empty).

Bravo ! a court that, like the sun,  
 Causes the tent ropes to reach from east to west.

38 Of the ocean by reason of its depth,—the waters are unmoved.  
 In this book are two couplets very similar to those by Firdausí.

39 The couplets by Nizámí are :—

Zahe bārgáhe ki chún áftáb !

Az mashrik ba maghrib rasánad ṭanáb.—Canto xi. couplet 39.

Panáh-i-bulandí va pasti tú,í

Hama nístand ánchi hastí tú,í.—Canto i. couplet 2.

The couplets by Firdausí are :—

Yake khaima,e dásht afrásíyáb

Az mashrik ba maghrib kashída ṭanáb.

Jahán rá bulandí va pasti tú,í

Na dánam chi harchi hastí tú,í.

The verses by Nizámí exceed in eloquence those by Firdausí.

Taki Ouhdí and Daulat Sháh both relate the following anecdote :—

Shaikh Abú-l-Kásim Gúrgání refused to say prayers at the tomb of Firdausí, because in his Sháh-Náma he had praised and celebrated the infidel worshippers and the Magians. On the same night, in a vision, he saw the poet, seated on one of the highest stations in Paradise, attended by angels, jinns, and húrís.

Abú-l-Kásim asked by what means he had obtained such an exalted destiny. He replied—by virtue of one couplet in the Sháh-Náma in praise of the Unity of God.

جهان را بلندی و پستی توی The height and the depth of the world Thou art ;

ندانم چه آنچه هستی توی I know not what Thou art—whatever is, Thou art.

The next morning the holy man rose, repaired to Firdausí's tomb, and, shedding tears of repentance, uttered prayers with earnest zeal before the assembled inhabitants of the city (Tús).

The couplet just quoted has been referred to by almost all Firdausí's biographers, including Captain Turner Macan, in whose Persian text of the Sháh-Náma it does not, however, occur.

Sir Gore Ouseley, in his "Notices of Persian Poets," (page 94), considers it to be an interpolation.

Out of seven copies of the Sháh-Náma examined in the council-room of the Sháh of Persia by Sir Gore Ouseley and the ministers of the Sháh, only one copy, written about A.D. 1817 by Farju-llah Khán, contained the passage in the Tauhíd (the Praise of the Unity of God).

40 If from the Tuba tree (in Paradise) arrives  
In every palace a branch of amber-nature,

East to west, by his beneficence arrives  
Bounty to every house from his tray.

His name fell fitly to (befitted) a Kay Khusrau,  
His mothers' lineage traced direct to a Kay Kubad !

In every valley to which he turned his rein,  
The hyssop (through his liberality) found dirams in its  
skirt.

Through his treasure (of liberality), the earth stitched up  
(filled) a purse (of gold) ;  
The jessamine collected silver ; and the sunflower gold.

45 In it, a goat—where a treasure place,  
In which is not something-from his treasure ?

Since by his crown the country became lofty,  
By that crown may his head be victorious !

Bravo ! the Khizr and the Sikandar of created beings ;  
For thou hast both territory and also the water of life !

40 In the chronicles, it is stated—that in Paradise a branch of amber, native of the great Tuba tree, whose root is in the abode of the prophet Muhammad,—reaches to every dwelling, so that the inhabitants of Paradise delight themselves with it. The branches are laden with pomegranates, dates, grapes and other fruits unknown to mortals. If a man desire any kind of fruit it will immediately be presented to him ; or, if he choose flesh, birds ready dressed will be set before him. So great is the extent of the tree that a wind-fleet steed could not gallop from one end of its shade to the other in a hundred years. Beneath it are two fountains of Salsabíl (pure water) and of Kauşar.

42 On account of Naşratu-d-dín's liberality, you may call him Kay-Khusrau (Cyrus, B.C. 558) the Second, or the renowned son of Kay Kubád. See the Sháh-Náma.

43 “Dirmana” signifies—a bitter grass whose flower is like round white dirams. In Khurásán it is the forage of horses.

47 Sikandar possessed empire ; Khizr, the water of life.

Naşratu-d-dín, through his liberality, made alive hearts dead through injustice.



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55 When thou enterest upon wrath—from thee are safe two persons—

One, the soft neck (the submissive one); the other, the pierced ear (the slave).

The enemy, by apology, takes his own life (in safety) from thee;

Thy judgment, in this manner, enjoys the world.

When Time revolved around the world (passed),  
Six tokens of six kings remained—

From Kayumars, universe-seizing,—the crown;  
From Jamshid, the sword; from Firidun, the throne:

From Kay-Khusrau, that cup (the future state of the)  
world-displaying,

In which the judgment of the stars found a place:

60 The lustrous (iron) mirror, the illuminator;  
The exemplar of the history (time) of Sikandar:

Verily the seal-ring, ruby studded (having a ruby seal-stone),

Illuminated with the seal of Sulaimán.

Six kings, in this manner, are in thy sway;

Thy name of six letters is (my) evidence of the matter.

58 Kayumars, the first of the offspring of Ádam, is considered the first king of the Pesh-dáedian dynasty. See the Sháh-Náma.

Gív-murs (ancient), Kayumars (modern) signifies—the living word; for gív means—goyá; and murs means—Zinda.

The Zínatu-l-tawárikh says that, in Syriac, the word signifies—hayy nátiq, the living word.

59 The cup giving intelligence of the future state of the world, by which they viewed the mystery of the seven skies, and learned the judgment of the stars.

60 Sikandar's mirrors were of three kinds:—

The mirror of the stars; the mirror of the seasons; the Sikandriya mirror that gave intelligence of the coming of the Europeans.

62 Ikhtisán may be the name of Naşratu-d-dín, of his father, or of his grandfather, as (at the end of this book) Nizámí says.

In the name Naşratu-d-dín the letters pronounced are six in number

Besides this I also behold six qualities of thine ;  
From which mayst thou, month and year, (continually) be  
prosperous !

One—that, from prepared treasure,  
Thou givest wishes, unasked :

65 The second,—showing generosity beyond computation ;  
Not seeking back a return from the grateful one :

The third—with compassion adorning (comforting) the  
heart (of the one tyranny-stricken) ;  
Seeking the heart-justice (revenge) of the one tyranny-  
stricken :

The fourth,—planting the standard on the Pleiades,  
Army alone striking, like the sun (against the army of the  
darkness of night) :

The fifth,—verily, of the offender, forgiveness-seeking,  
Pardoning the crime by way of clemency :

The sixth,—preserving compact and agreement,  
And not putting fidelity from memory :

70 May the six sides (of the world) never be without splendour  
from thee !

May separation never be from these six qualities !

(since ۱, ج, ن are not pronounced). Taking the first letters of the six  
endowments, couplets 58–62, we have :—

۱ from akhlíl, the crown,  
خ ,, khátim, the seal of Sulaimán,  
ت ,, tegh, the sword,  
س ,, sarír, the throne,  
ا ,, á,ina, the mirror of fame,  
پ ,, puyala, the cup-displaying.

If the last letter were ن , not پ , these six letters would form the  
word :—اِخْتِيسَان , Ikhtisán.



For the flight of (thy) fortune, two falcons of use,—  
One, in the treasury; the other, in the hunting-field:

Two snakes, for thy sake, treasure-weighing,—  
One, the snake of (possessing) the stone (in its head); the  
other, the snake (-guardian) of the treasure.

Come cup-bearer! that cup of harmless wine,  
That gives tidings of grace to the heart,

Give me, that one moment I may be merry of head;  
By this austerity how long shall I be distressed?

71 “Sháhín” signifies—a royal white falcon (bahrí); the beam of a pair of scales; and one of the two stars of the constellation of the eagle.

One sháhín (scale) is required to weigh treasure to beggars; another sháhín (falcon) to pursue birds in the field, so that lawful and pure food may be provided thee.

72 “Már-i-muhra” signifies—a deadly snake, in whose head is found a precious shining stone, green or ashey in colour, an antidote to poison. The phrase means—auspicious fortune; for the acquisition of the stone is highly auspicious.

“Már-i-ganj” signifies—perfect wisdom; the sword. Over every treasure, for the preserving of it, dwells a deadly black snake—so that men may not easily obtain the treasure.

## CANTO XII.

AN ADDRESS TO KING NASRATU-D-DIN.

1 O world Khusrau! beneath the seven skies  
Thou art, without doubt, the fifth prince.

1 The seven climes of the world are subject to the seven planets of the Heavens.

There had passed away four kings, of whom two (Nimrúd and Bakhtun-naşr, or the father of Belshazzar) were infidels, and two (Sikandar and Sulaimán) of true faith. Hence, the poet calls both the king Naşratu-



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He gave thee country for that reason that thou mightest  
 exercise sovereignty (world-guarding),  
 When thou becomest ruler, thou mightest exercise justice-  
 seeking (of the oppressed).

Neither displays a hawk violence against a gnat ;  
 Nor plants an elephant (the oppressor) his foot on the  
 back of the ant (the oppressed one).

Thanks to the Lord, World-Shelter (God),  
 That the king's justice is more than this (my) precept (of  
 guidance to justice).

I have an eye to (I hope for) the king's justice,  
 That he may, a little while, look into this tale (of the  
 Sikandar-Náma).

10 If he consider the tale far from the path (of reason),  
 Let him cast on it neither shadow nor splendour.

But, if he behold in it wave on wave of pearl (of verse),  
 He may bring the head of the chaunter to the zenith !

In this treasure-book of the (world's) mystery,  
 I have concealed the key of much treasure (of philosophy).

That one who brings to his hand the key of gold (of philo-  
 sophy),  
 Knows how to shatter the tilism of many a treasure (so  
 that he may acquire it).

13 "Tilism" (talisman) was a form placed over buried treasure for the  
 purpose of guarding it.

See the following works in Persian, printed at the press of Munshí  
 Newul Kishor, Lucknow, East India:—

(1) "Majmú 'at-i-tilism-i-Iskandar zú-l-ḡarnin mushtamil bar fanún-  
 i-panjána," by Maulaví Muḡammad 'Uḡman Sháhíd.

(2) "Suráju-r-raml," by Maulaví Roshan 'Alí.

(3) "Misdáḡu-r-raml," by Muḡammad 'Itṡár Mál Lahúrí.

Also "Lilly's Astrology," Bohn's series, 1729.

And if he bring not forth (acquire not) the hidden treasure  
(of mysteries),

He becomes joyous, in the end, with the golden key (of  
knowledge).

15 Thou knowest—this jewel (the Sikandar-Náma) half-pierced  
(unfinished),

What (keys of) treasures (of subtleties) it has in conceal-  
ment.

My jewel-piercing (versifying) has joy from (praise of)  
thee,

My praise-uttering is worthy of thee.

Wisdom—that makes the sky, earth—

Utters praise on this my praise (of thee).

When from the monarch came the command like this :—

“ In (to) my name, depict (dedicate) this picture (of the  
Sikandar-Náma) ! ”

I will make my brain fresh (concentrate thought) by the  
king's word ;

I will remain silent (thought-collecting) by the people's  
word :

15 “Gauhar” relates to—the Sikandar-Náma, e bara'. At this time Nizámí had not written the Sikandar-Náma, e bahrí; hence, the jewel is said to be half-pierced.

17 Wisdom, whose head is on the sky, obtains power over the mysteries of the sky, and utters praise on my praise; because I have chosen the praising of a king like thyself.

19 “Maghz dar sar kardan” signifies—be parwâ-í va ighmáz búdan; khámosh shudan.

Having folded up other speech, I will make my brain fresh with the memory of the king.

The second line should precede the first, which the poet, out of respect for the king has put first.

By the word of men, who have brought the king's command, I collect together the power of speech-uttering and the force of my brain; and, by the king's order, I make my brain fresh.

The second line will read, if az guft be written for ba guft :—

I will remain silent as to speech (praise) of the people.

20 I will send to that banquet a bride (the Sikandar-Náma),  
By whom the king's banquet may become eye-illuminated  
(joyous).

May such a bride be the king's slave !

May the male of the world (the king) be happy with her !

To the degree that near (quickly, in the present), and far  
(slowly, in the future)

Light is (belongs) to the lamp, world-illuminating (the  
sun),

May the rose of the king's garden be world-illuminating  
(with its blossom) !

May the lamp of his night be the torch of the day (the  
sun) !

His slanderer,—mouth rent (gaping) like the crow !

His enemy,—tongue burnt (silent) like the lamp !

25 Nizami—like wealth (ever existing) in his palace—  
May he be night and day his praise-utterer !

Come cup-bearer ! that ease-exciter of the soul (wine)

Give, so that in the morning-time I may take a precious  
morning draught.

A morning draught (of senselessness), that from the stream  
of Kausar I drink,

Is lawful, (even) if till the day of assembling I drink.

21 “Fahl” signifies—a *male* of perfect body.

27 “Kausar” is the name of a nectar-flowing river in Paradise ; it here  
means—joy on beholding God's majesty.



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May from a form (the Sikandar-Náma), make a (beautiful)  
 image,  
 Such as no sorcerer brings forth.

First, I made the beginning (of the form) in such a way  
 That the melody of its music (verse) might produce the  
 burning (of grief).

Of whatever I considered wonderful I spoke in such a way  
 That the heart took the path of believing.

That image (conceit in speech) which was very far from  
 wisdom,—

To it I made not speech foot-bound (captive).

10 Having collected a grain (of information) from every door  
 (of history),  
 I adorned (the Sikandar-Náma) like an idol-house.

First, I placed the foundation on a basis,  
 So that the wall of that house (the Sikandar-Náma) might  
 be true (safe from ruin).

Carp not against me for giving precedence and keeping  
 back (chronologically),  
 For no help is the narrator's on that account.

In the painting of this picture (the Sikandar-Náma) of  
 Chinese silk (smooth paper),  
 The pen (the reed) was bound against Mání.

6 “Paikar” signifies—a form, with or without soul.

7 The couplet may refer to—the praise of God, prayers, or to the praise of the prophet.

Some think that it refers to grief at the departing of youth, or at the injury inflicted by men of the world.

9 “Dúr dast” signifies—*bisiyár dúr*. See canto xxxi. couplet 129.

“Hisáb” signifies—*khiyal* mentioned in the foregoing couplets.

11 In this book, I brought into verse tales from trustworthy histories so that there is no fear of the criticism of criticizers (*i'tiráḡ-i-mu'tariḡ*).

13 In the third century Mání proclaimed himself the comforter promised by Christ, and established the sect of Manicheans.

He fled from Shahpúr I. (A.D. 240), King of Persia, in Eastern Tartary,

When I was preparing this work (the Sikandar-Nama),  
Speech was straight-moving (fluent) but the road (of infor-  
mation) ambient.

15 The traces (deeds) of that monarch, world-wandering,  
I saw not written in one book.

Speeches (subtleties) that were like stuffed treasure  
Were scattered in every work.

I took up materials from every book ;  
I bound on them the ornaments of verse.

More than (besides) new histories,—  
—Jewish, Christian, and Pahlavi (histories)—

where he painted a number of singular figures in a book called the Artang, pretending that he had received them from angels, and returned to Persia in the reign of Bahrá́m (Varahrán I., A.D. 274), who put him and his followers to death.

Some say—artang signifies the *house* in which Mání painted, but here it means the painting. See canto xxviii. couplet 158.

Some say that bast is written for bastam, when the second line would read :—

I bound (rendered motionless) the pen against (of) Mání, the  
painter.

18 It is observed that this couplet is false. For, in this book, we have words chiefly in Persian and Arabic; a few in Greek and Russian; and none in the Jewish and Christian tongues.

The meaning of couplets 18 and 19 may be :—

From the three histories, Jewish, Christian, and Pahlavi—nay, besides from other histories in the language of fire-worshippers and such like—from every history I took out the truth.

Couplet 18 may be read :—

More than (besides) new histories,—(I read)  
Jewish, Christian, and Pahlaví (histories).

Pahlaví was the language of Western Persia; it was spoken at Isfahán, Hamadan (the capital of Media), and in Ázarbíjan. See canto x. couplet 33.

In the Bombay transactions, vol. ii. page 298, Mr. Erskine says—he has never heard of any Pahlaví work written to the east of the great desert of Persia.

When the Parthians made Ctesiphon and Hamadan their capitals, and under most of the Sassanidæ (A.D. 226–641), who resided chiefly at Susa and almost exclusively in the west, the Pahlaví became the principal dialect in which the works existing at the time of the Muḥammadan conquest (A.D. 641) were written.

So complete, however, was the destruction—first by the fanatical zeal



I chose from every book its charm (excellence);  
Took out from every husk (book) its brain (pith):

---

of the invaders, and secondly by indifference about the originals, after everything valuable had been sucked out of them—that, besides a few inscriptions and legends of medals, and some portions of the Zand-Avesta (the living word of Zoroaster), and treatises connected therewith, scarcely any specimens of the Pahlaví have been found.

Chardin says—that Abbás the Great made (circa A.D. 1603) every possible search after manuscripts in the Pahlaví, and that he put one of the priests of the Gabrs to death in consequence of his disappointment. The collection made by Abbás amounted to twenty-six volumes, lodged in the Royal Library, Işfahán. A Gabr read to him (Chardin) for three months out of a book relating to their usages, written in the time of Yazdijird (A.D. 632–651).

The fanatical Arabian of the era of Muḥammad knew and wished to know no book but the Kūrán; for if it contained only what was in the Kūrán it was useless; if it contained anything different it was wrong and injurious. The Persian priests (Majús) were considered as sorcerers. In the popular tales of Arabia every act of wickedness or of witchcraft is the deed of a Gabr, a word throughout the Muḥammadan world synonymous with Gaur, or infidel.

Ibn Chaldun says:—

When the Islāmites conquered Persia and had found many books, Sa'd bin Makas wrote to 'Umar requesting permission to preserve them and have them translated for the use of the faithful. 'Umar, however, commanded him to throw them into the water or into the fire. Thus perished all the knowledge of Persia.

It would be important could we ascertain the fate of those ancient national records—"the books of the chronicles of the Kings of Media and Persia,"—referred to in the book of Esther, by Herodotus (viii. 85), and by Thucydides (i. 129), which Ktesias affirms he used, saying that the Persians had their deeds recorded on skins.

Moses of Chorene, the Armenian chronicler of the fifth century, relates that—when Valarsakes was set over Armenia by his brother Arsakes (B.C. 250), the founder of the Parthian dynasty, he sent a learned man to Nineveh to examine the royal library, and that this envoy found a volume translated by order of Sikandar from the Chaldaic into the Greek tongue, containing a true and genuine history from the earliest times. (Liber i., cap. 7 and 8.)

It is scarcely conceivable that some narratives of ancient Persian history should not have survived till the time of the Sassanidæ, when they would have formed the basis of the various Sháh-Námas, especially of the Bastán-Náma, the national history compiled under the reign of Yazdijird, and subsequently translated from the Pahlaví into Persian under the Sammani princes of Khurásán.

This Bastán-Náma is the book of which Firdausí speaks in the begin-



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And, if thou desirest truth ;—true words,  
It is not fit to seek in the ornament of verse.

If of it (speech) I diminish the decoration of verse,  
I may put it together in couplets of little value (few and  
void of lustre).

- 25 Everything done by the king (Sikandar) world proudly  
traversing,  
I may bring together complete in this single page of  
paper.

Sikandar, who was king, world-wandering,  
Was provision-provided (prepared) for the work of  
travelling.

He wandered and beheld all four limits of the world ;  
For one cannot purchase a country without four limits.

On every throne-place (capital) on which he planted his  
foot,  
He preserved the regulations of the great kings of Kay.

- 25 Couplets 25 to 74 give the deeds of Sikandar.

In the Ionian language Iskandar, or Sikandar, signifies—Akshíd Rús, or Fílusúf (fílá, love ; súfá, wisdom)—or the lover of wisdom.

Sikandar (Alexander the Great), bore the title of Zú-l-Karnain the less, in contradistinction to Sikandar Zú-l-Karnain the greater (the contemporary of Abraham, or King Asa'b ibnu-r-rayesh of the first race of Persian kings).

- 28 Kay refers to the title of the second dynasty of the Persian kings. Kay Kúbád (Dijoces, B.C. 696), Kay Káus (Cyaxares, B.C. 634), Kay Khusrau (Cyrus, B.C. 558), and his successor, Kay Luhrasp.

“Zar dusht” may be spelled—zar dust, zar tusht, zár tusht, zár husht, zára dusht.

- 29 Zar dusht, called Ibráhím, or the Sage Zoroaster, of the city of Balkh, the pupil of Afláduş, the disciple of Físaghoras, of the lineage of Mínu-chihr (B.C. 730), laid claim, in the time of Gushtasp (Darius Hystaspis, B.C. 521), to being a prophet.

He presented three books, said to be of heavenly origin—the 'Usta, the Zand, and its commentary, Pázand. The Magians call him a prophet. Firdausí, of the lineage of Ibráhím, believed in him.

Save the rites of Zar-dusht, the fire-worshipper,—  
Other customs he surrendered not.

Some say that Zar dusht is, in Syriac, the name of Ibráhím.

Professor Haug carries Zoroaster to B.C. 1200. Zoroaster signifies the office of the priest, not the priest. The real name is Spitáma, a fire-priest in Bactria, in B.C. 1200. According to Haug, he attempted to refine on the primitive elementary worship, and to teach the unity of God; but in attempting to solve the difficulty how evil, physical and moral, came into existence, he introduced the doctrine of the two principles, in consequence of which his followers, confounding his religion with his philosophy, believed that he taught the duality of God.

Spitáma is the reputed author of the teaching embodied in the Zand-Avesta, originally consisting of twenty-one distinct compositions; unhappily only one of these, the Vandidad (Vidaé-vadáta), “the law against demons,” with fragments of others, is extant.

Sometimes, as the mubid (priest) engages in adoration of fire (or light, its emblem), he raises to his nose a branch or a bundle of twigs, called in Zand, barsum. Thus Ezekiel, chapter viii. verses 15–17, says:—

“Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence and have returned to provoke me to anger; and, lo, they put the *branch to their nose.*”

The previous verses being read, the combination of sun-worship with the putting of a branch to the nose shows that it was Zoroastrian worship that Ezekiel saw.

Herodotus represents the Magí first as a people of Media, and (after the Persian conquest) as a priestly caste.

He says:—“It is said that the corpse of every Persian, before interment, is torn of birds or of dogs. This practice is, I certainly know observed by the Magi, for it is done openly.”

Strabo says:—“The Magi keep upon the altar a quantity of ashes and an immortal fire; and, going there daily for an hour, repeat their prayers, holding a bundle of twigs before the fire.”

This proves that the Magi (whatever they might originally have been) had become priests of the fire-temple and Zoroastrians.

Consider—the mention of Rab-Mag (chief of the Magi) in the train of Nebuchadnezzar, B.C. 603 (Jeremiah xxxix. 3, 13); the visit of the wise men (Magoi) to Christ’s cradle, and the doings of Simon Magus.

Not long after Muḥammadanism arose, the Muslims fell with fury on Persia. The contest began with the battle of Kadesia, A.D. 636, and ended with the overthrow of Yazdagird, the last of the Sassanian kings, A.D. 641.

The Persian empire that then fell was devotedly Zoroastrian. Numbers, feeling the Muḥammadan yoke intolerable, fled to Khurasán, and there remained a hundred years. The mass of the refugees then

30 He was the first person who established (the use of)  
decoration ;

(Who), in Rum established gold-coining.

By his order the goldsmith of cunning hand  
Fixed leaves of gold on the surface of virgin silver.

The books of wisdom, from the Dari language,  
He clothed in the Greek tongue.

Verily the drum of the watch, in the morning and  
evening,

Brought forth (proclaimed) his name from the watch-place  
(the court).

He became the guide of the people to the mirror,  
Brought forth the jewel (the lustrous mirror) from the  
darkness (of iron) :

35 Severed the tumult of the men of Zang from the world ;  
Took crown and throne from Dárá :

went to Ormus, in the Persian Gulf, where they remained fifteen years, thence to Div, an island south-west of Gujarát, and thence to Sanjan.

At present, Bombay and Surat are their chief seats. The fragments of the Zand Avesta or Avesta u Zand (text and commentary) that we have are not older than A.D. 226, when Ardashír founded the Sassanian empire in Persia.

See "Essays" by Dr. Haug, Bombay, 1862; the "Acad. des Inscript." tom. 37, an extract from which is given (p. 274) in Shea's translations of Mirkhond's "History of the Early Kings of Persia"; Malcolm's "History of Persia," vol. i. p. 494; the list of Zand and Pahlaví books by Trübner & Co.; two articles by Monier Williams, in "the Nineteenth Century," 1881—"the Religion of Zoroaster" (January), and "The Parsís" (March); "Modern India," by Monier Williams, pp. 56, 169, 202; Hammer's "History of Persian Literature," and his "Encyclopedic View of the Sciences of the East."

30 From this couplet it may be inferred that formerly in Rúm certain customs were not in use, such as—gold-coining (sikka, e zar); hand-shaking (muşáfaha); hand-kissing (dast-bosí).

31 "Tilá" here signifies—awrák-i-tilá, leaves of gold, with which they plate articles.

32 Some say that Sikandar, after translating all these Persian books, burned them.

34 This couplet may refer to the precious jewel that Sikandar brought forth from the darkness. See cantos lxxviii. and lxxix.

Zang. See canto xix.



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When he became the teacher of wisdom, in regard to the  
true religion (of Islám),

He became, like (auspicious) fortune, joyous to the world :

Stirred up much proof (by miracle) as to the pure religion  
(of Islám) ;

Erected many buildings on the surface of the dust (of the  
earth) :

In every revolution round the compass of time (the seven  
climes),

Founded many wealthy cities :

From Hindústán to the confines of Rúm,

Raised a city in every land and clime.

45 Gave adornment even to Samarkand ;

—Not one Samarkand, but to many (a city) like it :

Founded a city like the city Hiri (Hirát) ;

Like to which another seldom makes a city.

The door and wall that Darband first obtained,

It obtained, by the wisdom of that wise one (Sikandar).

41 They say that Sikandar was of the faith of Ibráhím (the prophet),  
and consequently mu,mín (orthodox) ; and that Adam was the first  
Muslim.

44 “ Marz ” signifies—zamín-i-ránda va ábád.

“ Búm ” signifies—zamín-i-ná ránda va kharab.

46 The “ Journal ” of the Asiatic Society of Bengal, 1834, vol. iii. p. 9,  
says :—Luhrasp began and Sikandar completed the building of Hirát.

47 “ Darband ” (dar signifying door, and band, fortress) has several  
names—

darband	the barrier.
bábu-l-abwáb	the gate of gates.
sadd-i-iskandar	the barrier of Sikandar.
sadd-i-ga,júj va ma,júj	the barrier of Gog and Magog.

Darband (ancient Albania), the capital of Daghistan, was a fortress  
on the western shore of the Caspian Sea, at the foot of the Caucasus,  
near Shírván. Some remains of the thick and extensive wall of Gog  
and Magog, running in a western direction over high and almost inac-  
cessible mountains, built by Sikandar Zu-l-Karnain the greater (to check  
the incursions of Hyperborean savages) are still to be seen.

Pass beyond Bulghár, which is of his work;  
Its true site is his Bunghár (chattel-place).

Verily, the barrier of (the tribe of) Ya,juj became lofty by  
him :

—Who thus established a barrier on the mountain ?

Many believe that Sikandar (Alexander the Great) is the prophet Sikandar Zu-l-Karnain the greater, mentioned in Sale's *Kurán*, chap. xviii.; and that he built the rampart which confines Ya,júj (Gog) and Ma,júj (Magog). These evil demons, according to the Persians, dwell in Mount Káf, the centre of the world; and their progeny, who are of all sizes and shapes, used to plunder and lay waste the neighbouring countries, till the inhabitants complained to Sikandar, who built his wall to confine them. They scratch it almost through with their claws every day and go home, expecting that they will easily destroy in the morning the little that is left; but in the morning they find the wall rebuilt.

The reason of their failure is their never saying—"Inshalla" (God willing), and they will never destroy this wall till one of their children is named Inshalla, when, on retiring, they will call the boy:—"Come along, Inshalla; we shall finish to-morrow."

By the accidental use of this expression they will succeed in destroying it, and their consequent ravages will be a sign of the dissolution of the Universe. See Malcolm's "History of Persia," vol. i. p. 62; and the "Asiatic Journal," vol. x., January-April, 1833.

In the word Samarkand, samar is a king's name, and kand (in the language of the region this side of the Oxus) signifies—a city.

"Ba shart" signifies—ba muḳtaḳa.

48 When Sikandar, in search of the water of life, came to the "Darkness" (canto lxi), he made in its vicinity a dwelling place (bungáh), or store-place for his chattels, in Bunghár (a place of many caves); and when he came thence and marched into the "Darkness,"—a crowd of people from the neighbouring districts and the men of his army who were wearied of marching assembled and established a great city. The true site of that Bulghár is Bunghár.

"Bunágáh" signifies—bungáh.

In the *Rashídí* the meaning of Bulghar (Bunghár) is—bisiyar ghár (for bul signifies—bisiyár). The *Kámus* says:—The word is properly Bulghar, but that the people call it Bulghár, which is pure Arabic.

The second line may be rendered:—

Its true foundation is its cave's foundation.

See canto lxxviii. couplet 45; lxi. 10.

49 Near the Caspian, between two mountains, for a length of one hundred farsangs, Sikandar built a wall of brick, iron, tin and lead,—that



50 Besides this, he also established many foundations (cities);  
But one cannot mention about him more than this.

When to that pure body (Sikandar of pure religion) the  
purpose came,  
That he should apportion the form of the dust (of the  
world).

He drew out a cross-line (wandered far and wide) in the  
world,  
Before that the cross-bearer (the Christian) appeared.

With that celestial line of four angles (for earth-measur-  
ing),  
He set up the computation of geometry :

Upread a great tent of four bounds (corners),  
That beat five drums against (exulted over) the ninth  
heaven.

55 Its one peg in the northern pole,  
Its other peg in the southern amplitude.

He drew the tent-rope from this side to the east;  
From it another tent-rope reached to the west.

the two tribes, Ya,júj (Gog) and Ma,júj (Magog), the offspring of Yafar, the son of Nuh (on him be peace!), might not intrude. Sale's *Kurán*, chap. xviii.

See couplets 47 and 59; the second book of this work (the *Sikandar-Náma, e bahrí*); and the *Sháh-Náma*, by Firdausí.

50 In the plain of *Khafchák*, between two mountains, Sikandar set up another barrier against robbers.

52 “*Khatt-i-salíbí*” signifies—*khatt-i-atlasí*, or *khatt-i-chahár gosha*, the cutting of an equatorial with an axial line—the former from east to west, the latter from north to south; or an instrument for measuring the earth.

53 Sikandar, a world-wanderer, described a cross on the earth—that is, he travelled east, west, north, and south, and discovered the dimensions of the earth.

“*Salíbí*” here signifies—a cross-bearer, wearing a cross of silver, copper, or wood, attached to his girdle. Many Christians have the cross embroidered on pieces of satin which they wear.



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65 He left one (boat) at its anchor-place,  
 Urged the other forward to the limit of the measuring cord :  
 Gave the next time the foot (of motion) to this the fastened  
     one (for weighing anchor) ;  
 Gave a place in (of) rest to the hastener (the other boat) :  
 Would prepare the (measuring) cord sometimes for that ;  
     sometimes for this (boat),  
 —Consider the majesty of him (Sikandar) who thus would  
     play (with) the rope !—

With this subtlety, the measurer, the stage-recogniser,  
 Used to take measurement from shore to shore.

The world,—which he drew from grief into ease,—  
 By this geometry, he drew into measurement (surveyed).

70 To wit—of the earth, how much there is ; and of the road  
     to where it is (goes) ;  
 He made straight (evident) the balance of design (of  
     measurement).

Verily the inhabited quarter of the world became by him  
     conspicuous ;  
 —To that stage (of exaltation) which of us will arrive ?—

To every cultivated and uncultivated land to which he  
     urged his steed,  
 To that land he gave the portion of prosperity.

He exercised every design (of city-founding) on mountain  
     and plain,  
 When death came, he became remediless as to death.

66 “Pá,e dádan” here signifies—pá,e raftár dácan ; rawán kardan.

67 In some copies, in place of bákhte (an active verb), the following occurs :—bafte ; táfte ; sákhte.

“Rassan báz” signifies—one who dances on a rope.

71 One-fourth of the world—twenty-six thousand farsangs—is inhabited, the other three-fourths are desolate.

Of the history (time) of that Khusrau (Sikandar), crown-  
possessing,  
This is useful (true) which has come into use (in this my  
abstract).

75 Except this (written), whatever the pen brings into  
scratching (writes),  
More or less has light weight (is untrustworthy).

Since verse-making was road-taking (pleasing),  
The mistaking of the path (of truth) was unavoidable.

Mine is work with beautiful uttering ;  
All my work, indeed, is (lies) in falsifying.

Yes, whatever of it I found unworthy of belief,  
I turned away my face from giving it place (in the “ Sharaf-  
Náma.”)

I made its representation in (my own) mind, in such a  
way  
That to readers there might be no help for it.

80 To circulate much about a wonderful matter  
Draws the rein of speech into foolish talking.

74 In the second line, the first *ba kár ámad* signifies—*rást va muwáfik-i-nafsu-l-amr*; the second *ba kár ámad* signifies—*nawishtá shud*.

The circumstances of Sikandar, to the extent of which I have written, are true; the rest is falsehood.

76 When it is necessary to versify the tale of the contests and banquets of Sikandar, the mistaking of the road (the uttering of falsehood) is unavoidable; for without a mixture of falsehood the tale cannot be versified. In couplet 77 the author goes further and says:—

Since my work consists of beautiful speeches (*nughz-guftári*), all my labour is falsifying (*ghalat-kári*); because, in choosing deeds of brilliancy (*khúb-kár*) falsifying is necessary.

80 The sages have said:—

Of writers, the falsest poem is that most inciting to wonder

And if thou should utter speech without some wonder  
 (the subtlety of verse),  
 The old books (void of the imagery of verse) would have  
 no freshness.

Of speech, keep watch to this extent,  
 That in imagination one can believe it.

Although speech (verse) produces (in the orator's opinion)  
 the splendour of the jewel,  
 When it is not believed it seems the lie.

That falsehood that is like to truth,  
 Better than the truth, that (in man's sight) is apart from  
 truth.

85 O Nizami! be light (free from worldly affections); friends  
 have departed (died);  
 Thou hast remained, and grief; the grief-soothers have  
 departed.

Sikandar, the monarch of seven climes, remained not  
 (died);  
 None may remain (in the world), since Sikandar remained  
 not.

Drink not wine alone (think not of thyself) on this side the  
 stream (of verse);  
 Seek out (remember) the former companions (who have  
 died).

84 Shaikh Sa'dí, in the *Gulistán*, chap. i. says:—

That falsehood fraught with good advice is better than the truth  
 tending to strife.

Couplets 80-84 apologise for uttering the untrue.

86 Be not proud of this power of versifying, for the world's power is the  
 cause of permanence of none.

87 By the side of streams they drink wine; the passage refers to versi-  
 fying.



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Nizami has come from the city wall to the garden !  
Adorn the garden with painted silk.

To the lip of the rose-bud (the child) to which the smell  
of milk comes,  
Blow by desire of the red rose (its mother) pleasant per-  
fume.

Draw out widely (increase) the stature of the straight  
cypress ;  
Give news to the turtle-dove (the lover of the cypress) that  
the bough is green.

5 To the nightingale take secretly a piece of glad tidings,  
That the cradle of the rose (the branch) has come back to  
the wine-tavern.

- 2 Nizámí has come from the city wall to the garden with the silk of Chín
- 3 To the lip of the rose-bud to which comes the smell of milk
- Blow by desire of the red rose pleasant perfume
- 4 Draw out widely the stature of the lofty cypress
- Give news to the turtle-dove that the bough is moist and fresh
- (a) the closet of retire-  
ment  
(b) the closet of retire-  
ment  
(c) of corporeal affections  
and lust
- (a) of verse  
(b) the spectacle of the  
morning hues  
(c) of inward purity
- (d) of verse  
(e) the air-space  
(f) of my interior, the place  
of manifestation of  
God's majesty
- (d) easy explanation  
(e) the whiteness of dawn  
(f) worthy of God's  
majesty
- (a) simple meanings  
(b) the false dawn  
(c) Divine inspiration
- (g) being immature  
(h) immaturity  
(c) fancy and life
- (d) its mother  
(e) the true ruddy dawn  
(f) inward purity
- (d) subtle meanings  
(e)  
(f) blessing
- (a) the lofty meanings  
(b) the form  
(c)
- (a) the Sikandar-Náma  
(b) the extended morning rain-  
cloud  
(c) the science of the knowledge  
of God.
- (d) the seeker of this  
book  
(e) the seeker of the  
rain-bloud  
(f) the seeker of God's  
majesty
- (d) poetic image  
(e) cloud  
(f) knowledge

5 In some copies bustán faráz occurs in place of mai-khána, which in Pehlaví signifies—gulzar, a rose bed.

Give secretly to the nightingale the glad tidings that the rose (its beloved) has blossomed to such an extent that its branches have reached the wine-tavern (in the desolate place). O nightingale! why art thou careless, when thy beloved has gone from her abode to the dwelling of another.

To the nightingale take secretly a piece of glad tidings,  
That the cradle of the rose has come to the garden

(a) the seeker  
(b) the poet  
(c) the holy traveller

(d) the branch of varied  
subtleties  
(e) the cloud of rosy dawn  
(f) inward purity

(d) the Sikandar-Náma  
(e) the plain of the air  
(f) the heart of the holy man

Wash down the dust from the forehead (surface) of the  
verdure ;

For lapis-lazuli becomes luminous by washing.

The tulip's heart that with blood is agitated,—  
Smooth down (comfort) and cover its great blood with a  
little dust.

To the head of the narcissus, with its white hair,  
Give blackness with the shade of the musk-willow.

6 Lapis lazuli, that has been well washed, is used as a colour.

Wash down the dust { (a) of adulteration  
(b) the light cloud  
(c) of lust } from the surface { (a) speech freshly attired  
(b) the azure sky  
(c) the perfectly holy traveller } of verdure

For lapis lazuli { (d) lustrous verse  
(e) the azure hue of the sky  
(f) the splendour of purity } becomes luminous by washing { (d) amending  
(e)  
(f) praying }

7 "Faro mál" signifies—faro rez ; berún kun ; iṣláh kun.

The couplet may mean :—

Decorate the tulip and permit it not to lie in the dust.

If ma posh be read for bi posh, the second line will be :—

Rub blood on it, and cover it *not* up with dust.

When vicious blood in a man's veins brings forth overpowering lustfulness and upsets the equilibrium of the temperament—by bleeding, they pour the blood out of the body and cover it with dust.

The heart of the tulip { (a) varied verse requiring revision  
(b) clouds, ruddy and joyous  
(c) the holy man } that with blood is agitated { (a) rendered ruddy  
(b) rendered joyous and ruddy  
(c) in desire to reveal God's majesty through love to Him }

Smooth down { (d) efface  
(e) efface  
(f) make quiet } and cover with { (d) a little  
(e) a little  
(f) much } dust { (d) little  
(e) little  
(f) great } its blood { (d) ruddiness  
(e) ruddiness so that it may appear yellow  
(f) of tumult }

In the case of the third (last) meaning the following remark is necessary.

God forbid that his passionate desire (of uttering God's mystery) should become manifest, and that he should be slain with the sword of punishment.

8 The flower of the narcissus is white ; of the musk-willow red. The meanings are :—

To the head of the narcissus with white hair (the ancient history of Sikandar),

Give blackness with the shade of the musk-willow (the colouring of varied verse).

The old man, by dyeing his hair, makes youths incline towards him in pleasure.

In the midst of the trees of the garden, all youths of rose-cheek,—the



Make wine-stained (ruddy) the lip of the pomegranate;  
 Make the earth gold-encrusted (adorned) with safflower.

10 From the red arghaván give a salutation to the lily of the  
 valley;

Despatch water to the rose-bush.

Look towards the newly risen ones (plants) of the parterre  
 (needing nurture);

Draw not a line on (efface not) that delicate plot.

flower of narcissus with the hue of old age appears ugly. Dye it with  
 the shade of the musk-willow that it may appear ruddy and young.

To the head of the narcissus with  $\left\{ \begin{array}{l} (a) \text{ white paper with light marginal line} \\ (b) \text{ the whiteness of morn after ruddiness of dawn} \\ (c) \text{ the splendour of the rays of God's majesty} \end{array} \right.$   
 white hair

Give blackness  $\left\{ \begin{array}{l} (d) \text{ write} \\ (e) \text{ conceal} \\ (f) \text{ conceal} \end{array} \right.$  with the shade of  $\left\{ \begin{array}{l} (d) \text{ Nizámí's pen} \\ (e) \text{ the light cloud} \\ (f) \text{ the veil concealing God's majesty} \end{array} \right.$   
 the musk-willow

In the case of the third (last) rendering the following remark is  
 necessary.

Lest the holy traveller should be effaced; for, in this world, the  
 beholding of God's majesty is difficult to man.

9 Make wine-stained (ruddy) the lip of the  $\left\{ \begin{array}{l} (a) \text{ the commentator} \\ (b) \text{ the border of the extended light cloud} \\ (c) \text{ the holy traveller} \end{array} \right.$   
 pomegranate

Make the  $\left\{ \begin{array}{l} (d) \text{ the Sikandar-Náma} \\ (e) \text{ the air-space} \\ (f) \text{ the body of the holy traveller} \end{array} \right.$  earth adorned with  $\left\{ \begin{array}{l} (d) \text{ subtle passages of verse} \\ (e) \text{ the yellowness and ruddi-} \\ \text{ness of dawn.} \\ (f) \text{ the knowledge of God} \end{array} \right.$  safflower

10 From the red  $\left\{ \begin{array}{l} (a) \text{ pleasant phrases} \\ (b) \text{ the ruddy sun at dawn} \\ (c) \text{ the perfect holy man} \end{array} \right.$  give salutation  $\left\{ \begin{array}{l} (a) \text{ decorated speech} \\ (b) \text{ the whiteness of dawn} \\ (c) \text{ the holy traveller of pure in-} \\ \text{terior and luminous heart} \end{array} \right.$   
 arghaván to the lily

Despatch water  $\left\{ \begin{array}{l} (d) \text{ lustrous verse} \\ (e) \text{ rain} \\ (f) \text{ bounty} \end{array} \right.$  to the rose-bush  $\left\{ \begin{array}{l} (d) \text{ the Sikandar-Náma} \\ (e) \text{ the light ruddy cloud} \\ (f) \text{ the beginners on t<sup>hi</sup>s path} \end{array} \right.$

11 "Khitta" signifies—a piece of ground on which they draw lines of  
 fencing so that none may there alight; it now means—a prosperous  
 city.

The meanings are—

(a) Yet look at the newly risen ones (freshly uttered verses) of the  
 parterre (of verse);

Draw not a line on (efface not) this newly prosperous city (of  
 verse).

(b) Yet look at the newly risen ones (portions of thin clouds) of the  
 parterre (of the air);

Draw not the line (of carelessness) as regards those newly sprung  
 regions (of cloud).

(c) Yet look at the newly risen ones of the parterre (of the world);

Draw not the line (of oblivion) as regards that delicate region (the  
 sons of Adam).



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Make a collar of (twist) the ringlet-tip of the beloved one;  
(Then) cast the collar on this neck (of mine).

Bind a handful of odoriferous herbs (as a bouquet);  
Scatter (them) on the stature of the (flowerless) lofty  
cypress.

With that silver-like (white) coin of the fresh spring (the  
white rose newly blossomed),  
Scatter coin at the fountain head of the stream (the  
Sikandar-Náma).

20 About the lake (the Sikandar-Náma), water (verse) con-  
taining,  
Cast a carpet of silk from the water lily (of lustrous  
verse).

17 “*Tauḡ sákhtan-i-sar-i-zulf*” signifies—twisting the ringlet-tip, or  
adorning speech with the twist and turn of varied meanings.

“*Gardan-i-tauḡ-báz*” signifies—the neck, collar-playing (wearing), or  
the obedient neck (person); for servants wear the neck-collar of service.

Make a collar (of rare imagery) of the ringlet-tip of the beloved  
(the bride of verse).

Cast it on this my neck, collar-playing (obedient).

“*Ma’shuḡ*” may signify—God Most High, Who, in the form of a  
painter, sometimes ravishes the heart.

18 “*Dasta*” may signify—a bouquet.

“*Dasta band*” may signify—collect and versify.

The meanings are:—

(a) Bind (bring into verse) a handful of odoriferous flowers (lustrous  
poetical images);

Scatter them on the stature of the lofty cypress (the Sikandar-  
Náma).

(b) Gather (collect) the succulent herbs (portions of moist morning  
cloud);

Scatter them on the lofty cypress (the long cloud).

(c) Gather the succulent herbs (the splendours gained by the austere  
holy traveller);

Scatter them on the lofty cypress (the stage of the knowledge of  
God attained by the holy traveller).

19. See footnote, couplet 1.

Move proudly in that kingly banquet (of Nasratu-d-dín);  
Cast the royal wine (the Sikandar-Náma) into the cup (of  
preparation).

Give (it) to me; for I have learned wine-drinking (tale-  
uttering of past kings);  
Especially when I am parched with thirst (the desire of  
relating),—I drink

To the memory of friends (past poets, or holy travellers)  
journey-taking (to the next world),  
Of whom I behold none in his place.

In a season so joyful and concordant,  
I went towards the lofty cypress (Nasratu-d-dín) in the  
garden (the Sikandar-Náma).

25 Through the perfume of the rose (the nature of Nasratu-  
d-dín), and the shade of the cypress tree (his perfect  
justice),

The joy of singing came to the nightingale (Nizámí).

For rose-plucking (hidden inspiration taking) came into  
the garden (of the lofty world, the poet's own) a bride  
(the luminous mind of Nizámí),

Resplendent of face, like the luminous lamp.

23 It is the custom to drink to absent friends.

“Mai” (wine) and “tushnagí” (thirst) may each signify—senselessness.

24 The *season* may signify—

(a) The time of the blessing of hidden inspiration in Nizámí's heart.

(b) The time of the sun's rising at the moment of appearance of the  
ruddy cloud-portions.

(c) The time of the descending of Divine thoughts.

‘Arús’ may signify—the sun; or hidden circumstances from the  
hidden world.

26 “Gul” may signify—scattered cloud portions; or inward purity.

“Bágh” may signify—the time of morn that, with varied clouds, is as  
a rose-bud; or the heart of the holy traveller.

“Ba gul chídán” may signify—for the sake of plucking away  
(putting far) the rose (scattered cloud-portions). For, when they pluck  
the rose, it becomes far from its place.

Drawing the (long) ringlet-tip (lustrous verse) into the fold  
of her skirt (the completed chain of decorated speech),  
Scattering roses (subtleties), from her face; sugar (plea-  
santries), from her laughter.

A face—ruddy like the rose; and on the rose sweat (fresh-  
ness or bashfulness) expressed;  
She gave me a cup (of verse) full of milk (sweetness) and  
wine (joyousness),

Saying :—In memory of the World King (God), drink!  
Save this, whatever thou hast (in mind) forget.

30 I habitually sate with the world-experienced ones (the  
historians);

Of the approved ones (past kings), stories I uttered.

Of some tales, beautiful and strange,  
That I sifted from the fountain of blood of the brain,

My tongue is not yet wearied of uttering;  
When the arm (power of verse) is,—no fear of the sword  
(of the critic) is.

I prepared many old treasures (tales of former kings);  
Cast into them new subtleties of verse:

Summoned resolve first towards “the Makhzanu-l-Asrār.”  
In which work (of subtlety), I displayed no idleness at all.

28 Nizámí's poetical nature gave to his corporeal nature a cup of milk  
and wine.

“Jám púr az shír va mai” may signify—the mouth and lip of a  
mistress; the wine of paradise; the stream Kauşar. But these meanings  
are inapplicable.

The couplet may mean:—

A face (the sun) like the rose (ruddy), and on the rose freshness  
expressed,

Gave to me a cup of milk and wine (its orb, whose whiteness and  
ruddiness—joy-exciting—are like milk and wine).

34 In couplets 34 to 38 Nizámí names the five books forming his work,  
called “the Khamsah.”



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The king of speakers (Muhammad) expressed a saying such as this—

Namely :—“ Seekers are finders.”

- 45 O Nizámí! when thou drinkest wine (of lustrous verse) with (to the memory of) Sikandar, Preserve respect, so that thou mayst enjoy benefit of thyself (thy mention of him).

When thou art sitting at the same table with the prophet Khizr on this side of the stream (of verse of the Sikandar-Náma),

Wash (carefully) thy lip with seventy and seven waters.

to real life. For until the Day of Judgment, they will read his history from this book.

Arrian (A.D. 100) says :—

“ Alexander pronounced Achilles happy in having Homer to herald forth his praise. And, in truth, Achilles might in this light be justly pronounced happy by Alexander, as he himself did not experience his general good fortune in this respect. Neither have his deeds been worthily blazoned among men, either in prose or in heroic verse; nor has he been sung in lyric strains like Gelo, Theron, Hiero, and others not to be compared to him. Thus his exploits are far less known than the most trifling ancient deeds. Even the ascent of the ten thousand that aided Cyrus against Artaxerxes; the sufferings of Klearkhus, and of the generals captured with him; and the retreat under Xenophon’s command are, through Xenophon’s own writings, far more renowned among men than the achievements of Alexander, who stands unrivalled among Greeks and barbarians, both for the multitude and for the magnitude of his splendid actions. This was the reason that induced me to undertake this history, as I regard myself not unworthy to spread among men the renown of Alexander’s deeds.”

- 45 Nizámí here apologizes for couplet 43, in which he has attributed Sikandar’s fame to the immortality of his own verse.

- 46 Since in this tale thou art fellow-sitter with Khizr (Sikandar’s obedient servant), utter the name of each with respect.

O Nizámí! thou art of the same rank as Khizr. For even as he had honour with Sikandar, thou also before Naşratu-d-dín (like Sikandar in disposition) art like Khizr. Then wash with caution thy lip in speaking of Naşratu-d-dín.

Khizr. See canto x. couplet 1, and Sale’s “Qurán,” chap. xviii.

Come, cup-bearer! that water of immortality, pleasant  
tasting (pleasant speech),  
Entrust to the glory-reciter of Sikandar (Nizámí).

So that fortune may give the kiss on his (Nizámí's) head,—  
He (Nizámí) gives wine to Sikandar's inheritance-enjoyer  
(Nasratu-d-dín).

47 The second line may be:—

Give to the *palace* of Sikandar.

See canto vii. couplet 68.

48 At the time of giving the cup, the cup-bearer kneels, kisses the lip of  
the cup, and then presents it to the king. See canto lxiv. couplet 211.

The inheritance-enjoyer may be Nizámí, who extols Sikandar.

In the text "tá" signifies—cause; if it mean condition, the couplet  
will be:—

That *when* fortune gives the kiss on his (Nizámí's) head,  
He (Nizámí) may give wine to Sikandar's heir (Nasratu-d-dín.)

## C A N T O X V .

### THE BEGINNING OF THE BOOK, AND THE RELATING OF THE TRUTH OF SIKANDAR'S BIRTH.

1 The relater (Nizámí) of the book of royalty (the Sikandar-  
Náma)

Gave freshness to the verse of the story, thus,

Saying,—Of all the crown-possessors of Rúm,  
There was one, of that land and clime, favoured by  
fortune.

A renowned king,—his name Faylikús (Philip of Macedon),  
Rúm and Rúss accepters of his command.

2 "Jawán-daulat" signifies—*jawán-bakht*; *ṣāhib-i-iqbál*; or, he for  
whom fortune is happy, or on the increase.

See canto xvi. couplet 35; xix. 29.

"Pazíra" signifies—*pazíranda*.

The word *فيلقوس* is said to be composed of—*فيل*, army, and *قوس*, chief,  
and may be spelled—*فيلواوس*; *فيلو قوس*; *فيلواوقوس*.

Philippus became *Fílibbús*; *Fílifús*; *Fílikús*



His abode was in the Greek-land ;  
His place (dominion) more particularly in Makedonia.

5 He was the best of the kings of the world ;  
Was the maternal uncle-born one of 'Iys (Esau), son of  
Ishák (Isaac):

Was such a dispenser of justice that, by his own justice,  
He bound the (powerful) wolf's tail to the (weak) sheep's  
foot.

He crushed the neck of tyranny in such a way  
That Dárá bore envy in regard to that sway (of neck-  
crushing).

Dárá surpassed him in sword and crown (sovereignty) ;  
He sent a messenger, that he (Faylikús) should remit  
tribute.

The King of Rúm (Faylikús) possessed true judgment ;  
He sought concord ; and with him (Dárá) sought not  
strife.

10 The one (King of Rúm) whom fortune assists,  
—Who is there who is able to exercise sway over him ?

He (Faylikús) sent to him treasure and property to such a  
degree,  
That the enmity of the malicious one (Dárá) went far from  
him.

The King of Rúm became pleased (at giving) that  
tribute ;  
He preserved the wax (his own body) from the fire, the  
burner (Dárá).

5 “ Nau-á, in ” signifies—árásta, pírásta ; nau padíd ámada.

“ Niya ” signifies—the mother's brother, the paternal or the maternal  
grandfather.

10 The second line may be :—

Was of the offspring of . . .

“ Kase ” may signify—either Faylikús, or Dárá, to whom Faylikús  
was submissive.

As the passage is written, it is uttered by Nizámí.



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**Continue**

—Of this, news none hers,—how the Omnipotent  
Would cherish him (Sikandar) in His bosom :

What treasures He would draw within his load ;  
What fortune He would draw into his bosom.—

When the woman died, that child remained friendless ;  
The person of the friendless ones (God) caused him to  
arrive at such a place,

That, by wisdom and judgment, King of the World—  
He became ; from Káf to Káf, territory-conqueror !

25 From the enjoyment of the plain, King Faylikús  
Advanced, game-overthrowing, towards that woman.

He beheld a woman dead in that pathway :  
At her feet a child, head uplifted.

From want of (the mother's) milk, the child sucked its own  
finger,  
(And) *bit* its own thumb (in grief) for its mother.

He ordered,—so that the servants hastened ;  
They accomplished the task (of burial) of the dead  
woman.

He took up the child from the dust of the road ;  
He remained astounded at the sport of that day.

30 He took, reared, and cherished the child ;  
He made him, after himself, his own heir-apparent.

21 “Ash” refers to the devotee-woman.

Couplets 21 and 22 form a remark by Nizámí.

27 It is the habit of babes, wanting (the mother's) milk, to suck the  
finger ; and of Orientals, expressing grief or surprise, to bite the finger.

30 Here ends the first account of Sikandar's birth.

It is said that—Faylikús, having fought with Dára Akbar (Darius  
Nothus, B.C. 425), the son of Bahman Daráz-dast (Artaxerxes Longi-  
manus, B.C. 465), and suffered defeat, took shelter in a fort, and sought  
quarter from Dára. According to agreement Dára (binding him to send

The villager, the fire-worshipper (historian), in another way

Makes his descent go back to Dárá.

When I took thought of (these) histories,  
Also of the history of the man, God-knowing (Firdausi),

In those two accounts, was no credence ;  
In foolish speech, was no correctness.

From the language of every country it became true  
(certain)

That that monarch (Sikandar) was descended from Faylikús.

35 When other sayings had not the proof-mark (of truth),  
The orator (Nizámí) attached no credit to them.

That old man of ancient years (Firdausí) thus relates  
The tale from the history of former kings :—

That, in the private pavilion of King Faylikús  
Was an idol (a lovely woman), a delicate new bride :

In appearance, auspicious ; in stature, tall ;  
Drawing, with the eye-brow, the bow ; with the ringlet,  
the noose :

Like a cypress that in the parterre displays—  
Violet from the ringlet, jessamine from the cheek.

yearly to his treasury 40,000 mişkals of gold), gave him the country of Rúm, and married his daughter Náhíd ; but finding her foul of breath, he sent her back pregnant to her father. As a remedy she took the seed of garlic (sír), which the people of Rúm call Iskandarús, and became fresh of breath. Hence they called her son, Iskandar. See canto xiii. couplets 25, 39.

33 The two accounts refer to Sikandar's birth—by a devotee-woman, or by the daughter of Faylikús.

36 The second line may be rendered :—

From the history of kings of former time.

37 "Pákíza" is compounded of—pákí and zah (contracted from záda).

39 They plant the rose and the jessamine near to the cypress and box trees.

40 A beauty, as the sun in mid-day ;  
The narcissus (the eye) half-asleep, glance-making :

Curling like the black snake, the ringlet-tip ;  
By it, the king's seraglio became musk-scented.

Towards that sun-lord (the lady of beauty as the sun), the  
king, so loving—

That save (the word of) recollection of her, naught came  
to his tongue.

One night, in love the king took her in (his) embrace ;  
The date-tree (the lovely one) reaped fruit from the date  
(seed) of the king.

40 "Nargis-i-ním-khwáb" signifies—the eye of the mistress intoxicated.

"Mushkú" signifies—but-khána; haram-khána, e mulúk.

41 The word "seraglio" is derived from—sará, a palace or house; and ahl, family.

42 In the first "mihrbán," the word mihr signifies sun, and refers to the lovely one of sun-like beauty.

"Bar giriftan" signifies—bárwar shudan.

43 The impregnating of the female date-tree is effected by inserting the flowers of the male date-tree into those of the female. The male flowers resemble ears of corn, of which one or two are sufficient to impregnate the female tree. The dates of the male tree are worthless; and so, those of the female tree, unless impregnated.

By mixing the species, different sorts of dates are produced. The Balúchís prefer the pullen of the wild male date-tree, growing at a distance from any grove, as the produce is finer.

The date-trees of Madína are celebrated. They have lofty columnar stems, unmutilated fronds, and clusters weighing eighty pounds, hanging by a bright yellow stem as thick as a man's ankle.

The Arabs reckon a hundred and thirty-nine varieties, of which sixty-seven are well-known, each distinguished by its peculiar name.

The best kind is El Shelebi, packed either in skins or in flat round boxes covered with paper. The tree is rare, and not so productive as the other species. The fruit, two inches in length, has an aromatic flavour and smell; its value is from two to ten piastres per pound.

The Ajwah date is eaten but not sold, a tradition of the prophet declaring that whoso breaketh his fast every day with six or seven of these fruits need fear neither poison nor magic.

The El Halwah derives its name from its exceeding sweetness; of this, the Muslims say that the prophet planted a stone, which in a few minutes sprang up and bore fruit.



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Assembled for the (investigation of the) wandering of the heavens ;

Raised the balance (astrolabe) of the stars.

50 Leo, the Lord of Force, was rising,  
By which the eyes of enemies became blind (with envy) :

The sun, honour obtained from Aries,  
An incliner from theory to practice.

Mercury hastened to the Gemini ;  
The Moon and Venus in the mansion of the Bull consorted :

In the front (anterior) side of the dial the border is divided into sixty "gharís," each equal to twenty-four minutes, and subdivided into four minutes. A moveable brass circle, attached by a pin to the centre of the dial, bears on its border the twelve signs of the zodiac, each sign being divided into fifteen degrees.

To use the instrument—Raise the tube so that the sun's rays may pass through it; mark the position of the tube with reference to the degrees on the border, counting from the transverse line; ascertain from the Kalendar in what sign of the zodiac the sun is, and its degree; bring both the sign and the degree to bear both on the inner circle on the anterior side, and on the transverse line; mark the degree opposite to the projection of the inner circle. The degree marked on the posterior side of the dial should be traced on the flat plate on the anterior side.

Bring both the sign and the degree of the upper circle upon the plate, and mark again the degree opposite to the projection of the circle.

The "gharís" contained between the two marks opposite the projection will be the time of day. See the treatise on the Astrolabe, by Chaucer, in A.D. 1390; and the "Journal" of the Asiatic Society of Bengal, vol. ii. July–Dec. 1842, p. 720, and "Journal," No. 118.

50 Leo, the most powerful of the constellations, is the sun's mansion.

The first line may be :—

Leo was the natal constellation of the Lord of Force (Sikandar).

51 Aries is the sun's place of honour in which it gathers force or light.

Every star in its own house thus gathers power.

The second line may signify :—

The sun, after theory (in the winter), began (in the summer) wandering among the villas and gardens (stars).

They call Aries (ninth house from Leo) the house of theory ('ilm), and Taurus (tenth house from Leo) the house of practice ('amal).

Practice ('amal) is the fruit of theory ('ilm).

He who is born in Aries is a theorist possessed of practice.

52 They call the Gemini the third constellation, or Mercury's place of

Jupiter adorned Saggitarius ;  
Saturn (was) as a sporter in Libra :

Mars (the soldier of the sky) made the sixth mansion  
(Capricorn) his dwelling ;  
Like servants, service-rendering become.

55 Such a horoscope, with which that son (Sikandar) came !  
What shall I say ? Bravo ! Far, from him the evil eye.

When that precious one with such an omen was born,  
The garden (the father and mother) became illuminated by  
such a plant (Sikandar).

When they engaged in the establishing of the horoscope,  
They established his name—*Sikandar*, the king !

In the judgments of the seven stars it appeared  
That the world desires the key (of fortune) given to him.

Of that prosperity—the man, star-understanding,  
Gave news ; so that the Khusrau (Faylikús) offered thanks.

honour ; and Taurus (in which conjunction between the Moon and Venus takes place) the second constellation, or the place of honour of the Moon and Venus.

Hence, their being there was auspicious. The Moon and Venus are regarded as the two beneficent planets of the heavens.

53 These two positions are auspicious, each planet being in his own house.

Since Saturn is called—Hindú, e falak, the poet calls his action—bázígarí, because the bázígar (the sporter, or spectacle-maker) comes from Hind (India).

54 Capricorn is the sixth house from Leo.

See Bentley's "Astronomy of the Hindús" ; the "Calcutta Review," No. 1, p. 257, Astronomy of the Hindús ; and No. 13, p. 65, Astronomy of the Orientals ; Lilly's "Astrology," Bohn's Series (circa 1729) ; the "Journal" of the Asiatic Society of Bengal, vol. xiii. July–Dec. 1844, p. 632 ; and Kazvin's 'Ajá,ibu-l-Makhlúkát.

55 The latter part of the second line is not a prayer but an assertion of God's power.

57 If az be read in place of ba, the first line will be :—

When they finished the Kalendar.

58 If dád be read for dáda, the second line will be :—

That the world will give . . .



60 From love of the boy of victorious fortune, the king  
 Opened the door of the treasury and ascended the throne :  
 Turned to joy from grief and sorrow ;  
 Gave much treasure to the beggars :

In triumph for that moon, musk-scented (Sikandar),  
 Poured wine and musk (both joy-exciting) by the marge  
 of the stream.

When that cypress-branch (Sikandar), delicately nurtured,  
 Became the proud-mover, like the strutting-partridge,

He brought his foot from the cradle to the steed ;  
 Went from the bondage of the cradle, plain (of battle) seeking :

65 Desired the bow from the wet-nurse ; and the arrow from  
 the quiver ;

His butt was sometimes paper, sometimes silk (not hard  
 material).

When he became further grown, he practised sword-contest :  
 After lion-overthrowing (with a weapon), he made contest  
 (with the hand) with the lion.

And after that, he took pleasure in horsemanship ;  
 He pursued royalty and sovereignty.

Come, cup-bearer ! that wine mixed with odorous herbs  
 (the sight of God's majesty)

Give to me, for Paradise has come much to my memory.

Perhaps, by that wine I may become one whose bark is well  
 (over-) freighted,

And if I become drowned (in God's splendour), I shall be  
 a dweller in Paradise.

63 The partridge is the lover of the cypress.

65 If *chúba gír* be read for—*az ju'ba-tír*, the first line will be :—

Desired from the wet-nurse the bow and the arrow-taker (the quiver).

69 Since the over-freightedness of a vessel is sometimes the cause of its  
 foundering, the poet says :—If I founder I shall go to Paradise.

“*Kishtí*” may signify—a cup, in the form of a boat.

“*Ábád kish-tí*” may signify—one whose bark is over-freighted ; the  
 filler of the wine-cup.



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Saying :—When the King of Greece, King Faylikús,  
Adorned the country of the world like a bride,

He became exalted by the wise son (Sikandar) :  
For the precious jewel is auspicious.

10 When (from the horoscope) he found his son wise,  
He became happy that he had found the worthy son.

—The father has nothing more worthy,  
More deserving (precious) than the deserving son.—

He placed him for learning ;  
For the (black) stone by the kindling (of the sun) becomes  
the jewel.

Lukúmájish (Lysimachus), who was wise,  
Whose son was Aristo,

Took pains with him in teaching ;  
Taught him what one cannot reckon :—

15 Kingly manners ; wonderful arts,  
That are the strength of the heart and the light of the  
brain.

With every knowledge—which is in the imagination,  
And from which reflection becomes truth-recognising,—

He adorned that pure jewel,  
As the stars that adorn the heavens.

He gave him information of whatever was hidden (mys-  
terious),  
—One has seldom reared such a son.—

Every year the prince of quick understanding  
Used to admit to his ear science only (far from sport and  
play).

11 This couplet is uttered by Nizámí.

13 “Lukúmájish” signifies—Nakúmájish ; Lakúmáj.

° When he hastened to a subtle matter,  
He would discover (display) subtle words.

Aristo, who was the prince's fellow-student,  
Had given his heart in service to him.

Whatever capital (of wisdom) he used to gather from his  
father,  
He would, explanation-making, teach him.

When the wise teacher (Lukúmájish),—by (his own) skill  
and judgment,  
Beheld the prince foot on the (master of) treasure,

He endured greater trial in instructing him ;  
For treasure-guarding makes the man happy of heart.

5 When he related before him (Sikandar) the decree of his  
fortune,  
He inscribed within it the lettering (the fortune) of his  
own son.

In that day, when fortune was the accepter (of deeds and  
words),  
(And) the seal-ring of speech was the seal-accepter (became  
decorated).

He consigned the son (Aristotle) to the prince (Sikandar) ;  
He added an oath to the agreement,

Saying :—“ When thou bringest forth thy head (in exalta-  
tion) to the lofty sphere ;

“ Causest the dun steed (of empire) to leap from the school  
to the plain (of battle) ;

When Sikandar was eight years of age, Lysimachus (an Acarnanian) was his tutor ; and, at the age of fifteen years (B.C. 342), Aristotle, who left him not till the invasion of Asia (B.C. 334) occurred.

“ Manshúr-i-ikbál ” here signifies—zaycha, a horoscope.

When, before Sikandar, Lukúmájish read the horoscope of his fortune, he wrote in it the name of his own son (Aristotle), with the title of—Sikandar's Attendant, Counsellor, and Minister.

“ Bringest the head of enemies to the earth ;

“ Bringest the world (in submission) beneath the seal of  
the seal-ring ;

30 “ Makest the throne auspicious beneath thy crown,

“ (And) they send thee tribute from the seven climes (of  
the world) ;

“ Exercisest sovereignty over the horizons (of the world) ;

“ Displayest world within world (mighty) royal sway,—

“ (Then) thou wilt bring to mind this (my) teaching and  
instructing ;

“ Wilt not adore gold and silver (as is the wont of the  
kings of the time) ;

“ Wilt not withhold thy regard from my son (Aristotle) ;

“ Wilt perform the right due to my son ;

“ Wilt become, by his ministership, experienced in affairs ;

“ —For the wise minister is better than property (the  
Amír's) and treasure (the official's).

35 “ Thine ally is fortune ; his, skill :

“ The skilful one is necessary for the master of fortune.

“ Wherever skill found its full value,

“ It brought forth renown for the lord of wealth.

“ Verily, the lord of wealth, who realised preciousness,

“ Obtained loftiness from the judgment of the lofty ones.

“ When thou wishest that thou mayst cause thy throne to  
reach the moon,

“ Of this ladder (Aristotle's aid), no help is thine.”

33 “ Paiwand ” signifies—nisbat.

35 See canto xv. couplet 2.

36 “ Daulat-khudá,í ” signifies—mard-i-daulatí.

37 Skill and wealth are helpers of each other.



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45 And gave it to him, saying :—“ At the time of action  
(battle) this letter (the reckoning of the conquered  
and the conqueror)

“ Calculate in the name of thyself and of thy enemy.

“ If thy name be the conqueror of the circle (the diagram  
of the Abjad),

“ The reckoning of victory is within thy accomplishment.

“ And if of this (thou knowest) that thou art not con-  
queror in the reckoning (of the Abjad),

“ Fear (be cautious of) the conqueror greater than thy-  
self.”

The king (Sikandar) took that diagram from the old wise  
man ;

That judging (of the conquered and the conqueror) became  
in his opinion heart-pleasing.

When, at times, he used to inscribe that diagram,  
He used to gather intelligence of his own triumph.

50 In this way he continued living possessed of judgment and  
sense,

A cauldron of every art brought to boiling (ready for use).

He both possessed the spirit, keenly reflecting ;

And also kept before himself the reflection of the wise (his  
followers).

He acted according to the order of those acquainted with  
affairs,

And by this intelligence made fortune vigilant.

“ Mişdáku-r-raml,” by Muḥammad 'Ittár Mál Láhúrí, in Persian, which  
can be obtained from Munshí Newul Kishore, Lucknow, East India.

“ Haraf-i-hindisí ” signifies—the writing of numbers according to the  
Abjad.

49 With his own name and the name of his adversary.

50 By the boiling of the cauldron they know that the food within is  
cooked and ready to be eaten.

Of the teacher (Lukúmájish) the skilful son (Aristotle)  
—Who was fellow-student and equal of age—

Was wonderfully (very) kind to the Lord of the Marches  
(Sikandar);

And the heart of the Lord of the Marches was gracious to  
him.

55 He (Sikandar) used not to put on the roasting spit (of  
action) even a bird (a light matter),  
In respect to which Aristo used not to be opinion-expresser  
(counsellor).

He sought not distance (separation) from his (Aristotle's)  
judgment;

He sought leave from him for everything.

When from over mountain and plain, the compass of the  
sphere

Wandered some time on this circle (of revolution of the  
sky),

King Faylikús took his chattels from the world (died);  
He entrusted the world to the new monarch (Sikandar).

What is the world? Pass beyond its sorcery;  
Bring within thy grasp escape from its enchantment.

60 It (the world) is a tree of six sides (of great bole) and of  
four roots (of firm foundation);  
Some persons (in the bond of its lust) bound to four pegs  
(at its root).

54 "Bán" signifies—

ṣáhib	as	mihr-bán	or	ṣáhib-mihr
gíranda	,,	báj-bán	,,	báj-gíranda
ḥáfiz	,,	marz-bán	,,	ḥáfiz-marz

59 This couplet is uttered by Nizámí.

60 This answers couplet 59.

"Chár-mekh" signifies—a cross or gallows; and also a form of  
torture (used in the time of Pharaoh) in which the hands and feet



One by one our leaves from this tree  
Fall beneath it when the wind (of vicissitude) is strong.

Thou beholdest none resident in this garden (of the  
world);

Each one sports (for the space of) one breath.

Every moment a fruit (one newly born) arrives afresh  
within it (the garden);

One departs, another arrives.

Willingly or unwillingly, thou wilt resign the world;

Why is it necessary to press the foot (urge) in self-  
interestedness?

65 Within these four directions (the world) is no crowd,  
Where the man purse-cutting (death) is not self-seeking.

Thou, by reason of its loan (worldly affections) art in the  
world's snare;

Give back its loan. Thou mayst escape from its snare.

One night,—a shoe-fastener (farrier) and a pack-saddler  
Demanded their rights (the shoes and saddle) from an ass.

The ass, from his foot distressed (with the shoe) and back  
(galled with the saddle),

Cast before them the shoes and pack-saddle.

When the ass became free from the borrowing (of the  
shoes and saddle),

He rested and became pleased with himself (forgetting his  
sore foot and galled back).

of the victim (cast on his face) were fastened to four pegs widely  
apart.

The second line may mean:—

Some persons (leaves) bound in four pegs (firmly).

64 “*Khud-kámagí*” signifies—*khud gharázi*.

65 “*Char sú*” signifies—the market-place (the intersection of four  
streets) where the punishment of malefactors is carried out.



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I interfered not in regard to that coin (of verse);  
For I knew of that silver (of defect) within the gold (of  
my own verse).

If my finger make criticism,  
I know no one who will do the work of a scribe (before  
me).

But when my back (reliance on outward and inward excel-  
lence) became strong,  
My finger became not the criticiser of any.

5 With malevolence I look at none (of my calumniators);  
For I also have many enemies.

My path (of life) is all poison-drinking (calumny-enduring);  
Skill-seeking, and defect-concealing.

On that road (of holy travellers) which I first made for  
myself,  
I kept my foot true to the end.

(Through austerity) I gave to this leather (the skin of my  
body) such a tanning (dressing of purity),  
That it should turn away (from me) the rage and the love  
(of men).

From the pure Omnipotent I desire to that degree,  
That at the last I may not wander from the path.

10 The representer (Nizámí) of the picture (the Sikandar-  
Náma), representation-receiving (written),  
—For, as regards redelineation, the picture has no help—

2 This alludes to Nizámí's good disposition in not revealing the defects of others.

If he had interfered (criticised), the defect of the coin (of speech) would have become known.

3 From my being acquainted with the rules of verse, none will be able (through fear) to take up the pen to write.

8 The second line means—that, in all conditions, Nizámí was contented.

9 The path is described in couplet 6.

10 The second line is a parenthesis.

Delineates the picture in this way, that when the King of Rúm (Sikandar)

Expressed the picture (of dominion) like wax on the country of the world,

The country became full of renown by his justice ;  
The crown and throne of his father became fresh by him.

Of his father, every custom that he had witnessed,  
—Whatever was acceptable to his judgment,—he practised.

Verily, he kept in place (preserved) the old treaty ;  
Kept on foot (confirmed) former works (of the peasantry).

15 Gave that very treasure and gold to Dárá ;  
Pressed his foot on (remained firm to) that ancient treaty  
(of sending tribute).

Of the order-bearers (attendants) of King Faylikús,  
None in that administration (of sovereignty) were refractory  
with him.

For than his father, he was a greater befriender of the friend ;  
For enemy-slaying,—his sword, sharper.

Of such sort he became that in force his arm  
Weighed none (of the warriors of the world) in its balance  
(of equality).

When he used to twist his limbs in strife,  
He would fix a knot on the lion's ear (overpower him).

20 Of the sphere (the powerful) bow he used to make the  
weak (practising) bow,  
In every circling used to cast (fire) the arrow :

11 An impression on soft wax is truly impressed. Sikandar stamped his will on the world as though it were wax.

17 “Dost angez” signifies—sarfaráz kunánda, e dost.

20 It is difficult to fire an arrow when circling on horseback, hence the mention.

“Char~~kh~~ kamán” signifies—a powerful bow, such as is used on a rampart; the mansion of Saggitarius; a bow having rings, that, without a chain, cannot be strung.

Used to hunt the lion in the wild-beast place,  
Of the wild ass and stag (slain by him) reckoning used to  
be his :

Snatched superiority from the bold ones ;  
Became, by superior wisdom, chief of the wise ones.

When his beard drove the pen (wrote) on the sun (the cheek),  
And raised a marginal line of pure musk :

The sky (the world's work-shop) on account of that  
(newly) up-reared encircling (black) beard,  
Poured the sweat (of envy) of the blackness of Ethiopia.

25 He brought (into consideration) before himself the calcula-  
tion of world-conquering ;  
Considered the world weak in his hand.

Both sense of heart was his and also force of arm :  
With (the aid of) these two, one may sit on the throne.

In every work in which he sought reputation,  
As to it, the sky also gave him power.

By that cypress (Sikandar), newly-risen, all Rúm  
Became adorned with the odoriferous herbs of the freshness  
(of justice).

Of his justice,—in every house (of Rúm) a great picture  
fixed ;  
A tale to every country reached.

The first line means :—

Sikandar drew with ease the powerful bow.

If Kushádan be read for kabáda in the first line :—

(Without the chain) Sikandar used to draw the bow having rings.

If kushtaní be read for gashtaní in the second line :—

At every object worthy of being slain he used to cast (fire) the  
arrow.

29 In every house, in honour of Sikandar (not for worship, as in the  
time of Pharaoh), they wrote books and painted pictures.

Otherwise :—

Of his justice in every house (of Rúm) a picture (a laudatory song)  
established.



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Best indeed that balance that has two extremes (scale-pans);

One the place of the weight (the iron sword); the other, the place of the gold (reward).

40 In every matter which is necessary for fortune  
He was like iron (hard) with iron (one of hard face); like gold (soft) with gold (one of laughing face).

He became an administrator of justice in such a way that  
(the men of) every land and clime  
Used to utter this speech:—"O happy land of Rúm!"

Aristo—who was the minister of the court,  
Was in every good and bad matter the king's confidant.

By the deliberation of the wise minister, Sikandar  
Became in a short time world-seizer.

A minister like this! A monarch like that!  
How may not the world take ease like that!

45 Every deed of kings world-seeking  
Acquires grandeur by the judgment of the ministers.

Malik-Sháh, and Mahmúd, and Naushiraván (all just monarchs)

—Who took the ball (of superiority) from all Khusraus—

Were accepters of the counsel of ministers  
(So) that they became of the number of world-seizers.

46 Malik Sháh (who died A.D. 1092, at the age of 38 years) was the father of Sinjar, King of Khurásán.

Mahmúd (A.D. 997) was the son of Sabuktigin (A.D. 976), who was in Khurásán just like Naushiraván the Just.

Naushiraván (A.D. 561), in whose time the prophet Muhammad was born (A.D. 570), was the son of Kubád, King of Irán. See the Sháh-Náma.

Our king (Nasratu-d-dín), who shattered the malevolent  
one.

Took the ball from (conquered) the world by the counsel  
of the ministers.

Though the foot—mine and thine—becomes sluggish,  
It is necessary that the king's person should remain  
perfect.

50 God forbid that foot-stumbling (error) should reach the  
king ;

That the (people of the) country should become distraught  
of brain (harassed) !

When the evil eye (misfortune) sports with (fascinates)  
the king,

The demon makes partnership with calamity (of Time).

The world is justice-seeker ; and the king, hand-seizer  
(helper) ;

For the world is no help as regards the justice-bringer  
(ruler).

May light be, by the master of the world (the king), for the  
world !

May the evil eye be far in that sovereignty !

Come, cup-bearer ! that wine, soul-refreshing,  
Give me ; for I have sorrow, soul-gnawing.

55 Perhaps, when by that draught I gather joy,  
I may roll up the carpet of some grief.

50 From not listening to the counsel of the ministers.

52 "Dáwan" signifies—dád-áwár.



## CANTO XVIII.

THE EGYPTIANS MAKING AN ACCUSATION OF TYRANNY AGAINST  
THE PEOPLE OF ZANG BEFORE SIKANDAR.

1 When the true dawn struck forth its tongue from the  
wolf's tail (the false dawn)

Dog and watchman went to sleep :

The sleeping cock beat down (flapped) his wings (awoke) ;  
The drum-striker struck the leather strap (the drum-stick)  
on the drum (of slender waist) :

I arose, rested from sleep ;

I prepared my soul for jewel-drawing forth (of verse).

The jewel-seeker who digs the precious mine (of verse)

Digs out his precious life (severely toils) in the fancy of  
hope.

5 Who, with a torrent of blood (strenuous effort), brings a  
ruby to his grasp,

Makes contest with the heart of the hard stone (the  
mountain-mine).

1 "Dum-i-gurg" signifies—zanabu-s-sarhán, the wolf's tail. But here it means—the false dawn, during which the spreading of light resembles (in whiteness and blackness, and in the upward extending of rays) a wolf's tail. The true dawn appears broad and low on the horizon of the earth. See the "Journal" of the Asiatic Society of Great Britain and Ireland, New Series, vol. x. part 3, July 1878, page 344.

In Ouseley's Oriental Collections, 1797, vol. ii. No. 3, p. 302, it is said :—

"Zang is bordered on the north by Yaman ; on the south, by deserts ; on the east, by Nubia ; on the west, by Habsh.

"The inhabitants are never sorrowful, the cause being that Suhayl (Canopus) rises over them. The men of Zang are descended from Zangí, son of Kush, son of Kana'an, son of Ham ; and are called man-devourers, because they devour the enemy whom they slay. See couplet 59.

"They are supposed to be the Troglodytes of the ancients."

2 When the cock crows he lowers and shakes his wings.

5 Otherwise :—

For a red ruby,—that he may bring (it) to his grasp,  
He contends with the heart of the hard stone (the mine).



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- 15 The news-master took the news to the king,  
Saying:—“ A handful of men, tyranny-experienced, justice-seeking,  
“ Are tyranny-complainers to the King of Rúm,  
“ Saying:—Land and clime have become narrow for (void of ease to) the Egyptians :  
“ The black men of Zang have arrived to such a degree,  
“ That the thoroughfare in the (Egyptian) desert has become strait :  
“ They have rolled up the environs of the world (Egypt) in such a way  
“ That blackness (from their numbers) has come on that mountain and plain :  
“ Desert-ones, like black pitch,  
“ More in number than the (blades of) grass in the desert.  
20 “ Like one with little beard, all old and childish ;  
“ Though they are ugly, they go in joyousness.

---

18 About the cities of Egypt, of which the air is agreeable, were gardens and villas. Hence they call Egypt—sawád-i-jahán; just as they call Samarkand—bihisht-i-jahán, the Paradise of the world.

According to Sir H. Rawlinson, Eden was the region of Ganduni (Kardunias), in Babylonia. In the inscriptions of Tiglath Pileser II. (B.C. 745–727) it is stated that four rivers—the Euphrates, the Tigris, the Ukni, and the Surappi—watered this land. See the Bible, Genesis ii. 8, 17.

Eden ('Adn) signifies—a settled abode, delight, tranquillity.

“ Saudá ” may signify—a brain disease. Anyone afflicted with it was put in a dark place, in the belief that darkness was pleasing to him.

Otherwise:—

By reason of the black army of Zang, the outskirts of Egypt became so strait and dark that you might say—an affection of the brain has befallen Egypt, so that it is in the midst of the darkness (of the men of Zang, black in colour).

19 “ Kaṭran ” (katrán, katírán) signifies—pitch; or a gum (very hot, black, and readily taking fire) of the mountain cypress (ubhul; 'ar'ar); they rub the sore back of the camel with it.

20 A man of scanty beard is considered ugly.

The first line may read:—

Like one of little beard, all old of childish nature;

„ „ all old but joyous;

See couplet 59.

“ Among them,—not a face that displays shame ;

“ Among them,—not love nor reverence towards any.

“ All—man-devouring and man-injuring ;

“ Egypt, in this matter, has no foot (of resistance).

“ If the monarch come with assistance,—(well) ;

“ But, if not, that country (Egypt) will pass away in rapine.

“ Nor Egypt, nor Afranja, nor Rúm remains ;

“ They melt like wax by reason of that stove of fire (the army of black men).

25 “ From such a multitude (of the people of Zang) we are heart-distressed ;

“ The rest,—Command is the king’s ; we are slaves.”

The king, administrator of justice, just ruler, religion-shelterer,

When he knew that the people of Zang had brought an army,

Became affrighted at the countless array,

—It is not proper that a wise man should be fearless.—

He summoned Aristo, vigilant of heart,

And urged much speech with him on this matter.

The wise minister of victorious (true) judgment

Became a guide to the king’s victory.

30 Saying :—Arise and once display fortune-essaying ;

“ Make destruction of such a great dragon (Zang).

24 A commentator observes :—“ Afranja is the name of a city, made prosperous by Naushíraván, on the banks of the river of Egypt (the Nile) ; of the country of Zang ; and of the land in the West (Europe).” See canto xxi. couplet 20.

27 His fearfulness was better than fearlessness, for it was from knowledge.

“ Perhaps from the king’s hand may issue a deed,  
 “ That may make the king’s power more powerful.

“ Egypt and that territory (of Zang) may become subject  
 to thee ;

“ Thy name may come forth (renowned) for manliness.

“ And if thou bring the enemy (men of Zang) to the dust,  
 “ The friend becomes victorious, and the enemy (the rest  
 of the world) infamous (ruined).”

Sikandar, by the counselling of the guide,  
 Carried the standard out of Makedonia.

35 He raised an army—that with helmet and sword  
 Its flashing lightning ascended to the cloud.

Sikandar exercised judgment from the river (Nile) to the  
 dry land ;

His guide (Aristo) became the path-displayer to Egypt.

All the Egyptians—citizens and soldiers,—

Went to meet him ceremoniously on account of his good  
 fortune.

The king ordered that—from the bank of the River Nile  
 His army should march towards the desert.

For contest the men of Zang went hastening ;  
 Two horses apiece, they went towards the desert.

36 The army resembled the thunder-cloud by the black helmets; and the  
 lightning by the sword-sheen.

37 “ Pazíra ” signifies—paziranda ; istiḡbál kunanda.  
 See canto xxii. couplet 11.

39 The Turkomans, divided into many tribes (the chief being the  
 Yamuts, the Goklans, and the Tekès), inhabit the county between  
Khíva, the Oxus, and the north Persian frontier.

The Yamuts (forty thousand tents) occupy the shores of the Caspian ;  
 the Goklans (twelve thousand tents) the Upper Gourgan, the Attrek,  
 and Simbur ; the Akhal Tekès (thirty thousand tents) at Tajand, and  
 on the northern slopes of the Keven Dágh mountains ; and the Marv



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When the men of Zang obtained intelligence that the army  
 (of Sikandar) had come,  
 The world became black to the eye of the men of Zang.

The two armies became arranged opposite (to each other);  
 All compassionate feelings, risen to go, departed.

From the steel-nail hoof of the war-steeds;  
 From the agitation,—earth's foundations fell.

From much shouting, which came forth from the ambush,  
 The (glass of the) sky (cracked and) fell upon the earth.

45 From the mace, heavy of weight, of the warriors,—  
 The head of the fish and of the ox became heavy.

The horses thrive on this diet, on which, after four days, they can endure the longest forced march. Then their masters mount them to pillage.

After assaulting a village they fly with their booty thirty or forty parasangs (a hundred and eighty miles) without drawing bit; and in an incredibly short space of time reach their encampment. Thus trained, their horses are not knocked up. "Clouds in the East," by V. Baker.

In his "Ride to Khíva," page 150, Burnaby says:—"A Kirghiz chief galloped with a Cossack escort (two horses per man) two hundred miles in twenty-four hours.

Plutarch says that, after the battle of Arbela (B.C. 329), Alexander marched three thousand three hundred furlongs in eleven days, or forty miles per day. This is nothing compared with Hannibal's march along the African coast.

44 The tumult of the cry of the soldiers is likened to the crashing of the (glass of the) sky, (unable to endure loud reports) upon the earth.

45 By Muslims it is supposed that God first created water and supported the eternal throne upon it. From the water there arose vapour, out of which He formed the sky and the earth, which He divided into seven parts.

God then created a fish. Then there was supported—the earth by the fish; the fish by blocks of stone; the stone by an angel; the angel by a rock; and the rock by the wind. The movements of the fish causing the earth to be violently agitated, God fixed mountains as pegs to keep it steady.

The heavens are seven in number. That nearest to the earth, or the first, is formed of emerald; the second of silver; the third of ruby; the fourth of pearl; the fifth of gold; the sixth of topaz; and the seventh

From the clamouring of noise, like the Resurrection  
Day,  
Flight came upon the beasts of the desert.

When their weapons were prepared for battle,  
The demon, on account of their uproar became a flee-er.

They accepted the battle-place in such a place  
That the heat brought forth dust from (distressed) the  
men.

A land,—more waterless than red sulphur ;  
An atmosphere,—more liver-scorching than hell.

50 Neither in it cold water,—save pure poison (hot water,  
bitter and deadly) ;  
Nor in it warm affection,—save the sun.

By reason of large serpents (swords) the caves (wounds)  
came into commotion ;  
In them (the caves) the day (of splendour) of markets as  
regards tumult (of bloodshed).

of fire, where the angels chaunt :—“ There is no God but God, the Lord  
of the glorious throne ! ”

Around the earth is the circumambient ocean ; around the ocean the  
mountains of Káf, formed of green chrysolite, inhabited by Jinns.  
Before the creation of Adam the Jinns dwelt on earth ; but for quar-  
relling with each other and shedding the blood of animals, God sent  
troops of angels against them, who killed some and confined others in  
the mountains of Káf. See canto xix. couplet 15 ; and Sale’s *Kurán*,  
art. “ Earth.”

50 “ Zuhr-i-náb ” here signifies—áb-i-talkh ; ábhá,e shor.

“ Mihr ” signifies—love short of muhabbat.

51 “ Tanín ” signifies—a large serpent ; a constellation, one extremity of  
which they call rás, and the other zanab ; a white serpent in the sky,  
whose body is in the sixth mansion and tail in the seventh.

The journeying of Sikandar was like that of a wandering star.

In that land the caves, by the coming and going of serpents (dragons)  
came into commotion ; and in those caves there was the splendour of  
commotion and tumult by reason of bloodshed and slaughter.



In that place of ghúls (the battle-field, void of water) they  
(the men of Rúm) made their abode (for embassy-  
sending);

They (the champions on both sides) galloped like ghúls in  
every direction (for man-slaying, camp-guarding, and  
supply-bringing).

When the ox of the earth swallowed his own hump (half  
of the sun),

The black lion (night) leaped forth from ambush (appeared).

The Bull of the celestial sphere (Taurus) went boldly to  
(appeared on) the horizon;

The stars, like lions' teeth, came forth (fearful).

55 Night displayed from its own navel something like musk  
(darkness);

The world laid aside the jewel of light.

The officer of the advanced guard (of the army), enemy-  
recognising, went forth;

The watchman bound his loins on the guard-place (about  
Sikandar's tent).

52 A ghúl is said to be a monster (male and female), half flesh, half  
spirit, tangible yet ever changing form, endowed with speech and reason  
for evil only; hating man and ever seeking his harm; mortal, but, when  
killed, disappears or appears only as a piece of burned leather.

In Arab records the ghul disappears and is replaced by the Jinn and  
the 'Ifrít. The ghúl appears fearful to man, whom, leading astray at  
night, he destroys. See Sale's Kurán under the head of Devils and Genii.

53 When the sun reaches the horizon it assumes the form of the hump  
of the ox.

The ox, earth-supporting, swallowed the hump (half of the sun at  
the time of the sun's setting).

“Koha” signifies—earthly shade.

When the ox of the earth swallowed its own hump (earth-shade  
from the eastern horizon).

The hā in “koha” is by way of affinity, as án in “kohán.”

55 “Sá” signifies—mánind, like.

They rub (sáyand) musk in a shell that its perfume may be increased.

56 The first line may mean:—

The enemy-recogniser (Sikandar) advanced guard-holding,—went  
forth.



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On this path (of the world) the angel (the pure man) will  
depart from the path (to the stage of God);

If one demon (the man of demon nature) come, ten will  
depart.

For the assaying (of gold) of these four directions (the  
world), a wayfarer

Weighs not two grains (of property) so long as he steals  
not one grain.

First, particle by particle, he (the wayfarer) takes;

When it becomes the coin (a dinar) they (greater rogues)  
take it away from him.

5 To the extent of a grain, he (the amir's lieutenant) takes  
from the (poor) old villager;

To the extent of a "man," he sends to the court of the amir.

May the chattels (society) of these (bad) fellow-travellers  
(the people of the world) be far from me!

May my tongue, as to this matter (of complaining of the  
world), be excused!

2 In this place the good becomes bad, and the bad worse.

This couplet describes the deceitfulness of Time. If an angel, whose work is entirely good, were to come to this world, he would leave the path of safety and become lost. And if a demon, whose acts are entirely evil, were to come, ten would go away, or his ill-doing would be increased ten-fold.

3 The people of the world are traitors and thieves.

4 The gold dīnar, weighing  $1\frac{1}{2}$  miṣḳāl, passed for 20 to 25 silver dirams, marked A.H. 78.

The silver dirams were of the following value, when the pound of silver is coined into 62 shillings:—

The first kind of diram =  $1\frac{1}{2}$  miṣḳāl =  $8\frac{1}{9}\frac{8}{6}$  pence

„ second „ =  $\frac{1}{2}$  „ =  $4\frac{1}{9}\frac{8}{6}$  „

„ third „ =  $\frac{3}{8}$  „ =  $5\frac{3}{8}\frac{0}{0}$  „

„ fourth „ =  $\frac{7}{10}$  „ =  $5\frac{4}{4}\frac{2}{8}\frac{1}{1}$  „

The medium value of the gold dīnar would be =  $10s. 7\frac{1}{2}d.$

„ „ silver diram „ =  $0s. 5\frac{3}{4}d.$

5 One "man" =  $82\frac{2}{7}$  lbs. according to the regulations of the present Government of India. It varies in different places. See canto xxi. couplet 55, and the tables of measures in Clarke's "Persian Manual."

6 In extreme misery words of anguish issue from the tongue.

Of these friends of alien temperament (who love not  
God),

Behold the one of double face (of hypocrisy); seek not  
(spiritual) union.

Like the fox, deceit-practising,—two holes :—  
One towards lust ; the other towards avarice ;

But, like the Scorpion at the time of rage,—  
Neither the aperture of the eye, nor the aperture of the  
ear.

- 10 The representation-maker of hidden mysteries  
Of the history of the villager (the historian, the fire-  
worshipper) spoke thus,

Saying :—When the King of China (the sun) placed his  
saddle on the dapple grey steed (dawn),  
The sky placed the hoof of darkness (the sun) into the  
fire.

7 “Do rú,e” signifies—nifák.

“Yak zabání” signifies—ittihád ; yagánagí.

8 The fox has two holes to his earth.

Lust signifies—khurdan va poshídan va jímá' kardan.

Avarice signifies—the acquiring of unlawful property and the seeking  
of worldly dignity.

9 It is said that the scorpion has power neither of seeing nor of  
hearing.

11 The sun is called King of China because in the East he appears to rise  
out of China.

When they wish to make a person ill at ease,—they put his name  
on a horse-shoe, breathe on it some enchantment, and cast it into the  
fire. See Sale's Kúrán, chap. cxiv.

Before the sun rises the sky is *dappled* with stars.

“Na'l” signifies—the foot (or hoof) of the sun.

At night the na'l (under the earth) is the foot of night ; in the ruddy  
morning the na'l is in the fire.

Otherwise—In the morning the men of Zang were restless, saying :—  
Behold Sikandar has mounted and will do battle with us !

The sky caused the die (of the sun) to leap from ambush  
(of the horizon);

The stars cast their dice (of night) from the hand, saying  
—We have lost!

Of warriors, army-shattering,—the world (the battle-place)  
Drew up many an assembly like the stars.

From the steel-mirrors (or the bells) of the elephants and  
bells of camels,

In place of the pearl of the oyster a worthless black stone  
escaped.

15 From the moving (of elephants or of camels) that on earth  
pressed the foot,

The bones in the limbs of the ox (earth-supporting) became  
shattered.

The King of Rúm renewed the custom of great kings;  
Made the world full of clamour with the drum:

12 “Muhra az kaf berún afgandan” signifies—to lose at dice.

When they find a rival's play much superior, they cast the dice from the hand, saying:—“We have lost!” So the stars, on the rising of the sun, threw up the game.

Bakhtan, to play, to lose a game; burdan to win a game.

14 From the shining of the sun on so many polished steel plates and burnished bells the atmosphere became so hot that the pearl concealed in the oyster became a black stone, worthless and mean.

It is said—that the drop of the April cloud, that in the oyster-shell has become a pearl, sometimes (from the crash of thunder) changes, and (its essence being poured out) appears as a black stone.

15 “Púya” signifies—

(a) A motion betwèed jaulán-i-maidán and áhistá raftan.

(b) The causing horses to move in a challenging manner in the midst of the army before engaging with the enemy. The agent to the verb (pressed) will then be púya. But the time for doing this had not arrived as they had not risen up to battle.

(c) Moderate motion, caused by bringing elephants and camels for water and forage, some time before engaging with the enemy. The agent to the verb (pressed) will then be the elephants and camels mentioned in couplet 14. At the time of battle they kept these animals steady, not in motion.

See canto xviii. couplet 45.



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The brave man, rose-faced, cypress-tree,  
 Caused this speech from the man of Rúm (Sikandar) to  
 reach him (the King of Zang),

Saying:—“ The holder of crown, and sword, and throne  
 “ Has, by fortune’s power, advanced the standard.

“ He is prosperous (in fortune) and very impetuous;  
 “ He is the burner like fire at the time of anger.

30 “ When he draws (the bowstring of) the wild ass-hide  
 (fixed) upon the deer-antler (bow-shaped),  
 “ He stitches (with the arrow) the head of the ant to the  
 foot of the ant.

“ Thus best, that to him ye should display courtesy;  
 “ Should bewail, and offer apology.

“ It is not proper that that fire (Sikandar) should come to  
 flaming;  
 “ Because then with a sea of water it will not be ex-  
 tinguished.

“ The world, which tried him in peace and war,  
 “ Experienced loss in war with him, and profit in peace.

“ It is proper to prepare the soul for love towards  
 him;  
 “ It would not be auspicious to seek revenge from  
 him.”

29 See canto xv. couplet 2; xvi. 35.

30 In some copies, in place of sar-i-mor bar páe mor; the following read-  
 ings occur:—

Sar-i-mar bar páe mor, the snake’s head to the ant’s foot.

Sar-i-mor bá par-i-mor, the ant’s head with a (kind of) arrow.

32 “Nishastan” here signifies—*itífá pazíraftan*, to be extinguished.

At that time, when Sikandar’s fire of anger is aroused, apology is  
 ineffectual.

35 The King of Zang, when he gave ear to this speech,  
Writhed on himself like the old snake.

From heat (of passion) his brain began to boil;  
He raised a shout like rumbling thunder.

He ordered—that Tútíyá-Nosh  
They should withdraw, and take sense out of his body (by  
slaying him).

Those demon-like ones took him away from the place  
before the king,  
Like the stone (amber), straw-attracting,—the grass-  
blade.

They cut off his head; in a golden basin  
His delicate form became bathed in blood.

40 When that basin became full of blood—what did the man  
of Zang do?  
He drank it (the blood) like (simple) water, but drank not  
(simple) water!

Those persons who were with him (Tútíyá-Nosh) on the  
road  
Went before Sikandar, water in the eye (weeping).

35 The King of Zang is likened to a snake on account of his contortions, blackness, and injuriousness.

37 Tútíyá-Nosh has been described as a man of sense; hence the Zang king ordered them to take away his sense.

“Dev sár” here signifies—*kalán sar*, the *alif* in *sár* being redundant.

Observe—*kardigár*, *kardigar*; *sangsár*, *sangsar*; *gurgsár*, *gurgsar*.

39 Casting some sand in front and bringing a basin, they used to cut off the victim's head so that no drops of blood fell on the king's carpet.

40 “*Áb-khurdan*” signifies—

(a) The subsiding of anger; because the drinking of water tends to quench anger.

(b) Making haste.

Notwithstanding that Palangar drank the *blood* of Tútíyá-Nosh, his wrath subsided not.



They represented, saying :—“ That man of Rúm of  
 beautiful countenance (Tútiyá-Nosh),  
 “ How much ill he experienced from that man of Zang of  
 cold (little) love.”

The king on account of that box-tree-like cypress,  
 Burned as the poplar from the heat of the fire.

By the (Zang) blood-shedding, his heart became aroused ;  
 (And) on account of the blood spilt of such an innocent one.

45 The colour went wholly from (the face of) the men of Rum  
 When they saw (heard of) blood-devouring of that kind.

By that deed, the black men of Zang—white of teeth (full  
 of laughter) ;

The lip of the men of Rúm,—hopeless of laughter.

That night best that is teeth-concealed (starless) ;  
 For that moment it expires when it laughs (is star-lit).

Sikandar, with deliberation one or two days,  
 Put out of his head anger, thought-consuming.

When the night stuck up (its) smoke (darkness) from the  
 mountain (of Káf),  
 The bird (the owl) on the resolution of nightfall, uttered a  
 plaintive tale.

45 The men of Rúm paled at the thought of being devoured by the men  
 of Zang.

46 “Dandán-i-safaid” here signifies—*khúsh-hál wa khandán ; shubh*.

47 This couplet is dependent on the first line of couplet 46.

Their joy is the cause of decline ; just as the night, which expires  
 when it displays its teeth (stars) and assumes an appearance of cheer-  
 fulness.

48 Anger that renders a man void of reason is said to be—“thought  
 consuming.”

49 (a) When night brought forth smoke (darkness) from the mountain, or  
 from the skirt of the sky, the birds, on the resolution of night,  
 began to sing.



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55 The drum-striker, with the throbbing of the raw hide (on the drum),  
Cast the nose-strap into the throat of night.

The breath (voice) of the ox-tail (Rúmish trumpet) began to shriek ;  
The raw hide of the brazen drum began to clap its hands.

The balance (spear) of those steel-weighing (the warriors) by inclining downwards,  
Urged a torrent (of blood) from one scale-pan to another (both armies).

The spear-point of the javelin, khaftán-piercing,  
Passed through the fleshy part of the back (surface) of the navel.

From the short sword and the spear and the arrow of willow-leaf form  
Armour and helmet became rent.

55 “Labísha” signifies—labása, labásha, labáshan, lawísha. It consists of—a cord passing through a curved, or a perforated piece of wood, or a stag’s horn, which they attach to the upper lip of a restive horse. On giving it a twist the horse becomes helpless.

From the violence of noise of the drum the night thought—Behold, this is the rising of the sun ; I must go to my place !

The nose-strap was applied to night (the restive horse), so that, being overpowered, it departed and day came.

56 “Khumbuk zadan” signifies—dast bar dast zadan ; do dast barham zadan.

“Dam” may signify—the mouth.

57 When one pan of a balance is heavy and the other light,—they say that the balance is má,il (inclined).

58 “Fulaka” signifies—pára,e zamín ; chirkha,e rísmán ; pára,e gosht ; gird-toda.

It means here the wooden, or the leathern, disc through which a tent-pole passes, and on which the canvas of the tent-roof is supported ; or the leathern disc at the end of a spindle.

“Pusht-i-náf” signifies—rú,e náf, as “pusht-i-chaman” signifies—rú,e chaman.

That is—the spear passed through the back of a man, as the tent-pole passes through the disc supporting the tent-roof.

59 “Kuwárat” literally means—a slice ; a strip (of cloth).

60 From fear of the assault, (and) from the flash of the sword,  
The water in the heart of the stern thunder-cloud (the two  
armies) became blood.

When army to army turned its face,  
The warrior came forth from both sides.

Much they grappled with each other;  
Much the blood which they shed of each other.

The (army of) Zang prevailed over the army of Rúm;  
Like the panther over the wild ass, limbs out-stretched  
in flight.

60 Note the difference between—hurrá, fear; and harrá, splendour. These two may each mean—a terrible sound.

63 Zang and Habsh are two distinct districts.

See canto xx. couplet 64; xix. couplet 242.

The Special Correspondent of the "Daily News," dating his letter Tchekislar (engagement of the Russians with the Teke Turkomans), 25th September, 1879, says:—

"I saw a wild ass of the desert run down and surrounded by a party of irregular horse. Its height is that of a small donkey; its head, but slightly larger in proportion to the body than that of the horse; its hoofs are not larger than those of a small fallow deer; the back and sides, of a reddish cream colour; the belly and under part of the neck, white; the eyes, large and dark (see couplet 279); the ears, much smaller than those of the English donkey, and delicately edged with black. The captured wild ass bit and kicked at everyone that approached."

In 1879 Sir William Merewether presented a pair of wild asses from Sind (a province in the west of India, bordering on Balúchistán) to the Zoological Gardens of Calcutta.

The male ass died soon after arriving; the female killed itself by dashing its head against the iron rails of the paddock. A post mortem examination showed that the animal had been in perfect health. Mr. Jamrach ascribes the death to hippomania. This breed is now very scarce.

In his book, "Clouds in the East," Valentine Baker says:—

"In Persia, wild asses abound in the desert of Abivard, in the plains of Muḥammadábád, in the open vales of the Attrek river, in the plains six miles south of Sanghos, and in the reedy banks of the stream between Sanghos and Jah Jarm (thirty-two miles). The wild ass is of a yellow dun colour, with a black stripe down its back; as large as a small mule, and pleasant to eat."

The man of Zang brought destruction to Rúm ;  
The owl (the filthy bird!) from every desolate land uttered  
its cry (of desolation),

65 Saying :—“ The men of Rúm feared the previous repast  
(the relish of blood-drinking).”

Saying :—“ What did the man of Zang with Tútíyá-Nosh ?

“ He (the man of Zang) cast the blood of the hero into the  
goblet ;

“ He, from wrong-headedness, drank that raw (pure)  
blood.”

When the men of Zang displayed such great dexterity,  
Cowardly rein-urging (to the rear) came not from the men  
of Rúm (they stood their ground).

The chief, army-understanding (Sikandar), knew  
That fear of the men of Zang had come to the men of  
Rúm.

When the army becomes timid as to fight,  
It reflects not, save as to flight.

70 He (Sikandar) summoned before him the wise minister  
(Aristo) ;

He gave him information of his own concealed secret,

Saying :—“ This valiant army has become faint-hearted ;  
“ Of the sword-wound unsuffered it has become sated.

The Khurds, describing the swiftness of a good horse, will say :—“ He  
can run down the wild ass.”

Between Sanghos and Jah Jarm, Valentine Baker, Capt. Gill, R.E.,  
and the Persian escort, coming to within a third of a mile of a herd of  
fourteen wild asses, gave chase. Baker got within two hundred yards of  
the herd ; but by that time his horse was done, as was also Capt. Gill's  
and the escort was nowhere.

The Bible, Psalm civ. 2, says :—They give drink to every beast of the  
field ; the wild asses quench their thirst.

Of wild ass hide, which is stronger than other hides, they make bow-  
strings.

65 “ Nesh khurdan ” signifies—suffering injury.

“ Pesh khurdan ” signifies—taking a relish before meals.

67 Both armies remained on the field of battle.



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“ The black men, who are snakes, man-striking,  
 “ Are not men ; but verily Ahrimán (the evil principle).

“ If the army of Rúm hesitate as to conflict with the army  
 of Zang,—

“ It is not wonderful ; for this (the man of Rúm) is a fish  
 (little injuring), and that a crocodile (man devouring).

85 “ Of man-slaying is much fear ;

“ Of man-devouring,—how may one not fear ?

“ If we ask for peace from these stone-hearts,

“ The wise will not call us wise.

“ And if we make the place void of (forego) contest,

“ They will at once bring forth the dust (of destruction)  
 from the world.

“ Yes ; if they had possessed fear of us,

“ The (coming of the) mediator (Tútiyá-Nosh) would  
 have placed obligation upon them (and they would  
 have considered his coming gain).

“ Of what use is the coming of a mediator, when they are  
 very senseless ?

“ And,—if thou desirest truth—are mediator-slayers !

90 “ It is proper to employ one remedy ;

“ To counterfeit by artifice man-devouring.

“ To capture some of the men of Zang on the path ;

“ To confine (them) in this court.

“ For thee,—to sit silent and angry ;

“ To cast down the men of Zang on the dust :

85 Read otherwise:—

Of a man slayer . . .

Of a man devourer . . .

90 “ Chara bar andákhtan ” chára ba ’amal áwardan.

“ Sákh<sup>u</sup>tan ” here signifies—muwáfikat kardan.

- “ To cut off, with torture, the head of one from his body ;  
 “ To send it to the cook for the purpose of eating :  
 “ To say in the Zang tongue :—Wash this ;  
 “ Cook it, that the Khusrau, name-seeking, may eat it.
- 95 “ Order that the cook secretly  
 “ May place a sheep's head ; and mā<sub>ند</sub> it dust-sleeping (in  
 the grave).  
 “ May boil (half cook) the head of a black sheep ;  
 “ May bring it boneless to the king :  
 “ The king—that leather, uncooked, half-raw,—  
 “ Will rend, and with great avidity eat it :  
 “ Will order that they bring also his (the Zangi's) brain,  
 “ Saying :—No one has eaten anything better than this.  
 “ If at first I had known, in the least,  
 “ That such food would keep me healthy,
- 100 “ I would not have cherished the captives taken by the  
 warriors of Rúm ;  
 “ I would have devoured every man of Zang, pleasant of  
 taste.  
 “ When that pitiful man-devourer (Palangar) obtains news  
 “ That there is a terrible man-devourer (Sikandar) worse  
 than he,  
 “ He will, by reason of this fear, abandon that hot  
 malice ;  
 “ For one can make iron soft by iron.

95 “ Lafcha ” signifies—pára, e gosht be ustukhwán ; sar-i-biriyán ; but here it signifies—chafta, a sheep's head.

96 “ Joshídan ” signifies—to half cook.

The head was to be half-cooked, so that in rending and gnawing it sufficient time might pass for the men of Zang to witness the spectacle. Half-cooked flesh is less readily eaten than that fully cooked. See couplet 97.

99 “ Hech ” has two meanings—one is a general negation (salb-i-kully) the other a small quantity (mikdár-i-kam).

100 “ Khúsh-namak ” signifies—khúsh-zá, ika.



“ If we accomplish this remedial measure,

“ We may bring defeat upon those bold ones,

“ From wolves (the men of Zang) we can escape by wolfishness (the rending of flesh half raw) ;

“ For only (the action of) ignorance (wolfishness) can bring defeat upon (flight to) ignorance.”

105 The king ordered—that the warriors of Rúm  
Should display endeavour in that land and clime :

Should lay an ambush in the way of the men of Zang ;  
Should seize some of the men of Zang.

Those warriors, order-accepting, went ;  
They took captive some of the men of Zang :

Conducted them to the king's drum-place,  
And consigned them to the officer of the guard.

The king's watch-keeper brought them  
The back of the head red (with blows), blood-like, and a  
great face, black.

110 The king—with fury, like the roaring lion,  
That brings low the heavy stag,—

Ordered so that—of one of that number of the men of  
Zang

They cut off the head, like a mountain-fragment ;

Gave it to the cook, saying :—“ Take it ;  
“ Prepare whatever is fit for the king.”

104 Quatrain :—

When an ignorant one comes, it is proper to turn the face towards  
ignorance ;

It is necessary to let down the veil upon the face of speech.

To one non-understanding why expressest thou the boast of intel-  
lectuality ?

To a child it is proper to speak childishly.

108 “ Sarhang-i-naubat ” signifies—piyádagán-i-bár-gáh ki ba naubat-gáh  
házir báshand.

109 “ Naubatí-dár ” signifies—kase ki muháfiz-i-naubatí bashad ; or kase  
ki kárash nigáh bání, e ashkhás bashad.



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“ When he brings into bonds the heads of the men of  
Zang,

“ He eats them like the head and boneless pieces of flesh  
of a sheep.”

Terror came into the heart of the men of Zang,  
Because the coarse canvas (harshness) brought forth its  
head from the painted silk (delicateness).

Their fire (of battle) -exciter (the army-leader, Palangar)  
became pale ;

His fierce fire (of wrath) from the ardency (which it had)  
settled down.

The next day, when the cock (the sun) expanded its wings  
(arose in flight),

The brain of heaven (the sky) became void of fancy (stars).

130 The (white) cock (the sun) uttered a shout (crowed) at the  
black ghúl (night) ;

The sound of the drum began to throb.

The clamour of the trumpet of shrill sound,  
(Was) like the trumpet (tumult-exciting) of (the angel)  
Iráfil on the Resurrection Day.

On account of the clamour-bringing forth of the ox-tail  
(the Rúmish trumpet),

The power of Taurus (alarmed) became lost from the sky.

130 A demon is afraid of the crowing of a cock ; because it utters the call  
to prayer. In the traditions it is stated :—

“ The white bird sends blessings upon me.”

Whenever the (white) cock of the ninth heaven begins to crow, the  
cocks of the earth also crow ; and in the early morning, when the earthly  
cock, on beholding the world, utters a crow, you may make prayers, which  
will be answered.

In the crowing of a cock are many excellencies, the foremost of which  
is—that assuredly devils, on hearing it, will flee. For this reason it is  
customary to keep a cock in the house.

132 The second line may mean :—

Venus (the minstrel of the sky) became lost (went forth) from  
Taurus (her house).

Drums of wolfish hide, by reason of tumult,  
Brought to boiling the brain of the world.

From the screaming of the clarion, wound-scattering,  
The brain of the sphere (became) pierced by the sharp  
wound.

135 In that hold and seize (tumult) the heart of the warriors  
(of Rúm)  
Brought forth (encouraged) with the scream of the Turkí  
reed.

The earth-shaking (sounding) of the whip (the mace)—in  
the brain (of warriors),  
Produced a fiery whip (a flame, wick-brain consuming) like  
the lamp.

The arrow, steel-gnawing (weapon-shattering, kept), pro-  
ceeding  
Through the limbs of lions (warriors) steel-devouring.

The lustre of the surface of the sword so gleamed  
As the star from the dark cloud at night.

Again the two armies arose :  
They arranged their ranks in another form.

140 Two clouds from two directions began to shout ;  
Two seas of fire came into agitation.

134 "Tumbuk" signifies—a small drum that conjurors play.

"Tumbuk" signifies—a clarion.

135 "Dár o gír" signifies—hold and seize. They give the order some-  
times for holding (arresting) the criminal ; sometimes for seizing and  
slaying.

136 Since on suffering a severe blow something like a flash of lightning  
("stars") is fancied, they say in Persia :—

"Chirágh az chashm jastan," the leaping of the lamp from the eye.

137 "Paláarak" signifies—jawhar-i-shamsher ; áhan-jawhar-dár. The  
arrow, steel-fling, went into the bodies of men, steel-biting, and passed  
through.

"Rau árau zadan" signifies—rawán gardídan, coming and going suc-  
cessively without delay, so as to cause the sound of—fasháfash ; just as  
the crashing of the sword-blow causes—chakáchak.

The armies of Rúm and Zang commingled ;  
White and black (hostile), like the boar of two colours.

The hoof of horses, wind-fleet, steel-shod,  
Made the earth red with the blood of warriors.

The twang (of the strings) of the bows, arm-breaking,  
Snatched from themselves (made senseless) many individuals.

The flashing of the sword, mirror-shining,  
More gleaming than the fountain of the sun.

145 The army of Rúm planted high the standard ;  
The earth (hidden) in the bow ; the sky in the noose !

Within the centre of the army Sikandar, (son) of Faylikús,  
Drew up a wing, like a bride (in splendour).

The chief of the army of the men of Zang, of pitch colour,  
Brought forward a wing of an army like the mountain  
Besitún (hard).

The ranks of terrible elephants, in one place a crowd ;  
Like the circumference of a declivity (and like) the loins  
(flanks) of a mountain.

Eye-lashes, spear-like (sharp) ; eyes cornelian-like (red) ;  
From trunk to tail immersed (clad) in iron.

141 The boar is very pugnacious.

143 "Tarang" means—the twang of a bow-string ; the crash of a mace-blow ; and the crackle of glass breaking.

145 The earth was concealed with the number of bows ; and the sky with the number of nooses attached to lofty spears, bound—nay, lost so that it could not be seen.

Possibly,—the earth was bound to the bow ; and the sky to the noose.

147 Be-sitún is a mountain, one league from the town of Kirmansháhan, on the road from Hamadan to Bághdád. According to Diodorus, the sculptures were hewn by the order of Semiramis ; according to the Persians, of Khusrau Parvís, A.D. 591. See supplemental volumes to the works of Sir W. Jones, 1801, vol. ii. p. 763 ; and Sir W. Ouseley's "Travels in the East," vol. iii. p. 333.



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A mouth,—large and black like the cauldron,  
From which the eye of the beholder became white (senseless);

(His head) a jar—evoked from a reddish black stone,  
With jars of foul fluid over it poured :

160 A great shoulder and chest like the steel shield (expanded and hardened);

Ask not in truth the tale of the robustness of that one.

Thou hast seen a standard, (the black) tassel at its head?  
He (Zarácha) differed not from its form a hair.

If there (at the standard's head) there were a small inverted cup,

In his head were two eyes like the cup (full) of blood.

158 When senseless, the blackness of the eye is concealed, and the whiteness revealed. The eye becomes dazed at beholding anything exceedingly black, and gladdened at anything fresh and green.

159 “Sirka áhan” (sikáhan) signifies—

(a) By the dictionary—a tincture of pomegranates and vinegar.

(b) According to a commentator—a stinking black fluid of iron and vinegar, used for dyeing cloths and leather (black). See canto xxvi. couplet 43.

“Khamáhan” signifies—

(a) According to the dictionary—a black shell, inclining to redness.

(b) According to a commentator—a black, hard stone, inclining to redness, of which they make seal-stones.

“Zarácha” is likened—as to form, to a jar (khum); as to colour, to the blackness of khamáhan; and as to odour, to the stench of sikáhan.

His head was a great jar made of black stone, over which many jars of foul fluid were poured.

His head was black, covered with black, foul hair.

161 The second line may be:—

His form differed not from it a hair.

In former times the shaft of the royal standard used to be fifty arash in length.

162 Zarácha was—in stature, like the standard; and in blackness of face, like the tassel at its head.

They used to attach the tassel to an inverted cup at the head of the spear-shaft.

In the Zang language he praised himself much,  
Saying:—"Than the (consuming) fire beneath the smoke,  
I am more consuming (beneath my blackness) !

"I am Zarácha, the elephant, steel-devouring (greatly  
intoxicated with lust),

"Who, on elephants' backs, drag my (ponderous) píl-pá  
(mace).

165 "When I put wine into the píl-pá cup,

"(Intoxicated), I sever the elephant's tendon with a píl-pá  
(war-weapon).

"When in the battle-field I draw forth the sharp sword,

"I make the mountain, by the assault (of my sword-point),  
stone-shedding.

"If the lion (of gentle nature) come before me, or if the  
lion (of savage nature),

"Like the rumbling thunder-cloud I pour on him a torrent  
(of blows).

"My ebullition (wrath) casts down the horse (of ebullition)  
of the Nile ;

"My face (the mighty mountain bird, the roc) makes the  
(mighty) elephant the (feeble) footman.

163 Zarácha compares himself to fire beneath smoke ; for he possessed  
both the colour of blackness, and the fire of audaciousness.

164 "Píl-pá" signifies—an Ethiopian war-weapon ; or a large long-necked  
flask like an elephant's foot.

I am Zarácha—the elephant, steel-devouring,

On the back of (such) elephants I drink the píl-pá (goblet).

165 In some copies:—

When I put wine *from* the píl-pá into the cup.

At the present time in Africa it is common, before slaying a wild  
elephant, to ham-string him.

166 Otherwise:—Like the rumbling thunder-cloud I pour on him a torrent  
(of blood from his wounds and thus slay him).

168 "Faras afgandan" signifies—to overcome.

"Rukh" signifies—the great mountain bird, the roc, which carries off



“ Weapons (the hand and foot) like the male lion from my  
body spring ;

“ Besides, I have the weapon of steel (the sword).

170 “ Like the diamond (the steel sword) and iron (the mail  
armour)—my veins and body !

“ Of diamond and iron—mine, what need ?

“ When in neck-extending (arrogance) I extend my neck,

“ I fear neither the watery (the pitiless crocodile) nor the  
fiery (the merciless demon) :

“ I rend with the sword the loins of heroes ;

“ Devour pitilessly the kidneys of brave ones :

the elephant and the rhinoceros ; and in the form of which the rukḥ  
(the castle at chess) is made. See Lane's charming translation of the  
“ Arabian Nights' Entertainments.”

The meanings may be :—

faras, the knight at chess	píl, the bishop at chess
rukḥ, „ castle „	piyáda „ pawn „

In “ Dissertations Relating to the History and Antiquities of Asia,”  
1793, p. 258, Sir W. Jones says :—“ The game of chess, invented by the  
Hindús, seems to have been immemorially known in Hindústán by the  
name of Chaturanga, or the four members (elephants, horses, chariots,  
and foot soldiers) of an army. This word became in Persian, Chatrang ;  
in Arabic, Shatrang (the king's distress). Thus, the Sanscrit name has  
by successive changes given birth to—axedrez, sacchi, echecs, chess,  
check, exchequer. It was probably carried into Persia from Cányacubja  
by Borzúieh, the favourite physician of Naushiraván, in A.D. 560. *The  
Castle.*—The name comes from rath (Hindí), a chariot ; rukḥ (Persian),  
a hero ; roc (old French), a fortress. The English, French, Spaniards,  
and Italians retain the form of the castle (without the elephant) ; the  
Danes, Germans, and Indians—the elephant (without the castle) ; and the  
Russians—the boat. *The Queen.*—Farz, farzín (Persian), a minister ;  
fierce, fierges, feers (old French). *The Knight.*—Asp (Persian), the steed.  
*The Bishop.*—Fíl, píl (Persian), an elephant ; alfyn, awfyn, alfin (old  
English) ; aufin, fol (old French) ; alfin (Spanish). *Checkmate.*—Sháh-mát  
(Persian), ‘ the king is dead.’ When playing with their sovereign, they  
say :—Sháham, ‘ O my king !’ A king of Persia ordered that instead of  
saying this, they should exclaim :—Nafs mát, ‘ the person is dead.’ ”

171 Then man made of dust is as nothing before me.

The natal constellation of Dáráwas watery—Pisces ; and of Sikandar,  
fiery—Leo, the sun's mansion. See canto xv. couplet 50.



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Another man of Rúm went like the fierce wind :  
While he winked his eye he laid down his head (in death).

Another revenge-seeking one (of Rúm) came to battle ;  
The sky brought his foot also to the stone (dust).

Thus,—to the number of seventy men,  
Of the men of Rúm, in conflict, came to the sword (of  
slaughter).

The wish came to no other warrior  
That he should go battle-making with that one of hell  
(Zarácha).

185 The heart of the army of Rúm departed from its place  
(became perturbed),  
As (the heart of) wax from the fiery stove.

When that one of hell made the army (of Rúm) weak (from  
fear),  
No one come forth for battle with him.

The chief of warriors, the king (Sikandar), sphere-inclining  
(of lofty ambition),  
Made (his own) place void in the body of his choice  
troops.

He resolved upon battle with the man of Zang (Zarácha);  
Gave the spear a twist for Zangi-slaying :

182 “Pá,e ba sang ámadan” signifies—falling ; for when a person’s foot  
“comes against a stone,” he stumbles and falls.

184 “Zabání” signifies—

(a) (If derived from zabána,e ádash, a fire-flame)—of or belonging to  
hell ; or the angel guardian of hell.

(b) (If derived from zabán, the tongue)—an eloquent one ; or a boaster.  
See couplet 163.

If zamání be read for zabání, the second line will be :—

That he should go battling with him (Zarácha), even for a little  
while.

Zarácha, an infidel, was, according to the Kúrán, hellish.

The jewel-studded belt girded on the waist ;  
The Indian steel (sword) drawn forth by the hilt :

190 On his graceful body a sky-coloured (azure) coat of mail ;  
Like the twisted locks of the men of Zang, knot within  
knot :

A Yaman sword, with poison-water boiling,  
Suspended, sword-belt-like, from his shoulder-side :

(And) a noose, curved like the eye-brow of the people of  
Tughmách,  
In curvature like the bow-corner (bow-horn) of the men  
of Chách :

He cast a (padded) cloth over the back of his bay horse ;  
(And) that warrior of elephant-strength came to the  
saddle :

Entrusted the rein of his swift bay steed to fortune ;  
Displayed superiority over that one of strong hand (Zarácha,  
fortuneless).

195 How descends the black eagle upon the mountain-  
partridge ?  
How leaps the sun (at rising) upon the earth ?

Swifter than that,—the Khusrau, stout of body,  
Attacked with fierceness that Ahriman (Zarácha).

He shouted at him, saying :—“ O old crow (black of body,  
great of age) !

“ A young eagle has come, rest-taking.

“ If thou turn not the rein from the path,

“ I will make the world black to thee like thy face.

190 “ Mārghúl ” signifies—mú,e pechída.

192 The people of these two towns in Turkistán are very handsome.

194 Zarácha trusted not to fortune, but to his own valour.

The crow on seeing the eagle is, through terror, unable to fly, and becomes a prey.

“ For the reason that thou art black of face (confounded),  
—from the sharp sword,

“ Thou shalt flee in this battle-field.

200 “ Go not, until I make thy (black) face red with blood ;

“ Until I make thee more interlocked (in death's throes)  
than thy hair-lock.

“ Rust falls on the mirror-like sword,—

“ I am that mirror (lustrous sword) ; for from me (by  
continuous warfare) rust has fallen.

“ Rúmish white lead takes away eye-pain (and eye-  
redness) ;

“ My sword takes through fear redness (ruddiness) from  
the yellow (black) face.

“ Why boastest thou, saying,—I am the demon, man-  
devouring ?

“ Devour me, who am greater than the demon-man.

“ Thou knowest not the strife of the sword and the  
mace ?—

“ I will with a strong arm teach thee.

205 “ If thou come from the (terrible) place (Zang)—guard  
thy place ;

“ Otherwise, I will put thy head beneath my foot.

“ I am that chief of Rúm, of Arab (keen) sense,

“ Who, like the morning-dagger (the true dawn), am Zang-  
slayer (darkness of night destroyer).

201 Rust falls not on the sword of him who is perpetually engaged in  
warfare.

202 In the idiom of the Persians, *yellow* is synonymous with black.

203 “ Dev-mardum ” may signify—a masnás, a man having only one leg  
and one arm, moving by leaps.

Why boastest thou—I devour the masnás ?

Devour me, who am greater than the masnás.



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215 A black, in form the lofty date-tree,  
—The eye of the gardener trembling at it,—

Attacked the Khusrau like a savage dragon,  
Delivered against him a sword-wound (blow) like fire.

Against the king's armour the sword was not effective :  
The man of Zang growled (with vexation) like the black  
thunder-cloud.

When the Dára of Rúm (Sikandar) beheld that black,  
He drew forth the black crocodile (the sword) from the  
scabbard.

He struck such a blow with his sword at that date-tree,  
—Like the ravening lion at the old stag,—

220 That the head of the man of Zang fell from the lofty date-  
tree,  
Like the Zang-man who fell from the date-tree.

Another man of Zang went to battle ;  
He opened his tongue with a handful of boasting,

Saying :—“ The black cloud has come from the mountain  
(army) of Zang ;

“ It rains not, save dragons and crocodiles (sword-blows) :

“ I am Siya Gúla of hero-arm (powerful) ;

“ Am equal in the balance to the ponderous mountain :

“ Pluck up the elephant's neck from the body ;

“ Drink in a breath the fountain of the Nile (render it  
dry).

225 “ For that one, whose life I pluck with iron-weapon,  
“ I stain many garments in the foul fluid (black colour).”

215 No gardener had seen such a lofty date-tree.

223 “ Gúla ” (gulúla) may mean—a musket-ball ; a large ball thrown from an engine ; the name of the Zang warrior.

225 I cause many to wear garments of mourning. See couplet 159.

When that world-seeker (Sikandar) saw that that foolish  
speaker

Made his own navel (person) musk-smelling (odoriferous)  
with (his own dried) blood.

He raised the sword-point against his (Siya Gúla's) neck ;  
And cast down his head from that foolish talking.

A powerful black, more terrible than that one,  
Urged his rein for battle against the Khusrau.

He (Sikandar) struck against him the sword, poison-water  
drunk, in such a way

That the man of Zang came, from wandering (in battle), to  
the dust.

230 Another black placed the saddle on the black horse ;  
Sikandar, with another wound, laid his eyes together (slew  
him).

Again, until the night,—of the renowned ones of Zang,  
To none desire of battle came,

The world-possessor, in possession of victory, became con-  
soled ;

He turned in the time of evening to the place of rest.

When (at the time of setting) the form of the sun of the  
hue of pomegranate flowers (ruddy)

Took blueness (darkness) from the jar of pure indigo (night),

226 The second line means :—

He displays what is wanting in himself.

As long as the blood of the deer's navel is raw, the navel (musk-  
containing) gives no perfume. When it dries and the colour of the  
blood departs, it gives forth the fragrance of musk.

229 “Tegh-i-zingár-khurd” may signify—

(a) A sword, rust-eaten or old.

(b) A sword, zingár-coloured.

(c) A sword, constantly moist with blood, for cleansing which there is  
no leisure.

It is said that this is an erroneous reading, and that “zuhráb” should  
be read for “zingár.” See couplet 191.



The care-keeper (the sky) of the standard (Draco) of snake  
form (night)  
Plastered gold (the stars) on its painted silk of blue colour  
(dark night).

235 The guards (pickets) of the army, according to the regula-  
tions of watching,  
More vigilant than the man star-recognising (the astro-  
nomer)—

Put not away from the eye guard-keeping ;  
(But) kept the watch-keeping that is the custom.

When in the morning-time, with happy star, came  
The red rose (the sun) on the arch of the water-lily (the sky).

Sikandar came forth from his sleeping-place ;  
He arrayed the army for conflict with the enemy :

Urged the steed, rein-turning (obedient) ;  
Urged that water (the steed) like fire :

240 Pressed his foot (remained firm) within the centre of the  
army ;  
Entrusted a section (of the army) to every warrior-hero.

Established the left and the right (wing) with (out of) the  
iron-fortress (the army armour-wearing),  
Carried down its strong foundations like the mountain.

Verily the army of Zang and the tribe of Abyssinia  
Became in every corner sword-drawing.

234 "Nigahbán" may signify—God.

"Durafshidan" signifies—larzidan, quivering (in the breeze).

The first line may mean :—

The keeper of the standard of snake-form (the standard-bearer).

The form of a snake used to be embroidered on the silken banner.

240 "Pá fishurdan" signifies—pá muhkam kardan dar já,e.

The first pahlú means—pahlaván ; and the second—taraf.

242 From couplets 242 and 243, Habsh and Zang are two different countries.  
The people of Habsh (Abyssinia) are said to be a tribe of the men of  
Zang, desert-dwelling. See canto xviii. couplet 1.

See canto xx. couplet 64 ; xix. 63.



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From reed blowing in far (high) note  
Suspicion was that the trumpet of (the angel) Saráfíl had  
come.

From much striking of the mace and the sword on the earth  
Dust came forth from every corner to the cloud.

From the steel point of the flying arrow,  
Blood (the jewel-essence) clotted in the heart of the hard  
stone (the jewel-mine).

255 The bow of arched eye-brow (bow-notch) with eye-lash  
arrow,  
Brought forth milk (blood) from the breast (bosses) of the  
cuirass.

The noose knotted, whorl within whorl,  
Returned not at all, save around the neck (of an enemy).

Like the Indian juggler, swiftly rising (in the dance),—  
The brandishing of the Indian sharp sword.

From the rythm of the spear-thrusts  
The steed, under the subjection of the rein, began to  
dance.

By the point of the arrow of wasp-sting  
The surface of iron and stone became rent.

255 The arched eye-brow (the bow), eye-lash (arrow) shooting, was so  
beautiful that milk (through love of it) issued from the breast (bosses)  
of the cuirass.

Through love for children, whom she may have cherished,—milk, even  
in a woman's breast, is often so agitated that it may be seen pouring  
from the breast. The cuirass is regarded as the mother of the bow and  
the arrow.

257 The sword is likened to the Indian juggler.

“Mu'allak zadan” signifies—*charkh* zadan, to brandish.

“Mu'allak zanán” signifies—a class of jugglers, who move head  
below, feet above, and spin in a reverse direction.

The second line may be:—

The master of the sharp sword (the warrior active as the juggler)  
springing (in the air).

259 “Zambúra” signifies:—An arrow (or a weapon) with a sharp head.

260 The earth, stained (or distracted) with the blood of those  
 cleft asunder (with the sword),  
 The air bound by the sighs of those wounded.

The king drew up his army for conflict ;  
 Like a mountain that is of lapis luzuli (beautiful in appear-  
 ance).

That same swordsman of Zang (the chief, Palangar),  
 strenuous in exertion,  
 Raised a cry like the Russian bell :

Heart-split, foam gathered on the lips ;  
 Mouth wide open, like the back of a tortoise (seamed and  
 serrated).

When a horseman from both sides went forth,  
 The heart of both armies became strong (comforted).

265 They displayed much manliness ;  
 Also skilfulness ; also recklessness.

The army of Zang brought forth destruction from the army  
 of Rúm ;  
 For this was feeble, and that terrible.

The king (Sikandar) thought of his delicate army ;  
 For conflict comes not from delicate ones.

To his heart, he said :—“ That best—that I should display  
 lionishness ;  
 “ That towards these fearful ones (of Zang) I should  
 discover boldness.

263 “ Kafída ” signifies—shigáfta ; tarkída.

The first line should properly be :—

Lip gaping (like the crow) . . .

The second line may be :—

Mouth wide open like the back (bed) of the river Kashaf.

“ When the army becomes sluggish as to their assaulting,  
 “ It is necessary to wage this contest by myself (alone).”

270 Again he went forth like the sun,  
 That hastens the blood-shedding (annihilating) of night.

Some individuals of that hard, black race  
 He killed like a dog with one blow (of his sword).

The one who beheld such power as his (Sikandar's),  
 Shunned his (Sikandar's) steel.

When the warlike army-chief (Sikandar) remained un-  
 assailed,  
 He urged his steed against the army of Zang.

Palangar, who was chief of Zang,  
 Knew that the crocodile (Sikandar) had come from (his  
 shelter of) the river (the Rúmish army).

275 To his companions he spoke, saying :—“ This raw prey  
 army abandoning),  
 “ Where takes he his soul when he enters my net (the  
 Zang army) ? ”

He arranged his king-like weapons ;  
 Adjusted his sword on the armour :

Put on a *khaftán* of rhinoceros hide,  
 —From sleeve to body encrusted with gold :

270 This describes—the rising of morn, and the departing of night.  
 Like the sun—see canto xx. couplet 9 ; and couplets 189 and 270 of  
 this canto.

272 “ *Pahlú tahí kardan* ” signifies—*kinara kardan* ; *gurekhtan* ; *durí  
 guzídán* ; *ek sú shudan*.

274 “ *Palangar* ” may signify—one possessed of panther (*palang*) force.  
 For the meaning of *Sikandar* (*Iskandar*) see canto xv. couplet 20.  
 The shelter of the crocodile is the river.

277 The *khaftán* (*kazagand*) is a leathern coat padded with silk or cotton.  
 According to the sect of *Abú Hanífa* (may God be satisfied with him !) the eating of rhinoceros-flesh is lawful.



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“ Express not so much boast of manliness ;

“ Tremble at thy own shadow.

“ Though thou be a lion,—fear the lion-overthrower ;

“ Exercise not boldness with the overthrower of the bold.

“ The body (of thy opponent), that thou canst not remove  
from its place,

“ In conflict with it,—why is it necessary to press the foot  
(to contend) ?

290 “ Stretch forth thy hand to the lion’s flank (grapple) at  
that time,

“ When thou hast great power in lion-overthrowing.

“ Thou fightest for the plunder (destruction) of thyself,

“ For thou art the sparrow ; yet thou actest as the hawk.

“ Come, that we may grapple ; the place is fit :

“ We shall see which of us is the hardship-endurer.

“ Boast not as to opponent-overthrowing ;

“ Thou wilt be taken if thou boast.”

The man of Zang (Palangar) was enraged at the king’s  
speech ;

He entered into contest (twisting) like black smoke.

295 He delivered a sword-blow at the king’s helmet,  
—From the lightning (the sword), when reaches injury the  
cloud (the black helmet) ?

At that one of hideous visage the king (Sikandar) was  
enraged ;

The hair of his body raised its head, sword-like.

287 This couplet has two meanings :—

(a) Whomsoever thou renderest subject,—fear ; for God is powerful,  
and may make him ruler over thee.

(b) Thou art such a cowardly one that thou fleest from thy own shadow.

293 Thy boasting is the cause of greater wrath on my part.

With force he struck a sword-blow at his body ;  
The blow was not effective against his (Palangar's)  
cuirass.

They made many assaults on each other ;  
They delivered not one deadly wound.

In this way, until night came overhead,  
The blows of neither were effective.

300 When the man of Zang (Palangar) became distressed by  
the king's blows,  
He said to him :—“ The sun has gone towards the moun-  
tain (is setting) :

“ Night has come ; it is proper to abandon blood (shedding)  
at night ;

“ By the promise of coming to-morrow, it is fit to make  
the engagement (of combat).

“ When the night of dark action (darkness-spreading)  
becomes chattel-burner (departs),

“ The fire (the sun) bursts forth from the revolving of day  
(after night).

302 If “ *pakhta soz* ” he read, the first line will be :—

When the night of dark action became the consumer of white cotton  
(the white dawn).

The first line of couplet 303 refers to :—

Thieves of dark action, who keep the cotton (*pakhta*) appertaining to  
the fire steel (tinder, *sokhta*), and by means of it light a fire for cooking.  
Sometimes the fire spreads to the forest and turns night into day.

Sa'dí says :—

One night fire fell on some tinder ;  
In a moment a world was consumed.

In some copies there occurs the phrase—*pukhta-soz*, which signifies :—

(a) One who causes loss. Thus, in the morning the darkness of night  
is diminished, and the beauty of the stars quenched.

(b) Meat very much cooked, called *Muharrá*, thus prepared :—One  
*miskál* of must of wine, with the flesh of a fat lamb and condi-  
ments, in a linen bag, they put into a pot and boil on the fire till  
it becomes *well cooked*. When this stage is reached they draw  
forth the fire from beneath the pot.



“ In this conflict I will execute against thee such a deed  
 “ That thou shalt fly into the snake’s hole.

“ On the condition that, when the army (the whiteness) of  
 the morning urges,

“ I see thee also in the morning time like the morning.”

305 This he said, and turned from contest with the king ;  
 To this matter the king consented.

With the respite of the night they came excuse-seeking ;  
 From the battle-field they came to the sleeping-place.

Come, cup-bearer ! of the wine (of senselessness) of last  
 night from the jar,  
 That has remained left of Ká,us and Kay,

Give ; so that (my) temperament may be (joyous) like the  
 black race (of Zang) ;  
 From drinking the cup the head becomes joyous.

The bringing forth of the sun from the screen of night (that is, the *pukhta-soz*) is likened to the coming forth of fire from beneath the pot.

You may say—the sun beneath the night is a fire that, after the night being cooked, is drawn forth.

307 In some copies the second line is :—

When it (my temperament, *i.e.* Nizámí) drinks awhile, the head  
 becomes joyous.

At this time Sikandar was prosperous, like the past kings ; hence Sujawush does not mean—Sujawush of distraught fortune, the son of Kay Kaus (Cyaxares) and the father of Kay Khusrau (Cyrus, B.C. 558),—but black (like the Zang race).

Ká,us and Kay here signifies—those perfectly senseless, who, having drunk the wine of senselessness and departed,—have left to those on earth a portion of that wine of senselessness in the jar of Divine bounty.



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The World-Khusrau (Sikandar) resolved on battle ;  
 —The evil eye (through the pride of the might of his  
 army) did (evil) work against the enemy (Palangar).—

Drew up the market of contest ;  
 Excited dust with the running water (his steed).

A coat, silk-stuffed, (adorned) with (pictured) eyes of the  
 wild ass,

He put on, and became free from (the danger of) the sword  
 and the arrow :

10 A suit of flashing armour, ring-possessing (mail),  
 Which, like the fountain (of the sun), comes not (by reason  
 of splendour) into the eye :

7 The second line is uttered by Nizámí.

Observe the force of—Kár-kard.

9 At the age of twenty-two (B.C. 334), Sikandar, in complete armour, leaped on Asiatic soil, on the shores of the Hellespont, and ascended to the storm-exposed city of Priam ; worshipped in the temple of the Ilian Minerva ; and hung his own arms as a votive offering on the walls. In exchange he took down a suit of armour said to have been worn by one of the Homeric heroes. The shield of great size and strength—borne in all his after fields before him—might have graced the arm of the Telamonian Ajax.

At the age of twenty-five (B.C. 331), at the battle of Arbela, Sikandar (according to Plutarch) was thus habited :—His short tunic of the Sicilian fashion, girt close about him, was covered with a quilted linen breast-plate ; his polished steel helmet, surmounted by a white plume, the work of Theodectes ; his steel gorget, set with precious stones ; his sword, his favourite weapon, not to be excelled for lightness and temper, —a present from a Cyprian king ; his belt, deeply embossed with massive figures, on which Helicon, at an advanced age, had executed all his skill to render it worthy of acceptance,—a gift from the Rhodians. With shield, lance, and greaves,—behold the warrior ! See canto xix. couplets 189, 270.

“*Harír-i-gor chashm*” is a silken cloth, on which they paint the eyes of the wild ass.

10 “*Chashm-dár*” may signify—*halqa-dár*, each ring (*halqa*) being equal in size to a man’s eye.

Otherwise :—

A suit of flashing armour *bestarred*,  
 Which, in the eyes of men, *shone* like the *star*.

A spear of thirty yards, point-bearing,  
Found nutriment (or shelter) in the water of the liver (of  
warriors) :

As a sword-belt, an Indian sword like water (in moving  
or in cutting) ;  
In lustre, greater than the sun's fountain :

On his head was such a cap of steel of Chín,  
That the jewel of the mine became envious of its sheen.

A small spear, poison-possessing, suspended ;  
At the time of striking like the poison of the snake.

15 He bestrode a steed, mountain-like ;  
In being seen (in appearance) auspicious ; in motion,  
pleasant.

At the time of meeting (early in the morning) he despatched  
a choice body of troops  
To see when the enemy might come to the road (to meet  
him).

Palangar came not, for he was dis-spirited ;  
He was anchor-plunged (immersed) in reflection (of grief,  
or of stratagem).

Another man of Zang, like the intoxicated 'Ifrit,  
He sent that he might acquire the jewel (of Sikandar's  
life).

11 "Arsh" is equal to the length from the elbow to the tip of the finger.  
"Sinán-kash" may signify—point-uplifted ; a fine point ; or sinán  
kih ash.

In the last case the first line will be :—

A spear of thirty yards, whose point . . .

12 Himá,il. See canto xix. couplet 191 ; xxxi. 58.

15 "Azbar" (the word az is superfluous) signifies—bálá ; az bálá ; az  
sabab.

By one (thrust of the) king's spear that reached him  
The vein of life severed (its connection) with the man of  
Zang.

20 Like the mountain-fragment (in hardness) came another  
demon (a Zangi),  
On seeing (the blackness of) whom the eye of beholders  
became sorrowful.

He suffered the same as that other inexperienced one.  
In this way the dust of the grave scratched (stroked) the  
heads of several.

One of demon form, more black of face than that one,  
Came into action like the wriggling (angry) snake.

The king against him also quickly drove his spear;  
He immediately brought forth smoke (life) from him also.

Another black,—a more villainous tyrant than that one,—  
Came into battle,—a more cruel blood-devourer than the  
lion!

25 The draught (of death) of his former friend verily he  
drank;  
Fate performed the same foregone work.

19 The agent to the verb (severed) may be—the vein; Sikandar; or the  
spear.

The first has been shown in the text. The second will be:—

When the king reached him,—with one (thrust of his) spear,  
He severed the vein of life of the man of Zang.

The third will be:—

The king's spear, with one (thrust) that reached him,  
Severed the vein of life of the man of Zang.

21 “Kharídan-i-sar” signifies—dast bar sar nihádan; shafkat namúdan;  
tasallí kardan-i-khák.

The dust compassioned them; placed them under its protection;  
scratched (stroked) their heads, and passed over them.

The dust (with a view to swallowing them) produced an itching  
(kharáshí) in the head, the repelling of which lay in dying by Sikandar's  
spear.

25 Couplets 18 to 25 describe the four men of Zang whose heads the dust  
scratched (stroked).



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With a breath (of wind) the bark (body) of the enemy  
 became wrecked ;  
 Palangar died ; the army was helpless.

The king ordered that on horse-back  
 The army should at once move (against the men of Zang).

The army on both sides stirred up motion ;  
 They mixed night (men of Zang) and day (men of Rúm).

40 From fear of the whirring noise which came from (the  
 flight of) arrows,  
 The silk garment beneath the cuirass of the (cuirass-  
 wearers) became the shroud.

The noise of the flashing swords  
 Brought forth the cloud (smoke) from the (bosses of the)  
 shields (of the warriors).

The cuirass-like armour, from the sun's heating,  
 In ardency like an oven in heat.

From the raging of the head in acute phrenzy,  
 The world fled from light (became dark to the warrior's eye).

37 In some copies the second line will be :—

The anchor (weapon by which he remained firm in contest) became  
 weak ; Palangar died.

40 “ Chaḡáchak ” signifies—the clashing of swords ; the whizzing of  
 arrows ; and the crashing of maces.

The silk garment signifies—the ḡajágand, or padded coat.

41 “ Tarang ” signifies—tárak-i-sar, the crown of the head.

“ Tarang á tarang ” signifies—sarhá va tárahá,e bisiyár, many heads  
 and crowns of heads.

The couplet may then otherwise be rendered :—

The points of the sword gleaming and drawn forth (that from the  
 blows of the two armies had become lofty) produced a white cloud from  
 the leathern dresses (scales) of the fish.

“ Máh-warak ” signifies—the boss of a shield.

Black is the moon's body, and also the shield.

The phrase may mean—an iron shield, by burnishing, like a resplendent  
 lamp.

43 In sar sám, a brain disease, in which, by reason of a swelling, some of  
 the convolutions of the brain come to view,—light is unpleasant to the  
 patient.

From the many men of Zang, slain on the dust of the  
road,

The earth with the sky (both) became black of face.

45 The (red) cornelian (man of Rúm) kindled fire from the  
black stone (man of Zang);

From the fire the black stone (man of Zang) became com-  
pletely consumed.

The black stone (the Zangi) became light (valueless);  
the jewel (the red cornelian, or the Rúmi) heavy  
(valuable);

This, indeed, is the custom of jewellers.

The musk-willow (the Zangi) became captive to the  
jasmine-leaf (the Rúmi),

The black crow the prey of the white falcon.

Perplexity attacked the constitution (of the men of Zang);  
The house (of the brain) void of the chattel of wisdom.

By the encouraging of the brave chiefs (of Rúm)

The (weak) wild ass (the Rúmi) became bold in contest  
with the (powerful) lion (the Zangi).

50 From (their) uttering :—“ Húy ! ” and again :—“ Hán ! ”  
Tumult brought forth its head (appeared) from the midst  
(of the men).

When the conflict of the two armies passed beyond limit,  
Time folded up the leaf of one (the Zang).

44 The sky, really of an azure colour, is by poetical usage black.

45 The cornelion, red in colour, found in Yaman, is used for seal-stones.  
The shabba is a black stone threaded with pearls.

47 The musk willow is *not* black, though musk is.

49 “ Cháwush ” signifies—the chief of an army or of a káraván. The  
chiefs used to incite the warriors to battle.

50 “ Hán ” is a word of caution, or of encouragement; húy, the tumult  
arising from a concourse of men.



Victory became the guide (ally) of the strong one (army  
of Rúm) ;  
The weak one (of the army of Zang) came to quarter-  
asking.

In that assault the army of Rúm  
Bound its loins for Zangí-slaying in every direction.

Sikandar extended his hand to the sword (for slaughter) ;  
Defeat came upon the market (of fortune) of the men of  
Zang.

55 When the army of Zang came to the stream, Zangána,  
The melody (of victory) issued from the trumpet of Rúm.

The head of the monarch's standard ascended to the moon ;  
The path (of the people of the world) became void of the  
tumult of the men of Zang.

The rain of mercy (Sikandar's victory) poured down from  
the cloud (of Divine favour) ;  
It washed the rust (of infidelity and injustice) of the men  
of Zang from the sword (of Time).

Beneath a golden standard the king (Sikandar) stood ;  
On his body a blue coat of silk.

On every side the dragging of a Zangi, like the croco-  
dile,—  
On the neck the binding cord and halter.

52 The weak one signifies—the soldier of Zang who had no power of flight.

55 “Shahrúd” signifies—the name of a great stream in 'Irák ; or of a stringed instrument used by the men of Rúm.

“Zangána” signifies—the name of a stream in Zang (in which the army of Zang was drowned) ; and of a musical instrument used by the men of Zang.

57 “Zingar-i-Zangí” may signify—the army of Zangbár.  
“Tegh” may signify—the sword (of the men of Rúm).  
When battle and strife occur,—rain (it is said) falls.

59 “Pálahang,” contracted from “páláhang,” is derived from—pál, a strap or rope, and áhang, a dagger.



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By that burning mark he made them luminous (of face);  
For the lamp, by fire, becomes luminous.

From much plundering for the king's sake,  
The booty could not be contained in the exhibition-place.

70 When the king beheld those goods of great weight and  
value,  
He saw the plain full of treasure, like the ocean.

Besides the bejewelled cup and golden maces,—  
Jewels (of Yaman) in ass-loads; aloes (fit for burning) in  
heaps.

Also of gold of the mine, and of rubies and pearls,  
He filled many ox-hides.

Of camphor, silver-like (white), the plain (was) wearied;  
Of silver, camphor-like (white and pure), a hundred  
mountain-fragments.

Verily, those huge elephants, treasure-drawing;  
Verily, those Arab-steeds, peacock-like (in beauty and  
decoration).

75 Many captives of Greece and Barbary  
Surpassed (in beauty) the moon and Jupiter.

69 A commentator observes that:—

“Chárat” signifies—the carrying away of horses; and that ghanímat  
is property taken by force from infidels.

70 Plain and ocean are opposites. The ocean is supposed to contain most  
precious jewels.

72 “Kantar” signifies—an ox's skin full of gold, to the value of 1000  
dínárs.

Its value is, according to Richardson's dictionary:—

(a) 40 ounces of gold	=	1,000 dínárs
120 lbs. „	=	1,200 „
100 ratls „	=	70,000 „

(b) 100 ratls =  $98\frac{3}{4}$  lbs. (avoirdupois), according to Lane's “Modern  
Egyptians,” vol. ii. p. 32.

75 Some say that Zangí should be read for Yúnání, Grecian.

It is difficult, however, to understand how the men of Zang (who are

From the horse-armour bejewelled,  
Also from the resplendent pictured carpet (of seven  
colours),

All the surface of the plain was full of property ;  
With the treasure of jewels decorated.

The king,—from pursuing his victory over the army of  
Zang and plundering of treasure,  
Rested ; and became free from pain and toil :

Glanced at those slain for the sake of warning ;  
Laughed outwardly ; wept inwardly,

80 Saying :—“ In this conflict, so many creatures (of God)—  
“ Why is it necessary to slay with sword and arrow ?

“ If I place the crime on them,—it is unlawful (for they  
obeyed their leader) ;

“ If I regard the crime on my part,—that also is a mistake  
(for I slew the robbers).”

Head-casting down (slaying) is the nature of the sky ;  
It is not possible to draw the head from destiny.

Like smoke—from beneath the veil of sombre hue (mourn-  
ing garment),

Turn not the head from the (order of the) azure (black)  
vault (of the sky).

very black) could surpass (in beauty) the moon and Jupiter. A com-  
mentator observes—that the couplet may describe beauty absolutely, not  
the beauty merely of white complexion ; and that a black complexion has  
brilliance and splendour.

76 “ Bar gustawán ” signifies—a covering worn by men at battle-time ;  
and sometimes cast on horses to preserve them from wounds. It is  
called—kajín ; kajím.

79 “ Ba 'ibrat ” signifies—pand giriftan.

83 Couplets 83 to 89 are uttered by Nizámí.

The second line means—Be content with Heaven's decree !

The heavens that are like azure-coloured silk,  
Are blue (black) dyers of all garments (of the dis-  
obedient).

85 In this screen set awry (the sky), utter not a song (of  
joy);  
In this excited (uplifted) dust (of the earth), seek not  
water (to quench the thirst).

Who knows—this excited (uplifted) dust,  
With the blood of how many hearts it is mixed?

If the beholder be not blind, every path (of the earth)  
Consists of the (decomposed) hide of the deer, and the  
undressed (raw) leather of the wild ass.

Come, cup-bearer! make me intoxicated with the wine (of  
senselessness);  
Put wine-sweetmeat (of senselessness) into the head when  
thou givest the wine.

With that wine with which I render my heart happy,  
It, I make in hell (the vicissitudes of Time) the talc of (the  
preserving substance against) fire.

84 See couplet 44.

85 In a dusty land there is no water.

89 Talc preserves the substance it covers from the injury of the fire.

Those senseless with the cup of God's majesty—the vicissitudes of  
Time affect not.

It is said—that the fire of hell becomes cold with the love of men of  
God Most High; and that it raises the cry:—Let them pass from me;  
for my fire (by reason of their fire of love) rises to depart!



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(In such a spring-time) I loosed the fastening from the  
lock (of sadness) of the treasury—(of my heart).  
(For proceeding) to the desert, I raised high the standard  
(of my heart's treasure).

The invisible form of that angelic messenger, green-clad,  
—Whom the poet calls (the angel) Surosh (Jibrá,il).—

10 With the voice of concealed (invisible) ones (secretly)  
said :—“ Arise !

“ From thy heart, treasure-scattering, represent.

“ When the army of Rúm took that revenge from the  
army of Zang,—

“ Where led Sikandar his steed beneath the saddle ? ”

The representer of the tale (Nizámi) in the Dari  
language,

Versified the representation, in such a way

That—when happiness became the mate of the king,  
He (Sikandar) laughed like the pomegranate-flower, and  
blossomed like the rose :

Rested a week in the battle-place ;

Gave colour to the sand with (libations of) ruby wine :

15 Opened the treasure-door to the treasure-desirers ;  
With treasure and jewels the army became rich.

When the rain-water bearer and the wind-spreader  
Sprinkled water and went their way in the morning,

Dust uplifted went from his path.

—For dustless, the road of the sage (is) best.—

9 “ Surosh ” signifies—any angel, particularly one bringing glad tidings.

It is one of the titles of the angel Jibrá,il, who communicated the the Kúrán to Muḥammad.

11 “ Rakhsh dar zín kashídan ” signifies—zín bar asp bastan ; or 'azm-i-raftan kardan.

17 “ Arásta ” signifies—one possessed of external and internal excellencies.

When the road became dustless of road-dust (through rain),  
The king, world-shelterer, came to the saddle.

Those (officers) exclaiming:—Proceed! proceed! played  
the golden reed;

They fixed the royal pavilion on the back of the beasts of  
burden.

20 (The region) from the river of Afrancha (of the country of  
Zang) to the river Nile,

Was agitated by the clamour of the drum of departure:

The camel-bell, a vociferator on every side,  
Filled the brain with empty sound.

The mouths of small bells (attached to horses) with  
mountings of gold

Made the ears deaf with their sound (like to that) of large  
bells.

The army from every quarter moving in cavalcade,  
—To such a degree that no one knows its number.

The world possessor, with his own special escort,  
A proud mover on his own partridge (steed), the prancer.

25 When he travelled a little way of the earth from that  
quarter,

From the valley-side (water full) he came to the desert  
(waterless).

19 “Parwín” signifies—*surayya*’, the pleiades; or *kohán-i-sawr*, the back of the ox (meta.), the pleiades.

20 See canto xviii. couplet 24.

22 “*Jalájal*” may signify—*jaras-i-khurd*, a small bell which they attach to horses and camels; or *zangúla*, a bell of copper or brass which they attach to a drum, so that at the time of striking the drum the bell also sounds.

“*Jaras*” may signify—a large bell (*zangúla*) to which they attach the bell (*jalájal*).

“*Hurá,e*” may signify—a strap, four fingers long, encrusted with gold, attached to the bell (*jalájal*).



From much standard-exalting, red and yellow,  
The azure vault of the sky became parti-coloured.

The booty (on the back of the beasts) appeared the mountain in the desert ;  
From jewel-dragging the strong beasts of burden distressed.

By reason of much treasure heaped on the back of elephants,  
—Bridges established in a hundred places over the Nile !

In this joyousness the victorious king,  
Head exalted to the lofty sky,

30 Came to Egypt and cherished the Egyptians ;  
Carried on the city-administration according to his own regulations (of coining, and reading the Khutba) :

Went thence to the shore of the sea (of Rúm),  
Took his ease there for some time.

At every stage where he drew forth the standard,  
A city in that place appeared.

In that sandy soil (between Egypt and the sea of Rúm) by treasure and by command,  
He founded many cities after the fashion of Rúm.

Poured treasure into that sand (of Egypt), like sand ;  
Endured toil for the prosperity of the road (between Egypt and Rúm).

35 First on the shore of the sea (of Rúm) a city (Sikandria)  
He founded ;—a city like the joyous spring.

28 The troop of moving elephants is likened to the river Nile ; and the heaped up elephant's-load to a bridge, the arch of which rises (as was wont) steeply.

31 The sea of Rúm is the eastern Mediterranean.

35 In the year B.C. 332, at the age of twenty-four years, Sikandar saw the small town, Rhacotis, fallen into decay. Struck with the capabilities of the site, he rested not until the engineers had drawn the ground-plan of



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45 The king of victorious fortune, opponent-shattering,  
Came to the throne with victorious hat.

From the victoriousness of his prosperous fortune,  
He excited joy anew in the world.

Many valuable presents from the plunder of Zang  
He sent, without estimating or weighing, to every  
quarter.

Of that treasure which Time sent him,  
He sent a portion to every treasury.

When the time reached (came) to Dárá's selected portion,  
The camel-loads of gold reached to Bukhára city.

o He (Sikandar) chose a man possessed of wisdom and  
judgment,  
Who should perform the regulations of that service (of  
embassage to Dárá):

Selected from the booty many valuables,  
Like to which no one sees rarities.

Valuables that are rare,  
Of steeds and jewels, of brocade and perfume:

Besides trays full of dry (pure) gold,  
Ambergris in chests; musk in ass-loads:

One (house) full of gold and silver unsmelted (virgin);  
Another house full of camphor unrefined (raw):

48 "Ganj-dán" probably stands for—ganj, treasure. Compare it with—  
zanakhdán; khándán.

49 "Sar-bakhsh" signifies—niṣṣa, e buzarg.

A commentator observes that sar here signifies—guzída va intikhabí;  
zát-i-ádmí.

As they say:—sar ádmí, i.e. bahar zát-i-ádmí—yak ashrafí bidiband.

"Bukhára" may signify—the city of Bukhára; or ba khára, to (like)  
the hard stone (of the mountain).

55 Of aloe-knots loads bound in bales,  
Of which every load was one hundred "man" in weight :

Many swords begemmed ;

Royal carpets embroidered with forms of the cameleopard,  
the panther, and the wild ass :

Damseis active ; slaves expert ;—

At the time of attendance, body sound :

Verily, thrones with ivory crowned ;

Beset with jewels ; with collar and crown :

Captives (of Zang), chains on hand and foot,

In stature and breadth (of shoulder) like raging elephants :

60 Of severed ears (of the men of Zang), camel-loads ;  
Of heads full of straw, ass-loads :

Of war-elephants, one hundred terrible elephants,  
Raging, in battle-time, like the river Nile (in flood).

Pure valuables of this sort,

He sent with a messenger without equal.

When the sent one, way-experienced, came,

He gave that valuable treasure to Dára.

Dára was affrighted at such a present ;

The rein of envy became sharper over him.

55 The aloe with knots is heavier and more fragrant than that without knots.

The aloe knot sinks in water, burns slowly, and gives much smoke.

For the value of the "man" see canto xix. couplet 5.

The Tabríz "man" (in Persian history) is less than 7 lbs.

60 Ears and heads (straw-stuffed) were cut off and sent as a proof of victory.

61 In former times, to reduce the Nile in flood, they used to cast a beautiful woman into the river.

64 "Shikohídan" signifies—to fear.

"Shukohídan" signifies—to display majesty ; to hearken unto men.

65 He accepted the countless treasure ;  
Thanks for that accepted came not from him.

He prepared an answer, not in its own place, (unsuitable) ;  
And opened the door of secret malice.

The sent one, that reply of folly.  
Concealed not from the judgment of Sikandar.

Sikandar became distressed by his action (of envy and malice) ;  
He secretly preserved (the sense of) his injury.

From the victory of fortune and his own dignity.  
The desire of malice towards his own enemy was not his.

70 From every side went forth the news,  
How the man of Rúm sported with the man of Zang.

From every country messengers hastened (to Sikandar) ;  
They offered congratulations upon this success.

The door of reproach (of cowardice), against the inhabitants of Rúm, became shut.  
Verily, the man of Rúm became free from (the reproach of) pusillanimity.

—When Time practises helping the feeble,  
The (weak) ant sports with the savage dragon.—

66 Dára's reply was—envy-stirring, hostility-exciting.

67 This couplet may be rendered :—

(a) That reply of folly,—sent

The hearer before the judgment of Sikandar.

Here “the hearer” is agent to the verb “sent.”

(b) (Dára) sent that reply of folly :

(And) caused it to be heard before the judgment of Sikandar.

70 See canto iii. couplet 24.



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At this time I seen none  
Whose desire is towards the teacher (N̄izámi).

For a nightingale (of the garden of philosophy) like me is  
no choice  
That I should become corner-taker (avoider) of these  
corner-takers (from the path of truth).

In the exercise of the note of this melody (of lustrous  
verse),  
I may become free from the labour (of the seekers) of sea  
and river (worldly ones).

5 Sometimes when I leap forth from the corner of the garden  
(of retirement),  
An orange (of lustrous speech) like the luminous lamp in  
my hand.

Of the wise and foolish (of the world), I behold none  
To whose hand one can give that orange (of lustrous  
speech).

Again from the hand (power) of these (apparent) friends,  
I fly towards this garden (of retirement):

Enjoy this heart-alluring garden (of retirement):  
Make my heart happy with it.

3 Otherwise:—

For a nightingale (the seeker of God) like me is no choice,  
That I should become corner-taker (avoider) of these corner-takers  
(shunners of God).

4 In this book Nizámí has set forth Divine mysteries as well as tales.  
For he gives exhortation at the beginning of each tale, and makes  
mention of the Sáki at the end. See canto vii. couplet 68; xiv. 47;  
lxxi. 42.

6 “Hoshiyáran va” may signify—the sage and the ignorant one; the  
seeker of God and the seeker of the world; the holy traveller and the  
imperfect one.

The representer (Nizámí) of the workshop of speech (tale of Sikandar),

From (the authority of) those old wise men (historians, fire-worshippers) relates in this way,

10 That, when from the assault of Zang the king of Rúm (Sikandar)

Rested; and the object came to his grasp,

He became an accepter of ease and sleep,

Passed the pure wine over his hand (circulated the wine in the assembly) :

Sate and drank wine on the feast of Nau-roz.

Listened to the song of the singers.

Until the time of sleep, far from the king would not be

The musician, nor the cup-bearer, nor music and wine.

He kept no account—save of his own pleasure ;

And better than that, none possessed life.

10 “Shab-khún” signifies—a night attack; but as Sikandar delivered no night attack, it relates to the blackness (night-colour) of the men of Zang.

Plutarch relates that, before the battle of Arbela (B.C. 329), Sikandar, on being advised to make a night assault, said :—“I will not steal a victory.”

11 “Pazíra” signifies—kabúl kunanda; istikbál namáyanda. See canto xviii. couplet 37.

12 The Nau-roz, the first of the month Farwardín (March) when the sun is in Aries, is a festival instituted by the fire-worshippers, lasting from three to six days.

It is said that on this day :—

(a) Jamshíd (B.C. 800) entered the palace of Persepolis (Takht-i-Jamshíd, or Ištakhar), which he had built, and that he ordered the day to be kept as a feast.

(b) God began the Creation and ordered the planets to move in their orbits.

On this day the king, attended by his nobles and by the army, marches out of his capital, reviews the army, receives tribute and presents, and gives dresses of honour to the chief nobles. See canto xxxix. couplet 1.



16 The world-possessor, sphere-illuminating, seated,  
Brought in prosperousness night to day :

Around him the philosophers of the age  
Gave the share of equity and liberality to the world.

Aristo with the bowl ; Flátún with the cup ;  
Pourers of pure wine, like pure blood.

The musician—to the sound of music, the singer,  
Of a song (of victory) of new modulation, on the king's  
Nau-roz (festival),

Saying :—“ O fortune-shelter ! be young (prosperous)  
in fortune :

“ Be every year possessed of diadem and throne !

20 “ Pledge (drink) the cup for everlasting life ;  
“ Make the pure wine the pledge-taker.

“ Give the joy of the red-coloured wine ;

“ Prepare pleasure and give justice to youth (enjoy it).

“ When thou hast youth, and fortune is (present),

it is proper to sit joyous, with song and with wine.

“ Since thou completedst the sword's work (war),

“ Prepare the assembly for the arranging of the wine-cup.

17 Aristo and Aflátún here signify—wise men.

The poet describes the perfection of enjoyment when such wise men performed such duties as pouring out wine, etc.

“ Khún-khám ” here signifies—that which has not ripened, and whose colour is consequently bright and clear ; it is opposed to that which, when ripened, turns to blackness ; or, if burned, becomes black.

In pledging, four things are necessary :—

- |                                      |                                |
|--------------------------------------|--------------------------------|
| (a) the pledger                      | Sikandar                       |
| (b) the thing pledged                | jám, the cup                   |
| (c) the pledge-taker                 | báda,e- <u>khám</u> , raw wine |
| (d) the thing by which a lot is cast | 'amr-i-abad, everlasting life  |

Place the cup near to (in front of) the wine (or, pledge the cup to the wine), and from it acquire everlasting life.



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—That tree which brings forth its head loftily  
Brings injury to other trees.—

One happy day the king went a-hunting;  
Happy was his temperament, happy also the day.

35 Game overthrowing, he traversed the plains;  
Kept pursuing the wild game over mountain and plain :

Went, head full of pomp, sky-like,  
Sometimes towards the plain, sometimes towards the moun-  
tain :

Passed, by the order of destiny, over a mountainous  
country,  
In which were many kinds of prey :

Saw, on a stony place, two mountain-partridges  
In battle, according to the habit of fighting partridges.

33 This couplet is uttered by Nizāmí. See couplet 19.

34 “Kash” signifies—*khúsh*.

38 The historian Plutarch (A.D. 66) relates :—

Alexander, having subdued all on this side the Euphrates, began his march against Darius, who had taken the field with 1,000,000 men.

During this march one of his friends mentioned to him, as a matter that might divert him, that the servants of the army had divided themselves into two bands, and that each had chosen a chief, one called Alexander and the other Darius.

They began to skirmish with clods, and afterwards fought with their fists, and at last, heated with a desire of victory, many of them came to stones and sticks, insomuch that they could hardly be parted. The king, upon this report, ordered the two chiefs to fight in single combat, and armed “Alexander” with his own hands, while Philotas did the same for “Darius.” The whole army stood and looked on, considering the event of this combat as a presage of the issue of the war. The two champions fought with great fury; but he who bore the name of Alexander proved victorious. He was rewarded with a present of twelve villages, and allowed to wear a Persian robe, as Eratosthenes tells the tale.

This occurred before the battle of Arbela (or Gaugemala) which was fought on the 1st of October, B.C. 329.

Sometimes this one wounded with his beak the other's  
head,

Sometimes that one broke with his claws this one's wing.

10 The king urged his steed towards that contest,  
And kept being a spectator as to both birds.

From the fierceness with which the partridges grappled  
together,

They fled not at the sight of the king.

The monarch remained astonished at that matter,  
Saying:—"How is this malice in the brain of birds!"

Of this one—he made the name his own name;  
Established on it the omen of his own end (the issue of the  
battle with Dárá):

Of the other bird—he made the name Dárá;  
Placed his eyes open on that lot (-casting).

45 The two bold birds in that contest  
Made battle for awhile.

In the end, became victorious that very bird  
On which the monarch had cast the omen of his own  
name.

When he beheld the state victorious, like that,  
He regarded that omen, the proof of victory.

The partridge, strutting, victory-gained,  
Flew from the partridge defeat suffered.

Flew towards the knoll of a mountain;  
An eagle came and split his head.

50 When the mountain-partridge was overcome by that eagle,  
The king grieved, but became not angry.

From joy at his own victory,  
Verily, grief of life and body was not his.

He knew that fortune would give assistance ;  
Would give him success over Dárá.

But in that victorious time  
His life would not be long lasting.

I have heard that in that hard (stone) mountain was  
A lofty vaulted turret, of firmament grandeur.

55 From which, with their own voices, inquirers  
Used to seek news of their own mystery (of life) :

Used to hear a sound (an echo) from that (vaulted turret  
in the) hard (stone) mountain  
In such a way that it used to be the type of fortune.

The king ordered that a certain wise one  
Should seek out news from the lofty mountain.

Namely—how the shedding of blood in the world might  
be ?

How the end of his (Sikandar's) fortune might be ?

The inquirer of happy omen asked,  
Saying :—“ How shows the vaulted turret the end of  
(Sikandar's) state ?

60 “ Sikandar becomes the conqueror of the world ?  
“ Brings defeat to the possessor of fortune (Dárá) ? ”

54 “ Khará koh ” signifies—a mountain (of) stone.

55 They used to cast a lot regarding the result of their work.

60 In some copies, dárá, e dárá occurs. The first dárá signifies—dáranda, e daulat ; and the second, Dárá the king.

In Persian, the intonation of the voice often decides whether a question is being put, or an assertion made.

By poetical license the vaulted turret (echo) is in reply supposed to suppress the interrogative intonation of the inquirer.



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70 “ If he bring an army for contest with me,  
 “ The Protector (God) is my protector̄.

“ Mine is the gain of Divine victory ;

“ For strong is my judgment ; one of heart, my army.

“ Two hearts become one will shatter the mountain (the  
 strong enemy) ;

“ Will bring confusion upon the host.

“ My hope of this kind—by fortune’s power,

“ That I may take crown and throne from enemies.

“ Why is it necessary to be Dárá’s place of taxing ?

“ To be conspicuous for tribute-giving ?

75 “ By way of assistance,—ye intelligent persons,

“ What say ye—how this matter should be ?

“ What clear proof (of withholding tribute) is mine as to  
 Dárá ?

“ Make evident to me the hidden (counsel as to with-  
 holding tribute).”

Those knowing the conclusion of affairs (the sages)

Renewed their prayers for the monarch.

Saying ;—“ While the revolving sphere and stars exist,

“ —And from these two is the mixture of the jewel (of the  
 four elements) :—

72 This couplet has many Sufistic meanings.

74 “ Rasad-gah ” signifies—mahal-i-báj ; báj-gáh.

78 From the aspect of the sky and constellations is the governing of the essence of the existence of created beings of this, the lower world. For, in the opinion of the sages and the astrologers, the creating of the essence of humanity, the mingling of the four elements, and the balancing of the temperament of the essence of the body, are by reason of the appearance of the constellations and by the effects of the twelve houses (of the Zodiac).

In the “ Pall Mall Budget,” March 15, 1879, Mr. Jenkins, F.R.A.S., wrote to the following effect :—

To the intense prejudice of educated people—confounding the as-

“ May the jewel (the four elements of existence of) the king be the lamp of the world !

“ May the king’s countenance be more resplendent than the moon !

tology of the ancients and of the scientific men of the middle ages with the nonsense of the gipsies—we are indebted for our ignorance of the origin of epidemics. As Hecker remarks:—“ Of the astral influence, which was considered to have originated ‘ the great mortality,’ physicians and learned men were as completely convinced as of the fact of its reality.” The error was in supposing that the influence was due to the conjunction of the planets instead of to the *position of the planets in their orbits*. People do not believe in planetary influence, because it is held to betoken ignorance and superstition, and because they cannot imagine how such tiny objects can affect their great globe, forgetting that our earth, among the planets, is as a marble among cannon-balls.

From a long study of great terrestrial phenomena and of the movements of the large planets, I can come to no other conclusion than that they are intimately connected.

I spent months accumulating information on cholera throughout the world, from 1816 to 1871. Tabulating my results and throwing them into the form of a curve, I was surprised to find that there had occurred a great outbreak about every seventeen years, alternately at maxima and minima of sun-spots. Before the Royal Historical (?) Society I suggested that the cause would probably be found in the influence of the planets, and in their approach to the sun. In “*Nature*,” May, 1872, I stated that, as there had been great outbreaks in 1816–17, 1832–34, 1848–50, 1865–67, we might expect the next in 1883–84.

I found that the average period for sun-spots, for magnetic storms, and for auroræ, was 11·9 years, the period of Jupiter’s anomalistic year; and that these phenomena were least when Jupiter was nearest the sun. I found that the compass-needle follows the movements of a strong magnetic pole, which Sir James Ross found in 1830 in Boothia, but which has now (I hold) travelled west to Prince Albert Land, and at such a rate that it will complete its revolution round the pole of the earth in five hundred years. On examining the dip of the needle, I found that the magnetic pole must be in the atmosphere over the place where it appears in the earth.

I found that the number of deaths during the last forty years in England was greatest, on an average, over the whole period every six years. Throwing the numbers into a curve, and placing under it the curve of Jupiter’s orbit during the same period, I found that whenever Jupiter was at two points equally distant from his nearest point to the sun (September and March) the deaths in England were greatest. If this is true for England it should be true for the death rate of the



- 80 “ Thou art that one that in (dependent on) thee is the  
power of vision (of creation) :  
“ In (dependent on) thee is the prosperity of creation.  
“ Wherever thou art—be Lord !  
“ With the seed (the heart’s desire) that thou scatterest,—  
be fruitful !  
“ Since with happy judgment thou inquiredst of us,  
“ We will pronounce how fortune will become (thy) guide.  
“ With true judgment permission is of this kind,  
“ That the king should not exercise haste against the  
enemy.
- 

world. On examining the curve for cholera over the world, from 1816 to 1871, I found that this held good.

I examined a magnetic chart of the world and found that lines of no declination (lines indicating where the needle points to true north, and, therefore, the lines in which the greatest magnetic power is manifested) are advancing west at the average rate of one-seventh of a degree annually over the regions epidemic-stricken—Russia, Persia, the United States, Brazil, and western China. As the magnetic poles advance these lines advance, and epidemics on man and beast accompany them.

I find that this line, now passing over Russia, must have passed over it five hundred years ago, or in the fourteenth century, when the “ Black Death ” raged. The plague devastated Europe for the next two centuries, culminating in the great plague of London, in 1665, just when a line of no declination was advancing over England.

On examining the movements of Neptune, I found that those of the needle varied with those of the planet; while it makes three revolutions the magnetic poles make an eccentric circle round the earth’s pole; this eccentricity (I found) was true to some influence at a maximum of eight years. On examining the movements of Uranus, I found that they were such as to account for the anomaly.

I have fully detailed the subject in a paper to the Royal Astronomical Society.

Within the next seven years there will happen that which has not happened for hundreds of years—all the planets will be at (or near) their nearest points to the sun at the same time.

Of the earth, it is true that its magnetic intensity is greatest when it is near the sun; the same is probably true of all the planets. We may expect extraordinary magnetic phenomena during the next seven years, and great plagues, which will manifest themselves in all their intensity when Jupiter is three years from his perihelion, in 1883.



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“ Thou art sword seizer ; he wine-cup seizer :

“ Thou sittest on the enemy’s head ; he on the throne (of ease).

of luxury should be introduced by his mother, Olympias. His age was then twenty-two years (B.C. 334).

Nor was he so much addicted to wine as is thought. The time at table was spent in talking rather than in drinking, every cup introducing some long discourse. He never made these long meals but when he had abundance of leisure. When business called, he was not to be detained by wine, sleep, pleasure, honourable love, or the most entertaining spectacle. His life confirms this assertion, for, though short, he performed in it innumerable actions.

As soon as he was risen he sacrificed to the gods ; then he took his dinner. The rest of the day he spent in hunting, deciding cases, or in reading and writing.

On the march he would exercise himself in shooting and darting the javelin, or in mounting and alighting from a chariot at full speed.

On retiring to his quarters to be refreshed with the bath and oil, he inquired of the stewards whether they had prepared everything in a handsome manner for supper.

When night came on he ate this meal in a recumbent posture. He was very attentive to his guests ; his conversation was more agreeable than those of most princes, for he was not deficient in the graces of society.

He had so little regard for delicacies that, when the choicest fruit and fish were brought him from distant countries, he would send some to his friends and often leave none for himself.

His table expenses rose with his fortune, till they reached the sum of ten thousand drachmas for one entertainment. He did not allow those who invited him to exceed that sum.

During the first years of his reign, when capital causes were brought before him, he used to stop one of his ears with his hand while the plaintiff opened the indictment, that he might reserve it unprejudiced for hearing the defendant.

But subsequently the many false informations, dressed to appear like the truth, broke his temper. In cases of aspersions on his own character reason forsook him, and he became extremely severe, preferring reputation to life and empire.

In Malcolm’s “ History of Persia,” 1829, vol. i. p. 55, we have :—

Persian authors say that Dárá (Dáráb-i-aşghar, or Darius Codomannus) was deformed in body and depraved in mind, and that his bad administration paved the way for Sikandar’s success.

See Shea’s translation of the Early Kings of Persia, by Mírkhond (born A.D. 1432, died A.D. 1498), p. 361 ; the “ Five Great Monarchies of the East,” by G. Rawlinson, vol. iii. pp. 515–539 ; and canto xv. couplet 16.

91 The second line may mean :—

Thou sittest on the *steed*, he on the throne (of ease).

“ Thou art possessed of justice ; he is a tyrant ;  
 “ Thou the balance of power (powerful) ; he, the balance of  
 gold (wealthy but miserly).

“ Thou art vigilant ; he, displays senselessness (by carous-  
 ing) ;

“ Thou doest good ; he does evil.

“ On account of which evil,—of all cities and armies,

“ Of the good men,—he has none well-wishing.

<sup>95</sup> “ Thou wilt see that one day, verily, his tyranny  
 “ Will bring great dulness into his market (of sovereignty).

“ Thy charming favours

“ Will exalt thy name to the seventh heaven.

“ From enmity to truth how long (makes he) vain  
 conflicts ?

“ Behold how falsehood (in the end) flies from truth.

“ Bind thy loins (for battle) and behold the vigilance of  
 (thy) fortune ;

“ Display crown-possessing ; sit on the summit of (Dará's)  
 throne.

<sup>92</sup> The second line describes—the hardness of Sikandar's arm, and the softness of Dará's.

<sup>97</sup> The first line may mean :—

(a) From an enemy of truth (Dará) how long (arise) vain conflicts ?

(b) With the God-worshipper (Sikandar), an enemy of false religion (Dará)—conflict how long ?

The couplet may mean :—

With so many enemies to truth, vain conflict

Make not ; for the false flies from truth.

The Kurán says :—

O Muḥammad ! thou saidst :—Truth came and falsehood disappeared ; for falsehood is a thing that must disappear.

Sikandar (B.C. 329), at the age of twenty-seven years, laying claim to the honour of the prostration of the person (after the fashion of the Persian court), was adjudged to have laid claim to divine honours.

See pp. 217–22 of “Life of Alexander the Great,” by John Williams, 1829.

“ It is not proper that this fancy should bind thee (from battle with Dárá) ;

“ For empire lies in country ; and victory, in wealth.—

100 “ Lordship-exercising over man is by manliness ;

“ Otherwise, every individual man is man.

“ Not every man displays chieftainship :

“ That one becomes chief who practises man-cherishing.

“ Of rapacious and non-rapacious beasts, the lion is king for that reason,

“ That he is the guest-cherisher in the prey-place.

“ The (wealth of the) world is not pleasant, for the reason that thou mayst acquire it ;

“ (That) thou mayst make it foot-bound with chain and padlock.

“ Thou givest to it the mark (title) of pleasant ease at that time

“ When thou takest it from this one (the undeserving) and givest it to that (the deserving).

105 “ The generous one is always possessed of a friend ;

“ None is for him who is worthless.

“ To that one whose dough (nature) is crude (ungenerous)

“ Everyone gives baked bread (at the time of famine) by loan (not as a gift).

“ Thou hast manliness ; liberality is thine ;

“ The treasure of the evil one is with dragons (profitless).

102 The lion cherishes other animals with the remains of the prey which he has made.

106 This couplet explains couplet 105. Men respect him from whom advantage to themselves is in prospect.



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“ Moreover,—since the stars (the seven planets) are thy well-wishers,

“ All creatures of the dust (men) are the dust of thy path (obedient).

“ The example of world-conquering is thine ;

“ Injuring (weakness) is the enemy’s ; the preserving substance (order) thine !

“ With so many victorious signs,

“ How may not disaster reach the enemy ?

120 “ By that lot which one can calculate from the star

“ Thou hast pre-excellence in this contest.

“ Verily, in the figures of the arithmetical diagram (of the conqueror and conquered),

“ Thou appearest more powerful when thou arrivest against him.

“ As to Palangar, who was the Zang army leader,

“ At the time when he was possessed of battle-power,

“ When we hastened to (the diagram of the) conqueror and conquered,

“ We found thee conqueror in that war (with Zang).

“ Since by lot that showing was victorious,

“ By this lot also the (last) state can be victorious (as to Dárá).”

125 With (the omen of) victory of his own path-showers (councillors), the king

Performed a calculation as to world-seizing.

Wherever he took the sword (for war) or the wine-cup (for peace),

He took (found) the star-omen for good fortune :

121 See canto xvi. couplet 44.

126 Couplets 126–130 are uttered by Nizámí.

Cast the lot month and year (constantly) with auspicious-  
ness ;

For happy is the state happy by omen.

Cast not a bad lot that brings evil state ;

Be none who casts the evil lot !

Come, cup-bearer ! that pure ruby (the wine of senseless-  
ness)

Bring ; wash this one grief-stained (for God).

130 The ruby, the illuminator, that the flower (pleasure) of the  
garden

May kindle its own lamp from its lamp.

127 Nizámí says this to everybody, especially to Naṣratu-d-dín.

Perhaps *ḳál* should be read for the first *fál*, or *hál*, in the second  
line.

Who utters the happy word in regard to himself,—his lot is happy.

If the first *fál* (meaning, end of work) be retained, we have :—

The end of the work of the man of happy lot is happy.

“*Fál zadan*” here signifies—uttering good speech that gives the  
fruit of goodness.

130 “*Rihán*” here signifies—the tulip, the red rose, or the sweet basil,  
the joy exciter of the heart and soul.

In the second line—from the cradle of the ruby (wine of senseless-  
ness).

## CANTO XXIII.

### SIKANDAR'S MIRROR-MAKING.

1 When a day is auspicious from the morning (of that day),  
All goodness comes to the recollection of man (so that he  
may have a name for goodness).

In the way of bounty he establishes the custom of founda-  
tions (of good deeds) ;

Plants tokens for goodness out of his property :

1 “*Hama*” qualifies goodness, not man.



Raises his head from the street of good fortune ;  
Casts the star (happy)-omen for the sake of (his own)  
good fortune.

Be not hopeless at the time of adversity ;  
For from the dark (horrid) cloud rains the pure water (of  
a thousand benefits).

5 Shut not the door upon thyself in respect to remedy-  
devising ;  
For much bitterness of toil (in remedy-seeking) is profit-  
able.

The spirit (man's speech), best that gives aid from hope ;  
For God Himself gives hopefulness.

Gather not the frown (through distress) on thy eye-brow ;  
Behold thy face in the mirror of victory (be hopeful of  
God's grace).

The representer (the historian) of the painting (relating)  
of the Rúmish brocade (the tale of Sikandar),  
Makes the picture of the silken cloth (the relating of the  
mirror-making) the wax-seal (luminous and evident).

Saying :—When Sikandar became the key of the world,  
The mirror by his sword appeared.

10 To the bride of the world, who went pomp-displaying,  
Need of that lustrous mirror came.

Before him no mirror was made ;  
By his deliberation it became finished.

In the first operation when they prepared the mirror,  
They cast gold and silver into the mould.

5 “*Khud*” in the second line is redundant.

8 “*Naḡḡash-i-debája rá muhr-i-mom sákhtan*” signifies—to reveal.

9 When Sikandar opened the door of (subdued) the world by his sword, the mirror appeared. His sword became the cause of adornment of the world by decreasing the darkness of infidelity.



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By this (knowledge of) geometry,—from iron of dark  
kernel (property)

The king evoked this beautiful displayer (of true form).

Thou also, if thou look in that mirror (of philosophy),  
Wilt acquire the custom of Sikandar.

25 When that round form of the iron of hard surface (the  
spherical mirror)

Came from its harsh (lustre-lacking) disposition into fitness  
(as to form and lustre).

Before the crowd (of nobles viewed their face) Sikandar  
looked into it;

From the jewel (Sikandar) beauty (of his reflected majestic  
face) came to the jewel (the burnished mirror).

When he became pleased with seeing his own countenance  
He gave a kiss (in respect) to the back of the mirror.

The bride,—who performs that custom,  
Gives a kiss (as a present) to the mirror, face-displaying.

Come, cup-bearer! that mirror-like cup  
Give to me; because in the hand the place of the wine-cup  
(is) best.

30 When by that cup I become of Kay-Khusrau form,  
I may by that illumined cup become world-seeing.

24 This couplet, uttered by Nizámí, is addressed to Naṣratu-d-dín.

26 From Sikandar's viewing his face in the mirror, the mirror acquired  
honour.

28 "Rú-namá" signifies—a present given to a bride on beholding her  
face; formerly, the present used to be a ring—the mouth of the bride  
(when pouting) being likened to a ring.

After Sikandar, for a long time it was the custom for the bride to  
give a kiss on the back of the mirror at the time of beholding her own  
face. You may say that the kiss is a ring which, by the reflection of her  
own face, the bride gives as a *rú-namá*.

The reflection of the face of the bride is (you may say) the face of  
another bride.

## CANTO XXIV.

## DARA'S DEMANDING TRIBUTE, AND SIKANDAR'S REPLY.

- 1 Come ; so that we may wash our hands of (abandon)  
injustice (engendered by the acquisition of worldly  
delights) ;  
For without (practising) justice one cannot escape from  
the unjust one.

Wherefore attach we the heart year and month (perpetu-  
ally) to the world,  
That is both the house-demon (of this world) and the ghúl  
(traitor) of the path (to the future world) ?

The world suddenly takes from thee its own loan (of  
wealth) ;  
It sends in a draught (a small quantity) ; it takes away in  
a goblet.

Like the rain, which little by little becomes prepared (from  
the vapours of the sea),  
It becomes a torrent, and then goes to the ocean.

- 5 Enjoy ; so that we may enjoy happily whatever we possess,  
How long is it necessary to put diram on diram ?

1 Note the meanings given to *bedád* in the three places.

Who is not just,—with him others practise not justice.

2 “*Dev-i-khána*” signifies—a dev that lives in the house and alarms its dwellers. See canto xviii. couplet 52.

For an exhaustive account of jinns, devs, and others, see Richardson's “*Persian Dictionary*,” 1829, dissertation, p. 46 ; Lane's “*Arabian Nights*,” notes to the introduction, vol. i. No. 21 ; Sale's translation of the *Ḳurán*, suras xv. verse 27 ; li. 5, 6 ; lxxii. 6–14 ; xlvi. 30 ; lxxvii. 6 ; xxxiv. 11, 12 ; D'Herbelôt, art. “*Ginn*” (Jinn).

Suppose,—the crocodile (of death) passage made over us ;  
Suppose,—all the unenjoyed wealth enjoyed.

With that treasure which Kárún acquired,—  
Behold, how in the end he sate (in despicability) in the  
dust !

From that golden ingot of Shudád (of the tribe) of 'Ád,  
What issued, save miserable death ?

In this variegated garden (of the world) sprang not a tree  
(a man)  
That remained secure from the blows of the axe-man  
(death).

10 The describer of the decoration of crown and throne  
(Sikandar)

Thus spoke, saying :—That king of victorious fortune,

One day, free of heart and happy of state,  
Was tranquil as to the desires of Time.

The sages wise of heart before him ;  
The wise man, his friend ; wisdom, relation.

Pure wine in the royal cup,  
He sometimes filled ; sometimes emptied.

7 Kárún (Korah) was, at the prayer of Moses, swallowed by the earth.  
See Sale's Kurán, chapter xxviii.

8 Shudád, an infidel monarch who laid claim to godhead, prepared in  
this world the garden of 'Íram, like Paradise. The buildings were  
composed of golden bricks and of various jewels ; and in place of the  
hūr and the ghulám (of the heavenly Paradise) were girls and beautiful  
boys.

At the moment of entering the garden,—by God's decree he died  
portionless and went to hell. See canto viii. couplet 64.

11 "Shád-bahar" signifies—khúsh-dil ; khúsh-hál.

The meaning of shád is truly—bisiyár, as in—shád-khwár, signifying  
—bisiyár-khuranda ; shád-kám, signifying—kase ki kám bisiyár orá  
háṣil báshad ; shád-khwáb, signifying—bisiyár-khwáb ; khwáb-i-shírín  
kunanda.

12 The wise man may be—Aristotle, or one of the sages in the first line.



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20 At that banquet adorned like Paradise,  
More rose (joy)-scattering than the month of April,

Sikandar, world-seeker, of auspicious throne,  
Seated like the full moon in the sky.

One sent from Dárá came,  
An orator and a noble one of illumined mind.

He made obeisance (to Sikandar) like Khusrau-worshippers ;  
Praised him and also his own monarch (Dárá).

When he had uttered praises on the world-warrior  
(Sikandar),  
He delivered to him the words heard (by him from  
Dárá) :

25 Brought him first blessing from Dárá,  
Sought back the ancient tribute (at present) ungiven,

Saying :—“ Of the bejewelled throne and crown, how is it  
that

“ Thou hast withheld the tribute from our court ?

“ What weakness sawest thou in our affairs (of sove-  
reignty)

“ That thou tookest thy head from the line of our compass  
(order) ?

“ Execute that ancient usage ;

“ Exercise not arrogance, that thou mayst not reap  
injury.”

20 Ardibihisht is the month (April), the second Persian month, when the sun is in Taurus.

“ Urd ” signifies—like. The second line may therefore be rendered :—  
More rose-scattering than the month, like Paradise.

26 For inspiring awe, the description comes before the word to be described.

28 “ Kar bastan ” signifies—’amal kardau.

Sikandar burned with warmth (of passion) in such a way  
That his tongue burned (became speechless) from the fire  
(of fury) of his heart.

30 The bow-corner of his eye-brow took curvature (gathered);  
By his wrath he (Sikandar) caught the speaker's breath.

At the messenger, way-experienced, he looked in such a  
way  
That his (the messenger's) brain from heart-agitation  
became distressed.

When his (Sikandar's) tongue was disturbed by passion,  
(Wrathful) speeches, unfit to be uttered, were uttered.

Awhile in reply he was a slow riser,  
After that he made his tongue like the sharp sword.

Awhile he uttered words, hard (but not foolish),  
As speaks (befits) the Lord of the sword and the throne.

35 " He whose judgment in wisdom is lofty  
" Utters not unprofitable (abusive) words.

" The tongue that in the heat of passion exercises patience  
" Puts distance from its own distance-maker (severer, or  
enemy).

29 Otherwise:—

At the hot (utterance of the messenger) Sikandar burned,  
With the fire of his own heart he consumed his (the messenger's)  
tongue (silenced him).

30 Otherwise, the second line may be:—

Through his (Sikandar's) wrath the breath of the speaker (Sikandar)  
caught.

34 Instead of *ki goyad* the words *chu goyad* sometimes occur.

"Chu" (chi) stands for *chunánchi*.

35 Sikandar's speech begins—(if *ki goyad* be read in couplet 34) with  
the second line of couplet 34; (if *chu goyad* be read in couplet 34) with  
the first line of couplet 35, and ends with couplet 39.

36 "Dúrí kun" signifies—one of hard tongue, whose tongue (by the  
decision of the law) is cut out so that it falls *far* from his mouth. Thus  
they say:—"Abuse is the slaughterer of the tongue."



“ Although speech be excellent as regards him,  
 “ Not speaking is even better than speaking to him.

“ How well said the learned man ('Alí Murtaza), far-  
 seeing :—

“ The tongue is of flesh, and the sword of iron !

“ That one is not kind to himself

“ Who utters whatever comes to his tongue.”

40 The relater, the old man, the Kayán-worshipper (Dará's  
 ambassador),

Made representation of that event (of tribute-sending) in  
 this way,

Saying :—“ When of jewels and swords and crowns,

“ Tribute used to go to Dará from Greece (in the time of  
 Faylikús),

“ The bejewelled treasury, end invisible (limitless as to  
 wealth),—in it

“ Used to be an egg of gold, god-created :

The second line may then be :—

The tongue shuns its own far-putter (severer).

“Dúri-kun” may signify—enemy.

The tongue that, at the time of anger, exercises patience and utters  
 not foolishness, chooses distance from its enemy and allows him not to  
 approach.

Distance from one's enemy is the cause of safety and ease.

37 Whoever was silent escaped in safety from calamity.

38 The tongue is fleshy that it may slip and fall in every direction, and  
 revolve about speech, bad or good. The sword is made equal to the  
 tongue for punishment and requital. If speech to the good of man be  
 uttered, well ; if not, it makes the speaker food for the sword.

If , be omitted in the second line, we have :—

The master of the fleshy tongue is master of the iron sword.

We are master of our unspoken words ; our spoken words are master  
 of us.

42 Faylikús, who reigned twelve years, used to send every year, as  
 tribute to Dará, one thousand golden eggs, each weighing forty miskáls,  
 made (soft like wax) in the country of Egypt. See canto xv. couplet 30,



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“ For the reason that thou hast a great treasure (the  
tribute of Irán) like that,

“ Leave me in a narrow corner (of the country) like this.

“ Bring me not to that—that I should resolve (on war) ;

“ Should bring (wage) battle against thee for equality :

“ Should lay on one side love and peace ;

“ Should bring hot anger into action.

55 “ Perhaps the king (Dará) knows not in the day of  
battle,—

“ How many heads I cut off in the confines of Zang ?

Írij; the two former by the daughter of Zuhhák, and the latter by Irán-dukht, a princess of Persia.

After these three princes had been married to the three daughters of Sarv, King of Yaman, Firídún gave—to Salam, Rúm and Khavar, or the countries comprehended in Modern Turkey; to Túr, the Túrán-land, or Tartary, now called Turkistán; to Írij, Irán, the fairest land and the seat of royalty.

Eastern authors consider Túrán to be the Persian name for all the countries between the Jaxartes and the Oxus on one side, and the Caspian and the boundaries of China on the other.

In Pahlaví the word *írán* is the plural of *ír*, or the country of believers; it may be called Persia, or all the countries east of the Tigris—Assyria Proper, Media, Parthia, Persia, and Hykania (Mazandaran). *An-írán* signifies—unbelievers.

Fars proper was, under Firídún and the great kings of Persia, but a province of the empire.

In Pahlaví, *khavar* signifies—east.

Vaux, in his “History of Persia,” p. 9, says:—

The early Persian traditions, preserved in the first two chapters of the *Vendidád*, A.D. 226 (*Vidaé-vadáta*, the law against demons, the only complete one of the twenty-one books of the *Zand-Avesta*), say that the original seat of the Persian race was a beautiful country called *Erienne Veedjo*, the first creation of Ormuzd, the spirit of good,—with á climate of seven months of summer and five of winter.

The original situation of *Erienne* (Irán) would be to the north of the western Himálayas. See “Science of Language,” by Max Müller, pp. 204, 238.

The first line may mean:—

(Sufficient also) that when I took up (began) *assaulting* the  
world . . .

58 “Baham pechagí” signifies—*barábarí*, *mukábila*.

“ How far in one assault I assaulted ;

“ The heads of how many arrogant ones (of Zang) I hurled  
down ?

“ That one who gives presents of collar and crown (to  
monarch-peers),

“ When sends he tribute like tributaries ?

“ It is proper to ask of me a limit (of territory), not gold  
(tribute) ;

“ To adorn speech (in addressing me) like Egyptian  
(coined) gold !

“ Behold my power—how far it extends !

“ With this grandeur (of mine) it is proper to ask favour  
from me.

60 “ Excite not strife ; increase not malice ;

“ Bring not desolation into the Irán land.

“ Thy country—tranquil, stainless (untaxed), sorrowless,—

“ Exercise not ingratitude as to that wealth and treasure.

“ Perturb not Time by wilfulness ;

“ Draw the pen upon (efface) the crude idea (of tribute  
asking).

“ Ask not from me what comes not thine ;

“ Be so with me as king with king ! ”

When Dára's messenger heard this matter,

He forgot his own words (of Dára's message yet unsaid).

57 “ Armaghán ” is—a present to an equal ; “ khiráj ”—tribute to a superior.

58 “ Zar-i-misrí ” signifies—zar-i-maskúk.

“ Misr ” signifies—Egypt ; kahira, or any large city.

The limit of territory may signify—the limit that Sikandar chose to place on his own dominions ; or the grant of territory (jágír) given out of bounty for services rendered.

65 Towards the king (Dará) he went bearing the stain (of  
grief) upon the heart,  
A hastener, like lightning, fire-scattering.

He uttered low the rough message,  
On (hearing) which the head of the cypress-tree (Dará)  
became bent (in grief).

When Dará heard Sikandar's answer,  
He heaved a sigh (of grief and anger) from his liver,

Saying:—"To the coinless one (Sikandar) belongs what  
power

"That he should be coin-utterer equal to (one bearing)  
the name of Dará?"

He made mention of many matters (regarding Sikandar)  
with fury,

At which the face of the hearers (courtiers) became yellow  
(pale with fear).

70 He laughed, and in that anger-laughter said:—

"Ah, woe to the action of the lofty sky!

"Behold the sky,—what tyranny it displays,

"Since Sikandar entertains a design (of war) against  
Dará!

"Sikandar!—not if he were himself the mountain Káf;

"Who is he that he should become opponent with me?"

66 The cypress tree, tall and straight, may mean—the cypress itself, and not Dará.

67 "Dúr-básh" signifies—áh, a sigh.  
See canto viii. couplet 17.

68 "Be-sikka" signifies—a king who coins not his own money impressed with his own name. Many petty kings used their neighbours' coinage; one worthless and void of respect.

70 There are three kinds of laughter—shakr-khanda, the laughter of lovely ones and of pleasure; rísh-khanda, the laughter of ridicule; zuhr-khanda, the laughter of anger.



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“ The monarch of illumined judgment,—what orders he me,  
 “ That I may perform the order of the order-giver  
 (Dará) ? ”

Sikandar knew that that one, apology-seeking,  
 Brought from the king (Dará) a rough message.

With contemptuous rebuke, he said :—“ Relate the mes-  
 sage.”

The message-bringer loosed his purpose from its fastening.

85 The articles which he had in his own pack  
 He brought forth, and one by one held before him  
 (Sikandar).

When he had placed the things brought before Sikandar,  
 He opened his tongue in respect to Dará's message.

First he entered upon (the matter) of the ball and chaugán,  
 Saying :—“ Thou art a child ; play properly (practice)  
 with this.

“ And if the desire of contest come to thee,  
 “ Thy heart from foolishness will come to sorrow.”

He scattered that very sesame-seed, uncounted,  
 Saying :—“ I will urge against thee an army greater than  
 this.”

90 Sikandar, world-ruler, sensible,  
 Saw in these portents a great victory.

He uttered a proverb :—“ Whatever flies before (the  
 chaugán),  
 “ One can draw to one's self by the chaugán.

83 If áwarad nazd-i-sháh be substituted for árad az nazd-i-shah, the  
 second line will be :—

Brought to the king (Sikandar) a rough message.

84 “ Azband kushádan kám ” signifies—adá kardan-i-mudd'á.

85 The articles are—the ball, the bat, and the measure of seed,

“ Perhaps for that reason the king (Dará) gave the changán  
to me,

“ That I may draw the country to myself from him ?

“ Verily, the man form-recognizing (the geometrician) the  
ball,

“ Places in his imagination as the form of the earth.

“ Since the king has given to us the ball of the earth,

“ I will by this ball take the ball (of superiority) from  
him.”

95 When in this way he (Sikandar) made that explanation (of  
the chaugán and ball),

He came to the sesame-seed in that matter.

He poured down the sesame in the palace court-yard ;

He summoned the birds,—sesame-seizing.

In a moment the birds hastened to it ;

They cleared the earth (the court-yard) of the sesame-  
seed.

He said :—“ In this (sesame-devouring) is an answer, path-  
showing (clear),

“ As (the clear) oil that issues from the sesame-seed.

“ For if the king (Dará) raised an army of (as numerous  
as) sesame-seed,

“ My army came—the bird sesame-devouring.”

100 After that, a measure of small mustard-seed

He gave, in return for the sesame, to the messenger,

93 In some copies, *akhtar-shimás* occurs. It here signifies—*fál-gír*, a lot-taker.

In former days fortune-tellers used to understand the portents of the stars.

100 “Supandán” (*sipand*) signifies—*khardil*, mustard, a pungent seed used for affections of the eye, and seldom devoured by birds.

It means—Dará’s army will not find mine weak.



Saying :—“ If the king lead an army of that number  
 (numerous as the sesame-seed),  
 “ Know my army also (to be) in this fashion.”

When the messenger experienced an answer hard like this,  
 He bound up his chattels on the back of his ass (and  
 departed).

He caused the answer from Sikandar to reach Dárá,—  
 An answer throat-seizing (choking) like pure (deadly)  
 poison.

He (the messenger) was enraged with that flippancy (of  
 answer) of the king's (Sikandar),  
 For he regarded the enemy's (Sikandar's) argument  
 strong.

105 In that quarrel the world-possessor, Dárá,  
 Sought assistance from the men of Irán ;

From China, and Khwárazm, and Ghuznin, and Ghúr,  
 The ground became of iron from the hoof of the war-  
 steed.

He (Dárá) collected an army like the mountain of Káf,  
 All stone-wearing (with the hoof of the steed) and iron-  
 cleaving (with spear and arrow).

When the general took up the computation of the army,  
 (His) reason became astonished at the numbering.

Of fighting horsemen, skilful (firm) of stirrup,  
 Nine hundred thousand came into (his) reckoning.

110 When the world-seeker (Dárá) beheld that by his (count-  
 less) army  
 His country kept raising the wave of the sea.



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## C A N T O   X X V .

SIKANDAR'S SETTING HIS ARMY IN ARRAY FOR WAR  
WITH DARA.

1 How good a property is information (regarding the preserving of the means of livelihood).

God forbid that the world should be void of this coin.

Of the people of the world—raises loftily his head that man

Who is skilful in the business (of livelihood) of the world :

He travels not this path (through the world) in pastime (careless of his own end) ;

He preserves the pack from the robber :

He casts not from his own load that weapon (needle, sieve, knife, etc,)

By which, one day, he may make his work easy.

5 Cast not away (in the hot season) the skin of coarse leather, (the leathern garment) though it be vile to thee ;

For, in the cold season, it will be of use to thee.

On the mountain-slope died that ass

That, through carelessness, took not his housings with him.

The narrator (Nizámi) of the royal explanation (of this history)

Gave information to the inquirer, in this way,

Saying :—When Dára led his ally to (the land of) Arman, Thou wouldst have said,—the day of resurrection has appeared !

5 In some copies, 'ár instead of khár occurs.

8 See canto xxiv. couplet 112.

“Kol” signifies—a garment of sheep-hide worn by darveshes,

Of his action (of fury) no knowledge was Sikandar's  
That he would bring the resurrection (a host) in battle  
against him.

10 Refugees, tribe on tribe, arrived,  
Saying:—"The storm has brought the torrent (Dará's  
army) to the sea (our cities of Arman) :

"Dará's assault has come from the path (of our cities);  
"The land has become black with the steel-clad ones."

An inquirer (a man of knowledge of Sikandar's army) said :  
"The enemy (Dará) intoxicated  
"Is, night and day, careless wherever he is.

"If the king make a night-assault against him,  
"Verily he will put (drive) him forth from his country."

Sikandar laughed, and gave him reply,  
Saying:—"The sun seizes not the world stealthily.

15 "At the time of rein-twisting (assaulting)—for a king  
"It is not proper to conquer by stealth."

10 "Zinhárián" signifies—those seeking protection and making complaint of wrongs.

14 Plutarch says:—

On the 31st September, B.C. 329, on the eve of the battle of Arbela, the two armies being in view of each other, Darius kept his men under arms and took a general review of them by torch-light.

Alexander suffered his Makedonians to repose themselves, and with his soothsayer, Aristander, performed some private ceremonies before his tent and sacrificed to Fear.

The oldest of his friends, and Parmenio in particular, when they beheld the plain between Niphates and the Gordœan mountains all illumined with the torches of the barbarians, and heard the tumultuous and appalling noise from their camp, like the bellowing of an immense sea—were astonished at their numbers, and observed among themselves how arduous an enterprise it would be to meet such a torrent of war in open day.

They waited on the king and advised him to attack the enemy in the night, when darkness would hide what was most dreadful in the combat. Upon which he gave them answer:—"I will not steal a victory!"

Another spy began,  
Saying :—“ Dárá prepared not such an army

“ That, in the imagination, could compute it  
“ Those persons (officers) who are army-understanding.”

Sikandar said to him :—“ A sharp sword  
“ Makes shreds of the hide of a hundred oxen.

“ To a wolf,—that is savage,  
“ What fear of the numerousness of the sheep ? ”

20 To the army, such an excellent reply,  
From the lofty monarch, was agreeable.

Every moment, news became more ardent (instant),  
That the raging dragon (Dárá) had come.

When Sikandar knew that that fierce cloud  
Brought forth, thunder-like, the sword's flash (of battle),

He sent (a messenger),—that an army, from every  
region,  
Should set out to the monarch's door.

From Egypt, and Afranchiya, and Rúm, and Russia,  
An army, bride-like, became arrayed.

25 When that countless army became massed,  
He sought the enumeration of the names of the renowned  
ones.

The general gave information that six hundred thousand  
Warriors, extraordinary horsemen, were mustered.

17 The agent to the verb (compute) is the word “ officers ” in the second line.

21 Compare—píl-i-damán ; már-i-damán ; bah̄r-i-damán.

26 “ Mufrad-sawar ” signifies :—

(a) Kase ki dar sawárí yak tá,e waḡt báshad.

(b) Kase ki dar bahádúrí yaka yaka báshad.



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35 “ I fear less by this turpitude (of assaulting one of Kayán descent),—fortune’s star

“ Should give superiority to my enemy.

“ In this usage and way, what is plan

“ By which our work may not be ruined ?

“ By sound reflection and correct judgment,

“ Ye may bring forth the answer to this matter.”

The world-experienced old men of lively sense,  
When they heard the speaker’s (Sikandar’s) speech,

Opened at once their tongue in reply ;

They renewed their prayers for the lord of the marches,  
(Sikandar),

40 “ Saying :—Verdant of head be that auspicious tree  
(Sikandar),

“ Whose name is lofty, and power great !

“ Fresh be the world by his crown and throne !

“ The crown of his door be his enemy’s head !

“ Every judgment of thine is (strong) like the true religion  
(of Islám) ;

“ Why is it necessary to seek out the truth from us ?

“ But, we pass not beyond thy command ;

“ We travel only by the path of thy command.

“ In such a way it comes to the mind of the world-experienced ones,

“ Verily—of the approved wise ones,

35 Whoever causelessly designs a person’s ruin,—fortune becomes his enemy and ruins him.

41 Kings used to affix the heads of their enemies to the gates of their cities.

- 45 “ That, when the heart of the malice-seeker (Dará) became  
malicious,  
“ Every thorn (of irritation) and dart (of alienation)  
sprang up from (Dará’s) path.
- “ Kindle thou also the fire of malice (as to Dará) ;  
“ For fire, malice (of the enemy)-consuming, is auspicious !
- “ Thou art a new cypress ; the enemy (Dará), an old  
willow :
- “ Where exalts the (old) willow its head (in equality) with  
the (young) cypress tree ?
- “ It is the season of making anew the old garden (of  
Dará’s empire) ;  
“ Its trees, bent down with age, (are) in the list for cutting  
down.
- “ With the brocade of this (thy) empire of new age,  
“ Adorn the cradle of the bride of the world (old  
become) !
- 50 “ Thy enemy is the tyrant ;  
“ The peasant turns away his head (revolts) from his  
injustice.
- “ For thee,—why is it necessary to fear that one,  
“ Who has many enemies (the injured peasants) even of  
his own house (country) ;
- “ Draw the pen upon (efface) the tyrant-rule ;  
“ Satisfy the complaint of the people (against Dará).

48 Otherwise, the first line may be :—

Now is the making new the time of the old garden (of the world).  
If nuwán rá be read for nuwán dar, in the second line, we have :—

Now is the cutting down of the list of the old trees.

From couplet 49 it appears that the *garden* signifies—the world, not Dará’s empire.

52 “ Kifáyat (bas) kardan-i-bedád ” signifies—dúr kardan-i-badí.



“ Since the empire (of Irán) is sated of thy enemy,  
 “ Plant boldly thy foot for enemy-overthrowing !

“ Shut up the bread in an oven so hot ;

“ Make sharper the rein of (urge) the steed of resolution  
 (against Dárá).

55 “ Where the king’s foot is our head is (in homage).

“ In this matter (of homage), where the heart that is  
 better ?

“ Who may upset the king’s desire ?

“ To whom is the boldness that he should express this  
 breath ?

“ The permission (advice) of the guide (the counsellor,  
 Aristotle) ends in this,—

“ That the king should not exercise aggressiveness in  
 respect to blood-(shedding) :

“ Should preserve the honour of the throne of the Kayán  
 kings :

“ Should not first bind his loins for blood-shedding.”

When Sikandar, in respect to that matter (of assaulting  
 Dárá),

Found this aid from the army-leaders,

60 In accordance with the permission (advice) of his com-  
 panions (councillors),

He became concordant, as to army-leading (against  
 Dárá).

One day, when from Time’s revolution  
 Concordant fortune came to his hand,

With auspicious omen, with arrangements for (clearing)  
 the road.

He ordered that the army should move from its place.

---

58 In this matter,—where the heart better (in judgment that Sikandar’s)?



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Much higher than the Kávah standard,  
He fastened to the spear-head of his (Firídún's) standard  
a blue silk banner.

(in Pahlaví, Frídún; in Dari, Afrídun, the Arbaces of the Greeks, B.C. 748-730), son of Ábtín, of the offspring of Tahmuras; one (the Firídún standard) that he kept over his own head, and the other (the Kávah standard) over the heads of his officers.

The Firídún standard, passing from Sultán to Sultán, may have reached Sikandar; while the Kávah standard (necessary for the gaining of victory) remained with the descendants of Firídún.

The Kávah standard consisted of a deer's hide embroidered with hundreds of forms, which Jibra'il, by God's order, had brought to Hoshang, the father of Siyámak; and by virtue of which he overpowered the Dev-i-sapíd, the slayer of his son, Siyámak.

By the passing of time it came into the hand of a widow, who sold it to Kávah, a blacksmith of Isfáhán, and Kávah used that hide as an apron.

When Zuhhák, of the offspring of 'Ád bin Iram Sám bin Nuḥ, became King of Fárs, by reason of his exceeding tyranny, something in the form of two snakes appeared between his shoulders—so that he became “of dragon-form.”

Some say that the Devil, who had long been subservient to Zuhhák, desired at last to kiss his shoulders, and that two serpents immediately fastened on the spot where he had imprinted his kiss, and fed incessantly on his flesh. The Devil then told him that alleviation of torment would be obtained only by the daily application of the brains of two men to the afflicted part. The jails in consequence were soon emptied.

Two of his sons having been taken to appease the serpents, and the turn having reached the third,—Kávah flew to arms and, with his apron displayed as a banner from a spear's head, marched at the head of the insurgents. He defeated Zuhhák in battle and slew him.

Discovering the retreat of Firídún, then sixteen years of age, he placed him on the throne, and Kávah's apron became the great banner of Persia, known as the Kávání dirafsh.

By Firídún and his successors it was richly ornamented with jewels and lodged in the royal treasury, whence it was never carried, save when the king marched in person.

At the battle of Kádissía this standard fell into the hands of the Arabians, who found it among the spoils of Yazdagird, defeated by Sa'd, General to Khalífa 'Umar, in A.D. 636.

'Umar ordered them to strip the jewels from the banner and to distribute among the companions and the necessitous.

It is said that Zoroaster was descended from Firídún, and Cyrus from

A pine shaft, fifty yards (in length),  
Nourished in liver-blood.

70 On it a (banner of) dragon-form in silk,  
At (seeing) which a cry of terror came to the beholder.

On its point, the tassel fixed, formed of a lock of hair of the  
ox-tail,  
Like the black cloud on the mountain-top.

At farsangs from afar was conspicuous  
A black eagle (the black hair of the ox-tail tassel)—its  
feathers and wings (the blue silk) of splendour (of  
gold).

That dragon (Sikandar) went with such an army (with  
wasp-sting).

Such a dragon-form (dragon-banner) at its head :

He made the world dusty with his tumult,—  
For what ? For a handful of dust (of this pitiful earth) !

75' Of this dust of cat-colour (grey, deceitful) how much (wilt  
thou take thought) ? How long  
Can one, by lionishness, make it wolf-bound (captive) ?

Kāvah ; it is also related by Mirkhond that Ibráhím lived in the time  
either of Zuhák or of Firídún.

Some of the prisoners doomed to feed the serpents took refuge in  
Mount Ararat and founded the present race of Kurds.

72 The standard is likened to a black eagle on account of the blackness  
of the silk.

Naşíru-d-dín says :—

Firídún's standard was not in Sikandar's possession (as might be  
supposed from couplet 66) ; but at an auspicious time, after inquiring of  
the old men and after understanding the tale of its superiority, he made  
another standard for himself in the fashion of the standard of Firídún,  
but loftier.

74 From couplet 74–85 Nizámí speaks.

“Gurba az baghal afgandan” signifies—letting the cat out of the  
bag ; abandoning deceit.

75 “Gurba dar ambán dashtan” signifies—keeping the cat in the bag ;  
having secret deceit.

A perverse morsel is the world,  
In it, (for the devourer) is sometimes the sweetmeat (joy);  
sometimes the liver (grief).

The sky in sublimity; the earth in profundity—  
This one is the blood-tray; that one, the dust-tray.

On these two blood (stained) trays,—written,  
With the blood of Siyawush, much of the tale (of tyranny  
of the sky and earth).

The likening of the earth's dust to the cat is on account of its grey colour; of its devouring men's food, which by every artifice it endeavours to obtain; and of its mode of mouse-catching, wherein it lies apparently asleep, really in ambush.

The first "chand" signifies—*tá chand*.

The second "chand" signifies—*tá kai*.

"Gurg-band" signifies—the state of a man surrounded by seven wolves so that there is no hope of life; or a strong band by which they restrain wolves.

76 "Pechída sar" signifies—*sar bastá; ná ma'tum, ham mukhálif, do rang*.

The world is like a morsel of food, whose mystery is unknown.

(Yes; this much is known)—there is in it sometimes the sweetmeat (of ease); sometimes the (blood, or grief of the) liver.

God Most High has said:—The creating of man is for the enduring of toil.

77 "Tasht-i-*khún*" signifies—a basin that, at the time of slaying the malefactor, they place beneath his neck so that his blood may fall into the basin and not on the carpet; here it means—the earth, by reason of its taking and absorbing the blood.

"Tasht-i-*khákí*" signifies—a basin full of dust, with which they conceal the blood of the slain man by pouring it on the earth; here it means—the sky by reason of its roundness and loftiness.

In the world is no ease; for the earth is the man-slayer, and the sky the blood-concealer.

"Tasht-i-*khún*" may signify—the earth stained with dust.

"Tasht-i-*khákí*" may signify—the sky stained with the ruddiness (blood) of the crepuscle.

78 There are two trays—the sky, full of dust; the earth, full of blood.

"*Khún-i-Siyawush*" signifies—the name of a wood (*baḡam*) with which they dye garments red. This wood is produced from the blood of Siyawush (the son of Kay Ká,us), whom, guiltless, Afrasiyáb, King of Túran, slew. Wherever his blood fell on the earth this wood sprang up.

On these two basins the circumstance (of the tyranny of sky and



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## CANTO XXVI.

DARA'S EXPRESSING AN OPINION TO HIS COURTIERS ON  
SIKANDAR'S ACTION.

1 From his justice is the goodness of the wise man (being  
contented);

The shelter of God is his shelter-place.

That one who in this country (of justice) is not contented,  
Is not wise in the opinion of the wise.

Wisdom is a good neighbour; on that account it is bad  
That it should be the neighbour of the street of the foolish.

When thou expressest breath in the street of the foolish,—  
Best,—if thou utter little of the tale of wisdom,

5 In this village (of the world) his house prosperous made  
that one

Who made his neck free from chieftainship.

If thou also lay down the neck-load (of chieftainship) from  
thy shoulder,

Thou wilt utter no cry on account of the neck-strikers  
(tyrants) of the earth.

Be (contented), river-like, with thy own fortune;

Fashion out thy own profit by thy own nature.

Until the day of death, in hospitality to thyself,

Be that tree leaf-making of itself (and beg not of others).

3 The man covetous of the world makes his own reason (that was his  
good neighbour) of bad repute.

7 At the time of rain the river mounts in waves and causes profit (water)  
to reach to the other streams; even so is the state of the contented man  
at the time of plenteousness.

8 "Káz" signifies—kásh.

By tyranny become not gross with the wealth of others; for it will be  
agreeable neither in this world nor in the next; thou wilt give back to  
them their rights.

When the silkworm devours the victuals (mulberry-leaves)  
of men,

Its body becomes all thick like the finger; and it vomits  
back (as silk) the food eaten.

10 Of the sages (fire-worshippers) an old man, the narrator,  
Made representation from the sages, thus:—

That when the King of Rúm came arrayed,—  
In his hand both the sword, and also wealth,

The news became ardent (instant) in every land and clime  
That forth from Rúm had come the dragon (Sikandar);

Head-uplifted for conflict with Dárá;  
Prepared—every weapon of contest.

By these glad tidings it was the feast of Nau-roz for the  
world (of Irán);  
For Dárá's injustice was world-consuming.

15 By him, the land and the army altogether  
Became distressed by reason of his oppression.

For Dárá-reverencing the disposition (of the people) risen  
(and departed);  
With love for Sikandar the heart was adorned.

When Dárá, of river heart (full of power and resource),  
knew  
That the wave of Sikandar's army surpassed the (wave of  
the) sea,

Of old men, illumined of soul and opinion-expressing,  
He secretly prepared an assembly.

14 See canto xxii. couplet 12.

17 Dárá has the epithet "daryá,e dil" by way of comparison to the idea in the second line; otherwise, it is inappropriate.



Of everyone versed in affairs, with true judgment,  
He sought out a remedy in regard to that contest.

20 How he might bring defeat to the enemy (Sikandar);  
How he might make the power (the calamity) of the sky  
foot-bound (captive):

From the road-guide (councillor) what sorcery should he  
learn,  
That he might issue (safe) from the action with Sikandar.

Since he had seen him (Sikandar) victorious in battle,  
He had feared his (Sikandar's) battle-winning,

None devised his (Dará's) remedy in that matter;  
No comforter suffered grief for him.

When they had discovered that he was arrogant;  
Was in passion hot (for tyranny) like fire,

25 Would listen to the words of none,—  
They were altogether silent in respect of that matter (of  
counselling).

In descent from the wrestler Zanga (son of) Shávarán (of  
Irán)

There was a chief renowned among the renowned:

Firáburz by name—in pomp and power,  
Whose body was like a cuirass; (and) whose arm, a mace.

In that assembly-place he was for (effecting) a treaty (by  
obsequiousness):

He was versed in affairs of the ancients.

22 The agent to the verb (had seen) is the word *none* in couplet 23.

26 "Shávarán" may also signify—the name of a town near Ganja (Nizámí's birthplace). It is doubtful whether it here means the name of a town or the name of a person.

27 "Firáburz" is compounded of—firá, lofty or tall; burz, loftiness, tallness.

28 "Bay'at" signifies—'ahd bastan; tadbír.



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“ God forbid—that this man of Rúmish descent (Sikandar)  
 “ Should fall into that form ! Let it never be !

“ Best,—if the king (Dará) write on ice (efface) his  
 (Sikandar’s) name,

“ And permit him no repose in this land.

“ It is not proper that by him (Sikandar) thy empire (of  
 Irán) should be distressed,

“ For the poor man (Sikandar) strives mightily for trea-  
 sure.

40 “ Send him some charm that he may submit ;

“ That he may content himself with one (country of) Rúm  
 only.

“ A pleasant deceit is better than unpleasant anger ;

“ It is better to scatter water (to quench malice) than fire  
 (of war).

“ Rely not on the force of thy own arm ;

“ Preserve the weight (the respect) of thy own balance (of  
 dignity).

“ Bring him not to such a point of rage that he gather  
 malice ;

“ The (contemptible) bitter tincture assaults (destroys)  
 the (hard) iron.

“ If lionish ferocity fall from (fail) the lion,

“ The refractory mule brings low his brain.

45 “ It is proper to hold the world by administration ;

“ Thence to exalt the standard.

37 See couplets 32 and 33.

39 Kazo may refer to Dará.

43 See canto xix. couplet 159.

- “ Bring him forth (cast him down) from the claim of equality ;  
 “ If he obtain this rank (of equality) he will exercise sovereignty.
- “ Every grain that is of equal weight with gold,  
 “ They bring it into reckoning by the scale of gold.
- “ Many a terrible rending lion—  
 “ That comes to the dust from a thorn (spear)-point.
- “ When thou exercisest ardent malice with a vile scorpion (Sikandar),  
 “ Consider it not small (contemptible) if thou practice cautiousness.
- 50 “ Think of that little gnat, sting-possessing,  
 “ That said to the mighty Nimrúd :—Hold thy head in front (lowered in respect, for I shall slay thee) !
- “ World (-sovereignty) is that one's who in strife  
 “ Put the mark of the man on (esteemed as a *brave* man) any (mean) man.
- “ The hungered one—when he devours roast meat with the lion,  
 “ Uses haste for the fattest morsels.

46 “ Ham-'iyár ” signifies—ham-wazn.

Otherwise :—

Preserve thyself and give Sikandar something, and thence raise the standard (of march) ; for in contest thy reputation is nothing. If thou prevail it is no great matter, for Sikandar's father was thy tributary. If thou suffer defeat, thy want of manliness becomes evident.

47 Thus they say :—This grain is one or two miskáls of gold ; or this gold is so many grains. Then the grain and the gold are of one price.

50 Nimrúd (Izdhubar). See “ History of Babylonia,” by the Reverend A. H. Sayce, p. 55-62 ; the Bible, Genesis x. 8-12 ; Ezekiel viii. 14 ; B.C. 600 ; the “ Five Ancient Monarchies of the East,” by G. Rawlinson.

52 The hungered one who sits down to meat with the lion gathers many fat morsels and takes no care of life. This is Sikandar's state as to thee ; be cautious.

“ If (although) the wife’s son be the stranger (a former husband),

“ When he becomes in dress like (his step-father) he becomes his garment-plucker.

“ When the (father’s) garment befits the son’s stature,

“ It is not proper again to look for the son’s love.

55 “ When the grass brings forth its stature loftily,

“ From it, is injury to the straight cypress (that lacks moisture drunk by the grass).

“ It is improper to pass by (ignore) the advice of the great (the sages) ;

“ It is impossible to fold up (ignore) the leaf of speech (counsel).

“ For when time is tried (by warring with Sikandar),

“ The counsel of the instructor (myself) will come to thy memory.

“ The counsel-accepter, who listened to counsel,

“ Brings the key of the door of remedy in his hand.”

The king (Dará), at the advice of that old man (Firáburz) of clear brain,

Trembled at the circumstance of that foot-stumble (Sikandar’s coming to Rúm).

If serí be read for shírí, the couplet will mean :—

When men sit down to eat, he who is hungry snatches the fattest morsels from before the sated one and eats them. This is the state of the army of Sikandar and Dará.

53 When the son becomes equal in stature to his step-father (so that the garments of the son and of the step-father are alike), he takes his garment and puts it on his own person. When the step-son (or son) becomes equal in stature to his father ; it is necessary for the father to restrain his own love for him, and to put him far from himself. Otherwise he (the step-son) will be his garment-plucker.

Since this is the case with a son, what hope is there that it is not proper to view Sikandar with the eye of avoidance ?



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“ Why should I bind my loins (in attendance) in the ranks  
of such a person,

“ When I have many loin-girt ones (attendants) like him  
(Sikandar)?

“ Who knew that this boy of tender years

“ Would become so malevolent with those great (in  
years) ?

70 “ In the first cup (of association) he brings trouble before  
me ;

“ He puts away my dignity and his own shame (and fear-  
lessly approaches).

“ Shall I so guide dishonour to myself,

“ That I should (as to) display weakness before the weak ?

“ If indeed he become drowned in (drenched with) the  
snake's poison,

“ The crocodile (Dará) will not ask protection from the  
frog !

“ To me, this unmanly one (Sikandar) displays boldness,

“ Like the wild ass moving proudly against the fierce lion.

“ But his (the ass's) head will come from sleep (awake) at  
that time

“ When the lion shall have eaten roast-meat from his  
body.

69 Between couplets 69 and 74 copies vary greatly.

72 The first line may be rendered :—

If indeed he (the frog) become drowned in (drenched with) the  
snake's poison.

For the repelling of poison the frog is useful.

In the second line, if kafash be read for wazagh, we have :—

If the snake be drenched with poison,

The crocodile seeks not safety from his (poison) foam.

In the second line, if kashf be read for wazagh, we have :—

If he (the tortoise) be drenched with snake poison,

The crocodile will not seek protection from the tortoise.

73 “ Gurázanda ” signifies—khiráman.

- 76 “ Heavy and hard may be the bird's egg ;  
 “ But not like the anvil and the hammer of the blacksmiths.
- “ From the men of Rúm whence arises that power  
 “ By which they may bring forth the bark (of the body) from the salt water (Dará's army) ?
- “ May cause confusion to the throne of the sun (Dará) ?  
 “ May lust for the place of Jamshíd ?
- “ May bring forth the standard from the plunder of Irán ;  
 “ May carry away the throne of Kay Khusrau, and the cup of Jamshíd !
- “ It is necessary to establish the usage of grandeur of the Kayán kings ;  
 “ It is necessary to plant my foot in a manner worthy of myself.
- 80 “ Whose vile dog is the powerless fox,  
 “ That he should cause injury to reach the raging lion ?
- “ Victuals for foxes are (the leavings) of lions ;  
 “ So long as the atmosphere weeps (rains) not, the earth smiles (blossoms) not.
- “ Thou indeed well knowest that with this (mighty) grandeur  
 “ I experience not distress on account of one Rúmish child.
- “ On the throne-place of the Kayán kings, the sitter  
 “ I am :—crown on the head ; sword-belt on the waist.
- “ To whom the power that by speech (of war),  
 “ He should seek from me the place of my ancestors ?

---

80 The first line may be rendered :—

Who is the vile dog and who is the powerless fox ?  
 Muslims consider the dog very unclean.



- 85 “ The crown of the Kayán kings also befits the Kayán ;  
 “ How may the body (Sikandar) of the men of Rúm creep  
 into this silk (of the Kayán) ?
- “ I will give him (the Rúmish child, Sikandar) to the power  
 of intoxicated (fearless) slaves ;  
 “ I will break him with shepherds’ sticks (as they chastise  
 a child).
- “ The lion that exhibits weakness towards the dog,—  
 “ With him, the old ass displays restiveness.
- “ The eagle that takes flight (in fear) from the gnat  
 “ If falling (disaster) occur to him,—say :—Rise not (in  
 flight)!
- “ The panther that fears the old fox,—  
 “ His brain will burn with the arrow’s (fatal) phrenzy.
- 90 “ To-morrow, thou wilt see how I of elephant-strength  
 “ Will give his head to the hoof of the steed.
- “ The tribute-bringer, who is weak,—  
 “ How is he equal with one of lofty crown ?
- “ The empty-handed one, who displays (apes) property-  
 possessing,  
 “ Is like the halting one, who makes (attempts) expe-  
 dition (and falls).
- “ I, descended from the seed of (King) Bahman, and the  
 backbone of Kay—  
 “ How shall I fear the man of Rúm of sluggish foot ?
- “ Of the brazen body—the armour of Isfandiyár,  
 “ I am a token on his golden throne.

---

85 Compare sazídan with—rást shudan barchíze, in couplet 54; and darkhurd-i-chíze búdan, in couplet 106.

88 “ Bar ma khez ” signifies—an imprecation; khufta básh; parwáz ma kun.

89 “ Tez ” should be read for tír, an arrow.

94 Isfandiyár—whose body was invulnerable by virtue of an amulet given him by Zartusht—was the son of Gushtasp (Darius Hystaspis, B.C. 521).



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- “ It is not fit—to exercise this activity (of insolence) ;  
 “ To cast a noose about a mountain (to snatch it from its base).  
 “ To lift up a lump in the desert,  
 “ To teach the sky the art of government.  
 105 “ Save to the extent of thy own power,—stretch not forth thy foot (of speech) ;  
 “ For the place of every jewel (of speech) is apparent.  
 “ The coat that fits not thy stature  
 “ Is verily stolen property.  
 “ The languor of old age takes thee from thy footing ;  
 “ Thy becoming old takes judgment from thy head.  
 “ When the old man becomes vexed (bent) as to his back,  
 “ Best,—that he take in his hand the staff (of submissiveness) rather than the spear (of fierceness).  
 “ Of old age, the mark is the stumbling foot (sin) ;  
 “ Forgetfulness of the work (of the kingly assembly) comes to the brain.  
 110 “ Of old men two things are possessed of suitableness ;  
 “ One, being in the tomb ; the other, in prayer.  
 “ To young men, war-tried,—the world  
 “ Let go ; drag down thy old foot (sit down ; choose retirement).  
 “ How can the powerless body practise horsemanship ?  
 “ What aid can broken weapons give ?

103 “ Kamand ba koh andákhtan ” signifies—sá’í be fá,ida kardan, to strive fruitlessly ; for no one can with a noose move a mountain from its place.

“ Chábuk ” signifies—shá,ista ; bar justa.

104 The sky is the guardian of the world.

110 “ Sitúdan ” signifies—makbarat (pl. makábir), a mark set up by fire-worshippers in token of the dead.

“ The soldier that is young (is) better than that old man,  
 “ Who, when the sword and arrow arrive, makes suppli-  
 cation.

“ In season, it is proper to utter one's words ;  
 “ Since, out of season, the pomegranate-tree brings not  
 forth fruit.

115 “ The cock that utters a crow out of season,  
 “ His head, early in the morning, it is proper to cut off.

“ Practise tongue-holding (from foolish speech) that, in  
 the end, thou mayst bring thy head to safety.

“ Best,—the tongue dry (silent), or the throat-place wet  
 (bloody) ?

“ That tongueless head (the dumb animal), that is wet with  
 the blood (of the knife of slaughter),

“ Is better than the tongue (of man) that is limitless (in  
 foolish speech).

“ Keep the tongue within thy own palate,

“ Express not the breath save at its own proper time.

“ Best is the tongue that exercises (the power of) keeping  
 itself within the jaws ;

“ When its time arrives, it exercises the power (of speech  
 and attains its object).

120 “ The tongue (needle) of the balance that is of *straight*  
 name

“ Is on that account that it departs not from the jaws  
 of the balance.

119 “ Kám-darí ” may signify—the preserving of intention. That is—the  
 tongue awaits the time of uttering its purpose and indulges not in  
 foolish speech.

120 They call the needle of the balance,—rást, *straight*, when vertical ; kaj,  
*oblique*, when inclined.

“ When it (the balance-needle) advances one pace out of  
its jaws,

“ It becomes head-lowered (despicable), in every direction  
that it moves.

“ Many words that are fit to be hidden

“ It is proper to unfold in another tongue (so that every-  
one may not understand).

“ A person who, in speaking, is hard-striving (violent),

“ (His speech) comes not to the hearer’s ear.

“ Best,—that with lord of the crown and the throne,—  
speech

“ Weighed (soft) they should utter; hard, they should not  
utter.”

125 When in this way the king (Dará) displayed much severity,  
That old man (Firáburz) became penitent, and became  
apology-desiring.

Many are the dangers in the service of kings;  
For no one has relationship to the king.

In favour, they give treasuries;  
In anger, they split the chests (of men).

When with anger they enkindle the face,  
They use not pity towards their own son.

Verily,—connection with them is fire.  
—It is pleasant to look upon the fire from afar.

130 Advice is agreeable to the king,  
If he make the path (of its coming, the heart) void of  
pride.

---

122 “Ba zabán-i-dígar” signifies—(it is proper to express it) by a phrase  
not susceptible of criticism.

125 Couplets 125–132 are uttered by Niẓámí.



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- 140 “ He (Sikandar) is the pumpkin-tree, neck-exalted ;  
 “ The rope (of exaltation) made of a (mere) grass-blade.
- “ The rope quickly rots, for it is grass ;  
 “ His (Sikandar’s) bucket will, next time, fall into the well  
 (of calamity).
- “ When the sun brings his torch into the garden (of the  
 world),  
 “ The lamp dies as a moth before him.
- “ The lame fox at the time of contest,—  
 “ How will he plant his foot against the panther?
- “ Place on one side the frown (of anger) from thy eye-  
 brow ;  
 “ Because, for the bow, the knot at the notch (the bow-  
 horn),—best.
- 145 “ Perform the administration of the world with delibera-  
 tion ;  
 “ For haste, in action, is of no use.
- “ If, in haste, thou hadst not enkindled the lamp,  
 “ Thou wouldst have scorched neither thyself nor the moth.
- “ The leaven has come, and the fire (is) within the oven ;  
 “ From the bread to the mouth the path is not long.
- “ Patience brings the key of difficulties ;  
 “ No one saw the patient one regretful.
- “ Well, it is not to play chess badly :  
 “ To urge the steed (the knight) in gallop against the ele-  
 phant (the bishop).

---

147 When the leaven is ready and the oven full of fire there is no delay in preparing bread. Even so, when Sikandar is ready for battle, there is no need of haste ; he himself will come into thy power.

150 “ Many a musical instrument—that from (enduring) the  
 plectrum (of the beginner) broke,  
 “ In order that the playing of a single instrument might  
 come (truly) to hand.

“ Thou art the king ! I estimate thy dignity, greater (than  
 that of other kings) ;

“ How may I reckon thee in comparison with others ? ”

In (paying) reverence to Dárá, the world-experienced one  
 (Firáburz)

Mentioned many matters of this sort.

The world-possessor, Dárá, of perturbed brain,  
 Became not soft of heart (deliberate) by these pleasant  
 words.

In that fierceness in fire-kindling,  
 By which (Dárá's) train of speech wished to consume  
 (in confusion),

155 He ordered that the court-scribe should come ;  
 Should bring into use musk (ink) on silk (smooth paper).

The scribe, the writer came like the bird ;  
 Wrote whatever Dárá mentioned to him ;

Made the reed to move to the black stone (the ink-pot) ;  
 Took away the reputation of (the painters) Mání and  
 Arzhang :

150 “ Rúd ” relates to the instrument (sáz), not to the wire (tár). If rúd  
 meant tár, the verb gusistan, or gusilídan, instead of shikastan, would  
 be used.

Since the simple action of playing a stringed instrument is not hastily  
 acquired,—how may victory in battle (that is a great matter) come with  
 haste to the hand ? It is proper to act with deliberation.

151 What dependence has thy exalted rank on that of Sikandar ?

“ Maghz-i-sukhan sokhtan ” signifies—be intizámí sukhan guftan.

In anger words issue not, according to one's desire, from the tongue.

They wrap fresh musk in silk so that its fragrance is slowly diffused.

157 In the reign of Sháhpúr I. (A.D. 240) appeared a Persian painter  
 named Mání, who called himself the Paraclete, or Comforter, promised



Wrote a letter of beautiful form,—  
In beauty, in the fashion of the garden of paradise.

The words (contents of that letter) more steel (harder)  
than the sword ;

The tongue (purport) of harder basis than the word.

160 When the delightful epistle was completed,  
On it the royal seal was impressed.

The arriver of kings' letters  
Came running from Dárá to Sikandar :

He gave the letter to him. When he opened the seal  
The scribe came, and began to read.

O cup-bearer ! give that cup of Jamshíd,  
The resplendent sun (in) the dark night,

The wine, from the splendour of which the night of crow  
(dark)-face

Makes the stars cornelian (luminous) on the firmament.

165 Come, cup-bearer ! bring that water of immortality ;  
Bring the wine of soul-ease to my soul.

by Jesus Christ, and gained many converts, even among the Christian patriarchs and bishops. Forced by Sháhpúr to fly from Persia, he went into Turkistán, and did not return till the reign of Bahrám, son of Hurmuz (Hormazd, A.D. 273), who put him and nearly all his followers to death.

The skin of the impostor was stripped off the body and hung up at the gate of the city of Sháhpúr, near Kazerún, in Fárs.

While in Turkistán he drew a number of singular figures and put them into a book called the "Artang," which he said he had received from the angels in Heaven, where, during his exile (he declared) he had been.

"Arzhang," or "artang," signifies—Máni's picture-gallery ; and also the name of a painter, unequalled in skill, from Chín.

161 The student should note the force of rasánanda.

163 It is believed that couplets 163 to the end should be omitted.



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The blessing of God be on that slave  
Who to every castaway (powerless one) is as a castaway (a  
(humble one).

What profit is there (in being humble) when this tribe (of  
castaways) truth not recognizing,  
Measures praise (kindness) with curse (baseness)?

In the place where the enemy is bloody,  
To exhibit gentleness is weakness.

That savage lion (Rustam) expressed a true saying,  
Namely :—“ With inferiors, be not inferior.”

15 O child!—thou, immature and crude of judgment,  
Strike not the fist on the lion (Dará), war-tried.

In strife with me, thy ally, where?  
Thy army, where? and thy army-holder, where?

Thou art like the (powerless) scorpion ; (yet) thou adoptest  
snakishness (maliciousness),  
Since thou seekest battle with the dragon (the bloody  
Dará).

12 “ Afrín ” signifies—nekoī kardan.

“ Nafrín ” signifies—badí rasánídan.

Displaying humility to inferiors, although deserving of God’s mercy,  
is not profitable. For this tribe of inferiors take goodness (the mark of  
humility) for badness.

Whoever shows kindness, they say :—This is an enemy conquered  
before us—now let us slay him.

13 “ Khúní ” may signify—lá,ik-i-kushtan.

14 The sages have said :—Exercise not such excess in humbleness as may  
appear abjectness and despicableness in men’s eyes ; for excess of  
humility (a token of pride) they have forbidden.

Displaying humility to that dependant who, at the time of humility,  
is ill-wishing and bloody is not good.

The savage lion may signify—’Alí Murtaḡa.

17 This may be rendered :—

Since thou art the scorpion, snake-nature adopting (on thy part is  
like this—)

That thou shouldst seek contest with the dragon.

If thou abandon this nature of the snakes,—(well) ;  
 If not—I and the sword, (both) like the dragon, (are  
 ready).

With the sharp sword, I will give thee such punishment,  
 That thou shalt seek either death or flight from me.

20 By the flashing fire, by the book, Usta, and (its explana-  
 tion), Zand ;

By the shining sun, by the high heavens ;

By God, whose enemy is Ahriman ;

By Zardusht, who is the enemy of Ahriman—

(I swear) that I will leave trace neither of Rúm, nor of the  
 people of Rúm ;

I will become fire-scatterer on (destroy) the head of  
 both.

From the dust of the army I bring into Rúm,—

I will make the fountain of the resplendent sun dark to  
 thee.

From the man of Rúm (Sikandar) and his army,—what  
 issues ?

With the hoof of war-steeds I will take his country.

25 I have assumed—thou bringest all the iron (steel-clad  
 warriors, sword-possessing) from Rúm.

In our fire-place, whether iron or wax, what matter ?

If thou bring armour and helmet in ass-loads,

Where are thy means of (resisting) a single willow-leaf  
 arrow of mine.

20 When Nímrúd threw Abraham into the fire he recited the Usta  
 (Avastá abastá). See Sale's "Kúrán," chapter xxi.

22 "Mándan" here signifies—guzáshtan.

Perhaps the arrows of my warriors of Yaghmá,  
Thou hast not experienced that thou art fierce for strife  
with me.

Where is thy head (thou hast it not), which thou mayst  
present to Dárá?

If thou display humility before Dárá,—well.

O ruler of the men of Rum ! for thee it is necessary  
That thou shouldst, slave-like, bind thy loins in service :

30 Shouldst break the bow, shouldst shred the feathers from  
the arrow ;

Shouldst fold up the chain-armour in a silken cloth.

Otherwise I will give thy ear such a twist,  
That thou mayst know that thou art nothing, and less  
than nothing !

Beware of my anger—liver-raging ;  
Be not safe on account of my carelessness (in not seizing  
thee before).

Beware ! Look not (with contempt) at the sleeping hare  
(Dárá) ;

For just so much as it sleeps it runs at the time of  
action.

28 “Sar-bakhsh” signifies—*hiṣṣa, e kalán*.

“Dárá” is here used in the sense of—*waz’-i-mazhar-i-mauza’-i-mizmar*,  
establishing the stage of the occurrence of battle.

The first line may be :—

Where is thy resource (of war) that especially thou makest war with  
Dárá ?

32 “*Khwáb-i-khar-gosh*” signifies — *khwáb-i-ghaflat* ; *khwáb-i-girán* ;  
*khwáb-i-az fareb*.

It describes great carelessness that makes man like the sleeping hare,  
void of fear of the enemy.

When the hare, through fear, creeps into its form, it causes its ears  
to fall down over its closed eyes, and says :—“None can behold me !”



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40 Bring me not to that (point of rage),—that I should move  
 from (my) place ;  
 The gnat's wing has no standing (power) with the elephant's  
 foot.

Be happy in the country (of Rúm), God-given ;  
 Make not the scratching (of avarice) with (us) lions of  
 iron claw.

A crow heard (from the birds) about the proud gait of the  
 partridge ;  
 He forgot his own (manner of) walking (and learned not  
 the gait).

Prepare the assembly (of council of thy chiefs) ; for the  
 stars (of thy fortune) have descended (to adversity) ;  
 The angel (of death) has opened the door (of calamity) of  
 the sky (over thy head).

I know not—the crown of Kay Khusrau,  
 From whose head it will take freshness (of renown).

45 For whom Time will display concordance ;  
 With whose life the star (of Fortune) will sport.

On account of the dust of injury which thou castest against  
 the sky (myself),  
 Thou castest destruction upon thy own head and eyes.

I am chief ; other chiefs—my hand and foot :  
 Why is it necessary to shatter thy own head ?

41 If talásh be read for tarásh, we have :—

With iron claw seek not lions.

46 Since thou hast made a design against me, lofty as the sky,—thou  
 hast cast dust upon the sky ; an act that is the cause of ruin to thy own  
 head and eyes.

47 Thou (Sikandar) art a limb of the limbs of this kingdom of which  
 I am supreme. Hence, it may be said that thou breakest thy own  
 head.

Thou strikest the blow at thy own limbs ;  
Thou rudely aimest the axe at thy own foot.

Youthful pride brings thee to that (indeed)  
That thy neck will be scratched with my sword.

50 My opposition made low not only thee ;  
Many the warriors that it has shattered.

Of the monarchs of Persia—me befits  
The throne of Kay Ká,us, and the crown of Jamshíd.

In hardship (the rain of sword and arrow)-enduring, I  
am hard as iron ;  
Since I am of the back-bone of the kings of brazen body  
(Bahman and Isfandiyár).

How may that old wolf (Dará) fear the rain (of  
calamity),  
When he puts on the fur coat (of adversity) in place of the  
silk (of prosperity) ?

From the holder (of fortune), one cannot take fortune ;  
It is not possible to buy diadem and throne.

55 If (when) Isfandiyár (of brazen body) took his chattels  
from the world (died)  
He entrusted his written pedigree to (King) Bahman :

48 "Tasha bar pá,e khud zadan" is a proverb uttered when a person  
strenuously desires his own ill.

53 "Gurg-i-pír" is the old wolf experienced in the adversity of Time.  
"Gurg-i-bárán dída" signifies—one who has experienced "the wolf  
of rain," the heat and cold, the smiles and frowns of fortune

It is said—that wolves greatly fear rain ; indeed, to such a degree that  
they consider the falling of a single drop of rain upon the body the cause  
of destruction. In the rainy season they get themselves into the caves  
of mountains.

Dará here alludes to himself, who had witnessed many great battles.

55 Of Gushtasp (Darius Hytaspis) Isfandiyár (Xerxes, B.C. 486) was the  
son, and Bahman (Artaxerxes Longimanus, B.C. 465) the grandson.

The empire fell not to a stranger.



And if (when) Bahman passed from sovereignty (died),  
World-sovereignty fell to me,—

Save me,—who, at the time of battle, has  
The heart (courage) of Bahman, and the strength of Isfan-  
diyár ?

The arm of Bahman comes to me,  
Who am Isfandiyár of brazen body !

I am one of distinguished race ; others, inferior (without  
lineage) ;

Who can bring disaster to the descent of the Kayán kings ?

<sup>60</sup> Thou art mistaken in the estimate of thyself ;  
For thou hast not measured (essayed) the arm of Bah-  
man (that I possess).

I am the lord of territory by (right of) my own lineage ;  
Be not rebellious towards thy own lord.

Be now penitent, since when the work (of battle) passes  
(from the hand),  
Penitence is at that time of no avail.

Display not insolence, though thou art bold ;  
Place not rudely thy foot in the lion's jaw :

Abandon harshness ; incline to gentleness ;  
Take (move) me not from my place, that thou mayst  
remain in thy place.

<sup>65</sup> (In return) for severity (on thy part),—I will take thy  
country in rapine ;  
For entreaty,—I will give thee another country.

From being possessed of majesty,—I am that ponderous  
mountain ;  
For I possess an unknown tardiness in motion.

---

<sup>63</sup> “ Kám-i-shír ” may signify—a swelling sea in which a ship founders.  
<sup>66</sup> “ Áhista ” signifies—what one is not acquainted with ; good ; much.  
They say :—Fulán kas áhista gurekht.



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By that wine, by which I show gladness,  
I will renew youth, although I am old.

---

77 In some copies :—

Give me the wine (of senselessness), that I may display intoxication ;

That with that water (wine) I may practise fire-worshipping (evoke love to God).

---

## CANTO XXVIII.

### SIKANDAR'S WRITTEN REPLY TO DARÄ.

1 The name of the pure world-possessor (God, is) the superscription (of this letter) ;

The up-lifter (producer) of that sprouting from the dust ;

The giver of loftiness to the lofty sky ;

The opener of the eye of the wise :

The world-creator, but independent of the world ;

The remedy-deviser, at the time of helplessness.—

He adorned earth's surface with man ;

He made it (the earth) loin-girt (firm) with the revolving sky.

5 The Lord without dependence on service (of anyone) ;

In him, neither collectedness nor dispersedness :

---

4 The sky, by virtue of its intrinsic qualities and by its revolution, draws the earth to itself.

5 Immediately before couplet 5, in some copies, the following couplet occurs :—

The scabbard of the earth with sword-water (lustre),

He illumined, like the fountain of the sun.

“Be nisbat” signifies—a lord absolutely without the existence of slaves and creatures ; not like the lords of the world, who, without slaves, are not lords, just as a man without the son's existence is not a father.

A one who is unlike everyone (of created things) :  
Every existing thing (terrestrial or celestial) is alike from  
His kingdom.

By whatever thou takest reckoning,—the proof (of His  
existence), strong ;  
Free of need of whatever thou mayst use.

For me and thee,—is first necessary, capital (resource),  
So that by it we may truly do a thing.

10 Whatever He created is not by means (material) ;  
For comprehending it (the circumstance of creation), power  
is not Reason's.

Wisdom is the pupil of His instruction ;  
The heart is of (the number of) those bearing the mark of  
submission to Him.

Full of His wisdom and command has become—the world,  
Conspicuous as to command, hidden as to wisdom.

In this void plain (of the earth) for their souls—  
The coming from Him, and also the returning (in death) to  
Him.

The illumination of the heart and the eye is from Him ;  
Sovereignty—mine and thine,—is from Him.

Help (avoidance) of His command is none's ;  
He is God ; we,—slaves, order-accepting.

15 If He make me crown-possessor in this world,  
It is not wonderful, on the part of the liberality of the  
Omnipotent.

O world-possessor of victorious fortune ! Thou, also,  
Broughtest not forth the crown and throne from thy  
mother.

---

12 Before the descending of man's soul the earth was void.

God gave thee this superiority (in treasure and in army)  
that is thine ;

Be not arrogant with the god-given.

Perform thanks to God,—for on the ungrateful,  
The man, truth-knowing, utters not praise.

In sensibleness, or in senselessness,—be not  
Forgetfulness of His command to any.

20 If the Lord give me aid,—  
If He also give me sovereignty,—it is not wonderful.

I am able—to display arrogance ;  
To sport with the sword with the lion (Dará).

With the sword, I will seize the diadem and the throne ;  
With this dragon (sword), I will seize the moon (Dará).

From the history of Jamshíd the king, readest thou not,  
How that (mean) dragon (the sword of the men of Zuhhák)  
swallowed the (great) moon (Jamshid) ?

To that man of dragon-form (Zuhhák),—Firídún,  
What he also did by his dragon-power.

22 When the dragon of the sky meets the moon, the moon is eclipsed.  
The moon may signify—Dará ; the diadem bejewelled like the moon ;  
all the regions of the world over which the moon shines.

23 The dragon signifies—the sword of the men of Zuhhák, who, pursuing  
Jamshíd into the mountainous country, there slew him.

Jamshíd is likened to the moon, because he was born with a resplen-  
dent face. Thus, the name Jamshíd is compounded of—jam, a great  
sultan, and shaid, a shiner.

Zuhhák slew Bahman. Now Bahman signifies the month (máh) of  
January ; but máh signifies—the moon, as well as month.

24 Zuhhák is likened to a dragon on account of the snakes on his  
shoulder.

In the first line, if azhdahá pára be read, it will signify—dragon-  
born.

Firídún slew Zuhhák.



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Of lions, verily more blood-shedding is the lion,  
Whose teeth and claws are sharper.

Two lions are hungry; but one leg of the wild ass;  
The roast meat is for that one to whom is power.

Two elephants (are) trunk-intertwining (in strife);  
Of the two, one will take away the standard (of victory).

Thou art man, and I (am) man. At battle-time,  
Man appears conspicuous from man by manliness.

40 I turn the rein (in feebleness) from the path (of the world)  
at that time  
When I either lay down my head (in death), or take up the  
crown.

Thou thoughtest,—In the world is none (but thyself);  
World-possessor only thou art, and that is all.

Beneath (in the shade of) every leaf (of the trees) is the  
hastener (after sovereignty);  
At every stage (of his desire) is the path-finder.

With a deadly snake like me, display not deceit;  
Display contest, display not sorcery.

Out of my kingdom,—my fief, thou givest;  
(As if) out of Yaman,—the assignment of Canopus thou  
should give.

45 It is not proper to give to the buffalo cheese-water,  
In which it may find a drop of its own blood.

43 “Muhra-bázi” signifies—*híla-garí va fareb*, a game in which they deceive the enemy.

44 “*Iktá’*” signifies—*suyur ghal*, a fief; land revenue; it is equivalent to *já-gír* in Hindústán.

The star Canopus is supposed to appertain to Yaman, where (on account of the elevation of the land) it shines with great brilliancy. Sikandar asks:—Why givest thou Canopus (already belonging to Yaman) to Yaman?

Beyond this, express not the boast of arrogance ;  
For, in essence, thou art dust (man) ; thou art not of fire  
(demon).

Repose ; let go violence from thy hand ;  
For the diamond sustains injury from time.

That cup of wine (the requisites of feasting) which thou hast  
in thy grasp,  
Keep ; and strive not with the hard stone (glass-shattering).

A world so full of the white naphtha (of calamity)—  
Preserve the willow (of ease) from the deluge of the fire  
(of Rúm) !

50 In ease pass thy pleasure ;  
With the world-seeker's island (the small territory of  
Greece)—what business (thine) ?

Bring down a prey weaker than me ;  
For fatness (softness) springs not from the lion's (Sikan-  
dar's) loins.

This one (Dará, or his ancestors) gave a garden (the  
small territory of Greece) to an indigent one (Sikandar) ;  
That (the indigent) one gave not back (even) a cluster of  
grapes (tribute) from his (Dará's) garden.

47 " Arzíz " signifies—arzír ; raşaş, tin or lead.

" Raşaş-i-abyaz " signifies—white tin.

" Raşaş-i-aswad " signifies—black tin, lead.

Notwithstanding the diamond's hardness, they pierce it with tin.

It often happens that the strong one is vexed to death by the weak one.

48 The first line hints at Dará's love of drinking ('ayyáshí).

49 Naphtha white in colour is the best. The willow when young readily burns.

50 Greece (a small country compared with Irán) is regarded as an island (limited in extent).

The territory about Moşul, between the Tigris and the Euphrates, is called—El Jazíra, a place in which the body finds increase of power, and of which the very dust is perfumed.



Why is it necessary to hang to a bough,  
From which one cannot scatter fruit?

The king's desire will be accomplished at that time  
When it is possible to establish a bridge over the ocean.

55 Why is it necessary to set pride in array,  
To present a request out of its own place?

Like Bahman, youthfulness prevails over thee,  
That a great fierce dragon (Sikandar) should injure thee.

The demon strikes at thy path (to lead thee astray) like  
Isfandiyár,  
That thou comest to battle with Rustam (Sikandar).

When Sulaimán associates with the demon,  
He loses the ring (of sovereignty) from his finger.

Fear the ill-doing of Time;  
For it has ruined the work of many like thee.

60 That reckoning (of assaulting Sikandar) that with thyself  
thou castedst up  
Is not so,—thou wrongly playedst the game.

Draw back the rein from (abandon) this crude desire (of  
subduing Sikandar),  
For no one brings the Simurgh into the snare.

Thou art not more man-devouring than the Zangi;  
Thou art not more man-injuring than the Barbari (the Moor).

At the time of malice-spreading behold,—  
How much blood I expelled from Zangi and Barbari!

57 Rustam slew Isfandiyár (Xerxes, B.C. 486), led astray by the demon; a dragon devoured Bahman (Ardashír Daráz-dast, or Artaxerxes Longimanus, B.C. 465).

58 See Sale's *Kurán*, chapter xxxvii.

59 See Clarke's translation of the *Bustán*, p. 256.



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Regard not the mountain's mass, stone-established (firm);  
Say not:—"How may disaster reach the mountain?"

When at battle-time the earth quakes,  
It brings forth with ease the dust (of destruction) from  
the mountain.

When the time of an empire comes to an end,  
The seeker's hand easily reaches it.

How is the (work of the) world not straitened—  
Myself and thyself in battle come?

80 As to thee,—mine is no desire, save this,  
That in one balance two weights are not proper.

Weigh me not with a weight equal to thyself;  
For Bahman, by the dragon, came to sorrow.

If in reply thou establish my respect and honour (and seek  
peace),  
I will, like the mountain, cast the stone of myself into the  
water (I will keep firm as to peace).

In whatever way thou displayest hot or cold,  
I am the accepter of concord (the hot), or of war (the  
cold).

76 "Sang-bast"—see canto xxxi. couplet 11.

77 Otherwise:—

When earthquake attacks the mountain, it takes with ease the dust  
(of destruction) from the mountain.

79 "Maní va tú, í" signifies—sarkashí va mukhálifat.

80 In one country two kings cannot be contained.

The word "man" may signify the hole in the scale-beam through  
which they pass the suspending cord.

In one balance two tongue-holes are not proper.

83 Couplet 81 relates to war; this, to peace.

"Sang dar áb afgandan" signifies—to be firm,—as the root of the  
mountain Káf is in the water, and thereby firmly established:

Come : what hast thou of the sword (of war), or of the cup  
(of peace) ?

For in these two I have a perfect power.

85 When the world-possessor (Dará) heard this letter,  
His brain began to boil with rage.

He sent (a messenger), and sought haste for war :  
In this matter, Sikandar (also) was not slothful.

He (Sikandar) collected near (to Dará) the army for  
contest.

Each (army) arrayed with war-weapons.

When Dará obtained news that that dragon (Sikandar)  
Wished not to abandon the pursuit of the lion (Dará),

He moved—the moving possessed of majesty,  
Like mountain-forms from earthquake.

90 Army arrived opposite to army ;  
Time opened wide the door of rage.

The land of the island—which is Mosul,—  
Is a pleasant place of ease and a delightful spot.

In that land was the battle-field of the two Khusraus,  
From fear of whom the mountains were a-quaking.

If now they seek for (a relic) of these two Khusraus,  
It is possible to find the warrior-bone in the soil (of  
Mosul).

Come, cup-bearer ! take off the fastening from the wine (of  
senselessness) ;

Measure out (the wine), the measuring of the wind,—how  
long ?

91 See couplet 50.

94 “ Bád paimúdan,” wind-measuring, signifies—doing a useless act.

- 95 Make me intoxicated with the wine of the special cup (of  
Divine love);  
I may perhaps obtain release from this tavern (of corporeal  
affections).

---

## CANTO XXIX.

### DARA'S FIGHTING WITH SIKANDAR AT MOSUL.

[The Battle of (Yaugamela—20 miles S.W. of) Arbela (Arbil), fought  
1st October, B.C. 331.]

- 1 The proud moving (revolving) of the azure sphere;  
Verily, the revolving of the moon and the sun around (the  
world).

Think not that it (the revolving) is for pastime's sake;  
(That) such a pavilion (the sky) is for nothing.

In this pavilion (of the sky surrounding the earth), no  
thread (of the sky's revolution) is useless;  
The end of the thread (of the sky's revolution, *i.e.* to-  
morrow) is not evident to us.

Neither gives one the chamberlain admittance within this  
screen;  
Nor uplifts he this screen from earth's surface.

- 
- 1 "Gard bar gashtan" signifies—gard á gard-i-'álim gardídan.  
"Rishta" signifies—the sky's revolution, on which the seasons  
depend.

In "Notices of Persian Poets," by Sir Gore Ouseley, 1846, p. 38, this  
passage has been mistranslated, thus:—

The graceful motion of the cerulean sphere,  
With its orbits, the stars, and moon, and sun,  
Think not that *they* have been made for idle sport,  
Or that this fair curtain (the canopy of heaven) has been formed in  
vain.

- 3 In some copies couplets 4 and 5 are omitted.



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From the numerousness of the army on both sides,  
The hand and foot of the striver was tied down.

They sate down face to face on the battle-field,  
(And) displayed tardiness as to aggression.

- 15 Perhaps a (treaty of) peace may intervene;  
When it will be unnecessary for them to draw forth the  
swords.

When from the youthfulness (of Sikandar) and the wilful-  
ness (of Dárá) there was :—  
Indeed, on that side that pertaining to water; on this side  
that pertaining to fire.

Strife came forth from delay,  
The malicious heart (of both armies) became intent on  
malice.

After that delay,—when they found the path to malice,  
They turned away the head from seeking love (peace).

The voice of the drum began to roar;  
The sky gave a kiss on the mouth of the drum.

- 20 The clashing of the armour of the raging elephant  
Broke (through its terrifying sound) many a shoulder-bone  
on (of) the backs of elephants.

- 16 “Abí va átáshí” may signify—opposition or contrariety.

Dárá’s constellation was watery—Pisces; Sikandar’s fiery—Leo. For this reason peace was impossible; for there is enmity between these two constellations. See canto xix. couplet 171; lxxii. 6.

- 19 The sky, from which all commotion arises, kissed the drum’s mouth, saying :—Well, thou excitedst strife and performedst the obligation due to my rank.

- 20 “A,ina” signifies—elephant-armour (bargastaván) of gold, silver, copper, and other metals, in form rounded like a spherical mirror.

This couplet may be rendered :—

From the clash of the armour of the raging elephant (the warrior),  
(The hair on the body arose and appeared as) the shuttle (of the  
weaver) broken on the back of the elephants (warriors).

The trumpet brought forth the lion's roar ;  
The brain became sated of (distressed by) the breath  
(scream) of the ox-tail (trumpet).

From the Turki reed such clamour issued  
That it brought forth agitation (the cry of fear) from the  
reed (windpipe) of the warriors.

The sharp crack that arose from the whip  
Went forth from this adorned vault (of the sky).

The movement (of masses of armed men) came forth from  
conflict's path ;  
Tumultuous action came upon (affected) the manly men  
(the warriors).

25 Thou wouldst have said :—“ The earth is rent asunder ;  
“ (The angel) Saráfíl has blown (the trumpet of) the Day  
of Judgment.”

The dust of the earth closed the path (of motion) against  
the air ;  
The rein of safety departed from the hand.

21 “ *Khar-muhra* ” signifies—*nákús*.

23 “ *Tirák* ” signifies—the noise of breaking wood or of cracking a whip.

24 In the second line, *dar ámad* signifies—*aşar kard*.

“ *Hazáhaz* ” signifies—*tahrík-i-mardum bará,e jang*, the motion of men for battle.

25 When the Almighty had determined on the creation of Ádam, He sent the angels Michá,il, Jibrá,il, and Ísráfíl to fetch seven handfuls of earth from different depths and of different colours (whence the difference of complexion) ; but the earth apprehensive of the consequence, and desiring them to represent her fears to God that the creatures He designed to form would rebel against Him and draw down His curse upon her,—they returned without performing God's command. Whereupon, He sent Azrá,il, who executed His commission without hesitation, for which reason God appointed him as the angel to separate the souls from the bodies—that is, the Angel of Death.

The Arabs call him—Abú Yahia ; and the Persians—Murdád.

This tradition comes from the Talmud.

See Sale's *Kurán*, art. “ Ádam.”

“ *Bar darídan* ” may elegantly be rendered intransitively ; if transitively, its agent is—Saráfíl.



From much dust on the top of the helmet and the saddle,  
The earth became sky; the sky, earth.

In the path of conflict there descended and ascended,—  
The moist blood, to the fish (beneath the earth); and dust,  
to the moon (in the heavens).

From the hoof of steeds in that broad plain,  
The earth became six, and the sky became eight.

30 The loud shouts (of the warriors) became liver-consumers;  
The noose-rings became neck-seizers.

From the heat of the breath (of warriors half slain), a cloud  
was established in the air;  
From the fire of the flash of the sword, the world (of  
warriors) burned.

From much sword-lowering (in striking) on blood and  
dust (the bodies of slain men),  
The brain (the middle space) of the air became full of pure  
souls.

The army-possessor of Irán, also, early in the morning  
Arrayed his army in complete order :

27 “Asmán” may signify—the top of the helmet and the saddle.  
“Zamín” may signify—uplifted dust resting on the helmet and the  
saddle.

The meaning may be:—

From the dust on the helmet and the saddle such senselessness seized  
the warriors that in their sight no difference remained between the earth  
and the sky.

29 So much dust flew upwards that (it might be said) one layer (ṭabak)  
of the earth went to the sky. Then the earth had six layers, and the  
sky (which formerly possessed seven layers), eight.

32 “’Aṭsa,” a sneeze that comes from the soul’s motion, here signifies—  
clashing. When a man sneezes he lowers his head. The first line may  
then be rendered:—

From much sneezing (clashing) of the sword on account of the  
blood (of the slain) and the dust (of the battle-field).

From couplet 14 to 32 the battle is shortly described; now follows the  
detailed description.

33 “Ṣubḥ-i-bám” signifies—bám-dád.



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From much blood that collected in the spot,  
The dust became like fiery red sulphur.

45 By reason of the sword, on the slain one was no spot  
In the pit (wound) of which was no dragon (sword).

The crocodile of the poplar (arrow) from the ambush of  
the bow,  
Rested not a moment in one spot.

The noose a dragon, coil in coil,  
In plunder of the treasure (men's heads), mouth opened.

From the shrieking of huge, raging elephants,  
Distress broke upon the throats of lions (warriors).

From much sword-delivering at the neck,  
No one was able to exalt his neck (for fear of its being  
severed).

50 Father with son in malice arrayed ;  
Pity, departed ; affection, risen.

The shaft of the standard,—banner dipped in blood ;  
Safety,—tent pitched out of the world (departed).

From the many wounded by the arrow-point fixing (in the  
body),  
The hand of those arrow-point drawing blistered became.

45 Of the uplifted swords no place was void.

For in their pits (scabbards) was no dragon (sword).

46 For the arrow was no rest. If it came from the enemy it was im-  
mediately taken up and cast back.

48 From (terror of) the shrieking of raging elephants

No cry issued from the lions (warriors).

Again:—

From the shrieking of raging elephants

The courage of the warriors arose, and they raised high the voice.

“Gira dar gulú shikastan” signifies—in the first case—uftádan-i-gulú  
va be áwáz mándan; in the second case—uftádan-i-gulú va áwáz buland  
bar áwardan.

52 “Tír paikán fishán” signifies—an arrow, the point of which, after  
striking, remains in the wound.

Conflict's fire became so hot  
That sparks issued from the shoes of the horses.

From the centre of the army, Dárá, world-seeker,  
Enraged like the black ravening lion,

55 For enemy-biting and enemy-overthrowing,  
Displayed the chest and the arm of Bahman.

Wherever he kept raising his arm,  
He kept hurling the enemy's head at his (the enemy's)  
feet.

So long as he made it not void of life he passed not by a  
body ;  
So long as he cast it not down (to the earth) he struck not  
at a head.

In that assaulting, from much Rúmish blood,  
He spread a thousand (scarlet) Rúmish satins (bloody  
bodies).

And on that side, Sikandar with the sharp sword,  
—The (commotion of) resurrection stirred up in the  
world :

60 Both hands brought forth with effort ;  
In each hand the sword (sharp) like the diamond,—

Caused the sword to pass (cleave) in such a way,  
That on account of it regret of life came not to the enemy.

53 At battle time warriors used to take a small quantity (two handfuls)  
of water on their horse, so that they might not be distressed with the  
heat of battle, thirst-exciting.

54 Here begins the fighting of Dárá and Sikandar.

57 Before being killed by a weapon the enemy died of fear.

58 "Baz afgandan" signifies—to spread, used transitively and intransi-  
tively.

60 Sikandar had, apparently, two swords, one in each hand. See  
couplets 61, 71.

When his dagger (sword) used to come on the elephant's  
head,

He used to scatter (the brain of) his head beneath his feet.

When he used to pour anger on the river-water (the  
enemy's army),

He used to excite the fire (of destruction) from the river-  
water,

Like a lion that expresses fire with his breath (mouth);  
(And) confuses (by fear) the breath of mares.

65 To Dárá they represented, saying:—That fierce lion  
(Sikandar),

—Many a fierce lion,—that he has laid low from his  
steed—

With him, best,—that the king should put on one side  
(the desire of) battle;

For from that warrior, the elephant takes the side  
(retreats):

Should say to the army—that, all at once

They should urge the steed in battle against him.

Dárá of true power so saw

That the army should move (together) like a river of water  
(continuously flowing):

Should all in a body strike at one head (Sikandar's);

Should all together strike at Sikandar.

61 When the lion's roar is heard mares tremble exceedingly, raise their  
tails, and flee.

The second line may be:—

(And) confuses the *tails* of mares.

66 “Pahlú kardan” signifies—já, e guzáshtan; pahlú duzdídan; pahlú  
kashídan; pahlú tahí kardan; kinára kardan.

69 If ba be redundant in ba yak sar, the word signifies—all.

„ be not „ „ „ —on one side.

The first line will then be:—

(a) Should all, in a body, all strike

(b) Should all, in a body, strike on one side.



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The arm of the shining sun (Sikandar) was not severed ;  
But was hurt beneath the force of the blow.

To the extent of a hair the king's body escaped from  
injury :

He (Sikandar) struck a sword-blow and cast down the  
enemy's head :

Feared that fearless enemy ;

Estimated from that (warrior) the heart (of courage) of the  
enemy (Dará) :

85 Became intent on that that he might turn the rein (flee)  
from the enemy :

Might free his breast from the (chance of the) spear-  
wound.

Again, hopeful of fortune,

He remained firm on his own ground.

When he beheld in the omen (of slaying the warrior) his  
own victoriousness,

He considered his own power superior to his enemy :

Strengthened his arm for battle ;

Strove with a balance equal to his own (Dará).

The army rested not from blood-shedding ;

From wrestling, foe with foe.

90 The war-tried ones of the Irán army

Took up (closed) the road against the army of Rúm.

The warrior of Rúm became distressed with contending  
with them (the men of Irán) ;

Death desired to make them (the men of Rúm) captive.

Again with fortitude they remained firm ;

Departed not, like the mountain of iron, from their  
ground.

Held the standard for the sake of honour ;  
Abandoned not their booty to the enemy (the men of  
    Irán).

When the man of Zang (night) studded jewels (stars) in  
    the crown (firmament),  
The King of China (the sun) descended from the throne of  
    ivory (day) ;

95 (And) from the midst of the dark night the resplendent  
    moon gleamed,  
Mirror-like, luminosity-possessing,

The two armies collected together, (each) in one place,  
Departed from enmity, and were wearied :

Came to the place of repose from the conflict ;  
Washed the wound from off the body, and dust from the  
    face ;

In thought—from the vault swiftly revolving,  
What will, to-morrow, pass over our heads ?

The next day, when that orange, face-washed (the sun at  
    rising),  
Brought forth, like the angels, its head from the corner (of  
    the east).

100 On both sides, the army arrayed its ranks ;  
The lions arose for hunting.

96 “Az khuşúmat shudan” signifies—az khuşúmat raftan, an expression contrary to Persian idiom.

97 “Zakhm shustan” may signify—’iláj kardan, to apply a remedy. It is here thus elegantly used.

99 “Rúh*iyán*” may signify—the angels who, by God’s order, issuing at the time of morning from the corner of the sky and descending to the earth,—are the watchers of the actions and the circumstances of men ; or Şúfís, who issue in the morning from the corner of retirement.



From the steel of the sword and thong (bow-string) of the  
bow

The sky displayed the force of arm of many a one.

From the tumult of the army (on both sides) patience came  
forth (and departed),

To such a degree that the rein passed from the hand, and  
the foot from the stirrup.

With Dárá were two confidential officers,

In apparent friendship near, but from real friendship far.

From Dárá's tyranny, vexed to the soul;

The heart of sadness arrived.

105 On that, their purpose—that they might accomplish the  
blood-shedding of Dárá,

And display against him (Dárá) their own (secret) hate.

When, in this way, they prepared the market,

They besought safety in return for blood from Sikandar.

Saying:—“ We are the only special attendants of Dárá;

“ There is none more confidential than we with Dárá.

“ From Dárá's tyranny we are vexed to the soul;

“ We have come before thee for his blood-shedding:

“ To-morrow we desire to assault him ;

“ To make the land (of Irán) void of his oppression. . . .

101 The second line may be rendered:—

The sky displayed tumult (kashákash).

103 “ *Iḳhlás* ” signifies—*dostí zāhir va mujází*, apparent and feigned  
friendship.

“ *Ḳhilás* ” signifies—*dostí bāṭiní*, inward (heart) friendship.

106 Muḥammad Gulví says:—The two officers (*Máhiyár, Jánosiyár*) were  
of Dárá's van-guard. Otherwise they could not have gone to Sikandar;  
they would have been with Dárá.



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120 That he would give them gratification as to the treasure,  
Would give assistance towards the blood-shedding of his  
enemy,

They abandoned the right due to favours of (obligation to)  
the king (Dará),

They took up the pursuit of slaying the king.

When the thief (night) took the ruby (ruddiness) of the sun,  
The (men of the) world pressed their foot (were firm) in  
ruby-seeking.

With theft (of the sun) they seized the moon,  
Saying :—It took away that pure jewel (the setting sun).

The two armies, waist-belt drawn (tight), like two moun-  
tains,

Became wearied of battle-essaying ;

125 Returned to their own abiding place,  
And made preparation for the contest of the next day.

Come, cup-bearer ! put me (with wine) far from myself  
(make me senseless on beholding God's Majesty),  
Make the world (Nizámí's life) full of light, with the red  
wine (of senselessness).

The wine that leads my path to the stage (of being without  
sorrow) :

All (worldly things) take away the heart (sense) ; it takes  
away heart-sorrow.

121 "Pá,e bar dáshtan" signifies—surágh giriftan.

122 This and the following couplets describe night. But (from couplets 110 and 111) it appears that the two officers came to Sikandar at night. Hence, the coming of day, not of night, should here be described.

123 Only the moon (not the stars) can steal the sun.

The seizing of the moon by men signifies—the rising of the moon.

The couplet means—the sun set, the moon arose.

124 "Kamar-kashída" signifies—kamar-basta.

126 "Mará ráh" signifies—ráh-i-man.

## C A N T O    X X X .

DARA'S BEING SLAIN BY THE HAND OF TWO OF HIS OWN  
OFFICERS, AND SIKANDAR'S BEING VICTORIOUS.

1 Although the world is a pleasant place of ease,  
The hastener's shoe is in the fire (of perplexity).

This decorated garden of the world has two doors,  
Bolt and fastening of both of these uplifted.

By the garden-door (of birth) enter, and fully gaze ;  
By the other garden-door (of death), move proudly out.

If thou be wise, associate not with a rose,  
Of whose remaining behind (in the world) is no help.

5 That (present) moment which thou hast, prepare for glad-  
ness ;  
For that coming is nothing, and that past is nothing.

We have not come (into the world) for the pursuit of heart-  
happiness,  
But for the sake of toil and laboriousness.

No one calls asses to the nuptial feast,  
Save at the time when water and fuel are wanting.

- 1 "Na'l dar ádash" signifies—muẓtarib. See canto xix. couplet 11.  
The striver, either after excellence or after opulence, is ever perplexed.
- 2 In some copies couplets 2, 3, and 4 occur after couplet 61 of canto xvi.  
"Khú giriftan" signifies—ulfat giriftan.  
From this world thou shalt depart; but that rose will not go with thee. Nay, it will stay here.  
The rose may signify—any thing, or person, beloved.
- 6 The poet denies what he stated in couplet 5.
- 7 As asses are for carrying water and fuel, so the people of the world for enduring toil.

The representer (Nizámí) of the verse of this history  
Uttered words according to the manner of true (truthful)  
ones,

Saying :—When the fire of the bright day (the sun's heat)  
passed away.

The vault (the sky) swiftly revolving, became full of the  
smoke (of the darkness of night).

10 Night established (got ready) the ornament of the moon ;  
The light (of the moon) in the (dark) shade (of night)—  
was a wonderful thing.

The (mounted) picket of the camp of both kings,—  
Watch-keepers became till the morning-time.

By the coming and going (perambulating) of the watch-  
man, like the ass-mill,

The night bird, from the noise of the guard, rested not.

From fear of the raging elephant, many a sleeper, who,  
Distracted every moment, leaped from sleep.

From toil and pain,—of man, the body slumbered,  
(From terror of the past day), the glance momentarily issued  
from sleep.

15 Both armies secretly prayer-uttering,  
Saying :—“ Would that to-night had been long.

“ Perhaps its length would have made delay ;

“ The battle-day would have appeared with great delay.”

10 They call night—*zillu-l-arz*, earth-shade.

12 “ *Durráj* ” signifies—a bird that utters a cry at night. In poetry it means a night-watchman who keeps challenging so that men may be alert, and perambulating the castle-walls, calling out to prevent robbers from approaching.



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“ When, to-morrow, we press the foot in battle,  
 “ We will not leave one of the warriors of Rúm in his  
 place.”

25 By this persuading they gave patience (as to peace-seeking)  
 to the king,—  
 One in boldness, the other in deceitfulness.

Those messengers (the two confidential officers) strove  
 also in that way;  
 Because they had made a covenant as to his blood.

On the other side, Sikandar, remedy-devising,  
 How he might keep his foot (of superiority) in that con-  
 test,

Kept before (his mind) the design of those two confidential  
 officers ;  
 Kept, besides that, his own alertness (as a warrior).

To the warriors of Rúm, thus he spoke,  
 Saying :—“ To-morrow, in this circle of difficult (dangerous)  
 ground,

30 “ We will endeavour to strive in a manly way ;  
 “ Will, by effort, make the vein of life firm.

“ If we prevail, the country is ours ;  
 “ And, if we go, the country (of Rúm and Greece) is  
 Dára’s.

“ The Day of Judgment, which is hidden from our judg-  
 ment,  
 “ Will be a day,—that day is our to-morrow!” (Then fear  
 not).

24 “ Mándan ” signifies—guzáshtan.

28 “ Sarhangí ” signifies—chalákí. Kí is redundant in the second line.

In dreadful imaginings like these,  
The two armies, with fear and perturbation, slumbered.

When the world unfolded itself in splendour,  
The world began another pastime.

35 The handful of sparks (the stars) became changed to fire  
    (the sun) ;  
That silver (the constellation, scattered) like grain became  
    the cake (collected as the sun's orb).

The two armies, mountain-like, came into motion,  
From which motion the world became distressed.

The king (Dará) of the lineage of Firídún (and) the stock  
    of Bahman,

When he arose in the early morning,

Of the army, in the order of battle, all the weapons,  
Of quiver (and) the poplar-arrow,—arrayed :

Set on foot a hundred mountains of steel (steel-clad  
    warriors) ;

Made, at his feet, a place for the treasure.

40 When, on the right wing, the work (the battle array)  
    became fit,

The left wing became, at the same time, like a brazen  
    fortification.

The (lofty) van-guard carried from the air the peg (of  
    firmness) into the earth ;

The rear-guard became four pegs (very firm) in the earth.

35 The sport of night passed, that of day came.

38 In some copies, ním-lang (signifying—kurban, a bow-case) occurs instead of tír-i-khadang.

39 The treasure was at hand, so that Dará could give it to him who excelled.



The world-possessor (Dará) in the centre place (of the  
army) took ground,

The standard of the Kayán kings erect above his head.

Sikandar, who held the sword, world-consuming,  
Kept such a sword for the sake of this day:

Stirred up strife like the cloud, the rainer,  
Its hail of the arrow, its rain of the sword:

45 Drew the wing of the army to the sphere;  
Drew the hoof of the steed to the desire of blood.

The great ones (the chiefs) in that way that he pleased,—  
He ordered to go towards the right hand.

The multitude, whom he made arrow-casters,  
Them, the king, arrow-caster with the left hand, held on  
his left.

Verily, the powerful ones of the court (the body-guard),  
From whom was the king's safety,

He held with himself, within the centre of the army;  
And that robust one (Sikandar) became like a mountain of  
steel.

50 From the centre of the two armies, issued the shout;  
The (sound of the) Resurrection Day reached the ear of the  
sky.

47 "Partábiyán" signifies—tír-andázán, those who cast the arrow from  
the hand with such certainty that they are called—hukm-andáz.

Some of them are chap-andáz, left-hand throwers; some rást-andáz,  
right-hand throwers. The former are superior to the latter.

"Chap-andáz" may signify—kifá-andáz.

Those throwing the arrow with the left hand were opposed to those of  
the enemy casting with the right hand.

If sákht signify—sámán, or the weapon of the arrow-caster, it will  
mean—the arrow.

The couplet may then be rendered:—

The arrow-casters,—a crowd, that their arrows

Cast with the left hand, them the king (Sikandar) held on his left.



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The bell-strikers, according to Zang-melodies,  
Brought forth blood from the heart of the hard stone.

60 Two streams of blood (from the two armies) came into  
motion ;

From the wave of its water, the earth became tulip-coloured  
(red).

The earth (the battle-field) that was an adorned carpet  
(ruddy with blood),

Became (from the hoofs of horses) a dust uplifted (gone)  
from its place.

Curvature (by drawing) came to the eye-brow (curve) of  
the bow ;

The arrow went hastening like the snake of the treasure.

From the sword quicksilver scattering (lustre-shedding),—  
the warrior

Made continuous flight like quicksilver.

From the steel (the sword) and the arrow body-cleaving,

The mass of the mountain trembled on itself (saying:—Let  
not injury reach me !)

65 From the many wounds of the steel (the sword and the  
mace) hard stone contesting,

Earth's bone became rent.

From (terror of) the spear-point,—the wheel-like sphere  
Remained halting from the circle of its revolution.

From much hurling of the battle-axe against the mouth,  
For the breath no path of issuing.

59 The warriors of Rúm, during their late expedition into Zang, had learned Zang melodies. See cantos xix and xx.

61 The second line means—The field was so sodden with blood that no dust remained.

63 "Sím-áb" signifies—lam'án, lama'.

Spear within spear sprang up, like the thorn points,  
Shield within shield, like the tulip-bed.

In that day of resurrection, for those who fled,  
Neither the way of escape nor the path of flight.

70 All the horsemen, arrow-expended,  
Sometimes the arrow hurled, sometimes the (empty)  
quiver.

In that slaughter-place of man-born ones,  
The earth became the mountain from the many fallen.

Everyone became happy in saving his own life;  
None remembered the slaying of any (of any being slain).

—In the battle-field no one possesses mourning (garments);  
A person wears only the black quilted garment (of battle).—

The orator uttered very choice words,  
When he called—the dying with the multitude the feast.

75 When death brings forth destruction from a single  
body,  
A city, from lamentation, becomes sorrowful.

By the death of the whole city,—From this city (Ganja),  
be it far!

No one—say he be impatient,—weeps.

68 On account of its redness (with blood) and rounded swelling form,—  
the shield is likened to the tulip.

70 Kings used to carry a bejewelled quiver. If they had to flee they cast  
in the enemy's path the quiver, the taking up of which, causing delay,  
sometimes allowed them to escape.

72 To none was recollection of friends not slain.

73 This couplet is uttered by Nizámí.

76 Muḥammad Kullí Salím says:—

From fear of my dying none died;  
The seasons of my life,—all were like the day of battle.

From very many bold men slain,  
The road became closed to the traveller.

On that Tigris of blood (of the slaughtered, reaching to  
the fourth heaven), the sun,  
Like the water-lily (sun-worshipping), cast his bark on the  
water.

In that contest, Sikandar's spear  
Surpassed (in lustrousness, or in loftiness) the sun's foun-  
tain.

<sup>80</sup> That spark, that Dárá's sword cast,  
Cast swooning (from heat) into the heart of the hard  
stone.

When army commingled with army,  
They stirred up the (tumult of the) resurrection from the  
world.

Confusion fell upon the army (of Dárá and of Sikandar);  
The seeking out (desire) for the protection of the king  
(Dárá) fell (sank and departed).

When the army became scattered towards the battle-field,  
A space (void of guards) in the narrow plain (the centre  
place occupied by Dárá) appeared.

Of the special attendants, none was near Dárá;  
For in the heart of none was love for him.

<sup>78</sup> Perhaps the sun's *reflection* appeared in the river of blood.

<sup>79</sup> Perhaps Sikandar arose and came to the ranks before the rising of  
the sun.

<sup>82</sup> As the couplet is rendered, *ázarm* signifies—*nigáh-dásht*. If it mean  
*jang*, the second line will be:—

The seeking out (chance) of slaying Dárá fell (chanced).

If *pareshání* be read for *pazhohish*, the second line will be:—

Dispersion fell upon the fighting of the king (Dárá and Sikandar).

That is—In the assault both kings sought their own safety and  
desisted from battle.



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95 “ Give to us that treasure that thou hast agreed to ;  
 “ Exercise faith (loyalty) as to that matter which thou  
 thyself hast said.”

Sikandar—when he knew that those (two), road-lost,  
 Were audacious in regard to the blood of the king of  
 kings (Dará),—

Repented of the agreement made by himself ;  
 For protection, in regard to his own life, arose and left  
 him.

Hopefulness (of life) dies out in a man,  
 When the head of one equal (in years or rank) comes to  
 the dust (of the grave).

He sought the spot, saying :—“ The Kay, territory-ruler,  
 “ Where has he his sleeping-place of blood and sweat ? ”

100 On the road,—the two, injustice-practising,  
 (Were) the king’s road-guide to their own crime.

When he reached Dará’s special guard,  
 He saw none of the moving body-guard :

He beheld the body of the lord of the marches (Dará) in  
 dust and blood :

The royal head reversed (low laid instead of proudly  
 lifted).

A Sulaimán (possessed of pomp) — fell at the ant’s  
 foot ;

Verily, the gnat displayed force against the elephant.

97 Sikandar says :—God forbid that my own attendants should act  
 similarly towards me !

98 According to Arrian,—Dará was slain in July, B.C. 330, at the age of  
 fifty years, when Sikandar was only twenty-six years of age.

The snake (having devoured him) reposed by Bahmán's  
arm (in his castle);  
Isfandiyár fell (by Rustam's arrow) from (the fort of)  
Ruyindizh.

105 The spring of Firídún and the rose-bed of Jamshíd  
Became, by the autumn wind, the prey of grief:

The recorded lineage (the Ikbál Náma) of the empire of  
Kaykubád  
Carried, leaf by leaf, by every wind.

Sikandar alighted from the back of his bay horse;  
He came to the head-place of that powerful one.

He ordered that,—those two officers,  
Two bad players out of harmony,

They (his own officers) should keep firm on their ground;  
He himself, like one distraught, moved from his place:

110 Came opposite to the pillow-place of the wounded,  
Unloosed the link of the Kayán armour:

Placed the wounded head on his thigh:  
The luminous day (Sikandar) established the dark night  
(Dará).—

That sleeping (powerless) body (Dará's), eye-closed,  
To it he (Sikandar) said:—"From this blood and dust  
arise!"

104 Dizh Ruyín was a fortress (said to be near Ardabíl) in Túrán, beyond  
the Oxus, the capital of Arjásp, Afrasiyab's grandson.

108 "Káj zakhma" signifies—one whose plectrum comes not truly to the  
note of the song.

"Khárij-áhang" signifies—one who plays a tone out of tune.

111 Sikandar, brilliant with gold, is likened to day or to the faith of  
glorious Islám; Dará, face-obscured with sweat and dust, to night or  
to the darkness of infidelity.

112 When the sick-inquirer comes to the head of the sick man, he looks  
not at his sickness and feebleness; but for making him joyous, says:—



“ Release me (move me not) ; for release (from death)  
remains not in me ;

“ Splendour remains not for my lamp (of life, body-  
illuminating).

“ The heavens rent my loins (bones) in such a way

“ That my loins (bones) became concealed in the liver.

115 “ Notwithstanding that I am loin-rent,—like the cloud  
(lightning casting),

“ The smell (effects) of the sword keeps issuing from my  
loins.

“ O warrior who comest towards me, do thou

“ Keep thy loins from my loins (withdraw).

“ Release the head of chiefs from thy hand ;

“ Shatter (shake) not ;—for the world indeed has shattered  
me.

“ What hand (power) art thou, that thou exercisest  
violence to me ;

“ That thou displayest aggressiveness towards the Kayán  
crown ?

“ Keep off thy hand ; for this is Dárá !

“ Like the conspicuous day, this (aggressiveness) is not  
hidden.

O certain one ! arise and move proudly forth and view the world.

The first line may be rendered :—

The eye closed (averted) as to the sleeping body (Dárá).

113 A couplet has been omitted in the Persian text :—

To the Khusrau (Sikandar), thus Dárá gave answer :—

“ Permit that I put my head to sleep.”

115 “ Bú,e ” signifies—aşar.

“ Pahlú darídam ” signifies—pahlu-darída,am.

The couplet means—Notwithstanding this woundedness, I can injure  
thee ; go far from me.

117 Dárá supposes that Sikandar has raised his head to sever it from his  
body.

118 Since acts are chiefly done by the hand, Dárá addresses Sikandar’s  
hand.



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Sikandar lamented saying :—O crown-possessor !

“ I am Sikandar, the server (not the plunderer) of the monarch (Dará).

130 “ I wished—neither that thy head should be in the dust ;  
“ Nor (that) thy form should be stained with blood.

“ But (this wishing),—what profit is it, since this deed was (by destiny) to be ?

“ In this matter, remorse avails not.

“ If the crown-worthy one (Dará, recovered from wounds) had raised his head,

“ His loin-girt one (Sikandar) would have done him service.

“ Alas ! I have now come to the river (of calamity),

“ For up to the chest I have come into the wave of blood (of thy body).

“ Why fell not (lame) the hoof of my steed ?

“ Why lost I not the trace (of my foot) in this path (of war with Dará) ?

135 “ Perhaps I should neither have heard the king's lament,  
“ Nor have beheld the face of such a day (of death).

“ By the Lord of the World (God) and the Knower of Secrets,

“ (I swear) that I have need of Dará's welfare.

“ But, when the stone falls upon the glass (of welfare),

“ The key of the door of remedy comes not to the hand.

“ Alas ! that of the lineage of Isfandiyár

“ This was the only token to the country.

130 “ *Khwaham* ” is for—*khwástam*.

133 “ *Daryá* ” may signify—Dará, or the blood of his body.

“ *Mauj-i-khún* ” may signify—the wave of the blood of Sikandar's grief. If, on thy being wounded, I had quickly come,—I would have bound up thy wounds and not allowed thy blood to pour out of thy body.

137 “ *Sang ba shísha uftádan* ” signifies—*wukú'-i-amr-i-ná-guzir* ; *ráz bar mala,a uftádan* ; *shikastan-i-chíze*.

- “ How well it would have been if death had become  
apparent ;
- “ If Sikandar had (this day) become locked in Dárá's arms  
(in death).
- 140 “ (The seeking of death)—what use is it? It is not right  
to die by force ;
- “ For before death one cannot go to the grave.
- “ A tip of the king's hair to me,  
“ More precious than a hundred thousand crowns.
- “ If I had known a remedy for this wound,  
“ I would have searched as long as I could.
- “ God forbid—that the throne of the king of kings (Dárá)  
“ Should remain void of the Dárá of empire!
- “ Why weep I not blood over that crown and throne (the  
sovereignty of Dárá),  
“ Which casts the chattels of the possessor out at the  
door?
- 145 “ Be not that rose-garden (the world),—whose chief  
“ Is in this broken state by its thorn (of injury).
- “ Clamour from a world, saying :—Dárá has departed !  
“ Not secretly, but like the open day,—he passed away.
- “ Since I have not the power of remedy (of restoring life),  
“ I lament in memory of the young cypress (Dárá).
- “ (O Dárá !) what plan hast thou? what is thy desire?  
“ Of whom hast thou hope? of whom is fear?

141 This is said lest it should occur to Dárá that Sikandar had come to take his crown.

144 Men, in avarice of property and country, slay the holder; then it may be said that the world casts the holder's chattels out at the door.

“ Whatever thou wishest, say—that I may execute the order ;

“ May make a promise with thee for remedying.”

150 When Dárá heard this breath, heart-soothing,  
He opened his eye in wishfulness.

He spoke to him, saying :—“ O one of better fortune than myself !

“ Thou art worthy of the adornment of my throne.

“ What askest thou—of the soul, ready to die ;

“ Of a rose come into the simúm (hot wind) of autumn ?

“ The world mixed the draught of each one with ice (cool and pleasant),

“ Save our draught, which it inscribed on ice (made evanescent).

“ From being without water, the interior of my chest burns ;

“ (Yet) head to foot, I am immersed in a sea of blood.

155 “ Like the lightning, that possesses haste within the cloud,  
“ The lip (border) void of water ; but the body immersed in water.

“ A cup that from the first is pierced

“ Becomes not sound with wax and paste.

“ The world takes plunder from every door,

“ It brings this one (to wealth) ; it takes that one (to death).

“ From it (the world’s plundering), neither safe are those who are alive ;

“ Nor have even those escaped who have departed (in death).

150 “ Ba ” in *bakhwáhish garí*, is said to be redundant.

158 The examination on the Resurrection Day is still before them.



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“ That thou make void thy own heart of the seed of malice,

“ And render not the earth void of our (Kayán) seed.

170 “ The third that,—in regard to my women-folk,

“ Thou violate not the inviolable in my bed-chamber.

170 Sikandar, at the age of twenty-three years, fought and won the battle of the Issus, B.C. 333, notwithstanding that all his communications were cut off and the rear of his right wing was threatened.

On the side of the Persians, led by Dárá, there fell 10,000 horsemen and 100,000 footmen.

Plutarch says :—

After the battle, as he was sitting down to table, he was informed that among the prisoners were the mother (Sysigambis) and the wife of Darius and two unmarried daughters, and that, upon seeing the chariot and bow of Dárá, they broke into great lamentation, concluding that he was dead.

While he was commiserating their misfortunes rather than rejoicing in his own success, Sikandar sent Leonatus to assure them that Dárá was not dead; that they had nothing to fear from him; and that they would find themselves provided for in the same manner as when Dárá was in his greatest prosperity.

He allowed them to do the funeral honours to what Persians they pleased, and for that purpose furnished them out of the spoils with robes and all other decorations.

They had as many domestics and were served in all respects in as honourable a manner as before.

Though they were now captives, he considered that they were ladies, not only of high rank, but of great modesty and virtue, and took care that they should not hear an indecent word nor have the least cause to suspect any danger to their honour. Nay, as if they had been in a holy temple or in an asylum of virgins rather than in an enemy's camp, they lived unseen and unapproached, in the most sacred privacy.

It is said that the wife of Dárá was one of the most beautiful women, as Dárá was one of the tallest and handsomest men in the world, and that their daughters much resembled them.

But Sikandar no doubt thought it more glorious and worthy of a king to conquer himself than to subdue his enemies.

Indeed, his continence was such that he knew not any woman before his marriage, except Barsine, a widow by the death of her husband Memnon (in the service of Dárá), taken captive near Damascus, who was well versed in the Greek literature, of agreeable temper, and of royal extraction. Parmenio counselled him to this connection.

As for the other captives, tall and beautiful, he took no further notice

“ Roshanak, indeed, who is my daughter,  
 “ —With that delicacy (which is hers) is one matured with  
 perfect love by my hand,—

“ Thou mayst exalt as thy own bed-fellow ;  
 “ Because the precious jewel is beautiful.

“ Turn not thy resplendent heart from Roshanak ;  
 “ For possessed of splendour the sun is best.”

Sikandar accepted from him whatever he said ;  
 The accepter (Sikandar) arose ; the speaker (Dará) slept  
 (in death).

of them than to say :—“ What eye-sores these Persian women are !” In self-government and sobriety he passed by them as so many statues.

Plutarch, quoting a letter, makes Sikandar say :—

“ I have neither seen nor desired to see the wife of Dará ; so far from that, I have not suffered any man to speak of her beauty before me.”

According to Plutarch, after Sikandar's return from Egypt (B.C. 331), and some time before the battle of Arbela (B.C. 329), the wife of Dará died in child-bed. Sikandar buried her with the utmost magnificence.

Quintus Curtius relates that Sikandar would not sit in the presence of Sysigambis till told to do so by her, as it was not the custom in Persia for sons to sit in the presence of their mothers.

171 “ Dast pukht ” signifies—food prepared according to one's taste by one's own hands ; or a person reared and cherished with perfect love.

See canto vii. 39 ; viii. 2 ; xxii. 116.

It may mean that Dará had kept his daughter for himself ; for among fire-worshippers marriage with a daughter was permitted. Thus, King Bahman (Artaxerxes Longimanus, B.C. 465) married his own daughter Humá, of whom was born Daráb, the father of Dará.

172 Association with women, lovely and delicately reared, is the source of increase of life.

174 Arrian says :—

Dará, as a warrior, was singularly remiss and injudicious. In other respects his character is blameless, either because he was just by nature, or because he had no opportunity of displaying the contrary, as his accession and the Makedonian invasion were simultaneous. It was not in his power, therefore, to oppress his subjects, as his danger was greater than theirs. His reign was one unbroken series of disasters.

First occurred the defeat of his satrap in the cavalry engagement on the Granicus (B.C. 334) ; then the loss of Æolia, Ionia, both Phrygias, Lydia, Karia, and the whole maritime coast as far as Cilicia ; then his



175 To the sphere ascended blackness and blindness,  
That made Baghdád (the world) void of mansions, and of  
its (quarter) Khirkh !

It (the sky) shed the fruit (Dará) of the Kayán tree.  
It stitched the shroud equal to Isfandiyár's armour (with  
which Dará was clad).

When the sun (Dará) severed love from the world,  
The black stone (Dará's corpse) remained; but the gem  
(the soul) became invisible.

Over that king of auspicious lineage,—Sikandar  
Wept in the night-time, till the morning.

At him, he gazed ; over himself, bewailed ;  
Because it was necessary for him to drink the same poison  
(of death).

own defeat at Issus (B.C. 333), followed by the capture of his mother, wife, and children, and by the loss of Phœnicia and all Egypt. At Arbela (October, B.C. 331), where he lost an innumerable army of barbarians of almost every race, he was the first to begin a disgraceful flight.

Thenceforth, he wandered from place to place as a fugitive in his own empire, until betrayed by his own retinue, and loaded, king of kings as he was, with ignominy and chains. Finally, when fifty years of age, (July, B.C. 330), he was treacherously assassinated by his most intimate connections. Such was Dará's fortune.

He was buried with royal honours, and his children were brought up and educated in the same manner as if he had been still king.

After his death the conqueror (twenty-six years of age) married his daughter.

175 Kirkh is the quarter, inhabited by perfumers and by people of heart (the pious), that gives glory to Baghdád.

Even so the glory of the world is in the king of great majesty. By Dará's death the world was bereft of majesty and glory.

176 By way of grief Isfandiyár's name is mentioned ; for in mourning over the dead they utter the names of the ancestors of the deceased.

“ Bar dokht ” signifies—barábar huríd.

Thus they say :—In jáma bar kadar-i-fulání dokht (burída shud).

The second line may be—

177 It stitched the shroud on Isfandiyár's armour (Dará's hard body).  
When the sun shut off love (its rays) from the world,  
The black stone (of night) remained, but the ruby (of the sun)  
became invisible.



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Many the fishes that are the food of the ant,  
When, from the salt sea, they fall on the salt dust (of the  
shore).

Of this thoroughfare (the world) the custom is in this  
way,  
That it keeps the road for coming and going.

190 Time swiftly brings this one to the place (of honour);  
Says to that one :—From the place of honour arise (and  
descend) !

Beneath this azure carpet (of the sky) display not  
Joy with this amber-like stone (the yellow earth, man's  
heart attracting) :

For with fear it will make thy face yellow, like the amber;  
Will make thy garment blue (of mourning colour) like  
lapis lazuli.

A deer (a man) that is in the abode of lions (the  
world),—  
By his death, the house (of his life) is desolate.

Stretch forth the wing, like the bird, for departure (from  
worldly affections),  
Be not intoxicated with (its) wine in this resting-place (the  
world).

195 Set fire, like the lightning, to the (goods of the) world;  
Let go ! let go ! the world from thyself.

193 For man escape from death is impossible.  
In the end thou wilt mourn over thyself and be deserted by the  
world.

194 “Mustaráh” may signify—kanífa, a place in which one stays not  
long.

The meaning is plain.

195 Thou hast seized the world in thy grasp and chosen it. It is necessary  
that thou shouldst let it go.

The Samundar, like the moth, is the fire-traveller ;  
 But this (the Samundar) is an old lame one (a slow mover) ;  
 and that (the moth), a pleasant (quick) mover.

An ass ate nuts instead of barley ;  
 The ass fell and gave up his life. The ass-owner (said to  
 him :—) Go !

If he be the king of the country ; or if the country,  
 (peasantry) of the king,  
 All (the king and his peasantry) is the path of sorrow ; or  
 the sorrow of the path.

Or—Be free from the entanglement of self, and make the world free.

Or—Thou art in the entanglement of thyself ; the world is by thee  
 distressed. When thou shalt obtain freedom from thyself the world  
 will acquire joyousness.

196 The Samundar (Salamander) is a creature created in fire, which  
 consumes it not ; nay, immediately on coming forth from the fire it  
 dies.

They make kerchiefs of its skin, which, when mouldy, they cast into  
 the fire which restores to it the original colour.

Thou art not the Samundar that thou canst remain long in this fire ;  
 thou art the moth, the quick-mover.

197 If “rau” signify ravanda, the second line will be :—

An ass fell and gave up his life ; the ass-owner a mover (from him).

If “rau” signify raft, the couplet will be :—

An ass (a fool) ate nuts (suffered hardship) in place of barley  
 (ease) ;

The ass (the fool) fell and gave up his life (ungratified) ; the ass-  
 owner went (about his work).

As nuts are unfit for the ass, so is the affluence of the world for men.

“Kharbanda” (the ass-owner) may signify—man's body, in service  
 of which is the soul (the ass).

Although a man keep himself at ease, he has at length to leave the  
 world.

198 “Ranj-i-ráh” signifies—straitness of resource.

Whether king or peasant,—both are weak and in straits ; none has  
 perpetual ease in the world.

If he be king, he is the thoroughfare of grief ; and if peasant, the  
 the sorrow of the path, or the cause of trouble. Both are distressed,  
 whether thou callest their state the path of sorrow, or the sorrow of  
 the path.

In respect to this ancient revolving dust (the earth),—  
who knows

What number (of men) from (the beginning of) the grave  
it has in every cave (grave).

200 The dust is an old purse of concealed fold,  
That never brings forth the sound of treasure (buried  
men).

The gold from the new (leathern) purse brings forth the  
clink (of gold);

The new pitcher with moisture (water) comes into  
crepitation.

This tomb (the earth) of non-rapacious and rapacious  
animals,—who knows

What chronicles of good and bad (on tomb-stones) it has?

What sorcery it has prepared for those endowed with  
wisdom?

The heads of how many arrogant ones it has cast down?

The sky is not always thy bosom-fellow;

Its painting of two colours (joy and grief) is on thy back.

205 Sometimes, it gives thee loftiness like the angel;  
Sometimes, it gives thee captivity with the beasts of prey;

At night, it remembers thee not for a single small loaf of  
bread,

When in the morning it gives the great cake (the sun's  
orb) of the sphere.

199 The second line may be:—

At bottom what (calamity) it has in every cave.

201 When a leathern purse is new, its stiffness allows the money within to  
rattle; when old, its softness keeps any noise from issuing.

A new earthen pitcher, on being filled with water, emits a crepitating  
sound.

205 “Dast-bandí” signifies—giriftárí; (meta.) 'ajz va farotaní.

Dogs, wolves, and other renders, thus sit—their fore paws, one on the  
other, stretched forth supporting their head.



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215 In the eye, the cap of the pupil of the eye  
Became also black (in mourning) for the dying of  
generosity (in man).

O Nizámí, prepare for silence ;  
Involve not in speech that unfit to be uttered (the com-  
plaint of man's treachery).

When thou art on the same thread as the sleeping ones  
(void of humanity) be silent ;  
Sleep (like them, careless of humanity) ; or put cotton in  
the ear (be deaf).

Learn from this azure stone (the sky),  
That is red (like the lustrous mirror) with the red (of the  
crepuscule), and yellow with the yellow (of sunset).

When the morning obtains the key (of the night-door), the  
fountain of the sun  
Appears, displaying one eye.

220 At night, when a hundred colours are fixed for use,  
It (the azure stone of the sky) issues like the fresh spring  
with a hundred hands (stars).

218 From this sky of varied hue, yet concordant,—learn to be contented  
with time.

The sky is like the lustrous mirror, displaying another colour for  
every colour falling on it.

Cease from advice contrary to the disposition of the men of the time,  
and be silent even as the dead.

219 Otherwise—

When the morning obtains the key having one eye (the sun),

It (the azure stone of the sky) appears displaying one eye.

The eye of the morning (the sun shining equally on the rich and the  
poor, as it were with one eye) is, verily, the eye of the sky. Then the  
sky is true with (not different from) the morning in having one eye.

Even so look not at the goodness or the badness of men.

It is said that a key has two eyes, and that a key of one eye is a  
particular kind of key.

Come, cup-bearer! that coloured blood of the vine (wine),  
Cast on my brain, like fire on silk.

The wine, which of itself gives me foot-stumbling,  
Gives me a two kernelled brain like the (two) mornings.

221 Fill all my brain with that coloured blood and consume it with its heat—that is, make me completely senseless with the sight of God's majesty.

For the sensibleness of man is by the freshness of the brain; when the brain is consumed man becomes senseless.

By fire, silk is completely and quickly consumed, unlike other things that, when burned, leave ashes.

222 “Do maghz búdan” signifies—*ṣubḥ-i-do dam bar áwardan*, the dawning of the two dawns; or *ṣubḥ-i-ṣádik* (the true dawn) and *ṣubḥ-i-kázib* (the false dawn).

The phrase “do maghzí” contradicts not couplet 221. For the meaning of the single brain is apparent human sense; of the double brain, the power and perfection that senselessness gives to holy men.

The couplet means—Give me such wine as will make me senseless, and from that senselessness make two brains of my (single) brain. That is, make my brain and sense powerful.

Regarding Dára's death, consult “Plutarch's Lives,” translated by John and William Langhorne, 1879, p. 459, et seq.; and the “Life of Alexander the Great,” by the Ven. John Williams, 1860 (furnished with an index).

The forces engaged at the battle of Arbela were:—Sikandar's army—footmen, 40,000; horsemen, 7,000; total, 47,000. Dára's army—footmen, 1,000,000; horsemen, 40,000; total, 1,040,000.

## CANTO XXXI.

SIKANDAR'S COVENANTING WITH THE CHIEFS OF IRAN, AND  
PUNISHING THE TWO OFFICERS.

1 O fortune of fresh season! where wast thou?  
Bring down thy cradle to the court of the king of the time  
(Nasratu-d-Dín).

1 “Mihda” signifies—one who has found the true path of salvation and guides others to it; the master of Time. In couplets 1 to 13 Nizámí invokes fortune (*táli'*).



When thou descendest to the king's court (to bless him),  
Bring a blessing from the king to my cradle (-place).

Fortune called thee the fortune (of the star) on that  
account,

That thou art the decoration of the crown and the orna-  
mentation of the throne.

Man's visage by thee illumined;

'The world a garment like thine not stitched.

5 In the name of God! thou art of adorned form;  
Of every jewel (of skill and excellence) thou art the (best)  
adorned jewel.

To thy hand, it is fit to entrust the rein (of volition);  
From thee, is assistance; from us, endeavour (in the work  
of religion and of the world).

Point me out where thy (hidden) market is,  
So that always I may come thy purchaser.

It so appears that of every country,  
Thou hast no door save the monarch's (Nasratu-d-din's)  
door.

In every place where thou art, I am loin-girt (in attendance);  
I am constantly engaged in service with thee.

10 On this account, that lord of sense (Firdausí) said:—  
“How excellent is the fortune (of the star) of the man,  
jewel-selling (the matured poet)!”

3 “Daulat” signifies—*ṭáli'*, the rising of the auspicious star at birth.

“*Bakht*” signifies—the state of man, or the effect of *ṭáli'*.

They call sometimes *ṭáli'*, *bakht*; and sometimes *bakht* (the effects of *ṭáli'*), *ṭáli'*.

“Daulat” usually means—wealth, but here fortune.

“*Bakht*” may mean—*ṭáli'* *mandán va 'áqilán*, of the time.

6 To the fortunate one (*ṭáli'* *mand*) no work is hard.

10 The fortune of the jeweller is excellent, for his business is always with men of wealth.



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20 Crystal trays ; platters (full) of rubies,  
 Wore out the shoes of those drawing the rarities :  
 Verily, Arab steeds, with saddles of gold ;  
 Slaves of Khatá, of golden girdle :  
 Royal garments beyond computation :  
 Camel-loads of golden articles,—more than a thousand ;  
 Of war-weapons and spoil, was no reckoning,  
 For it (the war-spoil), no thanks were the accepter's  
 (Sikandar's) :

Other things that are rare,  
 And of which the special (royal) magazine has a share.

25 Such a treasure of silver and of pure gold,  
 They made royal with the seal of the world-possessor  
 (Sikandar).

The world - possessor, by reason of that heaped - up  
 treasure,  
 Became illumined like a treasury of (with) jewels.

The heart of black colour (the man of the world) kindles  
 with the jewel ;  
 Perhaps on this account its (the jewel's) name is—“ Night-  
 lamp.”

When it is necessary to go in the dark mine towards the  
 treasure,  
 —For the treasure (of the mine) is vexed with light,—

Of that one who becomes treasure-winner,—why does the  
 face  
 Kindle with joy like the sun ?

23 From the abundance of the spoil, Sikandar considered thanks super-  
 fluous.

Or—Sikandar was thankful—not for Dára's war-weapons, of which  
 before his victory he had a sufficiency (canto xxviii. couplet 73) ; but for  
 the other booty.

30 Of dust thou art; if treasure be needful to thee, it is  
lawful;

For none desires dust void of the wealth (of the mine).

Man's illuminator (rejoicer) is wealth,  
By which deeds are adorned.

Gold became that fruit, saffron-shedding;  
Because, like saffron, it became joy-exciting.

The black men of the west, who are like the men of  
Zang,  
Are heart-happy with the yellowness of that saffron (gold).

When Sikandar beheld all that mine of treasure,  
Which fell into his hand without hand-toil,

35 To those in attendance on himself,  
Verily, to the powerful (the rich) and to the darvesh (the  
poor),

He gave a portion of that splendid treasure;  
Became the chief of the age by equity and liberality:

Sent one to the warriors of Irán,  
Saying:—"From this door (court), none turns back (dis-  
appointed).

"Lay ye your heads in obeisance at our court;  
"Put ye away (out of mind) your own destruction.

"In respect to you,—each one without obligation,  
"Favours beyond obligation (of thanks) will proceed."

30 This is uttered by Nizámí. Thy agreeableness depends on wealth, as the value of the mine on treasure.

32 He who passes by saffron in the field feels such joy that involuntarily he laughs. Nay, it often happens that through excess of joy he dies!

33 Of the west, a gold-producing country,—famed is the gold; celebrated as alchemists are the men.

38 "Bar dar nihádan" signifies—berún kardan.

Sikandar says:—"I will not slay you; thus have I promised Dára."

40 The chiefs of Irán assembled ;  
And became very joyous by that joyousness (of security of  
life).

They had news of the monarch's heart,—  
That he is firm to his oath and covenant.

All in a body came on the road (to Sikandar's court) ;  
They came to the king's assembly-place.

The king became pleased at that coming,  
With those heroes, army-shatterers.

He made separately with each one a covenant  
That he would not exercise diminution in regard to any-  
one's rank :

45 Opened the door of the treasure to every one (of them) ;  
Gave much treasure, and many jewels :

Made, verily, everyone's work (the official duties formerly  
performed) public ;  
Made fortune vigilant (auspicious) for those sleepers (from  
whom, by Dárá's death, fortune had gone) :

Gave whatever (pay) from the first (unpaid by Dárá) was  
theirs :  
Added twofold more for them.

When the men of Irán obtained those gifts,  
They turned their head from the bondage of wilfulness.

Placed at once their head in obeisance on the earth ;  
Exalted their cap-corner to the sky :

50 Uttered praises on the monarch,  
Saying :—“ The loftiest sky be thy friend !

“ The summit of Jamshíd's throne be thy place !

“ The throne of chiefs be the dust of thy foot !



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A proclamation went forth about the army,  
To this effect:—"This is the retribution of the blood-  
shedder of the king!

"That one, from whose name (nature) tyranny springs,  
"His end is like to this day.

"The lord of sense never bestowed pardon  
"On that slave who became lord-slayer."

65 The citizens and soldiers looking on  
At the justice and equity of Sikandar,

Became praise-utterers at that way and custom,  
Became the slave of the order of the world-seeker.

The world-seeker seated with the sages ;  
—The eye of evil ones (be) far from that (kingly)  
company!—

On two sides they prepared the cloth (for victuals) ;  
The sitters all arose (and came to the table).

Sikandar, world-possessor, Dára-shatterer,  
Shone, candle-like, in the midst of that assembly.

70 Then at that time to everyone of worth  
He spoke to the extent of everyone's rank.

off his ears and nose, had him fastened to a cross, where he was  
despatched with darts and arrows.

Mirkhond, in his "History of the Early Kings of Persia," (trans-  
lated by Shea, 1832), p. 396, says:—No sooner had Sikandar terminated  
the funeral ceremonies, than they fixed to two gibbets at the head of  
Dára's tomb, opposite each other, the two false traitors, and suspended  
them by the neck.

67 As written, the second line expresses a prayer on the dead, which is  
improper.

Otherwise:—

From that company far (was) the eye of evil ones.

Sought out (Firáburz, son of Shávarán) the grandson of  
Zanga ;

Summoned him, and washed the rust (of neglect) from the  
mirror (of his mind) :

Inquired, saying :—“ O old man, year-tried,  
“ Thy head casting a shadow on the back of thy foot  
(back-bent) !

“ Many years, thou hast lived in the world ;  
“ Thou art not ignorant of the work of the world.

“ When thou sawest that Dárá became the tyrant,  
“ Became—a crime not with me (mine),—the enemy,

75 “ Since thou possessedst the mystery of the world,  
“ Why keptest thou advice secret from him ?

“ When youthfulness brings one to anger,  
“ The old man who is silent has guilt.”

The hearer of the (words of) anger of the King of Rúm  
Enkindled the wax (of soft speech) with an oily tongue :

Made the bow (of obeisance) with his crooked back ;  
The tendons of his bones became (wrinkled) like tree-  
bark.

He bound the arms of speech and placed (at hand) the  
quiver ;

The bow (the bent back) drew forth the arrow of the  
archer Árash (faultless speech) from the quiver (of  
the mouth),

77 “ Raughan-zabán ” signifies—charb-zabán.

“ Mom bar afrokh<sup>h</sup>tan ” signifies—sukhan-i-narm guftan.

78 “ Túr ” signifies—a thin bark of a tree in Kashmír which they wrap  
about bows.

79 Árash (the armour-bearer of Tahmasb, the son of Minúchihr, or Man-  
dauces, B.C. 730) shot (Nizámí 'Arúzí says) an arrow from Mount Mávand  
to the bank of the Jíhún, and thus defined the limits of Ámal (on the  
Oxus) and Marv,—one farsang. Daulat Sháh says that the arrow was



- 80 Uttered first praises on the world-possessor,  
Saying :—“ May the world-possessor be mated with his  
desire !
- “ May the Dárá of the age be of sweet disposition !  
“ May his share of the world’s sweetness be great !
- “ His head, exalted with joy !  
“ The enemy’s head, hurled at his foot !
- “ This world-experienced old man uttered much advice,  
“ It became not place-seizing in the heart of the hostile  
one (Dárá).
- “ Many an illumined candle (of lustrous words) which had  
no smoke (of defect),  
“ I displayed to Dárá ; but it served no purpose.
- 85 “ When Sikandar’s fortune was the throne and the cup  
(of sovereignty of Irán),  
“ What issues from Dárá but the crude desire (of fruitless  
war) ?
- “ When the sphere makes a neck lofty (in rank),  
“ It (the sphere) brings within the noose those neck-  
exalting.
- “ In Hindústán, an old man fell from his ass (and died) ;  
“ In Chin, for the one father-dead (the heir), the cow (the  
bull or the miser) brought forth (the calf of profit).

shot from Damavand to Marv, forty days’ journey. It is said that the interior of the arrow was filled with mercury, so that by the sun’s rays it might go farther.

See the tale of “ Shírín va Khusrau,” by Nizámí.

81 “ Anúsha manish ” signifies—shírín ṭaba’ ; farkhanda hál.

87 In the “ Farang Rashídí,” this passage is quoted as a proof that zadan is used actively.

A miser is called—nar gáv.

The property of bringing forth belongs to the cow (máda-gáv), not to the bull (nar-gáv).



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“ They exercise remedy-devising to cast him down ;  
 “ Make claim of independence of him (by slaying him).

“ In royalty they bring forth the drum of the new (young)  
 king,

“ Towards whom they can display flattery and pleasantry.

“ Kay Khusrau and Kay Kubád, in this way,

“ Remembered not (forsook) royalty in old age.

“ They left the world to another king ;

“ Took the path to the mountain Alburz.

100 “ By dressing and eating properly,

“ They became safe from suffering the poison (death) of  
 the sword.”

When the king perceived that that rememberer (of the  
 circumstances) of Kayán kings

Possessed information of work (war) profitable and  
 unprofitable :

Was one well acquainted with good and bad (in war) ;

Was war-experienced and work-versed.

He inquired, saying :—“ In battle, what is that

“ Which is of avail for victory ?

“ What plan keeps the army (firm) on its ground ?

“ What severity (of warfare) makes man sluggish of foot  
 (in battle) ? ”

105 The war-tried, world-experienced one spoke,

Saying :—“ Victory is the partner (servant) of that hero

98 In old age Kay Kubád (Dijoces, B.C. 696) went to Mount Alburz and kept performing the worship of fire ; Kay Khusrau (Cyrus, B.C. 558) dwelt in a cave there. Hence none slew them.

“Nek bahr” signifies—rozí-i-halál.

100 In some copies, tang bahr, a scanty portion, occurs.

The first line means—using leaves of trees as clothing and as food.

“ Who in the army is a monarch like thee ;

“ One heart (soldier) with thy grandeur is a great army.

“ Since the order is such that this languid dust (Firáburz)

“ Should, for thy sake, bring forth a proper wall (of  
warlike discourses,—

“ I have heard from the war-experienced of former times

“ That (in war) man’s valour is of more value than the  
body’s force.

“ Boldness is the rule of army-leading,

“ Head-lowering (abjectness in flight) lies not in head-  
exalting (chieftainship).

“ At the time of army-arraying,

“ It is not proper to seek aid from the army.

“ Nay, desire patience from thyself ; and victory from God ;

“ For by these two the army remains in position.

“ When thou art victorious, be not intent on strife ;

“ Close not the path of flight to the enemy.

“ And, if thou be hopeless (of victory), strive mightily ;

“ For no one rubbed the ear of (chastised) the manly  
one.

“ Of omens, which thou shouldst gain as to victory, the  
first

“ Should be—a heart free from fear of the enemy.

“ To (his son) Firámurz, Rustam thus spoke,

“ Saying :—Break not thy heart ; but break the mountain  
Alburz !

“ To Bahman, Isfandiyár thus spoke,

“ Saying :—If thou break not (thyself) thou wilt break  
the battle-ranks,

---

The first shikastán may be intransitive or transitive.

“ A defeat by which the blood (of grief) reached the  
 (heart of the) hard stone ;

“ Also reached Dárá, by reason of his heart-breaking (on  
 hearing my counsel).

“ Dárá, heart-broken, came to the plain (of battle),

“ The heart of the partridge (Sikandar) broke not, on  
 account of that hawk (Dárá),

“ Since in his (Dárá's) fortune (through injustice) there  
 was no heart-joyousness,

“ By thy action (in battle) no food was (his) save the dust  
 (of the grave).

120 Again Sikandar questioned him,  
 Saying :—“ O kind old man of lengthened years !

“ I have heard that Rustam, the bold horseman,

“ Used to urge (like the lion) his steed alone (against  
 the enemy).

“ Where he alone used to strike against the enemy,

“ Flight used to occur on that battle-field.

“ It comes to me strange—by one sharp sword,

“ How rout should reach the army ! ”

In reply, the old man thus spoke,

Saying :—“ The tongue is the revolver in speech.

125 “ Rustam's strife was so perfect

“ That he first used to overthrow the army-leaders.

“ When the army-leader fell by the sword,

“ The army (of the enemy), through fear, used to take  
 flight.

124 Imperfection and perfection find a path to the tongue.

The second line may be uttered by Nizámí.

If by Firáburz, the passage means—If in my reply slip or defect occur, criticize not; for the tongue is the revolver.

126 See the “ Life of Alexander the Great,” by Williams, 1860, p. 159.



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“ When he (Bahman) struck the two-edged dagger on the  
warrior-tree (Firámurz),

“ Crown and throne departed from the house of his  
fortune.

135 “ Whom didst thou see, who pressed his foot in blood,

“ Who, in the end, through that (innocent) blood, found  
not retribution ?”

At that mentioning Sikandar trembled,

As the autumn leaf trembles at the cold wind (of autumn).

He became the fearer of the blood-claimants of Dárá,

For it is not possible to pass easily over this bridge (of  
slaying Dárá).

Yet again, he desired that that sensible one

Should loose the door (of the lip) of the casket (mouth)  
of jewels (of speech) from its shackle ;

Should speak of the revolution of Time,

Whatever might be of use to the world-seeker.

140 After praise, the old man of vigilant fortune,

To the possessor of crown and throne, thus spoke,

Saying :—“ Although the region of the world is for thee  
prosperous,

“ Fix not firmly the hand (of arrogance) on this tender  
branch (of the world).

“ From new (present time) to the old time,

“ Who remained who may utter words to me (of past  
affairs) ?

“ Rustam and Zál and the Símurgh and Sám—where ?

“ Firídún and his skill, Jamshid and his cup,—where ?

136 Sikandar recollected that he was concerned in Dárá's death.

137 “ *Khún-khwáh* ” signifies—mudda'iyán, claimants (for blood).

143 Zál, being born with white hair like an old man, and being abhorrent to the eyes of Sám, his father,—was cast on a mountain-slope, where the

- “ The earth devoured ; and after devouring them long time  
has not passed ;  
“ Yet of devouring them its belly is not sated.
- 145 “ They passed away (died) ; and we also shall pass away ;  
“ For, like the rosary-bead, we are strung to one another.
- “ Strike not five drums (boast not) within these four  
arches (the world of four elements) ;  
“ For these nine heavens (of the sky) are not without six  
doors.
- “ Since thou hast the world,—be world-possessor !  
“ When enemies sleep,—be thou vigilant !
- “ Bring forth thy head from the world of fearfulness ;  
“ Fear that one who fears not God.
- “ Abandon that road (of wickedness) which brings loss ;  
“ The bad bow-string brings defect to (injures) the bow.
- 150 “ Whose is inversion of the skirt,  
“ Of turning it back (straight) to the body,—is there no  
need ?
- “ From that path (of wickedness) that proceeds in a  
backward direction (against God’s will), do thou  
“ Ask of God the need of (the wish for) returning.
- “ Wherefore attachest thou thy heart to that country and  
property,  
“ Of which, a little is the sorrow (of this world) ; and much  
the calamity (of the next world) ?

---

Símurgh finding him, took him to his nest, and there cherished him for nine years.

The Símurgh is called Zál’s wet nurse.

- 146 “ Sisht dara ” signifies—murdár-khána, a point in the table of the game nard, in which the table-man cannot be extricated ; or ’ajz va mándagí ; ’imárat-i-shish darwáza.

If the phrase means—six sides, the passage signifies—the world is the thoroughfare of everyone, the abode of none.

- 149 The bow-string, badly placed on the bow-horn, injures the bow.  
150 “ Báz-gashtan ” is transitive.



- “ They (the sages) have guided thee with wisdom :  
 “ For they have pronounced thy property blood.
- “ A neck that is bloodless is distressed,  
 “ If its blood increases (to bloodiness) there is strangulation  
 (apoplexy).
- 155 “ Every property which comes into this world—  
 “ Know,—the fierce black snake (is) sleeping over it.
- “ The vault of this adorned arch (of the sky)  
 “ Has a pillar void (in the interior) for treasure.
- “ Since, in the recess (void of wealth) of this form (the  
 tomb) we shall sleep (in death),  
 “ Why is it necessary to be paired with the black snake ?
- “ Make free the heart from the foolish entanglement (of  
 amassing wealth);  
 “ Thou art not the tyrant ; do justice ! do justice !
- “ If thou abandon the tyranny of Dára (in amassing  
 wealth),—well ;  
 “ If he were the holder (of world-treasures), thou art the  
 Sikandar (the God-worshipper).
- 160 “ Behold what he experienced from the world’s harvest !  
 “ Do not thou the same, so that thou experience not the  
 same.
- “ Behold what thou didst (in justice) so that thou  
 obtainedst the world,  
 “ Do that indeed (justice) by which thou obtainedst  
 fortune ! ”

---

155 The black snake signifies—punishment in the next world ; or wealth that, in the grave having become the black snake, coils itself about its master’s neck.

156 “ Sitúdan ” signifies—*dakhma* va ’imárate, a kind of pillar which they raise on the tombs (*makábir*) of fire-worshippers, void in the interior for holding treasure.

159 Dára is called—*muhibb-i-tamata’át-i-dunyá*.

Sikandar is called—*khudá-parast* va *ká,il-i-ma’ád* va *ákhirat*.



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From ocean-heartedness, the king, the ocean of grandeur,  
Displayed much favour in that assembly.

- 170 When they (the courtiers) beheld the king, peasant-  
cherishing,  
They displayed the secret of Dárá's tyranny,  
Saying :—“ So long as his age was,—of noble or of ignoble  
(nature),  
“ Of his own trade, none enjoyed the fruit.  
“ He took away affection from the world to such a degree  
“ That (even) the dog returned not to his master.  
“ The one of bad disposition (the tale-bearer) attached  
to the good ;  
“ To none,—safety as regards blood (life) or treasure.  
“ Making accusation of tyranny (against Dárá) from this  
land and clime there departed—  
“ Generosity to Greece, and manliness to Rúm (there  
protected by Sikandar's justice).  
175 “ The persons who were of weight with him (Dárá)  
“ Were those two officers,—out of such a multitude.  
“ When Dárá made strong the heart of those false jewels,  
“ Behold the world,—how it shattered his jewel (of life) ;  
“ To small (mean) ones (the two officers) he gave the  
crown (rank) of chiefs ;  
“ Behold, at last, how small (shattered) he himself  
became !  
“ Ruler not long is that one of sluggish judgment,  
“ Who causes severity to reach the people of God.

---

171 That is—of his noble and ignoble trade.

173 The one of bad disposition is he who, attaching himself to the good, gives their property in plunder to the king. By Dárá's tyranny he found many an opportunity.

“ He brings ruin upon the great ;

“ He makes the mean powerful.

180 “ That one, who is the mean-cherisher, became not the  
Khusrau ;

“ Mean-spiritedness is one thing ; sovereign-powerfulness  
is another.

“ There remained,—neither compassion in this country ;

“ Nor ease in the city and territory.

“ With feelings of hate, breasts (of men) irritated ;

“ (Even) from the lock of the treasuries, wardship  
departed : .

“ Ruin came upon every trade ;

“ Where is a thought worse than this ?

“ Namely,—the trader from his trade fled,

“ To the work of another (trade) attracted :

185 “ The husbandman performed the work of the soldier ;

“ The soldier began husbandry.

“ —The building (prosperousness) of the world remains  
not long,

“ When everyone abandons his own work.—

“ Those of the desert (shepherds) do the work of the  
soldier ;

“ Those of kingly race perform the work of field-watching  
(shepherding).

“ If before this the administration of justice were asleep,

“ Verily, the star of the world was confounded (careless).

“ Now the administrator of justice (Sikandar) is triumphant  
(in Irán),

“ Injustice of this kind,—how long will it remain ? ”

---

186 This couplet is uttered by Nizámí.

187 “ Pahlavání ” signifies—shahriyárí, for shahr means—pahlú.

- 190 The monarch trembled at this speech ;  
 He published a proclamation in every region,  
 That—every trader should perform his own handiwork ;  
 Save this,—though he practise a good (trade) he does evil :  
 The husbandman should fasten the yoke to the ox,  
 Should seek his desire (for wealth) from the ploughshare  
 and the ox.
- The soldier should take his own path, according to the  
 regulations ;  
 Verily, the citizen should enjoy the fruit of his own  
 business.
- None should take up (aught) save the pursuit of his own  
 work ;  
 Should truly bring before himself his own original  
 handicraft.
- 195 He sought out the deserter from his work ;  
 Appointed him to that work which was his at first :  
 Rendered the works of all conspicuous ;  
 Made all the work suitable.
- The world, from the desolation of the former time,  
 He brought into prosperity, in his own time.
- If thou desire good from Time,—do good ;  
 For, in the end, the portion of the bad is—poison.
- By his own fortune he held the world straight (in justice) :  
 —To possess the world is the recompense of the wise.—
- 200 Come, cup-bearer ! of the wine (of senselessness), sweet  
 and fresh,  
 Mix one draught, love-cherishing.
- Give that draught, heart-ravishing, to the thirsty one ;  
 For the thirsty one has no patience as to the draught.



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What a life (of ease) it is which,—with so many dangers (of the world),

It is necessary to pass in the sorcery (of danger-repelling)!

Best,—if we place our foot beyond (abandon) this ladder-step (of ease of life);

If we place the cover on this cauldron full of blood (this pleasant but dangerous thoroughfare).

The narrator (Nizámi) of former tales  
Speaks of epochs anterior to his own time, in such a way

That,—when the religion of the rustic (the ignorant one) sate on the fire (became ruined),

Fire expired, and the fire-worshipper burned (with grief).

Sikandar ordered that the men of Irán  
Should unloose the girdle (of service) as regards fire-worshipping:

10 Should renew that same old religion (of Ibráhim);  
Should incline towards the religion of the Khusrau (Sikandar):

Should consign the chattels (the cord, &c.) of the fire-worshippers to the fire;

Should take hard measures against the idol-temple.

5 “Afsún-garí” may signify—shá, ’irí.

6 Best,—that I abandon this book and the praise of the king; and place the cover of silence on the mouth of the cauldron full of blood—my heart raging to reveal the mysteries of God.

8 “Bar ádash nishastan” signifies—kharáb shudan.

Fire-worshipping is the act of ignorant ones and those of little wisdom.

When Dára, the ignorant one, whose God was his belly, died—fire-worshipping died.

10 It appears that formerly the religion of Ibráhim prevailed in Persia.

They say that Ibráhim and Sikandar were of the same religion—Islám. See canto xxii. couplet 6; xxix. 8; xl. 3.

See Clarke’s translation of the “Bustán of Sa’dí,” chapter ii. couplet 37—The story of Ibráhim entertaining the Gabr (Guebre).

In that age (of Kayán kings), so the custom was  
That a teacher (fire-priest) used to be in the fire-temple :

Used to make the great treasures in it secure (by burying) ;  
To none was power over those treasures.

The rich man who had no inheritance-enjoyer (heir)  
Gave up his own wealth to the fire-temple.

- 15 The custom by which grief comes to the world,  
—Every fire-temple was a (useless) house of (buried)  
treasure.

When Sikandar made waste those foundations (fire-temples  
full of treasure),  
He caused the treasure (to his court) to flow like the sea-  
water.

Of the fire-temple by which he used to pass  
He used to dig out the foundations ; used to take away  
the treasure.

Another custom was this—that the fire-worshipper  
Sate every year with new brides,

At the Nau-roz of Jamshíd and the festival of Saddah,  
—When the regulations of the fire-temple were renewed—

- 15 Apparently in every city the Persians appointed a man to pursue the rich who were heirless, so that in their own lifetime they involuntarily gave up their property to the fire-temple, and after that lived in poverty.

- 19 The nau-roz of fire-worshippers is of two kinds.

One day is called—nau-roz-i-kúchak va şághir va 'ámma, the first of the month Farwardín (March), when the sun is in Aries, the beginning of the spring harvest.

On this day God created Ádam and the world and ordered the planets to revolve.

The other day is called the—nau-roz-i-buzurg va khaşsa va jamshíd, the sixth of the month Farwardín.

On the first of the month Farwardín, Jamshíd (B.C. 800) arrived at



20 Brides, husband-unseen (virgin), from every side,  
Used to hasten out of the house into the street (to sit with  
the fire-priests) :

Face adorned, hands decorated,  
Used to run with wantonness from every direction :

Like the fire-worshipper, red wine uplifted ;  
In memory of the fire-worshippers, neck-exalted.

Tabríz (called by Arabs—*Azarbíján*, and by Persians—*Azarabád*), and wished to celebrate the nau-roz.

He sate on a canopied throne with various jewels, set upon a lofty place, turned towards the east ; and kept a bejewelled crown on his head.

When from the east the sun arose and shone on that crown and throne, the effulgence appeared excessive, and men from beholding it became pleased, and, adding the word *shíd* (meaning *shu'á'*, splendour) to the word *jam*, called him *Jamshíd*, or *jam šáhib-i-shíd*.

And when the sixth day of *Farwardín* arrived, he made a great feast and sate on the golden throne, and gave access to high and low, and established good customs.

Every year, from *nau-roz-i-kúchak* to *nau-roz-i-buzurg*, the kings of *Irán* used to accomplish men's needs, release prisoners, and engage in mirth.

“*Jashn*” signifies—*shádí va mihmání*.

“*Sadd*” is the name of an 'idd (festival), now called *Şadd*, established by *Kayumarş*, occurring on the tenth day of the month *Bahman* (January), when they kindle many fires ; and the kings and amírs, seizing birds and animals of the desert, and tying bundles of dry grass to their feet and setting them on fire—let them loose, and thus set fire to mountain and plain.

When the hundred sons of *Kayumarş* reached maturity, *Kayumarş* made them *kad-khudá* (house-holders), and ordered them to kindle a great fire, and the kindling of the fire he called—*jashan-i-sadda*, or the festival named after the house-holding of his one hundred sons.

From the tenth day of *Bahman* to the *nau-roz-i-buzurg* is a period of fifty nights and fifty days.

For further information, see *Mirkhond's* “*History of the Kings of Persia*” (by Shea), p. 105 ; *Malcolm's* “*History of Persia*,” vol. i. p. 11 ; *Richardson's* “*Persian Dictionary*,” dissertation, p. 52.



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In the beginning of the year, when from the vault swift-moving,

It used to be the Nau-roz-i-kúchak as regards the world's reckoning.

One day only from street and building was,—theirs  
The wide plain for the desire (recreation) of their own heart.

30 Each one separately used to prepare an assembly ;  
And thence many calamities (of love) used to arise.

When the necklace of sovereignty (of the empires of Rúm  
and Persia) became one,  
The world's market became void of calamity.

By one king, the throne is lofty ;  
When the king is increased (in number), the country suffers injury.

One crowned one is better than a hundred,  
As rain when excessive is bad.

The king of sound judgment gave the order of such a  
kind  
That none should perform the rites of the fire-worshippers.

35 That precious (beauteous) brides, face-unseen,  
Should display the face only to the mother, or to the husband.

He shattered every form of enchantment ;  
Made the fire-worshippers wanderers from the idol-temple :

29 On this day the brides went not to the fire-temple.

31 The thread of sovereignty of the world was of two strands—one Dára's and the other Sikandar's. Now all the world became as one thread or under one king (Sikandar).

33 Kings are likened to the rain of mercy or of justice.

“Hanífí” signifies—of Abraham.

“Haníf” signifies—pák-dín, a title of Ibráhím.

Washed the world from polluted religions (of infidelity);  
 Preserved the true religion (of Islám or of Ibráhim) for the  
 people.

In the Irán land, by such great support,  
 No fire at all of the fire-worshipper remained.

Again for those Magians, treasure-weighing,  
 None amassed treasure in the fire-temple (now destroyed).

40 All the lovely ones, face like the pomegranate-flower (ruddy  
 and beauteous),  
 Abandoned love for the rose-bed of fire (the fire-temple).

When the king cleansed the custom of fire from the  
 world,  
 He brought forth the smoke (of destruction) from the fire-  
 worshipper :

Ordered that the men of the Time  
 Should have no occupation save God-worshipping :

Should use protection for the religion of Abraham;  
 Should all turn the back upon the (worship of) the sun  
 and the moon.

When the country passed into the property of that treasure-  
 giver (Sikandar),  
 He urged his steed into the plain of amplitude (of ease).

45 Became in joyousness victory's partner;  
 In that way as the pleasant speaker (Firdausi) has said.

37 The seven sacred books of the world are—The Bible (date of Moses), B.C. 1500; the Zand Avesta of the Magians, B.C. 1200; the Three Vedas of the Hindús, B.C. 1100; the Five Kings (Webs) of the Chinese, B.C. 1100; the Try Pitikes of the Buddhists, B.C. 600; the Kurán of the Muḥammadans, A.D. 700; the Eddis of the Scandinavians, A.D. 1300 (first published).

And if it be necessary for thee that in a new way  
Thou shouldst hear from me the wonderful tale in another  
way,

Pluck out the old cotton (of the former tale of Dárá's being  
slain) from thy ear ;  
For it makes the new brocade (of verse of the second tale)  
tattered-clad (void of freshness).

In that way, as from many watchful brains,  
I have heard sweet discourse on this matter :

Have also had many histories ;  
Have left no word (of them) unread :

50 Have gathered together that collected treasure (of histories  
of Sikandar),

The scattered parts of leaves :

From that alchemy of hidden words  
I have raised a wonderful treasure-casket (a wondrous  
tale).

46 "Ramz" signifies—riwáyat-i-gharíb.

47 The first history relates to—Dárá's being slain, and the second to—  
Sikandar's going to Bábil (Babylon) and Ázarbíjan.

Considering the first tale uttered, hear now the new tale from me.

48 "Shíva" signifies—Sikandar's going into Dárá's country after slaying  
him.

After slaying the enemy, it was the custom of kings to travel over  
his country, to view his cities, and to establish a fresh coinage.

50 "Páraganda" here signifies—the scattered writings of which the  
names of the writers were unknown.

Nizámí compared them with other writings and credited them.

51 "Kímiyá" signifies—the tale written in histories and on scattered  
(unknown) leaves.

"Poshída haraf" signifies—zer-i-parda haraf, written by others in  
the tongue of the Magians.

Then that book and scattered (unknown) leaves reached the stage of  
alchemy (kímiyá).

These histories were written in tongues other than the tongue of  
Párs.



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For it, were a hundred priests of the fire-temple with collar  
of gold,

For fire-worshipping, girdle above girdle (numerous).

He ordered so that that fire of ancient years,  
They extinguished and made altogether (dead) coal.

When he quenched the fire of that place,  
He moved the army towards Sipahán.

In that lovely decorated city,  
Which was possessed of heart-happiness and prosperous-  
ness,

65 The monarch's heart assumed gladness ;  
With gladness he pursued his heart's desire (of destroying  
fire-temples) :

Extinguished many a fire of the fire-worshipper ;  
Made bent (in reverence to Islám) the back of many a fire-  
worshipper.

The old idol temple was as a Chinese idol (full of decora-  
tion) ;

Much more pleasant than the garden in the fresh spring.

According to the regulations of Zartusht and the custom of  
the Magian,

Several brides,—in attendance in that building.

It may signify—that to which wisdom cannot attain.

“*Khudí-soz*” signifies—self-consuming. Much dwelling in the fire-  
temple repelled egotism (*khudí*) and lust.

61 “*Herbud*” signifies—the *muwakkal-i-átash kada*. It is compounded  
of—her (in Fárs), fire, and bud, signifying *háfiz*, protector.

63 Isfahán was celebrated for—turquoises, black lead, ambergris, and  
sword-steel.

67 In the *Rashídí*, *bahár* is simply the name of an idol temple ; but it is  
said to be an idol temple in Sipahán, in which lived the girl, *Ázar*  
*Humayún*, of the descendants of *Sám*.

*Sám* may be the son of *Núh*, or the grandfather of *Rustám*.

All—the calamity of the eye and the torment of the heart ;  
The foot (of the heart) of every rose descended in the clay  
(of love).

70 Among them a girl, a sorceress of the lineage of Sám (son  
of Núh) ;  
The father named her—“ Ázar-Humáyún.”

When that heart-ravisher uttered sorceries,  
She used to take sense from the heart ; patience from  
souls.

By (her) sorcery, from Zuhra (sorceress though she was)  
the heart was gone (in love) ;  
Like Hárút, a hundred were dead (a sacrifice) for her.

Sikandar ordered them to hasten  
Against that building that it might become ruined.

The woman (Azar-Humáyún), a sorceress, out of her own  
form,  
Appeared a great dragon in that crowd (of temple-  
destroyers).

75 When the people beheld the fiery dragon,  
They released their hearts from (desire of extinguishing)  
the fire :

Became crippled from fear of it ;  
Went flying to Sikandar,

Saying :—“ In the fire-temple is a dragon,  
“ Like the bomb, fire-setting to men.

69 The first gul may be written gil, signifying—clay (the body).  
The foot (of the heart) of every body . . .

75 This may be rendered :—  
When the people beheld that dragon, fire-setter,  
On suffering its fire they let go their heart from the fire (of  
courage).

76 Observe the force of the first shudand.



“ That one who passes by that dragon,  
 “ She immediately either slays (with fiery breath) or  
 devours.”

The king—of the secret of that hidden craft (by which a  
 woman becomes a dragon)

Asked his minister (Aristo); and the minister replied,

80 “ Balínás knows secrets in such a way  
 “ That over deeds he is master of sorcery.”

To Balínás the king said :—“ This form,  
 “ How shows the dragon to me ? ”

The sage replied :—“ A form like this  
 “ Knows only how to practise sorcery.

81 This may be rendered :—

To Balínás the king uttered this matter (and asked) :—

How appears this malevolent one (the dragon) to us ?

Balínás, in the Dictionary, Haft Kúlzun; Bilínás and Bilínús, in the  
 Dictionary, Farhang-i-Shu'urí of Constantinople.

He is called—in the first, the companion of Alexander and a magi-  
 cian; in the second, a sage, the disciple of Hermes, versed in the know-  
 ledge of the nature of things, of talismans, and of astrology.

Some have thought Bilínás to be Pliny.

The Persians and the Arabians cannot represent in a more faithful  
 manner the name of the Latin naturalist; they cannot introduce a  
 strange name beginning with two consonants without giving to the first  
 of those consonants the same vowel as the second, or without preceding  
 it with an alif ʾ.

But it may be observed that they wrote :—

فلاطون , افلاطون Flátún, Aflátún (Plato).

سكندر , اسكندر Sikandar, Iskandar (Alexander).

Baron de Sacy considers the name to be that of Apollonius of Tyana,  
 and he bases his opinion on the following passage :—

“ I was an orphan of طوايه , in great indigence, and destitute of every-  
 thing.”

Apollonius of Tyana in Kappodocia, born three or four years before  
 the Christian era, was one of the followers of the philosophy of Pytha-  
 goras. Euthydemus, the Phœnician, taught him—at first at Tarsus,  
 and later at Ægos—grammar, rhetoric, and philosophic doctrines.  
 Euxenus taught him the philosophy of Pythagoras. He died A.D. 97.

See Canto xliii., couplet 29.



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When the girl saw that that sage (Balínás) was such a one,  
She unloosed the fastening from the art of sorcery of  
that transformation (into a dragon);

Fell at his feet and besought protection;  
Sought, in peace, access to the world-king.

95 When Balínás beheld the countenance of that moon,  
He saw the path of his own desire (love) to her:

Gave her security in his own protection;  
Gave her escape from those enchantress slayers.

Ordered so that they kindled the fire;  
Burned the fire-temple in that fire:

Took the Pari-faced one to the king,  
Saying:—“ This moon was the black dragon!

“ She is a woman, work-knowing, and very wise (in sorcery),  
“ The ear of the sky twisted by her sorcery!

100 “ She draws up well-water from the abyss (root) of the  
earth;

“ Brings down the moon from the sky:

“ Washes blackness (in auspiciousness) from the face of  
(inauspicious) Saturn;

“ Ascends a lofty citadel (the sky) by a thread of hair.

“ As to beauty, what shall I say?—a Pari form?

“ (Nay); no daughter of a Pari was like this!

“ The ringlelet-tip (made) of a circle of pure musk  
(black),—

“ The cord placed on the neck of the sun (her resplendent  
face).

93 “ Nírang ” signifies—the art of sorcery—the dragon-appearance.

“ Sihr ” signifies—the dragon-making of the girl.

100 As the tree sucks up by its root.

103 Her ringlelet-tip (made) of a circle of musk

Placed a cord on the neck of (made captive) the sun.

“ By the king's fortune, I closed her path of enchantment ;  
 “ I shattered entirely her name and fame (in sorcery).

105 “ She became weak, and entered my protection ;  
 “ If thē Khusrau make her my mistress,—it is well.

“ And if she be meet for the king's service,  
 “ She is for me both sovereign and also sister.”

When the king beheld the cheek of that heart-ravisher,  
 A moon, adorned with gold and jewels,

He gave (her) to Balínás, saying :—“ She is submissive to  
 thee ;

“ She is fit to drink the wine of thy cup.

“ But, be not secure of her sorcery ;  
 “ Be not careless of her craft and skill.”

110 Balínás, in thanks for the king's surrender,  
 Rubbed his face on the road-dust.

He made the Pari-faced one the lady of his house,  
 The Pari rendered many of this sort (of the house of  
 Balínás) distraught.

He learned from her all sorceries ;  
 On that account, his name became :—“ Balínás, the  
 magician.”

—Whether a magician, or one star-understanding,  
 Thou shouldst not shut out from thyself the fear of death.—

Those two together practised enchantment-devising ;  
 They concealed no secret from themselves.

115 Come, cup-bearer ! that stream of Paradise,  
 Cast into that cup of fire-nature.

111 The second line may be uttered by Nizámí.

115 The stream of Paradise signifies—the delight of beholding the majesty of God Most High.

The cup of fire-nature signifies—the cup of senselessness which is mixed with the fire of Divine love.

From that water (the stream of Paradise) and fire (the  
desired cup) turn not away my head ;  
Give to me ; for from that water I take fire.

---

116 If *taram* be written for *baram*, we have :—

Put not far from me that stream of Paradise and cup of fire-nature  
Nay ; give me the cup of the relish of beholding God Most High. For  
from this water and fire I am fresh.

For *kazo* read *kazán*.

---

## CANTO XXXIII.

SIKANDAR'S ARRIVING IN THE REGION OF ISFÁHÁN, AND  
MARRYING ROSHANAK,\* DARA'S DAUGHTER.

<sup>1</sup> At the time of mid-winter,—how happy that one who  
Places before himself—fire and roast fowl and wine !

---

\* Roshan is the name ; the affix *ak* is used in an endearing sense. Richardson's Dictionary, 1829, gives *Roshang* only. Malcolm, in his "History of Persia," vol. i. p. 57, considers *Roshanak* in Persian equivalent to *Roxána* in Greek. In a complete collection of voyages and travels, by John Harris, D.D., 1748, vol. ii. p. 908, it is stated :—

Dará bequeathed as wife to Sikandar his daughter *Roshanak*, a name which the Greeks have changed into *Roxana*.

Plutarch (Langhorne's translation, pp. 478 and 482) says :—

Sikandar's marriage with *Roxana*—the daughter of *Axyartes*, Dára's brother, a chief in *Sughdiana*, with the exception of Dára's wife the loveliest woman seen by the Makedonians,—was entirely the effect of love. He saw her at an entertainment and found her charms irresistible. Nor was the match unsuitable to the situation of affairs. The barbarians placed greater confidence in him on account of that alliance, and his chastity gained their affection. It delighted them to think he would not approach the only woman he ever passionately loved without the sanction of marriage.

After his return from India, at the age of thirty-two (B.C. 324), at *Susa* (*shus*, in *Pahlaví*, pleasant), he married *Barcine*, or *Statira*, Dára's daughter.

<sup>1</sup> "Dí" signifies—the time of the sun's remaining in the mansion of Capricorn ; the month is the first of the winter-season.



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10 He rested two days in sport and pastime ;  
Sought out news of Dárá's women-folk :

Opened the doors of the seven treasuries ;  
Prepared a dress of honour according to the custom of  
the Kayán kings :

Of Egyptian, and Chiní, and Rúmish silken cloths (for  
the house),

Prepared a costly present :—

Royal costly garments (for apparel),  
Which gave treasure to the heart, and freshness to the  
soul :

Fine cloths, gold-woven, and soft silks (for drawers),  
Which make the love of the wearers ardent.

15 Of jewels, many a decorated chaplet,  
In it, many a rarity studded.

Many a bladder of musk, unopened (freshly cut from the  
musk deer) ;

Many a garment of the belly-skin, heart-cherishing,

He sent at once to the women-folk of the king (Dárá) ;  
He exchanged the black colour (of mourning) for the  
ruddiness (of happiness) :

10 “Mushkúya” (mushk-kúya) signifies—khána, e mushk ; haram-khána ;  
khána.

“Mush” means—coming together.

11 The kings of Persia had seven treasuries ; those of Khusrau Parvíz are  
celebrated.

The seven treasures are—gold, silver, iron, tin, copper, lead, and brass.

“Haft ganjína” may signify—the chair of Sultáns adorned with the  
treasures of seven climes.

17 Dárá's family was in mourning for Dárá's death.

Removed dust from the blue (mourning garments) with  
coral (red, joyous garments) :

Cast a (red) gold (joyous) wash on the lapis lazuli (mourning  
garments) :

Rubbed the red gold (of joyousness) on the black stone (of  
mourning) ;

Proved, perhaps, the gold (Dará's women-folk) on the  
touchstone (of kindness) :

20 Washed Dará's bed-chamber of mourning ;

In place of the violet (of mourning), the red rose (of joy)  
sprang up.

When he had (by these joyous gifts) adorned that charming  
garden (Dará's women-folk),

He made resplendent the face of the hearts' ease  
(Roshanak).

Exercised patience three or four days,

Until the rose-bud (of joy of the women-folk) of (like)  
the fresh spring blossomed.

The brides (the damsels) display love for ornament-dis-  
playing ;

Make head and hair-parting trim and pleasant.

Bring into the brain the desire for the rose (the adorning  
of the body, and the perfuming of the apparel) ;

Bring the glance toward the luminous lamp (the sun).

18 The garments of mourning of Dará's family were changed for those  
of feasting.

19 He proved whether Dará's women-folk, who were like precious gold,—  
would be pleased by these rarities or not.

23 They apply oil to the ringlet-tip, make it fragrant, and comb it.

“Sar va fark” signifies—one and the same thing.

“Fark” is used as padding to the metre, but may signify—*khatte ki miyán-i-sar dar múhá uftad*.

21 In Persia, while mourning, they used, for a period of forty days,  
neither to look at the sun nor to smell a flower.



25 When Sikandar knew that of mourning no trace remained,  
He cast out the sleeve of decoration (abandoned present-  
giving) for apology.

To his minister (Aristotle) of eloquent tongue he said :—

“ Arise !

“ Expand quickly both thy tongue and thy pace.

“ Go to Dárá’s seraglio; say, for me,

“ That here I have wandered, peace-seeking, for that  
purpose

“ That the face of the moon-faced one (Roshanak), of the  
lineage of Dárá,

“ I may behold ;—May the beholding of her be auspicious!—

“ (That) I may establish a citadel in his (Dárá’s) bed-  
chamber (for its protection) ;

“ May bring forth loftily the head of his (Dárá’s) dependants  
(the daughter and her attendants).

30 “ A golden litter (for women), pearl-studded,

“ All its form replete with ruby and turquoise,—

“ Take, so that the lovely one may sit on it ;

“ May move proudly from sky to earth.

25 “ Astín afshándan ” signifies—berún afgandan ; tark kardan.

Formerly people kept ready money in the sleeve. When the sleeve was expanded the money fell out. Thus they say :—“ Money in the sleeve is better than father and mother.”

When Sikandar knew that no effect of mourning remained, and that the custom of wearing of ornaments and handsome garments had returned, he made excuses before them (for the crime of slaying Dárá), and scattered his sleeve (cast down the skirt of excuse), and the women-folk pardoned his crime.

29 “ Zer-dastán ” may signify—Roshanak’s attendants.

“ Dukhtar ” is commonly called—’ájiza.

30 “ Mahd ” signifies—maháfa.

On first asking in marriage, they send a bejewelled litter to the house of the father of the bride. If they accept the litter, they keep it in the house and send the bride, in proper season, in it.

31 If asmán be read for az asmán, the second line will be :—

The sky (the lovely one) may move proudly to the earth (Sikandar’s dwelling).



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Saying :—“ The splendour (of joy) be from the king  
(Sikandar) to the king's (Dárá's) women-folk !

“ Duality (alienation) be far from your midst !

40 “ If the revolving sphere committed a crime,  
“ (And) displayed hand-essaying (treachery) towards this  
house,

“ The king (Sikandar)—of all those losses that chanced (to  
Dárá)—

“ Has no crime in respect to those losses that passed.

“ In the end (by Dárá's dying wishes), my hope became  
such,

“ That the hopeless one (Sikandar) may become hopeful  
of it (Dárá's house) ;

“ May bring his judgment to the prosperity of this  
house ;

“ May exercise his own lordly rights (by becoming Dárá's  
son-in-law).

“ By Dárá's command (as to marrying Roshanak), and the  
good breeding of relations,

“ He (Sikandar) advances the foot for the work of  
alliance.

39 May God Most High make both families (Dárá's and Sikandar's) one !

41 Dárá himself was army-leader against Sikandar, and fell by the hand  
of his own officers.

42 The second line may be :—

(a) The hopeless one (of the men of Irán) may become hopeful of  
favour of him (Sikandar).

(b) That the hopeless one (Roshanak) may become hopeful of him  
(Sikandar).

(c) That the hopeful one (other than Sikandar) may become hopeless  
of (marrying) her (Roshanak).

Otherwise :—

As to Sikandar, I am hopeful that, although before this he was  
hopeless, he may now, seated on Dárá's throne, be hopeful of his house.

44 At the time of dying Dárá had desired Sikandar to marry Roshanak.

“ Farhang-i-khwesh ” signifies—respect to the offspring of kings,  
whose daughters are married to their relations and to none else.

45 “ The desire of the world-king is of this sort,  
 “ —From the honourable house (of Dára) of such honour-  
 able fame,—

“ That his (fair) face (by joy) may become resplendent;  
 “ That Roshanak may become the inestimable pearl of his  
 crown :

“ That he may illumine his eye with her resplendent  
 countenance;

“ May make his house the rose-garden by that red rose.

“ Thus, he accepted the treaty (of marriage) from Dára,  
 “ For moon (Roshanak of moon-face)-taking,—behold he  
 has sent the litter!

“ The world-possessor, who here (in Sipáhán) let go his  
 rein (rested),

“ Prepared for the desire of this matter (alliance with  
 Roshanak) :

50 “ Closed the tongue of persons with this speech (of  
 alliance) ;

“ Came, in this search, on his own feet.

“ Bring ye forth the Parí-faced one to the litter ;

“ Exercise ye effort for the arrangement of this matter (of  
 travelling) !”

To the councillor (Aristotle), thus spoke the interpreter (a  
 woman of the bed-chamber),

Saying :—“ In the king's shadow remain perpetually !

“ The person (lady) of the house is even one house-born  
 (pure) :

“ The one wind-come (dissolute) also goes to the wind.

45 “*Iṣmat sará,e*” signifies—a house, the people of which are free from  
 crime.

46 The face is likened to white ivory. Orientals take fairness of face to  
 betoken happiness; and swarthinness, unhappiness.

53 “*Kas-i-khána*” signifies :—

(1) “*Bánú,e va ṣáhib-i-khána*, mistress or master of the house.

“ In golden water it is proper to inscribe this saying:—  
—“ The camel-driver reaped what the ass-owner sowed.—

55 “ The knob of the corner of his (Sikandar’s) litter is our  
crown ;

“ The ground-kiss to that cradle our ladder of ascent.

“ If he (Sikandar) take (Roshanak) captive, we are head-  
lowered (in respect) ;

“ And if he make alliance (of marriage), verily, we are  
slaves (order-accepters).

“ It is not proper to draw the head from his order ;

“ Where his judgment,—there is the golden key.

(2) One whose lineage is known.

(3) “ Shoe zan,” the husband of the woman ; because (meta.) they call  
the married woman the house (khána).

“ Khána-zád ” signifies—aṣl va ham jins ; ṣáhib-i-khána, a son or a  
son-in-law ; one born in the house and nurtured in innocence.

“ Ba bád ámada ” signifies—the opposite to kas-i-khána ; or one  
houseless and whose lineage is unknown ; a dissolute woman.

54 There were two brothers, of whom one was an ass-owner and the other  
a camel-owner.

Each by himself gained his livelihood.

The ass-owner one day sowed a piece of land in a torrent-bed, and  
went on a journey, from which he returned not at the time of reaping.

The camel-owner reaped the crop and took it to his own house.

The magistrate of the city asked, saying :—“ That sown by the ass-  
owner, who reaped ? ”

They replied, saying :—“ The camel-driver reaped what the ass-owner  
sowed.”

And this is now a proverb.

The ass-owner is often a husbandman ; the camel-driver, a soldier.

55 Of kings’ litters the sides are raised to prevent the falling out of the  
bedding and the pillows. They call that litter eight gosha when it rises  
at each of the four feet and twice in each of the sides.

57 The golden key may signify Sikandar’s existence, and the iron lock,  
Roshanak’s.

The couplet may mean :—

Sikandar’s judgment is like the golden key (the sun) ; whatever comes  
into his reason is the essence of truth.

Wherever his thought is—there is the golden key—in his order is no  
mistake,—the good opener and the perfect finder of truth.



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Took the covenant also according to the custom of Kayán kings ;

Took fidelity into his heart, and loyalty (as to the covenant) into his soul :

In that contract (of marriage), for the sake of her rank,  
Fixed her dowry to the extent of the country of Persia :

Ordered that the office-holders (or the people of trade) of  
the time

Should bring the market and the city into adornment :

70 With the embroidered cloth of Khwárazm and the brocade  
of Rúm,

Should make fresh all that land and clime.

In that way that they desired,—(the city of) Sipahán,  
They arrayed in brocade and (cloth studded with) jewels :

Arrayed, on the border of street and roof,  
Carpets (embroidered with forms) of tulips of amber colour  
(red and white) :

Upread the standards to the sphere ;  
Made the world newly adorned.

67 In marrying he performed the Kayán rites for preserving the heart of Dára's veiled ones and the honour of Roshanak.

Otherwise :—

In that covenant-making Sikandar was not forced. He brought that loyalty willingly, not forcibly, into his heart ; for force in such a matter is abhorrent.

“Mihr” signifies—pure inclination to loyalty as to the covenant.

70 “Muṭarrá” signifies—árasta.

72 “Ṭurrah” signifies—something on the roof for catching rain-water—bárán-gír ; or the border of anything.

This couplet describes the decoration (á,ina-bandí) of a city at the time of nuptials of kings, or after returning from the performance of important matters.

The street and the market became crowded with tent-roofs ;  
The impress of affairs became of another kind.

75 In every street, they appointed—a musician ;  
A song-singer, and a harp-player.

(From) the sugar - scattering (melodiousness) of that  
enkindled lute,—

The enemy (the envious one), consumed like aloe-wood and  
sugar.

From the quarter of *Khazrán* (in *Turkistán*) to the brink  
of the river *Zinda*,

The earth became alive from the new mode of music.

From the many torrents that came from wine,  
The lip of the (intoxicated) minstrels bit (kissed) the  
(musical) strings.

74 “*Killah*” signifies—a screen or a canopy of canvas, called (in India) *shámiyána*, set up on poles, sides open. These were pitched in the open parts of the city.

“*Sikka*” here signifies—*rawáj va raunak*.

75 “*Aghání*” (sing. *aghniya*) signifies—songs sung without the playing of an instrument.

76 “*Ud afrokh̄ta*” signifies—a musical instrument, by the flame of the voice of which the hearer's heart becomes roast meat.

The burning of aloes and sugar describes the custom of the country.

Those envious of the king became consumed like sugar and aloes, saying:—“How joyful are these nuptials!”

On the nuptial night, to give pleasure to the ear by its crepitating sound, they burn sugar and aloes. The couplet may refer to the scattering that they make on the bride and the son-in-law.

77 They take to *Khazrán* parrots, and from it, excellent honey.

The *Zinda*-river signifies—the *rúd-khána*, e *siyáhán*, the water of which is very clear and sweet.

78 The second line may signify:—

(a) (In place of sweetmeats after wine) the minstrels bit (with the teeth and the lips) those musical strings.

(b) The lip of the minstrels sucked up the torrent (of wine).



The rose-water of Isfahán and the musk of Tiráz (in Turkistán),—

The head (the mouth) of the musk-bladder and the rose-water flagon—opened.

80 The crepuscule, in joy for the king, put on the red rose (the ruddy garment of joy) ;

The sun and the moon made a tray full of sugar (the ruddy crepuscule and scattered it).

The heavens prepared a palace of the (scattered) sugar (the ruddy crepuscule) ;

Upread another vault (the sky) with the (strewn) roses.

All countries and territories in tumult through joy ;

The minstrels in all quarters shout bringing forth.

When (the bride of) night displayed splendour with (her) black silk (of darkness),

She adorned her cheek and ringlet with the musk (of darkness) and the moon.

Thou wouldst have said:—“ Perhaps the (half) moon of the sphere is the shell ;

“ (And) in it, the perfumer of Kirkh (the sky) has rubbed ambergris (lumièrre cendrée).”

85 For the sake of the monarch, that moon of musky noose (Roshanak)

Made almond of her eye, sugar of her mouth.

79 Celebrated are the rose-water of Sipáhán and the musk of Tiráz.

The men of Sipáhán scattered musk and rose-water.

80 “ Súr ” may signify—jashan, a banquet ; or díwár, a wall.

In the latter case :—

On the king’s walls the crepuscule (in joy) fastened the red rose.

If rekht be read for bast :—

The crepuscule scattered the red rose on the king’s walls ;

The sun and moon, filling a tray with sugar, scattered it.

84 Kirkh, the glory of Baghdád, is famous for its ambergris.

On the nuptial night they send ambergris (a black perfume), rubbed in a shell, to the house of the bride.

85 There are many interpretations :—

(a) Roshanak, having prepared some almonds and sugar, sent them to



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90 Sported with wine with the chiefs ;  
His head and the cup (presented to others) both heavy  
with wine :

Gave that day treasure to such a degree,  
That in bearing it the earth was distressed.

When (the thief) night shattered the jewelled (threaded)  
rays of the sun,  
(Of those rays) a ruddy cornelian (ruddiness) came to the  
hand of the crepuscule.

It (the crepuscule) gave the (ruddy) cornelian in ex-  
change for the turquoise of Bushák (the darkness of  
night) ;  
—Behold how my speech fell upon the men of Bushák!—

For his heart's desire (the bringing of Roshanak to his own  
dwelling), the king discovered power ;  
He sent (at night) a person to the musky (fragrant)  
seraglio (of Dárá),

91 The effect of wine-drinking is generosity.

92 “'Aḳd-i-khurshed” may signify—the sun's revolution from east to  
west.

shab	may mean	muşibat.
'aḳd	„	sultānat.
<u>khurshed</u>	„	Dárá.
'aḳík	„	Roshanak.
shafḳ	„	Roshanak's mother.
pirúza, e busáḳí	„	Sikandar.

When night (the vicissitudes of Time) shattered the jewelled rays (of  
the kingdom) of the sun (Dárá)—a cornelian (out of those jewelled  
rays, Roshanak) came into the hand of the crepuscule (Roshanak's  
mother).

93 The second line is uttered by Niẓámí.

The people of Bushák (near Nishápúr), proverbial for villainy, were at  
enmity with Naṣratu-d-Dín, in whose cities none mentioned them without  
saying:—

“God preserve me! Why spoke I of them?”

The turquoise of Bushák is famed.

95 That Roshanak, like the luminous lamp,  
They should bring to the garden (Sikandar's house) with  
the garden-cherisher (Roshanak's mother).

To Roshanak, thus her mother spoke  
—Of her king, Sikandar, of illumined soul,—

Saying :—“ The unparalleled Sikandrian ruby (Sikandar),  
“ When it becomes co-equal with (the spouse) the pearl  
(Roshanak) in essence (unity),

“ We may exercise in this matter (of espousing Sikandar)  
empire-protecting ;

“ May practise the same nobility and royalty (as in Dára's  
time).

“ It is not proper to turn the head from his order (as  
regards marriage),

“ For one can obtain none better than him.

100 “ Make thy ringlet-tip the girdle of his service ;

“ For his happiness (by thy devotion) is auspicious to  
thee.

“ Save him (Sikandar), whoever strikes his head (desires  
propinquity) with thee,

“ Strikes his head, like thy ringlet, on the girdle (or  
mountain).

95 Otherwise :—

They should bring to the garden-cherisher (Sikandar) in the garden  
(his own dwelling).

100 “ Kamar” signifies—band-i-kamar.

101 Save him (Sikandar) whoever strikes his head with (desires) thee.

Strikes, like thy ringlet, his head on the mountain-slope (does a mad  
act).

When warriors sever the head of a renowned one, they attach it by  
the hair to the waist.

The hair of lovely ones is long and beats against the waist ; so will  
the head of the presumptuous one beat against the girdle of his slayer.

“ Ba kase sar zadan” signifies—kurb-i-kase *khwástan* ; tam'-i-kase  
kardan.

“ If in thy ear be the gold ring,  
 “ When it is without him it is (only) the door ring.  
 “ Do him courtesy, for he is our lord ;  
 “ Dára-like, his heart is intent on favour to us.”

The girl, heart-cherishing, accepted from her,  
 With coyness and bashfulness, (the counsel) very worthy of  
 acceptance.

105 At the king's banquet, the Parí-born one,  
 They placed in a golden couch, like the moon (in the  
 golden cradle of the sky).

Hastened her to the private chamber of the Khusrau ;  
 Made the chamber (of Sikandar) void of spectators.

Then at that place where were the magnificent (marriage)  
 presents,  
 Which kindled the brain of spectators,

The gentle mother gently took her hand ;  
 She consigned the precious pearl-shell (Roshanak) to the  
 sea (Sikandar),

Saying :—“ Of the seed of (Kayán) kings, neck-exalting,  
 “ This one straight cypress (only) has remained a token.

110 “ I say not—a jewel, most precious,  
 “ I entrust to a husband most renowned ;  
 “ (But) one father-slain, left fatherless,  
 “ An orphan of a dispersed empire (given to plunder),  
 “ I entrust to the care of a Sikandar !  
 “ Thou knowest, and the Judgment Day, and that judg-  
 ment.”

---

104 The second line may be :—

Accepting much with coyness and bashfulness.

108 To the sea she consigned the shell that it might become pearl-  
 producing.



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In every tumult (of saucy speech, love-stirring) that she  
 used to excite with her lip,  
 She used to strew the salt (of passion) upon those heart-  
 broken :

With every laugh which from her lip she made sugar-  
 scattering,  
 She made the temperament of the one of sugar laughter  
 (the lover) more ardent :

A ringlet,—curl-taking (curly),—of pure musk (the tress),  
 Cast shade on the sun's fountain (the lustrous cheek) :

125 A face like the rose ; and (on it), expressed the water of  
 the rose (lustre),  
 A rose-water from every (lustrous) fountain (cheek),—  
 excited.

Sikandar, who beheld that fountain (the cheek) and shadow  
 (the tress),  
 Became comforted when he reached the stage (of obtaining  
 Roshanak).

Otherwise :—

She appeared like vision (glances issuing) from the eyes of men.

That is :—

From great love men held her dear like the man (pupil) of the eye ;  
 or she lodged in their eye-house (the eye).

Possibly :—

“Khún-i-jigar” signifies—pára,e jigar, liver-fragment, a son.

“Khún-náb” signifies—ashk-i-khún, blood-tears.

Having slain through passion of love a world of lovers, Roshanak  
 found nourishment from their blood.

123 See canto x. couplet 26.

125 Rose-water is bitter. Roshanak, by her beauty, brought a world to  
 tears.

The second line may be :—

(a.) A rose-water (of bitter tears, through love) from every eye  
 (lover),—excited.

(b.) A rose-water (a lustre) from both her eyes,—excited.

126 Whenever the traveller finds water and shade, verily, he alights and  
 rests.

To his eye of fidelity she became agreeable ;  
She took his heart when she entered his embrace.

For his heart's desire he took her tightly into his embrace ;  
And plucked his heart's desire from that heart's desire  
(Roshanak),

His life gladdened become by Roshanak ;  
His palace, more resplendent than the garden of Paradise.

130 The king always called her—"Jahán-Bánú" (the world-  
lady),  
He preserved towards her the custom of state.

For she was vigilant, and endowed with modesty and  
grace ;  
Was tongue-bound as to (foolish) words unfit to be  
uttered.

The key (of power) of all the royalty which he possessed,  
He gave to her, and exalted her crown beyond the sphere.

Of seeing her face,—one moment,  
He was not patient so long as he went not towards her.

With gladsomeness in that country (Isfáhán), Paradise-  
like,  
He reposed with that Paradise-creature (the húrí).

130 According to the Shar' (the precepts of Muḥammad), the lords of religion preserved respect for their women-folk.

133 Note the idiom in the Persian text.

134 Malcolm, in his "History of Persia," states:—

Isfáhán (population 200,000 ; latitude 32° 40' N., longitude 50° E.), once the capital and still the principal city of Persia, has the happiest temperature. Excepting during a few weeks, the sky is unclouded and serene ; the rains are never heavy and snow seldom lies on the ground ; the air is so pure and dry that the brightest polished metal may be exposed to it without being corroded.

In spring no spot in the world has a more lovely garb ; the cleanness of the streets, the shade of the lofty avenues, the fragrant luxuriance of the gardens, and the verdant beauty of the wide-spreading fields, combine with the finest climate to render it delightful.

The lofty palaces and the domes of the numerous masjids and colleges



135 When the morning lifted the veil from the face of day,  
 Khutan (the brightness of day) placed the mark of capita-  
 tion tax (sovereignty) on Ethiopia (the darkness of  
 night).

The noise (in delivering wine) of the long-necked flask  
 came into agitation ;

The cock (of the morning) from the pot-cover (the sky, or  
 God's throne) kept saying :—" Drink ! "

From the throat of wine-vessels of the form of the cock  
 with peacock-tail (peacock mouth),  
 Pure blood (red wine) poured out into the goblets.

The wine and the king's assembly, to the sound of the  
 harp,  
 Brought colour into the cheek of the world.

The king of seven regions, according to the custom of  
 Kayán kings,  
 —On his waist the girdle decorated with seven jewels,—

derive additional beauty from being half-veiled by shady avenues and  
 luxurious gardens.

The fine bridges over the Zinda-rúd are in good repair. No buildings  
 can be more striking than some of the palaces.

Every principal market is covered with an arched roof ; the principal  
 káraván sará,es are excellent solid buildings ; many of the public baths  
 are splendid, of great size, paved with marble.

In its prosperous days its walls were twenty miles in circumference.

For a detailed description see " A General Collection of the Most  
 Interesting Travels in Various Parts of Asia," by John Pinkerton, 1819,  
 vol. iii. p. 188.

135 For the most part, the people of Khutan (in the east) are Muslims,  
 fair of face ; and those of Habsh (in the west) infidels, dark of face.

137 " T̄á,us dum " may signify—that either the mouth or the belly of the  
 wine-vessel was like the peacock's tail.

139 " Haft chashma kamar " signifies—a girdle on which are fixed seven  
 jewels, signifying the seven planets. The custom of wearing such a  
 girdle belonged to the Kayán kings.



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The world-possessor should be the bestower, not the miser.

This is the nature of world-possessing,—and this only.

- 150 Come, cup-bearer! that night-lamp (the wine of senselessness) of the wine-cellar  
Bring me; raise not a cry.

A lamp, from which the eyes are luminous,—  
From it, is the oil for the lamp of my (luminous) body.

- 150 Give to me that wine quietly, in such a way that none of the mean folk may know, as is the fashion of wine-drinkers.

As from a lamp there is light; even so from wine the soul becomes illuminated and ease, augmented.

The sages have likened—the body to a lamp, reason to a wick, and the darling passion to oil.

## CANTO XXXIV.

SIKANDAR'S SITTING ON THE THRONE OF THE KAYAN KINGS,  
IN THE CAPITAL OF ISTAKHR (PERSEPOLIS).

- 1 O (gold of) speech! say—what is thy alchemy (composition)?  
Of thy proof, who is the alchemist?

- 1 Iṣṭakhr may be spelled—اسطرخ, استخر, اسطخر, اسطرخ.

Firdausí, in his *Sháh-Náma*, A.D. 1009, shows the name twenty-eight times as Iṣṭakhr, rhyming with fakhr; Nizámí, in his *Sikandar-Náma*, A.D. 1195, as Iṣṭarakh; and Sa'dí, in his *Gulistán*, A.D. 1258, as Uṣṭurukh.

The “*Burhán-i-Káṭi*” says that the word means—a pond or lake; the name of a castle in Fárs with an immense cistern; the castle that was Dára's royal residence.

Richardson, in his *Dictionary* (dissertation, p. 35), says that the word may be derived from ista (place or temple) and khar (the sun).

See Chardin's “*Voyage en Perse*,” 1674; Le Brun's “*Voyage au Levant*,” 1704; the elder Niebuhr's “*Reise nach Arabien*,” 1765; Ouseley's “*Travels*,” 1814–23; Ker Porter's “*Travels in Georgia and*

That from thee they (the poets of the world) evoked so  
 many pictures (versified books),  
 Yet rendered thee not void (deficient) of a (single) word  
 (particle).

If thou be sprung of the house (of the body), where is  
 thy resting-place (outside of the body)?  
 If thou enter by the door (of the body), where is thy  
 country?

From us (poets), thou raisest thy head; but thou art not  
 (lasting) with us;  
 To us (poets), thou displayest the picture; but thou art not  
 visible.

Persia," 1821; John Malcolm's "History of Persia," 1829; Baron Texier's "Description de l'Arménie, de la Perse, et de la Mesopotamie," 1842-52; Flandin and Coste, "Voyage en Perse," 1845-50; Fergusson's "History of Architecture"; and G. Rawlinson's "Five Great Monarchies of the Ancient Eastern World," 1871, vol. iii. pp. 268-327.

Istakhr, or Persepolis, or Elymais (Ailama, corrupted from Airyama. See "Book of Maccabees," vol. i. chap. 6; ii. 9), founded by Jamshíd, B.C. 800, lies thirty-two miles north-east of Shíráz, on the left bank of the Medus and Araxes.

The Nakhsh-i-Rustam, three and a half miles north-east of Persepolis, is supposed to be either the tomb of Rustam or that of Darius Hystaspis (B.C. 521).

Rustam is believed to be Artabanus, who lived in the reigns of Kay Khusrau (Cyrus, B.C. 558) and Cambyses (B.C. 529).

On a rock to the eastward is a sculptured figure on horseback, face mutilated, hair long and flowing, with a projection on the left side of the forehead.

This is said to be Sikandar Zu-l-karnain-i-aşghar.

The author of the Fárs-Náma states that the figure of the beast Burák is sculptured on one of the two square pillars at the gateway of Jamshíd's palace.

Professor Rawlinson says:—

The great pillared halls constitute the glory of Aryan architecture, and even in their ruins provoke the wonder and admiration of modern Europeans familiar with all the temples of Western art, with Grecian temples, Roman baths and amphitheatres, Moorish palaces, Turkish mosques, and Christian cathedrals.

5 The workshop of the heart is at thy command;  
The tongue itself is the official of thy palace.

I know not what bird thou art with this beauty (of  
voice)—

Of us (poets) thou art a token which remains.

(O hearer!) behold speech! how lofty is its stature,  
Let not its silk-cloth goods (of goodness) experience  
dulness (in value)!

Let not valuable goods (pure speech) be dull (in the  
market)!

And if (I say) be (dull),—only the defect of (discovered  
by) the envious!

O speech-utterer! (Nizámí) skilful singer! exercise  
Gladness of speech forthwith.

10 Of the speech of those renowned sleeping ones (deceased  
kings),

Breathe an enchantment for those distraught (the hearers  
of this versified tale).

From the first, the representer of past events,  
With sound reflection and true judgment,

Gave glad tidings like this—that, when the monarch  
Brought forth profit to the country of Sipáhán,

From the victory (giving) of the sphere of azure colour,  
In Sipáhán, much delay was not his.

He went to Istakhr, he placed the crown on his head,  
In the place of Kayúmars he became Kay Kubád!

8 By the criticizing of the envious, pure speech becomes not dull; for the  
judges know its value.

If bar dast be read for juz-i-'aib, the second line will be:—

And if they be (dull), let them not fall to the hand of the envious  
one (who will rejoice).



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- 25 “ (In return for this), with the sky-ruler (God) I agreed,  
 “ That I would not rest a moment from justice-adminis-  
 tering :
- “ Would exercise justice—to the oppressed :
- “ Would show light (liberality) to the night of the  
 sorrowful.
- “ Wisdom is my guide to fidelity (practising in every  
 promise) ;
- “ The world’s peace is (dependent) on my fidelity (to  
 promises).
- “ I pursue, to-day, the path of truthfulness ;
- “ For I have knowledge of my to-morrow (the Judgment  
 Day).
- “ I avoid (fear) the day of forgiveness-asking (the Judg-  
 ment Day) ;
- “ I exercise sovereignty with carefulness.
- 30 “ From the elephant’s forehead (the strong) to the ant’s  
 foot (the weak),—
- “ From me, comes not the hand of violence against any.
- “ I have no greed for anyone’s gold or silver ;
- “ Although over it I obtain power (of acquisition).
- “ Though I endure much trouble from the people (on  
 account of their petitions),
- “ I wish not that any should be injured by me.
- “ I took off (abolished) the tribute in respect to village  
 and city ;
- “ I take neither tax nor tribute from the country.
- “ If I gather treasure from the world,  
 “ I prepare the share for whoever there is :

---

30 With the forehead the elephant pushes ; with the foot the ant  
 vexes.

32 Sikandar took only the revenue of the sown fields and alms.

- 35 “ Give the key of fortune (livelihood) to everyone ;  
 “ Make conspicuous the basis of everyone’s work :
- “ Make lofty the head of the skilful one ;  
 “ Draw the foot of the foolish one into the bonds (of instruction) :
- “ Turn my head from those enjoying without toil,—  
 “ Save those tongueless and helpless.
- “ When one powerful (expert in trade) has knowledge of affairs,  
 “ I desire not that he should be unoccupied with work.
- “ When I behold one who has endured trouble,  
 “ So that his income (from trade) is less than his expenditure,
- 40 “ I give him hopefulness in regard to that expenditure,  
 “ Give aid from my own treasury :
- “ Have in business no fear of anyone  
 “ Save that one who fears (me) :
- “ Perform my duties, by (the aid of) religion and by knowledge ;  
 “ Give the day (of splendour) of markets to justice :
- “ Cast into the mill (of torture) whoever is fit to be crushed ;  
 “ Pardon whoever is fit to be pardoned ;
- “ Keep the world adorned by liberality ;  
 “ Give aid to the liberal with (my) wealth :
- 45 “ Keep tyranny far from myself by sense ;  
 “ Cherish the tyranny-sufferer and the tyrant-slayer :

38 Nay, I will order him work, and will not regard his wealth.

41 In the Bustán, Sa’dí says :—

Fear him who fears thee (lest from fear of injury he design thy destruction).



“ Perform an ill-deed in return for an ill-deed ;

“ Perform a hundred (deeds of kindness) in requital for a single good deed :

“ Punish the people for sin ;

“ Cherish them when they come pardon-seeking :

“ Strike his neck, when the enemy extends his neck (in arrogance) ;

“ Am silent, when he expresses smooth words in friendship.

“ On my part, it is to lay the foundation (the beginning) of goodness :

“ On the enemy's, it is (to lay) the beginning of evilness.

50 “ With the sieve of judgment, that dust-siever am I,

“ Who take up wealth (from the unworthy), and scatter it again in a place (for the worthy.)

“ Like the water-wheel that continually gives a fresh draught,

“ (That) takes it from this one, and gives it to that one,

“ Whatever by the sword's point (in war) comes to me,

“ My whip's lash makes proceed (to the people).

“ I am a form of the cloud (the rainer), and of the sun (the shiner) ;

“ In one hand of mine,—fire (wrathfulness) ; in the other, water (kindness).

48 The first *tan zadan* signifies—*nawákhtan* ; the second, *khámosh búdan va shudan*.

In the second line, if *dushmaní* be read for *dostí*, we have :—

Am silent when he is silent (quiet) as to enmity.

50 The dust-siever is the one who, in search of valuables, sifts the dust of the market. In the Persian idiom it means—one who proceeds boldly and industriously in the pursuit of his aims.



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“ If I have rent the liver of (subdued) one equal to myself,  
 “ Him, I have not given to the (malice of) other renders.

“ None, have I slain secretly by poison (as is the custom of  
 weak folk),

“ But openly with the sword of anger.

“ Neither have I taught world-consuming (tyranny) to  
 any ;

“ Nor have I burned, without a reason, a harvest (of  
 existence).

“ I wish not to bring disaster to any ;

“ And if I shatter,—the preserving substance (of kindness)  
 is mine.

70 “ If from me eye-pain reaches an eye,

“ Into it, I can also put collyrium.

“ God gives me aid in this matter ;

“ Gives escape from the eye of the evil ones.”

When one by one these sayings were uttered,  
 The hearers went (in prayer) to the sky.

In that assembly, were many persons  
 Open of breath (loquacious) in king-proving.

Of those fathers of loquacity of uncouth speech,—  
 And of those fathers of wisdom of distraught tempera-  
 ment,

75 Was an inquirer, argument displayer ;  
 He became in that assembly king-prover,

Saying :—“ O king ! for me a diram is necessary ;  
 “ If thou give it,—it will be better than a kingdom.”

The world-possessor said :—“ Of the lord of the throne,  
 “ Ask for treasure conformable to his dignity.”

The inquirer said :—“ Since of one diram  
 “ The king suffers shame, because it is a little matter,  
 “ Best—if the king give the world to me ;  
 “ (If) he cause my head to reach (in exaltation) from this  
 assembly to the stars.”

80 Again the king spoke, saying :—“ O malevolent one !  
 “ Thou hast not put the question in accordance with my  
 own worth.

“ Within limit it is proper to scatter (utter) words,  
 “ It is unnecessary to listen to foolish speech.

“ Thou displayedst two wants not according to thy own  
 place.

“ One less than my rank ; the other, more than thine.

“ Speech which gathers a knot (frown) on the eyebrow,  
 “ Although it be prayer, best unuttered.”

Again the bold man made inquiry,  
 Saying :—“ Why art thou high (sitting) and people low-  
 sitting ?

85 “ When thou sayest that we are sincere friends,  
 “ Why bringest thou into practice low and high  
 (-sitting) ?”

The monarch said :—“ I am chief of this multitude ;  
 “ When the head is low there is no respect.

“ The head (the root) of the vegetable low is fit ;  
 “ The head of man when elevated, best.

“ Best, if the king’s palace be lofty,  
 “ So that the eyes (of men) may be happy by (viewing)  
 him.”

---

87 The tree laden with fruit lowers its head, and this lowering is the essence of beauty. Man, whose fruit consists of truths and of the knowledge of God, appears best with head uplifted.

Again that ingenious one said :—“ O monarch !

“ What business has the wise man with (personal)  
decoration ?

90 “ In thy heart is the divine adornment (wisdom) ;

“ With jewels, wherefore coverest thou the body that is  
of clay ? ”

The king replied, saying :—“ The adornment of a Khusrau  
“ Gives freshness to the eyes of beholders.

“ If I make my own (dusty) person like the rose-bed,  
“ I make your eye luminous by myself.

“ Seest thou not that when the new spring blossoms,  
“ By it, Time’s eye becomes more resplendent ? ”

Of those subtle points,—men of quick understanding  
Made their ears full with the ruby and turquoise.

95 They renewed their prayers for his life ;

With soul, they again established the covenant (of allegiance)  
with him.

On account of that patience which they experienced from  
him,

They all hastened in conformity with his order.

According to the custom of Jamshíd, victorious monarch,  
He used to go every morning to the throne (of Istarakh) :

Showed favour to the attendants ;

Preserved the custom of the prosperous :

Sent a letter (of peace) to every country ;

To every lord of the marches (of Turán) and to every  
chief :

100 Inclined their hearts (to him) by his magic (gracious  
words) ;

Gave them peace from his own assault :



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## C A N T O   X X X V .

SIKANDAR'S SENDING ARISTOTLE WITH ROSHANAK TO GREECE.

1 The sky makes its camel (steed) swift-moving, for that  
reason,

That it renews every day and night its sport (from the  
accidents of Time).

It (the sky) makes, in every age, peace ; and again war ;  
Displays a form (the affairs of the world) in another  
way ;

All existing things that were from the first,  
Are not these (which thou seest), if thou seek truly.

Also from the protecting care of the Omnipotent,  
The form of every picture (of existence) becomes of another  
kind.

5 If the head of our work come to the sleep (of non-  
existence),  
Think not that this house (of the world) becomes desolate  
(void of workers).

Many the persons,—who are lost (in death) from the  
earth's surface,  
Still verily, the world is the world.

What (provision for the path of death) may we make when  
those concordant (helpers) have departed ?  
Intimate companions have gone ; friends departed.

In thy season (of leisure), prepare provisions (the worship  
of God and good deeds) for the path (of death) ;  
For friends (children) remain not behind with friends (the  
father and mother).

Although he goes very badly,—in the end  
The lame ass goes to his own stable.

- 10 The speaker of (former) Time (the historian) so represented,  
That the throne of kings becomes not the place of violence  
(for the people depose him).

Sikandar, who seized the country of the world,  
Took up (but) little,—the pursuit of his own pleasure :

Sought the world's peace by that sovereignty;  
The sky on that account gave him that aid (for world-  
seizing).

Is the world needful to thee? Do the work of that king  
(Nasratu-d-Din);  
Do that (peace-seeking) indeed that he did; (ought else)  
avoid.

When he became successful in the country of the regions  
round about,  
Time also turned to his desire.

- 15 Ethiopia to Khurásán; from Chín to Ghúr—  
Turned without struggle to his order.

Messengers hastened to every territory;  
All (the kings) made (their) coin in his name.

- 9 In the first line, if badí bad be read for bad-i-bad, we have:—  
If thou thyself be bad (provisionless), the end goes bad;  
The lame ass (incapable of burden-bearing) goes to his own stable  
(and dies fodderless).

- 16 The "Indian Antiquary," of the 6th of December, 1872, gives an  
interesting Persian map of the world divided into seven climes  
(Kishwar).

In the Vendidad (Vida,e-vidáta), the earth is made of seven kishwars  
(in Greek, " klima," inclination, climate).

Zakhryah Kazvíní, in his 'Ajabu-l-baladán, assumes every climate to  
be 235 farsakhs broad. He makes:—

1 farsakh = 12,000 cubits	25 farsakhs = 1 degree
1 cubit = 24 fingers	1 climate = 235 farsakhs = 9° 4' broad
1 finger = 7 barley-grains, or	„ = 285 „ = 11° 4' „



Although the world-possesser had the lion's heart,  
 (And) held the whole world beneath (the sway of) his  
 sword,

In that land and clime (of Irán) no faith was his ;  
 For the safety-place of the Rúmi is Rúm.

One night, when the sky had a suitable fortune,  
 —From which fortune a computation (of the future) came  
 truly,—

20 He (Sikandar) sent, and summoned his own minister  
 (Aristotle) ;

He uttered to him words buried (in his own heart),

Saying:—" Since the country of Irán has come to my  
 grasp,

" I desire not to be foot-bound in one place.

" Like the sky, I am inclined to wandering ;

" My heart desires only world-wandering.

" I will see what (wonder) there is in the dust of the  
 world ;

" Who, on the horizons, is more powerful than I?

" From illumined judgment, I consider it right

" That, when I hasten around the world,

25 " I should send my gold and jewels to Rúm ;

" For in that land and clime is permanence.

Other writers say that there was a difference of time equal to half an hour between each climate.

To ascertain the latitude of a place it was necessary to know only its longest day, thus:—

The longest day of a place = 15 hours ; deduct 12 ; difference 3. Then the place will be in  $3 \text{ hrs.} \div \frac{1}{2} \text{ hr.} = 6\text{th}$  climate.

Ptolemy, A.D. 200, made the whole world,  $60^\circ$  N. to  $20^\circ$  S. latitude, to consist of seventeen climates.

In the desert of Khifcháḳ the people have no chance of afternoon prayers, for a period of forty days. The Darkness, or Dark-Land, is in the 6th climate.



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“ May the king’s power from age to age increase !

“ May profit be relation to (connected with) his wish !

“ The calculation which (his) lofty judgment made (is from foresight) ;

“ No one with foresight experiences injury.

“ For the happy work which the king has ordered,

“ I bind my loins and turn not my head from the path.

40 “ But it is necessary that the king in his own administration

“ Should make inquiry according to his own ability.

“ When the end of journeying comes to him ;

“ (And) the need of returning to his own country (Rúm) comes to him,

“ He should not keep his head burdened with order-giving,

“ He should entrust the world to order-bearers (viceroys).

“ It is not possible to hold the world with one body ;

“ To guard the whole world by one’s self.

“ The world has many divisions of country ;

“ And of them, everyone takes a share.

45 “ When thou makest the division-enjoyers (the governors) obedient to thyself,

“ Behold thy own name concerned in that division.

“ When the territory-holder goes within thy order (is submissive),

“ Extremity to extremity, the world is thine.

“ When the house (land) of (thy) enemies becomes thy property ;

“ In it, let not go wholly thy rein (dwell not).

“ Exercise little sitting (dwelling) in this foreign land (of Irán),

“ In it, make not thyself foot-bound.

“ Thou art able neither to hold this property,

“ Nor also to consign it to (thy) heirs.

50 “ For many are the claims to the property of this house  
(the enemy’s territory) ;

“ The excuse of gaining his own property is everyone’s.

“ For the sake of sovereignty in this land,—

“ To none of the men of Rúm give the chieftainship.

“ The land of ’Ajám is the burial (dwelling)-place of Kay ;

“ In it, the foreign foot is the wild foot (whose owner they will expel or slay).

“ In these years, while thou art safe from injury,

“ Bring forth from the world the name of a great king.

“ When thou returnest to thy own country,

“ Make not to thyself the short work (of world-subduing)  
long (by tarrying in the conquered country).

55 “ Illumine (with favour) the faces of the princes (of Dárá’s house),

“ So that the sky may become victorious for thee.

“ Send a king to every country ;

“ Send the seeker of one place to (another) place.

“ Make the territories (of Irán) captive to kings ;

“ Make one in every direction the territory-holder.

“ For another time I fear the men of Irán

“ Will bind their loins on account of Dárá’s blood :

“ Will bring the army to Greece and Rúm,  
 “ And ruin will come upon that land and clime.

60 “ When they each one separately exercise sovereignty,  
 “ They will with one another exercise revengefulness.

“ Through the business of their own country, each one  
 “ Will not have sufficient leisure (to turn) against us.

“ When the enemy brings forth his hand to plunder,  
 “ In this way it is proper to close the path.

“ Excite not further malice against any land ;  
 “ Draw not the desire of the revenge-seekers (the Persians)  
 towards Rúm.

“ Strive not as regards the blood-shedding of kings,  
 “ So that thou mayst not bring into ferment the blood of  
 tumult.

65 “ Of the blood of those neck-exalting,—think not that  
 “ There remains no trace like the (red wood) *khún-i-*  
*Siyawash*.

“ Draw not the sword pitilessly for anyone’s blood,  
 “ Thine also is the blood (of slaughter) with the sword of  
 the sphere.

“ How well that wise man uttered a saying :—  
 “ —Injury comes not to the non-injurer.

“ Be little injuring ;—for from every scar and pain  
 “ Little injury, experiences the man little injuring.

65 Afrásiyáb, the King of Túrán, who slew Siyawash, the father of Kay *Khusrau* (Cyrus, B.C. 558), was himself slain by Gúdarz (Nabu-kudur-uzur, B.C. 602).

The red wood,—*khún-i-Siyawash* or *baḡam*—that sprang from the blood of Siyawash, is a mark of the tyranny exercised against him.

66 The sphere is the revenge-taker of the slaughterers of the guiltless.



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When the order came to the king's minister  
That he should, two horses apiece, take the path to Rúm ;

Should take Roshanak bedecked,  
Verily, the books and the jewels and the property,

They (Aristotle, Roshanak, and her attendants) left the  
place, according to the king's order ;  
They took the path to the Greek land.

80 By the world-king, Roshanak possessed the burden (of  
the womb) ;  
The shell had the royal pearl in its interior.

When the cavalcade entered the Greek land,  
The precious jewel (Roshanak) became heavy of burden.

When it became nine months the jewel-mine (Roshanak)  
was opened ;  
The world laid the new jewel (Sikandar's son) on the jewel  
(Sikandar).

After cradle-kissing, they (the bringers of glad tidings)  
appointed him a name,  
Iskandarús, by Sikandar's order.

Aristotle, who was the minister of the court,  
Was the viceroy in the Greek-land.

85 In gladdening and feeding, the king-born one (Iskandarús),  
He like his own life kept tending,—

With caresses and with kindnesses—his pictured (lovely)  
face ;  
With skill and with sense,—his heart of new order  
(fresh and young).

77 The first line may be :—

When by the king's deliberation the order came.

82 The second line will be, if púr be read for bar :—

The world established the new bejewelled jewel (Sikandar's son).

83 See canto xv. couplet 30.

He kept nurturing and cherishing him,  
Making heart and soul a ransom for him.

—Suppose a hundred lovely sons like this (world-)  
nurtured,  
(Suppose) them, in the end, dust-swallowed (in the grave)  
—(what then)?

Come, cup-bearer! that wine, which is the grief-remover,  
Give to one like me, who is grief-sufferer (a holy traveller).

90 Perhaps it may give the perfume of ease to my soul;  
May give me respite from the trouble of Time.

---

88 No dependence is to be placed on the world.

90 The wine of senselessness is in truth the rapture of union with the  
Friend (God).

---

## CANTO XXXVI.

SIKANDER'S JOURNEYING IN PILGRIMAGE TO THE HOUSE OF  
THE KA'BA, AND ACQUIRING POSSESSION OF THE LAND  
OF ARABIA.

1 Auspicious is the casting of the auspicious omen!  
Not in fixing the hand on the rukh; nay, in fixing (it)  
on the sháh-rukh:

---

1 The ka'ba. See Sale's *Kurán*, chap. iii. iv.; Preliminary Discourse, section iv.; Lane's "Modern Egyptians," pp. 213, 322; Osborne's "Islám under the Arabs," pp. 72, 75, 77, 95; "Notes on Muhammanism," by Hughes; "Islám and its Founder," 1878, by J. W. Stobart, art. Kaaba (Ka'ba); "History of Arabia," by David Price, 1824; "A Pilgrimage to Makka and Madina," by Richard F. Burton, edition of 1856, vol. iii. pp. 223, 101, 197, 149, 245, 265, 280, 305, and 317; edition of 1879, vol. i. pp. 379, 403, 489, 416, 426, 433, 444, and 451. The edition of 1856 contains more information than that of 1879.

	To the Ka'ba or Baitu-'lláh.		To the tomb of a saint.
The pilgrimage is called	ḥajj		ziyarat
„ pilgrim	„	ḥájí	zá,ir
„ conductor	„	amíru-l-ḥajj	muzawwir (?)



(In) exhibiting loftiness in (the state of inward) abjectness ;  
Being composed in (the state of outward) confusion :

(In) consuming inwardly the liver like the candle ;  
Kindling outwardly with gladness.

When man becomes helpless as to remedy-devising,  
He goes helplessly to omens :

- 5 Brings to his grasp the (iron) key (of remedy) from sand  
and stone (the implements of geomancy) ;  
For iron (of the key of remedy) often springs from sand  
and stone (of the mountain-mine).

Of the door (of concealed work) that from the hidden  
becomes not open ;  
Save the knower of the hidden (God), none knows the key.

From well-being, cast the omen that is profitable to thee ;  
For thy—" May it be well"—is the source of thy well-  
being.

Grieve not at thy state of emaciation ; for thou mayst  
become fat ;  
When thou sayest—" Let me be better than this,"—thou  
wilt become better.

The second line may be :—

Not in casting the lot of the rukḥ (which is low) ; nay, in casting  
that of the sháh-rukḥ (which is lofty).

In the move of sháh-rukḥ at chess, the rukḥ (the castle) is captured  
and check given to the sháh (the king).

- 5 "Reg" signifies—'ilm-i-reg, or geomancy, which is practised by  
drawing lines with the finger on sand spread on a stone slab ; and  
disposing about them certain points, from the combination of which the  
Arabs foretell future events.

"Sang" may signify—the tomb-stone of the great and the holy at  
which people pray.

Hence, by sang, or by reg, one may find a remedy.

Iron is supposed to be produced in the mine through the effects of  
Mars.

- 7 In the happy omen that comes from the tongue is also happiness of  
state.



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Sikandar, who was the happy world-keeper,  
Was night and day vigilant in business.

On the musical instrument of the world,—through kindness,  
He played no note save of graciousness.

Although the world came within his noose,  
Whatever pleasure appeared agreeable to him, he exercised  
not.

20 He used not his judgment to the vexing of any;  
Planted not a foot outside of the line of justice:

Vexed not any of the arrogant ones (of Irán);  
Rendered conspicuous the sign of safety.

And, if he even slew one equality-claiming (the enemy),  
Than him, he strengthened the back of that one better (in  
kindliness).

And if he rendered waste the land of a city,  
Better than it, he founded another city.

Time considers not proper—save this indeed,  
That it should make this good (in state) and that bad.

25 Sikandar, who effected that prosperousness (of 'Ajam),—  
The Iskandrian wall (of shelter) is—where to where?

22 “Pahlu zan” signifies—barábarí kunanda.

25 The “Asiatic Journal,” vol. x. January–April, 1833, p. 70, says:—

The wall of Darband, said to extend along the whole chain of the mountains of Tabassaran, was first known in Europe in 1722, when Peter the Great undertook a campaign against the Persians. From Arabic and Turkish historians we learn that the inhabitants of the Caucasus attribute its construction to Iskandar Zú-l-Ḳarnain-i-Akbar (not Alexander the Great); and that Kay Ḳubád (Dijoces, B.C. 696), to prevent the irruption of the Turks and Khazars living north of the Caucasus, built, with the consent of their Khákán, this wall on the ancient foundations (shown to him by the archangel Gabriel) of the wall built by Sikandar Zú-l-Ḳarnain-i-Akbar.

Kay Ḳubád placed in it gates of iron, and finished it in seven years.

From the circle of Chín (in the east) to the boundary of the  
west,  
A foot-messenger ran to his court.

Every potentate sought a treaty of alliance,  
In seeking protection against every country :

And of those curiosities which were heart-fascinating,  
Each one sent with adornment and beauty.

Thus, with a hundred men at each gate he could repel a hundred thousand men of the enemy.

Succeeding monarchs of Persia continued to fortify the wall. Sikandar Zú-l-Karnain-i-Aşghar (Alexander the Great, B.C. 356–323) built Darband; Yazdijird (A.D. 440–457) freed the southern part of the city from sand; and Naushíraván (A.D. 542) completed the work and fortified the town.

In 1832 some Russian officers visited the place and reported as follows:—

The Caucasian wall begins at the southern angle of Fort Narym, and runs from east to west over the heights and along the ravines. Where the wall follows the slope, the upper bricks ( $2\frac{1}{2}$  ft. long,  $1\frac{3}{4}$  ft. wide, 1 ft. thick), placed without cement, project beyond the lower ones. The three hundred towers between Darband and the gate of Allan are filled with earth, and of the same height as the wall.

No trace of an arch is to be seen, a fact that tends to show the great antiquity of the wall.

In the gates of Darband semicircular arches (not known in Arabian architecture) are observable; but these are of later construction.

The "Indian Antiquary," December, 1872, says:—

Gog and Magog are said to be descendants of Japhet, son of Noah. Gog is of Turkish and Magog of Gilání descent. They are anthropophagi. *Kurán*, xviii. and xxi.

The wall of Gog and Magog is doubtless the great wall of China, A.D. 100.

Caussin de Perceval (vol. i. p. 66) identifies the wall with the fortifications from the west shore of the Caspian to the Euxine, built by Alexander the Great (?), and repaired by Yazdijird (A.D. 448).

Reinegg ("Beschreib des Caucasus," ii. 79) makes Gog the same as the mountain Ghef Ghogh; the syllable ma in Magog is the Sanskrit mahá, great. Conf. Rodwell's *Kurán*, p. 181–223.

See canto xiii. couplets 25, 47, and 49.

26 "Kírván" (Arab *ḡayraván*, *káraván*) may signify—east; west; a caravan. Since *kír* signifies—pitch, *Kírván* may signify—the west (Africa) where the people are black.

The world-possessor ordered that with pure musk (black ink)

They should write a reply to every quarter.

30 After that, when some time passed over this (writing of the answers),

The sky struck down the head of some on the earth (in homage to Sikandar).

The world-ruler, in respect to world-assaulting,  
Determined upon marching.

He had read the science-books (of verse) of Arabia ;  
Had remained for years in that desire,

That, as his power was over Persia,  
Arabia also might be the slave of his path (of regulation).

(That) he might also view the beauty of the ka'ba,  
Might become gladdened by that picture of victorious omen.

35 When the country of Persia became obedient to the king,  
He moved his camp to the country of Arabia :

Took up gold-treasure in ass-loads ;  
Took the road with the purpose of traversing the desert.

The chiefs of Arabia, on account of his gold-scattering,  
Brought their heads (in obedience) at the line of his order.

When they saw the victoriousness of his army,  
Arabia also became obedient to him.

Against the territory of the Arabs in such a way he hastened  
That from it, injury reached not the Arabs.

34 The text has—az án fál fíroz fál.

It should properly be—az án naḡḡash fíroz hál.

37 The first line may be :—

Of the chiefs of Arabia,—his gold-scattering.

39 “Táz ” signifies—faromaya.

The second line may be :—

That from it injury reached not the Arab steeds.



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Placed his foot on the summit of the world's navel  
 (Makka);  
 Much musk (blessings),—which he opened from the world's  
 navel.

Like the compass of the sphere, around that centre-place  
 (of the world)  
 He measured the road with the foot of worship.

The circuiting around the ka'ba, from which there is escape  
 to none,  
 He performed, and became (in supplication) ring-seizer of  
 the (door of the) house (the ka'ba):

First he kissed the door of the ka'ba;  
 Called to mind his own protector (God):

55 Beat his head on that threshold;  
 Gave much treasure to the darvesh.

His giving of dirams was the Ganj-i-raván (Koráh's  
 treasure);  
 His giving of camels, káraváns.

When he established himself in the house of the true (the  
 ka'ba),  
 He became the worshipper of the Lord (God):

Adorned all the house of the ka'ba with treasure and  
 jewels;  
 Adorned the door and roof with musk and ambergris.

53 The second line may be:—

He became ring-taker (circler) about the house (the ka'ba).

For the ceremony of circumambulation, see "A Pilgrimage to Makka and Madina," by Richard Burton.

Burton relates how he saw—a poor wretch, with arms thrown on high so that every part of his person might touch the ka'ba (the baitu-'lláb, the house of God),—clinging to the kiswat (the curtain enveloping the upper part of the ka'ba), and sobbing as though his heart would break.

Ṭawwáf, a circumambulator; ṭawáf, circumambulating; muṭawwaf, the conductor of the circumambulation.

56 See canto xxiv. couplet 7.

58 "Dar giriftan." See canto xxvii. couplet 71; xxxvi. 37; xxxviii. 9.

When he had performed the conditions of worship,  
He brought the perfumed leather (the land) of Yaman  
beneath his foot :

60 Illumined Yaman with the dust of his host (his army),  
As the star Canopus illumines Yaman :

Entered the country of Irák by another way ;  
Agreed (to go) towards his own house (of Rúm).

A messenger like the noble one entered,  
From the ruler (Sikandar's viceroy) of the people of Ázar-  
ábád,

Saying :—“ When the world-king subdued the world,  
“ He made lost the name of tyranny in the world.

“ Why did he languidly let go the work of Arman (the  
abolishing of fire-worshipping) ?

“ Why made he not fresh search as to that land and soil ?

65 “ That land nearer to thy morning (of existence, the west),  
“ Why remained it darker (through infidelity) than  
Syria ?

“ They perform fire-worshipping in Arman ;

“ They show obedience to another king (not Sikandar).

“ In Abkház is a champion of 'Ád descent,

“ —Who brings not to mind (recks not) battle with  
Rustám,—

“ Daváli by name ; that bold horseman

“ Brings forth the thong from (the hide of) the body of the  
fierce lion.

60 Among the old writers, *chunán chún* signifies—*chunánki*.

63 “ *Tahí nám kardan* ” signifies—*gum nám va ma'dum kardan*.

66 The second line may be :—

Further, they make (consider) the king a subject.

67 “ *Abkház* ” may mean—a province of Georgia (*Rashídí*) ; of Turkistán (*Burhán*) ; a tribe (*Ḳámús*).



“ The brave ones of Arman, his well-wishers,  
 “ Loin-girt as to his order and path (of fire-worshipping),

70 “ Drink every cup of wine to his memory ;  
 “ Take to him the tribute of the country.

“ If the king be unable to attack him,  
 “ He will make this country void of us.”

The world-possessor, when he heard of this one of strong  
 arm,

Led his army from Babylon to Arman :

Entered Arman like an angry river ;

—Of the wind, the foot became slow on account of the  
 dust he raised.—

Washed that country of the stain (of infidelity) ;

—(The climate of) Arman was agreeable to the king.—

75 Cast from it the order and custom of the evil ones,—  
 The fire-priests, fire-worshipping ;

And thence made a sudden assault against Abkház ;  
 Opened the door of hate against the men of Abkház.

The war-drum began to throb ;

The (lofty) lance-tip uttered its secret to the sky.

At every fortress to which he gave his message (demanding  
 surrender),

They brought to him the key of the gate of the fortress.

Daválí, army-leader of the land of Abkház,

When he knew that the monarch of Rúm had come,

80 Quickly bound on his loins the leathern strap of fidelity (to  
 Sikandar) ;

Washed his illumined heart from malice towards the king.

Like those versed in affairs, he despatched the escort  
 For the kissing of the hand of the world-king :



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Became the greater hastener in that service ;  
 Became head-exalter (in honour) instead of head-lowerer  
 (in shame) :

95 Bound his loins in the monarch's service ;  
 And afterwards all his service was work for him (only).

He thus became, in Khusrau-adorning, special to such a  
 degree,  
 That he surpassed all the confidential ones.

In that land more resplendent than the garden-court,  
 The king's eye became illumined like the lamp.

The keeper of the age (Sikandar) so regarded the environs  
 (of Abkház),  
 (That) he rested and obtained a share of that joyousness.

That man, the old villager (the historian), thus spoke,  
 Saying :—“ Tighlís, through him (Sikandar), became  
 prosperous.”

100 On the dust of that land and clime (of Abkház), he  
 ordered  
 (Them) to establish a foundation (Tighlís) after the fashion  
 of Rúm (prosperous).

He went hunting from that halting-place (of Abkház),  
 Rein let loose for hunting in the desert.

Two weeks, less or more, in the mountain and plain,  
 (Towards Burda') he travelled the road (engaged) in  
 game-overthrowing.

99 Tighlís is the capital of Arman (Armenia), in the vicinity of Abkház,  
 founded by Sikandar.

100 In some copies, after this couplet the following occurs :—  
 In that land of Abkház adorned like Paradise,  
 Night and day he sowed no seed save goodness.

When he made the place (the mountain and the plain) void  
of bird and of fish,  
He showed desire (to go) towards Núshába (the Queen of  
Burda') :

Was mindful of reverence to that lady ;  
For she was possessed of much territory and much wealth.  
105 He beheld the world (of Burda') fresh by reason of many  
sown-fields and streams ;  
With joyousness he alighted at that place.

Come, cup-bearer ! that wine (of senselessness),—which is  
soul-cherishing ;

Is, like running (pure) water, fit for the thirsty one,—

In this grief (of desire of gold) in which from thirst I  
have burned,

Give me ; for I have learned drinking the wine (of sense-  
lessness).

103 “ Naushába,” commonly, Núshába, properly, signifies—the water of  
life.

Firdausí, in his Sháh-Náma, calls her—K̄aydáfa.

## CANTO XXXVII.

SIKANDAR'S JOURNEYING TO THE COUNTRY OF BURDA'.

1 Burda' ! O happy country (in) whose confines,—  
Neither the spring month (sun in Taurus) nor the winter  
month (sun in Capricorn)—is flowerless.

The summer (the sun in Cancer) gives it the mountain-  
rose ;

The winter gives the spring breeze :

2 Paradise, a word of Zand origin adopted by the Jews, appeared for the  
first time in the Song of Solomon, iv. 13, as pardés.

The forest round about it a paradise become ;  
 Besides, a (mountain-stream) Kúsar on its skirt estab-  
 lished,—

Its environs, from the profuseness of verdure and the  
 musk-willow,

Like the garden of Irám,—“ the khassa bāgh-i-safaid.”

5 Of quail and woodcock, and partridge and pheasant,  
 Thou wilt not find the willow and cypress-shade void.

Its soil to ease inclined ;  
 Its dust from pollution washed :

Its odoriferous herbs every year fresh of branch ;  
 In it, ever grace and abundant ease.

Of birds of this country ('Irák), it is the feeding place ;  
 If bird's milk (a rarity) be needful to thee—'tis there.

They have washed its soil with gold-water ;  
 Thou wouldest say :—“ In it, they have sown gold and  
 saffron.”

10 The proud mover over the verdure of that land  
 Beholds no form save joyousness.

Xenophon found the word pairidaêza (a piece of ground enclosed by a high wall ; a park or a garden) used in Persia ; afterwards it appears in LXX., and was thus transferred into ecclesiastical Greek and Latin, and into all the languages of modern Europe.

The word is dih (or dhih), for Sanscrit h=Zand z, and means—to knead, to squeeze together. From it we have in Sanscrit, dehî, and in Greek, τοίχος, a wall ; in Latin the root is changed into fig, giving—figulus, a potter, figura form, and fingere ; in Gothic it appears as deigan, to knead ; hence, daigs (dough).—“The Indian Antiquary,” December, 1874.

4 In Burda' was a garden encircled with a white plastered wall, called—  
 khâssa bāgh-i-safaid, the royal white garden.

Irám. See canto xii. couplet 2.

9 Gold and saffron are joy-exciting.



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Is a woman, a ruler, name—Núshába ;  
Every year, in pleasure and sweetness and the wine-cup,

Like the *male* pea-fowl, charming in goodness (of beauty) ;  
Like the *female* deer,—being void of defect.

Strong of judgment, luminous of heart (kind), sweet of  
speech (not foolish),  
Angel in disposition (free from lust),—nay, sage in  
temperament (the leader of others to goodness).

25 In her ante-chamber a thousand virgin women,  
In service loin-girt, each one like the moon (in splendour).

Besides damsels,—skilful in riding,  
Slaves, swordsmen,—thirty thousand.

None of the men (the slaves) used to wander about her  
door,  
Although he might be near to her.

Save woman, no one was her work-performer (or agreeable  
to her) ;  
Of seeing men, no need was hers.

From not having (a husband),—in the house (she was)  
councillor ;  
By being a house-lady, free from a house-master (a  
husband).

80 The (sword-drawing) slaves hastened to their own land  
(property),  
The dwelling-place for themselves prepared (and came not  
near Núshába).

24 Save by God's order, angels interfere not with the affairs of man ; but  
the sages and prophets constantly show men the path of goodness.

26 " Berún " signifies—siwá, e.

27 " Dígar chand " signifies—har chand.

29 The first line may be :—

She used to keep women as councillors in the house.

On account of her great majesty, none of the slaves  
Had looked within the gate of her city.

In every place where she ordered them to fight,  
For them, that (fighting) was the most indispensable duty.

When Sikandar led the army to the plain (of Burda'),  
He exalted his pavilion to the Pleiades (pitched loftily his  
tent).

In that joyous place of heaven-like nature,  
He remained astounded at the plenteousness of water and  
(at the extent) of sown field.

35 He asked, saying :—“ Whose is this happy land ?  
“ Over it, which of the great rulers is king ? ”

They declared, saying :—“ This beauteous land (full of  
water and verdure),

“ With this wealth, is a woman's.

“ A woman more skilful than many men ;

“ In essence, more pure than the river :

“ Strong of judgment, luminous of mind, and exalted of  
head (in action),

“ Peasant-cherishing at the time of distress.

“ She wears a girdle on the waist in manliness ;

“ Boasts of the lineage of Kayán kings.

40 “ She capless,—(yet) cap-possessing (sovereignty) is hers ;

“ Army-possessor,—yet no army sees her.

“ Has many manly slaves ;

“ But none (of them) sees her face.

40 Being a sovereign she possesses the cap of sovereignty ; being a woman she wears the sheet (chádar), or the coif of fine linen two cubits long (Mikna'). She wears not the cap that appertains solely to man.



“ Women of lily bosom and slender leg

“ Show compliance with her in every work.

“ All of pomegranate-breast, and tall like the arrow ;

“ From the breast of each,—the milk, sugar devoured.

“ Everywhere is soft, an ermine-skin or a piece of silk,—

“ Yet they trembled with shame in comparison with (their)  
soft limbs.

45 “ The angel (free from lust) looks not boldly at them ;

“ And if he glance (being enamoured), he falls (powerless)  
from heaven to earth.

“ Gleaming in the garden-halls, each one

“ Like the sun in the day, and the lamp (the moon) in the  
night.

“ On account of their splendour (of beauty), vision had  
not that power

“ That it might look at them from near or far.

“ When their voice comes to a person's ear,

“ He places his own head (sacrifices life) in the desire of  
(hearing) their note.

“ The neck and ear replete with ruby and pearl ;

“ The lip, with the ruby of the mine ; and the teeth, with  
pearl.

50 “ I know not what sorcery (effective against lust) they  
have invoked,

“ That they are careless of the tumult of passion.

43 So sweet was their milk that sugar (the sweetest of known things)  
devoured it.

44 The second line may be:—

Yet they trembled from shame on the limbs of men (wearing furs  
and silken garments).

45 If the ascetic of angel-nature glance at them, he falls from the lofti-  
ness of his chastity and becomes enslaved.



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- “ A woman, work-understanding, possessed of all mines  
and treasures ;
- “ She inflicts, for devotion-sake, toil on her own body.
- “ Through the asceticism which her nature possesses,  
“ She sleeps not in that paradise-like abode.
- “ Has another house of marble-stone ;
- “ There, at night the moon (Núshába) alone, proudly  
moving, goes.
- 65 “ In that house, that candle (Núshába), world-illuminating,  
“ Performs God-worshipping until the day :
- “ Brings her head to sleep (only) to that extent,  
“ That a (water-) bird (after diving) lowers his head into  
the water (to dive again).
- “ Again (after devotions), with those Parí-forms,  
“ She drinks wine to the voice of (women-) minstrels :
- “ Holds the rein (of power) night and day in this way,—  
“ By day, in this way ; when night comes, in that way.
- “ Neither is the night free from the worship (of God) ;  
“ Nor the day from amusement, soul-cherishing.
- 70 “ For her sake and her friends (the damsels),—suffer  
“ Her work-performers (the slaves) the toil of her work.”

The king held approved this tale (of Núshába) ;  
He held (in his heart) a desire for that unseen painting  
(Núshába) :

66 If berún, followed by az, be read for farúd, followed by ba, the second line will be :—

That a bird (after drinking) raises his head from the water (to allow the water to run down his throat).

67 The Parí-forms are those of couplet 43.

70 The agent to the verb “ suffer ” is—work-performers.

Beheld a halting-place with water and grass ;  
In essence more precious than the philosopher's stone.

In that place, tranquil with music and the wine-cup,  
He rested ; and became for a while joyous.

When Núshába knew that the king's throne  
Had come in happy omen from the path (of journeying),

75 She prepared the work of paying homage,  
In accordance with the monarch's dignity :

Sent food worthy of his (acceptance) ;  
Bound her loins in the service of his work (the sending of  
the present).

Besides many selected four-footed animals,  
Whether for the kitchen, or for the saddle—what matter ?

The best things which sprang from that soil,  
In colour and splendour, heart-entangling and excelling :

Royal victuals, musk-scented ;  
Trays (full) of perfumed substances for hand-washing  
(after eating) :

80 Other kinds of fruits of many sorts,  
Also of honey and sugar, some ass-loads :

Wine and sweetmeats and flowers assembly-exhilarating,—  
Presents of this sort, some days they placed (before  
Sikandar).

Also for the chiefs, separately,  
A valuable present she sent every day.

From the great excellencies which that woman showed,  
Every one, tongue within tongue (incessantly) praised  
her.

77 " Berún " signifies—siwá,e.

82 The second line may be :—

With these delights they passed some days.

In respect to beholding that heart-ravishing one, of the  
king

The need (desire) time to time became greater :

85 That he might obtain news of her secret (hidden circum-  
stances) ;

Might behold her administration in that kingdom :

Might view how much her merit is ;

Whether the tale is false or true.

---

## CANTO XXXVIII.

SIKANDAR'S GOING IN THE GUISE OF A LEGATE TO QUEEN  
NÚSHÁBA.

1 When day bound the gold-shoe (morning-light) to the black  
steed (of dark night),

The king, world-illuminating, came to the saddle.

He prepared the means (of proceeding) according to the  
usage of messengers ;

(And) went messenger-like towards the graceful one  
(Núshába).

When he came opposite to the hall of the court,

He rested awhile from that journeying.

In it (the hall) he beheld a court, sky-like,

Its ground-kiss (of obeisance) both of earth and of heaven.

5 The attendants obtained news of him ;

Hastened to their own lady,

---

1 Shabdez was the name of Shírín's horse (born of a horse of stone),  
which she gave to Khusrau Parvíz (A.D. 591).

4 The doors appeared to be in the sky.



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Unloosed his girdle and sword ;  
Offered no prayer for her according to the usage of  
messengers :

Glanced secretly at that decorated palace ;  
Beheld an abode of paradise-nature, enchanting.

Full of húr's, adorned like Paradise,  
Earth's surface became of ambergris-nature (perfumed).

20 From the many necks and ears of the jewel-bearers  
(women),  
The beholder's eye became jewel-scattering (full of the  
forms of jewels).

From the sparkler, the cornelian ; and the gleamer, the  
ruby,  
The shoe-nail of the proud mover became fiery.

Perhaps the mine and the sea hastened together ;  
(And) there cast all their jewels.

The clever woman—by his pomp and dignity,  
In that manner (of coming)—became fearful of him,

Saying :—“ This man, affairs-understanding, of deliberate  
judgment,  
“ Why performs he not the usage of service ?

25 “ It is necessary to make investigation regarding him,  
“ Since he has no fear of us.”

From head to foot she glanced at the monarch ;  
Struck the proof of the pure gold (Sikandar) on the touch-  
stone (of her glance).

17 In the king's presence messengers went through the forms of suppli-  
cation (niyáz) ; of humility (khuzú') ; and of eye-lowering (khushú').

20 The second line may be :—

The beholder's eye became jewel (tear)-scattering.

21 Otherwise :—

Of the proud mover the shoe-nail became fiery { (a) agitated with love  
(b) red.

When she clearly saw, she recognized him ;  
She made his place of ease on her throne :

Learned from the king that he was Sikandar ;  
Was worthy of throne-sitting.

For the victoriousness of the seven azure spheres,  
She gave much praise to the world-king :

30 Concealed her face, but displayed shame at him ;  
Displayed first the example of modesty :

Unfolded to him nothing of his royalty,  
Saying :—“ The key to thy lock (of disguise) is ours.”

Sikandar, with the custom of messengers,  
Preserved the usage of the noble :

Caused first a blessing (salutation) continuously to reach  
her ;  
Discovered truly in regard to himself the part of a  
messenger :

Accepted after that the representation as to the message,  
Saying :—“ The world-king, the ruler of good fame  
(Sikandar),

35 “ Thus he spoke, saying :—O lady ! name-seeking,  
“ The ball (of superiority)-taker from the renowned ones  
of the world.

“ What chanced that thou turnedst the rein from us,  
“ That thou hastenedest not one day towards us ?

“ What weakness beheldst thou, that thou becamest self-  
willed ?

“ What injustice did I, that thou becamest an enemy ?

“ Where a sword sharper than my sword ;

“ (Where an arrow) more fire-exciting than my arrow,



- “ That from me thou takest shelter with that one (the swordsman and the arrow-caster) ?
- “ Best indeed that thou shouldst turn thy head towards the king (Sikandar).
- 40 “ Shouldst make thy foot dusty in going to my court ;  
 “ Shouldst display fear of my wrath.
- “ When I found the path to this thy kingdom,  
 “ Over it, I cast the shadow of empire.
- “ Why boundest thou not thy girdle (in service) at my court ;  
 “ Why turnedest thou thy face from my path ?
- “ Thou offerest me adornment with wine-cup and fruit ;  
 “ Offerest me deceit with sweetmeat and ruddy wine.
- “ Whatever thou didst at first (send) was accepted ;  
 “ Now meet me (at court) with true judgment.
- 45 “ Beholding thee with wisdom and judgment,—to me  
 “ Is more auspicious than the magnificence of the (bird) Humá.
- “ Act so that to-morrow, at assembly-time,  
 “ Thou mayst move proudly towards the monarch’s assembly.”

When the monarch finished his own message,  
 He cast forward his head in hope of the reply.

In replying, the wise woman  
 Took off the fastening from the closed cornelian (the ruddy silent lip),

43 “ Mai-khána ” here signifies—drinking utensils.

If one offers hospitality, it is said that one offers the requisites of wine-drinking (mai-khána) ; animals of the chase (shikár-khána) ; horses (pá,e gáh-i-aspán).

44 The first line may be :—

Whatever (crime) thou didst at first was accepted (pardoned).



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60 “ Make free thy heart from disloyalty (in thinking to capture Sikandar);

“ And than this, think the king better.

“ How sayst thou :—Sikandar is so friendless

“ That he himself alone is the bearer of his own message?

“ At his court,—more than that are the (wise) men,

“ That for him it should be necessary to make foot-toil (in coming).”

Again the wise Núshába

Took off the lock from her own sweet lip,

Saying :—“ Be not deceiving beyond this ;

“ Be not a companion to shamelessness (falsehood) :

“ Bring not contention into this matter ;

“ For known is thy name by (thy) renown (majesty).

“ Thy embassage is great, and thy name great ;

“ Conceal not the lion in the wolf's hide.

“ Not that power is the messenger's,

“ That with us he should use breath with violence :

“ Should not diminish his own arrogance ;

“ Should not bend (his back) in my presence :

“ Should come with savageness and bloodthirstiness—

“ Save the monarch—whose is this power?”

70 “ Besides this, ours are hidden traces

“ By which the concealed secret comes to my hand.”

The bold king gave her an answer like this,

Saying :—“ The message of the lion comes not from the (weak) fox.

“ If I am in thy eyes one renowned,

“ I am not Sikandar ; I am the messenger from him.

“ With the messenger of the great,—mine what business ?

“ Interference finds no path within this screen (of  
embassage).

“ If a harshness be underlying this message,

“ Thou knowest,—and that one (Sikandar) who painted  
this picture (of the message).

75 “ If—in respect to ambassadorship I came boldly,

“ I came not from the fox, but from the lion.

“ In the regulations of kings and the observances of the  
Kayán kings (of whom thou boastest),

“ Message-bearers are safe from harm.

“ Since I made clear to thee the king's message,

“ Strike not the ward of the lock upon the key.

“ Please utter my answer in secret (or quietly) to me,

“ That I may travel back the path to my house.”

Núshába—enraged at that lion-heart,

That concealed the sun beneath the clay,

80 Let loose kindness (or fear), and became ardent ;

Spoke sharply in regard to the king's answer,

Saying :—“ What profit is thy striving with me ;

“ Thy concealing the sun's face with the clay (of dis-  
guise) ? ”

73 As Sikandar with savageness gave it,—just so I deliver it.

74 The second line may be :—

Thou knowest (the grandeur of thyself) and of that one (Sikandar)  
who . . .

77 It is proper to strike the key against the ward (parra) of the lock, not  
the ward against the key. Then make not me a messenger, a prisoner, for  
that is contrary to order.

79 “*Khurshed zer-i-gul poshídan*” signifies—unexpectedly to refuse  
a thing.

She ordered that a damsel, running, should bring  
A piece of silk, upon it forms of kings (embroidered).

A corner of a piece of that silk,  
She gave to him, saying:—"Take this picture in thy  
hand.

"Behold the trace of whose face is this ?

"In this workshop (the painted silk), for what purpose is  
this ?

85 "If it be thy form,—strive not so much :

"Hide not the sky with thy own eye-brow.

"If it be not,—abandon (anxiety), for thou hast escaped  
from sorrow ;

"Take an answer, also a magnificent present (to  
Sikandar)."

Sikandar agreed to her command ;

He opened out Núshába's silk :

In it, he beheld precisely his own form ;

Saw the country in the enemy's power.

Contention in that matter was not right ;

He refrained altogether from an answer :

90 Feared, and the colour of his face became like straw ;

Took his shelter in the keeper (God) of himself.

When Núshába perceived that that fierce lion

Trembled, she came from beneath (the assumption of)  
severity.

To him she spoke, saying:—"O prosperous king !

"Time brings much pastime (contrariety) like this.

"Be not anxious ; consider my love great ;

"Consider this house (the kingdom) also thy own house.



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- 105 “ Thus it has come from the old chiefs,  
 “ Namely—Wrestle not with one non-understanding.
- “ For if he leap up, he may display superiority over thee ;  
 “ May strive mightily that he may overthrow thee.
- “ Although my person is of the city-residents,  
 “ My heart is not careless of the kings of the time.
- “ From Hindústán to the confines of Rúm ;  
 “ From the land of Irán to the cultivated confines of the  
 earth,—
- “ I have sent to every territory  
 “ One intelligence-recognising and picture-painting,
- 110 “ For the reason that of kings, world-seizing,  
 “ Should on silk express the form of each,
- “ The form-delineator of every country,  
 “ And bring at last the painting to me.
- “ When near to me they (the damsels) bring the form,  
 “ At it, my subtle judgment looks.
- “ Of that picture inscribed on my heart, I desire the trace  
 “ From everyone who possesses the nature of this secret.
- “ When they say,—it is the picture of a certain king,  
 “ I accept (the fact) that that picture is a true picture.
- 115 “ Then from the nail of the foot to the crown of the head  
 “ On every form, I establish my sight.

108 If تا بيا بان be read for تا بيا بان , the first line will be :—

From Hindústán to the plain of Rúm.

If tá ba ábád búm be read for tá ba akṣá,e búm, the second line will  
 be :—

From the Irán land to the land of the ka'ba (Arabia).

113 The couplet is in some copies :—

The writing of that picture I with soul desire

From everyone who has the nature of this picture.

“ Of everyone years-experienced and everyone youthful,  
 “ I take reckoning according to his value.

“ Every picture by this estimation, bad or good,  
 “ I recognise ; for I am physiognomy-understanding :

“ Am not, night and day, destitute of remedy-devising  
 (work) ;

“ Am not, with myself, in sport behind this screen (of purity):

“ I cause to move the scale of resolution ;

“ (And) esteem Khusraus (save thee) of light weight.

120 “ From every picture which I obtained on silk,

“ Thy form was agreeable to me ;

“ For while the soul gives acquaintance with love,

“ It gives evidence as to the majesty of the Khusrau.”

When she uttered this speech to the bold Sikandar,  
 She descended from the precious throne.

On this throne she left the king ;

For of one throne two kings cannot be.

Seest thou not—at chess are two kings,

Who heap up grief on every heart ?

125 When from her own throne the Pari-faced one  
 Descended and performed service,

She sate, bride-like, on a chair of gold,

Became custom-observer (servant) of the monarch  
 (Sikandar).

From shame of that moon (Núshába), like the crocodile (in  
 boldness), the king

Passed from colour to colour like shot silk.

---

119 Núshába imputes unsound judgment to Sikandar in coming unprotected to a strange house. Otherwise :—

Make my soul the scale of resolution ;

Esteem Khusraus (thee included) of light weight.



To his heart, thus he spoke :—“ If this work-understander  
be woman,

“ Her heart is illumined with manly skill.

“ That woman who does such worthy deeds,

“ Over her, the angel utters praises.

130 “ But it is not proper that woman should be bold ;

“ For the rage of the female lion is very great.—

“ Of women,—the scale (of boldness) should be the  
striker of the stone (the scale of lightness) ;

“ Of men,—the weight (of force) should be the shatterer  
of the scale (of boldness of women).

“ That woman, best who is hidden within the screen  
 (“ parda ”) ;

“ For, the note out of melody (“ be parda ”) is the scream.

“ If the qualities of woman (زن zan) had been good,

“ Of woman, the name would have been مزن (ma-zan, strike  
not), not زن (zan, strike).

To the councillor, how well said Jámshíd—

“ Either the screen (the harám) or the tomb is the best  
place for woman.

135 “ Of the woman (out of the screen), be not sure, saying—  
the woman is chaste,

“ For the ass (woman) tied up (is) best, though the thief  
(the adulterer) be an acquaintance.”

130 Woman, of little reason, excites through her boldness much strife in  
the world.

131 “ Sang-zan ” signifies—a balance of which one end is too light. The  
balance of women, in whom justice and rectitude exist not, is even so.

The great ones have said :—

The skill of man is the defect of woman ;

The defect of woman is the skill of man.

The worth of woman is in her softness and bashfulness ; of man, in  
his hardness.



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“ One of the kind ones asked him,

“ Saying :—Why art thou joyous, and of little grief ?

“ He gave a reply like this, saying :—Life of this (short) duration (since I shall soon be hung),—

“ How can I pass it in grief ?

“ He was in this sentiment when God gave him release ;

“ Gave his face the lightness (of joy) in that darkness (of death).”

—Of many locks, whose key thou findest not,  
The opener (joy) suddenly appears.—

150 To himself, he said much on this matter ;  
At last, he gave his body in surrender (to God).

When Taham-Tan alone makes the foray,  
The hand of the demon becomes long (powerful) against  
him.

When the singer utters a song out of melody,  
The sound of the (musical) string laughs at his (throat-)  
noise.

When, after a while, he soothed the ear of his body,  
He put down the fire of anger from ebullition :

Considered patience to be his own remedy (for grief) ;  
Lowered his head in submission to fortune.

155 Núshába, like servants, loin-girt,  
Ordered that those Pari-faced ones

Should place a tray of every kind of equipage ;  
Should make ready victuals of sorts.

149 This may be uttered by Sikandar or by Nizámí.

151 This refers to Rustam's Haft-khwán, or Seven Stages ; or to his slaying the Dev Akhván. See the Sháh-Náma, by Firdausí. In W. Ouseley's "Oriental Collections," 1797, vol. ii. No. 1. p. 45, a picture of the Dev-i-Sapíd is given.

The damsels, (adorned) candle-like, arose ;  
Set (each) in order a royal tray :

Placed food beyond limit ;  
Of every cooked lamb, some kinds :

The pan-cake, a thin cake, round in form,  
From the circuit of the royal pavilion to the circuit of the  
street (so many were the cakes) :

160 Verily, the pellet, sugar-mixed,  
Sprinkled like sesame-seed, on those round cakes :

Victuals, delicious, ambergris in nature,  
Gave idea of the foods of Paradise.

From the hump of the ox and the fish (heaped up) like the  
mountain,

The ox and the fish beneath the earth became distressed.

The table-cloth of variegated appearance with fowl and  
lamb,

Flying in joy like the bird.

Spiced birds fattened in the house (at home) and luscious  
pickles,

With almonds and pistachio-nuts, kernels extracted.

159 The first line may be :—

The thin pan-cake, a cake round in form.

160 “Kursa” signifies—small balls of fruit like the almond, which,  
scraped and mixed with sugar, they sprinkle (in place of sesame seed)  
on loaves of bread.

161 “Ibá” signifies—spoon-meat, soup, &c.

162 “Kohá” (kohán) signifies—an ox-hump.

“Kohá,e máhí” signifies—the flesh on the back of a fish, which is  
best.

164 “Maşús” signifies—the flesh of home-fowls, or of young pigeons,  
dressed with vinegar, their interiors being filled with hot condiments  
(adviya,e garm), such as parsley (karafs), rue (sadáb), almonds (bádám),  
pistachio nuts (pista). Thus prepared, they are reserved till needed.

The second line means—almonds and pistachio nuts were put into the  
spiced birds.

165 From much fragrant, pure wine,  
Was many a weak brain which came to its place (regained  
strength).

Of the dry sweetmeat and the moist sweetmeat,  
The bags of sugar disgusted (envious).

The draught,—rose-watered and rose-sugared,  
Rose-serve-scattering from its fragrant breath.

Apart,—for the Khusrau of good fortune,  
The cloth of gold cast on the table :

A tray, gleaming like the sun arranged ;  
On it, four cups of pure crystal.

170 One full of gold, and the other of ruby ;  
The third full of cornelian, and the fourth of pearl.

When at the table, victual-spread, the hands became  
extended (for food),  
The mouth opened a path to the food.

To the king, Núshába said:—“ Extend thy hand ;  
“ Of these victuals that are before thee, eat.”

To Núshába the king spoke, saying:—“ O simple heart !  
“ Express not the wrong note (jest not with me) so that  
thou mayst not be shamed (by my reply).

“ In this my dish (cup) of cornelian and tray of gold,  
“ All is stone. How may I eat stone ?

175 “ How devours a man stone ?  
“ Where desires man’s nature this usage ?

“ Bring a kind of food which one can eat,  
“ To which one can extend the hand with pleasure.”

---

167 “Fukḡá’” signifies—a drink of water, barley, and dried grapes; or  
beer. Here it means—sharbat.



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“ If a jewel be mine on the cap (the crown),  
 “ A monarch’s crown should not be void of gems.

“ Thine, are the cup and the tray full of jewels :  
 “ Behold for whom reproach is fit !

190 “ Why is it necessary to gather jewels to the extent of a  
 tray full,  
 “ To teach me jewel-scattering (the casting aside the love  
 of jewels) ?

“ To cast dust in the jeweller’s eye (to blind him),—  
 “ Thy whole house full of (valuable) cornelians worthy of  
 a Sikandar ?

“ But since from my own judgment I see  
 “ Thy words are in their own appointed place,—

“ A thousand praises,—on the woman of good judgment,  
 “ Who becomes for me the guide to manliness (the  
 abandoning of the love of wealth) !

“ O foreseeing lady ! by thy counsel,  
 “ The gold coin (of wealth) like gold I cast on the earth  
 (both valueless).”

195 When Núshába heard that praise,  
 She made the earth cornelian-clad (of roseate hue) with her  
 (rosy) lip.

She ordered that they should bring trays of food ;  
 Verily, the victual-holders (platters) dust-unseen.

First from all portions she took a taste ;  
 The Khusrau at that activity (in bringing the victuals and  
 tasting them) was amazed.

---

197 Núshába first tasted the food to see whether it was good, and to prove  
 that it was not poisoned.

She rested not from attendance until the king  
Desisted from eating and went his way.

At the time of his departing, she made a covenant with  
him

That he would not use exertion to Núshába's injury.

200 The king directed so that the treaty was written ;  
He gave it to her, and went towards his own assembly from  
Paradise (Núshába's dwelling).

When Sikandar returned to his place from that city (of  
Núshába's),

He regarded the treachery from the sky, the victory from  
God.

Because fear was his at that escape,  
He offered a hundred times thanks to the Deliverer (God).

When night took away the ball (of superiority) from the  
luminous day,

A lamp (the moon) was illumined and a candle (the sun)  
expired.

In place of that golden ball of the sphere (the sun),  
Many a silvern ball (star) which displayed its face.

205 The king accomplished the repose of sleep ;  
Closed the two folds of his eyes in that place of four walls  
(night).

Rested until the early morning dawned ;  
The whiteness (of day) in the blackness (of night)  
appeared.

---

205 "Chár díwar" signifies—night divided into four watches.

"Do lakht" signifies—the two folds of the eye; the two folds of a door.

The second line may be :—

Established sleep for a period of two watches within the four walls  
(of the tent).



The king raised his head from sweet sleep ;  
Prepared an assembly like the morning-time.

In his hand the golden orange like the sun ;  
With it, he shattered the head of the orange of the sky  
(made the moon void of light).

The Pari-faced one (Núshába) of sweet portion (of life)  
Went forth with auspicious omen (the covenant with  
Sikandar) from her city,

210 Like a resplendent moon, which at even-time,  
When it becomes full, issues from the east,

Damsels like the Pleiades around her,  
From the crown of her head to the skirt begemmed.

Behind her, moving the moon-faced ones,  
A hundred like Venus (in beauty) in (subject to) one finger  
of hers.

When the Pari-faced one (Núshába) beheld the king's  
camp,  
She beheld dependants and pavilions, world within world.

From the many three-cornered, painted silk banners of  
golden standard,  
The atmosphere became roseate, and the plain violet (with  
shade).

215 From the many guard-tents, golden-painted,  
She found no path to the monarch's door :

211 The second line may be :—

Each one from the crown of her head to the skirt begemmed.

212 If şad dur dar be read for şad dar, the second line may be :—

(a) A hundred like Venus (in beauty) to the degree of (the beauty of)  
one finger of hers.

(b) Like Venus, a hundred pearls upon her finger (-ring).



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Upon it, he caused the world-bride to sit,—  
The other brides above her head.

He inquired (after her health) and displayed much  
courtesy ;  
Exhibited gladness at her coming.

When the heart of the sitter (Núshába) came to its place,  
The sign passed to the chamberlain to this purpose,

230 That the table-decker should bring the food-tray (of fruit  
and potables) ;  
Should bring into the assembly agreeable food.

First, with (large cups of) sharbat of sweet nature,  
The earth became like the (land of the) fountains of  
Paradise.

Of that fountain (large cup) of sweet rose-water, a stream  
(a draught),  
Unseen in dream, either by Khusrau Parviz or by (his  
lady) Shírin.

229 “Ráh-náma” signifies—the official who conducted Núshába to  
Sikandar’s tent and showed her her seat. Some erroneously say it  
means—vazír.

230 “Sálar-i-khwán” signifies—bakávul (steward) va cháshní-gír (taster).

232 In the supplemental volumes to the works of Sir W. Jones, 1801,  
vol. i. p. 161, it is said :—

Forty pounds of fresh roses (stems cut close) are put in a still with  
sixty pounds of water. When the water grows hot and fumes begin to  
rise, the cap of the still is put on and the pipe fixed to the receiver. As  
the impregnated fluid begins to go over into the refrigerator and the  
still is hot,—the fire is reduced.

The distillation continues till thirty pounds of water pass over in  
four or five hours.

This rose-water is poured on forty pounds of fresh roses and the  
distillation continued till fifteen or twenty pounds of rose-water, highly  
scented, pass over.

It is then poured into pans and left exposed to the fresh air for a  
night. In the morning the ’itr, congealed on the top of the water, is  
collected and poured into a vial. The remaining rose-fluid is used for  
fresh distillation.

At that time, when they ungrudgingly (without delay)  
 placed the tray (of victuals),  
 The dust of ambergris inclined to the cloud.

Of every delicacy which enters calculation,  
 A mountain (in abundance) poured down on every side.

235 A thin cake of twice-sifted flour,  
 (Pure) like the moon's beams resplendent with light :

Verily, the soft (thick) cake like floss silk,  
 From which the kidney of the cake-cooker (through  
 excessive toil) became cooked (consumed) :

Spoon-meats of different kinds, more than a hundred  
 sorts ;  
 They placed in front in golden trays.

Of the various eatables of the world, was not one  
 Of which something eatable was not on that tray.

When they had eaten as much as was agreeable,  
 They unloosed the fastening from the cup and the wine-  
 flagon ;

240 Drank pure wine—until mid-day,  
 Like wine in the flagon, became the fire-kindler (in the sky).

The quantity of 'itr that can be obtained depends on the quality of the roses and on the skill of the distiller.

Tachenius obtained half an ounce of 'itr from a hundred pounds of roses ; Hamberg, one ounce ; and Hoffman, two ounces.

In Kashmír they distil with the roses a sweet-scented grass, that gives to the 'itr a clear green colour. If sandal wood be used, its odour will be perceived, and its essential oil will not congeal in that cold at which the pure rose-itr does.

233 "Gard-i-'ambar" signifies—'ambar-súda.

From the motion of the attendants the finely ground ambergris mixed with the victuals ascended to the cloud.

235 "Do parvezaní" signifies—that twice sifted.

"Harír" signifies—nán-roghan, flour mixed with milk and oil.

240 When a match is applied to pure wine it ignites.

Until mid-day became as hot as the wine of the flagon was hot in the bodies of the drinkers.

Joy expanded the countenances of the wine-worshippers  
(drinkers) ;

Expanded the face of those intoxicated by the power of  
wine.

Those of fairy form, with that heart ravishingness,  
Sate until night (engaged) in vocal and instrumental  
music.

When night desired that it might bring the army from  
grief,  
The temperament (of man) brought its head to the sleeping-  
place.

To those dolls (lovely ones), the chief of the age (Sikandar)  
spoke,  
Saying :—“ To night it is unnecessary (for you) to go to  
the city.

245 “ This is the command—that, to-morrow, early in the  
morning,

“ We will make a banquet from the fish (beneath the earth)  
to the moon (in the sky).

“ According to the custom of Fírídún and the usage of  
Kay Khusrau (Cyrus),

“ We will take justice (the desire) of our heart from music  
and wine.

“ Perhaps when fire (ruddy wine) leaps (runs over) from  
the cup,

“ Our work (of feasting) may be perfected with that raw  
blood (pure unperfumed wine) :

“ We may for a time lay aside earth’s business ;

“ May cherish (enjoy) life with the cherished coral (the  
ruddy wine) :

241 The second line may be :—

The face of those intoxicated expanded with the power of the wine.



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That heart-enchancing night was the night of the feast ;  
 Pari-forms, Pari-like, splendour-displaying (in bejewelled  
 garments),

That perhaps they may enkindle (incite) a ruddy fire (a  
 great carouse) ;

May place the horse-shoe in the fire for the purpose of  
 (inciting) the king (to carouse).

The monarch directed them to kindle the fire (the drinking  
 of ruddy wine) ;

To burn (fuel of) sweet fragrance according to the usage of  
 fire-worshippers.

From the wine-cup such a fire burned,

That in it the chattels (of sense) of the wine-bibbers  
 burned.

260 In music, and wine, and other pastimes,

He (Sikandar) continued to pass the night with joy.

When they rubbed vermilion (the crepuscule) on the azure  
 sky,

The black, swift camel (night) brought forth the yellow  
 fox (the rising sun).

Again, (the king's) joy came into action ;

The royal carpet became pearl-studded.

Again, the king's meadow (banquet) became fresh with  
 the box-tree and the cypress (the damsels of Pari-  
 form) ;

The partridge and the pheasant (the damsels) came into  
 graceful motion.

Those of Pari-form became singers,

—The lovely ones of sun-face were of new order  
 (adorned) on the sixteenth day of the month Mihr  
 (September).

265 From much (drinking of the) amber-like (ruddy) wine-cup,  
 heart-exhilarating,  
 They scattered amber (ruddiness) on the face of day.

Come, cup-bearer! bring a cup of wine (of senselessness);  
 Bring a message (of its coming) from the red rose (the  
 ruddy wine).

Make my countenance like (ruddy) wine with that (ruddy)  
 wine (of senselessness);  
 Make my colour ruddy with the red rose (the ruddy wine).

265 “Mihr” may signify—wine; or a mistress of sunlike face.  
 “Mihr-gán.” See Richardson’s Dictionary, under the head—máh.  
 The second line may be:—

The sun was of new order (adorned) in the autumn-month September  
 (when its warmth in the east is agreeable, and when feasting is  
 pleasant).

267 Into the wine-cup they cast roses.

## CANTO XXXIX.

### THE FEAST (IN HONOUR) OF NÚSHÁBA.

1 For (making) the (great) feast of Firídún and the (great)  
 Nau-roz of Jamshíd,  
 When joy abolished the name of sorrow from the world.

1 Jamshíd (B.C. 800) instituted the nau-roz; and Firídún (Arbaces,  
 B.C. 748) the feast (jashan).

The Jamshíd-i-nau-roz is known as—’ídd-i-sultání; ’ídd-i-ḡadím;  
 ’ídd-i-Jamshíd; ’ídd-i-bahár; ’ídd-i-nau-roz.

The day of the new year (observed by Muslims, Pársís, and Armenians)  
 is the day on which the sun enters Aries (the first house). The Jews,



The world-possessor (Sikandar) sate on his own throne ;  
Head-lowered the kings sate around him ;

The attendants (cup-bearers and musicians) with wine, and  
music, and wine-cup ;

The equipage of the assembly completely arranged :

Pleasant wine and Núshába like sugar,  
Around her, brides closely crowded.

5 With all his virility, Sikandar, (son) of Faylikús,  
Glanced not at these many brides.

One reason, that he was indeed continent :

The other—one cannot hunt (women) in the sacred enclosure  
(of the ka'ba).

One by one, all the army, from shame of him,  
Wandered not a moment from his manner (of regarding  
the damsels).

with a view to preserving a difference, observe New Year's Day ten days later.

The "Burhán-i-Káti'," "Farhang-i-Jahángírí," "Anjuman-i-Ará," and others, are of opinion that the New Year began on Ormuzd-roz, the first day of Furvurdin (March).

From the first to the sixth day was called—Nau-roz-i-kúchak ; from the seventh to the twelfth day was called—Nau-roz-i-buzurg.

The feast of Firídún in the month Mihrgán (September) was of two kinds :—

(a) Mihrgán-i-khaṣṣa (or buzurg) on the day Mihr (مهر), or the sixteenth day of the month Mihr (مهر), when the sun is in Libra. Since the name of the day agrees with that of the month, the Persians call that day an 'idd, and the feast itself mihra (مهره), or finally in the plural, mihrgán (مهرگان).

(b) Mihrgán-i-'ámma (or khurd) is the twenty-first day of the month Mihr. On which day Firídún captured Zuhhák.

From Mihrgán-i-khaṣṣa to Mihrgán-i-'ámma (a period of sixty days) ; the Persians enjoy themselves.

For further information, see Richardson's Dictionary, mihr under the máh ; Malcolm's "History of Persia," vol. i. p. 11 ; ii. 404.

4 Núshába was, like Shakar, a name of Shírín, the mistress of Khusrau Parvíz (A.D. 591).



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From the raining (snowing) of the cloud, snow-bearing,  
The jessamine (the snow-flake)—from the hands (the leaves)  
of the plane-tree sprung.

- 15 The violet,—the sharp head of the bud unformed;  
The sky,—like the (falling) spring leaf, snow shedding.

From the fertilizing (early spring) wind, the rose-tree,—  
Belly filled with young (shoots) fit for escaping:

The lip of the water-pool,—mouth unopened (frozen, or  
empty from want of rain),  
So that the smell of milk (water) might come to the lip of  
verdure (yet a child):

“*Ahú, e tar*” signifies—a black and white cloud.

“*Namak dar jigar rekhtan*” signifies—to torment.

In the second line, *rekhta* may be used intransitively.

Otherwise, reading *nar* for *tar*:—

- (a) The juicy (soft) roast meat of the deer's thigh

Scattered salt (of envy) in the liver (heart) of the (soft) water.

Remembering that the male deer is not so lean as the female, we  
have:—

- (b) Of the thigh of the (lean) male deer, the wet (lean) roast meat  
(Was only) salt strewn in the liver (heart) of the water.

- (c) Of the thigh of the (lean) male deer, the wet (lean) roast meat  
Strewed the salt (of envy) in the liver (heart) of the water.

- 14 The leaf of the plane-tree is like the hand of man. It is said that  
(from the ardent nature of the tree) snow-flakes quickly melt and fall  
from the leaves.

- 15 The second line gives the cause of the first.

The spring-leaf comes forth in spring, and then falls to the ground.

The violet that blossoms in early spring has a sharp-pointed bud.

- 16 “*Bád-i-ábistání*” signifies—a wind at the end of winter in the month  
*Isfandár* (?) which possesses a potentiality of producing.

- 17 If, in the second line, *ámad* be read for *áyad*, the couplet will be:—

The lip of the water-pool (at the time of snowing) mouth opened  
(to ask for beauty from verdure);

For the smell of milk (indicative of infancy) came (belonged) to the  
lip of verdure.

Note.—It is foolish to ask a *child* for help.

Of the nightingales, the drum (voice) rent (silenced) by the  
 (autumn) wind ;

From the strangers (the crows, kites), the rose (was) face-  
 concealed :

The nightingale of the assembly, became the wine-flagon,  
 Like the mountain-partridge,—loud chuckling in the  
 throat :

20 From the cheek of the wine-bibbers, the (reflected) ruddy  
 colour of the wine  
 Brought forth the sweat (of envy) of the rose in every  
 corner (of the assembly) :

In excuse for (the insufficiency of the fire of) yesternight,  
 the monarch ordered

That they should kindle the fire in the banquet-place.

With decoration, and gold, and ornament,—was pre-  
 pared

The heart-fascinating assembly like the garden of Iram.

In it (the assembly), a fire kindled like the rose ;  
 With envy of that rose-garden (the assembly),—the rose,  
 scorched.

18 Otherwise :—

The nightingales, drum rent (disgraced) by the zephyr (blowing  
 unseasonably in the autumn) ;

The rose, face-concealed from strangers (crows, kites, and wintry  
 winds).

The zephyr, blowing in season, brings forth the rose-bud, the joy of  
 the nightingale ; but when it blows unseasonably the expectant night-  
 ingale is disappointed, for the rose blossoms not.

20 Otherwise :—

From the cheek of the wine-bibbers, the (reflected) colour of the  
 wine (such, that you may say)

The rose brought forth sweat (rose-water) in every corner of the  
 assembly.

22 “ Bar árastan ” may be used transitively.

The (small) thorn—by reason of the fire (kindled in it),  
like (red, burnished) gold, you may say the rose  
(is) in its hand ;

Not like the (fuel-) thorn (saturated with musk and  
ambergris) of Zardusht the fire-worshipper :

25 In the black (dead) coal, the fire of red colour  
Fell, like the reflection of the (ruddy) jewel on the (hard,  
black) stone.

On the fire, that cemented heap of black (dead fuel)  
Was like the black snake over the mine of the treasure (the  
stove).

From the mercilessness of the old fire-worshipper (the fire-  
kindler),—given,  
The black country of Ethiopia (the heap of black coal) to  
the plunder of Russia (red fire) :

From Hindústán (the country of magic) a barley-caster (a  
magician), come ;  
With every barley-grain (live fuel) that he cast,—a harvest  
(a heap of dead fuel) consumed ;

24 At kings' banquets they feed the fire with small thorns, not with  
thick billets that cause smoke. The thorn was kindled for warmth, not  
for worship.

According to the Zhand (the commentary of the Pázhand), fire-  
worshippers fashion branches of gold; affix roses of gold to their  
points; plant these branches, which they call the húm (a tree like the  
tamarisk), in the ground; and set fire to the golden branches and roses.  
This form of fire-worshipping is much approved. See Pahlaví texts,  
translated by E. W. West, 1880.

25 "Zugál" signifies—ankisht; fahm. Properly charcoal, it is here  
rendered—coal.

28 "Jau-zan" (barley-caster) is a kind of sorcerer, who colours with  
saffron a grain of barley, or of wheat, and breathes on it an enchantment.

When he wishes to enchant a person, he casts the grain at him and  
obtains his desire. When he wishes to burn his harvest, he breathes  
another kind of enchantment, casts the grain at him, and consumes his  
harvest.



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A (black mu,azzin) Bilál (a piece of dead coal) brought  
 forth the pleasant sound (of kindling fire);  
 He, in Abyssinia (the dead coal in its blackness) called  
 Rúm (fire).

At his (Bilál's) voice, a Zangí of pitch colour (another piece  
 of dead coal)  
 Let loose courage (showed heat of ignition) from the  
 heart; and blood (red fire) from the eye.

35 A (black-clad, ink-stained) secretary (a heap of dead coal),  
 reeds (long flames) sprung from his (its) back;  
 In his finger, pens (long dead coals) with which he wrote  
 (fiery red letters).

Seated—the generous one (the kindled coal), the red satin-  
 seller (the fire-kindler);  
 Formed of a mean (white) ash, the old coif-wearing  
 woman

Twisted yarn (pieces of consumed coal) for (making) a  
 coarse grey woollen stuff;  
 (But) received (from the generous one) a piece of red  
 satin (a kindled coal).

33 “Rúm” may signify—the kindled side of a piece of coal.

“Habsh” may signify—the unkindled side of a piece of coal.

The second line will then be:—

He in Habsh (the unkindled coal) called Rúm (the kindled coal),  
 saying:—Come to me that I may burn!

Bilál, an Abyssinian, was the mu,azzin at the masjid of Muhammad  
 at Madína.

35 The reed (qalam) has a red (fiery) leaf.

The back of a brazier is that part turned towards the earth; the face  
 that on which the fire is laid.

The first line may be:—

(a) A secretary (a brazier), handles springing from its back.

(b) A secretary (a brazier), supports springing from its back.

37 “Khákistar” may signify—a fine veil of ash that comes over a piece  
 of kindled coal when it falls from the brazier. The kindled fuel, in  
 gathering together its own grey woollen stuff, had woven ropes out of  
 the fine black lines that appeared on it from the fine veil of ash. When

When into the stove the man-chemist (the fire-kindler)  
Cast iron (dead fuel),—he brought forth (red) gold (live  
fuel).

Through the alchemy of the alchemist,—the fire-spark  
made gold (made red)  
Cast gold (delight) from every side (of the stove) upon the  
skirt (of the people of the assembly).

40 Vapour (smoke) over the fiery flame,  
Like a blue silk garment over the red rose (of  
fire) :

men poke a fire that is low, these black lines depart and the fuel becomes fiery red.

As couplets 36 and 37 stand, the agent to the verb twisted is the old coif-wearing woman; but the agent may be the “generous one,” thus:—

Seated—the generous one (the kindled coal), red satin (live coal of  
which fire is the red satin)-selling,

—The old woman (fire of ancient origin), wearing armour formed of  
a (fine veil of) ash,—

Twisted yarn (fine black lines) for the sake of making a coarse  
grey woollen stuff;

(But), in place of the woollen stuff, gained a piece of red satin  
(kindled fuel).

Couplet 36 may be:—

(a) Seated—the generous one (the stove), red satin (fire-flame)-selling,  
Wearing armour formed of a (thin veil of) ash of the old woman  
(the brazier).

(b) Seated—the generous one (the stove), red satin (fire)-selling,  
Wearing armour formed of a mean ash of the old woman (the feeble  
fire in the winter-season).

Couplet 37 may be:—

(The generous one) wove rope (twisting, whirling smoke) for the  
sake of (making) a grey woollen garment;

But, in place of the grey woollen garment, gained a piece of red  
satin (kindled fuel).

A satin-seller requires a piece of coarse woollen stuff to sit on.

38 The alchemist, casting iron into his crucible, brings forth gold.

39 Just so, the gold of the benefactor falls into the skirt of the poor.



A piece of earthenware (a stove) decorated with the (red)  
rose (of fire),

With the redness (of kindled fuel) sprung from the forests.

Not (simply) fire,—(nay) the rose of the garden of Jamshíd.  
it was ;

The cake-cooker (by reason of its great heat) of the sun's  
tray :

(It was) the illuminator (the displayer) of the jewel (essence  
of man)—good or bad ;

The friend of the fire-worshipper, and the companion of  
the fire-priest :

A blossomed rose,—its food (fuel) the thorn-bush ;

In appearance, fresh ; in origin, ancient :

- 45 The song-singer of those void of capital (the poor) ;  
The message-bringer (the informer) of the (cooking of the)  
neighbour's pots.

- 41 "Rihání" may signify—redness ; for rihán sometimes means ruddy  
wine.

Otherwise :—

A piece of earthen stuff (a heap of dead coal) decorated with the  
red rose (of fire) ;

With a red rose (small fuel) sprung from the forests.

If na rihání be read for ba rihání, the second line will be :—

Not a rose sprung from the forests (nay, a rose of fire that appears  
in the earthen stove at Sikandar's feast).

- 42 The sun is called—ṭabbákh-i-falak, the cook of the sky.

- 43 The good people sat with dignity near the fire ; the bad and the  
lustful were in play and pastime.

In the "Nineteenth Century," March, 1881, Monier-Williams says :—

Pársís call—the religious instructor, Herbad ; the priest-class, Mubed ;  
and the people, Behadín (or Behdín). The priest-class is divided into  
Dastúr and Mubed (corrupted from Maga pati, Magian lord).

Surábjí Kavasjí Khambata, in the "Indian Antiquary," July, 1878,  
says :—

Herbad is a generic term for Dastúr and Mubed ; Herbad is one who  
has passed the Návar ceremony ; Ustá is a non-herbad.

- 45 By the smell of the food and the light and sound of the fire (food-cook-  
ing) in the houses of their neighbours,—the poor become hopeful of food.



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The duck's body is fit for the water-pool ;  
When thou bringest it to the fire (to roast), it brings forth  
a lament.

In that garden (of fire), the (roasting) birds came into  
tumult ;  
From each one a different note (of roasting) issued.

The guitar-player (the roasting bird) brought forth the  
sound of music,—  
Music of new order, fresher than a hundred benedictions.

Livers (of animals fit for food) salted in (their own)  
blood ;  
In envy (at their extreme saltiness), the liver (the heart)  
of the salt writhed.

55 The sugar-lump, (talking) in secret (of its sweetness) to the  
point of the teeth (of its devourer),  
Made long the teeth (of desire) of the sugar-devourer  
(Sikandar) :

Juicy roast meat, perfumed, dry (well cooked) ;  
Spoon-meats fed (prepared) with musk (fragrant) smell.

Of pickles whatever is nice ;  
The orange, and the quince, and the pomegranate, and  
also the citron :

A singer,—in music like Venus ;  
A flagon,—gleaming like Jupiter.

55 “Shakar pára” (where pára may be replaced by—para, parak, púra, purak, kalam) signifies—a sweetmeat made of sugar and ground almonds and pistachio nuts, somewhat like the Turkish “lumps of delight.”

“Ba ráz búdan” hints at the low sound emitted in eating the sugar-lump.

56 “Bú,e afzár” may signify—dárú,e garm, lawábil ; or any condiments, such as clove (karanfil), cinnamon (dár-chíní), and cummin seed (zírah).

With a rose-coloured draught, most heart-fascinating,  
Time assuaged the head-ache of the people of the world  
(the large assembly).

60 The friends were all quite mature (joyful),  
Save the wine, which in the midst was immature (pure).

All the musical instruments of notes expressing bass  
(brain-soothing),  
Save the wine, whose note was treble (brain-exciting).

Through intoxication, Sikandar became half asleep ;  
The harp moving like water (in the swiftness of its notes)  
in the hand of the harper.

Wine and (roast) fowl and odoriferous herbs (agreeable  
fire) and the sound of the harp ;  
A mistress (Núshába), eyes closed in the tight embrace.

—That one, to whom this (pleasurable) end is attainable,  
If his be not (the rank of) Jamshíd, 'tis that of Sikandar!—

59 The agent to the verb (assuaged) may be the word “flagon” in  
couplet 58.

“Guláb-i-gulgún” may signify—a perfumed red wine; or the red-  
coloured rose-water (of Sipahán and of 'Adn). Both are used for  
assuaging headache after a carouse.

62 The second line should be:—

روان چنگ در چنگ چنگی چو آب

The stringed instrument that gives a note soft like water is—the  
ribáb.

63 “Tang-chashm” is an epithet applied to a lovely woman, who,  
through pride of loveliness, looks at none, as is the habit of the Húrís ;  
or to one who is modest and keeps her glance on him lawful to her (the  
husband).

It is said in couplet 5 that Sikandar looked not at Núshába, and here  
that he held her in his embrace. There are three explanations:—

(a) It is possible that Sikandar took her in his embrace ; and, as she  
was not married, it was lawful for him so to do in marriage.

(b) Núshába, from womanly modesty, remained seated *closely* in her  
corner, and looked at none.

(c) A mistress (Núshába), eyes closed (in modesty), near (almost)—in  
his embrace !

Further, it is possible that the mistress was one other than Núshába.

65 In memory of the (half-intoxicated) king (Sikandar), those  
 Jupiter-forms (the damsels)  
 Drew (drank) large cups of wine, like Zuhra (the singer  
 and drinker).

When a half of the resplendent day passed (in enjoyment),  
 (And) the sky travelled a half of the road of the earth,

The king ordered that the keepers of the treasure  
 Should draw for the guest's (Núshába's) sake the (reward  
 due to) foot-toil :

Should bring ass-loads of gold and jewels ;  
 Camel-loads of silken stuffs of great value, and satin :

A damsel or two of the race of Abyssinia,—  
 In appearance pleasing, in stature tall :

70 Many bladders of musk, and handsome brocades,  
 From which sense and brain become increased :

Emerald seal-rings with water (lustre) and colour,  
 The pearl, and the ruby, and the turquoise,—without  
 computing and weighing :

A golden crown, emerald begemmed ;  
 With royal pearls bestudded :

A piece of silk crowned with cornelians and pearls ;  
 Every selvage beperfumed with musk and camphor :

A camel-litter and camel with housings of gold ;  
 Of camel-litter bearers (camel-leaders) a crowd golden-  
 belted.

67 "Pá,e ranj" signifies—pá,e muzhd, a reward for foot-toil; or peshkash-i-mihmán, the present given to a guest in return for—tasdí' kashídan, trouble-enduring; kadam ranja farmúdan, the troubling of the foot (in travelling to visit).

73 They sprinkle camphor-dust on the hems and selvages of garments, that they may be soft and fragrant.



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Come, cup-bearer! that milk of vermilion colour (the  
 ruddy wine of senselessness),  
 Whose reflection brings blood (red colour and vigour) to  
 mercury (the palsied one),

Give me; for I am like mercury (palsied) at beholding  
 God's majesty;  
 I am in perturbation like the torn finger-nail (bound up  
 with thread).

have mercy on me!" But Moses kept saying:—"O earth, swallow  
 them up!"

God then said to Moses:—"Thou hadst no mercy on Kárún, though  
 he asked pardon of thee four times; but I would have had compassion  
 on him if he had asked pardon of Me but once."

83 If the second line be—ba símáb khurdan chú khún gashta,am, the  
 reading will be:—

By suffering restlessness I am become like blood (poured out).

If the second line be—ba símáb khún nákhun rashta,am—the reading  
 will be:—

With blood flowing like mercury (restlessly) I have tinged the  
 finger-nail.

The explanation is—that in old age the hand and foot tremble, and  
 from palsy the blood descends into the finger-tips and colours them.

The rendering of the last two couplets may be:—

Come, cup-bearer! that milk of vermilion colour (ruddy wine),  
 Whose reflection brings blood (ruddiness) to mercury (the crystal  
 cup),

Give me; for (from the draught of old age) I am become like  
 mercury (powerless and restless);

With blood flowing restlessly like mercury I have (through the  
 palsy of old age) tinged my finger-nail.

## C A N T O X L .

SIKANDAR'S JOURNEYING TO THE GATE OF GATES (DARBAND,  
ON THE CASPIAN); CONCEALING THE TREASURES IN THE  
GROUND; AND PREPARING ENCHANTMENTS OVER THEM.

<sup>1</sup> O resolution (power of speech) rising (betimes) in the  
morning! I am on that intent  
That I may make the treasure of (my own) speech scattered  
(in the world):

May bring to hand the jewel (of verse) by golden speech;  
May bring the head of inferiors (the godless and the mean)  
beneath the stone of contempt.

To whom the force and boldness,—that he should bring to  
his grasp;  
Should render subject,—(me) the holder of the faith?

Gold is for the sake of ornament (of reputation);  
When thou confinest it (in the treasury), it is a fetter of  
gold.

- <sup>1</sup> The power of speech of poets is most ardent in the morning.  
<sup>2</sup> The being religious is the cause of Divine bounty and of much talent  
(of verse).  
<sup>3</sup> Dárá,e dín (the holder of the faith) is an epithet applied to Sikandar.  
See canto xxii. couplet 66; xxix. 8; xxxii. 10.  
In some copies, after couplet 3, the following couplets occur:—  
O resolution! rising in the morning, I am on that intent,  
That I may make the wave of my own speech treasure-scattering:  
May bring to my grasp the jewel (of wealth) by my golden speech;  
May bring (through envy) the worshippers (those in need) of gold  
beneath the stone of contempt.  
How may gold (the value of a mere barley-corn) bring to its grasp  
that powerfulness and boldness,  
That it should overpower me—the holder of the faith (of Islám)?  
<sup>4</sup> The rich should give to the pious poets; for their giving is the cause  
of fame,



5 When his gold is beneath the dust, the rich man  
Is day and night fearful of thieves.

The empty-handed one who thinks of (acquiring) gold,—  
Him, the desire of (acquiring) treasure makes rich (fearless  
of the trouble of the future).

When through gold the lust for gold (is) greater,—  
The richer, that one who is the poorer.

The world is that world which is the darvesh's ;  
For it is both for himself and also for his relations.

Night and day, fearless he enjoys (the world) ;  
Neither fear of the watchman, nor watch for the thief.

10 The abundant treasury is abundant grief ;  
Little grief, to that one whose is little wealth.

The representer of the chaplet (history), jewel-scattering  
(the Sikandar-Náma),  
Gave (news) of that mine, jewel-scattering (Sikandar) in  
such a way,

That, when the chief (Sikandar), endowed with the sense  
of Jámshíd,  
Drank awhile wine to the memory of Núshába,

With the perfume of ruddy wine, heart-elevating,  
He passed some days with the kings (of the provinces) :

Sate one day in resolution of work (world-travelling) ;  
Prepared a carpet (an assembly) like the new spring :

15 With that assembly he upreared such a citadel,  
That in that (lofty) mansion (the citadel) the stars became  
invisible :

---

8 The second line may be :—

For it is both for himself and also for himself.



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“ And will enter the desert by that auspicious mountain ;

“ Will make my return from the desert to the sea :

“ Will behold the sea, Khazrán (the Caspian) ;

“ (And) over it scatter jewels with a draught of wine.

30 “ When I bring the cavalcade to the sea-shore,

“ I will for a week hunt bird and fish :

“ Will see how my desire comes,

“ Where Time comes my guide.

“ In regard to this matter,—each one, what say ye?

“ For fortune turns not her head from the true.”

Together, the army (nobles and others) kissed the ground,  
Saying :—“ Our resolution is the king’s resolution.

“ Where he may place his foot, we will place our head ;

“ We place the crown (of honour) on our head, by (obeying)  
the king’s order.

35 “ If he make our place water or fire,—

“ From his order, our judgment turns not.

“ If he cast us from the mountain to the dust (of the  
plain),—

“ We will fall; and have no fear in the heart.

“ On the king’s part,—to take up the road of (travelling)  
the world ;

“ On our part,—not to abandon the king’s service.”

From their words, the king became tranquil of heart ;  
Towards them, he displayed much courtesy :

Travelled with deliberation ;

Loosed the door of obstruction from the treasury :

40 Made the arrogant ones rich with treasure ;

From jewel-dragging the army was distressed.

When the world-possessor saw that, from the treasure of  
gold,

The head of those treasure-bearing became heavy,

Respecting it (the treasure), the man of wisdom displayed  
foresightedness ;

For he reflected awhile on the evil eye (of the envious, or of  
Time).

From much treasure and jewels, which he had in loads,  
Wherever he went he had a difficult road.

To mountain and plain, with toil and labour,  
His army drew the treasure in carts.

45 When it came into the heart of the world-seeker  
That he might bring the clay-formed ball (of the earth)  
into the circle (of measurement):

Might become the estimator of earth's mile and stage ;  
Might cause his computation to reach to sea and land :

Might know the earth from low and high ;  
Its length, how much ; its width, how great :

Might be acquainted with all justice and injustice ;  
Might bring to the true path (of Islám) him, who goes from  
the path :

Might wash down injustice from time ;  
Might release from blood (the slaughter of tyranny) the  
noble (guiltless) man :

50 Might establish a fortress in every place of danger (the  
ambuscade of robbers) ;  
Might perform a work for the sake of the end (the Judg-  
ment Day) :

He became thoughtful of the distance of that road ;  
For the long road has toil and danger.

It is not fit that his labour should be lost ;  
(That) his treasure should become the enemy's means of  
support.

He saw the army with plunder of great weight ;  
When he beheld the great treasure, he feared.

One reason—that those satiated strive not mightily ;  
For they fear the enemy may take property from them.

55 The other—that whoever comes to battle with one sated  
(of wealth).

Strikes the two-handed sword (strives mightily) in hope of  
(that) wealth.

Of the learned ones, the shelter (the master) of divine  
philosophy,

A hundred and thirteen were with him on the road :

All assembly-making (society-versed) and star-under-  
standing,

Master of calculation for the deliberation of every matter.

Of this number, in the monarch's presence,  
The learned Balínás was chosen.

From him, he used to seek remedy in every matter ;  
For from him, remedy-devising used to spring.

60 Of the difficulty of the path and such treasure,  
He urged words with such a practised one.

55 The first line may be:—

The other (reason) that when one not sated (of wealth) comes to  
battle with one sated.

56 Science ('ilm) is of three kinds—iláhí, divine; ṭabí'íy, natural ;  
riyázíy, mathematical.



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By another unbeaten path, Sikandar came back to Rúm ;  
His treasure remained within that land and clime.

Assuredly, from much goods and chattels, to his army  
No need of that hidden treasure came.

On account of much open treasure which they obtained  
(during the march),  
Towards the hidden treasure they hastened not.

When in the house (the land) of Rúm they made a place,  
They withdrew their feet from the work of the world :

75' Upreared a monastery made of stone ;  
Made it the devotion-place for all.

The copy of the Ganj-Náma (the treasure-roll) that was,  
—all

Quickly gave to the keeper of the monastery :

So that everyone who is God-worshipping  
Might obtain a treasure from those rolls.

Yet, within that monastery of ancient years,  
Are many Ganj-Námas ; thence (by their aid), they bring  
treasure and property.

Those persons—who by way of service (to God),  
Do the service of that idol-house (the decorated abode of  
worship),—

80 Give to them (the God-worshippers) one of those Ganj-  
Námas,

Whether much or little (wealth) be (written in it).

---

76 Ganj-Náma usually means—a book of maxims and sage counsel. The Sikandar-Náma bears the title of Panj-Ganj (the five treasures), as one of the five books forming the Khamsah, by Nizámí. Here it means—the treasure-roll describing the treasure, its position and the nature of the tilisms set over it.

They (the God-worshippers of Rūm) come and shatter that  
treasure-holder ;  
And from that treasure pluck up the (reward of) their  
own foot-toil.

Perhaps (verily), fortune gave me (the reward of) foot-toil  
(in service to God),  
That my foot has in this way descended to the treasure.

Come, cup-bearer! that wine that brings pleasure,  
Gives youth, brings back life,—

Give me ; for I have lost both these (youth and life) ;  
I have contented myself with the torrent of blood (the  
wine) of the jar (of senselessness).

82 See canto iv. couplet 77.

83 The second line may be:—

I have contented myself with the bloody tears (life in the state of  
old age) of the jar (the body).

## CANTO XLI.

SIKANDAR'S TAKING THE FORTRESS OF DIZH, BELONGING TO  
ROBBERS, THROUGH THE PRAYER OF A DEVOTEE DWELL-  
ING IN A CAVE.

1 Who beats the door of good fame (by good deeds),—  
that one  
Boasts of (does) service (to everyone) in this circle of the  
sky.

He (the good doer) cherishes his own name for goodness  
(by continually doing good deeds), in such a way,  
That by it his own end (in the next world) may obtain  
good.

His body flies to the robe of the (holy) shaikhs,  
For that is armour (hardly rent), not the shirt (easily  
rent).



O man, goodness-approving ! if thou wish  
To bring forth a name for lofty goodness,

- 5 Put on only one garment (steeped) in good fame ;  
Sell the other garments (of adornment) for goodness.

Seest thou not that, of the musky silk (enwrapping his  
musk),  
No help is the musk-sellers ?

Better than good fame (by the continual exercise of  
goodness) is no other fame ;  
Bad, that one whose end is not good.

The historian of this fancy (the history) of new order  
(strange),  
Month and year (continually), used to express breath of  
(describe) those of good disposition.

Sikandar, who displayed that goodness (justice and  
liberality),  
Made much profit (of religion and of the world) by that  
goodness.

- 10 Used to keep his glance wholly towards the good folk  
(whom he employed) ;  
Would not permit the bad to (approach) himself :

Than (on) territory-conquerors and princes,  
Would glance oftener upon the fallen (the abject).

Wherever he used to find a recluse in a state of retire-  
ment,  
He quickly hastened to his place of retirement.

5 The second line may be :—

(Clothed) in goodness, sell the other garments (of adornment).

6 The clothes of the musk-seller become black with his black perfume.

They put musk in pieces of silk so that its perfume may remain. Then they continue using those particular pieces ; for if they put the musk into fresh pieces of silk it would lose its strength of perfume.



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To the mountain-pass of difficult thoroughfares,  
He took his chattels like lions (forcibly and quickly) out  
of Shirván.

25 In that journeying of which he was desirous  
His path was on the highway to Darband.

Near that decorated town,  
Was a mountain-fortress ; in it, much wealth.

A fortress it was, equal in battle (by reason of its loftiness)  
to the sky ;  
No man (of the ancient kings) had wandered about its  
skirt (with a view to its conquest).

In that fortress, the path (to Darband) held some persons  
Who permitted no one to that path.

When they pitched the king's royal pavilion,  
The guards of the fortress pitched the tent (of battle)  
above (on the fortress).

30 Closed the door of the fortress in the king's face ;  
Glanced not at his sword and army :

Hastened not to the king's court ;  
Turned their head from the service of the court.

If the ruler, Time-seizer, called them,  
They became not agreeable to (his) going (to Darband) :

And if he rolled up the book of (laid aside) sovereignty,  
They gave him no path into that mountain and plain (of  
Darband).

Verily, that wise king saw the remedy,  
By which he might uplift that obstruction (to his moving  
to Darband) from that place of obstruction.

---

25 Darband. See Canto xiii., couplets 25, 47, 49 ; xxxvi., 25.

29 A commentator states that—bálá zadan signifies—bar andákhtan va naşb kardan na dádan.

35 He said to the army—so that a hundred thousand  
Should come about (encircle) this fortress :

Should with large rough stones and machine-hurled stones  
destroy it ;

Should drown it in a blood-torrent.

Forty days the army raged ;

They threw not down a clod from that fortress.

On account of its range (farness and loftiness), the arrow  
cast its wing (in helplessness) ;

Not a noose caused its leather strap to reach that place.

The workers of the stone-hurling machine, like demons of  
stubborn nature,

Ashamed at that fortress (adorned) like a bride.

40 Neither the small stone-hurler round about it, path-finder ;  
Nor of the revolution of the large stone-hurler,—fear.

When they wearied as to that assaulting,

And of that walnut-casting on the dome (the doing of  
fruitless work).

The king, work-knowing, established a new assembly ;  
Summoned the chiefs, and expanded his eye-brows (all  
frown gone, his face beaming with encouragement).

“ What words say ye,” he said, “ in respect to this  
mountain-fortress,

“ Which through thought (as regards its conquest) has  
brought trouble upon us ? ”

Those country-conquerors, neck-exalting,  
Sate, and offered prayer for the king,

36 “ Khar ” signifies—kalán, large.

“ Ghazab ” signifies—in Arabic, a large stone ; in Persian, manjaník,  
falákhan, a catapult.

45 Saying :—“ So long as we slaves have bound the loins (in thy service),

“ We have not sate (in ease) a single day in this matter.

“ Forty days it is that, foodless, sleepless,

“ We have (vainly) striven with the cloud and sun.

“ Against the head of the sun and cloud, thou knowest that

“ It is impossible to strike the spear, or the arrow, or the sword.

“ We devised like demons many a device ;

“ We accomplished not (the destruction) of this demon of the house (the fortress).

“ Assuredly, best that we turn (back) from this difficult path ;

“ And travel the ascent and urge battle.”

50 When the monarch knew that those chiefs

Were dejected and despondent as to that (fortress):

—When the sun's eye plunged the needle (its rays) into the collyrium (night),

(And) the jewel (the sun) descended to the river of indigo (the darkness of night),

On the river-bank (in the darkness), with treasure and jewels,—the king

Drew up an assembly like the new spring.

When the assembly became a circle (gathered), he asked Of those head-exalting, army-shattering,

Saying :—“ In this retired spot, who of those retirement-practising (God-worshipping) is there

“ Who wept in mourning for (the death of lustful) desires ? ”

48 Dev-i-khána. See Canto xxiv., couplet 2.

52 The assembly in couplet 41 was held in the day-time ; this at night-time.

54 Darvish, said to be derived from “ dar,” a door = beggar from door to door



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Inquired of him, saying:—“ Who is thy acquaintance  
(helper) ?

“ Of the world, what apparel wearest thou, and what is  
thy food ?

“ O wise recluse ! How knewest thou,

“ (Living) in this narrow cave, that I was Sikandar ? ”

The recluse uttered benedictions, saying:—“ Be heart-  
joyful !

“ Be free from the fetter of (inclination to) tyranny !

“ Risen be thy star in fortune !

“ Adorned, thy fortune with victory !

“ If I well recognized the king,—(it is well) ;

“ Everyone at night recognizes the moon.

Not alone hast thou in the hand a mirror world-  
displaying ;

“ In my heart also, is a mirror of purity,

“ Which for a hundred years (my) austerity has polished ;

“ At last it can display a form.

“ Again, what the lord of sense inquires,

“ Saying:—How is the devotee in this narrow place ?

“ By thy power I am joyful and body-sound ;

“ Stronger than what I was at first.

75 “ Of the love or of the hate of any—no recollection is  
mine ;

“ Of slaves, none is free like me.

“ As to the world, I beheld no fidelity ;

“ No one asks for aid from an unfaithful one.

“ When I estimated the limit of my own work (of life),  
 “ I regarded this corner indeed fit for myself (as a place  
 of safety).

“ I cut the account with every acquaintance (of the  
 world);

“ My acquaintance is the Teacher (God) only.

“ I have no desire for much eating,

“ For repletion gives twisting (torment) to the bowels.

80 “ Grass, I wear; and grass also is my food.

“ By this alchemy, I make the (worthless) stone (of my  
 existence) gold (pure).

“ Years it is, since of singers

“ Of those comers (potentates), I beheld none save thee.

“ What is the cause that to-night, in this corner of the  
 cave,

“ The monarch with (notwithstanding) his happy starred-  
 ness took the trouble to come?

“ And then a person (of grandeur) like thyself;—in this  
 my cave (a place of insecurity)!

“ Yes; I perform the work of guarding for the guarding of  
 the king.”

The world-possessor said :—“ O old man, world-experi-  
 enced!

“ Of this coming, I had no help.

“ God made iron (prayer and power) in two halves;

“ Gave to us two (the king and the recluse) these two  
 halves :

80 People of purity can turn stone into gold. Some grasses are elixirs.

82 The second line may be :—

The monarch, by reason of his happy starredness, took the trouble  
 to come,



“ Fashioned a key (of prayer) and a sword (of punishment)  
in this way ;

“ The key thine, He left the sword to me.

“ By way of aid, at midnight (when prayer is answered)—  
do thou

“ Move a key (of prayer) in this matter (of justice).

“ Perhaps by thy key and by my sword,

“ The work (of the travelling) of this multitude (of road-  
travellers) may be solved.

“ On the shoulder of this mountain-top is a fortress,

“ In it, are some bands of robbers.

90 “ All day and night they attack káraváns ;

“ Attack lives through bad nature.

“ In this search I am intent that I may subdue it (the  
fortress) ;

“ May adorn it with justice and knowledge.

“ If thou also by prayer render great aid,

“ Fortune will in this way display great vigilance.

“ Of the robber, the path may become void ;

“ The victuals of the moving (open) road, prepared.”

When the man, God-recognizing, became informed  
That robbers were keeping guard in that fortress,

95 He let go a stone-hurling engine formed of the breath (of  
prayer),

Which opened the door of (reached) the fortress of the  
sky. (Why then speak of the fortress of the earth ?)

On that (fortress), the stone lump (of calamity) of the  
engine (of prayer) struck in such a way,

That the mountain (the fortress) became drowned in the  
water of the river.

---

96 The first line may be :—

(a) On that (fortress) he struck the stone-lump (of calamity) of the  
engine (of prayer) in such a way.

(b) On that great mountain fortress he struck the engine of prayer.

For koha signifies—a mountain-fortress.



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“ When the command of the celestial fortress is thine,  
 “ Thou knowest,—other sovereignty is thine.”

The king glanced at the army leaders,  
 Saying:—“ What mark of prayer is better than this ?

110 “ Forty days it is, that men of action

“ Stroved with the sword against this fortress,—

“ With so many sword-points, diamond-like,

“ (And) pierced not a single stone of this hard stone.

“ With a single sigh, which a foodless one heaved,

“ An angle (a salient of a bastion) poured down from its  
 face.

“ In respect to this, what appears to you ? ”

—Let not the land be without good men !—

The chiefs of the army, with apology

For such disputing, became penitent.

115 At the king's assembly they gave the ground-kiss,

Saying:—“ Let not the throne and crown be void of thee !

“ May thy arm be powerful in the country !

“ May the silver of the balance be lasting !

“ Such means thou knowest how to understand ;

“ For for thee God made His own shadow.

“ Since we also became acquainted with this screen (the  
 effect of prayer),

“ We have come to the road (of prayer) though (before  
 this) we went from the road.”

The king sent so that they hastened to the fortress ;

And emptied the fort of those robbers.

120 The next day, when the king took that fortress,

To the fortress they opened the path to the monarch.

All the people of that fortress became subject,  
Though before this they were enemies.

Gold, and jewels, and other rarities,  
They supported on the head in service for the king.

When the king became disengaged from their business,  
The king rewarded all his own army :

Gave them (the robbers) lands on feudal tenure instead of  
the fortress ;

Sent them towards the land given by himself :

125 In that stone-built fortress, sky-scraping,  
Established many buildings and many places (ramparts) :

Made its ruined state altogether prosperous ;  
Made the fortress of injustice the house of justice.

Those dwelling in the vicinity of that mountainous country  
(fortress)

Made an accusation of tyranny at the time of the king's  
court,

Saying :—“ From fear of Khifchák, of savage nature,  
“ We cannot sow a seed-grain in this land.

“ For from this direction (of Khifchák) they ever attack,  
“ (And) bring ruin on this field and water (cultivation).

130 “ In this way losses reach us ;  
“ Such a loss that calamity (of starvation) reaches souls.

“ If the king exercise a little compassion,  
“ He may cause ease to reach that land.

“ In this guard-place (the path of approach of the men of  
Khifchák) where are breaches (mountain-passes),

“ Buildings, he may establish, so that it may become stone-  
built.

“ Perhaps from the calamity of those desert ones,  
 “ The work of the people of Khazrán may reach ease.”

The king ordered that—the mountain-passes,  
 The people of Khazrán should altogether close.

135 With steel and tin, and with hard stone,—  
 Should throw up a barrier in that narrow path.

Of hard stone-fashioners—their occupation fortifying,  
 Who knew how to establish a fortress on the mountain,

He sent a multitude in a mass,  
 For closing the pass of that mountain (from the men of  
 Khifchák).

When he finished rendering sound the breaches (the  
 mountain-passes),  
 He raised the standard with the intention of moving.

From the beating of the small drum and of the great drum,  
 —became  
 (Black) ebony, the (white) poplar within those forests (of  
 Alburz).

140 The king led the steed towards the desert ;  
 Gave the rein to the road and pursued his stage (in haste) :  
 Urged his steed like the planet (the moon, the quick mover)  
 of the sphere ;  
 Caused happiness to reach every castle to which he came.

When the (black) ringlet (darkness) of night from the  
 perfumed curl

Shed the lily of the valley (the stars) on the arch of the  
 water-lily (the sky),

136 “ Iḥkámī ” signifies—muḥkam sákhtan.

138 See canto lvi.

139 Otherwise :—

(White) poplar (yellow with fear), the (black) ebony within those  
 forests.

142 Women during the day put a lily in the ringlet above the ear ; at  
 night-time they take it out and put it on a shelf.



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“ He performs the service of the place of that king (Kay Khusrau) ;

“ Guards that cup and that throne.”

The lord of the world, the king, world-travelling,  
Kindled (with joy) when he heard this tale.

155 Wherever he used to take a fortress of happy order,  
Whether from a powerful one, or from a helpless one—  
what matter ?

If it had been open, if hidden,—

The crown-possessor of the world would have gone to that  
fortress :

Would have alighted for looking within that fortress ;

Blessing would have come from him to that fortress-  
holder.

For seeing the unseen, he was desirous ;

Wherever he went he was ardent and active.

That night, when Sikandar heard the description of that  
fortress,

Desire of seeing the fortress appeared.

160 Perhaps from the ancient cup of Kay Khusrau,  
He might give freshness to the assembly of the kingdom.

All night, in this thought and reflection, he was

Saying :—“ How can one open the gate of this fortress ? ”

Come, cup-bearer ! make my heart fresh with the wine (of  
senselessness) ;

In this respect, exercise patience (carelessness) within limit  
(only to a small degree).

(Because) my heart has found the lamp oil-less (dark from  
carelessness) ;

Give splendour to my lamp (the heart) with wine.

## CANTO XLII.

SIKANDAR'S JOURNEYING TO THE FORTRESS OF SARIR, IN  
PILGRIMAGE TO THE TOMB OF KAY KHUSRAU; AND HIS  
LOOKING INTO THE CUP, WORLD-DISPLAYING.

- 1 When the white day from the night of crow colour  
Issued like camphor (white) from the boundaries of  
Ethiopia (the darkness of night) :

A gleaming day, pure, like Paradise,  
(Joyous, like) the treasure of Kárún brought forth from  
the dust :

Gate (mountain-pass) and plain illumined like the garden ;  
From it,—the eye of the ill-seeing one stitched up :

The air, pure of dust ; and the world, of pain ;  
The sky, washed as to its own face like lapis-lazuli :

- 5 In retirement the autumn-wind, loin-girt,  
The spring-breeze, blowing from every quarter :

All the mountain, a rose-bed ; all the plain, a garden ;  
The eye of the world, bright with the golden lamp (of the  
sun) :

Time (the season), in the fashion of the garden of  
Paradise (neither hot nor cold) ;  
The earth, with the rose and verdure of heavenly nature.

With victorious judgment, the king of good fortune  
Came down from his throne to his steed :

Struck the summit of his crown on the roof of the sphere ;  
Exalted the standard ; illumined his face :

---

8 "Takht-raván" signifies—a horse-litter.  
"Takht-ravanda" signifies—a steed.



10 Made the earth wearied (ground into dust and softened)  
 with the prancing of the steed ;  
 Cast tumult into the summit of the ponderous mountain :

Urged the army thence to the throne of (the fortress)  
 Sarír,  
 So that the throne-seizer (himself) might behold that  
 throne.

Sarírí (the governor of Sarír) obtained news that that  
 crown-possessor  
 Desired to pass by that throne-place (of his) :

Was acquainted with the judgment of the order-giver  
 (Sikandar),  
 That the world-king was victorious and prosperous :

(That) he slew none of the lineage of Kay ;  
 Strengthened the back of all the true ones (those  
 approaching in friendship) :

15 Caused the head of chiefs (land-owners) to reach the  
 crown ;  
 Gave up much money derived from taxes and took not  
 (land-) tribute.

From joy, two stages he ran alongside of him ;  
 For farsangs, he spread a carpet of satin :

Of victuals which were in his power  
 To an extent to which none knew the limit :

Of every kind of fur garment that was fresh like the rose,  
 Valuables beyond degree there were :

(Garments of) the black sable, the fox of red sword  
 (back) ;  
 Even the ermine and the beaver,—without stint.



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“ Be the (falling) star the arrow of thy bow !

“ Be the sphere world-seizing (the sky)—thy noose !

“ The key that Kay Khusrau saw by the cup,

“ That key is in the mirror (force) of thy hand.

“ Save this is no spark of difference—for fame and name,

“ Thou seest from the mirror ; and Kay Khusrau, from  
the cup.

“ When kings of vigilant fortune have departed,

“ Ever be thine the crown and the throne (of the kings of  
Persia) !

35 “ By thy throne,—be the world’s splendour !

“ From thy head,—be not far the crown’s shadow !

“ To the king of the horizons, what was the purpose,

“ That he has made fresh (by visiting) the painting of this  
old arch (the fortress) ?

“ That he urged the foot of the steed towards this land ;

“ (And) caused our land and soil (in honour) to reach the  
celestial sphere ? ”

The world-Khusrau spoke to him saying :—O renowned  
one,

The token of Kay Khusrau and of this throne !

“ When the throne of Kay Ká,us and of Kay Kubád  
became my throne,

“ Verily, I drank wine from the cup (wine the invention)  
of Jamshíd.

40 “ For seeing this cup and decorated throne,

“ I have a heart risen from its place (agitated).

32 The first line may be :—

(a) May the arrow of thy bow be the star (Mercury, the secretary of  
the sky, whose house is Sagittarius) !

(b) May the arrow of thy bow be the star (that ever looks not without  
penetrating) !

The falling star ever reaches its mark (demons).

“ Besides that, I will also see how the king (Kay Khusrau)  
sleeps (in death) ;

“ How he prepared his resting-place in that (fiery) cave.

“ I am the inquirer of the mystery (of the concealment)  
of Kay Khusrau ;

“ Sit here ; while I go there.

“ I will weep over that auspicious throne of his ;

“ Will express a kiss on the lip of his cup :

“ Will behold that throne of Khusrau-shelter ;

“ (Will note) what lamentation it makes with me as to  
the king's death.

45 “ And will hear from that kingless cup

“ A blessing—that I may go higher than this cup (of the  
sky).

“ The mirror of my soul has become rust-eaten (careless) ;

“ I will, by (the counsel of) that cup, wipe dust from the  
mirror (of my heart) :

“ Will by that look (example-seizing) make my heart  
fearful ;

“ Will make all work (of cherishing the body) easy to my-  
self (by abandoning it).”

From the speech of the lord of the crown, Sariri  
Became order-accepter as regards that his tale (of desire)  
of beholding :

Sent secretly to his fortress-holder,  
That he should, beyond limit, bring victuals :

50 Should bind his loins (in service) and display dexterity ;  
Should show, with a hundred kindnesses, respect to the  
guest :

---

44 That is—that throne, the shelter of (all) Khusraus ; or that throne,  
the shelter of Kay Khusrau.

Should order,—that the guards of the throne  
Should be attentive to the monarch of victorious fortune :

Should give him access to the treasure and (with) the  
throne ;

Should give him, when he desires, wine, pleasant-tasting :

Should place him on the throne of Kay Khusrau ;  
Should sprinkle on his head fresh sprinkling (gold and  
jewels) :

Should pour wine into that turquoise cup ;  
Should bring it to him in joyousness (saying—auspicious  
be this cup to thee) !

55 With whatever (food) may be pleasant to his teeth,  
Should not turn the neck from his command.

When he finished the confidential matter with the faithful  
ones,

To the king he said :—“ Prepare thy resolution of going.

“ Accórding to the king’s order, I will sit here ;

“ When the king returns from the road I will resolve on  
travelling the road (into the fortress).”

The monarch turned to that house (the fortress) ;  
He took the learned one (Balínás) belonging to his house,

Four or five persons of his confidential attendants,  
Like the gold which issues from purification (from the  
crucible).

60 He travelled the earth towards the throne-house (the  
fortress) ;

Passed, in ascending, beyond the sky :



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The guard of that throne of golden column  
Poured forth jewels (speech) from the mine of speech (the  
mouth,

Saying :—“ The king’s victoriousness (the sitting) on the  
throne of the king (Kay Khusrau)

“ Appears by the auspiciousness of the fortune of his  
path.

“ Verily, the bejewelled cup, ruby-studded (containing ruby  
wine),

“ Is the key (of fortune) to the lock of much treasure.

75 “ By this throne and this cup, (both) fortune-worshipping  
(full of fortune and decoration),

“ Many a cup and throne,—which thou mayst acquire.”

Another guard spoke, saying :—“ O monarch !

“ Countries so many have not beheld a king like thee.

“ When thou hastenedest to (sit on) the throne of Kay  
Khusrau,

“ Thou exaltedest thy head above the throne of Kay  
Khusrau ! ”

Another eloquent speaker opened tongue,

Saying :—“ How long (wilt thou remember)—Kay Khusrau  
and Kay Kubád ? (Behold Sikandar, both !)

“ When the king’s arm became strong by this throne  
(erected by himself),

“ He may act the part of a Kay Kubád and of a Kay  
Khusrau.

80 “ In that place before the throne,—every omen of the  
Khusrau,

“ Fortune brought forth in victoriousness.

80 Otherwise :—

The omen of the Khusrau (Sikandar’s sitting on the throne)—all  
the guards in that place before the throne.

Brought forth victoriousness in victoriousness.

“ When the king (Sikandar) gave (by his person) beauty  
to that throne,

“ He gave back life to the dead Kay Khusrau ! ”

On that throne he sate one moment,—not longer ;  
Kissed (it in reverence) and descended from the throne.

Scattered on that throne a treasure of jewels,  
At which the treasurer of the house (of Kay Khusrau)  
remained confounded :

Directed that they should place a chair of gold (for his  
sitting) ;

Should properly place that auspicious cup (on another chair  
in front).

85 When they had placed the chair, the Khusrau sate ;  
They opened the hand (sought) for the cup world-  
displaying.

Since the cup-bearer so regarded the message of Saríri,  
He illuminated that cup with wine.

To the Khusrau, he with judgment and sense brought it,  
Saying :—“ To the memory of Kay Khusrau drink this  
wine !

“ Drink ! Be the auspicious star thy friend !

“ Be thy hand ever capable of (taking) this cup (full of  
wine) ! ”

When the king beheld that cup he arose on his feet (in  
reverence) ;

Drank that one cup and desired not more :

90 On that cup a cord of jewels from his own arm,  
He gave (to the cup-bearer), and sate down and placed it  
before him.

---

90 After drinking, the wine-drinker puts something according with his  
dignity either into the cup or into the cup-bearer's hands.



Looked at that kingless throne ;  
Wept a moment over that wineless cup,—

Now for its winelessness, now for its kinglessness.  
Expressed a few words as to that royal cup and throne,

Saying :—“ Be not the golden throne without the crown-  
wearer !

“ Be not the cup world-displaying,—when wine is not ! ”

By wine, is brilliancy to the cup ;  
By the king, greatness to the auspicious throne.

95 When the king departed (from this world), say :—“ Let  
the throne altogether shatter ! ”

When the wine (of life) is poured out, say :—“ Let the  
cup fall to the earth ! ”

Need of this throne to the king's (that king living, not  
dead),

Who on heaven's throne sleeps not in comfort.

That (dead) one, who takes his chattels to heaven,  
Reckons such a throne (of earth) as the prison.

For many a bird which they (the fowlers) make lost (take)  
from the meadow,

They make the cage of ivory and the snare of silk.

When (free) it puts on the collar and the crown of the  
(leaf of the) bough of the garden,

Recollection remains to it neither of a silken (snare) nor of  
an ivory (cage).

100 We are in search of the crown (of pleasure) and the helmet  
(of contention), for this reason,

That we are heart-free from the sudden assault of death.

The spring meadow uplifted the bough, for the reason  
That it experienced not the sword of the autumn-wind (of  
death).



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Come, cup-bearer! that Kay Khusraví cup (of sense-  
lessness),  
Whose splendour (of wine) gives freshness to the eyes (of  
holy men),

Make brimful of that wine, pleasant-tasting,  
Take before the Kay Khusrau of the time (Nasratu-d-  
Dín).

If nishándan be read for fishándan, the second line will be:—

It is not proper to place (to invert) the flagon (with a view to  
pouring wine) into another (cup).

## CANTO XLIII.

NIZAMI SPEAKS, BY WAY OF ADMONITION, TO NASRATU-D-DIN.

1 O king! O monarch! O world-ruler!  
O thou of sky-exaltation, Jupiter (the auspicious) in sem-  
blance!

Where,—the banquet of Kay Khusrau and his chattels  
(of pomp)?  
(Where),—Sikandar, who ascended his throne?

When that constellation (Sikandar) moved from his own  
mansion (expired),  
Thou art the pomp-possessor of those Khusraus!

Thine is world-possessing and order-giving;  
By thy soul (I swear)—if thou place thy heart on the  
world.

4 The second line agrees not with couplet 6. It may be:—

Up to the end (only of thy life)—if thou place thy heart on the  
world.

5 Although the world is in the die (impress) of thy name,  
Although the earth is happy in thy repose,—

Place not thy heart on this heart-ravishing world of revolution ;

For the sky accords not with friends.

Behold the world ! towards its own friends (the rich),  
What unkindness (breach of faith) it brings :

By (giving) a throne which it (the world) adorned,  
What sport it showed to those throne-seizers :

By (giving) a cup (of wealth), with which it made joyous  
one intoxicated,

What tyranny it showed those former cup-holders.

10 Thou art like Kay Khusrau of seven climes,  
Thou art Sikandar, the territory-seizer !

In the mirror and the cup (the way and fashion) of both of  
those kings,

Thus best,—that by both (the mirror and the cup) thou  
shouldst see a path (to God).

For every matter for which to-day thou exercisest judgment,

To-morrow (the Judgment Day) thou wilt achieve the  
reward.

That crown-bestower art thou, who of that crown-possessor  
(thy father)

Becamest the token of the throne of chiefs.

Display thou gladness, although the joyous drinkers (thy  
ancestors) have departed ;

Thou art possessed of crown, although crown-possessors  
have departed.

---

11 The poet deters Naṣratu-d-Dīn from seeking the ease of the world,  
and persuades him to prepare himself for the next world.

15 In this variegated garden (of the world) like the partridge  
and the pheasant,—

In the parterre, will remain neither the rose nor the cypress.

If king Ikhtisás (thy father) were the straight cypress,  
Thou art the green token in this rose-garden.

If he (Ikhtisás) kept me (Nizámí) prosperous by fortune,  
(And) caused me to reach from the earth to the lofty  
sphere,—

Higher and better than that thou keptest me ;  
Leftest not shut the door of the garden (of bounty).

The sky, while it is the earth-portrayer (beautifier with  
vegetation),

May it not close the door of happiness against thee !

20 Of the beneficent ones (the kings, thy ancestors), the lords  
of (my) time,—for me

Thou art left remaining. Mayst thou remain !

What said I? and in what am I engaged?—(the tale of  
Sikandar).

Where was my steed (of speech) ? where galloped I?

When Sikandar beheld that throne and that cup,  
He saw not a throne fit for ease (for death occurred to him).

A throne (on earth) that is apart from him (the dead Kay  
Khusrau) of heaven,

Is the prison-placer of the life (of the beholder embittered  
by the thought of death).

He summoned the learned Balinás ;

Placed him near to the cup, world-displaying :

25 Desired thought from him, as to the usage of the cup,  
That he may seek out fully its mystery.



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The monarch and the sage, his instructor,  
Took record of the numbers of the lines.

30 In the end (after viewing the fortress of Sarír), when the  
king from that land and clime  
Inclined towards the clime of Rúm,

The rounded astrolabe, which the sage (Balínás) made,  
He prepared, according to the rules of that royal cup.

When the world-king found the path to that cup,  
He found ease, for a while, in that throne-place.

So the sage (Balínás) he spoke, saying:—"On the throne  
of the king (Kay Khusrau),  
"I desire that none should make his place of ease."

Over that throne the sage established a tilism,  
So that whoever should sit on that throne,

35 If he should choose a little delay,  
The throne of ruby hue would cast him off.

I have heard that that long lasting (casting off) motion  
Remains yet in place in that throne.

When the king renewed the custom of Kay Khusrau (by  
sitting on the throne and drinking the cup),  
Like Kay Khusrau (who sought the cave) he resolved to  
go to the gate (of the fortress of Sarír):

29 Balínás. See canto xxxii. couplet 81; Kitáb Balínás, *Bibliothèque Orientale*; "Notices et Extraits des Manuscrits de la Bibliothèque Nationale," p. 107, by M. De Sacy; "Historia Dynastiarum" (Arabic text of), by Gregory Abú-l-Faraje, published with a Latin version, by Pococke, 1663, p. 119; "The Life of Apollonius Tyanensis," by Gottfr. Olearius (Leps. 1709, folio, pp. 112, 130, 147, etc.); Gibbon's "Roman Empire," chap. ii. note 63.

31 *مسطراب* (astrolabe) is said to be derived from *مسطر* or *مطر*, a line or a scale, and *لاب*, the sun.

Went forth from seeing the throne and the cup ;  
Took his way towards Kay Khusrau's cave (in the moun-  
tain outside of the fortress)—

The guard of the fortress endured great grief (from there  
being no road),  
So that he might take the king towards that cave.

40 When the king went near to that narrow cave,  
The feet of the wind-footed steeds came against the stone  
(of obstruction, and fell).

Because (the custom of) travelling was taken up from that  
road,  
Choked with the thorn and with the bramble.

The displayer of the cave spoke to the king,  
Saying:—" Behold Kay Khusrau sleeps in this cave !

" It is a road—with lightning scorched ;

" Loin on loin stitched (full of turns) on account of its  
windings.

" In rapine, take not the treasure (the secret) of such a  
cave ;

" On such a work (as entering the cave), reflect awhile.

45 " Suppose—its road travelled with the nail and with the  
tooth (with great difficulty) ;

" Suppose—a sleeping (dead) one (thyself) like Kay  
Khusrau :

" To seek the cause of the concealed mysteries,

" Makes long the seeker's work—(nay, causes destruc-  
tion).

41 The second line may be :—

Filled with many large stones.

45 Otherwise :—

Suppose—its road swept with the nail and with the tooth ;

Suppose—(a great one) like Kay Khusrau sleeping there.



“ From this cave it is proper to turn the rein ;  
 “ In this cave, one may find the dragon.”

From his speech Sikandar turned his face ;  
 Hastened on foot towards the Khusrau's cave,

The guide (the guard) moving in front, and the sage in rear ;  
 Two slaves with him, and no other person.

50 By degrees, by those difficult passages,  
 He brought the chattels (of his person) within the fore-part  
 of the cave.

When the treasure (the view of the interior) of the cave  
 came to his hand,  
 The man, God-worshipping (Sikandar) became affrighted.

He beheld an old fissure (an interior cave) in the middle of  
 the rock ;  
 Towards that breach, a road narrow and fine.

The monarch went with difficulty into that cave ;  
 Perhaps he may find a sign of his friend of the cave (Kay  
 Khusrau).

When a moment passed that fire appeared,  
 Which was the threatener of burning of whoever arrived  
 there.

55 To the sage he said :—“ Whence are these sparks ?  
 “ Whence in this narrow cave is this vapour ? ”

51 Some say that the God-worshipping man is the sage.

52 Sir W. Ouseley, in his “Travels in the East,” 1819, vol. ii. p. 459,  
 says :—

The cave of Iskandriya is in a dependency of Ázarbíjan, a hundred feet above the village of Iskandriya, at the mountain Shibib. It is said to have been made by Aristotle for a treasury. The vapour appears to be carbonic acid gas.

In the Memoir of Sir Gore Ouseley prefixed to his “Notices of Persian Poets,” 1846, p. xcvi., is given a description of a remarkable cave at Murdí on the road between Tehrán and Tabríz.



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When he came forth from the cave and sought the path,  
No path became true for him.

I heard that a cloud from the deep ocean  
Came to the zenith and poured down snow.

70 With that snow, headship-holding (prevailing) in the world,  
From the road (to the cave) to the slope (the mountain-top)  
filled.

In that snow, Sikandar remained head-revolving;  
He shed drops (tears), blood-like, from his eye-lids.

The dwellers of that fortress learned the news;  
Hastened towards the fissure of (the narrow path to) the  
cave :

Beat the road with sticks and blows;  
Swept away the snow by art.

By that remedy-devising, the king from the cave-corner  
Came forth and went to the mountainous country (where  
was the fortress of Sarir).

75 When this fresh peacock (spangled sky of night), splendour  
displaying,  
Snatched the white bone (day) from the Humá (the sun),

The auspicious-maker of the crown-place of the throne  
(of Kay Khusrau)

Descended from the throne-place of the fortress of Sarír.

Returned towards his own tent;  
His lofty star again became concordant.

75 It is said that the peacock snatches bones from the Humá.

The second line may be:—

Snatched the white bone (the sun) from the Humá (the sky of day  
of one colour).

Rested from that journeying and burning ;  
 (From) experiencing fear at it, (and from) the toil of  
 journeying.

That body which experienced all burning and toiling  
 Found the ease of sleep at the pillow-place.

80 He slept when ease appeared ;  
 He reposed until the true dawn appeared.

When the second morning struck its head against the  
 heavens,  
 (And) the crepuscule struck the glass of ruddy wine on  
 the dust (disappeared) :

(And) this azure basin (of the firmament) adorned  
 Earth's soil with yellow herbs (the yellow effulgence of  
 the morning sun),—

The king ordered them to prepare a banquet ;  
 To call for wine, and the musician, and sweetmeats, and  
 the tray (of food) :

He invited the king, Sariri, to the feast ;  
 Made him sit in the best of places :

85 Took red wine in the hand with him ;  
 Thus,—until from the wine of that day they became  
 intoxicated.

The hand of the lord of the marches (Sikandar) came to  
 munificence ;

He opened the door of treasure to the host (Saríri) :

Made him rich by giving the collar and the crown ;  
 Gave him both the crown of gold and also the throne of  
 ivory :

78 The Persian text of the second line is incorrect.

86 " Mezbán " = mihmán-bán.

A coat of silk bestudded with jewels ;  
Like the Pleiades,—with jewel-bearing, precious.

A cup of turquoise, a great orange displaying (round in-  
form and beautiful),  
Which was the receptacle of half an orange :

90 A wine-goblet (capable of holding half an orange) of ruby,  
encrusted with gold,  
Better than the pomegranate-grain (in beauteousness),—  
like the fresh pomegranate (in ruddiness) !

A chess-board of ruby and of emerald ;  
A set of pieces of cornelian, red and yellow :

A large table of gleaming crystal,  
(Lustrous) like the fresh wild rose on the summit of the  
verdant bough ;

A swift steed, the halter bejewelled ;  
All the saddle and furniture (rein and chest-band)  
begemmed :

A hundred camels, strong of back, rubbed of leg,  
Sweated (through fatness) beneath heavy loads :

95 Of small packages which were on the loads,  
The jewels were in “mans” ; the gold (was) in ass-loads :

Special garments for each one (with Sarirí) ;  
Many silken garments of Báuul of the gold-drawer ;

With many curiosities, and dresses of honour, and rarities,  
The throne (the kingdom) of Sariri became adorned.

For that wealth, Sarirí kissed the king's hand ;  
(And) went towards his own drum-place.



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Pure wine not drunk (carnal pleasures unenjoyed)—thou  
displayest the intoxication (of lust);

And if thou drinkest wine (enjoyest carnal pleasures),—  
thou doest the act of the idol-worshipper.

Since, without saffron (delicious viands), thou hast become  
affected with laughter (contemning the victuals given  
thee by God),

Eat (seek) not saffron that thou be not destroyed (on  
account of ingratitude to God, deprived of victuals).

5 Like kings, contract not the habit for pleasant tasting  
victuals;

Be afraid of the day of helplessness (the Judgment Day).

From (the hardship of) this fiery house (the sky and the  
earth) the hard-striver (for injury),

That one took (saved) his life who was hardship endurer.

From the hardship (of the sky and earth) one can with  
hardship (-enduring, or little eating) take one's  
chattels;

With sulphur and naphtha (soft substances, the mother of  
fire), no one's (fierce) fire (of desire) expired.

Of the throne years endured, the historian (Nizámí)

Draws the painting (this tale) from that blue (written  
record) in this way,

That—when the Khusrau (Sikandar) from Kay Khusrau's  
throne,

Came with swift motion towards the army,

3 If, in both lines, ma kun be read for kuní, the couplet will be:—

Pure wine not drunk (delicious viands unenjoyed), display not  
desire for it (lest in the day of want thou suffer);

And if thou drink it, display not idolatry (unthankfulness to God).

“But parastí” signifies—idol-worshipping, or being an infidel.

“Kufr” signifies—being unbelieving (an infidel); ingratitude.

10 One day, sitting on the throne,  
He bound his chattels in thought of the march.

A footman, a hastener like the wind, entered ;  
Gave the ground-kiss, after the usage of footmen :

Uttered the hidden mystery (in his heart) to the world-  
king ;

Gave him news of the known and unknown,

Saying :—“ For the threshold-kiss of this court,  
“ I have come to the king from the throne of Istrakh  
(Persepolis).

“ Nizhád Malik, the vice-regent of the monarch,

“ Displays proof of speech like this,

15 “ That as long as the king, over the loosening and binding  
(the government) that he had,

“ Appointed his own vice-regent (Nizhád Malik),

“ I kept the country before and after in such a way,

“ That not an injury came from one to another.

“ On the condition which I had in the king's treaty,

“ I preserved the articles agreed to (by me).

“ Praise be to God ! from anything, high or low,

“ No injury came to this country to the extent of a hair.

“ But when the sphere began to revolve,

“ It revolves with hate and love around the world.

20 “ Time is pregnant with good and bad ;

“ The star is sometimes the friend, sometimes the enemy.

“ A tree unsown (origin unknown) comes up from Ray ;

“ It lays claim (to descent) from the seed of (Kay) Ká,us  
and Kay (Kubád) :



“ A terrible 'ifrit, an injurer,

“ A hastener to the destruction (of man) like the dragon :

“ The shepherds who practice deer-worshipping (deer-hunting),

“ All make a walking-stick of his arrow :

“ Verily, the man, the delver, tool-understander,

“ Considers his two-headed arrow (by reason of its great size) a great mattock :

25 “ The neck upreared like an Ahriman,

“ Great lamentation cast in every city :

“ With pretension, a head and a crown uplifted ;

“ For (acquiring) fame, a great amount of wealth gathered :

“ Has gathered together some scattered ones (rascals),

“ Who bring forth the dust (of destruction even) from the water of the river.

“ Has become bold by his success ;

“ Verily, he alone has become the ruler :

“ —Gold and silver in the end depart from that slave

“ Who becomes equal to his own master.—

30 “ The people of Khurásán draw his rein (for battle with thee) :

“ Draw him in the midst for contest with the king (Sikandar) :

23 The herdsmen who practise deer-tending (in place of sheep-herding),  
All make a stick (for beating leaves from trees) from his arrow.

28 The saying is :—“ If thou go alone to the judge, thou wilt return contented.”

“ Ba ” in ba dáwar is redundant.

29 The property of that slave who boasts equality with his master will go to the wind when he is summoned before the judge. For by the decree—“ the property of the slave is the property of the master,” the judge will confiscate his wealth to his master.

30 “ 'Inán kashídan ” signifies—iṭá'at kardan.



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“ Save the cold boisterous wind of the king’s wind-fleet  
steeds,

“ No one can take this dust (of calamity) from the road.”

When in speech the footman displayed subtlety,  
He proved truthfulness by the written words of his speech.

Of mysteries hidden (until the message was delivered) for  
good and bad,

That indeed was in the writing as the bringer said.

The king of lion-heart, the Khusrau, robust of body,  
In that matter said to himself :—

45 “ Here—the throne of Kay Khusrau is beneath my sway ;

“ There—another (the ’Ifrit), bold against my throne.

“ This crown and throne (that I stole from Dárá) resemble  
that tale,

“ Namely,—A thief took (in theft) the chattels of a thief.

“ Thus it becomes proper that I should bring assault,

“ For peace with the enemy is wrong.”

—Perhaps the king’s army was the sky,  
Since it rested not a moment in its place.—

The world-káraván,—(its) chief was the king ;  
In that káraván, was much baggage.

50 Its load fell in every corner ;

Verily, work fell on its work (kept increasing).

In that work (the falling of the káraván-loads) he  
(Sikandar) was its only friend ;

For the protection seeker, he became the grievance-  
redresser.

50 Instead of “ its ” one may read “ his ” (Sikandar’s).

51 Of everyone whose load had fallen Sikandar was the friend in  
assisting him to raise it.

When fortune brings to the front (produces) a world-  
 revolver (a traveller),  
 It is not possible to strike the axe on one's own foot (to  
 desist from action).

The monarch went forth from that marching-place (near  
 Sarír),  
 By the sea-shore, shore after shore.

The army took forth his (lofty) standard from the moon ;  
 It brought forth the shaft like a mountain Besitún.

55 In prey-overthrowing he travelled the road ;  
 When both the prey was good (fat) and also the hunting-  
 scene (fresh and green).

From its great weight the ear of corn was bent down ;  
 Of the game (on account of fatness), the fleetness had  
 become less and the power of running.

By the many leaping torrents of that place, abounding in  
 streams,—  
 The dust (of Time), scattered from the world's face.

With lightning the April cloud began to agitate,—  
 Thunder with harsh sound brought forth.

The vein of (growth of) vegetation became strong in the  
 earth ;  
 The leaves of trees began to dance (in the soft wind) :

60 From the sweet cry of the fore-finger (the beak) of the  
 patch-weaver (the nightingale),  
 The morning-wind (in ecstasy) rent the soft silken under-  
 garment of the rose to the navel (the base of the bud).

56 This hunting-place was different from that near Sarír. See canto xliii.  
 couplet 101.

57 Otherwise :—

The lip of the great river, with its many torrents,  
 Washed dust from the world's face.

60 The nightingale being often compared to the player of a musical  
 instrument, its beak is compared to the fore-finger of the harper.

Proudly moving (by wind-action) on the steed of motley-coloured hoof (the rose-stem),—

The red rose,—beneath the red pomegranate :

Two first-fruits,—both the mulberry and also the mulberry-leaf,

Profit extracted from the sweetmeat (made of the fruit) and the silk (made of the worm-eaten leaf).

Earth (with vegetation) like gold ; and the water (from the reflection of the blue sky) like lapis lazuli,—

Like a piece of brocade,—half blue, half gold.

The cooing of the dove,—better than the blatant noise of music,—

Brought forth melody for the field-watchers :

65 The barley-stalk, the swelling (of ripeness) fixed on its loin-place,—

The blessing of harvest (had) arrived to the villager :

The deer of the plain, belly made big (with food),—

Against it, sharper made the wolf's tooth.

“Zand-báf” (zand-láf ; zand áf ; zand-khwán ; zand wáf) signifies—the nightingale whose voice is like the gentle murmur with which fire-priests chaunt the Zand.

Intoxicated ones to the sound of sorrowful music rend their garments ; and in ecstasy fix their hands on the collars of others.

If shabába (a fire-kindler, or a turtle-dove) be read for sabába, the couplet will be :—

From the sweet cry of the nightingale the fire-kindler (in man's hearts),

The morning-wind (in ecstasy) rent the soft silken garment of the rose (its own garment) to the navel.

“Shabába,e zand-báf” may signify—the nightingale, the flame of whose cry makes roast meat of man's heart.

The first line may be :—

From the sweet cry of the turtle-dove (and) the nightingale.



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When he broke the back of the fire-priests,  
And cast out the custom of Zartusht,

75 He went forth from Gílán, came to Ray ;  
Threw out his foot for enemy-overthrowing :

Inflicted punishment on the fire-worshippers ;  
Brought forth the dust (of destruction) altogether from  
that tribe.

When the enemy obtained news that that panther (Sikandar)  
had come,  
It went, like the lame fox, to its hole (fled).

Fled wandering to Khurásán ;  
And declined contest with that ruler of Ray (Sikandar).

When the Khusrau knew that his malignant one  
Went flying from the pomp and crown (of the Kayán  
kings),

80 He took the track of the flying boar ;  
Sudden assault made, took (closed) the road against him.

Became swifter to such a degree that he overtook him ;  
Turned (cast) his head with a blow from the country (of  
Irán and Khurásán).

When he made the enemy stuffed in the dust (of the  
grave),  
He made the dispersed ones (people of low degree) dis-  
persed (in death or in exile).

78 “Ká,im (ba ká,im) rekhtán.” See canto xxx. couplet 23.

The second line may be :—

(a) Of that ruler of Ray standing-power was spilt.

Here ba in ba ká,im is redundant.

(b) From that ruler of Ray (the enemy), notwithstanding his standing  
power,—went forth.

There, also, where he had slain the enemy,  
Was a hillock near to the plain.

In thanks for the fortune of sound body,  
He quickly laid a great foundation (of a city) on that  
hillock.

85 When he made it beautiful with the decoration of treasure,  
He called it, in the Pahlavi tongue, Hirá (Hirrá; Hirát;  
Ray).

When he upreared the treasury of that city,  
He led his army to the city of Nishápúr:

Found two parties of the world in that city;  
Found one party his well-wisher.

Of it, the other party beat the drum of (friendship for)  
Dará;

For him, expressed openly the breath of friendship:

A standard of Dará, the king, they kept;  
Beneath that standard, they considered the country.

90 For the king's fame, such a standard  
They used to set up in the (extolling) place of his fame  
(the battle-field).

Sikandar pressed his foot much in blood;  
(Yet) was unable to take away love for Dará from any:

Saw, assuredly, the remedy in that matter,  
That he should assist his own friends (the other party):

With skill and judgment,—out of his own camp,  
Should there (in Nishápúr) set up another standard.

Of that standard the king's purpose was this,  
That standard should be hostile to standard.



95 When he (Sikandar) knew that this city, Dára-adorning  
 (Nishápúr),  
 Would not come, by effort, to Sikandar's grasp,

He made it a place of fighting until the blast of the trumpet  
 (of the Judgment Day),  
 So that that city became far from concord.

Those hatred-bearing became low in the dust ;  
 Still that hatred (of Sikandar) exists in that soil.

When he cast the army of the partridge (Sikandar-loving)  
 against the pheasant (Dára-loving),  
 He went from the country of Nishápúr towards Marv :

Extinguished the fire of the fire-priests house (the fire-  
 temple) ;  
 Scattered the moth (the fire-worshipper) in the fire :

100 Came to Balkh ; and the fire of Zardusht,  
 He quenched with the deluge (the assault) of the sword,  
 (gleaming) like water.

In Balkh—was a fire-temple, heart-exhilarating,  
 In (envy) of which the mouth of the fresh rose was bitter.

In it, Parí-faced ones like the beautiful picture,  
 Idol (decorated) houses like joyous spring.

In it, dinárs and treasure limitless,  
 Placed in every corner without hand-toil.

The sun-worshipper struck his golden shoe (so rich was he)  
 against the steed ;  
 The name of that edifice (the fire-temple of Balkh) became  
 “ Ázr-Gushasp ” (the fire-leaper).

---

104 Ázr Gushasp, at Balkh, was a fire-temple founded by Gushtasp  
 (B.C. 519).



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That gold which makes man fearful (of robbers),—  
Whether in the back-bone of the fire, or in the belly of the  
dust,—what matter?

Creatures who put gold within the earth,  
Establish over it a lock-fastening of iron.

When the wind (of death) comes, and snatches their dust,  
The fixing of the iron lock over the gold,—what profit?

Come, cup-bearer! that melted gold (the red wine) of  
senselessness),  
From which red sulphur (the elixir of gold) is made,

120 Give me, that from it I may devise a great remedying;  
And make a great alchemising of my own copper (body).

117 “Kibrít-i-ahmar” signifies—red sulphur, or the philosopher’s stone,  
which has been decorated with the senselessness (be *khudí va mastí*) of  
the people of God, to whose auspiciousness all benefits are due.

120 By casting the melted gold on the copper of my body, I may (by  
alchemy) make my body pure gold.

## CANTO XLV.

### SIKANDAR’S MARCHING TO HINDUSTAN.

1 Urge pleasantly the steed (thý dusty body), for the plain  
(of life) is pleasant (for gathering good deeds for the  
next world);

Draw not the rein (from good deeds); the steed (the dusty  
body) is heart-pleasing (in so far as it moves swiftly).

From this ugly place (the sinful world),—with the best of  
names,

It is proper to go towards the garden of Paradise.

It is not proper to place the heart on this dust (the world),  
From which the treasure of Kárún descended into the clay.

The way of escape is in humility (doing good, benefiting  
others);

For the sun is the collection (undiminished) by reason of  
(its) dispersion (the falling of its rays on the earth).

5 As long as the path is on a lancet (dangerous),  
In it,—the more the merchants' profit.

When the road is safe from blood-devourers,  
In it,—the less the merchants' profit.

In that treasure-house where they found gold,  
They found the path full of dangers from the dragon.

Verily, the soft-spoken man, the sweet discourser (the  
historian),

Excited such softness from the surface of the work,

That—when the king came to Balkh, from Ghuznín,  
He went aside from the water of the bitter sea.

10 From the many heads that came (in homage) to his  
threshold,

The wish for (the conquest of) Hindústán seized him.

On this matter he expressed an opinion to the sages,  
Saying :—“ The empire (of Irán and Khurásán) have ex-  
pressed the kiss (of obeisance) on my foot.

“ All the country of Irán—the whole is mine ;

“ I will give the rein (of inclining) towards Hindústán.

5 When the road is safe many merchants travel with rarities, but small  
is the profit. When the road is unsafe, few travel and great is the  
profit.

“ When I turn my head towards Kaid, the Hindú,  
 “ From him, I will place on one side malice and deceit.

“ If he come to my service like other persons,  
 “ To him, I will only be one causing favour to arrive (a benefactor).

15 “ But, if with me he conceive opposition,  
 “ I and Kaid’s neck and the sharp sword (will settle the matter).

“ Him, I will roll from side to side ;  
 “ He will sit in the place where I place him.

“ When I bring the troop to the end of the distant road  
 (the frontier of Hindústán),  
 “ I will bring the sword-point on Fúr’s head.

“ When I snatch the crown from Fúr (Porus) and Fúrán  
 (Kaunauj) ;  
 “ I will incline the army towards the Khán-i-Khákan (the king of Chín) :

13 Anciently, B.C. 1000, the Rájputés, the oldest race in India, had thrones in Northern India, at Indra-prastha (Delhi), Kannauj (Kinnauj, near Cawnpúr), Ayodhya (Oude), and Patali-putra (Patna).

Kannauj was mentioned in A.D. 140, by Ptolemy, as *Kavoyízza* ; A.D. 634, by Hwen Thsang, as being three and a half miles long, three quarters of a mile wide ; A.D. 900, by Abú Zaid, as a great city in the kingdom of Gozar ; A.D. 915, by Masúdí, as the capital of one of the kings of India.

In A.D. 700, Kannauj had a circuit of six hundred and sixty-seven miles, the limits lying between Khairabád and Tanda, on the Ghágra river, and Etawa and Allahabad, on the Jumna.

In A.D. 1016, Mahmúd of Ghuzní, approaching it, beheld a city (washed by the Ganges on its eastern face, entrenched and walled), that raised its head to the skies, and that in strength might justly boast to have no equal.

‡ The modern town occupies the north end of the site (seventy to eighty feet above the level of the country) of the old city, including the whole of the citadel.

The ancient history of Rájput India is told in two Hindú epics—the Rámáyána (relating to the children of the sun) and the Mahá Bharáta (relating to the children of the moon).



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- 30 “ The Narcissus (Kaid) comes from sleep (carelessness) at  
that time,  
“ When on it,—the cloud, the rainer (Sikandar) sheds water  
(the sword).
- “ The rose (Kaid) brings a bouquet to the garden at that  
time  
“ When the sun’s brain becomes ardent.
- “ I agitate,—the world through my majesty agitates!  
“ I move,—the plain and mountain all moves!
- “ The bold eagle (Sikandar’s rage) sleeps not in a place,  
“ Where one can drop a drop of water upon him below  
(and deceive him).
- “ If there (on thy part),—a hair (the Kákul) be upreared  
(according to the Hindú religion or through pride)  
from the head,  
“ Here (on my part),—that head is suspended by a hair  
(ready to fall by the sword).
- 35 “ And if your mountain be peak-possessing (lofty),  
“ My sword makes the mountain full of holes.
- “ If here I bring assault for treasure,—(it is a mistake);  
“ The western gold in the west is better.
- “ In this land and clime I seek not jewels,  
“ For I have in Rúm more capital than this.
- “ If impetuosity be mine as to lovely ones,  
“ The sun (the beauty of lovely ones) in Khwarazm is  
more resplendent.

34 The preserving of the kákul (the hair-lock) is by the Hindú religion enjoined, and on its preservation a person’s respect depends.

If az be omitted, the first line may be:—

If there,—the tip of a hair (on thy body) be raised (through pride or wrath).

“ I have come to Hind, a sword of Indian steel in hand ;

“ For me is necessary—fresh meat (revenue) from the  
raging black elephant (Hindústán, producing brave  
black men).

40 “ Enjoy not the frontier-tolls of Hind without recollection  
of me ;

“ For my steel is more Indian (excellent) than thine.

“ Since a head is needful to thee, turn not thy head from  
(paying) tribute ;

“ And, if not—neither the head nor the crown will remain  
with thee.

The sent one came to Kaid's court,

Cast down his words like the game-snare (words inter-  
twined with words) :

Spoke to him stinging words,

More burning than the fire of the Judgment Day.

When Kaid beheld such a fierce fire,—

From it, he saw escape (only) in restraint.

45 For he had beheld a dream as to that matter (Sikandar's  
coming) ;

Had feared the interpretation of that dream.

Moreover,—of the monarch, world-seizing,

He had news that the sky was his ally.

Of what he did in hate to King Dára,

Of what he did from the confines of Abyssinia to Bukhára.

To his judgment it came not—from him, to turn away his  
face (in flight) ;

From his command, to hasten towards calamity (war).

39 “ Píl-i-mast ” may signify—Hindústán elephant-producing ; or a  
tyrant-man. See canto xlvi. couplet 30, 31.



In this fierce passion, he knew not his  
Strife,—how he might keep from himself.

50 He opened his tongue for entreaty-making ;  
Uttered much praise of the king,

Saying :—“ Since in the world he is wisest,  
“ For him world-possessing is most fit.

“ Be both the foot of his throne on the moon !

“ Be also the path of peace towards him !

“ Save love to him, no work of mine has been ;

“ What is the cause that he comes in battle against  
me ?

“ If he desire treasure,—I will sacrifice it ;

“ If even the diadem,—I will cast it from my head.

55 “ If he incline to my sweet life,

“ I will draw it forth, seized with my teeth, for his ser-  
vice.

“ And if he send a slave by the road,

“ I will consign to him the treasure, and the throne, and  
the crown.

“ I depart not from the duty of the servant and of the  
attendant ;

“ Sikandar (is) the lord, and I am the slave.

“ If he employ favour I will employ supplication ;

“ He may, perhaps, again become pleased with the slave.

“ But if the quarrel be of another sort,

“ Such that the king inclines to malice-bearing,

59 It is not so disgraceful to kill one's self (couplet 55) as to be killed by order (couplet 59).



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65 “ That towards me he use not treachery and robbery ;  
 “ And place the quarrel on one side from this door ;—

“ I will give four things, which are without a fifth ;  
 “ They are the first-fruits, higher than the stars.

“ One,—to the king I will send my own daughter ;  
 “ -What a daughter ! The resplendent sun and moon.

“ Secondly,—a drinking-cup of pure ruby,  
 “ By which wine, by drinking, becomes not less.

“ Thirdly,—a philosopher, the hidden-unfolding,  
 “ Who is a guide to the mystery of the sky.

70 “ Fourthly,—a clever physician, wise, dexterous,  
 “ Who makes lamenting ones sound of body.

“ I am—with this present, the right-recognizer of the  
 king ;

“ If the king accept, I accept thanks (the king’s acceptance,  
 I regard an obligation to myself).”

The sent one agreed, saying :—“ These four,

“ If thou wilt make a present to the king,

“ The king will make thee renowned in this territory ;

“ Will make thee precious by relationship (by marriage)  
 with himself :

“ Will exalt thy name among renowned ones ;

“ Will not turn his head from seeking thy desire.”

75 When the Hindú king saw that that pure brain (the  
 messenger)

Assigned not foot-stumbling (error) to him in this matter  
 (of sending the four presents),

Of the Hindú old men,—one renowned

He sent with the monarch’s messenger,

On this condition, a treaty set up ;  
Speech mixed smooth and sweet,

Returned joyful,—the messenger (of Sikandar) ;  
Also that messenger, the old man of Hindú descent.

They came towards the monarch's court ;  
Came for admission, rose-like (joyous), into that garden.

80 When the Hindú beheld the king's pavilion,  
He saw all the tents on the tent of the moon (in the lofty  
sky :

Entered ; swept the earth with his eye-lashes ;  
Uttered the message which he brought to the king.

When the first part of the message was uttered,  
He urged speech of those matters (the four rarities) that  
were accepted :

Described those four forms to the king,  
Saying :—“ Such power was to none (in past times).”

Through that desire the king's heart was agitated ;  
The eye desired whatever it found in the ear (heard).

85 With the resolution that he might gain that present,  
Of praise was no delay for a moment.

After that, with that Hindú, the soft-speaker,  
He became peace-seeker with oath and compact.

Balínás and other chiefs,  
He sent ; and also Korah's (enormous) treasure (in sacks),  
head-secured.

A letter which made the (hard) diamond (soft) wax,  
(Which) made all Hind the slave of Rúm,

He (the scribe) wrote on Sikandar's part to the bold  
Kaid ;

From a savage dragon (Sikandar) to the roaring lion  
(Kaid, the master of belt and of crown).

<sup>90</sup> In it, beyond computation,—art (in setting forth the kingly  
titles)

Which come to the scribe's use.

In respect to apology and esteem for him, many a con-  
dition

He raised with his ardent (friendly) heart.

When the letter-writer wrote this treaty,

A royal order composed of camphor (white paper) and  
ambergris (black ink),

Balínás, with the office-holders of Rúm,

Went from that land and clime towards Kaid.

In that expedition, when the sage of Rúm

Came opposite to the camp of Kaid,

<sup>95</sup> He found the heart of the Hindú Kaid full of luminosity  
(void of malice) ;

Found (him) far from that treachery which the Hindú  
practises :

Made him obeisance according to the custom of kings ;

For he (Kaid) was master of girdle and also master of  
crown :

Kissed the superscription (of the letter) and presented it ;

Entrusted the key of the treasury to the Hindú (Kaid).

The bold secretary read the writing,

From awe of which the sphere fell down.

---

<sup>98</sup> See canto xlvi. couplet 17. The reader may be either Balínás or the  
secretary of King Kaid.



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- “ Would cast the noose over the head of the terrible elephant ;
- “ Would bring forth from the blood the red madder-root from the (jar of) indigo :
- “ Would moisten with blood all its soil ;
- “ Would put dust upon the source of all its water.
- 10 “ Since thou heldest thy face towards amity, .  
 “ I turned not the rein from rectitude.
- “ By thy sweet words, life-cherishing,  
 “ I *was* thy lord ; I became thy servant (agreeable to peace).
- “ In seeking protection, thou levelledst the path to my heart ;
- “ With the magic (of kind words) of the tongue thou fastenedst a knot (on my tongue so that I can utter only kind words).
- “ Do so, as this covenant, good-displaying,  
 “ May it remain in place (firm) among our descendants !
- “ If thou send those four jewels to me,  
 “ I will in this (thy) assembly make a treaty with thee,
- 15 “ That, if seven territories be full of troops,  
 “ A hair of thy land shall not be injured.
- “ I will make alliance for good or bad with thee ;  
 “ Will exercise firmness in respect to these words.”

The sent one (Balínás), when he read out the letter to Kaid,  
 Caused the sender's blessing to reach him.

---

12 In India, the land of magic, magicians are wont to utter incantations over a piece of thread. See Sale's *Kurán*, chap. cxiv.

13 The covenant refers to the giving of his daughter to Sikander. See canto xlv. couplet 67.

Of tales and fables, heart-enchanting,  
He opened to him the door of incantations (flatteries).

From his magic art and sorcery  
Kaid became wholly his slave.

20 —I have heard that there are many Hindú magicians;  
I read not that anyone was a magician of (over) a  
Hindú.—

When for a while in his own place he urged speech,  
He presented the present brought.

The heart of Kaid, the Hindú, came from its place (void of  
fear);  
Of the world-seeker (Sikandar), he became an adorer :

Uttered many praises on the monarch,  
Saying :—Be not the lofty sky without him !

He cherished the sent one (Balínás) work-knowing;  
Asked respite one week, until he executed the task (of  
delivering the gifts).

25 When the week passed, and the task was done,  
Disengaged from the work,—he prepared (to send the  
gifts) :

Performed homage to the king in order-obeying;  
Entrusted the (four) things agreed upon to the messenger :

Besides these four precious ornaments,  
Other valuable articles, heart-pleasing,—

Of treasure, and gold, and jewels, and of the ruby, and the  
pearl,—

Of elephants many a back full of (laden with) treasure,

---

20 Note that the word kaid signifies—the rája Kaid, and deceit; kaid signifies—bonds.



Of steel of Hindústán many loads ;  
Of aloe (-wood) and of amber in ass-loads :

30 Like moving mountains, forty large elephants,  
Beyond whose navel the river Nile passed not.

For the king's throne, three white elephants,  
At which (in envy) the enemy's face became black.

To Balínás,—also treasure complete,  
Both of musk matured (dried in the bladder of the deer)  
and of aloe raw (pure) :

In a couch of aloe-wood, the Pari-girl,  
To whom the cradle of the sky kept performing homage,—

He despatched with treasures like these ;  
The world (the burden-bearers) suffered toils in (delivering)  
each (to Sikandar).

35 Balínás—gold and jewellery of this kind,  
Which were each better than a territory,

Took to his own world-possessor (Sikandar).  
—Behold how he (Sikandar, without trouble) brought to  
the front (concluded) his world-sovereignty !—

When the king beheld the treasure sent,  
Such a desired object, God-given (without toil),

He became so pleased with that treasure,  
That the treasury of Rúm passed from his recollection.

He applied the proof to those four things ;  
So it was as he (Kaid) said ; than that, also more.

33 “Pari-dukhtar” signifies :—

(a) A girl, Pari-like.

(b) The daughter of a Pari.

36 The second line may be :—

When he (Balínás) brought the treasure before (Sikandar),—behold  
the sovereignty of the world (so great was the treasure) !



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50 Was musk perfumed like the deer of Chín ;  
She had devoured cloves in Hindústán (and perfumed her  
mouth).

Not a tress, but a chain of pure musk,  
Let fall like a cloud on the sun (the ruddy cheek) !

On account of that fresh musk (the tress) rose-water  
besprinkled,  
The moon (its lover, coming forth) from Virgo clung to  
the perfume (the tress, more resplendent than Virgo).

With that kind of beauty—her complexion, wheaten (fair);  
The mole,—its size a barley-corn, black like musk.

From the wheat (her fair complexion), musk-diffusing, she  
displayed (black) barley (the black mole);  
Not like the barley-sellers, wheat-displaying.

55 A moon of soldier-cheek, of Hind-nature ;  
From (black) Hindústán, Paradise given to the king.  
(What a wonder !)

Not a Hindú ; but in name a soldier of Khatay ;  
For heart-ravishing, perfect, like the Hindú (the notorious  
thief) :

With her Rúmish (ruddy) face and the Hindú ball (the  
black mole),  
The king of the people of Rúm became her slave (adorer).

50 Otherwise :—

(The tress) in its fold was musk-perfumed like the deer (of Chín) ;  
It had devoured cloves (perfumes) in Hindústán.

52 The second line may be :—

The moon (her face coming forth) from Virgo (sweat-drops like  
ears of corn) suspended spikenard (her perfumed tress).

53 The first line may be :—

(a) With that kind of beauty,—(on) her wheaten (fair) complexion.

(b) On that kind of wheaten (fair) complexion of hers.

54 She was not like those women whose beauty is borrowed from paint  
and dress.

One of sweet laughter, straight like the sugar-cane,  
Witty, and pleasant, and fresh, and sweet, and joyous :

A painting,—with this beauty and heart-attraction ;  
With the jewel both (of the purity) of water, and also (of  
the splendour) of fire.

60 When the king beheld he came before her ;  
The bride, so heart-enchanting, came to him.

By the custom of Ishák (Isaac) of happy origin,  
By which (religion), wisdom's eye obtained collyrium  
(luminosity),—

The king fastened on her the bridal ornament ;  
And, after that, gave way to his desire for her :

For a present to the army-holder of Hindústán (Kaid),  
He arranged—a carpet like the flower-garden :

Jewels in ass-loads, and brocade, and chattels ;  
The tent of panther-coloured silk and the golden throne  
(chest) :

65 With the crown begemmed with cornelian and ruby ;  
With fiery Arab horses of steel-hoof :

With cups of emerald ; with trays of cornelian ;  
Each one of them immersed in (encrusted with) jewels :

59 The second line may be :—

(a) With the nature both of water (softness) and of fire (sauciness).

(b) With the jewel both of water (the pearl) and of fire (the ruby, the  
ruddiness of the body).

60 Otherwise :—

She came before him (the king).

63 The presents were to be presented on the carpet.

In the following couplets “of” may be substituted for “with.”

With Chinese slaves, ring (of pearl and gold) in the ear ;  
With Rúmish damsels, gold-woven stuff wearing,—

More than that which one may bring into conception,  
He sent ; and Kaid became the accepter of obligation.

The world-king, Sikandar, (son) of Faylikús,  
By reason of conjunction with that bride of moon-form,

70 Rested ; for verily she was a lovely idol ;  
Was all kernel and the purified part of the kernel.

\*            \*            \*            \*            \*  
\*            \*            \*            \*            \*

A pearl unpierced ; a rose unblossomed,  
The Humá (Sikandar) passed over her like a nightingale.

The rose laughed with the bud, and the pearl became  
pierced,

—Consider the speech, how covertly it was uttered !—

The world-possessor, when he obtained his desire from the  
world (of Hindústán),

Found ease from empire in that motion of travelling.

75 He sent one of his learned ones ;  
Much injunction passed as to his proceeding quickly to  
Istarakh.

He wrote those words whose purport was  
Of the conquest of the land of musky blackness (Hindú-  
stán),

Saying :—“ In Hindústán my work was such,  
“ As is the object of the heart of friends.

69 Observe—jahán khusrau signifies—the world-king ; khusrau-i-jahán, the king of the world.

70 “ Pálúda-magħz ” signifies—a substance made of white sugar, almonds, pistachio nuts, fir cones, and the cocoa-nut ; or being clear-headed.

75 In some copies, kard occurs in place of shud.



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Gave her the escort of his own trusty ones ("the companions"),

Verily, made injunction (regarding her safety) beyond limit :

Behind (along with) that litter laden with decoration,  
He sent some camel-loads of treasure :

Made a place within the earth for the other treasure ;  
Kept its mark (tilism) with the guide (the treasure-guard) :

90 Wrote a letter to the sage minister,  
Whose nature was endowed with knowledge and equity ;

Gave him information of all good and bad ;  
Of the victory of his own well-wishers (his upright nobles).

When with a free heart the king reposed (after subduing Kaid),  
He pitched the door of the court towards the people of (King) Fúr (of the city Kannauj) :

Renewed the royal usage and custom, in such a way  
That he made Hindústán full of renown :

On the world (Hindústán) he pressed his foot with (was firm in) justice and liberality ;  
By this power he took power from the world ;

95 He drank sweet wine to the memory of Kay Khusrau,  
As kings of this time drink in memory of him (Sikandar).

Come, cup-bearer ! that water (ruddy) like the arghaván tree,  
From which the worn-out old man becomes young,

---

90 The temperament (ṭabí'at) is produced by the mixing (imtizáj) of four humours (khilt) ; hence, they call the temperament ṭabí'at, and the mixture, sirisht.

Give me, that by it, I may practise youthfulness (do as a young man);

(And) may make the yellow rose (the face yellow with age) ruddy in colour.

---

## C A N T O    X L V I I .

### SIKANDAR'S JOURNEYING FROM THE COUNTRY OF HIND TO CHIN.

<sup>1</sup> Happiness again showed her face to us ;  
The player of the musical instrument (the administrator of the empire) played the instrument (the gift of verse).

The representing of the matter (the tale of Sikandar) reached (to this point) by the assisting (of the king) ;  
The orator (Nizámi) attained hopefulness (as to concluding the Sikandar-Nama).

O narrator !    Make keen the brain ;  
Represent (to the end) this charming history.

---

<sup>1</sup> The player of the instrument may signify—Firdausí, who has in the Sháh-Náma given in detail an account of the Khákán of Chín; or the kind friend (Khizr, as indicated by the words sa'ádat, happiness, and báz, again) who had previously instructed Nizámí.

The second line will then be :—

(a) The player of the instrument (the kind friend, Khizr) played the instrument (of kindness).

(b) The player of the instrument (the grace of God) played the instrument (of my capacity).

Couplet 2 will then be :—

The representing of the matter (the tale of Sikandar) reached (to this point) by the great friend (Khizr);

To a hopeful one (Nizámí, expectant of his arrival) he (Khizr) speech-uttering arrived.

<sup>3</sup> Either Naşratu-d-Dín or Khizr utters this couplet.  
Possibly Nizámí addresses himself.



The valiant world-possessor (Sikandar), auspicious in  
contest,

—Give tidings—what did he to King Fúr of Fúrán?

5 The representer (Nizámí) of the word corresponding to  
the state of this tale

Displays the picture (the tale) from (behind) the screen in  
such a way,

That—when the king became free from the work of  
(subduing) Kaid,

He sometimes expressed an opinion; sometimes meditated  
on hunting :

Moved the army for the plunder of Fúr;

Put him altogether far from victory over himself  
(Sikandar).

When the king drew forth the sword from the scabbard,  
The head of the enemy came to the snare (of captivity).

He gave all his country and property to plunder;

Gave the crown of his own sword to his head (severed his  
head).

10 When the (head of the) enemy was fallen beneath his foot,  
His place was given to another.

And for journeying thence he exalted the standard;

For that dust (region) suited not his wind-fleet steeds.

There are three things, which in three rest (dwelling)-places  
Are all three of little age and become destroyed :—

In Hindústán, the horse; in Persia, the elephant;

In Chín, the cat,—thus the proof appears.

13 The second line may be :—

Like these (the horse and elephant), the cat in Chín displays proof  
(of degeneracy).



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In every place where the army used to hold the road-  
pass,  
He used to take up musk in ass-loads.

When he travelled awhile in the plain of Chín,  
From the desolate plain he came to cultivation.

25 Appeared a grazing-place like heaven,  
That through joyfulness raised its head to heaven :

In that pasture-place, every day and night,  
A pleasant fountain, running.

The air pleasant, and the forests vast ;  
The trees fruit-producing, and the branches green :

Rain-water flowing on the verdure water-drunk (suc-  
culent),

Like mercury on the face of lapis lazuli (green grasses) :

The grasses newly sprung, full of rain-drops,  
Like pearls studded on the verdant bough :

30 The foot-print of the deer set up by the fountain,  
Like musk sprinkled on the (garment of) belly-skin :

The (black) hoof of the wild ass, place-scratched on the  
verdure,

Like musky (black) lines on the green brocade :

A country in which was no blackness ;  
Or if there were, it was only the back of the fish.

27 If " Panj-gam " be read, the first line will be :—

In that pasture-place, at every five paces.

30 Fine garments (soft like water) are made of the belly-skins of certain  
animals ; on these skins they sprinkle musk.

If az be omitted, the first line will be :—

The pool set up by (the imprint of) the foot of the deer.

32 The back of a fish may signify—dark night bespangled with stars

When Sikandar beheld that prosperous land,  
He became free from desire for Hindústán.

In the water and pasture of that halting-place,  
He ordered them to let loose the beasts of burden.

35 One week, he obtained a share of joyousness ;  
(And) reposed with the warriors of the time :

The next week, he sought a suitable day,  
On which the omen of the conquest (of Chín) came  
truly.

He ordered so that they played the drum,  
And hastened from that halting-place towards Chin.

When the drum-striker became angry with the drum,  
He brought forth a lament from water and dust.

When the mirror of Chin (the sun) appeared,  
Sikandar led his army towards Chin.

40 Sate on Arab steeds of quick intelligence, they (the  
warriors) ;  
All in khaftáns of rich silk (rough, like the sheep's fleece)  
steel-clad.

like the glittering scales of a fish ; or a dark earth that rises in meadows  
(either mole or worm-hills) said to be like a cock's comb ; or a black  
flower.

The second line may mean :—

The land was watered with many running streams full of fish.

39 “Áyína,e chíní” here signifies—the sun ; but properly—a mirror used  
by people of contorted face.

40 The first line may be :—

They of quick intelligence sate on Arab steeds.

The air was without pollution (wind-raised), the road  
without the thorn ;

And if there were,—it was the thorn of the honey-  
possessor (the sting of the bee).

From (eating) the sweet grasses of the mountain and  
pass,

The fawn considered the milk (of its dam) sugar.

When the king passed by that hunting-place (in Chín),  
With the dust of that hunting-ground he became per-  
perfumed.

Every deer that was born with the mark of love for him  
(or for the land),—

Its navel, from musk-dragging, had fallen (on the  
earth).

45 The deer that held its face on the dust (in respect) for  
him,—

In its eyes, the world expected the antidote.

The world-seeker went like the roaring lion ;

The leaper, the hunting lion, beneath him !

41 The second line may mean—there was abundance of the thorn, by  
eating which the bee makes excellent honey.

43 Otherwise—the dust of that soil became perfumed with the musk  
carried by the army. See couplet 23.

44 The first couplet may be :—

Every deer (beast of burden, musk-carrying) that was born with  
the mark (of service) to him (Sikandar),

Its navel, from dragging (the great load of) musk, had fallen  
(from the belly).

45 The deer (the beast of burden, antidote-bearing) that kept its face  
in the dust in respect for him,—

In its eyes, the world expected the antidote (of tears, flowing by  
reason of the great load on its back).

The tears of the deer (or of the ox) are called—*tiriyák-i-akbar*, the  
great antidote ; and the foam of the mouth of the deer is called—  
*tiriyák-i-aṣghar*, the less antidote.



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The monarch alighted from his steed,  
Verily, his army also all at once :

And exercised judgment as to the place of ease ;  
Not a bird moved from its place till the day.

When the lady of Yaghmá (the morning sun), with the  
anklet of gold (effulgent rays),  
Appeared from the pavilion of Khallakh (the eastern sky),

The world, like the Hindú in smoke (darkness)-vomiting  
(sorcery-evoking),  
Became through the splendour (of the morning sun) like  
Yaghmá and Khallakh.

60 From the monarch's drum sound issued ;  
Tumult fell upon Yaghmá and Khallakh (far though they  
are).

The king, world-drawer (to himself), sphere-traveller,  
Made his abode one month in that soil (of Chín).

They fixed the tether-ropes ; set up the stables ;  
Scattered forage in the stables full of fresh grass.

The news went to the Khákán that the plain and the  
mountain  
Were harassed with the hoofs (of the steeds) of those  
steel-clad.

Had entered from the Irán land—a torrent,  
That leaves neither Chin nor the Khákán of Chín :

58 Yaglmá and Khallakh are two towns in Turkistán, where the women,  
who are very lovely, live in ease and splendour.

The sun is circular, so is the anklet.

60 The second line may be :—

In plunder and rapine tumult occurred.

65 A torrent (an army), a hastener, which over mountain and  
plain  
Will surpass the former deluge (of Noah).

Its hail (the sword, the arrow, and the spear) makes the  
earth (scattered and perforated) like the Pleiades,  
And destroys the crocodiles of the river (of Chín).

A black dragon (Sikandar)—that in any land  
Came not, like that fierce lion from Rúm.

The people of Ethiopia,—the mark of his command is on  
their face;  
Of the people of Zang,—the black-wearing (in mourning)  
is through the far-spread cry (of his bravery).

He caused rapine to reach Dárá;  
Took the crown from the kings of Hind (Kaid and Fúr).

70 When he became free from the ravaging of the people of  
Fúr (of Kannauj),  
He bound his loins in haste against the sons of Faghfúr.

66 The hail of that cloud (the army) makes the earth like the Pleiades—  
either because it gives the earth to the wind and causes it to reach the  
Pleiades; or because it makes holes in the soil, through which light  
appears, and thus the earth becomes like the Pleiades.

Otherwise :—

Its hail (the rush of the army) makes the earth (Chín) the Pleiades  
(or casts it on the hump of Taurus),  
And (by drinking up the water) destroys the crocodiles of the  
river.

67 Otherwise :—

A black dragon (Sikandar's steel-clad army), that in any land,—  
A fierce lion like him (Sikandar) from Rúm came not—(which land,  
they ravaged not).

The second line may be :—

Came not,—a fierce lion like that from Rúm.

70 “Faghfúr” (fagh

úr

) is derived from :—

(a) Fagh (fugh), an idol, and fúr (púr), a son. Because the parents, in  
order to have a son, have offered to idols.

(b) Fugh, a handsome youth, and fúr, a city.



If that deep river (Sikandar) should come from its place,—  
In that case, the mountain would have no standing.

The Khákán feared and expressed an opinion of fear ;  
—For of such an enemy is room for fear.—

To every lord of the marches, he wrote a line with blood  
(humbly asking aid),  
Saying :—“(The enemy) has kneaded dust with blood in  
our land.”

From the King of Khatáy to the King of Khutan  
He sent, and arrayed the assembly (of vazírs and the troops  
of Khatáy and Khutan).

75 The soldiers of Sinjáb and of Farghána ;  
Other wise land-possessors ;

From Kharkhiz, and from Chách, and from Káshghar,  
He summoned many warriors of golden girdle.

When the massing of the army was ready,  
The heart and soul of the Khákán became tranquil.

He brought his foot to (mounted) the mountain, the mover  
(the steed)

He moved, like a steel mountain, from his place.

Since the cities of Chín are full of handsome youths, they call the city  
(and hence the king) Faghfúr. Then Fúr signifies—primarily, the name  
of a town ; secondarily, the name of a king.

For a description of the battle-field of Alexander and Porus, see the  
Journal of the Asiatic Society of Bengal, 1848, vol. xvii. part ii. p. 619 ;  
an article by Sir W. Napier in the “London and Westminster Review,”  
1838 ; and “The Geography of Northern India,” by Gen. Cunning-  
ham, R.E.

73 The second line may be :—

Saying :—In our land dust is mixed with blood.

75 Farghána (Furghána) is in Transoxiana.

Kharkhez, musk-producing, is in Turkistán ; its people are very  
handsome.

“Káshghar” may be written—kázghar, káchghar.

78 His steel-clad army was in amplitude like the mountain of steel.



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90 “ When he seizes the sword he is like lightning (the consumer) ;

“ When he takes wine in the palm (of the hand) he becomes treasure-giver.

“ When he brings the ready money of speech into proof,

“ He brings all the brain (essence) of philosophy into use :

“ He hears (regards) no speech which is not true ;

“ Takes not languidly that accepted (approved) by him.

“ In every place the splendour-exciter of work,

“ Save in the bed-chamber and save in the hunting-field (which are left undecorated).

“ In hunting he has no delay ;

“ He becomes patient (he deliberates) when the time of battle arrives.

95 “ By his knowledge and justice,—the world secure :

“ He, king after king, generation after generation.

“ In the plain (of battle) he is the chief of monarchs ;

“ (Even) in intoxication he is better than the sages.

“ When a strange fancy comes to him he laughs ;

“ When he makes a joke his fragrant perfume issues.

“ Great is his patience, and little his speech ;

“ Straight in the time of straightness, like the cypress.

“ Punishes when he is revenge-taking ;

“ Pardons at the time when he gains a victory.

92 What he accepts he turns not from.

93 Sikandar spent little in decorating his bed-chamber or in stocking his hunting-ground.

94 Sikandar deliberated because, in haste to battle, the guiltless enemy may be slain with the guilty enemy.

97 The first line may be :—

When he laughs his form appears strange.

- 100 “ In speech his lip expresses the wave of the deluge (is terrible) ;  
 “ Expresses every opinion with philosophers.  
 “ He does deeds with the deliberation of old men ;  
 “ Takes young men to battles :  
 “ Takes refuge with God, in season and out of season ;  
 “ —The protection of God falls not to the bad man.—  
 “ When he draws the noble cypress (his body) into the saddle,  
 “ On a steed that, as regards the wind, casts the elephant (subdues the wind),  
 “ God forbid that his steed should display restiveness !  
 “ Though it be the lion, he would make it bloody of hide (with punishment).  
 105 “ He circles (his steed) in rear and front (of the warriors) like the snake ;  
 “ Strikes fire left and right, like the (uplifted) spark.  
 “ Kings who had the diadem-mark  
 “ Possessed the world through army-leaders.  
 “ Save him, there is no sword-striker in his army ;  
 “ O excellent army-arrayer and army-shatterer !  
 “ Not of every blood-devourer (tyrant)—thinks he ;  
 “ But of the weak and helpless :  
 “ Casts widely the carpet of his court (gives access to all ; repels not the petitioner) ;  
 “ Laughs within limit when he finds joy.

---

103 When the píl (the castle) comes against the asp (the knight), the latter is restrained from motion. See canto xxx. couplet 23.

Otherwise—On a steed that overpowers the wind.

On a steed that casts the elephant of the wind.

“ Pil afgandan ” signifies—to overpower.

110 “ Looks—for honour to himself—at none ;  
 “ But if he glance, he favours him much.

“ His treasury is for the giving of jewels ;  
 “ His stable is for the giving of steeds.

“ If a person give gold to those asking ;  
 “ He gives city and territory in lieu of gold.

“ The purpose which his heart brings into reckoning,  
 “ Time in a little while grants him.”

When the Khákán obtained news of that wisdom,  
 He trembled at that divine grandeur.

115 His heart became soft towards peace with the Khusrau ;  
 His desire of beholding him became ardent.

He closed the road against the thought of battle ;  
 He sought a pretext for peace with the king.

To the world-king they took up the tale,  
 Saying :—“ The soldiers of Chin have raised the standard  
 (of war).”

The monarch expressed a proverb, saying :—“ The raw  
 game

“ That comes on its own feet to the snare,—best.

“ If he display opposition with me,—  
 “ He displays not manliness but simpleness :

120 “ Make the path easy for me and you ;  
 “ (And) make the long road (hence to Chin) short for us.

“ I will bring a contraction upon his straitened (grief-  
 stricken) eye-brow, in such a way,  
 “ That over him the hard stone in Chin will weep.”

---

119 The second line may be :—

He displays not manliness but recklessness.



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5 Of the world was no preparer of its chattels ;  
By His command this decoration was painted :

An approved person who is at His command,  
On him praise, for he is the praise-utterer (of God) !

When the reed finished the beginning of the letter (the  
praise of God),  
It cast speech (writing) on the tongue of (that uttered by)  
the king,

Saying :—“ From the bold-hearted Sikandar, this letter  
“ To the Khákán—may he be the adorer of Sikandar !

“ By the order of the Possessor of the azure sphere (God),  
“ May blessing be from us on the life of the Khákán !

10 “ May that Khusrau, crown-bestowing, know so much ;  
“ How we urged the steed into this land :

“ Not for battle came we from the Persian land ;  
“ As the guest of the Khákán of Chin we came.

“ With that (desire of) heart that, in the way of obedience,  
“ He (the Khákán) may show attention to the guest  
(Sikandar).

“ If the lofty sun in your city  
“ Hastens from the east towards the west,

“ Behold ! that sun am I that—by the road,  
“ Led the army from west to east.

15 “ I seized with the sword black (the west, Ethiopia) to  
white (the east, Irán) ;

“ Gave ungrudgingly to those asking (for empire) :

“ Resolved to go to Chin from the confines of Abyssinia ;  
“ Hastened to the east land from the west :

---

11 “ Ba mihmán.” See canto liii. couplet 2 ; liv. 18, 13, 24 ; lxxii. 27.

- “ From the low (the west, or setting)-place of the lofty  
sun  
“ Caused the noose (of capture) to reach to its place of  
splendour (the east, or rising-place) :  
“ Planted the musk-willow (black of wood, sweet of smell)  
in Hindústán ;  
“ Will plant the white lily of the valley in Chin.  
“ If thou fear my cutting sword,  
“ Turn not thy head from my order.  
20 “ But if thou turn thy judgment and sense from my  
command,  
“ The revolving sphere will cause thy ear to turn (chastise  
thee).  
“ Bring me not to that point where this fierce lion  
(Sikandar)  
“ Comes boldly for the hunting of wild asses (the men of  
Chin).  
“ Turn the lion's foot from this garden (of Chin) ;  
“ Remind not the elephant of Hindústán (lest thy destruc-  
tion be great).  
“ They bring down calamity upon their own head,  
“ Who before those intoxicated (Sikandar and his army)  
employ the song (of war).  
“ Behold, in the battle-day, from my sword,  
“ What a river of blood went to the desert of Zang :  
25 “ How I quenched the arrogance of Dárá ;  
“ What I did in respect to the ignoble Fúr !

---

22 In a foreign country, when the elephant remembers his own country (India), he becomes distraught, and lays in ruin men and houses.

23 The intoxicated ones rise and make the singer's head void of brain.

25 Fúr was probably Porus, as in Pahlaví *f* and *p* are the same.

Plutarch says :—

Porus was four cubits and a palm high ; and though the elephant he



- “ By the power of fortune, other kings—  
 “ How I brought down headlong from crown and throne.  
 “ If Firídún should now come to me,—  
 “ To me he would even so become captive.  
 “ In every land and clime which I assaulted,—  
 “ I made the land void of the stranger.  
 “ That one who for me displayed well-wishing,  
 “ From me no ill-wishing was his.  
 30 “ When I give anyone my protection,  
 “ As to that covenant I become not covenant-breaker.  
 “ When my tongue (the heart) becomes the guide to the  
     covenant,  
 “ From beyond the agreement and compact, I take not  
     my head.  
 “ In Yaghmá and Chin I bring not distress on that  
     account,  
 “ That I may acquire the women of Yaghmá and of Chin.  
 “ Mine, indeed, are many pearls of the river (lovely  
     women),  
 “ Slaves of Chin and of Yaghmá.

---

rode was one of the largest, his stature and bulk were such that he appeared but proportionably mounted. This elephant, during the whole battle, gave extraordinary proofs of his sagacity and care of the king's person. As long as that prince was able to fight, he defended him with great courage and repulsed all assailants; and when he perceived him ready to sink under the multitude of darts and the wounds with which he was covered, to prevent his falling off he kneeled down in the softest manner, and with his trunk gently drew every dart out of his body.

When Porus was taken prisoner, Sikandar asked him how he desired to be treated. He answered:—“ Like a king.” “ And have you nothing else to request?” replied Sikandar. “ No,” said he; “ everything is comprehended in the word king!”

According to Persian authors, Fúr (Porus) was slain; according to Greek authors he was taken captive and re-instated.



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“ The army have, through my waiting, come into agitation  
(for war with thee) ;

“ Have, through my shortcoming (delay) come to shouting  
(for the plunder of thy land).

repeller of poison). It is cylindrical, slightly curved, shining, hard, brittle, dark green, emits the odour of musk, has no adherent power.

In 1662 some specimens were brought from India by three Franciscan friars, and lodged in the museum of the Grand Duke of Tuscany. Some were sent at the same time to Sir Robert Moray by Philiberti Vernati.

In the “ Philosophical Transactions,” 1665, Thevenot says :—

In East India and in China is found in the head of a hairy serpent a stone that heals the bitings of the same serpent, that else would kill in twenty-four hours. The stone is round, white in the centre, blue or greenish about the edges. Being applied to the wound, it adheres until it has sucked the poison. Washing it in milk restores it to its natural condition.

Solimis, in his chapter on Ethiopia, Philostratus, Pliny—all speak of it.

The gem is evidently the *carbuncle*, and probably the *snake-stone* of modern travellers.

In Sanscrit (in the Characa Susruta) it is often mentioned as Serpamaní (the snake-gem) and garamani (poison-stone).

The author of the “*Ikhtiyár Badá,í*” calls the stone—*bád-zuhr*, and says :—It is found in the head of the asai (viper) ; the author of the “*Tuhfatu-l-Muminín*” calls it—*hájaru-l-hayyat*, or *már-muhra* ; the Arabs call it—*hajaru-s-samm*.

Ibn Talmíz, or Haybátu-'lláh (a Christian physician at the court of 'Abasside *Khalífa Muttaki*, in the tenth century), and the author of the medical work, “*Al Mughní*” (the Satisfier), say—that Aristotle spoke of the bezoar stone being brought from India and China.

According to our medical writers, the bezoar was introduced to the knowledge of Europe by Arabic writers.

Oriental writers speak of two kinds of bezoar :—

(a) The mineral procured (according to Talmíz) from India and China ; (according to Abú Hinduya) from the mountain Zaravand, in Kirmán.

(b) The organs found (according to the *Tuhfatu-l-Muminín*) in the stomach of animals of the goat kind ; it is called—*hajaru-t-tís*.

See the *Khwaşsu-l-Ihjár* and the *Ikhtiyárát-i-badá,í*.

Fontána (quoting Redí and Valisnieri, the Italian naturalists) says that the snake-stone has no efficacy in curing the bite of vipers.

Snake-stones have been considered to be specimens of Serpentine, the origin of which term has not been satisfactorily determined.—“ Asiatic Researches, vol. xiii. p. 317 ; xiv. 182 ; xvi. 382.

In the life of Apollonius Tyancæus (Persian, Balínás), B.C. 3—A.D. 98,

“ My lions (warriors) have beheld the deer (the sluggish army) of Chin ;

“ Fat deer like these, seldom have they seen.

are some marvellous stories of huge Indian serpents, which the Indians destroy as follows :—

They spread a silken robe, inwoven with golden letters, before the entrance of the serpent's cave, and those letters, being magical, bring on sleep, so that the eyes of the serpent (although exceedingly hard, sounding like brass when it moves) are overcome. Then with powerful incantations they so allure it as to be able to cast over it the magical robe, which induces sound sleep.

Rushing on it, the Indians cut off its head with an iron axe, and take out certain stones found therein ; for the heads of the mountain-serpents are said to contain small stones, very beautiful, and endowed with a peculiar lustre and wonderful virtues. Such a stone was in the ring that Gyges is said to have possessed that conferred invisibility.

Bábú Ráj Chandra Sandal, of Banáras, says :—

In Bengal it is a belief that the cobra bears a diamond, learned men imagining that, as it lives a long life, time matures its carbon to a diamond.

In his Manual of Kurg, p. 166, the Rev. G. Richter says :—

The cobra lives a thousand years. After passing the meridian of its life, its body shrinks and brightens till it gleams like silver and measures three feet at the age of six hundred years ; still later, it shines like gold and is only a foot in length ; at last it shrinks to the size of a finger ; the same day it flies in the air, dies, and sinks to the ground, where it disappears.

The spot is called náka, and is marked by a stone enclosure. Should anyone unawares set foot on it, he will be attacked by an incurable disease and rot away by degrees.

When the stone is taken from the reptile's head, he is no longer venomous. The stone is dark of colour, shining, the shape of a horse-bean, sometimes pale and semi-transparent, made of sandarach, or false amber. Though adhering for a time to bites, it has no curative properties.

The American Indian tribes believe that in the mountains is a secret valley, inhabited by the chiefs of the rattlesnake tribe, which grow to the size of large trees and bear on their foreheads brilliant gems. They are called—“ the kind old kings,” “ the bright old inhabitants,”—as the cobra is—“ the good snake.”

In Peru is an animal called the carbunculo, that appears only at night. When pursued, a valve opens in its forehead and a brilliant object (a gem ?) becomes visible, dispelling the darkness, and dazzling pursuers.

In Cyprus and the adjacent isles and coasts false precious stones, said

“ My lions have severed the chain ;

“ My bold ones are resolute as to blood.

“ The arrow-feather and the sharp spear-point (of my  
army)

“ Rend the quiver in pieces through clamour (for flight).

45 “ The eye of the spear-point is (expectant) on the path of  
this enemy ;

“ If there,—(with thee be) one ‘ man,’ our mace is a  
hundred ‘ mans.’

“ When my soldier-slaves take aim

“ With a single arrow, defeat comes to an army.

“ If he were the Khusrau Shist Mirán,

“ Even he would be the butt of these aim-takers.

“ When my smoke (the army) passed over a tribe (a  
kingdom),

“ If it were (adorned as) the painting of Chín, it became  
the desert-smoke (dispersed).

“ When I abandon friendship and peace,

“ Me,—God forbid I should through fear drink a drop of  
water (delay).

to have been taken out of the head of the kouphí, are fabricated by  
Jews ; they are worn as amulets to protect the wearers from the bite of  
venomous animals.

Shakespeare (“ As You Like It,” Act II., Scene I.) says :—

(The toad) ugly and venomous,

Wears yet a precious jewel in his head.

The “ Indian Antiquary,” February, 1875.

47 “ Ham-amáj ” signifies—ham-nishín.

Hence the couplet may be :—

If he were the Khusrau of sixty amírs,

He would even be the fellow-sitter with these aim-takers (slaves of  
mine).

Shist Mirán was a famous warrior under Afrásiyáb, the King of Túrán.

49 With a slight alteration, the second line will be :—

If I drink water (delay) on account of anyone,—be not water  
(honour) mine !



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“ Even so the dogs that gnaw the bone  
 “ (Easily) devour bread with teeth like the sword.

“ Since thou art malice-bearing, I will display revenge-  
 taking ;

“ Be friendly ;—I will display friendliness.

60 “ In every place where my power presses its foot (is  
 firm),

“ Victory is mine and superiority.

“ If to thee,—the jewel (peace) be needful ; or if the  
 crocodile (war),

“ From my sea both may come to thy grasp.

“ Perhaps thou beheldest not my uplifted sword,—

“ On it, a crocodile and a (jewel-) lustre diffused ?

“ I am that treasure and that crocodile-form ;

“ For in my cup is the poison (of the crocodile of war) and  
 the antidote (of the treasure of peace).

“ Near (with) thee,—thât treasure (peace) and that dragon  
 (war) ;

“ Give me tidings—which thing fetches the price (or is  
 bought by thee).

65 “ If thou come, I will bring thy body within silk (the dress  
 of honour) ;

“ But if not, I will bring thy head within bonds.

“ I have displayed to thee savageness and gentleness ;

“ With these two I have tried thee.

“ If thou (by journeying) make thy foot dusty at my door,

“ I will pass like the sun (splendour-giving) over the soil  
 of Chín.

“ But if not, I will by way of revenge cast

“ All the dust of Chín into the sea of Chín.

“ When thou readest this letter thou shouldst not make  
delay ;

“ Show me the sign of peace or of war.

70 “ Thou shouldst not exercise carelessness ; for the fierce  
river

“ Is in tumult, like the cloud, torrent-shedding.”

A man, tongue-knowing, man-understanding,  
Who possessed fear of none,—he summoned ;

And sent, so that he took the precious letter ;  
And gave it with Sikandar's seal to the Khákán.

When the Khákán read the king's order,  
He wished to fall from the summit of his place.

Fear came into his heart through that awe ;  
For he was intelligent of temperament and the recognizer  
of the intelligent.

75 A fancy of two forms closed the path against him (the  
Khákán),

Namely :—Shall I strike at the king (in battle) ; or shall I  
go to the king ?

—The having two forms (of thought) brings torment to  
thought ;

Brings the head of the remedier to the sleep (of grief).—

Come, cup-bearer ! that wine (of senselessness) like rose-  
water

Sprinkle on me, that I may come from the sleep (of care-  
lessness of God).

75 The first line may be :—

A fancy of two forms ; to it he (the Khákán) closed the path.



## CANTO XLIX.

THE REFLECTING OF THE KHÁKÁN OF CHÍN UPON SIKANDAR'S  
LETTER.

1 O guard (door keeper)! Advance the nostrils (close the  
door; admit no callers);  
Go thou also (hence); reflect on thyself.

Separate me from the vexation of the heart (the talk of  
callers);  
Leave me for reflection on myself.

I have no desire for conversation with any;  
Conversation with myself is enough for me:

If a purchaser (a seeker of verse) come from the far road,  
That he may become fellow-sitter with the mine of jewels  
(Nizámi);

5 May behold the treasure (the verse) of Nizámí;  
May make joyousness in the feast of speech,

Say:—"The master of the house (Nizámí) is not at home;  
"And if he be, he is not in need of the stranger."

O happy-footed guard! I uttered a mistake,  
For enmity to travellers is strange.

Shut not our door in anyone's face;  
For the shutting of the door is improper.

1 "Munákhir dar pesh kardan" signifies—the bringing together the door of two folds.

The nostrils (munákhir) are likened to the two folds of a door; because the additional piece of wood (or the fixing of one plank on another), they call the *nose* of the door. Thus, both planks are nostrils.

In carpentry we often speak of a "nosing."



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Verily, he had read the letter of the king,  
 (And) had despaired at that work (of coming) of the  
 Khusrau :

20 With unsullied thought and true judgment,  
 He sought out the end of the thread of his own work.

His judgment considered it first proper so far,  
 That he should write a reply to the king's mandate.

He ordered—that paper, and the reed, and requisites,  
 The Chíní scribe should bring before him :

Should write an answer suitable to the king ;  
 Should observe in it the basis of speech.

From the belly of the pen the hand of the skilful scribe  
 Cast black musk (letters) on the silk (paper) ;

Cherished words, heart-alluring,  
 By which patience remains not in the brain of man (the  
 striver) :

An address (in humility) which should give hopefulness ;  
 A reproach which should give help towards peace :

Fascination (words heart-entangling) which should close  
 the path to war ;

Allurement which should give softness to stone (the tumult  
 of war) :

Tongue-subtleties like sharp arrows ;  
 One door towards humility, the other towards reproach.

The decoration of the beginning of the letter was—from  
 the first,

In that name (of God) by which names became true.

24 The *Musk-bladder* (náfa) is taken from the *belly* (náf) of the deer and wrapped in *silk* (ḥarír).

CANTO L.

THE LETTER OF THE KHÁKÁN OF CHÍN TO SIKANDAR.

1 The Lord, friendless (without partner), yet Friend of all!  
Of Himself alive, and alive-keeper of all!

The world-creator, God, the work-performer;  
The powerful executor, yet the powerless-cherisher!

The drawer forth of the standard (of loftiness) of the  
resplendent ones of the sky (the stars);  
The drawer of the pen (effacer) of the demon of dark face  
(the night):

The motion-giver to the compass, motion-possessing (the  
sky);  
The rest-giver to the point place-occupying (the earth):

5 The conspicuous-maker of whatever becomes conspicuous;  
The arriver of whatever will arrive (every existing thing).

Of the speaker, or the silent, or the intelligent, or the  
distraught,—  
To none, is power as to His secrets.

From none, aught save adoration comes;  
Absolute lordship is His only.

After praise of the world-creator,  
By whom the sky and earth became conspicuous,

He urged speech in excuse to the monarch,  
Saying:—“ May praise be to thee from the Omnipotent!

4 “Já-gír” signifies—já-gíraṇḍa, place-seizer, &c.

- 10 “ From every king who appears to the world,  
 “ Creation (the world) gave to thy hand the key.
- “ Thou hast made thy dwelling from sea (in the west) to  
 sea (in the east) ;  
 “ Over Írán and Túrán, power is thine.
- “ When thou becamest disengaged from (conquering) the  
 compass of the west,  
 “ Thou castedst the standard (of victory) on the line of  
 the east.
- “ Thou seizedst the whole world, high and low ;  
 “ Yet thy heart became not sated of foreign (land).
- “ Draw back the rein, for the dragon (of death) is on the  
 path ;  
 “ The tale (of wars with kings) is long, and the night (of  
 life) is short.
- 15 “ Thou art Sikandar, the King of Irán and of Rúm ;  
 “ I am the work-orderer in this land and clime.
- “ Many ear-pierced (beringed) ones (slaves) like me are  
 thine ;  
 “ Strive not with severity for the bloodshed of one like me.
- “ I and thou are of dust, and the dust of the earth ;  
 “ Verily, best that man be dusty (humble).
- “ Only as far as the dust (of the grave) is every  
 sovereignty ;  
 “ In the dust (of the grave), none is better than another.
- “ When they cast the drop into the river,  
 “ From it, they recognize not again the drop.
- 20 “ In the mint of this stone-place, thy presence,  
 “ Consider a great bounty for my country.



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“ Yet concord,—better than conflict and contest ;

“ For this (conflict) brings the stain of sorrow ; that  
(concord), water and colour.

“ Make not ruined the bark of the people of Chin ;

“ For thy bark (of life) will also fall (founder) in the  
water.

“ Be not strong of heart (fearless of retribution) though  
thy hand be strong,

“ For God’s decree is higher than sovereignty.

35 “ It is not the part of a wise man that, through impetuous  
judgment,

“ He should make contest with the Lord of power.

“ (Perfect) like wisdom, thou art of the world the one  
come to work (matured),

“ By thy order,—every work, good or bad.

“ Who is of use to none,—that one,

“ Of him the reckoner (of the renowned ones) takes no  
account.

“ By principle (justice and liberality), world-sovereignty is  
thine,

“ For command and divine pomp are thine.

“ Of everything, the foundation (principle) should be  
correct ;

“ For injury is in defective foundations (principles).

40 “ To make—gold from silver, cornelian from crystal,

“ Is to cause fruit to ripen by force (in a hot house).

33 Otherwise :—

Make not ruined the wealth of the people of Chin ;

For thy wealth will also fall into the water (of the torrent of vicis-  
situdes of life).

“ In the house he ripens the (unripe) market-apple ;  
 “ But it is pleasant to the teeth of none.

“ Thee, God created for the sake of justice ;  
 “ Tyranny appears not from the just king.

“ Assist not oppressors (thy army that has overrun the  
 world) ;

“ For they will one day ask thee of this administration.

“ When one of good judgment makes his judgment bad,  
 “ He practises destruction against his own prosperity.

45 “ When the world sometimes revolves out of its (proper)  
 motion, (which is)—

“ Hot in the hot season, cold in the cold season,—

“ Seek not safety (health) in that season of heat and cold,

“ In which it (the world) turns its face away from its own  
 custom (cold in the summer, hot in the winter).

“ Thus, best that every season of the seasons of the year

“ Should, by its own intrinsic qualities, display its nature.

“ The spring should show its nature from that spring-  
 produced ;

“ The summer should produce the decree of summer.

“ Whatever is not by deliberation of work,—

“ Against it, the revolution of Time turns (and destroys).

50 “ Sikandar is renowned for justice ;

“ And if not,—each one of us is Sikandar.

“ Think not that conflict comes not from me ;

“ I bring forth the dust (of destruction) of the mountain  
 at the time of rising up (to battle).

---

47 The summer here means—the month Tír (June), when the sun is in Cancer, and the first month of the autumn (kharíf)-harvest.



“ When they place the throne of ivory on the backs of elephants,

“ They bring me tribute from Hindústán.

“ I bring beneath me (as a steed) the raging lion ;

“ I pitch (in confusion) the vault of the lofty sky on Leo.

“ But with (notwithstanding) my sovereignty and renown,

“ I am not bent on seeking contest with thee.

55 “ If thou made this inroad on that account,

“ That I might, like slaves, use supplication before thee,

“ I will place my head (in obeisance) on the ground at thy court ;

“ Not (only) I,—all the potentates of Chín.

“ For every wish which thou mayst bring into conception (regarding me),

“ I accept thanks (am grateful) in accepting thy order,

“ In this matter (of accepting thy order) is no reproach ;

“ As to guest-worshipping, mine is no help.”

An answer, good and heart-cherishing as this,

They entrusted to the messenger, so that he went back.

60 When the king of lion-force read through the letter,  
He became more patient as to hunting the wild ass (the Khákán).

From the assault of the king, the army-holder of Chin  
Was not safe,—from morning till evening-time.

58 “ Khar pushta ” signifies—pushta, e kalán ; falak-i-nuhum.

The couplet may be:—

I bring low the raging lion ;

I dash (in confusion) the vault of the sky on the lion (the earth).

The second line may be:—

(a) I dash (in confusion) the ninth heaven on the seventh heaven.

(b) I pitch my litter on Leo.

(c) I place the saddle on the back of the lion (my steed).



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“ The purpose of this monarch,—I know not  
 “ What it is—for crossing this territory.”

The auspicious vazir to the Khákán of Chin spoke,  
 Saying:—“ Of advice no help is mine :

“ I reflect on the animosity of thy judgment,  
 “ Lest thy animosity should become thy ruler.

“ Pride is thine as to treasure and army ;  
 “ Thy becoming weak (being defeated) is far from work (a  
 thing possible to be) :

75 “ Has come,—a world-possessor strong like this ;  
 “ Against him, close not the door of friendship :

“ In every place to which he came,—he took the country ;  
 “ At this business it is improper to be astonished.

“ This (world-seizing), what thoughtest thou—that it is  
 mere playing at work ?

“ Verily, this is the quintessence of working at work.

“ Of this sort (world-seizing), is divine work ;

“ Hostility (with Sikandar) is striving with God (who aids  
 Sikandar).

“ It is possible—neither to strike the sword on the sun,  
 “ Nor to make ruined the mountain Alburz.

80 “ Meet Sikandar ; if not, the lofty sky  
 “ Will bring injury to those injuring power (God-given) :

77 Otherwise:—

This (speech of mine), what thoughtest thou,—that it is mere  
 pastime ?

Verily, this is the subtlety (of counsel) for thy action.

80 The second line may be:—

Will bring injury to those inclining to power (God-given ; and  
 wishing that they too may possess this power).

“ It is possible—neither to overthrow good fortune,  
 “ Nor to exercise enmity with the prosperous (whom the  
 sky assists).

“ O one of good fortune ! wrestle not with the prosperous  
 one,

“ For it is hard to overthrow the prosperous.

“ When the prosperous one binds his girdle (for war with  
 thee),—bring thy shoes (and go in his service) ;

“ It is improper to strike a blow upon the awl.

“ Be content with him for a month, more or less ;

“ For here the stranger remains not long.

85 “ Strike not at first the stone on the glass-ware (abandon  
 not peace) ;

“ For when it breaks,—tardily it becomes sound.

“ A (picture of the) rose that thou paintest on the house-  
 pillar,—

“ The picture of the rose falls away (by lapse of time) ;  
 but the mark remains in its place.

“ Of wounds, soundness is by (the granulation of) the  
 blood ;

“ But the wound-place brings not forth a hair.

“ In that, strive that that black dragon

“ May in peace obtain the path to this soil.

“ The curse (of God) reached Chin on that day,

“ When this dragon arrived at the door of Chin.

90 “ Think not that from the azure vault

“ A garment comes without blueness (mourning) to man.

83 The first line may be :—

When the prosperous one binds his girdle (for war with thee), bring  
 (humbly) his shoes.

“ The music of the world is discordant (to the temperament);

“ The defect is in the silk (the cord of the harp), not in the harper.

“ If thou wilt display harmony in this note (the world),

“ Best,—that thou show friendship to (bring forth) the concordant note.”

When in this matter the prince of Chín  
Saw no help in the struggle (of warfare) from the sky,

Of those remedies—of which choice was his,—  
The observance of homage (to Sikandar) came to his estimation.

95 On that he was resolved, that he would bring his head to  
the road (proceed),

Would go, according to the custom of ambassadors, to the  
king :

Would behold the king's administration ;  
Verily, the chiefs of the court.

91 Every distress is from Time, not from 'Umar and Zayd.

The second line may be :—

(a) The defect is in the { evil men  
harp silk string. { men of the world } , not in the harper { God  
the world

(b) The defect is in the harp silk string (of the sky),—no ; in the harper  
(man).

92 If in the world thou desire to pass life in safety,—bring forth the  
concordant note and express not the discordant.

Produce well-doing ; be far from ill-doing.



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At the king's order, that eloquent man  
Sate down, and made adoration of him who caused him to  
sit.

10 Some time passed (in perturbation) and he closed not his  
eyes ;  
Breathed not a word, good or bad, of himself :

Remained astonished at the compass of that circle (the nobles  
in two ranks standing before the king) ;  
In that circle remained silent (motionless) like the point  
(the centre).

From the monarch the signal came to the effect,  
That :—“ Deliver the message if thou hast it well (in  
mind).”

The moon (the Kkákán), face-concealed behind the cloud  
(of disguise),  
Began with the jewel (of speech) of a tongue (lustrous)  
like the sword,

Saying :—“ From the coming and the going of the king of  
Írán and of Rúm  
“ Be all this land and clime fruitful (sharers of thy  
sovereignty) !

15 “ From (the capital of) Chín to the other parts of the  
confines of Chín  
“ Be the land altogether at his command !

“ Be not the world (all Chin) without the door of his  
court !

“ Be not the throne of the world without his shelter !

---

11 “ Nukta ” may signify—a point incapable of partition.

The mouth of lovely ones is, at the time of silence, small like a point (nukta), and nukta in arithmetic signifies—naught. Hence, nukta means—silence.

“ In my charge are secret words,

“ From (the thought of uttering) which my speech is  
trembling.

“ My sender saw reason of such sort,

“ That the king should make the place void of the stranger.

“ Of the confidential attendants, none should be—before  
him (Sikandar);

“ Save him (Sikandar), on whose religion be praise!

20 “ If one person (save Sikandar) be there (concealed) in  
secret,

“ It is improper for thee to utter the concealed mystery  
(my message).”

At the asking for privacy like that,—the king  
Feared as to making privacy.

He ordered;—a foot-tether of gold,

They placed on the foot of the lofty cypress (the Khákán).

Verily, his wrist, with a golden cincture,

They drew within the chain of gold (that was about his  
feet),

The palace void of the people then made

The confidential attendants, (who) also hastened to the  
door.

25 In that palace of his alone remained the king himself;  
Before him, a diamond sword placed.

To the sent one he said:—“ The place is void;

“ Unloose the knot of thy hidden words.”

At the king's order, the man of concealed secret (in  
disguise)

Untied the knot from the concealed secret.



When he took up the veil from the surface of speech,  
He took up its exordium with prayer,

Saying:—"As long as the verdure is springing in the  
garden,

"As long as the red rose shines like the resplendent lamp,

30 "May thy face be kindled (ruddy) like the rose,

"The world learned (acquired) freshness from thee (the  
gardener)!

"May the seal-ring (of command) of the sky be beneath  
thy name!

"May every deed of fortune be to thy desire!

"My trust on that—if the monarch the slave

"Recognizes,—blessing may come to the work.

"If of the concealed secret (the disguise) there be no  
knowledge,

"(I will unfold the mystery; for) better than truth is no  
path to him.

"I am that messenger self-sent,

"Before that thou castest me down (as a captive), I (a  
captive) have fallen (in obeisance).

35 "The Khákán, the king, the army-holder of Chín, am I,

"Who kiss the ground in the king's service."

Through the boldness of his deed (in revealing himself),  
Sikandar

Reckoned not his market (the revealing of himself) agree-  
able.

36 The Khákán's visit to Sikandar was as Sikandar's to Núshába.

See canto xxxviii. The Khákán compared Sikandar to Núshába and himself to Sikandar.



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“ The black lion is malice-seeker as long as

“ The boar shows (whets) his teeth (for battle) from afar :

“ When teeth-plucking (in distress) he lowers his neck,

“ The fierce lion plucks up from his own neck (the idea of) his (the boar's) blood.

“ Since with me the king's heart is not vexed, —

“ From him, the lion's generosity is not far.

50 “ The fear of the sword was mine as long as

“ My sword was sharp of tooth (displaying the tooth, long drawn) :

“ Since I have no quarrel with Sikandar,

“ How have I the thought of the sharp sword ?

“ Moreover, I committed not first that treachery (of invasion),

“ That captivity should truly come upon me.

“ Against me thou hast brought assault ;

“ For me to exercise hate with thee is infidelity.

“ I took up enmity from the path (abandoned enmity) ;

“ I came in this confidence to the king.

55 “ Since I display much kindness ;

“ No one takes the head (life) of those kind.

“ But if I also committed a very great crime,

“ Humbling oneself is a very great apologist.

“ The king's justice is a greater protector on that account,

“ That he especially takes pity on the guiltless.

“ He brings not to bonds the head of one shelter-asking ;

“ He keeps injury far from those quarter-asking.

“ If I came to this court,

“ I came by the leave of the king’s justice.

60 “ For the world-king is a just ruler ;

“ God is on that account his ally in every matter.”

By that smooth speech of sweet tongue,

He unloosed the knot (of vexation) from the heart of the  
lord of the marches.

To him he said :—“ Thou hast well come ; be happy !

“ Be free from the bond of captivity.

“ As to what was thy reckoning (idea) in this coming,

“ It is necessary to show why the rudeness occurred ? ”

The shelter-seeker said :—“ O world-shelter !

“ From thee I hold not concealed my own need.

65 “ I came to thy court on that account

“ That I might behold thy pleasure (in what it lies) and  
thy path (of justice) :”

“ In this coming, what the king’s object is,

“ And what the beginning and the end of this movement  
may be.

“ If from time the power be mine,

“ I may make the king prosperous as to his design.

“ If that desire be not gained by my hand,

“ Verily, the arrow falls far from my aim.

“ I kiss the ground in petitioning ;

“ The king may perhaps become far from hostility.

70 “ Since I withhold not my life from the Khusrau,

“ Why is it necessary to lay the hand on the arrow or the  
sword ?

“ When the jewel comes with ease to the hand,

“ Why is it necessary with difficulty to cut the stone ?

“ The design, which in peace becomes whole (accomplished),—

“ Why is it necessary to give the rein to war ?

“ If thou desire the throne of Chín and the crown of Fúr,—

“ This slave is not far from order-bearing.

“ And if thou pass from respect to me,

“ (If) thou give me the place of my father (the grave),

75 “ I am become the accepter of the seal (of command) of thy name ;

“ I am become thy slave, unpurchased with dirams :

“ A loss it is not, that in the king's country

“ A well-wishing slave should be added.

“ As regards Chín, be not girt with the coat of malice ;

“ To thy coat (of empire) say :—A fold (a province) be not.

“ For the curl of (my) slaves (each) a territory in value,—

“ Deliver (the country of Chín) to a slave of Chín like me.

“ How is the moon's face captive to a fold ?

“ The arch of the king's eye-brow far from frown,—best.”

80 The monarch said :—“ O one of approved judgment !

“ The matter which thou askedst I will perform (answer).

78 Fúr was either tributary to the Khákán of Chín ; or Fúrán stands for Faghfúr, a title of the Khákán's.

77 This country of Chín is as a single fold (chín) of thy garment of empire, the diminishing of which by one fold (a province) is no injury.



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He said to him:—"The revenue of the country for six  
years

"I give as thy reward (for coming to me)—O sensible  
man!

"Since I behold thee clever and sensible,

"I make sufficiency with one year's tribute from thee."

95 When the chief of the Turkáns (the Khákán), from the  
chief of the time (Sikandar),

Became by that happiness of victorious fortune,

He swept the dust of the court with the point of his eye-  
lashes (his hands being fettered);

After dust-sweeping, he spake to the king,

Saying:—"Although the king his own word

"Will perform—may his power be from God!—

"First, for such protection—for me,

"A true order from the Khusrau's hand is necessary.

"That when I present the tribute of one year

"The king will not move me from my place (Chín).

100 "I will place the king's writing like the amulet of the  
arm;

"Will preserve it for my own head's sake.

"Will also give to the king the covenant as regards (my  
rising for) blood-shedding,

"That I will not travel the road save in loyalty."

As to this their treaty many an oath passed,

That no one (neither) should strive as to disloyalty:

They should not seek malice; should keep love fresh;

Until the heavens cease from motion.

99 The second line refers to a move at chess.

101 See canto lii. couplet 41.

The king ordered that the guards of the entrance  
Should make this fettered one (the Khákán) free

105 From the fetter of gold; should establish his rank higher;  
Should place the crown of jewels on his head.

When the Khákán's business with the Kaysar (Sikandar)  
became with ceremony arranged,  
He returned to his own camp.

Proudly moving, and laughing, and rejoicing,  
The drum of joy beating,—he came to (the camp of) Chin.

---

106 “Ba sáz shudan” signifies—ba sáz pardákhta shudan.  
“Kaysar” (pl. kayásirat) was the title of the kings of Rúm.

---

## CANTO LII.

THE COMING OF THE KHÁKÁN OF CHÍN BEFORE SIKANDAR,  
AND SIKANDAR'S SUSPICION AGAINST HIM.

1 When the Sultán of night took the umbrella (of darkness)  
over his head,  
The quarters of the world took the colour of amber  
(darkness).

The stars scattered a treasure of gold (the light of the  
constellations), in such a way  
That earth's cradle urged the ox to the treasure.

Sikandar made his temperament ardent by the wine-cup;  
Made the earth ruby-shedding (ruddy) with wine :

Sate from even-time till early morn;  
Caused the cup of Jamshíd to circulate in memory of  
Jamshíd :



5 In the path of sleep (the enemy to watchfulness), calthrops  
strewn ;

The gallop and the assault (of the Khákán) forgotten :

The heart fearless become of the enemy's action ;

Neither solicitude for (the posting of the advanced guard  
of) the army, nor the challenge of the sentinel.

He urged (circulated) the royal morning draught until the  
morning ;

Kept the night awake till night remained not.

When the sphere pierced (strung) the unpierced ruby (the  
rays of the crepuscule),

The world became matched with the crown of ruby (the  
rising sun).

A watchman in the morning entered by the door,

Saying :—“ Why is the king altogether careless ?

10 “ Behold ! from afar the Khákán of Chín has arrived,

“ In such a way that the earth trembles beneath him :

“ The army world within world arrayed ;

“ With clarion and drum, noise excited :

“ From the many feet of elephants which distressed the  
road,

“ Dust ascended to the surface of the sun and the moon.

“ An army which, if he seek much,

“ No one will see so numerous in one place.

“ All, war-weapons taken up,

“ Like a river filled with iron.

15 “ The king seated on a terrible elephant ;

“ From us to him, are not more than two miles.”

---

7 “ Şabúh ” signifies—the morning draught ; ghyúk, the evening draught.



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Opened his tongue in execration of the Turkáns,  
Saying :—“ Without (hidden) calamity no Turk is born of  
his mother.

“ Seek not from the Chíní aught save the frown on the  
eye-brow (the vexation of the heart) :

“ They observe not the treaty of men.

“ True speech uttered the ancients ;

“ Treaty-faith exists not among the men of Chín.

30 “ No one seeks manliness from the Chíní ;

“ For, save his form, that pertaining to man is not theirs.

“ They have all chosen narrow-eyedness (shamelessness) ;

“ They have beheld (experienced) openness of the eyes  
(shamefacedness) in other persons.

“ Otherwise, after such amity,

“ Why tookest thou up the path of hatred ?

“ First, in that friendship-seeking,—what was there ?

“ At last, in this hostility-displaying,—what advantage ?

“ Mine,—the heart was one, and covenant one ;

“ Truthfulness great ; treachery little (none).

35 “ Not (mine),—the intelligence that your love was hate ;

“ That the heart of the soldier of Chín was full of twist  
and turn.

“ If the soldier of Chín had kept faith,

“ He would (like the faith-keeping Sikandar) have kept  
the world beneath the fold (the skirt) of his garment.

27 Turkáns are the people of Turkistán.

30 See canto lv. couplet 43.

31 “ Tang chashmí ” signifies—*zisht-síratí va bad-'ahdí*.

“ Farrákhí chashm ” signifies—*khúsh-khúe va wafá dárí*.

Tatars and Chinese have narrow eyes.

See canto lxxvii. couplet 46.

“ Like the demon, thou madest me bound to the covenant;  
 “ Thou now raisest the cry for treaty-breaking.

“ If thy form became the mountain of steel;  
 “ And if thy army became the tribe of Ya,júj,

“ From Ya,júj, steel-devouring, would not move  
 “ On his place Sikandar, like Sikandar's wall :

40 “ The pheasant (the prey of the falcon), whose time (life)  
     comes to an end,  
 “ To it,—the (vain) idea comes of hunting the royal white  
     falcon.

“ When the locust (young and vigorous) prepared the red  
     wing of flight,  
 “ It gave back to the sparrow a written order for its  
     blood.

“ If thou bring forth thy head (in arrogance), I will seize  
     the crown ;  
 “ But if thou offer apology, I will accept (the apology for)  
     the crime.

“ In my quiver—are the olive-oil and the bee ;  
 “ Are, like the bee, both the sweet and also the sting.”

37 One of Solomon's attendants, a beloved one, was sick unto death. The demon in the prison sent a petition, saying:—“ If you will release me awhile, I will cure the sick one.”

Solomon, binding him with an oath, gave him his freedom, of which the demon took advantage to stir up disturbance, to overturn and to set fire to cities.

41 “ *Khatt ba khún dádan* ” signifies—to be content with being slaughtered. See canto li. couplet 101.

43 Olive-oil is used for assuaging the pain caused by the sting of the bee or the wasp.

The first line may be:—

In my quiver are the decoration (of pardon) and the arrow (of wrath).

The army-holder of Chín spoke, saying :—“ O monarch !

“ I have not turned my neck from thy protection  
(covenant) :”

45 “ I am that very protection-seeker that I was at first ;

“ In oath firm, in treaty perfect.

“ When I became the acceptor of thy covenant,

“ I bind not the girdle (for action) save at thy order.

“ As to this movement, this was my purpose,

“ That thou mightest make the censer (thy heart) sweet-smelling with my aloe (of friendship).

“ Thou knowest not that I—endowed with such power

“ That I arrayed my army on the revolving sphere,—

“ Am not so feeble and day-blind (ignorant)

“ That, void of power and force, I turn back from war.

50 “ With this array of army like the mountain which thou  
beholdest,

“ I am not distressed by the boiling sea (Sikandar’s army).

“ But fortune is thine ally ;

“ The earth is thy slave ; and the sky, attendant.

“ Strife with the lord of fortune

“ Brings the striver’s head from the throne.

“ The sky assists the king :

“ Me,—how may strife reach the sky ? ”

When he said this he descended from the elephant’s back,  
(And) went towards the city (the camp) of the king like  
the river Nile (submissively).

55 When the king (Sikandar) saw that that Khusrau, apology-  
making,

Went on foot before him,

53 The second line may be :—

The sky,—how may my strife reach ?



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Come, cup-bearer! that wine which is soul-cherishing  
Give me; because it is, like life, necessary for me.

It may, perhaps, make anew the withered life;  
May bring into agitation (of freshness) that withered blood  
(of old age).

---

## CANTO LIII.

THE DISPUTATION\* OF THE MEN OF RÚM AND OF CHÍN, IN  
THE PRESENCE OF SIKANDAR AND OF THE KHÁKÁN OF  
CHÍN, ON THE ART OF DELINEATING.

1 A day more joyous than the fresh spring,  
A day,—most choice of time,

The Khákán of Chín was the king's guest;  
Two suns, fellow-sitting with each another.

Of Rúm, and of Irán, and of Chín, and of Zang,—  
They drew close the two ranks.

With wine, the assembly and the face adorned;  
From the face of the world (Sikandar's guests) dust  
(vexation) risen (and departed).

5 In that joyousness,—with delight and wine,  
The wave (of speech) of the jewel-seller (the sage) reached  
the lip (of utterance).

---

\* "Munázira" signifies—disputing to ascertain the truth.

"Mujádila" signifies—disputing to maintain one's opinion, right or wrong.

"Ba mihmán." See canto liv. couplets 13, 18, 24; lxxvii. 155; lxxii. 27.

5 The second line may be:—

The wave, jewel-selling (the singer's lustrous speech), reached the lip.

Speech of the work of those work-knowing (traders),—  
passed,

Namely :—“ Of the world, who are most talented ?

“ Of every country of the age, what is the (rare) land-  
produce ?

“ Of trades in every country, what (commodity) is the  
most choice ? ”

One said :—“ Enchantment and sorcery

“ Spring from Hindústán,—if thou wilt look.”

Another said :—“ To men of ill-fortune (sorcerers),

“ Sorceries hard to be borne arrive from Babylon.”

10 A third spoke, saying :—“ At the time of meeting (of men  
of the world), there come

“ Song from Khurásán, and music (of silk stringed instru-  
ments) from 'Irák.”

To the extent of his ability, each one (of that assembly, all  
fellow-countrymen) displayed

An example (a proof) from the picture of his own compass  
(special skill).

At length, on that it was agreed

That they should make a dome like the arch of the eye-  
brow :

Between the two eye-brows (the arches) of the lofty dome  
The pourtrayer should lower a veil :

In this corner,—the Rúmi should practise his handicraft ;  
In that corner,—the Chiní paint his picture.

15 They should not view each other's decoration (the painting  
of the picture),

Until the time of claim should come to an end.

---

12 The second line may be :—

That they should make an arch like the matchless eye-brow.



When they should be disengaged from that work,  
The veil should be cast down (removed) from the midst.

They (the spectators) will consider which of the two forms  
(pictures)

Is the most beautiful,—when it becomes finished.

In secret, the workers sate

In that two-fold arch like the double arch (of the eye-  
brows).

In a little while, they finished the work ;

They cast up the veil from those two forms.

20 Of the two arzhangs (the two bepainted wall-surfaces),  
the form was one ;

Both as to drawing and as to colour,—no difference.

At that work (of exact) similarity, the beholder remained  
astonished ;

Was altogether dejected at the wonder.

Saying:—“ How have these two form-fashioners (the  
painters) made

“ The painting of the two arzhangs (the two bepainted  
wall-surfaces) in one way? ”

When the king sate between the two forms,

He carefully looked at this and at that :

Recognized them not from each other ;

Carried not his foot within the screen of their mystery :

16 “ Andákhta gardídan ” signifies—dúr shudan.  
See couplets 19 and 35.

18 The second line may be :—

Double (the men of Rúm and of Chín) like the arch in that double  
arch.

20 “ Arzhang ” here means—the paper or the board (nigár-náma) on  
which the painters of Chín paint. See canto xxvi. couplet 157.



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35 At that time when they prepared the work,  
They cast up the veil in the middle.

The Rúmi was firm as to painting ;  
The Chíní made (decorated the wall of) the house by  
polishing.

Every picture of which that side (the wall-surface of the  
Rúmi) became the accepter,  
This side (the wall-surface of the Chini) became the  
accepter by polishing.

In that contest of skill, on that the decision passed  
That to both was aid from the vision (of the under-  
standing).

No one knows how to draw a picture like the Rúmi ;  
Who is bold of hand against the polishing of the men of  
Chín ?

40 I have heard that, by reason of his painting, Mání  
Went as a prophet from Kay (in Khurásán) to Chin.

When the men of Chin obtained news of him,  
They hastened beforehand on that road (by which he was  
coming).

A gleaming reservoir of pure crystal,  
Like the reservoir of water, they established on that road.

The depictings of the writer's (painter's) reed  
Stirred up the wave on that water-pool,

Like a piece of water that the wind makes restless,  
Fold on fold (wave on wave) it (the wave) goes to the  
marge.

45 Verily, the herbage that sprouted on the brink of the  
reservoir,  
On that reservoir they cunningly established with verdure.

---

40 The story of Mání extends from couplets 40-55, assigning his wondrous painting as a proof of his being a prophet.

When Mání arrived from the far desert,  
He possessed a heart impatient through thirst :

Went, thirsty for that water, towards the pool ;  
Opened the head of the dry (empty) water-bottle.

When he struck the water-bottle on the stone-built  
reservoir—

That water-bottle was earthenware—it at once broke.

Mání knew that on his path  
That reservoir of the men of Chin was his well (of  
calamity).

He brought forth a reed possessed of decoration and  
beauty ;

Struck the reed on that reservoir, Mání-deceiving ;

Figured with that reed, order-accepting,  
A dead dog on the surface of the water-pool.

In it, wriggling beyond conception,—a worm,  
At which terror would come to the heart of the thirsty one.

For that reason that when the thirsty one on that reservoir  
of water

Should behold a dead dog, he should not display haste  
(towards it).

When in the soil of Chin became spread this news,  
That—Mání had impressed the prohibiter (the dead dog)  
on that pool,

Through the many sorceries of his wisdom,  
To it (his wisdom) and his picture,—they inclined.

The first line may, with a little change, be:—

(a) Thirsty and head-uplifted, he went towards the pool.

(b) Thirsty, lip open, he went towards the pool.

Behold how again I have urged (my steed of speech) !  
Where I exalted the head of my speech !

The world-possessor with the king of Chin some days  
Was music-kindler with (by means of) the gleaming wine.

Time to time their love increased ;  
The world praised both that one and this one.

One day he spoke to him saying :—“ I desire  
“ —If the sky bring not before me foot-turning (from the  
true path),—

60 “ That I may return to my own country ;  
“ May make an expedition from Chin to Rúm.”

The Khákán of Chin gave him an answer like this,  
Saying :—“ Earth’s seven territories have become thy  
kingdom.

“ Wherever thou wishest, proceed proudly with fortune’s  
aid ;

“ Wherever thou makest thy abode thou art the point of  
adoration.

“ Wherever the king’s cavalcade hastens,  
“ From us slaves,—service-performing.”

On account of the Khákán’s skill and his vigilance,  
The king was astounded at his fidelity (which was great).

65 Every moment with the chief of Chin the king’s assembly  
Became more resplendent than the sun and the moon.

61 The couplet may be :—

(Turning) from the Khákán’s skill and his vigilance,  
The king was astounded at his fidelity.

The second line may be :—

The king was astounded, (saying :—“ With all this,) fidelity is his.”



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When, through goodness, the king made  
The eye-brow open for those of narrow eyes,

Their affection was (close) like the king's eye-brow,  
Their oath by the king's eye and head.

They all fixed their head on the line of his order ;  
They expressed the breath of love for the king.

Come, cup-bearer ! make my neck free (from the grief of  
separation) ;

Pour the tears of the goblet (of the wine of senselessness)  
upon my skirt,

80 That tear (wine) which, by its great purity,  
Washes down the stain (of carelessness of God) from the  
skirt.

---

## CANTO LIV.

### THE KHAKAN'S ENTERTAINING SIKANDAR AS A GUEST.

1 O saucy one of Chini (beauteous) decoration ! display not  
sauciness ;

Come ; for a moment gather not the frown (of vexation)  
on thy eye-brow.

---

1 It is said—that Nizámí had a lovely damsel, in whose hands was the work of receipt and expenditure of the house. One of Nizámí's friends representing that this damsel expended with great prodigality,—the speech reached the ear of the damsel, who immediately gave up her duties, upset the affairs of the house, and then sate in a corner.

When Nizámí heard of this, he called her and gave the counsel mentioned in the text.

The address may be to himself ; for sometimes, through his overpowering love to God, Nizámí used to suffer privation from maintaining the needy and the necessitous.

Make my heart joyful by the sight of thee ;  
 Make me to-day free from the fetter of grief (at the  
 disorder of the house).

If (even) the revenue of the Khákán of Chin be thine,  
 Expend it not ; the day of rain (tranquillity) is thine.

Of my property, enjoy something ; and give something (to  
 my family and guests) ;  
 Lay aside something also for the sake of the people (the  
 pilgrims visiting me).

<sup>5</sup> Enjoy not all ; I fear that thou mayst stand (live) long ;  
 To the elderly head, evil is want.

Close not the door of expenditure on thyself in such a way  
 That, from not enjoying it, thou becomest sorrowful (by  
 reason of privations).

Empty not also at once the treasury in such a way  
 That, through foolish consuming, thou comest to sorrow  
 (of want).

Make thy (house-) expenditure to an extent  
 That the mean may be neither little nor great.

When thou makest the thread larger than the needle  
 (-eye),  
 Many are the needle-eyes which thou expendest.

<sup>10</sup> The representer of speech, the picture-painter (Nizámí),  
 Expressed such a picture on Chíní silk (silk paper),

Saying :—The world became full of the king's renown ;  
 For he filled the skirt of Chín with pearls.

<sup>3</sup> In some copies the second line is :—

Spend it (on the needy) ; for this is the splendour of thy market  
 (for the next world).



Night and day in that matter (Sikandar's liberality), the  
 Khákán

Sought all assistance from his own fortune,

That he might give the king rare recompense for foot-toil  
 (in coming as his guest);

Might expend treasure in hospitality to him :

Might make for him a royal entertainment;

Might cast the world (of Chin) beneath the hoof of his  
 steed :

- 15 Might draw before him royal first-fruits,  
 To the limit of degree of his own work.

Of the world he chose a day,  
 The illuminator like the monarch's fortune.

Like resplendent Paradise he prepared a feast,  
 At which (in envy) the teeth of lions let go milk.

With wine and fruits, pleasant-tasting, in such a way  
 He arrayed the monarch's feast

- 14 The second line means—the Khákán wished Sikandar to enter the capital of Chín.

- 17 “Dandán-i-shírán” signifies—the stars.

“Shír az dandán hishtan” signifies—letting go milk from the teeth; suffering envy.

“Shír hishtan” signifies—dropping milk; letting go existing bounty; emitting star-rays.

“Shír” (milk) may signify—light, because milk is white.

“Shírán” may signify—those who have not lowered the head to the world's delights.

The couplet may mean:—

- (a) They prepared such a feast that even the constellations displayed envy.  
 (b) Through the splendour of the tables and the candles of camphor, the assembly was so illumined that the stars, in shame, became void of light.  
 (c) The Khákán prepared a feast such that the teeth of the contented man abandoned everlasting favour that he possessed, to acquire in imagination its delights.



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30 The king and the king's escort at once  
Went from their steeds to that table.

Earth unloosed the fastening from the head of the  
treasure ;

Running to and fro (in attendance) came to the lofty  
sphere.

When Sikandar reached the Khákán's table,  
Khizr's (Sikandar's) foot reached the fountain of life (the  
tray of hospitality).

He beheld a throne of gold like the sun,  
In it, a fountain of (many) pearls, (in purity) like a sea of  
water.

On that golden throne he sate with joyousness,  
In his hand an orange (a ball) of camphor and  
ambergris.

35 Faghfúr, the world-seeker, at his right hand  
Stood erect, loin-girt, in service.

The king, favour-displaying, called him in front ;  
He placed him, like the king, on a chair of gold.

By the king's order, the other crown-possessors  
Sate on their knees (in reverence) in the front place (before  
the throne).

The Khákán ordered that they should bring food,  
(That) the dust should become yellow with golden trays.

31 The first line may mean :—

(a) Sikandar scattered much treasure.

(b) The horsemen were so decorated with gold trappings that you  
might say :—“ A treasure has sprung from the earth.

The second line may mean :—

(a) (The great joyous cry of) the coming and the going (of the people)  
ascended to the lofty sphere.

(b) The coming and the going (of the angels) went to the lofty sphere.

Like a king he scattered a great treasure,  
 Like the (broad, yellow) leaf of gold (of the vine) from the  
 bough, leaf-shedding.

- 40 In that wish-place (the feast of victuals much desired),  
 like the city of Farkhár (in decoration and in the  
 delights of food),  
 On the part of the guests, the devourers, the wish (for  
 delicious victuals) displayed no diminution nor choice  
 (for all viands were ready without stint).

Whatever they desired, like the inhabitants of Paradise,  
 They arranged on that table, victual-spread.

When they had eaten of every kind of victuals,  
 Over the wine-cup they displayed their peculiarities.

Exhibited the joyousness of the crimson wine ;  
 Cast also a carpet of crimson silk.

From every country, seated for music,  
 A master (of music) and a minstrel (of sweet voice)—  
 wonderful ;

- 45 Vocalists, melody-awakers,—wondrous,  
 Brought forth the word (of criticism) according to the rule  
 of metrical measures :

- 40 Farkhár may signify—a city in Turkistán famous for its lovely  
 women ; or an idol-temple famed for its beauty and decoration.

“ Mukís ” signifies—mukás.

The second line may be :—

- (a) The wish (of the guests) made no demand upon the attendants ;  
 (for all kinds of delicious victuals were present without stint).  
 (b) The shrewd guest expressed no desire (for better or for other food)  
 to the attendants ; (for all kinds of delicious victuals were  
 present without stint).

- 41 In Paradise, whatever the inhabitants desire, they at once obtain.  
 In the second line, bar árastand is here equivalent to—they *found*  
 arranged.

- 45 Sughd is near Samarkand.

Otherwise :—

Brought forth criticism on the pipe-players.

The silk (-string) players of melody in the Sughd language  
Brought forth the sound of music to the sphere :

The singers of the path (of melody) in the Pahlaví tongue  
Gave, with much melody, freshness to song :

Verily, the foot-beaters (dancers), Kashmír-born,  
Through (the violence of) dancing,—whirling like the  
demon-wind :

From the Greek-land, many organ-players,  
Who ravished the sense from everyone's heart.

50 The army of Rúm and that of Chín together waist-girt (to  
view the spectacle),  
The standard of Rúm and of Chín upreared.

The Khákán of Chín opened the treasure-door (by much  
giving to Sikandar's army) ;  
He emptied the earth of Kárún's (Korah's) treasure.

First came to use (was given, the treasure) of jewels ;  
With war-helmets and steel-armour, jewel-adorned :

Of crystal gleaming like the sun,  
A chief seat (a royal throne), in lustrousness like water :

With brocade of Chin in ass-loads,  
With musk of Tatari also in bales :

55 Platters of camphor with musk-fragrance ;  
Than the fresh camphor,—the dry aloes more (in  
quantity) :

48 “Pá,e kob” (bází-gír). In the violence of the revolution of the  
dance the pá,e kob leaps up, claps his feet to the buttocks ; and, by the  
power of hand and foot and flying skirt,—dances in the air.

“Mu'allak-zan” is a bází-gír who whirls about, head low, feet high,  
like those pigeons called “tumblers.”

51 Khákán is properly the title of the king of Tibat (Thibet) only ;  
Faghfúr that of China proper. In some copies Jaypál (instead of  
Khákán) occurs. It was the title of the king of Láhúr, of Chín, and of  
Hindústán—given by Maḥmúd of Ghuzní.



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In swift moving, his form the demon-wind ;  
In turning, his title the demon-born :

In leaping, he was (he leaped) not less than the sky ;  
Even the breeze was not his rival :

In the battle-field he so went and came  
That fancy remained behind him half-way :

70 In the time of his tumult (neighing), the steed overthrown ;  
In the time of his force (warring), the elephant over-  
thrown :

Like imagination, the supreme mover, in every direction  
(overthrowing horses and elephants) ;  
Like thought, perfect in swift moving.

In impetuosity, I say not like a samander !  
Like a samander ? No ; a Sikandar-bearer (chosen out  
of all the horses of the world).

A hunting-bird of distraught brain (impetuous in the  
attack of birds) ;  
More distraught (restless) than the sleep of (men on) the  
night of calamity :

70 “ Rukh (or faras) afgandan ” signifies—to overthrow.  
See canto xix. couplet 168.

The couplet may be :—

(a) In the time of tumult the rukh (the roc) overthrows the steed ;  
In the time of battle overthrows the elephant.

(b) In the time of tumult the castle (at chess) overthrows the knight ;  
In the time of battle the knight overthrows the bishop.

71 The first line may be :—

Like imagination, the supreme mover (with or without a road), in  
every direction (in rear, in front, above by plunging and  
bounding, below by kicking).

In couplet 64, Solomon's throne is hinted at. See Sale's *Kurán*,  
chap. xxvii.

72 The samandar moves quickly in the midst of fire.

The second line may be :—

A samander ? No ; a Sikandar-ravisher (inasmuch as out of  
thousands of horses it took Sikandar's heart).

Like (un-ending) Time in to and fro motion, swift of wing ;  
 Going (after prey) like the (fierce) south wind ; coming  
 (back to the falconer) like the north :

75 In his grasp claws of steel ;  
 Through his design (of attack) the black eagles, black-clad  
 (in mourning),

Much blood (of birds) on his neck deposited,—  
 The claws of his grasp, eagle-overthrowing :

In assaulting, the grinder of the liver of the (mighty yet  
 terrified) Simurgh,  
 Making every rhinoceros its prey :

Angry and blood-shedding and bold of eye,—  
 God created it for injustice and rage :

The Tughán-Sháh of birds (of prey), in name Tughril,  
 Altogether like Tughril-Sháh in sovereignty.

80 A damsel, black of eye, chaste of face ;  
 Of rose-limbs, and sugar-lip, and musk perfume :

An idol (a lovely one), like one of Paradise adorned ;  
 A fascinating one, desired with a hundred desires :

A moon, a proud mover, like the lofty cypress ;  
 Two tresses, like musky nooses intertwined :

On her (face) a double chin, from which water (lustre)  
 trickled ;—  
 Over the fire (the ruddy face) who saw water suspended  
 (the lustrous double chin) ?

76 The agent to “deposited” is the word—“claws.”

79 Tughril is the name of a king and of a bird of prey.  
 The eagle is described in couplets 73–79.

Tughril, the last Sultán of the Saljúk dynasty, succeeded his father Arslán on the throne of Hamadan in A.D. 1175 ; and under the direction of his valorous uncle, Muḥammad, son of Atábuk, governed his dominions happily. At last, abandoning himself to excesses, he was, after showing the greatest valour, defeated in A.D. 1193 by Takásh, Prince of Khwarazm, and slain.



The straight cypress, in need of her stature ;  
 Sugar, her attendant ; and honey, slave :

85 Her face—cast the violet (the black tress) on the rose (the  
 ruddy face) ;  
 Made the violet (the blue-black tress) the care-keeper of  
 the rose (the ruddy face) :

Pure (black) musk the loin-girt one (the attendant) of her  
 (fragrant) tress ;  
 Because her (black) tress was the attendant as regards the  
 sun (the ruddy face) :

A sweet speaker, a sugar-lump ;  
 A tyrannous one as to honey and sugar :

Her body, crystal (in lustrousness) and the ermine's back  
 (in softness) ;  
 Her finger, in form (delicacy) the ermine's tail :

A ball (formed) of the silvern chin upraised ;  
 On it,—a collar (formed) of the double chin (like the collar  
 of gold) affixed.

90 That idol, love-seeking, with that collar and ball,  
 Used to take the collar from (surpass) the moon ; the ball  
 from (surpass) the sun !

With the eye-brow, bow-fashioned ; and with the glance,  
 the arrow,—  
 With the bow and the arrow, she captured a hundred hearts :

85 “Bar binafsh gul” should be read—binafsh bar gul.

86 The second line may be:—

Because her (black) tress had overpowered the sun (the ruddy face,  
 by drawing it within its noose and concealing it).

87 The first line may be:—

A piece of honey and a sugar-lump,—speaking.

90 “Ṭauḳ (goe) burdan” signifies—to surpass.

The sun is like a ball ; and the moon (during the first ten days of the  
 month) like a collar.



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“ The second—powerfulness, which at the time of conflict  
 “ Turns not the rein from manly men :

“ The third—an agreeable voice and the playing of the  
 stringed instrument ;

“ For she sings more sweetly than Zuhra (the minstrel) :

105 “ When she lifts her pleasant gentle voice,  
 “ Fowl and snake, on account of her voice, sleep not.”

To the world-seeker, of that clever heart's delight  
 The sweet voicedness and loveliness were agreeable ;

(But) the tale of boldness and manliness,—  
 He had (without believing) accepted through wisdom :

The lily (woman) is tender ; and the thorn (man) stiff,—  
 For manliness is little in women.

*Woman* of silvern body, though she be of brazen body,—  
 Why boasts she of *manliness*? for, verily, she is woman.

110 If a fish (of silvern body) be of the hard stone,—  
 It is (verily) the prey of the crocodile of the river.

Of paper it is improper to make shields ;  
 And afterwards to cast them in the water.

The monarch held this point unsuitable ;  
 He considered not women strong in manliness.

He accepted her and put the ring (of service) in her ear ;  
 When he accepted,—he forgot her name (so little thought  
 he of her).

When the king accepted those presents,  
 He went from the Khákán's table towards his sleeping-  
 place.

105 The exploits of this damsel are given in cantos lxi. lxiv. lxvii.

111 After wetting their shields in water, warriors rise up to battle. Shields of paper are useless.

115 In the morning-time, when the peacock (the sun), east  
proudly moving,  
Struck forth its head from the arch of azure hue (the  
sky),

The king again placed the wine-cup in his hand ;  
Opened the door of the court for music :

Passed a day or two in toying and caressing,  
With music and wine, and the wine-cup, heart-soothing :

(And) kept being in joyousness with music and wine.  
Again his steed became swift of foot.

For returning (to Rúm), he arranged matters ;  
In wandering, he became like (restless) Time.

120 The saucy one of Pari face, whom the Khákán of Chín  
Gave to the king that he might hold her dear,

—For the reason that she was not agreeable to the king,—  
Became captive like the shadow (that ever remains) behind  
the screen (of the haram).

That moon kindled (with rage) like the sun ;  
She shed rose-water (bitter tears) on the rose (the face)  
from the narcissus (the eye).

In the prison-house (the haram) of the king's damsels,  
She was continually like the shadow (void of effect or  
of beauty) at the bottom of the well.

One day, when this sphere, chaugán-worshipping (loving  
revolution),  
Brought from night-playing the ball (the sun) to its  
hand,

117 Perhaps—in mirth and pleasure.

124 Players at chaugán whirl the chaugán (the bat) in the air before striking the ball.

The first line refers to this whirling motion ; for the sphere ever revolves.

125 Sikandar, who surpassed Khusraus,  
Surrendered the rein to his own steed, practised at the  
chaugán :

He mounted the fleet steed, mountain-stamping (with his  
sharp hoof),  
The steed (was) of elephant-stature ; and the king, of  
elephant-body.

Those neck-exalting drew forth (with pomp) the standard ;  
The sign of the day of the place of assembly (the Resurrec-  
tion Day) appeared.

Through the army, whose amplitude was to farsangs,  
The plain was straitened for hunting.

From the desert of Chín to the river Síhúr (of the city)  
Jand (in Farghána),  
Land after land was beneath the silk (of the standard).

130 When to the musterer came the army,—  
In it, were five hundred thousand men, selected and of  
exalted rank.

Rear and front, soldiers of peacock hue (accoutred with  
armour and weapons) ;  
Left and right, lions of steel claw (tried in battle).

Within the centre, the king, a river of majesty ;  
Round about the river (the king), the army (firm and  
collected) like the mountain.

Besides those of elephant-strength of iron helmet,  
Forty war-elephants behind the king's back.

A thousand and forty Pahlavi banners  
Moving in rear of the royal standard.

---

134 “Sanjak” may signify—the pennon of a certain standard, immedi-  
ately on the raising of which on the elephant's back,—they make the  
beast move forward.

The first line would then be :—

A thousand and forty Pahlaví banners (each on the back of an  
elephant).



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From many bejewelled pavilions,  
The bank of the Jíhún became like the garden of Írám.

When the king beheld that territory beyond the Oxus,  
(He saw) a great world,—I say not that he saw (merely)  
a city!

Of that property which came from Chin to his grasp,  
He gave much (in founding cities) when halting chanced  
to him there:

Made prosperous the ruined cities;  
Founded also many new cities.

150 Of Samarkand, from seeing which a man is joyfu,  
Its founding, thus it is heard that it was by him.

In Khurásán and Rúm the news became instant,  
That the monarch had come from the strange land.

In every city, through joy at the king's victory,  
Those proclaiming the joyful tidings opened out the road  
(to take the news to the different cities),

(The men of Rúm and of Khurásán) in thanks exalted the  
standard (of joy);  
Displayed joyfulness in every house.

Everyone sent much wealth and treasure  
To the king's court on account of his foot-toil.

155 Come, cup-bearer! make haste to-night with the wine (of  
senselessness);  
For rose-water (the wine) is necessary for the head-pain  
(of carelessness);

150 See canto lxvii. couplet 81.

154 "Pá ranj" signifies—pá-muzhd, the present given to a guest.

The wine which brings water (lustre) into the face of the  
 work (of wine-drinking);  
 Not that wine which brings crop-sickness into the head.

---

15. The poet desires the mai,-i-ma'naví (the spiritual wine), whose fruit is the good disposition and the fire of the love to God.
- 

## CANTO LV.

SIKANDAR'S OBTAINING INTELLIGENCE OF THE ASSAULT OF THE  
 RUSSIANS; OF THE PILLAGE OF BURDA'; AND OF THE  
 CARRYING AWAY CAPTIVE OF QUEEN NÚSHÁBA.

- 1 To the world-traveller, travelling in the world,  
 Pleasant it became to make journey on journey :  
 To behold the administration in every territory ;  
 To enjoy repose at every stage :
- To possess news of hidden things ;  
 To take up a share of (viewing) unseen things ;
- But when thou beholdest the end of work,  
 A man is monarch (of happy state) in his own city.
- 5 To be helpless in his own city with the mean,  
 Is better than monarchy in the city of others.
- Although there be prosperity in the city of others,  
 The heart is not void of love of home.
- Sikandar, notwithstanding that success which was (his),  
 Displayed all affection for his own city.
- Because in the rose-bed is the colour and perfume of the  
 rose ;  
 Because transplanting from the rose-bed is (the cause of)  
 the yellow face (of grief).



Although he possessed country beyond limit,  
He preserved the thought of his own house (of Rúm).

10 One night, he expressed an opinion on that matter,  
saying:—To-morrow, from the place,  
Like the wind, he would bring his foot to the wind-fleet  
steed;

Would make the desire (of seeing) his native country  
(Rúm) easy to his heart;

Would (on the return path),—enjoy the air of Khurásán:

Would bring the land of Persia beneath his foot;

Would use his judgment towards the country of Usturakh:

Would illumine the world ('Ajám and Írán) by his own  
conduct (of justice);

Would bring loftiness to his own throne:

Would pass by that land (Usturakh) of sweet praise;

Would glance at the bad and good of that kingdom:

15 Would show that they (the nobles of Usturakh) should make  
anew the regulations (the ceremonial of reception and  
the decoration of the city);

Should make resolution as to the ground-kiss of the  
Khusrau.

He would renew to each the bread-fragment (the subsist-  
ence-allowance, or the lofty rank),

As to that fragment would show much favour:

Would give to those petitioning (the chiefs of Usturakh) a  
present road-brought;

Would give to the world (Írán) life anew.

14 The first line may be:—

Would, the water of life creating (bounty-bestowing), pass by that  
land (Usturakh).

16 If bára be read for pára in the second line, the couplet will be:—

He would renew to every one (of the ground-kissers) the bread-  
fragment (lofty dignity);

As to that dignity (the town of Usturakh) would show much  
favour.



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“ Made not a sally within limit ;

“ Renewed the ancient feud in that abode (Abkház) :

“ Took in rapine that land and soil (Abkház).

“ —May the road be closed to that inauspicious foot (of the Russian) !—

“ Besides those slain, whom one cannot reckon,

“ Ravaged much and took much.

“ In Abkház, a morsel of food stored remained not :

“ Verily, in the treasury, a thing wrapped up (gold or silver) remained not.

30 “ He emptied the goods from our treasuries ;

“ Snatched the pearl from the jewel-casket and the brocade from the throne.

“ They overthrew the whole country of Burda’ ;

“ Emptied a city full of wealth :

“ Took away Núshába in rapine ;

“ Shattered the flagon (her ease and pleasure) on the stone :

“ Of the many brides (virgins) whom thou sawest standing (before Núshába),

“ Left not one lovely one in the place :

26 In consequence of constant warfare with Russia, the people of Abkház had placed a barrier on the mountain passes.

See canto xiii. couplet 47.

29 In the east it is the custom to wrap up gold and silver in pieces of cloth.

The second line may be :—

Verily, in the treasury remained not { anything acceptable.  
an old, empty, folded purse.

32 The second line may be :—

Broke the flagon of her purity on the stone.

33 “ Mándan ” here signifies—guzáshtan.

- “ Overturned all the city and the territory (of Burda’);  
 “ Applied fire to the village and the round dwelling (tent)
- 35 “ If I had been in that contest (with the Russians),  
 “ I should (by being slain) have rested from this foolish  
 wandering (from an overturned country).
- “ Here,—in service I became lofty of head;  
 “ There,—wife and children (are) in prison and bonds.
- “ If the king should exact justice from the enemy,—  
 “ May God be (my) assistance-giver and justice-desirer!
- “ Thou wilt see that in these few years the Russians  
 “ Will cause injury to reach Rúm and Arman.
- “ Since they have thus found a way to the treasure,  
 “ They will attack as they have attacked:
- 40 “ They are all highwaymen like the wolf and the lion;  
 “ Are not impetuous for (spreading) the table (of hos-  
 pitality), but impetuous for blood (the slaughter of  
 man):
- “ Take territory; subdue cities;  
 “ For they are the vain ones of the people and the mean  
 ones of Time.
- “ None seeks manliness from the Russian,  
 “ To whom humanity is not, save the form (void of  
 honour).
- “ If the jewel-load be on an ass,  
 “ Why lookest thou at the jewel? Verily, he is the ass.
- “ Since those opponents (the Russians) have found a way  
 to the treasure,  
 “ They may cause injury to reach many lands.

38 Couplets 38 and 46 are prophetic.

Failing revenge on the king's part, they will ravage his lands.

40 “ Ba khwán ná dilír” is the proper reading.

42 See canto lii. couplet 50.

45 “ May bring forth the arm for injustice-exercising ;  
 “ May take property from the merchants.

“ Since they bring injury upon that land and clime  
 (Abkház and Burdá’),

“ They may display greed of Khurásán and of Rúm.”

The monarch raged at his (Daváli’s) speech ;  
 At the tyranny against his house and his spouse (Núshába).

He was vexed also for Núshába ;  
 For dear to the king was that country.

The head, dark and angry, lowered,—  
 He became terrible in that darkness (of fury).

50 To the redress-desirer (Daváli), he said :—“ Thine is the  
 order ;

“ In my heart is whatever grief is in thy soul.

“ If thou cease from this talking,—well ;

“ Thou spakest ; and the rest thou shalt see from me.

“ When I bring my head to the road (of attack) thou wilt  
 see,—

“ What heads I will bring to the pit (of degradation)  
 with the loop (of the noose) :

“ What hearts of men (Russians) I will pluck from  
 sense ;

“ What blood of lions (Russians) I will bring into  
 agitation :

“ I will bring the dogs (the Russians) to lamentation ;

“ For wild ass-overthrowing is sport to the lion :

45 “ Bál ” signifies—in man, from the shoulder to the finger-tip ; in  
 beasts, to the hoof or foot ; and in birds, to the tip of the feather.



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“ Will not leave Núshába within bonds ;  
 “ Will bring forth the sugar (Núshába) from the reed (the robbers) when the time comes.

“ If that silver (plunder) became place-occupier in the stone (of the mountain-mine),  
 “ We would bring it forth (easily) like the hair (unbroken) from the dough.

65 “ By thought, the difficult affair becomes solved ;  
 “ In season, the spring-flower blossoms on the tree :

“ In hardship, take not thy heart from remedy (despair not) ;  
 “ For the old sphere changes time to time (it brings sometimes ease, sometimes pain).

“ When I took up road-provisions on this path (to Russia) ;  
 “ I will exercise patience so that my object may be accomplished.

“ From the ponderous mountain to the deep sea,  
 “ By deliberation the work (of journeying) becomes prosperous.

“ Mine was the intention of going towards 'Ajam,  
 “ That in that kingdom I might establish some places.

70 “ Since the news of this matter reached me,  
 “ Best, if my throne (Istakhr) be void of me.

“ My chattels have inclined to the motion (of journeying) ;  
 “ My saddle is my throne, and that only.

64 When the dough-makers of Chín make good the dough, they place a hair at the bottom of the dough and begin to knead. When, after a while, the hair comes from the bottom to the top,—it is a sign of good kneading.

“ I sleep not ; I rest not in any way,  
 “ Until I take revenge from the malicious one.”

When Daválí witnessed that acceptance,  
 He rested from anger and perturbation ;

Made the dust amber-stained (beperfumed) with his lip ;  
 Made the earth gold-encrusted with his (yellow, grief-  
 stricken) face.

75 Come, cup-bearer ! take in the hand that cup of wine,  
 Of drinking which no help is ours.

Not (real) wine,—(but) the liver-piece (the son) of the sun  
 (the consumer and the vivifier of the earth),  
 That is in essence both the fire (the consumer of this  
 imaginary existence) and also the water (lustre-giving  
 to those escaped from this imaginary existence).

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## CANTO LVI.

### SIKANDAR'S ENTERING THE PLAIN OF KHIFCHÁK.

1 In this side-place (the world) I behold two butterflies (day  
 and night) ;  
 Of face, one is fair ; the other, dark.

Of none, become they the moth (of desire) of the (little)  
 candle (of joyousness) ;  
 For they read only the order of vexation to us (men of the  
 knowledge of God).

---

1 “ Taraf-gah ” signifies—díd-gáh, which may mean—gá,e nishastan (a  
 place of sitting), either a house, or a man's buttocks.

The first line may be :—

In this place of sight (man's body) I behold two (small) butterflies  
 (the joy and the grief of the world).

2 The candle signifies—a heart enkindled with the tranquillity born of  
 affluence and ease.

If na khwáhand be read for bi khwahand, the second line will be :—

For they ever read (obey) not our order.



Give splendour to this house (the body) with the lamp (of  
the love of God),

Which may make roast meat of these two butterflies  
(Time).

The adorer (Nizámi) of the carpet of this garden (of  
history)

Kindles the lamp (lustrous verse) from (former) lamps in  
this way,

5 Saying :—When Sikandar (son) of Faylikús obtained  
The hateful news of rapine by Russia,

He slept not that night from desire of having revenge ;  
From delivering opinion of war in every way,

Saying :—“ Into this matter how may I bring action,  
“ So that I may deliver myself from this covenant with  
Daváli ? ”

The next day, when this steed of red colour (the morning  
sun)

Unloosed the surcingle from the flank of the steed (night)  
of dark colour,

—Sikandar sate on that grey Khatlan steed,  
Which arose like the wind and leaped like the lightning.

10 He caused his horse to leap the raging Jíhún (Oxus),  
And urged him thence towards the plain of Khwárazm :

3 The lamp of the light of the heart and the candle of the house of life  
are the consumers of these two butterflies ; for Time is subservient to  
the holy men of God.

These couplets are a caution to Sikandar, who was joyous at the  
conquest of Chín, and again despondent at hearing of the ravaging of  
the Russians.

9 This steed was given to Sikandar by the Khákán of Chín.



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20 By youth's ardour became agitated ;  
In that matter (of seizing the women) became strenuous in  
endeavour.

(But) from fear of the king no one made an assault,  
Nor displayed impetuosity towards those dolls (the lovely  
women).

When the king beheld the lovely ones of that path (of  
Khifchák),  
To the king that custom (of being unveiled) appeared not  
well.

He beheld Parí-forms, like pure silver ;  
Every soldier thirsty ; they (the women) like water.

He reflected on the need of the army ;  
For woman is woman ; and doubtless man, man.

25 One day he gave resolution to this matter ;  
Gave admittance to the chiefs of Khifchák :

Favoured them after that royally ;  
Exalted them by his own honouring :

Spoke secretly to the old men of Khifchák,  
Saying :—“ The woman face-concealed in secret (veiled),  
—best.

“ That woman who shows her face to a stranger,  
“ Has neither respect for herself nor shame for her  
husband.

“ If the woman herself be of stone or of iron (impregnable  
chastity),

“ Since she has the name woman,—verily, she is woman.”

21 Observe the force of dast-bází in the second line.  
In the first line, turk-tází signifies—dast andází.

23 The second line may be :—

Every soldier thirsty for (desirous of) them like water.

24 See couplet 29 ; and canto liv. couplet 109.

30 When those desert-keepers of distraught path  
 Heard,—each one, the king's words,

They turned the head from the order of that matter (the  
 veiling of the face) ;

Because they found their own customs even so.

With reverence they said :—“ We are slaves ;

“ We are hasteners to the order of the Khusrau ;

“ But to bind the face (with a veil) is not part of our  
 covenant ;

“ Because this habit is not the custom of Khifchák.

“ If thy custom be the binding up of the face,—

“ In our usage it is the stitching up of the eye.

35 “ Since the not looking at the face of the strange woman  
 (is) best,

“ The crime is not on the face (of the woman), but on the  
 eye (of the man).

“ Moreover, if on our part it (the non-veiling) be displeas-  
 ing to the king,—

“ Why is it necessary for him to look at the face and the  
 back (of the woman) ?

“ For our maidens sufficient is this castle ;

“ For they have no business with anyone's chamber.

“ Make not the face of this people vexed with the veil ;

“ Be thou veil-caster on thy own face.

“ The one who draws his eye within the veil

“ Looks at neither the moon nor the sun.

40 “ If the world-possessor give the excellent order (that we  
 surrender our life before him),

“ For him, of us whomsoever he wishes, he will give his life.

30 The second line may be :—

Heard the king's words one by one.

“ Yes ; we are the king’s troop, order-bearing ;

“ But we depart not from our custom.”

When the king heard that eloquence,  
His tongue became feeble in that dispute.

To him, the truth passed that with that tribe  
Counsel-making had no worth.

He unfolded this incident to the sage (Balinás) ;  
And from him that remedy-deviser (Sikandar) sought a  
remedy,

45 Saying :—“ These lovely ones of chain (twisted)-hair,  
“ It is a pity that they conceal their faces from none.

“ From them,—is calamity to the stranger’s eye,  
“ As to the moth from beholding the candle.

“ What may we do so that they may display a gentle  
disposition,  
“ May make the face concealed from the stranger ? ”

The one intelligence-understanding (Balínás) gave answer  
like this,

Saying :—“ I take thanks for the king’s order.

“ In the middle of the plain I will set up a tilism,  
“ Of which event they will make the evening tale.

49 In the “ Asiatic Journal,” vol. xxxi. January–April, 1840, p. 237,—quoting the Arabic work *Fihrist*, A.D. 987, by Muḥammad bin Ishákun-Nadím (commonly called Abú Yakúbu-l-Warak)—it is stated :—

The first who composed tales and apologues were the kings of the first (the Achaemenidae) dynasty (B.C. 558–331) of the Persians ; and the Sassanidæ (A.D. 226–641) amplified and augmented them.

The Arabs translated them into their own tongue. The first book was the “ Hazár Afsána,” the Thousand Tales (said to have been composed by Humá, the daughter of Bahman, B.C. 465), which were uttered for the first time to Alexander the Great, in order that he might keep awake and be on guard,



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The sage of vigilant fortune gave information,  
Saying :—“ Of Khifchák the heart is hard like stone.

“ Although they are in body (white like) silver, they are  
of stony (black) heart ;

“ For this reason, they are inclined to stony hearts  
(tilisms).

“ When their chattels (persons) pass by this stone (the  
tilism),—

“ By it, their hard heart becomes soft ;

“ Because—a face with this hardness (blackness) of hard  
stone,

“ When it keeps itself concealed for the sake of honour  
and reputation,

65 “ If we conceal the face, it is lawful,

“ Against the tyranny (the lust) of the stranger and the  
shame of the husband.

“ Another reason, which is celestial (the effect of the  
planets),

“ I utter not ; for it is a hidden mystery.”

65 In the book of manners it is written—that it is not proper for the  
wife to look at her husband so that their four eyes should meet. Nay,  
when her husband looks at her she should gaze on the ground.

In “ The Customs and Manners of the Women of Persia,” translated  
from the Persian by James Atkinson, 1832, it is said :—

When women come out of the bath, they ought to dress in gay  
apparel ; and, if they have any engagement, proceed to the house of  
their friend or lover. If they meet a handsome young man on their  
way, they must cunningly remove a little of the face-veil, pretending :—  
“ It is very hot. How I perspire ! My heart is wounded,” and talk in  
this manner, and stand a little while, till the youth smells the 'itr (otto  
of roses), becomes captivated, and sends a message describing the  
enchanted and bewildered state of his mind.

66 The effect of a tilism is due to earthly, coupled with celestial,  
elements.

By the power of this exalted tilism,  
The face-binding (the veil) became bound about those  
faces.

Still that tilism set up  
Remains in that desert unspilled.

Round about it, a forest of wooden arrows,  
As is the grass on the marge of the water-pool.

70 Than the feathers of the arrow, eagle-overthrowing (fixed  
in the soil),  
(More) numerous are the eagles round about it.

All the tribe of Khifchák who arrive there,  
Arrive bent (bowed) before this peerless image (the  
tilism).

If from the road a footman or a horseman arrive,  
Like the worshipper they offer worship to it.

The horseman who urges his steed before it,  
Places an arrow from the quiver in its quiver (the arrow-  
cleaved ground about it).

The shepherd who there causes his flock to arrive,  
Places before it a sheep of the flock.

75 The eagles come from the lofty zenith;  
They leave not a hair of that sheep.

From fear of the eagles of steel-claw,  
No one wanders about that hard stone (lest the eagle  
should snatch him like the sheep).

Behold the image (the tilism) which the image-fashioner  
accomplished!

Sometimes, it tied the knot (so that people worshipped it);  
and sometimes, loosed (so that people fled from it).

---

77 "It tied a knot" means—the worshipping of that image by the people



Come, cup-bearer ! that virgin, face-concealed (the untasted  
 wine of senselessness in the cellar),  
 Give me, if solicitude for a husband be hers.

I will perform hand-washing with pure (wine of senseless-  
 ness) from the impure (apparent wine) ;  
 To the virgin like this, it is proper to draw the hand  
 (washed as regards all other virgins) !

of Khifchák ; for the worshipping of an object not God is a knot on the  
 thread of life.

“It unloosed a knot” means—the wearing of the veil by the women  
 of Khifchák. This was a difficult matter, the loosening of which with  
 the nail of deliberation appeared impossible.

## CANTO LVII.

SIKANDAR'S LEADING THE ARMY, BY WAY OF KHIFCHAK,  
 FOR WAR WITH RUSSIA.

1 Again the nightingale (Nizámí) has entered the garden (of  
 sweet speech) ;  
 The Parí (Nizámí) has come before the luminous lamp (of  
 sweet speech).

My (poetic) fancy makes the Pari-form (presents the  
 beauteous form) ;  
 Makes me (from melting thought) like the Pari-form (the  
 unexampled form).

1 Enchantment-utterers ('azá,im khwánán) at the time of summoning  
 jinn or Parí, kindle at night a lamp, and then utter their enchant-  
 ments.

The garden may signify—Nizámí's heart.

2 My poetic fancy presents the Parí-form (in appearing and dis-  
 appearing) ;  
 Makes me like the Parí-form (unexampled in ever-changing  
 subtleties of verse).



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Went some stages in each week ;  
Remained some night-watches (of seven hours) at every  
stage.

When the stage (Sikandar's camp) came near to the  
enemy,  
The lions (Sikandar's warriors) made sharp their claws for  
rage.

A spacious place it was,—near to water ;  
There, at the time of sleep he alighted.

In that place abounding with birds, all—from the king to  
the men of the army—  
Rested from the toil of the road.

15 He arrayed a camp like the stars ;  
In it, a court up-raised to the sphere.

Made the world peacock-like with (variegated) standards ;  
Placed the door of the royal pavilion towards Russia.

To the Russian (Kintál), the news went that:—“ The  
holder of Rúm  
“ Has brought the army to this land and clime.

“ An army (the greatness of) which makes lame the foot  
of reflection ;

“ When it strikes the mountain it makes the mountain  
sweat :

“ Warriors, swordsmen, countless,

“ For man-biting (slaying), like the wriggling (raging)  
snake :

20 “ Noose-casters, who, like the savage lion,

“ Bring down the heads of elephants :

17 The spy speaks from couplet 17 to 25.

18 “ Kih ” is contracted for koh, a mountain.

“ Slaves of Chín, who in contest (such is their skill)

“ Cause a hundred wooden arrows to leap from (the split  
of) a (split) hair.

“ Sikandar? No; this is a savage dragon;

“ This is for the world a calamity of the tyrant!

“ Moving with him not an army (but) a mountain;

“ Beneath which earth has become powerless:

“ Of elephants,—two hundred elephants, steel-clad,

“ That bring earth’s blood into tumult.

25 “ (His camp),—a plain full of elephants and those of  
elephant-body (warriors),

“ All army-harassing and army-shattering.”

When Kintál the Russian, who was chief,

Became informed that the sphere was intent upon this  
work,

He raised an army from the seven Russias,

In the manner of the bride arrayed with the seven  
(decorations):

From Purtás, and Álán, and Khwárazm,—the multitude  
Raised a torrent like the river and the mountain:

From the Ísú land (of Russia) up to the Khifchák desert,  
(And) traversed the land with sword and armour:

30 All the army immersed (clad) in iron,

The helmet of iron placed on the head:

27 The seven decorations are—*hiná*, a, henna; *samah*, a herb; *gulgúna*,  
cosmetic; *safeda*, white lead; *áb*, water; *zarak*, gold leaf; *gháliya*, a  
perfume of musk, ambergris, camphor, and oil of ban nuts; *surma*,  
collyrium.

28 The second line may be:—

Raised a torrent like the mountain-stream (whose water is all stone  
and wave mountain-high).

All, shield within shield, face-turned (to one another) ;  
Not a place open (among them) for a single hair :

All bold like the roaring lion,—the warriors,  
From each one a great elephant turned (in flight) :

Every moment shouting and cry-uttering,  
From the noise of which (courage-exciting) the old man  
becomes young :

An army,—not to such an extent that the army-under-  
stander (the military man)  
Might cause computation to arrive at its limit.

35 When the general reckoned what was before him,  
Its number was more than nine hundred thousand.

At the end of the far road they alighted,  
A space of two farsangs distant from the king's (Sikan-  
dar's) army.

To the army Kintál of Russia thus spoke,  
Saying :—“ To man - overthrowers, what fear of the  
maiden ?

“ The army like this, luxurious, toil-unseen,  
“ All end to end, káraváns of treasure,—

“ How may they hold the foot (be firm) against the  
Russians ?

“ Delicate ones like these and warriors in name, not in  
nature :

40 “ The surcingle all bejewelled ; the bridle golden ;  
“ The tray crystal, but the cup amber (jewel) :

“ All their occupation—drinking and fire-worshipping ;

“ Not wandering a single night (in the battle-field)  
fighting :

---

31 “ Zír ” may signify—low ; great ; the cry of flight.



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“ The saddles golden—all with ruby-work ;

“ Horse-cloths bejewelled :

“ The begemmed cap uplifted ;

“ The garment (like that of women) continued down to  
the palm (the sole) of the foot :

55 “ The carpet all of brocade and the silk of Sha’r ;

“ Neither the spear in the hand, nor the arrow in the  
quiver :

“ All musky of mole (bepatched) and anklet-wearing,

“ The tip of the tress twisted above the ear :

“ Head to foot, in royal jewels ;

“ Neither the foot the runner, nor the hand endowed with  
power :

“ With those languid feet of strained power,

“ What army can Sikandar defeat ?

“ If on them fall the head (the point) of a needle,

“ (Wide) like a window they open the mouth (in lamen-  
tation).

60 “ They wage war by date and the kalendar (of happy  
omen) ;

“ Delay a month in calculation :

“ Not of this sort, are those soldiers that, on the day of  
battle,

“ Bring forth the dust (of destruction) from a broken clod :

“ When we all at once make an attack upon the place,

“ They will not keep the foot (firm) against a single  
assault of ours.”

55 The first line may be :—

The carpet all of brocade and the garment (sha’r) of silk.

59 The foot of a needle is its eye.

When the Russians, hardship-enduring and hard of brain,  
 Heard a highly artful speech of that kind,

They placed their heads (in submission) saying :—“ As  
 long as we live,

“ We are head-lowered (in submission) to this treaty and  
 covenant,—

65 “ We will endeavour to strive like the crocodile ;  
 “ Will leave neither the perfume nor the colour of this  
 flower-garden (Sikandar’s army, rich and powerful) :

“ Will make an assault against the enemy of power (thy  
 enemy) ;

“ Will make the hard stone blood with the spear-point :

“ When we draw the hand from the rein towards the  
 dagger,

“ We will draw the enemy’s (Sikandar’s) head within the  
 snare (of the noose) :

“ Will not leave an enemy of the king (Sikandar’s army) ;

“ Will not leave that crown and throne (of Sikandar) :

“ When we cut off the heads, and the reckoning (on account  
 of the number) comes not,

“ We will not fear again such conflict :

70 “ Will snatch them like straw (does) the amber ;

“ Will grind them all beneath the foot :

“ Of these brain-strained ones of battle ;

“ Of the manly men,—we will not leave one.”

68 In couplets 68, 71,—dáshtan signifies—guzáshtan.

71 Brain-strained ones are those of unharassed brain ; and consequently of red and white complexioned limbs. For the redness and whiteness of man’s limbs depend on the freshness of his brain.



When the Russian beheld his army ardent of heart,  
He considered the (hard) mountain softer (less) than his  
own power :

Came to the camp with the design of battle ;  
Took blight (hesitation) from his heart, and rust from his  
sword.

On this side, the king, the army-shatterer (Sikandar),  
Sate in deliberation in the assembly.

75 All around the king,—the chiefs of the army,  
Like the stars around the moon, sate—

Kadr-khán of Chín ; Gor-khán of Khutan ;  
'Ra, is of Madá, in ; Valid of Yaman ;

Zarívand (chief) of Gilán, (born) of (the country) Mázan-  
darán ;

Nayál, the hero of the land of Khávarán :

Daváli of Abkház, and Hindi of Ray ;  
Kubád the Vali of Usturakh, of the kindred of Kay :

Suhayl of Khurásán, and Kúm of 'Irák,  
Barísal of Arman,—in this league (of waging war) :

80 From Greece, and Europe, and Egypt, and Syria,—  
(numbers),  
Not to such a degree that the total may come from  
speaking.

The world-possessor made them free from care (fear) ;  
Gave them hopes (courage) by his heart-ardency.

Thus he spake, saying :—“ This army (of Russia), war-  
seeking,  
“ Sweated (practised) not in the contest of lions.

---

77 “ Gílí ” may mean—belonging to a tribe of Turkáns wearing the gilím  
(blanket) called gíl.



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“ Although the Turkáns were not allied (in friendship)  
with the men of Rúm,

“ With the men of Russia their rage even greater than  
with the men of Rúm :

95 “ By the sharp darts of the Turkáns of this halting-place  
(Sikandar’s camp)

“ One can scatter the blisters (of flight) on the feet of the  
Russians.

“ Often, the poison which brings distress to the body,—

“ By another poison it is proper to obstruct.

“ I have heard that from the wolf, the fox-seizer,

“ The old fox escaped through the noise of dogs :—

“ Two young wolves sowed the seed of malice ;

“ They took up the pursuit of the old fox.

“ A village there was ; in it large dogs,—

“ All thirsty for the blood of the fox and the wolf.

100 “ The fox, remedy-deviser, expressed a cry

“ Which opened the fastening from the mouth of the dogs.

“ The village-dogs took up the cry ;

“ For they thought the fox a wolf.

“ From the noise of the dogs, which came from afar,

“ The wolves were terrified and the fox escaped.

“ The meditator, work-knowing, at the time of action,

“ Becomes free from the enemy (the Russians) by the  
enemy (the Turks).

“ Although—with these arms and weapons,—mine

“ Is no need of anyone’s aid,

105 “ Not closed is the door of remedy to the remedy-deviser ;

“ Every matter is not connected with the sword.”

The chiefs of the army drew forward their heads (in  
obeisance),

Saying —:“ We pour our blood at thy feet.

“ Before this, we were not sluggish of endeavour ;

“ Than that (former time), we will now display tumult  
more furious.

“ Both for the sake of manliness, also for the sake of  
wealth,

“ We will contend with the malicious enemy.”

When the Khusrau gave much heart (encouragement) to  
the army,

—For it is improper that anyone should be heartless,—

110 He was in thought until evening-time,

Saying:—“ To-morrow the sword (of war) and the cup  
(of peace)—which befits? ”

When the luminous day was hidden by the dark night,  
The night-patrol went forth and the day-watchman (the  
spy) slept :

The countless guards of the camp  
Sate (watched) on the guard-roads (beats) :

They left not the dark night guardless ;  
They kept guard from night till morning.

Come, cup-bearer ! that quicksilver reduced to ashes (the  
wine of senselessness, ruddy and joyous),  
Produced by cinnabar-working (mixing),

108 In some copies the second line is:—

(a) We will strive as long as there be the grain (of life) in the sack (of  
the body).

(b) We will strive as long as there be the grain (of plunder) in the  
sack (of the enemy).

114 They drink mercury táfta (made ashey, slain), and by so doing  
increase the appetite for food and the ruddiness of the body.

The whole of the second line means—ground down, rubbed.

115 Give me, that I may take it into the palace-court (of  
my retirement, or of my heart, the place of Divine  
inspiration);

May bring it to use (drink it) like ground cinnabar.

---

## CANTO LVIII.

### SIKANDAR'S FIGHTING WITH THE RUSSIANS.

#### THE BATTLE OF THE FIRST DAY.

1 O world-experienced old villager (Nizámí) ! bring (utter)  
Words cherished, heart-pleasing,—

When came the Khusrau from Chin to Rús ?

Where carried him this stubborn steed (the blue sky) ?

What sport displayed the sphere again to him ?

What sorcery displayed the world to him ?

The narrator (Nizámi), the banker, the jewel-seller,

Filled the ear of speech (this tale, like a bride) with the  
jewel (the ear-ring of lustrous verse),

5 Saying :—When the army of Rúm witnessed the agitating  
(for plunder) on the part of the Russians,  
It considered the world (ugly) like the peacock, feathers  
plucked out.

At the king's order they upreared the standard,

And made their abode in that spacious plain.

It (the army) took not its side to the couch (slept not) ;  
(But) counted the stars in fortune-seeking.



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15 With those steel-clad of diamond sword  
 Brought forth a cloud (of dust) to the resplendent sun :  
 Separately, with the horsemen of each contingent (of the  
 Irán army),  
 Upreared a fortification like the mountain (in massiveness  
 and firmness).

Daválí and the warriors of the Irán land  
 Displayed hot fury towards the right wing :

Kadr Khán and those of Faghfúr all together  
 Uplifted the standard on the left wing.

The wing—the royal slaves, with the poplar (arrow),  
 Ranks arrayed for slaying without mercy,

20 (Was) in front of the elephant (Sikandar's steed), steel-  
 wearing ;  
 In rear of the elephant (were) the warriors, thunder-  
 shouting.

The king of elephant-body, possessed of a thousand hopes  
 (born of his courage and of the bravery of his troops),  
 Bound his loins on the back of a white elephant (given by  
 Kaid).

On the other side the Russians, red of face,  
 Illuminators, like the place of adoration (the fire) of the  
 Magi.

The right (wing), arrayed with the men of Khazrán ;  
 From the left, the shout of the men of Purtás excited.

In rear, the men of Alán ; on the wing the tribe of Isú,  
 The casting of the (enemy's) head (slaying) rendered lawful  
 (obligatory) to themselves.

15 Otherwise :—

Of the steel-clad ones of diamond sword,

He (the general) brought a cloud to the resplendent sun.

24 The second line hints at—the men of Alán freely giving their own  
 head (life) in battle with the enemy.

25 In the centre, the Russian (general), the malice-seeker,  
Breast-washed of love for Sikandar.

On both sides,—the army, rank-arrayed ;  
Earth (dust)-uplifted like the sky :-

The great brazen bells came into agitation ;  
(And) expressed clamour like the sick Hindú :

From the sphere-splitting roaring of the (Rúmish) drura,  
Contortion fell upon earth's navel :

Verily, the Turki reed, scream brought forth,  
Brought force into the Turkán's arm.

30 Of Arab steeds,—the (shrill) neighing, the earth-splitter,  
Caused injury to reach the earth as far as the fish (beneath  
the earth).

A cudgel, a great mace, seven times heated (for the sake  
of hardness and heaviness),  
Brought forth shouting from the bull of the sphere (Taurus).

The sword (of Indian steel), in lustre like silver,  
Brought forth blood-drops from the silver (the polish of  
its surface).

The poplar-arrow of three feathers made passage through  
iron,  
As the fowl of two feathers (wings) over the meadow.

From the spear, the surface of the dust became the cane-  
brake ;

From the iron maces, the low earth became the mountain :

25 The second line may mean—that the plateau of the battle-field was as lofty as the sky.

27 For brazen, read Russian.

The clamour of the black iron bell is likened to the lamenting of the sick black man (the Hindú).

28 " Bar afganda " signifies—dar uftáda, dar afganda shuda.

31 " Josh " may signify—halka.



35 The spear-point opened a fountain of blood from the stone  
 (the warrior's body);  
 In it, a hundred forests of the arrow of the white poplar  
 sprung:

From the screaming of the drum in the hide of the wolf,  
 Great became the desire for a little tumult:

The (sharp) spear-point making play at (splitting) a hair,  
 Making pure (washing) the enemy's face with blood:

The arrow made of white poplar,—its fruit all the red rose  
 (blood);

The rose (the drop) of blood dropping from its thorn (the  
 point):

The crocodiles of the swords, cuirass-cleaving,  
 Made the neck long for neck-slaying (striking).

40 Through the bringing forth of tumult of the tribe (the  
 army) of Russia,  
 The headstrong steed became the obedient galloper beneath  
 the lions (the horse-soldiers).

From the body of the mountain-seam, vapour expanded,  
 (Thereat) trembling fallen on the limbs of the earth.

With (in the opinion of) the meanest Russian was not  
 worth—

There a straw—the bravery (of the men of Rúm).

36 The tone of a drum of wolfish hide is high.

37 “*Namázi kardan-i-rú,e*” signifies—*pák kardan-i-rú,e*.

40 The restive horse becomes quiet in the presence of the lion.

41 This couplet is placed sometimes after couplet 38, sometimes after  
 couplet 39.

The first line will then be:—

(a) The poplar arrow (or the crocodile of the sword) with its point  
 ripped the mountain-seam.

(b) The poplar arrow (or the crocodile of the sword) let forth vapour  
 from the mountain-seam.

42 “*Filátús*” signifies—*Firáťús*, a place, the people of which are  
 celebrated for wisdom.



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“ Have, like lions, formed my nature for conflict ;

“ Have not, like foxes, cherished my tail (chosen deceit) :

“ Am rough with claw ; am hard with force ;

“ Rend in attack the flank of the male wild ass.

“ All raw blood is my drinking ;

“ All raw hide is my clothing.

“ My spear enters the navel from the side ;

“ I utter not a lie.—Behold the field of battle !

55 “ Comes an army from Chín and Rúm,—(it will not  
conquer me) ;

“ For the fire becomes an illuminator by wax (the soft  
enemy).

“ May God not pity (pardon) that guide (to my desire),

“ Who displays in the day of blood pity for me.”

From the centre of the king's army, before that savage  
hawk,

One cuirass-clad went forth galloping :

For contest-making, they unfolded their claws ;

For a while, in that action they exercised delay.

From the sword of the wrathful Purtásí,

The brave Rúmi came to the dust.

60 Another Rúmi went and also experienced the dust (of  
destruction) ;

For he found the Purtásí very skilful.

51 “ Dumba parwarda ” may signify—ease chosen, deceit practised ; for  
dum dádan signifies—to deceive.

52 The hide of the wild ass is very tough.

56 This man of Purtás, thirsty for blood, calls his opponent who indulges  
his desire for blood—a *guide* to his desire ; and his opponent's coming  
to slaughter—a gift. If, then, he waver in coming to battle, the Purtásí  
says :—“ May God not pardon him ! ”

Thus, until to the number of seventy men  
Of the men of Rúm came to the sword in conflict.

A prince there was, Hindi by name ;  
Many heads severed with the keen sword of Indian steel.

Against that rending wolf, like the raging lion  
He raged, the steel sword in hand.

They, strength-essaying, made many an assault ;  
The fortune of neither came from its footing.

65 When the prince became firm in endeavour,  
—The sword of Indian steel upraised to the shoulder,—

He so drove the cutting diamond (the sword)  
That he cast the head of Purtás beneath the hoof (of his  
steed).

Of the Russian army, a lion of distraught head,  
A Russian shield attached to his neck,

Came into battle, swaggering ;  
In regard to his opponent's blood, designing :

From Hindi he suffered such a sword-blow  
That the Russian shield became independent of (apart  
from) him.

70 Immediately in anger came another Russian ;  
He also fell while they bring the eyes together.

Thus, until mid-day he slew several warriors ;  
Like the fierce panther, deer-pursuing.

The spirit of the Russians became confined ;  
No other warrior came to conflict (with him).

Hindi turned the rein to the place of repose,—  
Head to girdle, stained with blood and sweat.

When the king beheld him thus (a warrior), he honoured  
 him ;  
 Prepared for him a dress of honour worthy of himself.

75 On both sides, the armies dismounted ;  
 (And) established the advanced guards on the guard-  
 place.

---

## CANTO LIX.

### THE BATTLE OF THE SECOND DAY.

1 The next day, when this cup-bearer (the sun), morning-  
 rising,  
 Scattered rubies of ruddy wine (its effulgent rays) on the  
 dust,

The two armies, like a sea of fire raging,  
 Opened (strung) again the bow from the ambuscades.

Again they came to battle ;  
 Came a-hunting for lion-overthrowing.

The (clang of the) globular bell, liver-twisting, and the  
 clamour of camel-bells,  
 Took brain from the head, and colour from the face.

5 Verily, the brazen drum of wolfish hide  
 Made—not the heart ; nay, the steel (sword) soft !

---

1 “Şubh-khez” may mean—early riser, or early rising. The same may be said of all compounds formed of a noun and a verbal root.

5 At the time of fear even the man of war becomes heartless (wanting in heart), and his weapon useless.



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From the mace of that elephant, battle-essaying,  
The head of the elephant-form (the Íláki untried in battle)  
came from its footing.

By the steel mace, the Íláki became low ;  
With the deluge of his blood, the earth became intoxi-  
cated.

From that multitude, a horseman, more head-exalting,  
Urged his mountain-like steed against that mountain-  
plucker.

With another wound, he became low with the earth ;  
Thus passed from his hand some neck-exalters.

20 In the end, that head-casting (the slaughtering of the  
enemy)  
Gave to him the pride of head-exalting.

Of the steel-armoured ones (of Russia), his diamond sword  
Slew many ; but, alas, he also was slain.

From the former (mid-day) prayer till the other (afternoon)  
prayer,  
Another contest-maker went not to the battle-field.

Again the blood in the liver expressed the agitation (of  
wrath),  
God's detailed decree reproved God's general decree  
(saying :—Why hast thou not accomplished the  
appointed order ?).

23 “Bar baná gosh zadan” signifies—tambih kardan ; tapancha zadan ;  
khabar-dar-sákhtan ; agáh gardánídan ; bedár namúdan ; bar káre tahrís  
namúdan.

“Kazá” signifies—hukm-i-kullí azal ; hukm-i-iláhí ki dar haḡḡ-i-  
'ibád dafa'tan sábt shuda ast.

‘Kadar’ signifies—hukm-i-juziyát ; ánci, ba tadríj ba ṭabḡ-i-án dar  
'arṣa,e zuhúr mí rasad.

From the Russian (army), came a horseman like the  
elephant,

With a face (ruddy) like the red-coloured (bakam) tree ;  
eyes (black) like the (black) Nile.

25 He sought out an opponent from among the men of Rúm ;  
Kept displaying manliness ; kept slaying men :

Drew a multitude in this way to blood ;  
Drew out the life from the body of many.

From much slaying of men, war-essaying,  
The judgment of none came towards contest (with him).

When the Russians obtained such superiority over the  
Rúmi,

He regarded (even) the elephant low (weak) as regards his  
mace.

He kept circling, the Indian steel (mace) in his grasp,  
Slew some of the Rúmish and Chini army.

30 Assumed height of stature like the length (the shaft) of  
the spear ;

Began spear-playing in that battle-field.

From the flank of the monarch's camp  
An excellent horseman urged forth his steed :

Not a horse,—an eagle he urged ;  
Not a sword,—a crocodile he belted :

His silk (soft) body in a yellow quilted garment ;  
A cap of steel like lapis-lazuli.

He came into the battle-field like a raging 'Ifrit,  
A battle-weapon, " the char-pahlú " in his grasp :

---

34 The char-pahlú is a short spear whose point has four sides.



35 Brought a great assault, and to the Russian spoke,  
Saying :—“ This very moment, thou shalt sleep in the  
dust.

“ I am Zarívand of Mázandarán,  
“ To whom battle is sport ; I am Ahriman ! ”

When the Russian looked at him and at his form,  
With yellowness (through fear) his head began to wander :

He knew that in the circling of combat with him  
A warrior like that was not his man.

He gave the rein towards his own camp ;  
Kept going, fleeing, like the fierce wind.

40 The bold horseman (Zarívand) delivered his spear  
Behind the back of that lion, back-turned (in flight).

The weapon scratched the back of the flying one ;  
The spear went forth four hands from his chest.

From the swiftness with which his steed, wind-footed,  
went,  
He caused that transfixed body to reach its place.

To him relation and stranger hastened ;  
They found a slain one a cross become.

When they (the Russians) saw that that dragon of battle  
Made the back-bone (“salb”) of warriors a cross (“salibí”),

45 The rein (of attack) front and rear became bound ;  
No one of Russian Purtás moved from his place.

When the army became distressed with patience-exercising,  
Like a mountain-fragment went forth a Russian,

37 The second line may be :—

The desire came his to flee from the anger (of his enemy).



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At length, the king of Russia (Kintál) struck a sword-  
blow

At that person adorned like the bride :

60 Brought him from the saddle of gold to the dust ;  
Brought forth the destruction of that furious (teeth-  
showing) lion.

When the slayer (Kintál) obtained his desire over his  
enemy,

He hastened with gladness towards his own camp.

Heart-straitened became the world-possessor (Sikandar) by  
that affair,

That the chief of Gílán had come to the dust.

For the arranging of his affairs (burial), he ordered  
In a way that was suitable to him.

---

## CANTO LX.

### THE BATTLE OF THE THIRD DAY.

1 The next day, when this soldier of sultán-pomp (the sun)  
Struck up his mountain-like hump (arose) from the sea of  
Chín (his place of rising),

Both armies inclined to blood ;

They upreared the standard like (the mountain) Besitún,

The cloud (the troop of warriors) from the sea (the two  
armies) began to thunder ;

The lion (the warrior) put forth his head from every forest  
(body of troops).

The (scream of the) brazen trumpet of the warriors went  
to the zenith ;

Blood flowed, wave on wave, from every corner.

5 From the Rúmish army an elephant, mace-seizer,  
Drew forth the sword and bound the arrow :

Sought out a man for battle-essaying ;  
A warrior (of Russia) went forth in a yellow khaftán.

The Rúmi let go mace from his hand,  
He shattered altogether the head and foot of the Russian.

He sought another ; to him, this also happened ;  
He (the Rúmí) knew nothing, save brain-beating.

An Aláni, a horseman, by name Firanja,  
Skilled as to sword (war) and as to cup (peace),

10 Came,—a mace raised to the shoulder,—  
From seeing whom the sense of the brain departed.

This one (Firanja) displayed his mace in rage ;  
That one (the Rúmi) placed a mace on his shoulder.

Their maces became together a (narrow) door of two  
leaves,  
In that door, their striving became great.

When the Aláni knew that in his path  
His (Rúmish) enemy remained fortuneless (the mace let  
fall from his hand),

He raised the mace and struck at his head ;  
He scattered his head (brains) from his body.

12 In Pahlaví, “ dar ” signifies—strife.  
Otherwise :—

Their maces became together a strife of two maces ;  
In that strife their striving became great.

When two persons attempt to enter by a narrow door of two leaves,  
there is certainly pushing and striving.

15 When he drew the poll of his enemy's head in blood,—  
By that head-drawing, he raised his head to the sphere.

Of the heroes of Arman a fierce lion—  
In slaying, stout of heart; in manliness, bold:

By name Shirváh, lions surpassed,  
In the battle-field completely proved:

A crocodile, two swords uplifted;  
The head of crocodiles with the sword severed—

Urged his steed for battle with the Aláni;  
And kindled lightning with the flashing sword.

20 When Firanja beheld such pre-eminence of force (shown  
by the two uplifted swords),  
He stitched his shield to his shoulder like the ant's wing.

On him, Shirvah struck the sharp sword, in such a way  
That the bird of his life made flight from the cage (of his  
body).

From this side a neck-extender, loin-girt,  
Whipped forth his steed like a fierce fire:

Strove and displayed acts of manliness;  
—With Shirvah in lionishness how profited he?—

When he (the Russian) beheld the powerful enemy, he  
exalted his neck;  
He also laid his neck low with one blow of his (Shirvah's)  
sword.

25 One—mountain-like, from the mountain Lákan, by name  
Jaram,  
Came, from seeing whom the world became distressed.

---

20 His shield appeared to grow from his shoulder as does the ant's wing.



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35 A sword slung, poison-possessing ;  
A noose like the ringlet of lovely ones, coil-possessing :

Cast the war-housings on the steed ;  
Came to the saddle like the moving mountain :

Came cheerful of face towards the enemy,  
As to the street comes a boy from the school.

When Jaram looked at that adorned grandeur,  
He saw his own heart patient of battle with lions.

But for him was no door of returning ;  
He became helplessly fellow-companion with Death :

40 He came boldly to Daváli ;  
Played deceit with the lion-hand (Daváli).

From the enemy's turning, Daváli  
Writhed (in rage) on himself like the leather strap.

They brought much quickness into play ;  
They learned not a single word of mercy.

Daváli bound his loins like the male lion ;  
Struck a sword-blow on the leather (sword-belt) of his  
waist.

Without any trouble the sword became the penetrator ;  
That mountain (Jaram), steel (-armour) weighing (on his  
body) became two halves.

45 He had a brother like the raging elephant ;  
The brother bound his loins for malice.

42 Before striking with the sword or the spear, warriors used to boast of  
their own courage and to utter the names of their ancestors.

43 If *davál* (a sword, in the language of *Abkház*) be read for *Daváli*, the  
first line will be :—

A sword girt to his loins like the male lion,  
He struck . . . .

When from Daválí, he tasted the wound of (struck upon)  
 the leather (of his sword-belt),  
 He drew his chattels towards the chattels of his brother  
 (expired).

In this way, that mountain of steel back-bone (Daválí)  
 Shattered many a (Russian) warrior, army-shattering.

Was a Russian,—his name, Jawdara,  
 To whom the male lion was a fawn ;

Fierce, strong, strength-essaying ;  
 Alone, enemy-binding ; and territory-subduing ;

<sup>50</sup> Much blood to his neck adhering ;  
 Much blood of those neck-exalting, spilling,—

Tightened the knot on the leather (sword-belt) of his  
 waist ;  
 Moved his horse for battle with Daválí.

They discharged against each other the sharp sword,  
 So that, for the foot, the door was closed against flight.

Against each other, often passed their blows ;  
 Effective they became not on account of their skilfulness.

The Russian raised the sword, the penetrator ;  
 He struck, remorselessly, at that mountain of steel  
 (Daválí).

<sup>55</sup> It (Jawdara's sword) came from the steel-helmet to the  
 poll of the head ;  
 The shattered body became drowned in a river of blood.

---

<sup>48</sup> Observe that—

Rús is the plural of Rúsí

Turk is the plural of Turkí

Rúm „ Rúmí

Jinn „ Jinní

Hind „ Hindí

Rús, Turk, and Jinn may be applied to one person, but Rúm and Hind never.



Through that langour of limbs, the wound-experiencer  
(Daváli).

Made theft of the reins and returned to his place :

Alighted from his horse, and bound up his head.  
The king's heart, at that head-shattering, broke.

He ordered the sage that even on the road,—  
He should put an electuary on that wound-place :

Should cherish him, so that at leisure  
Daváli might rest from his woundedness.

60 When night brought over its head the silken cloth of  
collyrium hue (lay in the ambush of darkness),  
The head of the moon (its beloved) came (captive) to the  
musky noose (of its darkness),

The two lines of the army kept watch ;  
They allowed not a fly to pass around the royal tent.

56 “'Inán duzdí kardan ” signifies—to return.

58 “Nosh-dárú ” is nearly the same as tiryák.

60 “Kahl ” signifies—the sky.

“Kuhl ” and “surmah ” signify—collyrium.

## CANTO LXI.

### THE BATTLE OF THE FOURTH DAY.

1 When the sun struck forth its head from the corner of the  
Nile (the sky),  
The sphere washed its coat of the blue (black) colour (of  
dark night).

The lions (the warriors) again displayed force ;  
The whole plain became a burial-place on account of the  
wild asses (the slain warriors).



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Towards Hindí, he came like a torrent in flood,  
Which brings tumult from mountain to valley.

In those hostile encounters,  
They displayed much bravery.

15 At last, the Russian (Tartús) made an assault,  
Such that he brought forth the dust (of destruction) from  
that warrior, Hindí :

Emptied the limbs of his blood,  
When he poured (out) the wine (blood),—he struck the  
cup (the body of Hindi) on the stone (trampled on the  
body).

Took off the helmet from his head (to display his face to  
Sikandar's army), and said :—“ I am  
“ A lion ; for thus I overthrow the prey.

“ That one who expresses against me the fold of the eye-  
brow (the angry frown),—  
“ Best, that he should put on the shroud instead of the  
mail armour.

“ Me, whom my mother calls Tartús  
“ The Russian, in the Russian tongue, calls Rustam.

20 “ I will not go back to my place from the battle-field  
“ Unless (until) I bring down an army from its footing.”

By the slaying of Hindí, and the wound inflicted by the  
Russian, the king  
Writhed on himself (in anger) like the ringlet of the bride.

He was intent on that he might turn his own rein towards  
battle ;  
Delay again occurred in regard to his intention.

17 In Russia, when a warrior overthrew his enemy, he took off his helmet  
and glorified himself.

22 This delay was through prudence.

Left and right, he glanced (to see)—of the army  
 Who would go, revenge-seeking, from the revengeful one  
 (Tartús) :

Moved his steed, a hastener,  
 With steel clothing, a great gleamer, like lightning.

25 An auspicious horseman—like the roaring lion ;  
 Powerful, and dextrous of rein, and bold :

His limbs so immersed in steel  
 That, save his palate to the extent required for breath,  
 nothing (was) visible ;

In caracoling, arrogance-displaying ;  
 With the sword, play-exhibiting like lightning (the  
 leaper) :

From those dextrous deeds of skill which he displayed  
 Against him, the enemy's (Tartús') power become  
 languid,—

Hurled his steed like the wind against that Russian  
 (Tartús) ;  
 Extended his arm for sword-proving :

30 Struck, in such a way that, from his neck-striking sword  
 The enemy's head fell into his skirt.

Another (Russian) horseman, more lion of heart than  
 that one,  
 Came for contest like the male lion.

He also became cast down of head by another wound ;  
 Thus, until several heads were plucked off.

More than forty Russians of mountain-back,  
 That fighting lion slew with ease.

---

25 This horseman was the damsel given by the Khákán to Sikandar, and is the agent to the verb "hurled" in couplet 29.

In every direction in which he urged the dark bay steed,  
He made his iron (sword) red with the blood of the stone  
(the hard Russian body).

35 In every attack, which he provoked on every side (or in  
every way),  
He overthrew a multitude of Russians.

Where his (spear and arrow) point became a hastener for  
blood,—  
Through fear, none came before him.

He prepared a fiery assault;  
Loosed the rein against the skilful horsemen.

In that assault which that deliberate mountain (the  
auspicious horseman) made,  
He overthrew a hundred, and slew a hundred, and wounded  
a hundred.

At his prowess the king was astounded;  
At that hand (grasping) and sword (striking) was praise-  
utterer.

40 He thus made combats;  
Kept pouring the fire (of the sword) upon those thorns  
(the injurious Russians):

So long as the sky overhead became not musk-rubbing  
(dark),  
He returned not to his place from the battle-field.

When the sun went within the veil of the mountain,  
The head of the luminous day (the sun) descended to sleep.

34 The second line may be:—

He made his iron (hoof) red . . . .

36 Reading kîsh for nîsh, the first line will be:—

When his temperament became . . . .

37 In some copies, the second line is:—

Gave the rein to his steed obedient to the rein.

38 The warrior (couplet 25) made assault deliberately, not hastily,



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## CANTO LXII.

## THE BATTLE OF THE FIFTH DAY.

1 The next day, when this vault of azure hue  
Brought forth the gleaming ruby (the sun) from the stone  
(the mountain Káf or the darkness of night),

An Alání, a horseman, like the roaring lion,  
Came forth,—a black dragon (a black steed) beneath him.

In his hand a mace fit for seventy men,  
That would shatter the brain within the head of the  
mountain Alburz.

He kept seeking the warrior-foe; circled alone;  
(And) brought forth the dust of destruction from the  
warriors of the world:

1 Caucasus. The appellation is neither Sanscrit nor Grecian; it must be Persian. The real name should be Kasus or Kas.

In Persian, Koh signifies—a mountain; in Sanscrit, Koh Kas would become Kasgar,—not to be confounded with Kashgar, east of Samarkand. The true Sanscrit name is Khasagiri, the mountain of the K'hasas, an ancient tribe who inhabited this range from the east of India to the confines of Persia, and probably as far as the Euxine and the Mediterranean Sea.

The name of K'hasagiri is confined to a few spots. In Sanscrit the range is called—Himáchal (the snowy mountain), hence Himálaya (the abode of snow). The Greeks derived Imaus from Hima; and called the western part of the range Taurus, the etymology of which is obscure.

The Barahmans (Barhamans, Brahmans) say that Tokháristán is corrupted from Tushára-sthán (in the Puránas); and Túrán from Tusharán. Hence, Taurus may be derived from Tushára, snow.—“Asiatic Researches,” vol. vi. p. 445.

3 In some copies the first line is:—

In his hand a mace of seventy “mans.”

5 Of the army of Rúm, and of Írán, and of Khurásán,  
Many—he overthrew in that contest.

Verily the Russian-overthrower, the bold (auspicious)  
horseman,  
Came forth from the ranks (of Sikandar's army) like the  
male lion :

Fixed a bow-string of raw hide to the bow ;  
Brought to the aim an arrow perfect in every respect.

By the power of his hand, bow-seizing,  
The Aláni fell by a single arrow of his.

Like the weaver's shuttle of Hind (filled) with colour,  
His interior stuffed with the poplar arrow.

10 Again a Russian of cat-eye,—  
Rage gathered like lions in his eye-brow,

Weapon-essaying (in his house) learned,  
Much the armour patch-stitched,—

5 “Khávarí” signifies—Khurásání, since Khurásán is to the east of Persia.

6 See canto lxi. couplet 25.

7 “Tír-i-tám” signifies—tír-i-tamám, a perfect arrow.

The second line may be:—

(a) Brought to the aim an arrow, large of point.

(b) Brought to the aim a small arrow. (In the language of Tús).

(c) Brought to the aim an arrow inscribed with his name.

In this case read nám for tám.

9 “Máshura” (minsaj) is a reed on which weavers wind coloured threads ; it is used by the jugglers of India.

11 The second line may mean:—

(a) With his blows in battle he had rent much armour, which rents his adversaries had patched.

(b) Much stitched armour he had rent.

For sword-exercise they used to put a suit of armour on a figure of moist earth, and to strike at it. When the armour was rent, they patched it again and again, and renewed the practice of cutting at it. Thus had this Russian exercised himself.



Came, with sword-play like lightning,  
From head to foot immersed in steel,

The accepter of the tumult of battle,—  
On the bay steed a suit of housing cast.

Although he had a heart like the hard stone  
He was unproved in the dangers of war :

15 Had (only) in solitude (in his house) practised this trade  
(of sword-play),  
Had not trembled at the enemy's sword (in battle).

When that lion-heart (the auspicious horseman) cast forth  
his breath (in the warning note of battle),  
He saw a weak prey (and) recognized him :

Considered the war-weapons on him more than (necessary  
for) battle ;  
His housings and raiment better than the horse and the  
man :

With a sword-blow, he plucked out his life from his body ;  
Drew (passed) the flash (of the sword) within the veil of  
the housings.

For battle, prepared another warrior ;  
From him, he loosed his life with another arrow.

16 “Dam bar andákhtan” signifies—mánda kardan va dam girifta sákhtan.

Lion-hearted ones give notice of attack before attacking.

17 The weight of unnecessary weapons is a loss to the warrior.

18 If ba chil be read for ba jul, the second line will be :—

(a) Notwithstanding the forty (the numerous) coverings, he drew him  
within the veil (of the shroud).

(b) Notwithstanding the (garment) “chihil-táh” (worn beneath his  
armour), he drew him within the veil (of the shroud).

If ajal burqa'ash rú,e andar kashíd” be read in the second line, it  
will be :—

(c) Death drew the veil (of the shroud) on his face.



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From the camp of the (ruddy) Russians the sound of the  
camel-bell

Ascended, from front and rear, to the bright red star,  
Hyades-following.

The centre-holders (officers) of Russia drew up the ranks ;  
And from that centre arrayed like the bride,

5 One clad in an old hide came to the battle,  
As the crocodile rises from the deep sea :

On foot, in the fashion of a mountain-fragment ;  
His bulk greater than five hundred horsemen :

• A violent one, such that when he made ardent his grasp  
for battle,  
He made the (hard) diamond soft (like dough) by  
squeezing :

Like an 'Ifrít for blood come ;  
Forth from hell's vestibule come (so black was he),

A chain about his foot bound ;  
Long and strong, conformable to his stature.

10 In that chain that lion-like demon  
Made the world full of noise and full of clang.

In every direction, in which he used to leap (to the extent  
of) an arrow-range,  
The earth, by his powerfulness (in leaping), used to become  
a pit.

His weapons, only iron (the horn on his forehead)—head-  
curved,

By which he used to draw down the mountain.

5 The description of the demon-man extends from couplet 5 to 19.

9 The second line may be :—

Long and strong even to his height (the shoulder where it was  
attached).

In every direction, with that iron, man-drawing,  
He employed his hand for man-slaying.

From the stiffness which was of his raw hide garment  
(skin),

The undressed grained hide of his limbs became (the  
harder) rough skin (like the crocodile's or like the  
surface of a file).

15 When he used to gather resolution as to contest,  
The steel sword used not to display efficiency against him :

Came—a dragon-fragment like that,  
An angel (the handsome Rúmí)-slayer, a man-devourer !

That one whom he chanced to see, he used to seize like  
an ant ;

Used to pluck off his head with the force of one hand :

Used to show no other inclination for other work ;  
Used to pluck from the body,—sometimes the foot,  
sometimes the hand.

By the force of his hand,—of the king's camp  
He shattered the foot and the flank of many individuals.

20 A solitary horseman,—powerful and active,  
Perfect in the matter of battle,—

Came that he might display neck-exalting,  
Might play with that fiery spear (the demon-man).

When that raging crocodile (the demon-man) saw him from  
afar,

It was at once to seize, at once to slay.

Another renowned one came boldly ;  
That fighting lion brought him also low.

---

14 “*Khil'at-i-khám*” signifies—a garment of raw hide worn by desert-dwellers.

In this way, with severe wounds,  
He slew several of those renowned.

25 From the many hearts (of the slain) which that rending  
lion shattered,  
The (living) heart of the lion-men of the army broke.

The master of wisdom (Sikandar) was astonished,  
Saying :—“ He is neither man, nor animal, non-rapacious  
nor rapacious.”

When the black night shouted against the day,  
The sun, world-illuminating, became head-lowered.

In astonishment at the work of that Ahriman, the king  
Urged words hidden in the assembly,

Saying :—“ This man-slayer,—what a calamity (of Time or  
of heaven) he is !  
“ Since a nation is helpless as regards combat with  
him.

30 “ Not a weapon, in the grip of his hand,—  
“ All those weapon-possessing become low by him.

“ On that I am (decided), that he is not man-born ;  
“ Or, if he be, he is not of this prosperous soil (of  
Russia).

“ He is of the desert place, of desert nature ;  
“ In form, man-like ; not of man-descent.”

An intelligent one, who knew that land (the natal place  
of the demon),  
Raised with majesty the standard of reply (stood up),

Saying :—“ Since the king, justice-administrator, has  
given the order,  
“ I will show to him the state of that animal.



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- 45 “ No one has a treasury ;  
 “ They recognize only the black sable (which they cherish).  
 “ The sable, which is exceedingly black,  
 “ Springs from no place save this place.  
 “ From the forehead of each one, of man or of woman,  
 “ Is a horn, springing out like (that of) the rhinoceros.  
 “ If their nature be not endowed with the horn,  
 “ In form, whether they or the hideous 'Russians,—what  
 difference ?  
 “ That one to whom the desire of 'sleep comes,  
 “ Goes, like the flying eagle to a tree :  
 50 “ Presses his horn into a lofty bough ;  
 “ Sleeps like a demon—in that demon-bond.  
 “ When thou beholdest him suspended to a bough,  
 “ Thou seest a great dragon suspended.  
 “ He sleeps night and day through senselessness ;  
 “ For sleep is the foundation of unwiseness.  
 “ When the Russian shepherds pass by him,  
 “ At that sleeping demon, they look :  
 “ With caution towards that evil spirit  
 “ Come ; assemble secretly ;  
 55 “ Bring ropes, and bind him ;  
 “ (And) make his noose of chain of iron.  
 “ When the ligature becomes strongly bound on him,  
 “ Him, they drag with fifty men from the tree.

---

45 Observe the agent in the singular ; the verb in the plural.  
 “ Pínú ” signifies—jughrát.

- “ When that bound one becomes acquainted with the  
matter,  
“ He shouts a shouting, thunder-like.
- “ If he be able to break that bond,  
“ He slays each one with one back-hander.
- “ If he be secure in that bondage,  
“ They convey him with caution to Russia :
- 60 “ About him, they put a strong chain ligature ;  
“ And through him, gather water and bread :
- “ Take him to every street and every house (as a show) ;  
“ Take a grain (of food) by that their non-rapacious beast.
- “ And if fighting occur,—without their aid  
“ Their battle is (done) by that raging elephant.
- “ They drag him, like the dragon, by the chain ;  
“ They cannot loose his neck from the bond.
- “ When such a fire becomes battle-seeking,  
“ In any, remains neither the colour nor the perfume of life.”
- 65 The world-possessor at the work of that foot-stumble  
(the difficulty with the Russians),—  
At that tale, remained distraught of brain.
- To the possessor of news (the informer) he spoke, saying :—  
“ There is no wonder ;  
“ Every wooden arrow is not from one forest.
- “ If my fortune concord,  
“ His head will sport on the spear-point.”

---

(6 The second line means :—

(a) All the beasts of this mountain-land are not like this beast.

(b) All warriors are not the same. Some are bold ; some not.

(c) . Time is not always the same.



## CANTO LXIV.

## THE BATTLE OF THE SEVENTH DAY.

1 When the whiteness (of the dawn) struck forth its head  
 (appeared) from the east,  
 The blackness of night lowered its head to the west.

The monarch of the west (Sikandar) arrayed the army  
 In thought of that man-drawing demon.

Towards the right flank, the army of Rúm and of Barbari,  
 Like Gog (numerous) at the wall of Sikandar.

To the left flank, those of narrow eye of Chin,  
 Earth distressed at their multitude.

5 In the centre, the king of Rúm, like the savage lion,  
 Beneath him, a grey khatlan steed, like the moving  
 mountain.

In another direction, the men of Alán, and Purtás, and  
 Russia,  
 Enraged like the stubborn war-horse.

The kettle-drum became consonant with the globular bell;  
 Like the trumpet of the Resurrection Day, they blew the  
 reed.

From the scratching of the drum, stone-splitting,  
 The Simurgh, in the mountains of Káf, shed his feathers.

From the clamour of the trumpet of ox-tail (form)  
 There went up (even) from the brazen jar (the drum)—  
 'ala-llah (a cry of fear)!

---

8 “Par afgandan” may signify—to fly away and to become invisible.



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When fear of the arrow came not to the malignant one,  
The striker became angry with his own arrow.

A spear of steel of diamond-hue  
He raised, and struck upon the bold crocodile,

In such a way, that if he had struck that spear on a male  
camel,

It would have leaped forth whole from the other side.

Through the excessiveness with which he contracted his  
body,

The steel-spear became shattered on that hard one.

25 That male lion hurled another spear  
Against that one fit to be slain ; it also was ineffective.

He broke a third spear, even so, against him :  
—One cannot close up water with a brick.—

When he knew that that demon, of iron-nature,  
Regarded not (cared not for) the war-weapons of the arrow  
and of the spear,

He drew forth the crocodile (the sword), world-  
consuming ;  
Came towards the snorting dragon :

Struck him on the shoulder-blade-place, and brought him  
down from his place.

That tyrant came, even so, from his footing.

30 From beneath the dust he arose again ;  
Grappled, with vehemence, with his opponent (the  
auspicious horseman) :

Seized (closed) in violent passion his path to fortune  
(victory over him) ;

Seized him firmly with that curved iron :

Brought him down, like the fierce lion, from his saddle ;  
His helmet fell down from his head.

A spring (a blooming face) appeared beneath the helmet,  
Much more beautiful and tender than the tulip-leaf.

He wished to pluck off his head, for it appeared soft to  
him ;  
When he beheld such a countenance shame came to  
him.

35 He beheld two ringlets trailing on his skirt ;  
He made his ringlets a rope about his neck :

Like the Hindú thief, he took him from the treasury  
(Sikandar's army) ;  
Snatched him from the army of Rúm ; consigned him to  
the army of Russia.

When that angel became captive to the demon,  
A shout (of joy) arose from the demons of the army of  
Russia.

He again hastened for prey-making ;  
For he obtained, from the first, a valuable prey.

At that misfortune, the king, the army-shatterer,  
Writhed on himself like the snake.

40 He ordered that a huge black elephant  
They should bring to rage within that battle-place.

The elephant-driver shouted at this huge elephant,  
Urged him, like the river Nile, against that Ahriman.

When the dragon beheld that enraged elephant,  
He opened his hand in anger :

Knew that that elephant, battle-essaying,  
Would bring him, by his strong trunk, from his place.

He seized his trunk so firmly  
That his land and soil (standing ground) became his  
prison (so that he could not move) :

45 Shouted, and plucked his trunk from its place ;  
The lofty mountain-like elephant fell.

In terror of that terrible sport, the king  
Feared lest the army should fall on destruction (be  
dispirited).

In that wrathfulness he spoke to the sage,  
Saying :—“ Fortune wishes to conceal her face from me.

“ Adverse fortune has discovered me also ;  
“ Otherwise why should I have sought this difficult  
business ?

“ When celestial calamity descends  
“ It turns the head of delicate (wealthy) ones from delicacy  
(the delights of wealth).

50 “ Little are the strife and the contention of kings ;  
“ Once in the year (seldom) is the strife of the lion (after  
prey).

“ From assaulting no rest is mine ;  
“ In this work I shall finish life.”

The sage (Balínás) gave him comfort, saying :—“ O  
monarch !

“ Exercise patience in this strife.

“ Verily, thou mayst win victory,  
“ Since thou possessest deliberation, and the sword is  
thine.

---

50 They say that in the whole year the lion suffers not from headache ;  
and that the strife of the lion (with other lions) is once in the year.



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65 At the glad tidings of the man, star-understanding, the  
king  
Accepted for himself (as necessary) thanks to God.

When he considered his own victory from God,  
He brought his foot to that grey khutlan steed,

Which the king of the men of Chin had given to him ;  
Which had been born in a stable (a pasture place) of the  
men of Chín, full of fresh fodder.

He called for a noose and a valuable sword ;  
Made the rein straight for the enemy :

Against that demon, came the river of majesty (Sikandar),  
Like the black cloud that comes up from the mountain.

70 That crocodile shook in his place ;  
For the king's fortune took down (overpowered) his grasp  
(of power).

A noose, enemy-enslaving,—the monarch  
Cast like the collar of time (with true aim).

It fell upon the enemy's neck ;  
The sky gave the ground-kiss to the monarch !

When the noose came upon the enemy's neck,  
The Khusrau, the demon-binder, hastened.

He drew his head within the curl of the noose ;  
Dragging, dragged him even so towards the army.

75 That lion, prey (man)- consuming, wallowed,  
Like the fawn under the panther's claws.

When in that overthrow that savage wild ass  
Became broken, by falling and rising (while being  
dragged).

From the camp of the victorious king  
A (joyous) shout came forth to the lofty sphere.

In that joyousness the kettle-drum so went (was so struck)  
That the sky came to dancing on the earth.

When the king saw that that demon-like form  
Had come, by fortune's power, to his grasp,

80 He appointed him for the (black) day of the other  
enemies ;  
Consigned him to the dungeon of Ahrimans.

The heart of the Russians, at such powerfulness  
Over that enemy (the demon-man) enemy-overthrowing,—  
broke.

The king of Russia became like wax, the melter ;  
The monarch of Rúm entered upon joyousness :

Prepared an entertainment of musicians ;  
Opened the door of joyousness in the world :

Listened to the harp's wail ;  
Placed water of rose-colour (ruddy wine) in his hand.

85 Made mention of his own victorious fortune ;  
Drank wine, pleasant-tasting, joyfully.

When night fixed the blue lock (of its darkness) upon the  
treasure (of day),  
(And) the balance of camphor (the whiteness of day)  
became musk-essaying (dark),

86 Otherwise :—

When night fixed the blue lock on the treasure (the sun),  
(And) the balance of camphor (day) became dark.

The second line may be :—

(And) the balance of camphor (Libra) became musk (darkness)-  
proving (by its own luminosity).



Verily, the king drank musk-scented wine;  
Verily, the musician preserved the true note.

Sometimes he drank the pierced ruby (drops of ruddy  
wine) in the goblet :

Sometimes placed the ear upon (listened to) the unpierced  
ruby (the song void of defect).

Scattered sorrow with every (exhilarating) draught of wine  
he drank ;

Gave much treasure to the asker :

90 Entered upon long stories ;  
Asked the mystery of every past event.

Of that swordsman, the man skilful in horsemanship (the  
auspicious horseman),

He urged speech beyond limit in that assembly,

Saying :—“ To-day that deceitful opponent (the demon),  
him (the auspicious horseman),

“ Whether he slaughtered, or bound, I know not.

“ If he remain (alive) in the bondage of those highwaymen  
(the Russians),

“ We will bring him forth by the spear-wound.

“ And if he have departed (in death), we will not pass by  
(forget) that departed one;

“ Verily, best that we drink wine to his memory.”

95 When his (Sikandar's) brain by drinking wine became  
ardent,

His heart became soft as to the prisoners.

He ordered that that tongueless captive (the demon)  
Should come to the music-place of the lord of the marches.

88 “ La'l-i-sufta ” signifies—sharáb-i-khúb.

“ La'l-i-ná-suftá ” signifies—zan-i-bikr.



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110 In respect to that searching (question), the great ones of  
the empire  
Fell into consideration about that matter (of the demon-  
man's departure).

One said:—"He is a desert one. O wonder!  
"When they cut his bonds he took the desert."

Another said:—"When wine worked upon him  
"He bound his load towards his own house."

The king—to whatever passed, open or hidden (reply),  
Listened, but said nothing.

He remained in that reflection, saying:—"This screen of  
blue colour (the sky),  
"What night-play brings it forth from the screen?"

115 When the king's heart became acquainted with this matter,  
He became wish-seeker from his own cup-bearer.

Again, he held delay to be approved;  
For he had in his eye the plunder of the enemy.

When some time passed that intoxicated elephant came,  
The waist-place (the girdle) of a beautiful maiden in his  
hand.

He placed her with reverence before the Khusrau;  
Gave the ground-kiss according to usage of adoration.

When in this way he produced a prey from the road,  
He again went forth from the king's assembly.

120 The king was amazed when he witnessed this matter (the  
return both of the demon-man and of the damsel);  
He looked at the jewel in the snake's head (the damsel),  
not at the snake (the demon).

From shame of the king that delicate doll,  
Like the doll, drew the sleeve (as a veil) over her head.

When in the tent the king beheld that moon,  
The tent he made void of men :

Obtained power as regards that beloved one of (sitting in)  
the tent ;

Shattered the veil-armour (the sleeve) of her face.

What saw he ? He saw a calamity (a lovely one) beyond  
imagination ;

Not a calamity (of the heart),—a sun of splendour.

125 One of Pari-form, saucy and wanton,—come ;  
Parí-like, at night, to his hand,—come :

The dweller of Paradise, face turned from the dweller of  
hell (the demon-man) ;

From Málik (the demon-man) to Rizván (Sikandar) path  
found.

Like a cypress with freshness adorned ;  
And from her the ruddy rose borrowed :

With every arrow of the glance which she used to cast,  
She used to make a prey of spiritualities.

Her lip,—what a lip ! the distraction of markets !  
In it, candy and sugar (sweet speech) in ass-loads.

130 In her (white) bosom, the spectacle of the jasmine ;  
The pink lobe of her ear—the spectacle of the ruddy rose.

When the Khusrau looked at that face like the (luminous)  
moon,

In her appearance he beheld an idol-house (of great  
beauty).

123 “Dast dar chíze áwardan” may signify—chíze mass kardan.

124 If máh be read for Turk, the first line may be:—

Obtained power as regards that moon (the damsel), halo sur-  
rounded.

125 By incantation they make a Parí appear at night.

126 Málik is the chief angel of hell ; Rizván, the gardener of Paradise.

A prey—a damsel of sugar-laughter—he gained ;  
In whose market (of beauty) he found himself a slave.

—The damsel, whose master was slave !  
Behold to what a degree hearts were in her skirt !—

He knew that that damsel of Chiní adornment  
Was the token to him of the Khákán of Chin.

135 On account of the prowess which on her part he had  
beheld,—

He had approved of her in the field of combat.

He was astonished how she fell out from the screen (the  
haram) ;

More astonished,—how she fell again into his hand.

He inquired, saying :—“ Unfold thy circumstances ;  
“ Seek out my heart by this recital.”

The beautiful attendant (the damsel), the caresser (of her  
lord),

Offered a prayer, reverence-displaying, for the king :

Prayed for the crown-possessor of the world,  
Saying :—“ Be not thy crown hidden from the world !

140 “ Thou art that world-seizer, the territory-subduer,  
“ For, thee God created for justice and religion.

“ Most clear, like the day, is thy pomp ;  
“ More befriendingly is thy heart than fortune.

“ By thee, the liberation (of wretched ones from the  
vicissitudes of Time) on the day of hope ;

“ From thee, the splendour of the luminous sun (of justice).

132 The first line may be :—

A virgin prey of sugar-laughter he gained.

142 It is said that the luminosity of the sun is due to the acts of just  
kings.



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- “ Made me silent behind the screen (of the haram) ;  
 “ Forgot altogether recollection of me.  
  
 “ I grieved at the king’s alienation ;  
 “ Came from sorrowing to the battle :  
  
 “ First, displayed in the battle-field  
 “ Those dextrous qualities by the king’s fortune.  
  
 155 “ The second time, when I expressed a shout against the  
       steed,  
 “ I confounded an army of Russia.  
  
 “ The third day, when fortune assisted not,  
 “ I became in conflict captive to the enemy.  
  
 “ Not the enemy,—a crocodile, to rage hastened ;  
 “ Through the anger of God, a form fashioned.  
  
 “ That crocodile, the tyrant, slew me not ;  
 “ He took me, even so, towards the army (of Russia) :  
  
 “ Consigned me to the Russians, the tyrants,  
 “ Saying :—Keep closed the door of this treasure.  
  
 160 “ Flew again towards the battle ;  
 “ Prepared for conflict in elephant-overthrowing.  
  
 “ When the fortune of the monarch of elephant body  
 “ Cast him down like an elephant in that multitude,  
  
 “ At the king’s victoriousness in that battle-field,  
 “ My head, by the king’s power (of arm), ascended (in joy)  
       to the sky.  
  
 “ When I saw that thy snare (noose) was dragging the  
       rapacious beast,  
 “ That thy noose was dragging to itself the calamity (the  
       demon-man),

“ In a great measure, I became not free from fear of him  
 (the demon-man),

“ When I saw the dragon yet unslain.

165 “ In a little measure, my heart became triumphant

“ That a demon of that form had entered thy noose.

“ Of all Russia the heart became full of sorrow;

“ Their red rose (ruddy, joyous complexion) became yellow  
 (sad) safflower.

“ For me,—watch-keeper became an army,

“ All discordant (of tongue), unpleasant of speech.

“ He, like the night-demon, prepared the path of evil;

“ Began to take men from the road.

“ Demon-like, rope bound on the hand and the foot,

“ For me, they (the Russians) made a place in a house.

170 “ When less than a half of the night passed

“ There came to my ear—há hú! in the desert,

“ A cloud like darkness (the demon) entered;

“ (And) rained stones on those stony ones (the Russian  
 guards).

“ The guards who kept night-watch (over me),—

“ All left the place in fear of him.

“ I saw only the head which he plucked from the herd  
 (of Russians);

“ He continued plucking and casting against another.

“ With the many skulls of heads which he had plucked  
 off;

“ With those skulls, he had heaped a mountain.

175 “ He came; took me up from my place;

“ Took the path to the army of the king of the country:



- “ Caused me to reach the foot of the king’s throne ;  
 “ Caused me to reach from the profundity of the fish to the  
 (sublimity of the) moon.
- “ Until now, I have been like treasure in prison ;  
 “ Now, I will make pastime with joy.
- “ Best that woman, whose foot bears decoration (the gold  
 anklet),  
 “ Consider not the woman whose place is in the prison.
- “ My prosperous heart displays to me, in such a way,  
 “ That in a dream I behold this desire of my heart (the  
 sitting before Sikandar).”

180 When the one of Pari face unfolded her tale,  
 The king’s face expanded with joy like the rose.

He gave a kiss on her sweet jewel-casket (mouth) ;  
 Uttered (sparkling) words like the (jewelled) ring in her ear,

Saying :—“ O fresh rose-leaf, dust unseen !

“ With the love of God (who gave thee release) a (lovely)  
 form in the veil (of chastity).

“ By (God’s) love for thee my resolve has become  
 stronger ;

“ For thou art the ornament of the assembly and the  
 ornament of the contest.

“ In the contest-place I beheld thee soul-spoiling ;

“ Saw thee strong of arm and skilful of rein :

185 “ In the music-place also I consider thee beautiful ;

“ In these two qualities thou hast not a rival.

“ I am thy companion ; arise ; play the stringed instru-  
 ment ;

“ Cause my heart to become fresh by the sound of  
 melody.”



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Saying :—“ O king ! O sovereign ! O world-helper !

“ O lover of the wise ! O cherisher of wisdom !

190 “ Be thy verdant head far from the chastisement (of being slain) !

“ Be thy luminous heart the fountain of light !

“ Be thou young in fortune, victorious in judgment !

“ Powerful, and wise, and territory-conqueror !

“ Thy life,—loin-girt with repose !

“ The coat of thy body,—far from stain (of sin) !

“ Of good and bad, wherever thou turnest thy face,

“ May God be thy shelter, and wisdom thy ally !

“ Be it so that the star may be to thy desire ;

“ All countries of the world be under thy command ! ”

195 Then she began her own mystery (desire) ;

Expressed (sang) her ardour of love on her own harp,

Saying :—“ Into the garden (of youth) came a beautiful tree (a damsel) ;

“ It kindled like the luminous lamp.

“ In the garden (the bloom of youth) was a rose unblossomed ;

“ Verily, the narcissus half asleep in the parterre.

and its death-blow came with the subsequent adoption of the Modern Persian alphabet.

The oldest Pahlaví manuscript (A.D. 800) extant consists of several fragments of papyrus recently found in a grave in the Fayum district in Egypt, and now in the Royal Museum, Berlin. Next come four manuscripts on Indian paper, all by the same hand (A.D. 1323–1324)—two copies of the Yasra and two of the Vendidad, containing the Ávestá, with its Zand (Pahlaví translation and commentary) ; of these, two are in Kopenhagen, one in London, and one in Bombay.

The last remnants of Pahlaví are contained in the few manuscripts preserved by the Pársís in Western India, and by their brethren in Persia.—“ Pahlaví Texts,” translated by E. W. West, 1880.

See canto xiii. couplet 18.

197 “ Nargis ” here signifies—parda, e bikárat ; and “ gul ” signifies—ghuncha, e bikárat.

“ The red wine (of joy) in the cup (the unblossomed rose)  
was untasted ;

“ An unpierced (unblemished) pearl was hand-untouched.

“ In the hope that after the pursuit of prey (kisses), the king

“ Would bring joy from the hunting-place (the lip and the  
mouth) to the (unblossomed) rose ;

209 “ That the pale spring (the fair Sikandar) would pluck a  
red rose (my ruddy complexion) :

“ Would behold sometimes the tulip (laughter and the rosy  
lip) ; sometimes the musk-willow (the black mole and  
the tress).

“ Perhaps the king has no leisure for the garden (my  
roseate person),

“ That he turns not his glance towards the resplendent  
lamp (my luminous state),

“ Otherwise a spring, with this joyousness,—

“ Why should it fall for nothing to the ground ?

“ I am fearful of the autumn wind (the toughness through  
age of the once tender body),

“ Lest it should scatter such a spring (of joy) to the  
dust.”

The monarch, who heard the voice (of song) of the heart-  
ravisher,

Heaved from his heart the sigh of those whose hearts have  
gone.

198 “ Durr-i-ná suftá ” signifies—zan-i-bikr, bákirat.

200 Otherwise :—

(The king) would pluck the red rose (the inside of the unblossomed  
rose) and the pale spring (the outside of the unblossomed  
rose) ;

Would behold sometimes the tulip (the red mark on the damsel’s  
body from embracing her) ; sometimes the musk-willow (the  
black mark from tightly holding her).

204 The first line may be :—

The monarch, who heard the heart-ravishing voice.

205 Her pleasant voice and the wail of the harp,  
With her face of rose colour, gave him tidings

That—"A face like that, an agreeable voice like this;  
"A desire (of union) like this (prohibitors none)—be it  
not unlawful to thee!"

When the king's heart became acquainted with that matter  
(the damsel's desire),  
Of that desire he became desirer.

Again he considered delay (till leisure occurred) proper;  
For he kept in his eye the plunder of the enemy (the  
Russians).

On the part of the cup-bearer, he was contented with wine  
fit to be given;  
For he put the road-provision (the damsel brought from  
the far road) for the halting-place.

210 He made full a golden cup with wine,  
And drank it to the memory of the cheek of that Pari-born.

Another cup, ruby-drinking (full of red wine),  
Having given to that sweet lip, he said:—"Drink!"

The moon (the damsel) took (it), kissed (its lip), and put  
it to her lip (to drink);  
She took the cup with a kiss, and returned it with (another)  
kiss.

The monarch—with one hand drawing the wine-cup;  
With the other hand drawing the tress of the heart-ravisher—

Would sometimes kiss the lip of the cup;  
Would sometimes bite (kiss) the lip of the heart's-ease.

215 In that way (of wine-drinking with friends) which way is  
heart-alluring,—  
Bitter wine with sweetmeats (kisses) is pleasing.

---

212 This describes the custom of respect.



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In tumult, the king raised his head from sleep ;  
He made the pure heart free from thought (not of God) :

5 Came to the prayer-place ; made supplication ;  
Essayed the tongue in thanks :

In that contest (with the Russians),—from his own aid-giver (God)  
Desired sometimes power (victory) ; sometimes (inward) aid (without which man's power is useless).

When for a while he rolled on the surface of the dust,  
He bound his loins and opened the skirt of his armour (to bestride his steed).

His throne, they placed on the elephant's back ;  
Two miles around him they drew the sword.

In that spacious battle-field, the river of majesty,—  
Out of the wave of the army, he raised a citadel (lofty and firm) like the mountain.

10 According to the regulation of former days, the army,—  
The commander, world-illuminating (Sikandar), arrayed.

Left and right, around that citadel,  
With steel they bound the dust on the road.

On the other side, the Russian, head-exalting,  
Arrayed the army according to regulation and order.

The Russian bells went sounding ;  
The brain from anger's flame went boiling.

From the flashing of the sword-point and the lighting of  
the spear,  
The head went from the (true) path, and the hand from  
the rein.

---

8 At the time of battle an elephant furnished with a throne used to accompany the king.

15 The twanging of the bow passed into the brain of the  
 mountain ;  
 Against every crowd,—the arrow whizzing-making.

From the steeliness (the hardness and the heaviness) of  
 the mace of the neck-slayers,  
 The brains poured forth from the mouth.

At the tyranny (the heavy beating) of the mace of the  
 elephant-overthrowers (of both armies),  
 (Even) the (merciless) sky (kept) casting its garment in  
 the jar of indigo (in mourning).

Terror at the damascene (on the surface of the uplifted  
 swords), like the wings of the ant,  
 Emptied power from the wings of the eagles.

From the inverted small cup (below the spear-head) the  
 spear-head (imbrued with blood)  
 Poured down upon its tassel (the tail of the mountain-ox)—  
 the cup of blood :

20 With blood (red) like cornelian, the hoof of the wind-fleet  
 steeds,  
 Immersed in blood up to the saddle-cloth :

15 “Fasháfash” signifies—the noise of arrows cast one after the other.

19 Otherwise :—

From the inverted small cup (man’s head),—the spear-head  
 Poured down the cup of blood on the tassel (man’s hair).

The tassel (parcham) is placed below the ball of the spear (tásak) of  
 the spear-head (sar-i-neza). When the spear is lowered to thrust, the  
 tassel hanging over the tásak gives the appearance of a cup brimming  
 over with blood.

Hence :—

The spear-head from the inverted cup,—

The cup of blood poured down by (means of) the tassel.

Couplet 18 describes repeated blows of the sword ; couplet 19 those  
 of the spear.



The spear (-point, driven) on the (boss of the) shield (was like) the kindled constellation ;

The shield (pressed) within shield,—the army stitched together :

From the many iron javelins that went to the destruction (of warriors),

The blood (of the javelin-wound) and the dust (of the earth) established a tomb (brick-made) over those slain :

The point-brandishing of the sword, the neck-traverser, Produced the tulip-bed (the bloody heads of men) from the stream of blood ;

Like the needle, the spear stitched the chest (of man) ; (And) learned severing from the forked arrow :

25 From every hand (the warriors of both armies),—a dagger in haste (for blood-shedding), Like the dragon, head brought forth from sleep.

From the many slain round about the road The battle-field became (strait) like the market of the place of assembling (the judgment place).

In every direction the Rúmí, hate-displayer, Brought forth the Resurrection Day from the Russians.

The armies of (ruddy) Rúm and (yellow) Russia commingled ; In ruddiness and whiteness like the face of a bride.

In that battle, Sikandar, like the raging elephant, A warrior's war-weapon in his hand.

21 In some copies the first line is :—

Spear within spear (uplifted)—the constellation kindled.

24 In some copies the couplet is :—

From the needle, the spear-point stitched (or stitching) ;  
From the forked arrow, shearing—learned.



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He said to the king :—“ Strike ! for aid is thine :  
“ In this strife power is thine.”

The Khusrau, like the river Nile moved ;  
He cast the enemy's head at the elephant's foot :

40 Against the Russian (Kintál) he made an assault,  
Like the savage dragon, mouth-opened.

The king's victory brought forth its hand (appeared) ;  
Defeat came to Kintál, the Russian.

When he broke them (the Russian warriors) by breaking  
them small,  
He took them in one assault from his own place.

By the curl of the noose, the king of elephant-form  
Brought Kintál into bonds.

Flight fell upon the enemy ;  
Time gave sovereignty to the king of the world (Sikandar) ;

45 (And) from the many cast heads of the Russians  
Made a field of red wood (bakam) with the slain.

They poured many a stream of blood from the Russian ;  
They took, and slew, and grappled.

45 If kish be read for kushta, and gashtí for kishtí, the second line  
will be :—

The red wood (bakam) used (through fear) to be void of its (ruddy)  
nature, (saying :—Let not the Rúmí spill my blood as he spills  
that of the Russian).

If kish (signifying—arrow-casting) be read for kushtá, the second  
line will be :—

(Time) made a field of red wood (bakam) with arrow-casting.

If the second line be :—

Niḡm kishí az kish pardákhta,

it will read :—

(Sikandar) emptied vengeance-seeking from their nature (or  
religion).

The steel-clad elephant,—how  
Became it captive,—the swordsmen a-shouting ?

The rest became slain by the sword and the arrow ;  
Of slaying calamity (the Russians; calamity-exciting), was  
no help.

A few escaped without chattels and means ;  
Those flying went back towards Russia.

50 Not so much treasure reached the Khusrau  
That a computation of it may appear.

Of silver and gold, and beaver, and ruby, and pearl,  
Many trays, each a camel-load, became full.

When the king became successful over the enemy,  
He became, from the prosperity of his work, like the  
painting.

He alighted from the grey khutlán steed of stately gait,  
For whatever was his purpose he saw complete.

In thanks to God he rubbed his face in the dust,  
Saying :—“ From God came victory. Dust was he !”

55 When he uttered praise of his own Ruler (God),  
Verily, he gave treasures to the Darvesh :

Beheld the world a place void of the enemy ;  
Turned his pleasure to ease and music.

Come, cup-bearer ! that cup jewel-scattering (bring) ;  
Scatter a jewel (the wine of senselessness) on my composi-  
tion (body).

47 The text being erroneous, this couplet should be :—  
Of the lions of Purtás and of the Russian land,  
A hundred thousand swordsmen became captive.

51 The text being erroneous, the second line should be :—  
Ox-hides, (each) a camel-load, became full.

By it my soul (rust-eaten with carelessness) may, perhaps,  
 become fresh (and lustrous) ;  
 For the rust (blight) of the jewel departs by the (rubbing  
 of the) jewel.

---



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## C A N T O   L X V I .

SIKANDAR'S LIBERATING NÚSHÁBA, QUEEN OF BURDA',  
 FROM THE HAND OF THE RUSSIANS.

1 When Sikandar (son) of Faylikús became free  
 As to the booty of Purtás and the plunder of Russia,—

In that quarter he sought out an abiding place  
 That might keep the dweller vigorous :

Its tree,—more delighting than the Túbá (tree of  
 Paradise) ;

Its grass,—more sharp of tongue (blade) than the lily.

In it, limpid waters running,—  
 Pleasant-tasting like wine,—if it be lawful wine (of  
 Paradise, not of earth) :

5 In its vicinity, forests of white poplar,  
 Branch wí' h branch tightly intertwined :

Its trees (in amplitude) greater than fifty arsh,  
 Obtained nutriment from water and air.

When a place of this sort came to his hand,  
 To him, in that happy place abiding came.

---

“ Nishistan ” signifies—búdan ; mándan.

The arsh=the distance from the finger-tip to the elbow,



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Of fine linen, weighing a miskál (a piece), house-woven,  
Like the mountain of Káf, mountain heaped on mountain,

Garments, gold-woven, unstitched;  
Shields like the resplendent constellation.

20 The fur of the glossy beaver in ass-loads;  
The black sable fur also beyond computation:

Of the fur of the ermine not so many (few) loads tied up,  
That it is possible to narrate—how much:

The gleaming fur of the red fox;  
Verily, colts of horses, shoe-unseen (newly-born):

Garments of the soft belly-skin, bed-chamber illuminating;  
(In colour) like the (black) mole of night fallen on the face  
of (the bright) day:

Besides these articles, much treasure,  
From the reckoning of which the mind comes to sorrow.

25 When the king glanced at that furry stuff (of various  
kinds),  
He beheld the spring (the glory) of Iram in the banquet-  
place;

Recognized each article to the extent of its value;  
Knew what (garment) it was proper to make with every  
kind of article:

20 If *tegh-dár* (signifying—having a long line) be read in place of *áb-dár*, the first line will be better.

21 “Band” signifies—a load that a man can carry a stage on his back.

23 “Washk” signifies—a beast having fur of white colour with black spots like the fox in Turkistán.

The first line may be:—

The belly-skin of the washk . . . .

The second line means—the piebald steed of time (represented by)—  
dark night and bright day.

26 Observe that *khud* in the first line is used as *ash*.

Beheld, far from reflection, a great mass heaped up  
Of the (skin of the) heads of the ermine and the boneless  
heads of the sable,

Old become, and from them the hair fallen;  
From the most suitable place suspended (so that the stench  
might be wafted away).

When for a while he looked at those skins,  
That heaped up skin,—he knew not for what it was.

30 He asked, saying:—“These old hides,  
“From their intrinsic and innate quality,—for what deco-  
ration (of garment) are they fit?”

To him, a Russian gave a delightful reply,  
Saying:—“All this brain (wealth previously mentioned)  
is produced from this skin.

“Look not with contempt at this dry skin,  
“Which is the most resplendent (current) coin of this  
territory.

“In my opinion, this ignoble hide  
“Is more precious than much soft hair (delicate fur).

“Everything furry which here appears  
“It is possible to purchase with this hairless hide.

35 “If the silver (the coin) of every country,—in impress  
“Changes (like changing Time) in every coinage (on the  
accession of a new sovereign),

“No coin is ours save this hair (the hairless hide of the  
ermine and of the sable);

“Of this hair, (the currency to the extent of) a single hair  
becomes not less.”

---

27 “Lafch” (lafcha; nafkḥ) signifies—the skin of the head and the flesh  
without bones.



At that fear (of the king of Russia), surprise came to  
the king (Sikandar, and he said) :—

“ How became this multitude (the Russians) slave to the  
order (as to the currency of hides, at the bidding of)  
the Russian king? ”

To the sage he spoke, saying :—“ In royalty,  
“ Governing makes the king’s hand strong.

“ Behold to what extent governing produces reverence  
“ When it makes hide like this better than silver (inasmuch  
as it never becomes dull in the market) !

40 “ In this territory, of whatever I have seen,  
“ This (governing) is best ; and of this I have approved.

“ If this jewel (of Kintál’s governing) had not been this  
people’s  
“ None would have bound his loins (in obedience) to a  
person’s (a chief’s) order.

“ None (of the chiefs of Russia) has kingly qualities ;  
“ With this one quality only (of governing on Kintál’s part),  
they (the chiefs) are king (through the awe inspired  
by him).”

When the king became possessed of plunder through his  
superiority (in battle),  
He reckoned thanks for treasure gain.

To the world-creator a full thanks (-giving),  
He offered ; then asked for the cup.

45 Through the pleasant music and the wine, pleasant-tasting,  
He came into motion like the spring-cloud.

To the chiefs of the army who endured toil (in battle with  
the Russians),  
He gave dinárs and treasure in ass-loads.



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In that place abounding with birds, pleasant and heart-opening ;

To the king it appeared pleasant, because it was a delightful place.

He drank pure wine to the sound of music ;

The sky caused blessing every moment to reach him.

60 When he became greatly intoxicated with wine, pleasant-tasting,

The rose (of his cheek), with water of rose-colour (wine), brought forth sweat.

He called the king of the Russians to him ;

Established a place more worthy of him :

Cast the iron (fetter) from his feet and hands ;

Prepared a dress of honour of gold-woven stuff :

Placed in his ear the ring as a mark of servitude ;

Forgot as regards him the passed malice :

The other fettered ones (the chiefs of Russia) from the tyranny of bonds

He adorned with dresses of honour and rendered estimable :

65 He ordered that they (the Russians attending on Kintál) should bring Núshába ;

Alone he drank not such pure wine.

At the king's order, a Russian (a noble) hastened

He caused the moon (Núshába) to reach the sun (Sikandar) ;

Verily, the dolls (the lovely women, her attendants) tyranny-experienced (through captivity) ;

(And) verily, the approved decoration (of garment) and the gold (of adornment as before).

He adorned Núshába like the spring,

With bejewelled clothing :

Gave to her much treasure from the plunder of Russia ;  
 Arrayed her again like the bride :

70 Drank wine some nights with her in pleasure ;  
 When the time of joyousness became full (ended),

Over her, he gave power to Daváli ;  
 On it (that power), Daváli's leathern belt was knotted.

When he gave them the jewelled decoration  
 He gave them the repose of wife and of husband :

Sent them without injury to Burda'  
 That they might loftily uprear that town (the capital of  
 Burda').

For the edifices in that place of ruin (through the  
 attacks of the Russians),  
 He gave them much treasure besides road-requisites.

75 When he made this arrangement with suitableness,  
 He favoured, one by one, the chiefs of the army (of  
 Daváli and of Núshába).

The king of Russia also, with collar and crown,  
 He released, and imposed tribute upon him.

When the Russian brought his chattels to his own city  
 He again became joyous with the crown and the throne :

Turned not after that his head from his justice ;  
 Drank wine every year to his memory.

Night and day, in that place abounding in birds, the  
 Khusrau  
 Enjoyed sometimes pleasure, sometimes hunting.

80 Beneath the straight cypress, and the willow, and the poplar,  
 He drank red wine to the sound of the harp :

Enjoyed happiness when he beheld his heart happy ;  
 Increased heart-happiness by that state of heart-happiness  
 (through wine and music).

Youth, and royalty, and lofty fortune,—  
 Why may not the wise man's heart be happy ?

Come, cup-bearer ! (the promise of union with God),—that  
 water, the fire of fancy (the ruddy wine of sense-  
 lessness),  
 Cast upon this amber-like (yellow) earthenware (my body  
 weak and withered with old age and from not beholding  
 God's majesty) :

A water, pleasant-tasting,—by which, from this obscure  
 dust (my body),  
 It is possible to wash sorrow entirely away.

---

## CANTO LXVII.

SIKANDAR'S TOYING WITH THE DAMSEL GIVEN BY THE  
 KHÁKÁN OF CHÍN.

1 A luminous night more resplendent than the day,  
 A moon more effulgent than a sun :

From the freshness of the glittering (moon-like) dome (of  
 the sky),  
 The tablet (tilled land) of the children of dust (vegetation)  
 emerald become.

---

2 The freshness of the earth is said to be due to the moon's rays.



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Thus best,—that we enjoy the spectacle to-night ;  
And do to-morrow's work when to-morrow arrives.

One cannot by force suffer grief uncome ;  
For one cannot go to the grave before death.

Exercise not thought in (enjoying) wine (the goods of  
delight) save joy (of the present moment) ;  
The market (splendour) of every trade is apparent.

Why is it necessary to preserve tyranny over thyself (by  
putting off the joy of to-day till to-morrow) ;  
To keep thyself in grief every (all the) year ?

15 Why do we writhe in this world of twisting and turning ?  
For that to be is nothing, and that been nothing.

Let us fly (void of attachment) from this march-place of  
departure,  
Before that we fall at the elephant's foot (at the end of life  
in toil) :

Let us enjoy whatever after us they (our descendants)  
enjoy of us ;  
Take whatever they take from us in plunder.

If thou desire to take,—take such property (of good  
deeds)  
As other forerunners took.

If thou fear the highwayman or the tribute-demander (the  
Sultan),  
Who plunders whatever he sees on the road,—

20 Give first to the darvesh whatever thou hast ;  
For no one seeks the store-place of the (poor) darvesh.

Seest thou not that the tribute-takers of one-tenth  
Bring the tribute to the vestibule of the darvesh ?

---

21 “ Dah yak sitán ” signifies—báj va khiráj gíranda.

How sensible was that man, dínár-estimating,  
Who made the desolate spot the abode of his treasure.

Since the world has the date of one day's space,  
Why keepest thou concealed the treasure of a hundred  
years ?

Come, so that we may sit and display joyousness ;  
May make a single night in the world like Kay Kubád.

25 May this one night take justice from fortune ;  
May bring to mind nothing of yesterday or of to-morrow :

May not ask of those things from which is no profit ;  
For reflection of this sort (regarding the increase of ease)  
is not happy.

As to whatever power is man's  
May strive so long as the breath issues happily (not  
unhappily through excess of strife).

For the remedy (the cause of ease) of our own heart we  
may pleasantly strive,  
Not to such a degree that we make the body of the food of  
the fire (of avarice).

The breath, which is the capital of life,  
To give with bitterness (to respire bitter breath, to acquire  
great riches)—is not happiness.

30 Express this breath in such a way that thou mayst give it  
justice (in remembering God),  
For the wind takes it if thou give it to the wind (of  
bitterness in acquiring more wealth than necessary).

22 In the second line, wairána may signify—fukará, the poor, or a desolate place.

28 In the acquiring of the predestined (muḡaddar) daily food, we may strive to the limit (ḡádr) of our power (maḡdúr); but not to such a degree that we make our body food for hell.



Sacrifice the diram (expend but little); prepare for heart-happiness;  
For it is cheap to purchase the (joy of the) heart for nothing.

Be not fierce and of bad temper,—for the sake of (gathering) dirams;  
It is necessary that thou shouldst be. Say to the diram:—“Be not!”

Be not a hard-striver as to world-reckoning;  
For every hard striver is a hard die-er.

Reckon a breath (pass life) in lightly abandoning (the world at death and not grieving at shattered hopes);  
For the man lightly abandoning lightly lives.

35 An auspicious night and a precious hour,—  
In it, the gladsomeness (through lightly abandoning the world) was heart-pleasing.

The jeweller (historian) makes representation of this sort,  
Of the matter relating to the Sikandrian ruby,—

That Sikandar, in perfect love, that night  
Filled the cup to the memory of the lip of his love (the damsel of Chín):

Drank the cup to the sweet lip (of the lovely one):  
Put the ring into the ear of the cup with his lip (placed on it to drink).

33 “*Sakht-mír*” is one whose soul, through love of wealth, departs with pain from the world.

36 “*Yakút-i-iskandarí*” signifies—the ruby that Sikandar brought from the darkness; or the tale of Sikandar.



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A mouth and an eye,—within limit both narrow :  
 One (the eye) struck the heart (with amorous glance) ; the  
 other the harp (in singing) :

The (long, coloured) hood of the tress, amber-scattering  
 (black and odorous),  
 Trailing, rope-like, on the skirt-border :

The adorer of the assembly and the banquet-place (by her  
 beauty) ;

The player of the harp at the king's banquet.

At the king's order, she tuned the harp,  
 Opened the door of the lip of the jewel-casket (the mouth),

50 Saying :—“ To-night, through gladsomeness, there is  
 freshness for the world ;

“ All joyousness is from the Khusrau's fortune.

“ Pleasant is time at the season of the rose (Sikandar's  
 victory over the Russians) ;

“ The world laughs when the spring laughs (blossoms).

“ When the effulgent sun (of victory) ascends to the  
 zenith

“ The light strikes up the wave from the luminous world.

“ When the morning breeze comes to embroidery (grass-  
 producing),

“ The earth produces Rúmish, and the atmosphere  
 Shustarí.

46 The narrow eye is not considered beautiful. The damsel, through modesty, looked at Sikandar with half-closed (tang) eyes.

See canto xxxii. couplet 63 ; lii. 31.

47 “ 'Itf-i-dámán ” signifies—firávez-i-dámán.

The gísú-posh is a bag three yards long, having at one end a hood which they place on the head. They cast the tresses into the hood and pass the end of the bag under the arm under the left shoulder-blade.

53 Rúmish embroidery signifies—green silken cloth of Rúm.

Shustarí embroidery signifies—white silken cloth of Shustar.

“ When the red rose establishes a pavilion (blossoms) in  
the garden,

“ It illumines a hundred lamps with every rose-bud (of its  
own).

55 “ When Sikandar brings victory to his grasp,

“ Not beautiful is the mirror (the goods of ease) under the  
rust.

“ When Kay Khusrau (Sikandar) becomes seizer of the  
cup (of ease) with wine (the victory over the  
Russians),

“ Why is the cup empty on the throne?

“ If the king be more lofty than Jamshíd,

“ My face is more adorned than Khurshed (Jamshíd's  
mistress).

“ If the king be Firídún of golden shoe,

“ For his victory, I am the standard of Kávah.

“ If the king be a Kay Kubád of lofty diadem,

“ Mine is the diadem of musk and amber (the fragrant  
tress);

60 “ If the king be Ká,us of turquoise crown,

“ For him it is necessary to ask from me for the ivory  
throne (the lily bosom) :

“ If the king be demon-binding like Sulaimán,

“ For me, some are in the world (distraught) like the  
demon.

“ The king seized the world's throne,—O wonder!

“ I captivated him (Sikandar) who captured the world.

54 “ Killa ” signifies—a small mosquito tent.

From the perfume and blossoming of one rose other roses begin to blossom.

56 In the second line, the cup means the one in the fortress of Sarír.  
Canto 42.

“ Although the king’s noose, world-seizing,  
 “ Has fallen on the neck of the sun and the moon (so easy  
 to him is world-seizing).

“ For him I make a noose of my tresses ;—  
 “ I fear not ; I cast it on his neck.

65 “ If his be a noose, moon-seizing,  
 “ Mine is a noose king-seizing.

“ If he cast an arrow by the power of his army,  
 “ Mine is a glance, arrow-casting.

“ If he have the dagger for blood-shedding,  
 “ I know how to excite (draw) blood by a glance.

“ If he resolve upon sword-playing,  
 “ My tongue sports with (fascinates) the sword (of  
 the king).

“ If he bring a heavy mace of gold on his shoulder,  
 “ My two locks about the ear are two maces.

70 “ If on his steed be a (golden) collar,  
 “ Behold me, in whose full throat are ten collars !

“ If he have caskets full of rubies,  
 “ Mine is a casket (the mouth) full of ruby (the lips) and  
 pearl (the teeth).

“ If his ruby be now of the mine,  
 “ Mine is the lip like the red ruby.

“ If he be star-recognizer of the sphere,  
 “ For me,—the stars of the sphere keep watch.

“ If his be the standard above his head,  
 “ Mine are a hundred standards outside the door.

---

74 Outside my door a hundred persons, standard-bearing, are standing  
 to purchase my beauty.



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- “ If alchemy make the stone gold,  
 “ My fragrance (from the musky tress) makes amber of  
 (the dry) dust (the clay used for head-washing).
- “ (The intrinsic quality) of Canopus, Yaman-illuminating,  
 as regards the fragrant leather of Yaman,  
 “ Is just as my fragrant hair with the morning breeze :
- “ With one (amorous) glance I make roast meat of the  
 wounded heart ;  
 “ With another glance I make plunder of his life :
- 85 “ On this side (with the first glance) I make a prey and  
 favour him ;  
 “ On that side (with a second glance) I cast him into the  
 sea (of love, and trample on him).
- “ (Him) I fascinate by remedy (union), and consume with  
 pain (separation) ;  
 “ She am I who do this ; save me, none did this !
- “ If from the far road the priest (the ascetic muslin)  
 behold me,  
 “ He performs adoration (to my fire-like cheek) as the fire-  
 priest before the light.
- “ And if there be an austere recluse of (nature like) the  
 hard stone,  
 “ I bring him to dancing (restless with love) with one note  
 of the harp.

In the Bústán, chap. iii. couplet 96, Sa'dí says :—

One had a mistress in Samarkand ;

Thou wouldst have said :—In place of sweet talk (samar) she had  
 sugar (kand).

It is possible that *سمرقند* should be written *سمرکند*, in which Samar  
*سمر* is a king's name, and *کند* means (in the language of the Turkáns)  
 a city.

- “ I practise silver-working (the fascinating of men),  
because I am silvern of body ;
- “ But I shatter not the lock (of chastity) of the treasure  
(the body).
- 90 “ Of the door (of chastity) of our garden (the body), which  
became hidden (behind the screen of neglect),  
“ No one save the gardener (Sikandar) knows the key.
- “ Although I have many fresh dates (charms),  
“ No one sees me save the dry thorn.
- “ I am rose-water (head-ache dispelling) ; but I give head-  
pain ;
- “ To my salt (favour)-desirer (i.e. lover), I give his own  
liver (to devour).
- “ Perhaps black night beheld the loveliness of my face  
“ That it became my slave like my (black) hole.
- “ Perhaps the new moon, which does the act of a new  
moon (empties its form),  
Makes its mansion empty in hope of me.
- 95 “ When my tress enters upon wantonness,  
“ It brings the foot of the mountain - partridge (the  
vigorous youth) into the snare.
- “ If the veil display the lobe of my roseate ear,  
“ The mouth of the red rose becomes full of water (in  
envy of its colour).
- “ When I prepare from the tress the ligature for the chin,  
“ I bring the noose (the tress) to the suspended water  
(the sky).

---

89 “ Ganjína ” (couplet 89) and “ bāgh ” (couplet 90) each signifies—  
ḥalkā, e miyána yá mahall-i-bikárat.

92 I cast him into pain and torment ; for he obtains no joy from me and  
passes his time in vexation far from me.

97 The second line may be :—

I bring the noosè (the tress) to the suspended water (the chin with  
the full throat).



“ When I reveal the grace of my limbs,

“ I render defective the brain (the smooth white kernel) of the almond.

“ When I display the wrist of my soft (white) arm,

“ I fold up in shame the leaf of the water-lily.

100 “ Sugar is the taster of my sweetness ;

“ The moon is the ring-in-the-ear (the slave) of my ear.

“ My (small round) mouth, pledged to Jupiter (the Kázi of the sky, ring-wearing),

“ Won the bet from him. Behold the seal-ring (my pouting mouth).

“ Luscious be the wine which I drink with the rose (Sikandar) ;

“ Remembrance (sense) be mine, and forgetfulness (complete intoxication) to the rose (so that I may take my heart's desire).

“ A little of the sorcery of my eyes reached Babylon,

“ From which issue these magic arts.

101 If *ko dárád* be read for *az o ainak*, the second line will be :—

Won the bet (from Jupiter) who has the seal-ring.

102 This couplet should properly be at the end of the last. The renderings are :—

(a) Rapturous be the wine (union) which I drink with the rose (my tender body) ;

Be remembrance to me (my soul) and forgetfulness to the rose (my body).

Note.—The remembering of delight is the work of the soul, not of the dusty body that forgets.

(b) Luscious be the wine which, with the rose (in spring-time), I drink (from the king's hand) ;

Remembrance be mine and forgetfulness to the rose (that it may tell none that I enjoyed such pleasure).

The second line may be :—

May (shall) remembrance (of rapture) be mine ; and forgetfulness to the rose (Sikandar) !—(Nay, Sikandar will not forget me).

103 Babylon (*Báb-il*, the gate of God) was famous for magic arts. See canto v. couplet 25 ; Revelations, chap. xvii. 5 ; xviii. 2, 10, 21 ; and Smith's Dictionary of the Bible.



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“ Give the rose-serve (to the lover) when I become sleepy ;

“ Strike the red heavy stick (on him) when I display the keen glance (of punishment).

“ My lip befits (gives ruddiness to) the ruby ;

“ My (beauteous) form sports with the sun (and makes it distraught with love).

“ The fire-worshipper of the monastery calls me the silvern idol (heart-pleasing) ;

“ He considers me the idol-house of the garden of Íram.

“ When my pomegranate-breast became upreared,

“ The heart of the pomegranate of the garden became shed (in envy).

115 “ Of my pomegranate (breast), which is the orange (of delight) of the ‘Nau-roz,’

“ To whom—share and power? To whom,—is such daily food?

“ The auspicious tree am I, who am the friend of my own fruit ;

“ I am the rose, fruit-producing, although I am in the skin (in bud).

114 “Nár-rekhtan” may possibly have the same meaning as—nár afshándan, which signifies—excessive weeping and shedding bloody tears.

“Dil rekhtan” signifies—losing the heart (in love).

115 The orange of the Nau-roz, kings and nobles pass round for good luck.

116 “Bar dost” signifies—dost dáranda,<sup>e</sup> bār-i-khud, (meta.) a woman’s bosom.

The first line may be :—

(a) The auspicious tree am I, who am the friend of the fruit (the bosom).

(b) The auspicious tree am I, who am the fruit of friendship.

(c) The auspicious tree am I ; for mine are two fruits (breasts).

The second line may be :—

Bring forth (pluck) my rose (of pleasure) ; for I am in bud.

- “ I and red water (wine) and the king's fresh head (are  
 enough) ;
- “ Say to the world :—Wash (down) thyself with black  
 water (the salt sea).
- “ On that I am intent, that I may employ song ;
- “ May draw him (Sikandar), like my harp, into my bosom :
- “ May sometimes give a kiss to his intoxicated eye ;
- “ May sometimes give my tress into his hand :
- 120 “ May make my own life his place (of love) in such a way  
 “ That I may not turn my head from (the order of) his  
 foot.
- “ For the sake of that sun (Sikandar), I so (soundly) sleep  
 “ That I raise my head from sleep on the Judgment Day  
 (not before).
- “ If there be a water (of life) which gives life,  
 “ Or a Darkness (ease of the world) which gives youth,—
- “ Conjunction with me renders life long ;  
 “ I give youth when I enter upon amorousness.
- “ Sikandar goes to the water of life,—a mistake !  
 “ I here ! where goes Sikandar ?
- 125 “ If for him,—the road to the Darkness (where is the  
 water of life) be necessary  
 “ To him,—my (dark) tress-tip shows the path.
- “ And if he seek colour (lustre) from the (guiding) ruby  
 on that account, that  
 “ He may verily bring the water of life to his grasp,—
- “ (Behold) my life, in which is flashing ruby ;  
 “ In which is many a fountain of the water of life.

“ O world-Khusrau ! how long exaltest thou thy neck ?

“ Be not fiery as to this water of life.

“ I am of Parí-face, and like the Parí (adorned) beneath  
the veil ;

“ When thou art heart-attached (to me) shut not the door  
(of thy heart) on the Parí.

130 “ With thee, let not mine be the closing of the door !

“ Be the tress-curling or the skirt waving, but let there  
not be separating !

“ Enough—evoking this hard stone (against me) from (thy)  
heart ;

“ Not associating with tender hearts.

‘ O love!—I towards thee exercise not tyranny ;

“ I am thy beloved ;—nay, thy slave !

“ With this heavenly nature,—I am thy earth (prostrate  
before thee) ;

“ Am from Chín (producing saucy disloyal ones) ; yet am  
thy sorrow-plucker.

“ My rose (person) is not a rose shade-cherished ;

“ For shade is unfit for the sun.

135 “ Fruit (a person) like me,—only in the shade of the  
house—O leave not !

“ For fruit, shade-ripened, is unpleasant.

128 The being dusty (humble) is best, so that thou mayst remain long.

130 The second line may be :—

Be—the twisting together (in perfect love) ; but let there not be  
the shattering (of the heart).

133 The second line may be :—

(By my sauciness to others of the house) I am (apparently) from  
Chín (producing saucy, disloyal ones) ; but am (yet) thy  
sorrow-plucker.

134 The rose, shade-cherished, withers on once being touched.

The second line hints at her warrior-like qualities.



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- “ When happy, I place my hand on the stringed instrument  
of melody,  
“ I make (the hearer) intoxicated with love, and then  
become the (slayer) of the intoxicated.
- 145 “ Thus at a distance I display heart-allurements ;  
“ In the embrace I display soul-cherishments :
- “ To the eye (of beholders), I give .with (on showing) the  
eye-brow heart-happiness ;  
“ When they draw me into the embrace I display heart-  
ravishingness :
- “ I and the harp’s lament, and the drinking of wine,—  
“ Of me,—how may lovers be patient ? How ?
- “ A (youthful) monarch like thee is my lover,  
“ My occupation,—what is it save joyousness (one with the  
other) ? ”

When the heart-entangling harper, with the harp,  
struck up  
Such a song from sugar of jujube colour (lips ruddy and  
sweet).

- 150 The king,—through love of that sweet and graceful one—  
came  
Like a white falcon to that young partridge (the damsel).

- 144 “ Mast kush ” signifies—*ifrát-i-mastí*, excess of intoxication of love.  
in which the state of being dead comes to one.  
“ Dost *khúsh* ” signifies—*dast mál va isti’ mál-i-nawákhtan va guftan*,
- 147 If *shikebandagí* be read for *shikeband kay*, the second line may be :—  
Of me,—the patience of lovers, how ?
- 149 Otherwise :—  
When with the hand she struck up a heart-entangling harp,  
(She sang) such a song (in praise of joy and union) from the sugar  
of jujube colour (the lip ruddy and sweet).
- 150 If *jurra* be read for *chúza*, the second line may be :—  
Like a male white falcon to that bold partridge (the damsel, valiant  
in battle).  
If *jurra, e chang* be read for *chúza, e chang*, the second line may be :—  
Like a male white falcon to that one bold with the harp.

A spring-pheasant (the damsel) entered upon amorous  
glancing ;

The orange (the rounded breast) issued from the golden  
cradle (the decorated busk).

The pavilion empty, and the heart-possessor (mistress)  
intoxicated (with love),—

The heart's rein passed altogether from the hand.

A night of privacy and a beauteous one like that !

From her,—how can one draw the rein ?

The lion (Sikandar) cast the young deer (the damsel) ;

Boldly he came for the plunder of her place.

155 The eagle (Sikandar) came for the prey of the (white)  
pelican (the damsel) ;

The sun went to the entertainment of the moon :

Awhile he tasted her sugar-like lip ;

Awhile he sipped her like the sugar-cane :

Took that lily-bosom into his embrace ;

Took off the seal from the door of the treasure :

Beheld a wine (of delight) untasted, bright, pleasant-  
tasting ;

A garden, door-closed, full of the apple (the chin) and the  
pomegranate (the round, firm breast) :

A cornelian—on its own seal—injury not done ;

A seal-ring,—by the diamond uninjured :

151 The second line may be :—

She came forth from the litter of golden orange (bosses) ;  
but it is inappropriate.

153 The first line may be :—

Such a night ! such a privacy ! such a beauteous one !

159 “ Almás ” signifies—álat-i-mard.

“ Muhr ” signifies—muhr-i-bikárat.



160 A rose unplucked, the thorn up-plucked,  
Save by the gardener (Sikandar), one unseen of man.

From the increasing of that ardency of fire,  
The blood desired to flow forth from the rager (the  
diamond).

They evoked sugar with the sweet tongue (the diamond);  
Mixed it together like milk and sugar :

Two lofty cypresses together crept ;  
Candy fell into (and sweetened) the oil of the almond (the  
lustrous limbs of the damsel).

The two lovers became two jewels of coral ;  
(And) dashed the two particles of one kind together.

165 When the ruby pierced the unpierced gem,  
The gem indeed rested, and the ruby indeed slept.

At that fountain of life, Sikandar  
Enjoyed much happiness and joyousness :

Gave thus some nights his heart to happiness,  
And took not forth his chattels from that stage.

160 “Khár” signifies—dast-andází.

161 “Khún” signifies—máda,e áb-i-mání.

162 “Shakar” signifies—áb-i-maní.

“Zabán” signifies—álat-i-mard.

163 “Kand” signifies—áb-i-sapíd.

164 The second line alludes to a rule of grammar, by which, when two letters become joined, the contracting of them into one (ildighám) is permissible.

In some copies the second line is :—

(a) Both bent together like J and \—(that is J).

(b) Became both like the twisting, intertwining snake.

167 “Marhala” may mean—Sikandar’s tent void of strangers, or the halting-place in Russia. See canto lxvi. couplets 2 and 79.



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Sometimes drank wine to the notes of music ;  
 Sometimes gave blessing to those of good faith (deceased  
 prophets) :

With rosy wine, fresh, like rose-water (the pain-dispeller),  
 Took pain from the head, and torment from the brain :

Opened the door of pastime (merry jest) to his intimate  
 friends ;

From the door (of the court),—far the clamour of  
 strangers.

10 Speech passed on every subject in secret (hidden and  
 abstruse) ;

No one uttered a tale void of a mystery.

One related a tale of Khurásán and Ghúr,  
 Saying :—“ Thence one can obtain gold and power (of  
 body).”

Another mentioned a tale of Sipáhán,  
 Saying :—“ Firídún conquered the treasure of that place.”

Another said :—“ Kaisúr is better than this country,  
 “ For it gives camphor and sandal-wood beyond compu-  
 tation.”

Another uttered the tale of Khwárazm and Chín,  
 Saying :—“ Its musk is such (most fragrant), and its  
 brocade such (soft and beautiful).”

15 Another said :—“ Hindústán is better ;  
 “ For its fuel is all aloe-wood ; and dust, ambergris.”

12 Firídún, after conquering the country of Sipahán and slaying Zuhhák, won treasure.

13 Kayşúr is a city, musk-producing, beyond the river of Chín, near the Durya, e Akhzar (the sea washing the coasts of Arabia, Ethiopia, and China) ; or a mountain on the river of Hind (the Indus).

In that assembly was an old man ;  
When to him the turn of speech at last came,

He suddenly opened his tongue respecting a wonder,  
(And) like the other chiefs kissed the ground,

Saying :—“ Of every land, that Dark Land is best,  
“ In which is a water, the life-giver.

“ Weigh not thy life with weighty treasure ;  
“ For dust (contempt) is on the treasure and on the  
porter of treasure.

20 “ Since thou desirest that thou mayst long remain,  
“ Bring forth the desire for the fountain of life.”

The assembly passed into lowering of the head (in  
thought),

Saying :—“ In the Dark Land, how is there life ?”

Sikandar spoke to him, saying :—“ O my good man !  
“ Perhaps at that drinking-water (the fountain of life) that  
Dark Land

“ Is the blackness of letters (of books) hand-worn ;  
“ Its water,—verily, the meaning, soul-refreshing ?

“ Otherwise who beholds a dark land ;  
“ Verily, the fountain that preserves from death ?”

25 The old man, world-experienced, again spoke, saying,  
Saying ;—“ Outside of these concealed mysteries

18 The first line may be :—

Of every darkness (in the world) that darkness (of the water of  
life) is best.

“ Zūlmát ” may mean—zamín-i-siyah (couplet 24) ; siyáhí (couplets  
18, 22, 63, 64).

19 Consider not thy life equal to weighty treasure. With much treasure  
man’s life becomes not long.

25 The mysteries are mentioned in couplet 23.

“ Is a veil (of darkness) beneath the polar star of the north,—

“ Within it, a pure fountain of limpid water.

“ A veil, whose name is Zulmát,

“ From its ease the water of life flowing.

“ Everyone who drinks of that water of life

“ Takes his life from the life-devourer (death) of this world.

“ If, as regards my word, faith come not to thee,

“ Inquire of other old wise men.”

<sup>30</sup> From the perplexity of that discussion,—to the king  
The thought of searching occurred.

He inquired of him, saying :—“ Where is that Dark Land ?”

The declarer declared, saying :—“ From the right hand  
(beneath the North Pole).

“ From us to that land, the road is short ;

“ Of this road (from Chín to the confines of Russia), which  
thou hast travelled, it is one out of ten.”

When the king perceived that that fountain, pleasant-  
tasting,

It is possible to find (luminous) like the morning in the  
Zulmát,

He placed the door of the court towards the Zulmát ;

Reviewed the army with a view to moving :

<sup>35</sup> When he went some stages he looked at the affair (of  
marching) ;

Beheld many of the people of the army sick.

A moving world was his general camp ;

Another world, special about his court.

---

<sup>27</sup> The Zulmát (sing. Zulmat) is in the “ sixth climate.”



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45 The desert watch-keeper (Sikandar) called it Bun-Ghár;  
That Bunghar (in time) became, in name, Bulghár.

Those individuals who are chiefs of that territory  
Are slave-born of the king, Sikandar.

When the king perceived that that countless army  
Was not stage-recognizing as to that road (to the Zulmát).

He chose some individuals, like the impetuous steed,  
Bow-possessing, and hardship-enduring, and hard-striving :

Bold, and robust, and hard of bone,  
Patient (enduring), and powerful, and youthful.

50 He ordered that no sick nor old person  
Should, on that road, become motion-possessing (move).

For, if he be year-stricken, the old man  
Comes to toil with the difficulty of the road.

The old men sate, the young men departed;  
They went the long road,—without those road-knowing.

From the men of that country, the world-king  
Summoned a sensible one, work-versed ;

Kept him in front for path-showing to the army;  
Performed two stages in every stage :

55 All the road-provisions, sugared or salted,  
Despatched on two-year-old camels and bay horses (of  
impetuous spirit) :

Urged the army, double-horsed, towards the Zulmát;  
Appointed a lieutenant over those left behind (in Bul-  
ghár) :

45 See canto xiii. couplet 13; lxxi. 10.

48 “Sakht-kash.” Sakht may mean—the chest; and kash—the upper arm.

56 See canto xxxv. couplet 77; lxxviii. 123.

Spoke to him without limit all-fit to be uttered,  
Saying :—“ A place (desolate) like this is unfit for sleeping  
(Be watchful!).”

When he travelled a month towards the north,  
The state of the sun's thoroughfare (the ecliptic) changed  
(in its apparent position):

A luminosity (of the sun) appeared from the (northern)  
pole of the sky ;

It (the luminosity) ascended (above the horizon) and  
descended (below) quickly in a moment.

60 The circle of the equator established its extremity on  
(agreed with) the circle of the horizon (at the north  
pole) ;

The medial line (the equator) fell to (concurred with) the  
pole of the north.

They arrived at a place where the (light of the) sun,  
More than a phantom in a dream,—they saw not.

Towards the border-place of the earth they hastened ;  
In that Dark Land they exalted the standard.

The earth snatched luminosity from the air ;  
The veil of terror displayed the Dark Land.

In one direction, the Dark Land revealed the margin (of  
the earth) ;

In the other direction, the deep sea (earth-encircling)  
closed the path :

59 Otherwise :—

A luminosity appeared from the (north) pole of the sky (the sun) ;  
It (the sun) ascended and descended (rose and set) in a moment.

They say that for forty days every year the people of Balghár have no  
'ishá (the time between sunset and dawn) ; for dawn appears in the east  
when the sun sets in the west.

63 The second line may be :—

The veil of the Z̤ulmát appeared fearful.



65 The skilful guide kept travelling northwards ;  
In one direction from the compass (the ecliptic) of the  
lofty sphere.

When he went little by little from the compass (the  
ecliptic) of revolution,  
The light (of the sun) became more remote with every  
accession of remoteness.

Thus, until the path (of journeying) reached such a spot,  
That the luminosity (of the sun) all at once became  
invisible.

Darkness appeared (to the king) from the corner of the  
path,  
—The world is unpleasant when it becomes dark.—

The Khusrau became dejected, saying :—“ What is the  
plan ?  
“ Who is the pointer out of the way of this path (to the  
Dark Land) ? ”

70 Those versed in affairs exercised thought,  
Saying :—“ This Dark Land is the veil of the hidden.

“ Within it,—in every way that is it is possible to go ;  
“ The road of returning,—who shall bring to hand ? ”

Everyone hastened to remedy-devising (for coming out of  
the darkness) ;  
No one found the path to the devising of the remedy.

When night came, that half-lit land (where the north pole  
was in the zenith)  
Chose the black musk (night, in preference) to the wood  
aloe (half-lit day).

---

73 If az be read for án, the first line will be :—  
When from the half-lit land night came,  
It chose . . . .



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The youth opened that closed lid (of the chest),  
And began speech with him on this subject (the difficulty  
of returning),

85 Saying :—“ Of this advancing the king has become  
regretful ;

“ Through hardship-enduring he has become unsteady to  
his purpose (of drinking the water of life) :

“ On account of the darkness his heart has come to fear ;

“ For he knows not the design of his own road (of  
returning) :

“ Guideless he can go within (the Dark Land),

“ The coming forth,—he knows not how (it is).”

The venerable old man to youth spoke,

Saying :—“ Within this screen is a hidden mystery.

“ When the time of going reaches the king,

“ That he may find the road forth,—know

90 “ For him, sound of body, is necessary a mare,

“ Whose parturition is indeed the first.

“ When the colt of the wind-fleet steed is born,

“ They should immediately cut off its head at the spot.

“ That very spot where the head shall have been severed

“ They should not conceal,—so that at it the mother may  
look :

“ By it (the slaying and the bearing),—should bring the  
mare’s heart to fury ;

“ And should use haste for departing thence.

“ When the time of returning from the path occurs,

“ Let the mare be the leader to the army.

84 The first line may be :—

The youth unfolded the hidden matter (the difficulty of returning).

95 “ It will run towards its own beautiful colt,  
 “ Brought forth on the former path.

“ By that path, the coming guideless ;

“ By this device (of the mare), the coming forth—are  
 possible.”

When the youth heard this account from his father,  
 He found the end of the thread for remedy-devising.

In the morning-time, when the musky silk (the black  
 night) of Tiráz (the Dark Land at night),  
 Became again changed for the brocade of aloe nature (the  
 Dark Land by day),

The monarch sate in the assembly,  
 As to going, each one an opinion-expresser become.

100 In every way, they prepared a remedy ;  
 In a different way, cast a device (for going and returning) ;

Neither,—the king the purchaser of anyone’s remedy ;  
 Nor,—the door of remedy apparent to any.

The wise youth of deliberate judgment  
 Urged speech as to the matter of road-guidance.

The tale which he had heard from the wise old man,  
 To the king he unfolded for remedy-devising.

When the king heard, it came heart-pleasing to him ;  
 It came place-occupying in his own wisdom.

105 To him he spake, saying :—“ O noble young man !  
 “ Of thyself, how was it possible to express such an  
 opinion ?

“ Of thyself, thou acquiredest not this wisdom ;  
 “ Say truly—from whom learnedest thou ?

“ If thou should say (truly),—thou wilt become prosperous  
with (my) treasure ;

“ But if not, by crooked speaking thou wilt come to  
sorrow.”

The youth said :—“ If thou give me protection,

“ I will make the camel-litter (the tongue) void of the load  
of sorrow (of falsehood).

“ The first day, when the monarch ordered

“ That the old man, unsound of body, should not come to  
the path,

110 “ I had a father, an old man of ancient years,

“ Much chastisement found from the sphere ;

“ From compassion for the old man, my own father,

“ I forgot care of myself :

“ I brought him in concealment with myself ;

“ —It was not evil though I brought him evil—

“ Last night—of the king’s road-journeying, the words

“ Each one I caused to reach his ear :

“ By his instruction I illumined (my) heart ;

“ Learned a remedy like this from him.”

115 The king in secret through the counsel of that guide (the  
old man),

Kindled ; and uttered this beautiful subtlety :—

“ Although the young man is the king of counsellors,

“ Yet in remedy-devising he is in need of old men.

“ If the gourd sport with (bring forth) the new bough,

“ It shows exaltation by the old bough (the dry wooden  
prop).

“ If the young man were incomparable in wisdom,

“ Yet to him need would come of the words of the old  
man.”



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By that luminous water behold me ;  
 And (by drinking it) make me more living than this  
 (terrestrial) life (so that I may obtain eternal life).

---

129 The first line may be :—

By that water make me luminous of eye.  
 For of the holy man,—the eye is luminous, and life lasting.

---

## CANTO LXIX.

SIKANDAR'S GOING INTO THE ZULMÁT IN SEARCH OF THE  
 WATER OF LIFE.

1 In this happy section (chapter)—from new to old,  
 I sing the song of the villager's (the fire-worshipper's)  
 history.

The village-narrator thus wrote,  
 Saying :—The first night of the month (Urdíbihisht),

Sikandar gathered resolution for (going) to the Darkness ;  
 For in the Darkness the heart comes to its place (of  
 tranquillity).

---

1 The first line may be :—

At this happy time (Urdíbihisht, the second spring month, when  
 the sun is in Taurus) from new to old.

Alluding to Khizr of verdant foot, the time is said to be happy.

3 In the darkness of the house is—the answer of prayer to those  
 praying ; and the sight of God's majesty to those sitting in retirement.  
 Pious men (ahl-i-dil) sit in the dark corner, for in darkness is freedom  
 from the dangers and the temptations of lust and Satan.

Poets have a disengaged heart in retirement, where they bring to  
 view wondrous subtleties of verse.

Seest thou not that from this lock (the sky) of golden key  
(the sun)

They (Fate and Destiny) bring apparent the jewel (the  
stars) out of the Darkness?

5 That one who makes the water of life his own place,  
If before himself he bring a veil (of darkness),—'tis  
proper :

The sitter,—at the reservoir of the (deep) water-pool (of  
life) ?

Yes; for he has no help as to the veil (of concealment  
from men's eyes).

When Sikandar made the resolution of (going to) the  
Zulmát,

He inclined to the abandoning of important affairs (world-  
seizing) :

Loosed the rein towards the Dark Land ;

Became concealed like the moon (eclipsed) in the mouth of  
Draco :

4 Otherwise :—

Seest thou not that from this lock of golden key (the mine)

They (the delvers of the mine) bring to view the jewel from the  
darkness (of mountain-caves) ?

The first line may be :—

Seest thou not that from this lock (the sun) of golden key (efful-  
gent rays).

5 Otherwise :—

That one who makes the water of life (the view of God's majesty)  
his dwelling,—

If he bring before himself the veil (of concealment from men, heart-  
disturbing), it is well.

6 If az nílí hijábí be read for bale kaz hijábí, the couplet will be :—

The sitter (the pearl-diver) at the reservoir of the deep water-pool  
Has no help of the black veil (the loin-garment).

8 See canto xxviii. couplet 22.



Gave the order in that new road (of journeying) in such a  
way

That the prophet Khizr was leader.

- 10 The grey (khatlán) steed, the hastener (given by the  
Khákán of Chín), which he had beneath him,—  
To him, he gave, because he (Khizr) had the boldness of  
the lion :

For the reason that by it he might make an incursion ;  
Might employ means (of going) towards that drinking-  
water (the water of life) :

Gave him a jewel, which, within the (dark) cave (the Dark  
Land),

Would become luminous for water-proving.

To him he spoke, saying :—“ Of this road, before and  
behind,

“ Thou art the leader ; none is before thee.

“ Alone make the rein of hastening in every direction ;

“ Unfold thy vision with sensible brainedness.

- 15 “ Wherever the water of life reveals (its) splendour,

“ —For the gleaming jewel utters not a lie—

“ Drink ; when thou hast drunk with auspiciousness,

“ Point out to me so that thou mayst enjoy profit (wealth  
and dignity) from me.”

At his order Khizr, moving with greenness,

At the vanguard (in front), took up the step (proceeded  
quickly) ;

9 See Sale's *Kurán*, chap. xviii. *Khizr*, whether a prophet or a slave of God, obtained spiritual blessing by drinking of the water of life.

15 The first line may be :—

Wherever it (the jewel) brings forth (its own) splendour,—(is) the  
water of life.

17 “ *Khazrá* ” signifies—verdure or the sky. Hence, *khazrá-khírám* may  
signify—moving with loftiness on the *khatlán* steed.



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When Khizr caught acquaintance with (beheld) the  
fountain,—

By it, his eye caught illumination.

He alighted and quickly plucked off his garments ;  
Bathed head and body in that pure fountain :

<sup>30</sup> Drank of it as much as befitted ;  
And became fit for eternal life :

Verily, he washed that grey steed and made him sated ;  
Put pure wine (the water of life) into the pure silver (the  
grey steed) :

Sate on the grey steed, the desert-traveller ;  
Kept his eye on that drinking-water,

So that when the king should come,—with gladsomeness  
He might say :—“ Behold the water of life ! ”

When he looked (for the twinkling of an eye) into the  
fountain,  
From his eye that fountain became hidden.

<sup>35</sup> Through intelligence Khizr knew  
That Sikandar would be void (of a share) of the fountain.

On account of his (Sikandar's) disappointment,—not (on  
account of) his anger,  
He Khizr became, like the fountain, concealed from his  
eye.

As to this account, the old men of Rúm  
Have recited this tale in another way,

Saying :—Ilyás (Elias) was fellow-traveller with Khizr,  
To that fountain which was on the path.

<sup>30</sup> Note.—Bar kár shudan.

<sup>36</sup> Prophets have no fear of anyone's wrath.

<sup>38</sup> See Sale's *Qurán*, chap. xviii. p. 223.

When they came,—with mutual salutation,  
They descended into that water of the fountain.

40 At that fountain-head they spread the table-cloth;  
For a fountain renders food pleasant-tasting.

On that bread, which was more fragrant than musk,  
Was a dry salted fish.

From the hand of one of those two of auspicious beauty  
(externally and internally),  
The fish fell into the limpid water.

In the water of turquoise colour, the endeavourer  
Endeavoured that he might bring the fish to his grasp.

When the fish came into his hand it was alive ;  
To the inquirer,—happy was the omen !

45 He knew that that fountain, soul-refreshing,  
Came his guide to the water of life.

He drank the water of life with joy ;  
Obtained everlasting permanency in life :

Verily, he acquainted his friend ;  
So that he also drank water of that drinking-water.

—A wonder it was not that water having the essence of  
the water of life  
Should make a dead (salted) fish alive.—

A wonder it was as regards that dead (salted) fish,  
That it showed the path to the fountain of life.

50 Of the fish and that water, jewel-scattering,  
The Arabic history (the Kurán) gave another account,

---

49 For the tale of Moses and the Dead Fish, see Sale's *Kurán*, chap. xviii.

Namely :—The water of life was of another place (outside of the Zulmát) :

The fire-worshipper (the Persian) and the Rúmish historian missed the path (of true narrative).

—If there be a (luminous) water (internal purity, the *real* water of life) in this dark dust (the dusty body),  
Of wandering in error from its fountain (the *apparent* water of life)—what fear?—

When Ilyás and Khizr found the drinking-water,  
They turned from those thirsty ones (Sikandar and his followers).

From the moistening of the palate by that event  
One (Khizr) went to the sea; the other (Ilyás) went to the desert.

55 From one fountain (the water of life), their grains (ever-lasting life) sprouted;  
Their mill-house (the place of moving and resting) became two fountains (abodes,—the sea and the desert).

In the hope of the water of life, Sikandar  
Exercised firmness in toil and hardship (on the path to the Zulmát) :

Sought freshness (pleasant life in youth) from the fountain (of the water of life) for himself;

For verdure grows more succulent by the fountain :

Consumed forty days in searching for the fountain (of the water of life) ;

On it,—he cast his shadow (came near to it) ; and (deprived of the luminosity of the water) remained in the shade (the Dark Land).

51 Otherwise :—

Namely,—the water of life was of another place (the knowledge of God) ;

The fire-worshipper and the Rúmish historian missed the path (of knowledge).

By God's grace, internal purity is rarely denied to the striver ; but Destiny decrees whether the apparent water of life shall be one's share, or not.



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In that place of shade (the Zulmát), the Khusrau was  
dejected,

—To him, the day become dark like the shade.—

65 In the hope of that, that he might drink the water of life.  
—Everyone whom thou seest suffer griefs of soul (saying :—  
May my life be long!)—

From that road which became life (long time)-expending,  
When at last he became hopeless of returning,

In that grief how he might use design  
By which he might deliver himself from that shade (the  
Zulmát),

An angel came before him on the road :  
Rubbed his own hand on his hand,

(And) said :—“ The world altogether,—the whole, thou  
seizedst ;

“ Thy brain became not sated of vain fancies (long life for  
the enjoyment of unprofitable lust): ”

70 Gave him a stone less than a groat,  
Saying :—“ Keep this stone dear to thyself.

“ Of the tumult of so much desire, verily,

“ Thou mayst become sated only with something equal in  
weight to this.”

From him, the monarch took the stone ;

From him, the deliverer of the stone became concealed.

Into that darkness he went hastening,

Fear (of destruction) in the heart and blindness (by dark-  
ness) in the vision.

65 As rendered, the second line is uttered by Nizámí ; but properly the whole of the couplet is his utterance.

73 The second line represents the state of Sikandar. It may, however, describe the darkness (tíragí), which should then be written *khíragí* (a state of bewilderment).

From a corner a celestial messenger gave voice,  
Saying:—"Destiny (eternity without beginning) gave  
back to everyone the (predestined) writing (of  
acquisition of desire).

75 "When Sikandar sought he found not the water of life;  
"To Khizr the water of life, unsought, arrived.

"Sikandar uses haste to the Darkness (unsuccessfulness);  
"Khizr finds the path of luminousness (successfulness) to  
the water (of life)."

Another angelic messenger spoke, saying:—"O Rúmí!  
"When this stone-soil (the Zulmát) became an illuminator  
(by reason of its jewels),

"Regretful becomes he who takes it up;  
"More regretful, he who (takes up and) lets it go."

Of it, into his chattels everyone cast  
To the extent of his own fate and fortune.

80 In secret (in the Zulmát), the king beheld many a wonder,  
Out of which (wonders) it is not possible to utter one in  
ten.

The tale of (the description of) Saráfíl and the sound of  
(the description of) his trumpet  
I uttered not; for the path (of speech) went far from the  
path (of reason).

---

81 In some copies o occurs in place of ráh, the second line will then be:—  
(a) I uttered not; for it (the description of Saráfíl and of his trumpet)  
went far from the path of my description.  
(b) I uttered not; for he (Sikandar) went far from the path (of  
army).

In Captain Macan's Persian text of the Sháh-Náma, by Firdausí, p. 1341, canto dc. couplets 54–60, Sikandar's interview with Saráfíl, on going into the Darkness, is given.

Of the angels that surround God's throne are four of the highest dignity—Gabriel (Jibrá'il, Sarosh, Raván-bakhs, Rúhu-'l-ḳuds), the



When the other speaker (Firdausí) opened that mine  
 (related the tale of Saráfíl),  
 One cannot lay another foundation (account).

When the king obtained not knowledge of the fountain (of  
 life),  
 He hastened towards the fountain of luminousness (the  
 light outside of the Zulmát).

At the king's order, the army also  
 Took up the road for returning.

85 On the road, that very exertion which was formerly was  
 renewed;

That very mare which was (before) became guide.

When again forty days passed from reckoning,  
 The marge of that darkness appeared.

The sun came forth from beneath the cloud ;  
 In torment the Khusrau's limbs, through want of the water  
 (of life).

He strove for what was not his fortune ;  
 When fortune is not,—striving, what profit ?

It is improper to run behind fortune ;  
 Sit thou ! that fortune herself may appear.

90 One sows the seed ; another reaps ;  
 Happy that one who hears this speech.

angel of revelation, who communicated the *Ḳurán* to Muḥammad, and who promised the Virgin Mary “a Holy Son”; Michael (Michá,il, Bihtar), the friend of the Jews; enmity against either him or Gabriel involves enmity against God; Azrael (Azrá,il, Murdád), the angel of death, the death-giver, who separates men's souls and bodies; Isráfíl, the blower of the two trumpets on the last day; besides Al Mu'aḳḳibat, “the succeeders,” who attend on every man to observe his actions, and Azazíl (Iblís, Shaitán), Satan.

88 Couplets 88 to 96 are uttered by Nizámí.



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When fortune became concordant for the king,  
He found out the path forth to the illumined world :

5 Came, rein-turned, towards the army (left at the mountain-  
pass, at Bulghár),  
Object sought, not gained :

Fell into distress on account of that toil (in traversing the  
Dark Land) :  
Because only by fate one can find daily food.

Though he found not the road to the water of life, he  
grieved not ;  
For he died not like the other animals (through exceeding  
desire for water) on that road to the water of life.

Be not ungrateful when a grief comes ;  
Than it, be afraid of grief more intense.

To go naked (of foot) from desert to desert (void of the  
water of the river)  
Is better than (clothed of foot) to be drowned in the water  
of the river.

10 By severe head-pain is the head harassed ;  
(But) not to such a degree as by the wound of the sword  
and the mace :

Many a work which is more difficult than (other) work ;  
Easy of body that one who is the stouter of heart.

When the army beheld its own road-brought stones,  
They placed in front the stone road-brought,

All the stones were red rubies,  
The light from which was food for the eye.

Of one,—with few jewels the heart, in sorrow ;  
Of another,—with want of jewels the breath, cold.

15 Regretful became that one who left a residue (took up  
little);

More regretful that one who indeed took not up.

When the king rested one or two days from haste (of  
journeying),

He took as before (going into the Dark Land) justice from  
food and sleep.

The circumstance came to his memory,—of that small  
stone

Which that angel (Saráfíl) gave secretly to him.

He called for the scale and made proof of it (by  
weighing);

Its load was greater than many weights.

It went beyond the “miskál”; exceeded the “man”;

Uplifted (in the scale-pan) many (heavy) stones of (taken  
from) the mountain and the plain.

20 With (the aid of) a hundred men, they erected a great  
scale;

Into it (the single scale-pan), they cast the counter-weight  
of the (small) stone (placed as a cannon-ball at one  
end).

It came more than a hundred mountain-fragments;  
At its weighing everyone was astonished.

I have heard that Khizr came and spoke from afar,  
Saying:—“Make ye this (small) stone mated (balanced)  
with dust (in the single scale-pan).”

16 He ate varied articles of food, and enjoyed sweet sleep at ease.

20 In some copies the first line is:—

Ba şadd man kipání bar afrákhtand.

They set up a great pair of scales (a steel-yard) up to (capable of  
weighing) a hundred “mans.”

“Kappán” (Kabbán; Arabic, Kustás) is a curved wooden scale  
having one scale-pan, capable of weighing fifty astar. At the other  
end is a great stone or ball by which they weigh the load.

When with it they associated a handful of dust,—  
 With its (dust-) counter-weight, the weight (of the small  
 stone) came true.

From that delightful example (God-given) the king became  
 informed  
 That—dust is (my body); and the dust (of the grave)  
 makes it sated of brain.

25 One day with the chiefs of the army  
 The king prepared an assembly like Heaven :

Slaves of golden girdle around the throne,  
 Like silver pillars around the golden tree.

All the crown-possessors of earth's surface  
 Two knee-sitting at that foot (of the throne) like shade  
 (head-lowered).

Of every custom which was heart-accepting,  
 Of the revolution of the old sphere,—speech passed :

Of the Darkness of the water of life,—much  
 Speech within speech passed on everyone's part,

30 Namely—if that water be beneath the Darkness,  
 How comes it not to the seeker's (Sikandar's) hand ?

And if that water be not in the dark soil,  
 Why is not its name (effaced) out of the books ?

On this point (the existence or the non-existence of the  
 water of life) passed excellent words,  
 From which illumination comes to the brain.

23 “Yáz kardan.” See canto lxiv. couplet 104.

24 The second line may be:—

That it (the small stone) is dust; and the (handful of) dust makes  
 it sated of brain.

27 In some copies the second line is:—

Became two knee-sitting at that foot of the throne.

Two knee-sitting: See canto lxxii. couplet 6.



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“ If the king desire his body safe from death,  
 “ It is doubtless proper to go to that city.”

At the speech of the man, wisdom-weigher, the king  
 Was astonied ; and fell into torrent and toil.

45 His heart became resolute for deed-essaying ;  
 His judgment became in that resolve quick-rising (ardent).

Of the sages of the army, he ordered that  
 The head of some individuals should come to the road  
 (going to that city) :

Should bring their resting-place into that place ;  
 Should bring the truth of the speech (of the old man) to  
 the king.

By way of admonition he said to them :—“ At the voice  
 of the mountain

“ It is not proper that any of this troop should move.

“ If it reveal the name or the title (of one of them),

“ At that speech they should become skirt-withdrawers  
 (shunners).

50 “ When the way of answer becomes long (with delay),—  
 perhaps

“ The mystery may issue from beneath (behind) that  
 (mountain-) screen.”

The counsel-accepters of the king's counsel  
 Sought the road to the deathless city :

Hastened with joy into that city ;  
 Made a place of ease in a pleasant place.

The news of the city, known and unknown,  
 Was such as that venerable old man said.

---

51 The second line may be :—

Deathless, sought the road to the city.

At every period of time, a voice from the mountain  
Used to reach the name of one of that region.

55 When the hearer used to hear his own name,  
He used with pleasure to hasten towards that mountain :

Used to become so impatient in running  
That he would not go far from that path for (to avoid)  
the sword.

The king's guards devised schemes (for discovery) ;  
(But) they recognized not the notes of that sound.

When the sphere, the revolver, for a while revolved,  
The sun travelled some stages (the sun passed from mansion  
to mansion).

Of the king's footmen, Time's revolution  
Became teacher of one for going (to the mountain).

60 Of those mystery-seeking, secretly-examining (unknown to  
the people of the city),  
The hidden voice called one to the mountain.

That one who heard his own name quickly arose ;  
Went with ample stride towards the hidden voice of the  
mountain.

With the hand his friends seized his skirt,  
Saying :—“ Exercise delay for a while in running.

“ It is not proper that the runner should be distraught ;  
“ The secret of this screen may, perhaps, be revealed.”

The hastener considered not (their holding him) profitable  
to himself ;

He expressed a cry ; and displayed anger :

65 Something which was of use uttered he,  
In moving become like the restless sky :



Freed himself by much artifice and violence ;  
Became a wanderer from them like the flying ant.

At him,—his friends were astonished ;  
From him,—everyone took warning,

Saying :—“ In this expedition (to the city) wiser (more  
determined to disobey the mountain-voice) than we,—  
“ Behold how he went from us and unfolded not the  
mystery ! ”

When over this event some time passed,  
(And) the sun shone on mountain and plain,

70 Again the turn reached another friend ;  
He also in a moment became invisible.

The few men who were left  
Read not one letter of that tablet (the mountain) of  
mystery.

They became fearers of that matter ;  
For the sky assisted none (of those sent, to return from  
the mountain).

Through their own roadless state (of ignorance of that  
mystery) they came to the road (of returning, or of  
confessing) ;  
And came from that city to the king.

They represented the state, saying :—“ Many of us  
“ Went towards the mountain ; none returned.

75 “ Neither was there (even) a little delay at the time of going ;  
“ Nor also was there hope of returning.

“ We know not what the sound of that note is ;  
“ Who is the player of the instrument of that note,

“ When we recognized not the mystery of that sound,  
“ From that sound,—behold we hastened !



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Come, cup-bearer ! take up quickly that wine ;  
For without wine it is improper to show gladness.

Give me help with one draught of that wine ;  
Give me escape from the grasp of (spiritual) death (through  
carelessness of God).

---

## CANTO LXXI.

SIKANDAR'S RETURNING FROM SUBDUING THE CLIMES OF THE  
WORLD, AND COMING TO RÚM.

1 While thou strikest together the eye-lashes, Time  
Is the teacher of good and of bad to a hundred persons.

It makes one foot-bound to the earth ;  
Causes another to reach the lofty sphere ::

Brings down one from the stage (of sublimity) to the pit  
(of profundity) ;

Brings forth another from the fish (beneath the earth) to  
the moon :

Makes ready some such sport ;

Its sport, in the end, is nothing and nothing (for neither  
loftiness nor lowness remains to anyone).

5 In place of this obstinacy (acting contrary to the teaching  
of Time), best if we be submissive ;  
For the steed rein-impatient suffers blows.

When the Arab steed displays impatience of the rein,  
He makes the ass (patient of rein, easy of stride) of the  
Egyptians a (precious) slave.

---

6 "Táz" signifies—táj; tájík.

The restive Arab steed is worse than the patient wild ass ; and people  
part with him to bestride the gentle Egyptian ass.

The world (Time) saw (cherished) many people in the  
world ;  
It ran from all ; remained with none.

The world is for that one, who in the world  
Becomes acquainted with the work (of God-worshipping)  
of those work-knowing (the experienced).

In this workshop the narrative became of this kind  
That—when the king pitched the court in that cave (of  
the mountain of Zulmát),

<sup>10</sup> He spent much treasure in the matter of (going to and  
coming from) that cave ;  
In that cave he planted a city like Bulghár :

From Bulghár he came to Russia ;  
Adorned that land like the bride,

And came thence to the sea of Rúm ;  
Took out the bark from the prosperous soil (of Rúm).

The chiefs of Rúm obtained news ;  
Hastened towards the king's standard :

Drew forth their soul in thanks,  
When they beheld the face of their own lord.

<sup>15</sup> From the king's curiosities, all the dust of Rúm  
Shone, like the night with the shining moon.

Every jeweller's face became like the ruby,  
At (purchasing) the ruby of the Zulmát entered by  
Sikandar.

<sup>7</sup> The first line may be :—

(The goods of) the world proved many people in the world (Time).

<sup>10</sup> See canto xiii. couplet 48.

All the land and the city came into decoration (through the building of palaces) ;

Earth obtained a share (of freshness) from the hidden treasure.

They (Sikandar's army) evoked a paradise out of every palace ;

Scattered much pearl and gold (in building palaces) on the earth :

Shattered the lock of the door of the treasury (of taxes collected from the landholders of the world) ;

The world fixed a lock on the door of sorrow.

20 The moon, the illuminator (Sikandar), came to her own mansion (Rúm) ;

A cap of Chín on the head like the sun.

From Rúm, went the king,—near was he to the earth (in lowness) ;

To Rúm, back he came,—more was he than the sky (in loftiness).

As the (little drop of) water—which the cloud takes to sublimity,—

Takes in returning the (great) pearl to the sea.

He sate in pomp on the throne of Greece ;

Rested from the toil of the long road :

From the heart, he let go the skirt of seven territories ;

In every territory appointed a vice-regent.

25 At his order, the kings of the tribes

Loin-girt to his faith and covenant.

17 The hidden treasure may be—the buried money of the wealthy ones given to Sikandar's army for the purchasing of the rubies of the Zúlmát.

25 See canto lvii. couplet 75.



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Of *this* time,—that was when roadless (the mountain and plain)

He moved the standard like the sun and the moon.

When I became disengaged from this banquet-place (the Sikandar Náma,e bara),

I prepared another banquet (the Sikandar Náma,e bahrí),  
sugar-scattering.

In this half of the casket (the Sikandar Náma,e bara),—  
sweet words,

Many, I expended from virgin thought.

If those pearls,—which I have one by one fastened to it  
(the Sikandar Náma,e bara);

Which I have bound to every poem-opening (canto)—

40 They (the sages) should bring upon the thread in one  
place,

The thread of the jewel-preparer would be full of pearls.

Separately,—the abridgement of every canto

Would be a book of the rules of philosophy (the mysteries  
of governing and world-seizing).

Verily, the cup-bearers of the narrators,

Whom at the end (of one canto) to the end (of another  
canto) I have placed,

38 The thought is virgin because it is of youthful vigour and unexpended  
in the writing of this book.

40 In couplets 39, 40, the pearls signify—words of counsel and precept  
scattered throughout this work.

41 “Fahrist-i-har paikar” signifies—maṭla’-i-har dastán; *khuláṣa,e har*  
*ḵiṣṣa*.

42 Nizámí has said—“guzarish kun” at the beginning of each canto,  
and—“biyá sákí” at the end.

The couplets in which these phrases occur are as guards over the  
treasure.

This fashion of writing was formerly rare.

In the way of imagination, each one a sitter,  
Like the watch-keeper over the treasure of jewels.

Who knows—how to raise such a picture (of lustrous  
verse);

To mix it with a colour in a way heart-ravishing like this?

45 I so bound the silk (cord) of its instrument (this work),  
That its voice (of melody) became more pleasant than  
(the sound of the harp of) Zuhra (the mistress of  
minstrels).

In the place where I found untruth (discord as regards  
melody or of meaning),

For it (at the time of revision), I prepared the jewel of  
truth (or of concord).

The speech (the couplet) that finds no path to truth  
(concord),

Is contemptible (in the opinion of the wise), though it  
take its rank to the moon (in the opinion of the  
people).

Wherever the old man (Firdausi), the former decorator (of  
speech),

Had urged mistakenly from the truth of the matter,

I bound again the decoration (of verse) to the uttered  
error;

That uttered word, I uttered again with this excuse.

50 When a half (the Sikandar Náma, e bara) of this edifice  
(the Sikandar Náma, e bara va bahrí) became finished,  
A half of the world (the populous part) came to my hand.

If Time (my life) were,—the other half,

I would utter,—through my ability the teacher (of skill  
in verse),—in such a way

---

50 “Muhr bastan” signifies—tamám gashtan,  
See couplet 34.



That it would bring forth the head of the sleeper (restless  
and desirous of hearing my melodious verse) from  
sleep ;

Would bring to dancing the fishes in the water.

If Time will give me respite,—  
Of reflection, in thought so it is,

That in the garden of this picture of Rúmish fold (the  
Sikandar Náma,e bahri)

I will cause the red rose (fresh speech, joy-exciting) to  
spring from the yellow dust (my withered yellow  
body) :

55 Will make a treasure full of versified speech,  
Its turquoise (the subtle image), like the turquoise ; its  
pearl (the verse), like the pearl :

Will bring a rose of sweet perfume (the essence of the  
forms of speech) from every garden (of the forms of  
speech) ;

Will bring rose-water to the rivulet (the Sikandar Náma,e  
bahrí) from every side.

If the goodwill of the king (Nasratu-'d-Dín) be my hand-  
seizer (helper),

Speech (the composing of the Sikandar Náma,e bahrí)  
may quickly become represented (in writing).

Come, cup-bearer ! the cup (of senselessness), luminous  
(pure) like the moon,

Give me, in memory (worthy) of the ground-kiss (of  
adoration) of the king.

---

53 The second line befits mention of the Sikandar Náma,e bahrí.



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- 5 Like the planet Jupiter, lofty of head ;  
His glances (of kindness on the people, and of wrath on his enemies) altogether effective.

In (both star-aspects) the quartile (the sinister, or inimical) and trine (the auspicious or amicable),—(he is) the jewel-scatterer (both on friend and on foe).

The square-sitter (at ease, on the masnad); and the causer (of others) to sit (before him) on two knees (with reverence).

- 5 Jupiter's auspiciousness is in no way overpowered by the aspects of the other planets.

6. The conjunction (ḳirán) of two planets may be—auspicious (sa'dayn), sinister (nahsayn), or indifferent (malíh). The last aspect may be—ním dushmání or ním dostí.

The zodiacal signs that are :—

watery are Cancer, Scorpio, Pisces.		airy are Gemini, Libra, Aquarius.
fiery „ Aries, Leo, Saggitarius.		earthy „ Taurus, Virgo, Capricorn.

The zodiacal signs that are :—

moveable are Aries, Cancer, Libra, Capricorn.

common „ Gemini, Virgo, Saggitarius, Pisces.

fixed „ Taurus, Leo, Scorpio, Aquarius.

The moveable, common, and fixed signs are always in quartile aspect to one another, three signs apart; and the fiery, earthy, and watery signs in trine aspect, four signs apart.

There are twelve zodiacal signs, each of 30°. - When two planets are distant from each other—60°, they are in sextile aspect, tasdís, half-friendly, as one planet in Aries, the other in Gemini; 90°, they are in quartile aspect, tarbí', half-hostile, as one planet in Aries, the other in Cancer; 120°, they are in trine aspect, taşlís, amicable, as one planet in Aries, the other in Leo; 180°, they are in opposition, muḳábila, inimical.

When two planets are in the same house, they are in conjunction—auspicious (sa'd), sinister (nahs), or indifferent (mutawassit), as the case may be.

“Murabba'-nishín” signifies—chahán pahlú nishínanda; char-zánú nishín. Thus do Amírs and Sultáns sit cross-legged (tailor-like) at ease. In this posture the form of a square appears.

“Marba'” signifies—a place where they pass the spring-time; a throne of four corners; a place of retirement of four walls.

“Musallaş (şális-i-şaláşat)-nishán” signifies—the putter away of the confessor of “the third of three”; one who causes others to sit on two knees with reverence, as attendants sit before the king. In this posture

By his head-verdure (youthfulness),—the world prosperous;  
Of so many kings a token to the world.

The (natal) star which rubs its head on the (lofty) sphere  
Struck the coin of worship at his door.

By the power of sovereignty, the world  
He made full of skill, and void of grief (by casting out  
strife-exciter).

10 He is,—at the banquet, a sun enkindled;  
In battle, a dragon, world-consumed.

the form of a triangle appears; it is the posture used in confessing that Muhammadan faith (*tashahhud*), signifying:—"I profess that there is no God but God; I acknowledge that Muhammad is the Apostle of God; and I confess that Muhammad is His servant and Apostle."

"*Musallas*" signifies—wine that the Persians call *síkí*, wine boiled down to a third and mixed with sweet herbs; a diagram in which the effects are great.

"*Maşlas*" signifies—the third chord of the *rabáb*; the three-stringed instrument, the *қанún*.

The second line may be:—

- (a) Sitting in the place of spring-time, and placing the fragrant wine.
- (b) Sitting on the four-cornered throne, and placing the *қанún*.
- (c) Sitting in the place of retirement, and planting the diagram.

In the first line the jewel may mean:—

- (a) The jewel stone fit to be given.
- (b) The lustre of the sword of slaughter.

The first line will then be:—

In the sinister (inimical) aspect, sword (-blow) giving; in the auspicious (amicable) aspect, jewel-giving.

For further information on astrology see "A Christian Astrology, modestly treated of in three books," by William Lilly, 1659; "An Introduction to Astrology," by W. Lilly, edited by Zadkiel, 1835; and "An Introduction to Astrology," by W. Lilly, with a "Grammar of Astrology," by Zadkiel, 1852. Also canto xii. couplet 13.

7 With an aged sovereign the world is distracted. For they say:—"Behold he is at the point of death and his country will be convulsed!"

*Nasratu-'d-Dín* is a token of *Naushíraván*, in justice; of *Rustám*, in bravery; and of *Jamshíd*, in pleasure and ease.

A token they call him from seeing whom another comes to mind.

10 The second line means:—a dragon that has consumed the world.

By that illumined heart, like (pure, translucent) water,  
that he has,

By it,—the (resplendent) sun has become luminous of eye.

When his sword gathers resolve for blood,

It brings forth water and fire (a fountain of blood) from  
stone.

When he casts the arrow from the bow into the ambus-  
cade,

He hurls sky's summit to the earth.

Europe and Palestine and the provinces of Rúm,—

Accepters of his seal's order, like (soft) wax.

15 When I saw that on the victorious throne

He became lofty of head by the prosperity of fortune,

I had no offering (of scattering) worthy of him,

Which I might pour at his royal throne.

From the Iskandrian water of life (the tale of Sikandar,  
pure of dross),

I prepared a limpid water bejewelled (speech beset with  
the subtleties of verse) like this.

When from preparing it I became disengaged,—

It, I made the present (in place of an offering of scattering)  
at his court.

I gave the bejewelled seal-ring (the Sikandar Nāma,e  
bara) like this,

Of a Sikandar (Zu-'l-Karnain) to a Sikandar (Nasratu-'d-  
Dín).

20 For the king,—be permanency by fortune's power !

By him,—be the prosperity of the crown and the throne !

12 In stone collected in mass water and fire exist; in broken stone they do not.



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That happy nightingale, am I who hastened from Iram  
 (happy 'Irak);  
 (And) made my place of repose in thy garden (empire).

Of thy time, I sing a song  
 By which thy name will years endure.

In thy name (praise), I made this book, for that reason  
 That the picture (thy name) makes (my) pen golden.

The object (of this composition) is not the elephant-load  
 of gold from thee;  
 For thy elephant (laden with gold) is not like the elephant  
 of Mahmúd.

35 Without a person's desiring it,—thou givest  
 Abundant treasure and dresses of honour.

If I had uttered this book for gold (from the kings of the  
 age),  
 How could I have pierced a single jewel (of verse of this  
 work) in a long lifetime?

To this task, verily love (of verse) kept me;  
 Love kept many a weak tongue like me.

---

34 Mahmúd bin Sabuktagín, the Sultán of Ghuzní (A.D. 997), enchanted with the powers of verse exhibited by Hakím Abú-'l-Kásim Túsí, directed that the records of Persian history should be given to him to versify; and that a thousand miskáls of gold (£674) should be given for every thousand couplets he wrote,—or, in all, an elephant-load of gold. He honoured him with the title of Firdausí (from Firdaus, Paradise), because of the paradise-like delight that he had shed on his court.

The poet unfortunately preferred waiting for his reward till he should have completed the work (the Sháh-Náma, which he began A.D. 980 and completed in A.D. 1009), containing 60,000 couplets.

For this Mahmúd sent him sixty thousand silver dirams (£2,600). Firdausí, being in the bath at the time, gave twenty thousand to the bath-keeper, and an equal sum to the refreshment-seller and to the slave who brought the money.

37 If dásht be contracted for dáshtam, the second line may be:—

When, weak of tongue (silent, sitting in retirement),—I possessed  
 much love of verse.

God gave me the grace of uttering ;  
 Lasting be thy skill and judgment !

Before that thou bringest it to mind,  
 Be country-seizer and world-taker !

40 Age to age, from the lofty sphere,  
 Be victorious as to further victory (over fresh lands) !

May Time (till the Day of Judgment) be merely the fore-  
 taste of thy (long) youth !

May thy life be greater than (that of) all (kings) !

Come, cup-bearer ! from the jar of the old villager  
 Give me a cup (of senselessness) and seize my hand.

(A cup) of that wine by which sense may be the soul's ;  
 Be it—for me, the draught (of senselessness) ; and for the  
 king, the water of life !

43 This wine gives life to my reason, so that I plant not my foot out of the highway of the shari'at (the law of Muḥammad) and the ma'rifat (the knowledge of God).

From this it appears that Naṣratu-'d-Dín was of the number of holy travellers.



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