THE DĪVÂN,
WRITTEN IN THE FOURTEENTH CENTURY,

by

Shams al-dīn Ḥāfiz al-Shirāzi

otherwise known as

Iṣānu-l-Ghaib and Ṭarjumānu-l-Asrār

TRANSLATED FOR THE FIRST TIME OUT OF THE PERSIAN INTO ENGLISH PROSE
WITH CRITICAL AND EXPLANATORY REMARKS WITH AN INTRODUCTORY
PREFACE WITH A NOTE ON SŌFIISM AND WITH A LIFE OF
THE AUTHOR

BY

LIEUT COL H WILBERFORCE CLARKE
ROYAL (1st Bengal) ENGINEERS
LIFE MEMBER OF THE ROYAL ASIATIC SOCIETY OF GREAT BRITAIN AND IRELAND; AND MEMBER OF THE
ASIATIC SOCIETY OF BENGAL.
AUTHOR OF 'THE PERSIAN MANUAL'; FIRST TRANSLATOR (OUT OF THE PERSIAN) OF THE BUSTAN IṢĀDI
AND OF THE SIKANDAR NAMA IṢĀDI; AUTHOR OF NOTES ON ELEPHANTS;
OF THE SEXTANT; OF LONGITUDE BY LUNAR DISTANCES; AND OF
THE TRANSVERSE STRENGTH OF A RAILWAY RAIL

VOL I

1891

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CALCUTTA
GOVERNMENT OF INDIA CENTRAL PRINTING OFFICE;
S, HASTINGS STREET
THE DĪVĀN,
WRITTEN IN THE FOURTEENTH CENTURY,

by

حافظ
شمس ألسن محمد حافظ شيرازی

otherwise known as

Lisānu-l-Ghaib and Tarjumān-l-Āsār

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CALCUTTA
GOVERNMENT OF INDIA CENTRAL PRINTING OFFICE,
8, HASTINGS STREET
TO

THE MEMORY OF MY Uncle,

Henry M Clarke,

WHO

ENCOURAGED ME IN BOYHOOD IN YOUTH, AND IN MANHOOD WHO LOADED ME WITH BENEFITS AND WHOSE LOSS I DEEPLY DEPLORE—

THAT DEAR FRIEND WHOSE KINDNESS LIMIT KNEW NOT TO HIS MEMORY

THIS TRANSLATION OF THE WORK OF IMMORTAL Hāfez,

I DEDICATE I DEDICATE
PREFACE

This translation of the Divan of Shamsu'd Din Muhammad i Hafiz-i-Shirazi is made from the Persian text edited by Major H S Jarrett and published, under the auspices of the Government of India, in 1881 at Calcutta.

The Persian text is mainly a reprint of the recension, with a commentary in Turkish, up to the eightieth Ode, published in the seventeenth century by Südi, the Bosnian and re-published in 1854 at Leipzig by Hermann Brockhaus.

The differences between Brockhaus' text and Jarrett's text are given below —

<table>
<thead>
<tr>
<th>Persian Text Edited by</th>
<th>1854</th>
<th>1881</th>
</tr>
</thead>
<tbody>
<tr>
<td>Date</td>
<td>Up to Ode 80</td>
<td>Up to Ode 573 (the last)</td>
</tr>
<tr>
<td>Commentary</td>
<td>15th and the 16th century</td>
<td>One without date, the other 1593</td>
</tr>
<tr>
<td>Variants</td>
<td>Omitted</td>
<td>Inserted</td>
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<tr>
<td>Based upon the manuscript of the</td>
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<tr>
<td>Lines of Südi (201)</td>
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<tr>
<td>Odes 44 ascribed to Hafiz but omitted by Südi</td>
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</table>

Jarrett's Persian text is complete is printed in the conventional Oriental type, and is sold† for the modest sum of two rupees.

Its defects are —

(a) that it has no commentary without which it is impossible to render many of the lines
(b) that in it are many uncorrected misprints
(c) that not so much as a paper space of quarter of an inch has been left between the Odes
(d) that the couplets are unnumbered, rendering reference difficult
(e) that the prosody of the Odes is omitted
(f) that the kit a giving the date of the death of Hafiz is omitted

* Secretary to the Board of Examiners (Oriental Languages) under the Government of India
† The Office Board of Examiners Elysium Row Calcutta
2. In the bazârs of Calcutta, Lakhnaû, Kânpûr, Dihli and Bombay,—are lithographed copies of the Persian text of the Divan-i-Hâfiz with copious notes (in Persian) In all, the Odes are arranged in the same order, but not with the same paging.

The Odes of this translation bear two numbers—the un-bracketed number refers to Jarrett’s Persian text, and the bracketed, to the bazâr Persian text.

The student should carefully number from the beginning the Odes of the bazâr text, and thus obtain concordance between it and this translation.

Beyond Ode 573, I have not been able to give the bazâr number, the text differing widely from Jarrett’s text.

3 The work done in this translation consists of —

<table>
<thead>
<tr>
<th>Name</th>
<th>Persian</th>
<th>English</th>
<th>Couplets</th>
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<tbody>
<tr>
<td>Ghazal</td>
<td>. . . .</td>
<td>Ode</td>
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<tr>
<td>Kita'it</td>
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<td>Fragments</td>
<td>166</td>
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<td>Rubyiyyat</td>
<td></td>
<td>Tetrastics</td>
<td>138</td>
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<tr>
<td>Masnavi</td>
<td></td>
<td>Masnavi</td>
<td>138</td>
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<tr>
<td>Sâkhi 'Imin'</td>
<td></td>
<td>Cup-bearer-rhyme</td>
<td>138</td>
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<tr>
<td>Mughanni Nâma</td>
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<td>Minstrel</td>
<td>44</td>
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<tr>
<td>Bino rhyme</td>
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<td>Bino</td>
<td>26</td>
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<tr>
<td>Kusl, 1d</td>
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<td>Elegies</td>
<td>80</td>
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<tr>
<td>Mubhâmmas</td>
<td></td>
<td>Penta</td>
<td>13 strophes</td>
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</tbody>
</table>

This translation is based upon —

(a) Jarrett’s Persian text, 1881, as a standard
(b) The bazâr-Persian text, Calcutta, 1858, with a running commentary by Fath-i-'Ali, a member of the household of the late ex-King of Oudh
(c) The bazâr texts with running commentary (all in Persian) of Lakhnaû, Kânpûr, Dihli, and Bombay
(d) A commentary in Persian (p 348) 1876 by Maulavi Sayyid Muhammad Sâdik 'Ali, Lakhnaû
(e) The Misbâhu-l-hidayat, a translation in Persian of the 'Awarif,† by Mahmûd bin 'Ali alKâshî, lithographed in 1875 at Lakhnaû

For the notes, I have made use of —

(a) The Kur'în
(b) The Darvîshes by J P Brown.
(c) Lane’s Arabian Society

* These copies cost about 2 rupees Application may be made to —

(a) Munshi Nawâl Kishur, C S I, the Press, Lakhnaû
(b) Khîrî in Bhâdîur, G M Mûnsî & Sons, Urdu Instructor Office, Kalbadavi Road, Bombay

† This Awarif-Mu'tarif was written in Arabic by Shahâbu-d-Dîn 'Umar bin Muhammad-i-Sulhî, rd. (1145, d. 1234)
4 Being unacquainted with German, I have been unable to avail myself of the translations (in German) —

By Von Hammer 1818 verse without rhyme
Rosenzweig Vienna 185 with
Nesselmann Berlin 1865 (selections)

Thus, I have been forced to make the translation from the original Persian. This is not a translation of a translation.*

A list of works relating to Hāfiz is given on p. xviii

5 In the Persian text, 1854 by Hermann Brockhaus, the scanning of the first line of each ode is given, and in a work† 1887 by Pistanji Kuwarji Taskar, the scanning with prosody notes of the following eighty-two odes is given —

<table>
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<th>Odes</th>
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<td>420</td>
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<td>421</td>
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* In 1770 at Vienna Baron Revisky published his Specimina Poeseos Persicce; since then Sir W. Jones and Messrs. Richardson and Carlyle have translated into English scattered odes. See p. XVIII

† The title is —
Odes of Hāfiz with explanatory notes by Pistanji Kuwarji Taskar. Education Society’s Press, Byculla, Bombay 1887
The student will find useful —

(a) "The Prosody of the Persians" by H. Blochmann, Baptist Mission Press, Calcutta, 1872
(b) "The Elements of Persian Prosody" by G. S. Ranking, B. A., M. D., Education Society's Press, Byculla, Bombay, 1885
(c) "A Grammar of the Persian tongue" by Pistanji Kuvajji Taskar, 1886

6 This is a prose-translation and professes to give the literal and the sufistic† meanings

To render Hafiz 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 with such an English dress as would truly convey its beauties, and if such a translation could be made, it would be of little value to the student.

In support, I would quote the following authorities —

Mr Sale‡ says —

I have thought myself obliged to keep 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 (the Kurān) with the same ease and pleasure as a modern composition

Mr Palmer.§ says —

I have translated each sentence as literally as the difference in structure between the two languages would allow, and, where possible, I have rendered it word for word

Where a rugged expression occurs in Arabic I have not hesitated to render it by a similar English one, even where a literal rendering may shock the reader. To preserve this closeness of rendering, I have had to make use of English constructions often inelegant

Sir W. Jones|| says —

I would recommend a version ¶ in modulated but unaffected prose in preference to rhymed couplets. Though not a single image or thought should be added by the translator, it would be allowable to omit several conceits unbecoming in European dress. We cannot show less indulgence to a poet of Iran than we do to Shakespeare

In the translation,** not only every attempt at elegance but even the idiom of our language and the usual position of words have been designedly sacrificed to scrupulous fidelity

* Prosody is dealt with in pp. 53—165
† For the explanation of this word, see the note on Suffism
‡ The Kurān, 1734, by Sale
§ , 1880 ‡ Palmer
|| See works of Sir W. Jones, 1807, xiii p 395, xiv p 385
Sir W. Jones (b 1734, d 1794) was an eminent lawyer, a poet, and general scholar. As a poet, essayist, and translator few excelled him, as a linguist, he stood unrivalled. In 1784, he founded the Asiatic Society of Bengal, Calcutta.
¶ Of the poem "Laila va Majnūn by 'Abdu-l-Ilāh-i-Hāfīz, 1520 A.D
** Of twenty tales by Nizāmī of Ganja
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 the sentiments which such a version preserves but have no right to give an opinion on the original composition

Speaking of the "Enchiridion of Epictetus" translated into English prose by the Hon Thomas Talbot, 1881, "The Saturday Review" * says —

In no true sense of the word can it be called a translation at all. It might well have been compiled from an earlier version without any reference to the Greek text; for it is hardly too much to say that in no single passage is the language or the style of thought of the original reproduced or even suggested.

Speaking of the translation in verse of the Rubā‘iyāt of ʻUmar ibn Khayyām (d. 1123) by E. Fitzgerald, "The Times" says —

Every lover of good literature will welcome a new edition of Mr Fitzgerald's Ruba‘iyat of Omar Khayyām †. The present edition enables the student of one of the most remarkable of modern poems to compare the several versions given of it by the translator in the successive editions during his lifetime.

He took such liberties indeed that he made the poem his own as any one must acknowledge who glances at the literal rendering of the original.

But it is exactly what makes it a great poem and gives it an independent place in English literature.

Doubtless this is intended for praise, but it appears to be exceeding dispraise. Mr Fitzgerald's poem is a fine one and occupies an independent place in English literature, but in no sense or way is it a translation.

He has shown as a poet his capacity, and his incapacity as a translator. The people of England, being ignorant of Persian and caught by the beauty of the English verse, give it laud, but the work should be criticised not as a poem but as a translation. For it professes to be a translation—the verse is but an accident of decoration.

In Ode 8 ‡ though he expanded the eighteen lines of the Persian into fifty-four lines of English Sir W. Jones (a poet and Persian scholar) has shown how impossible it is to give in English verse the sense of Persian verse

A passage of verse can no more be transferred from one tongue to another than can be the smile on the face of this one to the face of that one.

In a few cases of wonderful success such a translation must appear to the reader who knows the original as a song through a telephone.

7 If some should think that accuracy, either for the student or for the public generally, is unnecessary in a translation, I would ask what would be

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* The 29th October 1881
† The title is so misspelled
‡ Of this translation
thought of a loose versified translation in place of our literal and rhythmical prose-version of the Bible?

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

Of Hāfīz a passage is rendered by Nott, by Richardson, and by Sīdīk, and another passage by Sādīk, Murid, Amator, Shīr-Chin and by Gul-Chin in such a way that there is similarity neither between one translation and another, nor between any of the translations and that translated.

8 That poetry may be translated into prose, the Bible proves.

The French have long practised the art of giving prose-equivalents for verse, thus retaining exactness of rendering, without losing much of the melody.

M. Keynard's Dante in French prose is a better equivalent for the original than any of our rhymed versions. Of the lyrics in Greek Anthology no versified renderings are so good as the few which Sainte Beuve made in prose.

Mr. Jebbs' prose-versions of Sophocles show the limits of what English prose can do by way of reproducing poetry.

Mr Matthew Arnold, whether knowing Heine's own wish or not, rendered that untranslatable poet into prose.

M. James Darmesteter has been successful as a prose translator of Miss Mary Robinson's (Madame Darmesteter's) verses.

Prose is coming to be regarded as the least inadequate vehicle for the rendering of foreign poetry.

The reader may peruse —

(a) "Gaspard de la Nuit" (1836) by Louis (Ludovic) Bertrand, or the modern edition (1869) by Charles Asselineau.

(b) "Petits Poèmes en Prose" by Charles Bandelaire.

(c) "Pastels en Prose," translations from French prose-poems by Mr. Stuart Merrill with a preface by Mr. Howells.

9 The publication of the Persian text of Hāfīz with useful notes, and with an accurate translation—every word weighed, every thought truly expressed, and the spirit as well as the meaning preserved,—is likely to do more for the diffusion of oriental learning than a thousand essays.

It requires genius to contract, or to simplify, an idea.

* The Asiatic Journal, 1835, xvii p 277, xviii p 289, and 1844-45, iv p 234
Those desirous of improving sink into oblivion those hasty to correct possess every merit save that of resembling the original

When two short lines of Persian are expanded into six or into eight lines of English—many epithets must be added many thoughts amplified to remedy the supposed deficiencies of the original. The most wretched daub conveying likeness is preferable to the portrait even by a master conveying no likeness

To give a literal, or perfect, translation of \( \text{Hafiz} \) in metre or in prose is rendered impossible —

\((a)\) by the use of words similar in sound and in formation opposite in signification
\((b)\) by the recondite and lively play of words
\((c)\) by the many compound words whole stanzas being crowded with compound epithets
\((d)\) by the mysterious and sublime allusions in Sufi poetry represented under objects of voluptuous gratification
\((e)\) by the constant recurrence of the same rhyme without any collateral support of tones to answer in division.

10. In Persian literature, no work is more deserving of attention than the work of \( \text{Hafiz} \). Independently of its literary beauties it illustrates the manners of a magnificent and intelligent people at a period highly refined and polished.

When in the west, literature was ignored, when our ancestors were engaged in making ridiculous crusades and in mitigating Bulls, when our nobles were unable to sign their name,

In the east knowledge and genius were rewarded and Firdausi* wrote†

If verse be to please, then are the Persian poets eminently successful. No one who really understood \( \text{Hafiz} \) ever put aside his work without having received real pleasure and true gratification †

11. On the beauty of oriental literature, I may be allowed to cite the opinion of Sir W. Jones‡—

Persia has produced more writers of every kind (chiefly poets) than all Europe 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§ containing the lives of a hundred and twenty-eight of the finest Persian poets: the moderate poets are without number.

The delicacy of their life and sentiments has affected their language and rendered it the softest as it is one of the richest in the world.

* Firdausi (b. 931 d. 1020)
† The lays of \( \text{Hafiz} \) are sung on the banks of the Ganges as well as on the Danube in the plains of South India as well as in Turkistan.
§ Hyper Bodl. 123
Those authors are generally esteemed in Persia are neither slavish in their sentiments, nor ridiculous in their expression. 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 Muhammad, 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 Persian can be perfectly learned.

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.

In no language, Hebrew excepted, are there more pious and sublime addresses to the Being of beings, more splendid enumeration of His attributes, or more beautiful descriptions of His visible works, than in the Kurān (Arabic), in the poems of St'īdī, Nūrīmī, and Firdausī (Persian), and in the four Vedas and many parts of the Purīnas (Sanskrit).

12 Of the Divān-i-Hāfīz, the following Odes have been translated.

(a) By John Nott, 1787, seventeen Odes (in verse):

<table>
<thead>
<tr>
<th>Odes</th>
<th>Remarks</th>
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<tbody>
<tr>
<td>7</td>
<td>121 341 548</td>
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<td>8</td>
<td>155 393 564  Calcutta Text</td>
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<td>9</td>
<td>196 412</td>
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<td>17</td>
<td>296 448</td>
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<td>31</td>
<td>317 541</td>
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</tbody>
</table>

(b) By John Hindley, 1799, eleven Odes (in prose and verse):

<table>
<thead>
<tr>
<th>Odes</th>
<th>Remarks</th>
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<tbody>
<tr>
<td>8</td>
<td>93 317</td>
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<td>9</td>
<td>248 323  Appendix, Jarrett’s Text, 439 of this translation</td>
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<td>17</td>
<td>258  XL†</td>
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<td>25</td>
<td>313</td>
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(c) By Samuel Robinson, 1872, one hundred Odes (in prose):

<table>
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<tr>
<th>Odes</th>
<th>Remarks</th>
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<td>8</td>
<td>82–84 168 258 325 448 523</td>
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<td>130–132 223 284 362 494 538–542</td>
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<td>140 225–229 299 372 510 548</td>
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<td>155 233 314 433–437 515 555</td>
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<td>74–79</td>
<td>161 243–245 322 441 517 595 573</td>
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By Hermann Bicknell, 1875, a hundred and fifty Odes (in verse)

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Number of Odes in the above table

204

Odes marked—

| 127 | 172 |

| 439a |

only partly translated in some cases only a single couplet is given

TOTAL TRANSLATED 148

TOTAL OUT OF 573 ODES 150

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<th>Kita at</th>
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<th>Mughanni Nama</th>
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In Bicknell's translation look for the small figures $SBE$ (Sudi Brockhaus's edition) at the foot of each Ode

* Trubn & C 1875
† Only 6c. plots t f 4
‡ ii 4
Of these translations—

1. (a) and (b) are valueless
2. (c) is in prose, and is apparently taken from the German translation by Rosenzweig. There are no explanations of any importance, no Sufistic renderings.

3. (d) is in verse, and therefore valueless to the student. There are no explanations of any importance, and no Sufistic renderings.

13. In this translation, in the note on Sufism, in interpolations in the text, and in foot-notes, much Sufistic information is given. Sometimes, to save space and expense, words necessary for the understanding of a passage have been inserted in the couplet. Such words are invariably inclosed in brackets, and come after the word (or the sentence) that requires amplification or explanation. The student can see at a glance what is the literal rendering and what is the explanation.

14. The forms of verse may now briefly be described—

(a) عز (ghazal).

This is a love poem, consisting of from five to fifteen verses, any metre except the rubâ'î metres may be used, the same rhyme goes through the whole poem, the first hemistich of the first verse rhymes with the second hemistich of the same verse. The poem must be finished, without defects in rhyme, and pure in language, all obsolete words, or vulgar expressions being avoided. Each verse must convey a complete thought. The verses are strung like pearls on a thread, which makes them a necklace, the value whereof lies in the value of each pearl, not in the thread. If two or more verses belong in sense to each other, they are called—mukatta.

The parts are—

(matla') the beginning
(makta') end.

In the makta' the poet introduces his التحلاس (takhallus.)

(b) سنة (kasîda).

This poem is written in praise of some one and should contain not less than thirteen distichs and not more than a hundred and twenty.*

The parts are—

matlu (matla'), the beginning.

(taghazzul) introduction.

* Some say not less than 31 nor more than 99 distichs and again, some say without limit.
This kind of poem is read in the presence of him in whose honour it is composed, and therefore should not be so long as to weary him. In other respects this poem resembles the ghazal.

This must consist of at least two verses.

A hit'a is —

1. ghazal or a kusda in which the first verse is omitted or in which the two hemistichs of the first verse do not rhyme
2. a portion (two verses at least) taken from the middle of a ghazal or a kusida
3. composed of at least two portions taken from the middle of a ghazal or a kusida

It has no matla', and can be composed in any metre, the ruba'i metres excepted.

This is a poem, tetrastic, of four hemistichs, whereof the first, second, and fourth rhyme. The first three hemistichs introduce the happy thought, the fourth hemistich is —

1. (buland) elevated
2. (latif) witty
3. (tiz) epigrammatical

This poem is composed in metres called ruba'i metres.
The (dabaiti), quatrain, is never composed in the ruba'i metres.

This poem is a ballad, a romance, an epic. Each hemistich rhymes with its fellow but the same rhyme does not go through the whole poem, and freedom (in style and in rhyme) is allowed.

The takhallus is the name which the poet assumes. It is taken —

(a) from the name of the Ruler, of the time, or from the Patron
(b) his occupation
(c) his own name
(d) his place

The takhallus is expressed in four different ways —

(a) Shamsu-d Din Muhammad Hafiz
(b) Hafiz
(c) Mutakhallis bt Hafiz
(d) Nam Hafiz takhallus
16 In June 1889, the Government of India gave its sanction to the printing, at my expense, of this translation of the Divān-i-Ḥāfiz at its Central Press, Calcutta.

The printer's work of this translation is, therefore, the work of an Indian Press, and is, I consider, a creditable piece of such work.

My thanks are cordially given to Mr. Dean, the Superintendent, and to Mr. A. Sanderson, the Deputy Superintendent, of the Press, for the trouble and the care that they took to carry out their part of the work.

To special notice I wish to bring Maulāvī Mīrzā Muhammad-i-Bīsrāvī, a Persian, who rendered me great help in this work. To him, my thanks are heartily given.

17. The Board of Examiners, Oriental languages, under the Government of India, is simply an examining body, but it might well be more.

It should be the guide, the friend, the counsellor of students of oriental literature, should advise and assist in respect of native instructors, of books, and of modes of learning, and should keep a list of native instructors of approved excellence, fixing their fees, and punishing them for indolence and negligence.

For the acquirement of oriental languages, systematic training is required, more leisure, and more encouragement.

For want of direction, many a student wastes valuable time, explores paths already explored, and surmounts difficulties already smoothed. He intolerably suffers from the indolence, the inertia, and the trouble giving power of the Munshi, over whom he has no control.

So great and many are the difficulties, that many an energetic man considers as a waste of time the time spent in preparation for a language-examination.

18 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 doubt not that those who discern them and know the difficulty of the undertaking will give me fair quarter.

The translation was made in a tropical country, in leisure moments, amidst the pressure and the stress of professional duties most exacting; and under special circumstances of harass and worry that it is not permissible to describe.

* See Letter No. 2907, 12th June 1889, from the Government of India, Finance Department
Mr H M Clarke, to whom this work is dedicated, was a son of the late William Stanley Clarke, Elder Brother of Trinity House, who for twenty-seven years (1815—1842) was a Director, East India Company, and in 1835-36 its Chairman.

He was educated at Winchester and at Haileybury, where he won the gold medal for Persian, in April 1826 he joined the Bengal Civil Service, and, after serving in China, retired in (or about) 1843.

In 1875, ‘the Persian Manual,’ published under my name, was dedicated to him. In January 1889, he accepted the dedication of this work, in which he was much interested, but the completion of which he was not allowed to see, for on the 11th June 1889, at Bexhill Rectory, at the advanced age of 84 years, he died.

He was the kindest, the most unselfish, and the most generous of men, and the most worthless I should indeed be, did I not lament him with a lamentation that is not to be expressed in words.

Those who knew him will be grateful for these few words calling him to mind; those who knew him not will perchance of their courtesy pardon me for their expression.

H WILBERFORCE CLARKE

Calcutta
January 1891

* See Alphabetical List (1839) Bengal Civil Service 1780—1838
† See—
(a) The above named List
(b) Smith and Co's Bengal Directory and Quarterly Register (Hurkaru Press) Calcutta for 1836 (pp. 3 and 36) and 1840 (p. 43)
(c) Scott and Co's Bengal Directory and Register Calcutta for 1842 (pp. 2 and 21) and 1843 (p. 20)
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Where published:
- Vienna
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- London
- Leipzig
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- London (Cooper and Graham, London)
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Sūfism

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xlv & xlvI
1 to 1011
1013 to the end

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THE LIFE OF HAFIZ

REFERENCES
Nafahatu l Uns (1476) by Nāru-d Din Abdu'r Rahman i Jāmi (b 1414 d 1492).
Tārīkh-i Shu'arā (1486) by Daulat Shah i Samarkandi
A mutilated MS copy of Hāfiz (1604) Asiatic Society Bengal
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Tārīkh by Muhammad Gul Andām
Shir Khān i Ludi

Khwaja Shamsu d Din Muhammad i Hāfiz was born in the beginning of the fourteenth century at Shirāz

He was of good family, of excellent education, and skilled in jurisprudence.

'Immersed in poetic indolence public life and honours had no charm for him)' In youth, he engaged in friendship and indulged in conviviality but afterwards he devoted himself wholly to religion, observing austerity and embracing poverty.

Proud of his genius, he never accepted invitations to Courts.

Those who saw him little regarded him as a lattudinarian those who saw him much, as an enthusiast. He was an enemy to conventionalism and acted on those broad and universal principles which in every age and country are the same.

* The Firshta (Gulshan i Ibrahim Nauras-Nama Tārīkh i lbr him) has been translated—
  (a) the 1st and the 2nd books (down to Akbar) by Colonel Dow 1763
  (b) History of the Dakan by Captain Jonathan Scott
  (c) entire work by General Briggs 1829

Mohl says that Firshta was born 1550 and died 1623.

† Mahd Khan was confidential Secretary to Nadir Shah (b 1637 d 1747). This work was translated into French by Sir W Jones.

+ This was printed by his son the Director Public Instruction Persia 1891.
He was a süfi and cared naught for the outward observances of the Kurān, he regarded the Masjid as he regarded the Church, and believed in the Eternal, whom the world reveres, as the Only Absolute Existence.

2 Daulat Shāh says —

Hāfiz, the king of the learned ones and the cream of the wise ones, was the wonder of the time. His speech is such that it cometh not into the criticising power of man. Verily, it hath the desire for the Hidden, and the taste of the order of fakr, and they call him Lisānu-l-Ghaib.

Void of difficulty and plain, is his speech, but in truths and divine knowledge (ma'rifat) its meanings are endless. Far below his degree, is the rank of poet in knowledge of the Kurān, he is peerless, in knowledge, outward and inward, un-equalled. From great desire for religion, he bowed not his head to the world, and without difficulty earned a bare subsistence.

With deep love for Darvīshes and Āris, he used to associate with Rulers and Vazirs, and, despite his excellence and perfection, with able youths. All he pleased, with all, was pleased. He loved no verse save the ghazal.

3 The lofty and sublime language of Firdausī and the terse morality of Sa'di claim a high place in our esteem, but, a place still higher, does the Divān-i-Hāfiz claim.

In it, we discover the private life of a Persian, his turn of mind, and his thoughts and occupations.

4 Hāfiz breathes originality in all his works, scorns to imitate any authority but nature, or to use any art but art to conceal art, has defects but only his own, has beauties but only his own. He may be condemned, he cannot be

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* Maulānā Rūmī (b. 1207, d. 1273), Prince of Süfis, says —
  "Out from the Kurān, the marrow I took,"
  "Before dogs, its bones, I cast"
† To Muhammad, a man cried —
  "O prophet! I am in fakr!"
Muhammad replied —
  "Al fakru fakhrī, Poverty is my glory"
Presently, another came, and similarly cried out—
Muhammad replied —
  "In both worlds, poverty causeth man to blush"
Turning to his companions, he said —
  "Wonder ye at the apparent inconsistency of my answers to these two men seemingly alike? "The first has abandoned the world, the second, the world"
‡ "The Tongue of the Hidden,"
§ See Ode 444, c. 9.
Hāfiz (b. 1175, d. 1292)
compared in no other country was ever born a genius so rare—Eccentricity, the badge of the learned and the companion of genius was found in Hafiz to such a degree that the people deemed him to be inspired, and the sage, distraught.

His verse is rich in fancy, powerful in imagination, original sublime wild and glowing grave and gay. He dwells on the degeneracy of his age on the vanity of the world, on the power of sin, on the greatness of the Creator on the pleasures of the time of youth, on the enjoyments of the world, on universal charity, and on toleration and liberty of conscience.

His odes are free from any mean or abject spirit from attempts at wit, from obscure metaphor, from an inflated style; they are insinuating, imitable, unique, plaintive and sportive encomiastic and sarcastic, tender and querulous simple and dignified voluptuous and sublime.

The style is effulgent dazzling finished concise the loss of a word is the loss of a beauty. It is clear unaffected harmonious—displaying great learning matured knowledge an intimate acquaintance with the nature (outward and inward) of things, and a certain fascination of expression unequalled by any.

His love of liberty and his natural mirth have never been strained nature alone, he has held up to admiration.

In music and eloquence, the strains of Hafiz are without equal in Persian literature. His scorn for sober thoughts, the wildness of his fancy, and the easy flow of his numbers delight the reader saint or sinner.

Youth considers his odes authority to pass the time of youth in pleasure the sage considering his religious enthusiasm the mark of God's favour recites his mystical odes as prayers.

The reader will find a profusion of grace and beauty constantly springing up in full verdure to entice him to labour and to invite him to enjoyment.

By mere simplicity and beauty the plain and simple meaning of these ghazals will—as a faithful representation of natural imagery and as the mould of a mind gifted with the most energetic power of expression—always please.

5 The shaikhs and the sufs all agree in considering the Divan : Hafiz as the very height of perfection.

Charles Stewart says—

"Hafiz was eminent for his piety, and passed much of his time in solitude—devoting himself to the service of God, and to reflection on His divine nature. By his countrymen he is classed among the inspired and holy men and his works—held as inferior only to the Kuran,—are frequently consulted by diviners."
He is the most natural and the least egotistical poet of Persia. What egotism there is, is the egotism of an honest heart, that, unmoved beheld the fame of rivals.*

"Come! sing the ghazal, beautiful, delightful, full of burning (passion),
"For joy-giving and life-increasing is thy verse— Ḥāfīz!"

Ode 343, c. 9

In the seventeenth century, Südi, the Bosnian, declared that the verse of Ḥāfīz derived its innate grace from having been bathed in the water-of-life, and that in beauty it equalled the Hūru-l-Īn †

Are the poems of Ḥāfīz to be taken in a literal, or in a sūfīistic, sense? In 1805, at Fort William, Calcutta, this formed the subject of a disputation. Sir W. Jones said —

The question admits not of a general answer. The most enthusiastic sūfi allows that there are some odes that, being void of sūfīistic mystery, may be understood literally.

In 1809, Charles Stewart said —

'A few of the poems of Ḥāfīz may be understood in a literal sense, but in general they allude to the sūfī-mysteries.

Hafiz, it might have been amply gratified, as most liberal offers from the Princes both of Persia and of India were held out to him. But, he preferred a life of poverty and of retirement.

In English, is it possible to give a faint idea of the elegance of the original?

The general sense and meaning of the poet, we may preserve, but we cannot preserve the force of every particle, and of every equivocal expression, nor the mystical allusions, nor the blaze of light, nor the unconfined range and ease of verse.

Horace says —

Transfuse the spirit of the original rather than the mere expression.

But, in a first translation of a great unknown work, accuracy is a higher and more indispensable quality.

In his translation of Homer, the poet Cowper says —

"Fidelity is of the very essence of translation. The matter found in me, whether the reader like it or not, is found in Homer, the matter not found in me is found only in Mr. Pope. I have omitted nothing, invented nothing. To those who would tell me that my diction is plain and inelegant, I reply that I know it, that it would be absurd were it otherwise, and that Homer stands in the same predicament."

* See Odes 132, c. 11, 343, c. 9.
† The hūrs with large dark eyes of paradise See the Kurān.
The Life of Hāfiz

In his translation of Homer, Chapman inserted innumerable things that are not in the original. Where Homer is bald and flat, he creates new beauties or with the charm of some brilliant or sonorous propriety plucks out the offence. Professor Blackie disapproves of Cowper's course, approves of Chapman's.

In the case of a known work which has repeatedly been translated and which one wishes only to see in a pleasing garb in one's native tongue—Chapman's course (approved by Blackie) cannot be sufficiently commended.

But in the case of a great unknown oriental work which has never been translated and which one wishes to know—such a course cannot be sufficiently condemned.

With a rounded sonorous phrase it is easy to pass over a difficult passage to conceal one's ignorance and (for so doing) even to win laudation. To such a course the only objection is its dishonesty.

If a literal and faithful translation be made the poet can with ease turn the translation into verse and the ornamental translator knowing little or nothing of the original can with little or no trouble gain great credit by bringing out a polished and an adorned translation.

8 In some works the name of Hāfiz is incorrectly given as—Muhammad Shamsu d Din

See—

a. Reviski's specimen Poëtæs Persæ 1771
b. Select Odes by John Nott 1787 p 1
c. The Catalogue (p 64) by Charles Stewart 1809
d. Calcutta Review (p 402) 1836
e. Bicknell's Selections fr. Hāfiz (p xvii) 1877

9 As his tabhallas (poetical title) he took the name Hāfiz, a word signifying—

(a) One who knows by heart the Kuran
(b) A care-taker

10 Jami says—

Not knowing the sufi Pir under whom Hāfiz studied, I cannot say to what religious order he belongs, but from his verse I should judge him to be a sufi of eminence. He gives him the title—

(a) لسان الغم the tongue of the Hidden
(b) برجمان السراز interpreter of mysteries

because his verse flowed spontaneously and without trouble, as if it came from the other world.

Riza Kuli states—
The Pir who instructed Hāfiz was Maulana Shamsu d Din i Shirazi.

11 About four Persian miles from Shiraz is a place called Pir i sabz the green Pir, on a hill called the Baba Kuli.
The idea was that the youth who should without sleep pass forty successive nights at this place would infallibly become an excellent poet. Hāfiz then a youth accordingly vowed that he would do this.
Now, at this time, he was passionately in love with a damsel, Shâkh-i-Nabât, "the branch of Candy." Thus, every morning, he walked before the dwelling of his coy mistress, at noon took refreshment and rest, and at night kept vigil.

On the fortieth morning, he was transported on seeing the damsel beckon to him through the lattice. She received him with rapture, declaring that she preferred a man of genius to the son of a king. All night, she would have kept him, but Hâfiz, recollecting his vow, tore himself from her, and returned to his vigil.

Early, the next morning, at Pir i-sabz, an old man (Khîzr) in a green mantle approached him, and gave him a cup of the water of immortality.

One day, Hâfiz was sitting with his uncle Sa'dî,† who was composing an ode on Sufism. Hâfiz read the first and only line that had been written, and longed to complete the couplet.

Sa'dî being compelled to leave the room, he completed the couplet. When he returned, he summoned Hâfiz, and desired him to finish the whole work as he had done the first verse.

Then, he cursed him, saying —

"Your work shall bring the curse of insanity on the reader."

Ever since, the Muslims say that the odes of Hâfiz have, on human understanding, had this accursed effect ‡

Before he had taken leave of the society of nobles and of the wealthy, he was induced to visit the King of Yazd.

The king, getting tired of him, treated him coldly. (Kitâ, 577 c.) Khwâja Kivâmu-d-Dîn, Vâzîr to Shâh Shujâ, Ruler of Shirâz (d. 1363), founded for him a college, wherein he lectured on religion and laws. By his generosity and the generosity of others, Hâfiz benefited much, yet died poor. (Ode 412, Kitâ, 581 605)

Sultan Uvâs Jalâyâr, Ruler of Baghdad (d. 1374), who first courted and then abandoned him, he reproaches (Ode 204, c 11)

Sultan Ahmad-i-Ilkâhî Jalâyâr, Ruler of Baghdad (d. 1410), wishing to purchase Hâfiz’s praise made him liberal offers. These, and other offers, he rejected. Ode 497.

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* The Prince of Shirâz
† This is not shâkh Sâdî-i-Shirâzî (b. 1195, d. 1292) The Calcutta Review (p. 403), 1856
‡ The writer states that the Shîas of Constantinople implicitly believe thus
It is supposed that Hafiz was married
In Odes 13 and 90 he deplores the departure of his beloved for a while from his dwelling
and in Ode 17 bewails in pathetic strain her loss by death
In Ode 117 and in Kit. at 593 606 he bewails the loss of his sons.

Although Sultan Ahmad l ilkhani† (d. 1410) was a king he was a skill cherisher
He was skilled in painting in bow bending, in arrow casting and used
to compose verse in Arabic and in Persian and to write with six pens (in six
languages) In music he was skilled and therein composed much Khwaja
Adur i Kadir was his attendant and (some say) his pupil
Nevertheless he was a man of blood and creditless he used to eat opium and
thereby made his brain dry Guiltless he made despicable the true man
and, on small account, made great the despicable
Therefore his subjects abhorred him and his chiefs used to write to Timur Lang,
who, for overthrowing him, was at last induced to lead an army

To Timur Sultan Ahmad wrote —
To times violence our neck place we—why?
For every trivial work trouble endure we—why?

Sea and mountain we pass and abandon
Like the (mighty) Simurgh overland and sea our feathers we shed

To desire the foot on the sphere's summit let us place
Or like men our head intent on resolution place

When Timur learned this he bewailed saying —
Would to God that I could compose verse and in verse reply Perchance among my sons
and family is one who can do so

The lot they cast on Miran Shah Mirza and on Khahil Sultan Bahadur who thus
replied —

Beneath time's violence thy neck place and head stir not
The great work trilling 'tis impossible to regard

Though like the (mighty) Simurgh thou attemptest (to scale) the (lofty) mountain of Kaf
Like the little sparrow be and down thy wings and feathers shed

Out from thy brain the vain fancy cast
So that into the skull pan of thy head there go not a hundred thousand heads (of spears)

Upon reading this, Sultan Ahmad fled to Rum

* See Bicknell's Selections pp. 108 286 292
† From Daulat Shâh
THE LIFE OF HĀFIZ

15 Sultan Mahmūd Shāh Bahmani, King of the Dakān,* was learned in the arts and in Persian and Arabic, and a patron of literary merit.

Poets of Persia and Arabia, on presenting a poem at his court, were rewarded with a thousand pieces of gold, and after a while, laden with gifts, sent to their native land.

Hāfiz desired to visit the King, but had no money to do so. On hearing this, Mir Fazlu-l-lāh Anjū (the King's Vazīr) sent money, and entreated him to come to his master's court.

Hāfiz accepted the invitation, giving a part of the money to his creditors, part to his sister's children, and, with the rest, furnishing himself.

On reaching Lāhūr, he met an acquaintance, robbed by bandits, to him, he gave all he had. Thus, he was prevented from proceeding farther.

But two Persian merchants† returning to Persia whom he met offered to pay his expenses for the pleasure of his society. They took him to Hurmuz (Persian Gulf), where he embarked on a ship sent him by Sultan Mahmūd.

Before the anchor was weighed, there arose a great storm which affrighted Hāfiz and made him give up all thoughts of visiting the Dakān.

Promising an early return, he quitted the ship, and through a friend on board sent to Mir Fazlu-l-lāh —

To pass life a single moment in grief, a world altogether — is not worth,
For wine, sell our ragged religious garment, for more than this it — is not worth
At first, in hope of profit, easy appeared the toil of the sea,
A mistake, I made, for a hundred jewels this great deluge (the ocean) — is not worth.
The pomp of the imperial crown,—whose grandeur is fear of life,
Is verily a heart-alluring crown, but the abandoning of one's life — is not worth

Ode 142, c. 1, 6, 7

On receiving these lines, Mir Fazlu-l-lāh informed the King, who (through Mulla Muhammad Kasim of Mashhad) sent Hāfiz a thousand pieces of gold simply for his attempt to see him.

16 In 1357, Mubārizu-d-Dīn Muhammad Muzaffar put to death Shāh Shaikh Ishāk, Governor of Shirāz, patron to Hāfiz.

* From Firishta
† Khwāja Zainu-l-Ābidin
" Muhammad-i Kāzirūnī
In 1359 Shāh Shuṭā * put out the eyes of his father, Muhammad Muzaffar and became Ruler of Shiraz. He regarded Hāfiz with hate on account of his poetic genius.

Happening to see Ode 525, wherein was a couplet expressing disbelief in a future state, he cited Hāfiz before the Ulama of Shiraz.

Warned of the plot, Hāfiz wrote above the unorthodox couplet a new couplet, whereby he put the words into the mouth of a Christian. Thus he saved himself punishment (death) and induced all to condemn Shāh Shuṭā for making an unjust accusation.

How pleasantly to me came these words which in the morning said—

At the door of the wine house with drum and reed a Christian—

If the being a Musalman be of this sort that Hāfiz is,

Alas if after to-day be—- a to-morrow

Ode 525 c. 9 10

17 In 1369 Ghiyasu’d Din Parābī, King of Bangāla invited Hāfiz to visit him but could not induce him to do so.

Regarding Hāfiz and this King is a pleasing story in Ode 158 where to the reader is referred.

Riṣā Kull says that Hāfiz wrote a commentary on the Kurān and, that many of the odes ascribed to him were written by Salmān Sāvajī† (d. 1377).

18 In 1394 Timūr (Lang† Gārakān Sāhib i Kirān (d. 1336 d. 1405) having subdued Fārs and slain Shāh Mansūr, King of Irāk and Fārs ordered Hāfiz to be brought before him, and said—

Although with the flash of my flashing sword to make prosperous Samarkand and Buhārā which are of my native land and place of rest I have subdued the inhabited fourth part of the world and laid waste a thousand prosperous places and dominions—thou pitiful one wouldest sell and give Samarkand and Buhārā for a dark mole ! §

Kissing the ground Hāfiz said—

O Sultan of the world ! through this way of giving it is that to this (joyous) day

I have fallen !

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* Abu Ishak
See Nos 174 c. 7 279 c 21 579
Muhammad Muzaffar
574 c 5 10
Shāh Shuṭā
113 574 691
† See Nos 294 c 15 612
§ Timur referred to Ode 8 wherein Hāfiz offers Samarkand and Buhārā for the beloved's dark mole.
To the Sāhb-Kirān, pleasing came this reply. Him, he approved and reproved not. Nay, he kindly treated him,^* invited him to Samarkand, and reproached him for not making his capital the subject of sweet song.

It is said that an envious poet suggested this interview, in the hope that Hāfiz might become a victim to his machinations.

Hāfiz's good sense and pleasing replies averted the blow.

20 The following passages may be noted —

Ode 13, c. 1, 322, 381, and 319, wherein he expresses his love for Shirāz

Ode 442, which he wrote in 1387 when Timūr invaded Persia

Ode 499, c. 11, and the Sākī-Nāma, 686, c. 134, wherein he eulogises Shāhīk Nizāmī-Ganjavi.

The Mukhammas, 693, c. 10, wherein he states that men will visit his tomb.

Odes 155, c. 3, 535, c. 11, wherein is shown that his fame had reached to Samarkand and to Bangāla

Odes 179, c. 6, 359, c. 3, 371, c. 1, and 374, c. 5, wherein he states that, by effort, none can become a lover of God

Ode 408, c. 5, wherein he says —

"In the midst, behold not thou the monastery and the tavern (of love for God),

"God is witness,—where—He is, with Him I am."

The reader may peruse —

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21 The date of Hāfiz's death is —

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<td>&quot;Daulat Shāh&quot;</td>
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<td>&quot;Hāfu Lutf 'Ali&quot;</td>
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<td>&quot;The mutilated M S copy of Hāfiz&quot;</td>
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<td>&quot;Muhammad Gul Andām&quot;</td>
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<td>&quot;the Taṣkīratu-sh Shu'arā&quot;</td>
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<td>&quot;Charles Stewart (p. 64)&quot;</td>
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* Unfortunately for the authenticity of this tale (by Daulat Shāh), it is said —

(a) that Timūr took Shirāz, and saw Hāfiz, in 1392.
(b) that (by the slab on his tomb) Hāfiz died in 1391

The date of Timūr's interview is —

(a) By Daulat Shāh, 1392.
(b) "Bicknell (p. xiv), 1387.
The life of Hafiz

22 Some of the verses of Hafiz being considered impious, the Ulama of Shiraz refused after his death, to utter the funeral prayers over his body. Finally it was settled that scattered couplets from his odes written on slips of paper, should be placed in a vessel, and taken out therefrom by a child and that thus the dispute should be decided.

The verse drawn was —

From the bier of Hafiz thy foot withdraw not
For though immersed in sin he goeth to paradise

Ode 60 c 7

Shouting with joy Hafiz's friends took up the bier and all joined in following it to the tomb.

23 He is buried at a spot two miles north east of Shiraz in the centre of a small cemetery, whereof the rest is laid out as a flower garden with an avenue of cypress trees of great size and age.

The tomb of Hafiz is placed at the foot of one of the cypress trees which he himself planted. The cemetery is separated from the garden by an ornamental wall with a central portico.

This site is called the Hafiizya.

Soon after the taking of Shiraz (145.) by Sultan Abu I Hasim Bibar, his Vazir Maulana Muhammad Nu ammâl erected over the grave of Hafiz a handsome monument.

In 1811 (circa) the Vakil Karim Khan Zand placed over the tomb a slab of alabaster† (from Marâgah Azarbijân) sculptured (in bas relief in nastâlik character) with the lines set forth in Ode 439.

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*The author of the kitâb is unknown.
† This is the version by Shir Khan Lodi.
By the Calcutta Review (p. 466) 1856—

Before a person whose eyes were blindfolded the door was placed and opened. Seven leaves back from the place of opening being counted, the finger pointed to this verse in the text.

As Hafiz predicted in Kitâb 693 c 10 his tomb is now a place of pilgrimage.

Charles Stewart (p. 64) says that Hafiz was buried with much pomp.

‡ Monier (p. 104) calls it marble in colour—a combination of greens streaked with blue and red veins.
So exquisitely are the lines carved, that they seem to be rather the work of the finest pen than of the sculptor’s chisel.

He also built a pavilion with apartments for the Mullahs and the dervishes who attend the tomb, and beautified the garden so as to render it a most delightful retreat.

Close by the garden, runs the stream Ruknī, and at about a quarter of a mile west of the tomb, is the Masjid of Musalla.

Few men were more capable of composing their own epitaph than was Hāfiz. Leading a life of unimpeachable purity, in constant communion with his own heart, he, alone, could do himself justice.

In Bicknell’s Selections (p 227), is a chromo-lithograph of the tomb.

After his death, Sayyid Kāsim-i-Anvār, who was a follower of Hāfiz, formed the poems into a divān* of 569 Odes, and called it —

"the Divān-i-Khwāja-i-Hāfiz"

The odes of Hāfiz are consulted as an oracle—

News of the sky (Fate), the men of the dust (of the grave) give, Of the speech of Hāfiz of Shirāz, the omen regard †

Mirzā Mahdi Khān says —

"Before setting out on his expedition against Tauris, Nadir Shāh consulted the "Divān-i-Hāfiz"

The book being opened, and seven lines counted back from the place of opening, the finger pointed to —

Hāfiz! by thy sweet verse, thou hast taken 'Irāk and Fārs, Come, for now is the turn of Baghdad and the time of 1abriz

Ode 57, c 7

The omen being auspicious, Nadir Shāh set out, and succeeded ‡

* According to Daulat Shāh He says —

The treasure of truths and of mysteries, Sayyid Kāsim-i-Anvār (d 1431), was a follower of Hāfiz, and delighted in having read to him the Divān-i-Hāfiz

In his "Biographical Notices, Persian Poets" (p 39), Ouseley says that Muhammad Gul Andām formed the Divān, being his collector, editor, and preface-writer

† In his "Biographical Notices" (p 33) Ouseley gives the Persian text of this couplet, in Jarrett’s Persian text, it is omitted

‡ In the middle ages of Christendom, the Iliad and the Odyssey of Homer continued to be regarded with reverence. Men’s destinies were discovered by divination in verses selected haphazard. Grave physicians recommended as a cure for ague the placing under the patient’s head every night a copy of the fourth book of the Iliad.

See Chardin (voyages ii) p 150 (1711)
Reviski Proeems, pp xxxii, xxxviii (1791)
26 A perfect divan consists of a series of odes in classes equal to the number of the letters of the alphabet—the first class rhyming with ی the second with ب and so on.

This Divān is not perfect, as the odes ending in the letters—

ب ح د ر

are wanting.

The word درون (divan) signifies—

(a) a place where nobles assemble or a book containing a collection of odes from دروون (Arabic) derived from درون to collect
(b) demons gigantic workers the name by which Naushirawān (d 579 A.D.) called his nobles who in three days accomplished a great work from درون (Persian) a demon

27 The غزل (ghazal) should have not more than eighteen distichs and the last distich should contain the takhallus.

With reference to this it may be stated—

(a) That Ode 438 has 21 distichs
(b) That the takhallus occurs—

<p>| | | |</p>
<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>I</td>
<td>8</td>
<td>503</td>
</tr>
<tr>
<td>II</td>
<td>9</td>
<td>503</td>
</tr>
</tbody>
</table>

Before the time of Sa di (b 1175 d 1292) the takhallus could be introduced anywhere after this time, only in the last couplet.

28 Below is given information regarding the establishing of the ghazal—

(a) Bahram Gur Varanes d 438) laid the foundation of verse
(b) Khalil bin Ahmad Bist d 789) invented the art of prosody and reduced it to rule Hence prosody is called علم خليل
(c) Fanding Din Abu 1ah Rudaki d 954) was the first who wrote a divan
(d) Shakh Mushiba d Din Sa di Sh razi d 1175 b 1292) invented lyric verse the first form of the ghazal
(e) Khwaja Shamsu d Din Muhammad Hāfiz d 1383) invented the second sort of ghazal
(f) Baba Fagham 1519) invented a third sort of ghazal
(g) Mirza Muhammad Ah Sa bi Tabrizi d 1669) invented a fourth sort of ghazal now generally imitated

Nizāmī (b 1116 d 1209) Sa di (b 1175 d 1292) and Hāfiz (d 1391) were the principal improvers of the melodious and polished tongue of Persia.
Before their time, Arabic words were seldom introduced into their composition, and the language though pure wanted many of the graces and beauties that it now possesses.

Compared with Hafiz, where is even great Khānī (d. 1186) Mighty Ferdauzi (b. 931, d. 1020) is an exception, but his Shāh Nīma will bear no comparison with —

(a) the Masnawi of Yūsf and Zulaikha by Jīmi (b. 1414, d. 1492)
(b) " Masnawi of Laila and Mājnūn", Hātifī (d. 1521)

29 In Table I, are given the names of the personages, who march in stately procession through the pages of the Divān, and in Table II some of the figures of speech used therein.

* Of all the Persian poems on this subject the poem by Hātifī is the most simple and most pathetic.
### TABLE I

Showing the Personages named in the Divan —

<table>
<thead>
<tr>
<th>Personage eulogised by Hafiz</th>
<th>Passage</th>
<th>Complete</th>
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<tbody>
<tr>
<td>Khwaja Khāμu-d Din</td>
<td>3</td>
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<tr>
<td>Haji Khāμu-d Din Hasan</td>
<td>10</td>
<td>11</td>
</tr>
<tr>
<td>Nusratu-d Din Shāh Yāḥṣā</td>
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<td>10</td>
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<tr>
<td>Ali Murtaṣṣ</td>
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<tr>
<td>Shāh Shāikh ʿAbd ʿIshāk</td>
<td>279</td>
<td>21</td>
</tr>
<tr>
<td>Burhān i Mulk va Din</td>
<td>460</td>
<td>11</td>
</tr>
<tr>
<td>Khwaja Kurmān i Khājū</td>
<td>294</td>
<td>15</td>
</tr>
<tr>
<td>Salmān Sāvaj Jalālu d Din Muḥammad</td>
<td>612</td>
<td>15</td>
</tr>
<tr>
<td>Muḥammad</td>
<td>232</td>
<td>16</td>
</tr>
<tr>
<td>Sūlṭān ʿUṣāl Jalāyar</td>
<td>294</td>
<td>16</td>
</tr>
<tr>
<td>Abū Nasr ʿAbd ʿAlī</td>
<td>612</td>
<td>16</td>
</tr>
<tr>
<td>Shāikh Nizām i Ganjāva</td>
<td>499</td>
<td>16</td>
</tr>
<tr>
<td>Tūrān Shāh</td>
<td>602</td>
<td>16</td>
</tr>
<tr>
<td>Majdu-d Din Ismāʿil</td>
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<td>16</td>
</tr>
<tr>
<td>Shāikh Aminu-d Din</td>
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<td>16</td>
</tr>
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<td>Aṣdū-d Din</td>
<td>579</td>
<td>16</td>
</tr>
<tr>
<td>Baha u l Hakku va d Din</td>
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<td>16</td>
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<tr>
<td>Ḥāji Ṭāhā</td>
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<td>16</td>
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<tr>
<td>Shāh Shujā i Ṭāhā i 113</td>
<td>574</td>
<td>16</td>
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<tr>
<td>Ahmad i Ilkẖān</td>
<td>497</td>
<td>16</td>
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<tr>
<td>The King of Hurmuz</td>
<td>577</td>
<td>16</td>
</tr>
<tr>
<td>Muḥammad Muṣṭafar</td>
<td>574</td>
<td>16</td>
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<tr>
<td>Shāh Mansur bin Muṣṭafar Muḥammad</td>
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<td>16</td>
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<td>Khwaja ʿAdīl</td>
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<td>Ādām</td>
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<td>3</td>
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### Personages named by Hāfiz

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<tr>
<th>Personage</th>
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<th>Couplet</th>
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<td>Hārūt</td>
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<td>Mārūt</td>
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<td>Rustam (Tahamtan)</td>
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<td>Sha'dā</td>
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<td>Afrāsiyyāb</td>
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<td>Yakūb</td>
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<tr>
<td>Yūsuf</td>
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<tr>
<td>Sulaimān</td>
<td>216</td>
<td>686—77</td>
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<tr>
<td>Āsaf</td>
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<td>Dārā</td>
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<td>Siyāsht</td>
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<td>Ḥāshāmart</td>
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<td>Khisrāw Parviz</td>
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<td>Bārbud</td>
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<td>'Īsā (Masih, Masiḥā)</td>
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<td>Son of Hāfiz</td>
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<tr>
<td>Ghūyāsu-d-Dīn Pūrābī</td>
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<td>Sālih</td>
<td>159</td>
<td>7</td>
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<tr>
<td>The wife of Hāfiz</td>
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<tr>
<td>Salmī</td>
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<td>Tūr</td>
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<td>Manūchīhr</td>
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<td>Salmā (Sulaimā)</td>
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<td>Suhāb</td>
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<td>Hasan-i-Bisrī</td>
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<td>Bilāl</td>
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<td>Zulakhā</td>
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<td>Sāmri</td>
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<tr>
<td>Shākh-i-Nabāt</td>
<td>233</td>
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<tr>
<td>Fakhru-d-Dīn 'Abdu-s-Samad</td>
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<td>Zahiru-d-Dīn-i-Fāryāb</td>
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<td>Shāikh Husain Mansūr Hallāj</td>
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<td>15</td>
</tr>
<tr>
<td>Farhād and Shirīn</td>
<td>66</td>
<td>1</td>
</tr>
<tr>
<td>Abu Lahab (Jahl)</td>
<td>123</td>
<td>6</td>
</tr>
</tbody>
</table>

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**Notes:**
- The page numbers refer to the text itself, not the table entries.
- The couplets are likely poetic references or dedications.
### The Life of Hafiz

<table>
<thead>
<tr>
<th>Personages named by Hafiz</th>
<th>Passage</th>
<th>Complete</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shaikh Ahmad Namaki</td>
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<tr>
<td>Sad bin Wakkas</td>
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<td>Sund</td>
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<td>Ayaz</td>
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<td>Chingiz Khan</td>
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<td>Taktamun</td>
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<td>Laila</td>
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<td>Majnum (hays)</td>
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<td>Must</td>
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<tr>
<td>Buzur Mihr</td>
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<td>Naushirvan</td>
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<tr>
<td>The King of Yazd</td>
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### Table II

Showing some of the figures of speech used by Hafiz

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<tr>
<th>(tazadd)</th>
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<th>10</th>
<th>407</th>
<th>8</th>
<th>408</th>
<th>2</th>
<th>422</th>
<th>4</th>
<th>412</th>
<th>8</th>
<th>479</th>
<th>4</th>
<th>439</th>
<th>2</th>
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</thead>
<tbody>
<tr>
<td>This is a figure in which the writer uses two (or more) contrary terms</td>
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<td>21 (Grief)</td>
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<td>21 (Joy)</td>
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<td>21 (Bond)</td>
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<td>21 (Collected)</td>
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<td>21 (Scattered)</td>
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<td>21 (Cross)</td>
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### The Life of Hāfiz

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<th>Term</th>
<th>Description</th>
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<td>7</td>
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<td>the tent pitched on the ruin</td>
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<td>in the embrace of sleep strown fortune</td>
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<td>یو</td>
<td>&quot;guide</td>
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<td>&quot;path to the object</td>
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<td>سفر</td>
<td>&quot;journey</td>
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<td>477</td>
<td></td>
<td>حم</td>
<td>&quot;sword</td>
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<td>477</td>
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<td>بار</td>
<td>&quot;spring</td>
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<td>جم</td>
<td>&quot;bird</td>
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<td>دایرہ</td>
<td>&quot;circle</td>
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<td>دب</td>
<td>&quot;drum</td>
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<td>حلیه</td>
<td>&quot;ring</td>
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<td></td>
<td>فص</td>
<td>&quot;nape (of the neck)</td>
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<td>حرص</td>
<td>harvest</td>
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<td>حر</td>
<td>barley-grain</td>
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<td></td>
<td>حرش</td>
<td>sheaf (of wheat)</td>
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<td>477</td>
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<td>آسائش</td>
<td>sky</td>
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The writer uses correlative terms.
The Letter Alif

1 (i)

1 Ho! O Saki, pass around and offer the bowl (of Love)

For (the burden of) Love (for God) at first (on the day of Covenant) appeared easy but (now) difficulties have occurred.
By reason of the smell (hope) of musk—that at the end (of night) the morning-breeze displayeth from that knotted hair—

What blood (of grief) from the curl of His musky curl hath befallen hearts (of Lovers of God)

With wine, becolour the Prayer-Carpet—if the Pir of the wine-sellers (the perfect Murshid) bid thee,

For of the way and usage of the stages (to God) the holy Traveller (the perfect Murshid) is not without knowledge.

In the stage (this World) of the Beloved,—mine what ease and pleasure when momently

The (loud) bell (of the call of Death) giveth voice, saying —"Bind ye up the chattels of existence!"

2 In

(a) if bâ signify "by reason of," bâe will signify "hope"
(b) if bâ signify "I swear by," bâe will signify "perfume"
   if bâ (in the first line) signify "by reason of,"—az (in the second line) signifying "by reason of" is useless, and the beauty of the opening matla is concealed
(c) if bâ signify "notwithstanding," the sense is very elegant
   Notwithstanding reliance upon this hope—from the twist of his curl, such is the state of hearts.
(d) if bâe signify—"hope," bâ is a particle of time
   In the state of hope that a befitting portion may be his, at the end of work,—at the beginning of state (hâl) what pain and grief were his

3 سیادة (prayer-mat) signifies —
   (a) Musallâ—an oratory or place of prayers
   (b) Existence of the holy Traveller

پر معان Pir (of Wine Sellers) signifies —

The perfect Murshid, who comprehended the preservation of the degrees of the Path to God.

The word p.r is equivalent to Shaikh—Elder or Deacon

سالک signifies —

The Traveller of the Path (to God) in the step of the experienced Murshid

ک is the imperative of—

Kâna yakûn, "Be and it was" Like a flame, it effaceth the colour of impurity from the mirror of the holy Traveller's mind

This couplet is uttered by the Sâkî in reply to couplets 1 and 2

4 حنانî (beloved) signifies —

The Beloved (God) having the quality of permanency, the desired of all

حسن signifies —

(a) a prison
(b) a bell

Jârs signifies the sound emitted when two things are struck together, here Jaras signifies —

The Angel of Death (Azrâ'î, Murdâd) who is the guardian of effacement (faût)

خمار (a litter) signifies —

The holy Traveller's existence that, in a hundred ways, is in peril,
The dark night (of the world) and the fear of the wave (of grief), and the whirlpool so fearful (the time of Death)
The light burdened ones of the shore (ancestors who have passed the flood of Death),—how know they our state?

By following my own fancy (in hastening to union with God) all my work brought me (only) to ill fame
Secret—how remaineth that great mystery (of love) whereof Assemblies speak?

Hāfiz Ṣamīl If thou desire the presence (union with God Most High)—from Him be not absent
When thou visitest thy Beloved abandon the World and let it go

สด  signify—
The world which verily is the dark night that leadeth to luminosity
Thus related to night are the sun the moon the lamp and all such like luminosities

The wave of excess of divine knowledge and referreth to Ancestors of the Faith
Girdab (whirlpool) signifies—
The last wave and the last breath of Life

(light burdened ones) signifies—
(a) Ancestors—those gone before
(b) The Arabs of Kuraysh who belong to the time of Muhammad
(c) Angels for they are not concerned with orders and prohibitions

By reason of egotism (for my spirit was in desire of self not in desire of the Friend God) all my work drew me only to ill fame
I became one ill of fame and disgraced in the world
If in the purpose of the Friend I had preserved my spirit—I should in a way have accomplished my own desires and like one abstracted have preserved my livelihood
I should not have been of the crowd of the reproached nor of those disgraced in the world
A Poet saith—
On the first day I severed desire of both worlds
Tribute from one of consumed harvest—how may they seek?
Leaping from this stage and escaping from this disgrace Hāfiz advanceth saying—
From egotism I became ill of fame in the world Nay (not from egotism)! In many battle fields and assemblies I revealed the mysteries of love On that account (the revealing) I became ill of fame
Notes to Ode I.

(Couplet I.)

The first and the last line of this Ode have been taken from the poems of Khalifa Yazid bin Mu'awiyah (Yazid 1) who died 683 A.D.

Hafiz was once asked—

How came a distinguished Poet like thyself to borrow from Yazid, a usurper and the murderer of Imam Husain, son of 'Ali?

Hafiz replied—

Which of you seeing a dog running away with a diamond would not stop him, and take the jewel from his unclean mouth?

The Persians never mention Yazid without the imprecation La'natu-l-läh "Be accursed of God!" in reference not so much to his vices—he is represented as a debauchee and as an atheist—as to the death of Husain, whom he attempted to poison, failing therein, he slew him with all his family on the plains of Kerbela.

The motto of his seal was—

God is our Lord!

In his Khalafat, the Muslims conquered all Khurasan and Khwarazm, and placed under contribution the territories of the Princes of Samarkand.

A heap of stones, shown at Damascus, marks his dishonoured resting-place.

The full passage is—

"I am poisoned, and have with me neither the antidote, nor him that, by magic cureth poison."

"O Sahkan! Pour out a cup (of wine of Love), and pass it and take care."

Avval (first) signifies—

(a) The time of giving the hand (bai'at) to the Murshid. For, at the time of giving the hand, the holy Traveller considers love (to God) to be easy. That is—Love, at the time of giving of the hand, appeared easy, and, at the beginning, beautiful. But, when I entered on its Path, difficulties occurred that gave the chafing of existence to the wind (of destruction).

(b) The state of non-existence ('alim-i-zar), and the revelation of penitence at having taken up that beyond one's power.

"We (God) laid the burden (of Love) before the Heavens, and the Earth, and the Mountains.

"They refused to take it up and got affrighted.

"Then Man took it up. Verily, Man is cruel to himself, and very ignorant (to take up the great burden of Love)."

On the day of Covenant,† after the creation of the souls of men in "the loosening World,"‡ but before the creation of the bodies of men in "the binding World,"§ — God Most High having assembled the souls of the race of Adam said—

Am I not thy God?"
The souls answered —

Y s we do bes w ness the ef

Those who thus answered became in this world Muslims and those who answered not Kafirs (misdeeds)

In the case of some Muslims forgetfulness of that covenant came through the affection of this world but in the case of the true Lovers (of God) the sound of those words is yet in the ear of their heart and they are in shout exclaiming—Yes!

That is —

On the day of Covenant (with God) when from nonexistence we rested in existence we having for the acquisition of divine knowledge and for the discovery of God Most High regarded Love easy upon it relied

Now that we have rested in existence difficulties have appeared that have given the chat
tels of ease to the wind

Imam Yafaś (d. 1366 A.D) relateth —

On the day of Covenant when to Adam they displayed the offpring of Adam (the human race) and creation from nonexistence to existence and on the people of the world established with perfect splendour the arts and the acquisitions of the world and left each one free to the choice of a quality—all in the discovering and the learning of those arts according to their wish urged the speed of resolution

Then at such a time each one having come to a quality according to his desire joined himself to it and into that art with complete delight dashed his hand (of effort)

But, a party remained and urged not their inclination to that acquisition

Then God glorious and great spake to them saying —

I se d y u t a pl e (th wo ld) where necessary sh he pand her f ther d w s and ed of the th w shall befall you

They exclaimed —

Pleas s t to s a d w th t we are est d d

Then God Most Holy and Most High created for them stages of service and towards them each one with complete desire ran —

The Zah dis ned th s ml es to a s ter ty the ḇ ds s deo th th Lrn s to l e a n w a d the P o et o m pl p ly and the Ls s (of God) s a t n th t a s † L o

They said —

O God W have a c ept d thy s rve

God Most High replied —

By m g d d and great I s w t h t I w l s bt th t r ma c p t s d t t I w lt m k w m y s r t s nd th t I w ll m k y w the S v w t th t c u t d s r v y

For further information see Ode 22 couplets 1-2 (note)

By Avval (first) Hafiz refers to that time when having entered the crowd of the Lovers of God he took up the burden (amanat) of Love (to God) and thought it to be easy

Since from nonexistence (in the loosening world) to existence (in the binding world) we came for the acquisition of the object (God) and for desire of knowledge of the Adored Lord—we regarded the world to be the (easy) house of the Aunt not the (difficult) prison house and in this fancy have thus proceeded

A Poet saith —

O Hea t Th w (d f c) the (d f c) s c et of Love
It w th (e) h s of th Au t

Since we knew that here it is necessary to shed the heart's blood and that except by means of the Purified One (Muhammad) it is not possible to slumber in the customary place (this world) and that as a Poet saith —

H p py t t m b f e b th w we o h p p y f st ate o e x e e (n th lo o n g wo l d)
N th t t k f s p r at (f r om G d) o th e s c h f n n w th G d

Then O Sādi pass round the bowl of Love * * *
The cause of the couplet is this—

He, who, through perturbation and tumult (of soul) hath,—at the time of praying favorite—with the Murshid not at the time of considering (the travelling of the Path)—represented his state to the Murshid, crieth out to him saying—

O Murshid of the Path of Truth! O Guide of the Way of Truth! We, as sinners, I say, I, planted on foot imitate his path, and in its way extended our pace. In the end, difficulties appeared.

When the enemy (Shaykh) opened the chest of strata, and the difficulty of the Path between the Hindering and the Preventer, and the Heart became the Destroyer and Slicer—then is the time for the Alif (for the Murshid), and the season for the Friend and Helper.

As Hafiz (ode 459, couplet 1) saith—

O Saki, this morning make full goblet of wine
The sky's revolution delayeth not, make haste;

Since the term Saki is applied to Murshid, and the translation of—

Yâ ayyubâ, u s Bâki (O thou that art the Bâki)

18—har kudam Sâki ast Every one who is Sâki

there is something in the address surrounding of disponibility I observe—

(a) Uttering this phrase at the beginning of the ecstatic state (hâl), anâ, anâ, anâ anâ (f love) in the first cup—when as yet the Murshid (who is the comfort of consolation to the afflicted, perfect in love and in affection, had not been ground)—Hafiz calleth out to the Murshid to be kind andvester (helper)

The blind man saith—"O hold my hand"

(b) From God, the absolute and only guide,—in our instruction in manner of speech karir, br. 3
In the address of Yusuf's brothers to Yusuf, God said—

"O Lord of Egypt! The famine is felt by us and our family"—karir, vit. 8.
In this passage, the form of address is iyâyuhib, livre, similar in form to iyâyuâ, l. c—Sâki

(c) To the Lords of learning and of seeing, it is not concealed that iyâyuâ is only a term introduced by lam, and that in the representation of mean yâ, it hath no place.

As regards alâ (ho!)

The speech being addressed to the Murshid, the Pott maketh him descend, and, for the desire that he has, bringeth him from the perfection of knowledge to no-knowledge.

So, to the clever Physician, who twice feeleth his pulse, and sitteth at his pillow, the (ignorant) sick man crieth—

Behold my affliction, discover my sin, for, altogether, am I powerless and captive to pain and torment.

Even so to the Learned one, or to the Theologian, who loveth a certain work, and, only when the time of prayer is concluded, goeth to the Masjid, the (common place) Orthodox one with—

Prayer is obligatory, but that which thou doest is not obligatory.

In ode 282, couplet 5, Hafiz cautioned the Murshid with the word ëlil—

Thus, the Lords of Mystery incline. Whatever they say, they say to Him (God) whatever they seek,—they seek of Him (God) That exterior to God, they consider not in existence, they consider it an appearance without existence.

One day in the year 1021, a Darvish possessed of excellence, accompanied by his son, endowed with grace, twelve years of age, entered the assembly of the Chief of the Pilots, and the Cream of the Good,—Shaikh 'Isa Sindi, in the city of Burhanpur, and surpassed the assembly.

That Darvish, after showing respect to the Shaikh, alluded in praise to his son.

Towards the boy, the Shaikh glanced and said—

O Son! say something and seek the heart of the assembly.

With gladsomeness, that boy entered upon speech in such a way that joy came to all. He said—

If ye ask of hakikat (the truth, or existence with God) there is no explanation, for its object hath no trace.

If ye ask of majâzi (the illusory, or existence without God), that also is fancy, and, the mention of it is the fancy of fancy (altogether fancy).

* Both the clever Physician and the Theologian know what befittheth. It is unnecessary for a lay person to instruct...
Yet this much I know that the relation of hakikat to majaz is as heretofore. If and so for aitch ge sce t cl ss
And the change that is apparent is the essence of fancy
Then he read a few verses —
Traceless of all name a'd trac he

From the words of the Lords of Union is the sentence —
The poss'bl (creat o) pe coved th pe fam of W j d (th ab ol te ex t nec God)
Shalih Muhu u d Din Arabi (b 1166 d 1239 A D) in his Fususu l hikm saith —
The men g f wuj d ( t ce c) s —
W j d h kk ( al xut ) that s co nted wth w j b (th n essa ly ex stent O e God) — n t
wth w j d m mk a (possibl x t c) th t d e th
There is no objection to wujud (existence) meaning wajib (absolute existence) but mumkin (possible) can never mean wajib
In the Sharhu l Aka'id — Taftazani said —
The popl of Truth (the F th l) d cle the truth of (the ste o) the s ar poved a d th th
know dge ( f th gs) co f m d
How ca it be otherw se? F k owledg is the centre of —
1 th Sh n at
2 the arr g of God s m ssage
th desc nd g of th B kts of e elato
these s d g th p op th ts.
On k owledg (of the truths f th gs) a e founded all o d rs elat to —
1 f cf ty a d f l r
2 wa de g f om th tr e path
g u d g th tr e path
From the Lords of Wisal (union) people of wujud (existence) quote —
Wh had (th t wb h appre eth) cometh to c atact wth kad m that wtho t be ginn g o e d) — o
trac f h ad s s f t
In support of their own order they say —
When the possible (mumkin) scattereth the dust of possiblt y (imkan)
Naught remaineth save the necessarily exstent one God (wajib)
When by God s Grace the possible (mumkin) acquireth the height of perfection and by
attachment to the qualities of God Most High the extreme limit of union (visal)—
no trace of the qual ties of thngs possible (mumkin) remaineth
Then as regards qualities (sifat) not as regards essence (zat) — the possible (mumk n)
becometh the necessarily exstent One God (Wajib)
If as to essence (zat) the possible (mumkin) become the necessarily exstent One God
(Wajib) — its nature is like perpetuality
In the Fususu l Hikam it is written —
Wh n the Xnr (th k ow ) reach th th s stag by tarat (the p th) and the sun of hak kat (truth)
sh eth h m — he becometh somewhat like m t o n the presen of the n

* I hes D rwsh (p 63) Brown says — Whor er th th God sa th l s a Sh i a one sa e God ca
truly use that word all came from H m s e n H m a d ob ey H m He o lys s if c uste t
Mumkinât (things possible) are hidden from his sight, just as motes (in the sunbeam) and the stars disappear in the sun’s rays
Mumkinât then disappear from his view, but in the morning and evening, again appeareth

Shaikh Mahmud Ashnavi saith —

‘Not being’ is other, other is ‘not seeing’

When the Lords of Union attain perfection, and carry their foot to their own purpose,—God Most High, by His perfect skill casteth a veil over their vision, and veileth their sight, so that they may not behold other (than God), nor sit in farness (from God)

Even so, hath He cast a veil over the vision of the people, and veiled their sight lest they should behold Jinn, or Angel, and sit in the stage of danger — For the beholding of Jinn, or of Angel, is injury to work, and the source of torment and danger

Imâm Muhammed Ghazzali Hujatu'l-Islâm (b 1058, d 1111 A D ) saith in the Maskûtu'l-Anvâri —
The progress of the Ārifs from the profundity of the illusory to the sublimity of the real is due to manifestations (of God’s glory in the night season) — For in existence with God (wujûd), is naught save God

Verily, all things perish,—save the Soul
For that which perisheth must perish at one time out of times, at the beginning, or at the end

The preceding passage is a hint at the Union of this stage, for he who is joined to God (Wâjib) hath neither name nor trace

Some of the Lords of Union behold the state of love (for God), again coming to the stage of descent, they return to their former (ordinary) state

In this stage, the state (hâl) of some is prolonged to perpetual union (with God), then he clearly seeth that, in the existence of time, he is not at all times nor for a moment

Quatrain—

At the head of the square of the city of Hari (Herat)
I cast, to day, a glance on every side
Infidel, am I,—if I beheld aught save God,
Into my eye, how may come aught else?

Some ‘Ārifs of explanation in divine knowledge proceed to a stage, where they behold the Wâjib (the necessarily existent, God) in the establishing of the Mumkin (the possible)

For denial is no room, and the verifying of it is not difficult to the learned

For Mûsâ (benediction of God and salutation be on him) in the establishing of the (burning) olive bush,* beheld the glory of God in manifestation, and in that manifestation reached from the possible (mumkin) to the necessarily existent One, God (Wâjib)

As the truth-speaker (Muhammad) of truth-speakers, and learned one of learned ones hath given information on this subject in the Kurân —

Some of the Ārifs of explanation regard with the eye of truth the appointing of creation
That is a state that occurreth to the explainer, and draweth him from the outward to the inward, but its explanation is beyond the limit of possibility

That is —
The Divine Grace, that is in the Holy Traveller’s heart, cometh into agitation, and cometh forth, like a spring, from his heart, and, agitateth and clamoureth, and, becoming a sea, covereth the Holy Traveller

In that state (hâl) the Holy Traveller beholdeth naught save the Glory of God — Whatever he beholdeth, he regardeth only the essence of God

Some (Sûfis) have refused to reveal this state (hâl), and called it the Truth of Truths (hakikat-i-bâkâ'îk)

That also is true, and, in the opinion of men of light, true as the self-growing plant

When the state (hâl) taketh (the form of) astonishment and is protracted—it (the protracted hâl) becometh a truth of truths of God and a quality of His qualities

* See the Bible, Exod iii 1—6, the Kurân, xx 11—25, xxvii 7, xxviii 29—33
Seest thou not that at first learning is no great thing and not greater than a part of the thing compared

When it reacheth its own perfection and in the Sage's existence worketh astonishment—it becometh a truth of the truths of God (hakikat: hakka ik) and a quality of the qualities of God (sifat: as if)

To none is denial of the circumstances of the Hadis nor running away from the following of the Lords of Truth

Theologians have concealed the state and for the purpose of preserving people of sight (worldly ones) from being bold in the matter have denied explanation

To them (the worldly ones) the denial of the theologians is kindness and it is right right also are the explanations of the deniers (the theologians)

For some of the theologians are muhakkik (teachers of truth) and some mukallid (followers of truth)

Each of these parties hath taken the true path and followed the sense of the sunnat (Hadis) and of the Book (the Kuran)

Because for people of vision (worldly ones) theologians are the authority who say— we order from the zahir and the bahir (the outward and the apparent or the obvious)

He who followeth them (the theologians) attaineth his object and is safe—he who disobeyeth them suffereth total loss

Consequently he who hath received favour from the hand of the Salik (the Holy Traveller) reacheth the height of perfection and the extreme limit of union (with God) by travelling all the stages of—

Al malak t (knowledge of) spnts

lah t k owledge of God

He concealeth the state (hal) and the truth (hakk) by the mystery—

He who is eth and co concealeth (his love) d eth the death of a ma tyr

By God possessed of grandeur and sublimity and by obedience to Muhammad—he hopeth to reach the stage of Union (with God) and (if the Great God wish) to be free from loss and decay

The u nity of the Shara is th e highway for the a eg s t n of the good (the true p th of Sh a)

The unity of this party (of Shara) is (difficult as it is) travell go the spe arm p e

The friend of this party become th the f re d th s s bit 1 ety (of the Sh ra)

The eas y of th Shara of M hammad hath n bo sd ry

The party that sayeth this and that and so and so verily hath not perceived the perfume of divine knowledge for the preservation of the degrees is a necessary condition of the path

The revealer of truth is verily one of the apostates and infidels God uttereth truth and leadeth towards the true path—

By the path of enigma we may divide allah (Ho t) into two parts—

(a) th ham a f quy

(b) the la of s gat n

O Salik give up inquiry and farseeing cast not the thought (of inquiry) into thy heart be constant in watching and in discovering the hal—scratch not thy heart with thought of this and of that take the cup of love and affection and drink it and cause to drink so that I may incline to senseless ness and escape from the tumult of Vicissitudes—for at first love appeared easy then difficulties occurred

Couplet 2

ju d signifies —

If t twisted ad b o and about the head.

turra or sulf signifies —

ba r los d let d w

The twisting (of the hair) is a barrier to the spreading of the perfume and this twisting is the ex planation of the state of contraction (inkibaz) of the Lover of God
Then the Seeker, to whom this hath happened, explaineth his or a prayer, and, for the sake of caution, taketh, from the perfection of eloquence, oath by something worse than which he may be imagined.

Nafa (musk-pod) signifies —

The Message of the Eternal One, which, though exceeding in love, He receiveth to return — until one

When the Angel of Death (Izrâ'il, Murâtâd) came that we may to reach them, they, but not, and gladly, leave their bodily form, and hasten to their desire (union with God).

Even so (Ode 30, couplet 1) Hâfiz saith

bûn-nûf (smell of musk) signifies —

The taste of that message, whose fruit is exceed one joy and the feet please.

sâbâ (breze) signifies —

(a) A wind, whereof they attribute the Muhammad to zâ'īd nâmaz, and that is the way by which the Lord

(b) The Angel of Death by whom union with the Beloved (God) is thus said.

turra (fore-lock) signifies —

The attraction of God's mercy, that, from exceeding, prays, draws the heart to his object.

ju'd-i-mushkin (musk-twisted hair) signifies —

The confusion of the Seeker's heart when the darkness of the ruin, (of God) is thus said. In his heart, and alloweth him not to reach his object

ash (in muskhnash) refers to — turra. Hence —

By the taste and the sweetness of that message, the rising of the 1 and drawing to the heart, and the angel (the Angel of Death), and desired by all, whose attribute is la ilaha ilàhu, and the Seeker's heart make them honoured with this fortune, I will earn that my child, (of) the and finds, and from the now, maker, of the now, fall upon and the (of the Lovers of God) and given them to the wind (of destruction) .

nâfa may signify — the glorious Kurâ

bûn-nûf may signify —

The meaning of the passages of the Kurâ.

sâbâ may signify —

(a) Khâfi... (b) Hâfiz... (c) Wâridat-i âshân... concealed revelation... divine inspiration... divine events

turra may signify —

The words black of hue of the Kurâ.

tab-i-ju'd-i-mushkin may signify —

The twist of the words of the Kurâ that puts into twist and torment Seekers of the ear.

Hence —

By the meanings of the Kurâ-majd (the glorious Kurâ), and by the apparent words of the Kurâ—Hamid (the honourable discriminator) from whose interior, divine inspiration at last draweth holy men, and showeth them the Path (I swear)—that much blood (of pure) hath from the twof of its letters fallen upon hearts (of the Lovers of God) and given them to the wind (of destruction).

By the perception of reason, and by the consideration of thought,—the profundity of the meaning of the Kurâ is not to be comprehended, and, without divine inspiration, thither none carrieth his foot (of thought).

To the Lords of Eloquence and of Knowledge, and to the Companions of Delight, it is not concealed that since the Verse of Hâfiz (who is of the Tabâ'-i-Tâbûn of Muhammad) is at such a stage that its hidden meaning can't, save by divine inspiration, be reached, and that it hath such eloquence as to bring the reader into astonishment,—then, at what a lofty stage, will be the internal meaning of divine words, and, at what a stage, will rest the Seeker's heart.

Great may God make the eloquence and the nature of him who, thus, with grace of way and of place, explaineth the subtleties of Hâfiz.
We may divide ṭabi into two parts —

( 1 ) signify god —turāb-layy n most earth
( 2 ) bi

turāb-layy n signifies —
E use of God (Wujud) whose discovery is the object of holy men — on account of the difficulty of discovering this utterance all are stressed.

Muhammad saith —
Better had it been if the God of Muhammad had not created Muhammad (the origin of the human race).

Because Muhammad could not acquire the (perfect) knowledge of God due to God

Taking bi we have —

By th message which they cause to arrive from the Desired (God) to the Desired (the holy Traveller) and by which they hasten the so t of the seeker (tsw ar) much blood (of g e) hath from the clay which makes blood (ma u) though un with the lofty Friend (God) — fallen upon the hearts of Lovers (of God) and given to the wind the chattels of existence.

Couplet 3

With the wine of the Love of God becoflour thy body, thy heart thy soul follow (in thy movings restings, thoughts) the perfect Murshid and thus attain perfection.

If the Murshid instruct thee and draw thee into the place of colouring hasten not in advance of his instruction make not lustreless thy own respect exhibit not a work of thysel and accept with heart and soul his counsel. For he is a holy Traveller and the holy Traveller is not void of knowledge of the way and the usage of the stages (to God)

O distraught one I till the arriving of that time stand of thyself (without help of others save the murshid).

Of the Companions God said —
If they wait patiently till thou (Muhammad) come forth to them — better t w ill be for them. Ku n

1 x 5

The existence of the Murshid in the crowd of disciples (Muridan Mustarshidin) is as the pure existence of Muhammad among the exalted Companions.

The number of letters in —

sajjāhab (praise-mat)
ma (wine)

73
5

125

From it we take (derive) a name of the names of God that numerically is equal to this number and suitable to this place.

That name is —

Hab bu l avābin the Friend of those coming back and its numerical value is 123.

O Seeker Be adorned with the Friend of those coming back (God) scratch not thy heart with love for those extremity (of God) and turn back with them for the people of the world. His love is brazen (full of use) and the rest is skittish (empty of value).

Enter to the delight of manifestations of Him come out from the desire of lust.

Couplet 4

In the stage (this world) to the Beloved (God) — name what safety what pleasure what room for arranging the road provisions (to the next world) — when momentarily the bell of the Angel of Death soundeth —

Bed ye up you burden set ye out for the next stage (to the next world).

And clangelth —

Al Ruml al Ruml. Ar Rahl Ar Rahl Depart t Depart.
The custom of the people of a Kārvān is this—

At the time of marching, they strike the bells, and set the camels roaring and bellowing, and make the travellers acquainted with the time of marching, so that they may cast off sleep and fit up the bridles

A great Poet saith—

Daily, an Angel of God crieth out—

"Give birth for the sake of death, build up for the sake of pulling down!"

But, from exceeding carelessness, our ears have become heavy, and as regards the hearing of that cry, the servant of the deaf

Manzil is the stage of acquiring knowledge of God, and of inclining to Him

God sent us from non-existence (in the loosening world) to existence (in the binding world)—for the sake of acquiring knowledge of Him, and of the stages to Him, glorious and great. Of this divine knowledge, he hath informed us by the Prophets.

Couplet 7.

7 Matā is conditional and meaneth time. The word mà (after matā) is redundant, its addition befitteth the language of eloquent and learned men
talka is the second person, future, active from laka yalki, to make an interview
Man is the relative pronoun (mausūl)
Tahvā is the conjunctive particle (silah).
Da’ is the imperative particle (amr).
In a conditional sentence, whenever there is—
order, prohibition, or jumla ismiya, it is proper to prefix fā to the requital of the condition.
If the requital precede the condition, fā may be omitted.
Here, the exigency of verse compels the omission of fā, which otherwise should precede da’
The second line should be—
Da’, t-d-dunyā matā mà talka man tahvā va amhilhā.
For mà talka it would be better to write—
aradta mulākāta (When thou intendest to make an interview.)

So in the Kurān 11 7, we have—

"O ye Faithful! When ye rise up for prayers (That is, when ye intend to rise up for prayer)"

If we say that this couplet is uttered in the state of union (with God),

"If thou wish to remain present (with God) ever be not absent,"

the connection with the second line is good.

In hazūrī, the yā, e mà rūf is redundant as in—salāmati, ziyādatī

Some say that the word is—

(a) hazūrī with fatha of the form of excess (comparative degree), and with yā, 1-mašdar
This hazūrī, they call the mašdar-i-jālī
(b) hazūrī with yā-i tankīr (the definite yā).

عَلِیُّ شَس ن signifies—
Careless of zikr (repetition of God’s name), and of shūghl (occupation)
If thou seek the presence of the Friend (God), be not a moment careless of Him, scratch not thy heart for the World’s reproach, and when thou desirdest an interview—with Him, whom thou lovest, and to whom thou turnest,—abandon the world, and let it go
We should have—first abandonment of the World, then, the interview with the Beloved
But we actually have the reverse.
When, through attraction, an interview (with the Friend, God) is gained,—abandon the World, and whatever may be contrary to the permanency of that state, so that it (the state of interview) may not be lost.
2, (2)

O (true Beloved, God)! The splendour of the moon beauty (the illusory beloved is) from the illumined face of — "Thine!
The lustre of beauteousness from the chin dimple of — 'Thine!

O Lord (God)! When these desires (of union with Thee), that are our companions appear,—
Collected will be the heart of ours and dishevelled the tress of — "Thine!

My Soul at the lip (ready to depart in death) desireth the sight of Thee
Back it goeth forth it cometh. What order is — 'Thine?

From the perfection of beauty is the confusion of the true Beloved's tress. In tranquillity (death) is gained union with Him which union is the desired of all.
Although in this life by the attraction of grace and by the drawings of God — union with Him appereth to the heart yet from the jealousy of Love and the calamity of the end (death) the holy man is in danger and tranquility of heart is not his.
After death when he arriveth in the House of Safety (Paradise) union with the Beloved (God) with tranquillity of heart is gained.
Therefore he desireth death as Ḥaḍz (Ode 30 couplet 1) saith:
Possibly this Ode is in praise of Muhammad and of his Companions.

Then in couplet (1) we have —
(a) Māḥūnva rāḥkhshan (moon beauty illumined face) each signifies —
The pure existence of Muhammad
(b) In abru (water of the face) — ab and ru are separate joined by izafat
(c) Ru 1 rakhshān i-shumā' and chāhī 1 zanakhshd i-shuma' are each addressed to —
The blessed companions and the exalted followers (of Muhammad) for the splendour of the Light of Muhammad shone from their forehead.

When will this object appear so that union with them (the companions) may be gained?
Of His Highness Bilal (an African freed slave of Muhammad s. d. 64 A D) it is related that at the time of death his wife began to weep and to utter vā vaša (O woe!) Bilal opened his eyes and thus gave counsel saying —
Say n t — O woe (is me)! But make merry
Today thou shalt meet with the friends of Muhammad and with his attractio
Through grief why art thou O woe! at the moment of my death?
Say — Make me try to end (n izāl) reach th' Fr end (God)

See the Kuran xxviii

3. This couplet supports couplets 1 and 2 in the desire for Death by Union with the true Beloved (God) which is the remote object; or by Union with that Chieft (Muhammad) and his exalted Companions which is a lofty object.
My Soul hath come to the lip (ready to depart) in desire of the sight of Thee and in desire of union with Thee hath expired.
If the proper time (for death) shall have arrived the Soul coming forth from its cage (the body) reacheth its object (God) if not the Soul again revealeth a great degree of burning and of consuming
4 khâk (dust) signifies —
illusory persons (hypocrites of outward devotion)
khûn (blood) signifies —
men of truth (pious ones of inward devotion)

With jealousy, Hâfiz speaketh

For, it is the mark of the pure Lover to bear envy of his eye, his hand and his foot, saying — In search of the Beloved, why do they precede me?

O true Beloved! In the Path of Love, false claimants, in search of the true and the illusory, are many who in self-desire are seekers of Thee

At the time of turning towards us, keep far thy skirt of purity from the pollution of these, wet of skirt, bring thy lofty inclination to none — for all are stuffed with design, and sick with pollution

The disease is only one out of thousand, for the seeker of God is void of the calamity of self-desire

In the "Silk-i-Sulük" Shaikh Zaiya Najshî relateth that a great one said —

"When I desired to abandon the world, and to place my hand on the strong hope of the Lord God, to return to my Lord, to sever myself from all beside God, and to become fellow-breather with God,—I summoned Breath, Soul, and Heart"

First, I addressed Breath, saying:—

O Breath, I desire to abandon the world, and to pass away from its delights

In this matter, canst thou urge the steed with me?

Breath replied —

So, I cannot do

I said —

Wherefore?

Breath replied —

The Eternal One having created me out of particles of the Earth, and drawn me, for its sake, out of the concealment of non-existence, — no help is mine as to its delights, no standing mine without its favours

On hearing this speech from Breath, I turned to Soul saying —

O Soul of mine, I desire to return to God, but, not in the hope of Paradise and of the pleasure of that abode. Nay, solely for the sake of the Godship of God.

Canst thou urge the steed with me?

The Soul replied —

So, I cannot do

I said —

Wherefore?

The Soul replied —

God hath created me for the delight of the next world, and, from the concealment of non-existence, brought me into existence for that delight

Of the delight of the next world, no help is mine, and the existence of the sense of that hope is the road-wanderer's delight

On seeing that Breath and Soul were filled with objection and stuffed with desire, I turned to Heart, saying —

O Heart, thou art the king of bodies and the place of convictions. If thou be good, the limbs are good; if thou be bad, the limbs are bad. Thou art the king of the body, and on the king's faith, men are
5 My heart worketh desolation (being void of God's grace) Inform the heart possessor (the Murshid)

Verily O Friends I swear by soul of mine and soul of thine

The king is one whose path is followed
Becalmed within the delight of the pleasures of Paradise cometh unto the sight of the S. I. S. e I am created by Him I desire to worship God for His Godship not for the delights of this world no for the pleasure of the next world
In this matter cast thou agree and travel with me

Heart replied —
O ly f' r th' bath God created us with hand and eye o ly fo th' bath He ordered s (i to stence)

That great one essayeth the guidance of seekers (of God) saying —
When my heart anxiously of pray a abode from my work the knot of difficulty —from the power of concomitant of both worlds (thus and the e) came t my grasp a d this fish f p rpose came to my hook
My f' d they have pla d the light I div o kwledge n the fire place of th' heart and to the heart g the m o ty of d' oe knowledge
If there be no lust of the breath a d soul will I ke those bl' d w ho ta leader fall a thou sa d time
a day at the pit of despa — the chattels given to puzzle
Possibly by way of Prayer Hafez may have stated this saying —
Thou keepest far my skirt from dust and blood (the pollution of that extol to God) at that time when Thou comest to d us a d makest Thy dwelling in my ghoedd
for this path are my obbers
Through meanness and enviousness these are in pursuit lest another should by that fortune be some exalted and find a place in proximity to God

Sacrifice (which is a quality of Lovers of God) Hafez assigns to those wet of skirt (sinful) and brings them into partnership with the Lovers
Khak va Khun (dust and blood) may signify —
Lusts and Shaiyatun (devils)
Then this couplet is from the tongue of the Beloved (God) in reply to the preceding couplets uttered in desire of Death
In the last breath when thou desirest to pass to us — be ready to time and scratch not another in thy heart (let no thought of another enter thy heart) keep thy skirt (of inclination) from the pollution of Lusts and of Devils bring forth thy head from the crowd of the Pure — for in the Path of our intimate friendship and of thine many have become sacrificed and made themselves the following of rumour

5 Through perturbation my heart maketh me perturbed and bringeth me to distress
O Friends I Inform ye the Beloved of my state
By the decree — Beggars like one person — my soul and your soul are one
Shai'k Sid'fat —
Men are limbs of one another for in creation they are of one nature
When time bringeth to pain a limb — to the other limbs no rest remaineth
By the revolution of Thy eye,—none obtained a portion of enjoyment  
Best, that they sell the veil of chastity to the intoxicated ones of— "Thine,"

Our sleep-stained Fortune will, perchance, become vigilant,  
On that account that a little water on its eye, expressed that gleaming face of—  
"Thine"

Along with the wind (divine inspiration), send from Thy cheek a handful of  
roses (the viewing of God's glory)  
It may be that I may perceive a perfume (of comfort) from the dust of the rose-  
garden (of propinquity) of—  
"Thine"

6 Nargis (narcissus) signifies —  
(a) the growth of the world that by many calamities is perturbed  
(b) the pure existence (of God)  
(c) the vision of God  
(d) inward results of joy in respect to deeds  
Mastān (intoxicated ones) signifies —  
(a) Lovers of God, dropsical in the Ocean of Unity, acquainted with mysteries, without knowledge of the vicissitudes of the Traitor (World),—the famous Murshidān and the guides of mysteries  
(b) the eyes of the Beloved, the object of men of spirituality  
In the springing-place of the world, none hath slept in the corner of ease and body-soundness  
Then man should be intent on this—  
Not to remain veiled (shamed on account of sin) but to be attached to the Friend (God), and (by the aid of those Murshidān, who exult in love to God) to sell his veiledness (shamedness on account of sin)  
If Nargis have the signification (a) —  
From deeds and conduct, none gained the corner of ease, or carried off the lot of safety. For the end of every one is doubtful, and, the jewel of desire, in the Ocean. Then best that the intoxicated and the prodigal sell their veiledness (shamedness on account of sin), and, gazing at their own deeds, exult not  
If Mastān have the signification (b) —  
By the revolution of thy eye, none took up a share of ease  
Best, that they sell their veiledness to the eyes of the Beloved and be like them  
7. Your gleaming face expressed water (sweat) on my eye, my eye hath become open to glories  
Perchance, my sleep-stricken Fortune will sit in vigilance, and, from the splendours of spirituality, I shall gain the splendour of God's beauty,—since this Fortune hath appeared  
When a Lovely One cometh to the pillow of her sleeping Lover, and on his eye, leteth fall a drop of sweat, which is a quality of the qualities of Lovely Ones, and the object of Lovers of sleep-stricken state,—verily he quickly awaketh  
When one beholdeth a resplendent object (the sun, or the Lovely One's gleaming dazzling face)  
a tear cometh into the eye  
Āb (water) signifies —  
The sweat that falleth on the eye of the sleeping Lover, when the Beloved rubbeth her face  
If az rū be read for rū, the second line will be —  
Since Fortune expressed on its own eye a little water, on account of your dazzling face.  
8 Bād-i-sabā (morning breeze) signifies —  
(a) The wind to which they attribute the acquisition of sweet odours  
(b) Divine inspiration and manifestation,—the revelation of God.
THE LETTER ALIF

O Sāki of the banquet of Jam—be thy life long, (that is our) desire
Although our cup he not full of wine at the circulation (of the cup) of—

Thine

10 O Wind (messenger of desire) I to the dwellers of Yazd (the people of God) say from us —
May the hand of those truths not recognising (the dwellers of Shiraz) be the changan ball of—

Thine

Gul-dasta (handful of roses) signifies —
The manifestations and the glories of God and the spectacle of the circumstances of absolute existence (God)
O true Beloved (God)! until the discovery of the fortune of union with Thee (that is attained by separation from the body) appeareth (by hidden revelation which is the mark of divine inspiration) to the accepted ones of the Court—open to me the door of manifestations reveal to me the mysteries of manifestations—so that thereby I may be acquainted with the ardency of Love and of its bitterness and thus escape from the tumult of the necessity of time.
Possibly by these means I may attain the true object

9 Sakiyan i bazm i jam signifies —
(a) the deceased people of God
(b) those near to the Court of God
pur i mai na shudan signifies —
not attaining one s desire
O Saks of the Age! O Murshids of the Time! May your life be the object of the Seekers of God although in your revolution no object came to our hand and no opening in our work appeared
Possibly the couplet is in praise of Muhammad and of his Companions Then —
jam signifies —
the cup of the pure existence of that great Chief Muhammad
Sakiyan i bazm i jam signifies —
Muhammad s pure and noble Companions
O Saks of the banquet of Jam! O exalted Companions! Be ye ever in mention of the gracious disposition and of the peerless nature of Muhammad who put life into the world and in the world ever remaneth—although they created us not in your Time and in your society cast us not
If umr i ta be read for umr i tan the couplet is addressed to the illusory Beloved possessed of purity and murad is the murad of Sakiyan
Sakiyan i bazm i jam signifies —
Men of God
The particle of address is understood
O thou desired by the Saks of the banquet of Jam! O thou accepted by honoured holy men!
O thou approved in the sight of men of God! O thou accepted by hearts acquainted with God—
Life be thine! although union with thee was not our fortune
In this couplet Häfez descendeth from the real (hakikat) to the illusory (majaz) and unfoldeth to his friends the truth of his circumstances
At the beginning of state (hal) men of God often have this state (of descending from hakikat to majaz) for ascents and descents are the source of countless delights
So in other verses they bring speech from the illusory and utter to their friends their own state

10 Saba signifies —
Divine Subtlety hidden in man s heart
From the plain of propinquity, although we be far, far is not desire
The slave of thy King we are, and the praise-utterer of—

"Thine,"

O King of Kings, lofty of star! For God's sake, a favour,—
That like the sky, I may kiss the dust of the court of—

"Thine,"

When the time cometh, it issueth forth from the Holy Traveller's heart, and expoundeth it like a rose. After giving recollection of our Beloved, it perturbeth us, to whom the covenant of Alast cometh to mind.

Shāhr-i-Yazd (city of Yazd) signifies —
real rank
Sāknān-i-shāhr-i-Yazd signifies —
(a) The crowd possessed of real rank,
(b) ancestors, in whose hand (by death) is the jewel of their desire,
(c) the people of Yazd, friendly to Hāfiz
Nā-hakk shnāsān (those not recognizing rights) signifies —
(a) bigoted illusory ones, and perverted outward worshippers
(b) The people of Shirāz, hostile to Hāfiz
Gui mādān būdān signifies —
following
O divine subtlety that arose from my interior and adorned my exterior! when again thou seekest union with the people of truth, or with ancestors (who are nearer to the time of Muhammad, and, from perfection of following, greater partners in his laudable qualities),—to them, thou shouldst approach, and, in the representation of my state, say —

Let the head of the ungrateful ones (of Shirāz), and of the bigoted ones be the ball of your plain, of the plain of your followers, and of him obedient to you.
Although I am far from the plain of propinquity to you (for far from your time I have lived)—we are the slave of your worth-knowing king, and your praise-utterer
Taken literally —
O men of Yazd (sincere Friends)! we are not careless of your memory. Ever, we are in mention of your good qualities and unequalled character, and the slave of your worth-knowing king, and your praise-utterer.
In this case, probably, all the preceding verses are illusory (majāz)
To his sincere friends at Yazd, Hāfiz sent this letter, and then laid open his state.
According to their state (hāl), the Lords of states (ahwāl) and actions (auzā') unfold their state (hāl) to their friends.
They come—sometimes to the illusory (majāz), sometimes to the truth (hakikat), and sometimes to the mediate state (tawāssit) Whatever they say, they say according to the hāl

12 This is addressed to the true Beloved.
Hamchu gardān (like the sky) is compared with būsidan-i-khāk-i-arvān (to kiss the dust of the Court).
O King of lofty star! for God's sake, give me a little help and resolution that I may attain to rank, and, like the sphere, kiss the dust of thy palace.
For the sky, notwithstanding its exaltation, is fixed dome-like on the earth.
According to the saying of men of Shara'—

"The sky is a dome fitted to the earth, it hath no motion—either in length, or in breadth."
The motion that appeareth of the sun, the moon, and the stars— is from the drawing of angels in chains.
The following of the Shara' is necessary for men of Truth (hakk).
Hāfiz uttereth a prayer   Listen say an amin!
Be my daily food the lips sugar scattering of—

I place the eye of imagination upon the revolution of the sphere saying —
At sunset the sphere despite its exaltation kisseth the dust of the palace of the praised One and placeth its head (in submission) on the dust of its threshold.

Hamchū gardūn may be the qualifying clause to khāk īrāvan and for verse sake before it

Then we have —
So that I may kiss the dust of your palace (exalted) like the sky
The coy glance and the grace of those straight of stature (illusory Beloved ones) (is only) till
With grace moving like a lofty pine tree cometh the cypress (the true Beloved) of—ours

Never dieth that one whose heart is alive with (true) love (to God)
On the world's Record, is written the everlasting existence of—ours

5 On the day of rising (the resurrection), I fear, a profit taketh out
The lawful bread (piety) of the Shaikh more than the unlawful water (wine of Love) of—ours

The words —
rulh yar the face of the friend
Lazzat delight.
Sharh mudh drinking of wine

are suitable and beautiful in this language

3 Love for illusory Beloved ones is in exercise and illusory Lovers have access to the path of Love—up to that time when the true Beloved (God) cometh in splendour
When the Sian of spleen seeth his标准
The word put th to head into the pocket of non-existence

In the Nigaristan it is written that —
God great and glorious looketh at hearts E ye heart that He seeth since it and put in Love to Him—
t He giveth captivity by the beauty of His ess
They relate that they asked the King of holy men Ali Murtaza saying —
What is this Love that is known among the people of the world They speak of the Love of such a man and of such a woman

Ali replied —
These are careless of God great and glorious Who else He punished them by g ing them (the L for) His great res (and wheth g love for H self)

5 Nan halal i-shaikh (the Shaikh's lawful bread) signifies —
W rash illusion and outward th follows of the shahe and (outwardly) Mohammad
Abi haram (unlawful water) signifies —
The discovery of the truth of Love —the means of acquisition of Love
In the following of the Shara since existence is pleasant God worshipping is far
Therefore the following of the Shara (outward worship) relateth to (solid composite ignoble matter) bread
But Love hath no hypocrisy and floweth like soft water in the Lover's limbs
Therefore Love relateth to (fluid elemental noble matter) water

I fear that on the judgment day the Shaikh's lawful bread halal majaz will prevail over our unlawful
water (ha am hak kat)
In na barad na (not) is superfluous In Arabic la (not) is often superfluous

In the Koran v. 12 bxx 1 we have —
God most High sa th—Swas I not (w only I swas) by the day of Resurrection and swas I not (s
ye ly I swas) by the accursed Soul What forbade th that thou sh pped n (s If in worshipping g)
Adam as I bade thee?
Possibly it is a negative interrogation in which the negation cometh affirmation

Fear I not that on the day of judgment the illusionary (majaz) will prevail over the true (hak kat)
He who by God's mercy hath gained the stage of truth feareth not the bad end (death) for he
hath entered the impregnable fortress of Certainty and trembleth not like the willow with every wind
O Wind! if thou pass by the rose-bed of Beloved ones,
Take care! Present to the Beloved (the Murshid) the message of— ours.

(O Wind!) from thy memory, our name why purposely takest thou? Itsel (forgetfulness) cometh, when (after death) cometh no recollection of— ours

To the eye of our heart-binding Beloved (the Murshid) pleasing is intoxication
For that reason, to intoxication they (Fate and Destiny) have given the rein of— ours

Bād (breeze) signifies —
The ligature of Love, the cause of increase of love between the desirer and the desired

Jānān (beloved) signifies —
(a) In Sufism, the quality of permanency,
(b) Men who have acquired permanency, and the essence of existing things.
He, whose heart hath become living by Love, suffereth no death, and in the world of perpetu-ality is perpetual.
O Seeker, in search of it stand not (idle).

As the Prophet saith —
"Verily the friends of God die not, but move from this, to that, house".
When thou passest this ligature of Love to the garden of the heart of friends,—cause our message to reach the most perfect of consolers and most high of companions (the Murshid), learn his name and abode, and say —
Thou hast acquired the quality of permanency, brought thyself on the volume of the world of perpetu-ality, and, known what thou hast given to forgetfulness
Now, the time shall arrive and draw us to the house of ordinary effacement, natural death shall cause us to taste the wine of Death, our name and mark shall no longer remain in the world
So long as we have not reached effacement, nor tasted the wine of Death, give me like thyself effacement, and take away permanency

S Mastī (intoxication) signifies —
The vision of God, the Adored, which is a quality of the qualities of the Eternal, the only necessary existence, having no semblance of the visible, nor appearance of existence

Mastān (which in some copies occurs) signifies —
(a) the Murshids, inclined to God-like qualities
(b) the vision of God
The in-taking of all the conditions of God’s qualities, and the being confirmed in peerless qualities, is the great adornment of our Murshid
For that reason, they have severed the rein of our choice, brought us into the grasp of the Murshids of Path, and of the guides of the Path of Certainty; drawn us into their way, and made us their followers

Otherwise—
The praised qualities of God are all decoration and to follow them, the holy Traveller is impatient
Of all the qualities of God is Vision which is in the perfection of beauty.
Therefore they have given the rein of our choice to the Vision of God (where He looketh, we go), and, taken us out of ourselves (rendered us senseless)
A sea sky green, and the bark of the new moon (the mysteries of the sky)
Are immersed in the favour of Haji Kivâm (the Murshid) of—

Like the tulip in the cold air (of love), my heart was caught
O Bird of fortune (Beloved of the soul)! when wilt thou go into the snare
(drawings of love) of—

Hâfiz! from thy eye keep shedding a tear drop
It may be, that the Bird of Union may attempt the snare of—

One day, Kivâm u-d Din Hasan Hâji Vazir to Sultan Uvas of Baghdad entertained Hâfiz
When the Sâli gave to Hâfiz the cup of wine—into it fell the reflection of the sky and of the
rescent moon like a bark whereupon Hâfiz expressed this idea
Otherwise—
Hâji Kivâm may signify —
(a) The Murshid kind and generous
(b) God The izafat between Hâji Kivâm and His maketh for this meaning
Our Hâji Kivâm (the Murshid) prepared in such a way this disciple's heart and made it pure
that in it became m īlest the sky the moon and whatever is on earth

Lala (tulip) signifies —
A red flower that within it hath a dark spot and relateth to the love of the cypress
Hâfiz explaineth bast (expanding) and kabż (contracting) and unfoldeth his own state (hâl)
to holy Travellers as is the custom of travellers of the path
Bast —
When the holy Traveller entereth upon the path of love and the doors of manifestations open
to him he thinketh — Behold I have reached the stage!
He goeth happy of heart and strutteth like a partridge in the path
Kabż —
When the doors of manifestation are closed the traveller considereth himself naught and
cneth — O woe is me! I have seen naught and to naught attained
He becometh strait of heart and remembering passed state perturbed
Hâfiz unfolded his state at the time of—
(a) bast when he wrote couplet 1
(b) kabż 10

The sphere's revolution goeth not to any one's desire contrary to desire is its motion
It is necessary to act contrariwise to it and contrary to one's inferior to arrange one's exterior
—that the jewel of desire may be gained
I seek famess from you that you may be near and my eyes shed tears that they may become
dry For dryness of the eye is the mark of joy
4. (9).
1. O Sūfī (outwardly pure, inwardly impure)! Come, for the mirror of the Cup (the heart of the perfect Murshid) is bright.

That thou mayst see the brightness of the wine of ruby hue (or experience the intoxication of the wine of the Love of God).

The 'Ankā (God's pure existence) is the prey of none. Pluck up thy snare
For, here ever, the wind of the snare (of a vain thought is) in thy hand.

2. In his History, Imām Yafa'i (d. 1354) relateth—

In the Land of the people of Russ, is a mountain (a mile in height) wherein many birds dwell
In that mountain, appeared a great bird of high creation, 'Ankā, in stature, man of face, and having the voice of every animal, and, into chatter, she brought the birds of that place
Once when she stayed in that mountain, — in it, she remained a year starving
The birds having learned the news were alarmed, and took their chattels elsewhere
Then the 'Ankā catching up a boy took him to her own nest, and, struggled with a female slave
The people of Russ brought against the 'Ankā complaint to the Lord of Time, Khuzla bin Safvān, who uplifted his hands in prayer and besought of God the destruction of the 'Ankā

Suddenly, lightning came, and consumed the 'Ankā

From Ibn 'Abbas, in the Rabī‘ul-Abrār, Zamakhshari (the writer of the explainer of the Kurān) saith—

In the time of Mūsā, God created in His own form and appearance, a great, singular Bird, by name 'Ankā.

This Bird had four wings, on every side, a face like unto a man, and in form a part of every animal.

God created for her a male like unto her equal to herself, and sent a revelation to Mūsā—

"I have created two wonderful birds, and established their food among the animals in the neighbourhood of the holy House (Jerusalem). Take care that they go not to another place and reckon this of the excellencies of the Bānī Isrā‘il."

Immediately, they took to begetting offspring, and became great of progeny
As long as Mūsā lived, there they were, when Mūsā left this world,—that place, they left and arrived at the mountain Bakhdūjū

They devoured the birds of the neighbourhood, and, sometimes, harassed the wild animals
When complaint of them reached Muhammad, he uplifted the hand of prayer, and besought of God their destruction

So, they vanished from this world and became mā‘lūmu-l-ism va mā‘jihlū-l-ism va mā‘dūmu-l-wujūd

Known of name, unknown of body, non-existent of existence

By the prayer of the Prophet, the 'Ankā is cut off from the inhabited portion of the world, and dwelleth in the mountains of Kāf

None hath seen the pure existence of the Eternal, nor brought this jewel of desire to his hand, make pure thy heart of this desire in respect of which to none is victory.
(Whilst thou art in the world) strive in the pleasure (of zikr va fikr) of the
present As when no water remained,
Adam let go the garden of the House of Safety (Paradise)

At Time's banquet enjoy one or two cups (moments of union with the true
Beloved) and go (to Eternity)
(Here) verily desire not perpetual union (for tus vain)

All Lovers have passed their time in consuming and burning and gained not the jewel of
their desire. Without essence (zat) was what they beheld yet in their knowledge they
regarded it as the essence of essence

The Sultan of Arifs Shakir Bayzad Bustamit (b. 777 d 878 A D) saith —
With the foot of understanding I have run—thirty years in unity (wahidaniyat) and
thirty years in singularity (fardaniyat) yet I have not reached the Desired One (God)
When I looked well I knew that whatever I had seen I was all

Some — — —
(mah bundiyat) thirty years in divinity (lalhniyat)
(manfit) * * * *

For further information see —
(a) History (Circumstances of Abu'l Bakr Abou I lah) by Ibn Khallikan (b. 1135 d 1 11
A D)
(b) Wilberforce Clarke's translation of the Bustan of Sadi Introduction couplet 18
(c) Garcia de Jassy's translation of the Mantikul Tair

Aish nakd signifies —
The present existing state
0 heart! Listen to the discovery of state (hal) cast not today's work to tomorrow
For when Life's time is ended — save regret naught will fall to the hand
The world itself is a place fit for passing away — not the stage fit for keeping
When his time was ended Adam did a good work when he let go Paradise
Whatever cometh forth from the hand it is necessary that thou give not thyself to the Path
of negligence.

4 After being himself directed in the true Path Hafiz seeketh guidance for his old Friends and
by way of compassion and mercy saith —
0 Traveller in the Path of Love! If in that Path the manifestations of divine Evidence
display splendour advance thy foot reposeing for one or two moments be not centered
immovable ever urge forward

That is —
In the Path the holy Traveller hath endless delights and many (glorious) manifestations that
(for trying his heart) come before him and appear the barrier of his Path
If to them he turn and keep back from the Path the enemy (Shaitan) exclaimeth —
Ruin in this World and in the next!

If turning not to them he advanceeth like a man (on his ear) fall the words —
Entrance into loftier degrees are intended for thee
In the travelling of the Path the holy Traveller never ceaseth for the glories of the qualities
of God are limitless and momently and hourly bring forth splendour of a different hue and keep fascinated the holy Traveller
Displaying great spirit it is necessary that the Traveller should not give his heart to them
and sinking on each one the stone of—
I speak of non acceptance
O heart! Youth's vigour hath departed, and, from Life, thou hast not plucked a single rose (of true Love, or of divine grace)
Elderly of head, show skill (in permanence) of name and fame (in supplication and lamentation to God)

Of profligates intoxicated (with excess of love for God) ask the mystery (unutterable and hidden) within the veil,
For, this state (wherein they utter mysteries) is not the Zāhid's, lofty of degree

and bringing forth the light of —
"I like not stone pelters" (See the Kurān iii 36, vii 34, xlviii 78)
should advance.

The holy Ḥādis saith —
"My mercy surpasseth my anger"
And God most High saith —
"Despair not of the mercy of God"

In the state of —
(a) bekhudi (senselessness), they utter mysteries, having no restraining power
(b) zabt (restraint), they utter no mysteries

Rind (profligate) signifies —
One who, having escaped from outward adornment, is joined to the Prophet of the inward (the conscience).

Mast (intoxicated) signifies —
One intoxicated with manifestations, and attracted by revelations, whose stage is —
"Who knoweth God, his tongue is long."

Zāhid-i-'ali makām signifies —
That Zāhid, outward worshipper, who is called lofty of state because he sitteth on the seat, by which the centre of all stages is closed

To the Zāhid (Sūfī) Traveller, with whom in the beginning of state, he associated, Hāfiz kindly speaketh —
O Sūfī, outward worshipper, wherefore placeth thou thy heart on the decoration of the wall? Why art thou fallen? Come, for the Murshid's mind is possessed of purity and is the giver of purity, —as long as thou beholdest the purity of the Love of affection, which is both ruddy (joyous) and the giver of the ruddy face

That is —
Enter upon the Path of our Murshid, so that thou mayst snatch the delight of Love (of which thou art a demer), and come back from the denial of that thou hast, and sing not the melody of the demers
The mysteries that are within the veil, ask of profligates. For this state is not the Zāhid's, of lofty stage.

O Seeker! desist not from the discovery of this meaning, for he is only the Murshid of the outward worshippers. Having fixed his own heart on the wall-picture, he remaineth void of knowledge of inward mysteries

Possibly, ālī makām is directly the adjective to Zāhid
On our part, at thy threshold many are thy rights of service
O Sir! Again, in pity, look upon thy slave (who at least, hath not quitted thy threshold)

I gave up wish for ease at that time when
This heart placed its reins (of control) in the hand of Thy love

Hāfiz is the disciple of the cup of Jamshid O breeze go
And give salutation from the slave to the Shaikh of Jam

The mysteries within the veil ask of Lovers intoxicated and distraught and of Ārifās knowing the hidden and instructed. For they are seated in the stage—

Who knoweth God his tongue is long
and are not closed of tongue mystery uttering
From them thou wilt obtain healing sincere words and heart consolation. The stage of explanation of inward mysteries is not the Zahīdās (Sufis) of lofty stage for he having come from inebriety to sobriety is the same as outward worshippers
Although he knoweth inward mysteries yet he concealeth them since no permission is his to utter them

When he hath reached the stage—
Who knoweth God his tongue is dumb
And tasted the sweetness of perfect power he will not explain —save by enigma and hint not by words and examples

9. To great ones who like the intoxicating cup of wine are of the number of the true Seekers —
Hāfiz revealeth his desire

Jam (cup) may signify —
The wine of Love and of divine knowledge
Whenever an Ārif appeareth give him our salutation that into his heart we may pass and become sharers of whatever is in his heart

Jam is the name of a town near Herat (Harr) in Khurasan
The Shaikh of Jam was Shaikh Ahmad Namak a friend of Hāfiz
5, (13).

1 O Sākī (Murshid) arise, and give the cup (of wine of desire)
   Strew dust on the head of the grief of Time.

   In my palm, place the cup of wine so that, from my breast,
   I may pluck off this patched garment of blue colour

   Although in the opinion of the (apparently) wise,—ill fame is ours,
   Not name nor fame, do we (distraught with love for God) desire.

   Give wine! With this wind of pride, how long,—
   Dust on the head of useless desire?

5 The smoke of the sigh of my burning heart
   Consumed these immature ones (hypocrites, fathers of lust).

2 دلی ارزق فام (the darvish habit of blue colour) signifies —
   (a) the elemental body, the garment of the human soul, the prohibitor and hinderer of our
       Union with God
   (b) the existence of borrowed existence (this Life)

ساعر (cup) signifies —
   (a) God's message which the Angel of Death conveyeth to the people of God, and by which
       he hasteneth them thither, so that, joyfully, quitting their body, they pass over to
       God,
   (b) the heart of a pure One, fit for divine manifestations

According to (a) —
   To the true Beloved, Ḥāfiz representeth his desire saying —
   By the usage of Lovely Ones and Longing Ones,—send thy message (of Death) so that I
       may gain release from the body, and hasten to my Object (God)

According to (b) —
   To the Sākī and Murshid, Ḥāfiz representeth his desire saying —
   O Murshid! With the wine of Love of purity, give the cup of Love to my hand (heart), that
       it may become fit for revelations and manifestations, that, from off my head, I may
       pull this patched garment of blue colour, and also this borrowed existence, and, that I
       may enter upon effacement and non-existence, the means of eternal existence, and the
       source of lasting joy.

   By the first meaning, death is desired, by the second, effacement
   Both are the desired of the Desirer
   The patched garment is the garment of hypocrisy.

   Ḥāfiz used this expression to cast ridicule upon the Darvishes of the order of Shaikh Hasan,
   who were hostile to the Darvishes of the order of Mahmūd 'Attār, to which order he belonged
Of the secret (of love) of my distraught heart,—a friend,
Among high and low—none, I see

Glad is my heart with a heart's ease (a lovely One)
Who from my heart once took ease

At the cypress in the sward, again looketh not
That one who beheld that cypress of silvern limb

Hāfiz! Day and night, be patient, in adversity
So that, in the end, thou mayst, one day, gain thy desire

9 This couplet answereth couplet 2
Hāfiz! Patiently endure day and night trouble and oppression on account of the vehemence of opposition of Lust and of Desire
Ever be patient and cratch not complaint and lamentation into thy heart
For in the end one day thou wilt gain the treasure of thy purpos
6, (3).

1 Forth from the hand (of control), goeth my heart (in perturbation)  O pious Ones (Murshids of the Age) ¹
For God's sake (come to my cry and aid me)  O the pain that the hidden mystery (of Love) should be disclosed.

We are boat-stranded Ones ¹  O fair wind (the Murshid, or divine Love) ¹
arise
It may be that, again, we may behold the face of the Beloved (God)

For the (short) space of ten days, the Sphere's favour is magic and sorcery (entrancing)
O Friend ¹ regard as booty, ——goodness in Friends (companions, disciples).

¹ أرِيدُ (the hidden mystery) signifies —
  Love, the concealing of which is the cause of martyrdom and of happiness
  Forth from the hand, my heart goeth
  O Murshids of the Age! Alas! I revealed hath been the hidden mystery of Love, from the concealing of which I had hope of martyrdom, and with which seed, I sowed happiness in the field of the heart
  By God's will ye may show a way whereby that happiness may not leave my hand, and (the honour of) martyrdom may not depart

² شَرَطَة (the favourable wind) signifies —
  (a) a wind favourable for voyaging out and home
  (b) the Murshid, who, in the ways of Travelling (to God), hath attained perfection, and inclineth every disciple according to his capacity, and taketh him to his object (God)
  (c) the perturbation of divine Love in the Traveller
  (d) the power of the soul (nafas).

كمَّ نَقِسْتُ (the stranded bark) may signify —
The body that is left in the water and the clay of lä in —
لا ُ(lä lāha), no God.

³ نَأَشْأ (signifies —
The existence of the only necessary existent One, God
The meaning of the couplet is taken from Khwaja ʿAbdu-l-lāh Ansārī
"The shattered bark of the body, which (in the world) is left behind the Soul,
"Seeketh, till the sounding of Isrāfīl's trumpet, the mercy of God"

The bark is stranded and motionless, bound by worldly attachments
O mercy of the Love of God! ¹ Help
Through perturbation, Hafiz representeth his state to the Murshid, saying —
Our existence is a ship, shattered and left behind   With a hundred hopes, we are on board of it
Arise, give a little help. With thy auspicious aid, we may reach our object (God), and not submit to the enemies of Love
For God Most High hath from non-existence made us travellers in this shattered bark, and cast us on the Ocean of Unity, and brought us from the house of non-existence,
THE LETTER ALIF

Last night in the Assembly of rose and of wine (the banquet of taste, of desire, of glories of splendour, of Love for God) — the Bulbul (Murshid) sweetly sang —

O Säki! give wine! O intoxicated Ones! Come to Life!

5 The cup of wine (the heart filled with recollection of God) is Sikandar's mirror

Behold,

So that it may show the state of Dara's kingdom (the soul)

O Generous One! in thanks for thy own safety —

One day, make inquiry of the welfare of the foodless darvish and started us in the house of existence (this world) — so that having plucked the jewel of purpose from existence we may return to non-existence. It may be that (having by means of thy lofty resolution and and seized the jewel of purpose and accepted the adored Lord) we may go to the Friend (God) and enter the Court of union with Him

4 Gul (rose) signifies —

The newly arrived ones in the enclosure of Unity

In the Circle of Travellers of the Path and of those joined to Truth — who are intoxicated with the cups of beauties of Love, reason folded up and the chattels of knowledge laid aside are fallen into the torrent of the Ocean of Love — last night the Murshid perfect in deeds the performer of the conduct of Love well spake saying —

Come bring wine O Säki of silver cheek! O intoxicated Ones! O distraught Ones! Haste ye that for your tumult ye may obtain the remedy; and by drinking it escape from this tumult.

Then passing over the hindrances of the Path ye may attain the stage of hakikat (truth)

5 If Jam i Jam be read for Jam i mai

 signifies —

the heart of the Arif

dara (Danus) signifies —

(a) Love for the possessor of divine knowledge (the Arif)
(b) the soul (nafas)

The first line will be —

Sikandar's mirror (the heart) to the cup of Jamshid (world-displaying) Behold

As long as the cup like the cup of Jamshid is the revealer of the mystery of time and of Earth — for Sikandar's mirror (that revealed the circumstances of the land of Dara) is the heart of the Arif (our Murshid) — at it glance so that the mysteries of Love may for thy sake be revealed and naught from thee concealed.

See Wilberforce Clarke's translation of the Sikandar Nama i Nizami p 247

6 11 مالح کرامت (One possessed of liberality) signifies —

the Friend hinted at in couplet 5

O generous one! In thanks for thy own safety ask at the Court of the Provider of daily food — for the foodless darvish and bring to hand (comfort) his heart.

Be not proud: For if so thou be the Heart Ravisher (in whose hand the hard stone be cometh wax through fear and melteth) and whose special quality is grandeur and greatness will in wrath consume thee.

Thy exterior is as a candle in beauteousness and goodness thy interior is captive to the stain of Love for one like unto thyself.
The ease of two worlds (this and the next) is the explanation of these two words —
With Friends, kindness, with Enemies, courtesy.

In the street of good name (outward rectitude), they (Fate and Destiny) gave us no admission
If thou approve not,—change our Fate.

That (true Wine of the Love of God, which is like to the) bitter wine, which the Sufi (Muhammad) called — "The Mother of iniquities,"
To us, is more pleasant and more sweet than the kisses of Virgins

10 In the time of straitedness, strive in pleasure and in intoxication
For, this elixir of existence maketh the beggar (rich as) Kārūn

7 By so doing, no injury will reach thee,—either from Friend, or from Foe.
8 The answer to the second line of couplet 7 is —
   Men of outward vision blame this sect.
Hāfiz saith —
   "Fate's decree hath so decreed"
9 (bitter) signifies —
   (a) the wine of Poverty, or of patience and endurance
   (b) (bitter) counsel
   (c) Wine whose drinker becometh intoxicated
 aldı (a kiss) signifies —
   a kiss on the face of a pure one (a Virgin)
صوفي signifies —
   (a) one who hath no delight in poverty, no patience, and accepteth no counsel
   (b) Muhammad
   Wine (whether real, or illusory) for the illusory sons (of this world), and for companions is the "Mother of iniquities,"
So, its title came from Muhammad
This title manifestly befits illusory wine (of this world), and may be shown to befit real wine (of the Love of God) —
   Men have not yet come out from the habit of the mothers of natures (the four elements), have no capacity for real wine (of the Love of God), and their nature being immature incapable of Love (for God), are unfit for it
If into water, one putteth an unbaked pitcher,—verily it falleth to pieces
Even so their body (which is distressed) becometh, by the drinking of real wine (of Love) broken to pieces
For, they are not yet capable of drinking it, being sick of body, and for the sick body, sugar (the Love for God) is unfit
See the Kūrān 11, 218, iv, 42, v 92, xxxvii 44, xlvii 16, lxxv 5
In his Bustān, Sa’dī saith —
   "It is a crime to give sugar to the sick one"
   "For whom, the bitter medicine is fit"
10. Korah (Korah) the son of Yashar (Izhar) the uncle of Mūsâ (Moses) was the handsomest and richest of the Men of Isrā’īl
Be not arrogant for thee like a candle, with wrath will consume.

The Heart Ravisher (the true Beloved, God) in Whose Hand the hard stone is (as) soft wax

Life givers, are the Lovely Ones, Persian prattling

O Sākīl This news, give to the old men of Fārs (Persia)

If the Minstrel call the Companions (Friends of the Assembly) of this Persian Ghazl
To dancing, he will bring the pious old men

He had a large palace, overlaid with gold furnished with doors of massive gold.

One day when Mūsā declared to the people that adulterers should be stoned he asked —

What if you should be found guilty of the crime

Mūsā replied —

I should suffer the same punishment

Thereupon Kārūn produced a harlot who publicly charged him

Mūsā adjuring her to speak the truth she at length confessed that she had been suborned by Kārūn

Then God directed Mūsā to command the Earth what he pleased

Whereupon he said:

O Earth swallow them up!

Immediately the Earth opened and swallowed Kārūn his confederates his palace and all his riches

As Kārūn sank into the ground he cried out four times —

O Mūsā spare me!

But Mūsā kept saying —

O Earth swallow them up!

God then said to Mūsā —

Thou hadst no mercy on Kārūn though he asked pardon of thee four times Had he asked me but once I would have spared him

See—The Bible Numbers xvi the Qurān xxviii 76.

This couplet may be addressed to —

(a) High and Low
(b) The generous One (couplet 6).
(c) The illusory Beloved (lovely woman)
(d) The true (God)

dil rabā' may signify —

Muhammad

For further notes see couplet 6

lo may signify —

(a) the discourse (in Persian) that God uttereth
(b) this Ode

Of the Arch Angel Mikail Muhammad asked —

Speaketh God in Persian?

The Arch Angel replied —

Yes He saith — What shall I do with this handful of tyrants — save to forgive them?

Glad tidings are the invokers of ecstasy (sā'ād) and of state (kā'īm)

The grace of parsī and parsā should be noted
Of himself, Hāfiz put not on this patched, wine-stained garment (of poverty) O Shaikh pure of skirt! Hold us excused.

14 This garment,—whether it be of divine Love, or of zikr va fikr, or of senselessness—Hāfiz put not on himself For, in the street, the putting on of a garment without permission is improper It is put on by the hands of holy Spirits. O Shaikh! Thy skirt is pure (void) of that Wine thou hast no knowledge of the bounties of Spirits Hold us excused
7, (10)

1 The splendour of the time of youth (the Murshid's assembly) again belongeth to
the garden (the holy Traveller's existence)

The glad tidings of divine glories of the rose (the Beloved) reacheth the Bulbul
(the Lover) sweet of song

O Breeze! If again thou reach the youth of the meadow (the Murshid's dis-
ciples),

Cause our service (of prayer) to reach the cypress, the rose and the sweet basil
(the Murshid's disciples)

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1 Ruurak (splendour) signifies —
The open up of the Faith of Truth

II What signifies —
The existence of the holy Traveller, the age of manifestations of divine glories
To the Traveller the season of spring hath arrived; and the time of the blossoming of flowers
The time of baju (confession) is overcome; and the time of baq (expanding) come
At the time of baju the holy Traveller speaketh of mysteries; and to Friends, discovereth his
state (shuk)
He is now for the accretion of that state, entereth upon delight (shauk) and desire
(shauk); and characth in sweet song the mysteries of Love
In the state of baju He has no found evidence and proof of basg hastened to that happy
time, and represented this matter to their heart. Before this Hasg was entangled with
illusory Love (for woman) which is the bridge to true Love (for God)
At this time He knew by evidence and proof that the true Beloved was established in his
nature. See couplet 9.

2 Baju (breeze) signifies —
(a) the holy Traveller perfect in Companionship fellow in breath and fellow in spirit
Since they have brought Hasg from the illusory to the true; and given to him manifestation
by the decree—
"He who showeth not gratitude to men showeth not gratitude to God
He giveth salutation to the cypress and the rose by the hand of a Companion who (in the illus-
ory) was the stranger for this joy; and in this joy slept with him on one couch saying:—
By means of your joy I reached this joy; and brought my own chattels from the illusory to
the real
(b) The Murshid

Jawi'In ashaman signifies —
those who have gained access to that court (of the Eternal One)

Say va gal va ranan signifies —
The chief of created beings and the glory of existing things (Muhammad) the generous
Companions; and the great followers

In couplet 2 nhā in (ring nhān) signifies —
the rare perfume called holy basil. It is sold by Preece and Lubin of London in bottles
2s 6d 5s and 10s each.
If the young Fire-worshipper (the khalifa, showing the true Path), the Wine-seller, display such splendour (of explanation of the true Path),
I will (in thanks) make my eye-lash the dust-sweeper of the door of the Wine Tavern (the dwelling of the Fire-worshipper)

O thou that drawest, over the moon (of thy face), the chaugān of purest ambergris (the black tress),—
(By concealing thy grace), make not distraught of state, me of revolving head

5 This crowd that laugheth (and carpeth) at those (Lovers of God) drinking the wine-dregs (of the wine of God's Love), I fear?
They will, at the end, run their Faith

O Murshid of the Age! At the special and proper time, when thou reachest those who have gained the Court of the Eternal, cause my salutation to reach to the Khwāja of created beings (Muhammad), to the generous Companions, and to the great followers, and remain not in forgetfulness of me till thou bring this worthless one to worth
Hāfiz explaineth the matureness of that stage, and inciteth travellers
jawānān-ş-chaman may signify —
The spectators of Muhammad
The couplet may mean —
Manifestations, for all in the world is the glory of God
O Murshid of the Time! when thy passing is by the rose-beds and swards, and when thou reachest the swards, cause salutation to reach those persons, who are represented by the cypress, the rose, and the odoriferous herbs

5. Māğh-bacha (young Magian) signifies —
(a) the khalifa who giveth the wine of spirituality to the Lovers of God
(b) Manifestations that raise the holy Traveller's heart
Maikhāna (tavern) signifies —
(a) the heart, which is the dwelling of Love
(b) Love, wherein the Traveller's heart expandeth
By (a) we have —
With my eye-lash, I will sweep the Khalifa's dwelling, and sweep it that it shall be pure of dross
By (b) we have —
If the manifestation of the glories of Love display such splendour,—
I will cast myself into its sacred enclosure, and make the lashes of my eye the dust-sweeper of the door of Love's Tavern
Having given my eye-lashes as place-sweeper to the door of Love's Tavern, I will make it void of the prohibitions of Love, and, within it, leave neither thorn nor straw

5 Those that laugh at me, and criticise me in Love.—I fear that they themselves will become captive; will not attain to its perfection, and will, in the midst of the Path to natural effacement (death), become destroyed
Whoever, void of discretion, criticiseth every act of his own Brother, dieth not until into that very act he himself falleth, and, in it, is captive
Be the friend of the man of God for, in Nuh's Ark (the existence of the People of God)

Was a little dust (humbleness) that deemed not the Deluge (the empire of the world) as a drop of water

Thou whose last sleeping place is a mere handful of earth (the grave),
Say—What need to exalt the turrets to the Sky?

6 Mardum 1 khuda signifies —
Men of God without how and why

Kisht 1 nhu signifies —
The world which like Nuh's ark is immersed in the deluge of disasters
If God's protection comprehend it not in a moment it becometh destroyed
khak va abi are with ya 1 tankir (indefinite ya)

khaku (dusty) signifies —
the existence of Muhammad and his followers whose creation is of dust

khak signifies —
Man as poets say See Ode 354 couplet

Be the friend and companion of God scratch not thy heart with thought
For in the world the existence of that Chief (Muhammad) was endowed with laudable qualities such that he purchased not the great deluge (of calamity) for a little water (of satisfaction to which through perfection of patience he inclined not)—contrary to all the other prophets

For the prophets at the time of injury by the tribe (of their own followers) cursed them (and thus caused their destruction—especially did Nuh curse

Because the prophets had uttered the prayer of evil against their own followers and besought from God their destruction—no room for intercession remained to them

Thus their own honour the prophets spilted save Muhammad who at the time of losing his teeth (by being stoned) (battle of Ohod 625 A.D.) displayed sincerity and in Damascus for the sake of his own followers said —

Show the true path to my people for they are not acquainted The Kuran 1121

Probably the bark is in reality the ark of Nuh's and khak (dust) the soil which Nuh by Jibril's order took into the ark

From Nuh's society the dust acquired such exaltation that it stood the representative of the water of ablution and of dust purification (tayammum) for ablution with the water of the deluge was not lawful as it was the wrath of God

From that dust became existent the elemental body of Muhammad by which the quality of man turned to prosperity

Be the friend of the men of God and scratch not thy heart on account of temptations For from their society thou mayst gain thy object and from un worthiness come to worthiness and to that honour that the dust gained from Nuh's society

For Nuh having that water (dust) of ablution pu chased not the whole deluge

Society hath effects pleasant or unpleasant
Thus from the perfumer's society though no perfume cometh to one's hand—from its pleasant smell one's soul resteth

From the blacksmith's society though one's raiment consumeth not—from the unpleasant smoke one's brain gathereth defect

7 This couplet is one of subtlety

The exaltation of the turret (for seeing the country) is the continuity of hope and the continuity of hope is the cause of carelessness and carelessness is the hinderer of the Path.
DIVAN-I-HAFIZ.

Forth from the house of the sphere, go, and bread, seek not
For, in the end, this dark cup (of avarice) slayeth the guest

My moon of Kana'an (my Soul)! the throne of Egypt (the rank of perfection, the world of souls) is thine
The time is that when thou shouldst bid farewell to the prison (of the body, or of the world)

10 In thy tress-tip, I know not what desire thou hast that
Again the tress, musk-diffusing, thou hast dishevelled.

The Land of liberty, and the Treasure of contentment—is a treasure,
That, by the Sultan's sword, is not attainable.

Hafiz! Drink wine (of Love), practise profligacy (the concealing of secrets)
and be happy (grieve not, and grieved be not), but,
Like others, make not the Kûrân the snare of deceit

None can help travelling this Path  Who is not on this Path, is a wanderer
For, pathless, to reach one's object is difficult, and is the cause of remoteness of the signature
(of salvation) of the Chief (God)

9 Mâh-i-kana'an may signify —
(a) Yusûf.
(6) the heart of Hafiz
zindân signifies —
the people of the prison
All my inclination is towards thee  For my heart is the dwelling of manifestation of thy face,
and my mind, the stage of thought of thee, and, my fancy, the place of imaginings of thee
That time is when true Love displayeth splendour, the true Beloved showeth his face, and true
Love discovereth power in such a way that the heart hath no room for illusory beloved ones
(lovely women)
True Love displayeth magic when, fellow bondsmen, it maketh free.

12 mai signifies —
Love, perfect of test
nndî (profligacy) signifies —
Concealing mysteries beneath one's own veil, or choosing perfect peace
that is—grieving for none, and none grieving
As a Poet saith —
When thou wisheth to rest from grief,
Grieve none and for none grieve.
Tazvir signifies —
decet The Kûrân (the word of God) is void of doubt
Hafiz! Bring to thy hand the practice of Love! keep concealed its mysteries, grieve for none
and none grieve, prepare not the snare of deceit—like others, whose exterior is adorned
with Kûrân reading and spirituality,—while ever in secret brothers devour the flesh of brothers, strive for their injury, and exult in revealing their defects.
A great one saith —

The Dagar is that bird of birds on whose feathers the Kuran is written and who by eating man's flesh becometh joyful

Thus be not—

Thy exterior adorned with Kuran reading and spirituality and thy interior stuffed with slander and man injury
8, (6)

1. If that Bold One (the true Beloved) of Shírāz gain our heart,
   For His dark mole, I will give Samarkand and Bukhārā (both worlds).

Sākī! Give the wine (of divine love) remaining (from the people of religion),
   for, in Paradise, thou wilt not have
The bank of the water of the Rūknabād (the Lover’s weeping eye) nor the rose
   of the garden of Musallā (the Lover’s heart)

1 Türk signifies —
   A tribe of Türkistān renowned for its beauty
When the Creator laid the snare of this world, He gave to them, above all other sons of Ādam,
   the share of beauty
Sa’dī saith —
   "O happiness! when in Eternity without beginning, they (Fate and Destin) gave beauty
   to the men of Türkistān"
Türk-i-Shirāz signifies —
   (a) Hāfiz’s Beloved (Shākh-i-nabāt)
   (b) The true Beloved (God).
If that Beloved of Shírāz gain our heart and take us from ourselves,—I will do like this and
   like that, and, with soul, bear the load of the Beloved’s orders
Khlā-i-hindā (the dark mole) signifies —
   Seekers of the mean world. For the seeker of the world is steeped in avarice
Samarkand va Bukhārā signifies —
   Faith (din) and the world, both worlds, this and the next
If that true Beloved (God) give us the path of access to Himself, and take us out of
   ourselves, we will employ for Him all our spirit and resolution, and incline not ourselves
   to this and the next world

2 Sākī (Cup-bearer) signifies —
   (a) The Murshid
   (b) the truth of the light of Muhammad.
   (c) the pure existence of God
The Author of the M’ratu-l-Ma’ānī saith —
   Here, who is Sākī, that is the pure existence?
   He poureth wine into the jaw of things possible
   There, when they worship wine,
   Here, again they practise intoxication.
   There, to their own capacity, they drink wine
   In their own appointed place, they become intoxicated

mai signifies —
   The mysteries of Love, the cause of joy to people of heart
Āb-i-Rūknabād is a stream, four feet wide, a mile to the north of Shírāz, whose water is
   very agreeable. It is the place of gathering of happy youths, and joyous wine-drinkers
The source is a spring in the pass of Allāhu Akbar, a branch of the stream passes by the
   Hāfiziyā wherein is the tomb of Hāfiz
THE LETTER ALIF

Alas! These scaly dainty ones (lovely women) sweet of work, the torment of the city
Take patience from the heart even as the men of Turkistān (take) the tray of plunder

The beauty of the Beloved (God) is no need of our imperfect love
Of lustre, and colour, and mole and tricked line (of eyebrow)—what need hath the lovely face?

Musalla signifies —
A place of prayer during an id and of gathering of Muslims in praise of the Praised one

Musalla-i-Shirāz signifies —
(a) Name of a temple quarter of a mile west of the Hāfīzīya,
(b) A place of witty ones and of pure ones in spring time the meeting place of friends

 fís-i Rubkābād va Musalla signifies —
the broad surface of the world which is the place of acquisition of precious stages and the place of discovery of lofty ascents.

O Murshid! Explain Love and increase its delight in my heart for the world's surface is the place of acquisition of the object (God) and of discovery of the way to salvation
For in Paradise thou wilt not have the water of Rubkābād nor the rose-garden of Musalla (i.e. the world which is the stage of increase of Love; of delight and of desire of people of Love)

3. iShīn signifies —
(a) Minstrels (of the nomad tribe Lāh) that like accursed ones are the skirt seizers of holy Travellers.
(b) Lovely ones
(c) Manifestations (except those of the Merciful God) of glones such as the splendours of the elements (fire earth air water), of angels and of the like
(d) A lovely woman Shāhīnamā (branch of sugar-cane) who snatched the heart of Hāfiz in the vigour of his youth

After Hāfiz had endured the pain of separation she desired union with him
Hāfiz held himself back; and beheld the door of divine knowledge open to his heart

Khwān-i yaghmā (the tray of plunder) signifies the following custom —
Once a year on an appointed day they take to the desert abundance of victuals and all kinds of cooked food and give it as plunder to the Chief of the tribe (Türk)
From all sides they come and take it in plunder for plunder is the power of the soul of the men of Turkistān

Cry saying—the illusory beloved ones (lovely women) by manifestations of unequalled glones (which are the glones of splendour exterior to God) have so ravished our heart and made it so void of ease and rest that the path of Love (for God) hath become impossible and the broad way become insufficient.

They have borne off patience from the heart as the men of Türkistān expertly and quickly plunder the tray

4. Of our incomplete (imperfect) Love not in need is the beauty of the true Beloved
For that is at the stage of—lustre colour mole and tricked line (of eyebrow)
In the opinion of Lords of Vision and of the Companions of Mystery it is established that the Lover's love is the increaser of the Beloved's beauty
One having black eyelashes hath no need of kabl
See the Kurān in 20
5 By reason of that beauty, daily increasing that Yusuf (the absolute Existence, the real Beloved, God) had, I (the first day) knew that Love for Him would bring Zulaikhā (us, things possible) forth from the screen of chastity (the pure existence of God).

The tale of minstrel and of wine (of Love) utter, little seek the mystery of time,
For this mystery, none solved by skill (thought and knowledge), and shall not solve.

O Soul! Hear the counsel (of the Murshid)
For, dearer than the soul, hold happy youths the counsel of the wise old man

nā-tamām (incomplete) signifies —
Endless If it signify “incomplete,” the verse is meaningless
It is not worthy of the Essayer of Vision that, love reached only the lot of man out of ill created beings
The Love of man is “imperfect,”
See Ode 186, couplets 1, 2

āb signifies —
powder for the complexion
safid-āb is pearl-powder
surkh-āb is rouge

The women of Persia make moles —
(a) (temporary) with pitch and oxide of antimony
(b) (permanent) with chelidonium (zard-chūb) and charcoal

5 For Lovers, it is proper to mention the name of the Beloved whose beauty is peerless, and to preserve love for their own Beloved In the world of non-existence and possibility, when I beheld the splendour of true beauty with different qualities, I knew for certain that Love would take us out of the ambush,

“He loveth them, and Him, they love”
and, out of the screen of protection,—

“He seeth them, and Him, they see”
and it will confine us, for the sake of temptation, in this prison of the world
Zulaikhā was the wife of Potiphar See Genesis xxxix

6 In reply to verses 3 and 4, and after reproof for revealing the mysteries of Love, which is improper on the part of the holy Traveller, the Šāki saith —
What befell thee that thou revealedest the great mysteries, and castedest thyself into calamity and distress?

“Utter the tale of Minstrel and of Wine” —(that is, utter it on the Murshid’s part) and give explanation of divine knowledge of Truths.

This couplet refers to God’s question —
السم درکم (Alast barbikum) Am I not your God? and to our reply یا (bahi) yes.

7. This couplet may refer to couplet 6
(O Murshid!) thou (to amend my work) spakest ill of me and I am happy
God Most High! thou spakest well
The bitter reply suiteth the ruddy lip sugar eating
Thou utteredest a Ghazl and threadedest pearls (of verse) Hafiz! Come
and sweetly sing
That on thy verse the sky may scatter (in thanks) the cluster of the Pleiades

8 Whoever hath the rank of a Path shower rebuke on his part is well
For from the lip sugar-eating by reason of its sweetness the bitter reply bitter doth not seem
Thou spakest ill of me yet I am happy for the Arab proverb — The friend's blow is sweet
causeth forgiveness
The Saki rebuked in answer to the preceding questions turned away from the repetition of the
questions and at last responded in that unfit to be uttered
What Lovely Ones do cometh well
This couplet may be addressed to the Saki to whom in perturbation he had spoken (couplets 1
2 3 and 5)
Sir W. Jones made a translation of this Ode—expanding the eighteen lines of the original
Persian into fifty four lines of English and giving neither the metre nor the rhyme nor the
sense. The translation appeared in his Works Vol iv (p 449) in his Persian Grammar
(3rd Edition) and in his Poems and Translations
In his Notices of Persian Poets (p 359) Sir Gore Ousely speaks of it as an elegant transla-
tion. This translation is given below —
O Breeze With softness speak to the beautiful fawn (the Murshid),
Saying — Thou hast given to us desire for the Mountain and the Desert (the hardship and pain of separation)
The sugar-seller (the Murshid, seller of the sugar of Divine knowledge), whose life be long — why
Maketh he no inquiry of the welfare of the parrot (Hāfiz, the disciple) sugar (of divine knowledge) devouring?
(O Murshid') When thou sittest with the beloved (Muhammad), and drinkest wine (the acquisition of divine bounty),
Bring to mind the beloved ones, wind-measuring (astonied and bewildered)
O rose (Murshid, beautiful as the rose) perhaps the pride of beauty hath not given thee permission
That thou makest no inquiry as to the state (full of grief, void of hypocrisy) of the distraught nightingale (Hāfiz).

By beauty of disposition, people of vision can make prey
By snare and net, they take not the wise bird.

I know not why the colour of constancy, they have not—
Those straight of stature, dark of eye, moon of face (the Prophets in the garden of the Shara').

Of defect in thy beauty, one cannot speak save to this degree
That the way of love and of constancy belongeth not to the lovely face

In thanks for the society of Companions, and the friendship of Fortune,—
Bring to mind the wanderers of the plain and the desert

1 The fawn may be Muhammad
2 Couplet 4 is the answer to couplet 2
6 They call one "dark of eye" inconstant Having come to the stage of astonishment and perturbation, Hāfiz saith —
9 Towards the Lovers of the strong Religion (-Islām) and towards the seekers of the knowledge of certainty,—I know not why fidelity is not in those cypress of stature, moon of face
This and couplet 7 are, in respect of illusory beloved ones (lovely women), by way of advice, that men, knowing their inconstancy, should take no delight in them, nor to them give their heart, but should incline to the true Beloved (God)
8 This referreth to coupet 1.
9 On the sky—what of Hāfiz's utterances
    Zuhra's singing should bring to dancing the Masiha (Christ)

9 Make pure my heart with the Wine of Love (for God) that I may pluck off this garment of
existence and become effaced (in God)
    Zuhra (Venus) is a woman minstrel dwelling in the fourth heaven to which the Masiha ascended
    See Ode 14
    As David (a Prophet) danced so danced the Masiha (a Muslim Prophet)
    From a Muslim this is no disrespect
1. Last night (the first day of Eternity without beginning) from the Masjid (the place where the soul is separate from the body) towards the Wine Tavern (the stage of Truth and Love) Our Pir (Muhammad) came

O Friends of the Path! After this (lapse of time, and his departure), where is our place?

1. Dosh (last night) signifies —
   rūz-i-nakhust
   " avval.
   " misāk
   " alast

Masjid signifies —
   (a) 'alam-i-itlāk, the loosening world, wherein the soul is separate from the body, as on the rūz-i-misāk
   (b) masjid-i-'alam-i-kudus, the Masjid of the holy world, wherein Muhammad's light in bowing to, and worshipping, God was for so many thousands of years.
   (c) the stage of austerity and piety,—the centre of outward worshippers of the Shara' (Religion by dogma).

Mai-khana signifies —
   (a) the stage of truth and love
   (b) 'alam-i-takyid, the binding world, wherein the soul is joined to the body, as in this world.
   (c) the world of Love, and of manifestations of glories

Ka'ba signifies — The Path

2. Khammār (Vintner) signifies —
   (a) the perfect Murshid who comprehendeth the following of the qualities of God.
   (b) the essence (hakikat) of Muhammad who verily is the essence of the Eternal

On the first day, Muhammad having worshipped was accepted of God, and he reached the stage of essence (hakikat) Now, after the lapse of time and the departing of the Pir, what is our place,—save that of being with him fellow-lodgers in the Wine Tavern

In the Ka'ba (the Masjid), we cannot turn to him, for he is elsewhere
Couplets 1, 2, and 3 are, head and collar, bound together
The essence (hakikat) of man is one, and one are soul (jān) and body (tan)
None regardeth one equal to the other Death and slaughter are decreed against the soul and body, but never against the essence.

The Kurān (in 144) saith —
Muhammad is naught save an apostle The apostles have died before him If he die, will ye turn on your heels?

If Muhammad had not been the name of his body,—to it, God would not have assigned death, for, in respect to his essence (hakikat), death hath no power

Peace and blessings on him who said —
"Better, had it been if the God of Muhammad had not created Muhammad"
How may we disciples turn to the Ka'ba (the Masjid), when
Our Pir (Muhammad) hath his face towards the house of the Vintner (the stage
of Truth and Love)

In the hire worshipper's Tavern (the stage of Truth and Love) we also shall be
lodging
For in the Covenant of eternity without beginning, even so was our destiny

In the bond of His (the Beloved's) tress how happy is the Heart? If Wisdom
knows—
In pursuit of our tress chain the wise will become distraught

In the Land my name they know to be Muhammad I know not by what name they will call me
in the world of God
Would that I had not been Muhammad so that I had not rested in this world
For Muhammad hath attachment to the world and to the people and came forth from the con-
stitution of forms.
O dear One! Come quickly For Mustafa's soul hath evaded the stage of the nature of his
dear form and also the stage of all in that stage of the science of grandeur so that with
beauty the form of the forms of man appeared
Then the soul of his dear ones and all the forms (angelic and human) became higher in qualities
and natures and whatever of blessing and grandeur they gave to his form they verily gave
also to his people
Whatever blessing God gave Muhammad—Muhammad assigneth to the souls of the people

3 Kharabat signifies —
The destruction of (meanness of) human nature which is the goal of the Path of Travellers of
Love
Last night our Pir having passed to Haqikat (Truth) by Ta'rikat (the Path) and joined
himself to the world of Love by austerity and piety —
O Friends of the Path! What is our place? In what way is it necessary for us to live?
We who are disciples how may we turn the face to Austerity and Piety? And to that Quar-
ter having turned how may we in the destruction of the meanness of human nature become
fellow Lodger with the Pir and to that quarter by his lofty spirit draw our chattels?
Such travelling is through the Covenant of Eternity without beginning
This is our Fate—that we travel in the Path wherein our Pir travelled

4 zulf (tress) signifies —
(a) An attraction of attractions
In the Miratu I Ma'ani it is said —
The tress is the name of the attraction of God's grace
The heart that became bound by it is absolute Life
(b) the concealment of the divine essence or the world which for the faithful is a prison
full of affliction

The Prophet hath said —
This world is the hell of the Faithful the paradise of the Infidel
But for Lovers it is the Court of the absolute Beloved (God) because to them have appeared
the sight of the Beloved and the glory of the Desired
The prey of tranquillity had fallen into the snare of the bird of the heart
Thou loosedest thy tress, and again went from the hand our prey.

By its grace, Thy beautiful face explained to us a verse of the Kurâân
For that reason, in our explanation, is naught save grace and beauty

A single night, against Thy stony heart, ever effecteth aught—
Our sigh, fire-raining (supplicating God) and the burning of our heart in the
night-time?

Upon Thy (black) tress, came the (dishevelling) wind, the world (from seeing that
dishevelling) became black to me
Than the passion for Thy tress,—more than this is not our honouring (that we
fall into tumult).

The heart of Lovers in the captivity of the world (which is in the guardianship of Iblis full of
decent),—if Wisdom know what a reward it (the heart) hath, and in this prison house (of
the world) what flowers of desire it gathereth, all the wise ones will become distraught for
our chain
Full of fraud, with his own dark light, Iblis cometh with splendour, and displayeth the world
of little value like a hair
The low become fascinated with it, and from it, the high have no screen (of shelter)

7 sangîlî (stone-heartedness) signifies —
(a) a quality of the qualities of the illusory beloved (lovely woman),
(b) a quality of the Eternal, the desired of the Seeker

8 Zulf (tress) signifies —
The world, which is the desire-giver of the first (this) and of the last (next) world
In the idiom of Sûfism, wherever zulf is mentioned, the concealment of the divine essence is
meant, for, in the world of non-existence, all is divine essence, and when we arrived in
this upspringing place (this world of existence), that divine essence became concealed
The heart had tranquillity by the manifestations of the effect of “loosening” in “the binding
world” (alîm-i-takyid, this world).
From the sight of our view, thou broughghest forth “the binding world” (this world), and, for
variety, changedest the colour of concord, so that it came forth from the decree of
“loosening” (itlak). See p 4
Then the prey of our tranquillity left our hand
Through distraughtness and confusedness, that he hath experienced from the vicissitudes of
the world Hâfiz representeth to God, and giveth his inward parts to the place of revel-
ation

Couplets 5 and 8 should be taken together
The meaning of couplet 5 is —
The bird of the heart which was the falcon of the holy plain, and made prey of tranquillity
in the desert of non-existence, kept with perfect tranquillity the door of possibility from
the assembly, and sowed the seed of Love in that plain

The meaning of couplet 8 is —
When confusion descended upon the world, and the stage of the people of stages descended,
world became dark to me, and the path to my purpose very narrow
The arrow of our sigh passeth beyond the sphere. Hafiz' silence
Upon thy soul, show compassion — our arrow, avoid

10 At the door of the wine tavern I shall like Hafiz be dwelling
Since that friend of the Path, our Pir hath become a tavern haunter

From the passion for thy tress (which is the upspringing of the world full of calamity) no honour for us is greater than this — that we fall into tumult.

parts and gave our profit to the wind
Those dark of heart are all on the summit of wealth
O Light of Nature! Thou hast become a calamity to me

9 Since thy kind soul is so vexed and wounded with our arrow like sigh — it is proper that thou shouldst know our state, so that no sigh may come from us.

This couplet agrees with couplet 1
The first couplet is makta place of rising
The last is makta place of cutting off

Kharabsát signifies —
The destruction of the meanness of human nature
The arrow of our sigh passeth beyond the sphere. O Friend of the Path! O dear Soul! verily show pity on thy own Soul! beware of our arrow! bring not the hinderer of the path of Love nor counsel in the way of preaching!

God forbid that like us thou shouldst come captive to Love! and shouldst not stand under its burden.

I will become like Hafiz a dweller at the door of the world of Love of glories of manifestations of the heart and will fold up my own inclination for other doors.
Since our Pir less (so to)
O Friend of I
Since the heart is bound in Love — bound with it I will make also the body and will not engage in counsel of this and of that
11, (11).

1. To the Sultan's attendants, who will cause to reach this prayer—
"In thanks for sovereignty, drive not away the beggar"?

From the watcher (imperious lust) demon of nature,—I take shelter in my God
Perchance, that gleaming Light (the bounty and grace of God) may for God's sake give a little aid

When (by thy splendour) Thou enkindlest Thy face, Thou consumest the heart of a world!
From this, what profit hast Thou that Thou doest no kindness

O (true) Beloved (God)! Where is the tumult that to Lovers Thou displayedest
Thy stature like the heart-ravishing cypress,—Thy face gleaming like the moon.

5. All night (all my life), in this hope I am that the breeze of dawn (the Angel of Death),
Will cherish (me) the Lover with the message of the Lover (God giving release, in death, from the world's tumult).

If thy dark eye-lash (arrow-like) make for our blood,
O Idol! Think of its deceit (in blood-shedding), and, make no mistake (lest Thou regret for my blood)

From the deceit of Thy eye of sorcery, my sorrowful heart hath become blood
O my Beloved! See how it (thy eye) hath slain me.

O Murshid! To the Lover (Hāfiz) morning-rising, give for God's sake, the draught of wine (of Love),
Saying — (O Hāfiz!) may the prayer of the morning-time avail thee!

Hāfiz's sorrowful heart that, through separation from thee, is full of blood.
What would be (its state),—if, awhile, it should attain union with the (true) Beloved?

2 This second line is a paraphrase of —
"Pure art Thou, O God and deserving of praise and blessed is Thy name and exalted Thy glory
There is no God save thou  Protect us O God from Shaitān, the stoned one!"
After the Fātihā, these words are often uttered.
See Kurān iii. 36, xv. 34.
12. (5)

The rectitude of work — where? and I ruined (wanting in rectitude) — where?
Behold the distance of the Path, — from where (rectitude) to (ruin)! — where?
With profligacy (the being severed from friend and stranger) what connection
have rectitude and piety (hypocrisy)?
The hearing of the exhortation (that affecteth not the heart) — where? The melody of the stringed instrument (the Murshid) — where?

 salaḥ signifies —
Abstinence from existence (of this world)
So long as borrowed existence declineth not — existence is pleasing and God worshipping far
The centre of salaḥ is on fear and hope of God

Rundi (profligacy) signifies —
One cut off in action and conduct from friends and strangers See Ode 321 couplet 4

The writer of the Miratu l Ma an saith —
The Profligate of this world is fearless
On the Path is quick and expert
Who practiseth profligacy him precious
Custom and habit make not foot bound
The profligate who is by nature world consuming
His foot tether (is) fasting and prayer
For him the Ka ba and the Tavern doubtless
Become one in the path of profligacy
Sometimes his soul travelleth towards the Ka ba
Sometimes moveth to the enclosure of the Tavern
In the Ka ba whatever was his need
More than that was his in the Tavern
Outwardly and inwardly secretly and publicly
The profligate is immersed in the Light of God
By profligacy his soul is witness to the Unity
One to him are mercy and curse
Neither hath his heart joy from mercy
Nor in his perfection is defect from curse
One to him are the sweetmeat and the poison
Whether he experienceth from the Friend (God) — mercy or wrath

 salaḥ va takva signifies —
Abstinence the cause of borrowed existence of its habit and the fruit of the search of the favour of this world and the next
Hasti (existence) is connected with yan (the soul)
In man's nature the soul is God's deposit and the deposit of the loan
See Ode 384 couplet 8
My heart wearied of the cloister, and of the patched garment of hypocrisy
The Fire-worshipper’s monastery (the circle of the Murshid),— where? the pure wine (of the Love of God)— where?

He is gone! To him (the true Beloved, or the Murshid), be the time of Union
a pleasant memory
Gone is—that (tender) glance, where? and that reproof (to amend), where?

From the Friend’s face, what findeth the heart of enemies?
The lamp of the corpse, where? The centre of the sun,— where?

The dust of thy threshold is like the kuhl of our vision
Where go we? Order. Hence,

Look not at the apple of the chin, for in the path is a (great) pit
O Heart! Where goest thou? With this haste,— where?

Wa’z signifies —
The talk of men of salāh (abstinence) of the promise of the promiser (wa’d-i-wa’id).

Naghma (melody) signifies —
The talk of the Murshid of the time, who is a profligate, world-consuming and candle, guide-illuminating
What relation have abstinence and piety with profligacy?
What search maketh profigacy for abstinence and piety?
For both are the cause of existence, and the fruit of fear and hope in God-worshipping
This is near to the Lord God, the place-giver, the causer of effacement.

3. Sawma’at (cloister) signifies —
The temple of rectitude (islah), the place of escape (from sin) and of refuge
Verily, it is the temple of the Jews, whose state, from the changing of the books of God, is not good
In the idiom of eloquent ones, it meaneth temple
Devotion in the temple is the cause of knowledge of existence (of this world) which, in God-worshipping, is the cause of fear and hope

Dar-i-Mughān the Magians cloister signifies —
The place of profugates which is the cause of effacement, there this existence is fit

Sharāb-i-nāb (pure wine) signifies —
The mysteries of Love, the cause of joy to people of Love
My heart weaned of the cloister (the temple of abstinence) and of the patched garment of hypocrisy
For, outwardly, the cloister is the sitting place, and the patched garment is the garment, of Sufis of lofty stage, but, inwardly, each is the inclination towards evil of foolish ones
The profugates’ place, which is the cause of effacement of the habit of existence, and of hypocrisy,—is
The only Love (for God), to which I may incline, and whose mysteries I may gain (which are the cause of joy and are far from treachery)—is

7. Sīb-i-zanakhdān (the dimple of the chin) signifies —
The grace, mixed with wrath, of the Beloved.
O Friend! From Hāfiz: seek neither ease nor patience. Ease—where? Patience—where? Sleep,—where?

The writer of the Miratu l ma'ani says—

What is it? As regards its qualities knowest thou the chin.
A grace—from which the body ushers violence against the soul?

At the head of his (the soul's) path the chin is defender.
A great poison it is in the midst of apple-perfume.
Happy! If its had not been this deceit!
To the sensible and to the intoxicated it appeareth an apple.
Forth from the hand it snatcheth the soul of a hundred Moses.

Behold not the grace mixed with wrath of the Beloved for it (the grace mixed with wrath) is a great pit in the path of good.
Behold whoever inclineth to it and becometh fascinated with its colour and perfume—desisted from going forward and like the prisoners planted himself in its pit.

If bibin be written for mab n we have—

Once behold the grace mixed with wrath of the Beloved.
Although the grace mixed with wrath of the Beloved is in appearance and by way of pleasantness and is the increaser of joy and maketh men fascinated with his colour and perfume—yet verily in the Path is a pit in which the Traveller once confined remaineth.
13, (14).

We went (to see thee depart), and, thou knowest, and knoweth the grief-suffering heart of ours
When (in separation from thee) the victuals (of existence), taketh the ill-fortune of ours

With the scattering of the eye-lash, (the jewel-tears of gladness) we be golden like thy (gold bejewelled) tress—
The messenger who, from thee, causeth a salutation to reach to (the hand) of ours

In prayer, I have come do thou also bring forth thy hand in prayer—
(My prayer is) Fidelity be associated with thee, (thy prayer) God be the helper in patience of ours

By thy head (I swear) if all the world should strike the sword on my head,
It could not take forth, desire for thee, from this head of ours

In every direction, the Sky (Fate) maketh me a wanderer—
Thou knowest envy cometh to it (the Sky) from the Soul-cherishing companionship of ours,
If all the people of the world practise tyranny against thee (for thy grace),
Justice for the tyranny (of envy) forth from all, will draw the Lord of ours

When my Beloved will come in safety,—again may be the day
O happy that day when the Beloved cometh in safety to the house of ours

As long as we expressed breath (wrote) of the beauty of thy adorned cheek,
The (beauteous) rose-leaf was ashamed of the leaf of the Book of ours

---

1 The mistress of Hāfiz wished to go from Shirāz to Baghdād
To see her depart and to bid farewell, Hāfiz set out
At the departure of beloved ones, it is respectful and of good omen to say—
Mā raftim, we went,
in place of—
O raft, she went
That is—
Thou hast not gone from us *Nay, we have gone from thee.
In separation from thee, I know not where this our ill-fortune will take our victuals, for,
without thee, in this city, I cannot live
In his "Notices of Persian Poets" (p 24), Sir Gore Ousely thus renders this couplet—
"We have departed as thou knowest and our grief-worn heart can tell,
"To where does bad fortune direct our unhappy residence"
And adds that this ode was written while visiting the King of Yazd
Whoever saith—'Hāfiz hath made no long journey
Say—the length of the journey (from this to the next world) taketh not its head
(end) from out of the head of—ours

Otherwise—
From this world we departed and did no good thing
Now let us see where our ill fate will take us
We assigned our work to thee (O God!) Thou knowest and our heart knoweth what
Thou (God) wishest (to do)—do
14, (15)

Grace it will be, if from beggars (desirous ones) thou conceal not thy— face
So that, to the heart’s desire, our eye may behold thy— face.

Like (the angel) Hārūt, we are ever in the calamity of Love-desire
Would that our eye had never beheld thy— face

Captive in the pit of thy chin, how would have become— Hārūt.
If, something of thy beauty, thou hadst not uttered to— Marūt?

The perfume of the Rose, arose  Thou mayst say — "O Parī in the sward"!
"Thou mayst say,—the bulbuls are intoxicated with the eye of (the angel)
"Marūt."

This Ghazī is found in only two editions
As only one rhyme is repeated, it is apparently not by Hāfīz

In couplets 1, 2, and 5, is ihām (mystery). For the final word is—
(a) mā rūt, the name of an angel,
(b) mā rūt, ma-ruyat, mā ru-tūrū, we—thy face

For the tale of Hārūt and Marūt, two angels of surpassing excellence, see —
The Bible, Genesis vi. 2, the Kurān ii. 101, iii. 14, Lane’s Arabic Society, p 8
The pit of Bābil in the Ḥaṣib ibn-Makhlūkūt by Al Kūzūnī, the Loves of the Angels by
Moore, Heaven and Earth by Byron, Spanish Ballads by Lockhart, Wilberforce
Clarke’s translation out of the Persian of the Sikandar Nimā-i-Nizāmī, p. 48
Zuhra was a singer, who, from desire of the great name of God, went to every Fakīr
and to every one perfect in the knowledge of God
In the time of Dārūd (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, as they do you
would do"
The angels replied — "This would never be"
An order was immediately passed for bringing an angel of surpassing excellence
They brought the angels Hārūt and Marūt. The great Creator, having considered their
temperament, and made over to them the decision of the dispute,—taught them the
"great name of God," and dismissed them to Earth

The two angels descended at Bābil (Babylon)
On hearing of their arrival, Zuhra went 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, uttered "the great name," and, by its
power, ascended to the sky where she mingled her splendour with the star Zuhra
(Venus)
The two angels, becoming captive to God’s wrath (on account of their passion for Zuhra)
were confined, head downwards, in a pit near the city of Bābil, where they taught men
magic and sorcery
5 Idol thy violence and tyranny slayeth
   Exercise courtesy that our Hāfiz may behold thy—

God however commanded them not to teach any one this art until they had said —

Verily we are a temptation therefore be not an unbeliever

Under the guidance of a Jew the traditionist Mujahid (being previously charged not to mention the name of God in their presence) visited the angels

Having removed the mass of rock from the mouth of the pit they entered. When Mujahid beheld the Angels like mountain masses suspended head downwards with irons about their necks and knees—he uttered the name of God

Immediately the two angels became so agitated that they almost broke the irons wherewith they were confined

Mujahid and the Jew fled in terror
15, (16).

Since thy beauty called Thy Lovers to union with Thee (in the resurrection)
They have, soul and heart, fallen into calamity from (the desire of beholding)
Thy tress and mole (the Säki).

What Lovers' souls endure from separation of Thee,
None hath experienced save the thirsty ones of Karbila (on the Euphrates).

O my Soul! If our Bold one (the Beloved) practise profligacy (sincerity and oneness), and intoxication (disregard)
First, it is proper to abandon chastity (devotion) and austerity (abstinence)
The time of pleasure (the Murshid's circle) and the season of joyousness (acquisition of divine bounty) and the time of wine (youth)
Ho! Regard (as) plunder—five days' time of leisure

1 Zulf signifies —
(a) the attraction of Love to Lovers
(b) the hidden divine essence which refers to the up-springing of the world, and to the torment of its vicissitudes. Because, in the world of non-existence, the divine essence appeared.

Khâl (the mole) signifies —
the black point of the Soul, the heart's centre
As long as Thy beauty invited thy Lovers and Seekers, and made them by invitation hopeful of union,—the soul and the heart of the Seekers, in search of that mole and tress, have fallen into calamity; and given to the wind the chattels of ease
that is—
In search of that object, Lovers ever display desire
The attractions of Love, with the vicissitudes of the world, and the attachment of the heart to the body permit not Lovers to reach their object
For “the desire of beholding,” may be substituted —
“the vicissitudes of the world, and the attachment of the heart”

3 Rindi (profligacy) signifies —
one colour of unity
Musti (intoxication) signifies —
on-existence, disregard
Mastūri signifies —
sleeping within the veil, which means holy existence in the veils of qualities, which human understanding hath not the power to discover
Hafiz: If the foot kissing of the King (Muhammad) aid thee
Thou wilt, in both worlds, obtain the grandeur of dignity and sublimity

Zuhd signifies —
abstinence from unlawful things of God
Either Turk or jan is in the vocative
O Bold One! If my Soul practise profligacy and intoxication (i.e., if it become a Seeker of oneness and onehuedness) it will be necessary for thee to cast off veiledness (modesty) and austerity and to come unveiled
O Soul of mine! If my Bold One practise profligacy and intoxication  ***
The Letter Ba

16, (18)

1 (To the true Beloved), I said — "O Sultan of Lovely Ones! show pity to this poor—"

He said — 'In the desire of his own heart, loseth his way the wretched—"

To Him I said — 'Pass awhile with me He replied —' Hold me excused—"

A home (delicately) nurtured one — what care bringeth he for such griefs of the poor—"

To the gently nurtured one, asleep on the royal ermine — what grief

If, should make the couch of thorn and, the pillow of the hard stone — the poor—"

' O thou in the chain of whose tress are the souls of so many Lovers —

Happily, fell that musky mole, on thy coloured cheek, so—"

Strangely hath fallen that ant line (the beard) around thy face

Yet in the picture gallery (of Arzhang) the musky line (of shading) is not—"

---

1 The epithets may be addressed to the Murshid

The praises and replies will then by way of instruction be from the Murshid—so that the Seeker may with complete delight become ardent in the Path of search and more distraught

The second line signifies —

whatever thou didst thou didst to thyself by thy own hand

The Stranger is —

The holy Traveller, the Lover of God in the path of effacement.

2 He replied —Hold me excused commit not such rudeness For my nature is independent

I care for none

4 Whenever he representeth his state and receiveth a careless reply from the Beloved he entereth upon praise that thus he may make the Beloved kind to himself

Here are given a description of the perfection of —

(a) the true Beloved (in the illusory sense)

(b) or the Murshid
In the colour of the moon like face, appeareth the reflection of wine (of Love, or of Unity) 
Like the leaf of the (ruddy) Arghavān on the surface of the wild red rose,— strange.

I said—"O thou tress of night-hue (the attraction of grace), the evening (shelter) of the stranger!
"In the morning time, beware, if his need bewail this— stranger."

Again, I said—"O my Moon! cover not that cheek of rose-hue
"If not, thou wilt make us the shattered and wearied— stranger."

He said—"Hafiz! (at my beauty), Friends are in the stage of astonishment
"Far (from wonder) it is not, if shattered and wretched sitteth the— stranger."

After praising the Beloved and learning that he is kind, he again representeth his desire, and, again, heareth the careless reply

In the way of kindness, he cautioneth that they become not ruined
Whenever attraction diminisheth, they enter upon vī vīlā (O woe!) Again, show kindness, and, let them not be destroyed.

The morning time signifies—
the effacing of separation, and the appearing of sense (divine knowledge) in the holy Traveller

Hairāt signifies—
A stage, wherein the Lover with the light of the beauty of the Beloved, becometh astomened, and careless of order and prohibition of the Shara'.

In the reign of Shāpur I (A.D. 240), appeared a Persian Painter, Manī, who called himself the Paraclete, or comforter, promised by Christ, and gained many converts even among the Christian patriarchs and bishops. Forced by Shāpur to fly from Persia, he went to Türkistān, and did not return until the reign of Bahram, son of Hurmazd (A.D. 273), who put him, and nearly all his followers, to death.

The skin of the impostor was stripped off his body, slung at the gate of the city of Shāpur, near Kazerūn, in Fars.

While in Türkistān, he drew a number of singular figures and put them into a book called "the Artang" which he said he had received from Angels in heaven where during his exile (he declared) he had been. Arzhang (artang) signifies—

Māni's Picture gallery, and, also, the name of a painter unequaled in skill from Chin.
17, (17)

1 The morning (of ecstatic state) blossometh and the cloud bindeth a veil (obscuring the Sun of Truth)

O Companions! The morning Cup! the morning Cup!

(From the trickling cloud), the hail (of death) droppeth on the face of the tulip (people of the world)

O Companions! The wine (of Love)! the wine (of Love)!

1 Subh (morning) signifies —

the state that before the rising of the Sun of Truth appeareth to the Traveller's heart
maketh his interior pure of human darkness and of elemental impurity and adorneth it with the glory of the Sun of Truth

Killa signifies —

(a) a small pleasure tent of thin cloth
(b) The heart of the holy traveller from the surface of which are manifest the manifestations which are the sign of the rising of the Sun of Truth
(c) A thin veil that they put on the Bride's face

The morning like a Bride appeared from out of a thin veil of cloud and displayed splendour behind that veil; and gave to the wind the heart of Seekers

O Friends! Enter upon the delight of Love and of intoxication that eye may behold the manifestations of glories

That is—

The signs of proofs of the Sun of Truth having appeared from behind the thin veil my heart expanded like the morning

O Friends! Be ye engaged with the morning cup and generous gifts; take up grief from the heart. For the misfortunes of the past night and the disasters of the past have ended and the morning of Truth has dawned

Salāb (cloud) signifies —

Manifestations whose glories are upon the Traveller's heart and become heaped up like a cloud

The morning of state (hal) and the Sun of Fortune have appeared and the tumult of the Travellers hath ended

O Friends! For the repelling of wine-sickness of the past night drink the morning cup and await the rising of the Sun

That is—

View ye the manifestations of glories sever from the heart the tumults of the Path. Await the Lord of Glory give no entrance to thought in this matter

2 Lila (tulip) signifies —

a red flower that hath in its heart a black spot It appeareth early in the spring and kindleth by its beauty the heart of the spectators Here it means —People of the world who by its illusory favours kindle like a live coal

The black spot (the love of the lust of the world) is the declarer of their state
DiVAN-I-HAFIZ.

From the sward (the society of the Murshid) bloweth the breeze of Paradise (God’s blessing)
Then, ever drink pure wine (ask for God’s blessing).

In the sward, the rose (the Murshid causing bounty to arrive) hath fixed its emerald throne.
Get wine (ruddy and fiery) like the fiery ruby.

Again, they have closed the door (of manifestations) of the Tavern (the heart and the brain)
O Opener of Doors (God) Open!

At such a time, ’tis wonderful.
That hasty they close the Tavern

Rights of salt, thy ruby lip,
Hath against the wound of roast-hearts (that have gathered salt from thy lip)

O Zāhid! Drink wine (of freedom from the work and care of the world) like the profligate
O ye wise ones! Fear God

If thou seek the trace of the water of Life,
Seek the sweet wine (of Love) to the sound of the harp (for the Lovers of God are ever living).

If, like Sikandar, thou seek Life (in ease and in joy),
Get the ruby lip (mysterious of utterance) of the true Beloved.

When hail (zhāla) falleth on the tulip, the tulip is destroyed
This is not hail that falleth from the sky, but drops of dew that become frozen on the tulip

Mudām (wine) signifies —

Love, according to the idiom of men of the Path, on account of its ardour and bitterness
The hail droppeth on the face of the tulip, and natural death draweth the sons of time to effacement

O Friends! So long as ye reach not natural effacement, engage ye with Love, so that ye may obtain everlasting Life

Although outward people, who are interpreters of the Kurān, have from the verse—

“He who is martyred in the Path of God”
intended warriors, who make war in hostile countries,—yet People of Truth and the Lords of Verification have from the verse—

“Ye will never attain unto righteousness until ye give in alms of that ye love” Kurān iii 92,
intended the Martyrs of Love

That which you love referreth to this existence, whose face is ever towards profundity, and, from exceeding righteousness, effacement is their existence, and entrance into non-existence.

For an account of Sikandar’s seeking the Water of Life, see Wilberforce Clarke’s translation of the Sikandar Nāma l-Nizāmī, page 785
THE LETTER BĀ

To the cheek (memory) of the Sākt of Pari form,
Drink the pure wine (of Truth) in the season of the rose

Hāfiz! suffer no grief For the Beloved of Fortune (Fate)
Uphisteth in the end the veil (of hindrance to thy desire) from off his face

On page 33 Persian Lyrics (1800) Hindley says —
This disgusting object (the Sākt) has very properly been transmuted by Sir W Jones into
a damsel fair as a nymph of Paradise, by a license of which we shall be found to have
availed ourselves throughout these poems.

When Hindley said this he showed his ignorance of the sense and meaning of the word Sākt.

Nehemiah (B C 444) was cup-bearer (Sākt) to Artaxerxes Longimanus (Ardashir Darār
dast Ahasuerus)
18, (21).

The morning of Fortune (time of Union) dawns. Where is the sun-like bowl (the holy Traveller's heart)? Better than this, where is an opportunity? Give the cup of wine (of Truths).

The house without contention (the heart void of worldly affection), and the Sâki (the peerless Murshid) friend, and the Minstrel, (the Murshid) subtly-utterer (of truths)
It is the time of ease (of manifestations), of the circulation of the cup (the explanation of the Murshid), and of the season of youth (of discovering divine knowledge)

1 Subh-i-daulat signifies —
the time and state, the portion of holy Travellers possessed of perfection
When this state appeareth to them, it bringeth them out from the darkness of carelessness, and (according to the capacity of each) into the manifestation of Truths
jam hamchû aftâb signifies —
(a) the holy Traveller's heart that is fit for this time
(b) the Murshid, from whose glory is the manifestation of glories of disciples
jam-i-sharâb signifies —
Truths of divine knowledge which on the part of Murshids befit disciples
That time of Union, that the manifestation of glories requireth, cometh like the morning worthy of this great fortune, where is the heart?
Where, a Murshid, by whose means this Fortune may be attained?
Then that heart of Murshid, having found that time to be the present time, and hastened to the representation of his own state, saith —
A Time better than this, where wilt thou find? Towards whom, wilt thou hasten?
Reveal the divine bounties that they have entrusted to thee, cause grace to reach thy own followers, so that they may enter upon the discovery of hopes
Explain the divine knowledge of Truths, that we may enter upon the understanding of it, and, happy of state, travel the stages

2 They call the Sâki —
(a) Murshid, because he giveth explanation of mysteries
(b) Murshid, because he giveth consolation and joy to the heart
When the perfect Murshid explaineth divine knowledge and Truth to the holy Traveller in his nature, a great delight and desire appear, and, from excess of delight, there ariseth in his nature such an ecstasy and rapture, that he struggleth with himself
When, from this manifestation, the Murshid learneth that his inner sense appeareth, he uttereth kind and compassionate words, and maketh him joyous
This is at the stage of the Morning Cup
bazla signifies —
truths, divine knowledge (in an abridged form) which the disciples seek
At this time, which hath appeared without attachment, when the end of the cord of object is in my hand, when the Murshid (who is my Friend) explaineth divine knowledge, and
For expanding the temperament and for (binding) the jewel of beauty of joy (on the heart full of mysteries of Truths),

Happily was mixed the golden cup (the holy Traveller’s heart) with the melted ruby (the wine of the mysteries of Love)

The Beloved and the Minstrel (engaged) in hand waving and those intoxicated in dancing——

The glance of the Sāki (the Murshid) hath (from great desire) taken sleep from the eye of the wise worshipper

5 The retired cell (of the Murshid) and the place secure (from imperious lust) and the pleasure place of (concordant) friends——

This society, whoever gaveth, gaineth a hundred openings of doors (of joy)

when such Fortune is given —this is the time of ease of the circulation of the Cup and of the season of youth. For the doors of manifestations are opened and therein all my spirit is engaged.

The special Wali is the Āif who has three degrees in all of which he soweth the seed of divine knowledge in a different way,

The degrees are —

(a) biḍāyat (the beginning) In this what be seeth he uttereth not
(b) wasat (the middle) In this what he seeth he uttereth. The speaker is the tongue of air. Who knoweth God — his tongue is long
(c) asūdat (the end) In this is the perfection of perfection. Silence with the ignorant is ordered. Whatever he seeth, he is from incapacity to speak silent.

To a respectable Darvish I said —

That Fakirs are one body is a common saying. Contrary to that saying are these hostilities among them.

The Darvish replied —

Fakirs have degrees and their degrees are lasting. In the first degree, they have the order of one body and evoke one with the other no hostility.

Where — that — — — — a b l o d (God) — then who-

Now — needed requirements.

5 That is —

A hundred times doors are opened to us.
In the fancy of (giving) grace to wine, the expert attirer of Nature (the breeze) Happily secreted rose-water in the heart of the rose-leaf.

Since that Moon (the Murshid, or the illusory Beloved) became with soul the purchaser of the pearls (verses) of Ḥāfiz, To Zuhra's ear, momently reacheth the melody of the ribāb (from exceeding joy of acceptance).

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In the heart of the rose-leaf.

Explanations

(a) The Şāk̄̄, excellent of work, putteth rose-water into the wine to abate its ardency. See Ode 370, couplet 3.

(b) After drinking wine, a ruddiness appeareth on the rose-cheek of beloved ones, produced by the idea of grace of wine. See Ode 16, couplet 6.

(c) When the holy Traveller entereth upon the Path of Love, the perfect Murshid openeth to him the doors of manifestations.

(d) Whatever the Faithful desireth, he seeketh from God's Court. Verily God striveth for him, whether He giveth in haste, or with delay. The world is a garden full of fruits, the people are the plants, and Muḥammad is a leaf thereof.

(e) Fate and Destiny urge the holy Traveller in thanks to God, so that unacquainted with the heat and bitterness of Love, he entereth joyfully in the Path.
19, (22)

1 From the Garden of union with Thee, (even) the gardens of Rizvan (Paradise)
   gaineth lustre (of joy)
   From the torment of separation from Thee, (even) Hell’s flame hath torment

   In the beauty of Thy cheek and stature — shelter have taken —
   Paradise, and the Tubā (tree) ¹ For thee, it (Paradise) is good and a good
   place of returning (from this world)

   All night, (even) as my eye (seeth so) the stream of Paradise
   Seeth in sleep the image of Thy intoxicated eye (of mercy)

   In every season, Spring giveth description of Thy beauty
   In every book, Paradise maketh mention of Thy grace

5 This heart consumed and my soul attained not to the heart’s desire
If it had attained to its desire it would not have poured forth blood (of grief)

O many the salt rights of Thy lip and mouth —
Which they have against rent livers and roast hearts

Think not that, in Thy circle, (only) Lovers are intoxicated (with Love for Thee)
Of the state of Zahids distraught (with Love)—no news hast Thou

By the circle of Thy (ruddy) lip (in thy face, resplendent as the Sun) I knew that
the jewel (lustre) of the ruby
Was produced by the Sun world illuminating

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2 The Lotus tree is a prickly shrub (Zizyphus Lotus) known to the Arabs as Tuba and belongs to the order Rhamnaceae.
See Kurān xix 28 1 and the Apocalypse xxiv 1 2
For disobedience to God Adam was turned out of Paradise Paradise is therefore a place of return.
See Ode 4 couplet 3

6 In many copies this couplet does not occur. See Ode 37 couplet 7

8 When I beheld thy ruby lip in thy face (which is as the Sun) I became certain that the ruby is
produced from the Sun
If jawhar i fard (a jewel single unequalled indivisible) be written for jawhar i fard we have —
When I beheld thy small mouth (jawhar i fard) in the circle of thy lip I became certain.
In the time of Musa it was known that the ruby was produced by the Sun
Open the Veil  How long wilt thou practise this modesty?
With this veil, what hast thou bound save modesty?

10 The rose beheld thy face, and fell into the fire (of Love),
Percieved thy fragrance, and, through shame, became (soft and fragrant like)
rose-water.

In Love for thy face, Ḥāfīz is immersed in the sea of calamity.
Behold he dieth! Come once! Help!

Impossible that Ḥāfīz should pass his life in folly
Strive, and understand the gain of dear Life.
The Letter Ta

20, (50)

1 By the Khwaja's Soul and by ancient Right, and by true Covenant —
   (I swear) that at the breath of dawn prayer for thy welfare is my (sole) companion

   My tears that surpass Noah's deluge
   Have not washed the picture of Thy Love from the heart's tablet

   Strike the bargain: purchase this shattered heart
   That despite its shattered state is worth a hundred thousand unshattered hearts

   For distraughtness reproach me not. For Love the Murshid
   On the first day, consigned me to the Wine Tavern

5 Strive for truth that from (out of) thy soul, may arise the Sun —
   As from falsehood (even) the first dawn became black of face (false)

   O Heart greedily desire not the endless kindness of the Friend
   When thou boastest of Love quickly and instantly play (stake) thy head

(O Beloved!) By Thy hand, I became distraught for the mountain and the plain
   (Yet) in pity Thou looosest not my waist chain (to give me freedom)

4 The first day. See pp. 5, 6

5 They call the false dawn —
   subh-i nakhust
   kanz
   During the false dawn, the spreading of light resembleth (in whiteness and blackness and
   in the upward extending of rays) a wolf's tail (dum i gurg)
   the true dawn (subh-i sadik) appeareth broad and low on the Earth's horizon
   See the Journal of the Asiatic Society Great Britain and Ireland New Series Volume X
   part 3 July 1878 p 344 and the translation (out of the Persian) by Wilberforce Clarke
   of the Sikandar Nama i Nizam p 160
   Choose truth that from out of thy Soul the Sun may spring like the true dawn from out of
   whose spirit by means of truth the Sun springeth
   At the Murshid's direction the holy Traveller goeth into the mountain and the plain and there
   beholdeth the perfection of God
Against (the great) Āsaf (the soul), the tongue of the (weak) ant (Lust) became long in reproach, and, it is lawful

For, the Khwāja (the Soul in the human body) lost the seal (of divine knowledge) of Jam (God), and, sought not (for it).

Hāfiz 1 grieve not 1 and seek not constancy from heart-ravishers
The crime of the garden,—what is it, when this grass is withered

Jam, when associated with —
(a) Khātim (seal ring), signifies Sulaimān
(b) Jām (cup), " Jamshīd
Mor (ant) may signify —
bestial lust that is in man
Āsaf and Khwāja may each signify —
celestial lust that is in man
The surface meaning is —
The ant reproached Āsaf (Sulaimān’s Vazir), because he, without cause, lost Sulaimān’s seal-ring, and in its search engaged not himself
21. (102)

(O true Beloved!) The chamber of vision of my eye is the dwelling of—

Show courtesy and alight,—for this house is the House of—

By the grace of mole and of down (Thy creations) Thou scratchest the heart of Anfs (Lovers of God)

Wondrous are the subtleties beneath the snare of the grain (the down of the mole) of—

O Bulbul (the perfect Murshid)! glad of heart be in union with the rose (the true Beloved)

For, in the sward (the World), the amorous warbling (the melody of utterance of divine Truths) all is—

To Thy (ruby) Lip (the stream of divine grace), give the remedy for our feeble (resourceless) heart

For exhilarating is the ruby medicine (the talk of the perfect Murshid), in the Treasury (of Liberality) of—

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2 Zulf va khal va khatt may signify —

the attractions of Love and the manifestations of glories

With Thy creations Thou ravished the heart of Lovers and in the illusory uplifted the veil off Thyself

Thou snatchest the heart of Seekers to Thyself to the Longing ones Thou showest Thy independence

Beneath the snare of Thy grain are wondrous subtleties for fascinating Lovers is Thy fortune.

In Thy store is such art that it maketh foot bound the holy Traveller and becometh the Prohibitor of the Path

3 Otherwise —

In the holy Traveller’s existence all the amorous warbling is Thine For every subtlety that Thou explainest affecteth his heart and bringeth tranquility to his limbs

4 In the Miratu l Maan the Writer saith —

The Lip is the sweet stream from God’s grace
From whose water is the up-springing of the soul’s garden
From the Beloved Lord is the stream of grace
From its water the vegetation of existence.

Mufarrigh yakut signifies —

An exhilarating medicine used for heart palpitation and for insanity The eating of it bringeth to the heart strength and joy and enkindleth the colour of the face

Into its composition they put —

(a) the turquoise the emerald the chrysolite the cornelian the lapis lazuli and the unpierced pearl
In body, I am unworthy of Thy service; But my soul,—its essence is the dust of the threshold of—

Not that one am I—to give my heart's coin to every impudent one —

(Closed) is the treasure door with the seal of Thine, and the mark of—

O horseman, excellent of work (Murshid)! what a magician indeed thou art,

That an impetuous steed (Shaitan, or imperious Lust), like the (ever-revolving)
sky,—is obedient to the whip (of command) of—

My place,—what? When (even) the sky, the juggler, staggereth

At the sorceries that are in the store-house of pastime of—

Now, the melody of Thy assembly bringeth the sky to dancing,

For, the verse of Hafiz, sweet of speech, is the melody of—

(b) The different kinds of ruby such as—

the yākūt (red as pomegranate, yellow, and blue)
the la'ī (a ruby of the most brilliant lustre)

Here, it meaneth —

The talk of the perfect Murshid possessing all these heart-strengthening qualities

The true Murshid (being present) is hakikat, and the memory of him is majāz

I am informed by a Persian that this compound of jewels is extraordinarily effective. To it, I invite the attention of our Physicians
22, (30)

1 The heart is the chamber (comprehender) of Love of——
   The eye is the mirror holder (displayer) of the form of——
   His

I, who incline not to the two worlds (this and the next) —
My neck is beneath the burden of favour of——
   His

(O Zāhīd!) Thou and the Tūba tree and we and the form of the (true) Beloved

Every one’s thought (of arrangement of affairs) is to the extent of resolution of——
   His

I who am in that holy place, where the Breeze
Is the screen holder (door keeper) of the sacred enclosure of the dignity of——
   His

5 If I be soiled of skirt,—what loss?
   For the whole world is the evidence of the innocence of——
   His

Long departed (in death) Majnūn (the distraught Lover) and it is our turn

Every one,—a space of five days is the term of——
   His

The kingdom of being a Lover (of God) and the corner of joy

All I have is from the favour of the Fortune of——
   His

If I and my heart become ransom (for the Beloved)—what fear?
The object in view is the safety of——
   His

Without His image be not the vision of thy eye
For the reason that this corner (of the eye) is the special chamber of—— His

2 The first line may be —

(a) I who notwithstanding solitude have caused myself to reach such a place that from
   perfection of independence I incline not to the two worlds—my neck is*

(b) I who incline not to the two worlds—on this account it is that—my neck is*

3 That is —

Thou seest the Tūba tree I seek the true Beloved (God)
The word his refers to—every one

5 The word his may refer to —

The illusory Beloved the Murshid
The couplet may be addressed to slanderers
Those who call me stained of skirt and who attribute to me profligacy and ill repute —

For all the world (this and the next) is evidence of my innocence

Here we turn from the third to the first person and this is proper

7 In couplets 3 5 6 the word his refers to the Murshid or to the illusory Beloved in the other
couplets to the true Beloved (God)
Every new rose (Seeker) that became adorned of the sward
Is the mark of the colour and the perfume of—

Regard not his (Hāfiz's) external poverty For Hāfiz's
Heart is the treasury of the Love of—
28, (29)

1 (Together are)—the head of our desire and the threshold of the Mighty Friend (God)

For whatever (of good, or of bad) passeth over our head is His Will

My Friend's equal, I have not seen although of the (gleaming) moon and of the shining sun,

I placed the mirrors opposite to the Friend's face

Of our straitened heart what news giveth the Breeze

That, like the folding of the leaves of the rose bud it (the heart) is tightly folded

Not alone, am I a wine-drinker (a lover) of this cloister profligate consuming (the wine tavern the stage of love)

O many a (great) head in this workshop is (only) the dust of the pitcher!

5 Verily, Thou combedest Thy tress ambergris scattering,

Since that the breeze became like civet and the dust, beperfumed with ambergris

The sprinkling of Thy face (be),—every rose leaf that is in the sward

The ransom of Thy lofty form (be)—every cypress that is on the river bank

In the description of His Love, (even) the tongue of speech is dumb

What room for the (feeble) reed, split of tongue, folly uttering?

The happy omen (of) Thy face came into my heart I shall gain my desire

For after the happy omen, is the happy state

Not, at this time, is Hāfiz's heart in the fire of search (of Love)

For, in Eternity without beginning it was the possessor of the mark (of love) like the self growing wild tulip of Shirāz

2 In the mirror the exact reflection of that beheld is seen but the Poet demeth this—in exaggeration of the peerlessness of the Beloved

4 rmd (profligate) signifies —

a Lover of God

9 The wild tulip of Shirāz hath white petals pink streaked puce-marked at the lower end
24, (31).

This blackish (beautiful) one (Muhammad),—all the sweetness (goodness, laudable qualities, external beauty, internal excellence) of the world is—

The fair eye, the laughing lip, the joyous heart are—

Although those sweet of mouth (other Prophets) are Sovereigns, yet—
He (Muhammad) is the Sulaimān of the age, for the seal (of prophecy) is—

The musky (dark) mole that is on that wheat-hued (fair) face,—
The mystery of that grain (of wheat), that became the highway robber of Ādam,

My Heart-Ravisher hath set out on a journey. O Friends I for God's sake,
What shall I do with my wounded heart, for the plaister (of remedy) is—

5. He (Muhammad) is fair of face, perfect in skill, pure of skirt,
Verily the spirit of the Pure Ones is—

With whom (of men void of divine knowledge), can one discuss this matter, that
that stoney-hearted One (the true Beloved),
Slew us, and (yet) the (life-giving) breath of 'Isa (son) of Mariam is—

Hāfiz is of the Believers. Hold him dear.
For the forgiveness of many a noble soul is—

1 Couplet 1 and 2 form a kita'band.

siya charā (blackish) signifies —
fresh of hue, or beautiful (malih)
"I am beautiful (malih), and my brother is beautiful (sabih)"
malih is from malahat, beauty having blackishness
sabih " sabāhat " fairness.

Muhammad is called —
(a) khatimu-l-ambiya (the last of the prophets).
(b) hazrat-i-rasalah panāh (the dignity of the Prophetic Asylum)
This Ode is in praise of Muhammad.

3 Muslims say that, for eating a grain of wheat (not an apple),—Ādam was turned out of Para-
dise
25, (33)

1 I hope for a great favour from the Friend (God)
I have done a great sin, of His pardon hope is mine

I know that He will pass by (forgive) my sin for
Although, He is Pari like (vengeful and omnipotent) He is of angel nature (merciful and compassionate)

To such a degree I wept that every one who passed (by me)
When he beheld running the pearl of our tears, spake saying — "What is this stream?"

At the head of Thy street we played our head (life) like a ball
None knew saying — 'What is this hall? What is this street?'

5 Speechless, Thy tress (the attraction of divine grace) draweth my heart
Against thy heart alluring tress,—the way of speech is to whom?

A (long) lifetime it is since we perceived the perfume of Thy tress
The perfume of that (great) perfume is yet in the perfume place of my heart

That (small) mouth, no trace of which I see,—is naught
That waist is only a hair (in slenderness) and I know not what that hair is

(O true Beloved!) At the picture of Thy (peerless) form, I wonder saying —
How goeth it not
From my eye, whose work, momently, is washing and washing (with the stream of tears)

Hafiz bad is thy distraught state but,
Good to the memory of the Friend's tress, is thy distraught state

---

2 Pari signifies —
(a) An exalted kind of jinn renowned for beauty whereby a world is inflamed But to whomsoever she appeareth she produceth his destruction
(b) The wrath and omnipotence of God

The nature of the Pari signified by the word jabbari means —
tyrannous when applied generally omnipotent to God

5 In the Sikandar Nama (see Wilberforce Clarke's translation) Nizam saith —
In this path (the world) even the Angel erreth
When one demon (lust, avarice) cometh ten (laudable qualities) take fright (and go)
26, (33).

1. What people of Retirement (the Khilvatis) call "the Night of Power" is to-night. O Lord! From what constellation, is this effect of Fortune?

In order that the hand of those unfit (outward Worshippers) may rarely reach Thy tress (the Path of God),—

Every Lover’s heart, in the circle (of the world), is (engaged) in the repetition of—- O Lord! O Lord!

(O Beloved!) I am one slain by Thy chin-dimple. For, from every side, Are a hundred thousand necks of souls beneath Thy chin-dimple.

My horseman, the mirror-holder of whose face is the moon,—
The dust of the hoof of his steed is the crown of the lofty Sun.

5 Behold the reflection of sweat on His (the Beloved’s) cheek! For the Sun, ardent of face,

As long as it is (day), daily in desire of this sweat, is ardent.

I will not abandon the ruby lip of the Beloved, nor the wine-cup. Zāhids! Hold me excused for, this is my religious order.

In that cavalcade when they fasten the saddle on the back of the wind, with (the great) Sulaimān, how may proceed I, whose steed is the (feeble) ant?

The water of Life trickleth from the point (pen) of my eloquence.

In God’s name! What a lofty drinker is the black crow of my pen!

Who (from) beneath his eye (winking) dischargeth an arrow at my heart,
The life-sustenance of (me) Hāfiz is in the (covert) smile beneath His lip.

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1 Shab i-kadr (or laylatu-i-kadr, (the night of power, Kurān ḥkl 1—6, hun 6) Muir’s introduction xcvi) signifies the night on which —

(a) The Kurān descended from Heāven.
(b) Whoever prayeth becometh exalted and dear to God.
(c) Deeds gain value in God’s eye.
(d) The earth became narrow (strait) from the multitude of angels that descended on it.
(e) Works became filled with wisdom.

See the Kurān xcvi. For Khilmat, see Ode 67.

2. Gisu (tress) may signify —

Manifestation.

Na sazāyān (the unfit) may signify —

Lust, Shaitān—the barrier of the Path to God.

3. Note that ash (his) in harwān ash is used for am (mv).

4. Note that Hāfiz is used for me, Hāfiz.
27, (29)

1 From me intoxicated, is the desire of devotion and of covenant, and of rectitude
   For in Eternity without beginning, I became renowned for wine drinking
   The very moment when, with the fountain of Love (the state of a Lover)
   I performed ablution (in the heart's pure blood and from its tablet effaced
   all exterior to God)
   I expressed completely on all that is four Laudations,—Allah Akbar
   Give wine that I may give thee news of the mystery of Fate
   By whose face I became a Lover and by whose perfume, intoxicated
   Here (in God's sight), less than the ants (slender) waist is the waist of the (great)
   mountain (of Sin)
   O wine worshipper! Be not hopeless of the door of God's mercy
   Save that intoxicated eye—the (evil) eye reach him not!
   None sate happy beneath this turquoise vault (of Heaven)
   Be my soul the ransom of Thy mouth!
   For in the garden of vision
   The Parterre arrayer (the Creator) of the World established no rose bud more
   sweet than this rose bud (of a mouth)

   Through the fortune of Love for thee, Ḥāfiz became a Sulaiman (in grandeur)
   That is—Of Union with thee, he hath naught in hand save wind

1 Devotion and covenant are proper contraries to this is wine-drinking
2 Takbir (laudation) signifies —
   Allah Akbar—God is greatest!
7 The second line means —
   Ḥāfiz obtained not union and gained wind only
28, (35).

\textbf{Tariqat}, outward worshipper \textsuperscript{1} Of our state, (his) knowledge— is none
In respect of us, whatever he saith,— (in it) room for abhorrence— is none.

In (the stage of) Tariqat (the Path), whatever befalleth the holy Traveller is his welfare
O heart! In the straight highway (which is the nature of Tariqat), road lost— is none.

2 Tariqat (Path) signifies —
a stage of the four stages, that are the Holy Traveller's goal in the Path to God
The stages are —
shari'yat the Law (of Islam)
tariqat the Path
liyikat the Truth
ma’rifat divine knowledge
The preserving of all four stages is necessary for every holy Traveller who has set out upon the Path
They have said —
"If thou preserve not the stages, thou art an infidel!"
Sirat-i-mustakim (the straight highway) signifies —
the strong Faith, and Muhammadan Religion
O heart! In the Path, although its way is over dangerous places, whatever of good, or of bad, cometh before the holy Traveller,— his good is, for, on the straight highway, no heart is way-lost.
To the Traveller, dangers happen in two ways —
(a) dangers of the heart, the cause of which is lunmatu-l-malak, an angelic being born with one
(b) dangers of lust, the cause of which is lunmatu-l-shaitan, a satanic being born with one
The word lunmat signifies — ham-zâd (fellow born)
For the holy Traveller, it is necessary to possess discernment in respect of the dangers of the heart and of lust that, from the calamity of Angel and of Shaitân, occur, and draw his heart to egotism.
When the holy Traveller, having established the stage of Shari'at (Law), becometh astounded in the stage of Tariqat (the Path), his straight highway is verily his heart.
O Brother! Be sensible, scratch not thy heart on account of Shaitân's temptation.
For the slave's heart is a field full of excellent grass, zikr (mention of God) and fikr (thought of God), its sowing, impure thoughts, its weed.
So long as, from weed, thou keepest not free the sowing, what mayst thou take up at the time of reaping?
Then ever pluck up the weed-root, leaf, and branch, be engaged at fixed times in zikr and in fikr that, at reaping-time, thou mayst gather profit.
That we may see how the game turneth a pawn, I will move
The power of Shah (check mate) to the chess board of profligates— is none

What is this lofty roof (the sky), smooth, with many pictures (clouds, celestial bodies)?
In the world acquainted with this mystery, Sage there— is none

5 O Lord! Who is this independent One? What is this powerful creed? For this is all internal (painful) wound but power of (heaving a) sigh— is none

Thou mayst say — The Lord of the Secretariat (the Beloved) knoweth not the account.'
For in this imperial signature (love-play) trace of Hasbatanu llah — is none

3 Rukh signifies —
(a) The castle at Chess
(b) The face
(c) The great mountain bird the Roc that carries off the Elephant and the Rhinoceros
See Lane's Arabian Nights

In Dissertations relating to the history and antiquities of Asia 1795 p 258 Sir W Jones says —
Chess invented by the Hindus seem to have been immemorially known in Hindustan by the name of chaturanga or the four members (the elephant the horse the chariot the foot soldier) of an army
This word became in Persian shatrang in Arabic, shatranj (the king's distress)
Thus the Sanscrit name has by successive changes given birth to—
avedrez sacchi echecs chess check exchequer
It was probably carried into Persia from Kanya kubja by Borzuya the favorite physician of Naushirvan (560 A D)
The derivation of the terms is —
The Castle —Rath (Hindi) a chariot rukh (Persian) a hero roc (old French) a fortress
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 —Fars farzin (Persian) a minister fierce fierce fires feers (old French)
The Knight —Asp (Persian) the steel
The Bishop —Fil pil (Persian) an elephant alfin awlyn alfin (old English) alfín fol (old French) alfin (Spanish)
Checkmate —Shah mat (Persian) or simply Shah When playing with their Sovereign they say —Shaham O my King!

5 When trouble cometh upon the oppressed one he heareth a sigh
Here power to heave a sigh is not allowed him

6 divan (Secretar at) signifies —
the stage of Love (ishk) the stage of people of Love
Whoever wisheth (love), say — "Come" — Whoever wisheth (love), say — "Speak."
In this Court (of the true Beloved), is neither arrogance nor haughtiness, chamberlain, or doorkeeper,—

Whatever unfitness there is,—is by reason of our unfit, formless form
If not, on a person's stature, thy dress of honour, short— is none

To go to the Tavern-door (the stage of divine knowledge, and of Love) is the work of those of one colour
For the Self-sellers, path (of admission), into the street of the Wine-Sellers ('Âris and Lovers),—

I am the slave of the Pir of the tavern (the perfect Murshid), whose favour is constant
If not, the favour of the Shaikh and of the Zâhid, is sometimes, and, sometimes is none

If, through lofty spirit, Hâfiz sit not on the chief seat,—(what matter?)
The Lover, dregs of wine (of Love) drinking, in the bond of property and of rank— is none.

\[\text{* in tughrâ (this writing) signifies —}
\text{Love-playing, Life-surrendering}
\text{Hasbatan-li-l-lâh (for the sake of God) signifies —}
\text{the kindness and the compassion for the flock, which is the custom of the Shepherd}
\text{Thou mayest say our Beloved knoweth not the custom, in that, in the stage of Love, he payeth no}
\text{attention to Lovers and Longing ones}
\text{It is the custom of people of the Divân, who cherish the heart of the peasantry, to deduct some-}
\text{thing from the account saying — "Hasbatanu-li-l-lâh!"}
\text{This couplet is in accord with couplet 5}
\text{Apparent rudeness in attributing want of knowledge (such as that of accounts) often occurreth,}
\text{on the part of noble ones, at the time of conciliation}
\text{See Ode 9, couplet 7}
\text{By the rule of two negations making an affirmation we have —}
\text{Our Lord of the Divân (Fate and Destiny) knoweth the custom, and, according to justice,}
\text{moveth the Pen}
\text{For, in this Imperial signature (the world) is the mark of— Hasbatanu-li-l-lâh!}
\text{But, this interpretation is not void of difficulty, as, in no Arabic books, is to be seen an ex-}
\text{ample of two negations like to this}
\text{In Ode 103, couplet 1, negation occurreth when it recurreth, affirmation occurreth. But, in}
\text{this couplet, one verb (go) is conditional, and the other (nibt) is the requital}

\[8\text{ The Court may be the Court of Kivâmu-d-Dîn, the Poet's greatest Patron See Ode 3, couplet 9}
\text{He presented Hâfiz with a dress of honour, which, on being put on, proved to be too short}
\text{9 Pure wine is for the simple minded,—not for hypocrites, nor for the Doctors of Religion}
29  (36)

1  That envoy (ḥibrā'il), who arrived from the country of the Friend (the Court of the Eternal)
   And brought the amulet of life (against Shaitān's deceit) from the dark writing
   (the glorious Kurān) of——
   Pleasantly giveth trace of the Friend's grandeur and grace
   Pleasantly, maketh mention of the glory and the greatness of——
   For his glad tidings, I gave him my heart and, I bear shame
   Of this coin of little value wherewith I bescattered——
   Thanks to God that, by the aid of coneordant Fortune
   All my work is to the desire of——

5  Of the Sphere's procession (through space) and of the Moon's revolution——
   thine what power?
   In progression they were by the power of——
   If calamity's Wind dash together (and destroy) the two worlds (this and the next),
   (Together are)——we and the light of the eye and the path of expectation (of arrival of)——
   O morning breeze! Bring me the bejewelled kuhl
   From that happy dust that was the thoroughfare of——
   (Together are)——we, and the Friend's threshold and our head of supplication
   Let us see for whom is sweet sleep in the bosom of——
   If in design of (the life of) Ḥāfīz the enemy speak——what fear?
   Thanks to God that I am not ashamed of——

1  Otherwise (especially if va and in the second line be omitted)——

6  The second line——
   We keep the eye in expectation of (the arrival of) the Friend

8  The first line——
   choose the Friend's threshold and the head of supplication
30, (38).

1 Welcome! O Messenger of the Longing Ones, give the message of—

That, with the essence of pleasure, I may make my soul a sacrifice for—

Wailing and lamenting perpetually is like the Bûlbûl in the cage

Of parrot-nature, am I through love of sugar (the lip) and of the almond (the eye)

His tress is the snare, the grain of that snare, his mole, and I,

In hope of that grain, have fallen into the snare of—

Till the morning of the day of assembling (the judgment-day), through intoxication, raiseth not his hand.

Whoever, in Eternity without beginning, drinketh like me a draught (of Love)

(Even) a little by way of explanation of my own desire, I uttered not on that account—

It is head-pain to show more than this importunity to—

My inclination, towards Union, and His towards separation (Helpless), I abandoned my own desire that there might issue the desire of—

Into my eye, I put as collyrium,—if it be gained,—

The dust of the precious path that becometh honoured by the footstep of—

Hâfiz! In grief for Him, continue to consume, remediless, be content

On that account, that no remedy hath the restless pain of—
31, (74)

1 O Breeze! If thy path should chance by the Land of— the Friend
Bring a fragrant waft of air from the beperfumed tress of— the Friend

By this soul (I swear) that, in thanks, I will surrender my Life (for thee)
If thou bring to me a message from— the Friend

And, if, even so in that Presence (difficult of approach) no access be thine
Bring a little dust (as collyrium) for my eye from the door of— the Friend

I The beggar, where? The longing desire for union with Him, where?— alas!
Perchance, in sleep, I may behold the form of the aspect of— the Friend

5 My pine cone like heart is trembling like the willow,
In envy of the form and the pine like stature of— the Friend

Although the Friend purchase us not for even a small thing,
For a whole world, we sell not a single hair from the head of— the Friend

5. The Shaikh (Murshid) must with his heart recite—
There is no god but God and Muhammad is His prophet
Whilst the Murid (disciple) keeps his attention fixed by placing his heart opposite that of the
Shaikh he must close his eyes keep his mouth firmly shut tongue pressed against the
roof of the mouth and teeth tight against each other and hold his breath
Then with great force he must accompany the Shaikh in the zikr—with the heart not
with the tongue
In one respiration he must say zikr three times and then allow his heart to be impressed
with the zikr
He must keep his heart constantly occupied with the idea of God Most High and filled with
awe love and respect for Him
If he can do this in public the zikr is perfect
The heart is a subtle part of the human frame and is apt to wander after worldly concerns
hence the better plan is to compress the breath and to keep the mouth closed with the
tongue forced against the lips
The heart is shaped like a pine-cone against it whilst the zikr is being mentally recited, the
meditations should be forced
the la (no) is pronounced upward
the ilaha (God) is pronounced to the right
the la ilaha illa llah (no god but God) is pronounced upon the pine cone and through it to
all the members of the body that they may feel its warmth
Thus the excellence of the Most High is seen
and thus ultimately is obtained a true

The cone-shaped heart resteth in the left breast containeth the whole truth of man
comprehendeth the whole of man's existence the essence of God's book and of His mysteries
Who findeth a way to the heart obtaineth his desire To find a way is by heartful service and the heart accepteth the services of the heart
If his (Hafiz's) heart be free from the bond of grief,—what then?
When poor Hafiz is the slave and servant of—— the Friend

Only, through the fatigues of water and ashes, doth the Murid (disciple) reach the conversation of the heart and the soul. Then, he will be so drawn to God that he may without difficulty turn his face from all exterior to Him. Then, will he know the true meaning of—
Tark, abandonment (of the world)
Hakikat, (the stage of) Truth
Harid, living in solitude
Zikr, repetition (of God's name) See Ode 172, c 4
32, (23)

1 Come! For most unstable is the foundation of the Palace of Hope (the body relying for permanency on external worship)
   Bring the cup (of God's love) for the foundation of Life (of the soul) is (swiftly departing) on the (swift) wind

Beneath the azure vault, I am that slave of resolution, who
Is free from whatever taketh colour of attachment

What shall I tell thee? Last night, in the wine tavern (the stage of Truth)
   completely intoxicated
Me Jibrā'īl of the invisible world gave tidings how glad

Saying — O Falcon of lofty vision, sitting on the Sidra tree (of lofty degree)
   Not thy nest, is this corner (of the world) full of woe

5 "From highest Heaven's pinnaele, they utter a cry for thee
   In this snare place (the World) I know not what (Fortune) hath befallen thee
   (that with it thou art fazedilated)

   Counsel I proffer thee take it to mind bring it into action
For from the Pir of Tarikat (the Path) I recollect this matter

From the world of unstable nature seek not uprightness of covenant
For this old woman is the bride of a thousand Lovers

Suffer not grief for the World take not my counsel from thy mind
For from a wayfarer, I recollect this sweet saying —

   'Give contentment to that (God) given unloose the frown from thy forehead
   For, the door of choice is not open to me and thee

10 In the smile of the rose is no trace of the covenant of fidelity
   O Bulbul—lover bewail, for it is the place of wail

O languid verse! wherefore bearest thou envy towards Hāfiz?
God given, are the acceptance of the heart and the grace of speech

2 Naught hath attachment to him nor he attachment to aught
7 The world is concordant sometimes with this one sometimes with that
   If it had possessed fidelity —— with one it would have been concordant
33, (79).

1 Since thy tress-tip, into the power of the breeze,—
   My distraught heart, into two pieces on account of grief,—
   fell, fell.

   In the midst of the dark morning (morning-twilight), is thy eye of sorcery
   This is the degree, whereto this prescription, ineffective—
   fell (became)

   That mole in the curve of thy tress knowest thou what it is?
   (It is) a dot of ink, that, in the curve of ꜝ (jim)—
   fell.

   In the rose-bed of the garden of thy cheek, thy musky tress,—
   What is it? A peacock, that, in the garden of delights (Paradise),—
   fell.

5. O Friend of my soul! In desire of thy perfume, my heart,
   Behind (following) the wind, as road-dust,—
   fell

   Like the dust, this dusty body cannot rise
   From the head of thy street since it severely (fatally)—
   fell

   O thou of Isā (life-giving) breath! The shade of thy cypress (-stature) on my body,
   Is the reflection of a soul, that, on the rotten bone,—
   foll.

   (O Beloved!) In memory of Thy lip, that one, whose place is none save the ka'ba,
   I saw that, (the fate of being) a dweller, at the Tavern-door, him—
   befell

   O dear soul! With grief for thee, to Hāfiz heart-lost
   Is a great friendship that, in the ancient covenant,—
   fell.

The first line may be —
   In the eye of dark sorcery is thy eye of sorcery

The second line —
   By means of the breeze, my heart hopeth to reach thee

lab-i-shirin (the sweet lip) may signify —
   Speech from God Himself without a mediator, a divine revelation

A Poet saith —
   "The two kisses which thou allowest me from thy two lips,—
   "If thou pay not,—thou art my debtor"

Jesus (Isā) is called —
   Ruhī-i-izām-i-ranun, the Life-restorer of rotten bones
34 (56)

(When) the rose is in the bosom wine in the hand, and the Beloved to my desire,—
On such a day, the world’s Sultan is my slave

Say — Into this assembly, bring ye no candle for to night
In our assembly, the moon of the Friend’s face is full

In our order (of profligates), the wine cup is lawful but,
O Cypress, rose of body! without thy face (presence) unlawful

In our assembly (of Lovers) mix not itr (perfume) for our soul
Every moment receiveth perfume from the fragrance of the tip of Thy tress

My ear is all (intent) on the voice of the reed, and the melody of the harp (the instruction of the ‘Marfishid)
My eye is all (intent) on Thy ruby lip and on the circulation of the cup (the manifestations of glories of God in the night season)

Say ye naught of the sweetness of candy and sugar (the delights of the world)
For my desire is for Thy sweet lip (the sweet stream of Divine grace the source of endless delight)

From the time when the treasure of grief for Thee was dweller in my ruined heart—
The corner of the tavern is ever my abode

4 Vulgarly otto
In Vol 1 (p 161) supplemental volumes Works of Sir W Jones 1801 it is said —
Forty pounds of fresh roses (stems cut close) are put into a still with sixty pounds of water
When the 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 receiver 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 for a night exposed to the fresh air. In the morning the itr congealed on the top of the water is collected and the remaining rose water used for fresh distillation
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 Hoffman two ounces
Of shame, why speakest thou? For from shame is my name (renown)
Of name (renown), why askest thou? For from name (renown) is my shame

Wine-drinker, distraught of head, profligate, and glance-player—I am
In this city, who is that one who is not like this?

To the Muhtasib, utter not my crime, for he also
Is ever like me in desire of the drinkers of wine.

Hāfiz! sit not a moment without wine, and the Beloved
'Tis the season of the rose, and of the jessamine, and of the 'Īd of Siyām!

In Kashmir, 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 pure rose 'itr does
In India, it takes a thousand trees to supply two ounces of 'itr (value 20 £)
Thus, purely it is sold to Europeans, less purely to Natives.
At Ghāzpūr (Bengal), are hundreds of acres laid out as rose gardens for the manufacture
of rose-water and of 'itr
A thousand flowers furnish one quart of rose-water (value 2 to 3 shillings)
The harvest is in March and April. Adulteration with oil of sandal wood is much resorted
to.

The rose is an astringent,
Spring water with rose-water and sugar of roses is a cooling draught, rose-vinegar is a
toilet requisite, conserve of roses is a confection
Various perfumes are sold which owe their odour to 'itr
Thus huile antique rouge à la rose is olive oil coloured with alkanet, scented with 'itr, and
milk of roses and lavender-water contain 'itr.
In Turkey, at Adrianople, Brusa, Ushak, and in the low countries of the Balkan generally,—
extensive rose farms exist.
In the last named district, seventy thousand ounces of 'itr are produced, each season, from
two thousand flowers to the drachm.
The roses of England are bright, of France and Damascus yet brighter, and of Kashmir,
the brightest that earth ever gave

What to the wise is shame, is to the Lover, renown, what to the wise is renown, is to the
Lover, shame

'id siyām signifies —
'idu-l-fitr, the festival of the fast, the day of rejoicing immediately following the fast of
Ramazān. See Ode 93
The Turks call —
(a) this festival, the little Bairām
(b) the festival on the 10th of Zu-l-Hijja the great Bairām
35, (44)

1 Of the cypress and the pine (the apparent Murshid) what need hath my garden (of apparent existence that, in the fresh spring of intoxication and of youth is all belflowered)?

Our (lofty) boxtree (the true, perfect love experienced, Murshid) nurtured in the shade — is less than who?

O beloved youth (the admonisher, love forbidding)! What religion hast thou adopted,

Wherein our blood is more lawful to thee than mother's milk?

Since from afar thou seest the picture (effects) of grief (sown in the world by the gardener, Fate),—drink wine (of love)

The diagnosis we have made certain is the cure

Forth from the threshold of the Pir of wine sellers why draw I my head?

In this his head, is fortune in this his door tranquillity

5 In our Path, they purchase him of broken heart and him only

The boaster's market is yonder

Last night (the day of covenant) He (the true Beloved God) gave promise (of union) and in His head, had the wine (of intoxication of Lovers)

To day (this upspringing place of elemental water, the world the place of woe of self seeing and of egotism) let us see what He saith in His head is what

1 The Murshid is called —

Murshid—zahiri the apparent Murshid
—majazi illusory
—kamil perfect
—hakiki true
—ghaibi hidden (God)
—la raibi doubtless

2 By forbidding love the admonisher spilled the blood of the heart of Hāfiz

Hāfiz calleth him nazan n (beloved) because in former times he was his friend

3 Cast thyself into intoxication and senselessness so that from its delight thou mayst not experience the effects of grief

6 The day of covenant (Alast) see p 4
Love's pain is but one tale—no more. Wonderful (is) this.
That from every one (lover) whom I hear, the tale is not repeated (but uttered
differently).

Come back! for, in separation from Thee, my expectant eye
Is, like the ear of the fast-keeper, intent on Allâhu Akbar (God is greatest)!

---

From every lover, I hear the tale differently.
Those dwelling in the corner (of retirement) find their Desired One (God) in the corner, those
dwelling in the desert, in the desert, those of the cloister, in the cloister, those of the church,
in the church
Every one giveth preference to himself, uttereth his own tale, denieth the tale of others, and
regardeth himself fixed on truth.

The daily fast of Ramazan endeth at sun-set when the Muazzim exclameth —

Allâhu Akbar (God is greatest)

Muslims are required to pray five times a day —

1. between day-break and sun rise
   2. noon " asr
   4. " sun-set " 'asîh
   5. at (or after) 'asîh.

'asr is midtime between noon and nightfall.
'asîh is the time when darkness beginneth.
The beginning of each of these periods is announced by a chant (nazîn) uttered by a crier
(Muazzîn) from the minaret (madina) of each Masjid.

At each of these periods, the Muslim uttereth prayers ordained —

(a) by God,
(b) by Muhammad.

Each kind of prayer consisteth of two, three, or four rak'ats, a term signifying —
The repetition of words from the Kurân (chapters i, cxi, cvii, some of the shorter chapters,
and selections from some of the longer chapters), ejaculations—Allâhu Akbar I and postures
(some words being uttered standing and some in other positions)
In each rak'at, are one inclination of the head and two prostrations.
These prayers may sometimes be abridged or omitted.

Prayers are called —

farz, if from the Kurân, sunnat, if from Muhammad's teaching, nasal, if voluntary.

For further information, see Lane's Modern Egyptians, iii, Lane's Arabian Society, pp 11, 12,
38, Hughes' Notes on Muhammadanism, viii, Is'lâm and its Founder by Stobart. Ode 93
Allâhu Akbar is the name of a pass in the mountains near Shirâz. Whoever goeth there involun-
tarily exclameth—Allâhu Akbar!

The year of the Hijra consists of twelve lunar months without any intercalation.
The years are divided into cycles —

- 19 ordinary years of 354 days
- 11 intercalary "
Shiraz (Hāfiz's existence) and the water of Ruknabad (love, life giving), and the breeze of pleasant air (the soul's breathings),—

Them, contemn not for (though contemptible) they are the lustre of adornment of seven territories of the world.

The mean length of the year— = 354 11 days = 354 8 48
days hrs m
A mean lunation = 29 1 1 days = 29 12 44

Let \( Y \) = any year of the Hijra

The quotient of \( \frac{Y}{30} = C \) = number of completed cycles

The remainder of \( \frac{Y}{30} = y \) = the year of the current cycle

\[ Y = \text{number of the year of the Hijra} = (30C + y) \]

The remainder of \( \frac{C}{7} = r \) = number of the period of seven cycles

Year of Hijra

Mean solar year = \[ \frac{354\frac{11}{12}}{365\frac{24}{22}} = 0.970224 \]

The year 1 began —
(a) 16th July 622 (old style)
(b) 19th 622 (new )

The day of the year answering to the 19th July is

= 200 days = \[ \frac{200 \text{ days}}{365 \frac{24}{22} \text{ days}} = 0.5476 \] of the mean solar year

The number of years elapsed
= \( (Y-1) \)

The English date E of the beginning of the year of the Hijra \( Y \) is —
= \( 0.970224 (Y-1) + 622 5476 = 0.970224 Y + 621 5476 \)

Example Find the date on which the year 1364 of the Hijra begins

The English date —
= \( 0.970224 + 1362 + 621 5476 \) = \( 1321 445058 + 621 5476 \) = 1913 0229 years
= 8th January 1913 A D

The quotient of \( \frac{Y}{30} = C \) = 36 = number of completed cycles

The remainder of \( \frac{Y}{30} = y = 12 \) = the year of the current cycle

The remainder of \( \frac{C}{7} = r = 3 \) = the number of the period
**DIVÂN-I-ḤAFIZ**

10  From the water of life (love, giving eternal life) of Khîr, whose place is the Land of Darkness (man’s elemental existence), it is far
Up to our water, whose fountain is الله أكبر (God is greatest).

By the value of the "remainder" of —

(a) \( \frac{C}{7} \)
(b) \( \frac{V}{30} = Y \)
taken together.

We can, from the subjoined table, easily find the name (Friday) of the day.

| The "remainder" of \( \frac{Y}{30} = y \) - the year of the current cycle | Number of the period = "remainder" of \( \frac{C}{7} \) |
|---|---|---|---|---|---|---|---|
| 0 | 1 | 2 | 3 | 4 | 5 | 6 |
| 0 | 8 | Monday | Saturday | Thursday | Tuesday | Sunday | Friday | Wednesday |
| 1 | 9 | 17 | 25 | Friday | Wednesday | Monday | Saturday | Thursday | Tuesday | Sunday |
| 2 | 10 | 18 | 26 | Tuesday | Sunday | Friday | Wednesday | Monday | Saturday | Thursday |
| 3 | 11 | 19 | 27 | Sunday | Friday | Wednesday | Monday | Saturday | Thursday | Tuesday |
| 4 | 12 | 20 | 28 | Thursday | Tuesday | Sunday | Friday | Wednesday | Monday | Saturday |
| 5 | 13 | 21 | 29 | Monday | Saturday | Thursday | Tuesday | Sunday | Friday | Wednesday |
| 6 | 14 | 22 | 30 | Saturday | Thursday | Tuesday | Sunday | Friday | Wednesday | Monday |
| 7 | 15 | 23 | 30 | Wednesday | Monday | Saturday | Thursday | Tuesday | Sunday | Friday |
| 16 | 24 | Sunday | Friday | Wednesday | Monday | Saturday | Thursday | Tuesday |

Since—

\[
E = (0.970224y + 621.5476) \\
y = \frac{E - 621.5476}{0.970224}
\]

For any other date, we require to know only the months. These are given below —

<table>
<thead>
<tr>
<th>Days</th>
<th>Days</th>
</tr>
</thead>
<tbody>
<tr>
<td>Muharram</td>
<td>.</td>
</tr>
<tr>
<td>Safar</td>
<td>.</td>
</tr>
<tr>
<td>Rabi’u I-awwal</td>
<td>.</td>
</tr>
<tr>
<td>&quot; akhir</td>
<td>29</td>
</tr>
<tr>
<td>Jumâda, u-l-awwal</td>
<td>.</td>
</tr>
<tr>
<td>&quot; akhir</td>
<td>29</td>
</tr>
</tbody>
</table>

In intercalary years, the twelfth hath 30 days in the month Shawwâl is the feast of Bayrām
For further information, see Woolhouse’s measures, weights, and moneys (pages 198—202).

10 Shirâz is in the fourth climate, the best of the seven climates of the world
The Indian Antiquary, 6th December 1872, giveth an interesting Persian map of the world divided into seven kishwars (kishwar)
In the Vendîdad (Vida, e Vidâta), the earth hath seven kishwars (in Greek klima, inclination, climate).
We take (spill) not the honour of poverty and of contentment
To the king speak saying — Daily victuals are destined (by the Provider God)

Hāfiz! how strange,—the twig of candy is thy reed,
Whose fruit (verse) is more heart pleasing than honey and sugar

In his Ajabul baladan Zakara bin Muhammad bin Mahmud al Kamuli al Kazvini (1363 A.D.) saith—

1 farsakh = 12,000 cubits
1 cubit = 24 fingers
1 finger = 7 barley grains
5 farsakhs = 1 degree.
1 climate = 232 farsakhs = 9° 4′ broad
= 283 = 11° 4′

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

the latitude of the place = 3 = 6th climate

Ptolemy (A.D. 200) made the whole world 60° north to 20° south latitude to consist of seventeen climates. In the desert of Thifchak the people have for a period of forty days no chance of afternoon prayers.

The land of Darkness is in the 6th climate.

Khizr See Kuran xviii. 64

Khizr was Sikandar’s guide to the water of life in the Darkness see Wilberforce Clarke’s translation of the Sikandar Nama p. 802. Hāfiz Ode 3 couplet 49 and Ode 98 couplet 6.

From the existence of their body outward worshippers have the decoration of faith and within it sow the seed of piety.

The elemental existence is the Darkness which is the ocean of the water of life.

But we lovers are occupied with internal decoration and cast our work to Love’s order for the heart is the upspringing place of love and of divine grace.

(Shakh 1 Nabat twig of candy) may signify —

The damsel with whom in his youth Hāfiz was in love.
1. The garden of lofty Paradise is the retreat—
Grandeur’s source is the service—

The treasure of retirement that hath the tihms of wonders,—
Their revealing is in the mercy-glance—

Before whom the lofty Sun layeth (in such submission) his crown of glory,
Is a glory that is in the grandeur—

The palace of paradise, for the door guarding of which, Rizvān went,
Is only a spectacle-place of the sward of pleasure—

5 By whose ray, the dull alloy becometh gold,—that
Is an alchemy that is in the society—

From pole to pole, is the army of tyranny, but
From eternity without beginning to eternity without end is the victory—

That great fortune, whereof is no grief through the torment of decay,
Hear—ceremony aside,—is the fortune—

Khusraus are the Kibla of our needs, and of prayer, but,
The cause is their service of the majesty—

O potent one! Boast not all this pomp for thy
Head (life) and gold are in the keeping of the blessing—

1 See Ode 58, and Darvishes by J. P. Brown, 1868

(a) The darvish-mantle 
(b) " " rose
(c) " " initiation of a murid (disciple) into a darvish order
(d) " " giving of the hand (bā'at)
(e) " " Kalandar (pure gold), or select order of darvishes

8 Khusrau is a title of the ancient Kings of Persia
The Kibla is the point, whereto, in prayer, the worshipper turneth
It is for —
(a) the Muslim, the Ka'ba of Maka, indicated in the Masjid, by an arched recess (Mihrāb),
(b) the Christian, the city of Jerusalem, indicated in the Church by the altar placed in Europe, eastward
Karun's treasure that, from the wrath (of Musá), yet descendeth (into the earth)
That also thou wilt have read is from the wrath—

The form of the object that the Kings of the world seek,
Its reflection is the mirror of the appearance—

I am the slave of the glance of the Āsaf of the age who
Hath the form of chiefship and of mind—

Háfiz

if thou seek the water of life of endless eternity,
Its fountain is the dust of the cell door—

Háfiz be here with respect For sovereignty and country
All are from the service of the majesty—

See Ode 6

Asaf Vazir to Sulaiman signifies —
Vazir Ḥanu-d dím Hasan Haji the patron of Háfiz See Ode 3

The water of Life is found in the Land of Darkness See Ode 3
This ode was probably written when Háfiz was a youth
37, (55)

1. Into the Magian's cloister, came my Friend—a goblet in His hand.
   With wine intoxicated, He with his eye intoxicated the wine-drinkers.

   In His steed's hoof, appeared the form of the new moon
   From His lofty stature,—low, the stature of the lofty cypress

   Well, wherefore, shall I say —"Existence (is mine)" when no knowledge of myself is mine?
   Wherefore shall I say —"Non-existence (is mine)" when my expectation is (to be) with Him (God)?

   When He arose (to depart), the (light of the) candle of the heart of friends went out (in non-existence)
   When He sate down (entered the hidden), the spectators' clamour (through loss of Him, and farness from Him) arose.

5. If noisome civet became fragrant, it was associated with His tress
   If indigo became a bowman, it was associated with His (curved) eye-brow

3 Otherwise —
   (a) Well, wherefore shall I say —"He is" when no knowledge of myself is mine?
       Wherefore shall I say —"He is not" when my expectation is (to be) with Him (God)
   (b) Well when no knowledge of myself is mine
       Wherefore shall I say (to the wayfarer)
       "It is?"
       When, with Him (God) my glance ever is
       Wherefore shall I say —"It is not"

4 دمبار (friend) signifies —
   the desirous ones and seekers of the heart-binders (the Murshids)

دعاس (the sitting of the candle) signifies —
   the quenching of the candle through light giving

Since by non existence, I am bound, how may I speak to Him of existence?  For, I have no news of myself

Since by existence, I am bound, how may I speak to Him of non-existence?  For, without His beauty, to my eye all is naught

When He came into the assembly of lovers, their heart's candle went to sleep (entered into non-existence)

When He entered the hidden, tumult arose from the glance-players through exclusion from His sweetness, and through farness from that decoration (the Beloved, God)

5 Indigo, used to colour the eye-brow, draweth the bow of the eye-brow.
Like the candle night to morning itself my existence
Consumed like the moth (and only) sate down (rested) as long as it was day

(O true Beloved!) Come back that Hafiz's spent life may come back
Although the arrow that hath sped from the aim (of the bowman) cometh not back

6 There is connection between —
    shama dar pushtan the going out of the candle
    parwana dar sokhtan the consuming of the moth

7 Since thy call the Beloved— Life and Soul
When the Beloved cometh back thou mayst say— Spent life will certainly come back
38, (96)

1 The sleep of that thy seducing eye—
   The curl of that thy dishevelled tress,—
   without something is not
   without something is not
   without something is not

   Running from thy lip, was milk (in infancy) when I spake,
   Saying — "This sugar round about thy salt-pan (mouth),—
   without something is not
   without something is not
   without something is not

   The fountain of the water of life is thy mouth, but
   On its lip, thy chin dimple,—
   without something is not
   without something is not
   without something is not

   Be thy life long, for well I know
   The arrow of thy eye-lash in the bow,—
   without something is not
   without something is not
   without something is not

5 With the grief, the pain, the sorrow of separation, thou art distressed
   O heart! this thy wailing and lamenting—
   without something is not
   without something is not
   without something is not

   Last night, from the head of his street, the wind passed to the rose-garden
   O rose! this rent of thy collar,—
   without something is not
   without something is not
   without something is not

   Although the heart keepeth love's pain secret from the people,
   Hāfiz! This weeping eye—
   without something is not
   without something is not
   without something is not

1 Couplets 1 to 4 are addressed to the beloved,
   The words "without something" signify —
   Without something of captivation
39, (24)

O admonisher! Go about thy own work
What is this tumult (that thou hast raised)?
From the hand my heart hath fallen (in love)
What hath befallen thee (that thou makest this absurd tumult and castest the seed of wheat upon the barren soil)?

The connection with Him which God out of naught hath created
Is a subtlety which no created being hath solved

Independent of the eight abodes of Paradise is the beggar of Thy street
Free of both worlds is Thy bound captive

Although love's intoxication hath received me (made me senseless) yet,
By that (very) intoxication, the foundation of my own existence is prosperous

Go about thy own work sow the seed of counsel in the field of reason and cratch not thy heart about counselling me
For I have passed the stage of reason and entered upon the stage of love

Hafiz! Go utter no tale breathe no majestic verse
For I remember many a one of these wondrous conceits and magic verses

1 Go about thy own work sow the seed of counsel in the field of reason and cratch not thy heart about counselling me
For I have passed the stage of reason and entered upon the stage of love

3 (waist middle) signifies —
The connection between the Desired and the desirer
Connection with the true Beloved (God) hath severed us from ourselves and drawn us towards Him
This connection is a gift that God hath created out of naught In us was no merit Purely out of His own grace God gave the connection That is a subtlety that none hath solved
40, (41)

The fresh ruby, thirst for blood the ruby lip of the Beloved—of mine is
Yet for seeing Him (God), life-surrendering the work—of mine is

Of that dark eye and long eye-lash (of the true Beloved), shame be his,
Who beheld His heart ravishingness, (and yet) in reproach (of conduct)—of mine is

O Camel-driver (Fate)! to the door, take not my chattels (of borrowed existence) For that street-end
Is a high-way, where the lodging of the heart-possessor—of mine is.

I am the slave of my own fortune, for, in this (time of) scarcity of fidelity,
Love for that intoxicated idol (the world) the purchaser—of mine is.

ساران (Camel-driver) signifies —
(a) Fate and destiny,
(b) the holy traveller, the bearer of burdens, the drawer of his own rein for he is made a free agent and furnished with free choice,
(c) union with the true Beloved, who is the rein-leader of holy travellers

احب (chattels) signifies —
(a) borrowed existence of the holy traveller,
(b) the conduct of the holy traveller,
(c) tears of joy, shed at the time of union with the true Beloved (God), that prevent the holy traveller from beholding Him

دراز (door) and سر کری (the head of the street) each signifies —
the eye

We have —
(a) O Traveller! in love's path, make not agreeable to thy eye the deeds of imaginary and borrowed existence, cast not thy eye on thy own existence For that existence is the splendour place of God, the absolute existence, there to bring another is partnership (with God), or infidelity
(b) O union! leave not the chattels of joy (tears) at the door of the eye For that is my Heart-possessor's dwelling, whose caretaken is my soul and body

We have —
(a) O Traveller! in love's path, make not agreeable to thy eye the deeds of imaginary and borrowed existence, cast not thy eye on thy own existence For that existence is the splendour place of God, the absolute existence, there to bring another is partnership (with God), or infidelity
(b) O union! leave not the chattels of joy (tears) at the door of the eye For that is my Heart-possessor's dwelling, whose caretaken is my soul and body

When, in it, from exceeding joy, thou leavest such chattels, the Heart-possessor's dwell-
5 The platter of (the) rose and its casket ambergris diffusing (man fascinating)
A little favour of the pleasant perfume of the Perfumer—of mine is

5 (rose) signifies — the holy traveller
 arab (the platter of the rose) and (the casket ambergris diffusing) each may signify —
The existence of the holy traveller For when the holy traveller reacheth the stage of perfection
of the qualities of God his existence, in this stage becometh (as it were) the platter of the
rose and its casket ambergris diffusing

(Perfil) signifies —
(a) God the absolute existence
(b) Muhammad the essence of all existing things

For see p 92

The Khalifa Al Mutawakkil (d 861) monopolised roses for his own enjoyment saying —
I am the king of Sultans and the rose is the king of sweet scented flowers therefore each
of us is most worthy of the other for a companion
In his time the rose was seen nowhere but in his palace during the season he wore rose-
coloured clothes and his carpets were sprinkled with rose-water

Ibn Kutaybah (d 889) says —
In India there grows a kind of rose on the leaves of which is inscribed —
There is no god but God
A person went into India and at one of its large towns saw a large sweet scented rose on
which in white characters was inscribed —
There is no god but God Muhammad is the apostle of God Abu Bakr is the very
Truth Umar is the discriminator
I doubted this So I took one of the blossoms not yet opened and in it was the same in
scription

Muhammad says —
When I was taken up into Heaven some of my sweat fell upon the earth and from it
sprang the rose
Whoever would smell my perfume let him smell the rose

Again —
The white rose was created from my sweat on the night of the Miraj the red rose from
the sweat of Jibra il the yellow rose from the sweat of Al Burak

See—Hajbata l Kumayt XVII As Sutjut (on the flowers of Egypt) and Arabian Society by

Lane

To preserve roses—
Take a number of rose-buds and put them into an earthen jar close the mouth with mud to
exclude air and bury it in the earth. When required take out the roses sprinkle them
with water and leave them for a short time in the air.
The rose-buds will open and appear as if just gathered.

To manure roses—
Take 16lbs of blood when it begins to smell pour on it a mixture of four ounces of hydro-
chloric acid and 4 ounces of protosulphate of iron
This will turn the blood into a dark dry powder and cause it to keep any length of time
Give each rose-tree in the open garden 1/2 of the manure mixing it with the soil over the roots
when they have begun to grow
The results are marvellous
O Gardener (God, the Creator) drive me not away like the wind (portionless) from the door of the garden (of existence),
For the water (of dominion and of creation) of Thy rose-bed, like the (ruddy) pomegranate, with the (bloody) tears—
From my Friend’s lip, the draft of candy and of rose-water, ordered.
His narcissus (eye) that the physician of the sick heart—
I am the decoration of the ghazal, He who taught subtlety to Hāfiz,
Sweet of speech, lustrous of talk, the Friend—

6  As, from Thee, is the springing of my existence, and, as in need of Thee, I was in existence,—
Thou broughtest me into existence, before which time I was non-existent
In Thy dominion and creation, Thou also art in need of me, if Thou be the lamp in my dark existence
If creation exist not, the Creator existeth not  
Connected with this, is the existence of God, Most High
Although, ever are wounds of affliction,—the plaster and the antidote, He is.
41 (42)

Tis a (long) time since the passion for idols was my faith
The pain of this work the joy of the sorrowful heart— of mine is

For beholding Thy ruby (lip), the soul seeing eye is necessary
Where this rank for the world seeing eye — of mine is

Be my friend For the day's decoration and time's advancement
From the moon face of Thine and from the Pleiades like tears— of mine is

Since Thy love gave me instruction in speech uttering
The practice of the people's tongue the praise and the glory— of mine is

O God! keep for me the lot of poverty
For this blessing the cause of pomp and of power— of mine is

O admonisher, ruler recogniser! display no pride
For the lodging of the Sultan (the One God), the wretched heart— of mine is

O Lord! that Ka ba of (my) object is whose place of entertainment
The mighty thorn of whose Path, the rose and the wild rose— of mine is

From whom learned Thy fancy liberality? Perchance,
Its guide these Pleiades like tears— of mine is

Hāfiz! utter not again the tale of the pomp of (khusrau) Parviz,
Whose lip, the draft drinker of the sweet khusrau— of mine is

4 The second line may be —
(a) the people praise me
(b) the odes that I utter in praise are current in the mouth of the people
When love taught me I reached this stage

6 أبا (Ruler) signifies —
The reason of life whose skill in man's existence is limitless

سلطان (Sultan) signifies —
khilafat who is the absolute King

O soul counsel utterer! reason recogniseth thee giveth thee dignity and saith —
The soul hath truth over the body which is combined with it Be not careless of its care go
not in this talk from the path boast not of thy grandeur to me scratch me not in reproof
— for my wretched heart is God's dwelling
42, (40)

1. Such a one am I that the tavern-corner is the cloister— of mine

   The prayer from the Pir of wine-sellers is the morning task— of mine.

   Although the melody of the harp of the morning be not mine, what fear?

   At morning-time (the resurrection) my cry is the excuse utterer— of mine.

   Of the king and of the beggar,—I am free Al hamdu-l'illah (God be praised)!

   The beggar of the dust of the Friend's door is king— of mine!

   (O true Beloved!) Through the tavern and the masjid, my desire is union with Thee

   Save this, no fancy have I. God is the witness— of mine!

5 For me, to be Thy beggar,—better than sovereignty

   For submission to Thy tyranny and violence is honour and exaltation— of mine

   Perchance, with death's sword, I may up-pluck the tent (of life) If not,

   Shunning the door of fortune (the true Beloved) is not the custom—of mine

   From that time when, on that threshold of Thine, I placed my face,

   The sun's lofty throne was the pillow-place— of mine

   Hāfiz! though sin be not our choice,

   Strive in the way of manners, and say —"The sin is— of mine"

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2 (melody) signifies —devotion.

حَنْكَ (harp) signifies piety.

صُبُرِ (morning cup) signifies austerity.

Now melody, the harp and the morning cup are the requisites of people of song— here they mean devotion, piety, and austerity, the ways of people of the world (hypocrites).

By morning, I have translated sabūh (morning cup) as one cannot speak of "the harp of the morning cup"

In other texts, the passage is —

Although melody, and the harp, and the morning cup, &c

3. Pād-shah (king) is derived from —

   pād, throne.

   shāh, king.
43 (45)

1. Blossomed is the red rose and intoxicated is the nightingale
   (And given is) the invitation to merriment—O Lovers wine worshipping!

The foundation of penitence that firm as a rock appeared
How the crystal cup (of wine) hath shattered it—behold!

Bring wine! for in the Court of the Independent One (God)
Whether the (humble) shepherd or the (lofty) Sultan whether sensible or insensible—(what matter?)

Since there is necessity for departing from this Inn of two doors (this world—one door of birth the other door of death)
The gallery and the arch (the mode) of thy living whether lofty (in ease) or low (in calamity)—(what matter?)

5. Unattainable is the place of ease without toil
   Yes with the decree of calamity they (Fate and Destiny) established the day of Alast'

Grieve neither at existence nor at non existence Be thy mind happy
For the end of every perfection that is— is non existence

1 Sar khushi (merriment) signifies —
   moderate intoxication

4 See Wilberforce Clarke's translation of the Shandar Nama Nizam p 331
   In 1834 in Persian on the wall of one of the shrines over the tomb of Hava (Eve) at Jiddah
   the translator wrote these words—
   This decorated garden of the world hath two doors—
   Of both of these the bolt and fastening uplifted
   By this garden-door (of birth) enter and fully gaze
   By that garden door (of death) proudly depart
   Although I have not practised illusory love nor engaged in piety and devotions what fear?

5 Note that —
   bala signifies — Evil
   bala — Yes
   Hence the sentence of evil was made part of the covenant of the day of Alast (see p 5) and of the condition of human existence
The pomp of being an Āsaf, the wind-steed, and the language of birds (All) went to the wind (of destruction), and from them, the khwaja obtained no profit.

With the wing (of wealth) and the feather (of rank) go not (in pride) from the Path (and be not fascinated with thy own frail life). For, the arrow far-flying Keepeth (loftily), the air awhile, but, at last, lieth (low) in the dust.

Hāfīz¹ What thanks, uttereth the tongue of thy (eloquent) reed for the reason that They take (in joy) the utterance of its speech from hand to hand?

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¹ See Ode 7, couplet 7

7 Sulamān had Āsaf as his Vāzīr, the East wind as his steed, and a knowledge of the language of birds.

8 At first, are thine——, a few days of youth, and, the substance of worldly dignity, the source of pride. Then death placeth thee in the dust of the grave. Whoever sitteth in the dust of the world's borrowed (illusory) goods,—— what erring from the true Path is his? See Ode 7, couplet 7

Bāl va par (wing and feather) signifies wealth and rank, obstacles to the holy traveller.
(The Beloved), tress dishevelled sweat expressed lip laughing, intoxicated
Garment rent song singing goblet in His hand

Eye contest seeking lip lamenting——
Came at midnight last night, to my pillow (and there) sate

To my ear, He brought His head (and), in a low soft voice
Said — 'O my distraught Lover! sleep is thine ' (sleep hath overcome thee)

Of whatever He (God) poured into our cup, we have drunk (good or bad)
Whether it be of the wine of Paradise, or of the cup of intoxication

That Ārif (Lover), to whom they give wine like this, night watching
Is infidel to love if he be not wine worshipper

O Zahid! go seize not a small matter against the drinkers of wine dregs
For save this gift (of dregs) naught did they give us on the day of Alast

The laughter (mantling foam) of the cup of wine and the knot seizing tress of the Beloved——
O many a repentance, hath it shattered like the repentance of Ḥāfiz

1 Couplets 1 and 2 describe the state in which the Beloved visited Ḥāfiz
6 Alast See p 5
With a single hair (delight) of its, a thousand hearts, the tress (the world)—
bound (kept back from truth and thought of the future world),
The path of a thousand remedies (men of learning and of heart)— bound.

So that all may give their soul to the perfume of the great breeze,
He opened the musk-pod, and, the door of desire— bound.

Distraught, I became on that account that, my Beloved, like the (crescent)
new moon
His eye-brow, displayed, gracefully moved, and His face— bound.

The Sāki (Fate) poured, into the cup (the traveller’s heart), the wine (of love)
of many colours
These pictures (of creation and of glories of God), behold how beautifully in the
wine-vessel (the traveller’s heart), he— bound.

1 Zulf (tress) signifies —
   (a) the (lock of) hair that falleth by the ear-lobe, and is, the guardian of the cheek of Beloved Ones,
   (b) hidden divine essence (divinity),
   (c) the world, which, for the guardian (the ear-lobe), hath manifestations of the future world
With the ease of its delights, the world hath bound a thousand heart-possessors, and shattered their wing and made them distraught for itself
The door-keeper alloweth none of these shattered ones to pass by him
Alas! A thousand times alas! A thousand men of wisdom, of work, of reason, and of excellence have, with this mean world, become distraught, and not advanced from the illusory to the real

4 (cup-bearer) signifies —
   (a) Fate or destiny, against whom the deliberation of rulers is vain,
   (b) the connection between the Desired (God) and the desirer (the holy traveller), which usually is —
   1 the Murshid of the Path.
   2 Love’s glory, which is the increaser of love. Wherever thou makest it flow, it is lustrous,—nay, a limpid water fit for a king

(wine) signifies —
Love, the goal of the obstacles of travellers

(cup) signifies —
   (a) the world, the field for this, and for the next, world,
   (b) the heart of the perfect Ḍarif, doer of deeds of divine knowledge

(pictures) signifies —
   (a) creations, (b) manifestations of glories
5 O Lord! What glance of sorcery made the long necked goglet (Muhammad) that the blood of the jar

Notwithstanding the sweet sounds of its gurgling its (long) throat (in silence) bound

κόλπος (wine vessel) signifies —

(a) the sky (of azure hue) which is the place of barriers against love which to itself hath taken people of love whose decree men of the world have accepted. To people of delight far is the wine of delight to people of desire the upspringing of desire is the barrier of the first stage.

For if in this upspringing place they had not rested to this fortune (non-existence by death) they would not have reached

(b) The existence of the traveller approaching this dangerous place

The Sāki {a Fate displayed many {a love in the cup {a the world

These pictures {a manifestations), behold how beautifully he arranged them in the wine vessel {a the sky

Otherwise —

سَامِ (cup-bearer) signifies —

God the absolute powerful one

مَ (wine) signifies — Mysteries

كَنْرَ (cup) and كُدْرَ (wine-vessel) each signifies —

The interior of Muhammad according to contrariety of states

5 مَحْلَى (long necked goglet) signifies —

(a) a stage wherein when the traveller is astoned effects (which are hidden manifestation) begin to pour upon his heart

(b) the heart of the Arif knower of divine knowledge

is governed by whose agent is سَامِ in couplet 4

خُذْمَ (the blood of the jar) signifies —

(a) red grape wine the source of love and of joy

(b) love (مَرْدَ) whose source is affection (عَشَى)

نَبْعَة (melody) signifies —

(a) the voice of song from the wind pipe or from a musical instrument

(b) the explanation of truths and of divine knowledge which is the capital of the Arif

فلَخُ (gurgling) signifies —

eloquence and oratory

Otherwise —

مَحْلَى (long necked goglet) may signify —

The interior of Muhammad

مَحْلَى (to make magic) signifies —

Revealing something that appear eth strange to the eye beholding it

مَحْلَى is the agent to
In the circle of samā', what note played the minstrel that
On the people of wajd (ecstasy) and of hāl (mystical state), the door of ħā and ħū! he—

The explanations are —

(a) O Lord! How did the Sākī (the Murshid, or Fate) charm the goglet (the holy traveller) that the blood of the jar (Love), Notwithstanding the melody (explanations of divine truths, of mysteries, and of doubtless manifestations) of the gugging (eloquence), its long neck (in silence) bound

(b) O Lord! What glance (of magic) did Fate make that when the traveller reached the stage of divine knowledge, he becometh, notwithstanding his eloquence, dumb?

The Kurān saith —

"Who knoweth God, his tongue is dumb"

(c) In the traveller's heart, love depicted kinds of states of varied hue with varied manifestations, so that his heart became decorated.

Behold these pictures and manifestations! O wonder! with what beauty, they exist in the traveller's existence.

O wonder! what magic did the Murshid that, when the traveller reached this stage, and hidden mysteries and doubtless manifestations descended upon his heart, he, notwithstanding his eloquence, uttered no mystery

Couplet 5 relateth to the "lālatu-l-mīrāj" (the night of Muhammad's ascent to heaven) when the Lord, Mighty and Great, with His own tongue, imparted to Muhammad thousands of thousands of precepts fit to be uttered, and forms of forms fit to be concealed, and with them filled Muhammad's heart, saying —

"Utter that fit to be uttered conceal that fit to be concealed"

The explanations (in this sense) are —

(a) On the night of ascent, Muhammad Mustafā became with thousands of love's mysteries a splendour-displayer, and, in various states, went behind the veil (of the hidden)

Behold love's mysteries how well love found ease within him that, to love's revealing, he hastened not

O Lord! what wonder did Muhammad Mustafā and Ahmad Musta‘bā do that?

Notwithstanding his eloquence, he revealed no mystery of the mysteries that dwelt in his heart.

For an account of Muhammad's ascent, see —


6. In qāfīšism, سما’ is the hearing of a pleasant sound that bringeth into motion the hearer

When the motion is modulated, it is called رقص (dancing), when not modulated, صطراب (agitation)

They call the motion itself سما’ after the fashion of naming the thing caused by the name of the cause (سماع)

If of hearing a pleasant sound, a certain state wajd (ecstasy) is involuntarily (not in the way of the sinner) produced, samā' is lawful, otherwise unlawful.
The sage, who regarded this magic playing sphere (void of permanency and of constancy),
Folded up (closed) his own assembly (of magicians), and the door of speech—bound.

Hāfiz who practised not love and union (with God) desired
Without (necessary) ablution, the ihrām of the tawf of the Ka ba—bound

The impropriety of mirth on hearing a pleasant sound is not because it is a pleasant sound. If so, the listening to modulated metrical utterances of God's word, to the traditions of His Prophet, to the words of pious men, to men of fine voice, and to nightingales would be unlawful.

But no one hath said so.
The lust worshipper is incapable of sāmā for he is in the stage of sleep (careless of intoxication and of the delight of the love of God) not intoxicated (must) and selfless (bekhūd) with the wine of the love of God.
The Lovers of God are all mast wa bekhūd (intoxicated and selfless).
When those distraught with the wine of the love of God, and with the draught of the worshippers of the wine-tavern of Love come into tumult by the intoxication of the wine of love and into clamour by the intoxication of the wine of affection they display rapture and ecstasy at the sound of the water wheel.

If a fly beat its wings the Lover of God becometh enraptured at the sound fly like striketh his hands on his head and exhibiteth wāj (ecstasy) and sāmā.
Sāmā is lawful to that one to whom the sound of the harp and the sound of the shutting of a door are the same as regards enjoyment and pleasure.

8 The Ka ba or Baitu 13th
See the Kurān uiv P Discourse, section iv Lane's Modern Egyptians pp 213—222 Osborn's s 1

To the ka ba
The pilgrimage is called hajj
pilgrim hāj
conductor amiru l hajj

The ihrām is the pilgrim habit.
Tawfī: Baitu llahi l hārim signifies—The procession round the Ka ba.
Tawwaf is one of the procession.
Tawf is the procession.
46, (47)  

1 When the form of thy heart alluring eye-brow, God—established.  
In thy glances, the solving of my work, He—established  

From my heart and the heart of the bird of the sward, He took ease,  
When, in the morn, the heart of both in lament for thee, He—established  

In the dust of the Path, me and the cypress of the sward, it (time) planted,  
Since, a garment of fine nargasin cloth for thee, time—established  

From our work, and from the heart of the rose-bud, a hundred knots (of difficulties) it (the breeze of the rose) loosed,  
When, in desire of thee, its own heart the breeze of the rose—established  

5 With Thy bond, the sphere’s revolution made me content  
But, what profit, when, the end of the thread in Thy will, it (the sphere’s revolution)—established  

From Thy perfume, even one day, an expansion of heart gaineth,  
That one, who, like the rose-bud, his own heart, in desire for Thee,—established  

On my wretched heart, cast not a knot like the (twisted) musk-pod.  
For, with Thy tress, knot-loosening, a covenant it (my heart)—established.  

O Breeze of union I thou thyself wast another life (like life without fidelity)  
Behold my (heart’s) fault that, hope in fidelity to Thee, my heart—established  

(O beloved !) I said —“On account of thy violence, I shall depart from the city ”  
Laughing, the beloved spake saying — “Hāfiz! go Thy foot, (of dwelling here) who—established?”  

1 From eternity without beginning, my attachment is to thee  
3 Nargasin is a species of cloth  
9 Hāfiz sent this ode —  
   (a) to a Friend in a distant country, whom he had not for a long time seen,  
   (b) to a Sultān of the Bahman dynasty who desired to see him.
47, (46)

At this time (full of iniquity), a friend, who is free from defect (of insincerity and in whose society is joy),
Is the goblet of pure wine (the glorious Kuran (from whose companion lip one can momentally snatch delight), and the song book (Divine knowledge whose reading perpetually is full of pleasure)

Go alone (free from all attachments) for the highway of safety (love) is narrow (full of thorns and of stones)
Seize (quickly) the cup (love's attraction) for dear life is without exchange (returneth not and permittest not the traveller to make good the omission of the past)

In the world not I alone am distressed from being without work
From learning without doing is the grief of the learned

In this thoroughfare full of tumult, to reason s eye,
The world and the world's work is without permanency and without place

3 (without practice) signifies —

(a) Not reaching to perfection of devotion failing to attain union with perfect fortune —

"Thee I worshipped not as was due to Thee
It does not signify —

Giving up prayer fasting and all divine duties—the way of infidels and of hypocrites see Ode 106 couplet 6

For those near to God it is not sufficient—to regard the lawful to God lawful the unlawful unlawful Such piety will not cause the traveller to reach the stage of hakkat (truth)

(b) Not attaining to perfection of divine knowledge and not gaining God
For divine knowledge is of the acts of worship—indeed it is the goal of safety because it is the place of devotion of outward worshippers to the extent of their ability and of inward worshippers to the degree of their stage

Verily the beginning of knowledge is fruitful of wonder and the source of pride and conceit
Save talk there is naught and naught save never and not
5. By the decree of eternity without beginning, the black face of the Bactrian Camel

Becometh not white by washing and scouring. This is a proverb

Every foundation (however strong) that thou seest is capable of injury
Save Love's foundation, which is far from injury.

Great hope of union with thee, had my heart.
But, on life's path, death is hope's robber.

As to—

"knowledge is the veil of God"

Men of God have used varied and disconnected language, and agreed not one with the other.

Those skilled in religious law (Shara') said—

"Whoever learned knowledge kindled the lamp of guidance in his Path, God's veil became his surrounding, and screen between him and Shaitan."

Those, adorned with the mark of Malāmatīs, said—

"Whoever learned knowledge consumed his chattels of guidance, God's veil became the barrier of his Path, he passed from nearness (to God) and entered upon farness (from God).

"Vanity and pride became his skirt-seizer, and the capital of egotism and of self-seeing entered within him."

When I perceived this contradiction, the thorn of a great thorn pierced my perturbed heart. Suddenly, the favour of the Eternal uplifted the lamp of guidance. For, one night, at my couch, there appeared an old man, luminous of mind, the hidden Murshid and doubtless Guide (God), before whom I, the son of perplexity, and seeker after God, laid this thorn.

The hidden Murshid said—

"This is the speech of ʿAlī Martaẓā, its explanation is glorious."

Reaching the fore, and the middle, finger to the ground, He traced a circle, and said—

This centre-point is the point of Unity, the circle is the quality of the Eternal (God).

Every one with circle-like qualities became the circle of the centre-point. The bulwark around that point is knowledge, which is higher and loftier than all other qualities.

Those of Malāmat talk of the ʿayn (beginning), and those of Shara' of the ʿayn (end).

Verily the beginning of knowledge hath this state.

When the Instructor of the Angels, (معلم ملكوت Shaitān) was at the centre of beginning (just created), sawest thou not, what guidance his knowledge effected?

By the pride of knowledge, where reached the work of Shaitān, on whose neck fell the collar of God's curse?

Verily, after the time when the beginner (the traveller) hath by the favour of the Eternal acquired perfection and attained the stage of the end,—knowledge becometh (by reason of vanity) a veil between him and God.

Pride casting him by the neck becometh a tie between him and Shaitān.

Whether at the beginning or at the end, knowledge is the highest of degrees, but beware of its treachery.

Seest thou not that Muhammad hath likened milk to knowledge.

As long as milk is in its own milkish state it is sweet and good.

O Friend! so long as they boil it not, cast not into it some thickened milk, and churn it not,—no butter is obtained.
Seize the tress of the one of moon face (the true Beloved), and utter not the tale
For fortune and misfortune are the effects of Venus and of Saturn
At no time, will they find him sensible
For this reason, that Häftiz is intoxicated with the cup of eternity without beginning

If in the middle of its boiling a little thickened milk should fall, it becometh clear and the butter is lost.
Even so in the mystic state, knowledge is the source of guidance and the navel of happiness
But if in the state of tumult a subtilty (thickened milk) of the truths of divine knowledge find access to their tumult—it draweth the world from guidance to error and keepeth it back from its true purpose
One day a great one of the order of Malamatis said—
When the state is this and the greatest enemy of enemies is in ambush—how long will the bulwark of knowledge (the barrier between the seeker and the Sought) be seen and licked as Yâjûj!

the left path and runnest

God glorious and great opened not the door to the former people. but when the time came to this blessed community of Muslims for them He opened to himself four doors and several windows
The guards keep protected those windows and allow none save the special to pass
To all are open the four doors—
If any one by the urgency of divine attraction spitteth that fortress (of knowledge) and runneth that house, the fortress guards seize and chastise him
If so it be that having mined he hath entered within and become equal to the great ones of God (before he had become enveloped in favour)—the guards of the fortress bring him outside chastise him and so cas them to lowness that from the fortress he issueth farsangs and enveloped in the wrath (of God)
If he be enveloped in God's favour and sit on the chief seat of God's court none injureth him
If after being enveloped in God's favour he be appointed to a work and his proximity to God is increased from one to a hundred that way of mining is his window, so that save to him they give access to none
If by reason of his appointment he acquireth honour he can take with himself one or two persons
Hence notwithstanding such severities it is unwise to withdraw one's self from the highway (of divine knowledge)
He is a wise man who regardeth the end!

For an account of the Malamatis see (pages 175—183) Brown's Darwishes

3 Fortune from Venus  misfortune from Saturn

9 Chunl signifies —az in sabab
Notes to Ode 47.
(Couplet 3.)

In the expression—

the lām (in ا علم حجاب الله) is the lāmu-l-ahd and the word meaneth “the tree of knowledge,” not the quality (possessed of perfection) of man, but one of the qualities of God.

In Paradise, is a tree whose name is شكرا الال م (اللهم) and a thousand sooth-sayers (bala'am)
The tree beareth all kinds of delicacies and good victuals, whoever eateth thereof, knowledge of revelation is revealed to him so that he knoweth good from evil.

The propinquity of that tree and the eating of its fruit kept Ādām back from propinquity to God, and sowed in his nature, the seed of temptation

Iblis, before the creation of Ādām, Iblis made that tree his abode, and was ever beneath it, with a hundred frauds, reading with angels

God forbade Ādām propinquity to that tree, for He knew its nature to be the navel of temptation. Therefore they drove Iblis and Ādām from nearness to God, and in farness from Him they remained ages.

Since Iblis dwelt, ages on ages, beneath that tree, he wrote upon himself the mark of rejection and of execution

Iblis’s seduction, Ādām could not gaze (at that tree) with that degree of maturity (that belonged to Shaitān)

By God’s grace, by the acceptance of penitence he became enveloped in grace

Knowledge is of two kinds—

(a) It is a veil, gross, thick, black, sullen, and dark, whereby captivity cometh to the heart, and wherein the soul tremureth not at ease.

Therefore, the soul desireth to rend it.

(b) It is a veil, pure, transparent, delicate, fascinating, wherein the soul hath luminosity and the heart delight.

Therefore, the soul desireth to be in accord with it.

Respect to this (kind of) knowledge is, true—“knowledge is the veil of God”

Because when the sage traverseth the stages of knowledge and reacheth perfection no veil (save a thin transparent veil) remaineth between him and God, and whatever is outside of God becometh revealed to him.

Then, the sage desireth to put from before him this the veil, and to go unveiled

In the Asmā,ul-aṣrār, Sayid Muhammad Gisū Darāz, Head of the pious and master of mysteries, relateth of Shākh Shibli (b 859, d 946)—

“Knowledge is information, information is denial (of God), knowledge is the veil of the Great God”

Knowledge is information whether it be the knowledge—

of different kinds of hearing.

of seeing.

of God.

In the expression ا علم حجاب الله possibly the lām of lām is the lāmu-l-ahd, signifying the knowledge of truths and of speech.

When the sage of the knowledge of truth and of speech becometh exalted by the manifestations of God, and the (lām) precepts of knowledge of truths penetrate his heart, he falleth to verifying those precepts and is separated from the delight of evidences until that time passeth by and becometh the cause of his penitence.

His is the special quality of the knowledge of truth and of speech.

In it, is no entrance for grammar, logic, spirituality, and all other knowledges.
To the sage at that stage none speaketh of these knowledges

Is knowledge a veil or not?

Suppose two men of one way one thought one stage one state one motion—to journey and to reach a stage where between God and them naught remaineth save a veil fine and diaphanous

One is a sage who knoweth with certainty what is behind the veil though he knoweth not its purpose. As Allah saith—

"O one of luminous nature I thou art become a calamity to me"

The other is a common man who is careless of the subtleties of truth and to whom reasoning and thought appear not—

Then whatever appeareth since it is contrary to the familiar he understandeth not till God's grace calleth into his ear of sense.

When full knowledge of that neither seen nor heard appeareth to him he issueth like the intoxicated and joyously drinketh the cup of existence full of wine of witnesses and points of unity. When the sage learneth the common man's state he saith—

"O luminosity of (my) own nation thou art become a calamity to me"

and exclameth—

Knowledge is the evil (in man's path) to the Great God

Would that I had been a common man.

Muhammad Mustafa (the illiterate Prophet) without knowledge reached to where he reached—a lofty stage. Musa with the quality of knowledge gave four replies to one question from God. (Kuran xx 18)

God said—

"O Musa! what is in thy right hand?"

Musa replied—

"It is a stick whereon I rest wherewith I pull down the leaves of trees for my sheep I have other uses for it."

Then God said—

"Thou shalt never see me"

"O Brother! beware of this talk entertain not a vicious idea of the great Ulama regard not the—"

Attar saith in

the Ta'khuratu Iavaliya

What Shibli said of knowledge is in respect of its beginning not of its end

There is no room for truth and falsehood together

Truth is pure falsehood consumeth its own chattels

Although the sage is known (to God) and the common man unknown—it is the work of God's favour the rest is pretence

Whom they call not though he be

The messenger of good news

Fate and destiny—having adorned his heart's tablet with forms conditions and pictures of varied hue and having arrayed his exterior with decorations—wash him in the water of grace seek for him excellency and blessing and decorate his dignity and purity

With the polish of kindness they make his mind lustrous like the mirror and decorate it with majesty dignity and purity that on it God's form may be glorified

His knowledge is now confirmed knowledge not acquired knowledge

How is the common man the equal to the sage at this stage?

God is powerful in affairs He doeth as he listeth He is powerful and dear
1. With fancy for (perpetual union with) Thee, what desire for wine (Love) is ours?

To the jar (the Murshid possessed of truths and of divine knowledge) say —
"Take thy head (depart), for the jar-house is ruined"

(Even) if it be the wine of Paradise, spill it  For without the Friend (God),
Every draft of sweet water that thou givest is the very essence of torment.

Alas!  The Heart-Ravisher hath departed, and in the weeping eye
The picturing of the fancy of a letter from Him is (only) the picture on water
(quick of decline, calamitous to the seeker).

Khayal signifies —
(a) a form beheld in sleep,
(b) perpetual union which is gained in the stage of non-existence, and whereto people of spirituality hasten.

Sharāb (wine) signifies —
Love, the capital of people of Love.

Khum (jar) signifies —
the Murshid, stuffed with truths and divine knowledge, and full of mysteries of Unity like the shell of the great pearl

Hāfiz hinteth at the acquisition of the degree wherein the Traveller, passing out of Love, reacheth the perfection of non-existence wherein union (with God) appeareth

For the stage of Love often occurreth on that account that Love is a guide between the seeker (the traveller) and the Sought (God)

When the guide (the Murshid) causeth the seeker to reach the Sought, the seeker hath no need of the guide  The seeker and the Sought are one

Majnūn, the distraught Lover (721 A.D.) saith —
"I am Laila, Lailā is myself,
"We are two souls in one body"

He doth not say —
"We are one soul in two bodies"

That is—
This, venly, is (the body of) Majnūn, wherein disport the soul of Majnūn and the soul of Lailā.

Khayal signifies —
a form beheld in sleep

Khayl signifies —
a power of the powers of man

The agent to haste in decline, the cause of calamity to the seeker

The second line may be —
The fancy of a letter from Him is only the picturing of a picture on water.
The Letter Ta

O ye of vigilance, for one cannot be safe (on the couch of ignorance)
From this lasting torrent (of vicissitudes) that occurreth in the stage of sleep
(this world)

5 The Beloved One (God) openly passeth by thee but
Keepeth seeing strangers. On that account the Beloved is veil bound.

4 سَلّ (torrent) signifies —
(a) Rain water collected that cometh from the desert
(b) vicissitudes
(c) Flowing of tears
مَرْدِل حَرَاب (the stage of sleep) signifies —
(a) The upspringing of the first (this) world
(b) The eye.

5 Mašuqa (a mistress) signifies —
Mahbuba a beloved woman
Here occurreth a difficulty whereat the soul and the heart of men of manners bite
It is improper to make this attribute (of the feminine) to God
Although His glory in masculine and in feminine is One and both have place in His Court
yet it is necessary to make for manners
The attribute of feminine is not in the Sunnat nor in the Qur'an nor in the books of Shaikhs
possessed of heart. The attribute of the masculine is found in the Qur'an and in the Hadī's
of the Prophet.
Then to make the attribute of feminine to God is an act that befiteth not the followers of the
Sunnat and the Qur'an
To acquainted learned ones and to those of information face on the Path it is not concealed
that Mašuqa signifies —
The truth of God whose glory momentarily is absolute
Out of every name He writeth another name out of every quality He bringeth forth another
quality
Thus —

| ahadīyat | Unity |
| samadīyat | Eternity |
| hakikat | Truth |
| rabubīyat | Providence |

From the events and the truths of the being (of the world) and of Godship another truth
momently displayeth splendour to the men of the Path and draweth higher the holy Traveller.
The Beloved is evident to the eye of vision of seekers (travellers) but since He beholdeth
strangers who wish to pluck a rose from this rose bed He hath cast a veil before Himself
and keepeth Himself concealed.

To this speech —
Thy jealousy left not a stranger in the world.
Therefore it became the essence of all things.
Many Sufis and men of divine knowledge are assenters and thereto incliners.
Now contrary to this speech is what is above illustrated.
Since the (ruddy) rose beheld the grace of sweet (latest beauty) on thy coloured cheek,
In envy's fire, through the heart's grief, it is immersed in rose-water.

In the corner of my brain, seek no place of counsel
For this (brain-) cell is full of the hum of the harp and of the ribâb

Thy Path! —what a Path it is, that from great awe,
The surrounding river (the ocean) of the sky is only a mirage

Green are the valley and the plain. (O Friend!) come, let us not let go
The hand from the (pleasure of the) water-pool, for the world is all mirage (and naught else).

(O true Beloved!) In the banquet of the heart, a hundred candles (manifestations of God) kindled from Thy illumined face

'And this is strange, that notwithstanding this, on Thy face, are hundred kinds of veils (prohibitors of sight).

To this, it may be said —

The mukallidân (imitators) are outside the question, for they are outside of the Muhammadan Shârâ'

In this Path are —

الملاک (adnâ) . . . the lowest,
المین (ausât) . . . middle,
المک (a'la) . . . highest

The adnâ are those who are beginners, on whom the Shârâ prevalleth, from whom this kind of speech occurreth not, for they ever are seekers of the following of Shârâ

The ausât are those who are in baizakh (purgatory) and middle of state, whose stage is also the preservation of their degrees

The a'la are those who have reached the highest stage; and whom, out of themselves, superiority of divine knowledge hath drawn.

If at the time of attraction or of (mystic) superiority something (unfit) issueth from them, they are excused. For, when again they come into the stage of recovering from ebrtety, they ask for pardon.

The Sultan of Ārifâs, Ra, is of those declaring the Unity of God, at the time of superiority of divine knowledge used to say —

"Praise be to me! How great is my rank!"

When he came into the stage of recovery from ebrtety, and a servant revealed this matter, he used to ask for pardon, saying —

'If I said —

"Praise be to me, how great is my Rank!"

'I am a fire-worshipper Thusence, I cut the cord of fire-worshippers, and say —

'No god, but God, the Powerful One.'

See Ode 4, couplet 2
O candle (the true Beloved) heart illuminating!
Without Thy face heart adorning my heart is dancing on the fire like roast meat.

If Hāfiz be lover, or profligate or glance player,—what then?
In the time of youth many a strange way is necessary.
49, (59).

1. Now that in the palm of the rose (the holy traveller), is the cup of pure wine (borrowed worldly existence), In its praise, is the bulbul (the flattering Friend) with a hundred thousand tongues

Seek the book of verse (truths and subtleties) and make way to the desert (choose solitude)
('Tis the time of justice) What time is this for the College, and the argument of the Kashf-i-Kashshāf?

Pluck up thy attachments to the people take note of the work (of solitude) from the Ānkā (that liveth in solitude), For, the clamour of those sitting in solitude is from Kāf to Kāf

Yesterday, the Head of the College was intoxicated, and gave decision, Saying —"Wine is unlawful, but (is) better than the property of legacies (obtained by fraud)."

5 (O Slave!) no order is thine for the dregs (bad), or for the pure (good) Drink happily, (be content) For, whatever our Sākī (Fate and Destiny) did is the essence of grace (and source of justice).

2 Sahrā (desert) signifies — The world of Love, the cause of acquisition of love

Kashf-i-Kashshāf (the explaining of the explainer) is — A commentary on the Kurān, in whose praise the tongue of learned and wise men is dumb Its author was Jāru-l-lāh Zamakhshāri (b. 1074, d. 1144), and its purchaser is the whole world He is the leader of the people of the world, and forerunner of Commentators

5. durd va sāf (the dregs or pure wine) signifies —
(a) bad and good,
(b) toil and ease.

The explanation of the first line is — Since thou hast become a slave, scratch not thy heart by the revealing of bad and good, for which no order is thine.
The tale of claimants (outward worshippers) and the (mean) fancy of thy fellow workers
Resemble the tale of the gold stitcher and the mat weaver

Hāfiz¹ silence and these subtleties like (pure) red gold,
Keep For the false coiner of the city is the Banker

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The description of bad and good is the work of ulama (theologians) who are a guide to the outward man (the hypocrite) connection with whom thou hast severed and reached the desert of love (see couplet 2)
Then be content and strain the heart’s blood

مَدْرُ (Fate) signifies —
the decrees of God in a general sense

مسَى (Fate) signifies —
the decrees of God in a general sense

مَدْرُ (Destiny) signifies —
the decrees of God specially applied

مسَى و مَدْرُ are associated together

³See Ode 4

⁶Mudda یَسَان وَا حَامَ كُنَان (claimants and fellow workers) signifies —
Outward worshippers who in gold seeking are fellow workers with the Lovers of God
A gold stitcher (of lofty spirit) and a mat weaver (of mean spirit) lived together and (from want of concordance) displayed animosity to each other
Even so companionship with them adorneth thee not and leadeth thee from the Path
God Most High hath severed thy connection with the stage of the outward worshipper (the mat weaver) and drawn thee to the stage of Love (the gold stitcher)

⁷The false coiner may be the inferior Poet who tried to pass as his own the work of Hāfiz
50, (57)

1 If Thou call to grace, an increase of grace it is,
   If in wrath Thou drive away, our heart is pure (of complaint)

To make description of Thee in the book is not (in) the limit of possibility
Why? For the description of Thee is beyond description's limit.

With love's eye, one can behold the face of our Beloved (God)
For the radiance of the form of lovely ones is from Kāf to Kāf

From the (Kurān) page of the face of the Heart-possessor (God), read a verse
of love
For that is the explanation of the stages of the Kashf-i-Kashshāf

4 See Ode 49, couplet 2
7 The swallow is called —
   Watwat, farashtak, khuttāf
The swallow having boasted of excellences equal to those of the Humā,—the boast became a
proverb in respect to one who verily is mean and yet regardeth himself lofty

Humā (Humā) signifies —
A bird, auspicious of presence, happy of appearance, wherever it alighteth, prosperities of va-
rious kind occur through its arriving, and on whom its shadow falleth, he becometh king
It descendeth at night, and snatcheth rotten bones from the desert
Once upon a time, the swallow began to boast to the other birds of its possessing the excellences
of the Humā, and made this Ode to its name — When the swallow reached not that stage of
excellence,—the matter passed into a proverb

Hāfiz had a beloved one, pleasant and much to be desired — One, in enmity with Hāfiz, also had
a fancy for her, and painted her picture in his heart
When he beheld the inclination of the beloved to Hāfiz on account of the grace of his verse and
beauty of his speech he drew himself within the circle of poets
On account of this, that beloved decreased a little her inclination for Hāfiz, and increased it for his
enemy

Hāfiz became acquainted with this matter and addressed to her this Ode
51 (51)

To him that hath chosen solitude of the spectacle— is what need?
When the street of the Beloved is (at hand) of the desert— is what need?

O Soul! By the need of God that is thine
At last, a moment, ask, saying 'Ours—'
is what need?"

We are the Lords of need and (ours) is no tongue to question
In the presence of the Merciful One (God) petitioning— is what need?

If intention be Thine against our life—there is no need of pretence
When the chattels are Thine, of plunder,— is what need?

The cup world displaying is the luminous mind of the Friend (God)
Then, of the revealing of my own necessity— is what need?

Past is that time when I used to bear the burden of favour of the Sailor (the (Murshid)
When the jewel (of divine knowledge) appeared of the Ocean (of Love) is what need?

6 Malāḥ (sailor) signifies —

(a) the Murshid of love who calleth the disciples to the path of God and the forms of travelers (who are in the stage of the ship) and urgeth their soul and breath to the shore of the Ocean of Love (for God)

(b) Love

gawhar (jewel) signifies —

(a) divine knowledge in search of which the holy Traveler travelleth the Path and endureth varied calamities This is Love.

(b) Union with the Friend (God) and the cause (love) of acquisition of perfection

Love is a cause that causeth the seeker to reach the Sought and urgeth the Lover to the Beloved

When the seeker reacheth the Sought (God) why is it necessary to ask the cause? When in the Ocean no work remaineth say to the sailor —

Urge thy ship to the dry land

Passed is that time when between me and thee was a mediator to whom I represented my state

No blossomed and the stage of own state and of myself seek

His answer
O beggar-lover when the soul-giving lip of the Beloved
Knoweth thee, petitioning for an allowance is what need?

O Sovereign of beauty (by the need of Thee that is mine)
consumed.
At last ask, saying.—The beggar's,—

O pretender go I have naught with thee is what need?

Dear friends are present Of enemies—

Hāfiz1 End thy verse for skill itself becometh clear
Disputation and contention with the pretender—

Otherwise—
Passed is that time when, by love, I recommended myself to God, and praised, with a hundred praises, the mediator Another time hath appeared whose source is joy
When from the perfection of non-existence, Union with the Beloved (God) calleth me there is no need of love.
As to ceremonies due (from the disciple) to the Murshid, there are stages each of which, in the Murshid's presence, utters "farewell"

Muhammad saith—
"At the time when I am with God, I hear neither those angels near to God, nor those prophets sent (to Earth) by God Of all, I am careless"

Jibrā'il, who was Muhammad's Murshid, had no access to him at that time when Muhammad was with God
52, (54)

1 The court of the garden (the world) is joy giving (producing manifestations of Love's glories) and the society of friends (the soul and the body that intervene between the seeker and the Sought) pleasant, Pleasant, be the time of the rose (the Murshid) whereby the time of wine drinkers (lovers of God)— is pleasant

From the morning breeze momently our soul's perfume— is pleasant
Yes yes The perfume of desire possessing spirits— is pleasant

The rose (the Murshid) veil unlifted prepared to depart (to the next world) O Bulbul (holy Traveller) I bewail, for the plaint of heart wounded ones— is pleasant

To the night singing bird be the good news that in Love's path, To the Friend (God), the vigilant one weeping at night (for sin)— is pleasant

5 From the tongue of the Lily came to my ear this noble speech, 'In the old cloister (this world), the work of those light of burden— is pleasant

1 (garden court) signifies — this world, which is the field of the first (this) and the next world

2 (rose) signifies — the Murshid who is the beloved and the sought after of disciples

3 (wine-drinkers) signifies —
(a) impostors in search of wine
(b) happy disposition which for every one is the source of concord

The world is a stage whereby the seeker reacheth the manifestations of love and tasteth the delight of union with the Beloved (God)

Although in non-existence (in the world of atoms or loosening world) the soul was immersed in union (with God)— its worth it found not and in it (union) displayed no delight

When it reached this (the binding) world and tasted the bitterness of separation the soul discovered the worth of union (with God) and towards it hasted. That result is not save by means of this world which is the field for the acquisition of degrees of the first (this) and the last (next) world

Then the world is joyous by means of the Murshid. Pleasant be the time of the Murshid by whose means disciples have time pleasant!

3 Bulbul (nightingale) signifies — the holy traveller who from Love's attractions is in perils
In the world's market, is no happy-heartiness
If there be,
The way of profligacy and of happy-being of hypocrites—is pleasant

Hāfiz! Abandoning the world is the path of happy-heartiness
So long as thou thinkest not that the circumstance of World-Possessors (Kings)—is pleasant

O holy Traveller! bewail, bring into weeping and wailing the wounded heart of the friend, for the plaint of heart-wounded ones is effective, and the weeping of fallen ones is the cause of cure

Hāfiz wrote this Ode at the time of sickness of the Murshid and of his approaching death, and expressed regret at his own non-acquisition of the object.
53 (vi)

1 O Lord! that candle (the beloved), night illuminating (by her resplendent beauty), from the house— of whom is?

Our soul hath consumed Ask ye saying—"She the beloved— of whom is?

Now the up setter of my heart and of my religion she is

Let us see she the fellow sleeper—of whom is, the fellow lodger— of whom is

The ruby wine of her lip—from my lip far be it not!—
The wine of the soul—of whom is? The cup giver of the cup— of whom is?

For (to win) her, every one deviseth a great spell Yet known it is not,—
Her tender heart inclined to the tale (of Love)— of whom is?

5 That ruby wine (the beloved) that, though un drunk, hath made me drunk and ruined

The associate—of whom and, the boon companion and the cup— of whom is?

O Lord! that one, king like, moon of face Venus of forehead

The inestimable pearl—of whom, and, the incomparable jewel—of whom is?

The Fortune of the society of that candle of happy ray,—

Again for God's sake ask ye saying—"For the moth— of whom is?

(To the beloved), I said — 'Without thee, sigh (cometh) from the distraught heart of Hāfiz '

Under the lip (covertly), laughing she spake, saying — 'Hāfiz distraught— of whom is?

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1 In Love's beginning Hāfiz wrote this Ode

5 The ruby wine may signify —

Glories that, with complete beauty come not into view
54, (63).

1 Since the presentation of skill before the Beloved disrespect,—

The tongue, silent, yet, the mouth full (of eloquence) of Arabia—

The Pari (the Beloved) concealed her face; and the Div (desires of Lust) engaged in the glance of beauty.

Through amazement, Reason consumed, saying —"What Father of Wonders (that every fair one, for whom the concealing of the face is proper, maketh glance, and giveth herself airs) this—

The reason, ask not why the cherisher of the mean, became the sphere,
Whose design of giving, pretence without reason—

Hasan from Basra, Bilāl from Habsh, Suhaib from Damascus (arrived from distant parts, and embraced the Islam Faith)
(But) Abū Jahal of the dust of (glorious) Maka (rejected the Islam Faith).
What Father of Wonders this—

2 Div (demon) signifies —
the desire of Lust that, ardent in worship of lust, is rejected at the court of God

God saith —
"Attached to God, hast thou ever seen him who is attached to Lust?"
Who is accepted of the court never goeth thither.

God saith —
"Verily, who are my slaves, over them thou (Shaitan rejected of the court) shalt never rule"
From exceeding carelessness, the eye of man’s vision is blinded, and man hath folded up God-seen and God-worshipping, made the desire of Lust his God, and for it, prepared all his resolution.

Then that one, before whom the favour of the Eternal hath kept the lamp of guidance, and sowed the seed of happiness in his heart,—on seeing these deeds stitcheth his eye on the back of his foot (of shame), and consumeth in amazement and anger

Notwithstanding the perfection of manifestations of God, the Accepter of thanks, what blindness have they chosen and what bad way,—in that, having abandoned God, they have kept the desire of Lust their God.

4. Hasan Bāṣrī Khwaja (b. 642, d. 728) was a very pious Muslim, noted for self-mortification, fear of God, and devotion
Bilāl (d. 641) was an African freed slave of Muhammad, and the sweet-voiced crier who announced to the people when Muhammad prayed
Suhaib (native of Mosul, educated at Constantinople) came to Maka, gained his freedom, embraced Islam, and in 622 A.D. abandoning his wealth fled with Muhammad to Madā'in
He is supposed to have furnished Muhammad with scriptural knowledge. See the Kurān, xvi, 104
Abū Jahal (d. 624) was an inveterate enemy of Muhammad. See the Kurān, cxii.
In this parterre (the world) none plucked the rose without the thorn
So the (glorious) lamp of Mustafa (the soul) with the (horrid) flames of Abu Lahab (imperious Lust)——

For half a barley corn I purchase not the arch of the monastery and of the inn
(the place of worship of Ābids, outward worshippers and of austerity of Zahids, sitting in the prayer niche)
Because for me the tavern (the stage of love and of divine knowledge) is the palace and the foot of the jar (the perfect Murshid possessor of mysteries) the pavilion (the lofty building and impregnable shelter)——

The beauty of the Daughter of the grape (love) is the light of our eye Per chance
In the veil of (white) glass (the perfect Murshid) and in the screen of the (red) grape (the perfect Murshid) it——

5 Abu Lahab (d 624) was Muhammad’s uncle and one of his bitterest enemies  See the Kuran P disc 76 cxi 1

6 Khanakah va nbat (the monastery and the inn) signifies —
a place wherein people of religion (shara) are distraught
       ——
       iched ones

      tanab (tent) signifies —
a lofty building and impregnable shelter
       ——

7 dukhtar 1 raz (the daughter of the grape) signifies —
       Love.

      jamal 1 dukhtar 1 raz (the beauty of the daughter of the grape) signifies —
       the grace whence love springeth and poureth the splendour of manifestations upon the holy traveller Then love is concealed in the screen of the heart and collected within it and its fruit is the manifestations of glories and its treasury the Friend (God)

      Zujaj (glass) and anab (grape) each signifies —
       (a) the perfect Murshid the comprehender of the circumstances of the stages and of the set
       tings
       (b) the heart of the holy traveller that like glass is in the accidents of peril

The explanations are —
(a) When by the Friend’s grace the eye of my vision opened and my heart with the beauty
Now seek a remedy for thy pain in that ruby exhilarating draught, Which in the crystal goglet, and the glass of Halb (Aleppo) —

O Sir! a thousand reasons and manners, I had
Now, that I am intoxicated and ruined, (thus my state, due to the) invitation of one void of manners —

Bring wine, for, as (is the way of) Hafiz, the asking God for aid always
In weeping in the morning-time, and in supplication at midnight —

8 (the crystal goglet and glass of "Halb") signifies —
Men of spirituality and divine Arifs, who have made themselves pure of the dross of blameworthy natures and of bestial qualities, and adorned themselves with inward purity.

The explanation is —
When through God, love took me, and dwelt within me, —it is proper that I should not run to every remedy, in every direction, but should seek my remedy from the exhilarating draft that is with men of spirituality and with divine Arifs.

I hold excused outward worshippers, and to them incline not. For I have no help of remedy seeking, and from them, my pain is not remedied.

For these are the physicians of the brute not of man.
Who is in the stage of brutality seeketh his remedy from the physician of the brute.
Who is in the stage of spirituality and of humanity seeketh his remedy from men of spirituality and of humanity.

For the ruby exhilarating draught, see p. 73.
65 (52)

More pleasant than the pleasure (the manifestations of glories of the Absolute One, God) and the enjoyment of the garden and the spring (the world adorned with trees and flowers)—

Where is the Sākǐ (the Mursāb)? Say —"The cause of our waiting—

Every pleasant moment that appeareth, reckon plunder
Delay is to none For the end of work—

The fetter of life is bound by a single hair keep sense
Be thy own grief devourer Time's grief—

The meaning of the Water of Life and the garden of Iram (Paradise) —

Save the bank of the rivulet and the wine (of love, the cause of eternal life) pleasant tasting—

The austere one (the Ābid, or the Zahīd)—and the intoxicated one (the profiteer)—both are of one family
To whose glance, shall we give our heart? choice—

4 The garden of Kram See the Kuran P Disc 20 21 to xxxvi Ouseley's Persian Collections Vol iii No I p 32

Of this garden God said —
Iram is possessed of pillars like to which nothing was made in cities
The water of life is found in the Zulmat (the Land of Darkness) See Wilberforce Clarke's translation (out of the Persian) of the Sikandar Nama i Nizam cantos 68—70
This couplet is the confirmer of couplet 1

5 The żābid is in the garment of explanation of Love for God

Mast (intoxicated one) signifies —
A profligate who outwardly and inwardly hath life in love like one intoxicated
The Zahīd the Ābid the lover and the profligate all are seekers of God the absolute existence
We are the seekers of whom? We scratch the heart of whom? We come to whom? We choose whom?
Hāfiz wrote this Ode at the beginning of state (hal) when perturbation appeared to him
Now perturbation occurreth at the beginning (bidayat) and at the end (nīhayat)

Men of discernment say —
Those that are near (God) have more perturbation
The secret within the screen, what knoweth the silent sky?
O pretender (philosopher)! thy contention with the screen-holder (the revolving sky)—
is what?

If the esteeming rightly (in pardon) the forgetfulness and the negligence of the slave—be not His, (and every one hath a stage for minute enquiry),
The meaning of the Omnipotent's pardon and mercy—is what?

The Zähid desired the wine of Kausar, and Hāfiz, the cup (of love)
Let us see between these two, the choice of the Omnipotent—is what?

6. Parda-dār signifies—
The revolving sky
O claimant! what power attachest thou to the sky that it is fate and destiny, whose order before it (the sky) is vile.
What rank is the sky's that, into hidden mysteries and into God's order, it entereth, and displayeth the key of the casket of mysteries?
O claimant! thy contention with the sky is what? What is the rank of the sky, whereto thou assignest good and bad, and wherewith thou comest into opposition, saying—
O sky? thou didst so and so, and broughtest not forth my desire

8. That is—
Whether God will prefer the Zähid or Hāfiz
Mudda'f signifies—
Philosopher, whose sun of the stages is Revelation.
56 (53)

From the city, my moon (the beloved) went this week to my eye (by reason of pain of separation) a year it—
The state of separation what knowest thou—how difficult the state is?

From the grace of her cheek, in her cheek the pupil of my eye
Beheld its own reflection, and imagined that (on the Beloved’s cheek) a musky (dark) mole it—

Milk (so youthful is my beloved) yet droppeth from her lip like sugar,
Although, in glancing, her every eyelash a slaughterer—

O thou that art in the city the pointing stock for generosity—
Alas! in the work of (caring for) strangers, wonderful thy negligence—

After this, no doubt is mine in respect of (the existence of) the incomparable jewel
For, on that point, thy mouth (by its exceeding smallness and freshness) a sweet proof—

Glad tidings, they (Fate and Destiny or a party of lovers of God) gave that thou wilt pass by us—(may God’s grace be thy companion!)
Change not thy good resolve for a happy omen it—

By what art, doth the mountain of grief of separation draw
Shattered Hāfiz, who through the weeping of his body, like a reed—

That is—
Like the fibre that at the time of mending a reed pen cometh forth from the reed
57. (60).

1. Though wine (love) is joy exciting and the breeze (the Murshid) rose-en-slaving,
(Openly) drink not wine (of love) to the sound of the harp (the holy traveller's utterances of love's mysteries). For hold the Muhtasib (the law of Muhammad).

If to thy grasp fall a flagon (ecstasy and rapture) and a Companion (the true Beloved),
Drink with reason, for the season, fraught with calamity.

1. باد (breeze) signifies —
The Murshid, the causes of decoration and of purity of the disciple's heart.

2. جنگل (the harp sound) signifies —
The spreading of love's mysteries, which is the essence of peril.
Though Love giveth delight, and the Murshid, in the explanation of divine knowledge and of truths, is as swift as rakhsh (Rustam's steed), and is the cause of complete delight, yet, secretly, drink the cup of love and spread not its mysteries, lest the concealers of mysteries call thee atheist and infidel.

"Who is led by God, none can mislead.
"Who is misled, none can guide aright."

(a) ecstasy and intoxication,
(b) the heart of the holy traveller.

2. سرخی (flagon, goglet) signifies —
(a) the true Beloved,
(b) the Murshid.

If, from union with the true Beloved, ecstasy and intoxication occur, strive with reason and sense, and fear time's tumult. For, contrary to the shard, nothing appeareth.

Again —
If the splendour of love appear from thy heart, and the perfect Murshid, who may have attained the stage of direction, fall to thy hand,—practise love with knowledge and wisdom, come not with feeble rein upon the travelling of His Path, and strive in the concealing of the mysteries of Love.

For, the time is tumultuous, and the gibbet of the followers of Mansūr Hallāj is fierce. God forbid that one of the mysteries of love should—in the way of such a triumphant and happy one (Mansūr Hallāj)—be revealed to thee.

Before him, the holy traveller hath many stages, in search of which he is heart-wounded, and, as a beginner, in joining the Friend (God) is, in the opinion of those possessed of perfection benefited.
(O holy Traveller!) Conceal the cup (of thy existence) in the sleeve of the tattered garment (of the šurūq)

For like the wine flagon s (ruddy) eye, time is blood shedding

With the colour of wine (some of the mysteries and stages of love) we cleanse the religious garments (the existence of the holy traveller) with (penitential) tears

For, the season of austerity, and the time of piety

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3) (patched garment) signifies —
(a) the garment of the Sufis which they call Zhinda
(b) the Muhammadan Law sharaḍ šurūq
(c) patience and endurance

الح (cup) signifies —
(a) the existence of the holy traveller whom like a cup the Murshid bringeth into revolution about him
(b) the mysteries of love

O Lover! conceal thy love in the garment of patience divulge naught lest the punishment of the sharaḍ fall upon thee

O holy Traveller! conceal thyself in the garment of the sharaḍ divulge not the mysteries of love

For the people of the time are bloody

So be that thy exterior may be the putter on of the garment of the sharaḍ and thy interior the taster of the taste of the Eternal

That is —

There issueth from thee something (word or deed) that befittest not the sharaḍ For the people of time shed blood like the flagon s eye (of red wine hue) and the concealers of mysteries are in strife and pass none by them lest he should bring into revelation the mystery of love

4) (wine) signifies —
(a) Love that is the source of joy to people of love
(b) Sensual delights

(2) (the colour of wine) signifies —

The signs of love the appearing of some of the mysteries and stages

(3) (religious garment) signifies —
The existence of the holy traveller whose travelling in love is with knowledge

The explanations are —
(a) For divulging love s mysteries that involuntarily were revealed by us that tinged the colour of the religious garment of our existence and that drew us into the world s suspicion we wash that religious garment of existence with penitential tears and seek for ourselves escape from that suspicion

It is the season of austerity strive not with the sharaḍ (herein such revealing is unlawful) for time is subjected to the sharaḍ

(b) From the colour of sensual delights (wherewith we have nurtured the elemental existence and made it red and white and wherein we have passed a long life) and from outward worshippers we have withdrawn ourselves and rested among inward worshippers and we wash that ruddy existence with penitential tears

Bringing lust into austerity we make it powerless making non-existent the picture of the exterior we engage in the painting and the repairing of the interior

For it is the season of austerity not of strife (against God s commands)
5 The up-lifted sky! Is it not the sieve blood splattering, 
Whose scattering, the head of Kisra and the crown of Parviz—— is?

From the revolution of the inverted sphere, seek no sweet pleasure. 
For all mixed with dregs the pure (substance) of this head of the wine jar——is.

O Hafiz! (with thy sweet verse), thou hast captivated 'Irak and Fars. 
Come. For the turn (of capture) of Baghídád, and the time of Tabríz—— is

5 Khusran Parviz (d. 629) was a Sassanian King of Persia. 
Kisra signifies — 
Cyrus, a title of the Sassanian Kings 
7 'Irák, Fárs, Baghídád, and Tabríz are — 
(a) names of territories and cities, 
(b) " " musical modes
When this Óde was written, the laws against wine-drinking were severely enforced. 
To the illusory Ka'ba, travellers by land proceed — 
by Fárs. 
" 'Irák. 
" Tabríz. 
" Baghídád. 
and, finally, by the desert.
For verse-sake, 'Irák is placed first.
As for verse, are stages and modes,—so for travellers to the true Ka'ba are four stages

1. ١ قرب درادل approach to spontaneous acts of devotion, not prescribed by the religious law 
2. ٢ قرب ورادص approach to divine precepts. 
3. ٣ الجمع بينهما the sum of both. 
4. ٤ التحقيق والتدبر بين مراتب الإلهية من لتحقيقه من التحقيقات أجمعه. the verifying and discriminating between God and the degrees of God and of His creatures, in truth and in appearance

In front is the terrible desert, wherein save terror naught hath power
O Seeker, in knowledge of it, stand firm.
Shaikh Muhí-u-d-Dín ibn Arabí (b. 1166, d. 1238) in his Fusúsú-l-Hikam saith —
The stages are —

1. شريعة the religious Muslim law. 
2. طريقة, "Path. 
3. حقائق, "Truth. 
4. معرفة, "Divine knowledge.

As appeareth to the Lords of صرغ, and in front is the desert of حق للحقيقة the truth of truth, which is limitless

O Hafiz! since thou hast turned into the Path of Love, and travelled some of the stages and degrees, sit not at rest, for long is the Path, and endless are the stages
Come, so that with thee I may travel the other stages in front, and reach to my desire.
For the traveller of the Path, so long as he attaineth not his object, resteth not save through necessity, which, resting, is the strengthener and aider of the Path
When Nádhir Sháh was at war with Afgáhnústán, he made a pilgrimage to the tomb of Hafiz, and cast an omen (fál) by the Diván.
The couplet that appeared was this couplet 7
Accordingly he attacked Baghídád and Tabríz, and rescued them from the Turks.
58 (62)

1. O (distraught) bulbul (illusory lover) bewail if, the desire of being a lover with me, thine—

For, we two are, weeping lovers and our work weeping——

In that land (the holy traveller's abode) where bloweth the fragrant breeze from the (true) Beloved's tress (divine attraction)

For boasting of the (fragrant) musk pods of Tatar, what room——

Bring the wine (of love) wherewith we may becolour the garment of hypocrisy (borrowed illusory centreless existence)

For, we are intoxicated with the cup of pride, and (with us only) the name of sensibleness——

Who have closed the doors of repentance? Now arise

For, at the time of the rose, repentance on the part of a Lover useless——

1. رمس (land) signifies —
   the traveller’s abode, created from the element of dust

2. یطرق (fore-lock turban fringe) signifies —
   divine attractions

   Hafiz hints at the acquisition of that stage wherein the holy traveller's existence exhaleth musk. Thus Muhammad obtained the name of the fragrant breeze.

3. Bring wine of love wherewith we may becolour (may exchange) this centreless borrowed existence for non-existence wherefrom that may come to hand that is fit for everlasting existence.

   When the Possible scattered the dust of Possibility.

   Save the necessarily existent one (God) naught remained.

4. یک (rose) signifies —
   (a) the Murshid of men of love whose heart hath expanded like the rose-bud and concealed the meaning of love
   (b) the spring of life and the youth of the holy traveller whose weakness and powerlessness are destruction

   The doors of repentance they have not closed nor wounded hearts with these wounds.

   Now practise love play and other work. For to desist from being a Lover when thou causeth thyself to reach the Murshid or at the time of spring or of youth is sinfulness. At this time repenteth that one who is void of knowledge.

   Without Love's favour the Lover's heart is not inflamed natures bad and worthless become not consumed and laudable natures take not up their abode and God accepteth him not either as a lover or as a beloved.

   For he who seeketh not a hole of ex and the pio v of qualities is and the graces the discovery of the Absolute Existence (God). From it it is not proper to tarry and to draw oneself to the mean ones.

Verily this is Love the cause of acquisition of lofty degrees and of greatest discovery.
5. To devise the fancy for Thy tress is not the work of immature ones.
    To go beneath the (suspended) chain (of death), the way of a bold one—

Wherefrom love ariseth, is a hidden subtlety,
Whose name neither the ruby lip, nor the auburn hair—

The person's beauty is not the eye, nor the tress, nor the cheek, nor the mole,
In this matter many a thousand subtlety, heart-possessing—

5. راع (tress) signifies:
   (a) the attraction of the divine grace and drawings of endless divine bounty,
   (b) the hidden divine essence, the upspringing of the world which is the stage for knowing
       the first (this) and the last (the next) world.

عوار (a knave) signifies —
   a bold one who at night prowleth, and whose foot trembleth not with fear

"chain" signifies —
   the chain wherewith, in the slaughter-place, they hang thieves, and so spill their blood

The explanations are —
   (a) To devise the idea of the attraction of Thy grace is not the work of a low one, and the
       endurance of its visisitudes is not in the power of every one of bad end.
       For it is a suspended chain beneath which is the blood of hundreds of thousands
       Who is fearless of himself being slain, and in life-play is quick and alert,—his work it
       is, it is not the work of one brainless, full of skin
   (b) To devise the idea of the world's creation, and to weigh one's self in the balance of jus-
       tice, to consider it the field of the last (next) world, to take from it pleasure,—is not
       the work of immature ones

O Seeker! O Father of Lust! desist from its search. For, it is a suspended chain, and be-
low it is spilled the blood of hundreds of thousands. To go beneath the chain is the work of
a bold one, whose centre is in endurance of adversities.

6 وطع (subtlety) signifies —
   a subtle matter, difficult to discern, and, when discerned, causeth a pleasant time to the
   finder

   In lovers' heart, is a hidden subtlety and concealed mystery, whereby love becometh revealed and
   the lover distraught—not by the beauty of beloved ones, nor by their mole and tricked line
   For Love is at the stage of fire, the enkindling fuel is that tress, lip, mole, and tricked line of
   heart-ravishers; and the fuel is the cause of kindling and of burning of the fire

7 حشم ر رافع ر عاروس (the eye, tress, and cheek) signifies —
   The arraying of the exterior, the displaying of austerity, and the revealing of chastity.

شى (point) signifies —
   something born of thought befitting beauty and goodness.

لداري (heart-possessing) signifies —
   the observance of manners in the presence of the Maulâ, and the preservation of degrees in
   the first (this) and the last (next) world.

   The beauty of the Beloved's eye verily is not the eye, the tress, the cheek, and the mole (which
   are the cause of increase of beauty) Nay, they are very different things which for beauty-
   increase, are necessary. But the Beloved is at a stage, whereat He can stand equal to a
   thousand When I bring my thought to diving in the sea of truth, such jewels of meanings
   I bring up that the goodness of the Holy Traveller consisteth not of the arraymg of the
   exterior, the displaying of austerity, and the revealing of chastity.

Many are the degrees, the observance of which are necessary.
O seeker! desist not from preserving them for the path of vision save this is naught.
For half a barleycorn Kalandars of the Path purchase not,
The satins coat (of worldly rank) of that one who void of skill (and spirituality)

To Thy threshold (the sky of joyousness), one can reach only with difficulty
Yes
With difficulty, the ascent to the sky of joyousness—

In the morning in a dream, I beheld the glance of union with Him
Oh excellent I when the stage of sleeping better than the (stage of) waking—

To an exceeding degree, reached the tyranny of the Friend and I fear
That the end of His tyranny, the beginning of His flight—

Hāfiz vex not His heart with weeping, and conclude
For, in little injuring everlasting safety—

Kalandars (Kalandars) signifies —
those without attachment and saved of truth

 coz (coat) signifies —
The rank and dignity of the world which is the source of desire and lust
That one who in the arraying of his exterior hath engaged and in truth engaged not who hath surrendered the sweetness of the knowledge of God who is void of skill and spirituality and intent only upon rank and dignity—the degrees of such a one the Kalandars of the Path purchase not for half a barleycorn

Kalandar Yusuf (a native of Andalusia Spain) founded the order of Kalandars For a long time he was a disciple of Haji Baktash (1361 A D) but being dismissed from the order on account of his arrogance he established an order of Darvishes with the obligation of perpetually travelling about and of entertaining an eternal hatred against the Baktash s and the Maulavis
The title Kalandar which he assumed and which afterwards he gave to his disciples signifies pure gold in allusion to their purity of heart to their spirituality of soul and to their exemption from all worldly contamination
The Kalandar liveth on alms travelleth shoeless and practiseth severest austerities (to merit Heaven s favour) the title is given to all Darvishes distinguished by their brethren for acts of supererogation for revelation and for supernatural grace
From among the Kalandars have sprung fanatics assassins and Mahdis
See Ode 36 σ 1
O Zāhīd, pure of nature\(^1\) censure not the profligates;  
For, against thee, they will not record another’s crime

If I be good (I am for myself), or if I be bad (I am for myself). Go thou be thyself (about thy work)  
In the end, every one reapeth that work that (at this time) he sowed

Of the former kindness (established) in eternity without beginning,—make me not hopeless  
What knowest thou,—behind the screen who is good, who is bad?

Every one, whether sensible (sober) or insensible, is the seeker of the (true) Beloved  
Every place, whether the masjid (of Islām) or the church (of the Kāfir), is the house of love.

From the cell of piety,—not only I fell out  
My father (Ādām) also let go from his hand Paradise of Eternity without end.

(Together are)—my head of submission and the brick of the Tavern-door  
If the complainant understand not this speech, say —Thy head and brick (beat together).

Pleasant is the garden of Paradise but beware,  
That thou reckon plunder—the shade of the willow, and the border of the field.

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4. This couplet hints at a stage of the stages of Love wherein, when the holy traveller arriveth, absolute effacement is his,  
In all places, from all persons, the manifestations of the true Beloved (God) cometh into his vision, and, out of every act, the true Agent (God) appeareth to him  
In a discussion (Nineteenth Century, April-June, 1881) on agnosticism in which Professor Huxley, the Bishop of Peterborough, and Dr Wace took part,—it was stated that the priests of the Church of England call him an infidel who believeth not what they believe  
The priests of Islām call him Kāfir (infidel), who believeth not what they believe  
This being so, who is an infidel?

7 Although the garden of paradise hath grace, and in comparison with itself reckoneth no other stage,—yet certainly reckon as plunder the life of the world  
For, it is the stage of purpose, and the cause of propinquity, to Him that is without decline (the Eternal)  
In this sense Ābdu-l-lāh Ansari saith —  
"O Ansari! The world is a dust-heap, whereon wise men sow, it is not a place wherein ignorant men wander."  
The Cream of the Moderns, Beloved of Hearts of the people of Dignity,—Shāh Abū-l-ma‘nī
THE LETTER TĀ  

Rely not on thy work. For in that day of Eternity without beginning
What knowest thou—what creation's pen hath recorded against thy name?

If thy disposition be all this—O excellent, thy good disposition!
And, if thy nature be all this—O excellent, thy good nature!

10 O Hāfīz! If, on the day of death, thou bring a cup (of Love)
Immediately they will take thee from the street of the tavern to Paradise

9 If thy disposition be all this that thou desarest the life of the world for the reason that it is the
cause of Union with the Eternal—O excellent thy good disposition
If thy nature be all this that thou desarest the life of the world for the reason mentioned above
—O excellent thy good nature apart from evil!

Sinshīt signifies—
the creation and disposition of the recogniser of good the source of truth
Now, that the fragrant breeze of Paradise bloweth from the rose garden.  
(Together are) — I and the wine, joy-giving and the Beloved, of the nature of Hûr.

To-day, why boasteth not the beggar — of empire?
For his (lofty) pavilion is the Cloud’s shade, and his banquet place, the field’s (wide) border

The sward (the Murshid) uttereth the tale (of glories) of the (spring month) Urî bihisht

No Ârif is he, who purchased a loan (the hope of to-morrow), and let go cash (divine glories here)

Observe that —

Rûs is the plural of Rûsî,
Rûm Rûmî,
Hind Hindî,
Turk Turkî,
Jinn Jinnî,
Hûr Hûrî

Consequently, it is improper to say —

Jinns (genu).  
Hûris (Houres)

(iii) signifies —

the Murshid, whose existence is a sward of divine truths, and a garden of endless divine knowledge

آردی بیهشت (Urî bihisht) signifies —

a spring month, wherein mountain and plain become a tulip bed, and the garden and the sward, a rose-bed.

The Murshid saith —

the revealing of God is everywhere, thy existence is the veil-shower as (in Ode 308, couplet 9) Hâfiz saith —

In this sense, Shaikh Hasin Mansûr Hallâj (‘d 919) speaketh, uplifteth the mantle of carelessness from the eye and displayeth the path to Unity

"Be traceless of all name and trace
"That thou mayest clearly behold the face of the Beloved (God)
"Every jewel (man’s existence) is for the concealing of ‘we and I’
"Intoxicated it (man’s existence) became with the wine of union with the Beloved ”

Then, wise is not he, who passeth from the view of cash, and falleth into the view of loan

‘Arîfs have the glory of God here, and the Companions of the Exterior have the hope of to-morrow

O wise man? Come out from the hope of to-morrow, let not go from thy hand the saddle-strap of the companions of glories

For whoever, in hope of to-morrow, gave from the hand present glories, hath fallen from being present with God to being absent from God

The Murshid speaketh of the visions of glories, and of them giveth news to the disciples
THE LETTER TA  

With wine (of divine love) make (prosperous) the fabric of the heart  For this evil world
Is bent on that it may make a brick of our dust (in the grave)

5 From the enemy (this world) seek not fidelity  For a feeble ray it giveth not
When thou kindlest the candle of the cloister (of the Muslim) from the lamp of the church (of the Kafir)

Then he is not wise, who passeth by present glories and falleth into the promise of to-morrow
It is necessary to move and falling and rising (struggling) to reach the Friend (God)
When veild less Thy beauty is manifest to-day
In astonishment I am  For what is the promise of to-morrow?

4 For God Most High liveth  all else perisheth

5 دم (enemy) signifies —
The world and its people  Flee from the friendship of these  for this is very good for thee
ملا (monastery) signifies —
The worship place of Islam  But verily it is the worship place of Zahids of Abids and of Christians
Here since it is opposed to kunisht (church) and poetry hath usually given the usage of it —
the meaning is the worship place of Islam
كنس (church) signifies —
the worship place of Ivfar (infidels) possessed of torment
Seek not fidelity from the world and its people  turn not towards the world  be not proud of its fortune  scratch not thy heart from love for it
For in the state of divine knowledge to incline to it and having abandoned the Friend to be with it  is to kindle the candle of the worship place of Islam with the lamp of the worship place of Infidels  and therefore to gather grief
To the luminous mind of the companions of intelligence and to the Lords of the Path it is not concealed that this couplet resembleth many speeches that came from Muhammad the Chief of the World  and of the Sons of Adam —
Abstain ye from the pleasures of the hot bath  the dust heap  and the green of its vegetation
(Khazra u d-daman)
I give ten explanations of the phrase دم  Khazra u d-daman —
(a) a beautiful woman who may have come into existence from unworthy origin and bad stock like the vegetation of the dust heap
Though she is in appearance good and in form pleasing she inclined to her own bad stock and bringeth forth unfit children
From the bad stock how is produced the pleasant nature?
The snake's form beheld its nature know
(b) The world  Although the world and its decoration presenteth beauty yet being centreless it standeth not through slackness of root stem
The world's produce — old to new —
Since it is a passer away is not worth a barleycorn
(c) Hypocrisy arising from the wickedness of last and the shamelessness of imposture
Though apparently like the vegetation of the dust heap it displayeth decoration —
verily it produceth the poison of the slaugtherer
Regard not the enemy sweet and soft
In the pleasant sweetmeat verily is poison
(O Zāhid!) For recorded (open) blackness (of sin), reproach not me intoxicated
Who knoweth what Fate (in Eternity without beginning) hath written on his (fore-) head?

From the bier of Ḥāfīz, keep not back thy foot:
For though he be immersed in sin, he goeth to paradise

(d) Unlawful wealth (obtained from the oppressed and the orphan)
Though, apparently, like the vegetation of the dust-heap, it is pleasant, yet, coming from a vile source, it is hateful to men of spirituality
"The pollution of unlawful wealth in thy belly"
"Giveth all deeds to the wind (of destruction)."
(e) The counsel of a fool
Though, apparently, like the vegetation of the dust-heap, it is pleasant, yet it inclineth to villeness
"The wise enemy, who is in pursuit of one's life,
"Better than the friend who is foolish."
(f) The gift of a vile one, or the kindness of a worthless one
This, like the vegetation of the dust-heap, is produced out of place. Its end inclineth to —"who and when'
"The hopeless one is better for the reason that God giveth hope from no-place"
(g) The piety of hypocrisy and of austerity
Though, like the dust-heap, it displayeth beauty, therefrom cometh evil-upsprimging
"Counsel with a hypocrite hath no superority,
"For the vegetation of the dust-heap hath no permanency"
(h) Alchemy
Though like the vegetation of the dust-heap, it appeareth pleasant,—yet it giveth naught save infirmness and speciousness
"Towards the Alchemists, haste not
"All Alchemy is false, all alchemists are liars"
(i) Magic
Since it hath no stock, it remaineth not long and befiteth not heart-straitedness
"If a magician attain rank,
"Know this that he is Su'bān, the Magician"
(k) One who is possessed of unusual power in miracle
When he worketh a piece of magic, he thinketh it good like the vegetation on the dust-heap
But since it is not of the source of truth, people of truth approve it not
Words like philosophy, subtleties of divine knowledge (which issue from the magic-explaining tongue of men of God) are from the boundless divine treasure that is buried beneath God's throne
Its rank was found by the jewel-scattering tongue of Muhammad, it shone like the sun from the glory of the glory of the most noble of created beings (Muhammad), and it hasted to the fortune of Muslims

When Ḥāfīz departed from this world, none, on account of his apparent sinfulness, approached his bier
A person, casting an omen (fāl), opened the Divān, and beheld this verse
All gathered together, and uttered prayers for him
61, (94)

1 O Zähid! Go and invite me not towards Paradise
   For in eternity without beginning God created me not of the people of
Paradise

A grain of the harvest of existence cannot take up
Whoever in the street of effacement (that outside God) sowed not a grain in the
path of God

(Together are)—Thou and the rosary and the prayer mat, and the path of as-
terity, and of chastity
(Together are)—I and the tavern (the stage of love and of divine excellence)
and the bell and the path of the cell and of the place of worship (the world
of Omnipotence or highest heaven)

3 (a place of prayer) signifies —
an id gāh in any city especially in Shiraz
(Church) signifies —
the place of worship of Jews and of fire-worshippers
Cell (cell and church) signifies —
(a) the place of worship of infidels
(b) the world of Omnipotence or highest Heaven
It may be said that manifestations of glories also appear in the عالم مكرم (the world of angels)
and that therefrom they should not be specially assigned to عالم حکمت (the world of Om-
potence; or highest Heaven)

I reply —
Although the world of angels is an exemplification of the manifestations of glories those
manifestations are (in the opinion of men of divine knowledge) without credit for they are
travellers and

For this crowd of holy Travellers are ordered to conceal mysteries and therefore with the
Kafirs they consider themselves connected
Otherwise God forbid that their deeds and conduct should be in this way contrary to safety
O Zähid! Thou and the rosary and the prayer mat and the path of austerity and of exalted
chastity (all which are the marks of existence and of farness from God)
I and the tavern and the bell and the path of the cell and the church (which are the marks of
oneness and joyousness)
Oneness is the stage of effacement (fana) so long as they reach not Fana they laborously
struggle (see couplet 2)
Devotion in hope of Paradise is the wish of all but this fitteth not people of divine knowledge
For God created Paradise for the sake of us and chose us for the sake of Love and divine
knowledge out of all the people of the world
Then every lofty existence (that doeth devotion for the sake of God) goeth in hope of Paradise
from Him
O pure Sufi forbid me not wine. For the All Wise,
In eternity without beginning, kneaded our plaster with pure wine.

5 The Sufi, pure (of love, save for God), is not like me (worthy) of Paradise, who
Left not the religious garment (of his own existence) in the tavern, in pledge
for wine (of love for God)

From the pleasure of Paradise, and the lip of the Hurr ease is not his
Who, from his hand, let go the skirt of my Heart-possessor (God)

O Hafiz! If God's grace show favour to thee,
Be free from Hell's grief, and secure of Paradise

5. Every Sufi, who is a drinker of wine, is not of Paradise like me
   If bihsht (he let go) be read from nahisht (he let not go) —
   The Sufi, pure (of love, save for God), is not like me (only) worthy of Paradise
   Nay, he is worthy of viewing God, because he effaced in divine love the religious garment of his
   own existence

6. Supposing the pleasure of Paradise and the lip of the Hurr to be his, — yet, ease is not estab-
lished for him.

7. The last line may be —
   Be free from (careless of) the torment of Hell, and (be free from) the happiness of Heaven
62 (95)

1 O fragrant morning breeze (the Angel of Death)  
   The Beloved's rest place—is where?  
   The dwelling of that Moon Lover slayer, Sorcerer—is where?  

Dark is the night (the world) and in front the path of the Valley of Aiman  
   (the desert of the Path)  
   The fire (of God's splendour from the olive bush) of Tor where?  
   The time and the place of promise of beholding—is where?

Whoever came to this (effacing) world hath the mark of ruin (the effacement by death, of this borrowed existence)

In the tavern (the world), ask ye saying—The sensible one—is where?

One of glad tidings is he who knoweth the sign

Many are the subtleties The confidant of mysteries—is where?

5 Every hair tip of mine hath a thousand bits of work with Thee  
   We—are where?  
   And the reproacher void of (knowledge of) work—is where?

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1 The angel of death who causeth the message of the seeker to reach the Sought (God) and changeth the Sought into the seeker (i.e. God becometh the Seeker)

O excellent the man to whom this fortune appeareth

O excellent the exalted one whose slayer is God

O excellent the slain one whose blood price is God

2 Aiman is the name of the valley in Mount Tor (Sinai) wherein God appeared (in a burning olive bush) to Musa. See Ode 02

The first line pointeth to God's mercy the second to His wrath

3 The second line is a proverb

Even as in the tavern none is sensible—all are insensible—so in the world is none without the mark of ruin (the being insensible)

4 حرابان (tavern) signifies—

The world the place of acquisition of love and of the existence of effacement and until the effacing he is entangled in one calamity He hath either grief of this world or of the next world or the grief for the Lord (God) appeareth from his heart

The seeker of this world is distressed the seeker of the next world a labourer Higher than both became the happy seeker of God

5 The reproacher signifies—

The man of the world who from want of knowledge of this work reproacheth me

The second line means—

Between me and the reproacher are differences—mine a thousand bits of work his, no work
The lover, shattered with pain of grief of separation from Thee, consumed
Thou Thyself askest not, saying — "That lover, grief suffering, — is where?"

Reason hath become distraught that musky (dark) tress, — where?
(Apart) from us, the heart hath taken the corner (of retirement) the eye-brow
of the heart-possessor —
is where?

The cup, and the minstrel, and the rose, — all are ready.
But, ease without the Beloved is not attainable — The Beloved —  is where?

Vexed with the cell and the cloister (outward worship) of the Shaikh, — is my
heart

The friend, the young Christian (the spiritual Sage) — where? — The house of
the Vintner (the perfect Ārif) —
is where?

Hāfiz' grieve not of the (cruel) autumn wind (which bloweth) in the sward
of the world

Exercise reasonable thought — The rose (time) without the thorn (the autumn
wind) —
is where?

9 (the young Christian) signifies —
(a) the spiritual man who may have escaped from mean qualities and gained laudable quali-
ties,
(b) the attraction of the inn

( Vintner) signifies —
the perfect Ārif, the comprehender of divine knowledge of truths
Where is the remedy that, by way of superiority from the world of spirits, may be profitable to
hearts and understandings.
The great curve that, into the bow (of thy eye brow), thy bold eye brow—
In design of the blood of me miserable powerless it—
Wine drunk, sweat expressed (I know not) when thou wentest to the sward (and broughtest it to this state)
(But, I see) that IRE into the ruddy Arghavan thy sweat—
With one glance in boasting that the Narcissus made
A hundred calamities into the world, thy eye's deceit—
Through shame of that one who likened it (the lily) to thy face
Dust into her own mouth by the hand of the wind, the lily—

Last night, intoxicated I passed by the banquet place of the sward
When, into the idea of (likeness to) thy mouth me the rose bud—

1 ح (curve) signifies —
(a) حلم which is an arched recess wherein men seek manifestations of the beauty of the Friend (God)
(b) a veil which is the حلم (prohibitor) between the seeker and the Sought
This is a mystery pleasing to the learned ones
If the prohibitor intervene not—the seeker and the Sought becoming one suffer loss
The seeker is put for the forehead and the Sought for the face. If the eye-brow be not between them verily the forehead and the face become one
That arch—(which Thy bold eye brow hath cast into a bow) made itself bent like a bow and prepared itself as a prohibitor between me and Thee. It is in the design of the life of me miserable so that it may take me from existence and not join me with Thee
For that eye-brow is a prohibitor. So long as by bribe it seizeth not my soul it doeth not faith fully and causeth not the seeker to reach the Sought (God)
The two worlds were non-existing when the picture of Thy love displayed splendour
Lover's foundation. Time laid at this time may before the creation of Adam and of the world but witness thereof was none
As God by His prophets hath said —
I am a hidden mystery I wished to become known Therefore I created Creation for the purpose of being known

5 ح (sward) signifies —
(a) A special place in a garden where they plant different kinds of flowers
(b) A raised square place (chatuera)—either in a garden or before a house—around which they plant flowers
(c) A place of sauntering
(d) A parterre flower bed (Khijaban)
Chaman is derived from —
cham meaning chamidan to saunter
The violet fastened up (arranged) her (lovely) twisted tresses
Before the assembly, the tale of Thy (still more lovely) tress, the wind—

Through (having chosen) austerity, I should never have seen the wine (-cup)
or the minstrel (What shall I do?)
(Me) into this and into that, desire for young Magians—

Now, with water of ruby wine, I lay my religious garment
From one’s self, the lot (of the ruby wine) of eternity without beginning one cannot—

Not the picture (of existence) of the two worlds was, when was the colour of love
Not at this time, Love’s foundation, did Time—

The disastrous outcome of the line (of beard) of Thy face,—I am, God Most High!
This heart-ravishing picture, what reed was it that—

Now, the world becometh to my desire. For time’s revolution
Me, into the service of the Khwāja of the world,—

Perchance in this disastrous state, was the opening (of the work) of Hāfiz,
Whom, into the wine of Magians (consuming with the fire of divine love), the destiny of eternity without beginning—

From likeness to thy mouth, the rose-bud cast me into the idea (that it hath thy mouth)
Otherwise—
I fancied the rose-bud to be thy mouth
Thereby, the violet became ashamed.
That determined by eternity without beginning is the essence of fitness
64, (78)

In the street of the tavern (the stage of love and divine knowledge), every holy traveller that knew the Path
The knocking at another door the source of ruin—
To the threshold of the tavern, whoever found a Path
The mysteries of the cloister (the stage of Ābids) from the bounty of the cup of wine (of love)—
The diadem of profligacy Time gave to none save to that one,
Who exaltation of the world (to be) in this cup (of profligacy) —
Seek, not from us aught save the (sincere) devotion of the distraught (perfect lovers),
For the being wise, a sin the Shaikh of our religious order—

From the Sāki’s line (of instruction of love) whoever read the mystery of both worlds
The mysteries of Jamshid’s cup with (equal to) the pictures of the (worthless) road dust—

(1) distraught (a perfect lover) comprehender of the stages of phrenzy
In the knowledge of our Shaikh the philosophies of reason and its deceit are wholly sin In the Path of Love reason of life hath no entrance
At that time when I entered upon Love I rose higher than the wise ones (امام)
Cast from my head the load of Reason staked all my self for love and in the Path made a fool of my head (that thereby faster I might travel)
(2) the devotion of the distraught (the devotion of the distraught) signifies —
devotion without hypocrisy obedience with purity For to the distraught hypocrisy in devotion is abhorrent

(Cup Bearer) signifies —
( ) the Murshid
(6) heart of the holy traveller
the line of the Sāki signifies —
(a) the Murshid’s instruct on that like a charm bringeth the heart to firmness
(b) Love’s glories which paint on the traveller’s heart a picture whereby his heart laugheth as the rose-bud

and ascended from his own mean qualities to the lofty qualities of God
According to (6)—
every traveller hath read the mysteries of both worlds from the pictures of his own heart wherein love’s glories are depicted

owing the mysteries of Jamshid’s cup with (to be equal to) the pictures of the (worthless) road dust he hath swept them from his heart
From the eye of the Sāki (the true Beloved, God), my heart desired not safety for life;
For the way of that Bold One (God), black of heart, my heart—knew

From the violence (of oppression) of the constellation of nativity, my eye in the mornings
So wept, that Nahid (Venus) beheld, and the moon—knew

Happy that sight, which—the lip of the cup, and the face of the Sāki,—
The crescent moon (of age), one night, and the moon (of age) fourteen days—knew

A king of lofty rank is that one who, the nine halls of the sky,
The form of the curve of the arch of his court,—knew.

10. The tale of Ḥāfiz and the cup which he secretly dranketh—
What room for the Muhtasib and the watchman? The king—knew

6 چوک (bold one) signifies —
(a) a tribe of Turkistan renowned in the climes for beauty, and for oppression, tyranny, and black-heartedness—See Ode 8
(b) Sāki, who here meaneth the true Beloved (God) whose finding is the object of all
(c) Nargis (Narcissus), which here meaneth the mean world, whose motion is head downwards

To the true Beloved (God), they attribute black-heartedness for the reason that stony-heartedness and black-heartedness are the qualities that they attribute to Beloved ones
The more, the Beloved is intent upon sauciness and tyranny, the more is the perfection of a Lover
Then, these qualities are the qualities of perfection, not of defection
My heart knew the way of its own Beloved, with whose existence, another existence in the world cannot be, in whose presence, another thing cannot be.
For the Beloved, desireth the non-existence of the other, and whoever became non-existent, with him the Beloved joined.

8 Happy the sight that regarded—
(a) the lip of the cup as a crescent moon of one day (night),
(b) the face of the Sāki as a moon of fourteen days

9 Every one of you is a king, master of crown and diadem
Who hath become content with God's decree, hath regarded the hut of beggary and of foodlessness a king's palace, and hath importuned for it—he indeed is a king of lofty rank who

People of the world! All your masters are shepherds of created beings, and each one of you will be questioned about your flock
This hadis (found among the people of Sunnat) is called ahād (the hadis', stated by one), the hadis stated by many is called mutāvatur

10 Ḥāfiz's secret drinking hath such renown that, from the Muhtasib and watchman thereof hath reached the king
From the fire (of love) of my heart, my chest in grief for the Beloved—

In this house (of the heart), was (such) a fire that the house—

From the farness of the Heart Ravisher my body melted (waned)

Whoever beheld the chain of the tress tip of the one of Pari face

Behold the heart’s burning! For from the great fire of my tears the candle’s wick

Last night from Love’s desire, like the moth—

Strange it is not that the Friends are heart consuming (for me)

The water of the tavern took my religious garment of austerety

My house of reason, the fire of the tavern—

As the cup of my heart broke from the repentance that I made

(O) my liver, like a wine flagon without wine and the tavern—

O Admonisher! make little talk come back (and be not my prohibitor of love’s path) For, the man of my eye

Plucked, from off my head the religious garment (of modesty) and in thanks (for the acquisition of love),—

To pluck from off one’s head the religious garment signifies—

To make one’s self shameless

This may be addressed to the Beloved

O Beloved! Talk little show pity to me incline to me For in love for thee I am become shameless and void of modesty

Talk signifies—

Counsel and admonition which are for man the admonisher from evilness to goodness

Religious garment signifies—

The patched religious garment Sages call modesty the garment of the eye

Speak the desist from counsel making be not my prohibitor in Love’s path scratch not thy heart with this thought
Hāfiz Abandon idle talk (of outward worshippers), and, awhile, drink wine (of love)

For (by reason of such profitless talk), last night, we slept not, and, with this idle talk, the candle (of my life)—

consumed

The man (pupil) of the eye consumed its religious garment (modesty) in thanks for the acquisition of love, and stitched up its eye with the good fortune of (getting) the Sought One (God)

The couplet may be addressed to —
(a) the admonisher
(b) the people,
(c) the soul of Hāfiz (see couplet 9)

حنا (modesty) signifies —

Natural modesty (which in the sharā is blameable), whose owner is unfortunate, and to whom, it is the forbider of good deeds

The proverb—“Modesty is the forbider of Providence” befiteth (natural modesty) but not حنا كسي يا علي (modesty, acquired and theoretic) which are of the great branches of Faith, and, in respect of which, is the blessing —“Modesty is (a branch of the tree) of the Faith (imān)”

Speak little, come out from counsel, for the man of my eye hath given up natural modesty (which is the veil putter of its owner), engaged veil-less in the path of Love, and cast behind the talk of the people.
66 (82)

1 From the wine's sparkle (the glories of Love for God), the Ārif knew the hidden mystery
   Every one's essence (of capability), by this ruby (the ruddy wine of Love) thou canst—
   Only the bird of the morning (the nightingale) knoweth the value of the rose bud
   For, not every one that read a page the meaning—
   To my work stricken heart, I offered two (this and the next) worlds (Them it accepted not)
   Save love for Thee, the rest all effacement, it (my heart)—

(ārif) signifies —
   (a) a knower of God the revealer of the absolute existence (God)
   (b) Shaikh Husain Mansur Hallaj (d. 919) one of the most eminent spiritual leaders of the Sufis one who was proud of the glories of his own effacing

(wine) signifies —
   Love which is the cause of the holy traveller's pursuing a straight way and going a right path

sparkle (the wine's sparkle) signifies —
   The glories of God the concealing of which is the cause of God's pleasure and of absolute martyrdom

Muhammad saith —
   Who loveth and concealeth (his love) when he dieth he dieth a martyr For him God necessarily respecteth

(jewel essence) signifies —
   The source whereby they seek the truth of every thing
Of love's glory like this Husain Mansur knew and the concealing of it (which is the cause of God's pleasure) his spirit would not allow
   When on the Ārif's part (see Ode 179 c. 1) non-existence of God's pleasure appeared the stage of astonishment also appeared
   For that reason Ḥāfiz repelleth astonishment and by the repelling, seeketh the guidance of the seekers of the Path
   Every one's essence thou canst know
   For if he be a worthless one he inclineth towards worthlessness
   If he be not a worthless one he knoweth the mysteries

3 I gave up all the gold and silver of the world which the Fate presented to me and chose poverty and hunger
Thè stone and the clay,—the ruby and the cornehan, maketh with auspicious glance
Whoever the value of the breath of the breeze of Yaman (time of leisure)—— knew.

5 Passed hath that time, when I thought of (the talk of) the people. Now (what fear) since,
Of this my secret pleasure, the Multasib—— knew.

O thou that learnest Love’s verse from Reason’s book!
I fear (that, notwithstanding thy labour) this subtlety by investigation, thou wilt not——

Bring wine (of love) for of the rose of the world’s garden (pleasure and ease),
boasteth not
He who, the robbery of the autumn-wind (death),——

4 abilidad (Yaman) signifies —
(a) Arabia Felix, much esteemed by men of God,
(b) the existence of man.

The breeze of Yaman signifies —
(a) A breeze that ariseth from the quarter of Yaman and is a source of joy to the people of Madina, or a cool north breeze
(b) The breathings of Uvais Karani, (a native of Karu in Yaman) who was accepted of the Eternal, and rested in the stage of propinquity to Him
This re-cluse, in 657, formed the first order of anchorites of the greatest severity. In honour of Muhammad who had lost two teeth in the battle of Ohod, 625 A D., he drew out his own teeth, and required his disciples to do the same
For further information, see Brown on Darvishes, p 209
The couplet relateth to the Hadis, that issued from the scented seat of Muhammad, the Chief of the world and Chief of the sons of Adam, and shone like a great sun on the people of the world:
"Verily from the quarters of Yaman, I perceive the perfume of God (Uvais Karan)
(c) Spirits (that are a divine deposit) in man’s nature
(d) The time of leisure, the soul of Hafiz according to (b) —
Whoever knoweth the worth of those accepted of God’s Court, and towards them, urgeth his inclination with perfect respect,—— to him the Lord of Respect (God) granteth the honour of blessing whereby stone and clay become, at his glance, the great ruby and the great cornehan.

According to (c) —
Whoever knew the value of his own breathings, and made them not valueless, and, in no breath was careless of the recollection of God, and engaged himself not with “other than God”—to him, this blessing came that at his glance stone and clay (worthless man) became the ruby and the cornehan (that had reached the stage of perfection)

6 I owe hath no business with reason.
The Heart Ravisher (God) regarded not our ease (union with Him), time's business (in this world)
If not on our part, the heart expectation (and the complete desire), He—

This versified jewel of verse that, from his mind he evoked Hāfiz
The effect of the instruction of Āsaf the second—

9 Āsaf was the wise Vazir of Salaiman
Āsaf the second signifies —
Vazir Kivamū-d Din Hasan the Poet's Patron  See Ode 3 e 9
67, (67)

1. By concord with darkish beauty, the world Thy beauty ——— took
     Yes, by concord, the world one can—— take

The revealing of the mysteries of the Khilvatīs, the candle wished to make

Thanks to God¹ that its tongue (the candle's wick), the heart's desire——

kindled

The rose (the Ārif) wished to boast of the colour and the perfume of the Friend

(God)

In jealousy of it, its breath, in its mouth the breeze (of love)—— took

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¹ See note to couplet 1, Ode 24.

2 Khilvat—from the word Khilvat, retirement,—is the name of an order of Darvishes, founded by
     'Umar Khilvatī in 1397, who more than others live in retirement. They observe Khilvat
     and a painful fast (arba‘īn) of forty days
The expiation of their sins, the sanctification of their lives, the glorification of Islām, the prosperity
     of the state, the general salvation of Muslims— is their object
The order is called usūl (the roots of islamism) and is opposed to furū‘ (branches therefrom)
The exercise of Khilvat is the living on bread and water for twelve successive days in honour of
     the twelve Imāms (of the race of Ālī), and the principle of Khilwat is—a cessation from
seeking the honour and respect of any one
The "crown of the perfect" is to have the esteem of none
The Khilvatī weareth leggings of black leather, a cap without gores (tark) divided into angles,
     in colour white, yellow, or green He prayeth on foot, and practiseth the rotatory dance
     (daurf)
To do this, he uncovereth his head, taketh off his turban, intwineth his arms with those of his
     fellows, leaneth his shoulders against theirs, raiseth his voice, and unceasingly exclameth —

Allāh ‘alaihissallām

increaseth, each time, the movement of his limbs, and stoppeth not till he is exhausted
Sometimes, he confineth himself in a cell, and remaineth three days and nights, eating
     only a little rice, and drinking only a cup of sharbat in the evening
He repeateth prayers known only to the initiated, cometh out of cell only to unite (with his fellows
     in the five daily prayers, and answereth all who address him —
     There is no god but God!

For further information, see Brown on Darvishes, pp 50, 52, 56, 77, 91, 176, 210, 229, 230, 249, 318–380

3 The second line is —

In jealousy of the rose, the breeze took in its mouth the breath (of the rose)

The explanations are —

(a) When, at the time of blossoming, the rose displayed with perfection its own beauty, and
     brought into view its own colour and perfume—it desired to boast of the colour and
     perfume of the Friend, and in the state of youth, to speak—
     "So that it might become great among its contemporaries, as Isā spake in the cradle
     while a babe"

From jealousy, the breeze took in its mouth the breath of that rose; gave it not the power of
speech, so that the rose loosed not a hair (of decoration) of its head
From pride the cap of joy, like the tulip slantwise placed,
Every possessor of the heart's stain (of love) who the (ruddy) cup, like the ruddy arghan—  

5 From out of this (great) Concealed fire (of mysteries and divine knowledge) that is in my chest,
(Only) a flame is the (great) Sun that the sky,—  

Rested apart (from the world) I was like the compass
At last me, into the centre, like a point, Time—  

Desire of the cup of wine consumed my harvest that day
When from the reflection of the Sâki's cheek fire—  

To the street of the magians (the abode of love and of divine knowledge)
I wish to go — shaking my sleeve,
Of these calamities that the skirt of time's end—  

(kindled) (took)

The second line signifies —
the Anf, the knower of divine knowledge and of truths
When the holy traveller the Anf beheld in himself the glory of the existence (God) he wished to say to himself like Mansur allâd —

I am God. See Ode 123
He looketh not at himself and striveth towards Him (God)
From exceeding jealousy Love became his prohibitor allowed him not to speak He became deaf dumb and blind and revealed not a mystery of the mysteries

In some copies we have —

In some copies we have —

The first shin refereth to the Friend and the second to the rose
The second line will be —
From jealousy of the friend the wind's breath took into its mouth the rose's breath and gave it not the power of speaking
Therefore a mystery from it (the rose) fell not upon the plain (became not divulged)

5 In couples 2 3 and 5 we have —

in which (rose) signifies —
took effect upon kindled See Ode 68 c 1

6 The second line signifies —
(a) At last Time cast me into the midst of attachments of desire and lust
(b) At last (the master of) Time (the necessarily existent one God and the adored Lord cast me (by the attractions of His own love and by the allurements of affections greater still) like a point into the circle (and made me entangled in love for Himself)

The couplet may mean —
Formerly Hâfez stood aloof from society Now it was his lot to be its centre as a point is the centre of a circle described by a compass

8 From the calamities of the end of time I will take shelter in the abode of love
Drink wine. For, whoever, at the end of work, beheld the world, From grief, came forth light, and, the heavy cup of wine, — took.

With the blood of tulips, on the rose-leaf, they have written, Saying: — "(Red) wine like the ruddy Arghavān that one, who became mature, — took."

Give wine in the cup of gold. For the morning cup of the morning-drinkers, Like the king with the sword, gold-scattering, the world — took.

Regard opportunity. For when uproar fell upon the world Hāfiz struck at the cup, and, through grief, the corner, (of retirement) — took.

Hāfiz! like water, grace trickleth from thy verse
On it, nice distinction, the envious one how — took?

9. άβο (rtl) signifies —
   a two quart measure filled up with wine.
68, (103)

1 Sākî (Murshid) I come for the true Beloved (God) hath taken up the veil, The work of the lamp (love's glory) of the Khîlvâtîs again—kindled

That candle head uplifted (the true Beloved's face) again enkindled its face
And youth from his head, this Pir years endured (love)—took

The true Beloved gave that glance such that piety departed from the path
And the Friend exercised that kindness, that the enemy caution—took

From the sweet and heart ravishing example,—(I seek) shelter
Thou mayest say—Thy mouth speech into sugar—

5 The load of that great grief (the state of kabz) that had wounded our heart
God sent one of Isa breath (a Murshid) (the load of grief) up he—took

1  سامی (cup-bearer) signifies—
the Murshid who by his explanation of divine knowledge and of truth bringeth into delight the disciples

2  جراح (lamp) signifies—
the holy traveller's heart

3  کار حرام (the lamp's work) signifies—
(a) illumination
(b) the glories of love that appear from the holy traveller's heart and bring into manifestations

Hāfiz wrote this ode in a state of bas' (expanding) after a state of kabz (contracting)
O Murshid! Come for the Beloved (God) hath taken the veil from his face and the manifestations of glories—which for some days were interrupted and whose interruption was the cause of selflessness and want of understanding—again show splendour
'Tis time come in kindness give a little help by the explanation of truths so that by its delight
I may enter upon the Path and travel the desert of love
For the khîlvâtîs see Ode 67 couplet 2

2  آن سمع سرگردان (that candle head uplifted) signifies—
the true beloved's face or the manifestations of glories of mysteries

ان پدر سال حورده (that old man years endured) signifies—

Love whose path in the state of kabz (contracting) is closed to people of love
Those manifestations of glories—which God preferred at first for our state by which He made us happy and which afterwards consumed like a candle—again enkindled
The Path of love—which on love's account was closed—again opened love found joyousness and shone like the sun
Every cypress-stature (beloved), that boasted beauty over the sun and the moon,—
When Thou camest, the pursuit of other work—— took.

Full of clamour of this tale, are the seven vaults of the sky
Behold the short-sighted one who, the tale (to be) short,— took.

Hāfiz' from whom hast thou learned this prayer, that the beloved
Made thy verse an amulet, and it, into gold,— took.

8 The beloved begoldened Hāfiz’s verse, formed as an amulet
A bulbul had a rose leaf, pleasant of hue in his beak
And on that leaf and pleasant food, bitter lamentation——

To him I said —"In the very time of union (with the beloved) wherefore is this lament and cry?"
He said —' In this work of lament, me the beloved's beauty——

If the true Beloved sate not with us beggars, room for complaint is none
King, prosperous was He,—shame of beggars, He——

That Ārif who travelled into the stage of non existence (and of effacement)
Became intoxicated For (the treasure of) intoxication from the world of mysteries, he——

Our supplication and entreaty affect not the Friend possessed of beauty,
Happy he, who from beloved ones, the fortune of prosperity——

Arise (from carelessness)! so that on the reed of that Painter (God), we may scatter our soul
For, all this wonderful picture, in the revolution of His compass, He——

If thou be a disciple of love's Path, defame not
Pawned at the vintner's house, his religious garment Shaikh Sanān——

1 ABL (nightingale) signifies —
The perfect holy traveller comprehended of the stages of the Path
The perfect Murshid—by enigma, heart-entangling and by speech fire-existing—explained
the truths of the unity of God and ravished the hearts of seekers and yet in the midst
bitterly wept
I said to him —
In the height of union (with God) what is all this weeping?
He said —
The Beloved's splendour hath cast me into this business and taken me from that exterior to Him
For love of nearness to God is greater than love of farness from Him but from nearness to Him my heart is blood

7 Shaikh Sanān (1159 A.D) had seven hundred disciples
From the evil prayer of Ghawsu'ī Azām he became the lover of a Christian's daughter and left
the path of Islam
He had no money When she wanted wine he pawned his religious garment he took to music
to wine and to swine-herding
Happy, the time of that gentle Kalandar (Shaikh San'ān) who, in the paths of wandering,
Mention of the rosary of the King (God), in the girdle of the Zunnār,— held.

Below the roof of the palace of that beloved of Hūrī-nature, the eye of Ḥāfiz
The way of paradise, beneath which streams are flowing,— held

The Christian's daughter became a Muslima
Both made a pilgrimage to Maka
See Mantiku-t-Tair by Attār translated into French by M. Garcin de Tapy
Ghaus signifies —
A title of Muslim saints, whose ardour of devotion is such that, in the act of worship, their head and limbs fall asunder
Ghausu-l-A'zam signifies —
The great Ghaus, and is the title of Shaikh Ābdu-l-Kādīr Gilānī (b 1078, d 1166)

(rosary) signifies —
The following of religious ordinances, and the being cut off from the society of nature

(religious cord) signifies —
A cord that the Kuffār (infidels) put upon their body, or bind in their girdle, and by which they become people of virtue

In Sufistic language, they call it something whereby they may possess oneness
Happy is the time of that perfect Traveller who maketh his way, and, considered (the religious law) his soft carpet.

He staketh himself on unity, arrayeth on himself the picture of oneness, and performeth, in a way wherewith none is acquainted, whatever is in the religious law save divine precepts and necessary things, and preserveth himself from hypocrisy.

From the great Teachers and renowned Sūfis, it is understood that this is acceptable to the Assembly

This couplet relateth to the tale of San'ān who being in love with a young Christian put on the religious cord, strove to be even as the beloved (Christian); and within the religious cord, mentioned his love

Beneath the gardens of Damascus, flow streams, so also beneath the gardens of paradise
The eye of Ḥāfiz so weepeth that therefrom a river floweth

See Kurān xxii, 20, 23
The Letter Ta

70 (93)

1. Thou sawest that, save the desire of violence and of tyranny my beloved aught had not

He shattered the covenant and, on account of our grief (at the shattering) grief—

O Lord! (as guilty) take him not Although my heart, like the pigeon (flying in love to Thee),
He cast down and slew, and respect for the prey of the sacred enclosure—

2. Against me, on account of my (ill) fortune, came this violence (on the Beloved's part) If not the Beloved,

Save the way of courtesy and the path of liberality, aught— had not

With all this (violence) every one who endured from Him no contempt,
Everywhere he went, him honoured any one— had not

3. Sâki I bring wine, say to the Muhtasib

Deny us not For such a cup (even) Jamshid— had not

4. Every way farer (holy traveller or lover of God) who took not the path to the sacred enclosure of His door,
Unhappy, travelled the valley (of love) yet, the path to the sacred enclosure—

Happy time urgeth the intoxicated one who this and the next world
Gave from the hand and any grief, more or less,— had not

5. Ĥâñz I do thou take the ball of eloquence For the claimant,—

His was no skill at all and any information, he— had not

---

Hâniz calleth his heart the prey of the sacred enclosure (of the Ka'ba at Mâka) out of respect
The hunting and slaying of lawful animals and of the pilgrim man is forbidden within the sacred enclosure of the Ka'ba

3. The second line may be —

God forbid — the way of courtesy and the path of liberality He—had not

6. ً and ٌ each signifies —

the sacred enclosure about the Ka'ba

The explanation is —

Every lover who took not the path to the sacred enclosure of the true Beloved's door and ran in pursuit of this and of that and chose illusory love (of women)—miserable endured trouble travelled the valley (of love) but took not the path to hakikat and had no way to the sacred enclosure of his purpose

2 2
71, (107).  

Without the sun of Thy cheek, light for my day,  
And of my life, save the blackest night, aught —  

hath remained not  
hath remained not

At the time of farewell to Thee, from much weeping that I made,  
— Far (be it) from Thy face! — to my eye, light —  

hath remained not

From my eye, Thy image departed, and said —  
“ Alas, inhabited (by My image), this corner (of thy eye) —  

hath remained not”

(In non-existence, in the world of spirits), union with Thee kept (thought of)  
death from my head  
Now (in this world), from the (ill-) fortune of separation from Thee, far, it  

hath remained not.

Far (be he), from thy door! — “That abandoned shattered one —  

hath remained not”

Near is that moment when the watcher (Shaitān) shall say —  
— Far (be he), from thy door! — “That abandoned shattered one —  

hath remained not”

After this, what profit if the Beloved trouble Himself to see me,  
For, in my distressed body, a spark of life —  

hath remained not

4. In this “binding world” (see p. 4), death ever runneth after me, shouting —  

رینه الارادهالرماحه depart! depart!

5. ریدب (watcher) signifies —  
Shaitān, the prohibitor of the Path of holy travellers.

To the Beloved, the lover saith —  
For me in separation near is the time when the watcher going to thy presence shall say —  

“ In farness from thy door, and in separation, a certain one, shattered and abandoned,  
died and gave his soul to the Soul-Creator”

Otherwise —  
Near is the time when, in separation from Thee, I shall die and take the corner of solitude  
With exceeding joy, Shaitān saith to himself, or to the people of the world —  

“ A certain (holy) one, in separation (from God, by being in this ‘binding world’) died,  
and gave his soul to the Soul-Creator Much he strove, but his object attained not”

No repentance is Shaitān’s on account of the virtues and stages of men
The power of great ones is a loan, the death of Āris, Shaitān regardeth his joy, and shouteth —  

“ Āris are men, and the leaders of men”
In separation from Thee if to my eye no water (tear) remained,
Say — Spill the blood of the liver for excuse—— hath remained not

For me patience is the remedy for separation from Thee But
How can one exercise patience when power—— hath remained not?

Through grief and weeping Hāfīz engaged not in laughter,
To the grief stricken one desire for the least—— hath remained not
72, (86).

1. (O true Beloved!) From (much) weeping, the pupil of my eye seated in blood
   (of grief) is,
   (From this) behold the state of men in search of Thee, how it— is
   To the memory of Thy ruby (lip) and wine-like (ruddy) intoxicated eye,
   From grief's cup, the wine of that ruby that I drink, blood— is
   From the east of the head of the street, the sun of Thy countenance,—
   If it rise, my fortune auspicious—
   The tale of Shirin's lip, Farhād's talk—
   The twist of Laila's tress, Majnūn's dwelling—

2. (O Beloved!) Seek my heart. For thy stature, (lofty) like the cypress is
   heart-seeking (and agreeable)
   Utter speech. For thy speech gracious and weighed—
   O Sākī! From the circulation of the cup, cause a little mercy, to reach my
   soul
   For, from the grief of the sphere's revolution, the heart's sorrow— is
   From that time when, from my grasp, went the precious musical chord (the
   true Beloved),
   Like the river Jihūn (through much weeping), my skirt's border—

3 In طالع (good fortune), طالع و (rising of the Sun) is the figure of ishtikāk, the derivation of one
   noun from another.

4 Shirin (Mary, Irene) daughter of the Emperor Maurice, and wife of Khusran Parviz (d. 628 A.D.)
   of Fārs
   The son of Khusran Parviz, having put his father to death, sought the favor of Shirin
   She appeared to consent, but desired to take a last look at the body of her murdered lover
   Immediately on seeing the body, she stabbed herself to death.
   Farhād was the most beautiful youth of the East, to his work is ascribed the whole of the sculp-
   ture at Bisitūn
   The beauty of Shirin kindled in his breast a flame of love that ultimately deprived him of reason
   Khusran Parviz promised to give Shirin to him, if he would cut through a rock and bring from
   the valley stream flowing on the far side
   When he was on the point of completing his labour, Parviz sent an old woman falsely to in-
   form him that Shirin was dead, whereupon he cast himself headlong from the rock, and was
dashed to pieces.
   Laila. See Ode 87.
Gladsome how may my sorrowful heart become
By the power (God) that beyond my power—

Through distraughtness Hāfiz seeketh for the true Beloved
Like an indigent one who a seeker of Kārun’s treasure—

The second line may be —
By (my) power? Nay beyond my power it—
Kārun See Ode 6 couplet 9
78, (106)

1 A gazer, save upon Thy face, the pupil of our eye—
   A remembrancer save of Thee, our overturned heart—
   is not not.

My tear bindeth the ihram of the ṭanāf of Thy sacred enclosure.
   Although pure blood of the blood of my wounded heart, it (my tear) is not
   is not.

If the poor lover scattered the counterfeit coin of his heart, (accept it),
   Censure him not, for potent as to current coin he—
   is not.

2 (sacred enclosure), see Ode 70, couplet 6
   circumambulating,
   circumambulator
   conductor of the circumambulation. See Ode 45, c 8

3 In the phrase تلب دلب (the counterfeit coin of Thy heart) is an ʿirfāt of the same order as —
   (cloth) حرون (worn) حلاقل
   (cloth) ثياب (worn) حلاقل
   that, verily, are the described noun and the adjective
   Thus, they make the adjective (حرون, حلاقل) the governing noun, and the described noun the
   noun governed.
   Though, in eloquent passages, this occurreth grammarians have not held permissible the ʿirfāt
   of the adjective with the described noun.
   They say —
   قطاعه حرون ... ثياب حلاقل ... حلاقل ثياب
   Practically, they have rejected the described nouns (قطاعه, ثياب) and used only the adjectives
   which are (one may say) nouns and not adjectives.
   Since in it, is a mystery, grammarians have again put the ʿirfāt, so that the mystery becometh
   exalted
   So they say —
   حرون قطاعه
   حلاقل ثياب ...
   As long as the holy Traveller is in the stage of human nature, his heart is counterfeit, its state
   is ever a revolving state, and hath no currency in the world of Angels
   O holy Traveller! Desist not from the search of establishing thy heart, seek its Changer
   (God)
   When thou gainest the Changer, rejoice that thy heart hath established itself in the world of
   Angels; and, hastened to currency
   دل may signify —
   the inclination of his heart and of his head
   For this is what دل signifies, and not the heart of cone-form (which is a piece of flesh
   on the left side of man), and wherein animals are partners). See Ode 31, couplet 5
In the end, to that lofty cypress, reacheth the hand of him
Whose spirit in search of Thee, defective—is not

Before Thee, I boast not of 'Isa's life giving
For like Thy lip in soul refreshing expert he (Isa)—is not

I who in passion's fire for Thee, express no sigh
How can one say—'As to the stains (of love) of my heart patient He—is not

Be bound in the snare of the cage like the wild bird
If, flying in search of Thee, the bird of Sidrah (Jibril)—is not

The first day (day of Alast) when I beheld Thy tress tip I spake
Saying—'End to this chain's confusion—is not

The desire of union with Thee alone to Hafiz's heart—is not
Who is he in whose heart desire of union with Thee—is not?

In ruvān or ravān (soul)
The use of ruvan is known and exalted and ravān (soul) is mentioned by trustworthy author

The couplet will then be—

If in no way the poor Lover prepared his heart's inclination nor expended all his spirit on Thee—censure him not—For over life's cash he is not potent to sacrifice it for Thee and to cast himself into non-existence

That potency is only in the grasp of God Most High Whatever is the power He made Thine Accept it

These words beset not praise of Muhammad
74, (84)

1. Love's path is a Path whereof the shore—
   And there, unless they surrender their soul, remedy—
   is none

   With reason's prohibition (of wine), affright us not, and bring wine
   In our Land, the work of the watchman (reason), work—
   is none

   Every moment that to love thou givest thy heart is a happy moment,
   In the right work, need of praying to God to be directed aright—
   is none

   Ask thou thy own eye—"Who draweth us"?
   O soul! the sin of fortune and the crime of the star—
   is none.

5. Him (the true Beloved), one can see with the pure eye like the (hardly visible)
   crescent moon
   The place of splendour of that moon-fragment, every eye—
   is not

   Reckon as plunder the path of profligacy For this track,
   Like the path to the (hidden) treasure, evident to every one—
   is not

   In no way, Hāfiz's weeping affected thee
   Astonishment (is) mine at that heart, which less hard than the (hard) stone—
   is not

2. ال (reason) signifies —
   Wisdom, the centre of this world (ma'āsh), and of the next world (ma'ād) From both, the
   lover hath fallen

   Between متوارث (prohibition) and ال (reason) the یز فات is the یز فات-i-masdär —
   (a) towards the governed as—
       prohibition (governing noun) of reason (governed noun),
   (b) towards the agent, as—
       "reason prohibited " for "prohibition of reason."

   According to (a)—
   Affright me not of being a lover, for prohibited will reason and enraptured my body, whereto
   is no returning

   For reason is the watchman who hath been dismissed

   According to (b) —
   Affright me not of love-playing, for the prohibitor of this work is reason who was the watch-
   man of my existence,

   Now, the Sultān (love) hath dismissed him.

   Over me, no power is his from out of my existence, he hath moved his chattels

3. Marrying and keeping a house, they call a right work, since therein is no room for praying to
   God to be directed aright
   It is the fruit-bearer of good deeds, because—
   (a) It is the following of the sunnat
   (b) It is the preserving of the soul from fornication.
   (c) It is the fostering of desire for good offspring.

   It is a named name, and a name for right works, but, if we regard the impiety (unfaithfulness)
   of women, it is an unnamed name and contrary to sense—just as they call
   (a) the blind man, the see-er,
   (b) the black, foul-smelling Zangī,—white fragrant camphor
75 (72)

1 O Sākī (Murshid) be the coming of the 1d (time of love's manifestations) auspicious to thee
And these promises (that at the beginning of the mystic state) thou madest let them not go from thy memory

Cause the attendance of the daughter of the vine (wine) to reach (to the true Beloved) Say — (From the bond of repute and of name, of outward worshipping of solitariness and of moroseness) come out
For the breath of resolution of us (lovers) hath made thee free of the bond

In astonishment I am that, at this period of time of separation,
Thou tookest up thy heart from the companions (lovers of God) and he (the lover) gave thee his heart

Thanks to God that from this autumnal wind, no injury received—
Thy garden of the jessamine of the cypress, of the rose and of the box tree

5 Far, the evil eye! For from that separation, happily brought back
Thee renowned fortune and mother born luck

In the foot of thy (happy) arrival, is the joy of the people of the assembly
Grief's place be every heart that joy wisheth thee not!

Hāfiz! From the hand, surrender not association with this Ark of Nūh (the perfect Murshid)
If not, thy foundation the deluge of vicissitudes (of the world) will take

---

1 At the beginning of the state of austerity (which they arrange) it is the custom for practical Ārifīs and perfect Murshids to acquaint their disciples with the coming stages and to give them glad tidings by whose power like men they enter upon the Path
I heard a pleasant speech that the old man of Kinān (the Murshid)—

"Separation from (want of acquisition of divine knowledge of) the true Beloved (God) maketh not that which can be—"

The tale of terror of the resurrection day, which the city-admonisher—

Is (only) a hint, which, of the time of separation, he—

Of whom, may I ask the trace of the Beloved, many a journey made, (the absolute existence, God) ?
For whatever the wind's messenger (the man learned and excellent) uttered, confusedly he—

With wine of many years, repel ye the old grief (of the heart).
For, the seed of happy-heartedness is this It, the Pir of the village—

Alas! that unkind moon, the Friend's enemy,
For the abandoning the society of his own lovers, (words) how easily he—

After this (together are)—I and the stage of contentment, and thanks to my rival
For accustomed to pain by thee, my heart hath become, and the abandonment of remedy—

Nār Safarkardeh signifies —
(a) God, the absolute existence
(b) Muhammad, the chief of created beings.
In the world of non-existence, God was the Beloved
At the time of my childhood, He appeared a little, but the more into sense I came, the more into absence (from God) I went

Dard Sana' (the wind's messenger) signifies learned and excellent men
As the learned man is the cause of perfection and of the blossoming of the seekers of faith, so the wind is the cause of perfection and of the opening of flowers
The trace of the Eternal, from whom may I ask ?
What learned and excellent men have said in books is different The word of this resembleth not the word of that one, each one urgeth the steed of his own speech in one direction.
THE LETTER TÀ الت

Fix not a knot on the wind (rely not on the world) though, on thy object it favourably blow

For to Sulaiman this speech as a proverb, the wind —— uttered

For a frivolous excuse that the sky may give thee go not from the Path
Who told thee that the abandoning of tales, this old woman (the sky)—— uttered

Come and drink wine on that account that last night the Pir of the tavern,
Many a tale of pardon of the Merciful and Compassionate—— uttered

As to how and why express no breath For the happy slave accepteth with soul every word that the Sultan (God)—— uttered

From thought of thee, who said Hāfiz hath come back?
This I have not said He who uttered it, calumny—— uttered

(to fix a knot on the wind) signifies ——
Relying on breath whose inspiring is the prolongation of life and expiring the exhilaration of existence

Thy health and in ease and is desire-giver—— on it rely not
Bring to mind the last breath of life
This is a Proverb ——
The wind which was the uplifter of Sulaiman's throne of it to Sulaiman speak
Thy breath which is the uplifter of thy existence to it listen
Of the world be not proud Notwithstanding the pomp and power of Sulaiman's state —— think what happened
His chattels of empire where went they?

The name of Rustam's father was—الرثام والرثام والد and of his grandfatherسوق
The most famous heroes of Persia were—

Sam
Zal
Rustam

See History of Persia by Malcolm and by Clements Markham and the Shahnama by Firdausi (translated into French by Jules Mohl)
Here the use of ظاف (old woman) and of ظاف (tale) is very appropriate
77, (76)

At dawn, the bird of the sward (the necessarily existent One, God) spake to the rose (faithful men in the state of being beloved) —

"Display less disdain, for, in this garden (the world) many a one like thee hath blossomed"

The rose laughed saying — "We grieve not at the truth, but "No lover spoke a harsh word to the beloved"

To eternity without end, the perfume of (divine) love reacheth not the perfume place of him

Who, with his face, swept not the dust of the door of the tavern (the stage of love and of divine knowledge).

If thou desire ruby wine (the mystery of hakikat) from that begemmed cup (the Murshid),

O many the pearl (the tear) that it is necessary for thee to pierce with the point of thy eye-lash.

Last night, in the garden of Iram, when from the bounty of the air,

The tress of the hyacinth was disturbed by the morning breeze,

---

1. (a) the bulbul, the lover of the rose,
(b) the necessarily existent One, the Adored Lord, in the state of being a Lover

(rose) signifies —

Faithful man in the state of being Beloved

Since the Adored Lord came forth from the state of being a Lover, He is in the state of being the Beloved

From love's tavern, He brought man from the stage of being a beloved to the delight of being a lover

3. O beloved! now abandon the stage of being a beloved, and bring thyself into the stage of being a lover, so that thou mayest reach thy perfection, mayest bring to thy taste the sweetness of two creations (the being beloved in the loosening world, and the being a lover in the binding world), and mayst bring thyself to lofty degrees

The beloved, who came into the stage of being a lover and consumed and melted like true lovers, seeketh the guidance of firm lovers (of God)

5. That faithful man, who came from the stage of being beloved (in the loosening world) into the stage of being a lover (in this, the binding, world), dwelt in varied affliction

For a description of the garden of Iram made by Shudād, see Ouseley's Persian Collections, Vol. iii. No. 1, page 32, and Sale's Kurān, P. Discourse and chapter 88
I said — "O throne of Jamshid! thy cup world displaying where?
It said — Alas! wakeful fortune slept

Not that which cometh to the tongue is the talk of love
O Sāki (Murshid)! give wine make short this uttering and hearing (of love)

Into the sea the tear of Hāfiz hath (so great is his weeping) cast wisdom and patience
What shall he do? (Neither choice nor power in his) The consuming of love's grief he cannot conceal (and other remedy, he knoweth not)

7 To that faithful man I spake, aying —
What hath happened to thee that thy heart is wounded in a hundred ways

He replied —
The wakeful fortune of being a beloved slept and the misfortune of being a lover entered by the door. Then followed consuming and melting like lovers
Hāfiz mentioneth the fitness of the stage and seeketh to give guidance to his fellows
The utterance of love is impossible to the holy traveller
O Murshid! shorten talk and enter upon the spiritual and helping those left by the way ascend to lofty degrees.
Went heart and faith; and the Heart-Ravisher (God) with reproach arose, And said—"Sit not with me, for, from thee, safety—hath risen"

Of whom hearest thou, who, at this banquet (of the world), hath awhile sat happy Who, at the end of the companionship, not in remorse—hath risen

If, with its tongue (wick), the candle expressed a boast of that laughing face In fine (for that boast), nights before thy lovers, it (burning)—hath risen

In the sward, from the border of the rose and the cypress, the spring breeze, In longing for that cheek and stature of Thine,—hath risen

5. Intoxicated, Thou passedest by, and from the Khilvatis of angels The tumult of resurrection at the sight of Thee—hath risen

Before thy (graceful) gait, from shame its foot uplifted not, The head-extending (lofty) cypress that, with grace of stature and of form,—hath risen

Hāfiz cast off this religious garment (of hypocrisy) Perchance thou mayst (in safety) take thy life For, from the religious garment of hypocrisy and of miracle, fire (wherein thou mayst be consumed)—hath risen.

2 Whoever in the world passed his life in ease,—at the end, suffered remorse for his idle conduct Save remorse, the world's work hath no fruit

5 See Ode 67.

6. The cypress, that hath no motion and is unable to move from its place, is abashed at thy graceful gait

It is proper to understand—
(a) In couplets 1 and 2, hath risen (and-departed).
(b) In couplet 3, hath risen (burning)
(c) In couplet 6, hath risen (grown up)
79 (71)

1 Thy face, none hath seen and (yet) a thousand watchers are Thine
Still (hidden) in the (folded) rosebud Thine many a nightingale—

Not so strange is it if to Thy street came
I since in this country many a stranger (traveller)—

Although I am far from Thee far from Thee be none
Near, my hope of union with Thee—

In love the cloister (Islam) and the tavern (other religions) are not different
Wherever they are, the ray of the true Beloved's face—

5 There where they give splendour to the work of the cloister
The bell of the Christian monk's cloister associated with the name of the cross

Lover, who became, at whose state the true Beloved gazed not?
O Sir! (the truth is) there is no pain
Otherwise the Physician (God)—

In short, all this lament of Hafiz is not in vain
Both a strange story and a wonderful tale it—

4. This Ode is stuffed with poetry of divine knowledge
Love's disciple regardeth the cloister and the wine-tavern the same in either place the true
Beloved can be adored

5. نور (bell) signifies —
(a) a thin oblong piece of wood suspended by two strings with a striker (دُن) formed of a
flexible rod
At times of prayer they strike the bell instead of making the call to prayer
(b) The talk of men of God with one another
(c) Love which is the goal of people of love

خربشة (cloister) signifies —
The place of worship of people of purity—Christian Zahids and abids

منес (cross) signifies —
That cross whereon Christ was crucified and which Christians worship
In every heart wherein Islam dwelleth love hath certainly entrance in every heart wherein the
faith of God resteth love hath its couch
So long as love for God hath no place within the heart God great and glorious accepteth not his
devotion
In the snare of Thy tress, my heart entangled—
Slay with a glance, for to it (the heart), punishment—
If from Thy hand issue our heart's desire,
Be (ready) at hand for goodness in place—
O sweet idol! by Thy soul (I swear) that like a candle,
In dark nights my desire, effacement—
O bulbul! when thou expressedest opinion of love, to thee, I said—
"Do not (express an opinion), for that rose (the beloved), self-going, for the sake—
The perfume of the rose is in no need of the musk of Chin and of Chigal
For, its pods of musk (sweet fragrance) from the fastenings (leaves) of the coat—
Go not to the house of the Lords void of liberality of the age,
For the corner of ease in the dwelling—
Hāfiz consumed, and (so consumed) in the condition of love and of life staking,
Yet, at the head of covenant and of fidelity—
The rose is only in thought of itself, and glanceth not at the lover's state
81 (66)

(O Beloved) To utter to thee the state of my heart— is my desire
To hear news of my heart (by way of counsel and advice)— is my desire

Behold the crude desire—how the well known tale (of love)
To conceal from the watchers (hypocrites or devils)— is my desire

A night of power (the twenty seventh night of the Ramazan) like this precious and holy
To sleep with thee till day,— is my desire

Alas! the unique pearl (mysteries of divine knowledge) so tender
To pierce (understand) in the dark night (the world)— is my desire

To desire to conceal love is crude One can conceal neither love nor musk

O breeze (Murshid), I, to night (in this world) give help (and make me honoured
by union with the true Beloved)
For in the morning time (in the next world) to blossom— is my desire

For exaltation's sake with the point of the eye lash
To sweep the dust of the Path (of love)— is my desire

In abhorrence of the (false) claimants, like Häfiz
To utter profligate verse— is my desire

1 This may be addressed to the Murshid
To desire to conceal love is crude One can conceal neither love nor musk

(56) (the well known tale) signifies —
the state that occurreth to the lover in love's Path

3 The night of power See Odes 26 c. 1 and 113

4 In the world perfection of divine knowledge is not fit to be acquired

5 The breeze signifies —
the Murshid, from the effects, of whose breath the heart of the disciple blossometh like the rose bud
To blossom is the end of that time when becoming liberated from evil deeds and becoming adorned with good deeds—the traveller will be joined to the true Beloved
82, (48).

O lapwing of the east wind (the Murshid) to Sabā (the land of the true Beloved),—
Behold from where (the dense, impure, world) to where (the light, pure, world),—
I send thee

Alas! a (glorious) bird like thee in the dust-heap of grief
Hence to the nest of fidelity (the land of the true Beloved),— I send thee

In love's Path, is no stage of nearness or of farness
(Hence, O true Beloved!) I clearly see Thee, and prayer,— I send Thee

I

ل (east wind) may signify —
(a) hidden circumstances,
(b) an event of divine events

Hāfiz wrote this ode to far distant friends, and, thus, sowed in their heart the seed of love

(Sabā) signifies:—
A land in Arabia Felix, whereof Queen Balkis was the queen in the time of Sulaimān

 hud-hud, the lapwing) is mentioned in the Kurān, xxi, 20.

For an effective service that he had rendered, Sulaimān cherished the lapwing
He placed a royal crown on his head, made him king of birds, and gave him a royal mandate
to deliver to Queen Balkis.

When the mandate reached the Queen she said to the great ones of her court —
"O people! verily, I have received a merciful letter from Sulaimān. It saith—In the name
of God, the merciful, the compassionate, display not pride, come while thou art sub-
missive."

From that day, the lapwing was appointed Letter-bearer

2.

(ashā'st ra'a) (the nest of fidelity) signifies —
(a) the land of the true Beloved, which is the place of return of fidelity of lovers,
(b) the holy world

 حاءداج عم (the dust-heap of grief) signifies —
(a) this world,
(b) the existence of Hāfiz

O hidden mystery 1 O doubtless manifestation!

Thou that made glorious descent from the holy world and the stage of man, thee, back I send to
the holy world.

Alas! thou art like a holy bird in the dust-heap of grief To the true Beloved say — "At no
time, am I careless of Thee, even in recollection of Thee, I sit and stand."

There, all is oneness, neither wideness nor straitness In love's Path, is no stage of near-
ness or of farness, no place of sitting or of standing All times, I clearly see Thee, and
for Thee, I ever utter prayer and praise.
Every morning and evening, the Kāsila of prayer for Thy welfare,
In company with the (cool) north and the east wind — I send Thee

5 O Fellow sitter of my heart! Thou that becomest hidden from sight
Prayer I utter for Thee praise — I send Thee

So long as grief’s army runeth not the heart’s country
Words and odes (of mine) with melody and modulation — I send thee

Sākī! come for the invisible messenger uttered to me glad tidings —
In pain, exercise patience for the remedy of union (with the true Beloved) — I send Thee

The creation of God behold (with joy) in thy own face (the mirror God displaying)
For (since thou art careless of the Creator) the mirror, God displaying, — I send Thee

Hāfiz! the song of our assembly is the mention of thy welfare
Make haste (come quickly) A horse and a coat — I send Thee
83, (49).

O (beloved) hidden from (my) sight to God, I entrust— thee. (In pain of separation), thou consumedest my soul, yet with heart, friend I hold— thee.

So long as I trail not the skirt of my shroud beneath the foot of the dust (of the grave),
Believe not, I will keep (my) hand from off the skirt of— thee.

Display the prayer-arch of thy eyebrow, that, in the morning-time, (In excuse), I may bring forth my hand of prayer and bring it upon the neck of— thee.

If it be necessary for me to go to Hārūt of Bābil, A hundred kinds of sorcery (learned from him) I will evoke to bring— thee.

Of thy grace,—give me access to thyself so that, with heart-consuming, The jewel (the tear) of the eye, I may momentarily rain upon the feet of— thee.

(In exceeding love for thee), I have, in my bosom, established a hundred streams (of tear) from my eye
In the hope that I may sow love's seed in the heart of— thee.

I weep, and, from this tear, torrent raining, my hope Is that love's seed, I may plant in the heart of— thee.

The beloved spilled my blood, and released me from grief of separation, Thank-profferer, I am for the dagger-working glance of— thee.

O faithless physician (the beloved)! I wish to die before thee Ask the sick, for I am in expectation of— thee.

If my eye and heart show desire for another (lovely one), To that heart, I set fire, and pluck out the eye for the sake of— thee.

Hāfiz wine (love), and the mistress (the beloved), and profligacy (the fearless, careless state) are not (contrary to) thy way of life (Thus) wholly thou doest, and (since thou exceedest not) I pardon— thee.

4 Hārūt. See Ode 14
8 (thank-accepter) signifies —
    (thank-offerer)
84, (88)

1 O Lord! devise a means whereby in safety my Beloved
May come back, and release me from the claw of reproach

Bring ye the dust of the Path of that travelled Beloved (the necessarily existent One)
That I may make my world seeing eye His sojourn place

Justice! For, they have barred my Path on six sides
(By the power of) that mole beard, tress face cheek, and stature

To day when I am in thy hand—show a little mercy
To morrow when I become clay (in the grave) what profit are tears of repentance?

5 O thou that of love expresst breath in relating and explaining
With thee no word have we save this—Prosperity and safety be thine!

Darvish! Lament not of the sword of friends
For this band (of friends) taketh the blood price for the slain

Set fire to the religious garment for the curve of the Sāki's eye brow
Shattereth the corner of the prayer arch of the service of the Imam

God forbid that of thy violence and tyranny I should bewail
The injustice of dainty ones is all daintiness and goodness

The (long) argument of thy tress tip Hāfiz shorteneth not
This chain (of argument) is joined (extended) to the day of resurrection
85, (87).

1 On account of that heart-cherishing beloved, thanks (mixed) with complaint are mine (and, verily, this is wonderful)
     If thou be a subtlety-understander of love list well to this tale.

2 Rewardless was and thankless—every service that I rendered
   O Lord void of kindness let none be the served one (master)

3 To profligates, thirsty of lip, none giveth (even) a little water
   Thou mayest say.—"Those recognising holy men have departed from this land"

4 O heart! In His tress-like noose, twist not, (and from its fancy come out)
   For, there,
   Thou seest severed heads,—crimeless, guiltless.

5 With a glance, Thy eye drank our blood, and Thou approvest
   O Soul (of mine) lawful is not protection to the blood-shedder

6 In this dark night (the world), lost to me became the path of my purpose
   (knowledge of the true Beloved).
   O Star of guidance (the Murshid, perfect and excellent) come forth from the corner (and help).

7 From every direction, where I went naught increased to me save terror.
   Beware of this desert, and of this endless Path.

8 Of this Path (of love), the end openeth no form
   For, in its beginning, are a hundred thousand stages (and) more

9 O sun of lovely ones my heart consumeth
   Contain me, a moment, in the shade of thy protection.

10 Although, thou snatchedest my honour (and madest me despicable), I turn not my face from Thy door
    More pleasant is violence from the Beloved, than from the enemy, courtesy.

6 At night, when they lose the road,—by stars they find it
   By stars, navigators at sea keep the road, by stars, did Lord Wolseley in 1882 find (and keep to) the trackless road to Talu-l-Kabir (the great mound)

7 In the stage of unity, naught increaseth to the holy traveller save terror on terror.
To thy complaint love reacheth, if like Hāfiz
Thou recite (by heart) the Kuran with the fourteen traditions

II ْ (tradition) signifies —
the traditions contained in the small books (risa' il) relating to the rules of reading (tajwid)
the Kuran
For the whole of the Kuran are fourteen traditions
86, (105).

1. Ever intoxicated keepeth me the waft of air of the tress-curl—— of Thine
Momently ruined maketh me the deceit of the eye of sorcery—— of Thine.

O Lord! after such patience, one can see a night
Whereon, we may kindle the candle of our eye in the prayer-arch of the eye-
brow——

The black tablet of vision, I hold dear for the sake
That to the soul, it is a book of the picture of the dark mole—— of Thine.

If Thou wish perpetually to adorn the world altogether
Tell the breeze that it should uplift awhile the veil from the face—— of Thine.

5. And if Thou wish to cast out from the world the custom of effacement
(O true Beloved!) scatter (Thy tress) that it may shed thousands of souls from
every hair—— of Thine.

Wretched, I and the morning breeze, two heads, revolving without profit
Intoxicated,—I, from the sorcery of the eye of Thine, it, from the perfume of
the tress—— of Thine.

For the kindness of the breeze, I have thanks for the perfume of the (true) Be-

loved,
If not, in the morning, from this side, how had been the passing—— of Thine?

Every moment, I used to consider the black (pupil) of the eye intent upon the
blood of my heart, (and regarded it my enemy)
This moment, I hold it dear in memory of the dark mole (whose form it hath)——

O excellent! the spirit that Hāfiz hath of this world and of the next world,
Naught cometh into his eye, save the dust of the head of the street—— of Thine.
Thanks he to God that the door of the wine tavern open,—
In such a way that, my face of supplication upon its door—

Through intoxication all in tumult and shout are the jars (the seekers of God)
And that wine that in that place (the threshold of the Murshid) true is, not illu
sory—

From Him intoxication, and tumult and pride all—
From us helplessness, and weakness and supplication all—

The mystery that to the people I uttered not, and shall not utter
To the Friend I shall utter for confidant of the mystery He—

The twist of the tress, curl within curl, the explanation
One cannot shorten for long this story—

The load of Majnun’s heart and the curl of Laila’s tress—
The cheek of Mahmud (of Ghuzni) and the sole of the foot of Ayaz—

Like the hawk, I have stitched up my eye from all the world
Since, on Thy adorned cheek, my eye open—

Whoever entereth the Ka ba of Thy street,
Through the Kibla of Thy eye brow (arch) in the very act of prayer—

O people of the assembly (Murshids) the consuming of the heart of poor
Hafiz
Ask ye the candle that, in burning and melting—

Maka Madina
Ayaz was his favourite slave

By her father she was commanded to think no more of Majnun
Majnun became distraught and soon dead Laila soon followed him leaving her father to vain
remorse

They sometimes put a hood over the eyes of the trained hawk

The sorrowful one (the consuming candle well knoweth sorrow (melting)
The produce of the workshop of existence and dwelling (the whole world)—
all this is naught,

Bring wine (of the love of God): For the goods of the world—
all this is naught.

The desire of the heart and of the exalted soul is the society of the Beloved
All that is (my desire), and, if not (gained), heart and soul,—
all this is naught.

Fortune is that which, without the heart's blood, cometh to the bosom
And, if not, the garden of the Beloved (gained) with effort and toil—
all this is naught.

For the sake of shade, endure not the favour (even) of the (great) Sidra and the
(great) Tūbā tree
For, O moving cypress, when well thou lookest,—
all this is naught.

5. A space of five days (it is) that thou hast in this stage of favour;
Rest pleasantly awhile. For Time—
all this is naught.

O Sāki! We are waiting on the shore of the ocean of death,
Regard (it) again For from lip to mouth—
all this is naught.

Take no thought of being rent (with dishonour), and be glad like the rose
On that account that, the power of the passing world—
all this is naught.

Zāhid! beware, be not secure of the sport of pride
For the path from the cloister to the temple of the Magians,—

Wailing and weeping have consumed me sorrowful
The need of narrating and of explaining apparently—
all this is naught.

4 In the seventh heaven is the Sidra tree, and, in the fourth heaven, the Tūbā tree, whose branches
reach to all the skies.

Some say—
(a) that the Sidra and the Tūbā tree are one and the same tree
(b) that the Sidra tree is the tree of life, and the Tūbā tree, a tree known on earth as the
jujube (Zizyphus Lotus)
See Kurān, x, 9, xiii, 28, lvii, 25, the Apocalypse, xxii, 1, 2

8. Between the cloister and the temple of Magians the distance is naught Many a one hath trav-elled it in a moment. See Ode 107, c. 5.
The name of Hafiz accepted the writing of honour (in the whole world)
But in the opinion of profligates, the writing of profit and of loss—
all this is naught
What kindness it was when, suddenly, the dropping (of ink) of thy pen
Represented the obligations of our service according to the goodness of thee
To me, salutation thou hast written with the nib of the pen
Be not the work of Time's house without the writing of thee
I say not—in mistake, thou recollectedest me, heart bereft
For, in wisdom's account, mistake lieth not in the pen of thee
Despicable, make me not in thanks for this (divine) favour
That lasting Fortune, dear and honoured, held thee.

Come For, by thy tress-tip, I will vow
That (even) if my head goeth (from my body), I will not uplift it from the feet of thee
Of the state of us (slain), thy heart may become acquainted, but (only) at the time,
When the tulip blossometh from the dust of those slain of grief for thee
The morning breeze (the Murshid, perfect and excellent) urgeth a tale to every rose (disciple),
Path to the informer, how gave the watcher (Shaitān, or imperious lust) into the sacred enclosure of thee
(O beloved !) with a draught, assist the soul of us thirsty
When, from the cup (of Jamshid), the limpid water (of life) of Khūzr they give thee.
Dweller at thy door is my heart guard it
For the reason that without grief God hath kept thee

10 Tis the ambush place and very swiftly thou goest Be sensible
Do not (go swiftly) lest from the (broad) king's highway should ascend the dust of thee

O Isa breeze! happy ever be all thy time
For alive became the heart broken soul of Hāfīz by the breath of thee

Having drunk of the water of life he is not to die until the day of judgment
Wherever he planted his foot the spot became green
Hence his name Khūr (green)
See the Kuran xviii and Wilberforce Clarke's translation of the Sikandar Nama cantos x and lx
90, (43).

1. O chaste beloved! Who draweth the fastening of the veil of thee? O (lovely) bird of Paradise! grain and water, who giveth thee?

Went sleep from my eye in this liver-consuming thought——
Whose bosom is the dwelling and sleeping place of thee?

Suddenly, from the embrace of me, heart-shattered, thou wentest
Let us see, whose place became the place of rest and of sleep of thee?

The wail and plaint that I made, all thou hearest not
O idol! 'tis manifest that lofty is the station of thee.

5 The darvish, thou askest not and I fear that there is——
Neither thought of his forgiveness, nor care for his punishment, to thee

O thou heart-kindling palace that art the dwelling of affection,
O Lord! ruined, let not the calamity of time make thee.

In this desert (of divine knowledge), the water pool (stage of purpose) is far.
Keep sense,
So that the Ghul (one outwardly good, inwardly bad) of the desert, may not, with the mirage, deceive thee.

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1 Once upon a time, Hafiz's lawful spouse became distressed of heart, and went to her father's house.
After a while, from the purity of his heart, Hafiz discovered the purity of her heart, to and, its conciliation, hastened
He wrote this ode and sent it to her
On receiving it, the beloved one (who was of trusting heart) combed her heart as she combed her hair, made it pure, and went to him, as is stated in couplet 11.

4. When a place is lofty, to it no sound reacheth
Hence, the wail of Hafiz reached not the ear of his beloved.

7 Ghul is a kind of Shaitān, or of evil Jinnī, that eateth men. Some say it is a Jinnī, or an enchanter, that assumeth various forms.
It appeareth in the form of human beings, and of various animals, in monstrous shapes, it haunteth burial grounds and other sequestered spots to feed upon dead human bodies, and to kill any human creature that chanceth to fall in his path.
Some say that it is a demoniacal animal which passeth a solitary existence in the deserts, resembling both man and brute, and that it appeareth to a person travelling alone in the night and in solitary places and lureth him to destruction (Al Kazvini).
When the Shaitāns attempt to hear words (from the confines of the lowest heaven), they are struck by shooting stars.
The great arrow of a glance that at my heart thou castedest — missed thee
Let us see what designeth the good judgment of —

O heart! while in the path of old age by what way goest thou?
In mistake all at once, be ame expended the season of youth of — thee

That eye of intoxication struck (and made restless) the path of the lover's heart
From this way, 'tis manifest that wine is intoxicated of — thee

Hāfiz is not a slave who fleeth from his master
Show a little kindness come back for I am ruined through reproach of — thee

Some are consumed some falling into large weirs become crocodiles and others falling upon
land become ghuls
Several of the companions of Muhammad saw ghuls in their travels Umar saw while on a
journey to Syria a ġhul before Al Islām and struck it with his sword Properly the female
is called ġhul and the male kutrub
These beings and the ghudar (or ġharar) are the offspring of Iblīs and of a wife whom God
created for him of the fire of the Sūmūm (smokeless fire. Korān xv 27) they sprang from an
egg
(Tradition from Wahb ibn Munābbih in the account of the early Arabs in the Mirātū z zaman)
The ġhul (female) appeareth to men in the desert in various forms converseth with them and
sometimes yieldeth herself to them

10 The second line may be —
(a) From this way 'tis manifest that intoxicated of wine is the eye of — thee
(b) From this way 'tis manifest that wine is the intoxicator of — thee
That Bold One of Pari-face (the true Beloved) who, last night, by me — passed,
What sin saw He that, by way of Khita,i, He — passed?

Since from my sight, went that world-seeing eye,—
None knoweth what tears from my eye have — passed

Last night, from the passing of the heart's fire, to the candle passed not
That smoke (sigh) that, to our head, from the liver's consuming — passed

(Being) far from His face, momentarily, from the fountain of my eye,
A torrent of tears came, and the deluge of calamity — passed

From our feet, we fell when separation's grief came
In grief, we remained, when from the hand, the remedy (union with Thee) — passed

This ode was written in the state of (kabs) "contracting," when manifestations of glories are closed to the holy traveller

(الترک بري حضر) (the Turk of Pari-face) signifies —

(a) The true Beloved (God), who is the desired of all. They liken the true Beloved to Turk for the reason that, in eternity without beginning, the Distributor gave beauty in excess to the Turkan.

(b) Manifestations of glories of the true Beloved, whose splendour is desired of all

See Ode 8, couplet 1

حساب signifies —

(a) if read کهتاى, sin
(b) "کهتاى, Cathay, a lofty country

The first حساب has the meaning (a), and the second, the meaning (b)

In sufism, whenever a city, or a country, is named, it signifies this, or the next, world

When the doors of manifestations are opened to the holy traveller, the travelling of love's Path, becometh easy, and joyously he travelleth the desert of that "whth

This is bast (expanding).

When the doors of manifestations are closed, difficulty occur.; the luminous world becometh to his eye stam and dark, and he crieth "O woe is me"?

This is kabz (contracting)

If, in both instances, کهتاى (sin) be read یى will signify "by reason of," and we shall have —

Those manifestations of glories that, last night, passed before us,— saw He what sin, by reason whereof sin passed?
The heart said — With prayer, one can again obtain union with Him.

Tis a life time since my life all in the work of prayer—

passed

Wherefore do I bind (put) on the pilgrim robe (of the true Beloved) for that Kihla is not here?

In effort, wherefore do I strive since from (mount) Marvah, (mount) Safa hath passed?

The ihram (pilgrim robe) is a mean garment composed of two cloths—one extending from the waist to the feet the other from the shoulder to a little below the waist—robed wherewith pilgrims enter Maka to celebrate the festival of the tenth day of the month Zu l Ka'bah last but one of the Muhammadan year. See Ode 35 (Safa purity) is the name of a mountain near to glorious Maka and so is Marvah. See the Kurān ii 153.

The second line signifies —

In effort wherefore do I strive when from our heart the purity of glories hath departed?

Sarah (Sarah pure) being barren Ibrahim took to himself her handmaiden Hāガ (Hajir elegant) who bore him a son Isma'il heard of God. Then HāGa became the object of Sarah's envy and Ibrahim was compelled to remove her and Isma'il from the land of Sham to where Maka now standeth. The angel Jibrā'il directed him where to go and where to stop.

When HāGa implored Ibrahim not to abandon her and her helpless child in so desolate a spot he told her that such was the will of God conveyed to him in a dream and left her. Having consumed all the food that Ibrahim had left her hunger and thirst caused her milk to dry up. Apparently she and her son were doomed to die a most cruel death.

She ascended Mount Safa and there wept in anguish of heart crying out for assistance. Descending she hastened across the intervening valley and ascended Mount Marvah. There she was unable to see any dwelling or any spring of water.

In grief she went seven times between these two mounts each time stopping to guard her son against the wild beasts. At length from Mount Marvah she heard a sound which ultimately directed her to her son.

There she found a new risen stream of pure water (sam zam).

Some suppose —

(a) that the water gushed out where the child lay
(b) that God (in answer to her cries and those of her son) let gush forth the waters.

She was told (by Jibrā'il) that the stream would continue to flow that Ibrahim would return and there build a house (the Ka'bah) that should become (as it has become) the Kihla of millions of people and that her son would be a prophet.

Attracted by the unexpected appearance of birds a tribe (the Ban Jarham) whilst on their way from Yamin to Sham arrived.

Having

Through

Once a ḷ

In commemoration of Hajr's hurrying to and from between mounts Safa and Marvah pilgrims run to this day seven times between the self same mounts.

The second line may be —

In effort wherefore do I strive since from my heart purity hath—passed?
Yesterday, with the essence of the pity, when he beheld me, the physician said —

"Alas! beyond the rules of cure, thy grief hath passed."

O friend! for asking Häfiz (how he fareth) plant thy foot (to visit him)
Before that time when they shall speak saying — "From the frail house (this world) he hath passed."

8 The rules are —

8 فارون the institutes

8 شما the cure

by (Abū 'Alī Sinī, Avicenna) born at Būhārī, 983 A.D., died at Hamadīn, 1037 A.D.
He was a learned man, but addicted to wine and to extinguishing pleasures.
His books (100 in number) on medicine are now nearly all lost.

9 دارالعما the frail house (this world)

9 دارالعما the permanent house (the next world)
92 (65)

1 Save Thy threshold, my shelter in the world—— is none
   Save this door my fortress place—— is none

   When the enemy (Iblis full of fraud, man seducing) draweth the sword, we cast (away) the shield (in flight)
   For save weeping and wailing our sword—— is none

   From the tavern street why turn I away my face?
   For better than this, in the world my way and path—— is none

   If into the harvest of my life, Time cast fire (and consume it)
   Say — Consume (it) for equal to a little blade of grass in my opinion it (life) — is none

5 I am the slave of the saucy eye of that straight stature
   From whose wine of pride at any one glance—— is none

   Thus it is, that in every direction, I behold the snare of the Path
   Save the shelter of His tress my shelter—— is none

   O King of the dominion of beauty I go (impetuously) rein drawn
   For at the head of a street is it not a justice seeker—— is none?

2 (to cast th shield) signifies — to flee.
   سر سر (to cast not the shield) signifies —
   az hara jang muhav ya mustakyl va mustal kim shudan to be ready prepared and fortified for battle

   (to draw the sword) signifies —
   the seduction by the offspring of Adam and of ٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍ..
Be not in the pursuit of injury, do whatever (else) thou desirest.
For in our Shari'at, save this, a sin— is none.

In every city the eagle of violence hath drawn out his wing.
The bow of a corner-sitter, and the arrow of a sigh— is none.

To the (black) tress and the (dark) mole give not the treasure of the heart of Hafiz,
For (to do) deeds like these, the power of every black one (the black tress and dark mole)— is none.

The lot of the people is tyranny. From it is no escape save—
(a) by sitting in a corner,
(b) " lamenting to God,
(c) " the bow of a recluse, and the arrow of a heart's sigh.
93 (73)

O Sāki (Murshid) I bring wine for the fasting month (the Ramazān)—

Give the goblet for the season of name and fame—

Dear time hath passed. Come let us repeat the omitted prayers

Of a long life that without the presence of a goblet and of the cup (the Murshid)—

Like aloe wood—how long can one consume in the torment of repentance?

Give wine. For life in the essence of raw madness—

(O perfect Murshid! with the wine of divine love) make me intoxicated even so that from selflessness I shall not know

In the plain of imagination who hath come who—

In the small (hope) that a draught of Thy cup may reach us

In the inn (place of worship) every morning and evening prayer to Thee

—

1 (cup-bearer signifies —

the murshid who hath brought his inclination to the fortune of God

2 (month Siyān) signifies —

(a) the month Ramazān wherein to fast is an essential command. The Qurʾān 18: Ode 113

(b) a time wherein Hafiz practised that custom and a perfume of the divine knowledge of God reached the perfume place of his heart

They call the following of this custom— the dear-time because —

(a) this time is the base of the ascent of the 1st and the means of discovering truth

Without it, the travelling of the desert of ‘Iṭr kat is not a tunable and the holy Traveller travelleth not the Path of Love.

(b) the times of Life (to the limit of its own nature) is a jewel of great price and the destroying of it is the cause of penitence

A poet saith —

Every breath that goeth is a jewel of Life

The price of the mine is the tribute of two worlds (this and the next)

When the Sufi in the beginning of state goeth on the travelling of the Path be practiseth austerity and piety whereby purifying and glorifying may be his and he may become fit to Love.

O Murshid! I explain Love and take us out from ourselves. For the time of outward worship —

— and the name and the customs of the world are in the time begun to flash and the darkness of the

1 In futility dear time hath passed and for its plunder we hastened not

Come make reparation for that space of life that without the Murshid passed in idleness
To the heart that was dead, a great life reached the soul,
Since into its (the heart's) perfume-place a perfume (of wine of love), from
Thy breeze,—

The Zāhid had pride (of his devotion), took not the path to safety
By the path of supplication, the Profligate (the holy traveller) to the House of
Safety (Paradise)—

O Zāhid! know (together are)—thou and Khīwat, and solitude, and need
For the lover (of God), order for perpetual ease—

The cash of the heart that was mine became expended in wine
It was counterfeit coin Therefore into the unlawful it—

8 See p. 164
9 The cash of my heart in the Path of Love, became expended, and in Love-play
  It was a counterfeit coin, ruined, black, from the heat of the fire, it took no currency in the
  market of Shari'at, none took it for anything, nor placed it in place

Therefore, to Love's market it hasted, and there found currency, as Shaikh Fakhrud-Dīn
  Ṭrākī said—
  "In circuit of the Ka'ba, I went to the sacred enclosure, they gave me no access saying—
  'What didest thou outside, that inside (the house) thou comest
  "Into the cloister, I go from within, a voice issueth,
  "Saying—Come! Come! Ṭrākī, for thou art of the special ones (with God)."

When I entered Love's Path, I expended the cash of my heart
When, by reason of want of currency, my heart was counterfeit,—it went into the Path of the
sacred enclosure, and for the revealing of the counterfeit, went, with respect, like the false
coiners

Every piece of gold that is counterfeit, came forth black from the heat of the fire
Then Love is a fire, wherein the Knower dries out the hearts
Unlawful, they have called Love, since it is the path the seeker to reach the Sought
After the seeker hath reached the Sojourn—no room for Love, for the seeker hath become of
those near to God.

When at this stage, the seeker become astonished—it is unlawful for him to incline to descen-
dancy.

When, from loftiness of spirit, and depth of penetration, I reached to the stage of the heart's
mystery, up to mystery of mystery,—I severed my own attachments from heart and love
(wherewith grace riseth)

Then, by God's decree—
  "The good deeds of holy men are equal to the bad deeds of those near to God"

At the time, when the Traveller, ascendeth beyond the stage of heart and love,—to it, again to
return is unlawful for him
In the mode of living of his companions, that counterfeit gold that, nowhere, hath currency is
expended in the gaming-house and in the tavern
Āris of knowledge, and Travellers, face on the Path, make not public mysteries in the travelling
of the Path, and make not vain their evidence

If, sometimes, in the state of effacement and intoxication, a mystery falleth, from one of them,
to the public gaze,—they make its remedy by asking pardon of God on account of state of
effacement and intoxication
10 (O admonisher!) again counsel not Hāfiz for the path of austerity, found not,
A lost one (in love's path), to whose palate the sweet wine (of love)—

hath passed

10 The second line may be—
A lost one because to his palate the sweet wine (of love)—

hath passed
94, (75).

1 Since, abode in my heart, grief for him—
   Like his dark tress, the darkness (of confusion and of bewilderment) my
   heart—
   His (ruddy) lip like (red) fire is the water of life
   On account of that water (of life), us, a great fire—
   'Tis an age, since with soul my auspicious spirit,
   Desire for that stature and height (of the Murshid),—
   Of his lofty stature, I became lover,
   Since loftiness of splendour, the work of lovers—
   To-day, the breeze of morn is ambergris of perfume,
   Perchance, the path of the desert my beloved—
   From the river (of weeping) of my two eyes, the jewel of tear
   The world, into the midst of incomparable pearls,
   O cypress of lily bosom (the beloved)!
   The tale (lustrous verse) of Hāfiz
   Like the description of thy (lofty) stature, loftiness (of rank, of precious accept-
   ance, of exaltation)—

6 From the beloved (the Murshid), it is that the breeze of morn is ambergris of perfume.
My Lord! sweetly, Thou goest in so much that in Thee, head to foot (altogether)—
My Bold One! sweetly, Thou movest, before Thee—

Thou saidest — 'Before me, when wilt thou die? Why is haste? A sweet demand Thou makest (Even) before Thy demand —

The lover, separated and intoxicated, I am The idol, Sāki, where is he? Say — 'Proudly move for before Thy beautiful form —

O Beloved! through separation from whom, an age hath passed, so that I may die—
Make—say—only one glance, so that, before thy dark gray eye,—

Thou hast said — 'My ruby lip giveth pain and also the remedy Sometimes before the pain, and sometimes before the remedy —

Sweetly moving Thou goest — Far, the evil eye from Thy face —
In my head, I have a fancy that at Thy feet —

Although the place of Hāfiz is not in the private chamber of union with Thee O Thou (that hast) all places happy, before all Thy places,—
96, (108)

1. Passed an age since the fire of passion for Him, in the soul of ours was of ours, is.

Through that desire that, in the desolate heart—

In blood-water of the liver, are drowned the pupils of my eye, hence, The fountain of love for this face, in the lamenting chest— of ours, is

The water of life, a drop from that ruby (lip) like sugar, is

The sun's disc, a great reflection, from the face of that shining moon— of ours, is

Since I heard "I blew into him My soul," certain became To me this matter—that we property of His (are), and He property— of ours, is.

5. Not to every heart, is a manifestation as to love's mysteries The confidant of this spiritual mystery, the possessor (God) of the lofty soul of ours, is

O praiser of God! explanation of the Faith (of Islām), how long utterest thou? Be silent In both worlds, our faith, the society of the Beloved— of ours, is

Hāfiz! Until the rūz-i-akhir (the judgment day), offer thanks for this favour, That, from the rūz-i-awwal (the day of Alast), that idol, the comforter and guest of ours, is.

4. The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life Genesis ii, 7 See the Kurān xv.

7. Rūz-i-awwal See p. 5
In every path of Islam, the image of Thy face fellow traveller—

Ever, the perfume of Thy hair, the soul informer—

In grief of those claimants, who forbid love,
The beauty of Thy face, the approved argument—

Behold, what saith the apple of Thy chin?
Many a Yusuf of Egypt fallen into the pit —

If to our hand reach not Thy long tress,
The sin of the perturbed fortune, and of the short hand—

To the chamberlain (Iblis full of fraud) of the door of the private chamber say —

Of those corner sitting a certain one (though through grief yellow of face like straw), the dust of the court—

Although, apparently, He is veiled from our sight
He, ever in the sight of the tranquil heart,—

(O Iblis!) If, as a beggar, Häfiz knock (at) that door (whereof thou art chamberlain) open
For, it is years since he, desirous of the moon like face—

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1 From our soul the perfume of Thy heart is never separated
5 Iblis is the guardian of the door of unity (mahdiyat) and prohibitor of the holy traveller of unity (ahdiyat)

See the Kurân —
Iblis refuses to worship Adam ii 34 vii 11—18 xv 63—65
is accursed vi 13—18 xv 34—35
respited till the judgment day vi 14—15 xv 36—35
hath no power to injure God's people xv 42 xvii 67

7 Couplet 7 is addressed to the watcher (Iblis) and uttered by the true Beloved (God)
98, (77)

1 (O true Beloved!) If from the hand of Thy musky tress, a fault—
   passed, it passed
And, if against us from thy dark mole, an act of tyranny—
   passed, it passed
If, the harvest of one wool-clad (the Sufi), Love's lightning—
   consumed, it consumed
If, against a beggar, the violence of the prosperous king— passed, it passed
If, from the Heart-possessor's glance, a load a heart bore, it bore
(If) between the soul (the lover of God) and the true Beloved (God) a matter
   passed, it passed
From carpers, reproaches appear, but,
If, among fellow-sitters, aught unfit—
   passed, it passed

5 In tarikat (love's path), is no grief of heart Bring wine (of love)
   Every (former) impurity (of thy heart) that thou seest, when (into us), purity
   passed, it passed
O heart! keep firm of foot. For love-playing, endurance is necessary
If a vexatious matter was, it was, if a tyrannous matter— passed, it passed.
O admonisher! say—"Censure not Hāfiz who hath gone from the cloister."
How bindest thou the foot of a free one? If to a place he— passed, he passed

5. When (into us) purity passed, it (impurity) passed (away)
6. Be not vexed about a vexatious or a tyrannous matter. Let it go, make it gone
7. The foot of the free, none hath bound
99, (98)

Every one of auspicious sight, who, for happiness, went —

To the corner of the wine tavern (of retirement) and to the house of desire (the stage of love, and of divine knowledge) — passed

By means of the cup of half a "man (the Murshid) the holy traveller of the Path revealed

The hidden mysteries (of love) that, in the world of witnessing — passed

Come and hear divine knowledge from me For, in my speech

A profitable subtlety of the bounty of the Holy Spirit — passed

From the star of my nativity seek naught save profligacy
For with the star of my nativity, this deed — passed

From the morning thou earnest forth by the hand of another

Perehanee, from thy memory, the allowance of last night's wine — passed

Perehanee, the physician of Isa breath (the true Beloved) may, by a miracle strive (to revive me)

For beyond visiting the work of me shattered — passed

A thousand thanks that last night, from the corner of the wine house (of love),

Hāfīz

To the corner of the cloister of devotion and worship (of God), — passed

3 (man a weight) signifies — Manifestations in the night season the time of viewing God's glories

See Ode 144

4 (the world of witnessing) signifies — The appearing of the world which is the place of Arifs and the stage of God recognisers

6 The physician may signify the Murshid

The time of death hath arrived no time for visiting the sick remaineth

7 (cloister) signifies — the corner where the holy traveller acquireth the treasure of the knowledge of God

Hāfīz offereth thanks for his acquisition of the favour of sincerity of service and of devotion and saith —

With sincerity to offer devotion only twice is higher than forty years of devotion wherein is the perfume of hypocrisy
100, (90).

1. From His lip of ruby, a (single) draft we tasted not, and He departed
   His face, moon of form, we beheld not to our fill, and He departed.

   Thou mayst say — "By our society, He hath become greatly straitened,"
   His chattels (thus quickly), He bound up about him, we arrived not,—
   and He departed.

   Many the Fāṭiha and the Harz-i-Yamani that we recited
   After that, we murmured the Ikhlās,—
   and He departed.

   He said — "From the order of my writing, draw not your head, lest I depart,"
   From His writing, we drew not our head,—
   and He departed.

   5 A glance, He gave saying — "From the street of desire (love), I depart not"
   Thou sawest how, at last, we purchased the glance,—
   and He departed.

   He said — "Who seeketh union with Me, severeth himself from himself"
   In the hope of (union with) Him, we severed ourselves from ourselves,—
   and He departed.

   Proudly moving, He went into the sword of beauty and of grace
   But,
   In the rose garden of union with Him, we moved not,—
   and He departed.

   His form in gracefulness is the effect of God's creation,
   On His face, we fully (to our fill) cast not our glance,—
   and He departed.

   All night, weeping and wailing, we did like Ḥāfiz
   For alas! for bidding Him farewell, we arrived not,—
   and He departed.

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fāṭiha (the first (opening) chapter of the Kurān)
Ikhlās (sincerity) signifies —
chapter cxiv of the Kurān
Harz-i Yamānī (the charm of Yaman) signifies —
the prayer that, on journeying to Yaman, Muhammad taught
The Letter Ta

101

1 O sorrow, my (true) Beloved remained in grief and sorrow for me — and departed

Us, like smoke on the fire He placed — and departed

To the intoxicated, of the wine of love, joy exciting,
He gave not a cup, caused him to taste (the bitterness) of every separation — and departed

When I became His prey, me shattered, wounded,
In the sea of grief, He left urged his steed, — and departed

I said — Perchance by device I may bring Him into the snare
From me, He fled affrighted my steed of fortune — and departed

5 When to my heart my heart's blood found the place straight
from the path of the eye to the desert, rose colour (heart's blood) ran — and departed

When the happiness of service aided not the slave
He (the slave) kissed the threshold caused service to arrive — and departed

Within the veil (of the bud), was the rose, when the bird of morning time (the true Beloved),
Came to the garden (of existence) of Hafiz, cried out — and departed

7 The rose within the bud is Hafiz still youthful
102, (101)

Who is not fallen into that doubled tress—
In whose path is it, that a snare of calamity—
Perchance, thy face is the mirror of divine light
O God! (I swear) that thus it is; and, in this, dissimulation and hypocrisy—is none.
The Záhid giveth me repentance of thy face. O Excellent face! 
His (the Záhid's), any shame of God; and shame of thy face—is none.
O candle of the morning! weep at the state of mine and of thine
For this hidden burning, thine is none, and mine—is none.

Witness is God, and God as witness is sufficient
For less than the shedding of blood of martyrs, this (bloody) weeping—is none.
The narcissus seeketh the way of thy eye, O Excellent eye!
To the wretched (narcissus), news of its mystery; and, in its eye, light—is none.
For God's sake, adorn not thy tress; for ours,
Is no night when, with the morning wind, many a conflict—is none.

Last night, He went, and I said—"O idol! fulfil Thy covenant"
He said—"O Khwaja! thou art in error. fidelity in this covenant—is none"
Since from the corner-sitters Thy eye ravished my heart:
To be in thy train, a sin on our part—is none.

O candle, heart-kindling! come back, for, without Thy face,
At the banquet of companions, the effect of light and of purity—is none.
If the Pir of the magians become my Murshid—what difference?
There is no head, in which a mystery of God—is none.
Against the (sun resplendent), to speak saying—"I am the fountain of light"
Worthy (even of obscure) Suhá, the great ones know—is none.

Suhá is an obscure star in Ursa Major. If illusory beloved ones lay claim to something, it is improper, or if other beloved ones do so before my (true) Beloved.
The consoling of travellers is the cause of excellent mention,
O soul in your city, this rule—is none

If he suffer not the arrow of reproach what doeth the lover?
With any warrior the shield against the arrow of destiny—is none

In the cloister of the Zähid and in the chamber of the Sūfī
Save the corner of Thy eye brow, the arch of prayer—is none

O thou that hast lowered Thy claw for the blood of Hāfīz’s heart
Perchance thought of the plunder of the Kurān of God (that is in Hāfīz’s heart) thine—is none

Hāfīz knew the Kurān by heart To take his heart is to take the Kurān of God
1 (O true Beloved) from the ray of Thy face, luminous a glance—is not, that is not:
The favour (of collyrum) of the dust of Thy door,—on an eye—is not, that is not

Those possessed of sight (the prophets who, with the inward eye, behold the real beauty of God), are the spectator of Thy face. Yes:
The desire of Thy tress, in any, a desire—is not, that is not

If through my grief for Thee, my tear issue red (bloody),—what wonder?
Ashamed of that done by himself, a screen-holder—is not that is not

The water of my eye, whereon is the favour (collyrum) of the dust of Thy door
Under a hundred favours of His, the dust of a door—is not that is not

5 (O Beloved) so that on Thy skirt, a little dust may not settle,
The torrent of tears from my vision, a great pathway—is not that is not

For dainty ones, love's journey is forbidden, forbidden
For, with every step in that path, a danger—is not, that is not

So that, everywhere, it (the breeze, the acquainted Murshid) may not boast of
the evening of Thy tress-tip (the time of ecstasy of attraction of God's grace),
Conversation with the breeze (the acquainted Murshid), mine a morning—is not that is not.

1. This may be addressed to the Murshid.
   "Is not that is not"
   Luminous a glance is not that is not from the ray of Thy face
   So, with the other lines

2. Although, Thy hearty love is especially for the prophets, yet Thy love existeth in all things

7 (evening) signifies —
   the time of ecstasy of effacement in search of that existence, so that ever thou art in that existence.

رُطَلٌ (tress) signifies —
   (a) the attraction of God's grace,
   (b) the hidden divine essence,—which meaneth the upspringing of the world, the field of the first (this) and the last (the next) world
No good counsel is it that the mystery should fall out of the screen
And, if not, in the assembly of profligates a piece of news (of both worlds)——
is not that is not

Of this distraught fortune, I grieve and if not
Appointed from the head of Thy street, another—— is not, that is not

10 O sweet fountain! from the modesty of Thy sweet lip (the stream of divine grace)
Now steeped in water and sweat (of toil of search), a piece of sugar (the illusory beloved)——
is not, that is not

Not from Thy hand am I heart bereft bloody of liver
For from grief for Thee, a liver full of blood—— is not, that is not

In the desert of love for Thee, the (noble) lion become th (through fear) the (crafty) fox
Alas this Path wherein a danger—— is not that is not

From existence this degree of name and of fame mine is that is
And if not, in that place, from weakness an effect—— is not, that is not

On me, wherefore bindest thou the girdle of malice, when of love,—
On the waist of my heart and soul a girdle—— is not, that is not

The divine essence was the witness in the world of non-existence and when we reached this upspringing place (this world) showed the way to the hidden
The object of the holy traveller's talk with the Murshid is to prevent the Murshid from revealing to the world the goodness either of the attraction of God's grace or of the up-springing of the world For to reveal them is the cause of disaster
Through jealousy the holy traveller thus acteth.
Khwaja Abu l 'l Ansari saith —
The world is a dust heap wherein the wise sow it is not a plain wherein the ignorant sow
Shah Abu l Ma'ani saith —
O distraught one! What is the world? It is the Illusory truth showing not the Truth Illusory showing

10. (sugar) signifies —
Illusory beloved ones sweet as sugar possessed of artifice in decoration and in adornment of their person on whom is the glance of the men of the world
There is no beloved nor lovely one who in search of the Desired one is not immersed in sweat.
Although illusory beloved ones are like to sugar and on them is the glance of the Sages
Not one is there who would not turn to Thy grace and plant this plant in the soul's garden
From the head of Thy street, I cannot go a step
And, if not, in the heart of the heart-bereft, a journey——

O gleaming torch! in thy head, what hast thou
That, through thy action, roast meat, a liver——

Save this subtlety that Hāfiz is not pleased with thee,
Wholly, in thy existence, a skill——
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106, (25)

The fast (the time of austerity and of inward purity) a side hath gone, and the 'id (the time of manifestations, of glory of God's qualities, of tumult of love, and of the light of the heart) hath come, and hearts have risen (in tumult) In the wine-house (of the heart), the wine (of love) hath come into tumult, and it is necessary to ask (for the Murshid).

The season of (hypocritical) austerity boasters, weighty of life, hath passed Hath risen, the time of gladness and of joy-making of profligates.

Him, who like us drunketh the cup,—what reproach reacheth? In regard to the profligate lover, neither is defect, nor is fault.

1. نَزْعٌ (fast) signifies —
A time when men of the path, at the beginning of state, for the purifying and rendering void the interior, are engaged in austerity and piety, and turn from the nature of man to the nature of the angel.

2. هَيْدٌ ('id) signifies —
The time of manifestations when the discovery of the glory of qualities is the holy travellers. At this time, he inclineth to delight and to desire.

3. دَاَنُ (profligates) signifies —
a crowd who bring forth their head in contempt for the people; and keep their own perfection concealed like the cotton-pod, that outwardly appeareth hard and ugly, and inwardly is soft and white

The time of austerity, of piety, of abstinence, and of foodlessness (which, for the purifying of the interior was effective) hath ended, and the time of manifestations and of glories hath entered by the door
Hearts have become joyous; and the country of my existence, prosperous

Love's heat hath boiled from my heart, and with loud voice, shouted —
"With unfeigned sincerity, it is necessary to seek a Murshid. For the time of hypocritical "austerity-boasters hath ended, and the time of joyousness of profligates, begun"

A wretched one saith —
"Be the intoxicated profligate, that thou mayst become full of pearls like the shell
"Be outwardly hard and ugly, inwardly shining and pure
"Not like the hypocritical Zähids
"How long wilt thou be like the snake, inwardly deadly poison, outwardly soft and clean
"Weighty of life" signifies: —
One with weighty attachments to the world.
The two angels who record in theruntime (record book) man's good and bad deeds and the seventh heaven is the height of exaltation and the seventh land is the opposite thereof. In love's requirement the greatest exaltation of the lover is in humbleness and loveless account of the diversity a path of regret, for holy travelers it is an account of love's cup, His divine essence.

On account of this, he is ever a prophetical and an intoxicated one.

For exalted is the exaltedness of the exalted,

10 That exalted the heart and is now in'fancy (of taking away) (religion) that ever is in amnestied with the bow's (safety) how can one take one's life from Thy bold eye (error, thou art) His account is with the two noble records. Thou thinkest not that the evil speaker departed (in death), and took this life (in the seventh sky) is the now (low) seventh hand A wonderful essence is the science of love's form which in lower slaying is the creator of magic.

What room of water, when that is our running water? I called Tyhp the water of life, but the lake of Tyhp is a strong rope. Tyhp is the miracle (life giving) of Isra. But the lake of Tyhp is clean magic. Tyhp beauty is the miracle of beauty. But the curve of Tyhp is the source of indigence and of Path (Islam).

106 (92)
IO4.

1. The cause of pleasure and of joy, the sight of the Pir of the Magians—
   Of the garden of the wine-house, wonderful the climate—
   The head of the Lords of Liberality (in supplication) at His (the true Beloved's) foot—is best
   Save this interpretation and explanation, the abandoning of respect, boldness,
   The tale of Paradise, and the fame of the heavenly House (the Ka'ba),
   An explanation of the dignity of the wine-vault of the daughter of the grape (wine)—
   Our gracious heart seeketh a cup of ruby (wine);
   In search of silver and in the attraction of gold, the miser—

5 In eternity without beginning, on every one’s head passed a decree —
   (In this world) the Ka’ba, and the Idol-temple, and (in the next world), Paradise and Hell—
   Attainable is no treasure without the (deadly) snake Tell no tale
   Abū Lahab's flame (to destroy) Mustafā’s fortune—
   Pure essence (descent) is the jewel of pomp; but
   Strive for work. For, neither by birth, nor by lineage, pomp—
   By this very Path, by God's grace, the heart of Hāfīz
   Ever making effort, in search, day and night,—

3 The Ka’ba built in the form of Heaven’s vault is heavenly.
5 Worship at the Ka’ba causeth man to reach to paradise, at the idol-temple, to hell
6 Mustafā (the chosen one) is a title of Muhammad
   Abū Lahab, nephew to Muhammad, bitterly opposed him. See the Kurān cxvi, and Sale's preliminary discourse
   Ode 152.
(O Murshid!) From love of thy beard and mole, Hafiz is head revolving
Like the compass, but his heart's point is in its place

Hafiz! give up "how and why? and a while drink wine
With His decree, thine is what power of talk of "how and why"

This is God's right,
Man can forgive wrong committed against himself by another man
This is man's right.
This defect is not the defect to which the slave's right should attach which stoppeth his path
of pardon from which appeareth ill-doing that befitteeth not pardon and in which hope of pardon is none
The only existence that is void of defect is the pure Lord God; the slave whose nature is dust is defective.
9. I am outwardly captive to the goods of the world inwardly to Thee,
This couplet may be addressed to God.
107.

1 My heart hath caught vexation from the world and whatever is therein
Within my heart, none is contained but the Friend (God).

If from the rose-bed of union with Thee, a perfume reach me
Through joy, my heart, like a rose-bud, will not be contained within its skin

The counsel of me distraught in love’s Path
Verily, it is the tale of the distraught one, and of the stone, and of the pitcher

To the Zāhid, sitting in solitude, speak saying — “Carp not
“For the reason that the corner of our prayer-arch is the curve of the eye-
brow.”

5. Between the Ka’ba and the idol-house is no great difference
On every side where thou glancest, equally is He.

Not by the (shaven) beard and the (shaven) hair, and the (shaven) eye-brow—
is the being a Kalandar

The account of the Kalandar’s path know, is hair to hair (a scrupulous perform-
ance of duty).

In being a Kalandar, to part with a hair’s head is easy
That one is a Kalandar, who, like Ḥāfiz, parteth with his head (life)

3 Hamīdū d-Dīn of Balkh wishing to present his friend the poet Anwārī (d. 1200) with a jar of
sharbat, employed a half-witted man Husain to convey the gift and a letter
On the way Husain broke the jar by striking it against a stone.
To Anwārī, he presented the handle of the jar with the letter
The poet said — “Where is the sharbat?”
Husain replied — “A stone took it from me,”
The poet said — “Why, then, have you brought me the handle?”
Husain replied — “To corroborate my statement”

5 See Ode 88, c 8 , 104 c 5
7 “Kalandar” See Ode 58, c 8.
108

1 The tale of the cypress, who uttereth in the presence of the stature of the 
Friend (before God),
From whose stature, is the head loftiness of the straight cypress?

In that way, I image not His cypress like stature
For though the cypress is lofty its stature is self going (wilful and free)

The image of the cypress-like stature is the dweller of our (weeping) eye
For the reason that the place of the straight cypress is on the bank of the 
stream

Of His tress and line (of down) and mole—some tale the east wind
Uttered to the musk On that account it is that, like this this (musk) is sweet 
smelling

5 On that resplendent moon (face), is a line But a person
Knoweth not—whether it is the crescent moon, or the curve of the eye brow

A thousand precious lives,—a ransom for that one, whose head
As a ball hath fallen into the curve of the chaugan of His tress

From His mouth seek thou thy heart's desire if thou seek (it),
Like Hāfiz go not in pursuit of His eye which is contest seeking

3 The cypress is free and independent. Its straight stem shoots high into the air without bran
ches it generally stands by a rivulet.
O Heart-ravisher! thou art not a speech-recogniser.
Here, the fault is
When thou hearest the speech of people of heart speak not saying—"A fault is"

Neither to this world, nor to the next world, boweth my head (filled with great ideas)
Blessed be God! for this tumult that, in our head—

Within this shattered heart, I know not who—
For, I am silent, and in clamour and tumult, it (my heart, in which is the true Beloved)—

Forth from the screen, went my heart. O Minstrel! where art thou?
Ho! sing. For, on account of this note, in melody, our work—

To the world's work, never was attention mine,
In my sight, Thy face its happy adorer thus—

From a (crude) fancy that I mature, nights I have not slept.
Wine-sickness of a hundred nights, I have the wine-house, where—

With my heart's blood, thus it is that the cloister became stained
If ye wash me in (ruddy) wine, lawful at your hand it—

In the cloister of the magians, me dear they hold for the reason
That, in our heart, a fire that dieth not ever—

What was the melody that, last night, the minstrel played?
Life passed, and yet, full of that melody, my brain—

Last night, within my heart, the announcement of love for Thee, they gave
Yet, with desire, full of that voice, the plain of my heart—

Last night, within us, was the wine-ache of love for Thee.
The time of worship, where is? The time of the place of prayer what—

From that time when the cry of the true Beloved reached Ḥāfiz.
With desire, full of the resounding cry, the mountain of his heart yet—
The Letter Sā

1 For our pain is no remedy,—
   For our separation is no end

Reigion and the heart they ravish and make design upon our life
Justice against the tyranny of lovely ones,—

As the price of a kiss the demand of a life
These heart ravishers make,

These of Kafir heart drink our blood
O Muslims what remedy?

5 O day of union! give justice to the wretched
   From the night of the longest night in the winter of separation —

Every moment another pain arriveth
Against this companion heart and soul bereft —

Day and night self less, like Hāfiz
Weeping and consuming (with grief) I have gone —

5 The day of union signifies —
   The day of beholding the perfect Murshid
The Letter Jim

From all the heart ravishers, it is fit that thou (O Muhammad) shouldstest take tribute,
For over all lovely ones (prophets) thou, crown like, art chief

Thy two intoxicated eyes the tumult of all Turkistan
To the curl of thy tress Ma chin and Chin have given tribute

The whiteness (of mercy) of thy face appeared more luminous than the face of day
The darkness (of vengeance) of thy tress more dark than the darkness of dark night

In truth from this disease (of love for, and of separation from thee) where shall I find recovery?
If, from thee, my heart pain reacheth no remedy

To the water (of life) of Khizr, thy small mouth hath given permanency
Over the sugar of Egypt, thy candy like lip hath taken currency

O my soul! from stone heartedness, why shatterest thou
The feeble heart which, through feebleness is (fragile) like crystal

How bindest thou the (slender) waist with a hair and loosede t
A (great) body like the (huge) elephant and (rounded) buttocks like a dome?

Thy hair is (ever fresh like) Khizr and thy mouth, the water of life
Thy stature, the cypress thy waist a hair and thy chest, like (lustrous) ivory

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1 This ode is in praise of Muhammad Who is chief taketh tribute of all To the crown tribute is paid
2 In the Song of Solomon vii. 4 the neck of the Beloved is compared to ivory Khizr See Ode 35
The Letter Ha

112 (115)

1 If in thy religious order, the (shedding of the) blood of the lover is lawful (to us it is lawful)
Our rectitude is all that which is thy rectitude

The black (hue) of thy hair (is) the explanation of "the Bringer forth of darkness"
The white (hue) of thy face the manifestation of "the Splitter of the morning"

From thy eye into the bosom went flowing a (raging) stream
In the midst whereof, the sailor swimmeth not

Thy lip, like the water of life, is the power of the soul
From him, our dusty existence is the taste of wine

5 Escape from the grasp of thy tress noose none gained
Nor freedom from the little bow of thy eye brow, and from the arrow of thy eye

(O Zahud) ever seek not from me rectitude or penitence, or piety
From the profligate, and the lover, and the distraught, none sought perseverance in good

With a hundred stratagems, the ruby of thy lip gave me no kiss
With a hundred thousand solicitations, my heart gained no desire from him

What is the (worthless) cup? Ever in recollection of thee, we drink?
Drinking we drink a cup so big

A prayer for thy soul be the morning prayer of the tongue of Hāfiz
Be ever continual till evening and morning

2 See Ode 113 n 5
Tis the age of Shah Shuja and the season of philosophy and of the shara
In ease of heart and of soul, strive in the morning and in the evening

Like Hāfiz in the hope of union, prolong a (long) night to day
For fortune's rose blossometh from the quarters of the Opener (God)

Life which is the source of happiness
The life of the holy Traveller is the key of knowledge of God
which is the cause of acquisition of absolute desire and delight

O heart! Thou art careless of thy work and of the resurrection
I fear that the period of thy life is ended
that thou hast not gained the purpose for which thou alightedest in this halting place
and that thou wilt lament and return to me saying —

O happiness! If I returned to the world
I would do those things which were undone
I would do goodness wherewith Thou wouldst be pleased
for I certainly believe Thee
But none will permit thee to come twice into this world
and ever in ruin thou wilt stand in that stage the next world

7 Shah Shuja (d. 1384) was a Sultan of the Muzaffar dynasty whose capital was Shiraz
The Letter Khā

114, (r 7)

1 My heart, in desire of the face—
   Is in confusion like the (dishevelled) hair—
   Save the (black) Hindū (slave) of his tress is none
   That enjoyed prosperity from the face—
   The black (tress) of good fortune is that which ever
   Is the fellow traveller and the fellowknee sitter—
   Like the trembling aspen becometh the cypress of the garden
   If it see the heart alluring stature—

5 O Śākī l give wine of arghavan hue
   To the memory of the eye of sorcery—
   Bent like a bow, became my stature
   From grief continuous as the eye brow—

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1 Ḳhā (Farrukh) signifies —
   (a) the name of one with whom Ḥādz was in illusory love which is the bridge to true love
   (b) the auspicious person of Muhammad

2 may signify —
   ( ) the imperative of Ḍrūn to take
     Ḍrūn  Ḍrūn  Ḍrūn
     eat  hold
     (b) the tree fruit enjoying For Ḍrūn meaneth Ḍrūn rehtan
     Just as khun reez meaneth khun rehtan
     pā posh  pā poshidan

5 The Arghavan—the Syrīs (Judas) tree— hath crimson flowers
The Letter Dāl

115 (167)

1 O heart! the grief of love, again, thou sawest—what it did
When the heart ravisher went and with the beloved fidelity observing—what it did
Alas! what play (and calamities), that narcissus the sorcerer excited
Alas! with men of sense (in making them senseless) that intoxicated (eye),—what it did
From the mercilessness of the beloved my tears gained the colour of (ruddy) twilight
In this work (of love), behold my compassionless fortune—what it did
In the morning, from Laila’s dwelling lightning flashed
Alas! with the harvest (of existence) of Majnūn heart rent—what it did

5 O Sāki (Murshid) I give me a cup of wine (that I may drink of divine knowledge and, in His love, make myself non-existent) For the hidden writer (God)
None knoweth in the revolution of the compass—what He did
That one (God) who expressed this azure vault (the sky) on the picture—
In the screen of mysteries, evident it is not—what He did
Into Hāfiz’s heart, the thought of love struck the fire of grief and consumed it
With the lover behold ye the ancient Friend (God)—what He did

6 It is not evident what mysteries and acts of skill He revealed and what He concealed
1. In the morning, the bulbul (Hafiz) told a tale to the east wind (the Murshid), Saying — (O wind thou sawest) for us what (calamities) love for the face of the rose (the true Beloved) —

For that colour of face, He (God) cast into my heart the blood (of grief)
And from this rose-bed (eternity without beginning), entangled in the thorn (of the world with a thousand afflictions) me —

I am the slave of resolution of that graceful one (the true Beloved),
Who, without dissimulation and hypocrisy, the work of liberality —

Be that breeze of the morning pleasant to Him,
Who, the remedy for the grief of the night’s sitters (watchers) —

5. Of strangers, ever I bewail not,
For whatever He made that Friend (God) —

If of the Sultán, I formed expectation, a fault it was
If of the Heart-Ravisher, I sought fidelity, tyranny He —

In every direction the lover Bulbul (the skilled holy traveller, or the abstinent Zähid) in lament
In the midst, joy (of union with the true Beloved), the morning breeze (the eternal lover and fearless profligate) —

1 یل (nightingale) signifies —
(a) Hafiz,
(b) a holy traveller, who hath fallen into love’s wailing and giveth to the wind his soul and heart.

۲ (breeze) signifies —
A Murshid who is the guide of the path, and who is of the Amirs and Kings in the kingdoms of amorousness

۳ (rose) signifies —
(a) the true Beloved (God),
(b) the Murshid

2 From eternity without beginning, God made me the lover of Himself
THE LETTER DAL 3

If (the breeze) drew aside the veil of the rose (the true Beloved) and the tress of the hyacinth (glories of manifestations)
The knot of the coat of the rose bud (the patient traveller's heart), loose it—— made

On the part of the respected ones of the city fidelity to me,
The perfection of faith and of fortune, the Father of Fidelity—— made

To the street of the wine sellers, the glad tidings take
That repentance of austerity and of hypocrisy Ḥāfīz hath—— made

8 جس (the tress of the hyacinth) may signify —
(a) the attraction of love
(b) the accidents of the world

When (after struggles by the favour of eternity without beginning) my heart blossomed and the veil of self and of thought (which was a veil between the Beloved and me) disappeared — the manifestations of glories of the Beloved again became the prohibitor and another veil intervened between the holy traveller and God

Otherwise——

That is——
Whatever stage man attaineth human nature is his skirt seizer and is ever in thought against him
117, (132).

1. A bulbul (Hāfiz) drank the blood of the liver (in grief), and gained a rose (a son).
   With a hundred thorns, perturbed his heart, the wind of, envy— made

   In the desire of a piece of sugar (a son), glad was the heart of the parrot (Hāfiz),
   Suddenly, van the picture of hope (the son), decay's torrent— made

   (Ever) be his memory—my eye's cool lustre, that fruit of my heart!
   That easy went (in death); and hard my work (of life)— made

   O camel-driver (perfect Murshid), my load (of grief) hath fallen For God's sake, a little help!
   For me, fellow-traveller with this litter (the holy traveller), hope of (thy) kindness —

5. Hold not contemptible my dusty face and watery (weeping) eye
   Of this straw mixed clay, our hall of joy, the azure sphere hath— made.

   Sigh and lamentation that, through the envious eye of the sphere's moon,
   His dwelling in the niche of the tomb, the moon of bow-like eye-brow (the son) hath—

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1 Hāfiz wrote this ode on the death of his son
3 دو ٰ العین (the cold of the eye) signifies —
   (a) ease of the eye,
   (b) the son of Hāfiz, beloved by all
4 ساردان (camel-driver) signifies —
   the Murshid of the path and guide of this party
   Because he casteth the burden of love on the back of the holy travellers like intoxicated camels
   and draweth them into the desert of Love, and taketh all the people of the Kārvān to their object
5 حَرِح مِنَ شرْیزاء طَرْیقَاتِه مَحْرِج and طریقاته جرح are separate.
   O Murshid! the grandeur and the loftiness of the sky is for us, and your decoration is from our existence
   They have created us for the sake of divine knowledge, and drawn forth you for our grace
   Then, hold us not contemptible, and uplift us to lofty steps and proud degrees, that whatever is in our power may come into action, whoever looketh at us to us may incline
THE LETTER DĀL 3

Hāfīz 1. Shāh rukh (castle), thou didst not and the time of opportunity hath departed
What shall I do? Me careless, Time's sport hath—— made

7 At chess
    shah is the king
    rukh    castle
shāh rukh zadan signifies —
to castle
Kisht ba shāh guftan signifies —
to say check to the king
See Ode 23
To castle signifies —
In time thou didst not give in marriage thy son.
II8, (131)

1. Come, for plunder of the tray of fasting, the Turk of the sky (Mars) hath—

Hint at the circulation of the cup, the new crescent moon hath—

The reward of fasting and the pilgrimage of acceptance, took that one
Who, to the dust of the wine-house of love, pilgrimage—

Our true dwelling is the corner of the tavern
God give good to him, who this edifice—

O happy the prayer and the supplication of that one, who, from head-pain,
Ablution, with water of the eye and blood of the liver,—

1 دینک (Turk) signifies —

A tribe (of Turkistān) given to tyranny.
Whoever chooseth tyranny is called Turk. See Ode 8.

2 دینک داک (the turk of the sky) signifies —

(a) Mars, from whose effects, the tyranny of the people of the world is evident in the world, and the bud of tyranny of tyrants expandeth.
(b) Love. Every one, into whose existence it descendeth, turneth not his face to aught save God.

3 ضریر (fast) signifies —

(a) the giving up of victuals, of wine, of women, and keeping one's self thus till the setting of the sun;
(b) the season of austerity and chastity, a requisite of pious ones, night-rising.

4 حالت (the new moon) signifies —

the attraction of Love, which is the desired of people of Love.

5 فنجان (cup) signifies —

the holy Traveller's heart which, like a cup, is in revolution.

To himself, Hāfiz saith —

Come! Be an enterer in love, scratch not aught else in thy heart. For Love hath dashed together austerity and chastity and plundered that country, and assigned its own folk to intoxication.

Come, like one intoxicated, enter upon the Path.

3 حراناب (tavern) signifies —

The ruining and effacing of the holy Traveller who is the endurer of the vicissitudes of perils.
Our essential stage and work's end is to be effaced, and to go from this vanishing world to the lasting world.
THE LETTER DĀL 5

5. Gaze at the face of the (true) Beloved keep obligation on account of thy eye. For this work all with the purpose of vision the eye —— made

What is the price of wine (of love) like the ruby? (It is) the jewel of reason. Come for profit took that one who this barter—— made

Alas! to day the bold eye of the city Shaikh. At the dreg drinkers glance with (utter) contempt —— made

In the curve of those eye brows of prayer—arch fashion prayer. That one maketh, who, in blood water, pure his heart—— made

If, to-day the Imam of the assembly search. Give ye needs that with wine, the Sufi cleansing—— made

10. Hear love’s tale from Hāfiz not from the admonisher (against love). Although, in example much art he—— made

God gave prosperity to that Murshid who (from his own delight) caused us to taste that sweetness and in the state of Life to reach the stage of effacement and of non existence which is the highest of the degrees of effacement and the loftiest of the ranks of existence and permanency.

6. So long as thou givest not the jewel of reason in price for the wine of love and escapedest not from the egotism of thought—— thou gainest not that cup of love.
119, (129).

(On the day of eternity without beginning), with the luminous liquid of wine (of love and of divine knowledge), an Ārif purification (of his heart from every pollution)— made.

Early in the morning when, to the wine-house, visit he— made.

As soon as the golden cup of the sun became hidden,

Hint at the circulation of the cup, the new crescent moon of the 'Īd (the manifestations of the glories of existence)— made.

With soul, from the curl of His tress, my heart purchased tumult
I know not what profit experienced he who this barter— made.

The Imām, a khwaja, whose desire was long prayers,
In the blood of the daughter of the grape (wine), cleansing of the religious garment— made.

1 Not to day, to the Seekers of God, did love appear Nay, from eternity without beginning,
this lot (of love) was theirs. On that day, the Sakis (Fate and (Destiny) poured cups of this wine into the Ārif, and, upon them, scattered musk, ambergris, and camphor
Now, love hath come, to splendour for, at this stage, the lover hath travelled the Path

 подход (tavern) signifies —

(a) The stage of the mother of iniquities
(b) This world, which is the stage of acquisition of joy of the first (this) and the last (next) world

2 взят (the golden cup) signifies —

(a) The glory of existence (Zāt), which, in the world of non-existence, was known to things possible and to all,
When they came from non-existence to existence, perfect power concealed the glory of the sun of existence (Zāt), and man (who of all things possible is highest) reached from sublimity to profundity, and rested among the lowest of the low
(b) The soul

نة (the new moon of the 'Īd) signifies —

(a) the manifestations of glories of the qualities, and of the mysteries of existence;
(b) desire and delight of men of opening (doors of mystery)
When they brought the Ārif's of God from non-existence to existence, and concealed from them the golden cup of the sun,—the new moon of the 'Īd spoke of the circulation of the cup, and brought tidings of the stages of union

To the Ārif became open the doors of manifestations whereby each one became inflamed
Not like common folk were they—head on the foot, perturbed in the world's work When from the Ārif's body the soul ascended, it displayeth, for eternal union, the desire that was in the body, and the delight that was in the heart
Through power, cometh into action the Ārif's delight and desire
5 Come to the wine house (the world of love and of omnipotence) and behold my station near to the rank (of the true Beloved), Although at us (in the world) his glance with contempt the Zāhūd— made

Of Hāfīz's soul ask the trace of love's covenant
Although plunder of the heart's house, my labour for Thee— made

5. After the stage of omnipotence (زبور) is the stage of Godship (لاهرب)
Like the (swift) wind, resolution of (going to) the head of the (true) Beloved's street,—
By His pleasant perfume, my own breath, musk-raining,—
Every (drop of) water of His face that, by knowledge and faith, I collected,
The scattering of (on) the dust of the path of that idol (God),—

In folly, without wine and the (true) Beloved, my life passeth
Idleness, mine After to-day, work (in love for Him)—

Where is the breeze (the angel of death)? For this life, blood gathered, like the (ruddy, opening) rose,
A sacrifice for the perfume of the (true) Beloved's tress,—

Like the (wasting) candle of the morning through love for the (true) Beloved, it became evident to me,
That, in desire of this matter (of His love), my life,—

In memory of Thy eye, myself ruined I will make
The foundation of the ancient covenant, strong—

"Breeze" signifies —
(a) that which (with the tongue of mystical state in such a way that none knoweth) causeth the seeker's message to reach the Sought (God) To it they ascribe sweet odours
(b) the angel of death

(perfume) signifies —
The message that, from the glorious Lord God, the angel of death bringeth
To the delight of that message, the faithful servant surrendereth his own life (which is only a deposit)
To the faithful servant, the angel of death, after displaying compassion, saith —
"The compassionate (God) sendeth thee salutation, and, in desire to see thee, saith—
"Lovest thou me?"

He speaketh by way of wish, he runneth through perfection of desire, saying —
"Where is the Angel of death? Where is he, who causeth the Friend's message to reach the friend?
"I wish Him to take this soul, blood seized, like ruddy wine, reached to perfection"

The Kurān saith —
"If ye be true ones, long for death"

(signifies —
The beholding of God and of His qualities, an acquisition, which, on the day of Mīsāk, was acquired by each one
Hafiz! hypocrisy and dissimulation give not purity of heart
Choice of the path of profligacy and of love ——

I will make

Through exceeding carelessness this acquisition hath leaped from the hand and like a piercing arrow wounded the heart. But there hath not departed the heart of friends who have put aside their natural nature.

The ancient covenant is the covenant of Mts. k see p 5
That one who hath not forgotten that covenant joyously consenteth to the union (death) of his body and listenteth to the Inviter (God)
In memory of Thy sight I will slay my body and into non existence cast this existence
121, (236)

Now that from non-existence to existence into the swadd (the world, the field of this, and of the next world) hath come the rose (man)—

And, at its foot, the violet in homage hath laid its head,

Drink a cup of morning wine to the throb of the drum and the harp

Kiss the Sāki's chin to the melody of the reed and the lyre

In the rose-season, sit not without wine, and the mistress, and the harp

For like time, its permanency is marked (only) a week

1 \( \text{کل} \) (the red rose) signifies —

The form of Ādam, who is a red rose of the rose-bed of the world
The sons of Ādam are of the world of the red-rose, the king of flowers, with whose colour and perfume nightingales are in love, and to whose form and shape, just people incline

2 \( \text{دامہ مصوری} \) (the morning cup) signifies —

(a) the cup that jovial ones, for the shattering of wine-sickness, take in the morning;
(b) delight, thought, foresight, sense, and the coming out from the intoxication of carelessness and of doubt at the time of the end of the night of youth, and the rising of the sun of old age

1 \( \text{دم رحمک} \) (drum and harp) signifies —

ancestors, worthy of blessing, who have written what is fit to be written, and have pierced, one by one, the jewels of flowers on the thread of explanation

2 \( \text{وصب سامی} \) (dewlap, double chin) signifies —

a word from the order of liberality-concealers

2 \( \text{وصب سامی} \) (the double chin of the Sāki) signifies —

the acquisition of Love's attraction.

2 \( \text{می ر عون} \) (the reed and the lyre) signifies —

Murshids, worthy of blessing, from the hearing of whom (when they explain divine knowledge and truths),—holy travellers move with delight and desire

Now that man's form hath, like the rose, come from non-existence to existence in the swadd of the world, and from perfection, become adored of angels,—how long, in youth's chamber, remainest thou in sleep and in carelessness?

In the hand, keep the morning cup and sensibleness from the talk of worthy ancestors, to hand bring, by the instruction of the Murshid of the time, love's attraction

God chose thee powerful, full of perfection, and created thee in the most perfect symmetry
THE LETTER DAL 保驾护航

From the mansions of odoriferous herbs, luminous like the sky became
The earth——with the auspicious star, and the happy (natal) star

5 In the garden (of thy existence) renew the usages of the faith of Zardusht
Now that the (red) tulip hath kindled the fire of Nimrud

5 Ï& (Zardusht) signifies —
(a) youth the source of joy and of prosperity
(b) the perfect Murshid who hath evoked the customs of love-play (which resemble fire worship) and therein cast the disciples

UJ (red tulip) signifies —
(a) the enkindling of existence at the time of rising and of testifying
(b) the traveller's (bloody) heart

521 (Nimrud Irdhabar) signifies —
One of the great ones and of the infidels who gathered the fuel of the world kindled a fire league on league; and by a catapult cast Ibrahim into that fire

By God's decree—
O fire! become a garden and a salutation for Ibrahim!
That fire became a rose garden wherein Ibrahim sat

See History of Babylonia by Sayce pp 55—62  the five Monarchies of the East by Rawlinson
Genesis x 8:12; Ezekiel viii 14
The fire of Nimrud may signify—
love which is the fountain of the heart's love, not of this water and clay

According to (a)—
In the garden of existence renew the usages of Zardusht (youth) in love make thyself lofty of voice
Since from the spring of youth thy existence hath blossomed like the red tulip and beneath it faults are concealed——kindle in thy existence the fire of fast and of effort consume with jealousy of the stranger
For without this fire the mind's mirror taketh no purity and from that mirror the rust of egotism and of self-consciousness departeth not
Youth is the time for effort and for abstinence
O Brother! at that time (of youth) so long as thou canst desist not from effort against imperious lust so that purged therefrom thou mayest reach the highest degrees

According to (b)—
O holy traveller I since like the tulip-bed love hath raised its head from thy heart renew the state of effort in thy existence battle beyond limit with thy lust credit not that austerity that lieth in outward worship from desire come into austerity

Zar dusht may be spelled —
Zar dust; Zar tusht Zar tusht Zar dusht Zar dusht

Zardusht (called Ibrahim or Zoroaster of Balkh) the pupil of Aflautu the disciple of Fisaghora of the lineage of Minuchhr (B.C. 730) laid claim in the time of Gushtasp (Darius Hystaspes B.C. 521) to being a prophet
He presented three books said to be of heavenly origin—the Usta the Zand and Pazand (the commentary)
The magians called him a prophet Firdausi (of the lineage of Ibrahim) believed in him
Some say that in Syriac Zar dusht is the name of Ibrahim
Professor Haig carries Zoroaster to B.C. 1200
From the hand of a beauty, tender of cheek, 'Isā of breath,  
Drink wine, and give up the tale of Ād and Samūd,

In the season of the lily and of the rose, the world became like highest paradise  
But, what profit since in it no perpetuity is possible?

Zoroaster signifies the office of the priest, not the priest  
The real name is Spitāma, a fire-priest  
in Bactria B.C. 1200
Spitāma 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 Vandidād (Vidāi Vadāta) “the law against demons,” with fragments of others, is extant
Sometimes as the Mubid (priest) engages in adoration of fire (or of light) he raises to his nose a branch, or a bundle, of twigs (barsum)

Thus Ezekiel viii, 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 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 Magi 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 is observed by the Magi, for it is openly done”
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 Magi (chief of the Magi) in the time of Nebuchadnezzar B.C. 603
(Jeremiah xxxix. 3, 13), the visit of the wise men (Magi) to Christ’s cradle, and the doings of Simon Magus

Not long after Muhammadanism arose the Muslim 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 Muhammadan yoke intolerable fled to Khurasān, and there remained a hundred years. The mass of the refugees then went to Ormuz in the Persian Gulf and thence to Diu, an island south-west of Gujarāt, and thence to Sangān
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 Ardashir founded the Sassanian Empire in Persia
See essays by Dr Haig, Bombay, 1862, the Acad. des Inscript, tom 37, an extract from which is given (p 274) in Shea’s translation of Mirkhond’s “History of the Early Kings of Persia,” Malcolm’s History of Persia, vol. 1, p 494; the list of Zand and Pahlavi books by Trubner & Co., two articles by Monier Williams, Nineteenth Century, 1881—“The Religion of Zoroaster” (January) and “The Parsis” (March), Modern India by Monier Williams, pp. 56, 169, 202, Hammer’s “History of Persian Literature” and his “Encyclopaedic View of the Sciences of the East,” Markham’s History of Persia, pp. 387, 492, 496, 745

Ād and Samūd were two Arab tribes whom God destroyed for disobedience to the prophet Sālīh
See the Kurān vii, Stobart’s Islām, pp 111, 135.
Āsaf was Vazir to Sulaimān. See Ode 66 for a similar expression
THE LETTER DAL 3

When the rose becometh, like Sulaiman, a rider on the air
In the morning when the bird entereth upon the melody of Daûd

Demand the brimful cup to the memory of the Āsaf of the age
The Vazîr of the Land of Sulaimân 'Imadû d Din Mahmûd

10 Hâfiz! in his fortune, seek perpetual desire from ease,
Prolonged to eternity without end be the shadow of his grace!

By the blessing of his instruction, it may be that the assembly of Hâfiz
Whatever it may seek, for it all may be ready

Bring wine! For, ever imploring aid Hâfiz
Is and will be, to the bounty of the mercy of the Forgiver (God)
122, (217).

1. The Sufi (outward worshipper and hypocrite) laid the snare (of deceit), and open, the cover of his box (of sorcery), made
With (against) the sky sorcery-playing, the structure of deceit, he— made
The sport of the sphere shattereth the egg in his cap (and dishonoureth him)
Because, with (against) one of mystery, the presentments of sorcery, he— made
Sākī! come. For the handsome friend of the Sufis
Again, gracefully, came, and the beginning of blandishment— made
Whence is this minstrel who made the melody of 'Irā k,
And the resolution of turning back from the path of Hijāz— made?
5 O heart! come, let us go to the shelter of God,
From whatever, the one (Sufi), short of sleeve, long of hand,— made

1 مردن (Sūfī) signifies —
(a) in the language of the man of Sharā, one of the order of Sufis,
(b) in the language of the man of the order of Sūfis, one outwardly practising the Sharā
(c) in the language of people generally, the state (good or bad) of the man to whom it is applied
Here it means—an outward worshipper and hypocrite, one who is far from the stage of directing aright.

نادر (juggler) is fellow to the Sūfī, the hypocrite.

2 اهل زار (people of mystery) signifies —
one who hath the same trade as the Sūfī, same mystery, same thought
The Sūfī (deceiver, hypocrite) spread the snare of jugglery and of man-deceiving, and established the foundation of deception with (against) the sky, the juggler
He knoweth not that whoever exhibiteth jugglery before jugglers taketh broken in his cap the egg-play

2 Jugglers conceal a fowl's egg in their cap, and produce it from the arm-pit— again, they conceal it in the arm-pit and produce it from the cap
If another juggler appear, that juggler's jugglery he closeth for the sake of his own show. So that juggling is impossible for him, and the egg in his cap becometh broken
Otherwise—
Jugglers put an egg on the bare head of a simple fellow, and then becap him Under pretence of making the egg disappear, the juggler striketh the simple one on his head and breaketh the egg
4 'Irā k and Hijāz are musical notes which at the time of chāsh (breakfast) they play
5 Some of the dervishes (short of sleeve) were supposed to be thievish
کوره استندی و داره دستی (short-sleevedness and long-handedness) signifies —
Little doing and much talking, and seeking the heart of man with talk void of splendour
Do no trick (of deceit) For whoever, truly played not love
Open, on the face of his heart the door of reality (trouble), love— made

To morrow, when the vestiule of truth (the judgment day) becometh revealed
Ashamed (will be) the way farer (of this world), who illusory work (in desire
and lust)— made

O partridge pleasant strutter! where goest thou? Stand!
Be not proud, that prayer (purification for evilness), the Abid's cat (imperious
lust)—

Hafiz I reproach not profligates For, in eternity without beginning,
Me, independent of austerity and of hypocrisy God—

This couplet is uttered regarding the Sufi the hypocrite who with deceit and jugglery is in
pursuit of heart snatching.

6 Love cast him into trouble.

(Partridge) signifies —
(a) the partridge pleasant of gait
(b) the holy traveller in following whom lust is conquered
(c) one possessed of fortune for whom the sky hath for a while shown concordance as be
fitteth an Abid of imperious lust;
(d) the sky

(Prayer) signifies —
purity and ablution not the well known prayer—

"The wounding of the limbs is for the sake of acquisition of direction,
For in this stage in this sense to preserve prayer is not the mark of discernment.

Then namaz (prayer) is metaphorically ablution as (in the namaz) is the server's mention of the
served (the Master); and the server's desire towards the served.

O holy traveller good of gait O Master of Fortune possessor of wealth! Who movest with
sweet gait and proudly; or takest ease with stately gait in motion—be not proud of the obe-
dience of lust and the concordance of the sky go not by the crooked Path abandoning the
true Path.

For the obedience of lust and the concordance of the sky are wholly knavery and deceit and
the enduring of knavery and of deceit is wonderful to the wise.

In former times the Rahibs made their places of worship for leisure of devotion in the mountain
and the forest. There also they prepared their dwellings kept cats for repelling the wicked
ness of the mouse and sowed the seed of devotion with freedom of heart.

By chance a cat was seated by the door of the cloister and with his two paws performed
ablution by licking.

A partridge with a strut chanced to pass. When he saw the cat (who seated at the Rahib's door
sought God's will and washed his face with his two paws)—he knew that the cat from
the effects of the Rahib's society had become Zahid and abstinent and that he was seated
before his kibla. No fear he felt and passed before the cat. Uprose the cat and seized and
devoured him.
123, (203)

1 Search for the cup of Jamshid (divine knowledge) from me (zahid and 'abid), years
my heart—
And for what it (the cup) possessed, from a stranger, entreaty — made
A jewel (the true Beloved)—that is beyond the shell of existence and of time,
From those lost on the shore of the sea (of unity), search it (my heart)— made
Last night, I took my difficulty to the Pir of the Magians (the Murshid),
Who, by strengthening of sight, the solving of sublety— made
Him, happy, laughing, wine-goblet in hand, I saw
And in the mirror (of the goblet), a hundred kinds of views (mysteries of divine
knowledge) he— made

5 I said —“When gave the All-wise this cup world-viewing to thee?”
He said —“On that day, when the azure dome (of heaven) He— made ”
He said —“That friend (Husain Mansur Hallaj), by whom lofty became the head
of the gibbet,
“His crime was this that clear, the mysteries of the sky, he— made.”

The followers of reason and the outward worshipper, who are the lost ones of divine knowledge
on the shore of the sea of unity.
In the stage of the beginning of divine knowledge, with the aid of the Pir of the Magians, he
found a time when the rays of the rising sun shone upon his heart.
Then, in search of love, a whole life, he hasted in outward worship with 'Abids and Zähids.
Then Hafiz saith —
From us (who were 'Abids and Zähids), the heart searched for that grace, which was already
in dwelling within it
The heart turned away from the body the centre of austerity and piety, and sowed the seed of
search in its own field,
From those lost on the shore of the sea (of unity), the heart demanded a jewel greater than
existence and time, and beyond earth and sky, and to them, in search, inclined
The jewel is —
The true Beloved (God), who, from exceeding grandeur, is not contained in the universe, and whom the balance of both worlds weigheth not.

That is—
From eternity without beginning, the love of God was.

6 Shaikh Husain Mansur Hallaj was (919 A.D ) sentenced to death for saying —
“أنا أعرف أن أكون الحق (God)”
One heart bereft (the lover of God),—with him in all states, is God
(But) he beheld Him not, and from afar (the cry) — For God's sake (be my helper)

All those sorceries that (in the stage of love and of divine knowledge) reason here made
In the presence of the staff and of the white hand of Musā, Samīrī— made

If again, the bounty of the Holy Spirit (Jibrā'il) give aid
Others also may make those (miracles), which the Masūḥ (restorer of the dead to life)—

I said to him — ' (O beloved!) the chain like tress of idols (beloved ones) is for the sake of what?''
He said — ' (With the chain of the tress bind him for, of the long dark night of separation or) of his own distraught heart, Hāfīz complaint— made

They cut off his hands and his legs; plucked out his eyes; cut out his tongue and beheaded him.

8 When Musā cast down his staff it became a serpent when into his arm pit he put his withered hand and brought it forth—the hand appeared luminous as the sun
See Exodus vii 1-6 vii 10-12 and the Kuran vii 104 105
As opposed to the staff and the white hand of Musā, the sorceries of the sorcerer Samīrī were ineffective so opposed to love (of God) and to the Pir of the Magians (the Murshid) the sorceries of reason are useless.

9 جِبْرَیۡلَ (Jibrā'il Gabriel) signifies —
The angel of revelation who gave to Muhammad the Kuran and to the Virgin Mary the promise of a Holy Son.
The word Jibrā'il signifies the power of God.
See the Kuran ii 91 vii 40-42 xix 16-19 xxii 91 lxvi 12
The names of Jibrā'il are —
Sarosh (the messenger) Rāvān bakbsh (the soul bestower) Ruhu l kuds (the Holy Spirit).
See Ode 133 n 1.
Friends repentance of veiledness, the daughter of the vine (love) made
To the Muhtasib (reason, love's forbider) she went, and by (God's) permission the work (of loosening the knot from the feet of holy travellers) made

From out of the veil to the (public) assembly she (love) came Make ye (yourselves) pure of sweat of (the toil of separation from) her, So that to the companions (the accursed envious ones, full of fraud), ye may speak saying — "Wherefore (is it that) farness (from us) she made?"

The (proper) place is that they take her in the bond of union (laying down as dowry their priceless life, and making themselves non-existent in her beauty),
The daughter, intoxicated like this, (it was), who all this veiledness made

O heart give the glad tidings that, again, love's minstrel
Expressed the intoxicated path (of song), and the remedy of the intoxicated made

From the clay of my nature and the breeze of the beloved, the blossom blossomed
From the leaf of the beautiful, red, odoriferous rose, joy, the night-singing bird (the Bulbul) made

(1) عرق (sweat) signifies —
(a) The sweat of toilers and of hardship-endurers
(b) " of shame
(c) The traces and signs of the hardships of separation

(2) دختر (the daughter of the vine) signifies —
(a) Wine
(b) Love (عسو), the producer of affection مرب
In the state of نست (expanding), Hāfiz wrote this ode

The poet saith —
Ho O reason arise, love hath come " A man of fire, thou art not Let not go this tinder (ready to take fire)"

When love approacheth reason, reason hath with love no power of contention
O friends! love, which a while had been veiled, and whose glories of manifestations had been stopped,—now hath entered upon penitence
Not with seven waters, nay not with a hundred fires goeth its colour
Which upon the Sufi's khirka, the wine of the grape—

Hāfiz From the hand surrender not humbleness For the reason that the envious one,
In the desire (way) of pride reputation and wealth and heart and faith—

First towards reason (the multiviblove forbidden) love went, and loosed from the feet of holy travellers this knot; and by her own knowledge took to herself this knot and by God's permission chose it.

6 **khirka (mantle)**
Muhammad's khirka (mantle) was a long woollen robe with a collar and wide sleeves reaching below the knee.
This mantle Muhammad bequeathed to his friend Uvais and in his family at Constantinople it has ever since remained.
Once a year it is carried to the Seraglio and there exhibited. The mantles of Darvishes are symbols of Muhammad's mantle.

Of the Darvish mantle Imam Jawf Sādik says—

Its point of faith is— to cover the faults and weaknesses of others
k bā' (the) to the Pir
ghaşl (ablution) to—the ablution from an
prayers are— manhood
obligation is—the forsaking of cupidity
duty to— to be satisfied with one's lot in life
soul (the) to give one's word and sacredly to keep it
key to the takbir "God is greatest"
putting on the inducement to save others
perfection is— uprightness of conduct
border is— the condition of a Darvish.
sleeve-edge is— the Tarıkāt
collar is— submission to God's will
exterior is— light
interior is— secrecy

There is written—

on its collar on its border— on its sleeve-edge—
Ya hāz (the) strong Ya va$h (the) one Ya kabūl (the) approver
latif graceful fard singular shukūr thankful
hakim wise samad eternal karim merciful

A khirka cut short means that the wearer has abandoned the world
At the head of Jamshid's cup, at that time thy glance,— thou canst make, 
When the dust of the wine-house, the collyrium of thy eye,— thou canst make.

Without wine and the minstrel, be not beneath the sky's arch (this world) 
For, Within melody, grief from out of thy heart (depart)— thou canst make.

The rose of thy object openeth the veil at that time, 
When, like the morning breeze, its service— thou canst make.

Advance a step for travelling to love's stage, 
For, profits, thou mayest make if this journey— thou canst make.

Come. For, the remedy—of the delight (of love), and of the presence (of the true Beloved), and of the order of affairs,—
By the bounty—giving of one possessed of vision— thou canst make.

Neither veil nor screen, hath the beauty of the true Beloved But, 
Lay aside the dust of the path (of thy existence) so that glance (at the true Beloved)—

Thou that goest not forth from the house of nature (the body),—
How passage to the street of Hakikat, (is it that)— thou canst make.

1 "Jamshid's cup" signifies—
(a) the cup that the Murshid giveth to the disciple, 
(b) the holy traveller's heart and human soul

"The dust of the wine-house" signifies—
(a) the dust of the (true) Beloved's door, 
(b) "", the Murshid's threshold ,
(c) "", the stage of love and of divine knowledge

Kuhl (collyrium) is an oxide of antimony, used to darken the edges of the eyelids

2 (melody) signifies—
(a) a mistress, youthful, sweet of form, 
(b) melody, especially a special composition ,
(c) good disposition and eloquence 
(d) bad disposition and trickery

6 See Ode 308, couplet 19
Consider thyself naught that thou mayest gaze at His beauty, and attain thy object.
Beggary in the tavern is the wonderful elixir,
If thou do this work stone (into) gold,— thou canst make

O heart! if thou gain knowledge of the light of austerity
Abandoning of life like the laughing (consuming) candle—thou canst make

10 But as long as thou desirest the lip of the (illusory) beloved (woman) and the cup of (morning) wine,
Think not that other work,— thou canst make

Hāfiz 1 if thou hear this royal counsel,
Passage to the highway of Tarīkat— thou canst make

9. The burning candle is the symbol of the soul consuming and wasting with love's fire
1. After this,—(together are) my hand and the skirt of that lofty cypress (the Prince of Khujand),

Who, with a moving stature, plucked me up from root and branch (of the household)

Need of the minstrel and of wine is none Lift thou the veil

That the fire of thy (resplendent) face may bring me, like rue, to dancing

No face becometh the mirror of fortune's (glorious) face,

Save that face, which they rub on the hoof of the bay steed (of the beloved)

I said — "The secret of thy grief, whatever it is, say—be"

More than this, no patience have I. What shall I do? Till when, how long (shall I exercise patience)?

5. O hunter (death) 1 slay not that musky deer (the beloved)

Have shame of that dark (piteous) eye, and, in the noose, bind him not

I, dusty, who, from this door (of separation from the Beloved), cannot rise,—

How may I plant a kiss on the lip of that lofty palace?

Night and day, in prayer for the heart-bereft lover, speak ye,

Saying:—"Let not thy straight stature experience injury from time!"

When Hāfiz heareth ghazals fresh and heart-alluring,

If perfection be theirs, (other) verse he uttereth not to (the Prince of) Khujand

Save for thy tress, Hāfiz's heart hath no inclination

Alas this heart, that for a hundred snares, hath no counsel.

10. Hāfiz

Take not again the heart from that musky tress,

For the reason that the distraught one (is) verily best when he is in bonds

---

1 Hāfiz had affection for the Prince of Khujand (in Turkistān) When patience of separation remained not, he wrote and sent this Ode

2. As fire bringeth rue to dancing, so doth thy face bring me to dancing.
127 (168)

Into the curve of that doubled tress, the hand one cannot put
(O true Beloved) reliance on Thy covenant and the morning breeze,—

Whatever is (due to) effort I do in search of Thee
This is the extent that alteration of Fate —

With a hundred (draughts) of the heart s blood the (true) Beloved's skirt fell to my hand
For the great reproach that the enemy maketh, release (of the true Beloved's skirt) —

One cannot call His (the true Beloved's) cheek—for instance the moon of the sky
Likening of the (true) Beloved to every headless and footless one —

That moment when my lofty cypress (the true Beloved) cometh into (the assembly of) Samā,
What place is it where the soul's garment, rent — one cannot make?

What shall I say? For delicacy of gentle disposition, Thine
Is to such a degree that, slowly, a prayer —

Only one of pure vision can behold the (true) Beloved's face
For save with purity in the mirror, glance —

Jealousy became mine that Thou art the Beloved of the world But (what can I do)?
Day and night conflict with the creatures of God, —

4 The moon is headless and footless
5 For the true Beloved it is necessary to give one's soul
   People of delight, at the time of Samā give their garments to the singers and minstrels
   Samā see Ode 45 couplet 6
   گل signifies —to rend
The difficulty of love is not in (according to) the capacity of our knowledge
With this thought, the loosening of this subtlety (of love), mistake—
one cannot make

10. Save Thy eye-brow, naught is the prayer-arch of Ḥāfiz's heart
In our religious order, save to Thee, devotion—
one cannot make.

9. The second line may be —
(a) With this thought, mistake in the loosening of the subtlety (of love)—one cannot make
(b) On this thought, (is place for) mistake, the loosening of this subtlety (of love)—one cannot make
(c) In the loosening of the subtlety of love, to make this thought (that it is not contained in
the capacity of our knowledge) is not a mistake (it is true judgment)
128, (165)

My heart from me, He took concealed from me His face He— made
For God's sake I with whom can this sport be— made?

The morning of solitariness was in design upon my soul
Endless favours (upon my soul so that I remained alive) the thought of Him— made

Like the variegated tulip, why am I not bloody of heart,
Since with me, the heavy head, His eye— made?

O wind! if thou have the remedy, this (very) time (is) the time (of remedy)
For design upon my soul, the pain of desire— made

As a candle (consumeth itself), He (the true Beloved) consumed me in such a way that on me
The flagon, weeping and the stringed instrument clamour— made

With this soul consuming pain, how may I speak, saying—
Design upon my powerless soul, the Physician (God)— made?

Among kind ones how can one speak,
Saying — 'Like this my (true) Beloved spake, like that (arrangement)— made''

Against the life of Hafiz the enemy would not have made that (ill doing)
That the arrow of the eye of that eye brow bow— made
129.

Memory be of that one, who, at the time of journeying memory of us—

Who, by fare-well, joyous our grief-stricken heart—

That one of youthful fortune, that dashed the writing of good acceptance,

I know not why the old slave, free he—

The papery garment, we wash in bloody water. For, the sky,

My guidance to the standard of justice,—

In the hope that perchance a great cry may reach Thee, the heart

Made in this (desert) mountain, cries that Farhūd—

If from Thee, the footman of the east wind will learn work—(it is) possible

For movement, swifter than this, the wind—

Since the bird of the sward had taken its shadow from the sward,

Its nest in the curl of the tress of the box-tree, it—

The reed of the attirer of nature draweth not the picture of desire of him

Who as to this beauty, God-given, confession—

O Minstrel! I change the note, and strike the path, of 'Irāk,

For, in this path, the (true) Beloved went and of us recollection—made not

The ghazals of 'Irāk are the songs of Hāfīz.

This heart-consuming path, who heard, who lamentation—

4. See Ode 72, couplet 4.
The Heart Ravisher (God) departed and hinted (thereof) to those heart gone (the lovers)—

Of the companion of the city and of the friend of the journey recollection made not

Either, my fortune abandoned the path of love

Or He (the Heart Ravisher), by the highway of Tankat journeying—

I standing, like the candle, to make my life a sacrifice for Him

Like the morning breeze, passing by me, He—

I said—'Perchance by weeping I may make His heart kind

Impression on the hard stone (the true Beloved's heart), the drops of rain (my tears),—

Although through grief, the wing and the feather of my heart became broken

Go out of my head the crude madness of being a lover it—

(O true Beloved!) every one kissed Thy face who saw my (weeping) eye!

Without value, the work that our (weeping) eye did, it—

---

The second lines of couplets 3 and 5 occur in Ode 131 couplets 4 and 7

Observe the sand at i'ltifat in the use of my eye and our eye

In the remotest ages men saluted the sun moon and stars by kissing the hand a superstitious to which Job never subscribed as he states xxxi 26. The earliest Christian bishops gave their hands to be kissed by the ministers at the altar. The custom declined as a religious ceremony but continued as a Court ceremony the kissing of the hand of the Sovereign being regarded as a mark of the C-—. In the time of N. b. h. he had s many a voter

Lady Gordon

the recruiting

ponent consider

a salute upon the lips as the greatest insult even from their own husbands. At one time English duellists used to kiss each other before firing Muhammadans to Mecca kiss the black stone and the four corners of the Ka ba. The Romish priest on Palm Sunday kisses the palm. The tradition about kissing the toe of the Pontiff is that one of the Leos substituted the toe for the right hand because his own right hand had been mutilated. In Iceland kissing is repressed by the civil laws and the consent of the lady does not release the transgressor from heavy punishment. In Russia the Easter
I am in astonishment wherefore He (the jewel) became the fellow-breather (the lover) of the watcher (the shell)

The (worthless) shell, as the associate of the (precious) jewel, one—

In the assembly, the split tongue of Hāfiz's reed

Uttered Thy mystery to none, so long as abandoning of his head (life), he—

made not

salutation is a kissChance acquaintances kiss when they meet Principles kiss their employés, the general kisses his officers, the officers kiss their soldiers, the Czar kisses his family, retinue, court, and attendants, and even his officers on parade, the sentinels at the palace gates, and a select party of private soldiers In short, Eastertide in Russia is a carnival of "kisses"
On her (the beloved's) path, I laid my face and by me passing she—
I hoped for a hundred kindnesses yet one glance (of kindness), she—
O Lord! Preserve (from the calamity of time) that young saucy one (the beloved)
For caution against the arrow of the sigh of those sitting in the corner (of retirement) she—
Malice from her heart the torrent of our tears took not
Impression on the hard stone the rain drop—
Like the (wasting) candle I desired to die at her feet
Like the morning breeze, passing by us, she—
O soul! without sufficiency stone of heart is what person,
Who, the shield before the wound of thy arrow himself—
Last night from my lamenting neither fish nor fowl slept
But behold that one of saucy eye (the beloved) who, raised from sleep her head—
O saucy one I behold the bird of my heart—wing and feather consumed
(Yet) go out of my head the crude madness of being a lover it—
Hafiz! thy sweet tale (of love) is so heart alluring that
None heard (it) who from desire of pleasure its preservation—

4 The second line occurs in Ode 130 couplet 3
The (outward) admonishers who, in the prayer-arch and the pulpit, grandeur (of exhortation) — make, When into their chamber they go, that work of another kind they — make

A difficulty, I have. Ask the wise ones of the assembly (those ordering penitence), Why those ordering penitence, themselves penitence seldom — make?

Thou mayst say, they have no belief in the day of judgment, That, in the work of the Ruler (God), all this fraud and deceit they — make.

O Lord! place these newly-enriched ones upon their own asses (reward them according to their deeds) Because, on account of a Turk slave and a mule, all this arrogance, they — make.

5. O angel! utter the tasbih at the door of love's tavern For within, Adám's clay, dough they — make

As much as his boundless beauty slayeth the lover, (To the same degree), from the invisible, their head in love (to God), raised another crowd — make.

I am the slave of the Pir of the tavern, whose darvishes Through independence, (the laying of) dust on the head of the treasure (regarding it as worthless) — make.

O beggar of the monastery (therein seated in worship)! leap up For, in the cloister of the magians! They give a little water (wine of Love for God), and hearts strong — make

5 The tasbih (rosary) consists of ninety-nine beads (the number of the names of God) It is used to count the ejaculatory prayer, — “Praise be to God, God is greatest” Those, who recite the names of God, are sure of entrance into paradise It is probable that the Muhammadans derived the rosary from the Buddhists, and that the Crusaders (1100 A.D.) took it from the Muhammadans In the recital of the zikr, the tasbih is used See Ode 172 The ninety names of God will be found in (page 116) Brown's Darvishes, See Stobart's Islam (pages 118-205), and (page 155) Hughes' Notes on Muhammadanism
THE LETTER DAL 

(O heart!) make void thy house of the idol (of lust, and of that other than God) that it may become the dwelling of the (true) Beloved. For the dwelling of other (than God) their heart and soul these greedy ones (of the world) ——

10 Through the power of clever deceitful ones jewel not recognising —— Alas!

Alas!
The (worthless) shell equal to the (precious) pearl momently they—— make

At dawn from God's throne came a shout wisdom spake
Thou mayst say that chanting of the verse of Hafiz, the holy ones (angels)—— make

See Ode 131 couplet 8
Thou knowest what tale (it is) that the harp and the lyre (renowned men of piety) make?

"Secretly drink ye wine (of love, and reveal it not) that thee precious they may make"

"The honour of love and the splendour of lovers, they take
"The censure of the young, and the reproof of the old, they make"

They say —" (To any one), utter ye not love's mystery, (from any one), hear it not"

It is a difficult story (for the concealing of love is impossible), whereof relation, they make.

Without the door, we being deceived by a hundred deceits, Let us see,—within the screen, what device they make.

Time's vexation, they give the Pir of the Magians
Behold what (sport) with the Pir, these holy travellers make!

One can purchase a hundred honours with half a glance,
In this act (of glance-making), deficiency, lovely ones make.

1. حَنْكُ رَوَعُ (harp and lyre) may signify —
   (a) ṣābrūl, whose title is اِکْبَرُ پَرْسَی (the great name) For he is the possessor of God's mysteries and of endless secrets
   (b) Learned ones, men of purity, renowned, possessors of mystery, perfect Murshids, practical wise ones

These learned and pious ones say —
Conceal ye love so that, not falling out of the way of the Shara', ye may not trample at everyone
Because, for revealing love, outward persons (hypocrites) accuse lovers (of God) of infidelity, and take away love's honour and lovers' respect
They say love is phrenzy, and the lover the phrenzied one
In love-practising, they censure young and old
In forbidding them, they devise and speak saying —
"To none, utter love's mysteries, from none, hear them."

A difficult tale it is that they utter For when God's grace (which is concealed within the heart) from the heart appeareth, to itself it draweth the seeker (of God)
With effort and struggle a crowd established union with the (true) Beloved Reliance on Fate (saying if union be decreed union will be), another crowd——

In short, on Time's permanency rely not
For this (world) is the workshop wherein change they——

Save the base coin is no result Yet
In this fancy (it is) that vainly alchemy they——

Drink wine For the Shaikh and Hāfiz and the Mufti and the Muhtasib
All—when thou lookest well—fraud (openly abstaining from wine secretly drinking wine)—

The Murshids (who are on the prayer mat of guidance) are all against this knowledge (of love's mysteries)
Hence a difficulty whereby the heart becometh wounded
Those Murshids, who (from exceeding firmness), with their glance alchemy of the dust (of the traveller's existence) ——
At us, eye-cornering (oblique glancing), do they ——

My pain concealed from the claimant's physician,—
It may be that, its remedy from the treasury of the hidden, they (Fate and Destiny) ——

Since they carried not away the beauty of ease, and austerity is,—
That best that, as a favour, release of their own work, they ——

Since the (true) Beloved uplifteth not the veil from His face,
Why doth every one, in imagination, a tale ——

Now, within the screen, many a calamity goeth
At that time when the screen falleth down, let us see what they ——

If of this tale the stone bewail, hold it not wonderful,
Utterance of the tale of the happy heart, those of heart ——

Be not without divine knowledge, for in excess of love
Bargains with the friend, people of vision ——

Drink wine For, within the screen, a hundred crimes on the part of strangers (Are) better than a devotion which, with dissimulation and hypocrisy, they ——

The garment (of faith and of divine knowledge) wherefrom cometh the perfume of Yusuf (God, great and glorious)
It, I fear, the proud brothers (Shaitāns) rent ——

The proud brothers (Shaitāns) signify —
(a) the crowd of devils, whose chief is Shaitān, whose creation (as man's creation) was for worshipping God
The things of the world are, as brothers, in partnership with man.
(b) the desires of lust who (in being God) are partners with God Most High
Pass to the street of the tavern since the present crowd
For the sake of thee only at their own times prayer—
Secretly from the envious ones call me to thy elf For the affluent ones
For God's sake much secret good—
Hafiz! union (with the true Beloved) is ever unattainable
God forbid! to the beggar's state less attention they should—

In the may refer—
(a) to the garment
(b) Yusuf
According to (a)—
The faith and divine knowledge which (through God's grace) both appeared in my heart
and by whose aid my heart hath recollected God—I fear lest like devils they should
rend it from my nature

with God—may prevail over
If, in this way, heart-ravishingness, lovely ones make,
In the faith of Zâhids, breaches, they will—

Wherever that branch of the narcissus (the true Beloved) blossometh (entereth upon manifestations of glories),
Its narcissus-holder, their own eye, those of rose-cheek (illusory beloved ones) —

When our beloved (the Murshid) beginneth samâ',
Hand waving (and dancing), the holy ones of the ninth Heaven—

Appeareth the sun of thy fortune
If, gleaming like the morning, the mirror (of thy heart), they—

Over their own head (life), lovers have no command
Whatever be thy order, that they—

Immersed in blood (from much weeping on account of Thy tyranny) became
the pupil of my eye,
This tyranny against man, where (in what religious order) do they—

O youth, cypress of stature! strike the ball,
Before that time when, of thy stature, the chaugan they—

1. Lovely ones may signify —
   (a) illusory beloved ones (lovely women),
   (b) the Murshid,
   (c) manifestations of glories

2. That is—
   Those rose of cheek accept the manifestations, and, severing themselves for all exterior, incline only to the true Beloved
   “The branch of narcissus” may signify —
   the Murshid when he displayeth splendour and revealeth divine knowledge
   “Those rose of cheek” may signify —
   (a) the disciples, who weary not of beholding the Murshid,
   (b) true lovers who are askers of men of divine knowledge

3. See Ode 45, couplet 6
THE LETTER DAL 5

In my eye less than a drop are
Those tales that of (Nūh's great) deluge, they——

From thy two eyes glance once so that running quickly,
Death to those heart bereft, easy they may——

10 Where is the Id of Thy cheek so that lovers
In fidelity to Thee sacrifice of life and soul may

O heart, careless of mystery! forth from grief, come happy
In the crucible of separation, pleasant ease they——

Hāfiz I Draw not forth thy head from the midnight sigh
So that gleaming like the morning the mirror (of thy heart) they may——

ترجمة (narcissus holder) signifies —
(b) a water vessel wherein they put flowers so that longer they may appear fresh
(b) the lover's eye which ever like the nargis dān is filled with water of weeping

The second line appears as the second line of couplet 4
136, (228)

I said — "(O Beloved!) me, prosperous, Thy mouth and lip, when do they make?"
He said — "By my eye (I swear that) whatever thou sayest even so do they make."

I said — "Thy lip (from exceeding sweetness) demandeth tribute of Egypt (sugar)"
He said — "In this matter, loss they seldom make."

I said — "To the point of Thy mouth, who taketh the way?"
He said — "This is a tale, that (only) to the subtlety-know (the perfect Ārif), they make."

I said — "In the society of the lofty-sitter, be not idol worshipper?"
He said — "In love's street, also this and also that (talk) they make."

I said — "The desire of the wine-house taketh grief from the heart"
He said — "Happy, those who joyous a single heart make."

I said — "(Drinking) wine and (putting on) the religious garment, are they not the ordinances of the religious order?"
He said — "In the religious order of the Pir of the Magians, this work (of wine and of the garment) they make."

I said — "From the sweet ruby of thy lips, what profit the Pir's?"
He said — "Him, with a sweet kiss, young they make."

I said — "To the chamber (of pleasure), when goeth the Khwaja?"
He said — "That time when Jupiter and the moon conjunction make."

I said — "Prayer for his (the Khwaja's) fortune is Hāfiz's morning exercise."
He said — "This prayer, the angels of the seventh heaven make."

3 The mysteries of eternity without beginning one cannot reveal, save to the perfect Ārif, nor talk of them, save to the perfect Murshid.

8 The conjunction of —
(a) Venus with Jupiter,
(b) " the moon,
(c) the moon with Jupiter,
is exceedingly auspicious.

9. In the Persian text, the passage is — "Prayer for thy fortune," which is manifestly erroneous, the Calcutta Persian Text gives what I have given in English.
187, (224)

1 The slave of thy intoxicated eye crown possessors—
   Undooe with the wine of Thy ruby lip, sensible ones—
   (O true Beloved) like the wind pass over the violet bed
   Behold, from the tyranny of thy tress, how sorrowful they—
   (O true Beloved) for Thee the wind (bearing news to men and
   far and near thy perfume) and for me the water (tear) of the eye
   (declaring me to be a lover)—became informers
   If not, mystery keepers (of each other) the lover and the Beloved—
   To that rose cheek (of Thine) not aloof do I sing the love song
   For on every side, Thy nightingales (lovers) a thousand—

5 When Thou passest (supon the Path) glance
   Beneath Thy two tresses—from right and left how restless they—
   O God recogniser? Our portion is paradise
   Go for deserving of mercy, sinners—
   To the wine house go and with wine make ruddy thy face
   To the cloister, go not for there, dark of deed they—
   O watcher! pass and more than (after) this display no haughtiness
   At the Friend's door, dusty (not haughty), the dwellers—
   O Khizr of auspicious foot (the Murshid perfect and excellent)
   Be thou my hand seizer
   For I Travel on foot and my fellow travellers (Ānifs) on horse back—

10 (O true Beloved) free of that twist possessing tress Ḥāfīz be not
   For, free (from evilness, from grief, and from attachment to any one)
   those bound to Thy girdle—
   From the picture (expression) of Ḥāfīz's face, one can know
   That at the Friend's door, dusty (humble) the dwellers—

2 The violet is venly sorrowful and mournful in colour
3 The stranger becometh not acquainted with the state of the lover and the beloved
138, (207).

1. Those of lily perfume cause grief's dust to sit—when they sit
   Patience from the heart, those of Pari-face take—
   when they strive.

   To the saddle-strap of tyranny, hearts they bind—
   when they bind

   From the ambergris beperfumed tress, souls they scatter,—
   when they scatter

   In a life-time, with us a moment, they rise,— when they rise,
   In the heart, the plant of desire they plant,— when they rise up.

   From my eye, the pomegranate-like ruby (bloody tears) they rain,—
   when they laugh

   From my face, the hidden mystery, they read,— when they look

5 The tear of the corner-takers (lovers) they find,—
   when they find

   From the love of morning-risers, the face (from love of them) they turn not,—
   if (when) they know

   Where that one, who the remedy of the lover's pain regardeth easy?
   Of remedy, those who in thought are, from thought distressed are.

   Those who like Mansūr are on the gibbet, take up (and obtain) that desire of
   remedy
   For, if in thought of remedy they are, distressed with this pain, they are

   In that presence, the desirous ones bring grace,—
   when they bring supplication

   To this court (of God), they call Hāfiz,—
   when they cause him to die.

6 Mansūr See Ode 123.
Wine without adulteration and the Sākti pleasing are two snares of the Path. From whose noose, (even) the wise ones of the world escape not.

Although, lover, profligate, intoxicated and one black of hook—I am (To God), a thousand thanks that the beloved ones of the city sinless are.

Save with the condition of respect, plant not thy foot in the tavern. For, the dwellers of its door are confidants of the king.

Tyranny is not the way of a darvish and of a wayfarer. Bring wine, for these travellers are not men of the Path.

Act not so that the splendour of the Heart Ravisher (God) be shattered, When His servants flee and His slaves leap up (to depart).

Regard not contemptible love's beggars, For, these are beltless kings and crownless khusraus.

With sense be For, at the time of the wind of independence (pride) They purchase not for a barley corn a thousand harvests of devotion.

The slave of resolution, dreg drinking one of colour—I am Not of that crowd that are blue of garment (outwardly pious), and black of heart (inwardly impious).

Hāfiz love's rank is lofty A resolution (make) For to themselves lovers admit not those void of resolution.
I40, (156)

1. I know not what is the intoxication that to us its face hath brought
   Who is the cup-bearer? This wine, whence hath he brought?

   This minstrel, musical note understanding, how robbeth he (the heart of lovers of God)?
   For, in the midst of (singing) a ghazl (before lovers of God), talk of the Friend (God) he hath brought

   With glad tidings, the breeze is the lapwing of Sulaiman
   That, from the rose-bed of Sabā (the street of the true Beloved), tidings of joy brought

   To thy hand, bring thou also, the cup, take the path to the desert (and strive in pleasure),
   For, the sweet melody of song, the melody-warbling bird hath brought

5. With welcome and happiness, be the arriving of the rose and of the wild rose,
   The violet, glad and beautiful, hath come, and purity, the (pure) lily hath brought.
   O heart! complain not of thy work (fortune) enfolded like the rose-bud
   For the knot-loosening breeze (the Murshid), the morning wind hath brought.

   The Sāki's smile is our feeble heart's remedy,
   Bring forth thy hand For the physician hath come, and the remedy, hath brought

   O Shaukh! Of me, grieve not (that) I am the disciple of the Pir of the Maghans (the Murshid)
   For, (wine), thou promisedest (on the day of resurrection), and (thy promise), he (the Murshid) to place hath brought

2. By what is mentioned in the second line, the minstrel robbeth the heart of lovers (of God).
3. See Ode 82
I boast of the narrow eyedness of that warrior bold one
Who, on me the (poor) darvish of (only) one coat, assault— brought

Now with submission, the sky doeth Hāfiz's service
Because (his) refuge to the door of your fortune he hath— brought

a lovely woman who through pride of loveliness looketh at none as is the habit of the
Hun or one who is modest and keepeth her glance on him (the husband) lawful to her
141, (157).

1. Thou wrotest not the account of thy state, and, passed— some time
   Where a confidant so that to thee, I may send— some message?

   (O Murshid') to this lofty desire (acquisition of union with the true Beloved),
   we cannot attain
   Unless your favour advanteth (us)
   some paces.

   Since from the jar, wine hath gone into the flagon, and the rose hath cast its
   veil,
   Preserve the opportunity of ease, and drink— some cups (of wine).

   Candy mixed with the rose (rose-conservé), is not the remedy for our sick heart
   Some kisses mix with— some abuse.

5. O Zähid! pass from the circle of profligates to safety
   Lest ruined make thee, the society of— some ill of fame

   The defect of wine, all thou toldest, its profit also tell (us)
   Negation of (God's) skill, make not for the sake of the heart of— some people.

   O beggars of the tavern! God is your Friend,
   Have no eye of (expectation of) favour from— some animals.

   To his dreg-drinker, how well spake the Pir.of the wine-house,
   Saying —“Utter not the state of the consumed heart to—
   some immature ones’’

   From desire of thy face, love-kindling (that hath the sun's splendour) Hāfiz con-
   sumed
   O one whose desire is fulfilled! cast a glance towards one—
   some desire unfulfilled

4 With harsh face, give me some kisses
   To the sick, they generally give rose-conservé

6. In creation, naught is void of profit, then in wine is profit.
A world altogether to pass life a single moment in grief—is not worth
For wine sell our ragged religious garment for more than this it—is not worth
The true Beloved's country bindeth man If not
What room for Fars? For, this trouble the world altogether—is not worth
In the wine seller's street, for a single cup of wine they take it (the prayer mat of piety) not up
O excellent prayer mat of piety that, a single cup of wine—is not worth

The watcher reproached me saying—'Turn away thy face from this door (of the true Beloved)
To this our head, what happened that (even) the dust of the door it—is not worth

Wash this ragged religious garment o heart straitedness (from the world's affections) For in the market of one colour (society of oneness wherein is no entrance to double dealing and hypocrisy),
Red wine (love of the only existent one God the essence of things the ray of first love),—the patched religious garment varied of hue (worldly)—is not worth
At first in hope of profit very easy the toil of the sea appeared
I uttered a mistake Because a hundred jewels (hopes of union with the true Beloved), this (great) deluge (full of dangers)—is not worth

The pomp of the imperial crown, in whose grandeur is fear of life
Is verily a heart alluring crown but the abandoning of one's head (life), it—is not worth

For thee, that best that from the desirous ones thou cover thy face,
Because the grief of an army, the joyousness of world seizing—is not worth
10. Like Hāfiz, strive in contentment, and let go the mean world
   Because two hundred "māns" of gold, one grain of the favour of the mean—
   is not worth.
143 (18-)

1 Save the love of those moon of face a path my heart— taketh not
   To it (the heart) in every way I give counsel but it— kindleth not

O counsel utterer! for God's sake, utter the tale of the Sākī's writing (and abandon counsel uttering)
For a picture more beautiful than this our imagination— taketh not

Secretly, I drink a goblet (of wine) and men think it a book
Wonderful if the book this hypocrisy's fire— kindleth not

One day, I shall burn this gilded (hypocritical) darvish garment
Which, for a single cup the Pir of the wine sellers— taketh not

5 The counsel utterer of profligates who hath war with God's decree
His heart, I see much straitened perhaps the cup he— taketh not

The pure players (lovers of God) have purities with wine for the reason
That in this jewel, save truthfulness a picture— taketh not

In the midst of weeping I laugh Because like the candle in this assembly,
The fiery tongue is mine, but it (the tongue), it (the fire)— kindleth not

The head and the eye (of the counsel utterer) with (all) this goodness! (Yet)
   thou mayest say — 'Take off thy eye from him (and to him go not)
Go for in my head this meaningless counsel— taketh not

In respect of our need and of the independence of the true Beloved is speech—
O heart! what profit (is) sorcery, when in the Heart Ravisher it— taketh not

10 How happily Thou madest prey of my heart! Of Thy intoxicated eye I boast
   For better than this, the wild birds, a person— taketh not

5 God established profligates for this work this work the counsel utterer forbids them Thus
   the counsel utterer warreth with God

7 See Ode 67 c 5
   Better the second line may be —
   The fiery tongue is mine but it— kindleth not

8 (Yet) thou mayest say — Expect naught from him
O Benefactor (the true Beloved) for God's sake, a little pity. For, the darvish of the head of Thy street
Knoweth not another door, another Path, taketh not

From the Pir of the Magians, I experienced manly favours
The usage (garment) of hypocrisy, (even) for a cup (of wine) he taketh not

One day, like Sikandar, I shall bring to hand that (dull) mirror (of the heart),
If, (even) this (great) fire (love for God), seize it, for a moment, it (the mirror) kindleth not.

For this verse, fresh and sweet, I wonder the King of kings—
Why, Hafiz, head to foot in gold, he taketh not

11 دریش (darvish) signifies —
(a) the sill of the door
(b) those who beg from door to door
(c) in thought.
Some who apparently are darvishes are not so, but fakirs who prefer to be poor and miserable to work
The darvish has abandoned the pleasures and the attractions of the world, and, free from all human ambition, is filled with love for God.
In all orders, beggary is forbidden
The true darvish willingly abandoneth the joys of this world and hopes of the pleasures of paradise, and is satisfied with the contemplation of God's beauty and with the hope of attaining that special paradise wherein dwell only the pious, the holy, and the prophets
For himself, he desireth nothing, hath no egotism, is meek and lowly, and accepteth all things as coming from God
The duties of a darvish are
Seclusion and retirement, refraining from profane language, reflection, contentment, watching and obeying the will of God, keeping the orders of the murshid, warning with his passions, changing his evil feelings for good feelings and being faithful to his order See the Kurān, xxix, 69
To serve the Pir, for the knowledge of God, is half of the path of the darvish.
"To gird up the loms" is to serve the Pir so as never to neglect his orders Thus, in this and in the next world, the darvish is protected

13 Otherwise, the second line may be —
If it (the mirror) catch this fire (love for God), (even) for a moment, it (the mirror) kindleth not

Hafiz says —
"One day, into my (dusty) heart, I will strive to inspire love for God, but, being dusty, love for God, I fear it will be unable to take"

15 In couplets 1, 3, 7, 8, 9, 13, and 14, the expression is —
درکن (to take effect, to affect, to enkindle).
See Ode 67, where is a similar use of this expression.
گردن means to take
I have an idol that, the canopy of the hyacinth around the rose——

From his eye, it is not fit to take the soul For, from every direction I see

O watchman of the assembly! for God's sake take my justice from him (do me justice)

When I became lover (of God), I spake saying — "I have earned off the jewel of my desire (union with God)"

From the fear of separation, make me safe if thou have hope of it

Make not excluded my eye from the cypress of thy heart seeking stature

If thou bind me to the saddle strap for God's sake quickly make me prey

O bulbul! when in thy face the rose laugheth be not in her snare

On the dust scatter the draught and behold the state of people of rank

When the cup was filled up to the line named it was given to —

Baghdad Baghdad Baghdad

Basrah Basrah Basrah

Jamshid's cup

Baghdad of Baghdad
When from around lovers' heart, He loosed the snare of the tress,
To the informer of the wind, He speaketh saying —“Secret, our mystery, he hath”

In this path (of love), what hath happened that, of every Sultan of reality,
The head, in this court (of the true Beloved), I see on the threshold, he hath

To my own fortune, what excuse may I utter? For that knave, city-upsetting
Slew Hāfiz with bitterness, and, in his mouth, sugar hath

khāt-t-azrák, the blue line
4. " siyāh " black
   " shab " night
   " ashk " the line of tear
5. " rámshgār " the minstrel
   " khātar " danger
6. " kāsahgār " the potter
   " khātar " service (the attendant)
7. " farūdina " the lowest

It is supposed that this cup was used to measure out wine to the drinkers

In his Travels in the East, Vol II, p 399, Sir W Ouseley says —
Jamshid’s magic cup at Istakhr could hold two "mans"

In the Indian Antiquary, January 1874, is an account of an Arabic talismanic, medicine cup,
and in that of February 1874 of an Arabic talismanic cup

In his Travels in the East, 1819, Vol II, p 380, Sir W Ouseley says — The "man" of Tabriz in general use = 7½ lb

The Burhān-i-kattā’ says —

1 man of tabrīz = 40 astar
1 astar = 6 dānak (dāng)
1 dānak = 8 habba.
1 habba = 1 barleycorn

See Wilberforce Clarke’s translation of the Sikandar Nama-i-Nizāmī, p 419.
See tables of measures in Wilberforce Clarke’s Persian Manual, Weights and Measures by W Woolhouse

In India, the “mān” 1s = 82½ lb

Kay Khosrau (Cyrus the Great), 558 B.C.
145 (189)

That heart that is the hidden displayer and that the cup of Jamshid—hath
For a seal ring (of Sulaiman), that awhile became lost what grief (is it that) it
hath?

To the beard or to the mole, of beggars (outward lovers who before the true
Beloved are like beggars) give not the heart's treasure
Give to the hand of a king like one, who it precious—hath (holdeth)

Not every tree endureth the violence of autumn
The slave of resolution of the cypress I am, who this foot (of endurance)—

My heart that used to boast of solitude, now a hundred occupations
With the morning breeze on account of the perfume of Thy tress—hath

Hath arrived that season when from joy like the intoxicated narcissus
He placeth (it) at the goblet's foot (as price for wine) who six dirhams—hath

The heart's desire—of whom may I seek? Since there is no heart possessor
Who, splendour of sight and habit of liberality—hath

Now like the rose hold not back gold for the price of wine?
For suspicion of thee by a hundred defects absolute reason (Jibra'il or the
Light of prophecy)—

With the hidden mystery none is acquainted utter not the tale (of the for
hidders of wine)
The path into this sacred enclosure what confidant (friend) of the heart—

From the pocket of Ḥāfīz's religious garment, what profit can one gain?
For (from him) we seek the eternal and (his own work with) a beloved he—

1 Jamshid's cup See Ode 144 c 10 189 c. 2
3 Only the azadagan (free ones) and lovers (of God) can endure the world's vicissitudes
The cypress is called azad (free noble independent) it easily endureth climatic changes See
Ode 108
5 The narcissus hath a central cup at whose base are six perianth leaves These are compared
to six dirhams
7 The gold of the rose is her stamens
146, (263).

1. (O true Beloved!) every one, who regardeth the people of fidelity (lovers of God),
Him, in every state, from calamity God—
preserve

If desire be thine that the (true) Beloved should not (by severing asunder attachments to thee) break the covenant,
Keep (with respect) the end of the cord, so that (the covenant) He may—
preserve

Save in the Friend's presence, I utter not the tale of the Friend,
For the speech of the friend, the friend—
preserve

When I spake to him, saying —"Preserve my heart" how (well) he said —
"What ariseth from the slave's hand, God—
preserve"

My head, and gold, and heart, and soul—a ransom for that true Beloved
Who the right of society of love and of fidelity—
preserve

O breeze! If thou see my heart on that tress-tip,
By way of kindness, speak to it (the heart), that its own place it may—
preserve

O heart! so live that, if thy foot slip (in fault),
With both hands in prayer, thee the angel may—
preserve

Preserve the warriors and the heroes of the Khwāja,
For, like his own precious life, you he—
preserve

Where is the dust of Thy path, that (.),Hāfīz
In recollection of the work of the fragrant air of the wind, may—
preserve.
147 (215)

1 That one is not the beloved who hath (only) a hair and a waist
Be the slave of the form of that one (Muhammad) who ravishingness to the highest degree—

Although the way of the Hûr and of the Pari is pleasant, yet
That is loveliness and gracefulness that a certain one (my beloved)—

O laughing rose (the beloved) I discover the fountain of my eye,
That, in hope of thee, a torrent of sweet water—

In the craft of arrow casting (archery), the curve of thy eye brow (is so impecuous that)
It taketh (a bow) from every one who, a bow—

5 Heart sitting (quieting) became my speech since thou acceptedest it
Yes yes an impression love's speech—

In love's path none with certainty became the confidant of the mystery
According to his understanding every one an idea—

With the tavern haunters, boast not of generosity
Every word, a time every subtlety, a place—

1 (haft and waist) signifies —
(a) the beauty of Viṣṇu
(b) the lovely ones of the world and the beloved ones of the sons of Adam

The explanations are —
(a) Although Viṣṇu had fairish beauty and sowed the seed of love in the heart of all so that the eye of man is impatient to see him—he is not fit to be the true beloved

Be the slave of the face of Muhammad who hath darkish beauty and wheaten complexion and who pledged a world for heart ravishingness

(b) The beloved is not that one who hath goodness and beauteousness and who pledge the people for his own goodness

Be the slave of Muhammad who in beauty and perfection is the collection of the world's excellences
The wise bird (the lover, sincere in love's claim) goeth not, song-singing, in its sward (of beauty),
Every spring (beloved) in whose rear, an autumn (of effacement) — hath
From thee, who taketh the ball of beauty, when (even) the (refulgent) sun here
Is not a horseman, that in his hand, a rein (of choice) — hath?
To the claimant, say — "To Hafiz, boast not thy jest and subtlety"
A tongue and an explanation our reed also — hath

8 حسن (sward) signifies —
(a) the garden, which is the assembly of shrubs,
(b) the assembly of beauty and of grace of the heart-possessor (the beloved)

(spring) signifies —
The beloved, who is the desired of perfect lovers The beloved, like spring, blossometh and bringeth into evidence the plants of beauty

حوارة (autumn) signifies —
Effacement and non-existence
Every spring (beloved), in whose rear is effacement, in the sward of its (his) beauty, the wise bird (the lover) hath calamity, and ever saith, like Ibrāhīm
"I like not stone-pelters"
The second line should come first
Those who are wise stain not themselves with worldly goods
From the eye all over our face, the heart's blood—
From the eye against our face thou seest not what (calamity)—
Within the heart a great desire (for love) we have concealed
If, through that desire, to the wind (of destruction) our heart goeth it—
Our face on the dust of the Friend's path, we placed
(Dust) on our face is lawful if the Friend—
The water of (our) eye is a great torrent—
By whomsoever it passeth
Though his heart be of stone from place (senseless and intoxicated) it (the heart)—
As to the water of our eye night and day, ours is the talk
Of that passage (of tears) that, at the head of His street, why it (the tear)—
From envy, the (glorious) eastern sun rendeth his garment
If, into a coat, my moon (the beloved) love cherisher,—
To the street of the wine house, ever with purity of heart Hāfiz (dancing and bounding),
Like the Sufi (in ecstasy and mystic state) cloister keeping, with purity—
In the words—
māra
ab-i-dida
majara
rah guzar
sar i ku
are graces that are not concealed to the understanders of subtleties of truths of words Arabic and Persian
muhr signifies—
the sun love kindness
Otherwise—
Ever to the wine house Hāfiz (goeth as) with purity of heart the Sufi to the cloister goeth
149, (159).

1. When I place my hand on the tip of His tress, in wrath He—
   If I seek concord, with a head (full) of rebuke, He—

Like the new moon, helpless spectators,
He attacketh with the corner of the eye-brow, and, into the veil,—

On the night of wine (state of effacement), He maketh me ruined with His
wakefulness (effacing).
If by day (in sobriety), I relate tales (to friends of the Path) to sleep, He—

O heart! love’s path is full of tumult and of strife,
Falleth that one, who, on this Path, hastily—

1 "tress" signifies—
   (a) the hair of the ear-lobe, which is the guardian of the cheek,
   (b) illusory beloved one possessed of grace.

When I incline to prayer, the true Beloved departeth from splendour, and I remain void of manifestations of glories.
When, turning from the illusory, I expend for Him all my spirit,—the (true) Beloved’s splendour maketh me entangled in the stone raining of calamity.
When, with the corner of the eye-brow, the (beautiful) new moon (the true Beloved) attacketh helpless beholders, it (the new moon) goeth behind the veil.

Although the illusory is, in the opinion of the men of Shara’, the vessel of hakikat, and in the opinion of men of tanat hat, the field of the next world,—yet, with regard to the special ones, who have attained the delight of manifestations, if they incline to the illusory (love for lovely women) they enter upon mean-spiritedness.

3 "To go to sleep" signifies—
   To be veiled

The glories of the true Beloved (God) draweth me, in the state of effacement, from existence to non-existence—a state appeareth, wherein from the discovery of the evidence of the end of existence I remain senseless.
If I come into the state of sobriety, and wish to unfold my complaint of that state to friends of the Path, whereby I may come out of that ruined state,—He becometh veiled, and manifestations of glories become not revealed.

The illusory meaning is—
Whatever is contrary to my nature, He doeth
He himself sleepeth not, and alloweth me not to sleep.
If, by day, I relate to Him stories, He goeth to sleep.

4 This couplet repheth to couplet 3. By it, Hafiz sought the consolation of his heart.
When upon the bubble’s head, falleth the wind of pride,
In the idea of the wine (of pride)—its sovereignty (of obstinacy)—goeth

O heart! when thou hast become old, boast not of beauty and of eloquence
For, only in the world of youth this way (of boast)—goeth

When the black book of black hair (of youth) is closed
The white (hair) becometh not less if many an extract (of white hair)—goeth

For empire, sell not beggary at the door of the true Beloved
To the (paltry) sun from the shadow of this (great) door, (is it that) any one—goeth?

Me covenant breaker thou callest and I fear
That on the day of resurrection with thee, this very title (covenant breaker)—goeth

This explaineth couplet 4
Learned men speak of—
ordinary wine the wine of youth the wine of property
In whom these three kinds of wine are found—he suffereth calamity on calamity
The second line—
It is obstinacy taketh the bubble into the idea of pride and the bubble becometh destroyed

The whiteness becometh not less if a hundred times thou select (to keep) the black hair and pluck out the white hair
When youth goeth by a hundred acts it returneth not
The word extract may refer to selections of hair or of verse

When they nickname some one for something they say—
(a) the star of such an one shone from the horizon of fortune
(b) from his master such a one found a nickname
Here meaning (b) is proper
This couplet is in reply to the reproachers outward worshipping with whom at the beginning of mystic state (hal) Hafiz saith
When by the favour of eternity without beginning he reached love’s stage in it he beheld reason to be naught save distraction Therefore from reason he severed himself
The outward worshipper the followers of wisdom reproached him as a covenant breaker (in going from their circle to another circle)
The covenant of the common folk is that they know God to be one Then in devotion they are rewarded in sin punished
The covenant of special folk is that they incline to none save to God and worship Him for His Godship not from fear of hell nor from hope of heaven
Sincere is he who let go both covenants who accepted the special one of the special with the covenant of the folk (common and special) and who regarded it necessary according to his spirit.
To the reproacher Hafiz saith—
fear that thou also wast of our crowd and performedst the covenant of special folk
Hāfiz' thou, thyself, art the veil of the Path. From the midst, arise (make negation of thyself so that the veil may be raised)
O happy that one, who, on this Path, veil-less—

Now, from exceeding carelessness, thou recognisest not that covenant, doest naught for it, and makest sufficiency with the covenant of the common folk.
To morrow, when thou comest out from carelessness, they will call thee covenant-breaker.
O Muslims (kind of heart) I once a heart mine—
Where to I used to utter (revelations) if a difficulty—

A heart fellow sufferer helper counsel perceiver
That of every one of heart the seeker (to aid)—

In every calamity for me perturbed
A companion, work knowing and capable it (the heart)—

When, through the eye, I fell into a whirlpool (of calamity)
By its deliberation, the hope of a shore (of safety)—

In the (true) Beloved s street, it (the heart) was lost to me
O Lord! what a skirt seizing place it (the true Beloved s street)—

In search (of Him) it (my heart) caused my tears to trickle pearls
But fruitless of union with Him it—

Without the drawback of this appointment, is no skill
But More disappointed than I, a beggar when—

In this confused intoxication exercise ye pity (O Muslims !)
For once a skilful work knower it (my heart)!—

As long as love taught me speech (lustrous verse)
The subtle point of every assembly, my tale (of lustrous verse)—

Speak not again, saying — ‘Hāfiz knew subtlety
For we have seen, a confirmed fool he—

* See Òdé 193 c. 1
151, (272)

When my (true) Beloved the wine-cup in hand taketh, (Through His resplendent beauty), the market of idols (lovely ones), disaster—

Like a fish, I have fallen into the sea (of tears), So that, me, by the hook, the (true) Beloved—

Every one, who beheld His (intoxicated) eye said— “Where a Muhtasib, who the intoxicated—

In lamentation, at His feet, I have fallen In the hope that me, by the hand, the (true) Beloved—

Happy the heart of that one who, like Hāfiz, A cup of the wine of Alast,—

See page 5

The wine of Alast signifies — Wine predestined on the first day of eternity without beginning to be my drink
In every desire in whose search he (the lover) is not (swift) like lightning
If that harvest (of his existence) consume, wonderful it—is not

That bird, whose affection became acquired with grief of heart
On the branch of its life, joy's leaf—is none

In love's workshop, remedy for infidelity, is none
Fire consumeth whom, if Abū Labab he—is not?

In the religion of the soul sellers' excellence and manner are unnecessary
Here room for lineage is none there reckoning—is none

Great to consider one's self, the condition of manners—is none

Drink wine For if, in the world, eternal life one can find
Save the wine of Paradise its cause aught—is none

1 In the path of love (true or illusory) if the lover be not quick like lightning wonderful it is not if he consumeth his existence

3 infidel signifies —
(a) the opposite to (safety)
(b) not turning
(c) concealing

Abū Labab signifies —
(a) Muhammad's uncle and bitter enemy. See the Koran P Discord 76 cxxi. 1 and Ode 54 c. 5
(b) the being a lover with consuming and melting who hath given the chattels of his existence to the wind

Through concealing Love's mysteries a fire kindleth within the lover and consumeth his chattels

A Poet saith —

If I speak (expire breath) burning is mine in the heart the tongue burneth
If I inspire my breath I fear that the marrow of my bones may burn
If he be not a lover where appeareth that fire? Whom maketh that fire consumed?
Hāfiz¹ the union of the (true) Beloved with one strait of heart like thee
May be that day with which the bond of night—is none

Then, for the lighting of that fire, Abū Lahab is necessary, and it is necessary to bear burning and lamenting
153 (210)

If the Sākl (the true Beloved) the wine into the cup in this way—
All the Āris into (the way of) ever (wine) drinking. He will—

If thus, beneath the curve of the tress, He place the grain of the mole
O many a bird of wisdom, that, into the net, it will—

Happy the state of that intoxicated one, who (from exceeding intoxication) at
the foot of the rival
Head or turban,—know eth not which off he will—

In desire (persistence) of denial, the Zahid immature of nature remaineth
Mature, he becometh when on the wine of the cup his glance he— casteth

By day strive in the acquisition of skill. For wine drinking by day,
The heart (bright) like the mirror into the blight of darkness—

The time of wine of morning splendour is that time when night
The evening's screen around the tent of the horizon,—

Take care thou drink not wine (of love) with the city Muhtasib (reason)
Thy wine he dranketh and into the cup the stone (of calumny), he—casteth

O Hāfiz! with the (great) cup a corner of the sun bring forth thy head (in
splendour),
If the dice for that full moon (the true Beloved), fortune—

5. In the beginning of the mystic state Hāfiz admonisheth himself and seeketh guidance from
God—
In the day of acquisition strive for living: hear this counsel: strive not in acts of devotion not
recorded. For at this time that devotion is the fruit of hypocrisy: the source of calamity
Though the devotion of hypocrisy maketh luminous the hypocrite's face: it casteth his heart
into darkness.

7 (the city-censor) signifies—
Reason who doeth police-duty over the city of existence and reproacheth the heart and the
soul for their dangers
In being a lover display no reason
For in this matter oneness with reason is the cause of disgrace: of friendlessness and of food
lessness.
154, (252).

1 O heart! glad tidings that the morning breeze — hath come back
   From the quarters of Sabā (the land of Queen Balkis) the lap-wing of good
   news — hath come back.

   O bird of the morning (the bulbul, or the dove)! prolong the melody of Dā'ud
   For from the quarter of the air, the Sulaimān of the rose — hath come back.

   From morn’s breath, the tulip hath perceived the perfume of sweet wine
   (Hers) was the heart’s stain (streak), in hope of remedy she —
   hath come back

   (In the world) where (is) an Ārif who understandeth the lily’s tongue?
   That he may inquire — Why she went, and why she —
   hath come back

5. In rear of that Kāfila, my eye drew much water (tears)
   Since to my heart’s ear, the sound of the bell —
   hath come back.

   Fortune, God-given, showed me manliness and kindness
   In that for God’s sake, the idol of stone heart (the beloved) —
   hath come back.

   Although Hāfiz beat the door of offence and broke his covenant (with the true
   Beloved),
   Behold His grace that, in peace, from our door, He (our excuse accepting) —
   hath come back.

1 See Ode 82.

5. The second line may be —
   Since to my heart’s ear the sound — “come in!” — hath come back

7 In some copies, the first line is —
   Although the covenant (that we had made with the true Beloved), we broke, and also Hāfiz
   committed sin.
Without the beloved's face, the rose—
Without wine, spring—

Without the beloved of the sward and the air of the garden
Without the (beloved of) tulip cheek—

With the beloved sugar of lip rose of body,
(To be) without kiss and embrace—

The dancing of the cypress, and the rapture of the rose
Without the song of the hazaf—

Every picture that reason's hand depicteth,
Save the picture of the (living beau'teous) idol—

The garden and the rose and wine (all) is pleasant but
Without the beloved's society—

Hafiz! the soul is (but) a despicable coin
For scattering (on the true Beloved) it—

4. The hazaf is a nightingale with a thousand notes
156, (180).

Last night, the news of the beloved, journey-made, gave—the wind
To the wind, I also give my heart. Whatever it be—

To that (limit), my work (turn) reached that, my confidant I make—
Every evening the flashing lightning, and, every morning, the wind

In the curl of thy tress, my heart void of protection,
Ever said not—"Of my accustomed abode, recollection—

To-day, I recognised the value of the counsel of those dear
O Lord! joyous by Thee, the soul of our adviser—

In memory of thee, blood become my heart, whenever, in the sward,
The fastening of the rose-bud's coat, loosed—

(O beloved!) to my heart came recollection of a corner of thy royal cap,
At that time when the crown on the head of the narcissus, placed—the wind.

From my hand, had gone my feeble existence.
In the morning, by the perfume of thy tress, gave back life—

The date of our ease was the night of seeing (having union with) the beloved
Youths' season, and friends' society, recollection—

Ḥafiz! thy desire, thy good disposition bringeth forth
The ransom of the man of good disposition, souls—

2 "The flashing lightning" signifies the sigh full of burning
"The wind" "shout" "pain."

5 Perchance, one day, my good fortune may be to loose the fastening of thy coat

9 also signifies—
(a) wind,
(b) may it be!

Each line endeth with this word.
157 (160)

O Khusrau the ball of the sky in the curve of the chaugan—

The place of existence and of dwelling (the universe) the space of the plain—

All climes took up and all quarters let loose

The renown of thy (excellent) disposition which ever protection—

The tress of the Lady of Victory is enamoured with thy standard tassel

The eye of eternity without end, the lover of the galloping (of attack)—

O thou (that art such a one) that the writing of Mercury is the description of thy pomp!

Reason of all (Jibra'il) the tughra writer of the book (of record)—

Thy cypress like stature became the shame of the splendour of the Tuba

The envy of lofty paradise the plain of the hall—

Not alone animals and vegetation and things inorganic

Whatever is in the world of order, under the order—

With sincerity shattered Hāфиз became thy praise utterer

Thy universal grace, the health giver and the praise utterer—

---

4 The first line may be rendered —

(a) O thou the description of whose pomp is the writing of Mercury

(b) thy pomp
158, (205)

1 Sāki the tale of the cypress and the rose and the tulip—
And with the three washers (cups of wine), this dispute—

Drink wine, for the new bride of the sward hath found beauty’s limit (is perfect in beauty)
Of the trade of the broker, the work of this tale—

Sugar-shattering (verse of Hāfiz devouring), have become all the parrots (poets) of Hindustān,
On account of this Farsi candy (sweet Persian ode) that to Bangal—

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1 گل‌الدین پوربی (Ghiyāṣū-d-dīn Purbi) was king of Bengal, had his capital at Kūr (now a place of ruins), and died 1373 A.D.

After Ghiyasū-d-din had subdued Bengal, a troublesome disease attacked him. So weak became the power of the senses, and the support of his heart, that he washed his heart of life.

Now, in his haram, were three beautiful damsels named—

The cypress (sarv),
"rose (gul),
"tulip (lāla),

for whom he had the greatest love.

These, he desired to wash his body; they did so, and by chance he recovered.

Thereupon, the king increased his love for the three damsels, and advanced them to dignity.

With jealousy, the other dependants burned, and taunted them with being “a body washer” (ghusāla).

They revealed this matter to the king, who uttered the first line of the first couplet of this ode.

When, however, he tried to find the second line to make the couplet complete he could not find it.

To the poets of the age, who were in his service, he presented his difficulty, but though they thought much, they effected naught.

They represented that it was necessary to send the line to Hāfiz.

Even so, with a mission, the king sent the line to Hāfiz.

Fixing the king’s line as the first line of the ode, Hāfiz wrote this ode in one night.

Since from Kūr (in Bangal) to Shirāz (in Fars) is, by Kārvān, a year’s journey, Hāfiz wrote couplet 4, and as counsel to Ghiyasū-d-Dīn, he wrote couplet 7.

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2 بیو عروس (the new bride) signifies —
the existence of Hāfiz.

می (wine) signifies —
the poetry of Hāfiz.

لال (broker) signifies —
the poets in the service of Ghiyāṣū-d-Dīn.
In the path of verse, behold the travelling of place and of time!
This child (ode) of one night the path of (travel of) one year (to Bangal)—

5 That eye of sorcery (of the beloved) 'Abid fascinating behold
How in its rear the Karvan of sorcery—

Sweat expressed the beloved proudly moveth and, on the face of the white rose
The sweat (drops) of night dew from shame of his (the beloved's) face—

From the path go not to the world's blandishments For this old woman
Sitteth a cheat and a bawd, she—

Be not like Samiri, who beheld gold and from assishness
Let go Musa and in pursuit of the (golden) calf —

From the king's garden, the spring wind bloweth
And within the tulip's bowl, wine from dew—

10 Of love for the assembly of the Sultan Ghiyasu'd Din, Hafiz!
Be not silent For, from lamenting thy work—

7 If she (the old woman the world) sit deceit she practiseth if she move she revealeth her deceit
8 Samiri was a dweller in Samra' where he recognised some of the traces of Jibra'il
Taking up the dust of Jibra'il's path he cast it into the inside of a calf of silver and of gold
whereupon the calf became alive and gave voice
Through this calf many became road lost
Samiri was one of the sorcerers who did in like manner with their enchantments
See Exodus vi 16 vii 10 12 the Kuran ii 50 xv 96
In desire of that I am that, if, forth from my hand, it——
I may fix my hand upon a work such that the end of grief may——

The plain of vision of the heart is not a place of society of opponents
When the demon goeth out, the angel within may——

The society of the Ruler is the darkness of night (of winter)
Ask light of the sun. Possibly, forth it may——

At the door of the Lords of the world without manliness,
How long (expectant) sittest thou saying —"In, at the door, when will the
"Khwāja——

Let go this time more bitter than poison
Again (after thy abandoning), like sugar, time will——

Beggary (seeking the murshid), abandon not For thou mayst gain treasure
From the (kind) glance of a (holy) traveller, who, into thy sight, may——

Sālih and Tālah displayed obedience (to God)
Let us see to whom acceptance will fall, and, into vision, who will——

O bulbul lover I ask for life For, in the end,
Green will become the garden, and into the bosom, the red rose will——

4. From the Lords of the world void of manliness no profit will come to thee Abandon them
7. The prophet Sālih was the son of 'Ubayd, the son of Asaf, the son of Masikh, the son of 'Ubayd, the son of Hadhir, the son of Thamūd
He was sent to the tribe of Thamūd, to bring them back from idolatry, but they refused to hearken to him By an earthquake, God destroyed them Sālih died at Maka
See the Kurān vii, 74, xii, 61-68, xxvi, 141
Talah was a warrior of the Faith,
See Stobart's "Islam," p 72
Patience and victory are both old friends.
After patience, the time of victory will come.

In this closet (the world like into the wine house) Hāfiz's carelessness is no wonder.
To the wine house, whoever went, will senseless (be)come.

الصدمة (الصبر مفتاح الفرج) signifies:
patience is the key of opening.
160, (152)

1. The sun of every vision, Thy beauty—
   More beautiful than the beauty (of face of other lovely ones), Thy beautiful face—

   Of the Humā of Thy tress, (which is) the falcon of long-wing feather,—
   Beneath the wing, the heart of the kings of the world—

   Go Thy tress, that one who is not attracted
   Like Thy tress, tossed and confused—

   Of Thy face, that heart that is not the lover,
   In liver-blood, ever drowned—

5. O idol! When Thy glance casteth the arrow
   Before it (the arrow), my wounded heart, the shield—

   When Thy sugary ruby (lip) giveth the kiss,
   From it, the taste of my life, full of sugar—

   Momently mine, is a great fresh love for Thee
   Hourly, Thine another great (attraction of) beauty—

   With soul, Hāfiz is desirous of Thy face
   On the state of desirous ones, Thy glance—

2. The Humā. See Ode 50.
161, (159)

**Ever increasing, Thy beauty—**
All years, tulip hued, Thy face—

In my head the image of Thy love
Every day that is increasing—

The stature of all the heart ravishers of the world
In service of Thy form, like the (curved) ج (nun)—

Every cypress that, in the sward, cometh up (lofty and separate)
Before the (straight and erect) ل (alif) of Thy stature bowed—

**That eye that is not bewitched by Thee**
Out of (from) the jewel of tears (go and) in a sea of blood—

For heart ravishing, Thy eye
In practising sorcery, sorcery possessed—

Wherever in grief (of love) for Thee, is a heart
Without patience or rest and without quietude, let it—

He who in separation from Thee is not content,
Out of the circle of union with Thee,—

Thy ruby lip that is the soul of Hāfiz,
From the lip of every mean and base one, for—
162, (148).

1 In need of the physician's care, thy body——
   Vexed by injury, thy tender existence——

   The safety of all horizons (the whole world) is in thy safety.
   By any accident, sorrowful thy person——

   (O perfect murshid!) the beauty of the outward and of the inward is from the
   prosperity of thy well-being.
   Outwardly anguished, inwardly afflicted, thou——

   In this sward, when autumn entereth upon plundering,
   To the straight cypress of lofty stature, its path——

5 In that place where thy beauty beginneth splendour,
   The power of reproach of the ill-seer and of the ill-apptover——

   Every one, who, with the evil eye, beholdeth thy moon-like face,
   Save rue-casting on the fire of grief (for thee), his life——

   From the sugar-scattering utterance, of Hāfiz seek recovery,
   So that need of the remedy of rose-water and of candy, thine——

   be not, be not
   be not
   be not
   be not
   be not
   be not
   be not
   be not

2. If thou be sorrowful, all will be sorrowful.

6. To avert the evil eye, seeds of wild rue are cast upon the fire.

7 The remedy of rose-water. See Ode 34, c. 4.
That one (the murshid) who in his hand the cup (of divine knowledge)—hath

Ever the sovereignty of Jamshid—

That water, wherein Khizr obtained life

Seek in the wine house for (life) the cup—

Pass life's thread into the cup

Wherein, order (of life) this thread—

(Together are)—we and wine and Zahids and piety

Let us see—desire for whom the (true) Beloved—

O Sāḳī! without thy tress there is naught,

In the time of that one, who desire—

All the ways of intoxication, the narcissus

From thy pleasant eye, loaned—

The mention of thy face and tress—to my heart
Is a great pain that, morning and evening, it (the heart)—

On the wounded hearts of the sorrowful

Complete saltiness (effective towards healing) thy lip—

O Soul! in the pit of the chin like Ḥāfīz

Two hundred slaves, thy beauty—

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1 That one may signify—the holy traveller
The first line may be—
That one who in his power the cup (of his heart) hath

See Ode 144 c. 10
See Ode 89 c. 8
That one that, in his vision, the beauty of the line (of beard) of the (true) Beloved——
Certain it is that the acquisition of vision he——

Like the reed, on the writing of His order, the head of obedience,
We have placed. Perchance, with His sword, (our head from the body) uplifted
He——

In union with Thee, like the candle found the order that one,
Who, beneath Thy sword, momently another head——

Attained to foot-kissing, the hand of that one, who
Ever his head, like the threshold, on this door,——

One day, Thy watcher struck an arrow into my chest
Through grief for Thee, many an arrow, my shieldless chest——

I am vexed with dry austerity. Bring pure wine
For, my brain ever fresh, wine’s perfume——

If from wine, thine is no good quality, is not this enough that, thee,
A moment, without news of the temptation of reason, it (wine)—— keepeth?

That one, who planted not his foot outside the door of piety,
Now (since all are engaged in wine-drinking), with the intention of visiting the
wine-house, desire for travel,——

To the dust (of the grave), Hafiz’s shattered heart will take (with itself)
The stam of desire (of love for the true Beloved) that, like the (streaked) tulip,
on the liver, it——

2. The "head" of the reed (pen) is the "mb" which is ever on the writing of the order.
3. The head (wick) of the burning candle is always severed (snuffed).
165, (123)

That one from whose (fragrant) hyacinth lock, a great torment (of jealousy) hath
Ambergris—
Again, with those heart gone (lovers), grace and reproach— hath

By the head of his own slain one (the lover), He (the Beloved) passeth (swiftly) like the wind
What can one do? For, He is (like swift) life, and swiftness (of departing), it hath

If that be the water of life that the lip of my Beloved— hath
Clear this is that (only) a share of the mirage (not of the water of life), Khizr— hath

From behind the screen of His tress, the moon, displaying (the brilliancy of) the sun
Is a great sun that, in front, a cloud— hath

In every corner, my eye made flowing a torrent of tears,
So that, with a great (quantity of) water, freshness, Thy straight cypress— hath

In error Thy bold glance sheddeth my blood
Be its opportunity (to do so), for a very correct judgment it— hath

On account of my heart Thy intoxicated eye desireth my liver (life)
The Bold one is intoxicated Perchance inclination for a piece of roast meat (my liver), He— hath

The path of questioning Thee is not my sick soul's
Happy that shattered one (the lover) who, an answer from the Beloved,— hath

Towards Häfiz's wounded heart when a glance casteth
Thy intoxicated eye that, in every corner a ruined one (a lover)— hath

3 Khizr See Ode 89
4 The moon signifies —the Beloved's face
5 The lover's lamenting is the cause of the Beloved's splendour
   The cypress See Odes 108 145
166, (187).

1 Last night (in the time of Muhammad) a messenger of news from His Highness Āsaf (the murshid)—
From His Highness Sulaimān (the true Beloved), the order of joy— came.

With water of the eye, make clay of the dust of our existence
To the heart's desolate mansion, the time of building— came.

O thou wine-stained of garment! take care; conceal my defect.
For, to visit me, that one pure of skirt (the true Beloved)— came.

This endless explanation of the (true) Beloved's beauty, that they (men of knowledge) uttered,
Is (only) a word out of thousands, that, into example,— came.

5 The place (rank) of every one of the lovely ones (the beloved ones) becometh known to-day,
When. to the chief seat, that moon, assembly-adorning,— came.

On the throne of Jam, whose crown is the (lofty) sun's ladder of ascent,
Behold the spirit! notwithstanding (all) this contemptibility, a (feeble) ant (man)— came.

1 Āsaf (Āsaf) signifies —
(a) Sulaimān's Vazir See Ode 36.
(b) The Muhammadan truth.
In Muhammad's time, the compassionate Creator and merciful Omnipotent opened the door of mercy, and gave salutation to the people—
"Those that have committed great sins, will not be disappointed of God's mercy. Verily God will forgive them all their sins."

3 "One wine-stained of garment" signifies —
(a) Hāfiz's existence, be-coloured with the wine of love.
(b) The human form stained with sin.
O thou wine-stained of garment! O thou stained of existence coloured with love's wine! O limbs and supports! O tongue, subtlety-knowing! conceal my defect.

6 Jam (Jamshid) signifies —
(a) Sulaimān, who, with prophetical existence, was higher than the kings of the kingdom of the confession of Faith.
(b) God, the aggregate of qualities.
(c) The Muhammadan truth, for in this sense, the tongue of utterer is the praiser.
(d) The elemental body of Muhammad who, in intercession, is the soul-cherisher of his followers.
THE LETTER DAL 3

O heart! keep thyself safe from His bold eye
Because, for plunder, that sorcerer (the eye), the archer —

Hafiz stained (with sin), thou art. Ask a favour of the king (the murshid)
For, for purification (of the sin stained), that foundation of liberality (the murshid) —

The king's assembly is a sea. Discover the time of pearl gaining
Ho! O loss stricken one! the time of barter and profit hath —

On the throne of Jamshid whose crown is with the loftiness of the sun, behold man's spirit notwithstanding that his nature is of earth and that it is scorned by the most perfect and by the highest
Man, the lowest of the low, through lofty spirit and following God's qualities causeth himself to reach the highest of the high
From the state of possibility he reacheth the state of the necessarily existent one (God)
Though in essence (fat) he becometh not the necessarily existent one yet wholly he acquireth His qualities

In the *Wusul i Sahib* Sahib Marghubu i Kulub saith —
When there the holy traveller reacheth to like God —
Over all that is he is king

In the *Fususu i Hikam* Shaikh Muhu u d Din bin Arabi saith —
The king of travellers and of all the stars is the sun
Though it is on the fourth heaven its sway reacheth to the eighth heaven and there are the stars and constellations
Who asketh about the (contemptible) earth whose sway (by Fate's decree) everywhere reacheth

9 The king in couplets 8 and 9 may signify —
A perfect man
Last night, news to me the messenger of the morning wind—
Saying—"To shortness (ending), its face, the day of labour and of grief hath brought"

To the minstrels of the morning cup, new raiment, we give
For this news that the morning wind—

Come! come! For thee, the Hūr of Paradise, Rızvān,
A slave to this world, for the sake of thy heart, hath—

Verily, to Shirāz, we will go with the favour of the friend (Shāh Mansūr)
O excellent friend who, as my fellow-traveller, fortune,—

Verily, to Shirāz, we will go with the favour of the friend (Shāh Mansūr)
O excellent friend who, as my fellow-traveller, fortune,—

From my heart to the palace (halo) of the moon (Shāh Mansūr), what wailings
When, memory of the cheek of that regal moon, it (the heart)—

Strive with the strength of our heart. For this (darvish) cap of felt,—
Many (is) the shattering that, upon the kingly diadem, it hath—

Hāfiz may cause his standard of victory to reach the sky,
When, his refuge to the court of the great King (Shāh Mansūr), he—brought.

Hāfiz was strait of heart on account of many of the men of Shirāz
Shāh Mansūr (d. 1393) of Shirāz invited Hāfiz to return to Shirāz under his protection

In the ḥalām-i-arvāh, the world of spirits, Muhammad's soul, as light without substance, existed
The Creator placed it in a vase also made of light
In the shape of that vase of light, the darvish's felt cap (kullah) is formed. The kullah is made of a certain number of tark (gores), each signifying a sin abandoned, the last one is called tark-i-tark, the abandonment of abandonment (of all sin)
In the kullah, the Kādiris wear a mystic rose
The letters of ع (rose) are the first letters of the two lines Kurān xxix, 37
The rose is of green cloth and hath two outside and two inside rings, and three circles
The signification of—
the first circle is sharrāt "second " tarikat
" third " mahrāf
The three together show the acquisition of the mystic state (hāl) known as hakikat (truth)
The colour of the holy word خ (hay), the Living God, is green, therefore the colour of the cloth is green
The circles are white, indicating perfect submission to the Shaikh (Pir)
168

1 Who to thy cheek the hue of the (red) rose and of the wild (white) rose—
   To me, miserable, patience and ease, can—
   Who taught thy tress the habit of being long
   To me grief stricken, the gift of His liberality, can also—
   Hope of Farhad (that he would live) I severed that very day
   When, to Shirin's lip, the rein of his distraught heart he—
   If (mine) be not the treasure of gold contentment is left
   Who to kings that (treasure) gave, to beggars this (contentment)—
   A fine bride outwardly, is the world But
   Who joined himself to her (the world) his own life (as) the dowry—
   After this (together are) —My hand and my skirt the cypress and the marge
   of the stream,—
   Especially, now, that glad tidings of (the coming of) February the wind—
   In the hand of grief for Time Ḥāfiz's heart became blood
   O Khwaja Khwām ud Din₁ for separation from thy face—

3 See Ode 72
4 In the second line Who refers to God
7 Khwām ud Din signifies —
   (a) Ḥāfiz's patron See Ode 3 c 9
   (b) the support of the Faith (of Islam)
9a (the word ending each line) signifies —
   (a) the past tense of IGATION — he gave
   (b) justice
If after Him, I go, He up stirreth calamity (saying wherefore comest thou after me)
And if I sit (abstaining) from search, in wrath, He— ariseth
And, if, through desire, a moment on a highway,
I fall, like the dust at his foot, like the (swift) wind, He— fleeth
And, if I desire (only) half a kiss, a hundred reproaches,
Like sugar, from the small round box of his (small) mouth, He out— poureth.
The acclivity and declivity of love's desert is calamity's snare
A lion-hearted one is where, who not calamity— shunneth?

That deceit, that I behold in thy eye,
Many a reputation (it is) that, even with the dust of the path, it — spilleth
When I speak to him, saying — "Wherefore consortest thou with (other) persons?"
So, He doth that, with blood, my tears, He— mixeth
Ask thou for (long) life and a great patience, (because then thou wilt see) that the sphere, sorcery-practising,
A thousand tricks more strange than this,— evoketh.

(half a kiss) signifies —
(a) a kiss given by one, not by both,
(b) a little kiss, not completed,
(c) دُرْبَتُ (smell)
(to pour down sugar) signifies —
(a) to abuse,
(b) to speak gently and sweetly,
(c) speech without palate, tongue, and teeth
With others, my beloved is milk and sugar If I forbid, he displayeth against me wrath so that my heart becometh blood
If I seek half a kiss, a hundred regrets it is that he greatly abuses me

(sugar) signifies —
the abuse of beloved which is sweeter than sugar
If I desire half a kiss, alas from his mouth issueth abuse which to me is sweeter than sugar, and towards which I incline with a thousand desires
Hāfiz 1 place thy head on the threshold of submission
For if thou make contention with thee Time—

But since this abuse is the cause of the enemy's joy, it is the source of sorrow and of soul gnawing pain.

(кiss) signifies —

The readiness of acceptance of true circumstances.

Alas, the want of patience in hearing and in understanding the Kuran, a power that neither man nor jinn hath

If I desire holy words from that faithful friend (God) and in the understanding of them establish my heart alas!

From His mouth (without palate, tongue, and teeth) there issueth a voice whence a hundred echoes are produced, and to hear every echo a ear is necessary for every hair.

Those ears I have not.
170, (150).

Without the (true) Beloved's beauty, inclination for the world, my soul—

O God (I swear), every one who this (the Beloved's beauty) hath not, that (the soul),—

A trace of that Heart-Ravisher, with none, I beheld
No news of him, have I He, a trace—

From the hand, one cannot give the stage of contentment.
O camel-driver (of the East) I lower (the chattels of thy existence and stay), for this path (of the desert of avarice) limit—

In this path of love, every drop of night dew (sin) is a hundred fiery waves
Alas! explanation, or revelation, this subtlety (of love)—

4 ِ۱۹ (night-dew) signifies.—
A small sin that, by the exigency of human nature, issueth from every one
Though it is not the prohibitor of the travelling of travellers of the Path, it besitteth rot

Every small sin that in love's path occurreth is a great sin —
So they say — "Sincere ones are in great danger (of little sins)"

Of the Sultān of 'Arifs, chief of the prophets of unity in the stages of love, Bāyīzīd Bustān (b 777, d 848), they relate that, one night, he drank a cup of milk, and thereupon suffered a great pain in his interior

Distracted with pain, he said —
"Milk is not agreeable to my nature, therefore this pain occurred."

After that, in a dream, he saw —
That the day of judgment had come, that the hidden had turned its face to manifestation, that the courts were arranged, and that the people of the first (this) and the last (the next) world were standing up to be judged

There reached his ear a voice, that took sense from his nature —
"Bring ye Bāyīzīd, the infidel, and make him stand in this judgment place."

The Shaikh pleaded —
"O Un-equalled in justice! how practised infidelity, thy slave?"

To his ear, came a reply whereby reason and sense departed —
"Remember the night, on which thou drankest milk"

[In saying— "milk is not agreeable to my nature," Bāyīzīd exalted his nature over the nature either of those with whom milk agreed, or of milk (one of the works of God). To exalt one's self is a sin]

O dear ones! in seeking pardon, scratch out the root of small sins
In this path of love, every small sin is a fiery river, than which what is worse?
From small sins, no human being is free. When from a sincere one, a small sin appeareth,—
small though it is it leadeth to infidelity.
A delight like that, life hath not without the beloved,
Without the beloved, a delight like that, life—

O heart! from the muhtasib learn profigacy
Intoxicated, he is yet of him this suspicion (of intoxication) any one—

If the companion himself be the candle from him conceal mysteries
For that bold one head severed ligature (bridle) on his tongue—

Him whom thou callest teacher, if with verification, thou look,
Is an artificer but currency his verse—

The harp bent of form calleth thee to joy
Hearken for any injury to thee, the counsel of old men—

The circumstances of the treasure of Karun which, to the wind of destruction
Time gave
Utter ye to the rose bud (the miser), so that its gold, hidden, it—

A slave like Häfiz any one in the world—
For a king like thee, any one in the world—

In His Path every fiery river is a drop of dew the crossing whereof the lover feareth not
Alas! this matter is concealed hath no explanation and is all knot within knot (tied up)
Whose is thought he travelleth the path with difficulty
Whose is God's grace he casteth away thought and findeth the favour of eternity without be

Whatever issueth from him is pardoned because he is of the followers of Muhammad
Then the lovers of God and the distraught ones are of many kinds and of their own great
ness are in clamour from Kaf to Kaf
To the one distraught for God, every end that cometh appeareth easy
On the day of judgment the accepted faithful and abstinent ones will leap to the gate of Para
dise being nowhere rejected and ask the angels saying—
What was our path that we passed not as ordered near hell?
The angels will say—
Verily hell was that black ball on one side of which ye planted one foot and on the other
side of which ye moved your other foot

The Kuran (xix 70-75) saith—
There is not one of you who will not go down to it (hell)

If thou do a work that in people's eyes is bad do it secretly Just so the muhtasib hath the habit
of profigacy but none suspecteth him

Karun See Ode 6 c 10
171, (198)

The luminosity of Thy face, the (resplendent) moon—
In comparison with Thee, the glory of (common) grass, the (splendid) rose—
The corner of 'Ihy eye-brow is my soul's dwelling
More happy than this corner, the king—
With Thy (mirror-like) face, my heart's smoke—let us see,—what it will do
Thou knowest the mirror that power of (resisting) the (blight of the) sigh, it

Not I alone, drew the length of Thy tress
Who is there, who, the stain of this black tress,—

(O beloved!) I have seen that eye of black heart that Thou hast,
A glance towards any friend, it—

O disciple of the tavern I give me the heavy rītī
The joy of a shaikh, that the cloister—

Devour thy blood and sit silent. For that tender heart (of my beloved),
The power of (remedying), the complaint of the justice-seeker,—
Behold the boldness of the narcissus, that blossometh before thee
Manners, one rent of eye (shameless)—

Say —"Go, and wash thy sleeve in liver-blood
"Whoever, a path, in this threshold (of the tavern),—

(O Beloved) I preserve the quarter of hearts (of lovers, for they are Thy army)
The Sultān
Taketh not territory, if army, he—

O king of lovely ones! glance at lovers,
This army (of lovers), a king like Thee—

If Hāfiz worshipped Thee, censure not O idol
The infidel to love, crime—

6 One rītī is equal to two quarts
12 Hāfiz is infidel to love.
Years, in pledge for the wine of the grape, our book (of knowledge and of conduct) was

From our reading and praying, the splendour of the wine house (the perfect Ārif’s heart) was

Behold the goodness of the Pir of the Magians (the murshid of truth) when we wholly intoxicated (evil doers, unworthy speakers of love’s mysteries, self-joy seeker)

Whatever we did in his eye of liberality, good was

Our book of knowledge, wash ye all with wine

For I beheld the sky and in malice with the sage’s heart it was

As the disciple is necessary to the murshid so that he may direct so is the murshid to the disciple

So long as he has not a disciple direction to whom may the murshid give who is the porter of the load of the deposit of love?

The murshid regarded all good and endured all that he might cause us to reach our object

In this couplet Hâfiz explaineth the circle of zikr

The traveller’s heart hath two sides and turneth each side to its object. On one side is the stage of presence with God

On the other side is the stage of —

what is exterior to God

In that wine-house revolving like the compass became my heart from uttering —

Allahu akbar! no god but God

Its (the heart’s) foot was in place and in the presence of witnesses uttered —

Allahu akbar! no god

in the place of—

Allahu akbar! but God

And by uttering that exterior to God my heart denied —

Allahu akbar! no god

and brought the phrase to—

Allahu akbar! but God

Zikr is the repeating the name of God the profession of His unity &c. &c in chorus accompanying the words by certain motions of the head the hands or the whole body

A complete act of the zikr is a majlis (assembly)

Zakir is one who makes a zikr

The zikr is performed near the tomb of a saint in a sepulchral masjid or in the chamber of a private house and generally on the occasion of a nativity (mawlid)

The Zakirs sit cross legged in a ring within the ring are placed large wax candles four feet in height in a low candle-stick

At one end of the ring are the verse reciters (murshids) and player on the flute (naq) The chief (shâikh) of the Zakirs exclaims Al Fatiha!

Immediately the Zakirs recite all together the opening chapter (Al Fatiha) of the Kuran
In every direction (in the tavern), like the compass, my heart made a great revolution,
And, standing in that circle, bewildered— was

Then they chant —
O God! Bless our Lord, Muhammad, in the former generation, and bless our LordMuhammad in the latter generations, and bless our Lord, Muhammad, in every time and period, and bless our Lord, Muhammad, in the highest degree unto the day of judgment, and bless all the prophets and apostles among the inhabitants of the heavens and of the earth, and may God (whose name be blessed and exalted) be well pleased with our Lords and masters, those persons of illustrious estimation, Abū Bakr, and 'Umar, and 'Usmān and 'Ali and with all the favourites of God
God is our sufficiency, and excellent is the guardian!
There is no strength nor power but in God the High, the Great!
O God!
O our Lord!
O Thou liberal of Pardon!
O Thou most bountiful of the most bountiful!
O God!
Amin
For three, or four, minutes the Zakirs are silent, then, they silently recite Al Fātiha This is the prelude to the zikr
Now, the zikr begins
Sitting, they chant in slow measure
La ilāha illa-llāh *
to the following air —

bowing the head and the body twice at each repetition of La ilāha illa-llāh
Thus, for a quarter of an hour, then for a quarter of an hour, they repeat the same words to the same air, in a quicker measure and with quicker motions
Meanwhile, the murshids sing to the same air a kasida, or a muwashshah, † and one of them frequently calls out—madad! (O God! help)
For about a quarter of an hour, the Zakirs repeat the same words to a different air,—first slowly, then quickly.

Then, similarly, they repeat the same words to the following air —

* "There is no god, but God"
† An ode similar to the Song of Solomon, generally alluding to Muhammad as the object of love and of praise
5 From love's pain the minstrel performed a great deed
Such that blood stained, the eye lash of the world's sages—

With joy, I expanded on that account that like the rose on the marge of the stream,
On my head, the shadow of that express of straight stature—

O heart! seek that (beauty) from idols if thou be beauty recogniser
For that one who spake this, in knowledge of sight the seer (the murshid) was

In respect of these blue garment wearers (lovers fakirs those possessed of divine knowledge) my Pir (murshid) rose of hue,
Gave no permission to reveal their impurity (in divulging love's mysteries) If not (in respect to them, many) a tale—

Then the Zakirs arise and standing as they had been sitting repeat the same words to another
Still standing they repeat the same words in a very deep and hoarse tone emphasising Latr
and the penultimate syllable of the following words.
The sound resembleth the sound produced by beating the rim of a tambourine
Each Zakir at each repetition of—
La išāha illa l-lah
turneth his hand alternately to the right and to the left
All the Zakirs now get excited repeating their ejaculations with greater rapidity violently turn
ing their heads sinking the whole body and leaping
The contrast between the vehement and distressing execution of the zakirs at the close of a sūr
and their calm gravity and solemnity of manner at the beginning is striking
Money for the murshids is collected during the performance
The Zakirs receive no pay
The recitation of the whole of the Kurān is called a khatima
It is usually recited by three or more persons called fakih
The mode of recitation is an agreeable chant
The recitation of the Kurān is a common mode of entertainment at modern private festivities among Arabs.
The fakih usually accomplish the greater part before the guests arrive—each chanting in turn a portion as—
A juz a thirtieth part of the Kurān
hayb sixtieth
rub hundred and twentieth part of the Kurān
When a khatima is performed after a death the merit is transferred to the soul of the deceased
The counterfeit gathered by Ḥāfiz was not passed by him (the Pir of the Magians, the Murshid, the true Beloved)
For the master of business (the Pir), wise as to hidden defect,— was

9 Muʿāmil signifies —
One who lives happily, or who deals fairly, with one
صاحب معامله (master of business) signifies —
The Pir, rose of hue, from whose manifestation the market of Āris is thronged.
Last night in our (assembly of lovers for zikr, formed like a) circle, the tale of Thy tress (the path of seekers to the divine world)— was

Until the heart (middle) of the night (which is the season for manifestations), speech regarding the (long) chain of Thy hair— was

The heart that (in the world of non existence), from the point of Thy eye lash turned to blood,
Again desirous of the bow house (wound) of Thy eye brow— was

(O true Beloved I) pardon the wind, because it brought a message from Thee And, if (the wind had) not (been, Thy message would not have arrived) for we reached (met with) none, who from the head of Thy street — was

Of the tumult and the uproar of love (the knowledge of God) the world had no news
The calamity exciter of the world, Thy glance of sorcery (absolute love)— was

1 On the day of eternity without beginning each soul of the people of the world laid claim to love To prove them God Most High brought into their view the world and a crowd became entangled in its beauty
For the rest paradise was glorified and with it they were distraught

In Wilberforce Clarke's translation of the Bustan of Sadi we have —

How well said the scholar to the embroiderer when he figured the Anka the elephant and the giraffe —

From my hand cometh no form
That is not the picture of the Teacher above (God)

4 عض (love) signifies —
The knowledge of God or the rules of the Sharit at
Before Muhammad's coming none attained to a knowledge of God

عالم (the world) signifies —

علال ثاني (the second shadow) or the existence of God apparent in the form of creation
(things possible)
Then through the manifestation of God in the appointing of things possible the world was called —

Masawa va gharu Ilah that exterior to and beyond God
The world is an external form of God and God is the divine grace of the world
5 (O true Beloved!) I, head-bewildered, also was of the people of safety
The coil of Thy black tress, the snare of my path— was

Loose the fastening of Thy coat, so that my heart (in the snare of Thy tress) may expand (and rest)
For the openness (ease of heart) that was mine,—from (sitting and sleeping by) Thy side— was

By Thy fidelity (I adjure Thee)—pass by the tomb of Hāfiz
Who went from the world, and in desire of Thy face— was

The love of the Absolute One (God).
At that time when, notwithstanding its own non-existence, the world was confirmed in knowledge of Thee, it had no knowledge of love’s tumult
But love for Thee became the tumult-excter of the world and of things possible, so that love gave the existence of “the second shadow,” whereby God is manifested

God saith—
“I was a hidden treasure, and I desired to be known”

7 See Ode 60, c 7
174, (268)

Mine be recollection of that time, when my dwelling the head of thy street was 
(When) from the dust of thy door to my eye the acquisition of luminosity— was

From the effects of pure society, upright I became like the lily and the rose
On my tongue was whatever in thy heart— was

When, from the Pir of wisdom, my heart made transcription of (inquired about) divine significations
In explanation Love uttered what to him (the Pir of wisdom), difficult — was

In my heart it was — 'I will never be without the Friend (God)
What can one do! For my effort and the effort of my heart vain — was

Last night, in recollection of friends (to see them) I went to the tavern
The jar of wine I beheld In the heart blood (was) and in the clay (of astonishment), the foot— was

Much I wandered to ask the cause of the pain of separation
In this matter, void of wisdom, the Mufti of wisdom— was

The truth of the end of the Abu Ishâk turquoise (is this that)
Well it gleamed but (its) the lot of the hastener— was

From the Friend — I went far
In desire of wine the blood in my heart leaped

Abu Ishâk is the name of a turquoise-minâ in Nishapur
The couplet refers to the decline of fortune of Amr Shaâkh Abu Ishâk king of Shirâz and of the adjoining provinces the patron of Hâdâb
After the death of Sultan Abî Sâîd Khan in 1336 he reigned over Fars
For a while he struck the coin ana jagharn (I and no other) but afterwards his fortune declined
In 1357 at Isfahan by order of Muharrîzû Dâm ibn Muzaffar he was slain
DIVÂN-I-H ÂFIZ

Alas, this tyranny and oppression that is in this snare-place (the world)
Alas that grace and favour that in that assembly (the world of souls) —— was

H Âfïz! thou sawest (all) that chatter of the strutting partridge (Amîr Abû Ishâk)
Careless of the grasp of the falcon of Fate, he —— was

8 یک (snare-place) signifies —
(a) the world,
(b) the house of H Âfiz

جگ (assembly) signifies —
(a) the world of souls,
(b) the threshold of the murshid

9 The chatter —
of the parrot is chahchaha,
" partridge " kahkaha,
" nightingale " zamzama
175, (146)

1  As long as name and trace of the tavern (the existence of the traveller), and of
teer (of love) shall be
wine (of love)—
The dust of the path of the Pir of the Magians (the murshid of love who is the
King of seekers), our head —

(O Sākī of Alast 1) when by the head of our tomb thou passest, ask for grace
(for me)

For the pilgrimage place of the profligates (perfect lovers, comprehenders of the
stages of love) of the world, (the tomb of Hāfiz)—

From eternity without beginning the ring (of obedience) of the Pir of the magians
was in my ear
In this way, we are as we were thus it (the ring)—

O Zahīd, self seeing 1 go For from eye of mine and of thine
Hidden is the mystery of this veil and hidden—

5  To day my Bold one lover slayer went forth intoxicated
Let us see again from whose eye, blood flowing—

(O true Beloved 1) on that land (the perfect Ārif), where the trace of the heel of
Thy foot may be
The adoration place of all men of vision—

That night, when through desire for thee my eye placeth its desire on the tomb,
Till the breath of the moon of resurrection downward cast it—

2  At the two upper corners on the face of the slab on the tomb of Hāfiz at Shiraz couplet 2 is in
scribed—the first line in the right hand corner and the second line in the left hand corner
See Odes 439 and 439a
This may be addressed to —
The murshid who directeth intoxicated seekers of God

The second line means —
Hāfiz shall be the perfect murshid of travellers the comprehender of love's stages the cause
of pleasure of Āris and the source of glory of murshids

6  O true Beloved! in every existence in which are the effects of thy appearance O true Desired
One! in every limit in which is the torch of Thy light—that existence and that limit shall be the
Adoration place of the seekers of knowledge and of those accepted of God's court

Adoration signifies —
the act of placing the head in worship on the ground

2 x
O Khwaja! censure not the intoxicated. For, from this old inn, None hath known, in what way the departure (in death) shall be.

If, in this way, Hāfiz's fortune shall aid (by drawing him into effacement), In the hand of others, the Beloved's tress (the twist) of the vicissitudes of Time, (the traitor) shall be

9 رف (tress) signifies —
the twist of Fate and Destiny, before whom, all deliberation is useless

وهو (beloved one) signifies —
the truth of divine truths, from whose effects are the twists of vicissitudes
176, (199)

1 Arrived the glad tidings that grief's time— shall not remain * 
Like that (joy's time) remained not like this (grief's time)— shall not remain

Although (by the ill speaking of the watcher), I am, in the Beloved's sight become dusty and despicable
(Yet), honoured like this the watcher— shall not remain

Since the veil holder (door keeper) stricketh all with the sword
Dweller of the sacred haram, a person— shall not remain

O candle! reckon union with the moth a great gain
For (even) till dawn, this commerce— shall not remain

5 Pleasant glad tidings Su'rosh (Ibra'him) of the unseen world gave me
   ' In the world ever sorrowful, a person— shall not remain'

* Whoever complaineth of another's fault venly revealeth his own fault and becometh despicable

3 See Ode 45 c. 8

4 (candle) signifies:
   (a) Amirs and masters of wealth
   (b) Every man's existence. By the decree — All of you are shepherds and about your flock shall be questioned
   (c) The murshid

(moth) signifies —
   (a) The surroundings of servants and all the pomp thereof
   (b) The five senses the four elements the limbs
   (c) The disciples

(dawn of morn) signifies — the morning of the judgment day that for wretched sinners is the time of remorse

According to (a)—
   O Amirs! regarding as plunder the return of wealth come ye in thanks for it observe the rights of neighbours and of dependents; desist from injuring them and take shelter from this fortune and pomp quick of decline and the fruit of calamity

According to (b)—
   Consider leisure and opportunity gain regard vigilance necessary and until power is in thy hand do a work that shall be worthy of this court (of God)
   For from all thanks are necessary for—safety limbs supports and the elements
   On the performing of work which is the supporter of thanks the wise man is ever resolved

According to (c)—
   O murshid! reckon as gain the time of guiding (disciples) strive for their instruction For delay is the cause of calamity
Of (regarding) the picture, good or bad, is what room for thanks or for lament? When, on the page of existence, the writing (of the decree)—— shall not remain?

The song of Jamshid’s assembly, they have said, was this — “Bring the cup of wine, for Jam (Jamshid)—— shall not remain.”

O powerful one! bring to thy hand (and help) the darvish’s heart
For the treasure of gold, and the treasure of dirham—— shall not remain.

In gold, on this mansion of chrysolite, they have written — “Save the goodness of people of liberality, aught—— shall not remain.”

In the morning, pleasant glad tidings, the consent to union with Him gave — “Ever captive to grief, a person—— shall not remain.”

Hāfiz! sever not desire for the (true) Beloved’s favour.
For the picture of violence and the mark of tyranny—— shall not remain.

If Jamshid (Jam) occur with —
(a) حام the seal,

(b) سد barrier,

(c) شرح wine,

it refers to Sulaimān
it refers to Sikandar
it refers to Jamshid (Jam)

For Jamshid’s cap, see Ode 144

Zabarjad signifies —

an emerald
a topaz
a chrysolite.

For Jamshid’s cap, see Ode 144

9 Zabarjad signifies —

a chrysolite.

a beryl
a jasper.
177, (261)

1 Whoever became the confidant of his own heart, in the sacred fold of the (true) Beloved—
He, who knew not this matter in ignorance—
remained
remained

If, forth from the screen, went my heart (abandoning outward reputation and choosing evilness) ensure not
Thanks to God, that not to the screen of thought (self worshipping and pride), it—
remained
remained

A darvish garment, I had and it concealed a hundred faults
For wine and the minstrel, the Khurka was pawned and the mystical cord (of a hundred faults)—
remained
remained

Out from pawn for wine the Sufis (holy travellers) took their Khurka
Our darvish habit it was that, in the vintner's house—
remained
remained

5 More pleasant than the sound of love's speech, naught I heard
(Twas) a great token, that, in this revolving dome—
remained
remained

Passed intoxicated other Khurka wearers and passed (the tale of them)
Our tale is that which, at the head of every market,—
remained
remained

Save my heart, that—from eternity without beginning to eternity without end—
proceeded Thy lover
I have heard of none, who ever in the work (of being Thy lover)—remained
remained

1 The first line refers to the perfect Ash the second to the learned one who is also practical (Shim samil) that one, who knew his own heart entered the true Beloved's sacred fold. That one who knew not his own heart (its mysteries and truths) remained in ignorance

This refers to—
Who knoweth himself knoweth God

In his History of Civilization Vol II p 89 Buckle says—
We should rather say—We believe in God because we know ourselves
Strange is this approaching of western and of eastern thought

4. The hypocritical travellers were in the first stage of intoxication but out of it they at length passed
But in the vintner's house my darvish garment remained ever from intoxication I escaped not

6 Khurka See Ode 124
Every red wine that, from that crystal (pure) hand (of the murshid), I took,
Became the water of regret, and, in my eye, the jewel of rain (tear)——

At Thy beauty, the picture-chooser became astonished in such a way
That in all places, on gate and wall, his tale (of astonishment)—— remained.

That, like Thy eye, it might become, the narcissus became sick (with futile effort)
Its (Thy eye's) habit was not gained by it, and, sick (with futile effort), it—— remained.

One day, to the spectacle-place of Thy tress, Hāfiz's heart
Went (with the intention) that (after seeing Thy tress) it would return, but, ever, captive to Thy tress, it—— remained.

I recollect that red wine, I suffer regret and weep, yet it all availeth nothing

Otherwise——
Since Thy eye is sick, sick also became the narcissus
Its (Thy eye's) habit was not acquired, and, sick (to eternity without end) it (the narcissus) remained

In the text, is read——
"to the spectacle-place of His tress"
for——
"to the spectacle-place of Thy tress"
The second line——
Hāfiz's heart never regained freedom, but ever captive to Thy tress, remained
178, (145)

1 (O true Beloved!) before this, more than this, thine, thought of (thy) lover—

Thy (great) love display to us, the talk of chimes—

Be recollection of that society of nights when with sweet lips
Argument of love's mystery and mention of the lover's circle—

Although the beauty of those moon of face of the assembly taketh heart and religion
(Not on outward beauty but) with the grace of temperament and with the beauty of disposition (of lovers), our love—

If the (true) Beloved's shade fell on the lover, what matter?
In need of Him, we are desirous of us He—

5 Before they pluck up this fresh roof and azure arch (the sky)
The place of sight for my eye the arch of the true Beloved's eye brow—

From the dawn of the morn of eternity without beginning to the end of the evening of eternity without end
In respect to one covenant and to one agreement friendship with love—

On the 'night of power' if I have drunk a morning draught censure me not
Merry of head came the Beloved and a cup on the edge of the arch—

If the cord of the rosary snapped, hold me excused
On the arm of the Sākī of silver leg my arm—

4 (the shadow of the Beloved) signifies —
The splendour of God in friendship to the friend (the lover of God)
Every creator regardeth with love his own creation

7 (the night of power) signifies —
A night (some say the 27th night) of the fast of Ramazan on which the Heaven opened for a second
Any one witnessing the phenomenon will have his wishes fulfilled See Odes 6 35 113

8 (rosary) signifies —
(a) threaded beads whereby the heart of Zahids and of outward worshippers is rested
(b) outward worship whose goal is wholly and only in existence
See Ode 132
10. In Ādam's time, in the garden of Paradise, Hāfiz's poetry
The adornment of the leaves of the book of the wild (white) rose and of the red rose——was.

Though I sever the thread of the rosary, and break from outward worship, reproach me not
With a profligate, who gave to the wind the chattels of my existence, chanced my companionship.
Through the following of the shara' his religious order is the highest, and his rank, the highest rank
179 (222)

(O true Beloved) when into the mirror of the cup (of love), the reflection of Thy face—

From the laughter of wine (love’s glory), into the crude desire of (drinking) the cup the Ārif—

With that splendour that, in the mirror (of the ruby) the beauty of Thy face made,

All this picture (of created beings that are illusory) into the mirror of fancy—

When like the compass for the sake of revolution he moveth not what may he do

Who in the circle of time’s revolution—

—fell?

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1 الله (the mirror of the cup) signifies —
   (a) The heart of the Ārif, the knower of truths
   (b) Love

wine’s laughter signifies —
   Love’s glory desired by people of love

The explanations are —

(a) When the reflection of Thy face in the form of illusory beloved ones displayed splendour the Ārif seeing its ray fell into the crude idea that it is what it (apparently) is—the essence of existence and knew not its truth

(b) When the reflection of Thy face fell into the cup (of love) the Ārif fell through love’s ray into the crude desire of beholding thee veilless while yet he was in this gross upspringing place (the world)

This hints at Musa’s request —
   O my Lord show Thyself to me that I may look on Thee

He said —
   Thou canst not see me  Kuran vu 143

(c) When the reflection of Thy face fell into the Ārif’s heart the Ārif fell through love’s ray (of glory) into the crude desire of unity of existence and imagining that glory to be his said —
   I am the truth  I am holy  how great is my honour   in my world (body) is none save God

This Ārif was Shaikh Husain Mansur Hallaj  See Ode 123

2 The first mirror signifies —
   That ruby wherewith on the day of eternity without beginning God displayed glory
   Through awe of omnipotence that ruby completely melted and formed the world of dominion and of angels

The ruby signifies —The existence of God when save His existence there was naught

3 From him except this naught cometh for him except this is no remedy
O Khwāja Ḥafiz! passed hath that time when thou sawest me in the cloister,
(Now), with the face of the Sākī and the lip of the cup, my work— fell

5 Beneath the sword of grief for Him, it is proper to go dancing (in joy)
For, that one who was slain of Him, his end happy— fell

From the 'masjid to the tavern, I fell not of myself
From the covenant of eternity without beginning, to me this result of the end
(tavern-haunting)—

The jealousy of (true) love severed (and made dumb) the tongue of all the great ones (of love, the Āris)
(Then) into the mouth of the common people, the mystery of grief for Him,
how—

Every moment, another kindness to me of consumed heart is His
Behold, how fit for reward, this beggar— fell.

(After coming out) from the pit (dimple) of Thy chin, in the curl of Thy tress,
my heart clung
Alas, forth from the pit, it came, and into the snare,— fell.

10 On the day of eternity without beginning, His face, beneath the veil, displayed splendour
On the face of understandings (of men), the reflection, from the ray of that (splendour),—

All this reflection of wine (sensual love) and varied picture (brutal love) that have appeared
Is (only) a splendour of the face of the Sākī (God) that, into cup (of our heart
and into things possible)—

(wine) signifies—
the first (pure) love (for God)

the reflection of wine signifies—
(a) love for the creature, which is the second (impure, sensual) love
(b) Islam which is the first (pure) love

(varied picture) signifies—
(a) bestial and brutal love,
(b) kufr (infidelity)

The reflection of wine and the varied picture that appeared is (only) a splendour from the face of the Sākī that fell into the essence of men (of Islam and of Kufr).
Through pure vision he of pure vision (the Arif, or the holy traveller) attained his object.
Through the eye double seeing (captive to duality), the crafty one (captive to reason and desire or the hypocrite) into crude desire— fell.

The Sufis, all are lovers and glance (of love) players but From the midst, to bad name, heart consumed Hafiz— fell.

They have made —
(a) Islam the view place of the Guide (God)
(b) Kufr the Misleader (God)

These two are one For the traveller knowing Islam and Kufr to be the view place of —

maketh no difference between the nobleness of Islam and the baseness of Kufr

One of pure vision is who seeth God without partnership with other existence.
180, (258)

1 Not all purity without alloy is the coat of the Sufi,
O many a khirka, that is worthy of the fire

Our Sufi, who, with the morning reading, used to become intoxicated (with love for God).
At evening time, behold him, for merry of head (with wine) is he

Happy it is, if the touch-stone of experience come into use,
So that black of face becometh every one, in whom is alloy

The daintily nurtured in affluence took not the path to the Friend
The being a lover (of God) is the way of profligates, calamity enduring

5 Grief for this mean world, how long sufferest thou? Drink wine
Pity it is that the sage’s heart is perturbed

If, in this way, the Saki’s down maketh the (vanishing) picture on water,
O many a face that coloured with (tears of) blood will be

(In exchange), the ragged garment and the prayer-mat of Hafiz, the wine-seller will take,
If, from the hand of that moon-like Saki, there is wine.

1 All Sufis are not with God many are hypocrites Khirka, see Ode 124
2 The down about the Saki’s face and lips spoileth his beauty
   When the lovers see this spoliation of beauty, they will, through grief, slap their faces till therefrom blood issueth
3 If, by the hand of that moon-like Saki, the wine-seller give wine, he will, in exchange for it, take Hafiz’s ragged garment and prayer-mat
The breath (of life) issued and forth from thee, my desire (of union) — cometh not

Clamour! for, forth from sleep my fortune — cometh not

Into my eye, the breeze cast a little dust from His street For, into my vision, the water of life — cometh not

Dweller in Thy tress became that heart that experienced sweet madness And, from that poor (heart) calamity endurer, news — cometh not

So long as into my bosom I take not Thy lofty stature To fruit, the time of my desire and purpose — cometh not

Perchance by (the blessing of) the heart adorning face of our Beloved (our desire will be fulfilled) if not In any way (to accomplishment), another work — cometh not

With the aim of truth, I loosed a thousand arrows of prayer But what profit effective (even) one — cometh not

Hāfiz! the least condition of fidelity is the abandoning of one's life Go (about thy own work), if from thee, work of this (least) degree — cometh not
182, (202).

Out from my heart, I came; and, out (successfully) the work—— cometh not
Out from myself, I went, and in, the (true) Beloved—— cometh not

In this fancy (of Thy tress), life's time ended, yet,
To an end, the calamity of His long tress—— cometh not.

(Fit to tell) to the morning-breeze, many are the stories of my heart,
But, by (reason of) my (ill) fortune, the morning, to night—— becometh not.

Ever became no sin, my sigh (prayer) of the morning time;
Now what hath happened that effective (even) one sigh—— cometh not

Life and wealth, we sacrificed not for the Friend Alas!
From us (even to) this (little) extent, love’s work—— cometh not.

In regret for the dust of Thy door, I so die,
That, into my sight (as being of value, even) the (precious) water-of-life—— cometh not.

Much affrighted of all men, became the heart of Hāfiz
Now, forth from the curl of His tress, it (the heart)—— cometh not

3 That is—To night becometh not the morning.
4. See Ode 181, c 6.
O happy that heart that ever after the illusory—
To every door whereto they call him, not without notice (invitation) he—
Best for me not to set desire upon that sweet lip
But after sugar, what kind of fly—
Thou who from the glory of disposition art of another world
Perchance from Thy heart fidelity to the covenant with me—
The blackness of grief s eye I have experienced
Wash it not with tears
For from my sight, the picture of Thy mole ever—

More black of book (sinful) than myself none I see
To the head, like the reed, the smoke (sigh) of my heart how (is it that) it—
O heart like this be not a babbler, and one of every place (a wanderer)
For, from before thee by this (sort of) skill, any work—

By the lapwing s crown (I conjure thee) take me not from the path
For the (mighty) white falcon,
On account of pride, in pursuit of every little prey, —

Like the wind withhold not from me Thy perfume
For, to my head without the desire of Thy tress it (the perfume)—

On the sin of me intoxicated put the skirt of (Thy) pardon
For to this (great) degree (of sin), the grace of the shari'at—

I the beggar, desire one of cypress stature
Within whose girdle, save for silver and gold, the hand—

Bring wine and to Hafiz s hand first give
On the condition that, forth from the assembly, the matter (of wine drinking) —

7 See Ode 82
10 The explanations are —
(a) I love a rich charmer whose girdle is embroidered with gold and silver
(b) a chaste charmer only I may touch
(c) a charmer on payment of silver and gold I may touch
Mirza Ullat of Isfahan considers the last interpretation to be correct in proof thereof see, Ode 324 couplet 9
184, (231).

1. (In the wish), that my heart's work should be ended, my soul melted, and it
became not (acquired)
In this immature wish, I consumed, and it (the wish) — became not (acquired)

In search of the treasure-mandate of my purpose, — justice
For,
I became one altogether ruined in the world, and it (the mandate) —
became not (acquired)

In search of the cash (treasure) of the (true Beloved's) presence,
To the generous, much in beggary I wandered, and it (the Beloved's presence) —
became not (acquired).

With reproach, the Chief of thy Assembly said to me — "One night, I go (to thy Assembly)"
According to his wish, I became the least of His slaves, and it (my desire) —
became not (acquired)

5. He (the true Beloved) gave the message saying — "I will sit with profligates"
(In the hope of His society), reputation for profligacy and dreg-drinking
became mine, and it (my hope) —
became not (acquired)

If the pigeon of my heart flutter, it is lawful,
For, in its path, it beheld the twist and turn of the snare, but it (freedom) —
became not (acquired).

In that desire that, in intoxication, I may kiss that ruby lip (of the true Beloved),
What blood (of grief) it was that, into my heart like a cup, fell; and it (the lip-kissing) —

In Love's street, plant not thy foot without the road-guide (the murshid),
For, I, of myself, made a hundred efforts, and it (my desire) —
became not (acquired)

Out of thought's desire, Hāfiz evoked a thousand desires,
In the desire that that companion (the true Beloved) may become obedient to
him, and it (his desire) —
became not (acquired)

4. Better thus —

With reproach, He (the true Beloved) said — "One night, I shall be the chief of the assembly"
According to His wish, I became the least of His slaves, and He — became not (acquired)

8. The second line may be —
and it (the effort) — became not (effective)

9. The second line may be —
and it (the device) — became not (effective).
1 As for me, out of my head, love for those dark of eye—
This is the sky's decree and other way, it—
will not go
will not be

The watcher tormented and abandoned not the place of peace
Perchance moving towards the sphere the sigh of morning risers—
will not be

On the day of eternity without beginning they (Fate and Destiny) ordered me
no work save profligacy
Every partition of destiny that here (on the day of eternity) passed (less or)
more than it—
will not be

The ruby wine, and the place of safety and the Sākī̹ kind friend (all are present)
O heart! better when becometh thy work (of repentance by turning to pleasure
and ease) if now it—
will not be?

5 O Muhtasib! for God's sake pardon us for the clamour of drum and of reed
- For with this idle tale without canon the requirements of the shara—
will not be

This is my power that secretly I practise love for Him
The bosom the kiss and the embrace—of these how shall I speak since
(mine) they—
will not be?

One night to Lālā Majnūn spake saying — 'O peerless beloved!
Revealed to thee, will be lovers but the distraught one (through love)—
will not be
(O seeker!) come so that, in pure wine I may display to thee Time's mystery
For with this deceitful tale (that thou hast chosen) without sorcery loves work—
will not be

O eye! (with thy weeping) wash not grief's picture from the tablet of Ḥāfiz's heart
For it (the picture) is the Heart Possessor's sword wound and, (with washing),
the blood colour—
will not go

3 Then for ever is my profligacy
8 (tale) signifies —
tale of those passed and gone
(sorcery) signifies —
device and plan and words of sorcery

186, (178).

1. (O true Beloved!) in eternity without beginning (the day of müsāk), of glory, the splendour-ray of Thy beauty—boasted
   Revealed became love, and, upon all the world, fire—dashed

   (O absolute existence!) Thy face displayed splendour, (and) beheld (that) the
   angel had no (capacity for) love
   From this (exceeding) jealousy, it became the essence of fire, and upon Ādam

   From that torch (of love), reason wished to kindle its lamp,
   Jealousy’s lightning flashed, and in confusion, the world—dashed

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1. ملك (splendour) signifies —
   The power of divine light such as that which Mūsā beheld on Tor
   From the hidden, it becometh revealed to the man of God

   “First” Love manifesteth itself —
   (a) in the skies in the form of voluntary moving
   (b) in the elements in the form of natural moving
   (c) in perfect persons of humanity in the quality of sensual love
   (d) in animals in the quality of bestial lust
   Couplets 1 and 2 express man’s pre-excellence over all other created beings
   See p 5 and Ode 202

2. Since the angel had within him no love, to love he inclined not
   With exceeding jealousy, love, the essence of fire, passed by the angel, and struck upon Ādam
   Truth (hakikat) is not intended for aught but God
   In a thing whoever beheld God’s permanency, shall behold in all things God’s appearance
   The absolute existence (God) displayed His splendour to the angel, and saw that he had no love
   Then, through jealousy, He became the essence and the truth (hakikat) of love’s fire; and upon Ādam struck
   That is, from Ādam’s essence, love appeared, and made mankind the complete spectacle-place and the
   collective essence
   A great one hath said —
   “What is man? He is the collective essence
   “In him, God’s form appeareth.”
   This is the belief of the Ahl-i-wujūd (a sect of Sufis)
   God was appreciated intellectually by the angels, but He desired love, and, to obtain it, turned
   upon the race of Ādam
   Concerning Shaitān’s refusal to worship Ādam, see the Kurān 11. 34-35
   “Face” may signify —
   The revelation of God in the material world, the reflection of His attributes in the splendour
   of nature
The adversary (Shaitan) sought to come to the spectacle place of the mystery (of love).
The invisible hand (of God) came, and, at the heart of the excluded one (Shaitān),—

5 Others, all on ease, dashed the dice of partition (fate)
Our grief experienced heart it was that also on grief (the dice of fate)—

The desire of Thy chin’s dimple (Thy mysteries) possessed the lofty soul
At the ring of that tress curl within curl (his) hand, he— dashing

He (the absolute existence) cast a glance to behold His own form in the world
On the water and the clay of Adam His tent, He— pitched

The joy book of love for Thee, Hāfiz wrote on that day
When, on the head of the chattels of his joyous heart the reed (of cancellation) lie— dashing

4. مدبَرَ (adversary) signifies —
Iblis who is ever in ambush for man and men

بَيْسُطَ (spectacle-place) signifies —
The heart of Adam the guide and the comprehender of the world
They call him—
⇒ مَالُ صَفَرِ الْجُلُدُ the little world
Whatever—good or bad; profit or loss—is in the world they seek from his illumined mind
Therefore Adam became the worshipped of the angels and in dignity higher than the sky
Into Adam’s pure existence Shaitān entered to saunter in that spectacle-place of mystery and sought to enter his heart

Adam becoming aware of it prevailed over his seduction and Shaitān became accursed and rejected

5. The people of the world dashed on ease the dice of partition and were averse to bearing the load of the deposit of love (for God)
Our grief-stricken heart it was that from exceeding foolishness and ignorance established tyranny against itself by taking up the load of the deposit of love (for God)
On grief the dice of partition our heart cast and in taking up the load expressed not a word

8 The second line—
When he abandoned the chattels of the joyous heart

In the Persian text each couplet ends with the word زادم (I dashed) and this form I have followed

Below I give force of zadan in combination —

1. ژَدْنِ (to boast)
2. ژَدْنِ (set on fire)
3. ژَدْنِ (upset (to dash in confusion))
4. ژَدْنِ (cast the dice)
5. ژَدْنِ (pitch the tent)
6. ژَدْنِ (efface)
187, (268).

1. Be memory of that time (O true Beloved!) when towards us Thy exceeding glance (of mercy)——
   was
(When) evident in our face, the writing of Thy love (mercy)——
   was

Be memory of that time when, me with reproach, Thy eye slew,
(When) in Thy lip, sugar-devouring, the miracle of Isā (life-giving)——
   was

Be memory of that time when, in the assembly of companionship (of the perfect murshid, or of the circle of zikr), we dashed (drained) the morning cup (of wine),

We were not, save I and the friend (the murshid), and, with us, God——
   was

Be memory of that time, when my (lovely) moon used to bind on a (moon-like, crescent) cap
At her stirrup (in service), the new (crescent) moon, the world-measuring messenger,——
   was

5 Be memory of that time when I was tavern-sitter and intoxicated
And that which (divine knowledge), to-day, in the assembly (of the binding world),
   is wanting to me, there (in the loosening world), ready——
   was

Be memory of that time, when the ruby (wine) of the goblet expressed laughter
   (reflected itself, and foamed in tumult)
Between me and thy ruby (lip), many a story——
   was

Be memory of that time when Thy cheek kindled the candle of joy,
And (its) careless moth, this consumed heart——
   was

3 Zikr See Ode 172

4 The face, the cheek, and the forehead of the beloved are often compared to the full moon, and the eyebrow, the arch of the cap, the curve of the stirrup, and the contour of the finger-nail, to the new (crescent) moon.

   The second line may be —
   (a) Along with it (the cap), the new (crescent) moon * * * *
   (b) In her stirrup, the new (crescent) moon * *

   The general meaning is that the moon-like beloved compelleth into her service even the moon of the heavens.

5 See p 5
THE LETTER Dāl ַ

Be memory of that time when in that banquet place of courtesy and of manners
(the assembly of hāl and of zikr)
That which expressed laughter like the intoxicated one, the red morning wine (of
Love for God)—

Be memory of that time when, by your amending correct became
The (lustrous) verse of every unpierced jewel (fresh thought new melody) that
Hāfīz—

8 In the assembly of hāl (mystic state) or of zikr (repetition of God’s name) courtesy and manners
are essential on the part of a murid (disciple) or of a salik (holy traveller)  See Ode 172
The laughter the motions and the gestures that seem contrary to manners are the outcome of the
wine (of love for God)
Love for God maketh us self less and exerciseth over us full sway
In the mystic state whatever the murid doth is through love for God
See Ode 20 o. 3
188.

1 O heart! it may be that the door of the wine-houses,— they will open
   The knot (of difficulty) of our entangled work— they will open.
   If, for the sake of the Zähid's heart, self-seeing, they closed the door,
   Strong, keep the heart, for, for the sake of God,— they will open

By the purity of the heart of profligates, drinkers of the morning cup,
   With the key of prayer, many a closed door,— they will open.

Write ye a letter of condolence to the daughter of the vine,
   So that, blood, from the e’elashes, all the companions— will loose.

5. At the death of pure wine, sever the tress (cord) of the harp
   So that, the doubled-up tress, all the young Magians— will loose

O God! they (fate and destiny) closed the door of the wine-house  Approve not
   For, the door of deception and of hypocrisy,— they will open

Hāfiz! this khurka that thou hast, to-morrow (the day of resurrection) thou wilt see,
   How, with violence, the (religious) cord (of infidelity) from beneath it,— they will loose

3 O people of shara! shun us not for drinking the morning cup instead of making ablution and of saying our prayers
   For, we are pure of heart, and God hath heard our prayers and opened the doors of manifestations.
   The first line may be —
      (I swear) by the purity of

7 Khurka  See Ode 124
189 (i61)

1 Pleasant is χιλβατ if my beloved the (true) Beloved—
Not (pleasant) if I consume the candle of (another) assembly, He—

As naught, I take (regard) Sulamān's seal ring (the world's power)
On which sometimes, Ahriman's hand—

O God! hold it not lawful that in the sacred enclosure of union,
The watcher, included (as friend) and my lot excluded—

To the Humā, say —' Cast not thy auspicious shadow
On that land where the (noble) parrot less than the (mean) kite— shall be

5 From our head the desire for Thy street goeth not
With his native land, the stranger's distraught heart—

What need of the description of (love's) desire when the explanation of the heart's fire
One can recognise from the burning which in speech— may be

If like the lily, ten tongues be Ḥāfīz's
Before Thee, like the (folded) rose bud, on his mouth the seal (of silence) shall be

Khilvat  See Ode 67

Teri Saliyan (Sulamān's seal ring) signifies —
the world whose support is dirhams of silver and dinars of gold
When the dirham and the dinar were established in this world Iblis took them kissed them and established a happy time saying —
For me these coins are a happy means of deceit and of taking patience from man
For the story of Sulamān and the devil Sakhr who by deceit obtained both his ring and his kingdom see the Koran xxxvi 33
The author of the explanation Mudānku 1 Tanz I gives a different account of this transaction

5 The heart's native land is the next world the street of the true Beloved See p 5 and Ode 197

7 The second line —
Before Thee Ḥāfīz hath not the power of speech
I and refusal of wine! What a tale this—

Doubtless, this degree of reason (that I abandon not wine, is) mine, and sufficient (it)—

I, who nights, with the drum and the harp, have dashed down (acted contrary-wise to) the path of piety—
I, suddenly, bring my head to the path (of piety)!

What a tale this—

Up to the last, I knew not the path to the wine-house
If not, to what an extent, our austerity—

If the Zähid take not the path to profligacy,—he is excused,

Love is a work, that dependent on the guidance (of God)—

5. I am the slave of the Pir of the Magians (the murshid, perfect and excellent),

who releaseth me from ignorance (of divine knowledge),

Whatever our Pir doeth, the essence of friendly assistance—

(Together are) the Zähid, and haughtiness, and prayer, and I, and intoxication, and supplication

Let us see, with whom of these (two), Thy favour indeed—

Last night, I slept not on account of this thought that a sage uttered—

"If Hāfiz be intoxicated, room for complaint—"

2. The first line may be—

I, who, nights, with the drum and the harp have attacked piety.

َرَبَّنَا رَسِلَ اللَّهِ}{
191, (147)

1 I fear lest in respect of our grief tears, the screen render—
   And, in the world, this sealed mystery a (revealed) tale—
   They say the stone becometh, in the stage of patience the (precious) ruby
   Yes, it becometh. But (immersed) in blood the liver—
   From the watcher's pomp I am in the strait of astonishment
   O Lord! I forbid that revered the beggar—
   This arrogance, that is in the head of thy lofty cypress (form)—
   With thee (in thy society), our short (feeble) hand within tily girdle how—
   From every side, the arrow of prayer I have sped
   It may be that out of those arrows a work doer (effective) one— should be
   This palace of empire whereof Thou art moon of form
   At its threshold, the dust of the door, heads (in supplication)— should be
   From the alchemy of love for Thee my (dusty) face became ruddy gold
   Yes, by the happiness of Thy grace, dust gold— should be
   Besides beauty, many a subtlety is necessary so that a person
   Acceptable to the disposition of one possessed of vision — should be
   Weeping and justice demanding, I will go to the wine house
   For there, perchance, from grief's power, my release— should be

10 O Soul! utter our tale to the Heart Possessor (God)
   But do not so that to the breeze, news— should be
   If one day a great grief should reach thee be not strait of heart
   Go, offer thanks. God forbid that worse than bad— should be
   O heart! be patient, suffer not grief. For in the end
   This (gloomy) evening the (sunny) morning becometh and this (dark) night the
   (bright and rosy) dawn — should be

2 So long as the seeker considereth trouble intolerable he reacheth not to his desire. See Ode 207 c 9.

3 When increase of dignity cometh to a man often in himself he remaineth not distraught with pride he becometh
Hāfīz 1 When the musk of His tress-tip is in thy hand,  
In-draw thy breath. If not, to the morning breeze, news — should be.

Love for Thee within my heart, and love for Thee within my head  
With milk (of infancy), it (love for Thee) went within (me), and with the (departing) soul, it (love for Thee) out (of me)— should be

Forth from the tomb, for foot-kissing, Hāfīz bringeth his head  
If, by Thy foot, foot-trodden his dust— should be
192 (200)

"The day of separation from, and the night of dis union with, the (true) Beloved
This omen I cast the star (of happy omen) passed and the work of grief—
All that grace and beauty (of snare) that autumn (the world) displayed
At last at the foot (of arrival) of the spring breeze (the murshid),—
After this from our own heart, we give light to the horizon (of the world)
For, we have reached the sun and the dust (of grief of separation from the
true Beloved)—

(To) the morning of hope that was a worshipper of the hidden screen
Say —"Come forth For the work of the dark night (of hopelessness)—

Thanks to God that by the fortune of the cap corner of the rose
The pomp of December's wind and the majesty of the thorn—

That agitation of long nights and the heart's grief —
All in the shade of the idol's tress,—

Although through His tress, is the perturbation of my work
O idol! through thy face the loosening of this knot (of grief)—

After this, with the drum and the harp to the wine house I go
For, in union with the (true) Beloved the tale of grief (of separation) —

O Sāki! thou showedest kindness Be thy goblet full of wine!
For by thy deliberation, the disquietude of wine sickness— —

Although into reckoning (saying — 'Hath he all this truth? ) no one bringeth
Hāfiz,
Thanks that that labour without limit and reckoning ——

4 Mu takif (worshipper) signifies —
One who for prayer is now a sitter and now a stander in the masjid
Our hope that issued not and was in the screen of the hidden to it say — Come forth !

5 The second line signifies —
Winter is ended spring is come
Although to the city-admonisher, easy this matter—becometh not
So long as hypocrisy and deceit, he practiseth, Musulmān, he—becometh not

Learn profligacy and practise liberality For not such a great matter is it,
That wine, a mere animal drinketh not, and man—becometh not

The ʿAbd Allāh (the great name of God) doeth its work. O heart! be happy (be not denier of the effects of "The great name"),
For, by fraud and deceit, the (infidel) Div, Musulmān—becometh not.

That it may be worthy of bounty, the pure essence is necessary
If not, every (worthless) stone and clod, the (precious) pearl and the coral—becometh not

I teach love, and (hence) my hope, that this noble art (of love),
Like other arts, the cause of disappointment (in the attainment of my object)—becometh not

Last night, He spake saying—"To-morrow, I give thee thy heart's desire"
O God! devise a means, whereby regretful (by breaking his promise) he—becometh not

From God, I seek a good disposition for thy nature,
So that again, distressed by thee, our heart—becometh not

A sorrowful one, who, from the physician (the murshid), keepeth secret his pain (of desire)
Doubtless, capable of a remedy, his pain—becometh not

1 The essence of being a Musulmān is the abandoning of deceit and hypocrisy. So long as man chooseth hypocrisy Islām is not his. See Ode 159, c. 1.
2 Who drinketh no wine and is a Zāhid, dry and austere, hath no great skill. Nay, practise liberality wherein are many advantages.
3 The Div is infidel, by reason of his fraud and deceit, not from defect in the effects of "The great name (of God)." See Ode 189, c 2, 435, c 10.
4 The bounty of the Bounty-Producer hath no deficiency, but the essence (the matrix) itself must be worthy
5 In thee, are all goodesses, save the goodness of good disposition. For this I pray to God for thee.
THE LETTER DAL 

Whoever, from the head of (with all) his soul trembleth before idols (lovely women)
Without trouble (of doubt) worthy of the Kuran, his body— becometh not

10  Hāfiz! So long, as lofty resolution is not the atom's
Seeker of the fountain of the gleaming sun it— becometh not

10  Display lofty resolution so that thou mayst arrive from protection to being possessed of protection and from the illusory to the real
To the (true Beloved), I said — "Grief for Thee, I have." He said — "To an end (when union is attained), thy grief— cometh"

I spake saying — "Be my moon (make luminous like the moon my eye and bosom)" He said — "(I will be thy moon), if forth, (the chance)— cometh"

I said — "Thy face is the moon." He said — "But (only) of two weeks"

I said — "Appeareth it to me?" He said — "(Yes,) if forth it— cometh"

I said — "From kind ones (lovers), learn the usage of fidelity"

He said — "From those moon of face (lovely women), this work (of fidelity) seldom— cometh"

I spake saying — "On Thy image, I bind the path of my vision (away from the direction of others, and glance on naught save Thee)"

He spake saying — "The night-prowler is that one, who, by another (unclosed) path,— cometh"

I spake saying — "Road-lost in the world, the perfume of Thy tress hath made me"

He said — "If thou knowest, thy guide also it (the perfume)— becometh"

I said — "O happy the air that, from love's garden, ariseth"

He said — "More pleasant (is) that breeze that from the heart-ravisher's street cometh"

I spake saying — "With desire, the sweet drink of Thy ruby lip slayeth me"

He said — "Perform thou service (of the lip), for He, soul-cherishing— cometh"

4 The form of others and the glance exterior to Us is a thief. If thou close the path to thy heart on one side, by another way, he cometh

5 راهب غباره عالم كور signifies —

(a) Thy tress made me road-lost in the world
(b) " " my world road-lost,
(c) " " the world road-lost to me (that is, thy tress made me regard the world as naught)

6 The second line may be —

He said — "Nay, happy the breeze that from the heart-ravisher's street— cometh"
I said — "When hath Thy kind heart the resolution of peace?"
He said — ' To none speak of this (our violence against thee) till that time (of peace) —

I said — 'Thou sawest how quickly the time of ease to an end —
He said — 'Hāfīz! silence For to an end this grief also —
195, (265)

1. Desire of passion for Thy fresh down to whomsoever,—— shall be
Forth from the circle (of passion) he planteth not his foot, so long as he—— shall be

When, tulip-like, I arise from the dust of the tomb,
The stain of passion for Thee, the secret of the black spot (of my heart)—— shall be

O priceless jewel (the true Beloved)¹ till when (how long), holdest thou lawful,
That, from grief (of separation), man's eye all a river (of tears)—— shall be²

O priceless jewel (the true Beloved)¹ At last, where art Thou?³
For, from Thy image, my eye like a river—— shall be

5 On my head, be the prolonged shadow of Thy tress
For, in that shadow, rest to the distraught heart—— shall be

(O true Beloved !) from the root of every eye-lash of mine, water (of tears) is
flowing Come

If, for the bank of the stream and for the view, Thy inclination—— shall be

Like my heart, forth from the screen a moment come, and come (to meet me),
For, (my time being ended) again (my meeting with Thee) not manifest,— shall be

Through disdain, Thy eye inclineth not to Hāfiz Yes,
The quality of the variegated narcissus (the Beloved's eye), haughtiness—— shall be
When from the east the cup (the holy traveller's existence) the sun of wine (of love)—

From the garden of the cheek of the Sākī (the Murshid) many a tulip (of freshness)—

On the head of the rose (the illusory beloved), the gentle perfumed breeze (lust) contemptuously shattereth (and regardeth as naught) the tresses (the decoration) of the hyacinth,

When into the midst of the sward (the holy traveller's existence), the perfume of those tresses (the essence of the true Beloved)—

O heart! from the revolving of the sky's inverted tray expect not

That without reproach and a hundred vexations, a morsel—

Not that tale of the (enraptured) state, is the lament of the night of separation

That, even in a hundred works a little of its explanation—

If like the prophet Nuh, in respect to the deluge of grief patience be thine

Calamity turneth (away) and the desire of a thousand years—

To the jewel of desire (union with the true Beloved), one cannot go by one's own effort

Mere fancy it is that, without the intermediary, this work,—

If the breeze of Thy grace pass by the tomb of Hāfiz,

From his body's dust, many a shout—

---

1. On account of its purity and luminosity wine is likened to the sun—
   (a) because he in whom wine's splendour shinneth becometh luminous
   (b) because as the sun causeth fruit to ripen so wine (which meaneth love) causeth the beloved to reach ripeness

When the sun of love riseth on the holy traveller his murshid gaineth a thousand joys
For a numerous following of disciples is a murshid's pride

2. بَرَقُ (breeze) signifies —
   (a) a breeze whereby the rose bud gaineth freshness and openeth its mouth
   (b) the wind of lust the lord of illusory love and the cause of poverty

The first وَسْ (tresses) signifies —

The decoration of this human nature
When true love (to God) ariseth in the traveller's nature the breeze of lust shattereth the tresses (decoration) on the head of the rose (illusory love) and becometh obedient to the heart
1 Inclination for the sward, the cypress of my sward (the Beloved), wherefore —

maketh not?  
The fellow-companion of the rose, (wherefore) becometh not? Memory of the

lily (wherefore) —

maketh not?

Until, into the curl of His tress, went my foolish heart,

On account of that long journey (to the next world), the resolution of visiting

its native land, it (my heart) of itself—

maketh not

(O true Beloved!) in hope of union with Thee, the fellow-companion of the

soul, my heart is not

In desire of Thy street, the service of the body, my soul —

maketh not

Submissiveness, before the bow of His eye-brow, I keep displaying, but,

Ear-drawn it is. Therefore, for me, the ear (of attention), He—maketh not

5. (To the Beloved) I complained last night (of the tyranny) of His tress. By

way of regret

He spake saying —“To me, the ear (of attention), this black curly (tress)—

maketh not.”

When with the wind, the (dark) violet tress becometh full of twist

Alas! of that time of curl (of Thy tress), what recollection (is it) that my heart

—

maketh not

If my Sākī (the true Beloved) of silver leg giveth naught but dregs (poison),

The body all mouth, like the wine-cup, who is there that —

maketh not

The breeze became perfume-giver Wherefore (is it that), Thy pure skirt,

The dust of the violet-bed, the musk of Khutan, —

maketh not

Notwithstanding all this perfume of Thy skirt, in respect of the wind, wonder

cometh to me, That, by Thy passing, the dust, the musk of Khutan, it (the wind) —

maketh not

10 Against my honour, exercise no tyranny, for the bounty of the cloud,

Without the aid of my tears, the pearl of 'Adn —

maketh not

Not listening to counsel (heart given to Thee), Hāfiz was slain by Thy glance

Fit is the sword (of destruction) for him, who the comprehension of speech (of

counsel) —

maketh not

2 The heart's native land is the next world. See p 5.

8 Wherefore maketh not Thy pure skirt the dust of the violet bed, the musk of Khutan?
198, (173)

1 At the time of ( beholding ) His face ( which is better than the sward ), retirement from the sward our heart—
   For, like the cypress, foot binding it is and like the ( streaked ) tulip, stain it hath

To the bow of any one s eye brow, our head descendeth not
For, retirement from the world, the heart of corner takers ( lovers of God )—

Torment on account of the ( dark ) violet, I have because it boasteth of ( equality with, or love for ) His ( dark ) tress

Behold thou what conceit in the brain the black slave ( violet ) of little value—

In the night of darkness ( the world ) and in the desert ( of its vicissitudes ),—

where can one arrive,

Unless, in my path, the lamp ( of manifestations of glories ) the ( luminous ) candle of His face—

5 I and the candle of the morning — is it if we went together
For, ( in love for the Beloved ) we consumed and no solici tude for us, our idol hath

(O true Beloved !) saunter into the sward and gaze at the rose s throne For the tulip

Resembleth the King s servant, that in the hand a cup—

'Tis fit that, in this sward, I should weep like the ( winter ) cloud of January

The joy of the bulbul s nest behold the ( filthy ) crow—

All night, with the splendour of Thy face the tress ravisheth the heart
How brave is that thief who in the hand a lamp—

 Desire for love s lesson, hath Hafiz s sorrowful heart
For neither desire for the spectacle, nor desire for the garden, the heart—

1 Otherwise—
   From the sward around His face retirement our heart hath
199, (216).

Wine and hidden pleasure (love), what are they? Baseless work
On the ranks of (our own) profligates (the murshids) we dashed (and joined them). What is fit to be—be!

Unloose the heart’s knot (of thought and of hesitation), and think not of the sky
For such a knot, the thought of no Geometrician hath loosed

At Time’s changes, wonder not For the sphere
Recollecteth many a thousand tales (of sorcery) of this (kind)

With respect (learning and knowledge), take the goblet For its composition is of the (dust of the) skull of Jamshid, of Bahman, and of Kubād.

5. Where Kā'us and Kay went,—who is informed?
How Jamshid’s throne went to the wind (of destruction) — who is informed?

From passion for Shirin’s lip, yet I see
That, from the blood of Farhād’s eye, the tulip blossometh.

1 Secretly, to drink wine, privily, to make love—is a useless work
In the beginning of the mystic state, words like these from exceeding wailing and trembling are uttered For it is the time of search for the Sought, and of failing to find the Beloved (God)

3 Lit. “a thousand thousands”

4 Jamshid (or Jam) was the fourth King of the Pishdādian (the first) dynasty He had a magic cup called —

jām-i-Jamshid

whereof wondrous tales are told He lived 800 B.C. See Ode 144, c 10, and Ode 176, c 7
Bahman (Ardishir Darāz-dast, Artaxerxes Longimanus, Ahasuerus) began to reign 464 B.C
Kubād (Kavades) was of the Sassanian dynasty He died 531 A.D

With learning and knowledge, choose love-play, and in love’s path, take sensibleness
To the wind (of destruction), went many a one void of knowledge
From this garden full of fruit, disappointed went thou,—one void of knowledge

5. Kā'us and Kay were kings of Kayanian dynasty

6 Shirin (Mary, Irene) daughter of the Emperor Maurice, was the mistress of Khusrau Parviz of the Sassanian dynasty.
After the son had put to death his father, Khusrau Parviz, he sought the favour of Shirin.
She appeared to consent, but first desired to behold the body of his father
As soon as she saw the body, she stabbed herself to death
Khusrau Parviz took Jerusalem and carried away the true cross which, enclosed in a gold case, had been deeply buried
Come! come! so that awhile with wine (of love) ruined (effaced and non-existent) we may become

Perchance (by means of love), to that great fortune (union with the true Beloved), we may, (in the stage of effacement) in this ruined place (the world the field of the first and the last world), reach

Perchance the tulip knew Time's unfaithfulness
For, since she was born and become from out of her hand she hath not placed the cup of wine

For wandering and journeying me permission give not
The breeze of Musalla's dust and the water of Ruknabad

10 In grief of love for Him to my soul hath reached what hath reached
To his soul, let not Time's eye wound reach!

If from the hand, I put not down the cup, carp not at me
For purer than this (cup) to me no companion hath appeared

Like Häfiz, take not the cup save to the sound of the harp
For to the silk (cord) of joy, they have bound the glad heart

When the Emperor Heracleus overran Persia destroying palaces plundering treasure the people rose against Khusrau
His eighteen sons were slain before his face he himself was put into a dungeon where in 628 he died
Muhammad sent him a letter inviting him to acknowledge him as the Prophet of God Parviz rejected the invitation and tore up the letter
Muhammad exclaimed —
Thus it is God will tear the kingdom and reject the supplication of Khusrau Parviz Farhad was the lover of the lovely Shirin Parviz declared that he would resign Shirin if Fathād could cut through a rock Bi Situn (without support) overhanging the road 20 miles north of Kirmanshah and bring a stream from the far side of it
When he was on the point of accomplishing the task Parviz sent an old woman to say that Shirin was dead
The youth clasped his hands above his head and leaped from the rock
The remains of Farhad's labour are still to be seen at the eastern end of the mountain bounding Kirmanshah on the north
The sculptures on the face of the Bi Situn are ascribed to Farhad
See History of Persia by Malcolm and by Clements Markham and Ode 72
8 The shape of the tulip-flower is like a wine-cup
9 Musalla See Ode 8
12 The silk ? may signify —
The fragile thread of dear life
1. In eternity without beginning, endowed with the bounty of fortune (love for God), whoever—

   The cup of his desire, to eternity without end, the fellow-companion of his soul—

That very moment when as to wine I wished to be a penitent, I said—"If this branch (abstinence from wine) bear a fruit, (the fruit of) repentance it—

I grant that like the 'pure' lily I cast the prayer-mat on my back, But, on the religious garment, (can it be that) the colour of wine, (ruddy) like the rose, fit for a muslim—

In khilvat, without the lamp of the cup (of wine of love for God) I cannot sit, For, it is necessary that illumined, the corner of people of heart— should be

or Four khilvat, (ever) be the splendour of the light of the candle and of wine In the rose-season, the veiledness of those intoxicated (lovers of God) through foolishness—

In the midst,—the assembly of friends, and spring, and the discourse of love, Not to take the cup of wine from the beloved, slow-souledness—

Seek lofty resolution— The bejewelled cup (worldly treasure), say—"Be not" To the profligate (the lover of God), the water of the grape (the wine of love), the pomegranate-ruby (worldly wealth)—

O heart! desirest thou good fame? With the bad, associate not O my soul! approving of the bad, proof of foolishness—
Although disorderly appeareth our work, regard it not easy
For, in this realm the envy of sovereignty beggary—

10 O Sāfū! pleasant is Ḥabībat, if in it,
Ruddy like basil the wine (of love for God) and intoxicated of the basil the
Sākl (the lover of God)—

Last night a dear one (a follower of the shara) said — 'Secretly Ḥāfīz drinketh
wine
O dear one! the sin best that which a secret—

9 The state of being a mūrid (disciple) of Sufis is superior to being an ijtihad (leader) of the
muslims

Rīḥā in (zng rīḥān) signifies —
The rare perfume called Holy Basil
It is sold by Piesse and Lubin London in bottles at 2s. 6d. 5s. and 10s. each

11 Best it is not to reveal the mysteries of love (for God) to the people of the world
By the revelation of mysteries they may be led astray from the shara
201, (124).

If, the heart's grief from our memory, the cup (of love for God) do not—
The foundation of our work, the anxiety of the vicissitudes (of time) will—
And if, in its intoxication, reason drag not its anchor,
From this whirlpool of calamity (the world), the bark how will it—
Alas! with every one the sky treacherously played
Superiority over this treachery, is none who will—
Towards the sword, the feeble heart draweth me for the reason,
That, by the sickness of the morning breeze, my soul from death it may—

The path is by the Zulmāt (the land of darkness) where is the Khizr of the road?
Let it not be that, our honour, the fire of disappointment should—
I am love's physician Drink wine (of love for God) For this confection
Bringeth relief, and the thought of danger—

Hāfiz consumed, and, to the Friend none told his state,
Perchance, for God's sake, a message, the morning breeze will—

5 Love's path is dark. Without a guide (the murshid) thou canst not go See Ode 207, c 5
Zulmāt See Ode 35, c 10
Khizr " " 89
202, (240)

1 For profligacy and love, my censure that foolish one—— maketh
   Who on the mysteries of men of hidden (divine) knowledge, criticism—— maketh

(In the lover of God), behold the perfection of love's mystery, not sin's defect
For, whoever skill less is glance at the defect (of man)—— maketh

The Sāki's glance so struck the path of Islam
That, perchance shunning of the red morning wine Suhaib—— maketh

From the str of the hur of paradise, perfume ascendeth at that time
When the dust of our wine house the perfume of her collar she—— maketh

5 The key of the treasure of happiness is the acceptance of one of heart
Be it not that, doubt or suspicion, in this matter any one—— maketh

To his desire reacheth the shepherd (Musa) of the Wadi Ayman at that time
When (as shepherd) some years, with soul the service of Shuayb (Jethro)
he——

Blood from the eye, Hāfiz's tale causeth to drop,
When of youth's time and of the time of old age, recollection he—— maketh

1 My profligacy is a mystery of the mysteries of hidden science and of divine decrees Then, he
   who imputeth to me profligacy criticiseth the mysteries of hidden science and of divine decrees

3 Suhaib see page 134

4 The Hur of paradise have a most fragrant odour See the Kuran ii 25 11 15 ix 73 xv 47
   xxxii 17 xxxix 74 lxxviii 31 37
   Hāfiz saith that the dust of his wine house isso fragrant that from its fragrant Hur
   get fragrance
   Hur and Hurū See Ode 60 c i

6 Wadi Ayman signifies —
   (a) the valley of the right hand the valley on the right of Tor (Sinai) the valley of Tuwa
   wherein Sinai standeth
   (b) the valley through which the children of Israel passed
   Musa having obtained leave from his father in law (Shuayb Jethro) to visit his mother
   departed with his family from Midian towards Egypt
   Coming to Tuwa his wife fell in labour and was delivered of a son in a very dark and snowy night
   he had lost his way and his cattle were scattered
   Suddenly on the mountain side he beheld a fire burning in a green (olive) bush
   Thence to Musa a voice from the hidden arrived
   See the Kuran xx 8
   After doing service for a long time to a perfect shaikh the seeker of truth reacheth his purpose
If again passing (by me), the bird of fortune—— shall make.
    Again the (true) Beloved shall come, and contentment with union (with me) shall make.
Although, to the eye remaineth no power of (producing) the pearl or the jewel (to scatter on the true Beloved when He cometh),
It shall devour a great quantity of blood, and the design of a great scattering (of that blood)—— shall make.
To Him, of our tale (of love) none can utter,
    Perchance, its reporting the morning breeze—— maketh
To the hawk (the murshid) of my own sight, I have given flight at the partridge (the true Beloved)
    Perchance, it (the partridge) may (re-)call my (good) fortune, and a great prey may—— maketh.
Last night (to my heart), I said —" Maketh the ruby of His lip my remedy?"
    Voice, gave the invisible messenger saying —"Yes! it—— maketh "
Void is the city of lovers, it may be that from a quarter,
    Out from himself, a man cometh, and a work—— maketh.
Where a generous one, from whose banquet of joy, the grief-stricken one
    Drineth a draft, and the repelling of wine-sickness—— maketh?
Either fidelity, or the news of union with Thee, or the death of the watcher
    Of these, one, two, or three, deeds the sphere's sport—— maketh
    Hāfiz' if, even a day, from His door, thou go not,
    From a corner of a quarter, passing by thy head, He—— maketh

4. یار (partridge) signifies —
    (a) the absolute existence (God), if, in the second line, baz khwānād be read
    (b) the illusory beloved if, in the second line, baz khwānī be read

یز (hawk) may signify —
    The murshid of the Path
    In the second line, baz is redundant.
The second line may be —
    (a) Perchance, my (good) fortune may (re-)call it (the partridge), and a great prey, may make.
    (b) Perchance, my (good) fortune may (re-)call it (the hawk), and it (the hawk) a great prey, may make
If, in the second line, baz khwānī be read —
    With illusory love I adorned myself so that, perchance, the murshid of hakikat may hunt for it, and, from the illusory, come into flight for the true (hākikat).
Happy came the rose and more happy than that aught—
For, in thy hand, save the cup (of wine) aught—
Reckon (the season) plunder and in the rose garden, drink wine
For (even) till another week, the rose—
Gain, gain, the time of happy heartedness (leisure)
For in the shell, ever the jewel (wine in the cup or concordant time)—
A wonderful path is love’s path For there,
Who uplifteth his head (in pride), for him head—
If, our fellow student thou remain, wash white the leaves
For, (inscribed) in the book love’s art—
Hear me Fix thy heart on a mistress,
Whose beauty bound up with ornaments (of jewels)—
O Shaikh! come into our wine jar house
Drink a wine that in (the paradise spring of) Kausar—
O thou that hast made full of ruby thy golden cup,
(In thanks to God), give to that one, to whom gold—
O Lord! give me a wine without mixing (un alloyed)
Wherewith any head pain—
In God’s name, mine is the idol of silvery body
Such that in Azar’s idol house—
With soul, I am the slave of the Sultan Uveys,
Although of (me) the servant, his recollection—

4 Who planted his foot as a lover—died (and had no head)
The Lover hath lost his head as well as his heart
10 Azar father of Ibrahim (Abraham) was an idolater and sold idols
11 Sultan Uveys Jalayr Baghdadi d. 1374 A.D
By this crown, world-adorning, (I swear) that the sun
Like this, an adorer of the diadem——

On Hāfiz's soul, taketh exception that one
In whose essence, any grace——

13 جوهر (jewel) signifies —
   i. لحَل source
   ii. حُرْهَر a jewel (especially the pearl).
   iii. داَب رحْلَب nature and form
   iv. سر نبادی زراَب پرستِنده a hidden secret.
   v. عَمَل و درهمی reason and understanding
   vi. عَوْس رُبَد exchange and barter
205, (245)

1. O dear friends¹ of the friend of the night —
The duties of sincere service —

At intoxication's time of the weeping and the wailing of lovers
To the sound of the melody of the harp and of the cymbal,—

When to the object's waist, ye bring the hand of hope,
Of the covenant of our society in the midst —

When in the Śākti's face, wine's reflection displayeth splendour
Of lovers with song and melody,—

5. (O beloved ones¹) a moment, suffer ye no grief for the faithful ones
Of the unfaithfulness of Time's revolution,—

If Fortune's bay steed impetuous be yet
At the (time of) desire of whipping (the steed), of fellow travellers,—

O dwellers of the seat of pomp¹ in the way of kindness
Of Hāfiz's face and of that threshold —

---

6. Fortune having favoured thee, recollect thy old friends and assist them
If the impetuous steed of fortune thou whip so swiftly will he go that thy fellow travellers will be left behind

This is not right for to the journey's end to thy society and guidance they have a claim
206, (241). 

1 O heart, glad tidings! a Masihā-breath—
   From whose fragrant breathings, one’s fragrance—
   cometh
   cometh.

   Of grief of separation, make no complaint or plaint. For, last night,
   I struck an omen, and a grievance-redresser—
   cometh.

   Of Wādi Ayman’s fire, joyful, not only am I.
   There, Mūsā in hope of a fire—
   cometh.

   (O murshid!) In thy street (the world), is none who a great work hath not
   There, in the way of a great desire, every one—
   cometh

5 Where the (true) Beloved’s dwelling is, none knoweth
   This much is (known), that the clang of the bell (perchance, from the Beloved’s
   dwelling)—
   cometh

   Give a draught For, to the wine-house of the Lords of liberality,
   For the sake of supplications, every companion—
   cometh

   If the desire of asking (after) the health of one sick with grief (the lover of
   God) be the Friend’s,
   Say —“Go happily to him, for, yet, a breath of his—
   cometh.”

   Of the bulbul (the soul) of this garden (the holy traveller’s existence), ask the
   news For I
   Hear his lament that (on account of the difficulty of living) forth from the cage
   (of existence)—
   cometh

See Ode 202, couplet 6.

This may be addressed to—

(a) The illusory beloved
(b) the true beloved

(garden) signifies —
   The existence of the holy traveller of these paths

(cage) signifies —

Existence, wherein they cast souls of lovers as they cast birds into a cage
sk the soul of my existence what it is, what truth it hath? For I hear a voice that my exist-
ence bringeth forth. Of its truth, no information is mine, for the search is fit for none
If they ask thee about thy soul, say —
   “The soul is from the order of my God” Save a little, no knowledge I gave thee.
THE LETTER DĀL ۰

Friends¹ the true Beloved desireth the prey of Ḥāfiz's heart
For the prey of a little fly a great falcon—

The writer of the Tafsir: Madarik: Tanzi saith —
The prophet of God (Muhammad) departed (in death) and instructed us not what the soul was

God when Jibra (I unity exu) which

The Amu I Kuzzat states that a tribe beheld the form the body the person of Muhammad and knew him to be human. They said —

For us what is this prophet who eateth and walketh?
But with heart and soul men of vision saw the wo ld of his reality

Some said — (a) O God! admit me among Muhammad's disciples
(b) O God! admit me into the (pardoning) intercession of Muhammad
With this holiness who calleth him human is a Kafir
By reason of his body Muhammad was human but in truth he had the rank of the heavenly soul
For he had exalted his standard in the chapter İkhlas (the Kur an exu)
Hast thou not read that God hath a quality (أحص) concealed from all the sons of Ad m? But that quality (أحص) is the light of Muhammad
O friend! when His existence is unity seven or eight more qualities are what?
This unity is of such speciality that in it eight qualities are comprehended
The words of Allah (أحص) He is God alone are sufficient for men of truth and a pure wine for the special ones
The words God begatteth not and is not begotten is the remedy for the affliction of the people
Between God and man is no veil save the body of earth and the screen of bubbles of water

¹
207, (199)

1. Arrived the glad news that come hath spring, and up-sprung the verdure
If the allowance arrive, its expenditure will be the rose and wine.

Arrived the glad news that come hath spring, and up-sprung the verdure
Ascendeth the piping of the bird. The leathern flagon of wine is where?
Falleth clamour upon the bulbuls the rose's veil, who drew back?

This patched religious garment, coloured like the rose, I will burn
For, for even a single draught, the Pir, wine-selling, purchaseth it not.

1. nabid (wine) signifies —
A wine which Muslims are permitted to drink
It is made by putting grapes, or dry dates, in water (to extract their sweetness), and by suffering the liquor slightly to ferment till it acquireth sharpness
Ibn Khaldūn argues that this was the wine used by Khulafā Harūnu-r-Rashid and Al Ma'mūn
Nabid made from raisin is commonly sold in Arab towns as Zabib (raisins).
The wine was thick (for it was necessary to strain it), probably sweet, and not strong (for it was drunk in large quantities)
It used to be kept in a large earthen vessel (dann), high, small at bottom, partly embedded in earth (to keep it upright) Now a wooden cask (coated inside with pitch) is used

The vessels used are —
bātujah, a small earthen jar
battah, a leathern bottle
kinnāmat, a glass
iibrik, " long spouted, ewer, holding a pint
kās, the full cup
kadah, the empty cup
jām, " "
kūbah, " cup for wine or for sharbat
kullah, " " sharbat only.
The cups were usually of cut glass, and sometimes of crystal, of silver, and of gold

In the Kurān, we have —
"Wine is the source of more evil than profit" ii. 216
"O ye who have become believers! verily wine, and lots and images and divining arrows are an abomination of the work of the devil. Therefore avoid them that ye may prosper" v 92

See the Kurān, iv 46, Leviticus, x 9

The punishment for drinking wine, or for otherwise inducing intoxication, is 80 stripes for a free man, and 40 for a slave
If the crime be openly committed in the month Ramazān, the punishment is death
Poets and musicians were the common associates of Muslim princes in their carousals.
Now, musicians are most addicted to drinking.
To-day from the cheek of the moon like Sāki (the Beloved), pluck a rose
For, around the face of the rose garden (the cheek) the line of violet (the beard) sprouteth

Without the road guide plant not thy foot in love's street
For lost became that one, who a guide in this path (of love) took not

From the heavenly fruits, what delight gaineth
That one who, the apple of a lovely one's chin tasted (kissed) not

My heart from the hand the Sāki's glance so ravished
That, to any other power of talking, and of listening mine is none

O friend! many are the wonders of love's path
(Among those wonders is this)—from before the deer of this plain (of love) the (fierce) male lion fleeth

Complain not of grief For in the path of search
That one who endured not trouble—(even) to a little ease arrived not

O guide of the holy path! for God's sake a little help
For limit to love's desert visible is none

Drunk wine give the cup of gold to Hāfiz
For out of mercy, the sin of the Sufis, the king hath forgiven

From the garden of his beauty, Hāfiz plucked not a rose
Perchance in this sward (of the world, or of the beloved) the wind of humanity bloweth not

The spring passeth O justice dispenser! help
For departed hath the season and not yet hath Hāfiz tasted wine
If lawful the need of profligates, the wine-seller—
His sin, God forgiveth, and, repelling of calamity—

Sāki give wine in the cup of justice, so that the beggar
Gather not jealousy (such) that, the world full of calamity, he—

Minstrel thy lyre, play — "Without death, none died."
This melody, who chanteth not, mistake—

Sage if before thee come sorrow or ease,
Ascribe not to other (than God), for these, God—

In the workshop, wherein is no path to reason and excellence,
An arrogant judgment, why (is it that) weak imagination—

O God! the glad tidings of safety from these griefs (the calamities of Shaitān's deceit) may arrive,
If, fidelity in the covenant of trust (that, in eternity without beginning, he made with Thee), the holy traveller—

Since love's pain is ours, and the calamity of wine-sickness,
(Its remedy), either the ruby (lip) of the beloved, or the pure wine—

In the desire of wine, life passed, and in love Hāfiz consumed
Where is one of 'Īsā-breath (life-giving) that our reviving—

5. The discovery of mysteries and of divine knowledge is not the work of a weak imagination
209 (253)

1 Of coins (of hearts), is it that they (Fate and Destiny) examination—take
So that, (the path) after their own work all the cloister holders (Abids of outward worship)—take?

In my sight, the counsel is that all work friends
Should let go and the curl of the tress of a friend (God or the murshid)—take

The tip of the Sākti's tress, happily the companions take
If the sky permit them, a little rest they—take

Since the (filthy) crow hath no shame of planting his (horrid) foot on the (sweet) rose
It befiteth the bulbuls if (as protection) the skirt of a great thorn they—take

5 To lovely ones, boast not of the strength of thy arm of chastity
For among this tribe (of lovely ones) with a single mounted one a fortress (of chastity), they—take

O Lord! how bold for blood are these young bold ones
For momentarily, with the arrow of the eye lash a great prey, they—take

To sweet song, and to the reed's voice—sweet is the dance
Especially, that dance wherein, a (lovely) idol's hand they—take

So that kuhl for vision, the dust of Thy path people of vision may make
Generations have passed but, the head of Thy thoroughfare they—take

Hāfiz! no grief for the wretched have the sons of Time (Amirs)
A path aside from the midst of them (the Amirs), if possible (it is) best that they (the wretched ones)—take

1 God so maketh that Fate and Destiny strike the coins (of deeds) on the touch stone of examination in such a way that imperfect persons pursue their work and come out from this hypocrisy.
Do they reveal the currency or non currency of slaves so that all seekers of God knowing their own deeds may be ashamed and the work of love-stakers take currency and splendour?

5 (lovely ones) signifies—
Men of divine knowledge Arifs each one of whom is of the crowd of lovely ones
Through pride of austerity strive not with Arifs dash not thyself on the fire of this army For each is a horseman who when he pleaseth alone can take a mighty fortress
In a pleasant dream, I beheld that in my hand, the cup—
Interpretation passed, and, entrusted to fortune, the work—

Forty years I endured trouble and vexation (in love's path) In the end,
In the power of wine, two years of age (the glorious Kurān, wherein I find
every delight I sought), the deliberation of it—

That pod of desire that from fortune, I desired,
In the tress-curl of that idol of musky tresses,—

In the morning, grief's languor had overpowered me
Fortune became prosperous, in the cup, the wine (of union with the true Be-
loved, wine, life-giving)—

Blood (of grief), I drink, but room for complaint is none
From the tray of liberality, our lot this morsel—

Blood, I ever drink on the threshold of the wine-house,
As on the first day, this very (blood-drinking) assigned to me—

Wailing and justice-seeking, I go to the wine-house
For there, from sigh and wail, the loosening of my work—

Who planted not love, nor plucked a rose for its loveliness,
In the wind's path, the tulip's care-taker (ever in trouble)—

By the rose-bed, chanced my passing at morning-time,
When sigh and wail, the work of the bird of the sward—

In praise of the king, we saw Hāfīz's heart-alluring verse,
Every couplet of that book (of verse) better than a hundred letters—

That king, savage of attack, before whom the sun, lion-seizing,
Less than a fawn, on the day of battle,—

From its delicacy, the tulip falleth from the wind's motion and perisheth
From Time's calamity, none can preserve himself
Then the practising of love and the taking up
of profit from loveliness—is best.
On the volume (of its leaf), Ḥāfīz's utterance the rose kept writing
A verse, whose subtlety better than a hundred works,— was

Into the bulbul's heart the breeze of the garden cast fire
On account of that sealed up stain that in the tulip's soul,— was

13 Where the breeze blew and the tulip blossomed the birds fell into the fire of tumult.
211, (255)

1. Not every beloved one that up-kindleth his face the work of a heart-ravisher knoweth,
   Not every one who maketh the mirror (of Sikandar), the work of a Sikandar knoweth
   Not every one who slantwise placed his cap and sat severe
   The work of a crown-possessor, and the usage of a Ruler—
   Here, finer than a hair, are a thousand (subtle) points
   Not every one who shaveth his head the work of a Kalandar—
   Good are fidelity (promise-fulfilling) and covenant, if thou wilt learn
   If not, every one thou seest, the work of a tyrant—

5 (O beloved!) the centre of the point of my vision is thy mole,
   For the value of the incomparable jewel, the jeweller—
   Like the beggars, do not thou service for wages
   For the way of slave-cherishing, the Friend Himself—
   Drowned in the water of my own eye, am I! What remedy, may I make?
   Not every one, the work of a swimmer in the ocean,
   I am the slave of resolution of that profligate, safety-consuming (the Murshid or the perfect Ārifs),
   Who, in beggar quality, the work of an alchemist (causing others to reach perfection)—
   My distraught heart, I staked, and knew not
   That one born of man, the way of a Pari—

10 In stature and face, every one who became the king of the lovely ones (Ārifs)
   Taketh the world, if the work of a justice-dispenser, he—

4 In none, are fidelity and covenant
5 Yaḥ dāna (one grain) signifies incomparable
   Thy mole, I love, for I am a jeweller, and the jeweller knoweth the value of the single (incomparable) jewel
9 Pari. See page 79
10 "Lovely ones" See Ode 209, couplet 5
Acquainted with Hafiz's heart alluring verse becometh that one
Who, the grace of disposition, and the utterance of Dari—— knoweth

The Persian tongue is of seven kinds —
1 Hirwi, the speech of the people of Hirat (Han)
2 Sikn, a mountain in Zabulistan (Sistan) between Kich and Makran
3 Zavali, the speech of the people of Zabul
4 Sughdari, Samarkand
5 Parsi, the language of Eastern Persia, of the people of Pars, of which the metropolis was Isarakh, Istakhar, Persepolis. It was spoken up to 1000 A.D.
6 Pahlavi, the language of Western Persia, of the people of Pahlu of Ispahan of Hamadan of Niharvand and its dependencies. It was spoken during 226–651 A.D.
7 Dari, the speech of the people of Darah-i Jabal (the pass of the mountains)

The first four tongues are obsolete, the last three current. Dari being the most eloquent, Nizami selected it for the writing of the Sikandar Nama (the Book of Alexander the Great) it was first spoken in the time (465 B.C.) of Bahman Daraz-dast (Artaxerxes Longimanus), son of Isfandiyar, of brazen body (Xerxes).

Pars was the name of the son of Halu, son of Sam, son of Nuh (Noah). All that stretch of country from the bank of the Juhn (Amu) to that of the Farat (Euphrates) that was in his sway was Pars.

From Baba I Abwāb (Darband on the west shore of the Caspian) Sadd-i Iskandar, Sadd-i ya juj va Ma juj) to the shore of the sea of Uman and (after the lapse of time) Istakhar and all its dependencies became Pars.

The rest of the country east of Istakhar became Khurasan (meaning east) and the country of Ispahan and Kohistan (by reason of the wholesomeness of the water and the agreeableness of the air) known as Irak-i Arab and Irak-i Ajam.

Dari was not a distinct language but a refined dialect of the national language spoken at Court.

Dari is derived from dar, a door. For it was the usage of the Persians as it is of the Ottoman Porte to name what approaches royalty from the gate while we name it from the caset within the gate.

The dialect of Bactria after it had been established at Court by Bahram Gur (Varahran the Fifth A.D. 420) was called Dari.
To our friend (Muhammad), in beauty of disposition and of fidelity, one—reacheth not
In this matter, to thee, denial of our work—reacheth not

By the right of ancient society (I swear) that any mystery confidant—
To our friend, of one way (sincere), thank-offering,—reacheth not

Although, into splendour, have come beauty-boasters (the prophets, the leaders of the people, the guides of the path),
To our beloved (Muhammad, whose beauty was the world’s boast) in beauty and grace, one—reacheth not

To the market of created beings, they (Fate and Destiny) bring a thousand coins
To the die of our master of assay, one (coin)—reacheth not.

From the Creator’s reed, issue a thousand pictures and one
To the (degree of) approval of the picture of our idol (Muhammad)—reacheth not

O heart! grieve not of the reproach of the envious, and be firm,
For, to our hopeful heart, evil—reacheth not

Alas! the Kāfīla of life (manifestations of glories) passed in such a way,
That, to the air of our (far distant) country, its dust—reacheth not.

So live that if thou (die and) become the dust of the path, to any one,
From our way (of life) a particle of dust (of grief) of the heart—reach not.

1 ḫub (beloved) may signify—
   (a) the true Beloved (God),
   (b) the Murshid,
   (c) Muhammad

This ode is written in honour of Muhammad, the last of the prophets. In the glorious Kurān and mighty Furkān, God praised the beauty of Muhammad.

7  kāfīla (Kāfīla) signifies—
The generous companions and the great tābā’in (followers) of Muhammad
Alas, from the passing of time, the generous Suḥāba and the great tābā’in so passed away that no signs of them remain.
The time of safety hath departed, and we obtained not their society. Now in our land, tumult displayeth such tyranny that no signs of them remain.

8 So live that to none, through thee, shall reach a single grief—either in life, or in death.
Hāfiz consumed and I fear that the explanation of his tale
To the ear of the powerful King—
reacheth not

9 The powerful King signifies —
The true Beloved
The murshid
Muhammad
213, (257).

1. Musk-diffusing, the breath of the morning breeze shall be
   Again the world old (by autumn and winter) young shall be.

   To the (white) lily, the (ruddy) Arghavan shall give the (red) cornelian cup
   Glancing at the anemones, the eye of the narcissus shall be

   This tyranny that, from the grief of separation, the bulbul endured
   In the rose's pavilion, clamour-making shall be

   If from the Masjid (outward worship) to the tavern (of truth) I go, carp not
   Long is the assembly of admonition (of the Zuljud), and (short) the time (of life) shall be.

5. O heart! if to to-morrow thou cast (postpone) the joy of to-day,
   Surely for the capital of cash of permanency (till to-morrow), who—shall be?

   In the month Sha'ban, put not the goblet from thy hand
   (Only) till the night of the 'id of Ramazân out of sight, shall be.

   Precious is the rose, its society reckon plunder.
   For in this way to the garden it came, and, (quickly) in that way— shall go.

   O Minstrel! the assembly of associate friends, it is sing the ghazal and the ode
   How long sayest thou —"(This moment) passed like this, and like that— shall be"

   (From the clime of non-existence) to the clime of existence, came Hâfiz for thy sake
   Plant thy foot for farewell to him, for (quickly in death) passing he— shall be.

2 The cup of the arghavan (the Syrtis or Judas tree) is its red blossom.
6 Sha'ban, see p. 96.
One day, when recollection of us thy musky reed—
It (the reed) will take reward—Two hundred slaves that free it—

The messenger of Her Highness Salma—to whom be safety!
What is it if, with a (kind) salutation, our heart joyous she—

O Lord! into the heart of that Khusrau Shirin (Sultan Uvays) cast (the thought)
That a passing in mercy by Farhād, he—

Now, me from foundation love's glance for thee hath taken
Let us see again, what thy sage like thought—

Independent of our praise is thy pure essence
With beauty God given, thought of the attirer, who—

Examine this—' Many a treasure of desire will they give thee
'If prosperous, one ruined like me, thy favour—

For the king than a hundred years of piety and of austerity, better is
A Life to the extent of only an hour, wherein justice, he—

Into Shirāz we travelled not to our desire
Joyful the day, when (in the service of Sultan Uvays) way to Baghdad, Háfiz—

1 This is written in praise of Sultan Uvays Jalāyar Baghādādī (d. 1374). See Ode 203, couplet 11.
If thou write to us thou shalt receive such a reward that thou mayst say that thou hast freed 200 slaves.
2 Salma is the name of a lovely Arabian woman
3 Khusrau Shirin. See Ode 199.
From the morning-breeze, Thy pleasant perfume, who— perceived
From the dear friend (the breeze), the (true) Beloved’s speech (who)— heard

My heart, thank-offering,—for it, this was not fit,
That, from its own grief-consoler, unfit words it— heard

O King of beauty (the true Beloved)¹ cast Thy eye (of mercy) on the state of the beggar (Thy lover),
For, many a tale of the King (beggar-cherishing) and of the beggar, this ear— heard

Not to-day, do we drink wine to the harp’s sound
Many a revolution passed since this sound the sphere’s dome— heard

Not to-day, do we drink wine beneath the religious garment
This tale, a hundred times, the Pir of the wine-house— heard

The mystery of God that the Ārif, the holy traveller, uttered to none,
In astonishment I am, whence the wine-seller— heard

If, from the head of His street, I am excluded,—what matter?
From the rose-bed of Time, the perfume of fidelity, who— perceived?

O Lord! where is that mystery-confidant, to whom, a moment,
My heart may explain what (of love for God) it said, and what (of reproach from the world) it— heard

Sākī! come For love maketh high clamour,
Saying—“That one who uttered our tale, even from us— heard.”

With musky (fragrant) wine, happy I make the perfume-place (the brain) of my soul,
For, from the ragged garment-wearer (the Sūfī-Darvish) of the cloister, the perfume of hypocrisy, it (my soul)— perceived

¹ In Persian Šunidan signifies:—
to hear (something) or to perceive (a smell)
6 Without love, love’s state and condition, none knoweth.
9 Without love, love’s state and condition, none knoweth.
The essence of good and essentially good is the physician’s counsel.
Happy that one’s fortune, who with the ear of resignation, —

Every evening the tale of me and of my heart the (cold) north wind uttered
Every morning, my talk and his the morning breeze —

Hafiz! thy office is prayer uttering (to the true Beloved) and that only
Be not in the entanglement of this — whether He heard not, or —
216, (163).

1. Those shattered, when they are in search (of thee) and (theirs) power is not, if thou vex, the condition of manliness is not.

From thee, we experienced no tyranny, and thou thyself approvest not what, in the Order of the Shaikhs of the Path is not.

When there is no purity (of heart from infidelity), one are the Ka'ba and the idol-house. Well, it is not when, in the house (of the heart), chastity is not.

So long as the sorcery of thy eye giveth no aid to (the art of) sorcery, in the consuming of love's taper, light is not.

5 Blind that eye, whose water (of lustre) love's fire took not Dark that heart, wherein love's light is not.

Thy beauty made me acquainted with the end of the cord of my work (love for God) Be it not that (ever) such a help of fortune (mine) is not.

From the rust (darkness and defect) of lust, whoever is not a pure mirror Worthy of the face of wisdom, his eye is not.

From the auspicious bird (the prosperous one, or the perfect 'Arif) seek fortune, and his shadow, For the reason that with the (ugly) crow and the (mean) kite, the long wing-feather (of flight) of fortune is not.

If, from the wine-house, I seek blessing, carp not Our Pir spake saying "In the Christian cloister, blessing is not."

10. Hāfiz I practise knowledge and manners. For, in the king's assembly, Who manners worthy of society hath not is not.
217 (264)

1 (O true Beloved !) the Huma of the height of felicity to the snare—

If, Thy passing to the dwelling—

Like the (up rising) bubble up I cast my cap with joy
If a reflection of Thy face into the cup—

A night when the moon of desire ariseth from the horizon —
It may be that the ray of that light (of the moon) on the roof—

When to Thy court, no access is the wind s
How the chance of opportunity of salutation—

5 When my life became the sacrifice for Thy lip I established the fancy
That a drop of its limpid water to the palate—

The fancy ! Thy tress spake saying —‘ O Lover! make not (thy) life the
means (of thy desire)
"For, of this kind, many a prey into the snare—

When the path of dust kissing of this door is not (even) for kings,
How, the favour of an answer to the salutation—

From this door go not in hopelessness Strike an omen
It may be that the die of fortune to the name—

Whenever Hāfiz boasteth of the dust of Thy ' street
The breeze of the rose bed of the soul into the perfume place—

of ours falleth
of ours falleth
of ours falleth
of ours falleth
of ours falleth
of ours falleth
of ours falleth
of ours falleth
of ours falleth
of ours falleth
of ours falleth
218, (171).

1. Last night, at morning time, me freedom from grief, they (Fate and Destiny) gave. And, in that darkness of night, me the water-of-life they gave. Through the effulgence of the ray of His essence, me senseless, (and full of love for Him), they made

(In the world) from the cup of splendour of His qualities, me wine they gave.

It was a morning, how auspicious! and a moment how joyous! That "Night-of-Power" when me, this new command (as to wine), they gave.

That day, me glad tidings of this fortune the invisible messenger gave. That in respect to that violence and tyranny, me, patience and endurance they gave.

5 After this (together are)—my face and the mirror of the glory of Beauty, For in it, me news of His splendour they gave.

When through love for His face, I became senseless and distraught, Me, news of the circumstance (of the destruction) of (the useless) Lāt and of (the powerless) Manāt, they gave.

3 درات (command) signifies —
A piece of paper, by the order on which gold from the king's treasury is issued

"The Night of Power" is —
(a) Shab-i-kadr.
(b) "barat.

See Ode 26.

5 جنية وصف حمال (the mirror of glory of beauty) signifies —
(a) the murshid ..
(b) mankind,
(c) the splendour of the true One God,
(d) Muhammad, ..
(e) the illusory Beloved (lovely woman)

وصف حمال (description of beauty) signifies —
The glory of the beauty (God).

5 رعي signifies —
(a) face;
(b) the truth and the essence of man;
(c) moving

After this (together are) my going and the mirror of the glory of the beauty.

6 The Arabs worshipped, as companions of God, and called the daughters of God three goddesses (al ilahāt) —
(a) al lāt (derived from the root of Allāh, God), the idol of the tribe of Ihakif.
THE LETTER DAL 3

If I became desire gainer and happy of heart, what wonder? Deserving I was and me these as alms they — gave

All this honey and sugar that from my speech poureth Is the reward of great patience, for which me, Shakh : Nabat they — gave

That I should gain the victory, I said that very day, When me, patience and endurance against the enemy's pity they — gave

Tis a wonderful alchemy, the service of the Pir of the Magians (the perfect murshid) His dust I became and me degrees (of rank) like this they — gave

That day to life of eternity without end (that hath no death) they caused me to reach (When) me the writing of freedom from the beauty of death (a degree of the degrees of truths) they — gave

That moment when Häfiz fell into the snare of Thy tress tip, He spake saying — "Me freedom for the bond of grief and vexation, they — gave

Häfiz I thankfully scatter the sugar of thanks Because me the dear idol (the true Beloved) sweet of motion, they — gave

The blessing of Häfiz and the breathings (of prayer) of morning risers (Abids) it was That me freedom from the bond of Time's grief they — gave

(b) al ʿizza (derived from āza, the most mighty) the idol of the tribes Kuraish Kinarah and Salim
(c) al manāt (derived from mana to flow [blood]) the idol of the tribes Hudhail and Khuzah
Sale s P discourse pp 36-40 IV 116
Those bounties mentioned in couplets 1 2 3 and 6
7 Shakh : Nabat see Ode 8 couplet 2
11 The day when I gained the death of Tarikat I gained perpetual life
The death of Tarikat signifies —
(a) The death of kinds of death — red death black death and other death
(b) The up-looking of the desire of lust After that the heart by the life of knowledge be cometh alive after that is no death
The news-teller of the death of Tarikat is —
Die before you die
219, (235).

1. Verily the jewel of the treasure of mysteries—— is as it was
   With that seal and mark, the chest of (our) love—— is as it was.

Lovers are the crowd of the Lords of deposit (of love)
Doubtless, the eye, jewel-raining,— is as it was

(My state), ask the morning-breeze. For all night, up to the breath of morn, our
Dear soul-friend, verily the perfume of Thy tress—— is as it was

The (sincere) seeker of the ruby and of the jewel is none, and if not, the sun
(the murshid)
Even so in the work of the mine and of the quarry (wherein jewels are produc-
ed)—— is as it was

5 (O true Beloved !) the (red) colour of the blood of our heart, which (produced
   from Thy cheek) Thou concealedest (with Thy fresh down),
Even so in Thy ruby lip, visible—— is as it was.

For the visiting of one slain by Thy own glance, come
For verily expectant of Thee, the helpless one—— is as he was

(In thought), I spake saying —"Thy Hindū (black) tress again attacketh not."
Passed years, and aid in that way it——. is as it was

Hāfīz! again relate the tale of the blood-tears of thy eye
For in this fountain (eye), verily (blood) water-running—— is as it was

The first line may be —
(O true Beloved !) the treasury of mysteries, the nature of us lovers now—is as it was
The second line may have the additions —
(a) But the seeker of mysteries and the lover is none
(v) In that chest of our love, neither defect nor decline hath appeared
220, (186)

1 Plant the tree of friendship that, to fruit the heart’s desire—bringeth
Up pluck the bush of enmity, that countless troubles—bringeth

When thou art the guest of the tavern (of love), with profligates (holy travelers) be with respect

For, O beloved if thou be (only) a dreg drinker, the intoxication of wine sickness (of the love for God), (even) this (dreg)—bringeth

The night of society (with beloved ones) reckon plunder For, after our time,
The sphere many a revolution maketh many a night (winter) and day (spring)—bringeth

Laila’s litter keeper, in whose order is the moon’s cradle
O God! into his heart—cast (the wish) that, passing by (the abode of) Majnun, he may—cause

5 O heart! desire the spring season If not, every year, this sward (the world)
A hundred beautiful roses like the wild rose and a thousand (birds) like the nightingale—bringeth

Since with Thy tress, my wounded heart hath established a covenant for God’s sake,

Order Thy sweet ruby (lip) that to rest, its (the heart’s) state, it may—bring

O heart! from work, thou hast fallen because thou hast a hundred ‘mans of grief’s load

Go drink a draught of wine so that thee into the state for work it (thy heart) may—bring

In this garden (the world), Ḥāfiz, gray of head, asketh God
That by the marge of the stream he may sit and into his embrace a cypress may—bring

2 The first line may be—
Like the guest of a tavern with profligates be with respect

4 Laila signifies—
A long dark night; the night that precedeth the new moon a woman beautiful but black
Since Laila (a moon in beauty) was in the litter keeper’s order you may say that in his order the moon was

5 The second line may be—
A hundred beautiful roses like the wild rose and like the nightingale of a thousand notes

7 A man See Ode 144 c 10
221, (170).

1 Astonied at our glance-playing (in love’s path), those void of vision (the men of shara') —

As I appeared (infidel, or lover of God) so I am, the rest, they know.

The sages are the centre of the compass of existence, but

Love knoweth that, in this circle (of love), they head-revolving (their learning

in love’s path being useless) —

(To make) boast of love, and lament of the tyranny of the beloved — O excellent

the boast of falsehood!

Deserving of separation, love-player-like these —

With the lip of those sweet of mouth, God established my covenant (of service)

We all slaves (are), and these lords —

5. (O beloved!) perchance Thy dark intoxicated eye will teach me (abstinent) the work (of intoxication)

If not, capable of (combining) abstinence and intoxication, not all —

Not alone is my eye the splendour-place of His cheek

Revolving this very mirror, the sun and the moon —

If the young magians become acquainted with our ill-thought,

After this, in pledge, the Sufi’s khirka they take not (and from him flee)

Poor (having only the woollen religious garment) are we, and desire for wine

and for the minstrel, we have

Alas! if, in pledge, the woollen khirka they take not

If to the pleasure-place (the world) of souls, the wind carry Thy perfume,

In scattering (for thee), the jewel of their existence, reason and soul scatter

6 Since the creation, the sun and the moon have, in their orbits, striven, to obtain a reflection of God’s glory, and have, in vain, striven
THE LETTER DĀL ☞

10 The union of the sun (the true Beloved) reacheth not to the blind bat (common persons)
   For in this mirror (even) those of vision astonied——

   Zahir! If Hafiz practise not profligacy what fear? Know
   'From that tribe that readeth the Kuran the demon fleeth'

11 The truth stated in the second line is well known
222, (172)

1 Last night (in the hidden world) I saw that the angels beat (at) the door of the tavern (the world of love),
(Whence they brought out moulds of love). The clay of Ādam, they shaped and into the mould (of love), they—
cast

dushed (last night) signifies —
The hidden world, the stage of the true Beloved
As night is the forbidden of the comprehending of events, and, in it, the form of things is concealed—so in the hidden world, naught hath any one seen

mi ḥālāt (the wine-house) signifies —
The divine world, whence in the forms of travellers become full of wine of divine knowledge, and turn to this world

dradan malān (the door-beating of angels) signifies —
Their wishing to be qualified for the spectacle of the union of essence (zāt) and of quality (sfāt) which is the perfection of knowledge

kul ādmār sārshōn (the mixing of Ādam’s clay) signifies —
The fermenting of Ādam’s nature.

The Hadīs saith —
“With my own hand, I (God) fermented for forty days the nature of Ādam”

“Measure” signifies —
The nature of Ādam, wherein the angels measured the wine of love, and poured the readiness of his nature into vessels, thereby evoking upspringings of various kinds.

The ‘Arif saith —
“In the spiritual state, I beheld the hidden world”
The angels being veiled as to their own nature, regarded none superior to themselves, and became seekers of that spectacle-place of union (of essence and of quality) in the hope that God would pour into their vessels of readiness the wine of love from the wine-house of the divine world
Since the angels had not the readiness for this spectacle-place, the door of search was shut in their face
Although the angels, by virtue of their grace and light, thought—
“We are the spectacle place of union and the possessors of this sense”

God said —
We are your God: we know that in you is no readiness. This readiness is another’s who hath the capacity of grace (for good) and of grossness (for evil)
Save one quality (grace and light), ye have naught. Ye have not the grossness of body, the bearer of the load of deposit (of love)

God kneaded Ādam’s clay, and, into his nature, poured a measure of the wine of divine knowledge, evoked from his nature the upspringing of divine knowledge, so that from his nature the wonders of divine mysteries issue, exalted his nature by the pure soul and the holy spirit, and arranged within him all the creation and the wonders that are in the world
Thus, Ādam acquired grace of soul with grossness of body; and became the bearer of the load of deposit of divine knowledge.
The dwellers of the sacred fold of the veiling and of the abstaining (from what is forbidden) of the angels
On me dust sitter (holy traveller), the intoxicating wine (of divine knowledge) cast

The load of deposit (of love and of divine knowledge), the (lofty) sky could not endure
In the name of helpless me, the die of the work (of deposit of love) they cast

None but he hath this united quality
The load of the deposit of divine knowledge God offered to those —
of the sky who are the angels
"earth who are the beasts and all animals
mountains who are the lions and the birds.
They through want of capacity accepted it not
For those of the sky (the angels) have grace; but not grossness of body and the composition of darkness to do evil
Those of the earth and the mountain have grossness of body and the composition of darkness to do evil; but not grace and light (the quality of the holy soul)
"That deposit man carried
Adam who united grace of soul (to do good) and grossness of body (to do evil) had the readiness for that deposit and accepted it
Man can exercise tyranny against his soul and by effort and by austerity cause it to reach a place where it becometh ready for divine knowledge
By travelling by wandering by devotion and by worship — man can reach a stage where he becometh ignorant of aught exterior to God. Nay he can reach a stage where from the glance of his eye naught aniseth save God and where he mixeth like a drop with the ocean of his own essence (God)

(1) the angels who cast into my clay the cup of love for God
(2) the murshids
(c) the essence of the only necessary existent one God

The traveller of the Path of whom the Hadis saith —
In this world be as though thou wert a stranger nay as a wanderer of the Path
As one of those of the grave speak to God.
The travellers of the Path (tarikat) and the way farers of Truth (hakikat) form two parts each possessed of grandeur
(a) the men of Shara who are of the high not of the common folk
The prophet called this party عربم a stranger and greatly honoured
(b) the men of hakikat
The prophet called this party عربم the way farer of the Path and bestowed upon it perfect non attachment (to the world)

For in road travelling the way farer of the Path hath no attachment for that place beneath whose tree he sitteth
In nobleness (azadi) the way farer is higher than the stranger
When they kneaded Adam's clay they made a mould of it and prepared a measure of wine of love (for God) of the special ones — which wine is now in the S fis
God whose quality is unity (the Kuran exu Ikblis) showed special favour to me the road sitter gave me release from my origin and prepared me for being a beloved and for being a lover
Thanks to God, between me and Him, peace chanced,
(On account of this peace) the cup of thankfulness, the Hūrs, dancing,—

With a hundred harvests (crowds) of thought, how go we not from the Path?
When, with a single grain (of wheat), the path of vigilant Ādam, they— cast

The wrangle of seventy-two sects,—establish excuse for all—
When truth, they saw not, the door of feeble they—

Not fire is that, whereat the candle's flame laugheth
Fire is that, wherein the moth's harvest (body) they—

Blood, doth love's subtlety make the heart of the corner-sitters,
Like that mole that on the beloved's cheek, they—

From off thought's face; none hath drawn the veil as Hāfiz (hath)
Since (the time when) the tress-tip, the brides of speech—

In all, there are seventy-two sects of Islām , and all are false, save the order of the Sunnat va Jamā at (the followers of the first four Khulafā)
The sunnat, or hadis, is built upon the sayings and the practices of Muhammad, it hath the force of law, and the authority of inspiration
The sunnat remained unrecorded for a century after the death (632 A D) of Muhammad when it was collected by 'Umar II. The work was carried on by his successors
The six standard Sunnat collections were made exclusively by the Khulafā of the'Abbās dynasty, —the earliest during the reign of Al Māmūm (814—834 A D.).
The four great founders of the orthodox sects are the imāms .—
Abū Hanifa (b 699, d 767)
Mālik ibn Ānas (b 714, d. 795).
Shāfa’i (b 767, d 820)
Ahmad Ibn Hambal (b 780, d 855).
The angels (Jibrīl, Mīkāl and Isrāfīl) were ordered to mould Ādam's body out of clay, white, red, and yellow, but earth entreated them not to rob her of her substance
They acceded to her request. Thereupon, God gave the task to 'Īzrā’īl, the angel of death.
223 (a70)

Friendship in none, I perceive To friends— what hath happened?
Friendship ended when? To friends— what hath happened?
Black of hue became the (limpid, gleaming) water of life Khizr, auspicious of foot is where?
From its own (roseate) colour, the rose hath changed To the spring what hath happened?

None saith — 'A friend preserved the right of friendship
Those right understanding what state hath befallen? To friends— what hath happened?

Into the midst, the ball of grace and of liberality, they (Fate and Destiny) have cast
In the plain (to take up the ball) none appeareth To the horsemen (the seekers of God that they keep back from happiness and from liberality)— what hath happened?

Many a rose (a created being) hath blossomed no cry of a bird hath risen
To the nightingales (lovers of God) what hath chanced? To those of a thousand notes (lovers of God)— what hath happened?
No sweet melody, maketh Zuhra (the murshid) Perchance she hath consumed her lute (tongue)
Intoxication, none desireth To the wine drinkers — what hath happened?
This land was "the city of friends" and "the dust of kind ones"
Friendship, how ended? To the city friends, what hath happened?

Years it is since no ruby came from the mine of manliness
To the sun's heat, to the wind's effort, to the rains, what hath happened?

Hāfiz' divine mysteries, none knoweth. Silence
Of whom, askest thou saying —"To the state of Time's revolution, what hath happened?"

8 Since the ruby is produced by the effects of the sun, the wind, and the rain, Hāfiz connecteth
the ruby with manliness
See Ode 19.
(O Minstrel!) play a note at the melody whereof, a great sigh (of rapture from the body),—
Utter a verse, whereby the heavy cup of wine (on the earth)—
If at the (true) Beloved's threshold one can lay one's head,
To the sky the shout of loftiness—
In (exchange for) one glance (of the true Beloved's) men of vision stake two worlds
Tis love, and on life's cast, the first stake—
Not contained in the cloisters are the mysteries of love play (and of intoxication)
(For only) with magians the cup of magian wine—
On the resolution of a great sovereign, a great omen make thou!
Possibly, from the midst of this, the ball of opportunity—
The victuals of the king's palace are not for the Darvish
Old and ragged clad are we upon whom fire—
The sum total of our desire is—love, youth and profligacy
When (luminous) the senses become (like) the (luminous) candle the ball of explanation,—
(O true Beloved!) the highwayman of safety became Thy tress. This is no wonder
If Thou be highwayman a hundred Karvans—

1. ئب (ritl) signifies —
   A measure of 12 ounces a cup of wine (two quarts at Shiraz)
2. People of love stake first the cash of life
3. With other than the magian it is impossible to drink Thus love's mysteries remain solely with lovers
4. The second line means —
   We have chosen the old ragged garment of the darvish
From shame, I am in the veil. Sāfī do me a little kindness (give me wine) It may be that, on that mouth, some kisses,---------- one can cast 10
If the Beloved's shadow fall on the stream (of tears) of my eye, On the dust of His thoroughfare, running water---------- one can cast
With reason, understanding, and knowledge, one can give the gift of speech When all is acquired, the ball from the midst---------- one can cast.

(In Thy sight), wretched appeareth our bent stature To the eyes of (Thy) enemies, the arrow from this (our) bow,---------- one can cast

If fortune should open the door of union with Him, In this (vain) fancy, on the threshold, many a head---------- one can cast.

Hāfīz by the truth of the Kurān (I swear) saying — "From fraud and deceit come out "It may be, that (if so thou do) the ball of fortune with the sincere ones---------- one can cast."
225, (247)

1 Again, from the power (of sense), wine took me
   Again wine showed (its) power over me

   Be a thousand  āfarns ' on the ruddy wine
   That, from my face, yellowness took

   That hand, that plucked the grape I boast of
   That foot, that (for wine) pressed (the grape) cause not to pour forth (in decay)

Through fate love became decreed for me
Decreed Fate, it is impossible to efface

5 Boast not of wisdom For, at the time of death
Aristu (Aristotle) surrendereth life like the wretched hero

Zāhīd! go carp not at us
For not a small matter is God's (predicted) work

In the world so pass life
That when thou art dead, they say not — "He is dead (nay he is living)

Foolish grief display not be happy
Practise contentment Satin this is like the (valuable) striped cloth (of Yaman)

From the cup of Alast (eternity without beginning) intoxicated with the unity of God becometh
Every one who like Hāfiz drinketh pure wine

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1 Hāfiz wrote this ode in the state of bast (expanding) after the state of kabz (contracting)
   Azdast burdan (to take from power) signifies —
   be ikhtiyar kardan to make powerless

   Dast burd (power) signifies —
   kudrat afsuni dil ni chabuk dasti fazuni

5 The second line may be —
   (a) Aristotle surrendereth life when wretched he becometh

   If gard (contracted from gardi) be read for gurd
   (b) Aristotle surrendereth life like the wretched kurd (of I urd stan)

   If kurd be read for gurd

9 Alast See p 5
226, (232).

1 How a (lustrous) verse exciteth afresh the heart that is sorrowful (through love for, and through the stain of, the world, and from search after lust)!
A subtlety out of this book, we uttered, and (enough) is this very subtlety

O beloved! if, from thy ruby (lip) I gain a ring of protection,
Beneath the order of my seal-ring, will be a hundred countries of Sulaimān.

O heart! on account of the calumny of the envious, it is not proper to be sorrowful
When thou lookest well (and arrivest at the truth of the matter) it is possible that, in this, is thy good.

Who understandeth not this (my) reed, image (loftily) raising (of God)
Let his form, move not, (let him die, even) if he himself be the (celebrated) painter of Chīn

5 The cup of wine (of ease) and the blood of the heart (of grief) each, they (Fate and Destiny) gave to each one
In the action of destiny's circle, thus it is (—to one grief, to another ease)

In the matter of rose-water and of the rose, the decree of eternity without beginning was this —
“That that (the rose) should be the lovely one of the bāzār (the harlot), and that this (the rose-water) should be the sitter behind the veil (the chaste one)”

(Possible) it is not that from Hāfiz's heart profligacy should depart
For, till the last of time will be that custom of first of time

2 To him whom they wish to keep in safety, kings give a ring On seeing the ring, the soldiery do him no hurt
Thus, did Elizabeth send her ring to the Earl of Leicester

3 In love, when they reproach, love increaseth.
That friend by whom our house the (happy) dwelling of the Pari—
Head to foot, free from defect a Pari—

Acceptable to the (All) Wise of mine (is) that moon For his
With beauty of manner, the way of one endowed with vision—

(My) heart said — In hope of her in this city I will sojourn
Helpless it knew not that its friend, a traveller——

Out from my grasp the malignant star plucked her
Yes What can I do? The calamity of the revolution of the moon it—

Not only from my heart's mystery, fell the screen
Since the sky (time) was, screen rending its habit——

Sweet was the marge of the water and the rose and the verdure But
Alas that moving treasure, a way farer——

Happy were those times which passed with the friend
All without result and without knowledge the rest——

The bulbul (the true lover) slew himself through jealousy of this that to the
rose (the true Beloved),
At morning time (the last breath of life) with the morning breeze (the angel of
death) splendour (of heavenly messages)—

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1 This poem Hāfiz composed some say on the sudden death of a friend and others on the death
of his wife. The mention of house maketh for the latter meaning
2 The moon signifies —
   Ali
   Muhammad
6 كر Opt (moving treasure) signifies —
    Karun's treasure —
8 جند (nightingale) signifies —
   The true lover whose stage is the desired of all holy travellers
8 جند (rose) signifies —
   the true Beloved (God)
8 جند (the morning breeze) signifies —
   (a) the morning breeze that causeth flowers to blossom and is the source of envy to the bul
   (b) the angel of death
O heart! establish an excuse. For thou art a beggar, and here, In the kingdom of beauty, the head of a crowned one——

Every treasure of happiness that God gave to Hāfiz, From the auspiciousness of the evening-prayer, and of the morning-supplication,——

سُحُور (morning-time) signifies —
the end of night which, for holy travellers, is the time of joy. Here it means the last breath, for the world is night—“man is asleep, after death, he will be awakened.”

Which is the time of slumber and negligence. In the world, man’s actions and conduct are the source of penitence and of shame.

The good deeds, because we did not them at first, the bad deeds, because we turned to them

سُحُور (splendour) signifies —
the message-giving of angels from the great God to wretched slaves at the time of death.

The meaning is —
Through jealousy that, at the last breath, the angel of death should be the intervener between the seeker (the true lover) and the Sought (the true Beloved, God),——the true lover slayeth himself, saying —

“What if another became sharer of the true Beloved’s splendour!”
228, (134)

1 Trace of the (true) Beloved's mouth fortune—
News of the hidden mystery, fortune—
giveth me not
giveth me not

With desire I died and within this screen (of divine knowledge) is no path
Or (path) there is and its trace, the screen holder (the murshid)—
giveth me not

For a kiss from His lip I surrender my life
This (my life), He taketh not and that (the kiss), He—
giveth me not

The morning breeze drew His tress Behold the mean sphere!
In that, there the power of the whirling wind (to draw His tress) it (the sphere)—
giveth me not

5 As much as on the border compass like I go,
The path to the centre, Time like a point—
giveth me not

In the end by patience sugar (of ease) appeareth But
Safety, the bad faithlessness of Time—
giveth me not

(To myself), I said —"To sleep I will go and behold (in a dream) the beauty
"of the true Beloved'
But with sighing and wailing sleep, Hāfiz—
giveth me not

The true Beloved taketh not my life and causeth me not to attain readiness of acceptance of that
does not, 3

3 (kiss) signifies —
Readiness of acceptance of the true and the apparent word which is the source of joy to holy
travellers

ل (lip) signifies —
A word that giveth life that bringeth from non existence to existence those becoming effaced

خان دادان (to surrender life) signifies —
To become effaced to go to the stage of non-existence
The true Beloved taketh not my life and causeth me not to attain readiness of acceptance of that
life-giving word

For the acquisition of readiness of acceptance dependeth on the acquisition of non-existence and
of effacement

3 H
In the morning, to my pillow, vigilant fortune—

(And) said —"(From sleep) arise! For that thy dear Khusrau (the true Beloved)—

"A goblet drink, and, for seeing Him, merry of head, go

"That thou mayst see in what fashion, thy idol—

"O Khilvati, musk-pod opener! give the glad tidings—

"That, from the desert of Khutan (from afar), a musky deer (the true Beloved)—

"To the (yellow) cheek of those consumed (with love in separation from Thee) my (bloody) weeping hath brought back a great (ruddy) lustre

"Weeping, the helper of the (yellow-cheeked) wretched lover—

O Sāki! give wine, suffer no grief on account of the enemy or of the (true) Beloved

For, to our heart's desire, that (the enemy) hath gone; and this (the true Beloved)—

(In) joy of the (true) Beloved, Pari of face, give a cup of pure wine

For ruby wine, the remedy for the grief-stricken heart—

Again desirous of the eye-brow bow is the bird of my heart

O pigeon! be expectant. For the falcon—

When, the spring-cloud beheld Time's bad faith,

On the lily and the hyacinth and the rose, its weeping (raining)—

When, from the bulbul, the morning breeze heard Hāfiz's utterance,

At the spectacle of the sweet basil, ambergris-scattering, it (the breeze)—

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3. Khilvati  See Ode 67  Here it signifies the love of God, he is called "Musk-pod opener," because he is "a morning prayer utterer," acceptable to God.

8. The spring cloud rameth not on the lily, the hyacinth, and the rose. Nay, it weepeth, saying —"One day, Time will ruin the time of these."
230, (188)

1 When in prayer, to me recollection of the curve of Thy eye brow—
   (Over me such) a state passed that, into lament the prayer arch—
   came

Now from me expect neither patience nor the heart of sense
For that patience, that (before) thou sawest to the wind all—
   came

Clear, became the wine and intoxicated, became the birds of the sward
The season of being a lover and to foundation, the work—
   came

From the world's quarters I perceive welfare's perfume
Gladness, the rose brought and joyous the morning breeze—
   came

5 O bride of skill (the holy traveller) complain not of fortune (for that time
   whereof thou complainest hath passed)
Adorn the chamber of beauty (thy own existence) For the bridegroom skill
   understanding is—
   came

O Yusuf of Egypt against Zulaikha, approve not tyranny
For the reason that on her, all this injustice through love—
   came

The flowery heart allurers (the rose, the hyacinth, the sweet basil) all put on
   jewels (of flowers)
Our heart ravisher, who is with beauty God given,—
   came

Beneath their load, are the trees (persons), that have attachment (to the world)
O happy the (free) cypress (persons), who free from grief's bond,—
   came

Minstrel of Ḥāfiz's utterance, utter a sweet ghazal
So that I may speak saying — 'Recollection of Time's joy mine—became

5. Stain not thyself by inclining to that exterior to God adorn thyself with purification and deco-
roration. For He is thy seeker and is nearer to thee than thou art.

Sa th sa th —
   The Friend is nearer to me than I am
   This is the difficulty that far from Him I am
   What shall I do? To whom can one speak? for He
   (Is) in my bosom and excluded I am
231, (249)

1. O intimate friends (the crowd of lovers) from the (true) Beloved’s (black) tress, the knot (the forbider of glories) open— make ye
Happy is such a night it, with this union (with the tress), long— make ye.

'Tis the court of the assembly of friendship, and collected are friends
read ye, wide the door— make ye.

Between the lover and the beloved, great is the difference
(0 lovers) when the beloved showeth disdain, supplication— make ye

(The sound of) the stringed instrument and of the harp (cometh), with shout, speak ye,
Saying—"To the message of people of mystery, the ear of sense make ye"

5. In this circle, every one who is not alive with love
Over him, not dead, by my decree, prayer for the dead— make ye

The first counsel of the Pir (Murshid) of the assembly was this world
From ignoble associates shunning— make ye

By the Beloved’s soul (I swear) that grief rendeth not your screen,
If, on the bounties of the Work-performer (God), reliance— make ye

If from you, Hāfiz demand a great reward,
To the lip of the Beloved, heart-cherishing, consignment of him— make ye

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1 رنف (tress) signifies —
Carelessness as regards the world.

شاي (night) signifies —
The world, which is the garment of the first, and the last, world

The explanations are —
(a) The world is a pleasant night. In talk of love, make ye it long, in carelessness and in foolishness, ruin it not.
(b) Be vigilant in the work of knot-loosening, for long is the night of vigilance
(c) From the blackness of the beloved’s tress, long will be the night, for its blackness is superior to the sun’s splendour and overcometh it.

2 روان دیکا
A verse of the Kurān, uttered to repel the evil eye.

7. Ever your mystery remaineth hidden, if ye trust to God.
232, (140)

Elderly of head, into my head youthful love,—
And that mystery (of love) that, in the heart, I concealed, out—

hath fallen

From vision's path the bird of my heart went soaring
O eye (of my heart) I behold into whose snare, it (the bird of the heart)—

hath fallen

O sorrow! that for that musky deer, dark of eye,
Like the musk pod much heart's blood into my liver—

hath fallen

To every one to whom, I represented the burden of his grief
That one became helpless and again, in my name, the die—

hath fallen

5 From the thoroughfare of the (gracious) dust of the head of your street is
Every musk pod that in the hand of the morning breeze,—

hath fallen

Since thy eye lashes drew forth the sword, world seizing,
Many a slain one, heart alive (the true lover it is) that, on each other—

hath fallen

Who cherisheth this cup, such that the tavern drinker
From its paradise perfume, out of himself, senseless,—

hath fallen

If the (valueless) black stone give (its own) life, it becometh not the (valuable) ruby
What may it do? With its original (ill) nature, it, (the state of) ill nature—

hath befallen

In this house of retribution (the upspringing of the world)
With the dreg drunkards (holy men), whoever in (strife) fell out (in wretchedness)—

hath fallen

1 That is—
Love such as youth feels I an old man feel

9 دید کسان (dreg-drinkers) signifies —
Holy men Because Muhammad and the liberal companion and the great Taban in (followers) had drunk all the pure wine

بیداند signifies —
(a) to fall into strife
(b) peril
In the end, even the sigh of a heart will take its path
From this heart-consuming fire that, on the dry and the fresh,—

Hāfiz whose happy hand hath the tress of idols,
Into his head, a very powerful rival is it (the tress) that—

Lament! that notwithstanding discernment, that bird, speech-weighing,
Its path, thought attacked, and, into the snare of danger, it (the bird)—

Hath fallen.
233, (230)

If from thy garden I pluck a rose,—
(If) by thy lamp (of splendour), I see before my feet—

what may it be?

O Lord (God)! within the border of the shade of that lofty cypress
If, a moment at ease, I consumed sate—

what may it be?

O seal ring of Jamshid auspicious of effort, at last
If on the ruby of the seal ring thy reflection fall—

what may it be?

Out from the house (of the brain) went my reason and, if wine be this (in effect),
That, from the first I experienced in the house of my Faith—

what may it be?

When the Zâhid of the city chose the favour of the King and of the Ruler
If I choose the love of an idol (an illusory beloved)—

what may it be?

On the (illusory) beloved and on wine, my precious life was expended
Let us see, to me from that (the beloved) what may happen and from this (the wine)—

what may it be?

I who in the street (the world) of idols (the true Beloved) had my abode and dwelling
If (in exchange for this), thou give a place in the highest Paradise—

what may it be?

That I was a lover the Khwaja knew and naught said
If Hâfiz, also know that I am such a lover—

what may it be?
234, (166).

1 O heart! consume. For deeds (of God) thy consuming—maketh
   The repelling of a hundred calamities, the midnight supplication—maketh.

   The reproach of the (true) Beloved, Pari of face, endure like a lover
   Because, compensation for a hundred (acts) of tyranny, one glance—maketh

   The screen from this world to the world of angels they rend for him,
   Who, the service of the cup, world-displaying,—maketh.

   Of Masiha-breath and compassionate, is the physician of love (the murshid),
   but,
   When, in thee, he seeth no pain, to whom (is it that) remedy he—maketh

5 Upon thy God, cast thou the work, keep happy of heart
   For if mercy, the adversary maketh not, (mercy) God—maketh.

   Through sleeping fortune, I am vexed. It may be that vigilance
   A prayer, at the time of opening of morning,—maketh

   Hāfiz consumed, and took not the perfume of the (true) Beloved’s tress
   Perchance, the guide of this fortune of his, the wind—maketh.

4 To the sick, they give the remedy for sickness
   If thou be a seeker of divine knowledge, the perfect murshid will show thee the path
   If thou be not a seeker, what can he do?
235, (220)

For the congratulation of the Pir, wine seller (Muhammad), the morning breeze (Jibra il)—

Saying — The season of joy, and of pleasure, and of freshness and of sweet ness is—

The air became Masih of breath and the dust musk diffusing
Green, the tree became and into song the bird—

The oven (of beauty and of splendour) of the tulip the spring breeze enkindled to such a degree
That immersed in sweat (of rose water) the rose bud became and into agita tion, the rose—

With the ear of sense, listen to me and for ease, strive
For to my ear from an invisible messenger, this matter of the morning—

From the bird of the morning (the Bulbul, the murshid) I know not the noble lily
(The Arif)
What (sorrowful matter) it heard, that notwithstanding its ten tongues silent it—

From the thought of separation, come out (from thy own heart), so that collected
(of heart) thou mayst be,
Since when Ahriman went Surosh (Jibra il)—

The assembly of affection is the place of society of the excluded—

Cover the mouth of the cup for the khurka wearer (the Zahid) is—

1 This Ode is in congratulation of the appearance of Muhammad the last of the prophets
The age of worship of Lot al utza and Minah hath passed and the time of love and of divine knowledge came
See the Kuran iv 116 xxxix 37 hi 19
Jibra il is for the prophets the road guide of Faith

5. When one heareth a sorrowful matter notwithstanding the eloquence wherewith it may have been uttered one remaineth silent

Arif (the noble lily) signifies —
The Arif in whom — Who knoweth God his tongue is dumb
What subtlety from the perfect murshid the Arif heard with the ear of sense I know not that shell like he closed his mouth and having become the treasurer of that inestimable pearl sat in the abyss of the sea of unity and notwithstanding his eloquence became dumb
Pleasant speech, to thee I uttered bring pure wine,
For, forth from us went the Zahid and the wine-seller (Muhammad)—— came.

From the cloister to the wine-house, Häfiz goeth
Perchance, from the intoxication of austerity and of hypocrisy to sense he is—— come
236, (118)

1 Come up hath the cloud azar and blown hath the breeze of nau rûz
The way of wine, I desire, and the minstrel who singeth hath arrived

In splendour (of beauty) the lovely (beloved) ones (are) and, ashamed of my empty purse I am
O sky! this shamefulness, how long shall I endure?

'Tis the drought of liberality it is not proper to sell my own honour
For the price of the khurka, wine and the rose it is proper to buy

From my fortune, he will probably unfold a great work For, last night I prayed and the dawn of creation dawned

5 With a lip and a hundred thousand laughs, the rose came to the garden
Thou mayst say — "The perfume of a liberal one in a corner it perceived

If, in the world of profligacy the skirt became rent,—what fear?
In good name also, the garment it is necessary to rend

Those graceful words (of praise) that of thy ruby lip, I spake — who spake?
And that tyranny that, from the tip of thy tress, I experienced— who experienced?

If the Sultan's justice asketh not the state of the oppressed ones of love
For those corner sitting, it is necessary to sever love of ease

On Hâfiz's heart, I know not who cast the arrow lover slaying
This much I know that, from his fresh verse, blood dropped

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1 The first day of Fīrwardin when Jamshid sat on his throne is called —
   (a) Nau rûz i amma
   (b) kuchak
The sixth day of Fīrwardin is called —
Nau rûz i khasṣat
237, (218)

1 If, to limit (of his capacity), the Sūfī (the outward worshipper) drink wine (of love) to him, sweet may it be! If not, the thought of this work (of love) of his, forgotten be!

That one who can give up a single draft of wine (of sensual pleasure),—
With the Beloved of his desire his hand in his bosom,— be,

Who is that horseman, happy and joyful? Both worlds,
Bound to the fastening of his coat, and to the standard of his shoulder;— be

Said our Pir — "On the Creator's pen, passed no error
On his (the Pir's) pure sight, error-covering, afrin— be!"

1 Sūfī signifies —
(a) in the language of people of shard ahl-i-tasavvaf, a mystic, belonging to mysticism or to sūfism; an anchorite
(b) in the language of ahl-i-tasavvaf, ahl-i-zāhir-i-shard, one of outward religion
(c) in common language what the context demands.
The one of outward religion, who entereth upon truth (hakikat), when he hath travelled the stages of the shari'at, and displayed desire for the pāths of hakikat,—must display readiness in divine mysteries, and advance the foot
For, he is, as yet, a child, and not so acquainted with the mysteries that he can grasp them
If he preserveth not the stages, and, out of his own spirit, maketh further search, and revealeth the mysteries, this thought of love of his, forgotten be!

4 This eouplet is of the number of abstruse couplets "The Creator's pen" signifies —
A pen, that (by reason of—"The first thing God created was the pen") came from non-existence to existence, and wrote whatever of good or of bad, of beautiful or of ugly, that is in the world
In the Creator's creation-pen, was no error Nay whatever was decreed was by the Creator's skill and design, by His decree is whatever is of good or of bad in the world
On the murshid's pure sight, be afrin! For he is the repeller of error
See Odes 69 and 179, couplet 6
Whatever appeareth to be error is from our own short-sightedness
The second line may be —
On His (God's) pure sight, sin-forgiving, afrin!—may be
If a slave considering a deed to be good commit it, his reward (according to his knowledge of the shara', original and derivative) is good
Thus a person censurreth a fornicator, so that his censure may be an example to him and to others
He is worthy of reward, although, that fornicator was, in his own mind, good
The Letter Dāl ơ

5 The King of the Turkans heard the speech of the adversaries
   Of the oppression of Siyawash his a great shame—

   Of the number of mirror holders of his (the beloved s) line (of down) and mole
   my eye became
   Of the number of the kiss snatchers of his (the beloved s) bosom and back my
   lip—

   Although through pride he uttered no word to me the poor darvish
   A ransom for His sweet silent pistachio nut (mouth) my life—

   If considering a deed to be bad he commit it although in truth the deed was good he is before
   God worthy of punishment
   Thus a man beth with his own chaste wife thinking her to be a strange woman
   Although the sharf punisheth him not yet by the decree —
   All according to intention he is worthy of punishment
   Thethe perfect Pir beheldeth naught save God in his eye no other lodgeth in the vision of his eye
   other hath no existence and in his eye naught save God hath evidence
   For a fault such a Pir excuseth a disciple
   A stream that springeth from a fountain is pure and clean Thence it passeth and at every
   village taketh purity and impurity cleanliness and uncleanness
   Thus the slave free agent is rewarded or punished as he doeth
   Every man hath two entrances —
   (a) the heart and the soul
   (b) lust and desire
   Whatever cometh by way of the heart and the soul is good be it apparently good or apparently
   evil
   Whatever cometh by way of lust and desire is evil
   When desire is according to the sharf and the mujt of the heart giveth approval—it is wholly
   good
   Thus lying with lawful women is doubtless good but when through lust desire is for a strange
   woman—it is wholly evil

Sanat ul lah was a friend of Hafiz and had for years pursued the art of writing
   Though he wrote he wrote not well
   By chance at an assembly Hafiz saw and said —
   O Sanat ul lah! it is said that thou hast acquired excellence in writing Show to what
   degree (of excellence) thou hast reached for into thy heart many a good thought hath
   fallen
   Sanat ul lah placed the written paper before him
   Although the writing was not good yet when Sanat ul lah glanced at him and his own love
   for him fell into his mind Hafiz praised him
   In exemplification of this incident Hafiz wrote this couplet

5. The King of the Turkans signifies —
   (a) Afrasiyab King of Turan
   (b) The beloved

Siyawash was —
   The son of Kaykaws the father of Kay Khusraw and son in law to Afrasiyab by
   whom he was slain
   See History of Persia by Malcolm or by Clements Markham
The intoxicated narcissus, (the beloved's eye), favour-doer, man-preservation,
If it (the narcissus) drink lover's blood in a goblet, to it sweet may it— be

Hāfiz¹ in thy service, the world became famous:
In its ear, the ring of service of thy tress,— be

That is —
The world be slave of thine, and order-bearer of thy tress, O Hāfiz¹
238, (142)

1 O Lord! in the street of the wine house (the corner of Hāfiz's heart), in the
morning (the end of youth, the beginning of old age), what tumult (of zikr)
that was
For the clamour of the lovely one and of the Sākī (the form of God that, at
the beginning of zikr is the spectacle of zakirs) and of the candle and
of the fire grate (the fervour of divine lights, and the descending of
endless bounties)—

Love's tale, that is independent of letter or of sound
With the reverberating drum and the shrieking reed, and the resounding shout
(of the zikr of the zakirs in exceeding desire and delight)—

That disputation (of hakikat), that, in that circle of phrenzy passed
Beyond (the disputations of the illusory of) the college, and the proposition
and the answer, and the question—

From the glance (the glories of manifestations) of the Sākī (the adored God)
my heart was in thanks. But,
From want of concordance of fortune, a little complaint mine—

5 Of that eye bold sorcery displaying I estimated.
Many a sorcerer, like the (great) Samiri in lamentation of its (sorcery)—

To Him, I said—"On my lip, place a kiss"
With laughter He spake—On my part this thus—

2 **dole** (tumult) signifies—
The clamouring of distraught bulbuls and of all birds which from exceeding intoxication
they make while it is not manifest what it is they say
Abdu l Hādir Ghulani, founder of the order of Kadirs, was the first to allow (1170 A.D.) the
use of music (tambourines only) to mark the measure of the steps (of the darvīsh dance)
and to sustain the vivacity of their movements.
This practice was adopted by the—
Rāfas
Maulavis
Bidav's
Sa'd's
Ashraf's

The Maulavis have added the shrieking reed (nai) open at each end. On it many of the
darvishes exquisitely play airs of a soft, tender and pathetic expression.
The convent of the general of the Maulavis has a band composed of six different instruments.

3 **zikr** See Ode 172

5 Samiri was a sorcerer
See the Kuran II 50 x 96
From thy star, the auspicious view is in my path—For,
Between the moon and my beloved face, opposition—was
The beloved's mouth, that Ḥāfiz regarded pain's remedy
Alas! how little of spirit, the time of manliness—was

When between the moon and an auspicious star, opposition occurreth, the view of the star is auspicious.
239  (271)

In the morning time, me the opportunity of drinking one or two cups (of manifestations of glories)— had fallen
And into my palate from the lip of the Sākl (whose quality is discourse) wine delight giving— had fallen

With the lovely one of lusty youth's time, again through intoxication
I desired restitution of conjugal rights But divorce (from youth's time)— had fallen

I established the idea saying — 'Apart from that intoxicated eye, I will take the corner (of retirement)
From the curve of his eye brow arch (like a terrible bow) my power of patience—

O interpreter of dreams! I give glad tidings For, last night to me the sun
In the sweetness of the morning sleep, (as an) ally— had fallen

In the stages of tarīkat wherever we travelled,
In glance playing ease, separation— had fallen

If through liberality the king had not been Yahi Nasratu'd Din
From order and peace, the work of the country and of religion— had fallen

O Sākl I momentarily give the cup For, in the travelling of the Path
Who lover like was not, into hypocrisy— had fallen

That moment when Ḥāfīz wrote this agitated verse
Into the snare of longing desire the bird of his thought— had fallen

2 talak (divorce) signifies —
the releasing of the wife from the marriage-bond
raj at (restitution of conjugal rights) signifies —
the returning and the bringing back of the divorced wife into her wife hood
The divorce of the time of youth from the time of old age is evident
The return of youth is impossible

4 This couplet describeth the conduct of a man who pretendeth ignorance of what he knoweth

5 In love playing I saw no ease
240, (119).

If, by my door, that holy bird (the true Beloved)——
To me, elderly of head, my passed life may——

With these (my) tears like rain, I hope that
The lightning of fortune, that departed from my sight, may——

That one (the true Beloved), the dust of the sole of Whose foot was the crown of my head,——
I will exercise sovereignty, if to me He——

If, precious, I make not the scattering of the (true) Beloved’s foot,
For what other work, may the jewel of my soul——

In pursuit of Him (the Beloved) I will go; and to dear friends,
If forth (from these troubles) my person come not, news of me may——

Its preventer is the twang of the harp (the talk of Ārisīs), and the sweetness of
sleep of morning (the carelessness of the careless).
If not, if He hear my morning sigh, He may——

From the roof of happiness, I beat the drum of a fresh fortune,
If I see that to me, the moon of new journey (the young moon) may——

Desirous of the King’s face like the moon, I am Ḥāfīz!
A blessing, so that in safety, by my door, He may——

5 Men will say —
In love for such a one, such a one surrendered his life

6 The obstacles to the uplifting of the curtain between the seeker (the lover of God) and the Sought
(God), and the preventer of the morning sigh from reading God, are —
(a) the sound of the harp, the talk of Ārisīs,
(b) and the sweetness of sleep of morning, the carelessness of the careless

Men are of two classes—common and special
The obstacle of the common is carelessness, and of the special, the talk of the evening.
See the second line, Ode 239, c. 4
The star (Muhammad) gleamed and the moon of the assembly (of the world) became
Of our affrighted heart, the consoler and comforter— became

My idol (Muhammad), who to school went not and writing wrote not became
With a glance, the precept teacher of a hundred schools — became

Now, became prosperous the joy of the palace of love became
When, its geometrician the arch of my beloved’s eye brow — became

The star signifies —
Muhammad because in the beginning he was an orphan contemptible and friendless
Yet the splendour of greatness shone from his forehead
The moon of the assembly signifies —
Muhammad because at last he was the world’s refuge
The second line may be —
Our heart became affrighted at every religion and rested in no religion. For the truth of no religion was left to us
This moon of the assembly became our consoler and path shower

Judged by the standard of human honour the glory of what mortal can compare with the glory of Muhammad?

Muhammad is called — the illiterate Prophet The Kuran vii
Muhammad had no other education than what was customary in his tribe who esteemed no language in comparison with their own (Arabic) their skill in which they gained by use not by books
Muhammad insisted that the beautiful writings which he produced as revelations from God could not possibly be a forgery of his own because it was inconceivable that one who could neither write nor read should be able to compose a book of such excellent doctrine and of so elegant a style. See the Kuran xxix 47

The Arabs valued themselves upon —
(i) their eloquence and perfect skill in their own language
(ii) their expertness in arms and in horsemanship
(iii) their hospitality
The orations were metrical (pearls strung) and prosaic (pearls loose)
To keep up emulation among their poets the tribes met once a year at Ukaz 1 here for a whole tes

of gold were placed in the Ka’ba
Muhammad suppressed the assembly at Uk 2
(O Beloved!) to lovers, thy glance poured such a draught of wine,
That senseless fell (their) science, void of understanding, (their) reason—

became.

(Hafiz!) make pure thy lip of the excess of wine—for God's sake
For, with thousands of sins, a mutterer to itself, my heart—

became.

Now, in the chief seat of the inn, the Beloved placeth us
Behold the city-beggar who, the chief of the assembly—

became.

By His (the true Beloved's) perfume, the sick heart of lovers (of God), like the
(swift) breeze,
For the cheek of the wild rose, and for the (dark) eye of the narcissus, a
ransom—

became.

Fancy established the water of Khizr, and the cup of Kay Khusrau
With one sweet draught, the Sultan Abul-Farwāris, it (the fancy) —

became.

Like the precious gold of existence, is my verse—Yes
The alchemy of this copper, the acceptance of the wealthy—

became.

Friends, from the path of the wine-house, turn the rein
For, by this path went Hāfiz, and poor—

became.

In 688-5 A.D., Abū-l-aswad-ud-Dw'ali, at the instance of Ziyād ibn Abihi, in the reign of
Mu'awiyat, devised coloured dots to distinguish the vowels.
In 694-2—713 the secretaries of Al Hajjāj, Governor of Al Irāk, devised the points whereby the
fifteen alphabet characters suffice for twenty-eight letters, and whereby written Arabic can
with certainty be read.
In 718-5—791 2 Al Khali ibn Ahmad devised the marks that are now used in written Arabic.
In 786, Arabic prosody was digested into rules, see M Stanislas Guyard's Théorie Nouvelle de-
la metrique Arabe.
The year of the Hijra is 622 A.D

5 This may be addressed to the beloved.

7. This is a description of exceeding longing
As the breeze becometh a ransom for the rose and the narcissus, so, by reason of the true
Beloved's perfume that reached the rose and the narcissus, a ransom for them, the sick heart
of lovers (of God) — became

8. Khizr  See Ode 89.
Kay Khusrau  See canto 42 of the translation (out of the Persian) of the Sikandar Nāma
Nizāmī by Wilberforce Clarke.
242 (126)

Who is that one who, by way of manliness, fidelity with me will— make
(Who) in respect of an ill doer like me once a good deed will— make?

First to the sound of the harp and of the reed, me His (the true Beloved's)
message, he will bring
Then with a measure of wine fidelity with me he will— make

The Heart ravisher for whom my soul withered by whom, the desire of my
heart opened not
Of Him, one cannot he hopeless Perchance loving kindness He may— make

I said — 'So long as I have been (Thy lover) I have not loosed a knot from
that (Thy) tress
He said — "I have ordered it (the tress) With thee readiness (in having its
knots unloosed) it shall— make

5 (O Murshid!) the wool wearer, sullen of disposition (the hypocrite, captive to
lust in whom love hath no part) hath not perceived love's perfume
Of its (love's) intoxication, utter a hint, that, abandonment of sensibleness (and
the choosing of the intoxication of love) he may— make

A beggar, void of mark, like me! A Friend (God) like that was difficult to (ob
tain)
Hidden pleasure with the common bazar haunter where doth the (great) Sultan
make?

Tis easy if from that tress full of twist and turn I experience tyranny
Of its bond and chain what grief (is) that one < who coming and going may
make?

1 The fidelity is — to do all that mentioned in couplet 2

7 Avjar signifies — a man who cometh and goeth
Iyyar signifies — a horse moving in gallop in every direction
If the heart draw me to musky wine it beseemeth
For from austerity and hypocrisy the perfume of goodness cometh not
If all the people of the world forbid me love
(Yet), that which the Lord commandeth, I shall do
Sever not hope of the bounty of blessing
For the nature of the Merciful (God)
Pardoneth sin and lovers forgiveth
The dweller of the circle of zikr, is the heart in the hope
That, the circle (knot) of the Beloved's tress tip, it may loose
For thee whom God hath given beauty and the chamber of fortune
Is what need that, thee, the attirer should attire?
Beautiful is the bride of the world But keep sense
For into no one's bond, cometh this young maiden
Void of the cypress and of the tulip this sward (the world) will not remain
One continually goeth another continually cometh
Ask not the heart of our beggarly disposition and behold
For whatever is,—in the mirror of the face appeareth

To her, coaxingly, I said—'O moon of face! what will it be if
' With a piece of sugar (a kiss) from thee a heart shattered one resteth?
Laughingly, she spake saying—' Hāfiz! for God's sake think not
' That, my moon face, thy kiss shall stain

3 Otherwise—
Greedily desire not the bounty of blessing
(tama ma bar signifies —Greedily desire not)
" bur —Sever not hope
4 Zikr See Ode 172
7 šīr (chaste one) signifies —
(a) a young virgin retired veiled
(b) a lady true to the marriage bed and veiled abroad
244, (121)

1 Every one, who on account of shame, away from the head of Thy street,—

His work proceedeth not, and, at last, to shame, he—

By the light of guidance (of Muhammad, or of the murshid), the holy traveller
seeketh the Path to the (true) Beloved.
For to place arriveth not he, who, in error,—

At life's end, from wine and the (true) Beloved, take a pledge (of pleasure)
Alas, the time that wholly in idleness—

O guide (the true Beloved, or the murshid) of the heart-lost! for God's sake, a little help
For if the stranger findeth not (the path), by the guide, he—

The order of sobriety (piety) and of inebriety (impiety) all is at an end.
None knoweth to what state at last, he—

The Karvān, whose guide is God's grace
In life's enjoyment sitteth, and to greatness—

Hāfiz! from the fountain of philosophy, bring to hand a cup (of wisdom)
It may be that, from the heart's tablet, the picture of ignorance—

4 (stranger) signifies —

(a) one who hath gone far from his native land, and hath given to the wind his joy
In this world, man is a stranger left far from his native land, steed driven to this halting-place.

(b) Hāfiz, or any holy traveller
The first line may be —
O guide! for God's sake, a little help to the heart-lost

5 Thou callest that one pious, and this one impious. This is all at an end, for none * * *
At morning time a perfume from the (true) Beloved's stress the breeze (the grant murshid whereby the traveller's heart blossometh)— brought

Into action our heart distraught for Thee— brought

(When my heart heeded not the murshid, and turned to sensuality), from the garden of the chest, I up plucked that pine branch (the heart intent on evil) From grief for which every rose that blossomed (only) the labour load (of the thorn)—

From fear of the plunder of His eye I released my bloody (sinful) heart

But (at the time of turning back) it (my heart weeping blood) spilled blood on the path In this way it (the heart), it (His eye)— brought

From the roof of his palace I beheld the moon's splendour (the Beloved's face) From shame of which its face to the wall the (resplendent) sun— brought

In season and out of season, forth to the voice of the minstrel and of the Saki I went

For with difficulty on account of the heavy road news, the messenger— brought

The way of graciousness and of kindness, altogether is the gift of the (true) Beloved

Whether the (Muslim) rosary He ordered or, the Christian cord He—brought

May God pardon the frown of His eye brow although powerless it made me (Perchance) in grace to me sick a message (from the true Beloved), it— brought

O happy that time and that hour (the state of attraction of the Heart Possessor) when that knotted tress of His

Brought out (captivated) my heart a great deed confession whereto the bold enemy (lust, whose approach is by deceit)— brought

1 Strictly throughout this Ode used to bring should be substituted for brought

2 سَمِتْ (pine branch) signifies —

(a) The illusory beloved

(b) Whatever is in man's heart and therefore beloved

From my chest I pluck out that pine-branch (the person or the thing beloved) through grief for which is naught save toil

4 The sun brought its face to the wall signifies —

The falling of its rays on the wall at the time of its ascending the heavens
From envy (of the perfume) of the thread of the (true) Beloved's hair, to the wind of the air, gave
The breeze every musky pod that, from Tātārī, He (the true Beloved) brought

10 Last night, I wondered at Hāfiz's cup and goblet
But, I argued not For them, like a Sūfī, (in exceeding delight and desire), he brought.
246 (262)

Everyone who, his heart collected and the beloved acceptable — hath
Happiness became his fellow companion and fortune his fellow sitter he
hath

Much more lofty than reason is the court of the fold of love
That threshold that one kisseth who his life in his sleeve — hath

(Oh beloved!) thy small sweet mouth is perchance Sulaimân's seal
For the world beneath the seal stone, the picture of the seal of its ruby (lip) — hath

The ruby lip and the musky hair, when His is that (the lip) and His is this (the hair)
Of my heart ravisher, I boast, because this and that His beauty — hath

5 When thou art on the surface of the land (yet living) regard powerfulness
plunder (take profit of it be not careless)
For beneath the surface of the land (in the grave) many a non powerful one
Time —

O opulent one! with contempt regard not the weak and the poor
For, the chief seat of honour, the (poor) Fâlîr the road sitter — hath

The turner (aside) of calamity from the soul and the body, is the prayer of the poor
Who experienceth good, who from that harvest, shame of the (poor) corn gleaner —

3 Sulaimân See the Kurân —

* succeeds David xxvii 6
  his power over the wind xxi 81 ; xxxviii 35
  gives judgment xxi 79
  receives Queen Balkis xxvii 23
  is tricked by devils n 101
  orders horses to be killed ; is deprived of his seal ring xxxviii 30 33
  dies xxxiv 13

7 ٍذَٔلا مَهْ (to have shame) signifies —

To keep back from gaining profit
O beloved! thou who keepest back the corn gleaners (the poor) from the harvest of thy beauty
And therefrom allowest them not to pluck profit what profit hast thou?

From them withhold not the harvest of thy beauty For their prayers are the turners aside of calamity from the soul and the heart

3 2 2
O breeze utter a secret of my love to the sovereign of the lovely ones,
Who, as the meanest slave, a hundred (mighty) Jamshids and Kay-Khusraus
—

If he (the beloved) say —"A poor lover like Hāfiz I desire not"
Speak ye to him, saying "Imperial sway, the beggar, road-sitter—

8 Lovely ones See Ode 209, c 5
9 See c 6,
247 (175)

1 Tis a long time and the Heart possessor (God) a message— sent not
  A letter wrote not and a salutation,— sent not

2 A hundred letters I sent and that sovereign of horsemen
  A messenger hastened not, and a message— sent not

To me like a wild beast reason affrighted
One deer of gait, partridge of strut (messenger) He (the heart possessor)— sent not

He (the true Beloved) knew that (through separation from Him) the bird of my heart would go from my hand (would die)
Yet of that chain like hair a snare He— sent not

5 Complaint¹ that Sākt (the true Beloved) sweet of lip intoxicated
Knew that I was wine sick and a cup of wine — sent not

As long as I boasted of excellences and of the stages (of divine knowledge)
To me any news of any stage (of divine knowledge) He— sent not

¹ salutation couplet 1 ð slave 
letter 2

² one of partridge-gait ³ one of deer gait ³ one of deen gait

signify events whose descending on the hearts of Ûnfs is undoubted; and is of the essence of God
These events draw them at every stage to ascent; and again for trial sake to descent
In the state of kabz (contracting) Hāfiz wrote this Ode

To himself he saith —
A long while kabz overpowered me no event of manifestations occurred A hundred times
1 I displayed patience submien grief broken heartedness and good doing but that king of horsemen sent me no messenger

³ The second line may be —
The one of partridge strut (the messenger) the one of deer gait (the true Beloved)—
Me He remembered not and me union gate not
Hāfiz! be with respect. For appeal is none
If a message to a humble slave, the King— sent not.

Wā khwāst signifies —
Muhāsība  an account
mutāliba  a demand
bāz khwāst  an investigation
dar khwāst  an appeal
248 (127)

O thou whose pistachio (mouth) laugheth at the tale of candy! 
(Of thy laughter), I am desirous For God's sake one sweet smile—smile

Where my (resplendent) beloved with sweet smile breatheth
O pistachio! who art thou? For God's sake to thyself laugh not (for there
no splendour is thine)

(Equality) with thy stature (even) the (lofty) Tuba tree (of paradise) cannot
boast
By this tale, I pass For long becometh the matter

If sullenness thou display or if reproach thou make,
The allied friend of the man self approving we are not

Of the perturbation of my state acquainted how becometh
That one, whose heart captive to this noose became not?

Thou wishest not that a river of blood should gush from thy eye?
On the constancy of society of rosy ones bind not thy heart

Brisk is the market of desire Where is that candle face (the beloved)?
So that oh the ruddy fire of his face soul and heart I may make rue (may
scatter)

Hāfiz! the glance (with eye brow and with eye) of the saucy ones thou
abandonest not
Knowest thou where thy place is—Khwarazm, or Khujand?

3 See Ode 88

8 Khujand is a village in Turkistan
Khwarazm and Khujand are renowned for their lovely ones saucy of eye tyranny (of love)
practising
249, (190).

From desire (of the beloved), I restrain not my hand until my desire—cometh forth
Either to the beloved, my body reacheth, or, from the body, my soul—cometh forth
Every moment, one cannot, like the unfaithful ones, take another beloved
Together, are we and the dust of His street, until from the body, the soul—cometh forth
The soul is on the lip (ready to depart), and vexation in the heart
For, from this mouth,
Not a single desire taken, from the body, the soul—cometh forth
From regret for His mouth, to straits cometh my soul
From that mouth, the self-desire of those short of hand, how—cometh forth?

(O beloved!) after my death, open my tomb; and behold
From the fire of my heart, smoke from the shroud—cometh forth

Arise! since,—on account of thy stature and standing, of the sward,
Into the bosom, the cypress cometh, and the pomegranate—cometh forth

In the hope that, into the garden, a beautiful rose like thy face may come,
The breeze cometh, and momently, around the sward—cometh forth

Show thy (lovely) face,—a whole people go lamenting and wailing (in love for thee)
Open thy lip (to speak),—from man and woman, cry—cometh forth

Fifty barbed hooks, hath every coil of thy tress
In that coil, this shattered heart, how—cometh forth?

To myself, I spake saying — "From him (the beloved), up-pluck thy heart"
My heart said—
"This is the work of that one, who with himself (victorious)—cometh forth"

1. "Reacheth" See Ode 262, c 5
In the crowd of love players, they make mention for his good
Wherever in the assembly Hāfiz's name— cometh forth

II The first line may be —
   (a) In the crowd of love-players they speak saying — His mention be for good!
       Thus do they speak of a friend
   (b) In the crowd of love players they utter the mention for his good

One may say —

$\text{gikrash ba khair bad i}$
$\text{ikr i khair i o}$
250, (259).

1 If, to the moon and the Pleiades, comparison of thy face they—— have made,
   By conjecture, a form unseen, comparison they—— have made

   Out of the tale of our love, tumult exciting, (only) a little is
   Those (love) tales that, of Farhâd and of Shîrin, they—— *have made.

   O Sâkî! give wine. For, by the decree of eternity without beginning, delib-
   eration is none (all is decreed)
   Not worthy of deliberation is what decreed, they—— have made.

   (In tyranny of love), no long eye-lash or glance of sorcery made
   What that dark mole and musky (fragrant black) tress (of the beloved)—— have made.

5 At the earthen pot of the profligates, look not with contempt
   For, the service of the cup, world-viewing, these companions—— have made

   Of wisdom, how knoweth the stranger! Into thy bosom, draw
   The daughter of the vine, whose dowry, the cash of reason, they—— have made.

   (By wretchedness, humbleness, weakness), portionless of the cup of wine of
   liberality are the dusty ones (the lovers)
   This (practice of) tyranny, behold that with (wretched) lovers, they—— have made.

   Fit for preying and capturing, is not the long wing-feather of the (impudent)
   crow and of the (filthy) kite
   This favour, the associate of the noblest species of the falcon and of the royal
   white falcon, they—— have made.

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1 To thy face, the moon and the Pleiades have no similitude Their comparison is error
2 Farhâd  See Ode 72.
3 Then, in wine-drinking, what crime?
7 سک signifies — 
a cup of wine, wine.
8 The two kinds of falcon signify —
   Beloved ones, or perfect disciples
   The crow and the kite signify —
   Those who are not beloved ones, hypocritical Zâhids
The dust of the street of Heart ravishers hath the perfume soul giving,
Hence the perfume place of musky (fragrant) reason lovers—— have made

10 (O beloved!) one (piece of) sugar (a kiss) was our reward and no indulgence
gave thy lip
Justice for it (thy lip) give thou thyself Thus, (is it that) those sweet lips (of thine)——

From the ruddy fire of their tinted cheek momently the lovely ones
Breaches in the heart and in the faith of Zahids—— have made

The poetry of Hāfiz that wholly is the description of your beauty
Wherever they have heard with sincerity its laudation they—— have made

11 Lovely ones See Ode 209 c 5
251.

1. O sweet idol¹ by art, thy beautiful form,— they have established.
Thou mayst say — "With the sweet soul, the picture of thy lip—
they have established."

Thy fresh hair and cheek, I found pleasing and heart-alluring:
Around the wild rose, a canopy of ambergris-dust,— they have established

For (welcoming) the arrival of the troop of thoughts of thee, men,
In the dominion of the eye, the decoration of coloured tears,— have established.

The work of thy tress is musk-scattering. But now,
For good counsel sake, on the musk-pod of Chin a suspicion (of musk-scatter-
ing)— they have established.

5 O Lord¹ is that the face; and about it, the cap-fastening?
Or about the gleaming moon, the (glorious) constellation of the Pleiades (is it that)—
they have established.

The praise of my love, and of the beauty of the beloved’s face had been all
That, before this, on Farhād and Shirin,— they have established.

Hāfiz¹ utter the essence of truth, that is love’s mystery
Save this (mystery), the rest (is) a mere fancy by conjecture (that)—
they have established.

¹ The second line may be —
Thou mayst say — "With the soul of (beauteous) Shirin, the picture of thy lip they—
have established.

6. Farhād. See Ode 72.
The perfume of musk
From Khutan the morning breeze—
What is this wind, whence thy perfume—

From the pocket of the breeze the perfume of Khutan whirleth
Perchance, from the country of Khata a great Karvan—

From Him I take not off my heart so long as from my body the soul goeth not
Listen For, from my speech, the perfume of fidelity—

O heart! before the arrow of grief for Him prepare not the shield of the chest
The eye, close up For, from the lofty air, the arrow (of fate)—

Love for thy eye brow, ever asketh me
A king is he, to whom recollection of the beggar—

From my tears often (it was) that into the clay thy foot descended
Of thee, to the man of my eye, awe—

Hafiz! abstain not from wine For, again to the garden, the rose
For the sake of pleasure, with a hundred ornaments and decorations—
253, (196)

1. The day of union of friends—— remember:
Those times, remember——

At this time, fidelity in none remaineth,
The faithful (that are gone) and (the fidelity of) beloved ones,—— remember

From the bitterness of grief (of separation from the beloved) my palate hath become (bitter) like poison
The tumult of the drinking (of bumpers) of wine-drinkers—— remember

Although free of recollection of me, are friends
Them, on my part a thousand times,— remember

5 Entangled, I am in this bond of calamity
The endeavour of those upright ones——

Although in my eye, are a hundred streams
The Zinda-rūd of gardeners—— remember

Well, in the thought of grief, I am fixed.
The remedy of those grief-consolers——

(Mystery-keeper, none), after this, the mystery of Hāfiz un-uttered remaineth.
Alas! the (passed) mystery-keepers—— remember

1 In Persia this couplet is well known, and is quoted by friends in letters.

3. By listening to the tumult, the bitterness may be assuaged

6 The student will note —

آم روز ایشان ياد باد couplets 1, 3, 5, 6, 7.
زای روز دهاران 2, 8
ایشان را 4.

Thus, we can say —

dostdārān yād bād

az rā

The Zinda-rūd is the river Zinda, at Isfahān famed for its pleasant gardens and palaces
254, (242)

1 Wonderful harmony and great melody my minstrel of love—
   Every picture of the hidden (divine knowledge) that he striketh path to place
   
   Hath

   Void of the wailing of lovers be not the world
   For a note pleasant of melody and joy giving it—
   
   Hath

   Although neither gold, nor force hath our Pir dreg drinking,
   Happily a God sin forgiving error covering he—
   
   Hath

   (O true Beloved!) keep my heart great For this sugar worshipping fly (the heart),
   Since Thy desirer it became the pomp of the (auspicious) Huma—
   
   Hath

   Far from justice it is not if of his state inquireth
   That King (the true Beloved), who, in his neighbourhood a beggar (me)—
   
   Hath

   To the physicians I showed my bloody tears They said —
   'Tis love's pain and the remedy (for it), the burning of the liver—
   
   Hath

   The tyranny of the glance learn not For in love's order
   Every work, a reward and every deed a requital—
   
   Hath

   That idol of the young Christian, the wine seller, well said —
   Enjoy the joy of that person's face, that purity—
   
   Hath

   O King! Hāfiz a sitter of thy court reciteth the fatiha
   And from thy tongue, the desire of a prayer—
   
   Hath

1 The second line may be —
   Every musical note that he striketh path to place (musical mode)—hath

4 The fly (the heart) is called sugar worshipper because it desireth the sweet lip of the Beloved Huma. See Odes 4:50

6 That is love's malady is irremediable

7 It is unnecessary to learn the tyranny of the glance for the result of tyranny is evil

9 Fatiha is chapter 1 of the Kuran
255, (256).

1. In this city is no idol that, our heart,—
If fortune be my friend, hence my chattels, it (fortune)—

Where is a companion, disdainful and intoxicated, before whose generosity,
The mention of his desire, the heart-consumed lover—

O gardener (outward worshipper) ¹ careless of the autumn (the resurrection-day), I behold thee
Alas! that day when thy beautiful rose (of desire) the wind of death—

Time's highwayman (Shaitān) hath not slept. Of him, be not secure,
If thee, he hath not taken to-day. For, to-morrow, thee he—

The ass (the Israelite), the shout-like bellow of the ox (of Sāmīrī) deceiveth
Reflection from the effulgent sun, (the obscure star) Subā when—

In fancy, I play all this idol (verse) in this desire,—
Possibly, the mention of the spectacle (of verse) a master of vision—

The science and the eloquence that, in forty years, my heart acquired,
I fear that, as plunder, that intoxicated narcissus (the sorcery of the beloved's eye)——

With miracle, sorcery maketh not equality. Safe be
Who is Sāmīrī that, from the white hand (of Mūsā) superiority he—

Although Love's path is the ambush-place of bowmen,
Knowing, whoever goeth,—profit from enemies——

5 Literally—
To the ass, the shout-like bellow of the ox giveth deception.
Sāmīrī See Ode 123, c 8.

6 Nam-i-tamāsha burdan (to take mention of the spectacle) signifies —
to desire the spectacle.
See couplet 2

8. pahlu zadān (to associate together, to boast equality) signifies:—
to make equality.
The obstacle of the heart straitened one's path is the crystal glass of wine.
From thy hand, put it not lest from thy place, thee grief's torrent—— take

Hāfiz 1 if the beloved's intoxicated eye seek thy life,
Clear out the house (of the heart) of life and let it go so that it (thy life) it (the beloved's eye) may—— take

Make void the house of thy heart or thy existence of aught exterior to God.
On account of the new moon (of the 'id), on the eye-brow of the 'id, the world
drew indigo (applied kuhl)

On (in) the (curved) eye-brow of the beloved, the new (crescent) moon it is
proper to see

Like the (round) back of the new moon, my stature became broken,
Like indigo, my beloved again drew the bow of the eye-brow.

(O Beloved!) cover not thy face, and of the people's gaze, be not distressed
For, on thy face, thy (soft) hair chaunted and breathed “va in yakād.”

Perchance, at morn, in the sward, the breeze swept over thy body,
Since, with thy perfume, the garment on its body the rose rent like the morning
(rent from night).

The harp was not, nor the stringed instrument, nor the rose, nor wine
For, stained with grape-wine and date-wine, was the rose of my existence.

Come, so that, to thee, I may utter the grief and the distress of my heart
For, without thee, power of speaking, or of hearing, I have none

(Even) if life be the price of union with thee, the purchaser I am,
For the good thing (union), at whatever price he saw, the penetrating one pur-
chased.

Spill not the water of my tears For, without thee, far from thee, "(the state of
my face is this)"—
Like the wind (swiftly), it (the tear) went; and, into the dust of the Path, fell
When the (resplendent) moon of thy face in the (dark) evening of thy tress, I
beheld,
Luminous like the day, became my (dark) evening by thy (resplendent) face

3 This couplet refers to a passage in the Kurān—
"Those who are infidels,") which they utter against the evil eye

3 در حط شدن (to go into line) signifies —
to be distressed, to be senseless and restless
8 To spill the honour of one that loveth thee so much is improper
(Ready to depart) my soul reached the lip and (yet) desire was not accomplished
To an end reached my hope to an end (fulfilment) reached not my desire

O sphere! expect naught from time's convulsion
As, on the world's face the morning (the sky) in this way laughed (so it will laugh)

On account of thy tress my heart was distraught I know
That before thy face, on itself like the flashing lightning it flashed

Some words through desire of thy face, Hafiz wrote
In his verse read (the pearls) and like pearls, put (the verse) in thy ear
257, (202).

1 Last night, to the wine-house (the Ārif, the comprehender of truths), Hāfiz, sitting in khilwat,— went From the head of his covenant, he departed; and to the head of the cup,— went

To him, in dream, the mistress of youth’s time had come With elderly head, lover and distraught he— became

A young Magian, the highwayman of truth and of heart, passed In pursuit of that Friend (God), a stranger to all else, he— became.

The (ruddy) fire of the cheek of the rose consumed the bulbul’s harvest (of existence).
The moth’s calamity, the laughing face (the burning wick) of the candle,— became

5 Evening and morning, our weeping—thanks that it was not lost — A peerless jewel, a drop of our raining (weeping)— became

Yesterday, the distraught Sūfī who broke the cup and the goblet Yester-night, by one draught of wine (of love), wise and learned— became

1 Last night, Hāfiz, contented with dry austerity, went to the wine-house (the stage of love and of divine knowledge), broke the covenant of the Lords of outward forms, practised love, and became a lover

Hāfiz (the perfect Ārif), sitting in khilwat, uttered not a word of divine knowledge.
From the head of his covenant (not to reveal God’s mystery) he departed, to the head of the cup (of wine of love) went, and becoming intoxicated with love, revealed love’s mysteries

If Zāhūd be read for Hāfiz we have—

Last night, the Zāhūd, outward worshipper, came forth from outward worshipping, entered upon love’s path, joined the perfect Ārif, broke the covenant that he had established with his outward companions, came to wine—(the ennobling and the examining of the heart), and, in it, ended his work with fellow-travellers.

Khilwat See Ode 67

3. ٞ (young Magian) signifies.—

Glories without the essence of God, which, at the beginning of the mystic state, appear to the holy traveller

The glory of glories round about the Zāhūd passed When the Zāhūd found Him his friend, he hasted to him, and one with him became
The narcissus (the perfect beauty) of the Sākī uttered a spell of sorcery
The assembly of sorcery, the circle of our religious readings—became

Now the stage of Hāfiz is the banquet place of Kings (For)
To the Heart possessor (God) his heart went to the (true) Beloved his soul went

7 ٖٖٖٗٔٓٓٓ (readings) signifies—
(a) Portions of the Kuran recited on different lines
(b) The daily prayers

The explanations are—
(a) In whatever place of outward worshippers we made a circle we performed a ḣikr
(b) We rested in the circle of the praisers of God (utters of ḥikr) and heard their admonitions. In his place we sing the tale of love and for hearing truths of divine knowledge turn into the murshid’s assembly.

Common folk consider the hearing of truth of divine knowledge only a tale

§ ٖٖٗٔٓٓ signifies—
(a) I went in couplets 1 and 8
(b) became in the other couplets
From the tablet of my heart and soul, Thy image, ever—
From my recollection, that proudly moving cypress ever—

O true (Beloved!) from my distraught brain, the image of Thy cheek,
By the sky's violence and time's wrath,—

In eternity without beginning, covenant with Thy tress-tip, my heart established
Till eternity without end, it draweth not forth its head, and, from the head of the covenant,—

Save the load of grief for Thee, whatever is in my wretched heart,
Goeth from my heart, but from my heart that (grief's load)—

In my heart and soul, my love for Thee hath taken a place, such
That (even) if my head (life) goeth,—from my soul, my love for Thee—

If for the pursuit of lovely ones, my heart goeth, 'tis excusable
It hath (love's) pain  What may it do if, for remedy-sake, it—

Whoever head-bewildered like Hāfiz, wisheth not to become
Giveth not his heart to lovely ones, and, in pursuit of them,—

---

1 See Hindley's Persian Lyrics, p 65
2 "Lovely ones."  See Ode 209, c 5
259

1 Love for Thee, the plant——
Union with Thee the perfection (height)——

In the sea of union, (is) many a drowned one who at last
With a head in the state——

Remaineth neither union nor the uniter
There where the imagination——

From every side where to I applied my ear
The sound of the question——

5 Show me one heart in whose path
On the face no mole (dark spot)——

With grandeur's perfection became crushed
That one, to whom the glory——

Head to foot Hafiz's existence
In love, the plant——
260, (179).

1. Last night, He (the true Beloved) came, and His cheek, He—

Let us see, the grief-stricken heart (of the lover), how He—

The custom of lover-slaying, and the way of city-upsetting
Was a garment that, on His form, He—

Rue for His own face, He (the true Beloved) regarded the lover's soul
And, for this work (of consuming the lover), the (ruddy) fire of His cheek,—

The (black) infidelity of His (dark) tress attacked the path of faith and that
one of stony heart,
In its (faith's) path, a torch (formed) of His ruddy face,—

5 To hand, much blood my heart brought, but, my eye (with bloody tears)
spilled it.
Allah, Allah! (this blood) who had expended, who—

The (true) Beloved, sell not for the world (and in the world's attachments be
not foot-bound) For, much, it profited not
That one who, for base gold, Yusuf,—

Although, outwardly, He spake saying—"I will cruelly slay thee," I saw
That secretly towards me, heart-consumed, His glance—

He spake, and sweetly spake—"Hāfiz! go, and burn the khurka"
O Lord! from whom, this (power of) base-coin recognising (is it that) He—

4 To the last line, add
—
So that, easily, He might conclude his work.
8 Khurka See Ode 124.
261 (225)

By the sword (of inclination) of thine the slaughter of this shattered one decreed, it—

If not, by the glance of sorcery of thine, a fault it—

was not

was not

O Lord! lustre how hath Thy beauty s mirror

Wherein, to my sigh the power of impression—

was not

At the time of separation from his murshid Hāfiz wrote this Ode

shattered signifies —

wounded. For to the limit of his nature man is wounded with love’s arrow but through exceeding carelessness knoweth it not

(sword) signifies —

inclination.

(decree) signifies —

measuring. Possibly God most high on the day of eternity without beginning measured out to each one—deeds conduct riches lusts and other things and recorded them in the mother of books (the Kurān)

To the murshid at the time of separation the holy traveller representeth his state and with humbleness saith —

— him to attain perfection through thy part

When one breatheth on a mirror the mirror becometh clouded

Although I weep and wail towards me thou inclinest not by me passest not and on me pity showest not

sigh signifies —

The revealing of the defects of the holy traveller the hearer of these peals

If the couplet be addressed —

(a) to the perfect murshid

What essence hath the mirror of thy beautiful nature that our faults affect it not although it bringeth to existence (showeth) faults and thy heart by the exigency of humanity becometh wounded?

(b) to the Hidden Murshid (God)

O Lord God! what essence hath the mirror of Thy beauty (the collection of laudable qualities) that within it it bringeth not forth the effects of my offences and sins

Although our sins become great by the decree

His mercy surpasseth His anger He displayeth to me mercy

As the mirror becometh changed and clouded by the sigh so doth the pure essence of God th Mercyful change through the sins of His worshipper
(O true Beloved!), when I, distraught, released Thy tress, For me (distraught), more fit than the chain-fetter, aught— was not.

In the sward of grace, more graceful than Thy stature, aught grew not In the world of picture, more pleasant than thy picture aught— was not.

So that, perchance, like the morning-breeze I may reach Thy tress, Last night, my profit save night-weeping, aught— was not.

Through astonishment, at the door of the wine-house (the world of love and of divine knowledge) I put out of my head When, in the cloister, a Pir, a recogniser of thee— was none.

O fire of separation! from thee, that I endured that, candle-like, Save self-destruction, by thy hand, a plan for me— was none.

Hāfiz's grief without thee was a mark of torture Of which to any one, need of explanation— was not.

3. (distraught) signifies —

One, over whom love's laws prevail, whom they have drawn forth from the circle of the wise.

If the couplet be addressed—

(a) to the perfect murshid

When, through association with separation, I became distraught and stranger to wisdom, and let go the attraction of thy grace, naught seemed more fit for me than the fetter-chain.

(b) to the Hidden Murshid (God),

I, who, distraught and stranger to wisdom, came to existence from non-existence—for me naught was more fit than the fetter-chain (love and phrenzy).

Praised be God that that hath been attained.

4. (the world of picture) signifies —

The upspringing of the world which is the field of the first (this) and the last (the next) world.

5. (night) signifies —

(a) night

(b) the dawn

(c) to travel at the end of night

(d) to go a road at night between midnight and dawn

(e) a bird that, at the end of night, maketh a sorrowful cry.

6. The first line means —

I practised love, and entered the world of love.

When I became free from service, I associated much with murshids of love, O Pir! I beheld none like thee—although the whole world, I wandered.
Desire for thy lip ever my heart—
O Lord! from Thy lip, what desire (is it that) it (the heart)—

The draught of love and the cup of desire, my soul
In the heart's cup, completely—

The one distraught for the beloved's stress ever,
In the snare of calamity (of thy stress or of love's pain) dwelling—

Until by boldness, he maketh prey of a heart
On the rose (the beloved's face), the snare of the violet (the dark tress) he—

At last, it reacheth me ('tis my right) that I may plainly ask
Saying—"What name is it that our heart ravisher—

With the beloved how sitteth that one, who,
Thought of high and of low—

Joyous of heart, (is) that one, who society,
With the beloved ever,—

Since a moment, the (holding of the) assembly (of friends) is (with the society or friends) happy,—Hafiz
The requisites of pleasure ever—

8 (since) signifies —
meal like.
manand if
shart when
hangam because
illat hujjat
263, (246):

1. (Together are) I and rectitude and integrity. Suspicion of this, beareth none,
For suspicion of that, in respect of a profligate of the tavern, beareth none.

This old patched garment, I have for the sake of that
That, beneath the khīrka, I drink wine. This suspicion, beareth none.

Of the science and the practice of the theologian of the time, be not proud
For, beyond God's decree, his life beareth none.

Of the goblet's colour and perfume, be not enamoured
Drink
For, (away) from thy heart, the grief's rust, save the wine of the Magians, beareth naught.

5. O heart! although thy eye is the guard,
Be in sense, that thy (heart's) cash, the guard beareth not.

O heart! if reward be necessary to thee, strive with effort,
He who did no work, reward for naught beareth not.

Hāfiz! in the presence of the speech-possessor, present not speech
For, to the sea and to the (jewel) mine, the treasure of the pearl, and the jewel, beareth none.

2. Khīrka  See Ode 124.

5. Every evil deed that the eye seeth, of it, it informeth its master (the whole body).
   In the Zakhīratu-l-mulūk, they relate that, in man's existence, the eye is the nearest to Shaitān's deceit
   For, in their own place, the four other senses are, and so long as to them something arriveth not, in it they cannot be engaged
   Be in sense that this guard (the eye) bear not away thy heart's cash, and make thee captive to the creature (instead of to God).
The Letter Dal

264, (176)

1 Yesterday the Pir the wine seller—whose mention be for good! Said—"Drink wine, and, from recollection take the heart's grief

I said—"To the wind, wine giveth my name and fame
He said—Accept the word be whatever be

Since, from thy hand, will go profit and loss and capital
Say—'For this matter neither noxious nor joyous be!'

In thy hand is only wind, if thou place thy heart on any (perishing) thing
In a meeting place (the world) where to the wind, (even) Sulaiman's throne goeth

5 Neither is the rose without the thorn nor also the honey without the poison
Deliberation is what? The world's way chanced like this

Ever make the cup full of wine With the ear of sense
Hear the tale of Jamshid and of Kay Kubad

In the desire that my heart may attain that ease
Within my heart, my soul placeth love's grief for him

Hafiz! if thine be vexation on account of the counsel of the sages,
Let us make short the tale, saying—"Long life be thine!"

1 See Ode 249 c 1
6 Jamshid See Odes 144 176 199
Kay Kubad was the founder of the Kayan dynasty
See History of Persia by Malcolm and by Clements Markham
7 Couplet 4 leadeth to this couplet's meaning
265.

1. To whom, the cup of pure, red morning, wine—
   Know that, in the sacred fold of the most sacred, his place—
   they give, they give.

   Sūfi! denier of profligates, be not. For love's mystery,
   On the day of eternity without beginning, to the man, tavern-haunting,—
   they give

   Sākī! wine, rose of hue, musk of perfume, bring
   For, trouble to the profligate, the Lords of reason—
   they give

   A little enjoyment of life's enjoyment, hath not
   That one, to whom to-day, the promise of to-morrow,—
   they give

5. For the abandoning of the garden of paradise, Hāfiz hasteneth
   If, to him, dwelling in the sacred fold of union with Thee,—
   they give.
266, (239)

1 From the (perverse) revolution of the sky, to order, my work — arriveth not
Through pain, blood became my heart, and to the remedy — arriveth not

Notwithstanding that, like the (impure) dog I became the dust of the street, yet
Goeth the tear of my face but the Friend —

Not a tendon of a morsel (of flesh) off from any bone I gnaw,
Till many a wound to my teeth —

By the heart of friends (I swear that) I am sated of my own life
To the helpless, what help — when the command (of death) —

5 Through grief white became Ya kab's two eyes
And (yet) from Egypt to Kin an, the report thereof —

Through desire for Thee, heavy became my heart's load of grief
Alas! to me, desire easily —

So long as from the soil, spring not a hundred thousand thorns (endless troubles
countless griefs),
In the rose garden (the luminous heart) a rose (the light of divine knowledge)
from a rose bush —

From the superiority of time's violence to people of excellence (justice)
This grief (is) enough that (to self destruction) their hand towards their life

To (lofty) Saturn, people of ignorance in pomp have reached
To (lofty) Saturn, aught save the sigh of people of excellence —

9 Saturn is in the seventh heaven
10 Sūfi with the water of the wine (of love) wash the rust (the dross) of thy own heart

By this washing and washing of the (outward) khīrka (of hypocrisy), the pardon (of God) ——

Hāfiz be patient. For, in the path of being a lover,
Whoever gave not his life (for the Beloved), to the Beloved, —— arriveth not

10. Khīrka. See Ode 124
O how happy the time when the Beloved—
Before the king of his fancy, the black and the white of the eye, I extended
In the hope that that imperial horseman might—
In expectation of His white poplar arrow the heart of the prey keepeth fleeing
Like dust, dweller at the head of His path I have sat
Like the sea the wave on the shore, my tear dasheth not
That heart to which the tip of His two tresses gave repose
Like the sea the wave on the shore, my tear dasheth not
That, to my hand, like the cypress the idol may—

If, in the curve of his chaugan my head goeth not
Of my head what may I say? and to what work (is it that) the head itself —
That heart to which the tip of His two tresses gave repose
Think not that, in that heart, rest—

From December what tyrannies (they were) that the bulbuls endured
In the hope that again, the fresh spring may—
Hāfiz! from the painter of destiny (God) hope of that is

"black and white signifies —
Game (beasts and birds) coloured black and white See c 3
1. At the head of the market, the life-stakers (lovers of God) proclaimed a proclamation —

"O dwellers of the street of the (true) Beloved! hear ye! hear ye!

"Some days it is since that to us lost became the daughter of the vine (wine of "love),

"She went so that she might take her own desire. Take care! take care! be "ye ready!

"A garment of ruby, she hath, and a crown of bubbles

"Reason and knowledge, she taketh. So safe from her, sleep ye not"

Whoever giveth to me the sweetness of that bitter (wine signifying love) its price I give my soul (than which nothing is sweeter)
And if the sweetness be concealed or hidden, to hell it (the soul) goeth.

5 That daughter is night-wanderer, and bitter and sharp, and rose of hue, and intoxicated

If ye find her, to Hafiz's house take ye her.

1. In the state of kabz (contracting), Hafiz wrote this Ode
The proclaimer is Hafiz himself.

4 (hell) signifies —
(a) wine.
(b) the stage of toil and terror, wherein the foot of endurance of vicissitudes cometh not
Every murshid, who, with eloquence, explaineth truths of divine knowledge is to us sweeter than sweetmeat

5 When ye find her, to the house of Hafiz take her, by the fortune of whose coming, he may bring himself to soul-surrendering, since without her, he hath no livelihood.
269, (139)

1 Last night to the rose the violet spake and a sweet trace —
   Saying — In the world, me torment a certain one's tress —

   The store of mysteries, was my heart and (so that it might reveal naught) the
   hand of Fate

   Closed its door and its key to that heart ravisher (the true Beloved) —

   To Thy court like one shattered I came For the physician (the Murshid)
   Me a trace to the electuary of Thy grace —

   By me miserable He passed and to the watchers, said —
   Alas! What a soul my slain lover —

5 Sound be his body glad be his heart happy his mind!  
   That, the hand of justice and help to the feeble one he —

   O counsel utterer (wine forbidder) I go devise thy own remedy
   Loss to whom (is it that) wine and the sweet mistress —

   From the jewel of mysteries, the treasure of Hāfiz's heart
   For the joy of thy love the capital of a world —

   gave
gave
gave
gave
gave
gave
gave
270, (223).

1. (O Beloved!) not easily is it that, out from my head love for Thee—— goeth
   Not a loan is (my) love for Thee that, elsewhere, it—— goeth.

   In my existence, is love for Thee, and in my heart, love for Thee
   Within (me), with (mother's) milk, it (love) went, and, forth (in death) with my
   soul——

   Love's pain is a great pain, the remedy whereof,
   Although thou make great effort, worse (the pain, greater, the state, worse)
   it——

   In this city, such a one am I that, first, every night,
   To the skies, my cry through love——

5. If in that way, I scatter my tears in the Zinda river (which thereby becometh
   flooded),
   'Irāk's sown field, all, at once, wet (with the flooding)——

   Last night, in the midst of the tress, I beheld the beloved's face,
   As a form, that the cloud, moon-encircling,—

   (To the beloved), I spake saying —"A beginning, I make with a kiss." She
   said —"Nay
   "Tarry till, out of Scorpio (my tress), the moon (my face)——

   Forth from the brick (of the grave), in longing for foot-kissing (of thee), Hāfiz
   bringeth his head,
   If trampled by your foot, his dust——

   Hāfiz 't if, to the memory of his (the beloved's) ruby-(lip), thou drink wine,
   Take care 't allow not that, to the adversaries, the news——

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5 The Zinda river is the river of Isfahān
7 When the moon is in Scorpio, to do a good deed is forbidden.
1 If a person, for every sin (that he doeth) God (in wrath)—
   Upon wailing the earth entereth, and to weeping time—
   Alike, before the Lord, are the (little) grass (blade) and the (great) mountain
   Sometimes for a mountain (of sin) He pardoneth sometimes for a grass blade
   (of sin), He (in wrath)—
   Sin thou makest earth's (broad) surface thou knowest not
   That, eclipse from the blackness of thy sin the moon on the sky—
   Pure of skirt thou art? Yea, but evident becometh
   Thy sins, to morrow (the resurrection day) when thee the justice demander—
   Through shame of my sin, at night I weep so bitterly,
   That, that night, all verdure (through the watering of my weeping) my supplication place—
   At the time of farewell I weep to that extent that the beloved
   In every land, where he goeth, my tear path—
   Hāfiz! When the King designeth any one's destruction
   Who hath boldness and powerfulness that, them before the King he—
272.

1. In our head, the desire of passion for Thee——
   Behold, in the distraught head what——
   revolveth revolveth.

   Whoever in the curve of the chaugān of Thy tress-tip established his heart,
   Doubtless, on head and foot (swiftly), like a ball——
   revolveth.

   Although that heart-ravisher of ours practiseth injustice and tyranny,
   Even so, in pursuit of Thee, to fidelity, the heart——
   revolveth.

   From the sky’s violence, and time’s rage, a hundred times,
   The shirt of patience on my body——
   rendeth

5. In feebleness and slenderness, my helpless body
   Is like a (crescent) new moon that the finger-stock——
   becometh.

   From separation from the rose-bed of beauty, my bulbul-nature,—
   ’Tis a long time since, without adornment and decoration, it——
   revolveth.

   O heart! how often say I to thee, go not in pursuit of lust and of desire
   For this is a wind that, in the essence of fault,—
   revolveth.

   O cypress stature, tulip-cheek! in desire of Thee
   Is many a one that, perturbed and bewildered,—
   revolveth.

   Like the breeze, dweller at the head of Thy street, the heart of Hāfiz
   Is sorrowful, and, in hope of remedy,—
   revolveth.

2 “tress-tip” signifies —
   a wink, an amorous glance

4 (to become a long coat open in front) signifies —
   to be rent.
273 (251)

Every moment of the hand (of tyranny) of separation from Thee I complain
Alas if the wind cause not my bitter wailing to reach Thee!

What may I do if weeping and wailing and lamenting I make not!
For from separation from Thee, I am (so shattered) that (shattered) like
that be Thy enemy!

Night and day grief and sorrow I suffer How should I not suffer?
Since far from the sight of Thee I am—heart joyous, wherefore should I be?

Since far from the eye of me heart consumed Thou wentest—
O many a bloody fountain that from my eye my heart hath opened

From the root of every eye lash, trickle a hundred drops of blood—more
When complaint of the hand (of tyranny) of separation from Thee my heart
bringeth forth

Day and night, immersed in recollection of Thee became Ḥāfīz’s heart
Of this heart bereft slave wholly free thou art (and of him thinkest not)
274, (250).

1 If power be mine, as to union with Thee, than—that
More, from my own fortune, mine what desire—is?

On Thy threshold, what wonder the clamour of lovers!
For, wherever is the sugar-place (Thy place), the fly (the lover)—is.

Necessity for the sword of slaughter of the lover is what?
When for half my life (who am Thy lover), a single glance sufficient—is?

If, in both worlds, I express a single breath with the (true) Beloved;
From both worlds, that breath, my acquisition—is.

With this desire since short is the hand of my fortune
Power to (reach to) Thy lofty cypress mine, how—is?

The path of deliverance is where for that drowning one?
From before and behind whom, the torrent of love's labour—is?

A thousand times, I became His lover, and, again,
He seeth me, and speaketh saying—"Who is this person?"

Pleasant is the coloured wine; and the (true) Beloved's society.
In this desire, heart- bereft, ever Hāfīz—.
To the desert, me the desire of the spring breeze—
Thy perfume the breeze bringeth and from me patience—

Wherever a heart was it from the Path Thy eye took (and made distraught)
My heart shattered and sick not alone it—

Came tears like silver and the water (lustre) of my face took
Came that one, who gold for gold gave and these goods (tears) — took

To the path my tear brought Thy stony heart
To the river bank, the (hard) stone the torrent can—

Last night, the pleasure of my joy bound the chain of desire for Thee
From its place the foot of the horsemen of my wisdom grief's army— took

Our path the glance of that Bold one of bow eyebrow assaulted
Our chattels the tress of that cypress of straight stature— took

I ast night Thy lip the cup of wine boasted of life giving
Wine's lustre the lip life giving soul refreshing — took

(gold) signifies —
(a) hot
(b) swiftness haste

If the passage be —
(a) meaning (b) is appropriate
(b) meanings (a) and (b) are appropriate

(gold) signifies —
gold and silver

The explanations are —
(a) From much weeping my cheek (that was yellow gold of colour) became lustreless
Through torment my ruddy face departed. The silver tear gave silver took gold
and gave to lustrelessness my lustre
(b) From my eye tears of silver hue issued and quickly took my lustre
Came that one who gold for gold gave these goods took and to my ruddy cheeks
penitence gave
(c) Tears of silver hue swiftly came took the lustre of my face and to my cheeks gold of
hue gave whiteness

(lip) (leg ying) signifies —
(a) The lip of beloved ones other than the beloved of Hafiz
(b) The lip of the person addressed if in the first line az labat stand for ba labat
To Hāfiz, mention not the bulbul's sweet talk,
For before the (eloquent parrot) (Hāfiz), the name of the bird of (only) a thousand songs, one cannot—

By reaching thy lip, the cup of wine boasted of life-giving, and, thus, the lustre of the lip of beloved ones took

8. In comparison with the parrot, the bulbul is insignificant
In the morning when his standard on the mountainous lands the Khasrau of the east (the rising sun) — pitched

With the hand of mercy, the door of hopeful ones, my beloved — beat

Before morning, when it became manifest what is the (inconstant) state of the sphere's love,
It (the morning) ascended and on the pride of potentates a sweet laugh — expressed

Last night when with the intention of dancing my idol stood up
From the tress she unloosed the knot and on the hearts of beloved ones — beat

From (goodness and) the colour of rectitude (and piety) that moment I washed my hand in the heart's blood
When His (the beloved's) eye wine measuring to the sensible ones invitation (for drinking wine) — expressed

This usage of deceit what iron (heart) taught Him (the true Beloved)
That when (from his own house) He came out those keeping awake at night (the abids, and the zahids), He first — attacked

The idea of horsemen my wretched heart matured and (near to them) went
O Lord! preserve it for, on the centre of the horsemen it — dashed

In the lustre and colour of his cheek what soul we gave and what blood (of grief) we drank
When His picture first appeared, on those soul surrendering, the writing (of effacement) he — expressed

By the woollen khirka how into the noose (of my power) may I bring Him,
A hair clad one whose eye lash, those dagger thrusting — attacked

5 The second line means —
The abids and zahids He made senseless and lovers of Himself

8 Khirka See Ode 124
The second line is —
A hair clad one whose eyelash attacked those dagger thrusting

3 a 2
On the die of grace, and the felicity of the King's fortune, my glance is:

(O beloved!) give the desire of the heart of Hāfiz who, the omen of the fortunate,

10. The great king, Muzaffar of pomp, the bravery of the kingdom, and the faith of Mansur
Whose (exceeding) liberality without hesitation, laughter, against the (generous) spring-cloud,—

From that moment when, by his hand, the cup of wine became honoured,
In memory of its wine-drinkers, the cup of joyousness, time—

With his head-cleaving sword, gleamed victory that day
When, like the star-consuming sun, on thousands, alone he—

God most high! since it gained the sorcery of existence, excellent the nature
(of Shāh Mansūr)
The purity of whose pure essence, the breath (of equality) with the austere—

Hāfiz! from God's grace, ask for his (Shāh Mansūr's) lasting life and kingdom,
For, in the time of the people, this coin of fortune, the sphere—

9 Hāfiz speaketh of —
   Shāh Mansūr Muzaffar (d. 1393)
14 The terminal words of these couplets are, in Persian, expressed by one word ژ (zad)
277, (138)

1 Come for the standard of Mansur, the King—
   To the sun and the moon, the joyous news of victory with glad tidings—
   The veil from victory's face the beauty of fortune hath cast
   To the complaint of the complainers, the perfection of justice—
   Now the sky displayeth a sweet revolution for the moon hath come
   Now, to the heart's desire the world arrieth for the King—
   Safe from the assaulter of the path, at that time go
   Kafillas of heart and knowledge For the man of the path—

5 To the vexation of his jealous brothers the dear one of Egypt (Yusuf)
   Came forth from the violence of the pit and to the exaltation of the moon—
   The Sufi (the hypocrite) Anti Christ of form atheist in religion is where?
   Say — 'Consume For the Mahdi, (the murshid) religion shelter—
   O morning breeze I tell the Beloved, in this grief of love over my head what
   From the fire of my consuming heart and (from) the pain of sigh—

1 At the time of getting the Murshid and of overcoming lust Râfiz wrote this Ode and this
gave guidance to holy travellers See Ode 276 c 9
4 The man of the Path 1 See Ode 298 c 5 303 c 6
5 Yusuf signifies —Shah Mansur
6 مهدی (Mahdi) signifies —
   (a) The King in whose time Dujjal will appear This King will wait with his army for the
descent of Isâ who will slay Dujj 1
   (b) Isâ
   (c) The Murshid
7 سوی (Sufi) signifies —
   (a) a wearer of wool who outwardly arrayeth himself with the ways of the pious.
   (b) the desire of lust
   Where is the desire of lust that by Shaitan's deceit regardeth itself God ?
   O menonty, non shelter hath come and drawn me to God,
   and from the path turned my face to the path
O King from the desire of (beholding) Thy face, to this captive to separation, Hath arrived (that consuming) which, from fire to grass—

To sleep, go not. For, at the court of acceptance, Hafiz, From the midnight-prayer, and the morning-reading (of the Kurān)—

hath arrived.
278, (174)

1 O just one! the draught drinker of thy cup the sky—
   Immersed in blood, like the streaked tulip, thy enemy of black heart—
   With excess of exaltation is the summit of the gallery of thy rank
   For the wayfarers of imagination, the path of a thousand years—
   Thy tress full of coil is the eye and the lamp of the world
   From the breeze of thy fortune, in the coil of thy ringlet, the soul—
   O moon of the sphere of justice! the eye and the lamp of a whole world!
   The pure wine in the cup and the goblet, ever thine—

5 When Zuhra (the minstrel of the sky) becometh chaunter in song of praise of thee,
   From the hearing of it the companion of weeping and of wailing thy envier
   The nine layers of the sky and that disc of silver (the moon) and of gold (the sun) that are
   Of the lip of the tray of thy grandeur the simplest bits—
   The confidant of thy praise became the daughter of my virgin thought (lustrous verse)
   To thy hand, the dowry of a bride like this consigned—
   In this ghazal thy Hāfiz gave the argument of service to thee,
   Witness of this contract (of service) thy kindness slave cherishing—

2 Thy majesty (which is exceedingly lofty) hath that degree of exaltation that to it even the imagination of man reacheth not
4 The first lines of couplets 3 and 4 are similar *The address is to Muhammad, who is the object of the whole of the human race
1. The white breath (of morn), when the perfume of life's grace, the breeze—

Through the air's grace, a sweet message to the heart, the sword—

A thin cloud in the sward, a thousand perfumes of the rose established.
From the reflection of the (ruddy) crepuscule, the hue of the rose-garden, the horizon—

The harp's melody inviteth the morning cup in that way,
That the path to the door of the Magians (the wine-sellers, the holy travellers),
the Pi of the cloister—

When, on his face, the King of the sky (the sun) draweth the golden shields,
With the sword of the morning and the rays of the (crépuscule of the) horizon, the world, he—

5. In abhorrence of the black crow (the dark night), the falcon of golden wing,
In this lofty azure building (the sky), his nest—

To the banquet-place of the sward, go, for it is a pleasant spectacle,
Where the cup of the wild (white) rose and of the (ruddy) arghavan, the tulip—

When the horseman of the sky gazeth at the cup of morning wine,
(He seeth) that, with his splendour, the seal of the east, the sun—

What is the state, when her face in the sward, the rose showeth?
What is the fire that, the bird, morning-singing—

What is the ray that, the light of the morning-lamp giveth?
What is the splendour-ray that, the candle of the sky—

10. If in Hāfiz's head, the fancy of being a king be not,
With the sword of the tongue (of eloquence), the plain of the world, why (is it that) he—

In couplets 8, 9, 13, and 44, the expression is دِرْكُوُضُس to take effect, to affect, to kindle. See Ode 67, and couplets 1, 3, 6, 7, 8, 9, 13, and 14 of Ode 143.
Behold how momentely, like the profligate toying with the beloved the breeze
Sometimes, the lip of the rose, and sometimes the tress of sweet basil ——

From unity of protoplasm (matter) and contrariety of form,
From every new rose the picture of a hundred explanations wisdom —— taketh

In that, I (am) —— This auspicious breath is whose breath,
That, at morning time this dark dust heap (the world) —— kindleth?

With a hundred griefs and regrets, the sphere of spheric form why
Me, in the midst the compass point, (is it that) it —— taketh?

To none I unfold my mind’s attention That (is) best
For jealous is time suddenly, it —— taketh

In disclosing mystery, whoever became engaged, like the candle
At night, his tongue, the scissor blade —— taketh

My Säki of moon face is where, who in kindness
To his own half intoxicated one the heavy cup —— taketh

Who from the Friend bringeth a message and, following it a cup
In joy of the face of that kind moon —— taketh

If the melody of our assembly the minstrel draw out
Sometimes the path (note) of ‘Irak and sometimes the path of Isfahan —— taketh

Thou art Sikandar, the dweller of whose fold like Khızr
From the bounty of the dust of his door, everlasting life,— taketh

(Thou art) the beauty of the form of the helping Shaikh Abu Ishak
Under whose feet the adornment of the rose garden the country —— taketh

Sometimes, to the sky of Lordship, he ascendeth
First, his own rank to the summit of the Farkadain he —— taketh

The lamp of Mahmud’s eye of whose enemy
The household from the flash of his sword fire —— kindleth

11 Holy Basil See Ode 200
20 Khızr See Ode 89
21 Abu Ishak governor of Shiraz died 1357 He was a man who helped those in need
22 Farkadain signifies — The two stars of Ursa Minor near the pole
To the moon's summit, reacheth a wave of blood, when he draweth his sword, 
Upon the sword of the sphere, he bringeth assault, when the bow, he—

25 From shame of his (Abū Ishak's) luminous judgment, the (resplendent) bride of the east (the sun)
Is in his own (proper) place, if, the path to Kirван, he—

O thou that art of great majesty! whoever is thy slave,
From the exaltation of thy girdle, safety—

An angel, verily Surūsh of the hidden world,
The garden of whose liberality subtlety against paradise,—

From the sphere of Mercury, thousands of congratulations reach thee
When the nature of the order—"Be and it was,"—thy thought—

Ever in pursuit of blame against the envious one and thy enemy, is Arcturus. Therefore, day and night, the spear, he—

30 When the sky beholdeth thy bay steed, splendour displaying,
The summit of the (lofty) milky way, his (the steed's) lowest place, he—

When thou enduredest a little affliction, it giveth thee a great happiness,
For, in this way, the arrangement of his own work, Jupiter—

From examination of thee, this intention was time's
That, trace of the purity of austerity, thy heart may—

If not, higher than that, is the rank of the Book (the Kurān),
Whereon, the letter of examination, time—

Bold in wisdom is that one, who, in every state,
First looketh, then, the path—

35 From the bitterness of grief, secure cometh the palate of his soul,
Every one, who, into his mouth, the sugar of gratitude to thee,—

25 Kirван signifies — 
Cyrene in Africa. When there the sun goeth, he cometh black (through shame)

26 Hāfīz mentions Abū Ishak in couplet 20, and addresses him in couplets 26 to 35
This change is called san'at-i-iltifāt

(Be and it was) is —
an epithet of God See the Kurān, xxvi.
Of Life that one eateth the fruit who, in all qualities
Looketh at himself then the path—

When he seeth no room for battle to the cup the hand he bringeth
When the time of action is the sword life taking, he —

From kindness hidden in hardness turn not the face from hope
For within the (hard) bone dwelling, the good (soft) marrow—

After abstinence sugar ganeth the perfection of sweetness
Therefore first in the narrow channel (of the cane) dwelling it—

In that place, where, on left and right is the torrent of vicissitude
So it happeneth that, from the midst the side safety—

In every state, what grief hath the firm mountain
When the wave of such a sea weight—

Although, now thy enemy goeth arrogantly,
Pleased be thou For his rein his arrogance—

Although in respect of this household of fortune evil he uttered
In respect of wife children, household and house him retribution—

Thy life's time lasting be! For this fortune
Is a (happy) gift that the work of man and of jinn —

36 The second lines of couplets 34 and 36 are similar
40 Safety goeth aside and departeth
44 Jinn (sing. jinn) consist of five orders —
(a) Jann who are transformed jinn just as certain apes and swine are transformed men
These are the least powerful (Miratu z zaman)
(b) Jinn (par dev)
(c) Shaitan who is any evil jinn
(d) Irf t a powerful
(e) Mand a most powerful

Al jann signifies —
(a) a name of Iblis Kuran xv 27
(b) a serpent xxvii 10 xxvi 1 31
(c) jinn iv 39 74
(d) the father of all the jinn (Mujahid from Ibn Abbas, in the Miratu z zaman)

See the Kuran art Jinn (genus)
P D 121 146 vi 101 lv 14 xlv 28-31 lxx
Chief of the sovereigns of speech is 
Hāfiz Therefore, momently, with the Zū-l-fikār of speech, the plain of explanation, he—
taketh

God created —

(a) The angels of light Mirātu-z-zamān
(6) Iblis (Shaytān) of fire Kurān, vii i1, xxi1vii 77.
(c) the Jānn of smokeless fire (the fire of the simūm, the flame of fire) Kurān lv 14, Mirātu-z zamān
(d) Ādam (man) of earth Kurān, vii. i1, xxi1viii. 77

Zū-l-fikār (possessed of joints) signifies —

the sword of Āli
From great grief not a moment my body—
From immeasurable agony my heart—

When from my heart to my head the vapour of regret for him goeth
From my eyes the water of grief’s rain—

My face yellow my two eyes cannot behold
Therefore, it, with the heart’s (red) blood the eye—

So that if one day the ill wisher behold my face
To his eye not yellow of colour my face—

Wherever is a great tumult ill time
Before my eye, (it) like a bride—

From me, whatever was mine time snatched
Save love for the (true) Beloved which firm—

Wherefore weepeth not my eye? wherefore bewaileth not my soul?
How (is it that) neither patience decreaseth, nor grief—

When the sky beheld my joyousness all (the joyousness) it reckoned
Now, that grief it giveth naught (of grief) it—

When with me (even) my Friend took vexation
Pity on my body, the enemy how—

If I bewail not they say —’Necessitous he is not
If I bewail, they say —’Thistles he—

Not a grief is mine, for the reason that the great and glorious God
Not a door closeth so long as not another He—

Thistles he eateth signifies —
Obscenely he talketh

The second line may be —
A door closeth not so long as another (door) He openeth not
(To the beloved), I said — "A mistake Thou madest, and this not deliberation was"

He said — "What can one do? For like this, fate was"

I said — "On Thee, many a line of fault, (of tyranny and of sin) they draw"

He said — "Was all this as, on the tablet of the forehead, was"

I said — "To this (evil) day, the evil associate casteth thee"

He said — "My ill-fortune, My own ill associate was"

I said — "O moon! love for Me wherefore hast thou severed?"

He said — "With Me, of ill-love with wrath, the sky was"

I said — "Before this, many a cup of joy, thou drankest"

He said — "In the last cup, the remedy was"

I said — "O life! wherefore, quickly, wentest thou?"

He said — "O certain one! What could I do? Life this indeed was"

I said — "For union with Him, God gave thee desire"

He said — "For union with Him, not this, my purpose was"

I said — "The time of Thy journeying, not thus quickly was"

He said — "Perchance, in this, time's counsel was"

I said — "Far from Hāfiz wherefore wentest thou?"

He said — "All the time, this purpose (to go far from Hāfiz), mine was"
The letter Ra

282 (274)

1 Ho! O parrot (murshid)! thou that art the utterer of the mysteries (of God)
   Void of sugar (of the mysteries of God), thy beak (mouth), be not

   Ever be thy head fresh, and thy heart happy
   For of the line (of mysteries) of the (true) Beloved a happy picture thou
displayedest

   With the rivals (the Āris), thou utteredest speech head closed (veiled)
   For God’s sake, uplift the veil of the enigma (of the head closed speech)

   (O Sākū!) On our faces a cup (of divine truths) of rose water dash
   For we are sleep stained and wakeful of fortune

1 طرطي (parrot) signifies —
   (a) the parrot impassioned for eloquent speech
   (b) the murshid who describeth divine truths

In couplet 1 Hafiz has committed inversion that is he has written —
   O parrot! be not the sugar void of thy beak

Instead of —
   O parrot! be not thy beak void of sugar

In the Makhzanul āsrār Nizam has used this inversion

Many of the eloquent ones of Persia and Arabia are followers of Sakaki (a great author) who
used this inversion

Sakaki is the surname of —
   Abu Ya’kub Yusuf bin Abu Bakr also called—Siraju-d Din al Khwarizm (b 1160 d 1229)

4 سأع ر (cup) signifies —
   The Ārif’s heart full of knowledge

كَلَب (rose-water) signifies —
   Divine knowledge and truths which the murshid’s heart hath and wherewith he sown the
   seed of happiness in the soil of readiness of seekers

نَحِب نداَر (vigilant fortune) may signify —
   the parrot (the murshid) in line 1
In (musical) note, what path is this that the minstrel struck,
That, together, the insensible and the sensible dance!

From this opium (mystery), that the Sākī (the murshid) casteth into wine
To the rivals (the Āris), remaineth neither head nor turban (so intoxicated on
hearing it are they).

To (the great) Sikandar, they give not that water- (of-life)
Attainable neither by force nor by gold (without God’s grace), is this matter.

Though reason is the cash of created (and of existing) beings,
Before love, the alchemist, what weigheth it?

Come, and hear the state of the people of pain
In word, little, in meaning, much.

The enemy of our religion, became the idol of Chin
O Lord! my heart and faith, keep.

In some copies, the second line is —
For we are sleep stained O vigilant fortune (murshid)!
O vigilant fortune! out of the cup of thy heart, dash upon our face the explanation of truths
—For, through desire, I am sleep-stained with carelessness,—possibly, by thy aid, I may escape from this sleep of carelessness and may advance the foot
For repelling the languor of sleep, they dash, on the sleeper’s face, rose-water mixed with water

(opium) signifies —
the pressed juice (koknār) of the poppy
Before this, my heart was intoxicated with love When the murshid explained divine knowledge
intoxication on intoxication increased
Thou mayst say —
The murshid hath poured opium into the wine, since to the Āris, no recollection of the veil-keeper’s song remaineth.

In love, they (Fate and Destiny) give no honour to Sikandar.
Notwithstanding love and search, to Sikandar, with all his fortune and pomp, they (Fate and
Destiny) gave not the water of life.
Khizr, who had neither force nor gold, obtained the water of life
See Ode 89

Although reason is the stamped coin of the court, and is necessary to the beggar and to the
king,—love (whose work is alchemy, and whose loftiness is from God) bringeth the base
copper of the traveller’s existence to the state of pure gold.
To those veiled (the illusory beloved ones), utter not the mysteries of intoxication (truths)
From the (lifeless senseless) wall picture, ask not the tale of life

Towards us slaves he (our praised one) did the work of a Lord
O Lord! Him preserve from calamity

In the fortune of the standard of Mansur Shah
In the ranks of verse Hâfiz the standard became

11 To those the centres of outward worshipping whose eyes inwardly seeing have not opened and like veils of darkness have folded up the veils of the elements of their own existence—utter not the mysteries of divine knowledge and truths of endless wanderings
For it is far from their comprehension still in the placenta of the mother of the elements are they seated and not having issued therefrom are unworthy of understanding it

13 Mansur may be—
Shaikh Abu Ishak ruler of Shiraz patron of Hâfiz
See Ode 276
If life were, to the wine-house, I would go an—— other time
Save the service of profligates, I would do no—— other work

Happy that day, when, with weeping eye, I go
So that, on the wine-house door, water (of tears) I may dash an—— other time.

In this tribe (with whom, I am captive) divine knowledge is none, O God! a little help,
Whereby, my own jewel (of existence), I may take to an—— other purchaser

If the (true) Beloved departed, and recognised not the right of ancient society
God forbid that I should go in pursuit of an—— other beloved

If my helper be the circle of the azure sphere,
Him (the true Beloved), to hand, I will bring with an—— other compass

Ease seeketh my heart, if permit
His bold glance and that cut-purse tress an—— other time

Behold our closed-up mystery that, as a tale, they uttered,
Momently, with drum and reed, at the head of an—— other bazaar

Momently, with pain, I bewail. For, momently, the sky,
For my wounded heart, maketh device with an—— other torment

Again, I say —"-(Captive) in this matter (of pain) not alone is Hāfiz
In this desert (of pain), overwhelmed, hath become many an—— other person
284, (291)

Back to Kínán lost Yusuf cometh — suffer not grief
One day the sorrowful cell becometh the rose garden — suffer not grief

O grief stricken heart! better becometh thy state display not the ill heart
Back to reason cometh this distraught head — suffer not grief

If on the sward's throne again be the spring of life,
O bird night singing! over thy head thou mayst draw the canopy of the rose

Ho! since thou art not acquainted with the hidden mystery, be not hopeless
Within the screen are hidden pastimes — suffer not grief

In the world whoever (the holy traveller) became head revolving (distraught and perturbed) and gained not a grief consoler (a murshid)
At last to a grief consoler, he attaineth Ho!— suffer not grief

If for a space of two days to our desire, the sphere's revolutions turned not
Ever, in one way, the state of revolution is not — suffer not grief

If from desire (of pilgrimage) to the Ka'ba thou wilt plant thy foot in the desert
(Then) if the (mighty) Arabian thorn make reproofs — suffer not grief

O heart! if the foundation of thy existence the torrent of passing away (mortality) pluck up,
Since Nūh is thy boat master of the deluge — suffer not grief

Although the stage (of this world) is very fearsome and the purpose hidden
There is not a road whereof is no end — suffer not grief

This is one of the non mystical odes of Ḥāfiz. In it he giveth consolation to his grief stricken heart and pointeth out that if to the slave a trouble appear after a while a time of ease appeareth
See —
Suc —

plucketh his desire
So long as the slave tasteth not grief ease he ganmeth not
In the Bustan iv c 476 480 Sadi explaineth this matter

(285) (the sorrowful cell) signifies —
a distressed family
In separation from the Beloved, and vexing (on the part) of the watcher,—our state (of perturbation and confusion)
All, God, our state causing, knoweth,—suffer not grief.

In the corner of poverty and in the solitude of dark nights, Hāfiz,
So long as thine are the practice of praying and the reading of the Kurān (wherein is the salvation of the next world)—suffer not grief

God knoweth, justice, He will do, and change our state
(O beloved!) display thy face and my existence from my mind—
And the harvest of those consumed (lovers) say — O wind! all—

When to the deluge of calamity, we gave our heart and eye
Say — Come grief's torrent and up, from its foundation our house—

Be the fortune (wherein is no decline) of the Pir of the Magians because (the travelling of) the rest is easy
(If) another (go) say 'Go' and out from thy memory (for easy is this) our name—

His tress like pure ambergris, who may smell? Alas!
O heart! raw of greed from thy memory this matter (of smelling His tress)—

After this, (together are) my yellow (grief stricken) face and the dust of the
Friend's door
Forth, bring the wine and altogether from my memory grief—

Last night He (the Beloved) said — 'With my long dark eye lashes I will slay thee
O Lord! from His heart the thought of injustice—

Tell the heart — "(By thy own great fire) slay (quench) the flame of the (great)
fire temple of Fars
Tell the eye — (By thy great weeping) justre from the face of the mighty
Tigris of Baghdad—

In this path (of divine knowledge) effort not borne thou reachest not to place
(of rank)
If thou seek the reward the service of the teacher (the murshid)—

On the day of (my) death give me one moment the promise of seeing Thee
Then to the tomb me free and independent—

Hāfiz! think of the delicacy of the (true) Beloved's heart
From His court go and this, thy wailing and lamenting—

286, (278)

1. O breeze! from the dust of the (true) Beloved's path, a perfume—
   My heart's grief, take, glad tidings of the heart possessor—

   (O breeze!) from the (true) Beloved's mouth, a soul-expanding subtlety utter
   From the world of mysteries, a letter of pleasant news—

   From the Friend's thoroughfare, a little dust, for the blindness of the watcher,
   For the assuaging of this my blood-raining eye,—

   Immatureness and simple-heartedness is not the way of those life-sporting (who,
   for the heart-ravisher, play the cash of the heart)
   From that heart-ravisher, sorcerer, a little news—

   So that by the favour of Thy gentle breeze, my perfume-place, I may perfume,
   A little of the odours of the Beloved's breath—

   (O breeze, I conjure thee) by thy fidelity, the dust of the path of that dearly
   Beloved,
   Without a particle of dust that from stranger appeareth,—

   A long time it is since that my heart the face of its purpose, beheld
   O Sāki! that goblet, the mirror of conduct—

   O bird of the sward! thanks for that that thou art in ease,
   To the cage-captives, glad tidings of the rose-bed—

   Bitter became the soul's desire through the patience that I exercised without
   the Friend
   The way of that sweet lip (of the Friend's) sugar-raining—

5. 10. Forth from the chain, cometh not the distraught heart
   The ring of the curl of that decorated tress (of the Beloved)—

   Hāfiz's ragged garment,—what is it worth? Be-colour it with wine
   Then, to the head of the market, him (Hāfiz), intoxicated and ruined,—
287, (279)

1 O breeze from such a one's street, me, a perfume—
   Weeping and sad of grief, I am, me, ease of soul —
   bring

   For our profitless heart, strike out the elixir of purpose
   That is — From the dust of the Beloved's door (which is indeed an elixir), me
   a trace —
   bring

   With my own heart in the ambush place of vision is war
   To me an arrow and a bow fashioned from His (curved) eye brow and (shooting) glance —
   bring

   In wandering, and in separation and in grief of heart (I have spent my life
   and now) I am become old
   (So that from the present freedom, I may obtain and for the past compensation), me, a cup of wine from the hand of a youthful one, —
   bring

5 Two, or three cups of this wine, cause the deniers to taste
   And if they take (them) not, running (with speed) to me —
   bring

   O Sākī! the ease of to day to to morrow cast not
   Or, from Fate's book me, the line of safety (that till to morrow I shall live)
   bring

   Last night forth from the screen went my heart when Hāfiz said —
   ' O breeze! from such a one's street, me, a perfume —
   bring
288, (277)

O thou, from the splendour of whose cheek, is joyous the tulip-bed — of life
Come back, for, without the rose of thy cheek, spilleth the spring — of life.

Of the ocean of effacement no thought is (his) to whom,
On the point of thy mouth, (the hidden mystery), is the centre — of life

If, like rain the tear drop from my eye, it is lawful
For, in grief for thee, like lightning (swiftly in tumult) passed the time — of life

Without life, alive I am This, esteem no great wonder
The day of separation, who placeth in the reckoning — of life.

From every quarter (of the world), is the ambuscade of the troop of vicissitudes
In that way of thought, rein drawn, (impetuously, saying God forbid I should be captive to vicissitude) runneth the horseman — of life

These moments, one or two, when the fortune of seeing Thee (O Beloved) is possible,
Discover our work (the fortune of seeing Thee) For, not revealed is the work of life

Till when (art thou careless and senseless in) the wine of the morning, and the sweet sleep of dawn,
Ho! be wakeful for passed hath the choice — of life

Yesterday, He (the Beloved) passed, and towards me glanced not
O helpless heart! that saw naught (of profit) from the passing — of life.

Hafiz! utter speech. For, on earth's surface,
Of thy eloquence, (only) this picture remaineth, the recollection — of life

2 Into the point of Thy mouth, effacement entereth not
The izāfat between muḥīt and fanā is —
the izāfat of the sifat (adjective) to the mausuf (the noun described)
نن (the point of the mouth) signifies —
(a) the small mouth of a lovely one
(b) a concealed mystery, the quality of the speech of the true Beloved (God), whereby Masīḥ brought forth breath that made quick the dead
289, (87)

'Tis the 'Id and, at last, the rose and friends (are) in expectation
Sakill in the king's (resplendent) face, behold the (effulgent) moon and bring wine
From the spring season of the rose I had uplifted my heart (for in the rose season I drink no wine) wander not about the forbidden and, in the service of the pure acquire perfection but (In it) the blessing of the pure ones of the time did no great work (effected little)
To the world attach not the heart and of the intoxicated one (the holy traveller) inquire,
Of the bounty of the cup and of the tale of Jamshid
O heart! lofty, is love's power (make) a resolve
Hear well the tale and to this tale apply the ear

1 When they see the new moon they look at the gold and the silver which for charity they have acquired for the months:
Muharram the first month,
Rajab seventh
Zul ka dat eleventh
Zul Hijjat twelfth
Otherwise—
Behold the moon of the king's face; this is verily the moon.
A Persian informs me that they look —
At gold
the mirror
running water
a flock of sheep
silver
an old man
Kur n
fresh grass
the sword
green garments
a boy
a lovely girl
See Ode 33 c. 8

3 The holy traveller hath abandoned the world's affections arising from his lust
Otherwise—
Through intoxication one must know this matter — The cup and Jamshid they were what?
They became what? So that known to thee may be the truth of the world
Jamshid See Odes 144 176 199
Naught have I in hand, save life's cash, the wine (is) where? That it also, on the Säki's glance, I may scatter.

If the early morning meal (deeds of service and of abstinence) hath vanished, what matter? There is (still) the morning wine (deeds of love) With wine, fast-breaking (keeping back from the world's affluence), the seekers of the true Beloved make.

I fear that, on the day of rising up, rein on rein (equally), urge—— The rosary of the (holy) Shaikh, and the khirka of the profligate, wine-drinker

Joyous is pleasant fortune, and pleasant is the merciful king O Lord! From time's eye-wound, them preserve.

To the slave's verse, drink wine For another decoration giveth Thy bejewelled cup to this royal pearl (the murshid)

For the reason that Thy merciful disposition is the screen-concealer, On our heart, bestow pardon, for it is a little cash of small proof

Häfiz! since fasting (austerity and chastity) hath departed, and the rose (love's season) also departeth, Helpless, drink wine (of love), for, from the hand, (the goal of) work hath departed.

(early morning meal) signifies — the meal at the end of night (early dawn) in the Ramazân Odes 93 and 113

(fast-breaking) signifies.—

If the taste of union with the (true) Beloved, lovers break the fast If the deeds of austerity's stage have departed,—what matter? For to the holy traveller, love bringeth deeds of love's stage, which are higher

Through hypocrisy, the holding of the rosary in the hand is of the quality of wine-drinking. Khirka See Ode 124. The rosary. See Odes 132 and 178.

The second line—— True love or the true Beloved (God), gain, abandon delight of manifestations of delight For, from thy hand, gone are the rein of power and the goal of work
290 (-86)

1 O breeze (mursid) I thy passing by the dwelling of the (true) Beloved—
   keep not back

   For the wretched lover (Hāfiz), news of Him (the true Beloved)—
   keep not back

   O rose I in thanks that to thy heart's desire thou blossomedest

   From the bird of the morning (the bulbul), the breeze of union—
   keep not back

   (O true Beloved I) on one glance of Thine, is dependent all our desire

   From old friends, this much—
   keep not back

   Now that the fountain of sugar (the water of life) is Thy sweet ruby (lip)
   Utter speech and from the parrot (Hāfiz), sugar (the true Beloved)—
   keep not back

5 When thou wast the new moon (in the beginning of youthful beauty), I was thy companion

   Now that (in beauty) thou art the full moon, (from the state of me foolish) the glance (of mercy)—
   keep not back

   Mean (small) and contracted is the world and all that in it is

   (O true Beloved I), from the people of divine knowledge this contracted portion—
   keep not back

   To the (far) horizon, taketh the poet thy deeds noble and generous

   From him, allowance and provision for the journey—
   keep not back

   (O praised One I) since thou desirest good mention (of thy self), this the matter—

   In respect of the price of speech (good mention), silver and gold—
   keep not back

   Hāfiz I grief's dust departeth better cometh thy state

   From this thoroughfare, the water of thy eye (tears)—
   keep not back

2 The first line appeareth in Ode 292 c 2

5 Towards my miserable state incline for from one's sight it is not proper to cast the cherished one

6 To the last line add —

   So that in the contracted portion they may not be captive and out of Thy love remain

8 Gifts to poets grudge not

9 Weep make no diminution thereof For from weeping better thy state becometh.
291, (282).

1 (O true Beloved!) display Thy face, and to me speak, saying — "From life thy heart up—

Say — "Before the candle, with soul, the fire of the moth—

- At our thirsty lip, look, and (from it), water withhold not
To the head of thy slain one (thy lover), come, and him, from this dust (of contempt) up—

The darvish, abandon not, if his be not silver and gold
In grief for thee, this (crystal) tear, silver reckon, and his (ruddy) face, (red) gold—

Twang the harp, and (with it), be content. If aloe-wood (fuel) be not, what fear?
My love, the fire, my heart, the aloe-wood (fuel), and my body, the censer,——

5 Into samā', come, off from thy head, cast the khirka, and dance
If not, into the corner (of solitude), go, and on thy head, our khirka of (hypocrisy)—

Off from thy head, draw the wool (-garment of beggary), and the wine of purity, drink
Silver, play (spend money), and, with gold, into thy embrace one of silver bosom (a beloved one)——

1 To my face, surrender thy life.
"The candle" signifies —
The true Beloved's face
"The fire of the moth" signifies —
The love of the lover (of God)
درگرتکن to take effect, to affect, to kindle
See Ode 67, couplets 2, 5, 7.
" 68, " 1.
" 143, " 1, 3, 7, 8, 9, 13, and 14.
" 279, " 8, 9, 13, 23, and 44.

5. Choose either حال (ecstacy or) حال (mystic state): choose either سما' (samā') or تقم (the whirling dance) or (hypocrisy). Join not سما' (samā') to (hypocrisy) See Ode 45, c 6
Khirka See Ode 124.
"To pluck off the khirka." See Ode 65.
The Letter راج

Say, the Friend (God) is (my) friend,—(then) be both worlds (my) enemy!
(Then) say fortune becometh recreant, and (all the men of) the surface of the
land, army—

O Friend (the true Beloved)! for going away, make no desire with us a
moment be
On the rivulet’s bank (formed of my tears) joy, seek and, in thy hand, the
cup—

Gone from my bosom this fire (of love) and water (of tears) of my heart and
cyce,—
My hue yellow (with grief) my hp dry (with thirst) my bosom wet (with
ears)—

10 Hāfiz! the banquet, adorned make and to the admonisher, speak
Saying,—' My assembly behold and the (path of) abandoning the pulpit—

7 All or each line must be understood the words. I care not.
Let both worlds be my enemy; let fortune turn her back upon me. Let the earth’s surface be
covered with sootery—if God be my friend. I care not.

8 On the rivulet’s bank wine-drinkers drink wine
292, (281)

1. Again, from the branch of the straight cypress, the patient bulbul
Shouted glad tidings, saying — "From the face of the rose, far be the evil eye!"

O rose (beloved)! in thanks that, to thy heart's desire, thou blossomedest,
With bulbuls, the distraught lover, display no pride.

Against the hand of thy absence, no complaint, I make
So long as (long) absence is none, no (great) pleasure giveth the presence (of the beloved)

Hopeful of Hūr and of palaces (above), — if the Zāhid be,
For us, the wine-house is the palace, and the beloved, the Hūr.

5. To the sound of the harp, drink wine, and suffer no grief. If any one
Speak to thee saying — "Wine, drink not (for 'tis sin)," say — "The forgiver
is God."

If, joyous and gladsome in pleasure and joy—others be,
For us, the grief (of love) for the idol (the true Beloved) is joy's source

Hāfiz! complaint of grief of separation, why makest thou?
In separation, is union in darkness, light!

2 The first line appeareth in Ode 290, c. 2
3 Shakespeare saith —
   "Absence makes the heart grow fonder"
4 The Zāhid awaiteth what we already enjoy. Hūr, see Ode 60, c. 1
5 Allāh ta’ālá ghafūr, God most high, the forgiver
Hūwa-l-ghafūr, He (God) is the forgiver
7. In straitedness is the end of the work of separation.
"Tis the night of power and closed is the book of separation
On that night is safety to the rising of separation

O heart! in being a lover, be firm of foot
For, in this path, is no work void of reward

Of profligacy I will not repent me
Although th'ough stone and separation thou causest torment to reach me

Went my heart from the hand yet the beloved's face I saw not
Of this tyranny—complaint! of this reproof—lamentations!

O luminous morning of the heart I come forth
For dark indeed, I see the night of separation

Hafiz! thou desirest fidelity?—Be endurer of the tyranny (and of the grace of the Beloved)
Then in traffic, is the verification of profit and of loss

1  The night of power  See Ode 26 c. 1  113 c. 1
   In Arabic are the second lines of couplets 1 3 and 6
6. As in traffic (of merchandise) is sometimes profit and sometimes loss even so in love is sometimes loss (the beloved's capriciousness and haughtiness) and sometimes profit (the beloved's graciousness and favour)
A piece of advice, I make thee; listen, make no excuse—
"Whatever the kind admonisher saith to thee, accept"

With those of youthful face, the enjoyment of union take up
For, in ambush of life, is the deceit of the old world.

Before lovers (of God), the affluence of both worlds (is) as a barley-corn
For, that (world) is of little merchandise and this (world) of little value.

A pleasant companion, I desire, and some music with an instrument
That, to the wail of bass and of treble, I may utter my pain.

On that, I am intent that I drink no wine, and commit no sin,
If fate be concordant with my desire. (If not, I am helpless)

A hundred times, with the resolve of repentance, out of my hand the goblet,
I put.
But, desisting from wine, the Sākī's glance maketh not.

Wine two years old (the Kurān) and the beloved fourteen years old
For me, this indeed is enough, the society of the small (the two years) and of
the great (the fourteen years)

5 barān saram signifies —
(a) irādah dāram, I have the desire,
(b) ba khud mukarrar karda, am, I have settled with myself

6 The Sākī's glance alloweth me not to repent, and giveth me the distress of drinking wine.

7. The Kurān descended twice —
(i) on the shab-i-kadr, to earth's sky from heaven See Odes 26, 113.
(ii) to Muhammad from earth's sky

Mi dō sāle (wine of two years) signifies —
(a) old wine that from the plain hath taken the ball of delightfulness
(b) the glorious Kurān and the great Fūrkān, which, to the Lords of delight, is peerless in
delightfulness
(c) a love that, coming forth from the illusory, soweth, in the field of hakikat, the seed of
happiness

Musārīr ẓanārah sāle (the beloved of fourteen years) signifies —
(a) the perfect murshid For at forty years of age, he attaineth perfection
(b) Muhammad, who was about forty years of age when he began his prophetic mission.
When without my presence, they (Fate and Destiny) made God's decree of eternity without beginning
If a little not in accordance with fate, be (from me),—carp not

O Sākī! into my cup pour pure wine like the (ruddy) tulip,
That, from my mind, depart not the picture of the idol's mole

O heart! said I not to thee— Beware of his tress?
For, into this ring (of His tress), in chains they draw (even) the (free) wind
(and give it not freedom)

The ruby cup of bounty, bring and the pearl of beautiful water (lustrous verse)
Tell the envious one—"The liberality of an Asaf! behold and die!"

Wine drink and resolution of union with the (true) Beloved make
The speech that, to thee, from the vault of the ninth heaven, they shout—hear

Our affrighted heart who hindereth?
To Majnūn, escaped from chains,—give ye news

Hāfiz! in this banquet place, utter not the tale of repentance (as to wine)
For, thee, with the arrow, the Sākīs of bow eye brow will strike

(c) the true Murshid (God) worthy of being beloved
(d) the great Fūrkān which in the opinion of the Lords of perfection is fit for being a beloved
At Madina Muhammad sojourned fourteen years during which time the Koran descended

The illusory (outward) meaning is—
To drink old wine and into the embrace to take the mistress of tender years is enough for me. For the society of the small and the great is each unequalled in giving joy

The true (inward) meaning is—

13 peash girīstān here signifies—
Māni va muzahim shudan For the forms of girīstān see Odes 67 68 143 151 271 279 and 291
For the utterance of Khājū and the verse of Salmān—what room?
For, better than the beauteous verse of Zahir (is) the verse of Hāfiz

15. Khwaja Kirmāni (whose poetical title was Khwāja and Khwajū) lived in the time of Sa’di, he died in 1345
Salmān Sawaji surnamed Jalāla d-Din Muhammad lived in the time of Amir Shaikh Hasan Jalyar (Hasan Buzurg) and of his son, Sultān Uvais, rulers of Baghdad. He died 1377
See Ode 204
Zahiru-d-Din Faryābī lived in the time of Tughral III, Saljūkī, and of Atābak Kizal Arsalān
He died at Tabrīz, 1201, and is buried near the tomb of Khākānī
295 (~80)

1 O heart! from the eye, some blood thou sheddest shame have— at last
O eye! a great sleep, make thou Forth the heart's desire, bring— at last

O Lord! I am that one who from the beloved's arm snatch a kiss
The prayer of dawn, thou sawest how to use (profit) it came— at last?

On me, the purpose of this world and of the next world the Provider of daily food bestowed
(He caused to reach) the ear the word of the harp (the murshid) first and to the hand the (true) Beloved's tress (the attraction of God's grace and perpetual union)—

From the harvest of the mean (outward worshippers) to snatch like the (swift) wind an ear of corn how long?
By thy own resolution necessaries (road provisions) take up a seed (in thy own capacity) thyself sow— at last

5 Not thy palace will become I know the picture gallery (the stage of true love for the true Beloved) of Chin but
With the tip of the reed musk mixing (the pen point ink leaving) a picture (of verse) evoke— at last

O heart! in the land of night rising (to pray) if from grief thou flee not
Tidings from that land thee the breath of dawn (when prayers are answered) will bring— at last

An idol (beauteous) as the moon knelt with respect (and ruddy) wine like the (fiery) ruby presented
Hāfiz I thou sayest I am penitent (as to drinking wine) Of the Sāki, shame have— at last

7 Zanu zadan (to kneel) signifies —
With respect in the fashion of praying to kneel
296, (284).

1 O Sākī! me, youth's capital—bring. 
   Cups of pure wine, one or two,—bring.
   The remedy of love's pain, that is wine,—bring.
   Is where? The remedy of the shaikh (the old) and of the youth,—bring.
   The sun is the wine, and the moon, the cup—bring.
   In the midst of the moon, the sun,—bring.
   All obstinacy, displayeth reason—bring.
   For its neck, the rope of wine (to drag out its obstinacy)—bring.

5 (O Sākī!) for this my fire (reason, world-kindling) dash a little water—bring.
   That is—that fire (of love) like water (wine),—bring.
   If the rose has departed, say—"With joyousness, go"—bring.
   The pure (ruddy) wine like rose-water (be perfumed)—bring.
   If the clamour of the nightingales remain not,—what grief?—bring.
   The guggling of the glass (long-necked) flagon of wine—bring.
   Either right or wrong is (wine-) drinking—bring.
   If it be wrong, or if right,—bring.
   Grief for time that hath gone to the wind, suffer not—bring.
   The twang of the stringed instrument, (the murshid) and of the lyre (the murshid)—bring.

5. آتش (fire) signifies—
   (a) in the first line, reason, the cause of the enkindling of the people of the world.
   (b) in the second line, love, the desired of people of love. In whose house, this fire kindleth it consumeth all his property.
   O Sākī! on the fire of my reason, which is wholly enflamed, cast water, and its fury cast out
   Love, which is a fire, is verily the consumer and the destroyer of that exterior to it, and, like soft water, into the parts of our existence, is the enterer.
   Bring the fire of love, the slayer of reason; and, pour it upon the fire, of my reason. For with love, no power of conflict hath reason.

7 نّال (nightingale) signifies—
   (a) a bird that is inflamed with, and impassioned by, its own sweet note
   (b) outward sages, whose rank in this meaning, is evident.

علاء (clamour) signifies—
   the talk of outward sages.

8 See Couplet 12.
(O Sākīl) save in sleep, union with Him (the true Beloved) one cannot see
The medicine that is the source of sleep (love for God that draweth the holy
traveller from existence to non existence)—

Intoxicated though I am three (or) four cups (of wine) more
So that completely ruined (senseless) I may be —

To Hāfiz heavy rīls, one or two give
If it be sin or if virtue —

Darāzī āml ḥaraẓ (the drug the source of sleep) signifies —
love that draweth the holy traveller from existence to non existence

The last line is like the second line of couplet 8
The rīl (1 quart) see Ode 315 c. 2
297.

1. O cypress, lofty of stature, sweet of gait,
Dainty heart-ravisher, rose of cheek!

By sorcery, our heart, thou hast ravished
It, for God's sake, keep

Since, thy two eyes of sorcery, I beheld,
In my heart, hath remained neither patience nor rest

If the hyacinth of thy (perfumed) tress, thou spread,
The (fragrant) musk's power, no more will be.

5 Faithlessness, again practise not
O idol of sorcery! for faithfulness, strive

Me, sometimes with a kiss cherish,
So that, of life, the tree fruit-enjoying thou mayst be

Astonied, is poor Hāfiz
Thy slave, he is without gold or silver.

See Ode 114, couplet 2
The Letter Za

298, (297)

Who for the sight of the (true) Beloved opened my eye that one am I
O work-door slave cherisher I what thanks to Thee, shall I utter?

To the indigent man of calamity, say — From dust, wash not thy face
For the dust of the street of indigency is the alchemy of thy desire

O eye! with drops (tears only) one or two that thou scatteredest
O many the glance and the look that on the face of fortune thou castedest

If with the blood of the liver purification (in love) the lover (of God) make not
By the word of the multi of love not true is his prayer

O heart! from the difficulties of the path turn not the rein
For of descent and of ascent reflecteth not the man of the Path

From the breeze word picking (fault finding) what profit shall I gather?
When in this garden not (even) the straight (upright) cypress is a confidant

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1. مَامُ كَ (that one am I) signifies —
   من امَّكَ (a)
   من ارمَكَ (b)

3. رَدْ (fortune) signifies —
   Union with the Beloved

4. Purification in love is that the lover drink the blood of his liver and sacrifice his life
   Only after purification with water are the five daily prayers of the muslim effective — See Ode 35 c. 8

5. See Ode 299 c 2 302 c. to 303 c. 6

6. Since from place to place the breeze taketh the perfume of the rose thou mayst say that t
   revealeth a secret

   — lightness is not confidant of a mystery

   is like thus (not confidant) how is it

   proper to regard the fault finder (the breeze) as confidant.
In this illusory stage, save the cup (of love for God) take naught
In this house (the world), save love, a pastime play not.

Independent of love, though Thy beauty is,
Not that one am I who, from this love-playing, back will turn.

To Thee, how may I utter what, from the burning of my heart, I behold?
Of my tears, ask the tale, for not the informer am I.

The desire of beauty's glance is (his). If not, is no need
Of the tress of Ayäz to the beauty of Mahmüd's fortune.

The ghazal-singing of Nahíd (Venus, the minstrel of the sky) taketh not the lead
In that place, where forth his voice (of song) Hāfiz bringeth

8 Although Thy beauty hath such renown that, to increase its splendour, no need is its that any one should be its lover,—yet never will I give up my love for Thee
The more lovers a woman can gather about herself, the greater is the renown of her beauty
Thus, the number of lovers gives splendour to her beauty.

10. Mahmūd of Ghuzni, (b. 967, d. 1030) conqueror of India, possessed the beauty (favour) of fortune.
Of the love of his favourite Ayāz, his was no need. See Ode 87.

(Ayāz) signifies —
(a) The name of a favourite slave of Mahmūd's,
(b) Mankind, the favoured of all the creatures of God.
Thanks a thousand that, again to my desire I beheld thee
In truth and purity, concordant with my heart, become

The Path of calamity tread the travellers of hakikat
Of the descent and of the ascent, reflecteth not the companion of the Path (tariqa)

Better than search for the watcher is grief for the hidden Friend (God)
For not the confidant or mystery is the heart of the Lord of malice

For this thanks that by the Friend the assembly is illuminated
If an act of tyranny reach thee like the candle consume and be content

With a half kiss purchase a prayer from one of heart (one of vision a lover of God)
That from the enemy’s malice thee soul and body may preserve

The sadness that on my face hath come from grief for thee
O Asaf! ‘tis possible that the (long) explanation I may give in a long year

Love’s murmur into Hijaz and Irak casteth
The melody of the strain of the ghazals of Hafiz of Shiraz

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2 The second line occurs in Ode 298 C 5 and 303 C 6

3 Ode 302 C 4

4 The second line See Ode 300 C 8 301 C 5

5 Half a kiss. See Ode 169 C 3

6 In some copies the second line is —
   Of my tears ask the tale (of pain) for not the informer am I
   which is couplet 9 Ode 298
   Asaf See Ode 43

7 زمزم (murmur) signifies —
   حرايم ر ندم كبر (b) words which the Magians utter at the time of praise of asking help from God and of eating
   ن (melody) signifies —
   اهلک ناله the modulation the harmony and the lament of men and of birds.
   (a) the name of a musical note

When to Hijaz and to Irak the ghazals of Hafiz reached they revealed to all the state of his love See Ode 57 C 7

Otherwise —
   Through hearing the ghazals of Hafiz the men of Hijaz and of Irak became lovers and in their heart love took root
300.

1. Happy that night, when, with a hundred glances and airs, thou comest.
   With sauciness, thou practisest disdain, and with supplication, I endure.

   Like the rose-bud, how remaineth concealed its inward mystery,
   For confidant of my heart, is the fragrant air of the breeze (the murshid)?

   From lofty fortune, hope of thy stature—I had
   From (my) long life, the fragrant air of thy tress,—I desired

   What tumult it was that the attirer of Fate evoked,
   When, his (the beloved’s) bold narcissus (eye), he made black with the collyrium
   of grace.

   Through consuming, what rings (of knockers) I beat on the heart’s door,
   In the hope of the day of union with Thee in the long night

2. In the text دهان (mouth) should be read for درن
   دهان (mouth) signifies—
   "The jewel-mine of the soul, the Āris have pierced
   "Its mouth, they have called the hidden mystery" Mrātu-l-Ma‘āni

   Like the rose-bud, that, from the effects of the breeze, blossometh and revealeth its hidden
   mystery, how remaineth hidden my heart’s mystery, which is a hidden mystery?

   The friend (the murshid, acquainted with mysteries) entered the stage of instruction. Then in that
   stage that is fit, the holy traveller—God willing—resteth.

4. نَرْس (narcissus) signifies—
   (a) the eye of the beloved
   (b) the results of deeds from the joy (arising therefrom) that appeareth from the inward to
   the outward.
   (c) the world by reason of its variegated aspect

   بَاَر (grace, air) signifies—
   (a) the air and grace, by the revealing of which the beloved is inflamed
   (b) the power given by the beloved to the lover in respect to effort towards the Lofty Desired
   One, and High Object.

   What tumult it was that the attirer of fate and destiny evoked—
   (a) when, with the blackness of collyrium of grace, He mixed the intoxicated eye of beloved
   ones.
   (b) when, having, in the eye of lovers, illumined the results of the deeds of love (which are
   manifestations of the beauty of the beloved’s soul), he cast from the world these
   results

   That is—To the lover (of God), he gave such a power that the bearing of the load became easy
to him, and the lover, having stitched up his eye as to reward and punishment, beheld
naught save the beauty of the beloved’s soul.
THE LETTER ZA

Mine what thought of Thy violence and of the tyranny of the watcher?
From long calamity no grief hath love's captive

At the approach of the rose the breeze gave rest of soul
On such an informer be a thousand blessings of God!

Blind our heart's dust maketh the enemy's eye
O Hāfiz! in the dust place thy face consume and be content

---

8 The first line occurs in Ode 302 c 8
The second line—
See Ode 299 c 4 301 c 5 330 c 8
301, (293).

1. On the path to the wine-house (the stage of divine knowledge), in haste and speed, lovers have
   The very same supplication as, on the road to Hijāz (the Ka’ba), pilgrims (have)

   Through separation from Thee, away from the world, my body stitched its eye,
   To me, the hope of the fortune of union with Thee, again gave life.

   After this, from the presence of the Friend (God), to no door, do I go
   Since the Ka’ba, I have gained, from idol-worshipping, back I come

   From (my own) fortune, (in prayer) at the morning-time, I desire a night like this,
   That (in it), the explanation of my own end (the desire of union with Thee) with Thee, I may begin

5 From desire of the assembly of that canopied moon, Hāfiz¹
   If violence reach thee, like the candle consume, and be content

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¹ The Ka’ba. See Ode 45, c 8, 73, c 2
5 See Ode 299, c 4, 300, c 8, 330, c 8
THE LETTER ZA

302 (95)

1 Back to the banquet of the rose bed, again hath come the bride of the rose
The sweet bulbul is where? Say (to him that) song he should bring forth

O heart of separation complain not I or in the world,
Grief is and joy the thorn and the rose degradation and exaltation

Like the bow, doubled (bent) I am through grief and I speak not
Yet of abandoning those of bow eye brow, arrow casting (the beloved ones)

To the enemies relate not the tale of the night of separation
For, not confidant of the mystery (of divine knowledge) is the heart of the
Lords of malice (the Zāhids dry void of love for the Friend)

5 (O true Beloved) through Thy (musk) tress revealed became my heart's agitation
Yes on the part of musk, if it be the informer — tis not strange

On Thy face a thousand eyes are spectators and Thou Thyself
On any one's face, through grace, castest not a glance

O heart if thee He consume complain not of the pain (of consuming)
Of love for Him, express breath (boast) with the pain be content

Blind the dust (of grief) of the heart of us (lovers humble ones, dervishes)
maketh the enemy s eye
O Hāfiz in the stage of supplication, place thy face in the dust

Not this time (now) distraught of heart placed I my face
On Thy threshold Nay, in eternity without beginning (I placed on it my face)
with ardour (of love) and with supplication

10 To Hāfiz, are one the difficult and the easy in the Path
For, to the bird, the declivity and the acclivity the difference is what?

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1 The first line wholly differs from and the second line agrees with the Calcutta text Ode 295
2 second line occurs in Ode 299 c 3 300 c 2
3 first Ode 300 c 8
4 second Ode 298 c 5 299 c 2 303 c 6
303, (305)

1 (O true Beloved!) come, so that, in my shattered (and grief-stricken) heart, power may enter—again.
Come so that, in my dead body, life may enter—again.

Come, for separation from Thee hath closed my eye in such a way That it, (only) the opening of the door of union with Thee may perchance open again.

That grief, that, like the (black) army of Zang took, in blood, my heart, By the troop (of horse) of joyousness of the Rûm (the country) of Thy face, will be effaced—again.

Before the mirror of the heart, whatever I hold, Save the image of Thy beauty appeareth not—again.

5. By that proverb that the night is “pregnant with events and vicissitudes,” far (in separation) from Thee (which is the cause of humiliation), I count the stars (and am in this fear and danger). Let us see what the night bringeth forth—again.

3 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 Nuba, on the west, by Habsh.
The inhabitants are never sorrowful, the cause being that Suhayl (canopies) rises over them The men of Zang are descended from Zangi, son of Khush, son of Kina‘ân, son of Ham, and are called man-devourers, because they devour the enemy whom they slay.
They are supposed to be the troglodytes of the ancients. See translation by Wilberforce Clarke, out of the Persian, of the Sikandar Nâma,-i,-Nizâmi, Canto xviii.

4 What is held before a mirror, in the mirror, its reflection appeareth But, here, whatever I held before the mirror, in it only the image of Thy beauty appeared.

5 دور از (far from thee) signifies —
   (a) his own farness from the true Beloved.
   (b) a prayer to avert evil from his beloved.

From thee, far be this state (of humiliation through farness)!
For an occurrence of this kind is perturbation.
Since the night is pregnant with the day, one may say that the day is the child of the night.
Through fear of the desert, evil make not thy heart— the ihram bind on
For reflecteth not the man of the Path (though from the desert, or from the journey) he cometh not—

Hafiz! come— For the bulbul agreeable of heart
By the perfume of the rose bed of union with thee— singeth again

6 The true lover regardeth not the terror and the danger that lieth in the path of love
The man of the Path reflecteth not of his not returning from the desert (of love)
See Ode 298 c. 5.
The Ihram signifies the pilgrim robe worn at Makka. See Benton's Makka and Madina
304, (292).

1. O thou dainty cypress of beauty that with grace sweetly movest!
   Momently, to lovers, (are) a hundred needs of Thy grace.

   Auspicious be the dress of honour of Thy beauty  For, in eternity without
   beginning;
   To thy cypress stature, they (fate and destiny) cut a garment of grace.

   Whose is desire for the perfume of the ambergris of thy tress,
   Say — "On the consuming fire like the aloe-wood (fuel), consume, and be
   content."

   Through the watcher's reproof, altereth not my proof (of value),
   If me, like gold, they cut in the mouth of the shears.

5  Through the candle, heart-consuming was the moth's (lot)
   Without the candle of Thy cheek, melting was my heart's (lot).

   The heart that, from the circuit of the Ka'ba of Thy street, gained news,
   Through desire for that sacred fold of Thy street, no wish for Hijāz (the Ka'ba)
   hath.

   Momently, with blood (-tears) of the eye, ablution what profit, when there is
   not
   Permitted for me the prayer without the arch of Thy eye-brow?

   The Sūfī who, last night, without Thee, had repented of wine
   Broke his covenant (of austerity, and practised love), when open he beheld the
   door of the wine-house (the stage of love and of divine knowledge).

   Like the intoxicated cup at the head of the jar, palm-clapping, went
   Hāfīz ¹ who, last night, from the lip of the cup, the mystery (of divine know-
   ledge) heard.

6. See Ode 45, c. 8, 73, c 2.
305, (-94)

1 Through desire of thy lip forth cometh not my desire—yet
In the hope of the cup of thy ruby (lip) a dreg drinker am I—yet

On the first day (the day of Alast) in desire of thy two tresses, departed my faith
Let us see, in this phrensy, what my end will be—yet

O Sākī (perfect Murshid) of that water fire of hue one draught give me
For I,
In the midst of those experienced in His Love, inexperienced am I—yet

One night in mistake I called Thy hair the (fragrant) musk of Khutan
Momently a sword on my limbs (saying why didst thou liken His glorious hair to contemptible musk?) the hair striketh—yet

5 One day, in mistake to the true Beloved's lip went my name
To people of heart from my name the perfume of the soul (of the Beloved) cometh—yet

In my Khūvat a ray (of splendour) of Thy face the (resplendent) sun beheld
Momently like the shadow to my door and roof he (the sun) goeth—yet

To us in eternity without beginning the Sākī gave the ruby of Thy lip
The draught of a cup, of which cup senseless am I—yet

O Thou that sardest —' Give thy soul that ease of heart may be thine
In griefs for Him (the true Beloved) my soul, I gave Mine, not ease is—yet

The tale of the ruby of Thy lip Hāfiz brought into his pen (writing)
Momently, from my pens the water of life floweth—yet

2 The first day see p 5
6 Khūvat see Ode 67
9 In the second line the word my refers to Hāfiz
The poet addresses himself in the first line and makest himself present in the second line
306, (300)

1. The state of bloody hearts, who uttereth—
   From the sky, (revenge for) the blood of Jamshid, who seeketh—
   again

   Of the eye of wine-worshippers, shame be its
   The intoxicated narcissus, if up it spring—
   again.

   Save Plato, jar-sitter with wine,
   To us, the mystery of philosophy, who uttereth—
   again

   Whoever, like the (cup-shaped) tulip became cup-circulator,
   On account of this tyranny, his face in blood, washeth—
   again

3. In knowing God, are two parties, both possessed of pomp—
   (a) One party, in revealing and in evidence, hath dashed its hand of resolution at the skirt of its object
   If they adhere to Muhammad, they are Sufis and men of acceptance, if not, they are the sages of ishrākīyyat, and the Lords of abhorrence
   (b) The other party, by beauty of argument, hath ascended the fortress of divine knowledge
   If they adhere to Muhammad, they have the name of orators

   شالدون (Plato) signifies —
   (a) the sage Plato, who placed jars in the ground, and, sitting therein, learned the world's mysteries
   The poet calleth Plato wine, because he passed his time (as wine does) in vaults
   (a) the perfect murshid, the comprehender of the important affairs of holy travellers

   حم (jar) signifies —
   a very large oblong wine-vessel open of mouth, in form a wide vat (kandū) which the vintners bury in the earth and in which they cast the juice of the grape, so that, by the earth's heat, it may be matured
   In Sufi idiom, the murshid, in whom is the divine knowledge of evidence and of the mystery of existence, is called —

   حم حم the jar of wine

   سرن حهبي (mystery of philosophy) signifies —
   divine knowledge and endless mysteries
   Without the perfect murshid (who is the jar-sitter of love, and the enkindler of love) who will point out to us the divine mysteries and endless truths and take us out of us

   كلاه سرن غور (cup-circulator) signifies —
   (a) a person who goeth to the doors of houses and of shops, and beggeth
   (b) the Sāki.
Since in its notes (the mystery of hakikat) the harp (the Arif mystery revealer) uttered speech (of grief)
Its chord cut so that it may not moan——

Like the rose bud, expandeth my heart if
The cup of tulip colour it smell——

About the sacred house of the jar (of wine of love) Hāfiz
If he can on his head (swiftly) will run——

(5) (note) signifies —
a mystery of hakikat the revealing of which is contrary to the people of tarikat

(6) (hair) signifies —
the attraction of love

When in respect of the note (of the mystery of hakikat) the Arif traveller speaketh in the state of love's attraction and in the field of the seeker's heart soweth the seed of desire and of delight—he severteth love's attraction and casteth the seeker from effacement to sobriety. This he doth that the seeker may not reveal the mystery which is contrary to teachers of past and of present times.

(7) (the sacred house) signifies —
the Ka'ba.

See Ode 45 c 8 73 c 2
(O Sāki) arise, and into the cup of gold, joyous water (wine, the intoxication of love)—

Before that the cap of the head (the skull), dust becometh—

In the end, our dwelling is the valley of the silent (the place of tombs);
Now into the vault of the skies, the (resounding) shout and clamour (of zikr va fikr)—

Far from the (true) Beloved’s face, is the eye stained with sight (for other than God)
On His face, from the pure mirror (of the pure heart), glance—

O cypress! (I conjure thee) by thy verdant head, when I become dust,
Out from thy head, disdain put, and, on this my dust, shade—

5. For our heart that, from the deadly snake of Thy tress-tip, is shattered
From Thy own lip to the recovery-house, the antidote (of a kiss)—

The country of this sown-field (the world) thou knowest that it hath no permanency
Into the countries (of the world) from the liver of the wine cup, (the murshid’s interior) a great fire—

1 In the second line, the word “cast” is simply a caution
The heart saith to the body, or the soul to lust —
O distraught one! arise, display anxiety, cast joyous wine (love’s intoxication) into the cup,—before thou diest in natural death, and the cup (of thy body) becometh dust-caster
Know that in this world is the time of acquisition of love, and of discovery of love’s stages
What is acquired is acquired, what is left, is left From what is left, naught is acquired save the dregs of dregs

3 Zikr va fikr (repetition of God’s name and thought thereof) See Ode 172
3 The eye that, in the Beloved’s absence, glanceth at others, and that hath no pure glance void of shame

5 There are many antidotes (tiriyāks)—
(a) tiriyāk-i-fārūk, the antidote against poisons (the best treacle).
(b) " " āfā’i, " of serpents
(c) " " afyun " of opium

6 (the liver of the cup) signifies —
The interior of the murshid, who is, like the cup, taste-giver to the holy traveller
At those things that have ravished thy heart, and that thou hast, regarded thy property, cast fire, so that all may burn, and to naught the attachment of thy heart, remain

1
In (my own) tears I bathed  For the people of tarikat say —  
"First be pure  then  on (the beauty of) that Pure One  (the true Beloved) thy  
e,e——

O Lord¹ that zahid self beholding who save defect saw naught  
Into the mirror of his understanding (so that he may no longer see defect) the  
smoke of a great sigh——

Hāfiz¹ like the rose on account of His perfume make rent thy garment  
And in the path of that form (of the Beloved) swift (for the slaughter of  
lovers), that (rent) garment——

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¹ See Ode 359 c 5  First the Guide then the Path
Ravished is my heart by one like a singing girl, clamour-exciter,  
False of promise, slayer by nature, and colour (of deceit) -mixer

A ransom for the rent garment of those of moon-face, be  
A thousand garments of piety and the khirka of austerity

In thanks for that that, in beauty, thou tookest from the (glorious) angel the ball of superiority,
The cup, demand, and on Ādam's dust, a little water sprinkle

Poor and shattered, to Thy court, I have come. A little pity,  
For, save attachment to Thee, attachment, mine is none

The slave, I am of that word that enkindleth the fire (of love)  
Not (the slave of that word, that), in speech, dasheth cold water on the fierce fire (of love).

Come, for last night, to me, the invisible messenger spake,  
Saying —" In contentment's stage, be, from destiny, flee not."

Of thy own arm, be not proud, for in record it is  
"In (by, under) the order of the king-maker a thousand arrayings."

In my coffin, put up the cup, so that, on the morning of rising,  
I may, with wine, take from my heart the terror of the day up-rising and springing

Between the lover and the Beloved, veil is none  
Hāfiz! thou thyself art thy own veil. From the midst, arise, and attain unto the Beloved.

1 'لولي' (singing girl). See Ode 8.  
2 Khirka See Ode 124  
5 I am the slave of speech, love-kindling.  
8. See Ode 309, c. 7.
1 (O true Beloved!) come and upon the river of wine, our boat shaped wine cup—
   Into the soul of the shahh (the old) and of the youth, shouting and howling
   (in envy thereof)—

O Sâkil into my boat cast wine
For, they have said—'Goodness, do and upon the water—

In mistake from the street of the wine house (the stage of love and of divine knowledge), I wandered
In kindness, in the path of rectitude (to the wine house) me again—

Of that wine, rose of hue, musk of smell, a cup bring
Into the heart of the rose sparks of jealousy and of envy—

Intoxicated and ruined though I am, me a little kindness do
On this heart, perplexed and ruined Thy glance (of mercy)—

If at midnight, the sun be necessary for thee
From off the face of the wine's daughter, rose of face the veil,—

Permit not that, on the day of death, they consign me to the dust (of the grave)
Me, to the wine house take into the jar of wine,—

If one hair's tip from Thee, the heart of Hâfiz draw its head
Seize it and into the curl of Thy tress with twist and turn—

Hâfiz! when from the sphere's violence thy heart reacheth to the soul
At the Dev of calamities, the arrow point of a falling star—

1 The first line signifies —
   Full of wine make the boat-shaped cup

2 The signification is —
   (a) the first line—give good wine
   (b) second—a famous proverb

6 The second line signifies —
   From off the wine vessel take the fastening —

7 See Ode 308 c. 8

9 See the Kura lxvi 6  lxxxvi