



TO THE MOST NOBLE
MARQUIS WELLESLEY K P
&c, &c, &c.,

THE ILLUSTRIOUS PATRON OF ORIENTAL LITERATURE

THIS EDITION OF
THE GULISTAN OF SADI

COMPLETED DURING HIS LORDSHIP'S GLORIOUS
ADMINISTRATION OF BRITISH INDIA,

IS HUMBLY DEDICATED BY

HIS LORDSHIP'S

MOST FAITHFUL AND DEVOTED SERVANT

FRENCH ULLADWIK

PATNA,

Jan. 12 1806

PUBLISHERS' PREFACE.



THE late firm of Khan Bahadur G M. Munshi & Sons gave a great impulse to the Students of the Persian language by producing correct texts, annotations, notes and translations of Standard Persian Authors to facilitate their work and thus created a taste for its study. They printed many such books and this translation of the Gulistan by Gladwin was first published by them only, on this side of India. We as successors to Khan Bahadur G M Munshi and Sons, have resolved to follow in their foot-steps and to do as much as we can with the greater resources at our disposal, to diffuse the knowledge of Persian and to make our publications 'Standard' Works.

The chief difficulty in Persian books is that no two editions are similar and such is also the case with the Gulistan, and so it was found that the translation wanted many additions and some corrections. So, in order to make it a complete translation, passages found in any edition though omitted by others are also translated. Difference in the order of paragraphs is shewn by figures (1), (2), etc. Arabic and poetical pieces are also marked.

This edition is now the 'standard' work and the most complete translation of the masterpiece of Sadi.

In conclusion we hope that the Public and the Educational Authorities will appreciate our efforts and give us due encouragement in our enterprise.

HOMEE, SORAB & Co

1st September, 1914

A BIOGRAPHICAL SKETCH OF SA'DI

The full name of our writer seems to be Muslihuddin Shādh Sa'di—Shirazi. Jamī however calls Sa'di Sharī'ud-dīn Mīlah son of Abdulla and an *Mourī* or descendant of *Alī*. Sa'di is the nom de plume assumed in honour of his patron Atabak-rād bin Zangī—and it means felicity. Nobody can say authentically when he was born but the probable date is A. H. 571 or A. D. 1194. Some put it 10 years earlier. He was born at Shiraz in the beginning of Atabak Toklāh's reign. His father Abdulla Shirazi was an officer of the court and a very pious and thoughtful man. His son Sa'di was also brought up accordingly. He was made to observe all religious commands and we have many proofs of this in all his writings. It seems that he became an orphan when he was only about fifteen years of age.

Though there were many colleges in Persia at that time he joined the Nizamiya College of Bagdad which during five centuries had been the chief seat of Oriental learning and the magnificent residence of the Khalifs and there he held an *Iddar* or fellowship. He had the learned Ab ul Fariḥ-bn Jozi as a tutor in science, and Abdul Kadir Gilani in theology. It is said that he first went to Mecca with Gilani. It is also believed that he was there fourteen times.

Sa'di mentions himself to be twice married but left no issues

Sa'di was an inveterate traveller he travelled over many countries of Asia and some parts of Europe and Africa. Dowlat Shah in his *Lives of the Persian Poets* sums up his whole life thus—"The first 30 years of his life was devoted to study and laying up a stock of knowledge the next 30 or perhaps 40 in treasuring up experience and disseminating that knowledge during his wide extending travels; and that some portion should intervene between the business of life and

hour of death, and that with him chanced to be the largest share of it, he spent the remainder of his life or seventy years, in the retirement of a recluse, when he was exemplary in his temperance and edifying in his piety ”

It appears that Sa'di never returned to Persia during the reign of Sa'd Zangi, but only when his son Abubakar ascended the throne after his death.

He seems to be in Shiraz till his death which took place in A D 1264 or A H, 691. A friend of his has recorded this in a couplet and according to the *Abjad* system it comes to 691 A H.

The following is that couplet

یکي پرسید سالِ دوت گفتم ر حاصان بود اران تاریخ شد حاص
691

His tomb is situated in a charming spot, in the midst of fountains and buildings at a distance of a mile from “*Dikusha* ”

It must be said that Sa'di stands first among the Persian writers as regards simplicity of language and loftiness of thoughts. The language though simple is very racy. He has written on every subject, from story telling to the highest philosophy, Science also not excluded. Nobody has ever equalled his *Gulistan* though many have emulated with him. *Baharistan*, *Kharistan* and other books were brought out to eclipse *Gulistan*, but it holds its own upto now. Hafiz, Jami, Moulana Rumi, Amir Khosrav Dehelvi and many others have bestowed unstinted praises on him.

Sa'di is considered the most eminent moralist of the Persians. His tales which are appropriate to almost every event that can occur, convey the most useful lessons, his maxims have acquired an authority among his countrymen that render them almost equal to laws. Again Sa'di has been styled “the Shakespeare of the East” by some European Scholars. Jami calls him “The nightingale of the groves of Shiraz ”

The following is the list of his works.

1 to 6.	Rasallahs or tracts	
7	<i>Gulistan</i>	Flower-garden
8	<i>Bustan</i>	Scent Garden
9	<i>Kusaid-e-Arab</i>	Arabic Panegyrics.
10.	<i>Kusaid-e-Farsi</i>	Persian do
11	<i>Mira</i>	Duges
12	<i>Mulumu at</i>	Persian and Arabic poems
13	<i>Tarjyat</i>	Poems with burthens
14	<i>Tyebat</i>	Plain gazals
15	<i>Badayeh</i>	Mystic gazals
16	<i>Khawatinu</i>	Odes written in his old age
17	<i>Gazaliast Kadim</i>	Odes written in his young age
18	<i>Sahi'biyah</i>	Poems of Eulogy etc
19	<i>Macallat</i>	Fragments
20	<i>Khubisa at</i>	Drolleries (indecent stories.)
21	<i>Rubayat</i>	Rhyming tetrastics
22	<i>Mufridaat</i>	Rhyming distiches

NOTE

P or —, — stands for poetical pieces

K „ „ a passage of *Koran*

Sentences and Paragraphs bracketed are the translation pieces of Arabic passages

Figures (1), (2), &c , indicate that the orders of lines, paragraphs, &c , &c , differ in different texts



P R E F A C E
TO THE
GULISTAN OF MUSLIHUDDIN SHAIK SADI
OF SHIRAZ

— • —
In the Name of the most merciful God

PRAISE to the God of majesty and glory whose service is the means of approach! and to offer him grateful acknowledgments ensures an increase of bounty. Every breath when inhaled sustameth life and when exhaled it exhilarates the body consequently every breathing includes two benefits, each of which demandeth a distinct acknowledgment.

(P) What hand or tongue can fulfil his praises (Sing praises ye posterity of David, for few of my servants are grateful) It is best for the servant to confess his weakness and implore forgiveness of the Court of Heaven since no one is able to fulfil his duty towards God. The rain of his infinite mercy refresheth all places and the table of his bounty is spread far and near. Amidst the enormous sins of his servants he rendeth not the veil of their reputation and during the commission of atrocious offences ceaseth not to bestow their daily bread.

(P) O merciful God who out of thine hidden treasures affordest daily sustenance to the Guebre and the infidel how canst thou exclude thy friends thou who designest thus favourably to regard thine enemies! He commandeth his chamberlain the zephyr to spread the emerald carpet and ordereth the vernal clouds to foster the infant plants in the cradle of the earth. He clothed the bodies of the trees with verdant foliage, the festal garments of spring and in celebration of the return of that season crowneth the youthful branches with garlands of blossoms. By his power the juice of the cane is converted into delicious honey and by his discipline the kernel of the date becometh a lofty tree.

(P) "Clouds and wind, the moon, the sun and the sky are all busied, that thou, O man, mayest obtain thy bread, and eat it not in neglect For thy sake, all these revolve and are obedient, it is not therefore consistent with the rules of justice that thou only shouldst not obey" There is a tradition of the chief of created beings, the most noble of existences, the mercy of the universe, the purest of mankind, and completion of the revolution of ages, Muhammad Mustafa (upon whom be blessing and peace!), (the intercessor, the obeyed, the gracious prophet, the bountiful, the majestic, the affable, the sealed

(F) "Why should the wall of the faithful suffer anxiety, which has such a supporter? Why should he dread the waves of the sea, who hath Noah for his pilot?" His perfections procured him exaltation, his comeliness, dispelled the darkness, liberal are all his endowments, blessing be on him and on his race! The tradition is this That when a sinful servant, conscious of his guiltiness, lifteth up the hands of repentance, in hopes of obtaining pardon at the court of the just, the glorious and sublime Being, the Almighty regardeth him not again he supplicates and is again disregarded once more he prayeth with humility and sorrow, and then the just God saith "O my angels, of a truth I am ashamed on behalf of my servant, who hath no other Providence than myself, and therefore verily do I pardon him I have heard his prayer, and have granted his petition, because I am ashamed of the excessive supplication and sorrow of my servant"

(P) "Behold the mercy and kindness of God, he is himself ashamed that his servant hath sinned!" Those who constantly reside at the temple of his glory, confess the insufficiency of their worship, saying ("We have not worshipped thee in the manner that thou oughtest to be served") And they who would describe the form of his beauty, are rapt in amazement, declaring "We have not known thee as thou oughtest to be known"

(P.) "If any one should require me to describe him, how shall the disheartened describe that which hath no form? The lovers are slain by the beloved, and no voice proceedeth from the dead" A devout man in deep contemplation, with his head reclined on the bosom of meditation, was immersed in the ocean of vision

When he recovered from that state one of his companions by way of pleasantry said "What miraculous present have you brought us from this garden which you have been visiting?"

He answered "It was my intention that when I reached the rose bush I would fill my lap with flowers for presents to my friends but when I came to the spot the odour so overpowered my senses that my skirt dropt out of my hands"

(P) O nightingale learn thou love of the moth who being burnt expireth without a sigh They who pretend to be informed are ignorant for they who have known him have not yet recovered their senses

O thou art beyond the reach of imagination conjecture or thought surpassing all that has been related and excelling every thing that I have heard or read The book is concluded and the period of life is arrived I continue describing thee the same as at the commencement

The Virtues of the Monarch Islamism

May God perpetuate his reign

THE favourable mention of Sadi which has fallen from the mouths of people in general, and the fame of his sayings that has spread over the whole surface of the globe so that the words of his friendly pen are eaten like sugar and the value given to his scraps of writings insomuch that they pass current like bills of exchange all this cannot be ascribed to the perfection of his own merit and eloquence but is owing to the monarch of the earth who is the axis of the revolution of time the representative of Solomon the defender of the faithful, the mighty king of kings the illustrious Atabak Muzaffaruddin Abubakr the son of Sad the son of Zangi, the shadow of God on earth approve him, O Lord and grant his desires! He regarded me with the eye of kindness loaded me with commendation and shewed a sincere attachment and therefore, for his sake persons of all descriptions have taken a fancy to me for mankind readily adopt the sentiments of their king. From the time that you have looked kindly on my humble state, my merits are more manifest than the sun If your servant was made up of defects every fault that the Sultan might commend would be construed into an excellence

One day, in the bath, a piece of perfumed clay came to me from the hand of a friend. I said to it "Art thou musk, or ambergris? for I am charmed with thy delightful odour." It answered "I was a worthless piece of clay, but having for a season associated with the rose, the virtue of my companion was communicated to me, otherwise I am the same identical earth that I was at first." (O God! bestow happiness on the Muslim by a long continuance of his life! increase the reward of his virtues and perfections, exalt the dignity of his friends and of his governors, and send destruction to his avowed and secret foes, for the sake of those sayings recorded in the verses of the Koran. O Lord, protect his kingdom, and be thou the guardian of his son! Of a truth the world enjoys happiness through his means, may his own good fortune be perpetual, and may God befriend him with the standard of victory, in such wise may the branch also flourish of which the king is the root, since the goodly produce of the soil dependeth on the excellency of the seed.) May the most mighty and holy God preserve the land of Shiráz in perfect peace until the day of resurrection, through dread of the justice of its governors, and by the blessing entailed on those who act conformably to wisdom! Know you not, why I delayed some time abroad on my travels? I departed out of dread of the Turks, for I beheld the country in disorder, like the hair of an Ethiopian. Their form was human, but like wolves their claws were reeking with blood. Within the city were men with minds virtuous as angels, and without was an army of warlike lions. On my return I found the land at peace, the tigers having forsaken their savage dispositions. Thus at first I beheld the world full of tumult, sorrow, and strife, and it has changed to its present happy state in the reign of the just monarch Atabak Abubakr Bin Sad Zangi.

(P) The land of Persia is in no danger of suffering distress so long as it is governed by one like thyself, who art the shadow of God. At this day no one can point out on the surface of the earth an asylum of comfort like the threshold of thy gate. It is thy duty to support the helpless, and it behoveth us to offer up grateful acknowledgments, whilst the reward is with God the Creator of the universe. O God, preserve the land of Persia from the storms of strife, as long as the earth and the air shall endure.

The Cause of writing Gulistan

ONE night I was reflecting on the time which had elapsed and lamenting that so much of my life was spent I pierced the stony mansion of my heart with adamantine tears and repeated the following lines as applicable to my condition

In every moment of thy life a breath is expended so that what remaineth is but of small account Alas! thou hast spent fifty years in sleep excepting these five days that thou hast been awakened to affection Shame on that man who departed without finishing his work who, when the drum was beaten for marching had not made up his burden Sweet sleep on the day of marching withholds the traveller from his way Every one who came erected a new fabric he departed and evacuated the tenement for another to enter and this in like manner formed new schemes but no one ever finished the building Place no reliance on an unsteady friend the liar deserveth not belief The essence of the life of mankind is the stomach what fear as long as it passes slowly' If it binds in such a way that it cannot be unfastened one should give up the hope of life If it unties as cannot be bound again one must despair of life The four adverse and contending elements rest peacefully for some days but when any one of these elements becomes victorious the dear soul leaves the frame Consequently a wise and able man wish not this worldly life Since both the good and the bad must die happy is that man who carries off the ball of virtue * Send to your own tomb the provisions for the journey no one will bring them after you therefore despatch them before your departure Life is snow and the summer sun advanceth only a small part remaineth unmelted; art thou yet slothful! You who have gone empty-handed to market I fear will not return with a full napkin Whosoever eateth his wheat before it is ripe must glean ears of corn at the time of harvest Listen attentively to the admonition of Sadi the road is such as I have described it be of good cheer and proceed on your journey

After deliberating on the subject it appeared to me advisable that I should make choice of retirement and withdrawing myself from society erase from the tablet of my memory all vain words and refrain from conversation

Alluding to the game of Chaugan.

One deprived of the faculty of speech, who sitteth in a corner deaf and dumb, is preferable to him who cannot govern his tongue. At length one of my friends, the intimate and familiar partner of my travels, and companion of my cell, entered the door, and accosted me after his usual manner, but in return for all his pleasantry and mirth, and inclination to familiar intercourse, I gave no answer, nor raised up my head from the knees of adoration. He looked displeased, and said "Whilst you have the power of utterance, speak, O my brother, with favour and kindness, for to-morrow, when the messenger of fate arriveth, you will through necessity be silent." One of my comrades informed him how matters stood, saying "Such a one hath positively resolved to spend the remainder of his life in devotion, and to observe silence, follow his example, if you are able, and keep him company."

He replied "I swear by the great God, and by our long uninterrupted friendship, that I will neither breathe nor stir a step until he hath answered with his accustomed freedom, for it is folly to distress our friends, when an inconsiderate oath can be easily expiated. It is contrary to justice, and opposite to the sentiments of the wise, that the swords of Ali should remain in the scabbard or that the tongue of Sadi should cleave to the roof of the mouth. To what shall be likened the tongue in a wise man's mouth? It is the key of the treasury of wisdom when the door is shut, who can discover whether he deals in jewels or in small ware?"

Although, in the estimation of the wise, silence is commendable yet at a proper season, free speech is preferable. Two things indicate an obscure understanding, to be silent when we ought to converse, and to speak when we should be silent." To be brief, I was not able to restrain my tongue from speaking to him. I thought it inhuman to turn my face from him because he was an agreeable and sincere friend. When you determine to fight, be sure either that you are stronger than your adversary, or that you have a swifter pair of heels. Thus, through necessity I spoke, and went abroad in good humour. It was the season of spring, the air was temperate, and the rose in full bloom. The vestments of the trees resembled the festive garments of the

fortunate It was midspring when the nightingales were chanting from the pulpits of the branches. The rose was decked with pearly dew like blushes on the cheek of a chiding mistress. It happened once that I was benighted in a garden in company with one of my friends. The spot was delightful the trees intertwined you would have said that the earth was bedecked with glass spangles and that the knot of the Pleiades was suspended from the branch of the vine (A garden with a running stream and trees from whence birds were warbling melodious strains) that filled with tulips of various hues these loaded with fruits of several kinds. Under the shade of its trees the zephyr had spread the variegated carpet. In the morning, when the desire to return home overcame our inclination for remaining I saw in his lap a collection of roses, odoniferous herbs and hyacinths which he had intended to carry to town. I said "You are not ignorant that the flower of the garden soon fadeth and that the enjoyment of the rose bush is but of a short continuance and the sages have declared that the heart ought not to be set upon any thing that is transitory." He asked "What course is then to be pursued?" I replied "I am able to form a book of roses which will delight the beholders and gratify those who are present whose leaves the tyrannic arm of the autumnal blasts can never affect nor injure the blossoms of its spring. What benefit will you derive from a basket of flowers? Carry a leaf from my garden a rose may continue in bloom for five or six days but this rose-garden will flourish for ever. As soon as I had uttered these words, he flung the flowers from his lap and laying hold on the skirt of my garment exclaimed ("When the beneficent promise, they faithfully discharge their engagements.") In the course of a few days two chapters (one on the comforts of society and the other containing rules for conversation*) were written out in my notebook in a style that may be useful to orators and improve the skill of letter-writers. In short whilst the rose was yet in bloom the book entitled the Rose Garden was finished but it will be truly perfected on gaining a favourable reception at court, and when it obtains an indulgent perusal from that prince who is the asylum of the world the shadow of the most high, the ray of providential beneficence the treasury of the age

the refuge of religion, the favourite of heaven, the mighty arm of the victorious empire, the lamp of the resplendent religion, the most splendid of mankind, the aggrandizer of the faith, Sad, son of Atábak the great, that potent monarch, to whom nations bend the neck, lord paramount of the kings of Arabia and Persia, sovereign of land and sea, inheritor of the throne of Solomon, Muzuffaruddin, may God perpetuate the good fortune of both and prosper all their righteous undertakings!

(P) If ornamented with the sovereign's approbation it is a gallery of China paintings,† and the designs of Arzang. I trust that he will not look dissatisfied, since the rose-garden is not a fit place for displeasure, and more especially as its fortunate preface is inscribed to Sad Abubakr Bm Zangi

**Celebration of the great Amir, the Fortunate Fakhruddin,
Abubakr bin Abu Nasr.**

Once more the bride of my imagination, conscious of her want of beauty raiseth not her head, but in a desponding mood modestly looks down upon her feet, not venturing to make her appearance in the assembly of beautiful youths, unless she be decked with the jewels of approbation from the great Amir, who is learned and just, assisted by Heaven, the conqueror of his enemies, the support of the throne of empire, counsellor of the state, the asylum of the indigent, and refuge of the stranger, the patron of the learned, and friend of men of piety, the glory of the Persian race, and strength of the arm of empire, of royal endowments, the glory of the state and of religion, the succour of the faith and of the faithful, the *confidante* of kings and emperors Abubakr Bm Abu Nasr, may God prolong his life, increase his dignity, enlighten his breast, and augment his reward, for he is celebrated amongst all the nobles of the earth, and is the confluence of laudable actions. Whosoever enjoyeth the shadow of his kindness his sin is pardoned, and his enemy becometh his friend. Every other individual servant and domestic hath some duty appointed him, in the performance of which should he be somewhat negligent or slothful, he would most certainly incur displeasure and reprehension, but for the class of Darwishes, whose duty it is to be grateful for the kindness

† The paintings of the impostor Mani

of their superiors to celebrate their virtues and to implore blessings for them such service is better performed when absent than when present, because in the latter case their behaviour may border on speciousness whilst the other is void of ceremony and more acceptable.

(P) The sky's incurvated back became straight through delight when Dame Nature brought forth a son like thee. It is a pure instance of divine mystery when the Creator of the Universe out of his benevolence distinguishes a servant for the instruction of mankind. He hath obtained immortality whose fame liveth because after his departure the re-own of his virtue in utes exist nce to his name. It is a matter of indifference whether the learned praise thee or not for the face of a beloved mistress requereth not the art of the ure-woman.

Excuse for the Omission of Personal Service and the Cause of choosing Retirement

My deficiency and backwardness in the strenuous discharge of personal service at the palace of sovereignty resembles the story told of Buzurjmihir how that when a number of the sages of Hind were discourring his virtues, they could discover in him only this fault, that he hesitated in his speech, so that his hearers were kept a long time in suspense before he delivered his thoughts. Buzurjmihir overheard their conversation, and observed "It is better to deliberate before I speak than to repent of what I have said. Old men of experience, who know the value of words reflect and then speak. Expend not your breath in talking idly speak to the purpose and mind not if your delivery should be slow. First think and then speak, but stop before they say "It is enough. Man excelleth the brute creation by the faculty of speech, but you are inferior to the brute if you make an improper use of that gift. How then could I venture to make my appearance in the assembly of grandees of sovereignty the confluence of men of piety and the centre of profound scholars where if in the course of conversation, I should feel animated, I might be presumptuous. Small is the capital stock which I could produce before the vizier glass beads amongst jewellers are not worth a barley-corn a lamp in the face of the sun emitteth not a ray of light and a lofty turret at the foot of Mount Alward appears diminutive

(P) Whosoever stretcheth out his neck cumbering consequence, is beset by enemies from all quarters Sadi lies prostrate freed from worldly desires, no man attempteth to combat with one who is down, on the ground Consideration should precede speech, they first lay the foundation, and then build the wall I understand making artificial flowers but am not a professed gardener! I sell a beauty, but not in Canaan * They asked Lukmán, of whom he had learned philosophy He answered "Of the blind, because they never advance a step until they have tried the ground Try your way before you stir your foot Be assured of your manhood and then marry

(P.) Although the cock is dauntless in battle, yet to what purpose shall he strike against a hawk with brazen talons? The cat is a tiger in seizing the mouse, but is herself a mouse when engaged with the tiger

But relying on the liberal disposition of the great, who shut their eyes on the defects of the humble, and strive not to expose the faults of inferiors, I have in a summary form comprised in this book morals and choice tales, embellished with verses and relations of meritorious deeds of kings, in collecting materials for which I have spent a considerable part of my life These were my reasons for writing the Gulistan May God favour me with his aid!

(P) These verses and recitals will last for years when every particle of dust of which I am compounded will be dispersed The intention in drawing this picture is, that it may remain after me, seeing that existence is fleeting, unless a devout person should one day, out of compassion, bestow his blessing on the works of the Darwishis


Having maturely deliberated on the general arrangement of the book, the order of the chapters, and abridging the style of the language, it seemed advisable that this verdant garden, planted like Paradise, should also resemble it by having eight gates, and I abridged the work that it might not be thought tedious

*Alluding to Joseph, who on account of his beauty was styled the moon of Canaan.

- Chapter I.—On the Morals of Kings
 " II—On the Morals of Darwishis
 " III—On the Excellency of Contentment
 " IV—On the Advantage of Silence
 " V—On Love and Youth
 " VI—On Weakness and Old age
 " VII—On the Force of Education
 " VIII—Rules for Conduct in Life

Date of the book. At the time when I enjoyed a cheerful mind in the year six hundred and fifty-six of the Higuna era,* my design was, to give advice, and I have spoken accordingly I committed the work to God, and departed.

*A. D 1258.

 The Jones's system of spelling proper names has been adopted all through the book by the Publishers.

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must keep with him



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THE
GULISTAN

—♦♦♦—
CHAPTER I

ON THE MORALS OF KINGS

—♦♦♦—
TALE I

I HAVE heard that a certain monarch having commanded a captive to be put to death the poor wretch in a fit of despair began to abuse and reproach the king, in his own language according to the saying "Whosoever washeth his hands of life uttereth whatever is in his heart. A man without hope speaketh boldly as the cat when driven to despair seizeth the dog in the time of need when it is impossible to escape the hand graspeth the sharp edged sword. The king asked "What doth he say? One of the viziers who was of a benevolent disposition, replied ("O my Lord, he said, the Almighty befriendeth him who stifieth his anger and is merciful to his fellow-creatures.) The king had compassion on him, and spared his life. Another vizier of a contrary temper said "It becometh not persons of our rank to speak any thing but truth in the presence of monarchs that man reviled the king and spoke indecently. The king was displeased at his speech, and said "I am more satisfied with that falsehood than with this truth, which you have uttered because that was well intended, and this is founded on malignity and the sages have declared that falsehood mixed with good advice, is preferable to truth tending to excite strife."

(*P.*) When a king is guided by the advice of another, woe be unto him if he speaketh any thing but good. On the portico of the hall of Faridūn was written: "The world, O my brother, continueth not to any one, place your affections on the Creator of the universe, and that will suffice. Make no reliance, neither rest upon the kingdom of this world; seeing how many like yourself it hath nourished and killed. When the pure soul is about to depart, what is the difference between expiring on a throne or on the bare ground?"

TALE II

ONE of the kings of Khurásán saw in a dream Sultan Mahmūd Sabuktagn when the whole of his body had fallen into pieces and become dust excepting his eyes, which moved in the sockets, and looked about. All the philosophers were at a loss to explain the meaning, excepting a Darwish, who, after making his obeisance, said: "He is still looking about, because his kingdom is possessed by others."

(*P.*) Many men of renown whom they have buried in the ground, have not left any traces of their existence on the surface of the earth. That old corpse which they had deposited in the grave, his dust is so decayed that not a single bone of him remains. The happy name of Nushirwan still exists through his liberality, although a long season hath elapsed since his departure. Do good, O man, and account your life as gain, before the report is spread that such an one is no more.

TALE III

I heard of a king's son, who was low in stature and ill-favoured, whilst all his brothers were tall and handsome. Once upon a time his father looked at him with disgust, which the son had sagacity enough to discover, and said. "O father! a short man, who is wise, is preferable to him who is tall and ignorant. Not every thing is valued according to its height, (the sheep is clean, and the elephant an unclean animal Sinai is one of the most inconsiderable mountains of the earth, but verily it is the greatest before God in rank and dignity.) Have you heard, what was said one day by a wise lean man, to a fat blockhead? One Arab horse though lean, is preferable to a stable full of asses." The

father laughed the courtiers applauded, and the brothers were mortified to the very soul. Until a man hath spoken his defects and his skill are concealed. Imagine not every desert to be empty for perhaps a tiger may be there asleep. I heard that at that time a powerful enemy appeared against the king, and when the two armies met, and engaged in a battle the first person who impelled his horse into the action, was this young prince calling out "I am not him, whose back you shall see in the day of battle, but my head may be found in dust and blood for whosoever fighteth the battle staketh his own life and he who fleeth sporteth with the blood of his troops." Having thus said he attacked the troops of the enemy and overthrew several men of renown. When he came to his father he bowed down to the earth and said "O ye, to whom my form appeared contemptible, without considering the force of my valour in the day of battle the slender steed is useful and not the fattened ox. It is reported that the enemy having many troops, and his side but few a body of the latter were giving way upon which the prince vociferated "Exert yourselves like men, that you may not wear the dress of women. The troopers animated by this speech joined in the general attack, and are reported to have gained the victory over the adversary on that day. The king kissed his head and eyes and folded him in his arms, and his affection towards him increased daily till at length he appointed him his successor. The brothers became envious, and put poison into his food. His sister seeing this from a window flapped the shutters, and he understanding the signal withdrew his hand from the dish, and exclaimed "If the wise should be deprived of life it would be impossible for the unskilful to supply their place. No one would go under the shade of the owl if the Hum⁴ was annihilated from the earth. They informed the father of the circumstances who sent for the brothers and after rebuking them properly he gave to each of them a suitable portion of his kingdom, that all cause of strife and bickerings might subside

(P) It has been observed that ten Darwishes may sleep upon one blanket, but that one kingdom cannot contain two kings. If a pious man eateth half a loaf of bread he bestoweth the other half on the poor. If a king possesseth the dominion of a whole climate, he longeth to have the same enjoyment of another

TALE IV

A gang of Arabian robbers had assembled on the top of a mountain, and blocked up the road of the caravan. The inhabitants were distressed by their stratagems, and the troops of the Sultan overpowered, because the thieves, having possessed themselves of a fortress, on the summit of the mountain, made this stronghold their fixed residence. The counsellors of the king's party consulted together, how to remove this grievance, because if they were suffered to continue any time in this state, they would become too powerful to be subdued.

(P) The tree that has only just taken root, may be pulled up by the strength of a man, but should it continue some time in that state, it could not be eradicated even by a windlass. It is possible to stop the course of a spring with a bodkin, which when formed into a full stream cannot be forded by an elephant.

They came to the determination to send one as a spy, to watch the opportunity when the thieves should be gone to attack a tribe, and the place evacuated. They detached a party of approved men, who concealed themselves in the pass of the mountains. In the evening when the robbers returned from their expedition with their plunder, they laid aside their weapons, and deposited their spoil. The first enemy who attacked them was sleep, about the end of the first watch of the night. The sun's disk passed into shadow, Jonas entered into the whale's belly. The gallant men sprang out of the ambush, and pinioned the robbers one after another. In the morning they were brought to the palace, when the king gave orders for them all to be put to death. There happened to be amongst them a lad, the first fruits of whose youth were yet immature, the freshness of his cheeks resembled a rosebud in early spring. One of the viziers kissed the foot of the king's throne and bowed his head to the earth in intercession, saying "This boy hath not, like the rest, tasted the fruit of the garden of life, nor ever enjoyed the harvest of the season of youth. I therefore venture to hope from your Majesty's known clemency, that you will oblige your servant, by sparing the lad's blood." The king looked displeased at these words, as they did not accord with his enlightened understanding, and he observed that an evil root will not thrive in a goodly shade.

"To educate the worthless is like throwing a walnut upon a dome it is better to eradicate them altogether for to extinguish the fire and suffer a spark to remain or to kill the snake and preserve the young one, is not acting like a wise man. Though the clouds should pour down the water of life you would never gather fruit from the branch of the willow. Waste not your time on low people for we can never obtain sugar from the reed. When the vizier heard these words he reluctantly approved of them, and praised the king for his just observation saying "May the king live for ever' Nothing can be more true than what my lord hath pronounced, that if he had continued with these wicked wretches he would naturally have fallen into their evil courses and would have become one of them but your servant entertains hopes that this boy by associating with men of probity will receive instruction, and imbibe virtuous sentiments for being but a child his principles cannot be tainted with the lawless and immoral disposition of those banditti for in the Hadis it is recorded (Koran) (Of a truth every one is born with a disposition to Islamism, and it is owing to his parents his becoming a Jew a Christian, or a Majusi.) Lot's wife associated with the wicked, and his posterity forfeited the gift of prophecy but the dog of the companions of the cave, by long converse with the virtuous, became a rational creature. The vizier having thus concluded his speech, some of the courtiers joined in his petition, till at length the king spared the life of the youth, and said "I grant your request although I disapprove of it.

(P) Know you not what Zol said to Rustam? Consider not any enemy as weak and contemptible. I have frequently seen water issue from a small spring, which so increased in its course that it carried away the camel with his load. In short the vizier took the youth into his family and educated him with kindness and attention. An able master was appointed his tutor who taught him how to ask a question, and return an answer with elegance, together with all the accomplishments requisite for a court, so that his manners met with general approbation. Once when the vizier mentioned to the king some particulars of the youth's disposition and manners, and was saying that wise education had made its impression on him, and that his former ignorance was rooted out of

his mind, the king laughed at those expressions, and said "The wolf's whelp will at length become a wolf, although it be brought up along with men" Two years after this conversation, a set of vagabonds of the town entered into a conspiracy with him, and taking an opportunity, he killed the vizier, and his two sons, carried off an immense booty, and succeeding his father as the head of the gang, became an avowed offender The king apprised thereof, in the emotion of amazement, exclaimed

(P) "How can any one form a good sword out of bad iron? O ye philosophers, it is impossible to convert a worthless wretch into a good man The rain, in whose nature there is no partiality, produces tulips in the garden, but only weeds in a barren soil A sterile soil will not yield spikenard, waste not then seed upon it To shew favour to the wicked, is in fact doing injury to the good"

TALE V

I SAW at the gate of Uglamish an officer's son, who was endowed with wisdom and sagacity beyond description, even his childhood was distinguished by proofs of superior abilities.

(P) "The star of sublimity shone on his head through wisdom" Summarily, he obtained favour in the sight of the Sultán, on account of his beauty and acute understanding according to the saying of the sages "Ability, and not riches, constitutes worth greatness, dependeth on skill, and not on years" His companions became envious, and accusing him falsely of dishonesty, made a fruitless attempt to deprive him of life But what can the enemy do against him who hath an assured friend The king asked him "What is the cause of their enmity against you?" He replied "Under the shade of your Majesty's protection, I have gained the good will of every one, excepting the envious man, who cannot be satisfied but by the decline of my good fortune, and may the wealth and prosperity of sovereignty be perpetual!

(P) I can avoid injuring the mind of every one but what can I do to the envious man who carrieth the injury in his own breast? Die, thou envious wretch, since thou canst not be cured of the disease under which thou labourst but by death. The malevolent man wishes that misfortune may befall the successful. If the bat's eye seeth not in the day what fault is to be imputed to the sun on that account? Require you truth? It is better for a thousand such eyes to suffer than that the brightness of the sun should be obscured.

TALE VI

THEY tell a story of one of the kings of Persia, that he had stretched out the hand of oppression on the property of his subjects, and exercised tyranny and violence. By his repeated acts of injustice, the people were compelled to emigrate to different countries, beyond the reach of his power. When his subjects were diminished, the resources of his government were lessened, his treasury was exhausted and powerful enemies pressed him on all quarters.

(P) "Whosoever looketh for assistance in the day of adversity let him exercise humanity in the season of prosperity. If you do not treat kindly the servant with the ring on his ear he will depart shew kindness in such a manner that the stranger may become a willing servant." One day in his presence, they were reading in the *Shahnamah* the history of the decline of the kingdom of Zuhák and the reign of Faridun. The vizier asked the king "Since Faridun had neither money nor territory nor troops how did it happen that the kingdom was conferred on him? He answered "In the manner you have heard, the people joined him, and through their strength he gained the kingdom.

The vizier rejoined "Seeing that collecting people together is the means of forming a kingdom, why then do you make them disperse unless you do not desire to govern? It is advisable to cherish the army at the risk of your life, as the Sultán deriveth his power from his troops. The king asked "What methods are to be taken to collect together troops and subjects? The vizier replied "The monarch must be

just, to induce them to approach him, and merciful that they may enjoy peace in the shade of his government, but you possess neither of these qualities

(P) "A tyrant cannot govern a kingdom, as a wolf cannot perform the office of a shepherd. The tyrannic prince saps the foundation of his own empire." The king was offended at the vizier's wise admonition, and ordered him to be bound, and committed to prison. A short time after, the sons of the king's uncle commenced hostilities, and appeared in arms, and claimed possession of their father's dominions. A number of people, who on account of his oppression had absconded, now joined the enemy and supported them, till at length the king was dispossessed of the kingdom, and they obtained it.

(P) The king who suffers the poor to be oppressed will find, in the day of adversity, his friends become powerful foes. Be on good terms with your subjects, and sit down secure from the attack of your enemy, for to a just monarch, his subjects are an army.

TALE VII

A KING was sitting in a vessel with a Persian slave. The boy having never before seen the sea, nor experienced the inconvenience of a ship, began to cry and lament, and his whole body was in a tremor. Notwithstanding all the soothings that were offered, he would not be pacified. The king's diversion was interrupted, and no remedy could be found. A philosopher, who was in the ship, said "If you will command me, I will silence him." The king replied "It will be an act of great kindness." The philosopher ordered them to throw the boy into the sea, and after several plunges, they laid hold of the hair of his head, and dragged him towards the ship, he clung to the rudder with both his hands.

When he got out of the water, he sat down quietly in a corner of the vessel. The king was pleased, and asked how this was brought about. The philosopher replied "At first he had never experienced the danger of being drowned, neither knew he the safety of a ship." In like manner, he knoweth the value of prosperity, who hath encountered adversity.

(P) O thou! who hast satisfied thine hunger to thee a barley loaf is beneath notice that seems loveliness to me which in thy sight appears deformity To the nymphs of paradice purgatory would be hell and ask the inhabitants of hell, whether purgatory is not paradice There is a difference between him who claspeth his mistress in his arms and him whose eyes are fixed on the door expecting her

TALE VIII

(Note —In some editions this story is put as IX.)

THEY asked King Hurmuz "What crime have you found in your father's ministers that you ordered them to be imprisoned?"

He replied "I have not discovered any crime, but perceiving that they fear me greatly in their hearts and do not place full reliance on my promise I was alarmed, lest out of apprehension for their own safety they might attempt my ruin and therefore I have followed the advice of the sages who say

(P) Fear him who searcheth you, although you be able to cope with a hundred such. Dost thou not know that the cat when desperate teareth out the tiger's eyes with her claws? The snake biteth the foot of the peasant from the dread of having its own head dashed against a stone"

TALE IX

(or VIII in some editions.)

A KING of Arabia was sick in his old age and there was no hope of his recovery when a horseman entered the gate, and brought these glad tidings "Through your Majesty's auspices, I have taken such a fortress the garrison are made prisoners and the troops and subjects of that quarter have one and all submitted to your government.

When he heard these words he sighed and said "This good news concerns not me but mine enemies, that is, those who shall succeed to my kingdom

(P) My precious life had been vainly spent in the expectation of accomplishing my wishes but now to what purpose does it serve, for I have no hope that my past life should return! The hand of fate beats his march upon the drum Alas! mine eyes, take your leave of

this head hands, arms, and wrists, bid adieu to each other Death, a foe to my desire, hath overtaken me For the last time come before me, O my friends! my days have been spent in ignorance, I have not performed my duty; shun my example”

TALE X

IN a certain year I was sitting retired in the great mosque at Damascus, at the head of the tomb of Yahya the prophet (on whom be peace!) One of the kings of Arabia, who was notorious for his injustice, happened to come on a pilgrimage, and having performed his devotions, he uttered the following words

(P.) “The poor and the rich are servants of this earth, and those who are richest have the greatest wants” He then looked towards me and said “Because Darwishes are strenuous and sincere in their commerce with heaven, unite your prayer with mine for I am in dread of a powerful enemy” I replied “Shew mercy to the weak subjects, that you may not experience difficulty from a strong enemy.

(P) It is criminal to crush the poor and defenceless subjects with the arm of power. He liveth in dread who befriendeth not the poor, for should his foot slip, no one layeth hold of his hand. Whosoever soweth bad seed, and looketh for good fruit, tortureth his imagination in vain, making a false judgment of things Take the cotton out of thine ear (*be attentive*) and distribute the justice to mankind, for if thou refusest justice, there will be a day of retribution.

The children of Adam are limbs of one another, and are all produced from the same substance, when the world gives pain to one member, the others also suffer uneasiness. Thou who art indifferent to the sufferings of others, deservest not to be called a man”

TALE XI.

A DARWISH who never prayed in vain, made his appearance at Baghdád Hujjáj Yūsūf who was informed, sent for him, and said “Offer up a prayer for me” He said “O God take away his life.” Hujjáj asked. “For God’s sake, what kind of prayer is this?” He answered “It is a salutary wish for yourself and for all Muslims.

(P) O thou powerful wretch who oppresseth the weak, how long will this violence continue? Of what use is thy government? It is better that thou shouldst die because thou art an oppressor of mankind.

TALE XII

A CERTAIN tyrannical king asked a religious man "What kind of devotion will be most meritorious for me to perform?" He replied "For you mid-day sleep because in that one moment you will not oppress mankind."

(P) When I saw a tyrant sleeping at noon, I said "He is a tyrant it is best that he should be overcome with sleep. He who is better asleep than awake death is preferable to such an evil life."

TALE XIII

I HEARD of a king who had spent the night in jollity and when he was completely intoxicated, he said

(P) I have never in my life experienced a more pleasant moment than the present, for I have no thoughts about good or evil, and am not plagued with any one. A naked Darwish, who had been sleeping outside in the cold, said

(P) "O King, there is none equal to thee in power—I grant that you have no sorrow of your own but what then hast thou no concern about us?" The king was pleased at this speech and threw out of the window a bag of a thousand dinars, and said "O Darwish, hold out your skirt." He answered "Whence shall I produce a skirt who have not a garment?"

The king pitied more his weak state and in addition to the money sent him a dress. The Darwish having consumed the whole sum in a short time came again

(P) "Riches remain not in the hand of the pious neither patience in the heart of a lover nor water in a sieve. At a time when the king had no care about him, they related his case. He was angry and turned away his face from him, and to this point men

of wisdom and experience have observed that we ought to guard against the fury and rage of kings, for frequently their thoughts are engrossed by important affairs of State, and they cannot endure interruption from the vulgar.

(P) "Whosoever watches not a fit opportunity, must expect nothing from the king's favour. Till you perceive a convenient time for conversing, lose not your own self-respect by talking to no purpose." The king said. "Drive away this insolent extravagant fellow, who has dissipated such an immense sum in so short a time, since the Bait-ul-mal is designed to afford a mouthful for the poor, and not to feast the fraternity of devils."

(P) "The blockhead who burns a camphor candle in the day time, you will soon see his lamp without oil at night." One of the viziers, a good counsellor, said "O King, it seems expedient that stated allowances should be settled for people of this class separately for their maintenance, that they may not live extravagantly, but what you commanded in displeasure, to exclude them altogether, is repugnant to the principles of true generosity, to fill one with hopes through kindness, and then to destroy him with despair."

(P.) A monarch cannot admit people into his presence, and, when the door of liberality is opened, then shut it not upon them with violence. No one seeth the thirsty pilgrims on the sea-shore, wherever there is a spring of sweet water, men, birds, and ants flock together."

TALE XIV.

ONE of the former kings was negligent in protecting his dominions, and having suffered his troops to be in distress, when a powerful enemy appeared they fled.

(P) "When pay is withheld from the troops, they are unwilling to keep their hands to their swords. What can a man achieve in a battle array, when he has to fight with an empty hand?" Being intimately acquainted with one who had deserted his post, I reproached him, saying "It is base, disreputable, mean, and ungrateful when upon a trifling change of condition, a man forsakes his old master."

unmindful of the favours of many years." He replied "If I should tell you the state of the case you would acquit me perhaps my horse was without barley and my saddle-cloth in pawn and the prince who through avance withholds the pay of his soldiers, does not deserve that they should expose their lives in his service

(P) Give money to the gallant-soldier that he may expose his head for if you do not pay him, he will seek his fortune elsewhere (The strong man if his belly is full will fight valiantly, but when hungry he will run stoutly)

TALE XV

A CERTAIN vizier, being dismissed from his office joined a society of Darwishes, the blessing of whose company made such an impression as bestowed comfort on his mind The king was again favourably disposed towards him, and ordered that he should be reinstated to which the vizier would not consent saying that degradation was preferable to employment.

(P) "They who are seated in the corner of retirement, close the dog's teeth and men's mouths. They tear their papers and break their pens and are delivered from the hands and tongues of slanderers The king said Of truth we stand in need of a man of such sufficiency for the administration of our government. The vizier observed that the proof of a man being sufficiently wise was his not engaging in such matters

(P) 'The Huma is honoured above all other birds because it feeds on bones, and injures not any flying creature.'

Parable.—They asked a *Siyah Gush* "Why do you choose the servile society of the Lion?" He replied "Because I eat the remains of his hunting and live guarded from the machinations of my enemies under the protection of his valour" They asked "Now that you are under the shadow of his protection and gratefully acknowledge his beneficence, why do you not approach nearer so as to be brought into the circle of his principal servants, and to be numbered amongst his favourite ministers?" He replied "I am not so confident of my safety from his severity

(P) "If the Guebar lights the fire a hundred years, yet should he fall into it for an instant, he would be burnt" It may happen that a king's minister obtains money, or he may chance to lose his head. The sages have said "Beware of the inconstant disposition of princes, who sometimes are dissatisfied at a salutation, and sometimes in return for rudeness will bestow a dress of honour." And they have also observed that wit is an accomplishment in a courtier, but a blemish in the character of a wise man.

(P) Preserve the dignity of your own character and leave sport and buffoonery to courtiers

TALE XVI.

ONE of my companions was complaining to me of the unfavourableness of the times, and said: "I have but small means with a large family and am not able to support the burden of poverty. It has frequently come into my mind to go to some other country, that by whatever way I might maintain myself, no one would know of my good or bad fortune

(P.) 'Many a person has slept and starved without any one knowing who it was. Many a vital spirit has departed, over which no one has wept' Again, I reflect on the malevolence of my enemies, who in my absence would scoffingly laugh at my conduct, and impute my exertions for the benefit of my family to want of humanity, and might say

(P) 'Behold that shameless wretch, who will never experience good fortune, he consults his own ease, and abandons to distress his wife and children' I have some skill in arithmetic, as you know, and if through your interest any office can be obtained, that will be the means of making my mind easy, during the remainder of my life, I shall not be able to express my gratitude' I said "Alas! my friend, the service of princes has two sides, the expectation of a livelihood, and the dread of losing one's life, and it is contrary to the opinion of the wise, for the sake of such hope, to fall into such danger

(P) No one cometh to the poor man's house, saying: 'Pay the taxes on your ground or garden, either be prepared to encounter anxiety and grief or expose your intestines to the crow.' " He replied.

This speech is not applicable to my case you have not answered my question have you not heard the saying, that whosoever is guilty of dishonesty his hand trembles on rendering his account?

(P) Rectitude is the means of conciliating the Divine favour I never saw any one lost on a straight road the sages have remarked that four kinds of persons are mortally afraid of four others the oppressor dreads the king the thief dreads the watchman the adulterer dreads the informer and the harlot the Muhtasib but he who has a clear conscience, what has he to apprehend from investigation?

(P) "Live not extravagantly while in office, if you wish that on your removal from it your enemy may have no power to injure you Be upright in your conduct, O my brother and stand not in awe of any one The fuller beats foul clothes only against the stone. I replied "The story of the fox suits you exactly who on being seen running away and limping some one asked what calamity occasioned him so much trepidation He replied 'I hear that they are going to press a camel into the service The other observed I like your impudence (oh! foolish fox)! What relationship is there between you and a camel and what resemblance have you to that animal? He replied Be silent for if the malignant out of evil design should say this is a camel and I should be seized who would be so solicitous for my relief as to order an inquiry into my case? And before the antidote can be brought from Irak he who has been bitten by the snake may be dead Thus although you possess such worthiness and integrity, and confidence and safety yet the envious are in ambush and the enemy sitting in a corner if they should misrepresent your worthy disposition and you should incur the king's displeasure, and fall under his resentment, who will be able to speak in your behalf? It seems most advisable that you should moderate your desires and give up all thoughts of preferment for the sages have remarked, that

(P) in the sea there are good things innumerable but that if you wish for safety you must seek it on the shore My friend heard these words was displeased looked angrily and began to speak with a degree of asperity saying 'In all this what is there of wisdom, prosperity

intelligence, or penetration² and the words of the sages are verified, namely, that friends are serviceable in prison, for that at table enemies assume the appearance of friends

(P) Account not those your friends, who in prosperity boast of their attachment and brotherly affection I consider him as my friend, who takes me by the hand in the season of adversity and distress."

I perceived that his mind was perturbed, and that he considered my advice as an excuse for not serving him I, therefore, waited on the superintendent of the finances, and through the means of an intimacy which had formerly subsisted between us I represented the circumstances, in consequence of which he gave my friend some small appointment In a short space of time, they saw the worthiness of his character, and his good management met with approbation. His affairs prospered, and he gained preferment, so that the star of his good fortune ascended until he gained the meridian of his wishes, and became a favourite with the Sultan, an object of general admiration, and the confidant of illustrious personages. I rejoiced at the state of his prosperity, and told him not to be uneasy about his affairs, nor to suffer his heart to be distressed, since the water of immortality is in the land of darkness O brother, who art in distress, be not disheartened, for God hath many hidden mercies Repine not at the versatility of fortune, for patience is bitter but the fruit is sweet. At that juncture, it happened, that in company with a number of my friends, I undertook a pilgrimage to Mecca When we returned from the pilgrimage, he came out two days' journey to meet me. Seeing him in distressed circumstances, habited like a Darwish, I asked him the cause, to which he replied 'It has happened just as you predicted some persons out of envy charged me with unfair practices, the king did not order investigation of the circumstances, and my old acquaintances, and kind friends, opened not their lips in my justification, forgetful of our former intimacy

(P) When they see good fortune befriending him, they praise him with their hands upon their breasts When by the will of God any one falls, the whole world trample upon his head In short, I was overwhelmed with persecution until this week, when the good

news of the safe arrival of the pilgrims being received I was released from close confinement, with the confiscation of my patrimonial estate I replied At that time you would not listen to my suggestion that the service of kings is like voyaging on the sea profitable but hazardous either you acquire riches or perish in the waves. The merchant either gains the shore with both hands full of gold or else one day the waves cast him dead upon the beach I did not think it advisable to afflict his inward wound with more scratching, nor to sprinkle salt upon it, but satisfied myself with repeating the following lines

(P) Know you not that you will see your feet in fetters when you listen not to admonition of mankind. Another time if you are not able to endure the sting put not your finger into the scorpion's hole.'

TALE XVII

I WAS used to associate with a body of men whose conduct had the appearance of correctness a person of consequence entertained very favourable sentiments of them and had assigned a fixed pension for their support but one of them having done something unbecoming the character of Darwishes, they forfeited his good opinion and their market was injured I wanted, by some means or other to obtain for my friends a restitution of the pension I went to wait on the great man but the porter rudely refused me admittance I excused him in conformity to the saying, that

(P) "If you approach the gate of either the mir the vizier or the sultan, without any one to introduce you and when the porter discerns that you are poor and the dog discerns that you are a stranger this seizes your collar and the other lays hold of your skirt When the great man's principal attendants were apprized of my case, they conducted me in with respect, and assigned me a place of distinction but I humbly seated myself lower and said

(P) Excuse me for I am an inferior suffer me to seat myself in the rank of servants One of them replied "O God what a hard saying is this?"

(P) If you seat yourself on my head and eyes, I admit your gallantry, for you are amiable” In short, I seated myself, and conversed on various subjects, till the circumstance of my friend’s indiscretion was brought in, I asked

(P) “What fault was discovered by my most bountiful lord that should have rendered his servant hateful in his sight? To God alone belong the perfect greatness and benignity, who discovereth the crime and yet withholdeth not daily bread” The great man approved of this speech and ordered that my friend’s stipend should be restored, and the arrears discharged I praised his generosity, made my obeisance and apologized for my boldness, and at the time of taking leave made the following observation

(P) “Because the temple of Mecca is the bestower of our wants, multitudes resort to it from many *farsangs*, you must therefore suffer the importunity of such as myself, since no one flings a stone into a tree that hath no fruit”

TALE XVIII

A PRINCE inherited from his father abundance of wealth. He opened the hand of liberality, and bestowed innumerable largesses and gifts on his troops and subjects

(P) “No odour issues from a tray made of *lignum aloes*, place it on the fire, that it may diffuse fragrance like ambergris If you wish to be esteemed magnificent, be bountiful, for grain groweth not unless it be scattered” One of the courtiers inconsiderately began his admonition, saying that “former monarchs accumulated this treasure with labour, and stored it up against a time of need, therefore restrain your liberality, for events being in front and enemies on the rear, you must not deprive yourself of resources against the time of necessity

(P) “If you were to lavish your treasure on the multitude, each head of a family would not receive more than a grain of rice for his share, why do you not exact a grain of silver from each individual, which will produce you a treasure daily?” The prince looked displeased at

this discourse so contrary to his own sentiments, and said "The Eternal and Almighty God has made me king of these nations that I might enjoy and distribute: I am not a sentinel to watch the treasure.

(P) Kárun who had forty chambers full of treasure was destroyed but Nushirwán died not having left an immortal name.

TALE XIX

THEY have related that Nushirwán being at a hunting seat was about to have some game dressed and as there was not any salt, a servant was sent to fetch some from a village when the monarch ordered him to pay the price of the salt that the exaction might not become a custom and the village be desolated. They said to him "From this trifle what injury can ensue?" He replied "Oppression was brought into the world from small beginnings which every new comer has increased, until it has reached the present degree of enormity.

(P) If the monarch were to eat a single apple from the garden of a peasant the servant would pull up the tree by the roots and if the Sultán orders five eggs to be taken by force his soldiers will spit (will roast) a thousand fowls.

TALE XX

I HEARD of a collector of the revenues who desolated the houses of the subjects, in order to fill the king's coffers regardless of the maxim of the sages which says "Whosoever offendeth the Most High to gain the heart of a fellow-creature God will make that very creature the instrument of his destruction.

(P) "The burning flame from wild rue raises not such a smoke, as is occasioned by the sighs of the afflicted heart." They say that the lion is the king of beasts, and the ass the meanest of animals but the sages all agree, that the ass who carries burdens is preferable to the lion that destroys mankind.

(P) The poor ass although devoid of understanding yet on account of carrying burdens is very valuable. The labouring ox, and the ass are preferable to men who injure their fellow-creatures.

The king, on hearing some part of his base conduct, ordered him on the rack, and tortured him to death.

(P) "You will not obtain the approbation of the king, unless at the same time you strive to gain the hearts of his subjects. If you wish that God should be bountiful to you, do good unto His creatures." One whom he had oppressed passed by at the time of his execution, and said

(P) "Not every one who possesses ministerial power and dignity can devour the property of men with impunity, you may swallow a hard bone, but it will tear the belly, when it sticks under the navel. The iniquitous tyrant remaineth not, but the curses of mankind rest on him for ever."

TALE XXI.

THEY tell a story of an oppressor, who flung a stone at the head of a pious man. The darwish, not having power to revenge himself, kept the stone, till a time when the king, being displeased, ordered the other to be thrown into a pit. The darwish then came, and bruised his head with the stone, upon which he exclaimed "Who art thou, and why hast thou flung this stone at my head?" He answered

"I am such an one, and this is the identical stone that on such a day you flung at my head?" He rejoined "Where were you all this time?" The darwish replied "I was afraid of your dignity, but now that I see you in the pit, I consider it a favourable opportunity to avenge myself

(P) Whilst the worthless man is in a state of prosperity, the wise think it proper to pay him respect. When you have not a nail sufficiently sharp for tearing, it is prudent not to contend with the wicked. Whosoever grapples against an arm of steel, injures his own silvery palm. Wait until fortune ties his hands, when to the satisfaction of your friends you may pick out his brains."

TALE XXII.

A CERTAIN king had a terrible disease the nature of which it is not proper to mention. A number of Greek physicians agreed that there was no other remedy for this disease, but the gall of a man of some particular description. The king ordered such an one to be sought for and they found a peasant's son with the properties which the physicians had described. The king sent for the lad's father and mother and by offering a great reward gained their consent and the Kázi gave his decision that it was lawful to shed the blood of a subject for restoring the health of the monarch. The executioner prepared to put him to death upon which the youth turned his eyes towards Heaven and laughed. The king asked "What there could be in his present condition which could possibly excite mirth." He replied "Children look to their parents for affection a suit is referred to the Kázi and justice is expected from the monarch. Now my father and mother seduced by vain worldly considerations having consented to the shedding of my blood the judge having sentenced me to die and the king for the sake of his own health, having consented to my death where am I to seek refuge excepting in the high God?"

(P) "Unto whom shall I prefer my suit, since it is against you that I seek justice?" The king's heart being troubled at these words, the tears stood in his eyes, and he said "It is better for me to die than that the blood of an innocent person should be shed." He kissed his head and eyes and embraced him and after bestowing considerable gifts set him at liberty. They say also that in the same week the king was cured of his distemper.

(P) In application to this, I recollect the verse which the elephant driver rehearsed on the banks of the river Nile "If you are ignorant of the state of the ant under your foot, know that it resembles your own condition under the foot of the elephant."

TALE XXIII.

ONE of the slaves of Umrólais having absconded a person was sent in pursuit of him and brought him back. The vizier being inimical to

him, commanded him to be put to death, in order to deter other slaves from committing the like offence. The slave prostrated himself before Umrūlais, and said

(P) "Whatever may happen to me with your approbation is lawful, what plea can the slave offer against the sentence of his Lord?" But seeing that I have been brought up under the bounties of your house, I do not wish that at the resurrection you shall be charged with my blood if you are resolved to kill your slave, do it conformably to the interpretation of the law, in order that at the resurrection you may not suffer reproach" The king asked "After what manner shall I expound it?" He replied "Give me leave to kill the vizier and then in retaliation for him, order me to be put to death, that you may kill me justly" The king laughed, and asked the vizier what was his advice on the occasion He replied. "O my lord, as an offering to the tomb of your father liberate this rogue, in order that I also may not fall into calamity The crime is on my side, for not having observed the words of the sages, who say,

(P) "When you combat with one who flings clods of earth, you break your own head by your folly when you shoot at the face of your enemy, be careful that you sit out of his aim"

TALE XXIV.

A KING of Zuzan had a minister of a benevolent spirit and amiable disposition, who treated all persons with civility when present, and spoke well of them when absent It happened that some action of his having displeased the king, he mulcted him, and ordered him to be chastised. The king's officers, mindful of his former benefits, considered themselves pledged thereby to shew him gratitude, therefore, whilst he was under their custody, they treated him with courtesy and kindness, neither exercised any severity, nor allowed any reproaches

(P) "If you wish to preserve peace with your enemy, whenever he slanders you in your absence, in return praise him to his face, at any rate as the words will issue from the lips of the pernicious man, if you wish that his speech should not be bitter, make his mouth sweet" He was acquitted on some of the king's accusations, and for the remainder

he continued in prison. One of the neighbouring princes privately sent him a message, saying "The monarchs of that quarter know not the value of such excellence and have dishonoured you if the precious mind of such an one (may God prosper his future undertakings!) will condescend to look towards us we out of reverence to his virtue will exert our utmost endeavours to satisfy him since the rulers of these dominions will be honoured by the sight of him, and impatiently expect his answer to the letters." The minister understood the contents, and reflecting on the danger to which he was exposed, wrote a short answer such as to him appeared advisable on the back of the letter and despatched it. One of the king's attendants, being informed of the circumstances, apprized the king thereof and said "Such an one whom you ordered into confinement holds correspondence with the neighbouring princes. The king was wroth and ordered that the affair should be investigated. They seized the courier and read the letter on the back of which was written as follows "The good opinion of the great exceeds the merits of this servant, but it is impossible to accept the offer which you have made me for having been nourished by the bounty of his illustrious house I cannot be ungrateful to my benefactor on account of a trifling change in his sentiments for it has been said

(P.) Excuse him who hath conferr'd continual benefits if during the course of your life he doeth you only a single injury. The king commended his fidelity bestowed on him a largess and dress of honour and asked his forgiveness saying "I committed a mistake and injured you who are innocent. He replied "O my lord! your servant does not consider you as a criminal in this case but since it was the decree of Heaven that misfortune should befall me it was best that it should come from that hand which had for so long a time bestowed favour and kindness on this servant

(P.) Grieve not if thou shouldst suffer injury from mankind since neither tranquillity nor distress cometh from them know that from God proceed the contrarieties of enemy and friend the hearts of both being under his guidance although the arrow issues from the bow yet those who are wise look to the archer

TALE XXV.

A KING of Arabia commanded his ministers to double the stipend of some one, because he was constant in his attendance, always attentive to his duty, whilst the rest of the courtiers were dissipated in their manners, and negligent of their business. A man of penetration, hearing this, remarked, that the high ranks of servants in the court of Heaven are conferred in the same manner

(P) If a person is vigilant in the service of a monarch during two days, on the third day he will certainly be regarded with kindness. The sincere worshippers entertain expectation that they shall not return from the threshold of God unrewarded. Obedience insures greatness, whilst disobedience leads to a repulse whosoever possesseth the qualities of righteousness, placeth his head on the threshold of obedience

TALE XXVI.

THEY tell a story of an oppressor who purchased firewood from the poor by force, and gave it gratuitously to the rich. A judicious man, passing that way, said

(P) "You are a snake that bites every one you see or an owl that destroys every place where you sit; although your injustice may pass unpunished amongst us, it will not escape the observation of that God, to whom all secrets are revealed. Injure not the inhabitants of this world, that the sighs of the oppressed may not ascend to Heaven." The oppressor was displeased at his words, frowned on him, and took no further notice of him, until one night, when fire, issuing from the kitchen, caught the stock of wood, and consumed all his goods. When his soft bed became a seat of warm ashes, it happened that this same judicious person passing by, and hearing him say to his friends "I know not from whence this fire fell upon my house," replied "From the smoke of the hearts of the poor."

(P) Beware of the groans of the wounded souls, since the inward sore will at length break out; oppress not to the utmost a single heart, for a single sigh has power to overset a whole world. On the crown

of Kaikhusrau was the following inscription "For how many years, during what space of time shall men pass over my grave? As the kingdom came to me by succession in like manner shall it pass to the hands of others

TALE XXVII

A PERSON had arrived at the head of his profession in the art of wrestling, he knew three hundred and sixty capital sleights in this art and every day exhibited something new but having a sincere regard for a beautiful youth one of his scholars he taught him three hundred and fifty-nine sleights reserving however one sleight to himself The youth excelled so much in skill and in strength that no one was able to cope with him He at length boasted before the Sultan that the superiority which he allowed his master to maintain over him was out of respect to his years and the consideration of having been his instructor otherwise he was not inferior in strength, and was his equal in point of skill The king did not approve of this disrespectful conduct and commanded that there should be a trial of skill. An extensive spot was appointed for the occasion. The ministers of state, and other grandees of the court, were in attendance The youth like a lustful elephant entered with a percussion that would have removed from its base a mountain of iron The master being sensible that the youth was his superior in strength attacked with the sleight which he had kept to himself The youth not being able to repel it, the master with both hands lifted him from the ground and raising him over his head, flung him on the earth The multitude shouted The king commanded that a dress and a reward in money should be bestowed on the master and reproved and denied the youth for having presumed to put himself in competition with his benefactor and for having failed in the attempt He said O king my master did not gain the victory over me through strength or skill but there remained a small part in the art of wrestling, which he had withheld from me and by that small feat he got the better of me. The master observed "I reserved it for such an occasion as the present the sages having said Put not yourself so

much in the power of your friend, that if he should be disposed to be inimical, he may be able to effect his purpose' Have you not heard what was said by a person who had suffered injury from one whom he had educated?

(P) Either there never was any gratitude in the world, or else not one at this time practises it I never taught any one the art of archery, who in the end did not make a butt of me."

TALE XXVIII.

A SOLITARY darwish had taken up his abode in a corner of a desert The king passed by him, and the darwish, because retirement is the kingdom of contentment, did not lift up his head, nor shew any signs of politeness The monarch, conscious of his superior dignity, was chagrined, and said. 'This tribe of ragged mendicants resemble the brute beasts and are devoid of humanity and worthiness.' His vizier said to the darwish "When the monarch of the terrestrial globe passed by you, why did you not do him homage, nor behave even with common good manners?" He replied "Tell the monarch of the earth to expect service from him who hopes to receive benefits, and let him know also, that the monarch is for the protection of his subjects, and not the subjects for the service of the king.

(P) The king is the sentinel of the poor, although affluence, pomp, and power are his portion. The sheep are not for the shepherd, but the shepherd is for their service To-day you will see one prosperous, and another labouring under an afflicted heart, within a few days, when the earth will consume the brains of the vain-thinker, the difference between royalty and servitude ceases, when the decrees of fate are fulfilled. If any one should open the grave, he could not distinguish the rich man from the poor.' This speech of the darwish made a favourable impression on the king who commanded him to make known his wishes He replied "I desire you not to trouble me again" The king said "Give me some good advice" He replied.

(P) "Reflect, whilst you enjoy power, that wealth and dominion pass from one to another."

TALE XXIX

A VIZIER went to Zun nun of Egypt, and asking his blessing said "I am day and night employed in the service of the king, hoping for some good from him and dreading his wrath. Zun-nun wept, and said "If I had served God as you have feared the king I should have been reckoned in the number of the just

(P) If there was no expectation of reward and punishment, the foot of the darwish would be on the celestial sphere and if the vizier feared God as much as he dreads the king, he would be an angel

TALE XXX

A KING having commanded an innocent person to be put to death, he said "O king seek not your own injury by venting your wrath on me. The king asked "In what manner?" He replied "This torture will cease with me in an instant and the crime thereof will remain with you for ever. (P) The space of life passeth away like the wind over the desert bitterness and sweetness, deformity and beauty all shall cease. The tyrant imagmeth that he committeth violence against me but it remaineth on his own neck, and passeth over me. The advice was profitable to the king who spared his life, and asked forgiveness.

TALE XXXI.

THE ministers of Nushirwan were consulting on state affairs of great importance, and every one gave his opinion according to the best of his judgment the king in like manner delivered his sentiments. Buzurj-mihr preferred the king's opinion. The other ministers asked him in private, why he had preferred the king's opinion to those of so many wise men. He replied "Because the event is not known and the opinion of every one depends upon God, whether it shall prosper or fail therefore it is safest to conform to the king's opinion, because if it should fail, my obsequiousness will secure me from his reprehension /

(P) To strive to think differently from the king, is to give up hopes of one's life (Lit to wash the hands in one's own blood) If he calls the day, night, it is prudent to say. Behold the moon and the pleiades''

TALE XXXII.

A CERTAIN impostor, who had twisted his ringlets, pretending to be a descendant of Ali, entering the city along with the caravan from Hijaz, said he was a pilgrim from Mecca and presented the king with an elegy as his own composition. The king gave him wealth, honoured him, and greatly patronized him. One of the courtiers, who in that year had returned from a journey, said "I saw this man during the Id of Zhá at Basrah, how then can he be a Haji?" Another said. "His father is a Christian at Malátiah, how then can he be of the sacred stock?" and they discovered his verses in the Diwán of Anwari. The king ordered that he should be punished and driven away, and asked him why he had uttered such falsehoods. He replied "O king of the earth, I will speak one word more, and if it should not be true, I shall deserve any punishment that you may command." The king asked: "What is that?" He replied (P) "If a seller of milk, curds, etc., brings you butter-milk, two parts of it are water and one spoonful is sour milk, be not therefore offended if your slave should have uttered an inconsiderate speech, for a traveller tells many lies." The king laughed and said he had never made a truer speech in his life, and ordered that what he had asked should be granted*.

TALE XXXIII.

THEY have related that a certain vizier had shewn clemency towards those of an inferior degree, and had sought to accommodate every one. It happened that having fallen under the king's displeasure, they all exerted their interests to obtain his release, and those to whose custody he was committed, shewed him great indulgence in guarding him, and the other grandees represented his virtues to the king, till at length the monarch pardoned his fault.

* The allowance given to Saiyids, or descendants of Muhammad

A righteous man when apprized of the circumstances, said Sell even your patrimonial garden to gain the hearts of your friends In order to boil your wellwisher's pot it is advisable to burn all your furniture. Do good even unto the wicked for it is best to close the dog's mouth with a morsel

TALE XXXIV

ONE of the sons of Harun al Rashid went to his father in a rage complaining that the son of a certain officer had spoken disrespectfully of his mother Harun asked his ministers what was the just punishment for such an offence One was for having him put to death another said that his tongue ought to be cut out and another that he should be fined and banished Harun said My son charity requires that you should pardon him but if you have not strength of mind to do this then abuse his mother in return but not so much as to exceed the bounds of vengeance for then the injury would be imputable to our side. (P) In the opinion of the wise he is not a brave man who combats with a furious elephant but he is a man indeed, who even in wrath uttereth not idle words. A man of a bad disposition abused another who took it patiently and called him a hopeful youth. I am worse than what you say of me I know my own defects better than you can possibly discover them

TALE XXXV

I WAS sitting in a boat, in company with some persons of distinction when a vessel near us sank, and two brothers fell into a whirlpool One of the company promised a mariner a hundred dinárs, if he would save both the brothers The mariner came and saved one and the other perished. I said "Of a truth, the other had no longer to live and therefore he was taken out of the water the last The mariner laughing replied "What you say is true but I had also another motive for saving this, in preference to the other because once when I was tired in the desert he mounted me on a camel and from the hand of the other I received a whipping in my childhood I replied [Truly

the great God is just, so that whosoever doth good shall himself experience good; and who committeth evil shall suffer evil.] *Kourâ* (*P*) As far as you can avoid it, distress not the mind of any one, for in this path of life there are many thorns. Assist the exigencies of others, since you also stand in need of many things

TALE XXXVI

THERE were two brothers, one of whom was in the service of the king, and the other ate the bread of his own industry. Once the rich man having said to his poor brother "Why do you not enter into the service of the king, to relieve yourself from the affliction of labour?" He asked "And why do you not work that you may be relieved from the baseness of servitude? for the sages have said, that to eat one's bread, and to sit down at ease, is preferable to wearing a golden girdle, and standing up in service. (*P*) To use your hands in making mortar of quicklime is preferable to placing them on your breast in attendance on the Amir." Precious life has been spent in these cares "What shall I eat in the summer, and with what shall I be clothed in the winter?" O ignoble belly, satisfy yourself with a loaf of bread, that you may not bend your back in servitude

TALE XXXVII

SOMEBODY brought to Nushirwân the Just the good tidings, that God of majesty and glory has taken away such an one, who was your enemy. He asked "Have you heard that he will by any means spare me? (*P*) The death of my enemy is no cause of joy to me, since neither is my own life eternal."

TALE XXXVIII

AT the court of Kisra a number of wise men were debating on some affair, when Buzurjmîr wlo was their chief being silent, they asked him why in this debate he did not say anything. He answered "Ministers are like physicians, and the physician administers medicine to the sick only; therefore, when I see that your opinions are judicious, it would not

be consistent with wisdom for me to obtrude my sentiments (1) When a business can be managed without my interference, it is not proper for me to speak on the subject, but if I see a blind man in the way of a well if I keep silence it is a crime

TALE XXXIX

HARUN AR-RASHID when he had completed the conquest of Egypt said "As a contrast to that rebel who through the pride of his possessing the kingdom of Egypt boasted that he was God I will bestow this kingdom on the meanest of my slaves. He had an Ethiopian blockhead named Khusaib to whom he gave the kingdom. They say that this man's wisdom and knowledge were so great that when some of the farmers of Egypt were complaining that an unseasonable fall of rain had destroyed the cotton which they had sown on the banks of the Nile he said that they ought to sow wool. A man of discernment upon hearing this said (1) "If the augmentation of wealth depended upon knowledge none would be so distressed as an ignorant fellow but God bestows on a single fool as much wealth as would astonish a hundred men of wisdom." Wealth and power depend not upon skill and cannot be obtained without the assistance of Heaven. It often happens in the world that the imprudent are honoured and the wise are despised. The alchemist died of grief and distress whilst the blockhead found treasure under a ruin

TALE XL.

THEY brought a Chinese girl to a certain king whilst he was intoxicated. He was so much drunk, that he gave her to one of his negro slaves. This fellow's upper lip reached above his nostrils and the lower one hung pendant on his breast, his countenance was such that the demon Sakbra would have fled from him in terror and a fount of pitch distilled from his armpits. (1) You would say that to the end of the world he will be considered as the extremity of ugliness the same as Joseph is looked upon as the standard of beauty. One of so detestable an aspect, that it is impossible to describe his ugliness and from his armpits good God defend us! the stench was like that from a corpse exposed to the sun in the month of August.

In the morning the king enquired for the girl, and they informed him what had happened. He was enraged, and commanded that the negro and the girl should be bound fast together by their hands and feet, and precipitated from the roof of the palace into the moat. One of the ministers, a man of virtuous disposition, bent his forehead to the earth and implored mercy, saying "The negro is not a criminal in this instance, since all the slaves and servants of the court are accustomed to receive princely gifts and largesses." The king observed, that he might have restrained himself for one night. He replied "Alas, my lord, have you not heard the saying? (*P*) When a person, parched with thirst, arrives at the limpid spring, imagine not that he will be terrified at a furious elephant. So, if a hungry infidel be alone in a house filled with viands, reason will not believe that he would pay any regard to the fast of Ramazán." The king was pleased at the joke, and said "I make you a present of the negro, but what shall I do with the girl?" He replied: "Give her to the negro, as no one would like to eat his leavings."

(*P*) Never associate with one who frequents filthy places. A man, although thirsty, cannot relish sweet water half drunken by one who hath a stinking breath. When an orange hath fallen into the dirt, how can it again be offered to the king's hand? How can the heart of the thirsty wish for water out of a flagon which has been touched by ulcerated lips?

TALE XLI.

THEY asked Alexander the Great, "By what means have you extended your conquests from east to west, since former monarchs, who exceeded you in wealth, in territory, in years, and in the number of troops, never gained such victories?" He replied "When with the assistance of God, I subdued a kingdom, I never oppressed the subjects, and always spoke well of their monarchs. (*P*) The wise consider not him illustrious, who speaketh ill of the great. All the following objects are nothing when passed; wealth and dominion, command and prohibition, war and conquest. injure not the name of those who have died with a good reputation, in order, that in return, your own good name may be immortal."

GULISTAN

CHAPTER II

MORALS OF DARWISHIS

TALE I

A CERTAIN personage asked a devout man what he said of a particular Abid of whose character others had spoken disrespectfully. He replied "I see no fault in his exterior and am ignorant of what is concealed within him (P) Whomsoever thou seest in a religious habit consider as a pious and good man if you know not what is hidden in his mind what business hath the Mutasib with the mude of the house?"

TALE II

I SAW a darwish who having placed his forehead on the threshold of the temple of Mecca, was lamenting and saying O gracious and most merciful God thou knowest what can proceed from the most unjust and ignorant of men that is fit to be offered unto thee (P) I implore pardon for my imperfections since I can have no claim of return for any performance of duty. The wicked repent of their sins they who know God ask forgiveness for the imperfectness of their worship.

The Abid sees reward for his obedience and merchants require the value of their capital stock but I who am a servant, have brought hope, not obedience and am come to beg, not to traffic (Do unto me that which is worthy of thee and treat me not according to my desert.) (P) Whether you slay or whether you pardon my face and head are on thy threshold It is not for a servant to direct whatsoever thou commandest I shall perform." At the gate of the Ka ba I saw a mendicant who was weeping bitterly and saying "I ask not that thou shouldst approve my service draw the pen of forgiveness over my offence

TALE III.

ABDUL-KADIR GILANI, having placed his forehead on the pebble before the gate of the temple of Mecca, was saying "O God, pardon my sins, but shouldst thou doom me to punishment, then at the resurrection raise me up blind, in order that I may not be put to shame in the presence of the righteous"

(*P*) Prostrate in weakness, with my face on the earth, every morning as I awake to reflection, I exclaim, O God, never will I forget Thee, wilt Thou bestow a thought upon me?

 TALE IV.

A THIEF got into the house of a religious man, but after the most diligent search, had the mortification not to find anything. The good man, discovering his situation, threw the blanket on which he had slept, in the way which the thief had to pass, in order that he might not be disappointed. (*P*) "I have heard, that those who are truly pious, distress not the hearts of their enemies, how canst thou attain to this dignity who art in strife and contention with thy friends?" The affection of the righteous is the same in presence as in absence, not like those who censure you behind your back, but before your face are ready to die for you. (*P*) When you are present, meek as a lamb, but when absent, like the wolf, a devourer of mankind. Whosoever recounts to you the faults of your neighbour, will doubtless expose your defects to others.

 TALE V.

SOME travellers were journeying together, partakers of each other's cares and comforts, I wanted to associate myself with them, to which they would not consent. I remarked, that it was inconsistent with the benevolent manners of religious men, to turn away their faces from the poor, and to deny them the advantage of such company, that I know myself to possess such a degree of energy as would make me an active friend, and not an encumbrance to them. (Although I am not mounted on a beast, I will endeavour to carry your burdens.) One amongst them said "Be not uneasy at the words which you have heard, for

not long ago a thief under the appearance of a Darwish get into our company (P) How can one man know what is under another's garment The writer knows the contents of the letter To return to my story a the condition of a Darwish is everywhere approved they did not entertain any suspicion of his sanctity but admitted him into their society (P) The outside of religion is a Darwish's dress this is sufficient with a mortal face let your actions be good and put on any dress you choose either wear a crown on your head or carry a flag on your shoulders for it is not coarse clothing that constitutes the Zâhid be truly pious and dress in satin Sanctity consists in forsaking the world with its lusts and appetites not merely in changing the dress In warfare manhood is required of what use would armour be to a hermaphrodite? Summarily one day we had travelled until dark and during the night slept at the foot of a castle the graceless thief under pretence of going to perform his ablutions carried off the water pot of one of his companions, and then went in quest of plunder

(P) "Behold this person who covered his body with a religious dress made the veil of the Kaba a housing for an ass As soon as he had got out of sight of the Darwishes he scaled a bastion, and stole a casket. By the time it was daylight the dark-minded wretch had gone a great distance and in the morning his innocent companions (whom he had left asleep) were all carried to the castle and committed to prison From that day we resolved not to increase our company but henceforward to lead the lives of recluses (because in solitude there is tranquillity) (P) "When one of any tribe commits an act of folly there is no distinction between high and low the whole being dishonoured Have you not observed that a single ox belonging to a herd will contaminate all the oxen of the village? I replied "Thanks to the God of majesty and glory I am not destitute of the benefits which are enjoyed by the religious although I am separated from their company for I have derived instruction from this story which will serve men of our character for admonition during the remainder of life

(P) By the means of one disorderly person in a company the hearts of many wise men become afflicted If you fill a cistern with rose water and a dog should fall into it it would thereby become impure

TALE VI.

A ZAHID was invited to a feast by a king, when he sat down at the table he ate more sparingly than he was accustomed to do, and when he stood up to prayers, he was longer than usual, in order that they might form a high opinion of his piety (P) I fear, "O Arab, that thou wilt not arrive at the Kaba, because the road which thou art pursuing leads to Turkistan." (*i e he was practising hypocrisy*) When he returned home, he ordered the table to be spread that he might eat, his son, who had an acute understanding, said "Father, why did you not eat anything at the king's feast?" He answered "In his presence, I ate nothing, to serve a purpose" The son replied "Perform also your prayers over again as you did nothing that will serve your purpose"

(P) O thou, who expositest thy virtues on the palm of the hand, and hidest thy vices under the armpit! Vain wretch, what canst thou expect to purchase with thy base coin in the day of distress?

 TALE VII

I REMEMBER, that in the time of childhood, I was very religious. I rose in the night, was punctual in the performance of my devotions, and abstinent. One night I had been sitting in the presence of my father, not having closed my eyes during the whole time, and with the holy Kurán in my embrace, whilst numbers around us were asleep I said to my father "Not one of these lifteth up his head to perform his genuflexions but they are all so fast asleep, that you would say they are dead" He replied "Life of your father, (O dear son) it were better if thou also wert asleep, than to be searching out the faults of mankind" (P) The boaster sees nothing but himself having a veil of conceit before his eyes. If he was endowed with an eye capable of discerning God, he would not discover any person weaker than himself

 TALE VIII.

IN a company where every one was praising a religious man, and extolling his virtues, he raised up his head, and said (P) "I am such as

I know myself to be whilst thou who reckonest up my good works judgest from the external but art ignorant of the interior My external form in the eyes of mankind, is a goodly object but from the baseness of the interior I bow down my head with shame Mankind praise the peacock for his beautiful plumage but he is ashamed of his ugly feet

TALE IX

ONE of the religious men of Mount Libanus whose piety and miracles were famed throughout Arabia entered the great mosque of Damascus and was purifying himself on the edge of the cistern of the well, when, his feet slipping he fell into the water and with great difficulty got out of it When divine service was finished one of his companions said he had a difficulty which required explanation The Shaikh asked what it was He replied I recollect that you walked on the surface of the sea of Africa without your feet being wetted and to-day you had nearly perished in this water which is not deeper than the height of a man what is the meaning of this He sunk his head into the bosom of reflection and after considerable pause looked up and said Have you not heard that the prince of the word Muhammad Mustafa (upon whom be the peace and blessing of God¹) said There is a time in which God has given me a degree of power that is not allowed either to the nearest angel nor to any mortal prophet sent from God but he did not pretend that this was always the case. Sometimes in the manner which he described neither Gabriel nor Michael has possessed it and at another time it has happened to Hafsa and to Zainab The vision of the pious consists of revelation and obscurity It discovers and it conceals Thou showest thy countenance, and thou hidest it by enhancing thy value thou increasest our desire

Arabic When I behold thee without an intervention it affects me in such a manner that I lose my road It kindles a flame, and then quenches it by sprinkling water on which account you see me sometimes in ardent flame and sometimes immersed in the waves

TALE X.

Poetry

SOMEBODY said to him who had lost his son (*meaning Jacob*)
 O thou of illustrious race, wise old man, seeing that you were able to perceive at the distance of Egypt the perfume of his garment, how happened it that thou wert not able to discover him in the well of Canaan?" He replied "Our condition is like the darting lightning, one instant flashing, and the next disappearing. Sometimes we are seated above the fourth heaven, and at other times we cannot see the back of our feet. If the Darwish were always to remain in one state, he would cease to desire both worlds."

TALE XI.

IN the great mosque at Balbuk I was reciting some words by way of admonition to the company whose hearts were withered and dead incapable of applying the ways of the visible to the purposes of the invisible world. I perceived that what I was saying had no effect on them, and that the fire of my piety had not kindled their green wood. I became weary of instructing brutes, and of holding a mirror in the way of the blind, but the door of signification continued open, and the concatenation of discourse was extended in explanation of this verse of the Kuran "We are nearer to him than his jugular vein." My discourse had got to such a length that I said (*P*) "A friend is nearer, to me than myself, but what is more wonderful, I am far from him. What shall I do, to whom shall I address myself, since he is in my arm, whilst I am separated from him?" I am intoxicated with the wine of his discourse, and the dregs of the cup are in my hand." At this time a traveller passing by the company was so much animated by my last words, that he exclaimed with an emphasis that produced the acclamations of the whole, and the senseless company joined in enthusiastic rapture. I said "O God, those who are afar off know Thee, whilst those who are near and ignorant, are at a distance." (*P*) When the hearer does not understand the discourse, expect not any effect of genius from the orator. first extend the plain of desire in order that the orator may strike the ball of eloquence.'

TALE XII.

ONE night in the desert of Mecca from the great want of sleep I was deprived of all power to stir I reclined my head on the earth and desired the camel-driver not to disturb me (1) How far shall the feet of the poor man proceed when the camel is weary of his load Whilst the body of the fat man is becoming lean the lean man may die of fatigue He replied "O brother Mecca is in front and robbers in the rear by proceeding you escape and if you sleep you die (1') It is pleasant to sleep on the road in the desert under the acacia tree in the night of decampment but you must consider it as abandoning life

TALE XIII

I SAW on the sea-shore a religious man who had a wound from a tiger which could not be cured by any medicine He had been a long time in this woeful state and was continually thanking God He was asked "Why do you thank God?" He replied God be praised that I am afflicted through misfortune and not through sin (P) If that dear friend assigns me to the place of slaughter then in order that you may not accuse me of being at that instant afraid of my life I will ask what crime has your slave committed that your heart is offended at me? This reflection only is the cause of my sorrow 'Yes, holy man! construe distress as a punishment for sin Do not you see what Joseph the Just said in that state? O God imprisonment is bitter to me than what they require of me

TALE XIV

A DARWISH having some pressing occasion stole a blanket from the house of a friend The judge ordered that they should cut off his hand. The owner of the blanket interceded and said that he absolved him The judge replied that he should not forego the legal punishment at his intercession He rejoined You have said rightly but whosoever stealeth any property dedicated to religious purposes, is not subject to the punishment of amputation because the beggar is not the proprietor of any thing, neither is he the property of any one whatever the beggar

hath being devoted to the benefit of the necessitous” The judge released him, and said “Was the world so narrow that you should steal only from such a friend as this?” He replied “O my lord, have you not heard the saying? ‘Sweep the houses of your friends, but knock not at the doors of your enemies (P) When you fall into distress, resign not yourself to despair, strip your enemies of their skin, and your friends of their jackets’ ”

TALE XV

A CERTAIN king said to a religious man “Do you ever think of me?” He answered “Yes, whenever I forget God” (P) He fleeth everywhere whom God driveth from his gate, but whomsoever God inviteth, he will not suffer to run to the door of any one

TALE XVI

A CERTAIN pious man saw in a dream a king in paradise, and a holy man in hell, he asked what could be the meaning of the exaltation of one, and the degradation of the other, as the contrary is generally considered to be the case? They replied “The king has obtained paradise in return for his love of holy men; and the religious man, by associating with kings, has got into hell” (P) Of what use are the coarse frock, the beads, and patched garments? Abstain from evil deeds, and there is no need of a cap of leaves, possess the virtues of a Darwish, and wear a Tartarian crown

TALE XVII

A FOOT TRAVELLER, bareheaded, and without shoes, came from Kufah, and accompanied the caravan to Mecca I saw that he had no money He proceeded merrily, saying (P) “I am neither mounted on a camel, nor like a mule under a load I am no lord of a vassal, neither the slave of any king I have no concern either about the present or the past. I draw my breath freely, and pass my life in comfort” One mounted on a camel said to him “O Darwish, whither art thou going? Return, or thou wilt perish in distress” He paid no attention, but

entered the desert and proceeded on the journey. When we arrived at a place called Naklah + Mahmud the rich man's destiny being accomplished he died. The Darwish came to his pillow and said "I after encountering difficulties am here alive whilst you expired riding on a dromedary." (P) A person wept all night by the side of a sick person in the morning he died and the sick man recovered. O my friend many fleet horses have fallen down dead whilst the lame ass has come alive to the end of his journey. It has frequently happened that those in the vigour of health have been carried to their graves whilst the wounded have recovered.

TALE XVIII.

A CERTAIN king sent an invitation to a religious man. He thought to make himself weak by taking medicine, in order that the king might entertain a high opinion of him. It is said that he happened to swallow a deadly poison and expired.

(P) He who appeared to me as plump as a pistachio nut, had coat upon coat, like an onion! Religious men who look towards the world pray with their backs towards Mecca. When any one calleth himself a servant of God it behoveth him to know none besides God.

TALE XIX

IN the land of Greece a caravan was attacked by robbers and plundered of immense wealth. The merchants made grievous lamentations and besought them by God and his Prophet, but without effect. (P) When the dark minded robbers have got the victory what care they for the tears of the caravan? Lukmân the philosopher being amongst them one of the caravan said to him "Utter some sentences of wisdom and exhortation which may induce the robbers to release some part of the goods for it is cruel to lose so much wealth." Lukmân replied "It would be in vain to preach philosophy to them." (P) When rust has eaten into the iron you cannot remove it by polishing. To what purpose is it to offer admonition to a depraved heart? An

iron nail will not penetrate stone? In the days of your prosperity, assist those who are in distress, as by befriending the poor, you avert evil from yourself. When the beggar implores your charity, afford him relief, lest the oppressor should deprive you of your substance."

TALE XX

NOTWITHSTANDING all that was said to me by Shaikh Shamsudden Abul-farh Bin Jauzi, who ordered me to forsake music-meetings, and, to lead a life of retirement the spring-tide of youth prevailed, the desire of sensual gratification not admitting of restraint, and in contradiction to the advice of my patron, I abandoned myself to the enjoyments of singing and of convivial society. When the Shaikh's advice occurred to my recollection, I used to say (P) "If the Kàzi were of our party, he would wave his hands in rapture, if the Muhtasib would drink wine, he would excuse him who is intoxicated." One night I entered into the society of a tribe, amongst whom was such a minstrel you would say that the sound of his bow would break the arteries, and his voice was more horrid than the lamentations of a man for the death of his father. Sometimes the audience put their fingers into their ears, that they might not hear him, and sometimes they placed their fingers on their lips, as a signal for him to be silent. (The heart may be captivated by the sound of sweet melody, but such a singer as thou art can only give delight by being silent.) (P) No one will experience pleasure from your singing, excepting at the time of your departure, when you stop your breath.

When this harper began singing I said to the master of the house 'For God's sake put a cotton plug into my ears, that I may not hear, or else open the door, that I may escape.' In short, out of regard to my friends, I accommodated myself to their inclination, and with great exertion passed the night until daybreak. (P) "The *muazzin* proclaimed prayers out of season, not knowing how much of the night had elapsed. Ask the length of the night from my eyelids, which have not been closed a single moment. In the morning, by way of benediction, I took the turban from my head, and my dirams out of my girdle, and presenting them to the singer, I embraced him, and returned him

many thanks. My companions seeing me behave towards him in so unusual a manner imputed it to weakness of understanding and laughed within themselves. One of them extended the tongue of opposition and began reprimanding me saying "In this matter you have not acted as becometh a wise man to have given part of your professional dress to a singer who during his whole life never at one time had a diram in his hand nor ever saw a particle of gold on his drum (P) Such a singer (far may he remain from this happy mansion) no one ever saw him twice in the same place. Of a truth, when the sound came out of his mouth it made men's hair stand on end. The sparrow flies away from the dead of him he distracts our intellects and tears his own throat. I answered. You should stop your railing because in my opinion he possesses miraculous talents. He replied. Communicate this discovery in order that we may unite with you and ask pardon for the joke which has passed. I replied that my Shaikh had repeatedly enjoined me not to frequent singing parties and had given me many admonitions to which I had paid no attention, until this night when the star of auspiciousness and good fortune guided me to this house, where by the means of this singer I have made a vow never again to approach singing or convivial parties (P) A pleasant voice from a sweet palate, mouth and lips whether tempered with musical art or not captivates the heart but the musical modes of Ushshák, Safáhn and Hijáz from the windpipe of a contemptible minstrel are disgusting.

TALE XXI.

THEY asked Lukmán from whom he had learnt urbanity he replied "From those rude manners for whatsoever I saw in them that was disagreeable I avoided doing the same (P) Not a word can be said even in the midst of sport from which a wise man will not derive instruction but if a hundred chapters of philosophy are read to an ignorant person it will seem to his ears folly and sports.

TALE XXII.

THEY tell a story of a certain religious man, who in one night would eat ten pounds of food and who before the morning would have completely finished the Kuran in his devotions. A holy man hearing this said. (P) If he had eaten half a loaf, and slept, it would have been much more meritorious. Keep your belly unencumbered with food, in order that you may be able to discern the light of Divine knowledge. You are void of wisdom because you are crammed up to your nose with food."

men that they may not discover my faults what advantage is there in shutting the door as the Omniscient knoweth both what is hidden and what is manifest

TALE XXIV

I LAMENTED to a venerable Shaikh that some one had accused me falsely of lasciviousness. He replied "Put him to shame by your virtue (P) Let your conduct be virtuous when it will not be in the power of the detractor to convict you of evil. When the harp is in tune how can it suffer correction from the hand of the musician?"

TALE XXV

THEY asked one of the Shaikhs of Damascus what was the condition of the sect of Sufis. He replied "They formerly were in the world a society of men apparently in distress but in reality contented but now they are a tribe in appearance satisfied but inwardly discontented"

(P) When your heart is continually wandering from one place to another you will have no satisfaction in solitude. Though you possess riches rank land and chattels if your heart is with God you are a recluse

TALE XXVI

I RECOLLECT that once I had travelled the whole night with the caravan and in the morning had gone to sleep by the side of a desert. A distracted man, who had accompanied us in the journey set up a cry took the road of the desert and did not enjoy a moment's repose. When it was day, I asked him what was the matter? He replied I heard the nightingales on the trees, the partridges in the mountains the frogs in the water and the brutes in the desert uttering their plaintive notes and doleful lamentations. I reflected that it did not become a human being through neglect of my duty to be asleep whilst all other creatures were celebrating the praises of God

(P) Last night towards morning, the lamentations of a bird deprived me of reason patience power, and sensation. When my voice reached

the ears of a sincere friend, he said. "I could not have believed that the notes of a bird would in such a manner have deprived you of your senses" I replied "It is not consistent with the laws of human nature, that whilst a bird is reciting the praises of God, I should be silent"

TALE XXVII.

ONCE I travelled to Hijáz along with some young men of virtuous disposition, who had been my intimate friends, and constant companions. Frequently, in their mirth, they recited spiritual verses. There happened to be in the party an Abid, who thought unfavourably of the morals of Darwishes, being ignorant of their sufferings. At length we arrived at the grove of palm-trees of Bani Hilál, when a boy of a dark complexion came out of the Arab families, and sang in such a strain as arrested the birds in their flight through the air. I beheld the Abid's camel dancing, and after flinging his rider, he took the road of the desert. I said "O Shaikh, those strains delighted the brutes, but made no impression on you (P) Knowest thou what the nightingale of the morning said to me? What kind of a man art thou who art ignorant of love? The camel is thrown into ecstacy by the Arabic verses, for which, if thou hast no relish, thou art a cross-grained brute. (When the camel is captivated with ecstatic frenzy, that man who can be insensible is an ass. The wind blowing over the plains causes the tender branches of the ban-tree to bend before it, but affects not the hard stone.) Every thing that you behold is exclaiming the praises of God, as is well known unto the understanding heart not only the nightingale and the rosebush are chanting praises to God, but very thorn is a tongue to extol him"

TALE XXVIII.

A CERTAIN king, when arrived at the end of his days, having no heir, directed in his will, that in the morning after his death, the first person who entered the gate of the city, they should place on his head the crown of royalty, and commit to his charge the government of the kingdom. It happened that the first person who entered the city gate

was a beggar who all his life had collected scraps of rags and sewed patch upon patch. The ministers of state and the nobles of the court carried into execution the king's will bestowing on him the kingdom and the treasure. For some time the Darwish governed the kingdom until past of the nobility swayed their necks from his obedience and all the surrounding monarchs engaging in hostile confederacies attacked him with their arms. In short the troops and the peasantry were thrown into confusion and he lost the possession of some territories. The Darwish was distressed at these events when an old friend who had been his companion in the days of poverty returned from a journey and finding him in such an exalted state said "Praised be God of excellence and glory that your high fortune has aided you and prosperity been your guide so that a rose has been used from the brier and the thorn has been extracted from your foot and you have arrived at this dignity. (Of a truth joy succeeds sorrow) the bud sometimes blossoms and sometimes withers the tree is sometimes naked and sometimes clothed. He replied "O brother cordole with me for this is not a time for congratulation. When you saw me last I was only anxious how to obtain bread but now I have all the gates of the world to encounter. (1) If the times are adverse I am in pain and if they are prosperous I am captivated with worldly enjoyments. There is no calamity greater than worldly affairs because they distress the heart in prosperity as well as in adversity. If you want riches seek only for contentment which is meritable wealth. If the rich man should throw money into your lap consider not yourself obliged to him for I have often heard it said by pious men that the patience of the poor is preferable to the liberality of the rich. If Bahram should roast an onager to be distributed amongst the people it would not be equal to the leg of a locust to an ant."

TALE XXIX

A CERTAIN person had a friend employed in the office of Diwan with whom he had not chanced to meet for some time. Somebody said to him "It is a long time since you saw such an one." He answered "Neither do I wish to see him. It happened that one of the

Diwán's people was present, who asked what fault his friend had been guilty of, that he was not inclined to see him. He replied. "There is no fault, but the time for seeing a Diwán is when he is dismissed from his office. In greatness and authority of office, they neglect their friends, in the day of adversity and degradation, they impart to their friends the disquietude of their hearts."

TALE XXX.

ABU HARAIRAH used every day to visit Mustafa (Muhammad), upon whom be the blessing and peace of God! The Prophet said: "O Abu Harairah, come not every day, so that affection may increase." They observed to a holy man, that, notwithstanding the benefits which we derive from the sun's bounteousness, we have not heard any one speaking of him with affection.

He replied "That is because he can be seen every day, excepting in the winter, when being veiled, he is beloved."

(P) There is no harm in visiting men, but let it not be so often that they may say. "It is enough." If you correct yourself, you will not need reprehension from another.

TALE XXXI.

HAVING become weary of the company of my friends at Damascus, I retired in to the desert of Jerusalem, and associated with the brutes, till I was taken prisoner by the Franks, and consigned to a pit in Tripoli, to dig clay, along with some Jews. But one of the principal men of Aleppo, with whom I had formerly been intimate, happening to pass that way, recollected me, asked me how I came there, and in what manner I spent my time? I answered (P) "I fled into the mountains and deserts to avoid mankind, seeing on God alone reliance can be placed, conjecture then what must now be my situation, forced to associate with wretches worse than men. To have our feet bound with chains in company with our friends is preferable to living in a garden with strangers." He then had compassion on my condition, redeemed me

for ten dinars from the Franks and took me with him to Aleppo. He had a daughter whom he gave me in marriage, with a hundred dinars for her dower. When sometime had elapsed she discovered her disposition, which was ill-natured quarrelsome obstinate and abusive, so that she destroyed my happiness in the manner that has been said. (P) A bad woman in the house of a good man is his hell in this world. Take care how you connect yourself with a bad woman defend us O Lord from this fiery trial. Once she reproached me saying "Art thou not he whom my father redeemed from captivity amongst the Franks for ten dinars?" I answered "Yes he ransomed me for ten dinars and put me into your hands for a hundred."

(P) I have heard that a certain great man delivered a sheep from the teeth and claws of a wolf, and the night following applied a knife to his throat. The expiring sheep complained of him saying "You delivered me from the claws of a wolf, but I have seen you at length act the part of the very wolf towards me."

TALE XXXII

A CERTAIN king asked a religious man how he passed his valuable time he replied "All night I pray in the morning I offer up my vows and petitions and the whole day is spent in regulating my expenses. The king understood the desire of the pious man and commanded that they should provide him a daily subsistence to relieve his mind from the cares of his family."

(P) O thou, who art enthralled with the cares of a family look not for freedom in any other respect sorrow for children bread-raiment, and subsistence incapacitates you for contemplating the invisible world. The whole day I am reflecting that at night I shall be employed in my devotions and at night when I begin my prayers, I am thinking how I shall be able to provide food for my children next morning.

TALE XXXIII.

ONE of the hermits of Damascus had passed many years in the desert, in devotion, feeding on the leaves of trees. The king of that country having gone to visit him, said "It seems advisable to me that I should prepare a place for you in the city, where you may perform your devotions more conveniently, and others be benefited by the blessing of your company, and take example from your good works." The hermit would not consent to this proposal. One of the ministers of state said "It is necessary, for the satisfaction of his majesty, that you should remove into the city for a few days to make an experiment of the nature of the place, when if you should find your precious time disturbed by the society of others, the choice will still remain in your power." They have related that the hermit came into the city, and that the king prepared for his reception a garden belonging to the palace. A delightful situation, refreshing the spirits (P) Red roses vying with the cheeks of a beautiful damsel, hyacinths resembling the ringlets of a beloved mistress. Although in the depth of winter, yet these flowers had the freshness of new-born babes, who had not tasted the nurse's milk. The branches of the trees were ornamented with scarlet flowers, suspended amongst verdant foliage, shining like fire. The king sent him immediately a beauteous handmaid, whose description is the following

(P) Her face fair as the crescent moon would fascinate an anchorite, and her angelic form, arrayed in all the peacock's pride and splendour, would at the first view deprive the most rigid moralist of the command of his passions. She was followed by a youth of rare beauty, and most exquisite symmetry of form. He is surrounded by mortals parched with thirst, whilst he who hath the appearance of a cup-bearer bestoweth not drink. The eyes could not be satisfied with the sight of him, like one afflicted with the dropsy beholding the Euphrates. The hermit began to feast on dainties, was arrayed in elegant attire, regaled himself with fruits and perfumes, and took delight in the company of the virgin and her attendant. The sages have said "that the ringlets of fair maids are chains for the feet of reason, and a snare for the bird of wisdom." (P) In your service, I have lost my heart, my religion, and my reason. In truth, I am now the bird of wisdom, and you are the

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snare To be brief his state of enjoyment began to decline in the manner Φ has been said (P) "Whenever a lawyer a teacher a disciple or an orator possessed of a pure spirit, descends to mean wordly concernment he will find himself enthralled like flies with their feet in honey Once" the king having an inclination to see him found the holy man much altered in his appearance having become plump with a clear and rosy complexion He was reclining on a pillow of damask silk, and the fairy-formed boy stood behind him with a fan made of peacock's feathers The king rejoiced at his happy condition, and they talked on various subjects until the king concluded the conversation by saying

I have an affection for two descriptions of men in the world the learned and the recluse A vizier a man of wisdom and experience being present said "O king, the law of benevolence requires that you should do good to both of them give money to the learned that others may be induced to study but give nothing to recluses, in order that they may continue as such (P) Darwishes require not dirams and dinars when they receive money they look out for other Darwishes Whosoever possesseth a virtuous disposition and has his mind devoted to God is a religious man, without feeding on consecrated bread or begging for broken victuals The finger of a beautiful woman and the tip of her ear are handsome without an earring or a turquoise ring He is a Darwish who is virtuous and wise although he tasteth not holy bread, nor the fragments of beggary The lady endowed with an elegant form and a beautiful face is charming without paint or jewels Whilst I have anything of my own and covet the goods of others if you donot call me a religious man perhaps you will not be mistaken"

TALE XXXIV

THE following story will exemplify what has been said above A king having some weighty affairs in agitation made a vow that, in case of success he would distribute a certain sum of money amongst men dedicated to religion When on his wish being accomplished it was necessary to perform the conditions of his vow he gave a purse of

said O my friend stōr a little as my servants are preparing some minced meat The Darwish raised up his head and said (P) "Forbid^d them to put forced meat on my table for to the hungry plain bread is a savoury dish

TALE XXXVII

A PUPIL complained to his spiritual guide of being much disturbed by importunate visitors who broke in upon his valuable time and he asked how he could get rid of them The superior replied To such of them as are poor lend money and from those that are rich ask something when you may depend upon not seeing one of them again

(I) If a beggar was the leader of the army of Islamism infidels would flee to China through fear of his importunity

TALE XXXVIII

A LAWYER said to his father "Those fine speeches of the declaimers make no impression on me because I do not see that their actions correspond with their precepts (P) They teach people to forsake the world whilst themselves accumulate property A wise man who preaches without practising will not impress others That person is wise who abstaineth from sin, not he who teacheth good to others whilst himself committeth evil The wise man who indulges in sensual gratifications being himself bewildered how can he guide others? The father replied O my son' you ought not merely from this vain opinion, to reject the doctrines of the preacher thus *pursuing the paths of vanity by imputing errors to the learned and whilst you are searching for an immaculate teacher are you deprived of the benefits of learning, like the blind man who one night falling into the mud cried out O Muslims, bring a lamp to show me the way An impudent woman, who heard him, said "You cannot see a lamp what then can it shew you?"* Moreover the society of the preacher resembles the shop of a trader where until you pay money you cannot carry away the goods and here, unless you come with good inclination you will not derive any benefit (P) Listen to the discourse of the

learned man with the utmost attention, although his actions may not correspond with his doctrine. It is a futile objection of gainsayers, that how can he who is asleep awaken others?" It behoveth a man "to receive instruction, although the advice be written on a wall

TALE XXXIX.

Poetry.

A CERTAIN holy man having quitted a monastery and the society of religious men, became a member of a college. I asked what was the difference between being a learned or a religious man that could induce him to change his society? He replied "The devotee saves his own blanket out of the waves, and the learned man endeavours to rescue others from drowning."

TALE XL.

A DRUNKEN man was sleeping on the highway overcome by the power of intoxication, a devotee passed by, and beheld his condition with detestation. The young man lifted up his head and said. ("When you meet an inconsiderate person, pass him with kindness; and when you see a sinner, conceal his crime, and be compassionate") (P) O thou, who despisest my indiscretion, why dost thou not rather pity me? O holy man, avert not thy face from a sinner, but regard him with benignity. If my manners are unpolished, nevertheless behave yourself towards me with civility."

TALE XLI.

A COMPANY of dissolute men came to dispute with a darwish, and made use of improper expressions, at which, being offended, he went to his spiritual guide, and complained of what had happened. He replied "O my son, the habit of a Darwish is the garment of resignation, whosoever weareth this garb and cannot support injuries, is an enemy to the profession, and is not entitled to the dress (P) A great river is not made turbid by a stone; the religious man who is hurt at injuries is as yet but shallow water. If any misfortune befalleth you,

bear with it, that by forgiving others you may yourself obtain pardon. O my brother seeing that we are at last to return to earth, let us humble ourselves in ashes before we are changed into dust.

TALE XLII

Prose

ATTEND to the following story. In the city of Bagdad there happened a contention between the flag and curtain. The flag disgusted with the dust of the road and the fatigue of marching said to the curtain in displeasure "You and myself are school fellows, both servants of the Sultan's court. I never enjoy a moment's relaxation from business, being obliged to travel at all seasons; you have not experienced the fatigue of marching, the danger of storming the fortress, the perils of the desert, nor the inconveniences of whirlwinds and dust; my foot is more forward in enterprise, why then is thy dignity greater than mine? You pass your time amongst youths beautiful as the moon and with sugars delicious as a wine. I am carried in the hands of menial servants, and travel with my feet in bands, and my head agitated by the wind." The curtain replied "My head is placed on the threshold and not like yours raised up to the sky, whosoever through folly exalts his neck precipitates him self into distress."

TALE XLIII

A HOLY man saw a wrestler distracted and foaming at the mouth with rage: he enquired the cause, and was told some one had given him abuse. He said "This paltry fellow who can lift a stone of a thousand pounds weight is not able to bear a single word." (") Resign your boasting pretensions to strength and fortitude: you weak-spirited wretch! What is the difference between such a man and a woman? Shew your power by engaging others to speak kindly to you: it is not courage to drive your fist against another man's mouth; if you are able to tear the front of an elephant, he is no man who liath not humanity. The sons of Adam are formed of humble earth; if you possess not humility, neither are you a man.

TALE XLIV

THEY interrogated a learned man concerning the character of his brethren, the Sufs. He answered "The meanest of their excellencies is, that they prefer gratifying the desire of their friends to attending to their own affairs, and the sages have said 'The brother who is intent upon his own affairs, is neither brother nor relation (P) Your fellow-traveller, if he walks faster than yourself, is not your companion. place not your affections on any one who is not attached to you. If there be not religion and piety amongst relatives, it is best to break off connection with our kindred. I recollect that an adversary objected to the sentiment in the above distich, and said, that in the Kurân the most high God has forbidden that we should break off connection with relatives, and has commanded us to prefer friendship with relations to that of others, and that what I had said above was contrary to his precept. I replied. K. (You are mistaken, it agrees with the Kurân. God said, if your parents insist that you should join as partners with Me those things of which you are ignorant, then do not obey them) (P) A thousand relations, who are ignorant of God, ought to be sacrificed for one stranger who acknowledges Him "

TALE XLV

Poetry.

A MERRY fellow of Bag'dad married his daughter to a shoemaker. The little man, having a flinty heart bit the girl's lips in such a manner that they trickled with blood. In the morning, her father, beholding her in such plight, went to his son-in-law and said to him, "O you worthless fellow! what kind of teeth have you got, thus to chew her lips as if they were made of leather? I am not speaking in jest leave off your jokes and have your legal enjoyment. When bad manners become habitual, they cannot be got rid of until death."

TALE XLVI

A CERT IN lawyer had a very ugly daughter, who was marriageable but although he offered a considerable dowry, and other valuables, no one was inclined to wed her. (P) Brocade and damask will appear

disgustful on a brde who is ugly —In short through necessity he married her to a blind man. It is said that in the sam year there arrived from Ceylon a physician who could restore sight to the blind. They asked the father why he would not have his son-in-law cured. He said " Because he was afraid that if he would recover his sight he would divorce his wife. It is best that the husband of an ugly woman should be blind.

TALE XLVII

A CERTAIN king regarded with contempt the society of Darwishes which one of them having the penetration to discover said " O king ' in this world you have the advantage over us in external grandeur but with regard to the comforts of life we are your superiors. at the time of death, we shall be your equals and at the resurrection our state will be preferable to yours. (1) Although the conqueror of kingdoms enjoyeth absolute sway at the same time that the Darwish may be in want of bread, yet in that hour when both shall die they will carry nothing with them but their winding sheets. When you wish to make up your burdens for quitting this world the state of the beggar will be preferable to that of the monarch. The Darwish exhibits a patched garment and shaved hair but in truth his heart is alive and his passions subdued. He is not a person that will advance his pretensions among mankind and if men oppose his inclination he will not engage in strife. If a millstone should roll down from a mountain he has but little faith who gets out of the way of it.

The Darwish's course of duty consists in invoking and praising God in obeying and worshipping him in giving alms in being content, in believing the unity of the Deity and in reliance on God, with patient resignation to his will. Whosoever is endowed with these qualities is a Darwish indeed, although he be arrayed in a robe and on the contrary an idle prater who neglects his prayers and is a slave to his passions who turns day into night in sensual gratifications, and night into day in drowsy indolence eating anything that falls in his way and saying whatever comes uppermost such a one is a profligate although he wears nothing but a blanket.

(P) O thou, whose inward parts are void of piety, and whose outside beareth the garb of hypocrisy, hang not a gorgeous curtain before the doors of a house constructed of reeds

TALE XLVIII

Poetry

I SAW some nosegays of fresh roses tied to a dome with some grass I said "What is this worthless grass that it should thus be in the company of roses?" The grass wept, and said "Be silent, the benevolent forget not their associates, although I have neither beauty, nor colour, nor odour, still am I not the grass of God's garden? I am the servant of the munificent God, nourished from of old by his bounty, whether I possess any virtue or not, yet I look for the mercy of God. Although I have not any worth, neither possess the means of shewing my obedience, he is able to save his servant, although destitute of all other support. It is the custom that masters should liberate their old slaves. O God, who hast ornamented this world with thy creatures, bestow liberty on this thine old servant. O Sadi, pursue the road to the temple of resignation. O man of God, walk in the path of righteousness. Unfortunate is that person, who turns his head from this gate, since he will not be able to find another."

TALE XLIX

THEY asked a wise man which was preferable, fortitude or liberality? He replied. "He who possesseth liberality hath no need of fortitude." (P) It is inscribed on the tomb of Bahrám-Gor, that a liberal hand is preferable to a strong arm." Hâtîm Tâi, no longer exists but his exalted name will remain famous for virtue to eternity. Distribute the tithes of your wealth in alms for when the husbandman lops off the exuberant branches from the vine, it produces an increase of grapes

GULISTAN

CHAPTER III

ON THE EXCELLENCY OF CONTENTMENT

TALE I

AN African merchant at Aleppo in the quarter occupied by the dealers in linen cloths was saying "O wealthy Sirs if there had been justice amongst you and we had possessed contentment there would have been an end of berrary in this world (1) O contentment make me rich for without thee there is no wealth Lukman made choice of patience in retirement Whosoever hath not patience neither doth he possess philosophy

TALE II

IN Egypt dwelt two sons of a nobleman one of whom acquired learning and the other gained wealth the former became the most learned man of his time and the other prince of Egypt Afterwards the rich man looked with contempt on his learned brother and said "I have arrived at monarchy and you have continued in the same state of poverty" He replied "O brother it behoveth me to be the more thankful to the divine Creator since I have found the inheritance of the prophets that is wisdom and you have got the portion of Pharaoh and Haman or the kingdom of Egypt (2) I am the ant, which men tread under their feet and not the wasp of whose sting they complain How shall I express my grateful sense of such blessing that I am not possessed of the means of oppressing mankind

TALE III

I HEARD of a Darwish who was suffering great distress from poverty and sewing patch upon patch but who comforted himself with the following verse 'I am contented with stale bread and a coarse woollen

frock, since it is better to bear the weight of one's own necessities than to suffer the load of obligation from mankind" Somebody said to him. "Why do you sit quiet, whilst such an one in this city has a liberal mind and possesses universal benevolence, being ever willing to assist the pious and always ready to comfort every heart? If he were apprized of your condition, he would consider it an obligation to satisfy your wants" He replied "Be silent, for it is better to die of want, than to expose our necessities to any one, for they have said, that (*P*) to sew patch upon patch and be patient is preferable to writing a petition to a great man for clothing. Of a truth it is equal to the torments of hell to enter into Paradise by the help of one's neighbour."

TALE IV

ONE of the kings of Persia sent a skilful physician to Mustafā upon whom be peace! He had been some years in Arabia without any one having come to make trial of his skill, neither had they applied to him for any medicine. One day he came to the prince of prophets, and complained, saying "They sent me to dispense medicines to your companions, but to this day no one hath taken notice of me, that I might have an opportunity of performing the service to which I had been appointed" Muhammad replied "It is a rule with these people never to eat until they are hard-pressed by hunger, and to leave off eating, whilst they have a good appetite" The physician said "This is the way to enjoy health" He then made his obeisance, and departed (*P*) The physician begins to speak when evil would result from his silence, either when there is eating to excess or when death might ensue from too much abstinence. Then doubtless his speech is wisdom and such a meal will be productive of health

TALE V

A CERTAIN man having made many vows which he broke, a venerable personage said to him "I know that you make it a practice to eat a great deal, and that your inclination to restrain your appetite is weaker than a hair, whilst your appetite in the manner you indulge it would

break a chain but a day may come when this intemperance may destroy you. Somebody nourished a wolf whelp which when full grown tore his master to pieces.

TALE VI

IN the annals of Ardeshir Bakaan it is recorded that he asked an Arabian physician what quantity of food ought to be eaten in the course of a day. He answered that the weight of one hundred drams was sufficient. The king asked what strength could be derived from so small a quantity. The physician replied. This quantity is sufficient to support you and whatever more you eat you must carry. (P) We eat to live and praise God you believe that you live to eat.

TALE VII

TWO Darwishes of Khurasan, who had entered into strict intimacy travelled together. one who was infirm would fast for two days and the other who was robust used to eat three times a day. It happened that they were seized at the gate of a city on suspicion of being spies were both confined in the same room, and the door closed up with mud. After a fortnight it was discovered that they were innocent. On opening the door they found the strong man dead and the infirm one alive. They were astonished at the circumstance but a philosopher said that the contrary would have been more wonderful for the one who was a great eater was not able to support abstinence and the other who was weak having his body in subjection and being used to fasting had happily escaped. (I) A person who has accustomed himself to eat sparingly when difficulty occurs bears it easily but if in time of prosperity he has been used to pamper himself when he meets with distress he sinks under it.

TALE VIII

A CERTAIN wise man admonished his son against eating to excess because repletion occasions sickness. The son answered O father! hunger killeth, and have you not heard the saying of the sages that it is better to die of excess than to suffer the pangs of hunger. The father

replied. "Be moderate, for God hath said. [' Eat ye and drink, but not to excess '] (*P*) Eat not so much as to cram yourself up to the throat, neither so little that you should die of weakness. Although food is the means of sustaining life, yet when taken to excess, it becomes injurious. If you eat conserve of roses without inclination it is pernicious but dry bread after fasting is as delicious as conserve of roses "

TALE IX

THEY asked a sick man, what his heart desired? He replied "Only this, that it may not desire anything" (*P*) When the stomach is oppressed, and the belly suffering pain, there is no benefit in having all other matters in perfection

TALE X

A BUTCHER in the city of Wàsit, to whom the Sufis had contracted some debts, was every day importuning them for payment, and made use of very harsh language. The society was much distressed at his reproaches, but had no remedy besides patience. A holy man of their fraternity said " It is easier to satisfy the appetite with a promise of food, than to put off the butcher with a promise of payment (*P*) It is better to relinquish the favour of the great man than to suffer violence from his porter. It is better to die for want of meat than to endure the importunities of the butcher "

TALE XI

A CERTAIN gallant man was grievously wounded in an expedition against the Tartars. Somebody said " Such a merchant has an unguent, of which perhaps he might give you a little were you to ask it? " The merchant was notorious for his parsimony (*P*) If the sun had been on his table instead of bread no one would have seen light in the world until the day of judgment. The gallant man replied " If I ask for the unguent it is uncertain whether he will give it or not, and if he should give it, the effect is doubtful. On every account to ask of such a man is a deadly poison "

(P) That which you obtain by entreaty from mean people may benefit the body but it injures the soul and the sages have said " If the water of immortality for example, was to be sold in exchange for reputation, the wise man would not purchase it for an honourable death is preferable to a disgraceful life. If you eat colocynth from the hand of a kind man, it is preferable to a sweetmeat given by one who has a crabbed countenance

TALE XII

A CERTAIN learned man who had a large family to support, with very scanty means, represented his case to a great man, who entertained a favourable opinion of him. He disapproved of the application, deeming it unworthy of a man of spirit. (P) When you are dissatisfied with your fortune approach not your dearest friend or you will turn his pleasure into sorrow. When you expose your distress preserve a lively and smiling appearance he never fails in his pursuit, who maintains a joyful countenance

It is said that the great man increased his pension a little but treated him with less respect than formerly. After some time perceiving his diminution of affection, he said (P) [Evil is that food which you obtain in the time of distress the kettle is indeed upon the hearth but your reputation is diminished. He increased my bread and lessened my honour it is better to be destitute of means than to suffer the disgrace of solicitation

TALE XIII

A DARWISH having a pressing want, somebody said to him " Such an one has inconceivable wealth, and were he apprized of your condition he would not suffer any delay to happen in supplying you. He answered I do not know him. The other said " I will conduct you and, taking hold of his hand, shewed the way to his house. The Darwish on beholding one sitting, who had a hanging lip and a severe countenance, said nothing, but returned. The other asked what he had done. He replied " I gave his bounty in exchange for his visit "

(P) Expose not your want to one of a sour countenance, for you will be distressed by his ill-nature. If you disclose the sorrows of your heart to any one, let it be to him whose pleasant countenance will assure you prompt payment.

TALE XIV

THERE happened one year such a drought at Alexandria that men could not support it with patience, the doors of heaven were shut against the earth, and the lamentations of all creatures reached the sky. (P) There was neither bird, beast, fish, nor insect, which had not sent up its petitions to heaven. It is wonderful that the smoke of the aspirations from the hearts of all creatures should not have collected in the form of clouds and their tears been converted into an inundation of rain.

In such a year an hermaphrodite (far be such an one from our friends!), as using words to describe him is contrary to good breeding, specially in polite company, but at the same time, it is not proper to pass him over in silence, because some people might impute it to the ignorance of the relator. Therefore I shall abridge my meaning in the following verses. From a little we judge of much, a handful is a sample of an ass-load. (P) If a Tartar should kill that hermaphrodite no one could require his blood in retaliation, How long will he continue to resemble the bridge at Baghdad, which has water running under, whilst men are passing over it? This person of whom I have given some description, was at that time possessed of immense wealth amongst the needy he distributed gold and silver, and provided a table for the entertainment of travellers. A company of Darwishes, perishing with want, were inclined to have accepted his invitation, and came to ask my advice. I dissuaded them from their inclination, and said (P) "The lion will not eat the dog's leavings although he should perish with hunger in his den. In the present case, submit to the pangs and cravings of hunger, and hold not up your hand to implore charity from a mean wretch. If a man destitute of virtue should equal Faridun in wealth and power, yet account him nobody. The variegated silk and fine linen on the back of a blockhead are *lapis lazuli* and gold on a wall.

TALE XV

THEY asked Hatum Tái if he had ever seen or heard of any person in the world more noble-minded than himself. He replied. One day after having sacrificed forty camels I went along with an Arab chief to the skirt of a desert, where I saw a labourer who had made up a bundle of thorns, whom I asked why he did not go to the feast of Hatum Tai, to whose table people were repairing in crowds? He answered (P) "Whosoever eateth bread from his own labour will not submit to be under obligation to Hatum Tai. I considered this man as my superior in generosity and liberality.

TALE XVI

MOSES the prophet upon whom be peace saw a darwish, who, for want of clothes had hidden himself in the sand. He said "O Moses implore God to bestow on me subsistence for I am ^{perishing} in distress. Moses prayed and God granted him assistance. ^{Some days after when} Moses was returning from performing his devotions he saw the Darwish apprehended and a crowd of people gathered round him. On inquiring what had happened to him, they replied "Having drunk wine he made a disturbance and killed a man now they are going to exact retaliation. (P) If the poor cat had wings she would not leave a sparrow's egg in the world. If the donkey possessed the two horns of the cow he would not have allowed any person to stand near him and if a mean wretch should happen to get into power he would become insolent and twist the hands of the weak. (Moses acknowledged the wisdom of the Creator of the Universe and asked pardon for his boldness repeating the following verse of the Kurán. If God were to open his stores of subsistence for his servants, of a truth they would rebel on the earth. O vain man what hast thou done to precipitate thyself into destruction? Would that the ant had not been able to fly!)

When a mean wretch obtains promotion and wealth, of a truth he requires a thump on the head. Is not this the adage of a sage? It were better for the ant not to have wings. Our heavenly father hath honey

TALE XIX

I NEVER complained of the vicissitudes of fortune nor murmured at the ordinances of Heaven, excepting once when my feet were bare and I had not the means of procuring myself shoes. I entered the great mosque at Kufah with a heavy heart, when I beheld a man who had no feet. I offered up praise and thanksgiving to God, for his bounty and bore with patience the want of shoes. (P) A broiled fowl in the eyes of one who has satisfied his appetite, is of less estimation than a leaf of salad on a dish; but to him who hath not the means of procuring food a broiled turnip is equal to a broiled fowl.

TALE XX

A CERTAIN king attended by some of his principal nobility on a hunting party in the winter was benighted at a long distance from any town. Having discovered the cottage of a peasant, the king said "Let us go there for the night, that we may not suffer inconvenience from the cold." One of the courtiers replied "It is beneath the dignity of a monarch to take shelter in the cottage of a mean peasant; we will pitch a tent on this spot, and light a fire." The peasant being apprized of the circumstance prepared such food as he could provide, which he brought, and presented to the king and kissing the earth said: "The Sultan's high dignity will not suffer any degradation by this condescension; but these gentlemen are not willing that the peasant's humble state should be exalted. The king approved of his speech and passed the night in the cottage. In the morning, he bestowed on the peasant a dress and money. I heard that he accompanied the king's stirrup a few paces, and said (P) "The king's dignity and splendour have not suffered any diminution by his condescension in suffering himself to be entertained under the peasant's roof; but the corner of the sultan's cap has been exalted to the sun by such a monarch having overshadowed his head."

TALE XXI

THEY tell a story of a horrible mendicant, who was possessed of considerable wealth. A certain king said to him. 'It appears that you are exceedingly rich, and as I have a pressing demand, if you will assist me with a small sum out of your wealth, by way of loan, when the public finances are in a flourishing state, I will repay you.' He replied "It does not suit the high dignity of the Lord of the world to soil the hand of ambition with money belonging to such a beggar as myself, who has collected it gram by gram." He replied "Don't distress yourself on that account, as I shall pay it away to the Tartars. (Filthy things are fit for those who are impure. They say that dung does not make clean plaster, and we answer that we want it to stop dirty holes.) If the water of a well belonging to a Christian is impure, what signifies this, if we use it to wash the corpse of a Jew?" I heard that he slighted the king's command, began to dispute, and to behave with insolence. Whereupon the king ordered that the subject of disputation should be taken from him with violence and reproach.

(P) When an affair cannot be accomplished by kind treatment, it becomes necessary to effect it by harshness.

When a person is not ready to contribute of himself, it is proper that some one should force him.

 TALE XXII

I SAW a merchant who possessed one hundred and fifty camels laden with merchandize and fifty slaves and servants. One night in the island of Kísh, he entertained me in his own apartment, and during the whole night did not cease talking foolishly, saying, "I have such and such property in Turkistán and such goods in Hindustan, these are the title-deeds of such a piece of ground, and for this matter, such an one is security." Sometimes he would say. "I have an inclination to go to Alexandria, the air of which is very pleasant;" then again, "No, I will not go, because the Mediterranean Sea is boisterous." O Sadi, I have another journey in contemplation, and

after I have performed that I will pass the remainder of my life in retirement, and leave off trading. I asked What journey it was. He replied "I want to carry Persian brimstone to China, where I have heard it bears a very high price. From thence I will transport Chinaware to Greece and take the brocades of Greece to India and Indian steel to Aleppo the glass-ware of Aleppo I will convey to Yemen, and from thence go with striped cloths to Persia after which I will leave off trade, and sit down in my shop. He spoke so much of this foolishness, that at length, being quite exhausted he said "O Sadi, relate also something of what you have seen and heard. I replied (P) "Have you not heard that once upon a time a chief as he was travelling in the desert of Ghur fell from his camel? He said that the "covetous eye of the worldly man is either satisfied through contentment or will be filled with the earth of the grave

TALE XXIII

I HEARD of a certain rich man, who was as notorious for parsimony as Háim Táí for liberality. His external form was adorned with wealth, but the meanness of his disposition was so radicated that he never gave even a loaf of bread to any one he would not have bestowed a scrap on the cat of Abu Huraira nor thrown a bone to the dog of the companions of the cave. In short, no one ever saw his door open nor his table spread. A Darwish never knew his victuals, excepting by the smell no bird ever picked up any crumbs that fell from his table. I heard that he was sailing on the Mediterranean Sea towards Egypt, with all the pride of Pharaoh in his imagination according to the word of God "until the time that he was drowned. Suddenly a contrary wind assailed the ship in the manner as they have said (P) "What can the heart do that it may not accord with your sorrowful disposition the north wind is not always favourable for the ship. He lifted up the hands of imploration and uttered ineffectual lamentations. God hath said ["When you embark on ships, offer up your prayers unto the Lord.]

(P) Of what benefit will it be to the servant in the time of need to lift up his hands in imploration which are extended during prayers

but when any favour is wanted are folded 'under his arms? Bestow comfort on others with silver and gold, and from thence derive also benefit yourself. Know thou, that this edifice of your s will remain, use therefore bricks of gold, and bricks of silver

They have related that he had poor relations in Egypt, who were enriched with the remainder of his wealth. At his death they rent their old garments and made them of silk and damasks. In that same week, I saw one of them riding a fleet horse, with an angelic youth running after him. I said (*P*) "Alas, if the dead man should return amongst his tribe and relations, the heirs would feel more sorrow in restoring him his estate, than they suffered on account of his death." On the strength of the acquaintance which had formerly subsisted between us, I pulled his sleeve, and said (*P*) "Enjoy thou, O good man of happy endowments, that wealth which the late possessor accumulated to no purpose."

TALE XXIV

A POWERFUL fish fell into the net of a debilitated fisherman who not being able to hold it, the fish got the better of him, snatched the net out of his hand, and escaped (*P*) A boy went to fetch water from the river, the flood tide came in, and carried him away. The net, had hitherto always taken the fish, but this time the fish escaped, and carried away the net. A hunter does not carry off the game every day but he himself may be killed one day.

The other fishermen grieved at the loss, and reproached him, that having such a fish in his net he had not been able to hold it. He replied "Alas! my brethren, what could be done? Seeing it was not my lucky day, and the fish had yet a day remaining. A fisherman without luck catcheth not fish in the Tigris neither will the fish without fate expire on the dry ground."

TALE XXV

ONE who had neither hands nor feet having killed a millepede, a pious man passing by said, "Holy God! although this had a thousand feet, yet, when fate overtook him, he could not escape from one destitute

and draw back the foot of contentment. The sages have said ' Riches are not to be the skirt of safety, for the the remedy against want is to moderate by bodily exertion, but seize the skirt of wealth by force, it is as (P) No one can of the blind with salve ' "If every hand to anoint the eyes hundred accomplishments, they would be possessed two unpropitious. What can a strong but unfortun use when fortune is fortune is better than the arm of strength " "What do? The arm of

The son said " O father ' the advantages recreation of the mind, profitable attainments are many, the to hear strange things, the view of cities; the wonders, and the acquisition of ^{the} ^{art} ^{of} ^{gaining} a livelihood, forming the increase of wealth, the ^{of} ^{the} ^{world}, in the manner a connections, and to your piety (P) 'As long as you in observed Go and travel over the world, before the time of your shop, quitting it ' "

The father made answer " O son, the advantages of travelling in the manner that you have set forth, are doubtless very of most especially so for five classes of men. First, The merchant, of great wealth and dignity with beautiful slaves and handmaids and servants, may pass every day in a new city, and every night in a different place and may every minute in delightful spots recreate himself with luxuries (P) The rich man is not a stranger, neither in the deserts, nor in the deserts, wherever he goes he pitches his tent and talks in his quarter whilst he who possesses not the comforts of life, but is ignorant of the means of supporting himself, is a stranger and unknown in his native country

Secondly, a learned man, who on account of his sweet speech and powerful eloquence and store of knowledge wherever he goes is universally sought after, and respected

(P) "The presence of a wise man resembles pure gold, because whithersoever he goeth, they know his intrinsic value and consequence

An ignorant son of a rich man is like leather-money passing current in a particular city but which in a foreign country no one will receive for anything

Thirdly the beautiful person to whom the hearts of the virtuous are inclined set a high value on his company and consider it an honour to do him service According to the saying a little beauty is preferable to great wealth a beautiful person is the balm for a wounded heart, and is the key of the locked door (P) The beautiful person, wheresoever he goes meets with honour and respect even if his father and mother should turn him out with displeasure I saw a peacock's feather in the leaves of a horn I said I consider this an honour much greater than your quality deserves He replied Be silent for whosoever has beauty wherever he puts his foot doth not every one receive him with respect? The son who is endowed with elegance and beauty careth not for his father's anger "He is a rare pearl, let him not remain in the parent shell and of a precious pearl every one will be the purchaser

Fourthly A sweet singer who with the throat of David arrests the waters in their course and suspends the birds in their flight consequently by the power of his perfection, he captivates the hearts of mankind in general, and the religious are desirous of associating with him My attention is engaged in listening to a sweet voice who is this beautiful person playing on the double chord? (P) How delightful is a tender and plaintive voice at the dawn of day in the ears of those intoxicated with love! A sweet voice is better than a beautiful face for the one gives sensual delight, and the other invigorates the soul

Fifthly The mechanic, who gains subsistence by the labour of his arm, that his good name may not be disgraced by the want of bread According to this saying of the wise

(I) 'If a mechanic goes a journey from his own city he suffers not difficulty nor distress, but if the king of Nimruz should wander out of his kingdom, he would sleep hungry The above-mentioned qualities which I have explained are the means of affording comfort to the mind in travelling and are the bestowers of sweet delight, but he who does not possess them will enter the world with vain expectations and no one will hear his name, nor see any signs of him (I) Whomsoever the revolutions of Heaven in malice afflict, the world betrays The pigeon who is not to see his nest again fate conducts to the grain and snare

The son said " O father, how can I contradict another maxim of the sages, which says ' The necessities of life are distributed to all, yet the attainment thereof requires exertion, and although misfortune is decreed, it is our duty to shun the way by which it enters (P) Although our daily bread doubtlessly may come to us, yet reason requires that we should seek it out of doors Although no one can die before it is decreed by fate, you have no occasion to run into the jaws of the dragon

In my present situation, I am able to encounter a furious elephant, and to combat a devouring lion, and I have besides this inducement to travel, that I am no longer able to suffer indigence

(P) When a man falls from his rank and dignity, what has he more to concern himself about? He is a citizen of the world A rich man repairs at night to his palace, but wheresoever the darwish is overtaken by night, that place is his inn " This he said, took leave of his father, asked his blessing, and departed At his departure, he was heard to say ' The artist to whom fortune is not propitious, goeth to a place where his name is not known ' He travelled till he arrived on the banks of a river, so rapid that stones dashed against stones, and the noise was heard at many miles' distance It was a tremendous water in which even water fowl were not in safety, and the smallest of its waves would impel a millstone from the shore He saw a number of people sitting at the ferry, each of whom had a small piece of money, and they were making up their bundles for the passage The young man, having no money, used supplications, but without effect, they saying " You cannot here commit violence on any one, and if you have money there is no need of force " The inhuman boatman laughed at him and turned away saying " You have no money, and you cannot cross the river by means of your strength Of what avail is the strength of ten men? Bring the money of one " The young man, incensed at this sarcasm, wished to be revenged on him The boat had put off, he called out " If you will be satisfied with this garment, which I have on my back, I will freely give it you " The boatman, being greedy, brought back the boat Covetousness sews up the eyes of the cunning, and covetousness brings both bird and fish into the net As soon as the young man's hands were in reach of the boatman's beard and collar, he dragged him towards him, and knocked him down without ceremony One of his comrades stepped out of the boat to help him, but experienced such rough treatment that he desisted They both thought it advisable to pacify the young

man and compromised with him for the sake. When you see fighting to be peaceable for a peaceable disposition shuts the door of contention.

By using sweet words and gentleness, you may lead an elephant with a hair. Oppose kindness to perverseness the sharp sword will not cut soft silk. In explanation of what had happened they fell at his feet and after bestowing hypocritical kisses on his hand and face brought him into the boat, and carried him over until they came to a pillar of Grecian building that stood in the river when the boatman called out "The boat is in danger let one of you who is the strongest and most courageous get upon this pillar and lay hold of the boat's rope that we may save the vessel." The young man in the vanity of his strength, of which he had boasted thoughtless of the offended heart of his enemy paid no attention to this maxim of the sages. If you have committed an offence towards another and should afterwards confer a hundred kindnesses think not that he will forget to retaliate upon thee that single offence for the arrow may be extracted from the wound but the sense of injury still rankles in the heart' (P) What excellent advice gave Yaktash to Khiltash! "If you have scratched your enemy do not consider yourself safe. When from your hand the heart of another hath suffered injury expect not to be free from affliction thyself. Fling not a stone against the walls of a castle, lest perchance a stone may be thrown at you from the castle. As soon as he had gathered the rope round his arm and had reached the top of the pillar the boatman snatched the rope out of his hand and drove forward the vessel. The helpless young man remained astonished for two days he suffered much distress, and underwent great hardship the third day sleep overpowered him and flung him into the river. After a day and a night he reached the shore with some small remains of life. He fed on leaves of trees and roots of grass, until he had somewhat recruited his strength, when he bent his course to the desert, and arrived thirsty and hungry and faint, at a well. He saw a number of people gathered round it who were drinking a draught of water for a small piece of money the young man having no money beseeched them for water which they denying, he attempted to obtain it by force, but in vain he knocked some of them down and beat them. They at length overpowered him beat him unmercifully and wounded him.

(P) A swarm of goats will engage an elephant, notwithstanding all his strength and valour. The little ants, when they meet with an opportunity will strip off the skin of the fierce lion — Sick and wounded, he fell

in with a caravan, which from necessity he followed. In the evening they arrived at a place that was infested with robbers. He saw the people of the caravan trembling through fear, and looking as if they expected to die. He said, "Be not afraid, for I am one amongst you, who will encounter fifty men, and other men will support me." The men encouraged by his boasting, rejoiced at being in his company and they supplied him with victuals and drink. The cravings of the young man's appetite being very powerful, he ate and drank so much that at length the inner demon was quieted, and, being overpowered with fatigue, he fell asleep. An old experienced man, who had seen the world, and was in the caravan, said, "O companions, I am more afraid of your guard than of the robbers, for they tell a story of an Arab, who, having collected together some money, would not sleep alone in his house, for fear of being robbed by the Luriyan, but got one of his friends to stay with him, from the apprehension he had of being alone. He stayed with him several nights, but as soon as he got intelligence of the dirams, he seized them, and made off. The next morning, they saw the Arab despoiled and lamenting. They asked what can be the matter, excepting that the thieves may have stolen your money?" He replied, "By God, not they, but the person who was the guard. I never thought myself secure from the serpent, because I knew his disposition." A wound from the teeth of an enemy is most severe, when it is given under the semblance of friendship. How do you know, my friends, but that this young man may be one of the thieves, who by stratagem has introduced himself amongst us, in order that, when he finds an opportunity, he may give intelligence to his comrades? My advice therefore is this, that we leave him asleep, and depart." The advice of the old man was approved by his juniors, and as they were suspicious of this strong man, they took up their baggage, and, leaving him asleep, departed. The young man, when the sun shone on his shoulders, lifted up his head, and discovered that the caravan was departed. He wandered about a long time without being able to find the road. Thirsty, and without food, he laid his head on the ground, in a state of despondency. "Who will converse with me now that the yellow camels are departed? A traveller has no friend besides a traveller. He is the readiest to distress a traveller, who has not himself experienced the difficulties of travelling." He was uttering this sentence, when the king's son having lost his attendants in pursuit of game, happening to come to the spot, overheard him, and seeing him of a good appearance, and in

distressed circumstances, asked from whence he was and how he came there. He gave a short account of what had befallen him, and the King's son, compassionating him, bestowed on him a garment, and money, and ordered a trusty person to accompany him, and see him safe to his own city. The father was rejoiced at the sight of him, and thanked God for his safe return. At night he related to his father what had happened in the boat, of the violence of the boatman, and of the peasants, and the treachery of the caravan. The father said, "O son! did I not tell you, at the time of your departure, that the strong but poor man has his hand tied, and that his foot, though resembling the paw of a lion, is broken? What an excellent saying is that of the needy gladiator, A grain of gold is worth more than fifty pounds of strength." The son replied, "O father! of a truth, without encountering difficulty, you cannot acquire riches, and without endangering your life, you cannot gain the victory over your enemy, and without sowing seed, you cannot fill your barn."

"Don't you perceive that, in return for the little distress that I suffered, how much wealth I have brought with me, and for the sting that I endured, what a stock of honey I have acquired." (1) Although we cannot enjoy more than Providence has assigned us, we ought not to be negligent in acquiring it. If the diver were to think of the jaw of the crocodile, he would never get in his possession precious pearls. The lower millstone does not move, and therefore sustains a great weight. What food can a ravenous lion find in his den? What game can be taken by a hawk that cannot fly? If you wait in your house for provisions, your hands and feet will become as thin as those of a spider. The father said, "O son, Heaven has befriended you this time, and good fortune has been your guide, so that you have been able to pluck the rose from the thorn, and to extract the thorn from your foot, and a great man met with you, pitied and enriched you, and healed your broken condition. But such instances are rare, and we ought not to expect wonders. The hunter doth not always carry off the game, perchance himself may one day become the prey of the tiger. In like manner it happened to one of the kings of Persia, who, possessing a ring set with a valuable jewel, went once on a party of pleasure with some of his particular associates to Musallá-r-Shiráz, and ordered that they should fix the ring on the

dome of Azud, with a proclamation, that whoever shot an arrow through the circlet of it, should have the ring. It chanced there were at that time four hundred experienced archers attending him, whose arrows all missed but as a boy was playing on the terrace roof of the monastery, and shooting his arrows at random, the morning breeze conducted one of them through the ring. The prize was bestowed on him, together with other rich gifts. After this, the boy burnt his bow and arrows, and on their asking him why he had done so, he replied, "that this my first repute may be lasting" (*P*). It may happen that the prudent counsel of an enlightened sage does not succeed, and it may chance that an unskilful boy, through mistake, hits the mark with his arrow.

TALE XXIX.

I SAW a Darwish, who, having seated himself in a cave, had given up worldly society, regarding neither kings nor princes (*P*). Whoever becomes a beggar, will be in want as long as he lives. Forsake covetousness, and reign as a monarch, for the neck of the contented man is exalted.

A certain king of that country intimated that, relying on his benevolence and humane disposition, he was inclined to hope that he would condescend to partake of his bread and salt. The Shaikh consented the acceptance of such invitations being conformable to the custom of the prophet. Another time, when the king went to visit him, he arose, and embraced the monarch, and shewed him kindness. When the king was gone, one of the Shaikh's companions observed, that such condescension towards the king was contrary to rule, and asked what it meant. He replied - "Have you not heard the saying (*P*) 'At whosoever's table you sit, you ought to shew him respect'? The ear may pass through life without listening to the sound of the drum, the flute, and the harp; the sight may abstain from the pleasures of the garden, the smell may be vigorous without the rose and the rasiin, if the pillow is not stuffed with feathers, sleep may be obtained with a stone under the head; and if one has not his mistress for a bed-fellow, he may hug himself in his own arms, but the vile belly, when the intestines begin to grumble, has not patience for anything."

CHAPTER IV

ADVANTAGES OF TACITURNITY

TALE I

I SAID to one of my friends: "I have myself determined to observe silence, because in conversation there frequently happens both good and evil, and the eye of an enemy observes only that which is bad. He replied: "O brother, he is the best enemy who does not see the good. (I) To the mimical eye virtue is the greatest blemish. Sadi is indeed a rose, but in the eyes of his enemies he appears a thorn. The brother of enmity never passeth by one who is virtuous without accusing him of falsehood and vainglory. (The splendour of the orb, the fountain of light which illumines this world, appears dim to the eye of the mole.)

TALE II

A MERCHANT having suffered a loss of a thousand dinars said to his son: "You must not mention this matter to any one. He answered: "O father, it is your command, and therefore I will not speak, but pray tell me what is the use of keeping it secret?" He replied: "In order that we may not suffer two misfortunes, one, the loss of the money, and the other the reproach of our neighbours. (II) Impart not your sorrow to your enemies, for they will exclaim: God avert the evil! at the same time that they will rejoice at it.

TALE III

A SENSIBLE young man, who had made considerable progress in learning and virtue, was at the same time so discreet that he would sit in the company of learned men without uttering a word. Once his father said to him: "My son, why do you not also say something of what you know?" He replied: "I fear lest they should question me about something of which I am ignorant, whereby I should suffer shame.

(P) "Have you not heard of a Sufi that was driving some nails into his sandals, when an officer, laying hold of his sleeve, said 'Come and shoe my horse?' Whilst you are silent, no one has any business with you, but when you speak, you must be ready with your proofs"

TALE IV.

A MAN, famous for his learning, happened to have a dispute with an infidel, and finding that argument had no effect, he gave up the contest and retired. Somebody said "How happens it that you, who possess so much superiority in learning, virtue, and wisdom, are not a match for this infidel?" He replied "My learning is the Kurán, the traditions of the prophet, and the doctrines of the fathers, which he will neither hear nor believe, and what use is there in my listening to his blasphemy? To him who will not be convinced by the Kurán and the tradition, the proper answer is, not to answer him"

TALE V

GALEN, on seeing a blockhead lay hold of the collar of a wise man and disgrace him, said: "If this man had been really wise, matters would not have come to this pass with the ignorant (P) Strife and contention will not happen between two wise men, and a wise man will not contend with a blockhead. If an ignorant fellow in his brutality speaks rudely, the wise man will answer him with mildness. Two wise men will not break a hair, it is the same case between an obstinate person and one of a mild disposition, but if they are both ignorant, they will break a chain"

TALE VI

SAHBÂN-I-WAYIL has been considered as unrivalled in eloquence, insomuch that if he spoke before an assembly for the space of a year he did not repeat the same word twice, and if the same meaning recurred he expressed it in a different form, and this is one of the qualifications for a courtier (P) Although a discourse be captivating and sweet commanding belief and admiration, yet when you have once delivered it, repeat it not again, for when you have once eaten sweetmeats it is enough

TALE VII

THE WISE MAN SAID THAT NO ONE SHOULD EVER BEGIN A DISCOURSE UNLESS HE HAS SOMETHING TO SAY. HE WHO BEGINS SPEAKING WITHOUT A PURPOSE IS TALKING AND BEFORE THE DISCOURSE IS ENDED. (P) "O wise man, a discourse hath a commencement and a conclusion. Confound not one discourse with another. A man of virtue, judgment, and prudence speaks not until there is silence."

TALE VIII

SOME OF THE SEPTANTS OF THE SULTAN MAHMUD ASKED HANAN MAHMUDI WHAT THE KING HAD SAID TO HIM ABOUT A CERTAIN AFFAIR. HE ANSWERED "ARE YOU ALSO ACQUAINTED WITH IT?" THEY REPLIED "YOU ARE THE PRIME MINISTER OF THE EMPIRE, WHATEVER THE KING SAYS TO YOU, HE DOES NOT THINK PROPER TO TELL TO SUCH PERSONS AS WE ARE." HE REPLIED "HE TELLS IT ME IN CONFIDENCE, THAT I WILL NOT DECLARE IT TO ANY ONE, WHY THEN DO YOU ASK ME?" (P) The wise man tells not what he knows. It is not prudent to sport with one's head by revealing the king's secrets.

TALE IX

I WAS HESITATING ABOUT CONCLUDING A BARGAIN FOR A HOUSE WHEN A JEW SAID "I AM AN OLD HOUSEHOLDER IN THAT QUARTER. INQUIRE OF ME THE DESCRIPTION OF THE HOUSE, AND BUY IT, FOR IT HAS NO FAULT." I REPLIED "EXCEPTING THAT YOU ARE ONE OF THE NEIGHBOURS." (P) A HOUR FROM BRING IN YOUR NEIGHBOURHOOD WOULD BE WORTH TEN DINARS OF BAD COIN. BUT WE MAY ENTERTAIN HOPES THAT AFTER YOUR DEATH IT MAY FETCH A THOUSAND.

TALE X

A CERTAIN PORT went to the chief of a gang of robbers and recited verses in his praise. He ordered him to be stripped of his clothes and expelled the village. The dogs attacking him in his rear he wanted to take up some stones, but they were frozen to the ground. Thus distressed, he said "What a vile set of men are these who let loose their dogs and fasten their stones." The chief having heard him from a window

laughed and said "O wise man, ask a boon of me" He answered: "I want my own garment if you will vouchsafe to bestow it, a man entertains hope from those who are virtuous I have no expectation from your virtue, only do me no injury We are satisfied with your benevolence in suffering us to depart" The chief of the robbers took compassion on him, ordered his garment to be restored, and added to it a robe of fur, together with some dirams

TALE XI

AN ASTROLOGER entered his own house, and seeing a stranger sitting in company with his wife, abused him, and used such harsh language that a quarrel and strife ensued A shrewd man being apprized thereof, said (P) "What do you know of the celestial sphere when you cannot tell who is in your own house?"

TALE XII

A PREACHER, who had a detestable voice, but thought he had a very sweet one, bawled out to no purpose You would say the croaking of the crow of the desert was the burden of his song, and that the following verse of the Kuran was intended for him "Verily, the most detestable of sounds is the braying of an ass" When this ass of a preacher brayeth it makes Persepolis tremble The people of the town on account of the respectability of his office, submitted to the calamity and did not think it advisable to molest him, until one of the neighbouring preachers, who secretly was ill-disposed towards him, came once to see him and said "I saw a dream, may it prove good!" He asked "What did you see?" He replied "I thought you had a sweet voice, and that the people were enjoying tranquillity from your discourse" The preacher after reflecting a little on the subject said "What a happy dream this is that you have seen, which has discovered to me my defect in that I have an unpleasant voice, and that the people are distressed at my preaching I have vowed that in future I will read only in a low tone (P) The company of friends was disadvantageous to me because they look on my bad manners as excellent, my defects appear to them skill and perfection,

and my thorn is regarded as the rose and the thorn. Where is the enemy, with an impudent and piercing eye who shall point out my fault? A person whose defect is not shown considers that defect to be still out of ignorance

TALE XIII

A CERTAIN person who performed gratis the office of muazzim in the mosque of Sanjiryah had such a voice as disgusted all who heard it. The intendant of the mosque an Amir a good humane man, being unwilling to offend him, said My lad, this mosque has muazzims of long standing each of whom has a monthly stipend of five dinars now I will give you ten dinars to go to another place. He agreed to this proposal and went away. Some time after he came to the Amir and said O my lord, you injured me in sending me away from this station for ten dinars for where I went they will give me twenty dinars to remove to another place, to which I have not consented. The Amir laughed and said "Take care, don't accept of the offer for they may be willing to give you fifty (P) No one with a mattock can so effectually scrape off clay from the face of a hard stone as your discordant voice harrrows up the soul."

TALE XIV

A MAN with a disagreeable voice was reading the Kurán aloud, when a holy man passing by asked what was his monthly stipend. He answered "Nothing at all." He resumed "Why then do you take so much trouble?" He replied "I read for the sake of God." The other rejoined: "For God's sake do not read (P) for if you read the Kurán in this manner you will destroy the splendour of Islamism."

CHAPTER V

OF LOVE AND YOUTH

TALE I

THEY asked Hasan Mamandi "How happens it that Sultán Mahmud, having such a number of handsome slaves remarkable for their exquisite beauty has not such regard and affection for any one of them as for Iyáz, who has nothing extraordinary in his appearance?" He replied "Whatever affects the heart appears beautiful to the sight (2) On whomsoever the Sultán places his affections, although he doth everything that is bad yet he will appear seemly And him whom the king rejects not one of the household will caress (1) Should any one look unfavourably on another the beauty of Joseph would appear deformity and if he casteth the eyes of desire on a demon he will seem a cherub in his sight

TALE II

THEY tell of a certain great man who having a very beautiful slave, for whom he entertained a virtuous affection said to one of his friends "What a pity it is that this slave, who is handsome, should be rude and insolent He replied "O brother when you profess friendship look not for obedience as between the lover and the mistress, the relationship of master and servant has ceased (P) When the master plays and laughs with his beautiful handmaid what is the wonder if she coquets in her turn and he bears the burden of her blandishments like a slave? The slave ought to be employed in carrying water and making bricks he who is pampered becomes insolent

TALE III

I SAW a religious man so captivated by the beauty of a youth, that his secret became public, insomuch that he suffered reproach and uneasiness however he did not relinquish attachment and said (P) I will

not quit the skirt of your garment, although you yourself should smite me with a sharp sword, besides thee I have neither asylum nor defence to you alone can I flee for refuge ' Once I reprov'd him, and said "What has happened to your excellent understanding, that mean inclinations should have been able to overpower it?" After reflecting a short time, he replied (*P*) "Wherever the king of love cometh the arm of piety hath not power to resist him How can that poor wretch be clean who has fallen up to his neck in a quagmire?"

TALE IV

A CERTAIN person, having lost his heart, abandoned himself to despair The object of his affection being a place of danger, a whirlpool, not a morsel with which you could hope to gratify the palate, not a bird that would fall into the net —When your sweetheart will not look at your gold, that metal and earth appear alike in your sight —His friends besought him to relinquish this vain imagination, many besides himself being seized with this hopeless idea, and held in captivity by it He lamenting said (*P.*) "Desire, my friends, not to admonish me, since my destiny depends on the will of another Warriors kill their enemies by the strength of their hands and shoulders, but those who are beautiful destroy their friends —It is not consistent with the laws of love through fear of death to relinquish our attachment to our mistress (*P*) You who seek your own ease cannot be true in the game of love If you cannot obtain access to the object of your affection, friendship demands that you should die in the pursuit (I persist, because no other course remains, even though my adversary covers me with wounds from a sword, or an arrow) If I should be able I will seize her sleeve, otherwise I will go and expire at her threshold" His relations, who wished him well, and pitied his condition, administered advice, and fettered him, but without any benefit (*P*) Alas! the physician prescribes aloes, whilst that sensualist requires sugar Have you heard what a mistress whispered to one who had lost his heart? As long as you maintain your own dignity, of what value shall I appear in your eyes?" They informed the king's son, who was the object of his attachment "That there frequents this place, a young man of amiable manners and conversation, from whom we hear brilliant discourses

and wonderful sallies of wit but we apprehend that he has insanity in his head, and that his heart is inflamed, for he has the appearance of being distractedly in love." The prince who knew himself to be the object of the young man's attachment, and that he had raised this dust of calamity galloped his horse towards him. When the youth saw that the Prince intended to approach him, he wept, and said (P) "The person who inflicted the mortal wound is again coming towards me it should seem that his heart compassionateth him whom he hath slain. Notwithstanding, the prince shewed him great kindness and asked "From whence come you what is your name, and what profession do you follow?" The youth was so immersed in the profundity of friendship and attachment, that absolutely he was not able to utter a word.

(P) Although you know the seven portions of the Kuran by heart when you become distracted with love, you will not remember your alphabet. The prince said "Why do you not speak to me, who am numbered amongst the Darwishes nay am devoted to their service? Being at length encouraged by the familiarity of his friend's discourse he raised up his head from the pillows of affection and said (P) "It is wonderful how I can exist when admitted to your presence, and that having heard your voice I should be able to reply. Having said thus, he uttered an exclamation and surrendered his soul to God. It would not be surprising, if one should be killed at the gate of his beloved, but it would be astonishing if he came there alive and brought back his soul in safety.

TALE V

THERE was a certain youth of most exquisite beauty to whom his tutor through the frailty of human nature, became so attached that he never threatened or rebuked him as he did in the case of other children, and whenever he saw him alone he used to say (P) "My mind is not so weakly engaged in the contemplation of your heavenly face, that I can preserve any recollection of myself. I cannot restrain my eyes from beholding you although I perceive the arrow that comes directly against me. Once the youth said "I entreat you to give the same attention to

behaviour as you bestow on my studies, and if you should deem any part of my conduct reprehensible, apprize me thereof, that I may endeavour to change it” He replied “O my son, require this of some one else, for the eyes with which I view you, see nothing but virtues”

(P) “The malignant eye, which I wish may be torn, out, regards every virtue as a blemish, but if you have only one excellence and seventy faults, the friend will perceive nothing but that single virtue”

TALE VI.

I REMEMBER that one night one of my dearest friends entered the door when I was so impatient to receive him, that, in rising from my seat, the lamp was extinguished by the sleeve of my garment (P) There appeared in a vision, a resplendent form, whose brightness illumined the darkness of the night I was astonished how my good fortune could have bestowed such a treasure—He sat down, and began to complain that, at sight of him, I had put out the lamp I replied “I thought it was sunrise, and as the wits have said, (P.) If an ugly person should stand before the candle, arise and smite him in the midst of the assembly, but should it prove to be one whose smiles and whose lips are sweet, lay hold of her sleeve, and put out the light”

TALE VII.

A PERSON who had not seen his friend for a long time said “Where have you been, whilst I was so anxious to hear of you” He answered “It is better to desire than to loathe” (P) “You have come late, O intoxicated idol, I will not let you escape from me again quickly It is however, better to see a sweetheart after intervals of absence, than to be satiated with a continuance of her company—The mistress, when she comes accompanied by my rivals, can only do so to torment me, because such society must excite envy and contention (When thou comest to visit me accompanied by my rivals, although you appear peaceable, yet your intention is hostile)

(P) “If my mistress associates with my rival only for an instant, I shall soon die of jealousy” Smiling, he replied “O Sadi, I am the candle of the assembly, what is it to me if the moth will consume itself?”

TALE VIII

I REMEMBER that in former times I associated so continually with a friend, that we were like a double almond. A journey unexpectedly happened. When I returned he began to reproach me for having been so long absent without sending a messenger. I replied "It seemed distressing to me, that the eyes of a messenger should be enlightened by your countenance, whilst I was deprived of that happiness. (P) Tell my old friend not to impose a vow upon me, for I would not vow to relinquish him, not from the dread of a sword. I cannot endure the thoughts of any one seeing you to satiety. Again I say it is impossible for any one to be satiated with your company.

TALE IX.

I SAW a learned man captivated by his attachment for a person, and submitting with incredible patience to his insolent behaviour. Once, by way of admonition, I said to him "I know that there is nothing criminal in your attachment to his person and that this friendship is founded on pure virtue, nevertheless, it is unbecoming the dignity of a learned man to expose himself to calumny and to suffer insult from rude people." He replied "O friend, cease to reproach my destiny for I have frequently reflected on the subject you mention and find it easier to suffer injury on his account than to relinquish him and the sages have said that it is easier to reconcile the heart to labour than to refuse your eyes the sight of a beloved object. (P) Whosoever hath given his heart to a beloved object has put his beard into the hands of another. (2) If he, without whom you cannot live should commit violence, you must submit to it. (1) A deer with a halter round his neck cannot go where he pleaseth. One day I said to him "Beware of this friend, and many times since have I implored forgiveness. A lover cannot abstain from the object of his affection. I have placed my heart under her direction, whether she calls me to her in kindness, or rejects me with severity it is her pleasure.

TALE X.

IN the season of my youth it happened, as you know, that I formed a strict intimacy with a handsome youth, because he had a melodious voice, and a form beautiful as the full moon just appearing above the horizon — The down of his chin seemed nourished by the water of immortality, whosoever beheld his sweet lips, tasted sugar-candy. It happened that I discovered something in his behaviour that did not accord with my disposition, whereupon I quitted his company, and taking up the pieces from the game of friendship, I said (*P*) “Get away and go where you please, if you will not follow my advice, take your own course.” As he was departing I heard him say “If the bat does not choose to associate with the sun, the splendour of the luminary will not thereby be diminished.” Having said thus he set out on a journey, and I experienced much disquietude at the separation. (The opportunity of intercourse was lost. No one knows the value of pleasure until he has suffered adversity.) (*P*) Return thou and put me to death, for to die in your presence is better than to live in your absence — However, by the blessing of God, after a time he returned. He had lost the melodious voice of David, and his beauty, that had resembled Joseph, was faded, his chin being covered with dust like the quince, so that the incomparable splendour of his beauty was obscured. He expected that I should have caught him in my arms, when, stepping aside, I said. (*P*) “At the time that you flourished in the flower of youth, you drove away those who wished to behold you, but now you return in peace, with the lines of manhood in your countenance. The verdant foliage of spring is become yellow. Put not the kettle on the hearth, for our fire is cooled. How long will your pride and vanity last? Reflect that the season of your power is elapsed. Go to him who wants you, sport yourself with those who are willing to buy you. It has been said that verdure is delightful in the garden, and he who says thus knoweth it, or, in other words, the down on the chin of youth is what we admired, your garden is a bed of leeks, which the more they are plucked out grow the stronger.”

You departed last year beautiful as a deer but are returned spotted like a leopard. Sadr admires the down of youth, and not hairs like a packing needle. Whether you allow your beard to remain, or pull it

out, still the season of youth will pass away. If I had such power over my life as you have over your beard, it should never depart until the day of resurrection. I asked him "What is become of the beauty of your face, that ants are sprung up round the moon?"

He smiled and replied: "I know not what has befallen my face excepting that I am in mourning for my departed beauty."

TALE XI

THEY asked one of the inhabitants of Baghdad his opinion of handsome youths. He replied "No good is to be found amongst them as long as they appear delicate for then they are insolent but when they become rough they are courteous or in other words whilst handsome and delicate their behaviour is rude when they become rough they are kind and friendly (P) The youth whilst his face continues smooth, has bitter words and a morose disposition when his beard appears and he is arrived at manhood, he mixes with society and cultivates friendship

TALE XII

THEY asked a learned man "If a man is sitting in a secret place with a beautiful girl, the doors shut, and the rivals asleep, the passions inflamed and lust raging, as the Arabs say the dates ripe and the watchman not hundering, whether he thought his virtue would protect him?" He replied "If he escapes from the beautiful girl, he will not escape from slanderers.

(P) "If the man has not suffered his passions to overcome his virtue yet the suspicious world will think ill of him. One may perchance restrain his passions, but he will not be able to curb men's tongues

TALE XIII

THEY shut up a crow in the same cage with a parrot, who distressed at the other's ugly appearance, was saying "What is this detestable countenance, this odious form, this cursed object with unpolished manners? (Thou crow of the desert! would to God we were as far asunder as the east is from the west) (P) Whosoever should behold your face when

he is rising, it would convert a goodly morning into a dark evening. Such an ill-fated wretch should have a companion like yourself; but where in the world can your equal be found?" What is most strange, the crow was equally distressed by the society of the parrot, and lamenting his fate, complained of the vicissitudes of fortune, and, rubbing the claws of sorrow one against the other, was saying. "What ill luck, what mean fate, what a reverse of fortune! It suited my dignity to be strutting on a garden wall in company with another crow — It is sufficient imprisonment for a holy man, that he should be compelled to associate with profligates — How far have I sinned, that in punishment thereof my life should be spent in company with such a worthless conceited prattler?" (P) No one will approach a wall on which your picture is painted. If you had admittance into paradise, every one would prefer hell to your company." I have brought this example to shew that, how much soever men of understanding may despise the ignorant, these are a hundred times more distressed in the company of the wise.

(P) A devotee, being at a singing party in company with some profligates, one of the beauties of Balkh said to him "If you are displeased, don't look sour, for you are bitter enough to us already. In an assemblage of roses and tulips, you resemble a dry stick placed in the midst or like a contrary wind, or intense coldness, or driven snow or frozen ice."

TALE XIV

I HAD a friend with whom I travelled many years, we ate our bread and salt together, and enjoyed the rights of friendship to an uncommon degree. Afterwards, on account of some paltry advantage, he suffered me to be displeased, and our intimacy ceased. But notwithstanding this difference, there still subsisted a cordial attachment on both sides, for I heard that he was one day reciting in a company these verses of mine: "When my mistress comes with sweet smiles, she adds more salt to the wound. How happy should I be if the tips of her ringlets could fall into my hand, like the sleeve of the liberal man into the hands of the poor?" A number of friends who were present praised the verses, not for any merit that they possessed, but from the generosity of their own dispositions,

he extolled them more than any one, and, regretting the loss of a long-established friendship, confessed that he had been to blame. Perceiving that he was inclined to reconciliation, I sent this verse and made peace with him. "Was there not a treaty of fidelity between us, that you offended me, and shew'd me want of affection? I quitted society and fixed my heart on you, not suspecting that you would so soon have changed. But now if you are inclined to peace, return, and you shall be dearer to me than you were before."

TALE XV

A PERSON having a handsome wife who did her mother a decrepit old woman, for the sake of the dower settled in his house. He was teased to death by her society, but on account of the dower he had no remedy for the evil. One of his acquaintance asked him how he found himself since his separation from his dearly beloved wife. He replied, "Not seeing my wife is not so distressing as the sight of her mother." (P) The rose is plucked, but the thorn remains. They have carried off the treasure, but the snake remains. It is better to see one's eye fixed on the point of a spear than to look at the face of an enemy. It is better to break off a thousand friendships than to endure the sight of a single enemy."

TALE XVI

I RECOLLECT that in my youth, as I was passing through a street, I cast my eyes on a beautiful girl. It was in the Autumn, when the heat dried up all moisture from the mouth, and the sultry wind made the marrow boil in the bones, so that being unable to support the sun's powerful beams I was obliged to take shelter under the shade of a wall in hopes that some one would relieve me from the distressing heat of summer and quench my thirst with a draught of water. Suddenly from the shade of the portico of a house I beheld a female form, whose beauty it is impossible for the tongue of eloquence to describe, inasmuch that it seemed as if the dawn was rising in the obscurity of night, or as if the water of immortality was issuing from the land of darkness. She held

in her hand a cup of snow water, into which she sprinkled sugar, and mixed it with the juice of the grape. I know not whether what I perceived was the fragrance of rose water, or that she had infused into it a few drops from the blossom of her cheek. In short, I received the cup from her beauteous hand, and, drinking the contents, found myself restored to new life. (The thirst of my heart is not such that it can be allayed with a drop of pure water, the streams of whole rivers would not satisfy it.) (P) How happy is that fortunate person whose eyes every morning may behold such a countenance. He who is intoxicated with wine will be sober again in the course of the night, but he who is intoxicated by the cup-bearer, will not recover his senses until the day of judgment.

TALE XVII

IN THE same year that Sultan Mahmud Khwárazm Shah, for some weighty reason, made peace with the King of Kathay, I entered the mosque of Káshghar, where I saw a boy of incomparable beauty, and remarkably elegant in his form, such as those who have been thus described: "The master perfected you in bold and captivating manners, in tyranny, blenchment, forwardness, and severity. I never saw any mortal possessed of such beauty, such temper, such stature, and accomplishments, but you may have been instructed by a fairy." He held in his hand the introduction to the Syntax of Zamakhshari, and was repeating "Zaid struck Amr, and became the injurer of Amr." I said "Young man, Khwarazm and Kathay have made peace, and does there still continue the contention between Amr and Zaid?" He laughed, and asked where I was born? I answered at the blessed town of Shiraz. He asked "What have you of Sadi's compositions?" I replied in Arabic: "I am enamoured with the student of syntax who attacks me as furiously as Zaid does Amr, and is so intent on repeating his lesson, that he lifts not up his head, for how can the disdainful person look upon others?" He replied "The greater part of his verses to be met with in this country are in the Persian language. If you would repeat some of those we should more readily comprehend them. Speak to men according to their capacity." (P) Whilst you fix your attention on syntax, our minds are bereft of reason, alas, thou ravisher of hearts, I am thinking of you only, and you are engrossed by Amr and Zaid—Probably some of the caravan had

told him that I was Sadi, for on the morning of our departure I saw him come, running he shewed kindness and lamented my departure saying "How was it that you should have been so long without telling me that you are Sadi in order that I might have rendered you every service in my power?" I answered that I had not power to discover myself in his presence. He added "What objection can there be to your remaining here, and favouring us with your company a few days longer?" I replied "I cannot on account of the following incident, which once befel me (*P*) I saw in the mountain a wise man, who having retired from the world, dwelt in a cave. I asking why he did not frequent the city to relieve his mind he replied "There dwell many of exquisite beauty and where there is much clay the elephants lose their footing. After making this speech we mutually kissed, and bid each other adieu. What benefit is there in kissing the cheek of a friend at the instant that you are bidding him adieu? It is like an apple with one cheek red and the other yellow. If I die not of grief on the day that I bid adieu, you will not consider me faithful in friendship."

TALE XVIII.

A DARWISH accompanied me in the caravan to Mecca, on whom one of the nobles of Arabia had bestowed a hundred dinars for the support of his family. Suddenly a band of robbers of the tribe of Khasfchih attacked the caravan and plundered it of everything. The merchants began to cry and lament, and uttered useless complaints—Whether you supplicate, or whether you complain, the thief will not restore the money. The Darwish was the only exception he remaining unshaken and not at all affected by the adventure. I said to him "Perhaps they have not taken your money." He answered "Yes, they carried it off but I was not so fond of it as to be distressed at losing it (*P*) A man ought not to fix his heart on any thing, or person because it is a difficult matter to remove the heart therefrom. I replied "Your words suit my circumstances exactly for in my youth I contracted a friendship for a young man, with so warm an attachment, that his beauty was the Kiblah of my eyes, and his society the chief comfort of my life. (*P*) No mortal on earth ever possessed so beautiful a form perhaps he was an angel from heaven."

After his decease, I swore never again to cultivate friendship, because no other mortal can ever equal him — His sudden death overwhelmed his family in the deepest affliction. I sat at his grave for many days, and this is one of the sentences which I uttered on the loss of him (P) ' Would to God that on the day when fate overtook thee, the hand of destiny had also smitten me with the sword of death, that I might not thus have been left to behold the world without thee. Alas! here am I on your grave, whilst I wish that my head was buried in the earth '

He who could never take rest until he had spread roses and narcissuses, through the vicissitude of heaven the roses of his cheek are scattered whilst thorns and briars grow over his grave. After a separation from him, I came to a fixed determination that during the remainder of my days, I would fold up the carpet of pleasure, and abstain from society (1) It would be profitable to explore the ocean, but for the dread of the waves. The society of the rose would be delightful, but for the fear of thorns. (2) Yesterday I walked proudly as the peacock in the garden of society; but now, from the absence of my friend, I am contorted like the snake "

TALE XIX

THEY related to one of the kings of Arab a the story of Laila and Majnun, and the nature of his insanity, that whilst endowed with eminent virtues, and possessing uncommon powers of eloquence, he had abandoned himself to distraction, and retired into the desert. The king ordered him to be brought before him, and when he came, reproachfully asked him what he had seen unworthy in human nature, to have induced him to assume the manners of the brutes, and to relinquish the pleasures of society? Majnun wept and said ' Many of my friends reproach me for my love of Laila: will they never behold her charms, that my excuse may be accepted? Would to heaven that they who blame me for my passion could see thy face, O thou ravisher of hearts, that at the sight of thee they might be confounded and inadvertently cut their hands instead of the lemon " The king being curious to behold her beauty, that he might be able to judge of the form which had occasioned so much calamity,

ordered her to be brought. They searched among the Arabian families and having found her brought her before the king in the courtyard of the palace. The king contemplated her appearance and beheld a person of dark complexion, and weak form, inasmuch that he thought her so contemptible that the mean attendant of his harem surpassed her in beauty and elegance. Majnun, having penetration enough to discover what was passing in the king's mind said: O king the beauty of Laila must be seen with the eyes of Majnun. Thou hast no compassion on my disorder my companion should be affected with the same malady that I might sit all day repeating my tale to him, for two pieces of wood burn together with a brighter flame. The discourse concerning the verdant plain, which has reached my ears had the leaves on that plain heard it, they would have joined their complaints with mine. O my friend say to them who are free from love, O we wish that you knew what passes in the heart of a lover. (P) The pain of a wound affects not those who are in health. I will not disclose my grief but to those who have tasted the same affliction. It were fruitless to talk of a hornet to them who never felt the sting. Whilst thy mind is not affected like mine the relating of my sorrow seems only an idle tale. Compare not my anguish to the cares of another man he only holds the salt in his hand, but it is I who bear the wound in my body.

TALE XX

THEY tell a story of a Kâzi of Hamadon that he was enamoured with a farmer's beautiful child to such a degree that his heart was inflamed by his passion, like a horseshoe red hot in a forge. For a long time he suffered great inquietude, and was running about after her in the manner which has been described. "That stately cypress coming into my sight has captivated my heart and deprived me of my strength so that I be prostrate at her feet. Those mischievous eyes drew my heart into the snare. If you wish to preserve your heart, shut your eyes. I cannot by any means get her out of my thought. I am the snake with a bruised head. I cannot turn myself. I have heard that she met the Kâzi in the street, and something having reached her ears concerning him, she was displeased beyond measure, and abused and reproached

him without mercy, flung a stone, and did everything to disgrace him. The Kàzi said to a respectable man of learning who was in his company: "Behold that beautiful girl, how rude she is; behold her arched eyebrow, what a sweet frown it exhibits! In Arabic they say, that a blow from the hand of her we love, is as sweet as raisins. To receive a blow on the mouth from thy hand, is preferable to eating bread from one's own hand." Then again she tempered her severity with a smile of beneficence, as kings sometimes speak with hostility, when they inwardly desire peace.

"Unripe grapes are sour, but keep them a day or two and they will become sweet." The Kàzi, having said thus, repaired to his court. Some well-disposed persons, who were in his service, made obeisance, and said "That with permission they would represent a matter to him, although it might be deemed unpolite, as the sages have said, it is not allowable to argue on every subject, it is criminal to describe the faults of a great personage; but that in consideration of the kindness which his servants had experienced from him, not to represent what to them appears advisable is a species of treachery. The laws of rectitude require that you should conquer this inclination, and not give way to unlawful desires, for the office of Kàzi is a high dignity, which ought not to be polluted with a crime. You are acquainted with your mistress's character, and have heard her conversation.

"She who has lost her reputation, what cares she for the character of another? It has frequently happened that a good name acquired in fifty years has been lost by a single imprudence." The Kàzi approved the admonition of his cordial friends, praised their understanding and fidelity, and said "The advice which my friends have given, in regard to my situation, is perfectly right, and their arguments are unanswerable. Of a truth, if friendship was to be lost on our giving advice, then the just might be accused of falsehood. Reprehend me as much as you please, but you cannot wash the black Moor white. I cannot forget you in any way, I am a wounded snake, I cannot help coiling about." Having said thus, he sent people to enquire how she did, and spent a great deal of money, according to the saying "He who has money in the scales, has strength in his arms, and he who has not the command of money, is destitute of friends in the world."

“Whoever sees money lowers his head like the beam of the scales which stoops although it be made of iron. To be brief one night he obtained a meeting in private, and the Superintendent of the Police was immediately informed of the circumstance that the Kâzi passed the whole night in drinking wine and fondling his mistress. He was too happy to sleep and was singing “That the cock had not crowed that night at the usual hour. The lovers were not yet satisfied with each other’s company the cheeks of the mistress were shining between her curling ringlets like the ivory ball in the ebony bat in the game of *Chaugun*. In that instant when the eye of enmity is asleep be thou upon the watch lest some mischance befall you until you hear the muazzin proclaiming the hour of prayer or the sound of the kettle-drum from the gate of the palace of *Atâbak*, it would be foolishness to cease kissing at the crowing of the foolish cock—The Kâzi was in this situation, when one of the servants entering said “Why are you sitting thus? Arise and run as fast as your feet can carry you, for your enemies have laid a snare for you may they have said the truth. But whilst this fire of strife is yet but a spark, extinguish it with the water of good management, for it may happen that to-morrow when it breaks out into a flame, it will spread throughout the world. The Kâzi, smiling looked on the ground and said (P) “If the lion has his paw on the game what signifies it if the dog should come. Turn your face towards your mistress, and let your rival bite the back of his hand.” That very night they carried intelligence to the king of the wickedness which had been committed in his dominions, and begged to know his commands. He answered “I believe the Kâzi to be the most learned man of the age and it is possible that this may be only a plot of his enemies to injure him. I will not give credit to this story without I see proofs with mine own eyes, for the sages have said He who quickly lays hold of the sword in his anger will gnaw the back of his hand through sorrow.” I heard that, at the dawn of day the king with some of his principal courtiers came to the Kâzi’s bed-chamber. He saw the candle burning, and the mistress sitting down with the wine spilt, and the glass broken, and the Kâzi stupefied between sleep and intoxication lost to all sense of his existence. The king kindly awaked him, and said “Get up for the sun is risen. The Kâzi perceiving him, asked “From what quarter has the sun risen?”

The king answered "From the east" The Kazi replied, "God be praised! then the door of repentance is still open" According to the tradition, (the gate of repentance shall not be shut against the servant of God, until the sun shall rise in the west, adding, "Now I ask pardon of God, and vow to him that I will repent") These two things have led me into sin, ill fortune and a weak understanding If you seize me I deserve it, but if you pardon me, forgiveness is better than vengeance" The king said "Repentance can now avail nothing, as you know that you are about to suffer death (P) What good is there in a thief's repentance when he has not the power of throwing a rope into the upper story Tell him who is tall not to pluck the fruit, for he of low stature cannot extend his arm to the branch—To you who have been convicted of such wickedness, there can be no hopes of escape" The king having said thus ordered the officers of justice to take charge of him The Kazi said "I have yet one word to speak to your Majesty" He asked "What is it?" He replied (P) "As long as I labour under your displeasure, think not that I will let go the skirt of your garment Although the crime which I have committed may be unpardonable, still I entertain some hopes from your clemency" The king said "You have spoken with admirable facetiousness and wit, but it is contrary to reason and to law that your wisdom and eloquence should rescue you from the hand of justice To me it seems advisable that you should be flung headlong from the top of the castle to the earth, as an example to others" He replied "O monarch of the universe, I have been fostered in your family, and am not singular in the commission of such crimes, therefore I beseech you to precipitate some one else, in order that I may benefit by the example" The king laughed at his speech, and spared his life, and said to his enemies: "All of you are burdened with defects of your own, reproach not others with their failings (Whosoever is sensible of his own fault's carps not at another's failing")"

TALE XXI.

Poetry

THERE was an affectionate and amiable youth who was betrothed to a beautiful girl I have heard that as they were sailing on the ocean, they fell together into a whirlpool When the mariners went to the

young man that they might catch his hand, and save him from perishing in that unhappy juncture he called aloud and pointed to his mistress from the midst of the waves "Leave me and take the hand of my beloved" The whole world admired him for that speech and when he was expiring he was heard to say Learn not the tale of love from that faithless wretch who forgets his beloved in the hour of danger Thus ended the lives of those lovers hearken and learn from those of experience, for Sadi is as conversant in the ways and customs of love as the Arabic language is familiar at Bagdad Fix your heart on the mistress whom you have chosen and be blind to every other earthly object If Laila and Majnun were now living, they might learn the history of love from this book

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# GULISTAN

## CHAPTER VI

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### ON IMBECILITY AND OLD AGE.

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#### TALE I

I WAS engaged in a disputation with some learned men in the Mosque of Damascus, when suddenly a young man entering the gate said "Is there any one amongst you who understands the Persian language?" They pointed to me. I asked what was the matter. He answered "An old man of a hundred and fifty years of age is in the agonies of death, and says something in the Persian language, which we do not comprehend. If you will have the goodness to take the trouble to go you will obtain your reward perhaps he may want to make his will. When I came to his pillow he said (*P*) "I was in hopes that I should have spent the small remnant of my life in ease, but I can scarcely draw my breath. Alas, that at the table of variegated life I ate a little and they said it is enough." I explained to the Damascenes in Arabic, the signification of the discourse. They wondered that at his advanced age he should grieve for worldly life. I then asked him how he found himself. He replied "What can I say? (*P*) Have you not seen what pain he suffers who has one of his teeth drawn out of his mouth think then what must be the state in that moment when the soul is departing from this precious body. I said "Dismiss from your imagination the thoughts of death and let not apprehension overcome your constitution for the Greek philosophers have said, Although the animal system be in full vigour yet we ought not to rely on its continuance, and, on the other hand, although a disease be dangerous, yet it is no positive proof of approaching death. If you will give me leave, I will send for a physician, that he may prescribe

some medicine which may be the means of your recovery” He replied (P) 2 “Alas! The master of the house is considering how to decorate his hall, whilst the foundation is in a state of decay—(1) The skilful physician smites his hands together, when he sees the old man broken like a potsherd” The sick man was lamenting in agony whilst an old woman was anointing his feet with a preparation of sandal-wood But when the animal temperament is destroyed, neither amulets nor medicines are of any use

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## TALE II

AN old man, telling a story about himself, said. “When I married a young virgin I bedecked a chamber with flowers, sat with her alone, and had fixed my eyes and heart solely upon her Many long nights I passed without sleep, repeating jests and pleasantries, to remove shyness, and make her familiar On one of those nights I said ‘Fortune has been propitious to you, in that you have fallen into the society of an old man, of mature judgment, who has seen the world, and experienced various situations of good and bad fortune, who knows the rights of society, and has performed the duties of friendship, one who is affectionate, affable, cheerful, and conversable (P) I will exert my utmost endeavours to gain your affection, and if you should treat me unkindly, I will not be offended, or if like the parrot your food should be sugar, I will devote my sweet life to your support—You have not met with a youth of a rude disposition, with a weak understanding, headstrong, a gadder, who would be constantly changing his situation and inclinations, sleeping every night in a new place, and every day forming some new intimacy (P) Young men may be ‘lively and handsome, but they are inconstant in their attachments Look not for fidelity from those, who with the eyes of the nightingale, are every instant singing upon a different rosebush—But old men pass their time in wisdom and good manners, not in the ignorance and frivolity of youth Seek for one better than yourself, and having found him, consider yourself fortunate, for with one like yourself, you would pass your life without improvement” He said “I spoke a great

deal after this manner and thought that I had made a conquest of her heart when, all of a sudden, she fetched a cold sigh from the bottom of her heart and replied "All the fine speeches that you have been uttering have not so much weight in the scale of my reason as one single sentence which I heard from my nurse that, If you plant an arrow in the side of a young woman, it is not so painful as the society of an old man." "In short," continued he "it was impossible to agree and our differences ended in a separation. After the time prescribed by law she married a young man, of an impetuous temper ill-natured, and in indigent circumstances so that she suffered the injuries of violence with the evils of penury however she returned thanks for her lot and said "God be praised, that I escaped from infernal torment and have obtained this permanent blessing (P) I air face, silk-garments sandal and aloe-wood, painting of face fragrance (using scents) and passion all these are the ornaments of women. Manliness alone is the ornament for men. Amidst all this violence and impetuosity of temper I will put up with your airs, because you are handsome. It is better to burn with you in hell than to be in paradise with the other. The smell of onions from a beautiful mouth is more fragrant than the odour of the rose from the hands of one who is ugly.

### TALE III

In the territory of Diyâr Bakr I was the guest of a very rich old man who had a handsome son. One night, he said "During my whole life I never had any child but this son. Near this place is a sacred tree to which men resort to offer up their petitions. Many nights at the foot of this tree I besought God until he bestowed on me this son." I heard that the son was saying to his friends in a low tone of voice "How happy should I be to know where that tree grows, in order that I might implore God for the death of my father. The father was rejoicing in his son's wisdom, whilst the son despised his father's decrepitude (P) Many years have elapsed since you visited your father's grave what piety have you shewn towards your parent, that you should expect dutifulness from your son?"

### TALE IV

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ONCE in the vigour of youth I had performed a long journey, and at night, being fatigued, remained at the foot of a mountain. A debilitated old man, who arrived after the caravan, said "Why do you sleep? Get up, this is not a place to repose." I said to him "How can I proceed, not having the use of my feet?" He replied: "Have you not heard how it has been said, that proceeding and halting is better than running until you are fatigued?" (*P*) O ye, who wish to reach the end of your day's journey, be not in haste, listen to my counsel, and learn patience. The Arab horse makes two stretches on full speed, and the camel travels slowly day and night.

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### TALE V

AN active, pleasant, and merry youth, of agreeable manners, was one of our happy society; sorrow in no shape entered his breast, laughter would not suffer him to close his lips. A considerable time had passed without my happening to meet with him. Afterwards I saw him with a wife and children, his merriment had ceased, and his countenance was much altered. I asked him what was the matter. He replied: "When I became the father of children I left off childish sport. (*P*) When you are grown old, give up puerilities, and leave play and joking to youth. Look not for the sprightliness of youth in old age, since the stream will not return again to the spring-head. When the field of corn is fit for the sickle, it does not wave in the wind with that vigour as when it was green. The season of youth has elapsed, alas! those days which enlivened the heart. The lion has lost the strength of his paw, and, like an old leopard, I am now contented with a cheese." An old woman having stained her hairs black, I said to her "O my little old mother, you have made your hair black, but cannot straighten your bent back."

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### TALE VI.

ONE day, through the ignorance of youth, I spoke sharply to my mother which vexing her to the heart, she sat down in a corner, and wept, saying

"Have you forgotten all the trouble that you gave me in your infancy that you thus treat me with unkindness?" (P) What a good saying was that of an old woman to her son when she saw him able to subdue a tiger having the strength of an elephant "If you had but recollected your time of childhood, when you lay helpless in my arms, you would not treat me with violence, now that you have the strength of a lion, whilst I am an old woman"

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### TALE VII.

A RICH miser having a son that was sick, his friend represented that he ought either to cause the *Kur'ân* to be read from beginning to end, or else offer sacrifice, that the high God might restore his son to health. After a little consideration, he said "It is better to read the *Kur'ân*, as it is at hand, and the flocks are at a distance" A holy man hearing this said "He preferred reading the *Kur'ân* because the words are at the tip of his tongue, and the money is in the inside of his heart. (P) Alas! if the performance of religious rites was to be accompanied with alms, they would remain like the ass in the mire but if you require only the first chapter of the *Kur'ân* they will repeat it a hundred times

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### TALE VIII

THEY asked an old man, why he did not marry He answered "I should not like an old woman." They said "Marry a young one, since you have property" He replied "Since I, who am an old man, should not be pleased with an old woman, how can I expect that a young one would be attached to me? An old man of 70 years, behaves like a young man and a born blind man sees bright eyes in a dream. Strength is required and not gold

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### TALE IX

(P) I HAVE heard that not long ago a decrepit old man, in his dotage took it into his head to marry, and wedded a beautiful virgin named Govher who like a casket of jewels had been concealed from the sight of

men The nuptials were celebrated with all the splendour usual on such occasions Shortly after, he began complaining to his friends, and attempted to make it appear that the impudent girl had dishonoured his family Such strife and contention ensued between the parties that at last the cause was brought before the Superintendent of the police and the Kazi When matters had come to this pass, Sadi said "The girl is not to blame, how can you, with your trembling hand, be able to bore pearls?"

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# GULISTAN

## CHAPTER VII

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### EFFECTS OF EDUCATION

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#### TALE I

A CERTAIN vizier had a stupid son whom he sent to a learned man desiring him to instruct him in hopes that his capacity might improve. After having instructed him for some time, without any effect he sent a person to the father with this message "Your son has no capacity and has almost distracted me (P) When nature has given capacity instruction will make impression but if iron is not of a proper temper no polishing will make it good. When a gem is really precious it can be cut and improved &c only a person of good extraction can be properly educated. Wash not a dog in the seven rivers for when he is wetted he will only be dirtier. If the ass that carried Jesus Christ was to be taken to Mecca at his return he would still be an ass."

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#### TALE II.

A PHILOSOPHER was thus exhorting his sons "My dear children acquire knowledge, for on worldly riches and possessions no reliance can be placed rank will be of no use out of your own country and on a journey money is in danger of being lost for either the thief may carry it off all at once or the possessor may consume it by degrees. But knowledge is a perennial spring of wealth, and if a man of education ceases to be opulent, yet he need not be sorrowful, for knowledge of itself is riches. A man of learning, wherever he goes, is treated with respect and sits in the uppermost seat whilst the ignorant man gets only a scanty fare, and encounters distress. (P) After enjoying power it is distressing to be obliged to obey and he who has been used to caresses cannot bear rough usage from the world. There once happened an insurrection in



Damascus, where every one deserted his habitation The wise sons of a peasant became the king's ministers, and the stupid sons of the vizier, were reduced to ask charity in the village If you want a paternal inheritance, acquire from your father's knowledge, for his wealth may be spent in ten days

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### TALE III.

A LEARNED man, who had the education of a king's son, beat him unmercifully, and treated him with the utmost severity The boy, unable to bear this treatment, complained to his father, and stripped himself, to shew the marks of violence The father's heart being troubled he sent for the master, and said "You do not use any of my subjects' children in the cruel manner that you treat my son, what is the reason of this?" He replied "To discourse with propriety and to have a pleasing conciliating manner becomes mankind in general, but more especially in kings because, whatsoever they say or do, will certainly be in the mouths of every one, whilst the words and actions of common people are not of so much consequence If a darwish should commit a hundred improprieties his companions would not remark one of them, but if a king makes only one improper step it is circulated from kingdom to kingdom,—therefore, in forming the manners of young princes, more labour and pains should be bestowed than on the vulgar

(P) He who is not taught good manners in his childhood, will have no good qualities when he arrives at manhood You may bend green wood as much as you please, but when it is dry, it cannot be made straight without fire Of a truth you may twist the tender branches, but will in vain attempt to straighten dry wood"—The king, approving of the masters wholesome discipline, and of the manner in which he had delivered his speech, bestowed on him a dress of honour, and a largess, and promoted him.

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### TALE IV.

I SAW a schoolmaster in Africa, who had a crabbed countenance and a bitter tongue, he was an enemy to humanity, mean-spirited, and impetuous, so that the sight of him interrupted the pleasure of Muslims, and his reading of the Kuran distracted the hearts of men A number of

beautiful boys and tender virgins, who where subject to his tyrannic arm dared not presume to laugh nor venture to speak for he used to smite the silver cheeks of the one, and would sometimes put the crystal legs of the other into the stocks. In short, I heard that some part of his conduct having been discovered, they beat him and expelled him and gave the school to a pious good man of so meek and patient a temper that he never spoke a word but when he was forced to it and nothing ever proceeded from his tongue that could give offence to any one. The boys got the fear of the old master out of their heads, and seeing the new one of angelic manners they became furious towards one another and relying on his forbearance they neglected their studies and spent most of their time in play and without finishing their copies broke their tablets on one another's heads—When the master is relax in his discipline the boys play at leap frog in the market-place—A fortnight after I passed by the gate of the mosque and saw the old master whom they had encouraged and reinstated in his office

In truth I was concerned and invoking God, I said “Why have they a second time appointed the devil a preceptor for angels? An experienced old man hearing me laughed and said Have you not heard what has been related? (P) A king sent his son to school and placed a silver tablet under his arm. On the face of the tablet was written in gold—  
“The severity of the master is better than the indulgence of the father

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#### TALE V

THE SON of a religious man who succeeded to an immense fortune by the will of his uncle became a dissipated and debauched profligate, insomuch that he left no heinous crime unpractised nor was there any intoxicating drug which he had not tasted. Once I admonished him saying O my son wealth is a running stream, and pleasure revolves like a millstone or in other words, profuse expense suits him only who has a certain income (P) When you have no certain income be frugal in your expenses, because the sailors have a song that if the rain does not fall in the mountains the Tigris will become a dry bed of sand in the course of a year.

the desert, and the skins which are found in the holes of scorpions give proof of this matter. I mentioned this extraordinary circumstance to a wise man, who said "My heart bears evidence to the truth of the observation, and it cannot be otherwise, for since in their infancy they behaved so towards their parents, therefore they are thus approved and beloved in riper age" A father exhorted his son, saying "Young man, store up this lesson in your memory, he who is not grateful to those who gave him birth will never be favoured by fortune" They asked a scorpion why he did not stir abroad in the winter, he replied "What reputation have I in summer, that I should come again in winter"

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### TALE X.

THE wife of a darwish was with child, and the term of pregnancy completed. The darwish, who never yet had a son, said "If the Almighty will grant me a son, I will distribute in charity to the poor all that I possess, excepting the religious habit on my back." It happened that his wife was delivered of a son at which he rejoiced, and made an entertainment for his friends, conformably to his vow. Some years after, when I returned from a journey to Damascus, I passed by the place where the darwish had dwelt, and asked how he went on. They told me, he was in the town gaol. I asked the reason. They replied "His son got drunk, had a quarrel, and killed a man, and fled out of the city, on which account they had put a chain about the father's neck, and heavy fetters on his feet." I said "His own prayer brought down this misfortune from God. O men of understanding, it is better, in the opinion of the wise, that a woman in labour should bring forth a serpent than wicked children."

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### TALE XI.

WHEN I was a boy I was conversing with a holy man about the signs of manhood. He replied. "It is written in the books that it has three signs but that the greatest proof of being arrived at a state of maturity is one's being more intent on the means of pleasing the Almighty than how to gratify the passions, and he added that whosoever possesses not this disposition the profoundly learned do not consider him in a state of

puberty (*P*) A drop of water after remaining forty days in the womb obtained the human form but if a person of age hath not understanding and good manners of a truth he ought not to be called a man Manhood if composed of liberality and benevolence do not imagine that it consists merely in the material form virtue also is requisite for a human figure may be painted on the gate of the palace, with vermilion and verdigris (When a man hath not virtue and benevolence what is the difference between him and the figure on the wall?) It is not wisdom to acquire worldly wealth but to gain one single heart

### TALE XII

IN a certain year there happened a quarrel amongst the pilgrims who were going on foot to Mecca and I was also of that number They recriminated on one another but at length we adjusted their differences. I heard one, sitting in a litter say to his companion How wonderful that the ivory pawns in the game of chess on crossing the whole board became viziers (or queens) increasing their quality but that the poor pilgrims to Mecca, after passing the whole desert, are worse than at first (*P*) Say from me to the Haji who injures and lacerates the skin of his fellow creature (*It* Slanders the people) Thou art not so true a pilgrim as the poor camel who feeds on thistles and carries a load

### TALE XIII

AN Indian was teaching others how to make fireworks when a wise man said to him This is not a fit play for you who inhabit a house made of reeds.

(*P*) Until you are persuaded that the discourse is strictly proper speak not and whatever you know will not obtain a favourable answer ask not.

### TALE XIV

A LITTLE man being afflicted with a pain in his eyes, went to a farmer desiring him to apply a remedy The farmer applying to his eyes what he was used to administer to quadrupeds, the man became blind, upon which he complained to the magistrate The magistrate

said "Get away, there is no plea for damages, for if this fellow had not been an ass, he would not have applied to the farrier" The application of this story is, that whosoever employs an inexperienced person on a weighty matter, besides suffering repentance, will, in the opinion of the wise, be considered of a weak understanding—The wise man of enlightened mind, entrusts not an important business to one of mean abilities The mat-maker, although a weaver, yet is not employed in the silk manufactory

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### TALE XV.

A CERTAIN great man, having lost a worthy son, they asked what inscription should be put upon his grave stone The father replied "The verses of the Kurán are too sacred and holy to be written on such a place as this, exposed to be effaced by the trampling of men's feet, and to be defiled by dogs If there is a necessity of writing something, the following lines will be sufficient "O the season when verdure bedecked the garden, then how blithe was my heart! Wait, my friend, until the return of spring, when you will behold grass growing out of my clay"

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### TALE XVI.

A HOLY man, passing by a rich man who, having bound a slave hand and foot, was punishing him, said "O my son, God has made subject to thee a human creature like thyself, and has given thee the superiority over him, for which return thanks to God, and do not suffer such violence to be committed It will not be proper that to-morrow, in the resurrection, this slave should be better than thyself, and that thou shouldst suffer shame"—Be not angry beyond measure with your slave, oppress him not, neither distress his feelings Thou hast bought him for ten dirams, but after all thou didst not create him To what length wilt thou carry this pride, insolence and rage? Thou hast a master greater than thyself O thou who hast for thy slaves Arsalan and Agosh, forget not thy superior Lord—There is a tradition of the Prophet having said that "the greatest mortification at the day of judgment will be when the

pious slave is carried to Paradise and the wicked master condemned to Hell — Upon the slave whose services you can command exercise not boundless severity nor capriciousness for it will be disgraceful in the day of reckoning to see the slave at liberty and the master in chains.

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### TALE XVII.

ON a certain year I was travelling from Balkh with some people of Damascus and the road was infested with robbers. There was a young man of our party an expert handler of the shield, a mighty archer a brandisher of all weapons so strong that ten men could not draw his bowstring and the most powerful wrestler on the face of the earth had never brought his back to the ground but he was rich and had been nursed in the shade, was inexperienced in the world and no traveller. The thundering sound of the martial drum had never reached his ear neither had his eyes seen the lightning of the horsemen's swords.—He had never been made prisoner by the enemy nor had the arrows fallen in showers around him —It happened, that I and this young man were running together every wall that came in his way he pulled down and every large tree that he saw by the force of his arm, he tore up by the roots. He was boasting saying —“Where is the elephant that you may behold the shoulders of the hero? Where is the lion, that you may see the fingers and palm of the brave man! —We were in this situation, when two Indians lifted up their heads from behind a rock, with intention to kill us one had a stick in his hand and the other a sling under his arm. I said to the young man “Why do you stop? Shew your strength and valour for here is the enemy within a foot of his grave. I saw the bow and arrows drop from the hand of the young man, and a trembling seized all his joints.—Not every one who can split a hair with an arrow that will pierce a coat of mail is able to stand against the warrior in the day of battle.

We saw no other remedy for ourselves but to leave our accoutrements, surrender our arms and escape with our lives. (P) On an affair of importance employ a man of experience, who will bring the devouring lion into his trammels. A young man though he has strength of arm

and is as powerful as an elephant, will feel his joints quaking with fear in the day of battle. A man of experience is as well qualified to act in war, as the learned man is to expound a case of law

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### TALE XVIII.

I SAW the son of a rich man, sitting by his father's tomb and disputing with the son of a darwish, saying "My father's monument is of stone, the inscription is in gold, and the pavement is made of marble tessellated with turquoise-coloured bricks. What is your father's grave, but a couple of bricks laid together, and sprinkled with a handful of earth?" The son of the darwish on hearing this said "Hold your tongue for before your father can move himself from under this heavy stone, mine will have arrived at Paradise." There is a saying of the Prophet "That to the poor, death is a state of rest" (P) The ass who carries the lightest burden travels easiest. In like manner, the darwish who bears the burden of poverty will enter the gate of death lightly loaded, whilst he who lives in affluence, with ease and comfort will doubtless, on that very account, find death terrible. And, in every view, the captive who is released from confinement, is happier than the nobleman who is taken prisoner

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### TALE XIX.

THEY enquired of a religious man the meaning of this tradition: "You have not any enemy so powerful as the passion of lust, which is within you." He replied "Because that an enemy to whom you shew kindness becomes your friend, excepting lust, the indulgence of which increases its enmity" (P) By abstinence a man may obtain the disposition of an angel, but if you eat like a beast you will be degraded to an inanimate fossil. Those whom you gratify, become obedient to your command; but lust, on the contrary, when indulged in, is rebellious

#### A DISCUSSION ABOUT RICHES AND POVERTY BETWEEN SA'DI AND HIS ENEMY-

Note —The order of the paragraphs, &c, &c, in various editions differ widely

I SAW, sitting in a company, a certain person who wore the habit of a darwish, but without possessing the disposition of one, and being inclined to be querulous he had opened the book of complaint, and

began censuring the rich. The discourse was turning on this point that darvishes have not the means and the rich not the inclination to be charitable.—Those possessed of liberal minds have no command of money and the wealthy wordlings have no munificence.

“To me, who owe my support to the bounty of the great this language was not at all grateful. I said, O my friend the rich are the revenue of the poor a storehouse for the recluse the pilgrim’s hope and the asylum of travellers. They are the bearers of burdens for the relief of others. Themselves eat along with their dependents and inferiors and the remainder of their bounty is applied to the relief of widows aged people relations and neighbours.—The rich are charged with pious dedications the performance of vows the rites of hospitality alms offerings, the manumission of slaves gifts and sacrifices. By what means can you attain to their power who can perform only your genuflexions and even those with a hundred difficulties?—The rich perform both moral and religious duties in the most perfect manner because they possess wealth out of which they bestow alms, their garments are clean and their reputation spotless with minds void of care. For the power of obedience is found in good meals the truth of worship in a clean garment. For what strength can there be with an empty stomach? what bounty from an empty hand? How can the fettered feet walk? and from the hungry belly what munificence can be expected?—He sleeps uneasily at night who knows not how to provide for to-morrow. The ants store up in summer that in winter they may enjoy rest.—Leisure and poverty are not found together and satisfaction dwelleth not with distress. One is standing up to evening prayers whilst the other is sitting down wishing for his supper. How can these two be compared together?—He who possesses wealth is buried in devotion whilst he who is distressed in his circumstances has a disordered heart.—Therefore the worship of the rich is more acceptable their minds being collected and not distracted for as they are possessed of the means of subsistence they can turn their whole thoughts to devotion. The Arabians say (God defend me from distressful poverty and from the neighbourhood of him whom I dislike. And there is a tradition from the Prophet that poverty has a black countenance in both worlds.)



My antagonist asked "Have you not heard that the Prophet said poverty is my glory?" I replied "Be silent, for the Prophet alludes to them who suffer in poverty of spirit, with submission to the arrows of destiny, and not those who in a religious garb sell the scraps which have been given them in charity—O loud sounding empty drum how will you manage on the march without provisions? If thou art a man, free thyself from worldly avarice instead of turning in your hand a string of a thousand beads—A darwish without vital religion will not rest until his poverty ends in blasphemy. He who is in poverty, is in danger of blasphemy. Without the command of riches, you cannot clothe the naked, nor use means for liberating captives. How can such as ourselves attain to their dignity, and what comparison is there between the hand that bestows and that which receives? Do you not perceive that the Almighty revealed to us in the Kuran the enjoyments of the dwellers in Paradise? For them are appointed fruits in gardens of delight, in order that you may know that he who is intent on gaining a subsistence is excluded from this portion of bliss, and that tranquillity of mind requires a fixed income.

To those who are thirsty, the whole world appears in their dream as a spring of water. (2) You will everywhere see a person who is in distress commit atrocious actions without any hesitation, not being deterred by the dread of future punishment, he discriminates not between lawful and unlawful—If a dog is struck on the head with a clod of earth, he jumps up with joy thinking it to be a bone, and if two persons should carry a corpse on their shoulders, a mean wretch might suppose it a tray of victuals,—but the rich man, whom God hath regarded with the eye of favour, by the performance of what is lawful, is preserved from the commission of what is illegal. Thus, although I have not fully discussed the subject, nor adduced any substantial proofs in support of my arguments, I rely on your justice for a decision. Did you ever see a mendicant with his arms tied to his back, or in prison, or the veil of innocence rent, or the hand amputated (for theft) without its having been occasioned by poverty? Men, intrepid as lions, are driven by want to undermine men's houses, and are in consequence bound by the heels. And it is possible that the drawish, at the instigation of lust, not having power

to restrain it may commit sin—He who has in his possession a nymph of paradise what inclination can he entertain for the dartsels of Yaghma ? He who hath in his hand such dates as he loveth never thinketh of flinging stones at clusters on the tree

In general those in indigent circumstances, want chastity as those who are starving steal bread—When a ravenous cur gets meat he inquires not whether the flesh is of Saleh's camel or of the ass of Dajjal—Many men naturally well disposed have been led by poverty into wickedness and have given their good name to the wind of dispute Amidst the cravings of hunger the power of abstaining ceases poverty snatcheth the reins out of the hand of piety

(1) At the moment that I uttered these words the darwish's patience being exhausted he attacked me with all the vehemence of loquacity and said: You have exaggerated their praise to such a degree and have talked so extravagantly on the subject that one would suppose them to be the antidote against the venom of poverty and the key of the stores of Providence. But they are a set of proud arrogant self-conceited abominable fellows, insatiable after money and possessions intoxicated with rank and opulence who speak not without insolence nor behold any one but with contempt the learned they call beggars and the indigent they treat with obloquy Proud of their riches and vain of that dignity of which they think themselves possessed and vaunting in their superiority they treat all others as their inferiors they never think it their duty to look kindly on any one ignorant of what the sages have said that whosoever is inferior to others in piety although he may exceed them in wealth though in appearance a rich is in reality a poor man—If an empty fellow on account of his wealth behaves proudly towards a wise man reckon such a one an ass although he be an ambergris ox.—I said Speak not disdainfully of them as they are the masters of generosity " He replied You speak erroneously for they are slaves to their money Of what use are they if they are the clouds of August and do not shower down benefits or of what advantage if they are the fountain of light, and do not shine on any one and are mounted on the steed of power without performing any course? They stir not a step in the service of God and part not with a diram without

distressing you with the obligation They labour in amassing wealth, preserve it with avarice, and part with it with regret, verifying the saying of the sages. 'That the miser's money comes out of the earth, at the time that he goes into it'—One person by his exertions gets money, which another comes and takes away without pains or trouble' "

I replied "You know nothing of the parsimony of the wealthy, excepting by means of beggary, for otherwise, whosoever lays aside avarice sees no difference between the bountiful man and the miser The touchstone proves what is gold and the beggar him who his stingy" He said, "I speak to them from experience, for they keep a guard at their gate, and station rude, violent men to deny admittance to their dearest friends, and these seizing the collars of men of distinction, declare that nobody is at home, and verily they say truly he who hath neither wisdom, liberality, prudence, nor judgment of him the porter says rightly, that no one is in the house" I replied "In this they are excusable, because they are teased out of their lives with importunate solicitations, and tormented with beggarly petitions, and it is a contradiction to reason to suppose, that if the sands of the desert were converted into pearls, they would satisfy the eyes of the beggars The eye of an avaricious man cannot be satisfied with wealth any more than a well can be filled by dew

Hatim Tai was an inhabitant of the desert, had he dwelt in a city he would have been overwhelmed by the importunities of beggars, who would have torn the clothes off his back' He said "I pity their condition" I replied "Not so, for you envy them their riches" We were talking thus opposing force to force, when he advanced a pawn, I endeavoured to repel it, and whenever he put my king in check, I relieved it by the vizier (or queen), until he had exhausted all the coin in his purse, and had spent all the arrows of the quiver of disputation (P) Take care not to throw down the shield when combating with an orator who hath nothing but borrowed tumid eloquence Practise thou religion, and serve God, for the verbose orator who measures his periods, exhibits arms before the gate but there is nobody inside the castle At length, when having no arguments left, I had put him to shame, he became outrageous, and spoke incoherently It is the way with the ignorant,

when confounded by the adversary's arguments to have recourse to violence as Azar the idol-maker when he could not convince his son Abraham by arguments began to quarrel as God hath said ( " Of a truth if thou wilt not give up this point I will stone thee ) He gave abuse I retorted harshly he tore the collar of my garment and I laid hold of his beard — We were tumbling over one another and the people running after us laughing and astonished at our conduct — In short we referred our dispute to th Kazi and agreed to abide by his impartial decision in order that a Mahomedan judge might resolve what was advisable and discriminate between the rich and the poor When the Kazi saw our faces and heard our discourse he sunk his chin into the collar of reflection and after mature consideration raised up his head and said " O thou who hast spoken in praise of the rich I would have thee to know that there is no rose without a thorn and that wine is accompanied with intoxication hidden treasure has its dragon in the same place which has royal pearls are ravenous crocodiles the enjoyment of wordly pleasure is followed by the sting of death and the lights of Paradise are intercepted by crafty Satan

( P ) He ought to submit to violence from an enemy who wishes to enjoy a friend because the treasure and the dragon the rose and the thorn sorrow and gladness are linked together — Observe you not that in the garden there are odoriferous plants as well as dry trunks ? In like manner in the circle of rich men there are grateful and ungrateful persons in the number of darwishes some exercise patience and others do not If every hailstone was a pearl the market would be as full of them as of shells. The beloved of the Almighty consists of rich men who have the disposition of darwishes and of darwishes possessed of noble minds. The greatest rich man is he who relieves the distresses of the poor and the best of darwishes is he who looketh not to the rich for his support for God hath said ( He who trusteth in God requires no other's help. ) The Kazi having ceased reprehending me turned towards the darwish and said " You who have advanced that the rich spend their time in wickedness and are intoxicated with luxury it is true there are such people as you have described who are defective in zeal and ungrateful towards God who gather money

and hoard it, who enjoy themselves and give not to others; if, for example, there should be a drought, or if the world suffer a deluge, they, confiding in their own wealth would not inquire after the distress of the poor, nor fear God — If another should be annihilated by distress, I exist, what has a goose to fear from a deluge? The women who are mounted on camels, feel not in their litters for him who perishes in the sand. Mean persons, when they have escaped with their own blanket, say ‘What signifies it if the whole world should die’ — There are some of this description, but I have seen others who having spread the table of generosity and proclaimed munificence with affable countenance, seek reputation and ask pardon of God, enjoy the things of this world and of futurity like his Majesty the king of the world who is assisted by the grace of God, the conqueror of his enemies, lord paramount of nations, defender of the strongholds (of religion), heir of the kingdom of Solomon, surpassing all the monarchs of his time in justice, Muzaffaruddin Abubakr Sad, may God prolong his days and grant victory to his standards! — A father sheweth not such benevolence towards his son, as your hand of liberality has bestowed on the human race. God, wanting to bestow a blessing on mankind through his mercy made you king of the world” — When the Kazi had extended his discourse to this length, and had exerted the powers of eloquence beyond our expectation, we acquiesced in his sentence with mutual forgiveness and apologizing for all that had passed between us, we took the road of affability, and blaming ourselves we kissed each other’s hands and face, and the disputation concluded with these words — ‘O darwish complain not of the revolutions of this world for thou wilt be unhappy if thou expire in this imagination. And thou rich man, whilst thou hast thy heart and hand at thy command, enjoy and bestow, that thou mayest obtain the blessing of Heaven in this life and in futurity’

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## No. III.

TWO persons took trouble in vain, and used fruitless endeavours - he who acquired wealth, without enjoying it, and he who taught wisdom, but did not practise it (P) How muchsoever you may study science, when you do not act wisely you are ignorant. The beast whom they load with books, is not profoundly learned and wise, what knoweth his empty skull whether he carrieth firewood or books

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## No. IV.

SCIENCE is to be used for the preservation of religion, and not for the acquisition of wealth. Whosoever prostituted his abstinence, reputation, and learning for gain formed a granary and then consumed it entirely

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## No. V

A LEARNED man, without temperance, is a blind man carrying a link - he sheweth the road to others but doth not guide himself. He who through inadvertency trifled with life, threw away his money without purchasing anything

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## No. VI.

A KINGDOM gains credit from wise men and religion obtains perfection from the virtuous. Kings stand in more need of wise men than wise men do of appointments at court (P) Listen, O king, to my advice, for you have not a more valuable maxim, in all your archives, than this. "Entrust not your affairs to any but wise men, although public business is not the occupation of the wise"

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## No. VII.

THREE things are not permanent without three things: wealth without commerce, science without argument, nor a kingdom without government. Sometimes with kind speech, courtesy and humanity you

may bring a heart into the net of acceptance (i.e. you may win a heart) at another time speak with anger for often a hundred lumps of sugar will not be as useful as a wild gourd

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No VIII

SHEWING mercy to the wicked is doing injury to the good and pardoning oppressors is injuring the oppressed. When you connect yourself with base men and shew them favour they commit crimes with your power whereby you participate in their guilt

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No IX.

YOU cannot rely on the friendship of kings nor confide in sweet voices of boys for those change on the slightest suspicion and these alter in the course of a youth. Give not your heart to her who has a thousand lovers but if you should bestow it on her be prepared for a separation

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No X

REVEAL not to a friend every secret that you possess for how can you tell but that he may sometime or other become your enemy. Likewise inflict not on an enemy every injury in your power for he may afterwards become your friend. The matter which you wish to preserve as a secret impart it not to any one although he may be worthy of confidence for no one will be so true to your secret as yourself

(P) It is safer to be silent than to reveal one's secret to any one and telling him not to mention it. O good man stop the water at the spring-head, for when it is in full stream you cannot arrest it. You should never speak a word in secret for that friend too has friends and thus connected

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No XI

A WEAK enemy who becomes obedient and shews friendship does so with no other design but to become a more powerful adversary as they have said 'Even the sincerity of friends is not to be relied on what, then is to be expected from the flattery of enemies? He who



despise a weak enemy, nor abate him who neglects a spark of fire (P) Extinguish it to-day whilst you are able, for when it issues into a flame, it destroys a world. Permit not your enemy to string his bow, whilst you are able to pierce him with an arrow.

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No. XII.

SPEAK in such manner between two enemies, that should they afterwards become friends you may not be put to the blush (P) Hostility between two people is like fire, and the evil-fated backbiter supplies fuel. Afterwards, when they are reconciled together, the backbiter is hated and despised by both the parties. To kindle a flame between two persons is to burn your conscience eternally in the midst. Whisper to your friends, in order that your bloodthirsty enemy may not overhear you. Take care what you say before a wall, as you cannot tell who may be behind it.

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No. XIII.

WHOEVER formeth an intimacy with the enemies of his friends, does so to injure the latter (P) O wise man! wash your hands of that friend who associates with your enemies.

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No. XIV.

WHEN, in transacting business you are under any hesitation, make choice of that side which will produce the least injury (P) Speak not harshly to a man of placid manners, and with him who knocks at the door of peace seek not hostility.

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No. XV.

As long as an affair can be compassed by money it is not advisable to put one's life in danger. When you fail in devices, use your sword. When the hand has failed in every trick it is lawful to draw the sword.

## No XVI

SHEW not mercy to a weak enemy for if he becomes powerful he will not spare you (P) When you see an enemy weak twist not your whiskers in boasting there is marrow in every bone and every coat covers a man

## No XVI (a)

WHOSOEVER killeth a wicked man relieveth the world from his injuries and delivereth himself from the wrath of God (P) Forgiveness is commendable but apply not ointment to the wound of an oppressor Knoweth he not that whosoever spareth the life of a serpent committeth injury towards the sons of Adam

## No XVII

IT is not advisable to follow the advice of an enemy you may hear what he has to say in order that you may act contrary thereto and which is perfect reason (I) Avoid that which an enemy tells you to do for if you follow his advice you will smite your knees with the hands of sorrow If he shews you a road straight as an arrow turn from it and go the other way

## No XVIII

ANGER when excessive createth terror and kindness out of season destroys authority Be not so severe as to cause disgust nor so lenient as to encourage audacity (P) Severity and lenity should be tempered together like the surgeon who when he uses the lancet applies also a plaster A wise man carries not severity to excess nor suffers such relaxation as will lessen his own dignity He overrates not himself neither doth he altogether neglect his consequence A shepherd said to this father "O thou who art wise teach me one maxim from your experience. He replied "Be complacent but not to that degree that they may insult you with the sharp teeth of the wolf"

## No. XIX.

Two persons are enemies to a kingdom and to religion, a monarch without clemency, and a religious man without knowledge (P) May there never be at the head of a kingdom a ruler who is not an obedient servant of God

## No. XX.

It behoveth a King not to shew wrath towards his enemies to such a degree as to alarm his friends for the fire of wrath first falls on the exciter of it and then the flame may reach the enemy or not (P) It suits not the earth-borne sons of Adam to assume pride ferocity and vanity You who have so much heat and pertinacity, I do not consider as created of earth but of fire In the land of Batikan, I visited a religious man, to whom I said, "Cleanse me from ignorance by your doctrine" He replied "Go and suffer with patience, like the earth O learned in the law or else bury in the earth all that you have studied"

## No. XXI

A WICKED man is a captive in the hand of the enemy, for wherever he goeth he cannot escape from the clutches of his own punishment (P) If the wicked man should escape to heaven from the hand of calamity he would continue in calamity from the sense of his own evil disposition

## No. XXII

WHEN you see discord amongst the troops of your enemy, be of good courage, but if they are united, then be upon your guard (P) When you see contention amongst your enemies go and sit at ease with your friends, but when you see them of one mind string your bow and place stones upon the ramparts

## No. XXIII.

WHEN the enemy has failed in all other artifices, he will propose friendship, that, under its appearance, he may effect what he could not compass as an open adversary

## No. XXIV

° (In some Editions Nos. 13 & 14 are taken as one)

BRUISE the serpent's head with the hand of your enemy which cannot fail of producing one of these two advantages: "If the enemy succeeds you have killed the snake and if the latter prevails you have got rid of your enemy

(P) In the day of battle consider not yourself safe because your adversary is weak for he who becomes desperate will take out the lion's brains

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 No XXV

WHEN you have anything to communicate that will distress the heart of the person whom it concerns, be silent in order that he may hear it from some one else. (P) O nightingale bring thou the glad tidings of spring and leave bad news to the owl

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 No XXVI

INFORM not the king of the perfidy of any one excepting you are assured that he will entirely approve of it for otherwise you are only working your own destruction (P) When you are purposing to speak anything do it when you know that your words will take effect In the breath of a man words are the essence of perfection so do not degrade yourself by improper speech

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 No XXVII

HE who gives advice to a self-conceited man stands himself in need of counsel from another

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 No XXVIII

BE not caught by the deceit of an enemy nor be proud of the praise of a flatterer for that has spread the thin net and this has opened the palate of avarice A blockhead is pleased with praise like a corpse whose inflated heel has the appearance of plumpness. (P) Take care how you listen to the voice of the flatterer who in return for his little stock expects to derive from you considerable advantage If one day you do not comply with his wishes he imputes to you two hundred defects instead of perfections

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**No. XXIX**

UNLESS some one point out to an orator his defects his discourse<sup>s</sup> will never be correct (*P*) Be not vain of the elegance of your discourse, from the commendation of an ignorant person, neither upon the strength of your own judgment

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**No XXX**

EVERY one thinks his own wisdom perfect, and his own child beautiful (*P*.) A Jew and a Mahomedan were disputing in a manner that made me laugh The Mahomedan said in wrath, "If this deed of conveyance is not authentic, may God cause me to die a Jew!" The Jew said "I make oath on the Pentateuch, and if I swear falsely I am a Mahomedan like you" If wisdom was to cease throughout the world, no one would suspect himself of ignorance

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**No. XXXI**

TEN men will sit at one table, but two dogs will not be satisfied with one carcass The avaricious man, with the whole world at his command, is hungry, whilst he who is contented, is satisfied with a loaf of bread (*P*) The narrow belly is filled with a loaf of bread without meat, but the narrow sight is not satisfied with all the riches on the face of the earth My father, when the term of his life was expired, gave me this one advice, and departed "Lust is a fire, shun it precipitate not yourself into the flames of hell, since you will not have strength to support that burning, quench the present flame with the water of patience"

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**No. XXXII**

HE who when he hath the power doeth not good, when he loses the means will suffer distress (*P*) There is not a more unfortunate wretch than the oppressor, for in the day of adversity nobody is his friend

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**No. XXXIII**

(Some Texts omit Nos 33 & 34)

LIFE depends upon the support of a single breath, worldly existence is between two non-existences Those who sell religion for the world are asses, they sell Joseph and get nothing in return "Did I not bargain,

with you O sons of Adam that you should not serve Satan? By the advice of an adversary you are breaking your promise with your friend behold from whom you have separated and with whom you have united yourselves

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No XXXIV

SATAN cannot prevail over the righteous neither the king against the poor

Trust not him who neglecteth his prayers to God even although his mouth be kept open by fasting for he who performeth not the Divine precepts neither will he care for his debt to you

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No XXXIV (a)

WHATEVER is produced in haste goes to waste I have heard that in the land of the East they are forty years in making a china cup they make a hundred in a day at Baghdad and consequently you see the lowness of the price. A chicken as soon as it comes out of the egg seeks its food but an infant hath not reason and discrimination That which was something all at once never arrives at much perfection and the other by degrees surpasses all things in power and excellence Glass is everywhere and therefore of no value the ruby is obtained with difficulty and on that account is precious.

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No XXXV

AFFAIRS are accomplished through patience, and the hasty man, faileth in his undertakings. (P) I saw with my own eyes in the desert a man who walked slowly got before one who went fast The fleet steed was tired with galloping whilst the camel driver proceeded in an equal slow pace

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No XXXVI.

NOTHING is so good for an ignorant man as silence and if he was sensible of this he would not be ignorant (P) When you possess not perfection and excellence you had better keep your tongue within your teeth The tongue brings men into disgrace The nut without a kernel

is of light weight A stupid man was training an ass and spent all his time upon it Somebody said, "O blockhead, what art thou endeavouring to do? for this foolish attempt expect reprehension from the censorious Brutes will not acquire speech from thee. learn thou silence from them" Whosoever doth not reflect before he giveth an answer will generally speak improperly Either arrange your words as a man of sense, or else sit quiet like a brute

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No. XXXVII

WHENEVER you argue with another wiser than yourself, in order that others may admire your wisdom, they will but discover your ignorance (P) When one manages a discourse better than yourself, although you may be fully informed, yet do not start objections

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No. XXXVIII

WHOSOEVER associates with the wicked will not see good (P) If an angel should keep company with a demon he would learn terror, perfidy, and deceit You cannot learn virtue from the wicked, the wolf practises not the tanner's art

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No. XXXIX

PUBLISH not men's secret faults, for by disgracing them you make yourself of no repute

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No. XL

WHOSOEVER acquired knowledge, and did not practise it, resembleth him who ploughed but did not sow

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No. XLI

OBEDIENCE is not truly performed by the body of him whose heart is dissatisfied The shell without a kernel is not fit for store

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No. XLII

NOT everyone that is ready to dispute is quick in transacting business (P) A form may appear handsome under a sheet, but remove it and you find a grandmother

## No XLIII

If every night was a night of power many of such nights would be disregarded (P) If every stone was a Basdikish or ruby the ruby and the pebble would be of equal value

## No XLIV

It is not every graceful form that contains a good disposition for virtue is in the mind not in the appearance (P) You may know in one day from a man's manners to what degree of knowledge he has attained however be not secure against his mind neither be proud of your discovery for a malignant spirit is not to be detected in many years

## No XLV

WHOEVER contendeth with the great sheds his own blood (P) He who thinks himself great has been compared to one who squints and sees double You will get a broken front by sporting your head against a ram

## No XLVI

IT is not the part of a wise man to box with a lion or to strike his fist against a sword (P) Neither fight nor contend with one more powerful than yourself but put your hand under your armpit

## No XLVII

A WEAK man who contends with one that is strong befriends his adversary by his own death (P) He who was nursed in the shade how is he able to accompany the heroes to battle? He who hath not strength in his arm acts foolishly in opposing one who has a wrist of iron

## No XLVIII

HE who listens not to advice studies to hear reprehension—When advice gains not admission into the ear if they reprehend you be silent



## No. XLIX

THE vicious cannot endure the sight of the virtuous, in the same manner as the curs of the market howl at a hunting dog but dare not approach him

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 No. L

WHEN a mean wretch cannot vie with another in virtue, out of his wickedness he begins to slander — The abject envious wretch will slander the virtuous man when absent but when brought face to face his loquacious tongue becomes dumb

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 No. LI.

BUT for the cravings of the belly not a bird would have fallen into the snare, nay the fowler would not have spread his net — The belly is chains to the hands and fetters to the feet He who is a slave to his belly seldom worships God

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 No. LII

WISE men eat late, holy men half satisfy their appetites, and hermits take only what is sufficient to sustain life, young men devour all that is in the dish, the old eat until they sweat, but the Kulunders devour so voraciously that there is not in their stomachs room for crowing breath, nor is there left on the table a morsel for any one — He who is a slave to his belly sleeps not for two nights, one night from a loaded stomach, and the next night through want

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 No. LIII

TO consult with women is ruin, and to be liberal towards the seditious is a crime — To show mercy to the sharp-teethed tiger would be doing injury to the sheep When you support and favour the vicious you commit wickedness with your power by participation

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 No. LIV

WHOSOEVER hath his adversary in his power and doth not destroy him is an enemy to himself When there is a stone in the hand, and the head of a snake under the stone, the prudent man delayeth not execution-

But others have advanced the contrary and said that in the execution of a prisoner delay is best because you retain the power of killing or of releasing, but should he be put to death without deliberation good counsel may perchance be lost since reparation is impossible—It is easy to take away life but impossible to restore it. It is a rule of reason that the archer should have patience for when the arrow has left the bow it will not return.

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No LV

THE wise man who engages in a controversy with those who are ignorant of the subject should not entertain any expectation of gaining credit. If an ignorant man by his loquacity should overpower a wise man it is not to be wondered at because a common stone will break a jewel. (P) Why is it surprising if a nightingale should not sing when a crow is in the same cage? If a virtuous man is injured by a vagabond he ought not to be sorry or angry. If a worthless stone bruise a golden cup its own worth is not thereby increased nor the value of the gold lessened.

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No LVI

IF a wise man falling in company with mean people does not get credit for his discourse be not amazed, for the sound of the harp cannot overpower the noise of the drum and the fragrance of ambergris overcome by fetid garlic.—The ignorant wretch was proud of his loud voice because he had impudently confounded the man of understanding. Are you ignorant that the musical mode of Hizaz is confounded by the noise of the warrior's drum?

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No LVI a)

IF a jewel falls into the mud it is still the same precious stone and if dust flies up to the sky it retains its original baseness. A capacity without education is deplorable and education without capacity is thrown away. Ashes although of high origin and fire being of a noble nature yet having no intrinsic worth are no better than dust. Sugar obtains not its value from the cane but from its innate quality. When the land of

'Canaan was without virtue the birth of Joseph did not increase its dignity Shew your virtue if you possess nobility, for the rose sprang from the thorn and Abraham from Azar Musk has the fragrance in itself and not from being called a perfume by the druggist The wise man is like the druggist's chest, silent but full of virtues, and the blockhead resembles a warrior's drum, noisy but an empty prattler A wise man in the company of those who are ignorant, has been compared by the sages to a beautiful girl in the company of blind men, or to the Kurán in the house of an infidel

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No LVII.

A FRIEND whom you have been gaining during your whole life you ought not to be displeas'd with in a moment—A stone is many years becoming a ruby, take care that you do not destroy it in an instant against another stone

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No. LVIII

REASON is under the power of sense, as a man becomes weak in the hand of an artful woman—Shut the door of that house of pleasure which you hear resounding with the loud voice of a woman

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No LIX.

A PURPOSE, without power is fraud and deceit and power without design, is ignorance and madness—The first requisites are judgment, prudence, and wisdom, and then a kingdom; because putting power and wealth into the hand of the ignorant is furnishing weapons against themselves

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No LX

THE liberal man who eats and bestows is better than the religious man, who fasts and hoards Whosoever hath forsaken luxury to gain the approbation of mankind hath fallen from lawful into unlawful voluptuousness—The hermit, who sitteth in retirement, not for the sake of God, what shall the hopeless wretch behold in a dark mirror?

## No LX (a)

A little and a little collected together become a great deal the heap in the barn consists of single grains and drop and drop form an inundation i.e. he who has not a powerful hand and is beaten with a stone watches for an opportunity to take revenge on his enemy. Wherever drops of water collect together a river is formed and where several rivers join a sea is formed—Many a little makes a mickle. The corn in the granary consists of many separate grains.

## No LXI

A WISE man ought not to suffer the insolence of a common person to pass unnoticed as he thereby injures both parties for his own respectability will be lessened and the other confirmed in his ignorance (P). When you speak to a low fellow with kindness and benignity increases his arrogance and perverseness.

## No LXII

SIN by whomsoever committed is detestable but most so in a learned man because learning is the weapon for combating Satan and if the armed man is taken prisoner the greater will be his shame.—An ignorant plebeian of dissolute manners is better than a learned man without temperance for that through blindness lost the road and this who had two eyes fell into the well.

## No LXII (a)

LIFE is under the protection of one breath and the world a soul between two non-existences. Those who sell their religion for worldly goods are fools. What do they sell Joseph (i.e. religion) for?

BY instigation of the enemy you broke your faith with your friend see from whom you have separated and with whom you have joined?

## No LXII. (b)

SATAN will not keep company with the sincere and a Sultan with the poor.

DO not bend him who does not pray, although his mouth be open on account of poverty. He who does not observe divine precepts, will not care for his debt due to you. To-day he will ask for dishes of food, which can satisfy two persons, and to-morrow when you ask for repayment he will abuse you.

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No. LXIII.

HE whose bread people do not eat in his lifetime, when he dies they mention not his name. The widow relishes grapes, and not the master of the vine-yard. Joseph the Just, when there was a famine in Egypt, ate not his fill in order that he might not forget those who were hungry. He who lives in ease and wealth, how can he know what it is to be hungry? He knows the condition of the distressed, whose own circumstances are needy. O thou who art mounted on a swift horse, reflect that the ass laden with thorns is sticking in the mud. Ask not fire from the house of the neighbouring darwish, for that which issues from his chimney is the smoke of his heart.

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No LXIV

IN a season of scarcity and drought, inquire not of a distressed darwish how he does, unless you mean to apply ointment to his wound by giving him sustenance—When you see a loaded ass sticking in the mud, take compassion on him, or at any rate, pass not over his head, but when you proceed and inquire how he came there, bind up your loins as becometh a man, and lay hold of the ass's tail.

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No LXV

TWO things are morally impossible to enjoy more than Providence has allotted, or to die before the appointed time—Destiny will not be altered by our uttering a thousand lamentations and sighs, nor by our praises or complaints. The angel who presides over the treasury of winds, what does he care if the lamp of an old widow is extinguished?

## No. LXVI

O, THOU who art in want of subsistence be content that thou shalt eat. And thou whom death hath required flee not for thou canst not preserve thy life. With or without your exertion Providence will bestow daily bread and if thou shouldst be in the jaws of the lion or of the tiger they could not devour you excepting on the day of your destiny.

## No. LXVII

THAT which is not allotted, the hand cannot reach, and what is allotted will find you wherever you may be. You have heard with what toil Slander penetrated to the land of darkness and that, after all he did not taste the water of immortality.

## No. LXVIII

A FISHERMAN assisted by destiny could not catch a fish in the Tigris and the fish without fate could not have died on the dry land.

The covetous man explores the whole world in pursuit of a subsistence and fate is close at his heels.

## No. LXIX

A WICKED rich man is a clod of earth gilded and a pious darwish is a beauty soiled with earth. This wears the patched garment of Moses and that has the ulcer of Pharaoh covered with jewels. The virtuous man under adversity preserves a cheerful countenance but the wicked man in prosperity holds down his head.—Whosoever possesses rank and wealth and relieves not those who are in distress inform him that in the next world he will find neither dignity nor riches.

## No. LXX.

THE envious man begrudgeth the bountiful goodness of God and is inimical to those who are innocent.

I heard a little fellow with dry brains speaking disrespectfully of a person of rank. I said "O Sir! if you are unfortunate what crime have fortunate men committed?" Wish not ill to the envious man for the unfortunate wretch is a calamity to himself. Where is the need of your shewing enmity towards him who has such an adversary at his heels.

## No LXXI

A STUDENT without inclination is a lover without money, a traveller without observation is a bird without wings, a learned man without works is a tree without fruit, and a devotee without knowledge is a house without a door

## No LXXII

THE Kuran was revealed that men might learn good morals and not that they should recite the written sections The unlettered religious man is a foot-traveller, whilst the negligent learned man is a sleeping rider A sinner who lifts up his hands in prayer is better than a devotee who exalts his head — A military officer who is good-natured and courteous is better than an oppressive lawyer

## No LXXIII

A LEARNED man without works is a drone without honey Say to the austere and uncivil bee 'Drone when you cannot afford honey, do not sting'

## No LXXIV

A MAN without virility is a woman, and an avaricious devotee is a highway robber — O thou who hast put on white garments to appear holy in the sight of men thou hast thereby blackened the register of works, the hand ought to be restrained from worldly pursuits, whether the sleeve is long or whether it is short

## No LXXV

TWO persons never free their hearts of regret, nor their sorrowing feet from the mud. One is the merchant whose ship has been wrecked and the other the heir who has got into the company of Kulunders, as they have said To the Darwishes your blood is lawful if you do not give any part of your property in charity. Either do not be the friend of darwishes or give up all these worldly things Either do not form friendship with an elephant driver or begin giving everything in the house for the food of the elephant

## No LXXV (a)

ALTHOUGH a dress bestowed by a monarch is valuable yet one's own coarse clothes are preferable and although the great man's food is exquisite still the scraps of one's own table are more delicious.—Vinegar and pot herbs obtained by one's own labour are preferable to bread and lamb received from the hand of the head-man of the village

## No LXXVI

IT is contrary to reason and to the counsel of the wise to take medicine without confidence or to travel an unknown road without accompanying the caravan

## No LXXVII

THEY asked Imâm Murshid Muhammad bin Muhammad Ghazali (on whom be the mercy of God!) by what means he had attained to such a degree of knowledge. He replied "In this manner whatever I did not know I was not ashamed to enquire about.—There will be reasonable hopes of recovery when you get a skillful physician to feel your pulse. Inquire about everything that you do not know since for the small trouble of asking you will be guided in the respectable road of knowledge

## No LXXVIII

WHENEVER you are certain that anything will be known to you in time be not hasty in inquiring after it as you will thereby lessen your authority and respectability (1) When Lukmân saw that in the hand of David iron became miraculously like wax he did not ask how he did it being persuaded that without asking it would be made known

## No LXXIX

AMONGST the qualifications for society it is necessary either that you attend to the concerns of your household or else devote yourself to religion. Tell your story in conformity to the temper of the hearer if you know that he is well disposed towards you. Any wise man who associates with Majnun will talk of nothing else but of the face of Lailâ



## No. LXXX

WHOSOEVER associates with the wicked, although he may not imbibe their principles, will be accused of following their ways, in like manner, as if a person should go to a tavern with intention to say his prayers, it would only be imagined that he went there to drink wine (P) You have stigmatised yourself with the character of ignorance from having associated with the ignorant I asked a wise man to tell me a maxim He replied. "Associate not with the ignorant, for if you are a man of judgment you will thereby become an ass, and if you are ignorant you will increase your stupidity"

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 No LXXXI.

IT is well known that if a child lays hold of the bridle of a tractable camel he may be led a hundred furlongs without being in the least disobedient; but if the road becomes dangerous and threatens death, and the child, through ignorance, wants the camel to go that way, he slips the bridle out of his hand and will not obey him any longer, because in the time of danger courteousness is a crime, for they have said: 'An enemy does not become a friend through indulgence, nay, it increases his avarice — Be humble unto him who shews you kindness, and to him who acts contrarily fill his eyes with dust Speak not with favour and kindness to a man of austere countenance, for rusty iron is not polished with a smooth file

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 No LXXXII

WHOSOEVER interrupts the conversation of others to make a display of his own wisdom certainly betrays his ignorance The sages have said that a wise man speaketh not until they ask him a question Although the temperament of the discourse may be true yet it is difficult to admit his pretensions

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 No. LXXXIII.

ONCE when I had a sore under my garment, my Shaikh (on whom be the mercy of God ! ) every day asked me "How do you do?" avoiding to mention the seat of my complaint, for it is not decent to call every part by its name He who does not ponder his words will be offended at the answer which he receives (P.) As long as you are in

doubt whether an expression is perfectly correct you ought not to open your mouth. If by speaking truth you should continue in confinement it is better than getting released by uttering falsehood.

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No LXXXIV

TELLING a lie is like inflicting a wound which when healed leaves a scar. Joseph's brethren having become notorious for falsehood when they spoke truth it was not believed. God hath said ( You shall be interrogated concerning your affections ) (1) When one who practises veracity commits a mistake it is allowable to pass it over but when he who is notorious for falsehood speaks truth you will say it is a lie.

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No LXXXV

MAN is beyond dispute the most excellent of created beings and the vilest animal is a dog but sages agree that a grateful dog is better than an ungrateful man (P) A dog never forgets a morsel although you pelt him a hundred times with stones. But if you cherish a mean wretch for an age he will fight with you for a mere trifle.

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No LXXXVI

A SENSUALIST does not practise virtue and he who is unskilful is not fit to rule over others. Spare not the voracious ox for a glutton is given to sloth. If you wish to fatten like an ox submit your body to the oppressors like an ass.

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No LXXXVII

IT is said in the Gospel "O sons of Adam if I should grant you riches you would be more intent on them than on me and if I should make you poor your hearts would be sorrowful and then how could you properly celebrate my praise and after what manner would you worship me? (P) Sometimes in affluence you are proud and negligent and again in poverty you are afflicted and wounded. Since such is your disposition both in happiness and in misery I know not at what time you will find leisure to worship God.

## No LXXXVIII

THE DIVINE will displaces one from the throne of royalty and preserves another in the fish's belly — Happy is the state of him who keepeth thee, O God, in continual remembrance, although he were in the belly of the whale, like Jonas

## No. LXXXIX.

IF God should unsheath the sword of his wrathful indignation both prophets and saints would shrink back with dread, and if he were to bestow a glance of benignity the wicked would obtain virtue (P) If, at the resurrection, he should be strict in judgment, what can even the prophets plead in excuse Let us say "Out of thy mercy remove the veil, seeing that sinners are in hopes of pardon"

## No. XC.

HE who is not brought into the road of rectitude by worldly afflictions shall suffer eternal punishment The Almighty said, ("Of a truth, I will cause you to suffer light punishment, and not the greatest torments") Great men first admonish and then confine, when they give advice and you listen not, they put you in fetters

## No XC (a)

The fortunate take warning from the histories and precepts of the ancients in order that they themselves may not become an example to posterity (P.) The bird alighteth not on the spread net when it beholds another bird in the snare Take warning by the misfortunes of others that others may not take example from you.

## No. XCI.

HE who is born deaf, how can he hear, and he on whom the noose is flung, how can he avoid going? (P) To those who are befriended by God the dark night is as bright as the shining day, but this happiness is not procurable by the strength of the arm until it is granted by God To whom else shall I complain since there is no other Judge and there being no hand higher than Thine? Whosoever Thou guidest, cannot stray, and whosoever Thou causet to wander hath no guide

## No XCII

A DARWISH whose end is good is better than a king whose end is evil  
It is better to suffer sorrow before than after the enjoyment of happiness

## No XCIII.

THE sky enriches the earth with showers and the earth returns it nothing  
but dust A jar exudes whatever it contains. If my disposition is not  
worthy in your sight quit not your own good manners

The Almighty beholdeth the crime and concealeth it and the neighbour  
seeth not ye proclaimeth it aloud (P) God preserve us! if men knew  
what is done in secret no one would be free from the interference  
of others

## No XCIV

GOLD is obtained from the mine by digging the earth and from the  
miser by digging his soul Men of grovelling disposition expend not, and  
hoard with care saying that the hopes of expending is better than having  
spent You will see one day according to the wish of the enemy the  
money left and the wretch dead

## No XCV

THOSE who do not pity the weak will suffer violence from the powerful  
(P) It does not always happen that the strong arm can overpower the  
hand of the weak Distress not the heart of the weak lest you fall by  
one more powerful than yourself

## No XCVI.

(2.) THE wise man, on beholding contention withdraweth himself,  
and when he seeth peace droppeth anchor because there is safety on the  
beach and here is enjoyment in the middle.

## No XCVII.

(3) THE gamester wants three sixes but three aces turn up Pasture  
land is a thousand times better than the plain, but the horse has not command  
of the reins

## No XCVIII.

(1) A DARWISH in his prayer, said "O God, shew pity towards the wicked, for on the good thou hast already bestowed mercy by having created them virtuous"

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## No XCIX.

JAMSHID introduced distinctions in dress, and was the first person who wore a ring on the left finger They asked him why he had given the whole grace and ornament to the left, whilst excellence belongs to the right hand? He replied "The right hand is completely ornamented by its own rectitude" (P) Faridun commanded the Chinese embroiderers to embroider the following words on the outside of his pavilion "O man of prudence, do thou good to the wicked, for the virtuous are of themselves great and happy"

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## No. C

THEY said to a great man "Seeing that the right possesses so much excellence, what is the reason of their wearing the ring on the left hand?" He replied 'Don't you know that the virtuous man is always neglected?' He who hath appointed both happiness and misery bestoweth either virtue or riches

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## No CI

HE is the proper person to give advice to kings who neither dreads the loss of his head nor seeks for reward (P) He who is orthodox, whether, you pour money under his feet or apply an Indian scimitar to his head has neither hope nor fear from any one, and this is the true basis of piety

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## No. CII

A KING is for the restraint of oppressors, the Superintendent of Police for guarding off murderers, and the Cazi for hearing complaints against thieves Two men of honest intentions never refer their complaint to the Cazi

(P) When you perceive what is just and that it must be given it is better to give it with kindness than with contention and displeasure. If a man does not pay the tax willingly the officer's servant will exact it by force.

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No CIII

THE teeth of every one are blunted by sourness excepting the Cazi's which are affected by sweetness. The Cazi who takes four cucumbers as a bribe will admit evidence in your favour for ten fields of muskmelons.

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No CIV

WHAT can an old woman do but vow not to sin any more or a degraded superintendent of police besides promising not to injure mankind? A youth who makes choice of retirement is a lion-like man in the path of God for an old man is not able to move from his corner.

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No CV

THEY asked a wise man: Why out of many famous trees which the Almighty hath created lofty and fruit-bearing the cypress alone is called free although it beareth not fruit. He replied "Every tree hath its appointed fruit and season with which it is at one time flourishing and at another time destitute and withering to neither of which states the cypress is exposed, being always flourishing as is the state of those who are free." (P) Place not your heart on that which is transitory for the river Tigris will continue to flow through Baghdad after that the Caliph shall have ceased to reign. If you are able, imitate the date tree in liberality but if you have not the means of munificence, be free like the cypress.

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No CVI.

TWO persons died and carried with them regret: he who had riches and did not enjoy and he who had knowledge but made no use of it. No one ever saw a learned man who was a miser that people did not endeavour to point out his faults but if a generous man hath two hundred defects his generosity will cover them.

# EPILOGUE

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## CONCLUSION OF THE BOOK

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THROUGH God's assistance, the book entitled the "Garden of Roses" is now brought to a conclusion. Throughout the whole of this work I have not followed the custom of authors by inserting verses borrowed from former writers.

It is better to be dressed in one's own old garments than to ask the loan of a new vest.

THE discourses of Sadi are for the most part cheerful and mixed with pleasantry on which account the short-sighted extend the tongue of reproach, saying, that it is not the part of a wise man to waste the brain in vain pursuits, and to endure the smoke of the lamp without deriving any advantage, however the enlightened minds of the intelligent, who comprehend the tendency of a discourse, are sensible that the pearls of salutary advice are threaded on the string of style, and that the bitter medicine of admonition is mixed with the honey of pleasantry in order that the reader might not in disgust refuse his acceptance.

WE have offered our advice in its proper place and spent a long time on the undertaking; if it is not listened to with the ear of avidity yet the messenger performs his duty by delivering the message.

O thou who perusest this book, entreat the mercy of God for its author, and pardon for him who transcribed it, and ask for your own self whatever good you may require, after which implore forgiveness for the owner of it. The book is finished through the aid of that Monarch who is the bestower of all good gifts.

