

SAB KAHĀÑ (1852), ghazal {111} by Mirzā Asadullāh Ḳhān ‘Ġhālib’ (1797-1869)

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Fran Pritchett’s website: <http://www.columbia.edu/~fp7>

1 =====

Not all, only some can be seen in the tulip and rose

all where! some {tulip and rose -in} manifest became
sab kahāñ kuchh lālah o gul meñ numāyāñ **ho ga’īñ**

What aspects/faces must there be, that are hidden in the dust

{dust -in} what aspects will be that hidden became
ḳhāk meñ kyā ṣūrateñ hoñgī kih pinhāñ **ho ga’īñ**

2 =====

I too used to remember the adornings of colorful parties,

remembered were {us -to} too colorful party -adornings
yād thīñ ham ko bhī rangārang bazm -ārā’iyāñ

But now they have become bric-a-brac in the niche of forgetfulness

but now adornments-of niche-of forgetfulness became
lekin ab naqsh o nigār-e ṭāq-e nisyāñ **ho ga’īñ**

3 =====

The Daughters of the Bier in the sky were hidden in pardah by day

were ‘Daughters of Bier’ of sphere {day -by} {pardah -in} hidden
thīñ Banāt un-Na’sh-e gardūñ dīn ko parde meñ nihāñ

By night, what came into their heads, that they became naked?

{night -at} {their mind -in} what came that naked became
shab ko un ke jī meñ kyā ā’ī kih ‘uryāñ **ho ga’īñ**

[[snip]]

12 =====

Even if I go there, then what reply can I give to her insults?

there (if) go even I then {that one’s insults -of} what answer
vāñ gayā bhī maiñ to un kī gāliyōñ kā kyā javāb

All the blessings I remembered, I used up on the doorman

remembered were as many blessings spent on doorman became
yād thīñ jītnī du’ā’eñ ṣarf-e darbāñ **ho ga’īñ**

13 =====

Wine is life-enhancing-- whoever takes up the cup

life -enhancing is wine {whose hand -in} cup came
 jāñ fizā hai bādah jis ke hāth meñ jām ā gayā

It's as if all the lines in his hand become arteries

all lines {hand-of} as if vein of life became
 sab lakīreñ hāth kī goyā rag-e jāñ ho ga'īñ

14 =====

We are monotheists-- our practice is the rejection of customs

we monotheist are our pursuit is rejection of customs
 ham muvaḥḥid haiñ hamārā kesh hai tark-e rusūm

When the communities were erased, they became parts of the faith

communities when became erased parts of faith became
 millateñ jab miṭ ga'īñ ajzā-e īmāñ ho ga'īñ

15 =====

When a person becomes accustomed to grief, then grief vanishes

{grief-with} habituated becomes man then becomes erased grief
 ranj se ḵhūgar hu'ā insāñ to miṭ jātā hai` ranj

So many difficulties fell on me that they became easy

difficulties {me -on} fell so many that easy became
 mushkileñ mujh par paṛīñ itnī kih āsāñ ho ga'īñ

16 =====

If Ghalib keeps weeping like this, then, oh people of the world,

like this if keeps weeping Ghālib then oh people of world
 yūñ hī gar rotā rahā ghālib to ay ahl-e jahān

Look at these towns, that have become desolate

look {these towns -at} you that desolate became
 dekhnā {in bastiyōñ ko} tum kih vīrāñ ho ga'īñ

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