

YIH NAH THĪ HAMĀRĪ QISMAT by Mirzā Asadullāh Ḳhān ĠHĀLIB (1797-1869)

Worksheet by Fran Pritchett

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1 =====

It was not my fortune to attain union with the beloved

this was not our fortune: that union with beloved had been
 yih nah thī hamārī qismat kih viṣāl-e yār hotā

If I had lived longer, it would have been this same waiting

if longer (we) had gone on living, this very wait had been
 agar aur jīte rahte yihī intīzār hotā

2 =====

If I lived on your promise--well, know this: Ie knew it to be false

(if) {your promise -on} we lived, then this know: false (we) knew (it)
 tire va de par jiye ham to yih jān jhūt jānā

For wouldn't I have died of happiness, if I had trusted it?

for {joy -from} wouldn't (we) have died, if trust had been
 kih ḳhushī se mar nah jāte agar i tibār hotā

3 =====

From your delicacy I knew that your promise was loosely made

{your delicacy -from} (I) knew that was tied promise loosely
 tirī nāzukī se jānā kih bañdhā thā ahd bodā

You never could have broken it, if it had been firm

you never could have broken (it), if firm had been
 kabhī tū nah toṛ saktā agar ustuvār hotā

4 =====

It's my heart that should be asked about your half-drawn arrow

someone {my heart -from} might ask {your arrow -half-drawn-about}
 ko ī mere dil se pūchhe tire tīr-e nīm-kash ko

How could this aching have existed, if the arrow had gone on through?

this aching {where -from} had been, if {liver -beyond} had been
 yih ḳhalish kahāñ se hotī jo jigar ke pār hotā

5 =====
 What kind of friendship is this, that the {friends/Advisor} have become the {Advisor/friends}?
this what kind of friendship is, that have become friends Advisor
 yih kahāñ kī dostī hai kih bane haiñ dost nāṣih

If only one of them had been a helper, if only one had been a sympathizer!
(if) some help-giver had been, some sympathizer had been
 ko ī chārah sāz hotā ko ī gham gusār hotā

6 =====
 From the rock's vein would have dripped blood which would never have stopped
{vein of rock -from} would have dripped that blood that then would not have stopped
 rag-e sang se ṭapaktā vuh lahū kih phir nah thamtā

If the spark were what you are calling "grief"
which "grief" (you) are considering, this if spark had been
 jise gham samajh rahe ho yih agar sharār hotā

7 =====
 Although grief is deadly to life, how can we escape, since we have a heart
grief although life-tearing is, but might escape how, since heart is
 gham agarchih jāñ gusil hai pah bacheñ kahāñ kih dil hai

If there were not the grief of love, there'd be the grief of everyday life
grief of love if had not been, grief of everyday life had been
 gham-e ishq agar nah hotā gham-e rozgār hotā

8 =====
 To whom can I say what it is; the night of grief is a great calamity
might say to whom I, that what is; night of grief bad calamity is
 kahūñ kis se maiñ kih kyā hai shab-e gham burī balā hai

Why would I have minded dying, if it had happened once
to me what harm was to die, if one time had been
 mujhe kyā burā thā marnā agar ek bār hotā

9 =====
 Since I became notorious after death, why didn't I drown in the river!
became having died we since notorious, became why not drowned in river
 hu e mar ke ham jo rusvā hu e kyūñ nah gharq-e daryā

There would never have been a funeral procession, nor a tomb anywhere
not ever funeral had occurred, nor anywhere tomb had been
 nah kabhī janāzah uṭhtā nah kahīñ mazār hotā

10 =====

Who could have seen Him, for that Oneness is unique

him who could have seen, for unique is that oneness

use kaun dekh saktā kih yagānah hai vuh yaktā

If He had even a trace of twoness, then somewhere we would have met Him

if {twoness -of} whiff even had been, then somewhere "two-four" had been

jo dū ī kī bū bhī hotī to kahīñ do chār hotā

11 =====

These subtleties of mysticism, this discourse of yours, Ghalib!

these subtleties -of mysticism, this your speech, Ghālib!

yih masā il-e taṣavvuf yih tirā bayān ghālib

We would have thought you a saint--if you weren't a wine-drinker!

you we saint would have thought, if not wine-drinker had been

tujhe ham valī samajhte jo nah bādah khvār hotā