

In the Name of God the Compassionate the Merciful

QUATRAINS

The Unity

I

There is a thorn in every breast, stuck fast, telling of Thee ;
There is a staple-ring hung in every ear, telling of Thee ;
He, who has not confessed Thee, has known Thee perforce ;
Yes, even in a heart lost, there is alarm, telling of Thee.

II

The Hindu in his idol has discovered Thy glory ;
Parsees over their fire have chanted Thy music ;
The Materialist from his universe has postulated Thee ;
Denial of Thee by any being has not been found possible.

III

In the whirlwind, when the ship is being tossed round and round—
When the caravan in the sand-drift is frantic with agony—
When hope in all earthly means vanishes away—
There, excepting Thee, none else is remembered.

bismi l lāhi r rahmāni r rahīm

rubā-iyāt

tauḥīd

I

kāntā hāi, har ik jigar mēn -aṭkā, terā ;
ḥalqa hāi, har ik goṣḥ mēn laṭkā, terā ;
mānā nahīn jis nē tujh kō, jānā hāi zarūr ;
ḥaṭke hu-ē dil mēn bhī hāi khaṭkā terā.

2

hindū nē ṣanam mēn jalwa pāyā terā ;
-ātiṣh pa muḡhān nē rāg gāyā terā ;
dahri nē kiyā dahr sē ta-bīr tujhe ;
-inkār kisī sē ban na -āyā terā.

3

ṭūfān mēn, hāi jab jahāz cākkaṛ khātā—
jab qafla wādī mēn hāi sar ṭakrātā—
-asbāb kē -āsra hāi jab -uṭh jātā—
whān, terē siwā, kō-ī nahīn yād 'ātā.

IV

When there encompass him on all sides the signs of Thy power,
Even the Atheist cries aloud to Thee, under compulsion.

To the bat no highway to darkness was visible,
When the sun's light blazed forth in every direction.

V

When despair falls thick upon the hearts of mankind,
It forces Thy name upon the lips even of foes.

It is possible that infants in their joy forge their mother,
But, when they are in pain, *she* is first in their thoughts.

VI

From earth, and air, and fire, and water, in this world
Innumerable secrets have become revealed to man.

Not less are Thy treasures, from eternity till now,
Hidden, as before, within the safe of the unseen.

VII

From Thy being is the glow and scent of life—for the good of all;
In worship of Thee is self-respect—for the good of all;

Excepting Thee alone, all supports are feeble;
All are for their own sake—and Thou for the good of all.

4

jab letē hāin gher terī qudrat kē zuhūr,
munkir bhī pukār 'uṭhtē hāin tujh ko, majbūr.

khaffāsh kō zulmat kī na sūjhī kō-ī rāh,
khuṛshed kā, shash jihat mēn, phailā jab nūr.

5

jab māyūsī dilon pa chā jāti hai,

dushman sē bhī nām terā japwātī hai.

mumkin hāi, ki sukh mēn bhūl jā-en -aṭfāl,
lekin -unhēn, dukh mēn, mān hī yād 'atī hai.

6

mittī sē, hawā sē, -ātish o -āb sē, yhān

kyā kyā na hu-e bashar pa -asrār -iyān?

par terē khizāne hāin, -azal se -ab tak,
ganjīna -ē ghaib mēn, -usī tarḥ, nihān.

7

hastī sē hāi, terī, rang o bū sab kē liye;

ṭā-at mēn hāi, terī, -ābrū sab kē liye;

hāin, terē siwā, sārē sahāre kamzor;

sab -apnē liye hāin:—aur tū sab kē liye.

VIII

What other proof shall be of Thee more absolute than this?
In the world is not a soul who would be naturally joyful.

Yet those, who are waiting with their hearts fixed on Thee,
Stay on by every pain and every grief untrammelled.

Commendation (of the Prophet).

IX

Thou madest the righteous self-effaced in His glory;
Thou madest the lovers filled with ecstasy of sight.

No partner was left to share the worship of The Truth;
Through thee, when thou camest, was The One known as The One.

X

The pebble strewn Arabia thou madest illustrious;
And its illiterate people the chosen of nations.

'Rest you upon God!' united Rūm¹ and Tartary;
That scattered flock of sheep thou didst gather together.

XI

Petraea was ennobled because of thy nativity;
Yathrib² won renown from thy dwelling therein;

Not only thy offspring make a boast of thy name;
Thy sires are ennobled through paternity of thee.

¹ i. e. The Byzantine Empire.

² The proper name of Medina; which word means simply 'city.'

8

kyā hogī dalil tujh pa -aur is sē ziyād?
dunyā mēn nahīn hāi -ek dil, jo ki hō shād;
par, jo ki hāin tujh sē lau lagā-e baiṭhe,
rahte hāin har ek ranj o gham se -āzād.

na-t.

9

zuhhād kō tū nē mahv ē tamjīd kiyā;
-ushshāq kō mast ē lazzat e did kiyā;
tā-at mēn, rahā na, ḥaq kī, sājhī ko-ī;
tauḥīd kō, tū nē, -ā kē, tauḥīd kiyā.

10

baḥhā -ē -arab kō muḥtaram tū nē kiyā,
aur -ummiyōn ko khair ē -umam tū nē kiyā;
-islām nē -ek kar diyā rūm o tatār;
bīchre hu-ē galla ko baham tū nē kiyā.

11

baḥhā kō hu-ā, terī wilādat sē, sharaf;
yasrib kō milā, terī -iqāmat sē, sharaf;
-aulād hī ko fakhr nahīn kuḥh tujh par;
-ābā kō bhī hai, terī -ubūwat sē sharaf.

XII

Good will to all.

Where we strive not with Hindus, nor bear ill will to Parsees—
 Where we shrink from doing harm and in return for harm do good—
 Let those, who are muttering that 'This world is a Hell,'
 Only come, and explore the delights of this Paradise.

XIII

Discontinuance of Love poems.

I have done matching my voice with the nightingale in the garden;
 I have done reciting verses in the conclave of poets;
 Since thou hast forsaken me, O lively heart of my youth!
 I too have forsaken thy interminable stories.

XIV

Cheerful old men.

They are blithe in adversity—as if they were successful;
 They fight with their feebleness—as if they were athletes;
 Their hearts are their measures, who are bringing to a close
 Their old age—laughing and talking—as if they were youths.

12

sulh e kull.

hindū sē lareṅ, na gabr se bair kareṅ—
 shar se baṣeṅ, aūr shar kē -iwaz khair kareṅ—
 jo kahtē hāin yih, ki 'hai jahannum dunyā,'
 wuh -ā-ḥeṅ, aūr is bihišt kī sair kareṅ!

13

tark e shi-r e -āshiqāna.

bulbul kī, ḥāman mēṅ, hamzabānī ḥoṛī;
 bazm e shu-arā mēṅ shi-rkhwānī ḥoṛī;
 jab se, dil ē zinda! tū nē ham ko ḥoṛā,
 ham ne bhī tēṛī rāmkahānī ḥoṛī.

14

pīrān e zinda dīl.

khush rahtē hāin dukh mēṅ—kāmrānōṅ kī ṭarah;
 hain zu-f sē lartē—pahlwānōṅ kī ṭarah;
 dil -un kē hāin zarf -un kē, jo kartē hāin ṭer,
 hans bol kē, pīrī kō—jawānōṅ kī ṭarah.

XV

Good and Evil are near neighbours.

Those people who are famed for their virtues very much,
Let them of their virtues not be vain over much.

Even a good deed is bad, if the heart be not in it;
And evil is distant from the good—not very much.

XVI

The time of trial.

A zealot used to say, 'My life is offered on my creed.'
But when his faith came to the touch of persecution,
Some one asked him humbly—'Tell us, what is best now?'
Quoth he, 'My brother! know, *while there is life, there is the world.*'

XVII

Love.

Is love a physician for the unhealthy at heart?
Or is it in itself the home of thousands of woes?
Of that I know nothing; only this much I have heard,
For those without work it is a charming pastime.

XVIII

The appraisalment of the good.

Set not down good men as bad, O my son!
If one gesture or half a gesture of theirs displease thee.
The fineness of a pomegranate is not spoilt to the taste,
If there should be inside it one or two pips rotten.

15

neki aur badī pās pās hain.

jo log hāin nekiyon mēn maṣḥūr bahut,
hon nekiyon par -apnī na maḥrūr bahut.
neki hī khud ik badī hāi, gar ho na khulūs;
neki sē badī nahīn hāi kuch dūr bahut.

16

-imtihān kā waqt.

zāhid kahtā thā, 'jān hāi dīn par qurbān.'
par, -ayā jab 'imtihān kī zad par -imān,
kī -arz kisī nē,—'kahyē, -ab kyā hāi ṣalāh?'
farmāyā, ki 'bhā-ī! jān, jē hai, tō jahān.'

17

-ishq.

hai -ishq ṭabīb dil kē bimāron kā?
yā ghar hāi wuh khud hazār -āzāron kā?
ham kuch nahīn jānte; pa -itnī hāi khābar,
-ik maṣghala dilcāsp hāi bekāron kā.

18

nekon kē jānē.

nekon kō na ṭahrā-iyō bad, -ai farzand!
-ek ādh -adā -un kī -agar ho na pasand.
kuch nuṣ -anār kī liṭāfat mēn nahīn,
hon -us mēn -agar gale saṛe dāne cānd.

XIX

Unreasonable expectations from friends.

Through life, they have been lost upon a picture of fancy,
Who have always been demanding immaculate friends.
Those, who have quarrelled with their comrades at every little
thing,
Have lived outside the pale of the blessings of companionship.

XX

Wine and Youth.

Young men! be not seduced to any drinking of wine;
Take not upon your necks the blood of God-given reason.
The time itself of Youth is a madness:—and now
Do you pile upon one madness another madness; *you?*

XXI

Worse than all faults is pride.

It is not in nature that a man be free of faults,
But keep yourself from them to your utmost, without fail.
Make smaller the faults you have:—but still be on your guard,
Lest, from their decreasing somewhat, your pride should increase.

XXII

The mutual antagonism of speech and action.

They, who achieve much, say little with their tongue;
You can't have both together—word craft and deed craft.
So much as the gift of speech has gone on increasing,—
So have *we* in the same degree been falling off in action.

19

doston se bejā tawaggu-.

tā zīst wuh mahv ē naqsh ē mauhūm rahe,
jo ṭālib ē dostān ē ma-ṣūm rahe.
-aṣhāb sē bāt bāt par jo bigre,
suḥbat kī wuh barkaton sē māhrūm rahe.

20

sharāb aur jawānī.

ho bādakashī par na, jawāno! maftūn;
gardan pa na lo -aql ē khudā dād kā khūn.
khud -ahd ē shabāb -ik junūn hai:—ab *tum*—
karte hō fuzūn junūn pa -ik -aur junūn?

21

ghurūr sab -aibon se bādtaar hai.

mumkin nahīn yih, ki ho bashar -aib se dūr;
par -aib sē baḥyē tā ba maqdūr, ṣarūr.
-aib apnē ghaṭā-ō:—par khābardār raho!
ghaṭne sē kahīn -un kē na baḥ jā-ē ghurūr.

22

guftār o kirdār men -ikhtilāf.

jo kartē hāin kūch, zabān sē kahte hāin wuh kam;
hote nahīn sāth jam.—*dam* aur *qadam*.
baḥtā gayā jis qadr ki ḥusn e guftār,
bas, -utnē hī ghaṭte ga-ē kirdār mēn ham.

XXIII

The condition of acceptance.

It is possible that worth may have no value somewhere;
But value anywhere without worth there is none.

They refuse amber gratis—it may be:—but still
In lieu of amber no one will accept dried cowdung¹.

XXIV

*It behoves a 'Seeker' to be wary in adopting an 'Elder'
(i. e. a spiritual guide).*

Old guides may be or not be men of knowledge and conviction;
The fear is lest the Seekers be rash in any way.

To a buyer there is sore need of two pair of eyes;
And even of one eye there is no need to the seller.

XXV

What the difference is between a wise man and a fool².

In ignorance all men, wise or foolish, are equal;
No difference between them is perceptible save this:—
The wise man has knowledge of his own unwisdom;
The fool of his ignorance has not the slightest notion.

XXVI

The goal of modern progress.

When yesterday they inquired the limit of man's progress,
'Mine host,' with a laugh, thus replied to my friends;—

'There will not survive at last any fault in man;
By paring and paring they will all become merits.'

¹ Such as is used for fuel in the East.

² Or, perhaps more literally, 'between a learned man and a dunce.'

23

shart e qabūl.

mumkin hāi, ki jauhar kī na, ho qadr kahīn;
par qadr kahīn ba ghair jauhar kē nahīn.

—ambar kō na len muft, yih -imkān hāi:—magar
—ambar kī jagah na legā ko-i sargīn.

24

ṭālib ko soḥ samajh kar pīr banānā cāhiye.

hon yā na hōn pīr -ahl ē -irfān ō yaqīn,
par ḍar hāi, ki ṭālib na hōn nādān kahīn;
gāhak kō hāi -ihṭiyāj cār 'ankhon kī;
aur ek kī bhī becnē wāle kō nahīn.

25

-ālim o jāhil men kyā farq hai.

hain jahl mēn sab—-ālim ō jāhil—hamsar;
-ātā nahīn farq, is kē siwā, -un mēn nazār;
-ālim kō hāi -ilm -apnī nādānī kā,
jāhil kō nahīn jahl kī kuch -apnē khabar.

26

manjūda taraqqī kō -anjām.

pūchā jō kal 'anjām e taraqqī -ē bashar,
yāron sē kahā pīr ē mughān ne, hans kar,
'bāqī na rahegā kō-i -insān mēn -aib;
ho jā-ēngē, chīl chīlā kē, sab -aib hunar.'

XXVII

How salvation may be obtained for a spendthrift.

A munificent spendthrift spoke thus to a pious man,
'Utter on my behalf a prayer to God for my salvation!'

The pious man raised his hands to heaven, and said,
'Hasten, O God Almighty! Thy making this man a pauper.'

XXVIII

Despatch of business.

For waiting, in this world, when does any find respite?
If to-day he is arriving, to-morrow he departs.

What things you have to do, accomplish them with speed;
The missive for your summons is *there!* coming towards you.

XXIX

Self-interest.

There is in the self of man, by nature, this disease,
That he seeks a compensation for each effort he makes;

Deeds which I had done purely for God's sake—when I looked,
There was hidden in them even some selfish aim.

XXX

The vicissitudes of fortune.

Homes, peopled and peopled, are deserted—by thousands;
Standards, fixed and fixed, are uprooted—by lakhs;

If A booms to-day—to-morrow B has his turn;
Thus game after game as soon as made is but marred¹.

¹ Lit. 'Games made and made are just so being marred.'

27

musrif ko kyūnkar farāghat hāsil ho saktī hai.

-ik mun-im ē musrif nē yih -ābid sē kahā,

'kar merē liye haq sē farāghat kī du-ā!'

-ābid nē kahā yih, hāth 'uṭhā kar sū -ē carkh,

'muḥtāj kar is kō jald, -ai bār ē khudā!'

28

kām kē jaldī.

yhān rahnē kī muḥlat kō-ī kab pātā hai?

-ātā hāi -agar -āj, tō kal jātā hai.

jo karnē hāin kām, -un kō jaldī bhugtā-ō;
ṭalbī kā payām—wuh!—calā -ātā hai.

29

gharaz.

hai nafs mēn -insān kē jibillī yih maraz,

har sa-y pa hotā hāi ṭalabgār ē -iwaz;

jo khāṣ khudā ke liyē the kām kiye,
dekhā—tō nihān -un mēn bhī thī ko-ī gharaz.

30

-inqilāb e rozgār.

bas bas kē—hazārōn ghar -ujar jāte hāin;

gar gar kē—alam lākhōn -ukhar jāte hāin;

-āj is kī hāi naubat, tō kal us kī bārī;

ban ban kē—yōnhīn khel bigar jāte hāin.

XXXI

The tyranny of years.

When they found Háli yesterday cold-hearted,—as they thought,
They inquired the reason:—he laughed, and thus replied,
'Don't cherish the hope, *now*, of those former socialities;
Those *times* have gone by; another season has arrived.'

XXXII

A man who has no trust in life cannot achieve any great work.

This commonplace world—you may call a fleeting picture;
All that happens in the universe—you may deem an idle tale;
But:—when you set your purpose to any noble work,
Think every breath you draw to be life eternal.

XXXIII

Signs of decadence.

The fathers—secure in their land and possessions;
The sons—with a dream of contentment in indolence;
The children running riot; the young men doing nothing;—
Such families are here only as 'guests of a few days.'

XXXIV

The trophies of reverse.

In the desert when I came upon a bare bleak plain,
On which in the rains there was no sign of verdure,
Which the peasants had long ceased to have the heart to till,—
I thought on the trophies of reverse of my race.

31

taqāzā -e sinn.

ḥālī kō jō kal fusrda khāṭir pāyā,
pūchā bā-iq :—tō haṅs kē yih farmāyā,
'rakkho na -ab 'aglī ṣuḥbatōn kī -ummīd;
wuh waqt ga-e; -ab 'aur mausam -āyā.'

32

*jis ko zindagānī kā bharosā nahīn, wuh
ko-ī barā kām nahīn kar saktā.*

dunyā -ē dānī kō—naqsh ē fānī samjho;
rūdād ē jahān kō—ik kahānī samjho;
par :—jab karō -āghāz kō-ī kām barā,
har sāns kō -umr ē jāvidānī samjho.

33

-āsār e zawāl.

-ābā kō zamīn o milk par -iṭmīnān :—
-aulād kō sustī pa qanā-at kā gumān :—
baḥce -āwāra; aur be kār jawān :—
hain -aisē gharānē ko-ī din ke mihmān.

34

shān e -idbār.

saḥrā mēn jō pāyā -ek cāṭyal maidān,
barsāt mēn sabza kā na thā jis pa nishān,
māyūs thē jis kē jotne se dihqān,—
yād 'ā-ī hamēn qaum kē -idbār kī shān.

XXXV

The diagnosis of insincerity.

In every assemblage to win shouts of applause,
Through blandness of verbiage to become 'pure honey,'
Is not possible,—until there be insincerity in the heart.
It is not an easy task, being popular with all men.

XXXVI

The uncharitableness of Musalmáns.

Not until he be a *thorough* enemy of our brothers,
Is the faith of a believer reckoned *thorough* nowadays.
I pray the Almighty to have pity on our race,
When I hear 'a *thorough* Musalmán' said about any one.

XXXVII

Deceit and Hypocrisy.

Háli! Those who travel on the straight road always,
Incur no risk of wolves, nor terror of lions.
But vigilance is needed against those sheep-raveners,
Who make a fair appearance in the clothing of sheep.

XXXVIII

The germ of potentiality.

There are signs of capability in the wholly untaught;
Disguised among savages are many human beings.
They are innocent of any garb of education; otherwise
Men of Tús or of Ráz are hidden in *these* shapes¹.

¹ Tús (the ancient name of Mashhad) was the birthplace of Firdausi. Ráz or Ray (the same as Rhagæ) was situated near the present site of Teheran.

35

nifāq kī -alāmat.

har bazm mēṅ -āfirūn kē lāyiq honā—
shīrīn sukhanī sē shahd ē fayiq honā—
mumkin nahīn; jab tak ki na ho dil mēṅ nifāq.
-āsān nahīn maqbūl ē khalāyiq honā.

36

musalmānon kī bemihri.

jab tak ki na ho dushman ē -ikhwān pakkā,
hotā nahīn mūmin kā -ab 'imān pakkā.
ham qaum kī khair māngte haiṅ haq se
sunte haiṅ kisī kō jab 'musalmān pakkā.'

37

makr o riyā.

hāli! rah ē rāst jo ki cālte haiṅ sadā,
khatra -unhēṅ gurg kā, na dar sheron kā.
lekin -un bheriyon sē wājib haiṅ hazar,
bheron kē libās mēṅ haiṅ jo jalwa numā.

38

javhar e qābilyat.

haiṅ behunaron mēṅ qābilyat kē nishān;
poshīda haiṅ wahshiyon mēṅ -akgar -insān;
-ārī haiṅ libās ē tarbiyat se, warna
haiṅ tūsi -ō rāzī -inhīn shaklon mēṅ nihān.

XXXIX

Knowledge.

O knowledge! by thee have whole nations been enriched;
 From wherever thou hast vanished, there has come decay;
 The treasures of the hidden world have been unlocked for those
 Races, who have established thee as their stock in trade.

XL

Thou, knowledge! art the key to the storehouse of joy;
 Thou art a welling fountain of delights and profits;
 Rest in respect of both worlds is under thy shade;
 Thou art a means of subsistence here, and a guide to the hereafter.

XLI

So rich as the region of the West is through thee,
 Like bounty to the East from thee, O knowledge! there is none.
 Ah knowledge! can it be, that, like the moon of Nakhshab¹,
 Thy rays of light are *limited* to that one spot?

XLII

Family honours.

Until a son free himself from baseness of his own,
 He inherits no honour from his father's honour.
 If you reflect—rubbish too has a lengthy pedigree,
 But is not ennobled in the least by the connexion.

¹ The 'Veiled Prophet' of Khurāsān, who claimed miraculous powers, pretended to make the moon rise from a well at Nakhshab. It is said that after his death a bowl of quicksilver was found at the bottom of the well. His opponents denounced the imposture on the ground that the semblance of the moon was always *at the full*, and always *in the same place*.

39

-ilm.

-ai -ilm! kiya hāi tū nē mulkon kō nihāl;
 ghā-ib hu-ā tū jahān sē, whān -āyā zawāl;
 -un par hu-ē ghāib ke khizāne maftūh,
 jin qaumōn nē ṭahrāyā tujhe rāsu l māl.

40

-ai -ilm! kalid ē ganj ē shādī tū hai;
 sar āshma -ē na-mā wa -ayādī tū hai;
 -āsāyish ē do jahān hāi sāya mēn tēre;
 dunyā kā wasila, dīn kā hādī tū hai.

41

hai tujh sē nihāl jaisī maghrib kī zamīn,
 mashriq kō wuh faiz tujh sē, -ai -ilm! nahīn.
 shāyad, -ai -ilm! māh ē nakhshab kī ṭarah
 rahtī hāin shu-ā-ēn terī maḥdūd wahīn.

42

khāndānī -izzat.

beṭā nikle na jab talak zillat se
 -izzat nahīn -us kō bāp kī -izzat se.
 soṓo—tō hāi khāt kā nasab bhī -ālī,
 par -us kō sharaf nahīn kuṭh is nisbat se.

XLIII

In what thing is Honour.

Wealth said, 'Wherever honour exists, it is from me.'
Culture affirmed, 'I am the true badge of honour.'

Then honour spoke, and said, 'The claim of each of you is wrong;
I am the secret of Eternal Truth which is hidden in goodness.'

XLIV

Misplaced expectation.

Our friends are good comrades—but not in adversity;
Our relations stand by us—but not in disgrace;

Vain is the expectation of that thing from a man,
Which is not in the nature of the species called mankind.

XLV

Reason and Friendship are conflicting terms.

As far as the rise or fall extends in a man's reason,
So wide is the range of his estrangement and affection.

Who has thought of the consequence, is no longer a friend;
Two mutual opposites are friendship and foresight.

XLVI

Wanton self-indulgence.

The fruit of dissipation always becomes bitter;
Each burst of laughter is but a forerunner of tears.

Whatever race I find given over to pleasure,—
I say to myself, 'See now! what is going to happen?'

43

-izzat kis čiz men hai.

daulat ně kahā, 'mujh sě hāi, -izzat hāi jahān.'
farmāyā hunar ně, 'main hūn -izzat kā nishān.'

-izzat bolī, 'ghalaṭ hāi—donon kā bayān;
main bhed hūn ḥaq kā, jo hāi nekī men nihān.'

44

tawaqqu- be jā.

hai yār rafīq—par mušibat men nahīn;
sāthī hai azīz—lek zillat men nahīn;

-us bāt kī -insān sě tawaqqu- hai -abag,
jo nau- ē bashar kī khud jibillat men nahīn.

45

-aql aur dosti mutazādd hai.

hai -aql men jis qadr kamī aur beshī,
-utnī hī mughā-arat hāi, yhān, aur khweshī.

wuh dost nahīn, jis ně kiyā fikr ē ma-āl;
ziddain hai dostī -ō dūr'andeshī.

46

-aish o -ishrat.

-ishrat kā samar talkh sadā hotā hai;
har qahqaha paighām ē bukā hotā hai.

jis qaum kō -aish dost pātā hūn main,
kahtā hūn, ki '-ab, dekhīyē! kyā hotā hai?'

XLVII

O riotous living! where thou hast had dominion,
 Thou hast made the king a beggar, the wealthy man needy.
 Thou madest a solitude of Babylon and Nineveh;
 Thou broughtest destruction upon Baghdad and Cordova.

XLVIII

Slander.

The éclat of every party, now, consists in slander;
 Backbiting God's creatures is the rule at every gathering.
 It is only of others' foibles that a people can boast,
 Who have not one excellence left within themselves.

XLIX

Love.

O Love! thou hast caused whole households to be ruined;
 Old men to be dotards; and young men to be ruined;
 In thy felicitations evermore I have seen
 Nations brought low, and long lineages ruined.

L

How a government loses vigour.

When you see the affairs of any kingdom upside down,
 You may take it that the footfall of some *Godsend* is upon it.
 Either there is some *lady* a privy councillor of state:—
 Or else the prime minister is some *learned professor*.

47

-ai -aish ō ṭarab! tū nē jahān rāj kiya,
 sulṭān kō gadā, ghānī kō muhtāj kiya.
 wīrān kiya tū nē nīnawā aur bābil;
 baghdād kō, qurṭuba kō, tāraj kiya.

48

ghībat.

raunaq hāi har ik bazm kī -ab ghībat men;
 bad go-i -ē khalq hai har ik suḥbat men.
 -auron kī burā-i hī pa hai fakhr wahān,
 khūbī kō-i bāqī nahīn jis -ummat men.

49

-ishq.

-ai -ishq! kiya tū nē gharānon kō tabāh;
 piron kō kharif:—aur jawānon kō tabāh.
 dekhā hāi sadā, salāmatī men terī,
 qaumon kō zalīl, khāndānon kō tabāh.

50

sabab e zawāl e saltānat.

dekho jis saltānat kī ḥālat dar ham,
 samjho, kī wahān hāi kō-i barkat kā qadam.
 yā to kō-i begam hai mushīr e daulat:—
 yā hai kō-i maulavī wazīr e -a-zam.