

## LI

*The relation of 'Church and State.'*

Religion gave the world revelation and guidance,  
What time the world supported the loins of religion.

If the world owes religion a heavy debt of gratitude,  
On religion too her owings to the world are not light.

## LII

*Imputing infidelity to honest (and righteous) freethinkers.*

Though he found in my friends nothing blameworthy or sinful,  
The preacher denounced them as 'Infidels' and 'Lost souls.'

When evidence is wanting to a false accuser,  
He dares to name 'God' as a witness to his charge.

## LIII

*Apathy and complacency.*

If the order of the Universe depends upon motives,  
It is hard work, O Háli! to arouse that race,

Which cares not for its honour in the very least degree,  
And takes not the least degree of shame from its disgrace.

## LIV

*Forgiveness with a present power of revenge.*

Moses uttered this thought, 'O God Almighty!  
Who most, of all Thy servants, is accepted by Thee?'

There issued the instruction, 'My servant is he,  
Who can take, and will not take, revenge for injury.'

## 51

*dīn o dunyā kā rishta.*

dunyā kō diye dīn nē -asrār ḍ hikam,  
dunyā nē kamar dīn kī thāmī jis dam,  
gar dīn kī mammūn bahut hai dunyā,  
dunyā kē bhī -ihsān nahīn dīn pa kam.

## 52

*-āzādagān e rāstbās kī takfīr.*

yāron mēn na pāyā jab kō-ī -aib ḍ gunāh,  
'kāfir' kahā wā-iz nē -unhen, aūr 'gumrah.'  
jhūthe kō nahīn miltī shahādat jis waqt,  
lātā hāi khudā kō -apnē da-we pa gawāh.

## 53

*be parwā-ī -o be ghairatī.*

-asbāb pa gar nazm ḍ jahān kā hāi madār,  
-us qaum kā cētā hāi, hāli! dushwār,  
-izzat kī nahīn hāi jis kō parwā hargiz,  
zillat sē nahīn hāi jis kō hargiz kuch -ār.

## 54

*-afū bā wajūd e qudrat e -intiḡām.*

mūsā nē yih kī -arz, kī '-ai bār ḍ khudā!  
maqbul tērā kaun hāi bandon mēn siwā?'  
-irshād hu-ā, 'banda hamārā wuh hai,  
jo le sakē,—aūr na le, badi kā badlā.'

## LV

*The answer to harshness is mildness.*

So far as may be, treat a 'mischief' discreetly;  
If any one spit poison at you, give him words of nectar.

Anger only makes anger flare up more fiercely;  
In *this* disease, *similibus similia* Non curantur.

## LVI

*Courage.*

Tamurlane watched a tiny ant under a wall  
Crawl upwards a hundred times with one grain of corn;

At last it reached the top with the grain; then he said,  
'No arduous exploit is impossible to courage.'

## LVII

*Cowardice.*

Those endless disputes about Fate and Freewill<sup>1</sup>,—  
When I looked at them, I found they do not hinge on any *creed*.

Those men who were cowardly have always yielded to fate,  
And those possessed of courage have exercised free will.

## LVIII

*Remorse.*

What comes in the end to overweening unbelief,  
That same is the fruit of mere neglect and ignorance.

I have learnt from the bitter taste of many contritions,  
That 'Hell' is but a name for what we call Remorse.

<sup>1</sup> Lit. 'between the fatalist and the believer in free will.'

## 55

*sakhtī kā jawāb narmī hai.*

fitna kō, jahān talak hō, dije taskīn;  
zahr 'uglō kō-i, tū kījē bāten shīrīn.  
ghuṣṣa ghuṣṣe kō -aur bharkātā hai;  
-is -ārīza kā -ilāj ē bi l miṣl nahīn.

## 56

*himmat.*

tīmūr nē -ik morēā zer e dīwār  
dekhā, ki cāphā, dāna kō le kar, sau bār;  
-ākhir sar ē bām, le kē, pahunēā; tō kahā,  
'mushkil nahīn ko-i pesh ē himmat dushwār.'

## 57

*kam himmatī.*

jabriya wa qadriya kī baḥḡ o takrār  
dekhā—tō na thā kuch is kā mazhab pa madār;  
jo kam himmat thē, ho ga-e wuh majbūr;  
jo bā himmat thē, ban ga-e wuh mukhtār.

## 58

*pashimānī.*

-anjām hāi jo kufr kī tughyānī kā,  
samra hāi wuhī ghaflat ō nādānī kā.  
lazzat sē nadāmaton kī jānā ham ne,  
dozakh bhī hāi -ik nām pashimānī kā.

## LIX

*A lament on the death of the late Nawāb Ziyā-uddin  
Ahmad Khān (known as 'Naiyar') of Delhi.*

No turtle dove,—no peacock,—no mocking chakor,—  
These all took their flight at the first approach of autumn.

One token of the Spring lingered—the plaintive nightingale;  
And his voice, since yesterday, is audible no more.

## LX

Not Ghālib, nor Shefta, nor Naiyar remain;  
Not Wahshat, nor Sālik, nor does Anwar remain;

Now must you accept, Hāli! for that circle of friends,  
Those scars upon your heart, which will for ever remain.

## LXI

*Labour.*

What fruit is in each lap, is the fruit of labour here,  
And all that is harvested are God's blessings on labour<sup>1</sup>.

To be 'Shepherd of his people' was not given to Moses,  
Until he had tended goats in the land of Midian.

## LXII

*Incitement to beggary.*

A sturdy young man, whom I once found begging,  
Was sharply reproved by me, and put to open shame.

Then said he, 'The plague of this hangs on their necks,  
Who taught me to beg, by always giving when I asked.'<sup>1</sup>

<sup>1</sup> Lit. 'The fruits of labour only are in each skirt (held up to contain them);  
the blessings (of God) on labour only are in each garner.'

## 59

*ta-assuf bar wafāt e nawāb ziyā-u d dīn  
-ahmad khān marhūm (naiyar takhallus),  
dihlavi.*

qumrī hāi, na fā-ūs, na kabk e tannāz;  
-āte hī khizān kē, kar ga-e sab parwāz.  
thī bāgh kī yādgār—ik bulbul ē zār;  
so -us kī bhī kal se nahīn -āti -awāz.

## 60

ghālib hāi, na shefta, na naiyar bāqī;  
wahshat hāi, na sālik hāi, na -anwar bāqī;  
hāli! -ab isi kō bazm ē yārān samjho,  
yārān kē jō kuch dāgh hāin dil par bāqī.

## 61

*miḥnat.*

miḥnat hī kē phal hāin yhān har ik dāman meṅ;  
miḥnat hī kī barkateṅ hāin har khirman meṅ.  
mūsā kō mili na qaum kī cūpānī,  
jab tak na carā-in bakriyān madyan meṅ.

## 62

*gadā-ī kī targhib.*

-ik mard ē tawānā kō, jō sā-il pāyā,  
kī main nē malāmat aūr bahut sharmāyā.  
bolā, ki 'hāi -is kē -un kī gardan pa wibāl,  
de de kē jinḥon nē māngnā sikhlayā.

## LXIII

*Imputing infidelity to Muslims.*

From hearing so often raised against true believers  
The schoolmen's cry, 'Unorthodox,' we are now convinced of this:—

Undoubtedly a Muslim will be asked in his grave,  
'Did the *Schoolmen* denounce you as an Infidel or not?'

## LXIV

*Adieu to Lovers' talk.*

Some word of the people's ills from us you will hear;  
Some word of our fall in men's esteem you will hear;

Romances of Qais and Kohkan<sup>1</sup> we have forgotten;  
If you want one—from us—our own tale you will hear.

## LXV

*The fall of the people of Islām.*

Would any one see humiliation transgressing her limits?  
Let him look at Islām, not lifting her head after falling.

That high tide follows low tide, he would never admit,  
Who should watch the ebbing wave of this ocean of ours.

## LXVI

*Effort first and Prayer next.*

In effort lies the first pledge of success for any man;  
And next he ought to pray for help from the Almighty.

It was not until he used hand and arm that Noah  
Obtained the boon of rescuing his race from the deluge.

<sup>1</sup> Qais, better known by his title Majnún (the distracted), was the lover of Laila, celebrated in Arabic poetry. Kohkan (the rockhewer) is the title of Farhád, the lover of Shírin, celebrated among the Persians.

## 63

*takfír e -ahl e -islām.*

kahnā fuqahā kā mūminon ko 'bedīn'  
sunte sunte, yih ho gayā ham kō yaqīn,  
mūmin sē, zarūr hogā marqad mēn suwāl:  
'takfír bhī kī thī fuqahā ne, kī nahīn?'

## 64

*tark e -āshiqāna go-ī.*

kučh qaum kī ham sē sogwārī sun lo!  
kučh ʿashm ē jahān mēn -apnī khwārī sun lo!  
-afsāna -ē qais ō kohkan yād nahīn;  
āho, tō kathā ham sē hamārī sun lo!

## 65

*tanazzul e -ahl e -islām.*

pastī kā, kō-ī, hād sē guzarnā dekhe,  
-islām kā gir kar na -ubharnā dekhe;  
māne na kabhī, ki mad hāi har jazir kē ba-d,  
daryā kā hamāre jō -utarnā dekhe.

## 66

*-awwal koshīsh aur ba-d du-ā.*

koshīsh mēn hāi shart ē -ibtidā -insān se;  
phir ʿāhiyē māngnī madad yazdān se.  
jab tak kī na kām dast ō bāzū sē liyā,  
pā-ī na najāt nūḥ ne fūfān se.

## LXVII

*To be working agrees with man's vitality.*

Work takes the side of Life for all human kind;  
No zest is in living save with some work being done.

You live?—then be doing something to show you are alive;  
What death in life have they, who have lived like corpses?

## LXVIII

*False show.*

All persons are apt to dilute truth with fiction;  
Men being anything are rarer than those who pretend to be.

Those people in whose pockets watches ever dwell  
Are often precisely those who most waste their time.

## LXIX

*A few defects cannot obliterate many excellences.*

If a thousand fine qualities are patent in a man,  
Do not grudge your esteem to him for one or two defects.

Because your eye has fallen on the peacock's ugly legs,  
You must not deny the grace and splendour of his beauty.

## LXX

*The taciturnity of an ignorant dervish.*

So deeply engrossed upon your text is your honor,  
Silence is your safest course:—so thinks your honor?

Open your mouth, and speak:—or do not speak:—your  
Highness!

I have my own gauge of the depth of your honor.

## 67

*kām karnā jān ke sāth hai.*

hai jān kē sāth kām, -insān kē liye;  
bantī nahīn zindagī mēn be kām kiye.

jīte hō, tō kuch kijiye, zindon kī tarah;  
murdon kī tarah jiye, to kyā khāk jiye?

## 68

*jhūṭhā numāyish.*

haiṅ jhūṭh kē sac mēn sab samone wāle;  
banne wālon sē kam haiṅ hone wāle.

gharyān rahti haiṅ jin kī jebon mēn mudām,  
-akṣar haiṅ wuhī waqt kē khone wāle.

## 69

*band -aib bahut sē khūbīyon ko nahīn mitā sakte.*

maujūd hunar hōn, zāt mēn jis kī, hazār,  
bad zan na hō, -aib us mēn -agar hon do cār.

tā-ūs kē pā -ē zisht par kar kē nazar,  
kar ḥusn ō jamāl kā na -us ke -inkār.

## 70

*sukūt e darwesh e jāhāl.*

masrūf jō yon wazīfa khwānī mēn haiṅ -āp,  
khair apnī samajhtē be zabānī mēn haiṅ -āp.

bolēn kuch munh sē:—yā na bolēn, ḥazrat!  
ma-lūm hāi ham kō jītnē pānī mēn haiṅ -āp.

## LXXI

*The reproach of unbelievers against Musalmāns.*

A scoffer of Holy writ<sup>1</sup> was saying yesterday,  
‘What will these men of the Qibla get, squabbling among themselves?’

If they have courage, let them come into the open:—otherwise  
Any dog too is a lion, inside his own lane.’

## LXXII

*The Materialist's retort upon an Idol worshipper.*

A worshipper of idols spoke thus to a materialist,  
‘There will not be a reprobate in the world like thee.’

The materialist said, ‘What! Is any denier of God  
More far gone than one who may have lakhs of little gods?’

## LXXIII

*The plight of a wise man among fools.*

What difference—if the ears have no sense of hearing—  
Between the words of wisdom, and old wives' tales?

Uncouth as a pilgrim in a land far from his home,—  
Just so is the plight of any wise man among fools.

## LXXIV

*The limit of reform.*

For washing, O reformer! there is good reason left,  
So long as any stain upon the cloth is still left;

Wash the stain with a will:—but do not rub so hard,  
That no stain upon the cloth—and *no cloth* be left.

<sup>1</sup> Lit. ‘of the Qur-ān and (recorded) tradition.’

## 71

*mulhīdon kā ṭa-n musalmānon par.*

kahtā thā kal ik munkir ē qur-ān ō khabar,  
‘kyā lengē yih -ahl ē qibla bāham laṛ kar?’

kučh dam hāi, tō maidān mēṅ -ā-en:—warna  
kuttā bhī hāi sher apnī galī ke -andar.’

## 72

*dahrī kā -ilzām gaur parast par.*

-ik gaur parast ne yih dahrī sē kahā,  
‘hogā na shaqī kō-ī jahān mēṅ tujh sā.’

dahrī nē kahā, ki ‘kyā! khudā kā munkir  
-us se bhī gayā, ki jis kē lākhon hōṅ khudā?’

## 73

*dānā kā ḥāl nādānon mēṅ.*

kyā farq—samā-at na hō jab kānon mēṅ—  
dānā-ī kī bāton mēṅ aur afsānon mēṅ?

ghurbat mēṅ hāi -ajnabī musāfir jis tarh,  
dānā kā yihī ḥāl hāi nādānon mēṅ.

## 74

*rifāram kē ḥadd.*

dhone kī hāi, -ai rifāramar! jā bāqī,  
kapre pa hāi jab talak ki dhabbā bāqī.

dho shauq sē dhabbe kō:—pa -itnā na ragaṛ,  
dhabbā rahē kapre pa na kaprā bāqī.

## LXXV

*Contempt of admiration.*

Fools grin with delight at any praise forthwith;  
But such is not by any means the way of wise men.

When *they* hear their praises, they are greatly displeas'd:—  
They *want something better* in the way of commendation<sup>1</sup>.

## LXXVI

*A good opinion does not let the real truth reveal itself.*

The Soofee (may be perfect, but) no one has ever tried him;  
No one has ever dared to hint a doubt of his goodness.

There may be in current coin too, perchance, some alloy,  
But no one has ever tested it as yet in this country.

## LXXVII

*The misdeeds of believers bring their religion into disrepute.*

When they see the sorry plight of believers in Islām,  
All nations of the world cry shame on the religion.

By their own intemperance the sick lost their health,  
And lightly The Healer of creation was blamed.

## LXXVIII

*Reflections on the latter end.*

The haven is far off:—gird on food for the journey!  
The sea is boisterous:—look well to your vessel!

The purchaser is keen:—let the goods you take be pure!  
And make your load light!—for the course is full of toil.

<sup>1</sup> The word -aur may mean 'more' or 'different.'

## 75

*-apnī ta-rīf sun kar nāk ʿaḥhānā.*

ta-rīf sē khil jāte hāin nādān fi l faur;  
dānā-ōn kē lekin nahīn hargiz yih ʿaur.

hotē hāin bahut wuh, madh sun kar, nākhush;—  
maqṣūd yih hai, ki ho sitāyish kuch -aur.

## 76

*ḥusn e zann -aṣl e ḥāl khulne nahīn detā.*

ṣūfi kō kisī nē -āzmāyā hī nahīn;

nekī mēn shak us kī kō-yī lāyā hī nahīn.

ho sikka -ē rā-ij mēn bhī, shāyad, kuch khūt.  
par -us kō kisī ne yhān tapāyā hī nahīn.

## 77

*dīndāron kī burā-iyān dīn ko  
-aib lagātī hain.*

pāte hāin zabūn jō ḥāl ē -ahl e -islām,  
-islām pa ṭa-na zan hāin -aqwām tamām,

badparhezi sē bigrē -apnī bīmār,  
aur muft mēn ho gayā masīḥā badnām.

## 78

*filr e -uqbā.*

manzil hāi ba-īd:—bāndh lo zād ē safar!  
mawwāj hāi baḥr:—rakkhō kishṭī kī khabar!

gāhak ʿaukas hāi:—le ʿalo māl kharā!  
halkā karō bojh!—hai kathān rāhguzar.

## LXXIX

*The truth about Man.*

It is possible, that a man may become like an Angel;  
 It is possible, that no spot should remain in him of evil;  
 Yes; all things are possible:—but the truth is this,  
 Man up to this day remains the same 'ally of Satan.'

## LXXX

*The love affairs of kings.*

Though the issue of all men's lovemaking is evil,  
 Where kings are concerned, it is especially disastrous;  
 If a king is rightly named 'God's shadow,' then Love  
 Is the 'hour of abridgement' for that 'shadow of God.'

## LXXXI

*The collaboration of Time.*

O Time! there is a cure for the ill will of all things,  
 But no power of resistance in quarrelling with thee.  
 Should thou alone prove thyself to be on my side,  
 Thenceforward, I care not if the whole world turn from me.

## LXXXII

*In old age one should keep oneself prepared for death.*

In the service of self we have allowed years to pass;  
 And during our youth kept no count of the end.  
 We've had our full measure of the night;—now, Háli!  
 Break up the entertainment! The time has come of dawn.

## 79

*-insān kī haqīqat.*

mumkin hāi, ki ho jā-ē firishta -insān;  
 mumkin hāi, badī kā na rahe -us mēn nishān.  
 mumkin tō hāi sab kuch;—pa haqīqat yih hai,  
 -insān hāi -ab tak wuhī qarnu *sh shaitān*.

## 80

*salātān kō -ishq.*

harāand burā hāi -ishq kā sab kē ma-āl,  
 par haq mēn hāi shāhon kē khusūsan badfāl,  
 sultān hāi -agar zill ē -ilāhī, to -ishq  
 hai zill ē -ilāhī kē liye waqt ē zawāl.

## 81

*waqt kī musā-adat.*

-ai waqt! bigār kā hāi sab ke cārā;  
 par tujh sē bigarnē kā nahīn hai yārā.  
 ho jā-ē gar ek tū hamārā sāthī,  
 phir, gham nahīn, phir jā-ē zamāna sārā.

## 82

*burhāpe mēn maus ke liye taiyār rahnā cāhīye.*

kī t̄ā-at ē nafs mēn bahut -umr ba sar;  
 -anjām kī rakkhī na jawānī mēn khabar.  
 kaifiyat ē shab -uṭhā cūke;—ab hāli!  
 majlis karō barkhāst;—hu-ā waqt ē sahar.



## LXXXIII

*In wealth it is very difficult to keep a firm footing.*

Dread is, lest despair of your own heart should befall you;  
Take heed to yourself a little, ere you grow rich<sup>1</sup>.

For like as the touchstone is a sure test of gold,  
So gold is the test of what is sterling in a man.

## LXXXIV

*Anger beyond bounds has claims to forgiveness.*

My anger is provoked by another's anger only  
So long as he keeps within the bounds of common sense.

When you have yourself become outside of yourself,  
With whom should I be vexed? *You* are no longer you.

## LXXXV

*The praise and blame of the ignorant.*

When ignorant people are abusing all you do,  
Give thanks to God, for then your innocence is proved.

But if, by any bad luck, they sing your praises,  
Take heed, that your state is the reverse of what is good.

## LXXXVI

*The disease of old age is incurable.*

Escape from the grip of weakness now is—you know.  
Exchanging an old age for youth is—you know.

We have lost that thing, which to find is impossible;  
That hour approaches, which to shun<sup>2</sup> is—you know.

<sup>1</sup> Lit. '(It is good) to become rich (*only*) after having reflected and understood (yourself) a little.'

<sup>2</sup> Lit. 'of which the being shunned.'

## 83

*darulat men s̄ābit qadam rahnā bahut mushk̄il hai.*

dar hai, ki pare na hāth dil se dhonā!  
zardār zarā soē samajh kar honā.

jis tarh, ki sone kī kasautī hāi miḥakk,  
hai jauhar ē -insān kī kasautī sonā.

## 84

*hadd se ziyāda ghuṣṣa qābil e -afū hai.*

ghuṣṣa pa kisī kē ghuṣṣa -ātā hāi wahīn,  
jab tak ki rahe wuh -aql ē dānīsh kē qarīn.

-āpe sē jab apnē ho gayā tū bāhar,  
phir, kis sē hūn -āzurda? ki tū tū hī nahīn.

## 85

*sufahā kē madh o zamm.*

karte hāin safīh agar mazammat terī,  
kar shukr,—ki gābit hu-ī -īshmat terī.

par, madh karen wuh gar, (naṣīb e -a-dā!)  
rakh yād, ki -ac̄chī nahīn ḥālat terī.

## 86

*maraz e pīrī lā -ilāj hai.*

-ab zu-f kē panje sē nikalnā ma-lūm;  
pīrī kē jawānī sē badalnā ma-lūm;

kho-ī hāi wuh ēz, jis kē pānā hāi muḥāl;  
-ātā hāi wuh waqt, jis kē ṭalnā ma-lūm.

## LXXXVII

*Inordinate expenditure.*

Would the open handed not, simply, sow thorns for themselves,  
They must not squander recklessly the wealth God has given.

Suppose people should laugh at their meanness:—that is better  
Than that any should weep over their extravagances.

## LXXXVIII

*Spurning a petition.*

True it is, that begging is a fault:—not a virtue;  
But fierce denunciation of a beggar is not seemly.

Worse, a thousand times worse, O mean spirited man!  
Than the cry of any beggar, is thy bitter response.

## LXXXIX

*Food without hunger gives no delight.*

Many a dainty dish has been served to me unsought,  
Which, when I saw and tasted it, has pleased me from my heart.

But sweeter by far than all, were those meals, O Hunger!  
Which thou hast, from time to time, caused me to enjoy.

## XC

*Learning and Conduct are a better capital than wealth  
and grandeur.*

Dismiss your ideals of wealth and grandeur betimes;  
For grandeur and wealth alike are mere 'guests of a day.'

But heap up a store of that, to which may never come  
Any prospect of perishing, nor danger of decay.

## 87

*-isrāf.*

musrif na, bas, apne haq mēn kāṅṅte bo-en,—  
ni-mat na khudā kī rā-ēgān yon kho-en!

gar bukhī pa log un kē hanṣen:—bihtar hai  
-is se, ki fuzūliyon pa -un kī ro-en.

## 88

*radd e suwāl.*

yih sa' hāi, ki māngnā khatā hai, na ṣawāb;  
zebā nahīn sā-il pa magar qahr ō -itāb.

badtar hāi, hazār bār, -ai dūn himmat!  
sā-il kē suwāl se tērā tal<sup>kh</sup> jawāb.

## 89

*khānā ba ghair bhūk ke mazā nahīn detā.*

khāne tō bahut muyassar 'ā-e hāiṅ hamen,  
jo, dekh kē, cakḥ kē, dil sē bhā-e hāiṅ hamen;  
par sab sē lazīz the wuh khāne, -ai bhūk!  
jo tū nē kabhī kabhī khilā-e hāiṅ hamen.

## 90

*-ilm o -amal kā sarmāya māl o dawlat se  
bihtar hai.*

choro kahīn jald māl ō dawlat kē khayāl;  
mihmān kō-ī din kē hāiṅ, dawlat hō, ki māl.  
sarmāya karo wuh jam-, jis ko na kabhī  
-andesha -ē faut ho, na ho khāuf ē zawāl.

## XCI

*Good people derive pleasure even from hearing themselves abused.*

Men cease to feel the want of praise and commendation,  
Who do good,—and hear all that is bad from the public.

In those, who get a zest for these revilings, Hāli!  
No sense of enjoyment is aroused by benedictions.

## XCII

*Gratitude for friendly criticism of the author.*

Ferment of a wine cask in an empty flagon—  
Once more in the heart of Hāli tumult has arisen.

Such kind appreciation of my verse from Taslīm!—  
I, yes even I, begin to doubt my own incompetence.

## XCIII

*Benevolence free from obligation.*

If for any favour you desire some reward,  
'Twill be your better plan not to grant that favour.

When you do a kindness, make it common to all;  
So common, that no one in the world need be obliged.

## XCIV

*Laws are not always preventive of moral depravity.*

No doubt to a great extent laws are inefficient;  
'Twere ill, if the order of the world hinged on them.

For those, who are good, there is no need of them at all;  
And by their means the wicked are not made good; far from it.

## 91

*-ad̄hoṅ ko burā sunne meṅ bhī  
maza -ātā hai.*

rakhte nahīn wuh madh ṛ ṣanā kī parwā,  
jo, kar kē bhalā, khalq sē sunte hāin burā.

-in gāliyōṅ kā hāi jin kō ṣaskā, hāli!  
-ātā nahīn -un kō kuch du-ā-ōṅ sē mazā.

## 92

*shukriya -e madh e kalām e rāqim.*

josh e khum ṛ bāda jāṁ ṛ khāli meṅ hu-ā;  
phir walwala paidā dil ṛ hāli meṅ hu-ā.

taslīm nē dī kuch is tarah dād ṛ sukhan,  
mujh ko bhī shak apnī be kamālī meṅ hu-ā.

## 93

*-ihsān be minnat.*

-ihsān kē hāi gar ṣila kī khwābigh tum ko,  
to -is sē yih bihtar hai, ki -ihsān na karo.

karte hō gar 'ihsān, tō kar do -usē -āmm  
-itnā, ki jahān meṅ ko-i mamnūn na ho.

## 94

*qānūn bad -akhilāqī se māni- nahīn hote.*

qānūn hāin beshtar, yaqīnan, bekār;  
hāshā! ki hō -un pa nazm ṛ -ālam kā madār.  
jo nek hāin, -un ko nahīn hājat -in kī;  
aur bad nahīn bantē nek' -in se, zinhār.

## XCV

*To contradiction there is no better reply than silence.*

Having spoken the truth, do not strive with the perverse;  
The fire of spite will crackle all the worse under rebuffs.

You wish your opponents to be silent?—if so,  
You have no resource, but to forgo opposition.

## XCVI

*The Income tax.*

'All men,' said the preacher, 'are dallying with time'<sup>1</sup>;  
One thing which *never* fails to keep its time is Death:—

Here a banker stood up, and humbly said, 'My lord!  
Tax time is just the same;—there's no *putting it off*.'

## XCVII

*Man conceals his own faults even from himself.*

Such as I appear to men—this is not what I am;  
And such as I think myself—that is not what I am.

I hide my own failings even from myself;  
Yes; I know myself only as I—*such as I am*.

## XCVIII

*Inflating oneself with thoughts of love in old age.*

Sighs in old age:—old man! men do not heave, like *this*;  
Men give their hearts, but do not throw their lives away, like *this*.

You were quit of all bondage, as I thought, for ever;  
Men, who *live*, do not pine in lover's fashion, like *this*.

<sup>1</sup> Lit. All (appointed) times are being put off (by men).

## 95

*mukhālafat kā jawāb khāmoshē se bihtar nahīn.*

ḥaq bol kē, -ahl e shah sē -arṇā na kahīn;  
bharkegī mudāfa-at sē -aur 'ātiṣh ē kin;  
gar cāhtē ho, ki ḥup rahen -ahl ē khilaf.  
juz tark ē khilāfat, kō-ī tadbir nahīn.

## 96

*tēkas.*

wā-iz nē kahā, ki 'waqt sab jātē hāin tal;  
-ik waqt sē -apne nahīn taltī, tō -ajal:—  
ki -arṛ yih -ik seṭh nē, -uṭh kar, ki 'ḥuzūr!  
hai tēks kā waqt bhī, -usī farḥ, -aṭal.'

## 97

*-insān -apne -aib -apne se bhī chipātā hai.*

jaisā nazar 'atā hūn, na -aisā hūn main;  
aur jaisā samajhtā hūn, na waisā hūn main.  
-apne sē bhī -aib hūn chipātā -apne;—  
bas, mujh kō hī ma-lūm hāi, jaisā hūn main.

## 98

*burhāpe men -āshiqī kā dam bharnā.*

-āhen pīrī mēn, shekh! bharte nahīn, you;  
dil detē hāin—par ji sē guzarte nahīn, you.  
the tum tō har ik qaid sē -āzād sadā;—  
jo jītē hāin, -is farah wuh marte nahīn, you.

## XCIX

*The intolerant utterances of preachers.*

When a fireworshipper asked to know the principles of Islām,  
The preacher addressed him in words full of harshness.

Then said he, 'The creed which your worship represents—  
To such a creed, and such a religion, I make my bow.'

## C

*In honour of the Nawāb Qādirulmārā Iqbāluddaula bahādur<sup>1</sup>.*

'Good fortune' abandoned the companionship of him,  
Who sought to win a victory over 'Success.'

Who is the man, Hāli! who could win any prize  
From one, in whose veins runs the blood of Asaf Jāh?

## CI

*A quatrain written in early life.*

His daily remembrance is the task of my life;  
This cup, never empty, be the flask of my life!

How could I forgo the praise of His name?—It is *His*.  
How should I refrain—from all I ask of my life?

<sup>1</sup> After winning a polo match.

## 99

*wā-izōn kī sakht kalām.*

-ik gabr nē pūchē jo -uṣūl e -islām,  
wā-iz nē duruṣhtī sē kiya -us sē kalām.

bolā, ki 'ḥuṣūr muqtadā ḥōṅ jis ke,  
-aisī millat, aūr aisē mazhab kō salām!'

## 100

*nawāb qādiru l -umarā, -iqbālu d daula  
bahādur kī shān men.*

taufiq nē -us kī ḥoṛ dī hamrāhī  
-iqbāl pa jis nē fath yābī śāhī.

ḥālī! le jā-ē kaun bāzī -un se,  
hai jin kī ragon men khūn ē -āṣaf jāhī?

## 101

*rubā-ē qadīm.*

yād us kī, yahāṅ, wīrd ē mudām apnā hai;  
khālī na ḥō jo kabhī, wuh jān apnā hai.

kis ṭarḥ na lījiye?—ki hai nām us kā;  
kis ṭarḥ na kījiye?—ki kām apnā hai.