

# ⊕ THE CREATOR & The Pen:

## μ By AmîrKhusrau/

Verse (Arabic):

With the benediction of God, the possessor of benevolence,  
I began this book in the morning to captivate Jinn & men.  
May God illumine the exalted ones through it.  
No other word recorded with the pen on the paper could effect such  
illumination.  
The Creation is attributable to the pen (wielded by the Almighty).

Verse (Persian):

Similarly the first chapter (of this book) has reference to the pen (of the  
author).

Praise be to Him who made the pen, and created man for using the pen, and made it current among mankind by way of His command and judgment. He made the pen a means for the acquisition of knowledge in the world as is witnessed by the exalted one Himself (in the Qur'ân):<sup>1</sup> "He taught man with the pen that which he did not know." May benedictions be poured on the Prophet ε, the unlettered Messenger ε, to whom the book was revealed, for whom the tablet and the pen were created; from both of which proceed truth and right action, and on his descendants and companions (possessors of excellence and refinement). May God strengthen us in following them for salvation on the Day of Reckoning. Praise around Whom the pen is ever in motion, and eulogy in Whose praise the ink-pots everlasting open mouths of the pen are illustrated on the face of the world. The introduction of the letters *kaf* and *nûn*,<sup>2</sup> and wide open pages of the colorful skies have elevated man by the wise pen. The capacity of the pen used by men for writing is consistent with His orders. No writing (transcribed by the pen of man) may stand in comparison with His glorious scriptures, and no pen making use of metaphors, can manage his eternal word:

Couplet:

"How could the thoughtless human<sup>3</sup> mortal lay claim to comprehension  
(of the Divine word) where the tongue of the Angels is speechless.

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<sup>1</sup> The Qur'ân(96: 5).

<sup>2</sup> In the Qur'ân the words are *Kun Fayakun* meaning "Be, and it is." (6:73, 16:40, 19:35, 36:82, 40:68)

<sup>3</sup> For the phrase "*KallsLisanahu*" see *Mikatib-i-Sanai*.

How can a man dare speak out something."

He is the Omnipotent monarch of the entire Kingdom who, in exercise of his unbounded power, put the mandate of "I am Almighty God," on the elongated page of 'time' whose span gathers together the darkness and light of night and day. He is the Artificer, the Creator, who with His all pervading wisdom has put the inscription "Surely, His is the<sup>4</sup> creation and He commands everything" on the luminous page of the firmament, which like a casket contains the impressions of created beings. This has been done with the wisdom and judgment of the artificer.

Verse (Arabic):

"The like of it cannot be discerned by any other than He His command, based on Truth, is operative in all this."

He explained the royal mandate of His uniqueness, whose noble quality is reflected in the Qur'anicverse: "A Revelation<sup>5</sup> sent down by the Almighty, the Most Merciful," with the statement, "This our record speaks about you with truth."<sup>6</sup> He embellished the mandate of humanness by referring to the Book of Creation:<sup>7</sup>

"It is He who has created you."

And He decorated it with the verse "He has given you shape and made your shapes beautiful."<sup>8</sup>

Verse (Arabic):

"God, the all wise, is the creator of the world  
Decorates His designs in a way that transcends all decorations."

The continuous link, designed by Him<sup>9</sup> ("He effects whatever He intends") as a chain round the necks of His creatures is such that (even) if the stars and the skies were to exert their full might they cannot break that chain. The word or command implicated in the verse,<sup>10</sup> "He determines whatever He wishes", serves Him as a sword. The designs of man are thwarted in such a way that (even) if the moon and

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<sup>4</sup>The Qur'an (6: 54).

<sup>5</sup>The Qur'an (36: 5).

<sup>6</sup>The Qur'an(45: 29).

<sup>7</sup>The Qur'an (6: 98).

<sup>8</sup>The Qur'an (40: 64), (64: 3).

<sup>9</sup>The Qur'an(14: 27).

<sup>10</sup>The Qur'an(5: 1).

the sun were to exercise their full potential they cannot afford to face up to that sword:

Verse:

"Since the arrow of His preordination cannot be repulsed by us  
The best course would be to ask for a shield (to submit completely to the  
Divine will)."

Even the nine oceans of skies (celestial spheres) cannot efface the corpus of either good luck or misfortunes of the created beings, which is recorded by their scribe. Contrarily, (even) if the blackness and whiteness of the entire world were to be mixed together, a single dot cannot be added to the letter of destiny in favor of the created soul, which is fed or sustained by the fountain of Divine knowledge.

Verse (Arabic):

"Be content, O man of wisdom, with whatever has been set in motion  
God's pen is the creator of whatever has been designed by Him."

In exercise of this skill, He has painted thousands of impressions of hair and tresses, and not even the slightest defect has appeared in the exercise of His brush. With the pen of His wisdom He has drawn such countless pictures of the face that no taint of error has crept into the book of His creation.

Verse:

"Little befitting Godhead is the fact that any error (detected in His  
constructs) may have to be justified."

The seven philosophers of the world are puzzled by the letters *kÉf* and *nĒn* (symbolic of Creation), and the nine pairs of compasses (circles of heavens) are perplexed on beholding a single point of His creation. Despite this, the writing of *kun* in the context of the vast land of His creation is as insignificant as the foot<sup>11</sup> of an ant; the point of existence in the expanse of His wisdom is as negligible as the head of a fly.<sup>12</sup>

Verse:

"God's sovereignty extends over many (unknown) worlds  
Which lie beyond the access of the Writer's pen."

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<sup>11</sup> In *Mur* and *Bayaban* the Figure is *Mura'atun-Nazir*.

<sup>12</sup> In *Magas* (meaning 'Bee' (fly) in relation with *Khuzistan*, a place famous for honey, the Figure is *ôhâm-i-Tanâsub*.'

The fast-moving guide of knowledge gets lost in the desert of gnosis, and the far-seeing eye of wisdom falls short of reaching the apex of His greatness. The writings of His artifice are engraved on each leaf of the tree, and the secrets of His mysteries are inscribed on the line of the tablet of each forehead. The perfection of His meanings has been mediated through the coherence and lucidity of the learned men of the world. He brought the basis of scholastics to perfection through the eloquence of the privileged ones among humankind,

Verse:

"Were man to realize the value of the power of speech,  
Day and night he would devote to rehearsing thanksgiving  
for this gift."

He deputed the angel as a scribe for preparing the account of the deeds of men, so that for some this account turned into an edict of freedom from the bondage<sup>13</sup> of the master, and for others, it became a document for condemnation on the Day of Judgment. And He has provided for His creatures treasures as means of subsistence, so that some got out of their allotted share unlimited good, while to others disagreeable things fell as their share to be accepted,

Verse:

"Whatever means of livelihood He fixed for man  
Are neither increased nor diminished (even) by one jot."

Where no indication of His permission is available, even the act of intercession on the part of the Prophets turns into a memorandum of Hell: on the contrary, wherever the horoscope of His favor has been written down, the deed (or document) of the stupidity of the villainous persons serves as a passport for entry into the royal court,

Verse (Arabic):

"What a man whom the Creator of the created world  
Specially endowed with gifts and bestowed upon him what He desired."

Without apparent cause He bestowed upon Prophets the distinction of prophet-hood and the duty of conveying the message to the people in accordance with the Qur'anic verse (which is equivalent to a mandate):

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<sup>13</sup> In the words *Malak* and *Malik*, the Figure is *Tajnis*, and in *Malik* in relation to *wabalnama* is *ôhâm-i-Tanâsub*.

"We have raised you out of<sup>14</sup> dust." And He has exalted some higher than the others: "These are the<sup>15</sup> Prophets and we have exalted some higher than the others."

**Praise be to the holy Prophet ε , and his descendants τ.**

Hemistich:

'That matters related to all these writings.'

He made MuĀammadρ, the Prophet ρ of God, the foremost in creation,

Verse (Arabic):

"Foremost is he among those on whom Peace is invoked and Truth. He is from the most Benevolent, most Exalted and Great."

Despite his being unlettered, and because of this miracle, he is most eloquent among the *Arabs* and the non-*Arabs* and all the rhetoricians bear witness to his ρ Prophet-hood. He is the primeval light in the luster of whose lamp the fast-moving pen of Destiny drew the image of the universe in the midst of the (enveloping) darkness of nothingness, making impressions on the universe in a matchless florescent ink, due to his radiance, all the shadows of East and West are obliterated. "The earth was gathered for me so that I was shown directions both in the East and West, and the rule of my Ummah will reach what had been shown to me."<sup>16</sup>

Verse:

"What then is the capacity of this earth to withstand His orders, For the two worlds (those of spirit and the senses), fall within the domain of His authority."

**The world is like a child:** the moment it was delivered out of the womb of *nĒn* of *kun*, the name of the Prophet MuĀammadρ was dinned into its ears as the words of *azan*<sup>17</sup> are poured into the ears of a new-born infant. And Adam resembles an old man who, in the process of the creation of his mould by God, continued uttering for forty days the words: "O Prophet ε, You are the source of

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<sup>14</sup> The verse in the text is incorrectly written. For the correct reading see Qur'Ēn (6:2, 23:12).

<sup>15</sup> The Qur'ān (2: 253).

<sup>16</sup> This *ḥadīth* by IbnHambūl, *SahihMuslim*, *AbūDāwūd*, *SunanTarmidī*, and *SunanIbnMajah*.

<sup>17</sup> *Azan* is the call for prayer in *Islam*.

the coolness of my eyes," and by way of acknowledgment of this favor put his finger on his eyes,

Verses:

"When the pupils of the eye cannot afford  
To come out and kiss that sublime and lofty name  
They send out their kissing lips through the nails  
so that (those) pupils are able to kiss that name."

The intricate matters contained in the book of the invisible world in which the secret subtleties of the heavens and the contents of the earthly tablets are embedded, were placed for deciphering before the last of the Prophets ε under the strong seal of subtleties, and these came to be unraveled by him. Also, they (the powers controlling the universe), referred meanings of the indubitable Book (the *Qur'ân*), which comprehends the secrets of religion and the basis of faith for explication to the Messenger of God (the holy Prophet Muġammadρ), and these points of truth too were explained by him;

Verse:

"He guided the people to Truth by his clarity and eloquence.  
It is a book (the *Qur'ân*) revealed through him with clear outline and cogent argument."

Before the time of that reckoner, this globe of nine spheres was like a zero (entirely worthless) over the surface of this earth. When, however, the first letter of the name "Aġmadε" drew a straight, perpendicular line over them, they were all rendered accountable in infinite ways. How excellent is the elevation of the title: "Verily<sup>18</sup> we have granted thee a manifest victory," meaning thereby that the Prophet ρ became the commander of the seventy-two sects (of the Muslims) with the mandate of two testimonies.<sup>19</sup> What a graceful issue of the order: "Convey what has been sent unto thee,"<sup>20</sup> O Prophet ρ, and thus set in order the administration of both the worlds under his chieftainship.

Verse:

"By God he is that peerless chief  
Who manages both the worlds with his orders."

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<sup>18</sup> The *Qur'ân* (48: 1).

<sup>19</sup> Refers to the *Kalma-i-Shahādat*: There is no God except Allah, and Muhammad is His prophet.

<sup>20</sup> The *Qur'ân* (5: 67).

The mandates of his "do's" and "don'ts" are only one degree lower than the orders of God Himself, but a thousand times higher than what is dictated by the wisdom and intelligence of human beings or secular rulers. Every arrogant chief who submits to His orders finds safety for his head within the domain of His authority according to the Qur'anic injunction: "The Believers<sup>21</sup> must (eventually) win through." And whosoever goes astray and revolts against the mandate of divine Law finds his head struck off by the sword of "Slay those<sup>22</sup> who are pantheists". I invoke on you (the holy Prophet ρ), the coolness of the eye and pride of the new moon,<sup>23</sup> of *nûnwa'l-qalam* the wielder of the pen, opener of the stream<sup>24</sup> of Paradise and extinguisher of the fire of Hell,

Verse (Arabic):

"May peace of our Creator be poured on you forever  
And afterwards on your noble companions."

Foremost among them is AbûBakrτ, for the title of the Book of Faith was made, in the first instance, in the name of that free man<sup>25</sup> whose face was illumined like the title page of a book. Secondly, Umarτ through whose name (not only) justice became eternalized,<sup>26</sup> but the essentials of (Islamic) faith became the crown of his head. Thirdly, Uthmânτ, who got the leaves of the sacred book bound together through his life-blood, so much so that the point of that volume was linked with exaltation and to him was conveyed the happy news of his passage to Heaven.<sup>27</sup> And, fourthly, 'Alîτ, whose fondness for knowledge was so much fixed in his heart that in the Prophet's ρ city of Medinah he came to be regarded as the gateway<sup>28</sup> to knowledge. Then there are the other Companions τ who represent the fringe of the book of Prophet-hood, his τ chaste wives who comprehend the implications of chastity within themselves, and his noble inmates who are like the dots of the letters of the *Sûrah* "YaSin", and his progeny and followers who are fellow-travelers with him in the journey towards the attainment of God.

Verse:

"There came to them guidance from our Lord. May Allah be pleased with them and they were also happy."

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<sup>21</sup> The Qur'an (23: 1).

<sup>22</sup> Ibid.

<sup>23</sup> The Qur'an (68: 1).

<sup>24</sup> The *Salsabil*, the heavenly stream.

<sup>25</sup> Refers to his name = *Atiq* meaning free.

<sup>26</sup> The word is 'Umr, hence the Figure 'Tajnis.

<sup>27</sup> He is among the "Ashra-i-Mubashshara."

<sup>28</sup> Refers to the *Hadith* - "Ana MadinatulImwaAliunBabuha."

The eulogy of the chief among the saints and his association with *TaĪawwuf*. Following upon the praise of the Prophet ρ, the foremost among all the Prophets, in order to be relieved of the grief, I start praising this high-paced traveler who follows the Prophet ρ closely, step by step, that is one who is forerunner of the followers of the mystic path and most mature and accomplished among them who have reached the world of Reality. He is so swift-paced that one step he moves towards self-abnegation and the other one takes him to God. He is the guide to "We came to make a reckoning of their deeds"<sup>29</sup> and surrender to the strong rope of "He does whatever<sup>30</sup> He proposes". *×aĪraĪNiĪdam al-DĪn* (Awliah) is the captivator of the verse: "We<sup>31</sup> are nearer to him than his jugular vein," and a vicegerent of one, about whom it has been said in the Qur'ān: "We have sent you<sup>32</sup> as a witness, communicator of glad tidings and also a Warner." He is the provider of food, as says the *Qur'ān*.<sup>33</sup> And they feed, for the love of God, the indigent, the orphan and the captive." He (*×aĪraĪNiĪdam al-DĪn* (Awliah)) is the proclaimer of "gifts from us"<sup>34</sup> to the masses and is the relisher of the taste of "We<sup>35</sup> reward one who is thankful". And the organizer of the affairs of faith, one who has reached the apex of gnosis and established the order of Truth and religion, named *NiĪdam al-×aqqWa'l-DĪn*.

Verse (Arabic):

"God has established His dispensation to such an extent  
That ordinance is the cornerstone of his organization."

What an exalted saint among the saints of the world is he that even the cloak of Heaven, which has a thousand pegs to it to make it stand firm is too narrow to fit his grand stature and the nails of the mountains, in comparison to the lucidity of his knowledge, weigh very lightly,<sup>36</sup> and are almost non-existent. The letter *ĪĒ* of *lahut* (the world of divinity), which with its two flanks, spread the shadow of destiny over both the worlds, has borne fruit. Also the denial sign *lan* (implied) in the Qur'ānicverse:<sup>37</sup> "Thou shalt not see us", which is like an eternal curtain circumventing the Divine Appearance (to Mūsâρ) has been by the power of his (saint's) breath, lifted from before the eyes of the people.

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<sup>29</sup> The Qur'ān (25: 23). In the verse the reference is to the sinners whose deeds will be turned into floating dust.

<sup>30</sup> The Qur'ān (11: 107).

<sup>31</sup> The Qur'ān (50: 16).

<sup>32</sup> The Qur'ān (33: 45).

<sup>33</sup> The Qur'ān(56: 8).

<sup>34</sup> The Qur'ān (54: 35).

<sup>35</sup> The Qur'ān (54: 35).

<sup>36</sup> The words *Pa Sang* and *Be sang* have a kind of *Tajnis*.

<sup>37</sup> The *Qur'ān* (7: 143). When Moses came to the appointed by Us and His Lord addressed him. He said, "O my Lord, show Thyself to me that I may look upon Thee." God said: "By no means canst thou see me".

The two worlds appear before him as two loaves of bread (the temptation of) which cannot make him break his (fast of) resignation (before God). The ocean of things (this entire universe) other than God is no more than a drop of water in the face of comprehensiveness of his perception, so much so that even the tips of his fingers of piety do not get polluted by it. Every finger of their (people's) hands is a key to the door (of the mysteries) of heaven, and every line on their palms is a confirmation of the acceptance of their prayers,

Verse (Arabic):

"Remember when he proffers his hand for demanding (anything)  
The angel of acceptance hastens to welcome it."

Their elongated turban is like a mandate of authority (issued by) the royal court, and their sanctified shoes serve as the miraculous boat for crossing over the blue sea. His *Ī*fistic cap is as high as heaven (sky) whose axis rests on the polar star. What a peerless chief is he that chiefs of dubious insight came to ascertain the direction of their *Qiblah* under his tutelage. The straight path of gnosis which has come down to him, from his spiritual guide resembles a straight line which is believed to exist between two. The Lord of the *Ka'bah* has rendered our inward eye, which has kissed the *Qiblah*, discerner of that exalted pole (the spiritual guide *×aĪraĪNiĪām al-DīnAwliāh*) so that we are able to comprehend the *Qiblah* of faith through the stable star of his heart, which is subject to no fluctuation, and this with the approval and assistance of our Lord.

(Praise of the Lord of the world)

Verse:

"The praise of the Lord of the world  
With reference to the clothes of the great and the small."

The inscription of the praises of the king on the foreword of the book is the same sort of embellishment as the print on brocade or embroidery on the robe. But if this humble (*Khusrau*) were to decorate the coarse garment of his subtle ideas the same way, it would be as improper as a blanket is studded with the royal diamonds or a sackcloth with glittering pearls. Nevertheless, since no piece of composition is of any worth without the ornament of being addressed to the royal audience, *Khusrau*, the penniless beggar, possessed of nothing but coarse cloth in point of his artifice, that he uses in the workshop of manipulation, had no option but to weave out this rag with the intricacies of subtle ideas more slender than even the hair. He, therefore, wove it in such a manner that it may not be put to shame

when compared with any other good women cloth (writing). Later, depending on his intrinsic merit, he intertwined it with the artery of his heart and the thread of his soul. Further, if they stitch out the praises of and eulogy of the king with the gold thread of the rays of the sun on the celestial globe, or inscribe them on the silken dress of the sun, it would be appropriate if he (Khusrau) stitched them on this blank coarse cloth (of his prose work). And he has adorned this blanket (of his work), with those 'illusory gems which are of no avail in the eyes of the learned, and those worthless ornaments which are wedded to the hearts of the specious persons and have bestowed upon his blanket the dignity of brocade. Since he has exposed his limitation in a dress as far hidden as possible, he is hopeful that the skirt of kindness of the Lord, will lend to hide the blemishes of this naked man, and nobody will call him to account on that score.

Verse:

"Any discourse addressed to the king is a piece of embellishment befitting precious garments  
Look at the avaricious beggar who ventures to stitch them to his own (coarse) blanket."

*Hemistich:*

Matters regarding kingdom and vicegerent:

Having tendered my apology (for embarking on this difficult task), I now offer this petition which contains the account of my (present) circumstances in the presence of a lord whose throne is as exalted as the throne in heaven, a lord who is an heir to the kingdom of Solomon ρ. He is the all-powerful king, the subduer of tyrants, one who is a manifest proof, open and unconcealed, the breaker of the necks of the enemies, the master of the necks of the great ones of the East and of China, the stretcher of the imperial throne in the highest domain, the superior one both temporally and in the spiritual domain, the sun among the caliphs and kings, the shadow of God in both the worlds, the summit of the exalted ones, the pole of loftiness, the one who encircles the world with his armies, is an incendiary of the bones of infidelity with the flame of his sword within his domain, the elevator of the royal palace (of his dominion), over and above the palace of Caesar and the installer of the banners of victory by demolishing the kings of Persia. He wields a sword which is famous throughout the world and his acts of kindness ensure food and provisions to every one; he is the issuer of commands to various groups of people under the authority of One who is the Creator of soul and body, the supporter of the community of Muslims against the ways of accidents, Abû al-

MuzaffarMuhammadShah, the king more victorious than the victorious ones by his manifest victory and the supporter of the commander of<sup>38</sup> the faithful.

Verse (Arabic):

"He called humanity to the shadow (religion) of *Muhammad*  
And his enemies disappear like the shadow<sup>39</sup> of *Muhammad*."

He is such a holder of an exalted title '*Al*' that the letter '*ain*' in his name '*Al*' far excels the dignity and grandeur of the blue sky (*Gumbad-i-Firuzah*). He is the holder of the name *Muhammad* who with the letter *mim* in his name, has made the king of stars (the sun) subservient<sup>40</sup> to himself. The letter *nen* in his imperial signatures (the titles prefixed to the letters) has risen to the sky to compete with the new moon (which resembles the letter *nen*), and the epistle of his order has overwhelmed the world and people<sup>41</sup> as the sky surrounds us on all sides. His black canopy is like a cloud from which drops divine mercy because of which the garden of the king continues to flourish, and the birds perching on that canopy are like phoenix, auspicious and of good omen, and the city of *Islam* is more and more productive (because of that). The empire, associated with that black canopy, seems to have attained the dignity of the night<sup>42</sup> of blessings. Moreover, the good fortune, under whose wings (even) the auspicious phoenix has sought refuge, has in fact obtained blessings from the wings of the Gabriel. His victorious banner deputizes for the Lote- tree.<sup>43</sup> (in Paradise where the mansion of Gabriel is situated) so that the lengthened shadow has been cast by the sun round about its perimeter. The pen with which his orders are dictated is like the *Tuba* tree (in Paradise) which has provided nourishment to the believers under<sup>44</sup> the shade of its intertwined leaves.

Verse (Arabic):

"O God! sustain the tree of his manliness  
So that it sustains us with its leaves and shadows."

In the very beginning of his coronation he bestowed upon the crown of authority such magnitude, and dignity, in virtue of his crown-adorning forehead,

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<sup>38</sup> The title of *Nasir-i-Amir ulMuminin* was granted by the caliph of Baghdad.

<sup>39</sup> The implication is that when the sun goes away the shadow disappears.

<sup>40</sup> In the word '*Halqa*,' in relation with *Mim*, the Figure is *Oham*.

<sup>41</sup> In the phrase '*Bar Ainda*' the Figure is '*Oham-i-Tanasub*.'

<sup>42</sup> This refers to the *Surah* "Al-Qadr", (TheNight of Decree) which is better than a thousand months.

<sup>43</sup> Beyond this none can pass near which is the Garden of Abode (*JannatulMawa*), the Qur'an (53: 14-15).

<sup>44</sup> This has the reference to the Qur'an (56: 28-29). Men of the Right hand will be among the Lote trees without thorns; *Talh* trees (Banana trees) with flowers or fruits piled one upon another.

that it caused all other monarchs of the world make their caps fall off their heads. With his throne-adorning feet he established the throne of the kingdom in such an erect and stable position that for the sake of raising the height of the ladder of the throne he put the heads of all the rebellious infidels under the foot of the throne.

Verse (Arabic):

"His position reached such a height that his throne rose above the sky  
And the heads of enemies disappeared beneath the<sup>45</sup> soil."

Hemistich:

Look at the references of *Shahnamah* here.

On many occasions he appointed Rustums of the victorious armies (who always triumph over enemies) against Afrasiabs of Turkistan. With their iron-made swords they inflicted deep scars like the caves of Kai Khusrau (allusions) on the brazen-bodied soldiers (of the enemy's army). Also, with the point of their spears which resemble the snake on the shoulder of *Dahhak*, they opened the well of *Bihazan* in the belly of every Sohrab-like soldier, so much so that the stream of blood pushing forth from the throats and heads of those white demons flowed down into the sea of *Mazandaran*.

Verse:

"In such a manner was it that the entire surface of the desert  
Turned crimson with reddish Bahman and the blood of *Siawush*."

Hemistich:

Matters regarding the *Mughal* politics :

Hordes of slain *Mughals* used to bring every year for the believers, chains made of iron, in order to take them back as captives, but it so happened that the same chains turned into chains round their own necks in the form of a sword. These dragged their souls towards the confines of Hell. Some of them preferred to run towards the chains to escape from the sword (death), and thus saved their lives from its flame and the keeper of Hell. But though the order that they would remain enchained in the linked fetters was a guarantee of their survival, sometimes, because of their bodily strength, they would break those chains with a view to creating tumult and uproar (condition of rebellion and sedition).

Hence it was ordered by the king that some ten thousand soldiers be deputed from the turret of the castle so as to reach the riverbank with the result that some unbelievers perished in the water. The king's armies caused the rain of blood to

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<sup>45</sup> The *Qur'ân* (20: 6)..

issue from the throats of thousands of other rebels into the earth and sowed the seed-like particles of existence therein. From those seeds sprouted herbs like red *marv* and Tartarian sweet basil. Thereafter out of those Mars-natured dogs they erected a dome like the sign Leo (*Burj-i-As'Ed*), with its head wide open like a lion's mouth, and its turrets sharp-risen like the pointed teeth of the lion. With the elevation and altitude having been placed at the top of the Leo-like tower, the ascending position of Mars over the Zodiacal sign Leo was established. How exalted is the position of that tower which, with the kind benevolence of the king, has been tied with a thousand white belts, and all those heads, tied to each belt, look like thousands and thousands of heads of the constellation Gemini which have attained their state of glory. In view of the munificence and grant of riches by the king these belts looked very trivial and insignificant yet, owing to the fact that the tower has been erected under the orders of the exalted king,

Hemistich:

"Verily, they became as lofty and high as the Zodiacal signs of the sky."

Even in the far-flung areas of the kingdom other towers like this one have been built which are high enough to reach up to the sky. Now I (wish to) shift the spirit of my discourse, from the plane of hyperbole to the level of rhetoric.

Verse:

"The heads (of the dead bodies of the enemies) which a vulture carried away in the atmosphere and left (to fall down on the parapet of the tower) Were carried back from the parapet to the vulture."

Verse (Arabic):

"The heads passing through the hands of the owl came to the earth  
And then returned to the tower which is the point of ascension for the  
dead bodies."

Hemistich:

Matters regarding the "hand":

The towns and cities, depopulated by the *Mughal* attack, looked desolate and empty like the palm of a hand, and were denuded of all signs of prosperity; their splendor was completely lost, (now) became affluent and flourishing (populous) owing to the magnanimity of this lord of boundaries to such an extent that if they wish to raise the space of a finger, even that is not visible.

Verse (Arabic):

"One will see countless houses whose height reaches up to plateaus

This population spans one month's travel and is as dense and intertwined as the fingers of the hands."

Hemistich:

Matters regarding water.

So long as the sharpness of his sword is there the blood-thirsty *Mughals* cannot afford to cross Sind on this side of Ghazna. And as long as his spear has its pointed-ness intact permanently, the blood-thirsty Tatar cannot remain at peace on that side of the river Oxus.

Verse:

"If an infidel desires to remain at peace on this side of the river Oxus he will either have a taste of the acidity of the sword or the fluid (blood) coming out of the dagger."

Hemistich:

Matters regarding peace and victory on all sides:

How fortunate is the general atmosphere of peace and tranquility that prevails as a result of the fact that, from the forts of Delhi to the outskirts of Khurasan, the entire surface of the earth has been turned into a ruby-colored carpet caused by the shedding of the blood of the ruddy Chinese, so that at long last all chaos and turmoil is subsided, sedition cooled, and miscreants liquidated.

*Hemistich:*

"All tension was eased by him."

On the one side he drove away, by the fierce wind of his fear, the formidable armies of Gengiz Khan from that side of Oxus (*Transoxiana*). And on this side (in India), he did not confine himself to routing the slow-moving Hindu Rajas who, with thousands of elephants had attacked the Turks (Muslims) army also with elephants, but also destroyed some of them who were still puffed up with the vanity of destruction in such a manner that their heads were crushed and from the oil of fat of the crushed head, the roughness of the feet of the elephants became somewhat greasy. Those others who surrendered and placed their heads on the royal threshold were highly and richly honored.

Verse:

"It is befitting a banner-raising ruler  
That he be the subduer of rebels and supporter of the weak."

Hemistich:

Matters regarding the fire and the lamp:

The luster of the sword (of the king) which keeps the burning lamps placed in the arches from the destroyed idols and temples, and the temples of fire worshipers and established mosques with arches made with steel swords and lighted lamps with the pearl of sword.

Hemistich:

Are never extinguished by the blowing wind.

The luster of his generosity, which is like a bright jewel, kindled the houses both of the poor and the rich without any deed and document required for the purpose.

Verse (Arabic):

"He lighted the candles of benediction by his munificence his is like the glistening of the sun (candle of the sky) over the people."

Hemistich:

Matters regarding the sustaining of the common people:

In matters of justice and equity and sustaining of the common man (the king) has framed such laws and regulations from his brilliant thought as are reflected neither in the mirror of Alexander's imagination, nor in the kaleidoscope of Jamshed. For the sake of the availability of cheap grains, the main source of our life, he has, through the exercise of his imagination, devised such a method that if, for years, the cloud and the sun may not trickle down the dust of their perspiration, and the hot-tempered wind may not move its fan and the soil may not cause flowers to sprout on the surface of the earth, and the fire-burning sun may not ripen the grains, the common people may still enjoy the fresh and ever-continuing supply of food from the royal store of his guest-house.

Verse (Arabic)::

"Even if the clouds of heaven do not bring rains (to the earth)  
The munificence (of our king) will continuously increase the supply of his gifts."

Besides this, other requirements of the people, even if they were to include such rare commodities as red sulphur or white ruby, are always more readily available than the yellow-colored amber and the ordinary cereal. And he (the king) bestowed, with kindness, the wealth, which is the elixir of wishes and treasure of

the desired things, elephants loads of gifts and alms that were given to needy persons in such abundance that the weight thereof was not felt as a burden on their hearts. And thus, the sense of affluence and prosperity came to be felt throughout his domain.

Verse (Arabic):

“People in general lead such a life of comfort  
As do the bunch of sparrows who taste fruit on the trees in the garden.”

*Hemistich:*

Matters regarding prosperity, peace and security:

Our king is such a wise lord of the world that the scribe of Destiny has inserted the subtle implications (of the Qur’anicverse), “Verily we made you our vicegerent on earth”<sup>46</sup> in the matter of his managing the affairs of the state. He is such a just king that the divine secretary of justice has inserted the divine decree: “Verily God orders you to do justice and good to others in his document of administration.”<sup>47</sup> On account of justice being available, his subjects are so pleased that their fortune and prosperity keep them awake each night. And the arms and military are seen to lie in complete idleness because of the peace and tranquility which prevail everywhere in his prosperous and auspicious reign. The open-handed warriors have refrained from letting fall the showers of arrows, and ferocious warriors, up-surgng like the sea, have closed down the canals of their daggers from pouring out the torrential flow of blood. The swords of the believers which were purer than the hearts of the *Sunnis* were blackened with rust like the iron-like hearts of the Hindus. The arrow of the Turks, brought up on the sweet relish of the souls of the people, itself become the diet of rust. The roads and highways are straighter than the straight line on the head passing through the tresses of women under the cover of their piety, and the country is even more peaceful than the (tender) hearts of the babies in the lap of their loving mothers. The thief flees away from the shadow of commodity in the same way as the shadow vanishes in the face of the sun. And dispensing of justice for eradicating tyranny is done as quickly as the candle is brisk in removing darkness. A mountain-breaking elephant does not have the courage to pass through the way of a small ant and a lion, whose mouth was tied down and then opened, does not have the audacity to ridicule (even) a limping deer. His royal authority has no business but showering favors each morning on the particles of the earth and the umbrella of his authority has no job but to provide peaceful sleep each night to the offspring of Adam.

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<sup>46</sup> The *Qur’ân* (38: 26).

<sup>47</sup> The *Qur’ân* (16: 90)..

Verse (Arabic):

"O God, increase his capacity for doing good (to men) Forever so that men of the world may live in prosperity."

*Hemistich:*

Matters regarding the birds in this tablet :

*Khusrau-i-Lachin*,<sup>48</sup> (the humble servant) begs to submit in this lofty court (of one) who favors the weak and liquidates the haughty, that he has perfect faith in the over-all graciousness of our lord to the effect that he will ignore his faults and keep his achievements with open eye and not see the ugly feet of the peacock. And if an ant comes in front of the throne of Solomon, the service of one as insignificant as a grasshopper, he will rate him as high as a griffin. If a spider offers the feather of a fly he accepts it, ranking it as worthy as the tail of a peacock. My humble self who, for years now, has in this exalted assembly of the lord sung the praises, in the vein of a sweet-voiced nightingale, and mixed the black and white in my discourse which, like a crow, is in itself lacking in the comeliness of dress. With the letter *mîm* occurring in the praise of this court, I have turned this crow into a captivated dove. In this I resemble the rustic bird-catcher who carried an owl to Jamshed's court camouflaging it as a phoenix and Jamshed accepted it, in all humility and wisdom as such, and feigning as if he knew nothing about its identity.

Verse:

"And he did not desire that the supplicant should feel dejected and ashamed."

*Hemistich:*

Matters regarding sweet smell:

I have brought in thy court a fragrance like musk in the expectation of receiving thy bounty and firmly hope that from the breathing-place of the gifts of the royal court, the wind of acceptance will blow on the area (where I am placed) so that every blade of grass, no better than dry stream of chip of wood, will turn into fresh and verdurous hyacinth and violet, into sweet-smelling *raihan* and *sausan*. With the fine smell of these flowers the silvery dome of the sky may become an incense-bearing dish and birds of the world of the spirit (the angels) may, till Eternity, benefit from it, and their dispositions (minds) may become

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<sup>48</sup> According to some, Lachin was the name of Khusrau's father while according to some scholars it was the name of the Turkish tribe to which *Khusrau* belonged.

intoxicated with these roses. Every part thereof which resembles the flower called *Gul-i-MudÉ'if* may serve as a garland of perfume for the fragrance-smellers of the world of spirit (men of learning or piety).

Verse:

"That *Gul-i-MudÉ'if* calls exalted on every hand  
As a bunch of roses gains in importance when it is in full bloom."

Hemistich:

Matters regarding sword and arrow at this place:

O God, so long as the arrow of benediction may be obtained from the quiver of the Holy Prophet ρ, may the Khyber-conquering arrow of this Muí ammad ('Alâ al-DînMuí ammadKhaljî), who possesses the quality of waging war like 'Alîτ, be deemed as the key for opening the four climes (of India) and as the pillar of the edifice of the five basic principles of Islam. And may the friends of God obtain the fulfillment of their desires and objectives from the heavenly share and the lot of the enemies of God (the infidels) be the consistent shower of arrows on them.

Verse (Arabic):

"His miraculous power made the moon on the sky  
the target of its arrow and split the shield like body  
into two in the dark night."

And the successors of the caliphate who are like the jewels engraved on the royal sword of *×alrat'Alî(Zulfiqar)* τ and are explorers of unfathomable depths, may each one of them be adorned with the insignia of good fortune and prosperity and the ornaments of victory and success by the grace and honor of the descendants of the holy Prophet ρ.

Hemistich:

"They are those who conquered the world with their swords."

Verse:

See the praise of the king of the time:  
Its references are from Subtitle of the stars and the moon.

At dawn when the sun of the sky turns the darkness of night into brightness (of the day) and the light in the East penetrates the zone of darkness and the dark zone gradually brightens, and at that time when the swift-moving pen of the meteor was still continuing to record in a thoughtful mood in the spiritual book, the

humble Khusrau, with the magic of his discourse, was trying to subdue the planet Mercury. At the moment when my pen called out, Mercury girded up its loins with the Zodiacal sign Gemini presented itself and kissed, out of reverence, the mirror of my lap. With a view to showing respect to that mirror, it held its breath and was in a state of suspension. The writer's pen, despite being mad with excitement of speculation, put itself in a half-erect position before it. When Mercury observed that half-erect position out of a sense of bashfulness, like a moving pen or a dropping arrow, it placed, with extreme civility, its head upon the earth. Since passion for poetry and prose is ingrained in his nature he said this much by way of courtesy:

Verse (Arabic):

"Show to me the excellence of your artifice in the matter of composition, so that Mercury may go mad over this artifice of your own invention."

Hemistich:

Matters regarding the straightness of arrow or mercury:

When Mercury submitted what it wanted to offer I didn't feel it proper to turn down its request and, therefore, having no option the book I had with me, containing my objectives and as a token or gift, I put it in its place.<sup>49</sup> The arrow (of the saying):<sup>50</sup> "Whoever wrote something fell a victim to depreciation" pricked the heart the moment he cast a glance over it and he could not correct a single portion of it. Like the notch<sup>51</sup> of the arrow, the head of the Mercury which can fly very high, remained exposed. From this blow of silent grief, melancholy and sense of inferiority which hit him, without seeing who hit, (the archer) wanted to retrace his steps. I said that keeping back the arrow is undesirable. So give up the reversal of position but straighten and sit down so that we may also submit our share of objectives with you. In all despondency he replied that this relieving of the arrow by you towards me exactly resembles dragging the bow of the sky with the help of a little finger. It is as if to cause the sixth finger wear a ring (thumb-stall). But as I am an experienced archer and have shot at several targets of skill many a time, I know the correct way, for I have to be averse in ways both straight and misleading.

Verse:

"When they enquire of me about the right and the wrong  
I speak of that alone which is right."

Hemistich:

Matters regarding food and the ways of eating.

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<sup>49</sup> *Barjash* in relation to *Barjas* has a kind of *Tajnis*.

<sup>50</sup> In words like *Sahm*, *Istahdaf*, *Khalid*, *Tir*, *Sufar* the Figure is *MurÉ'Ét al-Nablr*.

<sup>51</sup> In this para the word *TÉr* has been used meaning both as an arrow as well as mercury.

I have vented forth from within all those ideas which are properly sifted and well-baked, because when all the experienced persons have had the taste of delicate and subtle ideas as guests at the table of the inspirations of the heart you may pour down on my paper a little of what is contained in the form of sweets by the trays of the skies. I may thus offer a gift of the praises of the king at his table. Again, Mercury began to apologize that (Khusrau's) request to me is like seeking to extract sweet from an empty sugar-cane or some syrup from the reed used by a weaver. Nevertheless, as the demand for this favor is for the sake of the table of the praises of the king, my hand does not reach up to the disc (*qurs* – slice of bread) of the sun, which I may cause to reach you as money to be distributed among the poor at the time of feasting. Or I give a gift for the quatrain you have composed as the thin slice of bread of high and subtle ideas, which has been set up or prepared by the arrow (Mercury itself) after considerable hardship.

Hemistich:

“Were you to accept it, it will serve as a good dish and palatable food.”

Hemistich:

Matters regarding the betel leaf:

When that tart reply (of Mercury) blunted the teeth of my ambition and I did not get such provision from the leaves of Mercury as it could blacken the teeth of the pen I replied that it would scoff at my suffering from a sense of shame. Hence, perforce, I utilized the musk-like black ink on my camphorous leaf (white paper) and I provoked my genius to resort to the eulogy of (my) lord with good grace. Now that my bold heart has undertaken this big venture I put down on the leaves high and subtle ideas before which even Mercury offers its obeisance (soul). Hence, on this draft of mine Jupiter paid tribute and should be strewn lights of stars rather than particles of dust.

Verse:

“Rather the pearls of stars should be burnt and reduced as *chuna* so as to be sprinkled on this freshly-penned and inspiring writing of mine.”

Hemistich:

Matters regarding kingship and its titles.

Though the position and novelties of these rare compositions is so high that the sky-reaching hand of boldness would not reach their skirt. The grade of its position gets elevated when it finds the opportunity of kissing the threshold in the citadel of the royal audience of the caliph of the time. And he is the exalted

audience and the illuminated dais, the sun in the sky of the caliphate in the vicinity of the moon, the king of kings, the axis of the world and of religion (*Qulub al-Dunyawa'l-Dĕn*), the supporter of the supporters of Islam and the Muslims, the protector of the people of India and China, the one who excruciates of those who are far and near by the display of his banner and thought, one who prevails over the black and the red, over the blue and the azure, his sitting on the throne resembles the rising of the Sun in the sky, his (attainment of) perfection in different stages is like the perfection of the moon in its full effulgence, he is established with God's sanction to demolish the way of idolatry and bring about complete extinction of it with God's help for the supporters of faith and conviction, the upholder of it with the support of the angel of faiths, Abū al-Muzzaffar MubĒrak ShĒh, the king and the son of a king, the exalter of the throne of Solomon with the assistance of the installer of the *Abbasid* kingdom with the benediction of the caliphate.

Verse (Arabic):

“His caliphate after the caliphate of his father, MuĒ ammed, is like the caliphate of Siddiqueτ after (the holy Prophet) MuĒ ammadε.”

Hemistich:

Matters regarding the organization of caliphate.

How great is God, blessings be on the caliph (the monarch) having been gifted with support of divine hand (Al-Mu'tazz Billah) who has received strength from the finger-tips of God in such a manner that without this he may not make any move from the workshop of his own assistance. One arm of his has captivated hundreds (of victims) like Faghfoors and Khaqans of China in the East wherein the river of China flows down. With his other arm, he has in the West broken into bits the arms of strength of the mighty kings of Arabia, each one of whom regards himself as wielder of power as (Shapur) Dhu al-Aknaf and Dhu al-Yaminain.

Verse (Arabic):

“Whoever gets strength from the gifts of God,  
no wonder if he breaks the bones (of his adversaries).”

Hemistich:

Matters regarding Friday addresses and coinage:

In every city where the royal address is gone up to the sky from the ladder of the pulpit its protector is the God of the ocean. It settles down in the (fourth) sky as Messiah took his abode in *BaitilMamur*<sup>52</sup> (the prototype of the fourth sky).

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<sup>52</sup> The *Qur'ān*(52: 4). The much frequented house in the heavens visited by angels.

Thereafter mischief and discord disappeared from the sound of the address as does Satan on hearing the recitation of the Holy Qur'ân. In every part of the country where his coin goes into circulation the qualities of liberality and magnanimity have become natural habits of the people as the sensation of hunger and thirst among animals which cannot be suppressed. As a result of this, in these lands and cities, one feels the impact (of this verse):

Verse:

"One who desires (water) becomes worthy in the eye of the thirsty  
One who desires is no less worthy than one who is needy."

The sun which has bestowed luster on gold, in view of the fact that when it saw that luster which (really) derives from the auspicious (MubĒrak)<sup>53</sup> name of this auspicious king (Mubarak), was put to shame. And as the black and half-perfect *Diram* (a silver coin), despite the fact that the sun like a goldsmith has poured silver substance into it and although it is in currency in the city, it (the moon), too, was depreciated and became known for its deficiency in the face of this royal coin.

Hemistich:

Matters regarding the court of the King:

When this steadfast pole (king QuĒb al-DĒn) favored the stations of the grades of ascension by sitting on the height of the thrones of the stars, the eyes of the onlooker which cast their glances on that face as radiant as the sun, sneezed and was overcome by amazement because of the luminous rays of this sun. And in whatever direction this big star (the king) opened his eye of bounty and favor, his captives were set free in hundreds from prisons like the bees which fly up (on being released) from the azure-colored blossoms of the water-lilies early in the morning.

Verse:

"Even this azure ocean (the sky) cannot keep in prison a prisoner  
Who has been set free out of his kindness."

The high-flying creatures of heavens (the angels) commit self-emulation in front of his lustrous crown because on the flames of such a sun the angels alone are fit enough (to be burnt) as moths. In the lights of his person the highly-placed of the glowing skies fall into the fire because in order to ward off the effect of an evil

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<sup>53</sup> It refers to *Sullān* QuĒb al- DĒn MubĒrak ShĒh who succeeded 'AlĒ al- DĒn MuĒammad KhalĒ.

eye of that full moon nothing less than a star is appropriate to be burnt as black seed (sapand).

Verse:

"Why may the stars fall into the fire  
For all of them got consumed in the warmth and heat emanating from his  
face."

The image of his luminous personality, reflected in all perspicacious hearts, resembles the form of the moon which is a single heavenly body but casts its reflection on all the rivulets and streams of water in different ways. Likewise, the single person of the king may be imagined as refracted into hundreds and thousands of shapes and the countless qualities of other kings contained in him, seem to have emanated from one attribute of his in the same way as several torrents of water, which are eventually mingled into the ocean, may not be identified except the same river. On this analogy his own amiable personality may be deemed as an amalgam of thousands and thousands of kings.

Verse:

Worthy of praise is that king that thousands of Jam (JamshÉds)  
and QabÉd (KaeqabÉds)  
He (God) rolled into one to bring into existence such a king."

A hundred adorations of heads and chiefs of different climes at the foot of the banner of his pavilion are not as worthy as the king's banner which may remain in its position. Likewise, the crowns of the rulers of far-flung kingdoms are not so worthy as the staff of the watchman of his door of the royal Court may inflict a blow on them.

The surface of his exalted threshold has become blackish by the rubbing of the eyes of Ardshirlike kings and the Shirdekan (like rulers) of the times. The pebbles of the surface of his threshold, on account of the rubbing of the eyes of Gorkhanas and Gurginan have turned into the eyes of a cat. The fortunate and affluent kings who, if they cast a piercing glance towards the sky, can mix up Mars and Saturn together, dare not look, out of fear, into his royal chamber. Rather they fix their piercing eyes on the back of their feet. And kings of such high descent were of such a calibre that the rulers would remove the dust of their cavalcade with the hair on their fore-heads and would cause the dust of the route raised by the horses to settle down through their handkerchiefs.

Verse:

"They (the other kings) discarded whatever prestige they had;  
They regard the loss of it as a mark of respect for themselves."

Hemistich:

Matters regarding the monarchs of the time and age:

If the victorious kings of NimrĒz<sup>54</sup> and ShĒmwho are there these days, do not roll down in dust like shadow in the path of (this shadow of God, the sun), their life will reach the Western horizon earlier than the assigned time of decline. Likewise, if the black-complexioned kings of Ethiopia and Abyssinia do not turn white (do not increase their honor) after rubbing their faces at the stone of his threshold, the swords of the king's armies will tear the skin off their faces with their weapons:

Hemistich:

"so that they should become white-faced."

Hemistich:

Matters regarding protection money tax:

Under his current orders the waves of his armies have gathered from that side of the ocean; now also from BaÍrain and Barbar which are in the vicinity of the Arabian country and the encompassing ocean, glittering pearls have gathered from the sea in abundance and brought from the islands and the seaports to the royal court. Under his stern orders, the long robed chiefs of China, who have been brought low there, have deposited mountain-loads of pure gold in the royal treasury as twelve months yearly tax from those countries.

Verse (Arabic):

"He gives to people, by way of grace and favor  
All the money he takes in battles through arms."

Hemistich:

Matters regarding royal armies and the grades of warfare:

Whenever the huge armies move from their places in the sky, because of the dust raised by the movement of the army, earth and sky become invisible. What a wonderful warlord is he that when he hurls his lustrous sword against the infidels, the earth is flooded over by blood as the blood seeps into the earth.

Verse (Arabic):

"He made the earth drenched in blood on the day of battle

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<sup>54</sup> In *NimrĒz* and *ShĒm* the Figure is *ŏhām*.

As dust and money go down the drains in the days of affluence."

The banners of victory are implanted in the foundations of his actions and meanings of triumph are intricately displayed on the royal banners. The bow of his umbrella has brought the skies into such a revolution as they had not witnessed before. His luminous body has flashed into light even in the midst of a hundred spears (as effulgent as the sun) with a hundred flames to such an extent that even the sun has not been able to display the flashes of light that way. His white (royal) umbrella which is under the shadow of the cloud and is, on the other hand, on the head of God's shadow, is, so they say, like the sun between two shades. And the black umbrella, at the time of light on his head, is like a shadow between two suns:

Verse (Arabic):

"O man of intelligence, have you, in the context of time, sun or not  
The manifestation of shadow between two suns!"

On the day of tumult and pageant of war, when the sky is overwhelmed by him (the king), and he orders that Mercury be evicted from the house of the planet Jupiter, the entire galaxy of stars may gather together on the station of the constellation of Pleiades so that he may with a single stroke turn it into the constellation of Bear. And if with his star called *Samak-i-Rami (Archurus)*, he points out towards the sky, the slayer Mars receives a blow from the spear to the effect that Mars' head is prostrated and his soul takes a flight.

Verse (Arabic):

"The head of the slayer Mars, because of the fear of my patron's arrow  
Is like the percolator which has many holes in it."

Hemistich:

Matters regarding the disposal of royal affairs:

In the by-gone days, in accordance with the wishes of the gardener, there used to be a thorny hedge of swords and arrows around the gardens in the various regions of India to circumvent the approach of the thieves of calamity and dread. Now in these peaceful days, owing to absolute tranquility, in place of all those swords and arrows, nothing is seen except iris and vitriol. The crescents on the banners of the kings of Khwarazm and Khurasan were overrun by the horse-shoes of the horses of the *Mughal* hordes. But during the time of this supporter of *Islam*, they (the *Mughals*), were subjected to many kicks and blows by the horses of the

victorious warriors (of the king), that contrary to the blows of the horse-shoes, the stigma of being accursed appeared on the foreheads of the enemies.

Verse:

"In such a manner was it that thereafter the accursed ones did never pick up courage  
To show their faces in this direction because of shame."

This success of his is even more manifest than the azure sky, and this sway of his even more luminous than the bright sun so that whenever he inflicts his dagger, radiant and bright as the sun, on the wicked *Mongol* in a single movement of the horse of spring the hordes of his eyes strike at the pomp and ostentation of those cold-hearted *Mughals* like the melting of snow even during the season of spring in the river Oxus. The hearts of his soldiers, who are carriers of bow, because of the wind of his (king's) strength become hard like snow in the territories of Russia and Khwarazm and heavy as iron (*faulâd*).

Verse:

"No wonder if owing to the onslaught of his array of soldiers the mail-coat of water and the scales of fish in the river may turn into iron."

If the ancient rulers of Iran were alive today, they would have, like the Pharaohs (of Egypt), thrown the clothes life into the river Nile, owing to the brandishing of the blue-colored sword of this victorious monarch, and if the Caesar of Rome had witnessed the splendor and glory of this empire they would have plunged themselves in the Greek sea out of a sense of shame.

Hemistich:

"Like the land of Greece in the depths of the sea."

The clamor of the drum in his reign has spread the tumult of his authority with such awe-inspiring force in the world around that most of the infidel rebels, because of that dual noise, will have their necks enslaved, as long as the chains of the stars are continuous. Rather the sound of his trumpet also used to inflict oppression on the cruel stars without any delay or hesitation. It has caused the noise of the twanging sound to arise which will continue till the moment when the trumpet will be blown on the Day of Resurrection. As far as the bounty of this Solomon of the time is concerned he remains as the supporter of the poor and the destitute. If the tiny ant went up the head of a huge elephant insolently, the latter,

despite its hugeness, could do nothing except keep quiet, and could not show any impatience so that the tiny creature might leave its place. And the petty gnat, on the strength of his (king's) justice, is capable of grappling with the wanton and furious lions in a challenging mood so much so that the lion gets wounded and pays the penalty with his flesh and skin.

Verse:

"What a powerful and strong supporter of the weak  
Is he (the king) that a gnat with his support

Drinks the wine of the blood of a lion in a state of joy and revelry.

Hemistich:

Matters regarding qualities of justice, dread and generosity of the king:

The justice of the caliph Umar took seven hundred years till it got these just days to revive qualities of equity and justice of its time. The stormy wind of the justice of this reign has blown with such violence that it has uprooted the injustice of future and present time and kept it up till the end of the lunar cycle so that repression and iniquity may remain hidden under the skirt of the Day of Resurrection.

Verse (Arabic):

"Allah safeguards the just ruler whose equity demolishes the foundation  
Of repression as the matter of pregnancy falls off the womb (and  
disappears altogether)."

In regard to his acts of favor towards the progeny of Adam, the chain of the servants and bondsmen and prisoners has turned into a continuous writing, ensuring the freedom of their necks and the act of setting them free has been completed with extreme vigilance and caution. And in virtue of the fullness of his authority the vein of the life of all rebels has turned into a rope of obedience for their necks. Alongside that enchainment of necks they also came within the circle of the halter of obeisance and fidelity.

Verse (Arabic):

"If the king so wills, time may be conquered and brought under his sway  
His fortune is the hunter and his authority is the rope."

The miscreants (rebels), on account of their dread (of his authority) have sought repose under the protection of his sword like the naked and cold-affected people who flee towards sunlight to avoid the frostiness of winter. The seekers of the rivulet, because of the burning effect of their condition, ran towards the ocean of his palm (bounty) like those who, scorched by heat, and owing to burning thirst, hasten towards water.

Verse:

"May that river ever remain overflowing  
So that the thirsty ones of the world drink sweet water from it."

Hemistich:

Matters regarding the liberality and munificence of the king.

By Allah(to whom all praise is due) what praise may be rendered to his generosity and liberality, for in fact it is impossible to do so. Were we to offer an analogy (we might say) that if the aspirations of those who are avid of reaching their goals and achieving their ends are too much satisfied with hot morsels and the hearts become sickly with lack of circulation of blood like the powder which drops from *Zarchuba*(turmeric). As the desirous hearts who wish to drink water as pure and clear as silver and are fed up with silver-like water, the dark-faced misers who used to tremble on red carnation (agate) like smoke on fire, now flee away from fire like ruby and red gem which resemble the grains of pomegranate as Mercury resembles fire,

Verse:

"Allahprotects the man of bounty who owing to his liberated extracts the red gem from the mountain for those who are anxious to have it."

Hemistich:

Matters regarding the four elements:

Despite the several royal qualities, the properties of his noble disposition which rule over laws of nature as essence (like the essence of fire) and not as world-consuming, his elements are stabilizing and not disintegrating. By temperament he is forgiving, like the faultless disposition and nature of the wind and not a raiser of dust. His disposition is like the property of water: the source of grace and gentleness and not the means of drowning and submerging. His generosity resembles a mine in the ground, a treasure of subsistence and not a plunderer of wealth and livelihood.

Verse:

"All these stable and firm qualities (of the monarch) are like (firmly) fixed stars

Not fluctuating like elements which move from one state to another."

Hemistich:

Matters regarding the sky and the stars:

As long as the crown of the moon is studded with pearls of stars and the belt of the constellation of Gemini is adorned with the accessories of Pleiades, may the creator of the stars and the heavens, sublime and glorified, perpetuate this illustrious monarch of noble origin over the heads of the people as a ruler like the elevated sky, and a world-conqueror like the radiant sun. His sincere adherents may remain in array in the vow of obedience like the order of the constellation Gemini and may they remain united like the Pleiades,<sup>55</sup> and the Saturn-like enemies, opposed to him may be cut into two pieces like the Gemini<sup>56</sup> by his sword, as dazzling as the sun, and by his flashing arrow, may the enemies get scattered and reduced to particles (or drops) like the same Pleiades.

Fragment drop by drop:

Quatrain:

Swearing in the name of the noble and exalted pearl of the crown of Prophet-hood, Ahmad $\rho$

The apostle of God  $\varepsilon$  through whom both "Gemini" and Pleiades enjoy dignity. O Khusrau, lift up your hand of ambition as high as Gemini in supplication as,

look Pleiades is raising both its palms, and is saying "Amen".

May there be peace and the blessings of God on the holy Prophet  $\rho$  and his descendants.

Hemistich:

Preface to the book *RasÉ'il al-I'jâz* and matters regarding receiving tuition!:

It is evident from the tablets of the hearts of the masters of diction who recognize and know that God who is knowledgeable and cognizant, and who caused man (*InsÉn-i-Kabġr*)<sup>57</sup> (designated as macrocosm) to arrive from the region

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<sup>55</sup> A conspicuous loose cluster of stars in the constellation Taurus that includes six stars visible to the average eye (Webster's Dictionary).

<sup>56</sup> The third zodiacal constellation pictorially represented as the twins, Castor and Pollus, sitting together and located on the opposite side of the Milky Way.

<sup>57</sup>Please note that in the Vol. IV, of *I'jâz-i-Khusravi*, presented in the following pages, Amirkhusrau presented his concept of *InsÉn-i-Kabġr*.

of non-existence to the two<sup>58</sup> letters, *kaf* and *nûn*, had this aim in view that he may dignify the progeny of Adam with the knowledge and teaching of: "He taught with the pen, taught man that which he did not know."<sup>59</sup> Hence he ordered the naive men, dwellers in pre-Eternity, that within the span of six days<sup>60</sup> they should learn the lesson of progress: "Already<sup>61</sup> has our word been passed before this to our servants sent by us." Those immature creatures by that time reached the state of maturity of their existence under orders from that custodian of Destiny and presented themselves as self-contained entities. Under the tutelage of that Omniscient, discerning and clear-sighted Being (God), some of them became pure intelligence, others whole selves, some others absolute mentors, some abstruse souls, and still others articulate ones, till the process culminated in Adam. And as and when, from the falling place of pre-eternity to earth (or lost-eternity) they had brought into being air and fire and earth and water and thus caused the created things to proceed from the state of non-attachment or non-being to an integrated state of being, and then the architects of Destiny recorded the gift of "manliness" for Adam (that is, conceded that he was the primeval ancestor of all beings). One full period of forty days was spent by God in creating Adam on the model of His own being and adorning the primal elements (water and clay) of this creation according to the tradition of the holy Prophet ﷺ:<sup>62</sup> "God created Adam on the pattern of His own being" so that the laudable inscription from the pen<sup>63</sup> of God was actualized (and completed). Then drawing on: "Verily, I know<sup>64</sup> more," the breath of His (God's) favor was blown into his (man's) substance. "I breathed into man, My own<sup>65</sup> breath;" and that is one of the acts of God. God also favored him with the inculcation of His own praise. As he had passed the test of the horoscope, having a bearing on the capability and excellence of his constitution: "Verily,<sup>66</sup> We created man of the best mold," immediately God or the architects of Destiny opened on to Adam the seal of the title book of: "He taught man<sup>67</sup> the names of all things" so that he began to learn things and got precedence (in virtue of the Qur'anic verse): "I am about to nominate My vicegerent on earth,"<sup>68</sup> and he came to be seated on the dais with the Lord of creation. Those who say: "We count the rosary of your praise"<sup>69</sup> who had filled the atmosphere with the commotion of:

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<sup>58</sup> It is believed that the Universe has been created by saying the word '*Kun*' a combination of *Kaf* and *Nun*.

<sup>59</sup> Qur'ân, 98:5.

<sup>60</sup> Qur'ân 7:54, 10:3, 11:7, 25:59, 32:4, 50:38, 57:4, (seven times).

<sup>61</sup> Ibid, 37:171

<sup>62</sup> Refer to the *ḥadīth* which says that Adam's form was made after kneading the clay for forty days,

<sup>63</sup> Qur'ân, 7:54, Blessed be God, the Cherisher and Sustainer of the worlds.

<sup>64</sup> Qur'ân, 2:30.

<sup>65</sup> Ibid, 15:29, 38:72.

<sup>66</sup> Ibid, 95:4.

<sup>67</sup> Ibid, 2:31.

<sup>68</sup> Ibid, 2:30.

<sup>69</sup> Ibid.

"We sanctify you"<sup>70</sup> and had earlier, on account of being extremely vitiated, had put the blackness of the blot of: "He would<sup>71</sup> spill blood" on earth on the fringe of his skirt. He stood as witness to man's shedding of blood but since the instruction of Destiny, owing to kindness, desired to place him in the position of a teacher: "He informed him of their names<sup>72</sup> they put the seal of " that which you do not know<sup>73</sup> of on their lips with the result that they had to confess their ignorance: "O God! We have only that much knowledge that you gave us!"<sup>74</sup> The architects of Destiny ordered that they be taught the names of things. When, with the following commandment: "Then He taught them names of things,<sup>75</sup>" they had put the tablet in order, it was ordained that they should submit themselves to the acquisition of knowledge and carry out its commitments fully; "Fall ye down in obeisance unto him,"<sup>76</sup> who from the beginning, wished (to carry out the implications) of "I shall certainly mislead<sup>77</sup> him."

Hemistich:

"He stood unmoved out of haughtiness."

Hemistich:

Matters regarding the elements:

And owing to extreme heat (of haughtiness) that he had, he (Satan) used to say: "You created me out of fire,"<sup>78</sup> and by repeating "You created him<sup>79</sup> from clay," it looked as if he was throwing dust into his own mouth. Since the fire of his composition had raised its head forcefully and the lust of his heart used to rekindle it, this flame did not get extinguished with that dust. Since going up is the basic quality of fire, he (Satan) "used to keep his head aloft in the air". What kind of fire or person (condemned to Hell) is he that every time it made him defiled with negation (rejection) that polluted person became consumed with irascibility and consternation and under the effect of the blast of vanity he became the first to throw out its fumes. And the result of that vanity was that the stigma of condemnation came to be branded on the tablet of his forehead. As the blow of the curse that entails limitless distress has been caused to him (Satan) because of Adam, he (Satan) came out of the ambush of seduction<sup>80</sup> and made Adam go astray

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<sup>70</sup> Ibid.

<sup>71</sup> Ibid.

<sup>72</sup> Ibid, 2:31.

<sup>73</sup> Ibid, 2:30.

<sup>74</sup> Ibid, 2:32.

<sup>75</sup> Ibid, 2:31

<sup>76</sup> Ibid, 38:72.

<sup>77</sup> Ibid, 38:82.

<sup>78</sup> Ibid, 38:76.

<sup>79</sup> Ibid.

<sup>80</sup> Refers to whispering of evil by the Satan who caused *Adam* to eat from the forbidden tree. This was a sort of blow by a stick from this tree which satan struck against Adam.

from the correct path. He seduced and deceived him to such an extent that he ultimately became a victim of the blow of: 'Adam disobeyed his Creator'<sup>81</sup> and was made to fall down from heaven<sup>82</sup> to earth because of his transgression. Were he not already in possession of the support and strength of 'he'<sup>83</sup> repented before Him' he could never remain steadfast and firm in the way of 'guidance'.

Verse:

That blow or injury Adam received was caused by the first letter of *Iblis*  
Caused by the Divine decree (because of Adam's transgression).

Hemistich:

Matters regarding discourse about the department of '*Insha:*'<sup>84</sup>

However when he came out of the Holy place of the dwellers of paradise, then, owing to having already acquired the capability of: "Then learnt<sup>85</sup> Adam words of inspiration from his Lord" and was exalted to the honor of 'His Lord and Master chose him'. It was declared by God that the business of compilation be assigned to him. Hence each day the implications of "verily we created<sup>86</sup> man from a drop of mingled sperm' was made manifest by him so much so, that with the letter *alif* of the stature of his progeny, he caused to be brought into effect the imperial title of 'Verily<sup>87</sup> we exalted the progeny of Adam'. Further, he also caused to be manifested the promulgation of prophet-hood which laid bare the explicit and implicit edge meaning of the mandate and which had originated with Adam.

Verse:

"In such a way that each one of them knocked at the king's door  
And uttered the Divine mandate, we reposed our confidence in Allah."

Hemistich:

Matters regarding genesis of poetry and prose:

When the task of scattering the pearls of revelation fell to the lot of the Prophets ρ, that of the matter of poetry came to be the lot of the poets. The poets also stationed themselves on the passage of the rhyme of revelation and the inspiration that gushed forth out of the remnants of the authentic revelation was externalize in the tasteful meters of poetry. In this way they provided for the

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<sup>81</sup> Ibid, 20:121.

<sup>82</sup> Ibid, 7:24.

<sup>83</sup> Ibid, 2:37.

<sup>84</sup> It was a separate department which issued letters and despatches.

<sup>85</sup> Qur'ân, 2:37.

<sup>86</sup> Qur'ân, 76:2.

<sup>87</sup> Ibid, 17:70.

speakers of pellucid subtleties and quenched their thirst for noble ideas and pleasures of poetry. Thus in each age and clime the poets have accomplished the task of making accessible the sweet and palatable taste of poetry to the common man. Also used to making his contemporaries and fellow companions sip a little of this wine (poetry) and consume it himself in their company, saying:

Verse (Arabic):

We were in our times like guest at a drinking bout  
We drank to intoxication and were ultimately reduced to dust'.

Hemistich:

Matters regarding magic and the story of Mûsâp:

Till the time for the display of our magic came, a group of people who possessed undisputed intentions in this matter surrendered the magic of their pens before the Mûsâp of my genius. "And their ropes and their rods so it seemed to his` on account of their magic began to be in lively motion."<sup>88</sup>

Owing to the fact that (architect of Destiny) had put the magic of Mûsâp on the top of the staff of my pen, I also put into action the big dragon and each one of them used to surrender. And the implication of: "The magicians fell down as if they rose prostrate"<sup>89</sup> became manifest from the wrinkles of their forehead. However each time I took the paper in my hand, I performed the miracle of 'white palm' and whosoever among the magicians of Egypt and Ctesphone came to witness the sight of my active pen,<sup>90</sup> "they saw as if it were the big dragon stirring."

Verse:

I displayed many a feat of magic  
I was busy in display of magic and the whole world was in supplication  
They were constantly in the place of supplication  
The magicians came at a place to assert with excessive pride.  
This humble prepared a staff out of his pen.  
The angel from the other world responded "Don't be in despondency as you are among the privileged ones."<sup>91</sup>

Hemistich:

Matters regarding keeper of the treasury and treasure:

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<sup>88</sup>Qur'ân, (20:66).

<sup>89</sup> Ibid, (20:70).

<sup>90</sup>Qur'ân, (27:10).

<sup>91</sup> Ibid, (20:60).

When the custodian of kindness saw the unlimited expenses of the place of remembrance of my genius, and that which was stored for me by way of precious things and rarities, "And there is not a thing but his treasures are with us"<sup>92</sup> he (the custodian) surrendered all to the custodian of my mind and the trustworthy dispenser of my intellect. And issuing from the office of: "To Him belongs the keys of heavens and earth"<sup>93</sup> he opened the double - edged key of my pen and handed it to me.

Hemistich:

"Look here is the treasure and here is the key"

Give away the treasure whether you like it or not. To me who had fully achieved success, the generosity of my disposition came handy to me and I opened the lock of my iron heart and began to scatter the pearls which till then had remained hidden in the bony box of my heart.

Verse (Arabic):

(Our) pearls (are so bright) that if they were to shine in the dark night.

Hemistich:

Matters regarding sons and fathers:

The mother of letters, pregnant with the forms of ideas, is to deliver the product of sublime and noble thoughts, with the capability of the midwife of my genius. Hence in the opinion of historians and chronicles of records, these (my productions) have surpassed the literary writings produced by contemporary writers and authors. Every now and then I placed the lofty ideas wrapped in the silken cloth before men of intellect and the shadow of their sight turned into the coolness of the eye of most people in the great metropolis Delhi so that of most these writings surpassed the important works of the contemporary:

Verse (Arabic):

"Those writings were received with honor by eyes  
As the corner of the eyes of the people are honored with them."

Hemistich:

Matters regarding Dog star Sirius and stars in general:

Since each couplet of mine surpassed the dog-star in sublimity, it reached such a height that in the treasury of Jupiter their couplets became part of the store

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<sup>92</sup>Ibid, 15:21.

<sup>93</sup> Ibid, 39:63, 42:12.

of subtleties. Hence such a loud sound was produced that the planet Mercury in the constellation of Gemini became all responsive like a cracked nut which resembles an ear, and began to hear surreptitiously. With the corner of a disdainful eye, as archers cast their glance over a curved arrow, I saw straight ahead of me so that the planet Mercury seemed to say."

Verse:

"I had heard that a wall had ears  
But never saw an arrow which had an ear."

Hemistich:

Matters regarding water:

With eyes moist with tears and a heart afflicted with grief, I was one day wandering desirous of a tender-bodied sweet heart and was busy composing a poem. At that time even clouds seemed to shed tears, the earth was drenched with water and lightening, though not openly, was burnt with grief but apparently indulged in laughter. In such a context, this smoothly-flowing *Ode*<sup>94</sup> suggested itself to my mind:

Couplet:

'The cloud is shedding while I am undergoing separation from the  
beloved  
How may I disengage myself from him at such a time?'

I wanted to cause my pen to flow and bring this flowing water within the confines of writing (put it in black and white).

Verse (Arabic):

Yes, it has been maintained that the verse is water  
And bringing this water within the confines of the pen is magic indeed."

Hemistich:

Matters regarding pearls and the ocean:

Pure and precious stone was ready at hand. It called the flowing pen of the scribe and addressing him said thus: 'O holder of the choicest substances of noble and sublime ideas, despite the fact that in the art of versification, thou hast, like misers amassing choicest pearls, filled to the brim of the seas (meter of poetry) so much so that all the passages (routes), and areas of rhyme and its requisites (luster

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<sup>94</sup> For the *Ghazal* refer to *Diwān*.

of the versified pearls) became fully explored. But, perhaps you do not know that the magnanimity of clouds on sea is like the generosity of a mean fellow shown to an already affluent person or the sprinkling of drops of rain on a dry, parched land or the munificence of a liberal person to a beggar. Now, therefore, O drop of water, be separated from the ocean and scatter pearls over the people who are neither contained in the palm of the ocean nor are managed by the scale of poetic meter. The empty pen, first puts forth its dry point and then, its tongue being moistened, you seek to cross over the far-stretched sea but it is only a drop that is shed from my pen. Wielded by a wise and knowledgeable person, these rare ideas came from the palm of his hand on the surface of water. The tester of pearls said that we should make a request for the meter from the same sources. The pen then had no alternative other than excluding these distilled, flowing words. I replied (addressing the pen): after all thou art my pen, why dost thou keep thy point dry (and not make it wet)? It is not befitting a vernal cloud that miserliness be attributed to it and the commodity that produces a river from my blood is my side.

Hemistich:

Drop rain with a willing heart and scatter it over the head of the seeker."

Hemistich:

Matters regarding the art of inscribing and the pen:

The distracted pen, out of violent passion, submerged its head into the inkpot. I inquired about the kind of madness it had fallen into, and it replied: my dispositions as well as capabilities were in your hands. You know fully well that I am no more than a dry reed and mostly at the finger tips (of the writers), and cannot dive into the depths of oceans and it is only in the companionship of glittering pearls that the title of the bold initiator has been allotted to me by the scribe of Destiny since the beginning of creation. With this account of myself, whatever I acquire through the point of my tongue that too I shall sacrifice wise men so much so that part of the essence of things has been left in fact with me through their agency:

Verse:

"Poverty which is goaded by youthfulness  
How can it have this much jewel!"

I addressed the pen and said: 'Thou whose head is severed from thy body, it is obvious that thou at no time had anything in thy possession and the liberty (or fluency) thou art commended for thou knowest fully, proceeds from me, and I make thee so celebrated that every one raises his or her finger toward thee. At the

moment when I order thee to scatter pearls of ideas, those too have been pondered over beforehand in my heart in such a fashion, that they never occurred to and became part of the treasure of any one's mind. This is so because I happen to be a poet and my tongue holds the key to the treasures of Paradise as was affirmed by the keeper of the treasure of *Islamic* law:<sup>95</sup> "Indeed the treasures under the heavens belong to God, and the tongues of the poets are their keys." And innumerable are the precious stones which can be discovered in the midst of these treasures and which cannot be obtained outside. When the stable pen listened to this exhortation of the treasure it turned upon itself:

Hemistich (Arabic):

It blossomed forth like the secret of the fantasy of the eyes."

Hemistich:

Matters regarding gems and mines:

'It (the pen) hastened and called the pearls with the sound of its own movement and the prose piece that was its object bestowed by him. Now let it be known to the diggers in the mines of the meanings that unique gems should be scattered over the heads of the needy seekers. It is hope of the creator of the world (God the artificer) that versified (precious) pearls of the Qur'anic verse cannot be contained in any ocean (as the Qur'an<sup>96</sup> says): "And the ocean which be extended thereafter to seven oceans yet the words of God would not be exhausted" that such pearls be graciously sprinkled over my prose piece of mine that the true copy thereof may be preserved (as the holy Qur'an<sup>97</sup> says: "The sea would turn dry before the words of God are exhausted." As for me I need to pour out that which deserves to be brought out because the waves of Divine blessings have been allowed to flow so absolutely in the ocean of my imagination that, it has overstepped its boundaries. As the lack of power of thinking and deciding is embedded in man's nature, I thought this inspiration will (eventually) come to an end. But when I began to pour pearls in poetic meters and weighed them in accordance with the scale of poetry, this business reached such an end that all poetic metres stood exhausted and still a large number of pearls remained unsifted within the expanse of my bosom. Then unavoidably, I put the scale aside in a corner.

Verse:

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<sup>95</sup> Refer to the *ṣadīth*.

<sup>96</sup> Qur'an, 31:27.

<sup>97</sup> Ibid, 18:109.

Beware, O destitute, 'The pearls of my poetry have been weighed and evaluated.  
Now take away my prose which I give without weighing it on the scale.'

Beginning of the book, entitled *Rasa'il al-I'jâz*:

Hemistich:

Matters regarding composition and authorship:

With the favor of the author of marvels and rarities (God) I began arranging this book of epistles with such freshness that the excess of its pleasantness does not permit the pen of Mercury to remain poised and the wave of its subtleties flow over the head of the planet Jupiter. From the pages of this volume such epistles reach the right hand of eminent scribes<sup>98</sup> that even to invisible scribes appointed by God, their right<sup>99</sup> hand of respect be at the skirt. And inscriptions painted on fine pieces of Chinese cloth<sup>100</sup> fall from its fold, on the sleeves of both men and angels so much so that the Holy Ghost makes them apart of his life and soul. The prophet Khizar, who thousands of years earlier, used to pour water (of life) in the midst of darkness, had been waiting for the transcription of this manuscript. And Jesus Christ who, for such a long time, was confined to the mosque over the holy shrine (*Bait al- Mamur*, very far off,<sup>101</sup> in the fourth heaven), had, perhaps, been waiting to be able to read this book. This volume was composed on the first Day of Creation, the pen of Destiny heaved a sigh of relief and this writing constituted of paper and ink, will endure till Eternity which does not admit the distinction of day and night.

Verse:

'Do not get frightened if day and night disappear from the world, for this writing (composed of ink and paper) keeps in view the duration of both day and night'.

Hemistich:

Matters regarding childhood, youth and old age:

From the beginning of my youth, I had the desire that I should produce among my fellow writers an epistle, more embellished and rhetorical, and more attractive than the cheeks of the beloved. Following the tradition of the beginners, I was eager to benefit from the writings of both the earlier and contemporary writers and

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<sup>98</sup> *KiramanKatibin*, Qur'an 82:11.

<sup>99</sup> For *AshabulYamin*' companions of the Right Hand, Qur'an (56:27), (90:91).

<sup>100</sup> Called *Parniyan*.

<sup>101</sup> Qur'an, (52:4).

learn, like the students the conclusions drawn by the masters till I was able to ascertain with keen insight what had been produced by way of writing, covering both the categories of the sophisticated and the trash. I discovered that most of the Persian writings popular amongst the men of learning comprising the fundamental books as well as the books meant for the masses, consist of nine styles of writings. Now each one of these writings I display in the interior part of the paper and also outline the tenth way of writing which is my own, the product of my own genius as it hardly resembles the conclusions reached by others. Further, the subtleties of this (way of) writing betray the qualities of the writer very accurately and then it may be manifest to all that it is an original creation, coming straight from the point of my pen, trickling down the compass of the paper and the purity of its essence bears witness to its authenticity.

Verse:

'Do not consider this as coolness of the eye for all  
But regard this as subservient to and the fantasy of all eyes'.

Hemistich:

Categories: Persian writings

Current among most of the people, comprise of nine modes. The first mode is that of the mystics, the second is the one adopted by the learned men, the third that of epistle writers, the fourth that of expert physicians, the fifth that of preachers, the sixth that of teachers of children, the seventh that of people in general, the eighth that of persons holding official, professional or carrying on some kind of trade and industry, and the ninth that of mere jesters.

The first style is that adopted by saints τ.

**The first mode of the writings of the Mystic Path:** This style has two subdivision: first, of those whose explanations of truth are based on glimpses of Reality, and the other of men of affairs and spiritual ecstasy. The style of men of reality is in such a fashion, that the manner of treading the mystic path and its various stages are specified in a language that is peculiar to themselves. When the one who traverses of the path, on account of his materialistic inclination, gets stuck in the mire of the world, how may his spiritual guide extricate him from this adhesive soul and help him reach his real destination. Of books detailing this is the Persian book, *Kashf al Mahjub* and *Saluk a Muridin* and all others of the earlier and later investigators, and this is the practice which has reached us from them.

Verse:

They (the worldly men) cannot even, with exertion and effort, reach that high station  
For a stone returns from air to the polluted place'.

The other mode of writing is represented by discourse about the state of ecstasy, as outlined in the hair-splitting speculations of *KhwÉjah* AÍmad GhazzÉlÉ, and in the acute observations of Ain al-Qul at ×amadÉnÉ. Other discourses that are initiated in the circles of the *ØÉffs*, even the slightest point of which cannot penetrate the head of the turbaned scholastic theologian and that of an uncouth jurist and of a formal sufistic theoretician, for there is a difference between the formal initiation into these matters and intuitive comprehension of these by the soul. Hence if the weavers of mandates and conveyers of ideas, in exercise of their inner sharpness, smoothen the point of their pen a hundred time and wish through this device to render the tresses of the pen only, ultimately the hair will get entangled in the head of their pen.

Quatrain:

'O Comb! Do you know what you do with your beloved?  
The tresses of *Laila* which you comb ?  
Do you know what they are?  
Do you know what the dishelved ringlet of hair is?  
MajnÉn alone knows what distraction is'.

**The second mode of the learned scholars:** Observe the references of knowledge and the possession of knowledge here; This mode is something like this that the pursuer of the path of knowledge confers luster on the fountain of his writing so that he infuses life into the dead hearts (of his readers) as are the Persian writings of the most profound scholars, MuÍ ammad GhazzalÍ and the translation of *Ihyao 'Ulum al-Din*<sup>102</sup> the erudite scholar, Majd al-Din Jajarmi. Such is the fluency of his writing as if ideas have been very adequately formalized and its subtleties gives the impression as if it is the product of the pearl scattering words having been sifted a thousand times:

Verse:

"Though the word flows sometimes like rolling pearl  
Wherae is the saliva which produces life."

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<sup>102</sup>GhazzÉlÉ, *Imám* MuÍ ammad, *IÍyá' 'Ulüm al-Dén*, English Translation by Al-Haj Maulana Fazal-ul-Karim, (Kazi Publications, Lahore, Pakistan)[Persian translation may have been by Majd al-Dén Jajarmi, since Amír Khusrau mentions his name].

**The third mode that of epistle writers:** This has the references of consummation of subtleties and the process of their being sifted; This method is like this, that the delicate composers of subtle writings use the scale of the pen in weighing these. They cause to ferment the sobriety (and lucidity) of the Arabic word with the mature and perfect subtleties of the Persian language in such a way that it gets kneaded with perfect grace and delicacy. Here the operation of immature weighing is of no avail, and the unsifted process of raw and immature writers cannot be made into a perfect whole. This is so because there are such delicate and subtle ideas that the weightless time brings out much from out of the grain of the hearts of those who are hair-splitting researchers. It is not like the flour of barley and wheat which is kneaded by people with the blow of their fist. In fact, a lot of toil and hardship has to be undergone before only a bit of it is kneaded, and then a lot of intense fire is needed in the furnace of the heart so that ferment's material is cooked and refined. These acts of cooking and kneading for preparing fermented material cannot be accomplished except by persons like the authors of *Kalila and Dimma*<sup>103</sup> and *Baha-e-Baghdad*,<sup>104</sup> who were men of taste and wit.

Verse:

"Whoever also cooked and kneaded these delicacies  
These are not fit to be swallowed."

**The fourth mode is that of the philosophers and wise men:** Reference regarding minting of coins and standardization: This system is as follows: From the divine treasury, the house of memory and the mathematical table, and act of standardization based on logical analysis, they produce the impression-less coins of ideas and then produce the coin of writing on the minting apparatus which is made so that words and phrases get written correctly and they acquire the status of purity and perfection.

Hemistich:

'And where ever it goes it becomes current and gets into inculcation.'

**The fifth style is that of preachers:** Matters regarding the art of *NakshBandi*<sup>105</sup> practiced by the *Nakash*. This has two varieties: one is figurative and the other is simple. The first one requires that the writer embellishes accessories of his writing with all sorts of artifices and the simple one requires that

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<sup>103</sup> The book *KalilahandDimma* written by AbÉ al- Ma'ÉlÉNasrullah.

<sup>104</sup> The book *Baha-i-Baghdadi* was written by AbÉ al- Ma'ÉlÉNasrullah.

<sup>105</sup> *NakshBandi* is a mystic school of thought, and *Nakash* are the people following this school of mystic teaching.

the master preacher adorns the board of the pulpit with verses of the Holy Qur'ân, (extracts from) the Islamic Sciences, the commentaries on the Qur'ân and the tradition of the holy Prophet ﷺ without any mean tricks of decoration which are alluring only for the children.

Verse:

'That impression is engraved on the simple heart in such a way  
That it becomes a prelude to the book of faith'.

**The sixth way is that of the simple school teachers:** Matters regarding masonry and the implements thereof. This way may be detailed thus: An awkward mason, not knowing how to use his digger, rolls down on the highway of his writing, laying big stones of words, in and out of proper context, and the result is that perceptive men avoid that route. And the impercipient, on the contrary proceed and accept them (uncritically) and hence they tumble down. As the former ones may have already committed blunders they see nothing wrong in those uneven ways and they regard them as easy and usual. And if some sincere and pure-hearted person wishes to remove those big stones (from that path) to some extent and remove those fissures on the analogy of hidden secrets, that lover (of good actions) brushes aside the wall before him and the wise mason gathers up the needed bricks from there.

Quatrain:

'Such carriers of big stones are many  
The stone itself is more than royal pearls  
Their (humble) stone as his heart is afflicted with grief  
Dig up that stone which is beneath the wall'.

**The seventh mode of writing is that of the common people:** Reference regarding months, years, days and time: This mode may be characterized thus: The common people of the city, while engaged in traveling, send their condition and happenings day by day, month by month, first day by first day and last day by last day, clearly, detailing circumstances, with dates, in simple and plain language, and express their demands from each place, city and town.

Verse:

'The stream (text) of (their) writing decorated with pearls  
As the new moon remains beautiful with glittering stars.'

**The eighth mode is that of men of action and of various occupation:** Reference regarding traders and men of vocations: The way signifies that each

group of bird-catchers, brokers, goldsmiths, musicians, drum beaters, and other groups have their own terminology for conveying their ideas. If an innovator wishes to introduce some sort of novelty, it is certain that his elegant writing will be devoid of the flavor of the usual form of expression.

Verse:

'And from each term a certain specific meaning is obtained  
Just as the term 'Stipend' for a job and the term 'wages' for a laborer'.

**The ninth way is that of the jesters:** Reference regarding wit and humor in abundance: The style of this group is like this, that men of wit and jesters, capable of provoking laughter and witticism displaying something of the personification of their hidden self, for the sake of enlivening the atmosphere of the company around them, use words and phrases which stimulate mirth and laughter. Thus youthful persons are inclined towards it, appreciate it and are humored and their minds are refreshed with deliciousness and agreeableness of that talk and they feel elated. The ribaldry and jeering that is produced by them is befitting their sense of appreciation and is productive of magical effects. They have added one diacritical point to the equivalent for magic and thus converted it into the equivalent for the word laughter and buffoonery. Even on this art of wit and humor they have published books which are like collections of blooming roses which are a source of enjoyment and delight among the people. Some persons take away some of its fragrant flowers which serve as fragrant bunch of roses for the assembly. What a jugglery is this that sometimes they throw calumny, attributable to the deer, or to the musk-bearing bladder of the deer. And sometimes they chastise the surrounding area of darkness of the bladder and find fault with it (accuse the deer of possessing the bladder). They call the rose, with torn and disheveled petals, a jester (one who laughs too much) and make a chain (white in color) out of the black-leaved wood.

Verse:

"Further, they call the grains of gold the branch of turmeric (saffron in color), their purpose in this being to cause people to laugh."

**The tenth mode of style is peculiar to the humble being,** Khusrau: Reference regarding chapter, letter, word and the pen. Let it be known that the subtleties of the (above mentioned) nine modes of style whose dictates rule over everything, whether black or white and which have thoroughly been discussed in the preceding lines, I now offer the tenth way which exclusively pertains to me and which should be scrutinized into deep insight so that it becomes clear that the

subtle kind of style of writing is a unique and modern style and it transcends the limitations of the older tradition and that formerly no scholars had any knowledge of this science (style). It seems as if the writ of Destiny had purposely invented this for my sake:

Verse (Arabic):

'By the grace of God this benediction has come my way  
May God, the beneficent, the great, continue it for ever'.

Since this style (of epistle-writing, devised by me) places the epistle writer in a helpless condition, and the epistles written in this style are like miracles emanating from that style, hence it may be conceded that the title of this book of epistles :*Rasâ'il al-I'jâz*,<sup>106</sup> has descended from the heavens.

Verse:

'From the scattering of this pen of mine, rhetoric is so much enriched  
That thou mayst see it ascending from earth to heaven'.

In short, as other authors arrange their books on the pattern of chapters, sections and articles, the arrangement of this book is also based, according to the title of the topic, on *Khaîf*, *×arf* and clauses and it comprises five *Risâlahs* (treatises or volumes) as is manifest from the list,

Verse:

'Here is the list, look into it again and again  
But do not view it without conviction'.

The first *Risâlah* (called *volume*), dealing with simple and compound words, comprises ten *Khaîfs* (like chapters); the second *Risâlah*, dealing with excerpts from letters consists of ten *Khaîfs*; the third *Risâlah* dealing with jests which are (spontaneously) fabricated, comprises two *Khaîfs*; the fourth *Risâlah*, dealing with novelties of thought and idea, consists of five *Khaîfs*; the fifth *Risâlah* dealing with prefaces to epistles has six *Khaîfs* to it.

Verse (Arabic):

'Innovations flow in this volume  
As *Huriers* move gracefully in the gardens (in heaven) In their freshness  
these epistle are like gardens in Paradise

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<sup>106</sup> *Rasâ'il al- I'jâz* named in the printed edition as *I'jâz-i-Khusravî*.

As if they have been watered by the rivers there (in Paradise)