

## 3. A POEM FROM THE DĪVĀN OF SHAMS I TABRĪZ.

SIR,—It is very well known that the greatest mystical poet of Persia, Jalal-al-Din Rūmī, owes much to his predecessors Sanāi and ‘Aṭṭār.<sup>1</sup> They have been his avowed masters. In an often quoted place of his immortal Maṭnavī he recommends to the reader Sanāi’s chief work, the Ḥadīkah, in terms of the highest praise.<sup>2</sup>

We may conjecture, says Nicholson in his excellent “Selected Poems from the Dīvāni Shamsi Tabrīz,” that the first impulse in his mind towards Sufism arose from the perusal of their celebrated poems the Mantiquṭṭāir and the Ḥadiqa. They were always his leaders, the soul and eyes of Taṣawwuf.<sup>3</sup> “‘Aṭṭār was the soul itself and Sanāi its two eyes, but we have come after both Sanāi and ‘Aṭṭār.” The poem where this verse occurs Nicholson has been unable to find. “The poem from which this beyt is quoted does not occur in the Tabriz or Lakhnau editions of the Dīvān.”

We have been lucky enough to discover this poem in the voluminous Lakhnau folio edition of the Kulliyāt i Shams i Tabrīz, 4to, pp. 1,036 (Lakhnau, 1302).

It runs as follows :—

“As lovers have we entered the tavern. Although we have come sick and as lean of stature as the new moon. The body is like a jar, and our soul in it takes the place of water. For your sake have we come in the shape of a jar from the sea. Incarnate glory are we, though we came as Disgrace. Do not think us simple, for we are like unto the sea and the fire.

“Take the light of beauty and elegance from us, for we appear like unto the sun, a source of splendours. Listen to our explanation of Truth and the secrets of poverty, because we have come in this world from the Universe of secrets.

<sup>1</sup> Browne is disposed to include in the list another mystic of great fame Nasir i Khusraw (J.R.A.S., January, 1899, p. 156).

<sup>2</sup> Maṭnavī (Bulāk, 1268), iii, p. 143.

<sup>3</sup> “Selected Poems from the Dīvāni Shamsi Tabrīz” (Cambridge, 1898), p. xxxviii.

“‘Aṭṭār was the soul itself and Sanāi its two eyes, but we have come after both Sanāi and ‘Aṭṭār. The men of the Path of Salvation are all but one soul and one heart. They assert it with certainty that we have come one time.

“Every one of us is full of the true God and void of himself. We have come as the heroes of the mighty, powerful Creator. If we are in our sleep unaware of the circumstances of this world. We came as vigilant warders of this trust. Our rank is higher than this, but we, fearing the envious, have come into this world veiled from the eyes of the crowd. What place has the foot and head in the regions where we belong? We have come as the mind and soul of the turning sphere. When it had become a curtain to us, the sun and the moon of the soul, running came we on the sphere of heart to offer ourselves. We are like a tall cypress on the brink of the river of love.

“We have become a thornless rose-bush in the garden of Union. May the inhabitants of the world devour thistles after camel fashion. We have the nature of the parrot; we have come hither sugar-chewing. We are like the ocean of the Euphrates to the fishes of love. We descended on the lovers as lightly as falling drops of water.

“Our bodies had become the foam on the clear waters of his sea. The waves compelled us to come hither. Make use of our dust, for it is doing verily the same benefits as water. Take it this year, and do not say that we have come a year ago. He is the drunken one doubtlessly, and from him have we got our boastfulness. He is also the cause of our coming and declaration. The lover, the love, and the beloved, all the three were but one. We have become forthwith a Sanāi-like leader.”<sup>1</sup>

<sup>1</sup> Kulliyāt i Shams i Tabrīz (Lakhnau, 1302), p. 564.

## مضارع اُخرب مکفوف

ما عشقان بخانهٔ خمار آمدیم گر چون طال لاغر و بیمار آمدیم  
 تن هست چون سبود و روح ما چو آب بهر شما ز بحر سبوار آمدیم  
 ما را مبین تو ساده که دریا و آتشیم فخریم در حقیقت اگر عار آمدیم  
 از ما برید نور لطافت از آن که ما چون آفتاب چشمهٔ انوار آمدیم  
 اسرار فقر و شرح حقیقت ز ما شنو کاند در جهان ز عالم اسرار آمدیم  
 عطار روح بود سنائی دو چشم او ما در پی سنائی و عطار آمدیم  
 مردان راه جمله یکی روح و یک دل اند کویند در یقین که یکبار آمدیم  
 از حق پریم جمله و از خود تهی تمام گردان بحکم خالق قهار آمدیم  
 هر چند خفته ایم از احوال این جهان در حفظ این امانت بیدار آمدیم  
 احوال ما برتر ازین لیک ماز رشک پنهان چنین ز دیدهٔ اغیار آمدیم  
 آنجا که جای ماست چه جای سرست و یا چون جان و رای گنبد دوران آمدیم

استارهٔ مان چو شد قمر و آفتاب جان بر چرخ دل دوانه بایثار آمدیم  
 بر جو یبار عشق چو سرویم سرفراز در باغ وصل گلبن بیخار آمدیم  
 گر خار میخورند چو اشتر جهانیان باطبع طوطی ایم شکر خوار آمدیم  
 بر ماهیان عشق چو بحریم چون فرات بر عاشقان چو قطرهٔ سبکسار آمدیم  
 بر آب صاف بحرش کف گشت جسمما این سو چو آب آمد ناچار آمدیم  
 بس کار آب دارد بنشان تو گرد ما امسال را بگیر مگو پسر آمدیم  
 مست و یست بیشک و این لاف ما ازوست

هم زدست این یقین که باقرار آمدیم  
 معشوق و عشق و عاشق هر سه یکی بود یکبار چو سنائی سردار آمدیم