

مولوی

Rumi

Ghazal 294<sup>1</sup>

Translated from Persian by Gita Hashemi, ©2021

For *Rumi Roaming* Project

غزل شماره ۲۹۴ - برگرفته از نسخه تصحیح شده بدیع الزمان فروزانفر

بیده شد از این جوی همان آب	بهارا بازگرد و وارسان آب	The water has been cut off from this world's river O spring return bring back the water
از آن آبی که پشته خضر و الیاس	نیدست و نیند آن چنان آب	The water that even the springs of Khidr and Ilyas <sup>2</sup> haven't seen and will never see
زهی سرپشته ای که ز فرجوشش	بجوشد حردمی از عین جان آب	Glory upon that springhead through whose splendour gushing water flows every moment from the eyes of the soul
چو باشد آب مانان با برویند	ولی هرگز نرست ای جان زمان آب	Where there are waters breads grow but never did water grow o my soul from bread
برای لقمه ای نان چون کدایان	مریز از روی فخرای میمان آب	Like beggars for a morsel of bread o guest do not wet the face of poverty
سراسر حله عالم نیم لقمه ست	ز حرص نیم لقمه شد نمان آب	The entire world is but half a mouthful greeding for half a mouthful has made the waters disappear
زمین و آسمان دلو و سوبیند	برون ست از زمین و آسمان آب	Earth and sky are bucket and pitcher but water is beyond earth and sky
تو هم بیرون رو از چرخ و زمین زود	که تا بینی روان از لاکان آب	You too go beyond earth and sky so you can see water flowing from no-place

1 In translating this ghazal I have consulted, benefited and in a few places borrowed some wordings from A. J. Arberry's 1968 translation. See A. J. Arberry, *Mystical Poems of Rumi*, annotated and prepared by Hasan Javadi, University of Chicago Press (Chicago, 2009), pp 64-5. In some places, my understanding of Rumi's words are significantly different.

2 In the Islamic lore, Khidr and Ilyas are one of four prophets who continue to live in the physical world, and they are both present on earth. Khidr is associated with springs and oceans, with water that gives life. Ilyas is associated with land and its bounties.

رشد مای جان تو از این حوض	میاشد ز بحر بی کران آب	Your life's fish will slip out of this pool so it can drink from the boundless sea
در آن بحری که خضرانند مای	در او جاوید مای جاودان آب	In that sea where Khidrs are the fish therein are the immortal fish the immortal water
از آن دیدار آمد نور دیده	از آن بامست اندر ناودان آب	From that visitation comes light to the eyes from that roof flows water into the rainspout
از آن باغست این گل مای رخسار	از آن دولاب مای گلستان آب	From that garden are these blooming faces from that waterwheel this garden finds waterwheel
از آن نخلست خرماهای مریم	نه ز اسبابست وزین ابواب آن آب	From that palm came Mary's dates <sup>3</sup> this water is not from any contraptions and considerations
روان و جانت آنگه شاد کرد	کز این جاسوی تو آید روان آب	Your body and soul become contented when water flows toward you from this place
مزن چوبک دگر چون پاسبانان	که هست این ماهیان را پاسبان آب	Beat no more your drum like guardsmen for these fish are guarded by water

3 Referencing Qur'an, chapter 19, verses 23-27: "When her time came the pains of childbirth drove her to the trunk of a palm tree. Realising her condition, she cried out: Would that I had died before this and had been quite forgotten. The voice of the angel reached her from below: Grieve not; for thy Lord has provided a rivulet below thee, wherein thou mayest wash thyself and the child. Then take hold of the branch of the palm tree and shake it; it will shed fresh ripe dates upon thee. Thus eat and drink and be at rest. Shouldst thou see anyone approaching, call out: I have this day vowed a fast to the Gracious One. I will, therefore, hold no converse with any person." *The Quran*, translated by Muhammad Zafrulla Khan, 1997 (New York, Olive Branch Press) pp 290-91.