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SHĀHĪ, A HITHERTO UNKNOWN CHAGATAY POET OF THE FIFTEENTH CENTURY

by
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The India Office Library at London preserves two manuscripts containing the Chagatay divan (collection of poems) of Shāhī, a hitherto unknown Central Asian poet of the 15th century. The two manuscripts, with the location marks Turki MS 23 and Turki MS 25, are summarily described in a short handwritten list of 28 Turki (Chagatay) manuscripts belonging to the holdings of the Library.[1]

Turki MS 23 (hereafter referred to as manuscript A) comprises 57 folios with 12 lines to the page, written in Nestalik. It was copied in A. H. Racab 10, 1159 (July 29, 1745) by 'Abdu'l-Karīm for Ḥażrat-i Miyān, Ṣāḥib-i Qadrdān, Fayyāż-i Zamān, Miyān 'Āqibat Maḥmūd. Judging from the word *miyān* in the title of the sponsor, the manuscript was copied in India, where this word was used as "a form of polite address, sir, master" (Steingass).

Turki MS 25 (hereafter called manuscript B) consists of 126 folios with 15 lines to the page, written in Nestalik. It is a collective manuscript containing the following Chagatay works: (1) *Dīvān-i Ḥusaynī* (Ḥusayn Bāyqarā, fols. 1b–48b), (2) *Dīvān-i Bābur* (fols. 49b–79b), and (3) *Dīvān-i Šāhī* (fols. 81b–126a). The continuous numbering of the folios of the manuscript is of recent date. Originally, the folios in each divan were numbered individually, starting from folio 1b. The manuscript is dated Ramażān 26, 1190 (August 8, 1776) and was copied by Ḥayāt 'Alī in Balamgadh (بلم كده) for Rāca Acīt Singh Bahādur.

The contents and the text of Shāhī's divan are identical in both manuscripts. There are 152 ghazals, 1 tarcī'band (consisting of 8

[1] Apart from these manuscripts, the India Office Library also possesses a Chagatay *Bāburnāma* manuscript, described in H. Ethé, *Catalogue of the Persian Manuscripts in the Library of the India Office*, Vol. I, No. 214.

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stanzas), 37 rubā'īs and 19 fards in each manuscript. The scribal errors and the blank places in both manuscripts indicate that manuscript B was copied from manuscript A.

We pass now to the question of who Shāhī, the unknown Chagatay poet, is. In the above-mentioned handlist of the India Office Library, our poet is identified with the Persian poet Amīr Shāhī of Sabzavār.[2] But contemporary sources such as Davlatshāh's *Taẕkiratu'š-Šu'arā* (c. 1487)[3] and 'Alī Shīr Navā'ī's *Macālisu'n-Nafā'is*[4] do not mention that Amīr Shāhī also wrote Turki poems. Bābur, in his *Muḫtaṣar fī'l-'Arūż* (940/1533–34),[5] often quotes distichs of Shāhī (= Amīr Shāhī), but not a single one of them is in Chagatay. Therefore, we have to look for another person who, under the pen name Shāhī, composed poems in Chagatay.

In our search for Shāhī's identity, a remark of Fakhrī-i Haravī is of decisive importance. Fakhrī, a Persian biographer who flourished in the reign of Shāh Ismā'īl-i Ṣafavī (1501–1524), translated Navā'ī's *Macālisu'n-Nafā'is* under the title *Laṭā'ifnāma* into Persian and enlarged it by adding to it a new chapter with the biographical sketches of 188 poets and literary men not treated by Navā'ī.[6] Among the latter is Mas'ūd Mīrzā, a Timurid prince (see below) who, according to the translator, "had composed a Turki divan and a Persian divan; in his Turki divan he used the pen name Shāhī an in his Persian divan the pen name 'Ārifī."[7]

Fakhrī made his translation from the text of the first redaction of the *Macālisu'n-Nafā'is* which was produced in 896/1490–91 and does not contain the biography of Mas'ūd Mīrzā. The Uzbek Turcologist, Suyima Ġanieva, has proved that the *Macālisu'n-Nafā'is* also has a second redaction from the year 903/1497–98 with a number

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[2] For this poet see Ethé: *Grundriß der Iranischen Philologie*, II, 304; Brown, *Persian Literature*, III, 352, 438, 498–501; Rypka, *History of Iranian Literature*, 284.

[3] ed. Muḥammad 'Abbāsī (based on the edition of Brown), Teheran, n. d., 480–492.

[4] Navā'ī treats of Amīr Shāhī in the firt *maclis* (assemly, i. e., chapter) of his work. Cf. *Ališer Navâiy, Asarlar* (see note 8 below), XII, 27–28.

[5] Manuscript in Paris, Bibliothèque Nationale, Suppl. turc 1308, Blochet, *Catalogue des manuscrits turcs*, II, 229.

[6] Published by Ali Asghar Hekmat, *The Majalis-un-Nafa'is. "Galaxy of Mir 'Ali Shir Nava'i.* Two 16th Century Persian Translations. Teheran, 1945, pp. 1–178.

[7] *Op. cit.*, p. 173, No. 568. I was unable to find information on the whereabouts of Mas'ūd Mīrzā's Persian divan.

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of additional biographical sketches.[8] The biography of Mas'ūd Mīrzā is contained in the second redaction.[9] Navā'ī praises him as an intelligent, honest and generous young man, but does not speak of his pen names. He quotes a *maṭla'* (opening distich) of a ghazal of Mas'ūd Mīrzā:

Yār barïp cānġa qoydï dāġ-i furqat, ey rafīq;
Könglümä kār etmäsün-mü dard-i ġurbat, ey rafīq?

[My] friend left and impressed the brand of separation upon [my] soul, O companion. Shall the pain of absence not have an affect on my heart, O companion?

The ghazal from which the above opening distich is taken is also attested in Shāhī's divan (No. 9 in our selections). On the other hand, in the British Museum manuscript of the *Laṭā'ifnāma*[10] another opening distich is quoted which is not found in the divan of Shāhī. This distich is as follows:

Firāqïngdïn ölär ḥālatta čahram za'farānī dur;
Naẓar ḥālïmġa qïl kim bāġ-i 'umrumnïng ḫazānï dur.

From my separation from you, on the brink of the grave, my face is saffron-colored. Look at my state which is the autumn of the garden of my life.

Sultan Mas'ūd Mīrzā played no important role in the history of Central Asia. The sparse data for his life story can be gathered primarily from the chronicle of Khvāndamīr[11] and from the *Bābur-nāma*.[12] The *Macālisu'n-Nafā'is*, the *Laṭā'ifnāma* and another

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[8] *Ališer Navâiy, Macâlisun-nafâis.* Ilmiy-tanquidiy tekst. Tayyârlavči Suyima Ġanieva. Tashkent, 1961 (Chagatay text in Arabic letters) and *Ališer Navâiy, Asarlar. Ŭn beš tomlik. Ŭn ikkinči tom. Macâlisun-nafâis.* Našrga tayyârlavči va sŭng sŭz muallifi Suyima Ġanieva. Tashkent, 1966 (Chagatay text in Cyrillic letters).

[9] *Op. cit.* (in Arabic letters), p. 206, (in Cyrillic letters), p. 177. See also Agâh Sırrı Levend, *Ali Şir Nevaî*, Vol. IV (Ankara, 1968), pp. 83–84.

[10] Add. 7669, 116b; Rieu, *Pers. MSS*, I, 365.

[11] *Tārīḫ-i Ḥabību's-Siyar fi ahbāri afrādi* ['l-]*bašar*, Teheran, Kitābḫāna-i Ḫayyām, n.d., Index.

[12] A. S. Beveridge (ed.), *The Bábar-Náma* (Gibb Memorial Series I), London-Leyden, 1905, and idem (transl.), *The Bābur-Nāma in English*, London, 1922, Indices; R. Rahmeti Arat, *Gazi Zahiriüddin Babur, Vekayi. Babur'un Hâtıratı*, Vols. I–II, Ankara 1943–1946, Index. See also Loucien Bouvat, *L'Empire mongol* (Paris, 1927), 154–156.

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biographical work of Fakhrī, entitled *Ravżatu's-Salāṭīn*,[13] add little to his biography.

Sultan Mas'ūd Mīrzā was the eldest son of Sultan Maḥmūd Mīrzā, who ruled in Samarkand for about six months (1494), and the grandson of Abū Sa'īd, ruler in Samarkand (1451–1469) and in Herat (1459–1469). His mother was Khānzāda Begum, daughter of Mīr Buzurg of Tirmiẕ. He had five brothers, among them Sultan Baysunġur Mīrzā, ruler in Samarkand (1495–1499). Bābur, founder of the Great Moghul Dynasty in India, was his cousin.

At the time when Sultan Maḥmūd Mīrzā died, Mas'ūd Mīrzā resided in Hisar as the governor of a province of the same name situated south-east of Samarkand (present-day Hisar is a town in Sovet Tajikistan, south-west of Dushamba). After the death of his father, Mas'ūd Mīrzā proclaimed himself ruler of Hisar. But he was unable to live in peace, because he had to fight with his brothers and especially with the powerful *beg* of his father, Khusrav Shah. In 903/1497–98), Khusrav Shah and Baysunġur Mīrzā, in a joint attack, captured Hisar. Mas'ūd Mīrzā, who at that time was away from the town, fled to Herat and was cordially received by Sultan Ḥusayn Bāyqarā. However, after a while, he returned to Hisar, where Khusrav Shah ordered him to be blinded. Then Mas'ūd Mīrzā went again to Herat, where he met Babur in 912/1506.[14] Shorty afterwards, he was slain by the Uzbeks (1507).

In the family of Mas'ūd Mīrzā poetry was cultivated. His father, Maḥmūd Mīrzā, supported poets and wrote poems himself, too.[15] Of his brothers Mīrzā Sānī[16] (his pen name was 'Ādilī) and Khān Mirzā (= Sultan Uvays Mīrzā) also were poets. The *Ravżatu's-Salāṭīn* quotes one or two of their Persian distichs. On the other hand, Khān Mīrzā's son, Sulaymān Shāh Mīrzā, wrote Turki, but

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[13] A. Khayyampour, *Taḍkire-ye Rowzat al-Salātīn par Fakhri Haravi* (Faculté des Lettres de Tabriz. Institut d'Histoire et de Civilisation Iraniennes, Publication No. 2. Tabriz, 1966), p. 42. Fakhrī quotes a Persian rubā'ī and the opening distich of a Persian ghazal by Mas'ūd Mīrzā. Both quotations refer to the event of Mas'ūd Mīrzā's blinding.

[14] This meeting took place in a drinking party, given by Muẓaffar Mīrzā, younger son of Ḥusayn Bāyqarā, in the palace called Bāġ-i Safīd (White Garden), cf. *Bāburnama*, ed. Beveridge, 188b.

[15] Bābur speaks very unfavorably of Maḥmūd Mīrzā's poetry: "He composed a divan; but his poetry is extremely flat and insipid; it is better not to write at all than to write such poems" (*Bāburnāma*, 26a).

[16] This name is attested neither in the *Ḥabību's-Siyar* nor in the *Bāburnāma*.

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the text of his Chagatay *maṭla'* (opening distich) is distorted in Khayyam-pour's edition in such a way that it is incomprehensible (p. 45).

Mas'ūd Mīrzā or Shāhī is not a first-rate poet. Although in one of his ghazals (No. 19, distich 7, in our selections) he boasts of being the equal of Navā'ī, in fact, he is not. Navā'ī says that "he was envied by people for his beautiful verses."[17] He is appoximately on the same level as Ḥusayn Bāyqarā. The only topic of his poetry is the traditional hopeless love of the lover and the cruelty of the disinterested beloved person. Shāhī is not a mystical poet; he sings of earthly love, even though this love is not quite natural. Shāhī knows the rules of prosody very well and writes his poems in various meters, differing in this point from Ḥusayn Bāyqarā who wrote all the poems in his divan in *ramal* meter.

SELECTIONS FROM THE DIVAN OF SHĀHĪ

Ghazals

1 (A 4a, B 3b)

Ramal – ◡ – – | – ◡ – – | – ◡ – – | – ◡ –

1 Ey kön͡gül, gar 'išq tärkin qïldïn͡g, iẓhär äylämä!
Ḫalqnï zinhär ḥälïn͡gdïn ḫabardär äylämä!
2 Ey köz, ol ay nürïdïn qïldïn͡g esä qaṭ'-ï naẓar,
Yüzümä har laḥẓa äškin͡gdin namüdar äylämä!
3 'Išqïdïn, ey cän, agar kečtin͡g, yana mundïn narï
Özgä ay 'išqïġa özün͡gni giriftär äylämä!
4 Ey bašïm, särkäšlik ettin͡g ol parï savdäsïdïn;
Kečmä andïn bir yolï, savdä-yi yäkbär äylämä!
5 Ey tan-ï ḫäkï, ġubärïn͡g čïqtï ersä köyidin,
Dahrnï äh-ï ġubärälüd ilä tär äylämä!
6 'Išq guft-ü-göyïdïn, ey til, naġu bas äylädin͡g?
Kim seni man' äylädi? Tärk-ï bu guftär äylämä!
7 Gar bulardïn har biri ẓähir qïlur navmēdlïq,
Šähiyä, navmēdlïq sen bäre iẓhär äylämä!

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[17] Ğanieva, *op. cit.* (in Arabic letters), p. 206, (in Cyrillic letters) 177; Levend, *op. cit.*, p. 83.

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(1) O [my] heart, if you have renounced love do not show [it]! Take care not to make people aware of your state! (2) O [my] eyes, if you no longer gaze up at the luminiscence of that moon (= that face shining like the moon) do not show your tears to my face every moment! (3) O [my] soul, if you have forsaken love for him, henceforth do not let yourself be captivated again by the love for another moon (= moon-faced beauty)! (4) O my head, you were stubborn in your passion for that fairy. Do not give it up suddenly, do not arrest [your] passion abruptly! (5) O [my] body of dust, if your dust arises from his street, do not make the world dark (= gloomy) with your dustlike (= mournful) sigh! (6) O [my] tongue, why did you cease speaking of love? Who forbade you? Do not forgo this discourse! (7) If each of these reveals hopelessness, O Shāhī, at least do not you yourself display hopelessness!

2 (A 4b, B 4a)

Ramal – ◡ – – | – ◡ – – | – ◡ – – | – ◡ –

1 Kö͡nglümä ḫayl-ī ḫayālï͡ng bas, viṣālï͡ng bolmasa.
Közdä naqš äyläy yüzü͡ngni, gar camālï͡ng bolmasa.
2 Qāmatï͡ng šavqī alif dek bolsa cān ičrä yetär,
Cilvagar köz allïda navras nihālï͡ng bolmasa.
3 Saġïnïp la'l-ī labï͡ngnï bas durur ḫasrat suyī
Tašnalab kö͡nglümgä, gar rōšan zulālï͡ng bolmasa.
4 Tïrnaġïm zaḫmī ki bar köksümgä qašï͡ng šavqīdïn,
Añga bir naẓẓāra bas, nāzük nihālï͡ng bolmasa.
5 Hacr šāmī saġïnïp yüzü͡ngni ayġa köz salay,
Vaṣl ṣubḫī āftāb-i bēzavālï͡ng bolmasa.
6 Köydürür men šavqïdïn kö͡nglüm ara bir tāza dāġ,
Közlärim utrusïda gar ṭurfa ḫālï͡ng bolmasa.
7 Šād erür Šāhī ḫayālï͡ng birlä har nav'ē ki bar.
Netkäy ol bir kün, ma'āẕa'llah, ḫayālï͡ng bolmasa.

(1) While I am not with you, the swarm of my fancies for you is enough for my heart. Let me picture your face to myself in the absence of your beauty. (2) [My] soul's yearning for your *alif*-like (= erect) figure is enough if your [figure resembling a] newly sprouted sapling fails to appear in full elegance before [my] eyes. (3) While thinking of the ruby of your lips, the tears of [my] ardent desire are enough for my thirsty heart in the absence of your [lips like] clear limpid water. (4) A look at the wound I have made with my nails in my breast from yearning for your eyebrows is enough in the absence of your [figure like a] tender sapling. (5) In the night of separation, while thinking of your face, let me cast a glance at the moon if your never-declining sun (= face) fails to bring the morning

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of union. (6) If your wonderful beauty spot is not before my eyes, I burn, in my yearning for it, a fresh wound into my heart. (7) Shāhī is pleased with your image no matter what it is like. What shall he do if one day—God forbid!—your image will no longer exist.

3 (A 12a, B 10a)

Hazac ◡ – – – | ◡ – – – | ◡ – –

1 Ġamïn̄g šarḥïn san̄ga näyläy ḥikāyat,
Ki ḥusnun̄g dek an̄ga yoqtur nihāyat.
2 Agar baqsan̄g ʻināyat közi birlä
Menin̄g sarï, erür ʻayn-ī ʻināyat.
3 Nečük mayl etmägäy kön̄glüm qadïġa,
Ki raʻnā qaddï dilkäš dur baġāyat.
4 Ne ḥācat qatlïm üčün tēġ čekmäk,
Ki bir ġamza erür sendin kifāyat.
5 Fiġān ū nāladïn ne sūd, Šāhī,
Ki taš dek kön̄gligä qïlmas sirāyat.

(1) How could I explain my sorrow for you, which, like your beauty, has no end. (2) If you look upon me with the eyes of favor, this is a favor itself (*or* these are the eyes of favor). (3) How could my heart not have a liking for his figure when his splendid figure is extremely charming. (4) What need is there for unsheathing the sword to kill me when a glance of yours is enough. (5) What is the use of wailing and lamentation, Shāhī, if they do not move his stony heart.

4 (A 13b, B 11a)

Ramal – ◡ – – | – ◡ – – | – ◡ – – | – ◡ –

1 Mendin aldï ṭāqat ū ṣabrïmnï cāndïn dard-i hacr.
Netkä men gar yetsä mundaq ikki yandïn dard-i hacr.
2 Hacr mustavlï u tanġa żaʻf ġālib, āh kim
Qoyġusï yoqtur aṣar men nātuvāndïn dard-i hacr.
3 Hacr allïda ölüm āsān emištük an̄gladïm.
Ne esä müškil erür, müškilräk andïn dard-i hacr.
4 Demä kim hicrān balāsïnïn̄g giriftārï emän.
Kör nečük ẓāhir bolur har dam fiġāndïn dard-i hacr.
5 Hacr dardï köp körärlär ʻïšq ara gar ahl-i dil,
Körmädi men dek kiši ol dilsitāndïn dard-i hacr.

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6 Der edim kim vaṣlsïz ölgüm durur hicrān ara.
Bardï yār ū qoydï mañga imtiḥāndïn dard-i hacr.
7 Šāhi, ol āšōb-i cān hacrïda yüz ḥasrat bilā
Öldüm ū ayrïlmadï bēčāra cāndïn dard-i hacr.

(1) The pain of separation took my strength from me and my endurance from [my] soul. What shall I do if the pain of separation comes thus from two sides? (2) Separation and weakness overcome and subdue the body. Alas! the pain of separation will leave no trace of me, a powerless one. (3) I thought that, in the presence of separation, death was easy. However, it is difficult, [but] the pain of separation is more difficult than that. (4) Do not say that the calamity of separation did not befall me. Look how the pain of separation is obvious from [my] lamentation every moment. (5) If people of heart (= lovers) experience in love much pain of separation, nobody has suffered from that heart-ravisher so much pain as I. (6) I said that I would die from separation if there were no union. He went away and left to me as trial the pain of separation. (7) Shāhī, I died because of the separation from that soul-confusing one while in endless longing [for him], and [yet] the pain of separation did not leave [my] poor soul.

5 (A 16a, B 13b)

Ramal – ◡ – – | – ◡ – – | – ◡ – – | – ◡ –

1 Qaysï gülšān güllāri gülbārg-i ḫandānïñgča bar?
Qaysï bustān sarvï ham sarv-ï ḫirāmānïñgča bar?
2 Bola almas yañgï ay müškïn hilālïñg birlä teñg.
Mihr-i ruḫšān ol qačan mihr-ï duruḫšānïñgča bar?
3 Har ne dardē kim fäläkdin kelsä muñgluġ cānïma,
Desä bolġay-mu anï kim dard-i hicrānïñgča bar?
4 Barma dep ḫublar sarï negä köñgül bas qïlmadïm?
Har sarï kim barsañg emdi bara alġanïñgča bar!
5 Demä kim, Šāhï, suḫundān erdi Ḫusrav dahr ara.
Qaysï bir Ḫusrav säniñg šāh-ï suḫundānïñgča bar?

(1) What rose garden's roses are like your smiling rose leaves (= rosy cheeks)? And what garden's cypress is like your swaying cypress (= your slender cypresslike figure)? (2) The new moon cannot be equal to your musk-colored crescents (= black eyebrows). When is the shining sun like your bright sun (= face)? (3) Whatever pain comes from destiny to my gloomy soul, can we say that it is like my pain felt over your absence? (4) Why did I not keep [my] heart back and say to it: "Do not go toward beauties!" Now, no matter where you go, go as far as you can! (5) Do not say, Shāhī, that Khusrav was an eloquent speaker in the world. What Khusrav (= king) is like your eloquent shah?

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6 (A 22a, B 18a)

Ramal – ◡ – – | – ◡ – – | – ◡ – – | – ◡ –

1 Lablarïdïn čūnki kām-ī dil mañga ḥāṣil emäs,
Ey köñgül, qan yut ki ḥāṣil ġayr-i ḫūn-i dil emäs.
2 Mayl qïlmaslar köñgül almaqda ḫublar, yoq esä
Andaq ermäs kim alar sarï köñgül māyil emäs.
3 Yār üčün cān tärkin etsäm, qïlma ḥayrat, ey rafīq!
Nečä kim āsān sañga ermās, mañga müškil emäs.
4 Nāṣiḥā, andïn ötüp dur telbä köñglümni[ñg] iši
Kim naṣīḥat qïlġa sen tärk äylä, kim qābil emäs.
5 Äyläyin der men seni āgāh köñglüm ḥālïdïn.
Āh kim sendin raqībiñg bir zamān ġāfil emäs.
6 Vaḥy nāzil boldï kim payġām keldi yārdïn,
Yoqsa ol payġām ne dur, vaḥy agar nāzil emäs?
7 Telbäräp Šāhī tutup dur vaḥš ilä šaḥrāda uns.
Emdi ol dēvāna insān ḫaylïġa dāḫil emäs.

(1) Because [my] heart's desire is not fulfilled by his lips, O [my] heart, be deeply afflicted, for there is no gain but affliction of [my] heart. (2) Beauties, when captivating [my] heart, have no liking [for it], whereas it is not so that [my] heart has no liking for them. (3) If I forsake [my] soul for [my] friend, be not surprised, O companion! As it is not easy for you, so it is not difficult for me. (4) O adviser, the condition of my foolish heart is [already] past the point that you may advise it to forsake [its passion for its beloved], because it is not possible. (5) I say: "Let me inform you of the state of my heart." Alas! your guardian is not even for a moment unaware of you. (6) Revelation was sent down, because news came from [my] friend; otherwise, what is this news if no revelation was sent down? (7) Shāhī became mad and made friends with wild animals in the desert. Now, he does not belong to the society of insane men.

7 (A 24a, B 19b)

Muctaṩṩ ◡ – ◡ – | ◡ ◡ – – | ◡ – ◡ – | ◡◡ –

1 Köñgül hamēša tilär yār birlä ṣuḥbat-i ḫāṣ
Ki fahm qïlmaġay el, ẓāhir äyläsäm soz-i ḫāṣ.
2 Fiġān ki kirmädi elgimgä gōhar-ī maqṣūd,
Nečä ki boldï köñgül baḫr-i 'išq ara ġavvāṣ.
3 Nečä köräy men-i dilḫasta dard u ġamm ansïz.
Acal, kelip meni bu dard u ġamdïn äylä ḫalāṣ!

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4 Nečä cafā qīlur ol ḫūbrō mañga, bilmān,
Magar ki mundaq erür barča ḫublarġa ḫavāṣ.
5 Muyassar olġusī yoq mañga, Šāhiyā, yoqsa
Köñgül hamēša tilār yār birlā ṣuḥbat-i ḫāṣ.

(1) [My] heart always wishes private conversation with [my] friend, so that people may not understand if I display peculiar ardor. (2) Alas! the pearl of [my] desire did not get into my hands, no matter how much [my] heart had become a diver in the sea of love. (3) How shall I, the sick at heart, bear [my] pain and grief without him? Death, come and save me from this pain and grief! (4) I do not know how much that lovely-faced one torments me since all beauties have similar traits. (5) It will not be attainable to me, Shāhī, but [my] heart always wishes private conversation with [my] friend.

8 (A 25b, B 21a)

Hazac ◡ – – – | ◡ – – – | ◡ – – – | ◡ – – –

1 Sačïñg küfri/kifri ki äylär kišvär-ī dīn ičrä vērānlïġ,
Ḫudānī yād qïl kim ḥaddīn aštï nāmusulmānlïġ.
2 Qïlur ḥayrat köñgül ḥayrānlïġïmġa čūn yüzüñg körsäm.
'Acab ḥālē ki bar ḥayrānlïġ üzrä munča ḥayrānlïġ.
3 Yïġïsturġïl yüzüñg üzrä parēšān zulfnï yoqsa
Ki ḥaddïn ötküsi āšufta köñglümgä parēšānlïġ.
4 Cafā andïn mañga elniñg vafāsïdïn erür yaḫšï.
Agar cavrïdïn afġān äyläsäm bar asru nādānlïġ.
5 'Acab ermäs, agar 'išqïda tärk-ī salṭanat qïlsam,
Ki kōyidā gadā bolmaq erür Šāhïġa sulṭānlïġ.

(1) The unbelief/blackness of your hair makes devastations in the land of religion. Remember God, for [your] un-Moslem behavior has exceeded due bounds. (2) [My] heart is surprised at my astonishment when I see your face. It is a strange situation that there is so much astonishment upon astonishment. (3) Tidy the dishevelled hair falling over your face, otherwise confusion in my confounded heart will exceed all limits. (4) His cruelty toward me is better for me than [other] people's faithfulness. My complaining of his tyranny is great ignorance. (5) No wonder if I forsake kingship in my love for him, because being a beggar in his street is kingship for Shāhī.

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9 (A 27a, B 22a)

Ramal – ◡ – – | – ◡ – – | – ◡ – – | – ◡ –

1 Yār barïp qoydï cānġa dāġ-i furqat, ey rafīq.
Kön͡glümä kār etmäsün-mü dard-i ġurbat, ey rafīq?
2 Nāla qïlsam, tang emäs, čūn cān bilä kön͡glümdä dur
Yüz tümän andūh u ġuṣṣa, dard u miḥnat, ey rafīq.
3 Vah ne ḥālat dur man͡ga kim ol mah-ī nāmihrbān
Necä cavr etkän sayï dey, az bar miḥnat, ey rafīq.
4 Ölgäli yetsä išim, andïn muruvvat an͡glaman.
Barča ḫublar bar ekän-mü bēmuruvvat, ey rafīq?
5 Laḥẓa'ē bēdard emäs men 'išq ičidä, gō'iyā
Kim azaldïn dard keldi man͡ga qïsmat, ey rafīq.
6 Istämä ġamgīn kön͡gülni 'išratābādïn͡gġa kim
Ḫuš turur ġamgīnlïq an͡ga, san͡ga 'išrat, ey rafīq.
7 Bēvafālïq gar bu dur kim kördi Šāhīdin ḫaṭā,
Pand ešitkil, tutma heč kim birlä ulfat, ey rafīq!

(1) [My] friend left and impressed the brand of separation upon [my] soul, O companion. Shall the pain of absence not have an affect on my heart, O companion? (2) No wonder if I am lamenting, because there are a million griefs and sorrows, pains and afflictions in my soul and heart, O companion. (3) Alas! what a state is this of mine that this unfriendly moon-faced one, no matter how much he torments me, says: "Torment is not [yet] enough", O companion. (4) [Even] if I come to the brink of the grave, I do not meet with generosity from him. I wonder whether all the beauties are ungenerous, O companion. (5) I am not for a moment without pain in love. It seems as if, from time immemorial, pain had fallen to me as my lot, O companion. (6) Do not ask that [my] sorrowful heart enter your house of pleasure! Sorrowfulness suits it (= my heart), pleasure becomes you, O companion. (7) If unfaithfulness is because he experienced a mistake on the part of Shāhī, [then] listen to this advice: "Be intimate with nobody, O companion!"

10 (A 29a, B 23b)

Ramal – ◡ – – | – ◡ – – | – ◡ – – | – ◡ –

1 Yād kim qïlġay meni, gar sen meni yād etmäsän͡g?
Šād kim qïlġay ḥazīn kön͡glümni, sen šād etmäsän͡g?
2 Hacr ara yüz qoydï vērānlïq sarï kön͡glüm öyi.
Āh agar sen vaṣl bunyādïdïn ābād etmäsän͡g.

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3 Bahra tapqay men viṣālīn̄g mazra'īdīn, ey kön̄gül,
Hacr[īn̄g] ilä gar ḥazīn 'umrumnï barbād etmäsän̄g.
4 'Išq ara maḥzūn kön̄gülgä yetkä[y] erdi šādlïq,
Har zamān ġam ṭarḥīn[ï] kön̄glümgä bunyād etmäsän̄g.
5 Ḫusn ahlï bolġay erdilär-mü hargiz bēvafā,
Gar alarġa (B olarġa) sen vafāsïzlïġnï iršād etmäsän̄g.
6 Mihrbānē yoq, kön̄gül, dardïm an̄ga šarḥ etkäli.
Pas qačan fahm äylägäy ḥālïmnï, firyād etmäsän̄g?
7 Har nečä Ḫusrav esän̄g, raḥm etmäs ol Šïrïn-zabān,
Gar özün̄gni, Šāhiyā, 'išq ičrä Farhād etmäsän̄g.

(1) Who will remember me unless you remember me? Who will gladden my sorrowful heart unless you gladden it? (2) During [my] separation [from you], the house of my heart has begun to fall into ruin. Woe is me unless you rebuild it upon the foundation of reunion. (3) I would get a share in the arable field of union, O heart, unless you ruined my life with separation. (4) [My] gloomy heart would be delighted in love unless always you laid the foundation of grief in my heart. (5) Would people of beauty ever be unfaithful unless you taught them unfaithfulness? (6) There is no affectionate friend, O heart, whom I could tell my pain. Thus, when will he understand my state unless you (= heart) lament. (7) No matter how you are Khusrav, that Shīrīn-/sweet-tongued one will not feel compassion unless you make yourself Farhād in love.

11 (A 29a, B 24a)

Ramal – ◡ – – | – ◡ – – | – ◡ – – | – ◡ –

1 Sayl-i äškim dur yana hacrïda ṭuġyān qïlġudek,
Cism öyi[n] ṣabrïm kibi ṭuġyānï vērān qïlġudek.
2 Zulfï ruḫsārï üzä bolġač namūdār an̄gladïm,
Ol mah-ï kāfirṣifat dur qaṣd-i īmān qïlġudek.
3 Zulfï savdāsï kön̄gülgä yer tutup dur 'āqïbat,
Bar durur ḥālïmnï bu savdā parēšān qïlġudek.
4 Āh kim har dilrubādïn ayru bizni, ey kön̄gül,
'Išq andūhï erür bēṣabr-u-sāmān qïlġudek.
5 Ḫayrat üz[r]ä ḥayrat olsa yüzidin elgä ne tan̄g,
Kim erür ruḫsārï anïn̄g elni ḥayrān qïlġudek.
6 Šāhi yan̄glïġ hacr bēmārï men ū vā-ḥasratā,
Ol Masīḥā vaṣlï yoq dardïmġa darmān qïlġudek.

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(1) Because of my separation from him, the torrent of my tears is going to make flood again. The flood [of my tears] is going to ruin the house of [my] body as well as my endurance. (2) As soon as his hair fell over his face I realized that that unbeliever-natured moon (= moon-faced one) was going to make an attempt against [my] faith. (3) Finally, passion for his locks settled in [my] heart. This passion is going to upset my state of mind. (4) It is a pity that, away from all heart robbers, O heart, grief of love is going to take endurance and strength from us. (5). No wonder that people feel admiration upon admiration for his face, because his face is going to astonish people. (6) I am, like Shāhī, sick of separation, and alas! reunion with that Messiah is not going to give a remedy for my pain.

12 (A 29b, B 24a)

Ramal – ◡ – – | – ◡ – – | – ◡ – – | – ◡ –

1 Ẓāhir etti ḥālatīm čāk-ī girēbānīm mäniṉg̃,
Qïldï rāzïm āškārā čašm-i giryānïm mäniṉg̃.
2 Hacr birlä čïqtï cānïm. Bir küni bolġay-mu kim
Vaṣl ilä bolġay badal ayyām-i hicrānïm mäniṉg̃?
3 Qayda kim la'lïnï saġnïp yïġlasam qan yaš ilä
Gülsitānē ẓāhir äylär ḫār-i mužgānïm mäniṉg̃.
4 Bas kim anïṉg̃ band-i zulfïn yād etär men. Bilmänäm
Kim ne bolġay 'āqïbat ḥal-ī parēšānïm mäniṉg̃.
5 Dardïdïn firyād išim boldï esä, firyād kim
Bolġusï iẓhār āḫir dard-i pinhānïm mäniṉg̃.
6 Sarv u gül naẓẓārasïn qïlġam tamannā bāġ ara,
Bolmasa ol yüzi [gül] sarv-ī ḫirāmānïm mäniṉg̃.
7 'Ahd u paymān özgä qïldï [ersä], Šāhī, yār vah,
Bolġusï yoq özgä hargiz 'ahd u paymānïm mäniṉg̃.

(1) My rent collar has disclosed my state of mind. My weeping eyes have revealed my secret. (2) My soul left me because of [my] separation [from you]. Will there be a day when the time of my separation will be equal to that of union? (3) Whenever I remember his ruby lips and shed bloody tears, the thorns of my eyelashes exhibit a rose garden. (4) It is enough if I remember the band of his locks. I do not know what my deranged state will be in the end. (5) If lamentation from my pain for him is my job, alas! it will in the end reveal my hidden pain. (6) I would wish to see cypress and rose in the garden unless that rosy-faced one were my swaying cypress. (7) Shāhī, though my friend—alas!—has broken his pact and agreement, my pact and agreement will never be changed.

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13 (A 30a, B 24b)

Ramal – ◡ – – | – ◡ – – | – ◡ – – | – ◡ –

1 Tā ẓuhūr etti camāl-ī ʻālamārāsï anïn̄g̱,
Tüšti bašïm üzrä savdā ū tamannāsï anïn̄g̱.
2 Ol parī ʻïšqïnï bu yan̄glïġ kim ettim iḫtiyār,
ʻĀqïbat äylär meni dēvāna savdāsï anïn̄g̱.
3 Gar Masīḥā elgä cān berdi duʻā birlä, valē
Cān berür men ḫasta[ġa] cānbaḫš anfāsï anïn̄g̱.
4 Bōstān-ī ḫusn ara šimšād u sarv olġay ḫacil,
Nāz ilän körgüzsä cilva qadd-i raʻnāsï anïn̄g̱.
5 Čūn körär sen gah gahē, ey köz, mah-ī ruḫsārïnï,
Körgäniṅgdä toyġuča qïlġïl tamāšāsï anïn̄g̱.
6 Asray almay dardïnï gar ẓāhir etsäm ham yaman,
Vah ki mühlik keldi iẓhārï[dïn] iḫfāsï anïn̄g̱.
7 Kön̄glüm aldï nāz ilä ṣabr ū ḫirad tārāc etip,
Šāhiyā, cān kišvärini buzdï yaġmāsï anïn̄g̱.

(1) Since his world-adorning beauty has become visible, I am seized with passion and desire for him. (2) Because I have thus chosen love for that fairy, in the end my passion for him will make me insane. (3) As the Messiah gave life to people with prayer, so his life-bestowing breath will give life to me, a sick man. (4) Box and cypress in the garden of beauty will be ashamed if his splendid figure displays its splendor with coquetry. (5) If sometimes you see, O eyes, the moon of his face, do not tire, while watching, of gazing at it. (6) It is also bad if, not being able to conceal my pain for him, I reveal it. Alas! its concealing is [even] more fatal than its revealing. (7) He captured my heart with coquetry after plundering my endurance and my reason. O Shāhī, his plunder devastated the country of [my] soul.

14 (A 31a, B 25b)

Ramal – ◡ – – | – ◡ – – | – ◡ – – | – ◡ –

1 Gül gül olsa ʻāriẓiṅg̱, mäniṅg̱ gülistānïm dur ol.
Cilvagar olsa qadiṅg̱, sarv-ī ḫirāmānïm dur ol.
2 Gar muqayyad tār-i zulf ū qašlarïṅg̱ miḥrābïġa
Bar esäm, ermäs ʻacab kim küfr u īmānïm dur ol.
3 ʻIšqïdïn cānïm ḫazīn dur, cism-i maḥzūnum figār.
Āškārā miḥnatïm bu dard-i pinhānïm dur ol.
4 Bu ki tēġ-ī ẓulmïdïn afgār erür, kön̄glüm durur;
Ol ki dard-ī ʻïšqïdïn bar dur ḫazīn, cānïm dur ol.

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5 ʻIšq ara köŋ̄glüm alïp zunnār-i zulfïdïn yana
Qaṣd-i īmānïmnï qïlġan nāmusulmānïm dur ol.
6 Ey köŋ̄gül, ol ātašīn ruḫsāradïn ayrïlġalï
Örtägän cānïmnï pinhān dāġ-i hicrānïm dur ol.
7 Baytu'l-aḥzānïm maŋ̄ga ol yār ilän cannat erür;
Yārsïz gar bolsa cannat, baytu'l-aḥzānïm dur ol.
8 Körmä anï! Yer yüzin tutqan siriškim saylï dur.
Kökkä yetkän, Šāhiyā, hacrïda afġānïm dur ol.

(1) If your face is all roses, it is my rose garden. If your figure appears in full elegance, it is my swaying cypress. (2) If I am bound to the *miḥrāb* (a niche in the wall of a mosque to indicate the direction to be faced during prayer) of your locks and eyebrows, it is not surprising, for they are my unbelief and faith. (3) From my love for him my soul is sad [and] my sorrowful body is afflicted. Obviously, my disconsolateness is from this hidden pain of mine. (4) This one which is wounded with the sword of his cruelty is my heart; that one which is sad from the pain of my love for him, is my soul. (5) He who, in love, has captured my heart with the cord belt of his locks is my un-Moslem beloved who makes an attempt on my faith. (6) O heart, since I have been separated from those fire-colored cheeks, it is the hidden wound inflicted by our separation that burns my soul. (7) My house of sorrows, with my friend, is paradise for me. If paradise is without my friend, it is my house of sorrows. (8) Do not see it! It is the torrent of my tears that covers the surface of the earth. That which reaches the sky, Shāhī, is my lamentation from my separation from him.

15 (A 31b, B 25b)

Ramal – ◡ – – | – ◡ – – | – ◡ – – | – ◡ –

1 Men demäs men kim qašïmġa muttaṣil, ey ay, kel.
Sen bilür sen, ḫātïrïŋ̄ dur, ḫvāh čekkil, ḫvāh kel!
2 Ḫasta köŋ̄glüm istägän dek cān ham istäy dur seni.
Aŋ̄gladïm kim cāŋ̄ġa [darmān sen sen], ey dilḫvāh, kel!
3 Zār dur ḥālïm desäm hacrïŋ̄da, bāvar äylämäŋ̄.
Tā bu yaŋ̄glïg ḥālatïmdïn bolġa sen āgāh, kel!
4 Örtämä hicrān otïġa cānnï mundaq bir yolï!
Ey parīvaš, har zamān gar kelmäsäŋ̄, gah gāh kel!
5 Nāz etip kelmäŋ̄ ḫirāmān. Vah ne ḥālat dur maŋ̄ga!
Gar desäm bir nečä tartïp nāla birlän āh, kel!
6 Šāh köŋ̄glüm mülkidä sen seni yazïp qalmïšam.
Mülk kim sulṭānï yoq, vērān bolur. Ey šāh, kel!

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7 Bas ki Šāhīġa, dedim, kelgil aṅ͡ga äyläp kārām.
Kelsä ol badmihr, sen ham, ey kön͡gül, hamrāh kel!

(1) I do not say, O moon, that you shall come to me steadily. It is up to you, it depends on your favor, either withdraw or come! (2) As my sick heart wants, so [my] soul also wants you. I realize that you are the remedy for [my] soul. O [my] heart's desire, come! (3) If I say that my state is miserable in my separation from you, you do not believe it. Come that you may be convinced of my situation like this. (4) Do not burn [my] soul in the fire of separation at once! O fairy-like one, if you do not always come, do come now and then! (5) With feigned disdain you do not come. Alas! what a situation is this of mine! If sometimes I call you moaning and sighing, come! (6) "You are the shah in the country of my heart," I wrote to you. A country which has no sultan, becomes desolate. O shah, come! (7) It is enough that I said: "Have the kindness to come to Shāhī." If that unfriendly one comes, you too, O heart, come as a companion.

16 (A 32a, B 26a)

Ramal – ◡ – – | – ◡ – – | – ◡ – – | – ◡ –

1 Ey kön͡gül, ay yüzidin maḥrūm sen, qan yïġlaġïl!
Ey kön͡gül, tapman viṣālïn, tartïp afġān yïġlaġïl!
2 Ayrïlïp ol yārdïn čūn körmädim ruḫsārïnï,
Ey kön͡gül, čekkil fiġān, v'ey köz, firāvān yïġlaġïl!
3 Köz [u] kön͡glüm har biri yïġlar zār aḥvālïma.
Sen mäniṅ͡g ḥālïmġa raḥm äyläp [sen], ey cān yïġlaġïl!
4 Ey ki dāyim šād u ḫandān erdiṅ͡g ol ay vaṣlïdïn,
Emdi kim boldï naṣïbim dard-i hicrān, yïġlaġïl!
5 Hacr dardï birlä men ḫud yïġlaram. Ḥācat emäs
Kim degäy har laḥẓa ol gülbärg-i ḫandān: yïġlaġïl!
6 Hamnišïnā, bolsa ṣabrïṅ͡g özgälär dek yïġlama!
Gar mäniṅ͡g dek bar esäṅ͡g bēṣabr-u-sāmān, yïġlaġïl!
7 Yïġlamaqdïn tïnmaġuṅ͡g, Šāhī, munuṅ͡g dek bolsa hacr.
Yuqmayïn köz, tïnmayïn tā bar dur imkān, yïġlaġïl!

(1) O heart, you are deprived of his moonlike face, shed tears of blood! O heart, I cannot meet him, lament and weep! (2) Because I, being separated from that friend, did not see his face, O heart, lament, and O eyes, weep much! (3) My eyes and my heart, each of them weeps bitterly over my condition. Feel pity for my state, O soul, and weep! (4) O you who were always glad and cheerful of the union with that moon, now that the pain of separation has become my lot, weep! (5) I am myself weeping

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from the pain of separation. That smiling rose leaf need not say every moment: weep! (6) O companion, do not weep if you have patience like other people. If you are impatient and restless like me, weep! (7) You will not stop weeping, Shāhī, if separation is like this. Weep, until [your] eyes stick together, without stopping as long as possible.

17 (A 32b, B 26a)

Ramal – ◡ – – | – ◡ – – | – ◡ – – | – ◡ –

1 Zār kö͡nglüm kim sačïn͡g savdāsïdïn šaydā dur ol,
Telbälik qïlsam, ʻacab yoq, bāʻiṣ-ī savdā dur ol.
2 Kim ki bolsa, mubtalālar ḥālïġa parvā qïlur.
Mahvašïm dur kim mänin͡g ḥālïmġa bēparvā dur ol.
3 Garči pinhān dur parīruḫsāraʼē mendin, valē
Bir taʼammul äyläsäm, köz allïda paydā dur ol.
4 ʻIšqïm andaq qïldï kim har nečä bolsam pārsā,
Körgän el derlär: hamol dēvānaʼē rusvā dur ol.
5 Sačlarïn͡g ʻïṭrï mašāmïmnï muʻaṭṭar äylämiš,
Kim biri dur müškfām ū biri ʻanbarsā dur ol.
6 Yār cavr etkän sayï kö͡nglüm qïlur an͡ga vafā.
Kö͡nglüm emiš kim vafā ahlïġa bēhamtā dur ol.
7 Šāhi-yï dēvāna ū mayḫāna künci, ey rafïq,
Ḫānaqāh ū šayḫ kim hōš ahlïġa maʼvā dur ol.

(1) My weeping heart, which is madly in love with your hair, – no wonder if I act foolishly: it is the cause of [my] passion. (2) Whosoever it may be is concerned with the state of the slaves of love. It is my moonlike one who is unconcerned with my state. (3) Though a fairy-faced one is hidden from me, yet if I once imagine him, he appears before my eyes. (4) My love has made it so that, no matter how I am above reproach, people who see me say: "He is a disgraced madman." (5) The perfume of your hair filled my nose with fragrance, for one of them (= hair) is musk-colored/-scented and the other (= perfume) is amber-scented. (6) The more my friend is cruel, the more my heart is faithful to him. It is my heart, as I see, that is peerless among the faithful. (7) The foolish Shāhī and the corner of tavern, O companion, are monastery and sheik, an abode for the people of intellect.

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18 (A 33a, B 27a)

Ramal – ◡ – – | – ◡ – – | – ◡ – – | – ◡ –

1 Kim ki anï yār dedim, boldï aġyār, ey köñgül.
Āh kim bilmän ne yañglïġ ṭāli'im bar, ey köñgül.
2 Yetmäs erdi munča kim 'išq ičrä čektiñg zārlïġ,
Kim yana bolduñg birävgä 'āšïq-ī zār, ey köñgül.
3 Barma [de]dim 'išq kōyidä, sözüm ešitmädiñg.
Sen bilür sen, gar barur sen, har ṭaraf bar, ey köñgül.
4 Yār 'išqïdïn agar nāṣiḥ seni man' äyläsä,
Tärk-i 'išqïn äylämä zīnhār zīnhār, ey köñgül.
5 Yārlïġ badmihrlärdin istämä Šāhī kibi,
Istäbän čūn tapmadïñg bir mihrbān yār, ey köñgül.

(1) He whom I called a friend became a foe, O heart. Alas! I do not know what a destiny I have, O heart. (2) So much misery that you had suffered in love was not enough that you became someone's wailing lover again, O heart. (3) I said: "Do not go into the street of love!" You did not listen to my words. It is up to you. If you go away, go wherever you want, O heart. (4) If an adviser dissuades you from your love for [your] friend, by no means forsake your love for him, O heart! (5) Do not expect friendship, as Shāhī [did], from unkindly people, because, O heart, you had sought for, but never found a kindly friend.

19 (A 35a, B 28b)

Ramal – ◡ – – | – ◡ – – | – ◡ – – | – ◡ –

1 Gar desäm of dilrubāġa säniñg üčün zār men,
Ol mañga der kim säniñg dek zārdïn bēzār men.
2 Ḫvāh öltür, ḫvāh tirgüz kim köñgül berdim sañga.
Sen bilür sen, čūn ġamïmnï äylädim iẓhār men.
3 Ey ḥabībim, šarbat-ī vaṣlïñgnï qïl rōzī mañga,
Kim firāq āzārïdïn dilḫasta ū bēmār men.
4 Köñglüm afgār oldï hicrān tēġïdïn dildārsïz.
Sarbasar köñglümgä oḫšar men daġī afgār men.
5 Baš üzä savdā-yi zulfï tüšti ersä, dōstlar,
Tañg emäs, gar baġlasam küfr ahlï dek zunnār men.
6 Bul'acab ḥālē ki 'ālam ičrä dardïm fāš olur,
Necä kim maḫfī ġamïnï cān ara asrar men.
7 Bas ki, Šāhī, taptï ši'riñg el ara bärg ū navā.
Tañg emäs ki ši'r ilän desäñg Navā'ī-vār men.

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(1) If I say to that heart robber: "I weep because of you," he says: "I am tired of a weeping one like you". (2) Either kill or revive [me], I have given you my heart. It is up to you, for I have revealed my grief. (3) O my friend, give me as a daily drink the sherbet of your union with me, for I am broken-hearted and sick from the torments of separation. (4) My heart, without [my] beloved, is wounded with the sword of separation. Like my heart, I am also wounded from head to foot. (5) When his black hair (*lit.* the blackness of his hair) falls upon my head (*or* passion for his hair befalls me), O friends, no wonder if I put on a cord belt [made of his tresses] like the people of unbelief. (6) It is a strange situation that my pain becomes divulged in the world, no matter how much I keep secret my grief for him. (7) It is enough, Shāhī, that your poems are liked and sung by people. No wonder if you say: "I am like Navā'ī in poetry."

20 (A 35b, B 29a)

Muctass ◡ – ◡ – | ◡ ◡ – – | ◡ – ◡ – | – –

1 Firāq miḥnatïdïn qalmadï aṣar mendin.
Fiġān ki hēč sa͡ŋga yoq turur ḫabar mendin.
2 Kirip naṣīḥatïma bolma ʻāšïq, ey hamdam,
Ki ʻïšq dardï qïlmaġay batar mendin.
3 Nečä ki bolmasa sendin ma͡ŋga guẓar, näyläy,
Ki bēvafā sen u bar dur sa͡ŋga guẓar mendin.
4 Sa͡ŋga ki hēč fäläkdin ġamē yetišmäy dur,
Ne bilgä sen ki ġamïn͡gdïn nelär kečär mendin.
5 Taraḫḫum äylä[mä]di͡ŋg Šāziġa. Yetišmäy dur
Malālatē sa͡ŋga, ey bēvafā, magar mendin.

(1) Because of the disconsolateness of separation no trace has remained of me. Alas! you take no notice of me. (2) Obey my advice and be not enamored, O companion, lest the pain of love should ruin you more than me. (3) If you avoid me, what shall I do? You are unfaithful and I do not want to avoid you. (4) You are not stricken with grief by destiny. How would you know what happens to me in my grief for you? (5) You did not feel pity for Shāhī. Worry does not reach you, O unfaithful one, only from me.

21 (A 39b, B 32b)

Muctass ◡ – ◡ – | ◡ ◡ – – | ◡ – ◡ – | ◡◡ –

1 Meni naṣīḥatï͡ŋgïz äylädi ḫarāb asru.
Naṣīḥat ahl[ï], ma͡ŋga qïlma͡ŋgïz ʻaẓāb asru.

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2 Ġamīda telbālikimdin ta'accub etmāñg kim
Parīvašīm qīla dur mendin ictināb asru.
3 Ḫudā üčün ki 'itābīñgġa ṭāqatīm yoqtur.
Qašīñgġa čīn salīban qīlmaġīl 'itāb asru!
4 Firāq miḥnatī bas, yoq ki cānīma qīla sen
Cafā u cavr ilä ẓulmuñgnī bēḥisāb asru.
5 Ḫarīflar, tola tutmañg piyāla Šāhīġa,
Ki yār la'l[ī] mayīdīn erür ḫarāb asru.

(1) Your advice ruined me completely. Advisers, do not torture me so much! (2) Be not astonished at my madness in my grief for him, because my fairylike one shuns me so much. (3) For God's sake, I have no strength to bear your rebukes. Do not frown and rebuke me so much! (4) The disconsolateness of separation is enough. Do not increase your cruelty beyond measure by torturing and tormenting my soul. (5) Companions, do not offer a full cup to Shāhī, because he is ruined by the wine of [his] friend's ruby lips completely.

22 (A 42b, B 35a)

Ramal – ◡ – – | – ◡ – – | – ◡ – – | – ◡ –

1 Miḥnat ičrä bolsa har kim köñgli ārāmī bilä
Yaḫšīraq kim 'išrat icrä yaḫšīlär kāmī bilä.
2 Zahrnī öz kāmī birlä ičsä andīn yaḫšīraq
Ičsä ḫayvān šarbatīn nākāmlīq cāmī bilä.
3 Ṣubḥ-i 'ayšīm istämän kim rōšan olġay čūnki men
Ḫōy etip men sensizin miḥnat qara šāmī bilä.
4 Dardīdīn ḫūn-ī cigar oldī naṣībim. Ey ḫuš ol
Kim may-ī gülgūn ičär sarv-ī gülandāmī bilä.
5 Zulfī birlä, Šāhiyā, ḫālīnī ḫuš körgüzdi yār:
Ṣayd qīldī cān qušīnī dāna ū dāmī bilä.

(1) Being in disconsolateness with the contentedness of one's heart is better than being in pleasure with desire for notability. (2) Drinking poison with one's own desire is better than drinking the sherbet of life from the cup of unwillingness. (3) I do not want the morning of my life to be shining, because I have become accustomed to the black night of disconsolateness. (4) From my pain for him, blood of heart (= a bleeding heart) fell to my lot. Oh how good it is when someone drinks rosy wine with his rosefigured cypress! (5) Shāhī, [my] friend showed his locks and his beauty spot beautifully: he hunted the bird of [my] soul with seed and trap.

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23 (A 44a, B 36a)

Ramal – ◡ – – | – ◡ – – | – ◡ – – | – ◡ –

1 Nē ḥabībē kim ġamīm aṅ͡ga sirāyat äylägäy,
Nē rafīqē kim aṅ͡ga ḥālīm rivāyat äylägäy.
2 Nē bir andaq mušfiqē kim kön͡glümä yetsä ġamï,
Ġamnī raf‘ äylärgä har yandïn ḥikāyat äylägäy.
3 Nē anïṅ͡g dek ṭāli‘ē kim dard-i hacr etsä hucūm,
Yār vaṣlïn yetkürüp har dam ḥimāyat äylägäy.
4 Nē bir andaq mušfiqē kim šakva qïlsa[m] baḫtdïn,
Ol daġï hamdam olup men dek šikāyat äylägäy.
5 Nē anïṅ͡g dek mahvašē kim kečä barsa[m] ol sarï,
Boluban hamrah yüzin šam‘-ī hidāyat äylägäy.
6 Nē bir andaq mihrbānē kim nihāyatsïzlïġïm
Ẓāhir olġač mihrbānlïġ bēnihāyat äylägäy.
7 Ġar bu nav‘ olġusï dur bēčāra Šāhī ḥālatï,
Ḥālïġa yïġlap fiġān bēḥadd-u-ġāyat äylägäy.

(1) There is neither a friend who would share my grief (*lit.* to whom my grief would spread) nor a companion who would tell him (= to my beloved) my state. (2) No compassionate one who, when grief [for my beloved] eats my heart, would talk about everything to dissipate my grief. (3) No destiny which, when the pain of separation befalls [me], would protect me every moment by bringing about union with [my] friend. (4) No compassionate one who, when I complain of fortune, would be a companion and himself complain, too, like me. (5) No moonlike one who, when I go somewhere in the night, would be a fellow-traveler and make his face a lamp of guidance. (6) No affectionate one who, when my immoderation becomes obvious, would make his affection endless. (7) If poor Shāhī's state becomes like this, he will weep at his state and make lamentation beyond limit and measure.

24 (A 46b, B 38a)

Hazac ◡ – – – | ◡ – – – | ◡ – – – | ◡ – – –

1 Biḥamdi'llah ki ol kō[y] sarïdïn bād-i ṣabā keldi.
Kelip bir mužda'ē berdi ki dardïmġa davā keldi.
2 Özümni taptïm ol laḥẓa ki [cān] ölüggä yetkän dek
Kön͡gülgä vaṣl yetti dep, rafīqā, tā nidā keldi.
3 Viṣāl ayyāmïda bēdillïġïmnï qïlman͡gïz ‘aybē!
Kön͡gül ketmäs-mü mendin kim anïṅ͡g dek dilrubā keldi?

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4 Kel, ey kön͡glüm qušï, bir laḫẓa bulbu[1] dek navāyē qïl,
Ki cān bāġïda ol gül ḫusnïdïn bärg u navā keldi.
5 Diyār ū ġurbat ū andūh u ġamdïn söz demä, Šāhī,
Magar yār öz bašïġa marḥamat äyläp man͡ga keldi.

(1) Thank God that the morning breeze came from that street. It came and gave good news which came as a remedy for my pain. (2) I found myself in that moment when, being at the point of death, a shout arose saying to my heart: "Union is here, O companion." (3) Do not blame my heartlessness in the days of union! Does not [my] heart leave me when a heart robber like him comes? (4) Come, O bird of my heart! Sing for a moment like a nightingale, because melodies and songs came into the garden of [my] soul from the beauty of that rose. (5) Do not speak, Shāhī, of homeland or of foreign lands, of trouble and of griefs. It appears that [my] friend, having pity, came to me of his own accord.

25 (A 47a, B 38a)

Ramal – ◡ – – | – ◡ – – | – ◡ – – | – ◡ –

1 Mihrbānēdin tapïlmas mihrbānē sen kibi.
Ahl-i dil ṣayd äylämäkdä dilsitānē sen kibi.
2 Cānïm ārāmī üčün köp nāzanïnlar istädim,
Lēk alardïn (B olardïn) körmädim ārām-i cānē sen kibi.
3 Nukta[lar] sürmäkdä ne cānbaḫš sen 'ālam ara!
Bolmas, ey, šōḫē, ẓarïfē, nuktadānē sen kibi.
4 Ḫusn gülzārïda nečä ṭurfa güllär bar esä,
Yoq turur bir gülruḫē, ġunčadahānē sen kibi.
5 Har qačan kim sarvqāmatlar ḫirāmān bolsalar,
Ol arada yoq turur sarv-ï ravānē sen kibi.
6 Qarnlar ötkärsä gardūn, hēč ẓāhir bolmaġay
Ḫusn iqlïmi ara ṣāḫibqirānē sen kibi.
7 Šōr salmaqġa kerāk dēvāna Šāhī kön͡gligä
Bir but-ï šäkkärlab [u] šïrïnzabānē sen kibi.

(1) Neither an affectionate one like you is found among the affectionate nor a heart conqueror like you in hunting people of the heart (= lovers). (2) For my heart's ease I wanted many beauties, but I saw among them no heart's ease (= beloved) like you. (3) By making witty remarks what a life-bestowing one you are in the world! Ah, there is no one as vivacious, as elegant, as witty as you. (4) No matter how many wonderful roses there are in the rose garden of beauty, there is no rosy-faced [and] bud-mouthed one like you. (5) Whenever cypress-figured ones are walk-

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ing, there is no swaying cypress among them like you. (6) Heaven may make centuries pass, there will never appear a conqueror like you in the country of beauty. (7) To rouse tumult, the heart of foolish Shāhī needs a sugar-lipped and a sweet-tongued idol like you.

Rubā'īs

1 (A 47b, B 42a)

Meters: – – ◡ | ◡ – ◡ – | ◡ – – ◡ | ◡ –
– – ◡ | ◡ – – ◡ | ◡ – – – | – (3rd line)

Ġam künci ara rafīq-i cānïm yoq emiš,
Köŋglümni alurġa dilsitānïm yoq emiš.
Köŋglümni alïp yārlïq ettiŋg iẓhār,
Sen yārdïn özgä mihrbānïm yoq emiš.

(1) In the corner of grief I had no close companion. (2) I had no heart ravisher to captivate my heart. (3) You showed friendship by captivating my heart. (4) I had no affectionate one besides you, [my] friend.

2 (A 49a, B 43a)

Meter: – – ◡ | ◡ – ◡ – | ◡ – – ◡ | ◡ –

Ey bād-i ṣabā, agar havā äylägä sen,
Ol sarï barurnï mudda'ā äylägä sen;
Yār allïda yer öpüp du'ā äylägä sen,
Ḥālïmnï niyāz ilä adā äylägä sen!

(1) O morning breeze, if you fly, (2) please go to him; (3) kiss the earth at the feet of [my] friend and salute him, (4) [and] tell him my state with supplication!

3 (A 49a, B 43a)

Meters: – – ◡ | ◡ – ◡ – | ◡ – – ◡ | ◡ –
– – ◡ | ◡ – – ◡ | ◡ – – ◡ | ◡ – (3rd line)

Dedim bolayïn ölgüčä ol yār bilän,
Cān qaṣdïnï qïlġučï dilāzār bilän.
Aġyār bilän yārlïġïm tüzdï sipihr.
Netsün kiši bu sipihr-i ġaddār bilän.

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(1) I said: Let me be with [my] friend until my death, (2) with that soul-assailant heart tormentor. (3) Fortune arranged my friendship with foes. (4) What shall one do with the perfidious fortune!

4 (A 50b, B 44a)

Meters: – – ◡ | ◡ – ◡ – | ◡ – ◡ – | ◡ –
– – ◡ | ◡ – – ◡ | ◡ – – ◡ | ◡ – (4th line)

Cismimni firāq nātuvān äylädi la.
Bu ġuṣṣa meni halāk-i cān äylädi la.
Cānïm alamï kö͡ngülni qan äylädi la,
Köz yolïdïn ol qannï ravān äylädi la.

(1) Separation weakened my body, alas! (2) This sorrow devastated my soul, alas! (3) The pain of my soul made my heart bleed, alas! (4) It made that blood flow through the canal of [my] eyes, alas!

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