

## APPENDIX I.

### SOME ILLUSTRATIVE PASSAGES FROM THE DĪVĀN, WITH A LIST OF THE HISTORICAL AND AUTOBIOGRAPHICAL ALLUSIONS.

A. *The Mystical Union of the Soul with God.* Cf. Emerson: 'There is one mind common to all individual men. Who hath access to this universal mind is a party to all that is or can be done, for this is the only sovereign agent.'

- |   |                                           |
|---|-------------------------------------------|
| ۱ | با نه پدر در هر فلک یکچند دوران کرده ام   |
|   | با اختران در برجها من سالها شردیده ام     |
| ۲ | یکچند ناپیدا بدم با او بهم یکجا بدم       |
|   | در ملک او ادنی بدم دیدم هر آنچه دیده ام   |
| ۳ | مانند طفل اندر شکم من پرورش دارم ز حق     |
|   | یکبار زاید آدمی من بارها زائیده ام        |
| ۴ | در خرقه تن پارها بودم بسی در کارها        |
|   | وز دست خود این خرقه را بسیار من بدریده ام |
| ۵ | با زاهدان در صومعه شبها بروز آورده ام     |
|   | با مکافران در بتکده پیش بتان خُسپیده ام   |

- ۶ هم دزد عیاران منم هم رنج بیماران  
 هم ابر و هم باران منم در باغها باریده ام  
 ۷ بز دامنم گرد فنا نشست هرگز ای گدا  
 در باغ و بستان بقا گُلها فراوان چیده ام  
 ۸ از آب و آتش نیستم وز باد سرکش نیستم  
 خاک منقش نیستم من بر همه خندیده ام  
 ۹ من شمس تبریزی نیَم من نور پاکم ای یَسر  
 زَنهار اشرف بینی مرا با کس مَثو من دیده ام  
 (T. 257. 11<sup>a</sup>).

I have circled awhile with the nine Fathers<sup>1</sup> in each heaven,

For years I have revolved with the stars in their signs.

I was invisible awhile, I was united with Him,

I was in the kingdom of "or' nearer<sup>2</sup>," I saw what I have seen.

I have my nourishment from God, like a child in the womb;

Man<sup>3</sup> is born once, I have been born many<sup>4</sup> times<sup>5</sup>.

(Clothed in the mantle of corporeal limbs, I have busied myself often with affairs,

And often I have rent this mantle<sup>4</sup> with my own hands.

I have passed nights with ascetics in the monastery,

I have slept with infidels before the idols in the pagoda.

I am the theft of rogues<sup>5</sup>, I am the pain of the sick,

I am both cloud and rain, I have rained in the meadows.

<sup>1</sup> See *Gulshani Rāz*, 227 seq.

<sup>2</sup> xvii. ۱۰., note.

<sup>3</sup> xviii. ۲., note.

<sup>4</sup> cf. i. ۱۰., and note.

<sup>5</sup> Prof. Bevan suggests **دردِ عیاران**, 'the pangs of the jealous'—a very attractive emendation.

Never did the dust of annihilation settle on my skirt, O dervish!

I have gathered a wealth of roses in the meadow and garden of eternity.

I am not of water nor fire, I am not of the froward wind; I am not moulded clay: I have mocked (transcended) them all.

O son, I am not Shamsi Tabriz, I am the pure Light; If thou seest me, beware! Tell it not to any, that thou hast seen.

B. *Traces of Neo-platonist influence.* In the Introduction I have noticed the chief doctrines common to Jalālu 'ddīn and Plotinus. The resemblance is often obscured by metaphorical expression.

(a) Emanation.

ز جان تا تن بسی راهست و در تن مینماید جان  
 چنین دان جانِ عالمرا کز او عالمِ جوانستی  
 ز شخصِ عالمِ اکبری چنین پرگار بیجانست  
 که چرخِ ار بی روانستی بدُنیا بی روانستی  
 زمین و آسمانها را مدد از عالمِ عقلست  
 که عقلِ اقلیمِ نورانی و پاک و دُرُفشانستی  
 جهانِ عقلِ روشن را مددها از صِفَتِ آمد  
 صِفَاتِ ذَاتِ خَلَاقی که شاهِ کُنْ فَعَلانستی

(T. 58. 9<sup>a</sup>).

<sup>1</sup> We should expect أَكْبَر, but cf. *Maḡnavi* (Būlāq Ed.) Bk 1. p. 100, l. 5, where the Turkish translation reads عالمِ کُبرادَه.

'Tis a long way from soul to body, and yet soul appears  
in body:

Regard thus the soul of the world, whereby the world is  
young (quicken'd).

Such is the material circumference<sup>1</sup> (depending) from the  
Person<sup>2</sup> in the Greater World,

That, if the circle<sup>3</sup> (itself) were not endued with life, there  
would be no life in this world of ours.

To the earth and the heavens comes replenishment<sup>4</sup> from  
the world of Reason<sup>5</sup>,

For Reason is a realm luminous<sup>6</sup> and pure and pearl-  
scattering.

To the world of bright Reason come succours from Attri-  
bute,

The Attributes of the Essence of the Creator, who is lord  
of "*Be and it was.*"

(b) Emanation and Ecstasy.

۱ يك گوهري چو بيضا جوشيد و گشت دريا

كف كرد و كف زمين شد وز دود او سما شد

۲ الحق نهان سپاهي پوشيده پادشاهي

هر لحظه حمله آورد آنكه باصل وا شد

<sup>1</sup> The region of formless matter (Not-being), in which the phenomenal world is reflected.

<sup>2</sup> Absolute Being.

<sup>3</sup> The Neo-platonists represent God as a circle, but the poet may be thinking of the centrifugal devolution by which Being is communicated (cf. Plotinus, *Enneades*, I. 7. 1).

<sup>4</sup> For *مدد* see vi. ۱۲, note.

<sup>5</sup> The *νοῦς* of Plotinus, the *λόγος* of Philo.

<sup>6</sup> Cf. *Enneades*, III. 5. 9.

- ۳ گَرچه ز ما نِهان شُد در عالمی روان شُد  
تا نیستش نخوانی اَکثر از نظر جُدا شُد  
۴ هر حالتی چو تیراست اندر کمانِ قالب  
زد در نِشانه خویش کُتر از کمان رها شُد  
۵ گَرچه صَدَف ز ساحلِ قطره رُبود و کُمر شُد  
در بحر جوید اورا غَوّاص کَاشنا شُد  
۶ آنکه ز عالمِ جان آمد سِپاهِ انسان  
عقلش وزیر کُشت و دل رفت و پادشا شُد  
۷ تا بعد چند گاهی دل یادِ شهرِ جان کرذ  
وا کُشت جُمله لشکر در عالمِ فنا شُد  
۸ کُوئی چگونِه باشد آمد شُد معانی  
اینک بوقتِ خُفتن بِنِگَر گِرِه کُشا شُد

(T. 162. 4<sup>a</sup>).

The one Substance boiled, like an egg, and became the Sea<sup>2</sup>;

It foamed, and the foam became Earth, and from its spray arose the Sky.

In truth, a hidden army with a viewless king  
Continually makes an onset, and then returns to its home.  
Tho' it be hidden from us, it moves in the world;  
Do not call it non-existent, tho' it be out of sight.

<sup>1</sup> T. has از عالمی جُدا شُد, where عالمی seems to have come from the line above. The reading in the text is that of B<sup>2</sup>.

<sup>2</sup> XIX. v.

Every instant there is, so to speak, an arrow in the bow  
of the body :

If it escapes from the bow, it strikes its mark.

Tho' the shell stole a drop from the shore<sup>1</sup> and vapored,  
The diver that is a friend<sup>2</sup> (of God) seeks it in the sea.  
Then from the spiritual world the army of Man descended,  
Reason was<sup>3</sup> its vizier, and the Soul went forth and  
became king.

At last, after a while, the Soul remembered the spiritual  
city :

The whole army turned back and entered the world of  
death.

'How,' you may ask, 'is the coming and going of ideas?'  
Lo, consider the time of sleep<sup>4</sup>—it solves the difficulty.

C. *The Sleep of Phenomenal Existence*<sup>4</sup>.

بجنب بر خور آخر که چاشتگاه رسید  
از آنکه خفته چو جنبید خواب شد مهجور  
مگو که خفته نیم ناظرم بضع خدا  
نظر بضع حجابست از چنان منظور  
روان خفته اکثر داندی که در خوابست  
از آنچه دیدی نی خوش شدی و نی رنجور

(T. 32. 2).

<sup>1</sup> VIII. 5, note.

<sup>2</sup> For the double meaning of آشنا (friend, swimmer or swimming)  
cf. x. 3, note.

<sup>3</sup> xxxix. 9, note.

<sup>4</sup> Cf. xxxvi. 5, note.

<sup>5</sup> T. reads خَوَد. But چاشتگاه points to خَوَر, and خورشید  
occurs in the preceding couplet.

Come, move towards the Sun, for morning has arrived,  
 Because, when the sleeper moves, sleep is banished.  
 Do not say, 'I am not asleep, I am regarding the work  
 of God':

Viewing the work is a veil over the Object of vision.  
 If the sleeping spirit knew itself to be asleep,  
 Whatever it might see, it would feel neither joy nor  
 sorrow.

D. *The Theory of Ideas.*

زاده از اندیشه‌های خوبِ تو ولدان و حور  
 زاده از اندیشه‌های زشتِ تو دیوِ کلان  
 سر و اندیشه مهندس بین شده قصر و سرا  
 سر تقدیر از لرا بین شده چندین جهان

(T. 53. 5<sup>a</sup>).

From thy good thoughts are born the boys of Paradise  
 and the houris,

From thy evil thoughts is born the great demon (Iblis)<sup>2</sup>.

See how the secret thought of the geometrician has become  
 a castle or a palace,

See how the hidden Providence without beginning has  
 become this mighty universe.

E. *The Strife of the Elements towards Unity*<sup>3</sup>.

هر چار عنصرند درین دیک هر بجوش  
 نه خاک بر قرار و نه نار و نمر و هوا

<sup>1</sup> For *فک* اضافت by *اندیشه*.

<sup>2</sup> It is well known that, according to Zoroaster, the souls of the pious after death are met by their own good thoughts, good words, and good deeds in the form of a beautiful maiden, whereas a vile and hideous woman represents to the souls of the wicked their evil thoughts, evil words, and evil deeds. This notion occurs repeatedly in Zoroastrian literature. See e.g. *The Book of Ardā Virāf*, pp. 167 and 311.

<sup>3</sup> Cf. *Maṣnavi*, 290, 8 seqq.

كُشَه خَاكِ دَر لِبَاسِ كُيَا رَفْتَه از هَوَسِ  
 كُشَه آبِ خَوْدِ هَوَا شُدِه از بَهِرِ اَيْنِ وَلَا  
 از رَاهِ اِتِّحَادِ شُدِه آبِ آتَشِي.  
 آتَشِ شُدِه ز عَشَقِ هَوَا هَمِ دَرِينِ فِضَا  
 اركَانِ بَخَانِه خَانِه بَكُشْتِه چَو بَيَدَقِي  
 از بَهِرِ عَشَقِ شَاهِ نَه از لَهَوِ چَوْنِ شَمَا  
 اِي بِيخَبَرِ بَرَوِ كِه تُرَا آبِ رَوَشْنِي اِسْت  
 تَا وَ اِرْهَدِ ز آبِ وَ كُشَلْتِ صَفَوْتِ صَفَا  
 زِيْرَاكِه طَالِبِ صِفْتِ صَفَوْتِستِ آبِ  
 وَ اَنْ نِيْسْتِ جُزِ وِصَالِ تُو بَا قُلُومِ ضِيَا  
 (T. 10. 6<sup>a</sup>).

All the four elements are seething in this caldron (the world),

None is at rest, neither earth nor fire nor water nor air.  
 Now earth takes the form of grass, on account of desire,  
 Now water becomes air, for the sake of this affinity.  
 By way of unity water becomes fire,  
 Fire also becomes air in this expanse, by reason of love.  
 The elements wander from place to place, like a pawn,  
 For the sake of the King's love, not, like you, for pastime.  
 Go, ignorant one, for thine is a bright water (a divine principle),

That the quintessence of purity (the soul) may escape from thy water and clay (thy body);

Because the water seeks the quality of quintessence,  
 Which is nought but thy union with the sea of Light.



F. *Historical and Autobiographical allusions.* As one might expect, these are very few. The following list, though not absolutely complete, contains the most important. I should say that in compiling it I have used only the Tabriz edition of the *Dīvān*.

(a) به یاد و بودِ مُحَمَّدِ نِگَرِ که چون باقی است  
ز بعدِ ششصد و پنجاه سخت بُنیادست

(T. 138. 3).

Behold, how enduring is the memory and existence of  
Mohammed!

He is firmly established after six hundred and fifty years<sup>1</sup>.

(b) مرا واجب کُند کُرمَن برون آیم چو کُل از تن  
که عُمُرُم شد بشصت و من چو شین و سین درین شستم  
(T. 242. 8').

It behoves me to come forth, like a rose, from the body,  
For my years are at sixty, and I am as 'shīn' and 'sīn' in  
this 'shast'.

(c) باندیشه فرو بُرد مرا عقل چهل سال  
بشصت و دو شدم صید و ز تدبیر بجستم

(T. 244. 1).

Forty years did Reason plunge me in care,  
At three score and two I was made a prey and eschewed  
(worldly) meditation<sup>3</sup>.

<sup>1</sup> Either 650 A.H. or 661 A.H., according as we reckon from the Prophet's flight (Hijra) or from his death.

<sup>2</sup> Probably the meaning is: 'I am entangled (alluding to the shape of the letters *ش* and *س*) in this net (the phenomenal world).'

<sup>3</sup> This couplet is discussed in the Introduction.

(d) • خاقان اُردو خان اشر از جان نژدرد ایل من  
 من پادشاه کِشورم بر خیل و بر اُردو زلم  
 (T. 255<sup>b</sup> 7<sup>a</sup>).

Unless Khāqān Urdū Khān<sup>1</sup> becomes my devoted subject, I am sovereign of the land, I will charge on (his) cavalry and camp.

(e) بر رافِضی چئونِه ز بنی قُحافِه لافِم  
 بر خارِجی چئونِه غِمِ بو تُرابِ کُویِم  
 (T. 260. 7).

How should I boast of the Banū Qūḥāfa<sup>2</sup> to a Shī'ite? How should I relate the woes of Bū Turāb ('Alī) to a Khārijite?

(f) تو بدان خُدای بِنکر که صد اِعتقادِ بخشد  
 ز چه سُنّی است مروی ز چه رافِضی است قُنْبی  
 (T. 355. 7).

Look thou on the God who bestows a hundred forms of creed :

Why is the man of Marv a Sunnī, why is the man of Kūm<sup>4</sup> a Shī'ite?

<sup>1</sup> Probably the reference is to Halākū Khān, who overthrew the Caliphate (656 A.H.). For اُردو see Herbelot, *Bibliothèque Orientale*, Vol. iv. p. 296 seq.

<sup>2</sup> The mention of this tribe recalls Abū Bekr, whose father was Abū Qūḥāfa. As is well known, the Shī'ites do not acknowledge the first three Caliphs.

<sup>3</sup> The original Khārijites rebelled against 'Alī in the year 37 A.H. (Mure, *Annals of the Early Caliphate*, Ch. XL.). Afterwards, the name was given to a number of sects.

<sup>4</sup> Kūm lies half-way between Teherān and Kāshān. Its inhabitants, Shī'ites almost without exception, were regarded as desperately fanatical. See Barbier de Meynard, *Dictionnaire de la Perse*, p. 459.

Of the famous Sūfis who lived before him Jalālu'ddīn mentions Mansūr Ḥallāj and Bāyazīd frequently; also Ibn Adham (T. 28. 2<sup>a</sup>). Among the poets Nizāmī (T. 136. 6<sup>a</sup>), ʿUnāʾī (T. 175. 3<sup>a</sup>), and Harīrī (T. 337. 9<sup>a</sup>). Other celebrated names are Abū Ḥanīfa and Shāfiʿī (T. 139. 9<sup>a</sup>), Akhfash (T. 216. 3), Kisāʾī (T. 109. 7<sup>a</sup>), and Plato (T. 303. 7; 349. 9). For ʿAlī see xvi. ۱۱, note.

In T. 93. 10 we find a proverbial expression = 'carrying coals to Newcastle':

ببصره چون کشم خرما بکِرمَان چون برم زیره

How should I take a load of dates to Baṣra or bring cumin to Kirmān!

## APPENDIX II.

*Translations in Verse.* My aim has been, without departing from the sense, to reproduce, as far as possible, the passion and melody of the Persian. The arrangement of the rhymes in (c) and (d) corresponds to that of the original: a closer imitation could not be attempted, owing to fundamental differences of metrical system.

### (a) VII.

He comes, a moon whose like the sky ne'er saw, awake or  
dreaming,

Crowned with eternal flame no flood can lay.

Lo, from the flagon of thy love, O Lord, my soul is  
swimming,

And ruined all my body's house of clay!

When first the Giver of the grape my lonely heart be-  
friended,

Wife fired my bosom and my veins filled up,

But when his image all mine eye possessed, a voice  
descended:

'Well done, O sovereign Wine and peerless Cup!'

Love's mighty arm from roof to base each dark abode is  
hewing

Where chinks reluctant catch a golden ray.

My heart, when Love's sea of a sudden burst into its  
viewing,

Leaped headlong in, with 'Find me now who may!'

As, the sun moving, clouds behind him run,

All hearts attend thee, O Tabrīz's Sun!

## (b) XII.

Poor copies out of heaven's original,  
 Pale earthly pictures mouldering to decay,  
 What care altho' your beauties break and fall,  
 When that which gave them life endures for aye!

O never vex thine heart with idle woes:  
 All high discourse enchanting the rapt ear,  
 All gilded landscapes and brave glistering shows  
 Fade—perish, but it is not as we fear

While far away the living fountains ply,  
 Each petty brook goes brimful to the main.  
 Since brook nor fountain can forever die,  
 Thy fears how foolish, thy lament how vain!

What is this fountain, wouldst thou rightly know?  
 The Soul whence issue all created things.  
 Doubtless the rivers shall not cease to flow,  
 Till silenced are the everlasting springs.

Farewell to sorrow, and with quiet mind  
 Drink long and deep: let others fondly deem  
 The channel empty they perchance may find,  
 Or fathom that unfathomable stream.

The moment thou to this low world wast given,  
 A ladder stood whereby thou mightst aspire;  
 And first thy steps, which upward still have striven,  
 From mineral mounted to the plant: then higher

To animal existence: next, the Man,  
 With knowledge, reason, faith. O wondrous goal!  
 This body, which a crumb of dust began—  
 How fairly fashioned the consummate whole!

Yet stay not here thy journey: thou shalt grow  
 An angel bright and home far off in heaven.  
 Plod on, plunge last in the great Sea, that so  
 Thy little drop make oceans seven times seven.

‘The Son of God!’ Nay, leave that word unsaid,  
 Say, ‘God is One, the pure, the single Truth.’  
 What tho’ thy frame be withered, old, and dead,  
 If the soul save her fresh immortal youth?

(c) XXXI. |—.

Lo, for I to myself am unknown, now in God’s name  
 what must I do?  
 I adore not the Cross nor the Crescent, I am not a  
 Giaour nor a Jew.  
 East nor West, land nor sea is my home, I have kin nor  
 with angel nor gnome,  
 I am wrought not of fire nor of foam, I am shaped not  
 of dust nor of dew.  
 I was born not in China afar, not in Saqsin and not in  
 Bulghār;  
 Not in India, where five rivers are, nor ‘Irāq nor Khorāsān  
 I grew.  
 Not in this world nor that world I dwell, not in Paradise,  
 neither in Hell;  
 Not from Eden and Rizwān I fell, not from Adam my  
 lineage I drew.  
 In a place beyond uttermost Place, in a tract without  
 shadow of trace,  
 Soul and body transcending, I live in the soul of my  
 Loved One anew!

(d) XXXVI. |—.

Up, O ye lovers, and away! ’Tis time to leave the world  
 for ‘aye.

Hark, loud and clear from heaven the drum of parting  
 calls—let none delay!  
 The cameleer hath risen amain, made ready all the camel-  
 train,  
 And quittance now desires to gain: why sleep ye, tra-  
 vellers, I pray?  
 Behind us and before there swells the din of parting and  
 of bells;  
 To shoreless Space each moment sails a disembodied spirit  
 away.  
 From yonder starry lights and through those curtain-  
 awnings darkly blue  
 Mysterious figures float in view, all strange and secret  
 things display.  
 From this orb, wheeling round its pole, a wondrous slumber  
 o'er thee stole:  
 O weary life that weighest nought, O sleep that on my  
 soul dost weigh!  
 O heart, toward thy heart's love wend, and O friend, fly  
 toward the Friend,  
 Be wakeful, watchman, to the end: drowse seemingly  
 no watchman may.

(e) XLIV. †—v.

Why wilt thou dwell in mouldy cell, a captive, O my  
 heart?  
 Speed, speed the flight! a nursling bright of yonder  
 world thou art.  
 He bids thee rest upon his breast, he flings the veil away:  
 Thy home wherefore make evermore this mansion of decay?  
 O contemplate thy true estate, enlarge thyself, and rove  
 From this dark world, thy prison, whirled to that celestial  
 grove.

O honoured guest in Love's high feast, O bird of the  
    .ängel-sphere,

'Tis cause to weep, if thou wilt keep thy habitation here.

A voice at morn to thee is borne—God whispers to the  
    soul—

'If on the way the dust thou lay, thou soon wilt gain  
    the goal.'

That road be thine toward the Shrine! and lo, in bush  
    and briar,

The many slain by love and pain in flower of young desire,  
Who on the track fell wounded back and saw not, ere  
    the end,

A ray of bliss, a touch, a kiss, a token of the Friend!



## APPENDIX III.

### TABLE SHOWING WHERE THE SELECTED POEMS OCCUR IN OTHER EDITIONS OF THE DĪVĀN

The first number refers to the page, the second to the couplet with which the poem commences. When 'a' is affixed, it denotes that the couplet in question is printed in the margin of the text. Thus T. 7. 12<sup>a</sup> is the twelfth couplet, counted from the top, in the margin of page 7 of the Tabriz Edition. •

Number of the poem	Tabriz Edition	Lakhnau Edition	Rosen- zweig's Auswahl
I.	T. 7. 12 <sup>a</sup>	Lakh. 24. 17 <sup>a</sup>	
II.	113. 9	14. 8	
III.	126. 9 <sup>a</sup>	8. 3 <sup>a</sup>	
IV.		4. 3	
V.	119. 7 <sup>a</sup>	21. 8	
VI.	134. 5		
VII.	20. 9 <sup>a</sup>	25. 12 <sup>a</sup>	
VIII.		28. 2	22
IX.	143. 5	41. 6	
X.	136. 9		
XI.	22. 2 <sup>a</sup>		
XII.			32
XIII.	146. 3 <sup>a</sup>	34. 10 <sup>a</sup>	
XIV.		47. 4	
XV.	148. 6	30. 12 <sup>a</sup>	
XVI.	146. 6	32. 1 <sup>a</sup>	
XVII.			58
XVIII.	159. 3		

Number of the poem	Tabriz Edition	Lakhnau Edition	Rosenzweig's Auswahl
XIX.	T. 199. 3	Lakh. 53. 7 <sup>a</sup>	
XX.	171. 3		
XXI.	157. 11 <sup>a</sup>	81. 12	
XXII.	175. 3 <sup>a</sup>		
XXIII.	178. 9 <sup>a</sup>	55. 10 <sup>a</sup>	
XXIV.	171. 9	93. 14	
XXV.	33. 9	107. 10 <sup>a</sup>	
XXVI.		97. 10	
XXVII.	33. 11 <sup>a</sup>		
XXVIII.	40. 12 <sup>a</sup>		
XXIX.	38. 11 <sup>a</sup>		
XXX.		152. 10	
XXXI.	257. 5		
XXXII.	250. 4	161. 14	
XXXIII.	262. 11	160. 15 <sup>a</sup>	
XXXIV.	217. 8		
XXXV.	267. 8		
XXXVI.	45. 7 <sup>a</sup>		
XXXVII.		171. 16	
XXXVIII.	290. 9 <sup>a</sup>		
XXXIX.	288. 12		
XL.	301. 6	214. 13 <sup>a</sup>	
XLI.	300. 7	216. 5	
XLII.	319. 6	234. 14	
XLIII.	320. 5		
XLIV.	349. 12		
XLV.		242. 15	
XLVI.	347. 9		
XLVII.	326. 1 <sup>a</sup>		
XLVIII.		220. 4	

## APPENDIX IV.

### COMPARATIVE TABLE OF PASSAGES QUOTED FROM THE MASNAVI.

The references given in the Notes are to the Bombay Ed. (1280 A.H.), of which the Lakhnau Ed. (1282 and 1291 A.H.) is a facsimile. The slight discrepancies shown below are due to defective pagination in the former. Both these editions are inferior to the text with Turkish translation published at Bulāq (1268 A.H.)

Quoted in the Notes	Bombay Edition		Lakhnau Edition		Bulāq Edition		
	page	line	page	line	Book	page	line
202 (II. 1)	4,	7	4,	7	I.	2,	13
210 (IV. 11)		23	7,	23	omitted		
219 (VII. 5)	8,	19	8,	19	I.	8,	25
223 (IX. 3)	336,	5	336,	5	IV.	59,	3
229 (XI. 8)	232,	23	231,	23	III.	72,	9
230 (XI. 8)	233,	3	232,	3	III.	72,	13
231 (XII. 1)	32,	7	32,	7	I.	47,	4
231 (XII. 1) •	278,	8	278,	8	III.	149,	6
235 (XIII. 15)	5,	8	5,	8	I.	3,	20
237 (XIV. 1.)	541,	5	539,	5	VI.	79,	20
240 (XV. 4 1)	37,	4	38,	4	I.	56,	7
240 (XV. 1 1)	37,	12	38,	12	I.	56,	22
241 (XV. 1 4)	6,	8	6,	8	I.	5,	4
245 (XVI. 1 8)	459,	15	459,	14	V.	118,	1
245 (XVI. 1 .)	118,	5	117,	5	II.	29,	10

Quoted in the Notes	Bombay Edition	Lakhnau Edition	Būlāq Edition
page	page line	page line	Book page
247 (xvi. ٢٢)	121, 11	120, 11	ii. 34, 19
261 (xxii. ٨)	11, 18	11, 17	i. 13, 11
264 (xxiii. ٧)	21, 1	21, 1	i. 28, 10
267 (xxv. ١١)	12, 14	12, 14	i. 14, 22
268 (xxv. ١٢)	439, 2	439, 2	v. 82, 3
270 (xxv. ١٤)	542, 16	540, 16	vi. 82, 1
272 (xxvi. ٨)	21, 5	21, 5	i. 28, 15
278 (xxix. ٥)	370, 13	370, 13	iv. 114, 8
290 (xxxvi. ٥)	385, 22	385, 22	iv. 140, 4
293 (xxxvi. ١٣)	176, 9	175, 9	ii. 123, 11
294 (xxxvii. ١٣)	60, 10	60, 10	i. 93, 12
299 (xxxix. ٩)	14, 4	14, 4	i. 17, 6
300 (xl. ٢)	12, 7	12, 7	i. 14, 10
303 (xlii. ١)	22, 4	22, 4	i. 30, 6 <sup>1</sup>
308 (xliii. ٥)	122, 2	121, 2	omitted
315 (xlvii. ٢)	8, 2	8, 2	i. 7, 25
317 (xlviii. ٣)	362, 18	362, 18	iv. 101, 25
317 (xlviii. ٢)	126, 13	125, 13	ii. 42, 8

The first line of this passage, *يك زمانى الخ*, is omitted.