100 LESSON GIVING STORIES from MATHNAVI of RUMI

100

LESSON-GIVING STORIES

From

MATHNAVI OF RUMI



Compiled & Published by :

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MOMBASA

(KENYA)

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INTRODUCTION

After studing all the six parts of Mathnawi of Rumi, I felt an urge to compiled these 100 Lesson giving stories from Mathnawi. In reading these stories which are the essence of Mathnawi one can advance and under stand a great deel in spiritual philosophy and illumination of the soul.

Al-Waez Noormohmed Rehmtulla

PEARLS

From

MATHNAWI OF RUMI

1. I was a treasure, a hldden mercy, so
   I sent forth a rightly guided **IMAM**

MATHNAWI Part II 364

2. He (the spiritual heir of Mohammed)
   is seated in front of thee, (But) where
   indeed is thy " front " ? He is before
   thee, (But) where is the soul that
   thinks " before, ? "

MATHNAWI Part I 2004

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[1]

LAMENT OF THE REED

Listen to the reed how it tells a tale, complaining of separations.

Saying, " Ever since I was parted from the reed-bed, my lament hath caused man and woman to moan,

Every one who is left far from his source wishes back the time when he was united with it.

Every one became my friend from his own opinion, none sought my secrets from within me.

Noise of the reed is fire, it is not wind whoso hath not this fire, may he be naught! It is the fire of love that is in the reed, the reed is the comrade of every one who has been parted from a friend.

The reed tells of the way full of blood and recounts stories of passion of Majnun when love hath no care for him, he is left as a bird without wings. Alas for him !

[2]

THE KING AND THE HAND MAIDEN

In olden time there was a king to whom belonged the power temporal and also the power spiritual.

It chanced that one day he rode with his Courtiers to the chase. On the king's highway the king espied a hand maiden, the soul of the king was enthralled by her. After he had bought her and won to his desire, by Divine destiny she sickned. The king gathered the physicians together from left and right and said to them, "The life of us both is in your hands."

The more cures and remedies they applied the more did the illness increase, and the need was not fulfilled.

When the king saw—the powerlessness of those physicians, he ran bare-footed to the mosque. When from the depths of his soul he raised a cry of supplication, the sea of Bounty began to surge.

Slumber overtook him, in the midst of weeping. he dreamed that an old man appeared, and said, "Good tidings, O king! Thy prayers are granted, if to-morrow a stranger come for thee, he is from me. The king waited for that man as was told and when he saw such a person he went bare footect to receive him.

The king opened his hands and clasped him to

his breast and received him like love, into his heart and soul.

When that meeting and bounteous spiritual repast was over, he took his hand and conducted him to the harem.

He rehearsed the tale of the invalid and her illness and then seated him beside the sick girl.

He said, "O king make the house empty send away both kinsfolk and strangers. Let no one listen in the entrance–hall, that I may ask certain things of this hand-maiden.

He laid his hand on her pulse and put questions one by one.

When he asked the question about samarcand her pulse jumped and her face went red and pale, for she had been parted from a man of samarcand, a goldsmith.

He said to the sick girl, I know what your illness is and I will at once display the arts of magic in delivering you. Then he rose and went to see the king and acquainted him with a portion of that matter.

"The best plan," he said, "is that we should bring the man here for the sake of curing this malady.

Summon the goldsmith from that far country beguile him with gold and robes of honour. The king sent thither two clever, compitent messengers.

When the goldsmith saw much gold and robes he was beguiled, he parted from his town and children.

The king beheld him, showed great regard for

him and entrusted to him the treasure house full of gold.

Then the physician said to him. O mighty Sultan, give the hand maiden to this lord.

The king bestowed on him that moon-faced one and wedded those twain who were craving each other's compauy. After six month of union the girl was wholly restored to health.

There after he prepared for him a potion so that when he drank it he began to dwindle away before her.

When because of sickness his beauty remained not, the soul of the girl rimained not in his deadly toils. Those loves which are for the sake of a colour are not love, in the end they are a disgrace, so when goldsmith died, her heart became free of him.

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[3]

THE GROCER AND THE PARROT

There was a green grocer who had a parrot, a sweet voiced green talking parrot. It would watch over the shop sitting on the bench in owner's absence and talk finely to all the traders.

It would speak like human being and it was also skilled in the songs of parrots. Once it sprang from the bench and flew away, it spilled the bottels of rose oil. Its master came in the direction of his house and seated himself on the bench at his case as a merchant does.

Then he saw the bench was full of oil and his clothes greasy, he smote the parrot on the head, it was made bald by the blow.

For some few days it refrained from speech, the greengrocer, in repentance, heaved dip sighs.

Tearing his beard and saying, "Alas! the sun of my prosperity has gone under the clouds."

Would that my hand had been brocken at that moment! How ever did I strike such a blow on the head of that sweet tonged one?

He was giving presents to every dervish, that he might get back the speech of his bird.

After three days and three nights, he was seated on the bench, distraught and sorrowful, like a man

in despair. He showed the bird every sort of marvel in the hope that it would begin to speak. Meanwhile a bare-headed dervish passed by, with a head hairless as the out side of bowl and basin.

Therupon the parrot began to talk, screeched at the dervish and said, "Hey fellow! How were you mixed up with the bald, O bald pate? Did you, then, spill the oil from the bottle?

The by standers laughed at the parrot's inference because it deemed the wearer of the frock to be like it self. Do not measure the actions of the holy men by the analogy of yourself.

[4]

THE JEWISH KING AND THE CHRISTIAN

Amongst the Jews there was a king, an enemy of Jesus and a destroyer of Christians. It was epoch of Jesus, he was the soul of Moses and Moses the soul of him. But the double seeing king seperated in the way of god those two Devine Prophets who were really in accord with each other. He slew hundreds of thousands of ennocent believers, saying. " I am the protection and support of the religion of Moses.

He had a vizier a miscreant and ogler deceiver, who said to the king, " The Christians seek to save there lives, they hide their religion from you.

The king said to him, " What is the remedy against that deceit and imposture ? so that there may not remain a single Christians in the world.

" O King " said he, cut off my ears and hands rip my nose by bitter decree. Then I will say to them, I am secretly a Christian the king got a scent of my inmost belies. The king did to him rhat deed which he had proposed, the people remained in amazement at his deed, then the king drove him away to the Christians.

Myriads of Christians gathered round him little by little in his abode.

The Christiansall gave their hearts to him, they were regarding him as the vicar of Jesus. Messages passed between the king and him the king had words of comfort from him in secret.

The king wrote to him, saying, "the time is come, quickly set my mind at ease."

He replied "Behold, O King, I am preparing to cast disorders into the religion of Jesus. The people of Jesus had twelve Amirs and their followers became the slaves of that vizier of evil sign.

Now that vizier prepared a scroll in the name of addressed to each one, the written form of each scroll of a different tenor.

And then he summoned those Amirs one by one and said to each one, "In the religion of Jesus thou art the viear of god and my vicegerent, and those other Amirs are thy followers, any Amir who lifts his neck in rebellion seil him and either kill him or hold him captive.

But do not declare that whilst I am alive. Then he spoke each Amir separately saying, "there is no vicar in the religion of god except thee."

To each he gave one scroll, every one was purposely the contrary of the other. After that he shut thedoor for forty days and than killed himself. When the people learned of his death, there came to pass at his grave the scene of grief and lamentation.

After a month the people said, "O chiefs which of the Amirs is designated in his place? One of

those Amirs advanced and went to that loyal minded people. "Be hold," he said "I am that man's vicar. I am vicar of Jesus at the present time.

Look this stroll is my proof that after him the vicarate belongs to me.

Another Amir came forth from ambush, his pretension was the same. He too produced a scroll from under his arm, so that in both Amirs there rose a Jewish anger. The rest of the Amirs, one after another drawing swords of keen mettle. Each with a sword and scroll in his hand, fell to combat like raging elephants.

Hundreds of thousands of Christians were slain, blood flowed on left and right like a torent, the seeds of dissension which the vizier had sown had become a calamity to their heads.

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[5]

THE LION AND THE BEASTS

A number of beasts of chaise in a pleasant valley were harassed by a lion. In as much as the lion was springing from ambush and carring them away, that pasturage had become unpleusant to them all. They made a plot, they came to lion, saying " We will keep you well fed by means of a fixed allowance. Do not go after any prey beyond thy allowance in order that this grass may not become biiter to us.

" Yes " said he, " If I see good faith on your part, not fraud. "

They all said, " O knowing sage, let precaution alone, it is of no avail against the diving decree put your trust in God, trust in God is better 'Yes' said he, but if trust in God is the true guide. yet use of the means too is the Prophet's rule.

They all lifted up their voices to dirpute with him, saying " Those covetous ones who sowed seed of meens."

" Yes " said the lion. " But at the same time consider the exertions of the prophets and the true believers. The lion gave many proofs in this style. so that those necessitarians became tired of answering him."

All the beasts made covenants with the furious lion that he should incur no loss in this bargain that the daily ration should come to him without trouble, and that he should not need to make a further demand,

Day by day the one on whom the lot fell would run to the lion as swifty as a cheetah.

When this cup of death came around to the hare, the hare cried out, "Why, how long are we to endure tnis injustice? The company of beasts said to him, "all this time we have sacrificed our lives in troth and loyality, do not thou seek to give us a bad name, Go Go quickly."

But the hare delayed a while in going, then he went before the lion who rends his prey with claws.

But the hare made much delay in going he rehearsed to himself the tricks which he was about to play.

The lion incensed and wrathful and frantie, saw the hare coming from a far. The lion shouted, "Ha villain! I have torn oxen limb from limb, I who have rubbed the ear of the ferocious elephant than what is this bit of hare to venture to stamp my orders into the dust? Mercy! the hare cried, I have a good excuse, if your lordshiys indulgence will only lend me a hand.

"What excuse? said he, Is this the time for them to come into the presence of kings?

The hare replied at breakfast time I set out a on the way, I came towards the king with my comrade, but on the road a lion attacked thy humble slave, indeed he attacked the both of us. I told him, " We are the slaves of the Emperor himself. That lion cried, " Who is the emperor? Do not mention in my presence every worthless creature, I will tear to pieces both you and your king.

" I said to him " said the hare. " Let us behold once more the face of the king and bear the news of thee to him.

Then leave your fellow traveller as a pawn with me, he replied, so now give up the hope here after to your regular allowance. If you want your regular allowance you will have to clear the way. Come along, then, drive away that impudent brute.

The hare set out a head like a guide, to lead him to his snare, even to the well which he had himself had way marked the deep, deep well he had laid as a snare for the lion's life. The lion I mentioned inhabits this well, when the hare came near the well. " He dwells in this fortress, secure from all harm. "

" Come on " said the lion " One blow from me will subdue him.

The lion drew the hare close to his side and under his protection he ran off to the well. As soon as they looked in the well together there shone in the water the gleam of them both. The lion perc-

eived his own reflexion, there shown from the water the shape of a lion with a plump hare beside him. Seeing his adversary in the water, he left the hare and leapt into the well the hare, rejoining at this deliverance scamphered off to the desert to rejoin the beasts.

Then all the wild creatured assembled together, happy and laughing gaily, " Are you a heavenly angle or a fairy. " they cried.

The hare replied " God gave me power and light to my heart, the light in my heart lent strengh to my hands and feet. "

[6]

SOLOMAN AND AZRAEL

One afternoon a man arrived and ran into Soloman's hall of justice, his face pale and both lips blue.

Soloman said, "good sir, what is the matter?" He replied, " Azrael cast on me such a look, so full of wrath and hate. "

" Come " said the king, " what desire now? Ask it ! "

" O protector of my life. " said " he command the wind to bear me from here to India. May be, when thy slave is come thither, he will save his life."

Soloman commanded the wind to bear him quickly over the water to the uttermost part of India.

Next day, at the time of conference and meeting soloman said to Azrael, " Didst thou look with anger on that moslem in order that he might wander far from his home? "

Azrael said. " When did I look on him angrily? I saw him as I passed by, and looked at him in astonishment, for god has commaned me, saying, " Hark, to-day you have to take his spirit in India. "

From wonder I said to myself, even he has a hundred wings, it is a far journey for him to be in India to-day.

But you send him India and I took his soul in India as command of God.

[7]

THE MERCHANT AND THE PARROT

There was a merchant and he had a parrot imprisoned in a cage. When the merchant made ready of travel and was about to depart to India he said to each mule slave and each hand maid, " What shall I bring home for you ? Each one asked him for some object of desire; that good man gave him promise to them all.

He said to the parrot, " What present would you like me to bring for you from the land of India?

The parrot said, " When thou seest the parrots their, explain my plight and say, such and such parrot, who is longing for you is in my prison.

The merchent accepted his massage and promised that he would convey the greetings from her to her congeners.

When he reached the farthest bounds of India, he saw the number of parrots in the plain. He halted his beast, then he gave voice, delivered the greetings and discharged the trust.

One of those parrots trembled exceedingly; fell and died, and its breath stopped.

The merchant repented of having told the news and said, " I have gone about to destroy the creat*u*re."

Tae merchant finished hls trading and returned home glad at heart. He brought a present for every slave girl.

"Where is my present?" asked the parrot.

Merchant said, "Indeed I am repenting of that which I said."

"O master," said the parrot. "What is thy repents for?"

He said, I told thy complaints to a company of parrots, one parrot understood thy pain, her heart broke and she trembled and died.

I became sorry, thinking "Why did I say this." but what was the use of repenting after I had said it?"

Wnen the beard heard what that other parrot had done, she trembled exceedingly, fell and became cold.

The merchant, seeing her thus fallen, sprang up and dashed his cap on the ground. He said "O beautiful parrot with thy sweet cry, what is this that has happened to yoa?

After that, he cast her out of the cage.

The little parrot flew to a lofty bough.

The Merchant was amzaed at the action of the bird. He lifted up his face and said, "O nightingale, Explain thy case in doing so. What did the parrot of India there, that thou didst learn, device a trick.

The parrot said. "She by her act counselled me. Abandon thy charm of voice and thy affection for thy master.

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[8]

SALIH AND THE PEOPLE OF THAMUD

The she camel of salih was in outward form a camel, that graceless tribe slaughtered her in their folly. They became her foes on account of the water which she shared with them, they were blind to bread and blind to water, God's she camel drank water from brook and cloud, they really withheld God's water from God.

The she camel of salih became like the bodies of rightous man an ambush for the destruction of the wicked.

The vengeance which is the God's minister demanded from them an entire town as the blood prise of a single camel.

Salih said to the people of Thamud, "Inasmuch as ye have shown this envy, after three days the punishment will arrive from God. The colour of all your faces will be changed. On the first day your faces will be like sattron, on the second your faces will be red. and on the third day all your faces will be black, after that the vengeance of God will arrive.

If ye desire from me the sign of this threatened chastisement, the she camel's foal has run towards the mountain. If ye can catch him, there is help for you. None was able to overtake the foal, he went

into the mountain and vanished. When they heard this dark threat, they cast down their eyes and waited for it.

On the first day they saw their faces yellow and on the second day the faces of all became red on the third day all their faces became black, the prediction of Salih came true without dispute, the vengeance came and annihilated the town.

THE ARAB AND HIS WIFE.

One night a Bedouin woman said to her husband, "We are sufferfng all this poverty and hardship. All the world are living in happiness, we alone are unhappy. We have no bread, we have no jug, our only water is the tears that flow from our eyes. If thou hast never seen a ten years' famine in visible form, open thine eyes and look at us."

Her husband said to her, " How long wilt thou seek income and seed–produce? What indeed is left of our life? Most of it is past. The sensible man does not look at increase or deficiency, because both these will pass by like a torrent. Know that every pain is a piece of death, when thou canst flee from the part of Death, know that the whole of it will be poured upon thy head. If the part of Death has become sweet to thee, know that God will make you the whole sweet. The wife cried out at him, saying, " How long this pretension and palaver and bluster, O thou whose house is frail as the house of spider? Thou beguilest me with the name of God in order that thou madest the name of God a trap, woe to thee! Thou art both the snake catcher and the snake, O thou, disgrace to the Arabs!"

Arab sald " O woman, art thou a woman or the father of sorrow?"

Poverty is my pride, do not lash me wlth thy reproches. In saying of Mustofa " Poverty is my pride, " vain and false ? No 'tis thou sands of hidden glories and disdains. If I catch the snake I extract its fangs in order that I may savc it from having its head crushed.

When the wife saw that he was fierce, she began to weep, tears in sooth are a woman's lure.

The man became sorry for harsh words and said " O wife I am repenting, he becomes Moslem when he pleads for pardon. The wife said, now we have some rain-water in our pitcher, take this pitcher of water as a present to the King. Tell him " We have not any means but this, in the desert there is nothing better than water. " Though his treasury is full of gold and jewels, yet he never gets water like this, it is very rare.

There upon that Bedouin picked up the pitcher and set forth on the road, carrying it with him day and night.

His wife mean while unrolled her prayer rug and petitioned the good Lord to preserve her husband and his load. Thanks to the wife's prayers and supplication, thanks too to the husband's carefulness and endurance he bore it safe from thieves and undamaged by stones without delay to the abode of the Culiphate. Then he presented his pitcher of water to the officers of the King, saying " Convey this offering to the Sultan, see it is sweet water, some of the rain water that collected in our dyke.

The officers smiled at his words, but they accepted his gift as if it were priceless as life, for the loving kindness of that good and knowing king had made its mark upon all his courtiers.

When the king saw the offering and heard the Bedouins story he filled the pitcher with gold and said, " When he turns for home again, lead him to the Tigris, by way of the water his journey back will be nearer. "

When the Bedouin embarked in the ship and saw the Tigris he bowed his head in shame, prostrating himself he cried, " Marvellous is the loving kindness of that bountiful King, Even more marvellous it is that he took my water :

The world is a single drop of the Tigris of God's beauty which on account of its fullness cannot be contained within any vessel.

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[10]

THE SCHOLAR AND THE BOATMAN

A certain grammarian embakred in a boat, that self conceited person turned to the boatman.

He asked "Have you ever studied grammer ?"

"No" He replied. The other said," "half of your life huse gone to naught."

The boatman became heart-brocken with grief, but at that time he refrained from answering

The wind cast the boat into a whirlpool, the boatman shouted to the grammarian, tell me do you know how to swim ? "No" said the, grammarian.

In that case grammarian, the boatman remarked, the whole of your life has gone to waste, for the boat is sinking in these whirlpools, you may be the greatest scholar in the world in your time, but consider, my friend how the world passed away and time !

[11]

THH MAN OF QAZWIN

Here from the narrator this story about the way und custom of the people of Qazwin.

They tatto themselves in blue with the point of a needle on body and hand and shoulders, so as to suffer no injury.

A certain man of Qazwin went to a barber and said, "Tattoo me and do it charmingly.

"O valiant Sir," said he, "what figure shall I tattoo ?"

He answered, "Priek in the figure of a furious lion. Leo is my ascendant, tattoo the from of a lion. Exert your self, prick in plenty of the blue dye. "On what place," he asked "shall I tattoo you ?"

He said "Prick the design of the beauty on my shoulder–blade."

As soon as he began to stick in the needle, the pain of it settled in the shoulder. And the hero fell a moaning–"O illustrious one, you have killed me, what figure are you tattooing ?"

"Why" said he, "you bade me do a lion." "What limb of the lion did you begin with ? asked the other.

I have begun at the tail, said the barber. He cried, O my dear friend leave out the tail !"

My breath is stopped by the lion's tail and rump. His rump has tightly closed my wind pipe.

Let the lion be without a tail. O lion-maker, for my heart is faint from the blows of the tattooer's needle."

That person commeneed to prick in the blue on another part of the man's shoulder without fear, without favour, without merey.

He yelled "Which of his members is this? The barber replied "This is his ear, my good man."

"O, doctor" said he, "Let him have no ears, omit the ears and cut the frock short." The barber began to insert his needle in, another part. Once more the man of Qazwin set out to wail, saying, what is the member you are pricking in now on this third spot? Barber replied, "This is the lion's belly, my dear sir.

Let the lion have no belly, said. He, what need of a belly for the picture that is already sated?

The barber became distraught and remained in great bewilderment. He stood for a long time with his fingers in his teeth.

Then the master flung the needle to the ground and said, "Has this happened to any one in the world?

Who ever saw a lion without tail and head and bely? God himself did not create a lion in the world.

O brother, endure the pain of the laneet, that yon may escape from the poison of your miscreant self (nafs). Any one in whose body the miscreant self has died, sun and cloud obey his command.

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[12]

THE LION THE WOLF AND THE FOX

A lion, wolf and fox had gone to hunt in the mountain in quest of food. That by supporting each other they might tie fast the bonds and fetters of captivity on the hunted animals and all three together might seize much and great quarry in that deep wilderness.

Although the fierce lion was ashamed of the wolf and fox, yet he did them honour and gave them his company on the way. When this party went to the mountain, they found a mountain ox and goat and fat hare, and their business went forward prosperously.

Whoever is on the heels of him that is a lion in combat, roastmeat does not fail him by day or by night.

When they brought them from the mountain to the jungle, killed and wounded and dragging along in the streams of blood. The wolf and fox hoped that a division of the prey would be made according to the justice of the Emperors.

The reflection of the hope both of them srruck the lion the lion knew what was the ground for those hopes.

Any one that is the lion and prince of spiritual mysteries, he will know all that the conscience thinks.

Beware ! Guard thy self from any evil thought in his presence.

When the lion pereived their bad ideas, he did not declare his knowledge, but he said to himself, " I will show you what chastseiment ye deserve, O beggarly villains ! was my judgment not enough for you ? is this your opinion of my bounty !

While thus meditating, the lion continued to smile visibly, do not trust the smiles of the lion !

Wordly wealth is like the smiles of God it has made us drunken and deprived of the means of salvation. Poverty and distress are better for thee for then that smile will remove its lure.

The lion said, " O wolf, divide this prey. "

O King, said he, " the wild ox is thy share, he is big and thou art big and strong and active.

The goat is mine, for the goat is middle. O fox, receive the hare and no mistake ! The lion said " O wolf how hast thou spoken ? say ! When I am here dost thou speak of 'I'and' 'thou' ? "

Then the lion cried, " Come forward, O thou self–esteeming ass ! "

He approached him, the lion seized him wiih his claws and rent him.

After that, the lion turned to the fox and said, devide it for breakfast.

The fox bowed low and said, " This fat ox will be thy food at breakfast and this goat will be

a portion reserved for the victorious King at mid-day and they hare too for supper.

The lion said, " O fox thou hast made justice shine forth from. Whom didst thou learn to divide in such a manner ? He replied, " I learned from the fate of wolf. "

The lion said, " Inasmuch as thou hast become pledged to love of me, pick up all the three animals and take them and depart, O fox, since thou has become entirely mine, how should I hurt thee when thou hast become myself ? "

The wise man is he that in hour of the shunned tribulation takes warning from the death of his friends.

[13]

THE DEAF MAN AND THE INVALID

A wealthy man said to a deaf man, that his neighbour is fallen ill. The deaf man said to himself, "Being hard of hearing what shall I understand of the words spoken by that youth.

Especialy as he is ill and his voice must be weak? However I must go, there is no escape. When I see his lips moving I will guess what he is saying out of my own initiative.

When I say, 'How are you, O my suffering friend? He will reply, 'I am fine or 'I am pretty well.

Then I will say, 'Thank God! What have you had to drink?

He will answer some sherbet or a decoction of kidney–beans.'

Then I will say 'May you enjoy health!

Who is thc doctor attending you?

He will answer, 'so and so.'

Then I will say, 'He is one who brings great luck with him, since he has come, things will go well for you.

I have experienced the luck of his foot, whenever he goes, the desired object is attained."

The good man made ready these conjectural answers, and went to see the invalid.

How are yon ? He asked.

I am at the point of death, said he.

Thanks to God ! Cried the deaf man at this, the patient became resentful and indignant.

Saying to himself "What sort of thanks giving is this ? He must have been my enemy.

The deaf man made his guess, but it turned out wrong.

After that he asked him what he had drunk ?

"Poison," said he.

May it do you good and give you health, said the deaf man.

His (the invalid's) wrath increased. Then deaf man inquired, " which is of the doctors is it that is coming to attend you ?

He replied, Azrael is coming, get out, the sick man shouted. The deaf man said. "His arrival is very blessed be glad !"

This man is the enemy of my life, cried the invalid, I never realized he was so malicious, sick man thought himself.

[14]

THE GREEKS AND THE CHINESE ARTISTS

The Chinese said, " We are the better artists the Greeks said " The superiority in power and excellence belongs to us. I wili put you to test in this matter said the Sultan, and see which of you are approved in your claim. "

The Chinese and the Greeks began to debate the Greeks retired from the debate. Then the Chinese said, " Hand over to us a particular room and let there be one for you as well. "

There were two rooms with door facing door, the Chinese took one, the Greeks the other.

The Chinese requested the king to give them a hundred colours, the king opened his treasury that they might receive that which they sought.

Every morning by his bounty, the colours were dispensed from the treasury to the Chinese.

The Greeks said, " No tints and colours are proper for our work. Nothing is needed except to remove the rust. They shut the door and went on burnishing, they became clear and pure like the sky. "

There is a way from many colouredness to colourlessness, colour is like the clouds and colourlessness is a moon.

When the Chinese finished their work, they were beating drums with joy. The King entered and saw the pictures there, that sight as he encountered it, was robbing him of his wits.

After that, he came towards the Greeks, they removed the intervening certain.

The reflection of those Chinese pictures and works of arts struck upon these walls which had been made pure from stain.

All that he has seen there in the Chinese room seemed more beautiful here, it was snaching the eye from the socket.

The Greeks are sufis. They are without independent of study and books and erudition. But tbey have burnished their breasts and made them pure from greed and cupidity and avarice and hatreds.

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[15]

LUQMAN AND HIS FELLOW SERVANTS

In the eyes of his master, amongst with the other slaves, Luqman was despicable on account of his body.

The master used to send the slaves to the garden, that fruit might be brought to him for pleasure.

Amongst the slaves Luqman was despised like a parasite, he was full of spiritual ideas, dark complexioned as night. Those slaves being impelled by greed, ate the whole of the fruit with enjoyment, and told their master that Luqman had eaten it, whereupon the master became bitter and sorely displeased with Luqman.

When Luqman inquired and ascertained the cause of this he opened his lips to reproach his master.

O Sire, said Luqman, an unfaithful servant is not approved in the sight of God.

Put us all to test, O noble Sir, give us our fill of hot water to drink and afterwards make us run into a great plain, thou being mounted and we on foot.

Then behold the evil-doer, behold the things that are done by him who revealeth mysteries.

The master gave the servants hot water to drink, and they drank it in fear of him.

Afterwarks he was driving them into the plains and they were running amidst the cornfields. From distress they began to vomit the hot water was bringing up the fruit from them.

When Luqman began to vomit, from his belly, there was coming up from within him only pure water.

Inasmuch as Lukman's wisdom can show forth this, then what must be the wisdom of the Lord of existence !

[16]

MAULANA ALI AND THE INFIDEL

Learn from Ali true sincerity in action know that ihe Lion of God was cleansed of all imposture.

In battling for the faith he over came a certain knight, quickly drew his sword and made haste to slay him. There upon that man spat on Ali's face, the face of him who was the pride of every prophet and saint, he spat on the cheek before which the face of the moon itself bows law.

Forth with Ali cast his sword aside and relaxed his vigour in fighting him. The enemy champion was amazed by this deed.

He said, "You lifted up your sharp sword against me, why have you now flung it aside and let me be ?"

He said, "Speak, O Prince of the faithful, that my soul may stir within my body."

Maula Ali said, "I am weelding the sword for God's sake, I am not under the command of the body. I am the Lion of God, I am not the Lion of passion.

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[17]

THE MAN WHO STOLE A SNAKE

A petty thief carried off a snake from a snake-catcher and in his folly was accounting it a prize.

The snak–cather escaped from the snake's bite the man who had robbed him was miserably killed by the snake.

The snake-catcher saw him dead, then he recognised him and said, " My snake has emptied him of life."

My soul was desiring of God in prayer that I might find him and take the snake from him.

Thanks to God that that prayer was rejected I thought it was loss, but it has turned out to be gain. ''

Many are the prayers which are loss and destruction, and from kindness the Holy God is not hearing them.

[18]

JESUS AND THE DEAD BONES

A certain foolish person accompanied Jesus on his way. He espied some bones in a deep dug hole. He said, " O companion teach me that exalted Name by which thou makest the dead to leave. Teach it me that I may do good and by means of it endow the bones with life. "

Jesus said, " Be silent, for that is not thy work. It is not meet for thy breath and sbeech, for it wants breath purer than rain and more piersing in action than the angles. Many life times needed that the breath might be purifid, so that its owner was entrusted with the treasury of the heavens

Suppose that thou hast grasped this rod firmly in thy hand, whence will accure to thy hand the cunning of the Moses ? "

He said, " If I am not one to pronounce such sacred mysteries, do thou pronounce the Name over the bones. "

Jesus cried, " O Lord, what are these hidden purposes of Thine ? What is the meaning of this fool's inclimation to engage in this fruitless work ?"

How has this sick man no care for himself ? How has this corpse no care for spirital life ? He has left uncured for his own dead soul and seeks to revive the dead bones of a stranger ? "

God answered and said, " The back slider seeks back sliding means, those who are doomed to perdition. seek their own perdition. The thistle that has grown in him is the retribution for consequence of his sowing. "

Jesus pronounced the Name of God over the bones on account of the young man's entreaty. For the sake of that foolish man the decree of God gave life to the form which those bones possessed. A black lion sprang forth, smote once with its paw and destroyed his bodily image, it tore up his skull his brain was scattered on the spot.

Jesus said to lion, " How did you maul him so quickly ? "

The lion said, " Because thou wert troubled by him. "

Jesus asked, " How did not you drink the man's blood ? "

" In the Divine dispensation it was not granted to me to drink it. " replied the lion.

Oh, many a one that like that raging lion has departed from the world without having eaten his prey.

His ordained portion is not even a straw, while his greed is as great as a mountain, he hath no means of satisfying his desires, though he has gotten the material means.

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[19]

THE SUFI AND HIS UNFAITHFUL SERVANTS

A certain Sufi who was wondering round the world spent one night as a guest in a monastery for Sufi's. He had an ass, he tied it in the stable, while he himself sat at the top of the dais with his friends. Then he engaged with his friends in mystieal meditation. After meditation they bought the dishes of food for the guest and he then be thought of him of his beast.

He said to the servant of the sufi's, "Go into the stable and make the straw and barley all right for the animal."

"Good gracious!" he replied, "Why this saying over much? These things have been my care since long ago."

The Safi said, "First wet his barley, for it is an old ass, and his teeth are shaky."

"Good gracious!" said he, "Why are you telling me this, Sir? They are taught by me to make these arrangments."

The Sufi said, "First of all take off his saddle and then put the salve of manbal on his sore back."

"Good gracious!" examined the servant, "Why O purveyor of wisdom, I have had a thousand gu-

est of your sort and all have departed from us weil pleased, the guest is dear to us as our life and our kinsman."

The Sufi said, "Give him water, but let it be luke-warm."

"Good gracious!" cried the other, "I am ashamed of you."

The Sufi said, "only a little straw in his barley."

"Good gracious!" Cut short this speech." He replied.

The Sufi said, "Sweep his place clear of stones and dung, and if it is wet, sprinkle dry earth on it."

"Good gracious!" Cried he, "Implore God's grace, O father, and say little a messenger who knows his business."

The Safi said, "Take the comb and curry the ass's back."

"Good gracious! do have some shame, O father." said he. The servant said this and brieskly girded up his loins, "I go," said he "First I will fetch the straw and barley."

Off he went and never thought of the stable at all, he gave that Sufi a pretence like the sleep of the hare. The servant went off to join some rascals and made a mockery of the Sufi's admonition. The Sufi was fatigued by his journey and stretched his limbs, with his eyes closed, he was dreaming. He was dreaming various unpleasant dreams, that his ass going along the road and falling now into a well and now into a ditch.

The Sufi was in this anxiety, and meanwhile the ass was in such a plight that may it befall on our enemies.

That poor ass was amidst earth and stones, with his saddle crooked and his halter torn, without fodder all the night long, now at the last gasp and now perishing.

Then all that night till down the wretched ass from exceeding hunger rolled on his side.

Day rose. The servant came at morn and quickly looked for the saddle and laid it on the ass's back. When the Sufi mounted and got going, the ass began to fall on his face every time.

And every time the travellers lifted him up, they all thought he was ill.

Also they were saying, "O Shaykh, what is the cause of this? Were not you saying yesterday. Thanks to God, this ass is strong?"

He replied, "The ass that ate at 'La hawl' during the night cannot get along except in this manner. Inasmuch as the ass's food by night was 'La hawl' he was glorifying God by night and is engaged in prostrating himself by day."

Most people are man-eaters, put no trust in their saying "Peace with you."

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[20]

THE SAINT AND HALWA

There was a Shaykh who was continually in debt because of the generosity, he used to make myriads of debts by borrowing from the great aud spend all the money upon poor of the world.

When the shaykh's life reached its end and he saw in his bodily existencc the signs of death.

The creditors were seated together around him while the shaykh was gently melting himself, like candle.

The creditor had become despairing and sour-faced, the pain in their hearts was accompanied by pain in their lungs.

The Shaykh said to himself "Look at these evil thinking man, hath not God four hundred gold dinars ?"

A boy outside shouted, "Halwa."

The shayk asked the boy "How much is 'halwa' in the lump ?

The boy said, "Half a dinar and some small change."

"Nay," he replied. "don't ask too much from Sufis, I will give you half a dinar.

The boy put the tray before the shaykh.

The Shaykh made a sign to the creditors "Eat this gladly, it is lawful food."

When the tray was emptied, the boy took it and said "Give me the gold O sage.

The Shaykh said, "From where shall I get the money? I am in debt and going towards non existence."

The boy came near the Shaykh and said, "O cruel shaykh, know for sure that my master will kill me.

"If I go back with empty handed, he will kill me, will thou give him leave to do that?"

Till afternoon prayer the boy wept, the shaykh closed his eyes and did not look at him.

So that no one should give the boy anything. The power of Pir is even greater than this. When it was time for afternoon prayers a servant came with a tray in his hand from one like Hatim.

There were four hundred dinars and in a corner of the tray another half dinar in a piece of paper.

The servant advanced and did honour to the Shaykh and laid the tray before the peerless shaykh.

When the Shaykh uncovered the face of the tray, the people beheld the miracle manifested from him.

The Shaykh said, "I foregive all that talk and pulaver. The secret of the matter was that I besought God. God said, "Until the halwa selling boy weeps the sea of My mercy is not aroured.

If you wish that that robe of honour which you desire, should come to you, then make the child pupil of your eyes weep over your body.

[21]

THE SUFIS AND THE DERVISH'S ASS

After journeying, Sufi arrived at a monastery for Sufis, he took his mount and led to it to the stable, with his own hand he gave it a little water and some fodder.

He took precaution for it against neglect and cruziness, but when the Divine destiny comes to puss, of what avail is precaution ?

The Sufis were destitute and poor. In accout of their destitution that Sufi flock, all of them adopted the expedient of selling the ass. They instantly sold the little ass, they fetched dainty viands and lit candles.

Jubilation arose in the monastery, They cried; "To night there are dainties and music and dancing and voracity.

The Sufis one by one caressed him they were playing the game of bestowing pleasant attentions on him.

When he saw their attentions towards him, he said himseff, "If I don't make merry to–ntght when shall I do so ?

They ate viands and began musical dance the monustery was filled with smoke and dust up to the roof.

When the musical dance run its course from begining to end, the minstrel struck up a heavy strain.

He commeneed to sing, "The ass is gone and the ass is gone." He made the whole company sharers in this enthusiasm from this enthusiasm they continued beating their feet i. e. dancing till dawn, clapping their hands and singing. "The ass is gone, the ass is gone."

By the way of imitation that Sufi began to sing in tones of impassioned feeling this phrase, "The ass is gone."

When the pleasure and excitement and music and dancing were over day downed and they all said "Farewell."

The monastery was deserted and the Sufi remained alone, he brought out the baggage from his sell in order that he might tie it on the ass.

He went into the stable but did not find the ass. He said hicself, "The serwant has taken the ass to water, because it drank little water lastnight.

The serwant came and the Sufi said to him "Where is the ass."

"Look at your beard, replied the servant and quarrel began.

Sufi said, "I have entrusted the ass to you I have put you in charge of the ass demand from you what I gave to you.

The servant said, "I was over powered, the sufis rushed on me, and I was in fear of my life.

How would not you come and say to me, "O stanger, such a terrible outrage has occurred ? "By God" said he, I came several times to inform you of these doings, but you were always saying "The ass is gone, the ass is gone."

So I was always going back thinking, "He himself is aware, he is satified with this Divine judgement, he is a man that knows God."

The Sufi said, "They all were saying it. Blind imitation of them has broughe me to ruin, two hundred curses be on that imitation !

[22]

THE KING AND HIS TWO SLAVES

A king bought two slaves cheap and conversed with on of the twain. He found him quick-witted and answering sweetly.

When hc saw that that little slave was possessed of keen intelligence, he made a sign to the other to come to Him.

When the second slave came before the king he had a stinking mouth and black teeth. Although the king was displeased because of his foul breath still he made some inquiry concerning his hidden thoughts.

Then he sent that keen-witted one away to a bath house, saying. " Go, serul your self," and to other one he sain. " You are not such as your fellow-servant declared, he said that you are thievish and dishonest and ill–behaved, immoral and infamous and so forth."

The slave said, " My fellow–servant has always been veracious. I have not not seen any one so truthful as he is. I deem not that good minded one malicious, May be he sees in me faults. I do not see in myself, O King.

The king said. " Now tell your fellow servant's fault. Just as he spoke yours. He replied " O king I will tell his faults are are affection and loyalty and humanity.his least fault is genrosity and bounty.

The king said, "Do not show such eagerness in praising your friend, do not introduce praise of yourself in tne mark of your praise ef him. Because I will bring him to the test and shame will befall you in the upshot.

He said, "Nay by Allah, and by the great God. I tell you the truth.

The King said. "Now sqeak of your own case, how long will you speak of what concerns this or that one ?

What do you possess and what have you gained. What pearls have you fetched from the bottom of the sea ?

"Divine Wisdom has kept it hidden," said the slave, so that this world of good and evil may be a mystery. O king, if the inscription of faith and unbelief were to be readable on the fore head. How should there be idols and idolaters in the world ?

The king had reached this point in his discussion with the slave, when the other slave arrived back from the hot bath.

The exalted king called him to him. I wish you health and lasting happiness the king said, "Now you look very fine and handsome and elegant, What a pity !

If only there were not those things in you which so and so declares, every one seeing your face would feel happy. The very sight of you would be worth the kingdom of the world.

Give me a hint. said the second slave, of what that, bane of the faith have said about me.

In the first place, answered the king, he discribed you as double faced. He said that to outward appearnces you were a remedy, but secretly a sickness.

Hearing from the king how malicious his colleagese had been, the sea of his anger surged mightily. He foamed and turned searlet, so that the billous of his abuse past all bounds.

"From the very first moment of our association he cried, he has been a great eater of dung likc a dog in a famine."

He went on abusing him at regular intervals like a bell, telling till the king put his hands on his lips.

"That is quite enough from what you have said I now know you and him. apart you have a foul spirit, your colleague has only a foul mouth. So sit at a distance, the king ordered, you, foul of soul ! He shall give the ordered and you will obey them." Know then that a fine and handsome exterior when paired with a bad character is not worth a sou. Where as if the exterior is unpleasing and contemptible but the disposition is good, you may gladly die at such a person'e feet. Know that the external form passes away, where as the world of inner truth abides eternally.

[23]

THE RUINED ROUSE

Do not say yourself, "so and so found a treasere suddenly. I wish. I could too, and be done with work and workshop ! Such things are a matter of luck and very rare too. One must earn one's living so long as the body is capable. In any case, how does carning a living prevent you finding a treasure follows in the wake of work ?

Mind you never become a prisoner of the little word 'if', saying. It I had only done this or the other.

The under standing prophet forbade use to say 'it' and declared. It is a bit of hypocrisy.'

A stranger was once hunting for a house in a hurry. A friend took him to a dilapidated building.

"If it had only a roof." he said, it would make you a fine house and right next door to me. Your family too would be very snug in it if only it had another room. "Quite so," answered the stranger. It is fine to live next door to friends. But dear Soul, one cannot live in if."

The whole world is seeking for happiness. It is because of false happiness that they are a fire, old and young, all are prospectors alloy from gold.

[24]

THE SAGACITY OF LUQMAN

Whatever food they brought to Luqman's master he would send some one to Luqman after receiving it.

That Luqman should put his hand to partake of it, on purpose that the master might eat Luqman's leavings,

He would eat his remnants and be enraptured. any food that Luqman did not taste, master would throw away or if he ate of it, it would be without heart and without appetite.

They had bought a melon as a present. "Go, and call my son Luqman," sald his master.

When his master cut it and gave Luqman a slice, he ate it as if it were sugar and honey.

On account of his pleasure with which he ate it, his master gave him a second slice and went on till the slices given reached the seventeenth.

One slice remained. He said "I will eat this myself that I may see what a sweet melon this is, that Luqman eats it with such pleasure ! As soon as the master ate it, by its sourness there was kindled fire which blistered his tongue and burnt his throat.

He became beside himself for a while on

account of its sourness. After that he said to him "How did you make all this poison an antidote? How did you deem this cruelty to be kindness? What patience is this? For what reason is this great fortitude? Why did not you cunningly bring a plea, saying, I have excuse. Luqman said, from thy munificent hand. I have eaten so much that I am bent double with shame.

I was ashamed not to eat one bitter thing from thy hand, Since all parts of me have grown from thy bounty and are plunged in thy bait and snare. If I make outcry and complain because of one better thing, may the dust of a hundred roads be on me. By love bitter thinge become sweet.

[25]

THE STUBBORN PHILOSOPHER

A teacher Quran-recitation was reading from the page of the Book, " If your water shall have sunk into the ground, that is to say, if I stop the water from reaching the spring, and hide the water in the depths, and make the springs dry and a place of Drought.

" Who shall bring the water to the spring again except Me who have no like, the Gracious, the Glorious ? "

A contemptible philosopher and logician was passing beside the school at that moment. When he heard the verse of the Quran, he said in disapproval, " We bring the water back with a mattock, "

" With strokes of the spade and with the sharpness of the axe we bring the water up from below." At night he fell asleep, and saw in dream a lion hearted man who gave him a blow on the face and blinded both his eyes, and said, " O wreth, if you are speaking the truth, bring up some light with an axe from these two springs of vision. "

At dawn of day he jumped up and found he had two blind eyes, from both his eyes the over flowing light had vanished.

If he had moaned and asked pardon of God, the departed light would have appeared again through God's kindness.

But the power of asking pardon, also, is not in our hands, the savour of repentance is not the dessert of every inebriate.

The wickedness of his actions and the disastrousness of his denial of the Truth had barred the way of repentance to his heart.

MOSES AND THE SHEPHERD

Moses saw a shephered on the way, who was saying, "O God, where art thou, that I may become thy servant and sew thy shoes and comb thy head? That I may wash your clothes and kill thy lice and bring milk to thee, O wonderful and worshipfull one!

That I may kiss your little hand and rub thy little foot, and when bed times comes I may sweep thy little room. O thou to whom all my goats be a sacrifice, O thou in remembrance of whom are my cries ay and ah!"

The shepherd was speaking foolish words in this wise, Moses said, "Man to whom is this addressed?"

He answered "To that one who created us, by whom this earth and sky were brought to sight."

"Hark!" said Moses, "you have become very backsliding, indeed you have not become a Moslem you have become an infidel.

If you do not stop your throat from uttering these words, a fire will come and burn up the people.

The shepherd said, "O Moses, thou hast closed my mouth and thou hast burned my soul with repentance.

He rent his garment and heaved a sigh, and hastily turned his head towards the desert and went his way.

A revelation came to Moses from God, " Thou hast parted my servant from me.

" Didst thou come as a prophet to unite or didst thou come sever ?

I have bestowed on every one special way of acting. I have given to every one a peculiar form of expression.

When Moses heard these reproaches from God, he ran into the desert in quest of the Shepherd.

At last Moses overtook and beheld him, the giver of glad news said, " Permission has come from God, that do not seek any rules or method of worship, say what so ever your distressful heart desires.

He said " O Moses I have passed beyond that, my state is beyond telling !

Take good heed ! Whether you speak praise of God or thanks giving, know that it is even as the unseemly words of that shepherd !

THE MAN WHO SWALLOWED A SNAKE

A wise man was riding along at the moment when a snake was going into the month of a man asleep.

The rider saw that and was hurrying to scare away the snake, but he got no chance of doing so,

Since he had an abudant supply of intelligence, he struck the sleeper several powerful blows with a mace.

The strokes of the hard mace drove him in fright from him to beneath a tree.

There were many rotten apples which had dropped. He ordered that man to eat those rotten apples.

He gave that man so many apples to eat that they were falling out of his mouth again.

He was crying "O Amir, pray, why have you set on me? What have I done to you? If you have an inveterate and mortal feud with me, strike with your sword and shed my blood at once.

Ill-omened was the hour I came into your sight, oh, happy he is that never saw your face.

Without guilt, without sin, without having done anything wrong with you, you are striking so heavily, see blood gushes from my mouth together with my words.

O God, I beseech thee, give him the retribution which he deserves."

Every instant he was uttering a new curse, while the rider kept beating him and saying, "Run in the plain."

Blows of mace made him running now and again falling on his face. Till night fall the rider drove him to and fro, until vomiting caused by bite over took him.

All the things he had eaten, bad or good came up from him, the snake shot forth from him along with what he had eaten.

When he saw the snake outside of him he fell on his knees before that beneficent man.

"Truly," He said, "you are the Gabriel of divine Mercy. You were seeking me like mothers, searching of their children. I was fleeing from you like asses.

The ass flees from his master because of asinity, his owner runs after him because of good nature.

Pardon me, man handsome alike in looks and deeds ! over look the things I spoke out of insanity.

The man deliverd out of woe. kept falling on his knees.

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[28]

THE FOOL WHO TRUSTED THE BEAR

A dragon was pulling a bear into its jaws, a valiant man went and succoured it. Cunning and courage gave support to each other, by this strength he slew the dragon.

The bear, too when it was delivered from the dragon and received kindness from that brave man, that poor bear became an attendant at the heels of him that bore the burden of the fight with dragon.

That Moslem, from fatigue, laid down his head to rest, the bear, from devotion to him became his guard.

A certain man passed by and said to him. What has happened ? O brother, who is this bear in relation to you ?

He recounted the adventure, and the story of the the dragon.

The other said, "Do not set your heart on a bear, O fool ! The friendship of a fool is worse than his enmity, the bear ought to be driven away by every means you know."

The man with the bear said to himself, By God, he has said.this from envy, otherwise, he said aloud, why do you look at the bearishness of the bear ? Behold this affection which it has for me. The affection of fools, said the other is beguiling, this envy of mine is better than bear's affection, come with me and drive away this bear.

Go, go, said, he mind your own business, O envious man !"

The other said, this was my business and it was not your fortune to follow my advice I am not less than a bear, O noble sir, abandon it, in order that I may be your comrade. My heart is trembling anxiety for you, do not go into a forest with a bear like this. This heart of mine has never trembled in vain. This is the light of God. Flee from this fire temple !"

He said all this, and it entered not his ear. The bearman cried, "Go be not troubled for me, don't carve so mucn wisdom, O meddlesome one !"

He answered him saying, "I am not your enemy, it would be a kindness if you would come after me !"

I am sleepy, said the other, let me alone, Go, The Moslem left the foolishman.

The man fell asleep, and the bear kept driving the flies away but in spite of him they soon come back again.

Several times he drove them from the youth's face, but soon they came hurrying back once more.

The bear was enraged with the flies and went off. He picked up a very big stone from the mountain side.

He fetched the stone, and saw the flies again settled comfortably on the face of the sleeper.

He took up that millstone and struck at the flies, in order that they might retire. The stone made powder of the sleeping man's face and died on the spot.

" The love of a fool is for sure the love of a bear, his hate is love and his love is hate.

[29]

THE GARDNER AND THE THREE FRIENDS

A gardner one day saw three men in his orchard, seemingly come to rob it, a jurist a Sharif and a Sufi. Each one an impudent, knavish and perfidious rogue.

He said to himself, "I have a hundred arguments against these fellows, but they are united and a united party is source of strength, I cannot cope singly with three persons, so first I will sunder them from one another. I will isolate each one from the others, and when each is alone, I will tear out his moustache."

He employed a ruse and got the Sufi away, that he might poison the minds of his friends against him.

He said to Sufi, "Go to the house and fetch a rug for these companions of yours. As soon as the Sufi departed, the gardner said in private to the two friends, "Thou art a jurist and this other is a renowned Sharif.

He said to jurist, it is according to thy legal decision that we eat a bread, 'tis by the wings of thy knowledge that we fly, and this other is our prince and sovereign he is a Sayyed, he is one of the house of Mohamed.

Then who is this gluttonous vile Sufi, that he should associate with kings like you? When he comes back, drive him away, and take possession of my orchard and field for a week.

What is it to offer you my orchard! My life is yours. He made evil suggestions and beguiled them, Ah, one must not patiently suffer of the loss of friends.

When they turned the Sufi away, and he was gone, the enemy went after him with a stout cudgel. "O dog," He cried is it Sufizm that of a sudden you come into my orchard in spite of me? Did Junayad or Bayazid direct you to behave in this way?

He beat the Sufi when he found him alone, he half killed and cracked his head, said the Sufi, "mine is over, but O Comrades, take good care of your selves, after the gardner has finished with the Sufi, he invented a pretext of the same kind as the former.

He said to Sharif, "Go to my house for I have backed some thin cakes of bread for breakfast. At the house-door tell qaymaz to fetch those cakes and goose. Having sent him off he said to the other, "O keen sighted one, thou art a Jurist, this is manifest and sure, but this your friend Sharif is making an absurd claim!

He used guileful words and the jurist hear kened to them. Then that insolent bully went after the Sharif.

He said. " O ass, who invited you into this orchard? The Sharif was devastated by the blows of that ruffian. He said to the jurist." I have jumped out of water. Do thou stand fast now that thou art left alone, be a drum, suffer blows on the belly !

The gardner finish with the Sharif and came up saying " O jurist " what sort of jurist are you? Is it your legal opinion that you may come in without asking leave?

You are right said the jurist, beat me, you have got the upper hand. This is the fit penalty for him that parts from friends.

[30]

THE SAINT WHO RODE A COCK-HORSE

A certain man was saying, "I want some one of intelligence, that I may consult him about a difficulty."

One said to him, "In our city there is nobody of intelligence except yonder man who appears to be mad.

Look, there is one named so and so mounted on a cane, he rides it as a cock-horse amongst the children.

No one can recognise him by means of wisdom when he has feigned to be mad.

That seeker said. "O thou mounted on the cane, pray, ride thy horse this way for a moment."

He rode towards him, crying, Hark, say as quick as you can what you want, for my horse is very restive and fierce tempered.

Be quick, lest he kick you. Explain elearly what you are asking about.

He saw no opportunity to tell his heart's secret, he at once made an evasion and drew him into jesting.

He said, "I wish to marry a woman in this street, who is suitable for one like me?

There are three kinds of women in the world,

he said, " two of those are a sorrow and one is the soul's treasure. The first, when you marry her is wholly yours and the second is half yours and half separate from you. And the third, know she is not yours at all. You have heard this, now away with you ! I start in a trice, lest my horse let fly a kick at you, so that you fall and never rise again.

The Shaykh rode off amongst the children but the young man shouted to him once more.

" Come, prithee declare the exposition of this. Thou hast said that these women are of three kinds. Pick them out."

He rode towards him and said, " The virgin of your choice will be wholly yours and you will gain freedom from sorrow and she that is half yours is the childless widow, and she that is nothing to you is the married woman with a child, when she has a child by her first husband, her love and whole heart will go there.

Now get away, lest my horse launch a kick and the hoof of my restive horse land upon you.

The Shaykh gave a loud cry of jubilation and rode back, he again called the children to him.

That inquirer shouted to him at once, " come hither. I have one qucstion left, He rode back in this direction, and cried, what it is, tell as quick as you can, for yonder child has enraptured my heart.

That fellow said, " O king, with such intelligence and erudition, what dissimulation is this ? What

acting is this? oh, it is a marvel! How art thou hid in madness?

He replied, "These rascals are proposing to make me Cadi in this city, I raised objections, but they said to me, 'Nay there is none so learned and accomplished as thou."

Under this compulsion I turned crazy and mad, but in wordly I am the same as I always was. My knowledge is of substance, not of accident, this precious gift is not to be wasted on mere wordly interest.

My purchaser is God. He is drawing me aloft. "God has bought from the believers their selves.

[31]

THE POLICE INSPECTOR AND DRUNKARD

The Inspector came at midnight to a certain place. He saw a man lying at the bottom of a wall.

He cried, "Hey, you are drunk, tell me what have you been drinking ?"

I have drunk of this which is in the jar said the man.

"Pray," said he, "Explain what is in the jar ?

He replied, "some of what I have drunk," "But" said the Inspector "This is hidden from sight."

He asked again "What is It that you have drunk ?" He rejoined' "That which is hidden in the jar."

These questions and answers were becomiug a vicious circle. The Insyector was left stuck in the mud, like an ass. The Inspector said to him, "Come now, say, "Ah." But the drunken man, at the moment of utterance, said 'Hu' 'Hu'

I told you to say 'Ah' said the Inspector and you are saying 'Hu'

Because, He replied, I am glad while you are bent with grief.

'Ah' is uttered on aceount of pain and grief and injustice.

The 'Hu, Hu" of the wine-drinkers is from joy." The Inspector said, "I know nothing about this. Get up, get up! Don't retail lore, and leave off this wrangling."

"Go away" said the man, what you, you to do witn me?

"You are drunk," said the Iuspector "Get up and come to prison."

Said the drunken man, "O Inspector, let me alone and go away. How is it possible to carry off pledges from one that is naked? If indeed I have power to walk, I should have gone to my house, and then how would all this have happened? If I had been in my right reason and human contingency I would still be sitting on the bench, holding forth like the shaikhs.

[32]

THE TWO THIEVES

A certain man saw a thief in the house and ran after him, the length of two or three fields till the fatigue threw him into a sweat, at the moment when, rushing on, he had come so near to him that he might spring upon him and seize him.

The second thief cried out to him. "Come, that you may see these signs of calamity. Be quick and turn back, O man of prompt action that you may see how very pititable is the state of things here.

The house holder said to himself, "May be a thief is yonder, if I do not return at once, this fate will befall me.

He may lay hands upon my wife and child and in that case, how would it profit me bind this thief whom I am pursuing ? This Moslen is calling me in kindness, unless I return quickly, evil will come to me." He left the thief and again set off in another direction.

He said "O Good friend, what is the matter ? By whose violence is this lamentation and outcry of yours caused ?

"Look here" said the other, "See the thief's foot prints ! The pimping thief has gone this way.

Look at the cuckold thief's foot prints ! Follow him by means of these marks and traces."

He answered, "O fool what are you telling me ? Why, I had as good as caught him, but at your cry I let the thief go. I deemed you, ass as you are, a reasonable man.

What silly gabble and nonsense is this' O fellow ? I had fouud the reality. What use to me is the clue ?

He ɹeplied "I am giving you a clue to the real thing. This is the clue. I am acquainted with the reality."

The house holder said. "you are an artful knave, or else you are a fool. May you are a thief and cognisant of this affair. I was on the point of dragging my adversury along, whən you let him ascape; saying to me. "Here are his traces."

The man that is debbared from the Essence sees the Divine action as proceding from Attributes, he that has lost the Essence is in confined to the Attributes.

[33]

THE MOSQUE OF OPPOSITION

The Hypocrites played crooked game of odds and events with the Prophet himself.

"Let us buiid a mosque for the glory of the Muhammadan faith" so they spoke, but their intention was apostasy, they came to the Prophet in supplication, kneeling before him like a camel

"Messenger of god," they cried," As a pure kindness will you give your self the trouble of walking to yon mosque, that it may be made blessed by your advent.

They recited their spells over God's Messenger. They galloped the steed of guile and cunning. When the Prophet had resolved to go forth to their mosque the Divine jealousy cried to Him "These evil men have contrived much craft and cunning. Their whole intention was to blacken the face of the faith.

So he put them off saying "at the moment we are about to march to set out on a campaign. The moment I return I will proceed to your mosque.

When he returned from the campaign they came baek again demanding the fulfilment of his former promise. God said to the Prophet, "Declare their treachery and if it be war, then let war be !:

"Posturing people" cried the Prophet, "Be silent! lest I speak your sceret thoughts.

When he had given a few indication exposing their inner thoughts they were much discomfited.

Every Hypocrite came with Quran uner his arm, to the Prophet to swear oaths.

"Am I to take your outs as true, or God's Oath" said the prophet;

Now one of the companions of the Prophet disapproved of that revocation.

This Prophet is putting to shame so many Venerable grey beards, he remarked.

Then again in haste he asked forgiviness of God lest he be put to shame by his opposing the Prophet. "Saying my heart is not in my control as in my sight otherwise this very moment I would burn my heart in wrath, as he was so meditating slumber scized him It seemed to him in a dream that their mosque was full of dung, he sprang out of sleep, fell forth with upon his face and wept.

[34]

THE OLD MAN AND THE DOCTOR

An old man said to a doctor, "I am in torment because of my brain.

The doctor replied, "That weakness of brain is from age."

Said the old man, "There are spots of darkness on my eyes."

"It is from age, O ancient Shaykh." said the doctor,

He said "awful pain comes in my back,"

"It is from age, O emaciated shaykh," said the doctor.

He said, "What ever I eat is not digested." The doctor replied, "Weakness of stomach also is the result of age."

He said "When I breathe, respiration is hard for me.

"Yes" the doctor said," It is asthma, when old age arrives, two hundred diseases come on."

"O fool," he cried, yau have fixed all your answers on this single point. This is all you have learnt of medicine. O, crack brained man, your intellect has not given you this knowledg that God hath appointed a remedy for every pain.

You stupid ass, from poorness of ability have remained on the ground for want of a sufficient foot hold."

Then the doctor said to him, "this anger and this choler are also from old age. Sinee all the functions and parts of your body are astrophied, your self control and patience have become weak."

An old man cannot endure two words, he cries out thereat, he cannot retain one draught, he vomits it.

Except, to be sure, the Ancient Pir that is drucken with God, and in whose inward being there is a goodly life.

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THE BEDOUIN AND PHILOSOPHER

A certain Arab of the desert loaded a Camel with two big sacks one of them full of grain.

He was seated on the top of both sacks, A glib philosopher questioned him.

He asked him about his native land and led him to talk and said many fine things in the course of his enquiry.

Afterwords he said to him, " What are those two sacks filled with ? Tell me the truth of the matter."

He replied, " In one sack I have wheat, in the other is some sand, not food for men."

" Why," he asked, " did you load this sand ? "

He replied, " In order that the other sack might not remain alone,"

" For wisdom's sake, said philosopher, pour half the wheat of that pannier into the other, so that the sacks may lightened, and the camel too."

Arab on hearing this good advice cried, "Bravo ! O, clever and noble sage ! Such subt'le thought and excellent judgment ! And you so naked journeying on foot and in fatigue !

The good man took pity on the philosopher and resolved to mount him on the Camel.

Arab said to him again, " O fair spoken sage, explain a little about your own circumstances as well.

With such iutelligence and talent as you have are you a vizier or a king ? Tell the truth.

He answered " I am not either of these two.

I am of the common folk. " Look at my appearance and dress."

Arab asked him " How many camels have you ? How many oxen ?

He replied, " I have neither these nor those, please do not dig at me."

Arab again asked, " what goods have you in your shop ?

He answered, " Where have I shop, and where a dwelling place ? "

Then Arab asked about his money. " How much money have you got ?

" By God," heplied, " O chief of Arabs, in my whole property there is not the means of buying food for the night. I run about with bare feet and naked body. If any one will give me a loaf of bread the thither I go. From this wisdom and learning and excellence of mind I have got nothing but phantasy and headache."

Then the Arab said to him, " Begone far from my side, so that your ill-luck may not ruin upon me."

Take far away from me that unlucky wisdom of your speech is unlucky for all the people of

the time. Either you go in that direction, and I will run in this direction or if your way be fowards I will go back, one sack of wheat and the other of sand is better for me than these vain contrivings.

My foolishness is a very blessed foolishness, for my heart is well furnished with spiritual graces and my soul is devoat."

The wisdom of this world brings increase of supposition and doubt, the wisdom of the religion soars above the sky.

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[36]

THE EATERS OF THE YOUNG ELEPHANT

A sage espied a party of friends, left hungry, lacking provisions and naked, they were coming from travel on a far road.

His wisdom's love was stirred within him and he gave them O fair greetings and blossomed like a rose bush

" I know," he said, " that anguish has gathered upon you from this Karbala in consequence of hunger and emptiness.

But for God's sake, for God's sake, O illustrious company, let not your food be the young of the elephant !.

The elephant is in this direction that ye are goving, do not tear in pieces the elephant's off spring, but hearken to me.

The young elephants are on your road, to hunt them down is what your heart desire exceedingly. They are very weak and tender and very fat, but their mother is searching after them and lying in wait.

Be content with herbage and leaves, do not go in chase of the young elephants. This he said and departed.

Suddenly in the direction of a high way they espied a fat young elephant newly born. They fell

upon it like furious wolves, ate it, clean up and washed their hands.

One of the fellow travellers did not eat of it and exported the others to abstain, for the sayings of that dervish were remembered by him.

Then they all fell down and slept, but the hungry one was awake like the shepherd in the flock.

He saw a frightful elephant approaching, first she came and ran towards him who was keeping guard.

She smelt his mouth thrice, no disagrceable smell came from it. She paced round him several times and went off. The huge queen-elephant did him no hurt.

She smelt the lips of every sleeper and the smell of her young one's flesh was coming to her from each of those slumbring men, the mother elephant quickly tore them to pieces and killed them.

THE COUNTRY MAN AND TOWNS MAN

Once upon a time there was a towns man who was acquainted with a country man. When ever the country man came to town he would be his guest for two or three months. Constantly in his shop and at his table. Whatever he needed during that time the townsman would furnish him with free of charge. One day he turned to the towns man and said, "Master are you never coming to the village for a holiday ? Bring all your children for the sake of Allah ! The towns man was always putting him off with promises. Till eight years elapsed since the first promise.

He would come each year, like the stork to take up residence in the towns man's pavilion.

The country man employed every charm to wheedle the towns man till he succeeded at last in fuddling the merchant's prudence. So the merchant and his children made ready an equipage and galloped upon their mules towards the village. For wellnigh a month the party sped from village to village not knowing well the way to their host's village. They suffered much anguish and agony on that road. They became quite sick of the village and the country side.

After a month they finally reached their desti-

nation, themselves out of provisions, their mules without fodder.

Having made enquiries, they discovered where he lived and hastened to his door as though they were his own kin. The people of his house hold barred the door in their faces

The merchant became as one mad at this perversity, but it was not the time for rough measures. What is the use of fury when you have fallen into the pit ? For five days they remained at his door by night in the cold, by day scorched by the sun. From time to time the towns man caught sight of the countryman and saluted him.

I am so and so, "he would say." Such and such is my name."

The countryman would answer. "How should I know who are you, whether you a filthy rascal or a fine gcntleman. I know neither you, nor your name nor where you live.

On the fifth night there came rain with storm. This was the last straw. The merchant hammered at the door. After a hnndred importunities the country man came at last to the door.

"Well what is it now good fellow ? "

The townsman said, "i give up all those claims on your gratitude. I have suffered five years of torture these five days. if you have shed my blood I acquit you of guilt, but on this night of rain pray give us some nook to shelter.

The country man said, "The gardener has a little nook, he keeps watch there against the wolf, bow and arrow in his hand. If you are williug to perform that service the place is yours.

"I am ready to perform you a hundred services" said the townsman.

A nook was duly cleared and thither the townsman went with his family.

All the night, bow and arrow in his hand the townsman looked out for the wolf on this side and that

Suddenly from the top of a hillock appeared the likeness of a wolf. The merchant loosed the arrow and shot at the animal so it fell to the ground.

The countryman there upon cried aloud and beat his hands.

"Ignoble wretch, that is my ass-colt !"

"No it is that devi of a wolf."

To me it is clear as day light, the countryman declared, I recognised my ass-colt fart.

Losing all patience the merchant leaped up and seized the country man by collar. "Fool cut throat, hypocrite, he shouted. In a triple darkness you recongnise the ass's fart, how then do you not know me his ten years' companion ?

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THE JACKAL THAT PRETENDED TO BE A PEACOCK

A certain jackal went into the dyeing-vat stayed in the vat for a while, and then arose, his skin having become particoloured, saying, " I have become the Peacock of the seventh heaven.

His coloured fur had gained a charming brilliance and the sun shone upon those colours.

He beheld himself green and red and roan and yellow, so he presented himself gleefully to the jackals.

They all said, " O little Jackal, what is the matter that thou hast in thy head manifold exultation? One of the jackals went to him and said, "O so and so, hast thou acted deceitfully or hast thou really become one of those whose hearts rejoice in God ?

In like fashion that particoloured Jackal came secretly and topped on the lobe of the rebaker's ear. " Prithee look at me and at my colour. Truly the idolater possesses no idol like me.

I have become the theatre of the divine Grace I have become the tablet on which the Divine Majesty is unfolded.

" O jackals take heed, do not call me jackal how should a jackal have so much beauty ? "

Those Jackals came thither, like moths around the candle.

"Say then, what shall we call thee, O creature of pure substance ?"

He replied "A peacock brilliantas Jupitor."

Then they said to him, "The spiritual peacocks have displays with the beloved in the rose-garden. "Dost thou disply thyself like that !"

"No," said he, "not having gone into the desert, how shoulp I tread the valley of Mina ?"

"Dost thou utter the cry of peacock ?" "Nay" said he.

"Then father of sublimity, thou art not a peacock.

The peacock's garment of honour comes from heaven; how wilt thou attain there to by means of colours and pretences ?"

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THE SNAKE CATCHER AND THE FROZEN SNAKE

A snake catcher went to the mountain to catch a snake by his incantations. He was searching round about the mountains for a big snake in the days of snow. He espied there a huge dead dragon, at the aspect, where of his heart was filled with fear.

The sanke catcher took up that snake and came to Baghdad for the sake of exciting astomishment. Saying " I have brought a dead dragon, I have suffered agonies in hunting it.

He thought it was dead, but it was livfng and he did not see it very well. It was frozen by frosts and snow. It was alive, but it pressented the appearance of the dead.

At last the would – be – showman arrived at Baghdad that he might set up a public show at the cross roads.

The man set up a show on the bank of the Tigris and a hubbub arose in the city of Baghdad that a snake catcher has brought a dragon he has captured, a marvellous rare beast." Myriads of simpletons assembled who had become a prey to him.

They were awaiting to see the dragon, and he too was waiting for the scattered people to assemble.

The greater the crowd, the better goes the begging and contributing of money.

Myriads of idle babblers assembled, forming a ring, sole against sole.

When the snake catcher began to move the cloth which covered the dragon, the people in the crowd strained their throats.

He had bound it with thick ropes, that careful keeper had taken great precaution for it.

During the interval of expectation and coming together the sun of Irak shone upon the snake The sun of hot country warmed it, the cold humours went out of his limbs, and the dragon began to uncoil itself.

By the stirring of that dead serpant the people's amazement was multiplied a hundred thousand fold.

With amazement they started shricking and fled en masse from its motion, it set about bursting the bonds and at that loud outcry of the people the bonds on every side went crack, crack.

Many people were killed in the rout, a hundred heaps were made of the fallen slain. The snake-catcher became paralysed with fear on the spot, crying. "What have I brought from the mountain and the desert ?

The dragon is thy sensual soul. How is it dead ? It is only frozen by grief and lack of means.

THE MAN WHO PRAYED FOR FOOD

In the time of prophet David a certain man always used to utter this prayer, "O God," bestow on me riches without trouble !

So that he became well-known and celebrated in the town as one who seeks to obtain cheese from an empty wallet. The begger became a proverb for foolishness, but he would not desist from this petitioning. One day when he was uttering this prayer with moaning and sighs at morningtude, a cow ran into his house suddenly, she batted with her horns and broke the bolt and key, the cow jumped into the house, the man sprang forward and bound her legs.

Then he at once cut the throat of the cow without pause, without consideration and without mercy.

After he had cut off her head, he went to the butcher, in order that he might quickly rip off her hide forthwith.

The owner of the cow espied him and said " Hey," tell me why did you kill my cow ?

He said " I was begging God for daily bread. and prayer of mine was answered by God, the cow was my portion of daily bread, I killed her.

The owner of the cow became angry and seized his collor, having lost patience he struck him in the face with his fist several times.

When the prophet David came forth, he asked " Hey, what is all this about ? "

The plaintiff said, " O prophet of God, give me my justice, my cow strayed into his house.

David said to poor man, " speak O noble one ! How did you destroy the property of this honourable person ? "

He said, " O David. for seven years I was engaged day and night in invocation and entreaty."

This is what I was seeking from God. 'O God' I want a means of livelihood that will be lawful and without trouble on my part.

After all this invocation and outcry, suddenly I saw a cow in my house. I killed her that I might give alms in thankfulness that he who knoweth things unseen had hearkened to my prayer

David said him, " Go pay the moslem's money and don't speak falsely. Go try to borrow the money and pay it to him. " O King, " he replied. " thou art saying to one the same thing as the oppressor say, " then he began to weep with loud cries of lamentation, so that David's heart was moved exceedingly.

David ordered both men to come his court of justice next day.

Then David shut the door of his prayer house

and betook himself to the invocation that is answered by God.

God revealed the entire matter to him, he became aware of him that was really deserving of punishment.

Next day all the litigants came and formed ranks before David.

Thus the questions left in dispute came up again, the plaintiff at once uttered violent reproaches.

David said to him, "Be silent! Go abandon your claim and acquit this Moslem of responsibility for your cow.

He cried "woh woe is me? What judgment is this? Wilt thou establish a new law on my account? In such a fashion was he uttering reproaches publicly, crying, Hark ye, 'tis the time of injustice, hark ye!"

After that David said to him, "O Contumacious man, give the whole of your wealth to him immediately, otherwise your plight will become grivious. I tell you this in order that your crime may not be manifest through him.

Once more he went on in this strain of reproach.

Then David called him to his presence.

He ordered again, "Begone! your children and your wife have now become his slave's. Say No more now!"

The plaintiff was dashing stones against his breast with both hands and running up and down in his folly.

The party of people turned their faces to David saying, " O Chosen prophet, this is unworthy of thee, for this is a manifest injustice, thou hast abased and innocent man for naugnt."

David said, " O friends the time has come that his hidden secret should be displayed. In such and such plain there is a huge tree. Murder has been done at the bottom of that goodly tree, this man of sinister fortune has killed his master.

The clemency of God has concealed that crime till now but at last it has come to light through the ingratitude of that scoundrel, who never a single day looked upon his master's family.

Now for the sake of a cow this accursed wreth is now felling his master's son to the earth.

He, of himself has lifted the veil from his crime, else God would have concealed his sin.

When they went forth to that tree, David said " Tie his hands fast behind him.

" O dog" said David, you have killed this man's grand father, you are a slave, by this means you have become a lord. You killed yonr master and carried off his property, God made manifest what happened to him.

Your wife was his hand maid, she has acted unjustly towards this same master, you killed your master miserably by violence whilst your master was crying for mercy on this very spot. In your haste you hid the knife under the soil, because of

the terrible opparition which you beheld. They cleft the earth they found in the soil the knife and the head.

After that David said to him, "Come on, O demander of justice, receive the justice due to you."

He ordered retaliation by killing him with that same knife.

Although God's clemency bestows many kindness yet when sinner has gone beyond bounds. he exposes him.

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[41]

THE TEACHER WHO FANCIED HIMSELF ILL

The boys in a certain school suffered at the hands of their master from weariness and toil.

They consulted about the means of stopping his work, so that the teacher should be reduced to the necessity of letting them go.

They said " Since no illness befalls him, which would cause him to take absence for several days.

One the cleverest of them all, planned that he should say. " Master, how are you so pale? your colour is changed! At this the master will begin to fancy a little that he is ill, do you too, brother help me in like manner.

When you come in through the door of the school say to him, " Master is your state of health good!

Then that fancy of his will increase a little for, by a fancy a sensible man is driven mad.

After us let the third boy and the fourth and the fifth show sympathy and sorrow likewise.

They agreed, in firm covenant, that no fellow should alter the words.

And afterwards he administered an oath to them all, lest any talltale should reveal the plot.

Next day they all stood outside, waiting for that resolute fellow to go in first.

The boy came in and said to his master, "Salaam,"

I hope you are well. Your face is yellow in colour.

The master said, "I have no ailment, go and sit down and don't talk nonsense, hey!

He denied it, but the dust of evil imagination suddenly struck, made a slight impression upon his heart.

Another boy came in and said the like, by this second snggestion that imagination was a little increased.

They continued in like manner, until his imagination gained strength and he was left marvelling exceedingly as to his state of health.

The master became unnerved by imagination and dread, he sprang, up and began to walk home slowly and with difficulty.

Angry with his wife he said to him self "Her love is weak. I am in this state of health and she did not ask and inquire. She did not even inform me about my clour she thinks it a disgrace to be my wife and wishes to get rid of me.

He came home and fiercely upon the door the boys were following at the master's heels.

His wife said, "Is it well with thee! How hast thou come so soon?

He said, " Are you blind ? Look at my colour and appearance, even strangers are lamenting my affliction, while you at home do not see the state of anguish I am in ?

His wife said " O Sir, there is nothing wrong with thee, it is only thy vain unreal imagination and opinion.

He said to her, " Don't you see the change in my appearance and this tremor ? If you have become blind and deaf, What fault of mine is it ?

She said " O sir " I will bring the mirror in order that you may see that I am innocent.

" Begone." said he, lay my bed at once, that, I may lie down, for my head is sore.

She prepared the bed and the master fell down upon it. Sighs and monns were arising from him.

The boys sat there, reciting their lessons with a hundred sorrows in secret. Thinking " We have done all this and still we are prisoners.

The clever boy said, " O good fellows, recite the lesson and make your voices loud."

When they were reciting loudly, he said "Boys, noise we are making will do the master harm. The master's headche will be increased by the noise.

The master said, " He is speaking the truth depart. My headache is worse, go out of the house.

They bowed and said, " O honoured Sir, may illness and danger be far from you."

Theu They bounded off to their homes, like birds in desire of grain. Their mothers became angry with them and said. "A school-day and you at play ?

Boys replied, by the destiny of heaven our master has become ill and sick. The mothers said, "It is a trick and a lie, In the morning we will come to visit the master that we may see what is at the bottom of this trick of yours.

"Go in God's name, "said the boys, "inform yourselves as to our lying or telling the truth.

At morning those mothers came, they found the master in bed like one who is gravely ill.

They said, "master, we hope all will be well, This headche by thy soul, we were not aware of it."

He replied "I also was not aware of it, the boys made me aware of it, mark you.

[42]

THE PRESCIENT GOLDSMITH

A certain man came to a Goldsmith, saying. "give me the scales, that I may weigh some gold."

The Goldsmith said, "go I have no sieve."

"Give me the scales." he replied. "and stop to jest like this."

He said, 'I have no broom in the shop."

"Enough, Enough." cried the other, leave these jokes. Give me the scales which I am asking for, don't make yourself out to be deaf, don't jump in every direction.

The Goldsmith said, 'I have heard what you said. I am not deaf, you must not think that I am non sensical. I heard your request, but you are a shaky old man, your hand is trembling and your body is not erect, and moreover your gold consists of little tiny filings :

Your hand trembles so the fragment's of gold will drop from it, then you will say, Sir fetch me a broom, that I may look in the dust for my gold.

When you sweep with the broom, you will gather dust along with gold, you will say to me. I want the sieve.

I from the begining discerned the end complete. Go from here to some other place and farewell !

From the bigining of the enterprise discern the end. that you may not repent upon the Day of Judgment !

[43]

THE HERMIT WHO BROKE HIS VOW

A dervish once dwelt in a mouutain place with solitude for his bed fellow and companion. Now upon that mountain grew many trees and fruits. The dervish declared, " Lord, I have made covenant with thee that so long as I live I will not pluck any of these. Expecting those fruits that the wind has caused to fall, I will not pluck any from the upstanding trees."

For a while he kept faithful to his vow, until the trials of Destiny came upon him. For five successive days the wind caused not one pear to fall; so fierce was the fire of hunger that endurance deserted him. He glimpsed several pears on a twig, but still he controlled himself with foriitude.

At last he became false to his vow and covenant, and plucked the fruit from the mountain pear. In that same moment God's chastisement descended on him, opening his eyes and tugging his ear. In that place there were twenty thives, dividing things they stolen.

The prefect.had been apprised by an informer. The prefeet's man quickly fell upon them, the officer-in-charge cut off on the spot the left feet and right hands of them all and a great arose.

The ascetic's hand too was cut off dy mistake

The officer was about to make his foot also fall to the ground, when just in time a very elect cavalier came up and shouted at the officer, "This is such and such a Shaykh and exalted saint of God. Why have you severed his hand?"

The prefect came bare footed, begging pardon, "I did not know. God will bear me witness"

The saint said, 'I know the cause of this injury. I recognise my own sin, I broke the sanctity of God's oaths, therefore his judgement took away my right hand.

He became known amongst the people as the Ampulated Shaykh.

A visitor found him in his hut one day weaving a basket with both his hands.

The Shaykh addressed him, O you. "enemy of of your own life, you have come poking your head into my hut, why have you ventured in with such indecent time and paste?" "out of the excess of love and longing" said the visitor.

The Shaykh there upon smiled and said, Come in now, but see that you keep this thing sceret. Till I die tell this not unto any man.

There after other people peeping through his window became informed of how he was weaving.

The saint cried, "Thou Creator, knowest the the wisdon in this, for all that I conceal my secret.

Divine inspiration came to him, saying, "There were a number of people who, on account of this

affliction, were beginning to disbelieve in thee, saying, " Haply he was an impost-or in the way, so that God has exposed his shame amongst the brother hood." I do not wish that that flock should become unbelievers and in their evil thoughts go into perdition. Therefore we manifested this mirade, by Giving thee a hand at the time when thou art working, so that these luckless men with their real evil thoughts may not be repulsed from the Lord of the Heaven.

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THE SHAYKH WHO SHOWED NO SORROW

Formerly there was a Shaykh, one morning his family said to him, "Tell us, O man of good disposition, how art thou so hard hearted? We with backs bent double are mourning for the death and loss of thy sons. Why art not thou weeping and lamenting? Or hast thou no pity in thy heart?

Since thou hast no pity within, what hope for us is there now from thee!

We are in hope of thee, O Guide, that thou wilt not leave us to parish.

The Shaykh said to his wife, "Do not think that I have not pity and affection and a compassionate heart. I have pity for all the unbelievers, though the souls of them all are ungratefal.

I have pity and forgiveness for dogs, saying to myself, "Why do they suffer chastisement from the stones which are cast at them."

I utter a prayer for the dogs that bites, crying, "O God deliver him from this evil disposition!

The Shaykh's wife said, "Then, since thou hast pity on all, how mournest thou not for thine own sons? Since the evidence of pity is tears in the eyes, why are thine eyes withont moisture and tearless?

He turned towards his wife said "They all are dead or living, when are they absent and hid from the eye of the heart?

As I see them distinct before me, for what reason should I rend my face as thou doest?

Although they are out side of Times revolution, they are with me and playing around me.

Weeping is caused by severance or by parting, I am united with my dear ones and embracing them.

Other people see fheir dear ones in sleep.

I see them :plainly in my waking state. I hide my self for a moment from this world, I shake the leaves of sence perception from the tree of my bodily existence."

[45]

HOW JESUS FLED FROM THE FOOL

Jesus, son of Mary, was fleeing to a mountain you would say, that a lion wished to shed his blood.

A certain man ran after him and said, " Is it well with thee ? There is no one to pursuit of thee. Why dost thou flee like a bird ? "

But Jesus still kept running with haste so quickly that on account of his haste he did not answer him.

He pushed on in pursuit of Jesus for the distance one or two fields, and then invoked, Jesus with the utmost earnestness.

Saying " For the sake of pleasing God, stop one moment, for I have a difficulty concerning thy flight. From whom thou fleeing in this direction, O noble one ? There is no lion pursuing thee, no enemy, and there is no fear or danger.

He said, " I am fleeing from the fool Begone ! I am saving my self. Do not debar me !

" Why said he " art not thou the Massiah by whom the blind and the deaf are restored to sight and hearing ? He said " Yes."

Art not thou the king in whom the spells of the unseen world have their abode ? so that when

thou chantest those spells over a dead man, he springs up rejoicing like, a lion that has cought his prey.

He said, "yes I am he."

The other said "Dost thou not make living birds out of clay, O beauteous one?"

He said, 'yes"

The other said "then, O pure spirit, thou doest whatsoever thou wilt of whom thou fear?

With such miraculous evidence, who is there in the world that would not be one of the slaves devoted to thee?

Jesus said, "By the holy Essence of God, the Maker of the body and the creator of the soul in priority.

I swear that the spells and most great name which I pronounced over the deaf and the blind were good in their effects.

I pronounced them over the stony mountain. it was cloven and tore upon itself its mantle down to the navel.

I pronounced them over the corpse, it came to life.

I pronounced them over nonentity, it became entity.

I pronounced them lovingly over the heart of the fool hundreds of thousands of times and it was no cure for his folly. He became hard rock and changed not from that disposition,

Said the other, "What is the reason that the name of God availed there, while it had no good effect here? that is to say in the case of a fool?

That physical infirmity is discase too, and this folly is a disease, why did the name of God not become a cure for this, since it cure that?

Jesus said, "The disease of folly is the result of the wrath of God. Physical disease and blindness are not the result of Divine warth, they are a means of probation."

Probation is a disease that brings Divine mercy in its train, folly is a disease that brings divine rejection.

That which is branded on the fool. God hath sealed. No hand can apply a remedy to it.

Flee from the foolish, seeing that even Jesus fled from them, how much blood has been shed by companionship with fools!

The flight of Jesus was not caused by fear, for he is safe from the mischief done by fools; it was for the purpose of teaching others.

THE PRINCE AND THE SLAVE

At dawn the Amir wanted to go to hot bath. He shouted, "Ho Sunqur," lift up your head. Get from Altum the basin and the napkin and the clay, that we may go to the hot bath.

Sunqur at that very moment took up the basin and a fine napkin and set out with him. There was a mosque on the road, and the call to prayer came publickly into Sunqur's ear.

Sunqur was very fond of the ritual prayer, he said, "O my Amir, O kind master, please stay patiently for a while on this bench, that I may perform the obligatory prayers and may recite.

After prayers the people came out, Sunqur remained in the mosque till nearly forenoon. The prince waited for him some time.

Then the prince called out, "Sunqur, why do you not come out?

Sunqur replied, "Accomplished master. He will not let me. Be patient, see I am coming, light of my eyes! I am not inattentive. I hear and obey. Seven times the prince contained himself and then shouted.

At last he could not endure the slave's prevarications any longer.

It was always the same answer. He will not let me come out yet, your reverence.

Why, shouted the prince; no one left in the mosque. Who is keeping you back there? Who is restraining you?

"The same one who has chained you outside," Sunqur answered, has chained me inside. He will not let you in and he will not let me out.

The one who will not let you set foot in this direction has chained the foot of your slave so that he cannot stir from here.

THE MIRACLE OF THE NAPKIN

It has come down to us concerning Anas son of Malik :that a certain person bccame his guest. That person related that after the meal Anas saw the table napkin was yellow in hue, dirty and stained and said, "O maid servant. throw it into the ovan at once."

There upon the intelligent maid threw it into the oven which was full of fire.

All the guests were astounded there at, 'they were in expectation of seeing the smoke of the burning napkin.

After a short time she took it out of the ovan, clean and white and frurged of that filth. The party of guests said, "O venerable Companion of the Prophet, how did'nt it burn?

He replied, "Because Mustafa often rubbed his hands and legs on this napkin." Afterwards they said to maid servant, why didst thou th ow such a precious napkin into the fire?

She answered, "I have confidence in the generous. I do not despair of their bounty. What a piece of cloth? If he bid myself, go without regret into the very essence of the fire. I will throw myself in, not only this napkin, because of my confidence in every generous one who knows the mystery.

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THE MIRACLE OF THE WATER SKIN

A party of Bedouins were travelling in a certain wadi and their water skins had become dry for lack of rain. A caravan standed in the midst of the desert reciting their own death dirge. Suddenly that succourer of both worlds, the chosen Prophet appeared upon the path. Come to give help.

He saw there an exceeding great caravan on the sealding sand. The tongues of their camels hanging out. He took pity and said, "Hark go at once to younder sand hills.

For a negro on camel-back will bring a water skin, which he is conveying with all speed to his master.

"Bring to me that negro camel-driver along with the camel by force, if it need be."

Those seekers approached the sand hills, after a short while they saw it was even so. A negro slave was going with a camel, the water skin filled with water. They said to him.

"The pride of mankind invites you to come with us in this direction. He said, "I do not know him, who is he?"

They described to him the diverse qualities of Prophet.

He said, "Belike he is that wizard who subdued a multitude by magic. I will not come half a span towards him.

When they dragged him before that venerable one. The Prophet said, "Drink ye the water and carry it away withal."

He satisfied the thirst of them all from that water–skin, the camels and every person drank of that water. From the negro's water skin he filled large and small water skins.

Has any one seen such a wonder as this that all these water skins were filled from a single water skin without troble ?

The people of the caravan were amazed at the Prophet's deed. They cried, " Q Muhammad, O thou that hast the nature of the sea, what is this ?

The negro slave laid the hands of Mustfa on his face and gave them many loving kisses. Then Mustafa rubbed his blessed hand on the slave's face and made it fourtunate.

That abyssinian negro became white as the full moon and his night turned into bright day.

When his master saw him riding on his camel with water-skins, he said, " This is my water-skin and my camel but where, then, is my slave gone ?

When that slave came near his master, he asked to the slave. " Where is my slave ?" The slave replied " Lo, I am he, the hand of God's grace hath made me resplendent. Then he related what was happened.

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THE MIRACLE OF THE BABY

A woman of the same village, one of the unbelievers ran to the Prophet for the sake of testing him. She came in to the Prophet, her face covered with the veil, the woman had two months old infant in her lap.

The child said, "God give peace unto thee, O messenger of Allah! We have come to thee." Its mother said to it angrily, " Hey, be silent?

Who put this testimony into thine ear?

Who taught you this, O little child, so that thy tongue became fluent in infancy?

It replied, "God taught me, the Gabriel : I am Gabriel's accompanist in this declaration.

She said, " Where is Gabriel? "

It replied, " Above thy head, does not thou see? Turn thine eyes aloft. Gabriel is standing above thee, to me he has become a guide in hundred diverse ways."

She said, " Dost thou see him? "Yes" it replied. I see him shining above thee like a perfect full-moon.

He is teaching me the qualities of the Prophet and delivering me by means of that sublimity from this degradation."

Then the Prophet said to the infant " O suck-

ing child, what is thy name? Say it forth and comply with my request.

"Abd-i-Uzza," said the child "is my name with God but Abd-l" Uzza with this handful of reprobates I am clear and free and quit of Uzza, I swear it by the truth of him who gave thee this prophet hood."

The two months old child, illumined like the full moon, pronounced the discource of an adult, as those who occupy the seat of honour.

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THE PREDICTIONS OF THE COCK

A young man said to Moses, " Teach me language of the animals.

" Be gone, " Said Moses, abandon this vain desire, for this desire involves much danger before and behind. He said, " O Moses, it is not worthy of thy bounty, O generous one to disappoint me of this object of desire, At this time thou art the vicegerent of God, it will be despair for me if thou prevent me."

Moses said, " O Lord, surely the accused Devil has subdued this simple man.

If I teach him it will be harmful to him, and it I do not teach him, he will become faint harted.

God said to Moses, Teach him, O Moses, for we in our loving kindness naver have rejected any one's " prayer. "

Moses said, " O Lord, he will feel repentance and gnaw his hands and rend his garments. " Power is not suitable to all.

God said, " Do thou grant his need, let him have a free hand to choose good or evil."

Once more did Moses admonish him kindly, saying, " The thing thou desirest will make thy face pale.

He said, " At any rate teach me the language of the dog which is at the door and the language of the domestie fowl which has wings.

" Hark ", said Moses: " Thou hnowest best."

Go, thy fulfilment of thy wish has arrived, the language of both of these will be revealed to thee."

At day break, in order to make trial, he stood waiting on the threshold.

The maid servant shook the table-cloth and a piece of bread, the remnants of last night's meal, fell out. A cock snatched it up as though it were the stake in a race.

The dog said, " you have done injustice to me.

Be gone, ! you can eat corn and barley and the rest of the grain, while I am not, so this crust of bread which is my portion, which you are taking away."

Then the cock said to him, " Be silent, do not grieve, for God will give you some thing else instead of this.

The horse of this Khwaja is about to die to–morrow eat your fill and be not sorrowful. When the man heard this speech, he sold the horse.

Next day the cock carried off the bread in the same fashion as before and the dog opened his lips at him, saying. " O beguiling cock, how long will you tell lies ?

Where is the horse that you said to die ?

That knowing cock said to him, " His horse-

died in another place, He sold the horse and escaped loss.

He cast the loss upon others.

But to-morrow his mule will die, that will be good fortune for the dogs, so say no more.

The covetous man immediately sold the mule and at that instant obtained deliverance from grief and loss.

On the third day dog said to the cock, "O prince of liars with your drums and kettle drums!

The cock said, "He sold the mule in haste but to-morrow his slave will be striken down and and when his slave dies, the next of kin will scatter pieces of bread upon the dogs and beggars."

The master heard this and sold his slave.

He was giving thanks and making merry, saying, "I have been saved from three calamities in the world."

The dog again said to cock." you are a big liar." "Nay" said cock, the masters slave died in the house of the purchaser, but to-morrow the the master himself certainly die, his heir in mourning for him, will slaughter a cow. So to-morrow a great deal of food will reach you.

When he heard these things, he went to the door of Moses and said "Save me from this doom, O Kalin! Moses said, "Go sell thyself and escape! Since thou hast become expert in avoiding loss jump out of the pit of death!

Once more the doomed man made lamentation saying, that sin issued from me because I was unworthy, do thou give good recompence to my unworthy actions.

Moses said, "An arrow sped from the archer's thumb stall, my lad, it is not the rule that it should come back to the source. But I will crave of God's dispensation that thou mayst take the faith away with thee at that time of departing from the world.

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[51]

HOW BILAL REJOICED TO DIE

When Bilal became thin as the new moon from weakness, the hue of death fell upon Bilal's face.

His wife saw him in this state and cried' "oh sorrow !" Then Bilal said to her, "Nay may I say, 'oh joy !'

Until now I have been in sorrow from living. How shouldst thou know how delightful death is, and what it is in reality ?

He was saying this and at the very moment of saying it his countenance was blooming with narcissi, rose leaves, and red anemones.

The glow of his face and his eye full of radiance were giving testimony to the truth of his words.

The man spiritually blind is black-faced but the man of the inward eye is the mirror for the moon.

Bilal's wrfe said to him, "This is the parting, O man of goodly qualities. "Nay nay" said he, It is the union the union with God.

The wife said, "To night thou wilt go to a strange country, thou wilt become absent from thy family and kindred.

"Nay, nay," he replied contrariwise, to-night in sooth from a strange country my spirit coming home.

She said, "Where shall we behold thy face ?"

He answered, "In God's chosen circle," His chosen circle adjoins you, if you look upward, not downward.

In that circle the Light from the Lord of created beings is gleaming like the bezel in the circle of the seal-ring. "Alas," she said "this house has been ruined."

"Look at the moon," he said "do not look on the cloud"

He has ruined it in order that. he may make it more flourishing, my kinsfolk were numerous and the house was too small.

Formerly, like Adam, I was imprisoned in grief, now East and West are filled with my spirit's progeny.

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[52]

THE WAKIL OF BUKHARA

The servant of the king of Bukhara fell under suspicion and hid from him. He wandered about hither and thither ten years long, now in Khrasan, now in the mountain, now in the desert.

After ten years he could not endure the days of separation any longer. Friends farewell! I am on my way to the prince who commands and is obeyed. Every moment I am roasting in thc fire. Come what may, thither I will go. Though he is making his heart hard as a rock, my soul is bound for Bukhara, for it is the friend's dwelling place, the city of my king, in the lover's eyes this is true patriotism.

A sincere counsellor said to him, "Let not yourself be burned like a moth. The king is searching for you with twenty eyes. What has happened to you that you yourself going to Bukhara ?

"Be silent, "the chamberlain said, Whoever taught you knew nothing of love, now I am an able to be far from my beloved king. At last full of joy he entered Bukhara. Every one who saw him in Bukhara shouted, "Before you let yourself be seen, rise and flee ! Do not tarry ! The prince is seeking you in fury to wreak his ten years vengeanee on your life.

For sake of Allah, do not plunge into your own blood.

Bowing low on his face like a ball, with eyes streaming he went to wards the king. All the people were waiting, head in air to see whether he would burn him or hang him.

That man of Bukhara flung himself upon the candle, passion has made that agony easy for him to bear, loving kindness entered the heart of the Prince.

"O Thou who art one," saying the prince came towards him. The Prince took his hand in his hand.

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THE ENCHANTED MOSQUE

There was once a mosque on the outskirt of Rayy in which nobody ever slept, but that very night he expired of fright and his children became orphans.

One night a guest arrived who had heard tale of the amazing rumour.

Being a very brave man, he was determined to put it to the proof. God says, "Long for death, if you speak truly. I am truthful man. I will spill my life for this."

"Beware," shouted the people, "Do not sleep here, whoever sleeps here passes away for sure."

"I will sleep in this mosque to night." went on the aspiring stranger, "O mosque, if you should be my Karbala, then you will be my Kaaba granting my inmost need.

The stranger slept in the mosque, yet where indeed should he sleep? How should a man drowned in the sea of God slumber in a river?

At mid night hour came a terrible voice, "I come, I come upon you, disciple!"

Five time came the dreadful voice and his heart was torn to pieces, yet that blessed man was not discomfited by that dreadful sound.

"Why should I fear" he said. This is the drum of the festival.

"Beware!" he said to himself.

"Let not your heart tremble. Only the faint hearted and faithless souls have died at the sound of drum."

He cried, "Prince, behold, I am here!" springing to his feet. "If you are a true man come!"

At the sound of his voice the talisman was immediately broken. Gold of every species poured dowu on every side, then entrepid lion rose up. All that night till down he was dragging out the Gold, burying it and then returning once more to the Gold with sack and satchel.

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THE SUFI WHO SURPRISED HIS WIFE

A Sufi came back to his house in the day time, the house had only one door and his wife was with a Cobbler.

When in the forenoon the Sufi knocked at the door with all his might, both the lovers were at a loss, there was neither device nor way of escape.

It was unpreceedented for him to return home from the shop at that time. But on that day the alarmed man purposely returned to his house at an unseasonable hour, because of a suspicion.

The wife's confidence was based on the fact that he had never come home from his work at this time.

The Sufi said to himself, " O ye two miscreant's, I will take vengeance on you, but with patience. "

That woman had no secret room, no way to the top of the house.

She quickly threw her chadar upon him, she made the man a woman and opened the door.

Beneath the chadar the man was exposed to view and clearly seen like a camel on a water-spot.

She said 'tis a lady, one of the notables of the town, she her share of wealth and fortune. I bolted the door, lest any stranger should come in suddenly unawares. "

The Sufi said, "oh what service is there to be done for her, that I may perform it.

The wife said, "Her desire is kinship and alliance with us. She is an excellent lady, God knows who she is."

She wished to see our daughter privily, but as it happens, the girl is at school. She has a son who is not in the town he is handsome and clever and active lad and one that earns a living, she asked me to make our daughter her son's bride.

The Sufi said, We are poor and wretched and this lady's family are rich and respected.

The wife said, "I have such an excuse but she said, No, I am not one who seeks wordly means."

The Sufi once more made the excuse of poverty and repeated it, so that it should not be hidden.

The wife replied, "I too have repeated it and have explained our lack of household goods."

Evidently our daughter is without household goods and servant and the lady herself is well acquinted with virtue and modesty. It is not required of a father to dilate on his danghter's modesty, when in her it is manifest as a bright day.

Thou hast been unfaithful, like the Sufi's wife thou hast opened in fraud the snare of cunning, for thou art ashamed with anwashed face, and not before God.

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THE TANNER WHO SMELT PERFUMES

A certain man fell senseless and curled up as soon as he came into the bazaar of the perfumers.

The scent of the perfume floating from the goodly perfumers smote him, so that his head reeled and he fell on the spot.

He fell unconscious, like a carecase, at moon Tide in the middle of the thoroughfare.

There upon the people gathered over him, all crying, La hawl, and applying remedies.

One was putting his hand on the tanner's heart while another sprinkled rose-water upon him.

For he did not know that from smelling rose-water in the meadow that calmity had over taken him. One was massaging his hands head, and another was bringing moist clay mixed with straw to serve as a cold plaster.

One compounded incense of aloes-wood and sugar, while another was divesting him of part of his clothes. And another felt his pulse, to see how it was beating, and another was smelling his mouth to see whether he had drunk wine or eaten beng or hashish.

When they fail, they speedily brought the news to his kinsfolk—Such and such a person is lying there in a state of collapse.

That stout tanner had a brother who was cunning and sagacious, he came at once.

With a small quantity of dog's dung in his sleeve, he cleft his way through the crowd and approached the senseless man with cries of grief.

He said to himself, "The smell of that dog's dung is multiplied in his brain and veins. The remedy for him consist in that same dog's dung to which he is habituated and accustomed.

The youth kept driving the people away from the tanner in order that those persons might not not see his treatment.

"He brought his head close to his ear, like one telling a secret, then he put the thing which he had in his hand to the tanner's nose, for he had rubbed the dog's dung on his palm, he had deemed it to be the remedy for the polluted brain.

A short while passed the man began to move. The people cried with joy. "This was a wonderful charm."

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SOLOMON AND QUEEN OF SHEBA

Bilkis' gift to solomon was forty mules, every one loaded with bricks of gold. When her messenger reached the arena of Solomon, he saw that it was carpeted wholly in solid gold. For forty stages he drove over gold. Till in the end gold lost all glitter in his eyes.

Let's carry the gold back to the treasury many times they cried, " What a unprofitable venture we are engaged upon !

A broad plain whose soil is twenty-four carat Gold, to bring gold as a gift is sheer idioey."

" Be it worthless or right good coin." They argued again, " What is that to us ? We are merely servants of the royal command. If his Majesty orders you " Take it back again." then carry back the offering even as he commands.

When Soloman saw the gift, laughter overcame him. " What did I ever seek of you a mess of pottage ? he cried, " I do not say to you, give me a present." For I have rare presents coming from the unseen.

" Shamefast ambassadors, turn back ! " Solomon continued, " you can keep your gold. Bring me the heart, the heart ! Lay this gold of mine on the top of your gold.

Ambassadors, I will send you as ambassadors to your Queen, my rejection of your gift is better for you than acceptance.

Make report to Bilkis regarding the marvels you have seen.

"Envoys" went on Solomon, "get you gone to Bilkis and embrace this true religion. Thereafter tell her, "Come hither with all speed or it will be worse for her, tell Bilkis, whom you attain to me, all the kingdom is yours.

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[57]

THE CLAY-EATER AND DRUGGIST

A certain clay eater went to a druggist to buy a quantity of fine hard sugar loaf.

The druggist said, " If you want to buy sugar my balance weight is clay."

The customer said, " I am requiring sugar for an urgent affair, let the balance weight be whatever you wish."

To himself he said, " What does the weight matter to one that eats clay ? Clay is better than Gold."

As the dullala (go–between) who said, " O, son I have found a very beautiful new bride for you, she is exceedingly pretty, but there is just one thiug that the lady is a confectioner's daughter."

" All the better." he said, " it is indeed so, his daughter will be fatter and sweeter.

" If you have no proper weight and your weight is of clay, this is better and better.

Clay is the fruit desired of my heart. The druggist placed the clay in one scale of the balance instead of the proper weight.

Then, for the other scale, he was breaking with hand the equivalent amount of sugar.

Since he had no pick axe, he took a long time

and made the customer sit waiting whilst his face was turned towards that sugar, the clay eater, unable to restrain himself began coverlly to steal the clay from him.

Terribly frightened lest his eye should fall upon him of a sudden for the purpose of testing his honesty.

The druggist saw it. bnt made him self busy, saying, "Come, steal more, if you will be a thief and take some of my clay, go on for you are eating out of your own side.

You are afraid of me but only because you are stupid ass. I am afraid you will eat too little.

When you find by experience the amount of sugar which you have bought, then you will know who was foolish and careless.

If you are deriving some pleasure from the eye's cupidity, are not you eating roast meat from your own side?

Worldly riches a trap for the weak birds, the kingdom of the next world is a trap for the noble birds.

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THE DERVISH'S DREAM

A certain dervish said in the night-talk, "I saw dream, those saints who are connected with khizr."

I said to them, 'whence shall I get to eat a daily portion of lawful food that is not pernicious?" They took me along towards the mountainous conntry, they were shaking down the fruit from the trees in the forest. Saying, God hath made the fruit sweet in thy mouth, then from that daily provition there appeared in me a gift of speech.

I cried, " this is a temptation, grant me some gifts that shall be hidden from all creatures.

Speech departed from me. I discovered a joyful heart. If there is nothing else in paradise but this happiness, I have within me, I desire no other blessing.

Now out of my carnings two grains had remained over to me. A poor dervish approached from the forest, weary and spent with carrying firewood. I thought to myself fhat I have been exempted from the greed of the gullet, I will give him these few grains I possess. It will keep him well fed for two or three bricf days,"

He must have read my mind.

"Lord," he cried. "If you have your elect servants whose prayers are blessed and whose feet are fortunate, I pray that your grace may play the alchemist, and that this bundle ef firewood may instantly turn into gold.

In that very instant I saw his firewood was turned to gold. There upon I became out of myself and continued so far a long while. When I came to again out of stupor, he spoke once more.

"O 'God, if those great souls are jealous and flee from notoricty swiftly and without delay make this a heap of fire wood, even as it was before.

Immediately those sticks of gold became fire wood.

Then he lifted up the fire wood and went his way, departing from me in hot haste. I desired to go in the foot, steps of that mystic monarch, to question him on many problems and to hear his replies, but the awe of him held me bound as with fetters. Commoners may not come before the chosen servants of God.

THE CONVESION OF IBRAHIM IBN ADHAM

Dash to pieces in haste the kingdom of this world like Ibrahim ibn Adham, that like him you may attain the kingdom of life ever lasting. On his throne that king of fair renown heard by night a scurry of feet and a tumult aloft, heavy foot steps on the palace roof.

"Who dares to disturb our peace? He ssid himself.

"Who is there? He shouted at the palace window. "This cannot be of human kind. Be like it is a peri."

A rare and wondrous folk put down their heads from the roof.

"What pray are you seeking?" He asked.

"Camels," they replied.

"Camels?" Echoed the king. "Whoever sought camels on a roof ?

"Then how," they demanded him, "do you seek to meet God, seated on your throne of pomp ?"

That sufficed. No men ever saw him again, he vanished from human ken as though he were a peri.

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KING AND HIS SLAVE AYAZ

When the Amirs boild over with envy of Ayaz, they taunted the king at last. They said, this Ayaz of thine has not thirty intellects, how should he consume the salary of thirty Amirs? The king accompanied with thirty Amirs went out to hunt in the desert and mountain land.

The monarch descried a caravan in the distance he said to an Amir. "Go and ask that caravan at the custom-house from what city they are arriviug.

He went and asked and returned, saying "From Rayy."

"Whither bound?" Asked the king. The Amir was unable to reply.

Then he said to another Amir. "Go O father of eminence and ask whither the caravan is bound."

He went and returned and said. "For yemen." The king asked "What is their merchandise? The

Amir remained silent in perplexity.

Then the king said to another Amir, Go and inquire what is the merchandise of those people."

He came back and said. "It is of every sort, the greater part consists of cups made in Rayy."

The king asked. "When did they set out from the city of Rayy?

The weak sinewed Amir remained silent in perplexity.

So it went on till thirty Amirs and more had been tested. All were feeble sn judgement and deficient in mental power.

Then he ordered Ayaz to inquire about the caravan.

Ayaz returned and without instructions without a hint, he apprehended everything concerning them, point by point without any uncertainty or doubt.

Everything that wus discovered by these thirty Amirs in thirty stages was completed by Ayaz in one moment.

Then the Amirs said. "This is a branch of his (God's) providential favours, it is nothing to do with personal effort.

"Nay," said the Sultan. "That which proceeds from one's self is the product of one's own remissness and the income derived from one's own labour.

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THREE FISHES

There was a lake in which there were three great fishes. Some fisherman passed beside the lake and saw that concealed prey. Then they hastened to bring the net the fishes noticed and became aware of their intention.

The intelligent one resolved to journey. He said, "I will not consult these others, for assured by they will make me weak in power, so it went alone. That fish departed and took the way to sea. It suffered many afflictions and in the end it went after all towards safety and welfare. It cast itself into the deep sea whose bound no eye can reach.

So when the fishermen brought their nets to the lake, the half-intelligent fish was bitterly grieved and said, "Alas I have lost the opportunity, how did not I accompany that guide ? It is wrong to regret past. What is gone will not come back, to remember it is of no avail.

I will not think of that and will attend my self, present time I will feign to be dead. I will become dead, I will commit myself, to the water, to die before death is to be safe from torment.

The fish died in that manner and threw his belly upwards, the water was carrying him now alow, now aloft.

Every one of these fishermen bore great vexation saying, "Alas the best fish is dead."

Then a worthy fisherman siezed him and spat on him and flung him on the ground. The half intelligent fish rolling over and over went seeretly into the water, now only foolish fish remained where he was moving to and fro in agitation.

They cast the net and he remained in the net. Foolishness ensconced him in thot fire. On the top of the fire, on the surface of a fry-pan he became the bed fellow of folly.

Then again he was saying, "If this time I escape from this neck-breaking affliction, I will not make my home except in a sea. I will not make is lake my develling place I will seck the bounless sea and become safe, I will go iu safety and welfare for ever.

THE FOWLER AND THE BIRD

A certain man caught a bird by guile and trap, the bird said to him, "O noble Sire, thou hast eaten oxen and sheep, thou hast sacrificed many camels."

Thou hast never in the world been sated by them, neither wilt thou be sated by my limbs.

Let me go, that I may bestow on thee three consels, that thou mayst perceive whether I am wise or foolish.

I will give thee the first of those counsels on thy hand, the second of them on thy plastered roof.

And the third counsel I will you on the tree, let me go, for thou wilt become fortunate through three counsels.

As for that saying, which is to be said on thy hand it is this' "do not believe an absurdity when thou hearest it from any one."

When the bird had uttered the first great counsel on his palm, it became free and went to perch on the wall of his house.

And said, "The second is" do not grieve what is past. When it has passed from thee, do not feel regret for it."

After that he said to him, "In my body is

concealed a solitary large and precious pearl ten dirhems in weight; as sure as thou livest, that Jewel was thy fortune and the bick of thy children."

The bird said to him, "Did not I admonish thee," saying "Let there be no grief in thee for what passed yesterday?"

Since it is past and gone, why art thou grieving? Either thou didst not understand my counsel or art thou deaf. And as regards the second counsel I gave thee, "Do not from misguidedness put any belief in an absurd statement."

'O lion.' I myself do not weight of ten dirhems be within me?"

The Khwaja came back to himself and said, "Hark, disclose the third excellent councel."

"Yes" said the bird, "Thou hast made use of thoss former counsels, that I should tell thee the third counsel in vain!

To give counsel to a sleepy ignoramous is to seatter seed in nitrous soil.

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MUHAMMAD AND BEDOUIN CHIEFS

The Amirs of Arab assembled and began to wrangle in the Prophet's presenes.

Saying, "Thou art an Amir, every one of us is an Amir like-wise distribute this kingdom and take thy share.

The Prophet replied, 'God hath given the Amirate to me He hath given me the chief authority and the absolute command.

The party of Amirs said to him, "We too are made rulers by that Divine destiny, and God has given the Amirate to us."

He said, "Yes, but to me God gave it as a possession and to you only as a loan for the sake of furnishing you with provisions for the road.

My Amirate is lasting till the Resurrection, the Amirate held on loan will be shattered.

The opposing party said, "O Amir, do not say too much about this, what is your argument for seeking more than thy share ?"

Fort with, by the bitter command of God, a cloud arose then came the torrent, the country side was filled with the flood.

The exceedingly frightful torrent set its face towards the town, the townsfolk were making loud amentation, all were terrified.

The Prophet said, "Now the time has come for the test, in order that opinion may become ocular vision.

Each Amir flung his lance into the flood, that in the test it might become a barrier against the torrent.

Then Mustofa cast his wand upon it, that sovereign wand that reduced his foes to helplessness.

The rapid water of the boiling tameless torrent swept away the lanees like a bit of straw.

All the lances disappeared while that wand stood on the surface of the water like a sentry.

From anxcious regard for that wand the mighty torrent turned its face away, and the flood water departed.

When they beheld that great matter wrought by him, those Amirs over come by dread, confessed, save three persons, whose rancour the was prevailing; they, from disbelief, called him a magician and sooth sayer!

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THE KING AND THE COURTIER

A certain king was enraged with a boon-companion and was on the point of reducing him to smoke and dust. The king drew his sword to smite him, none dared to breathe a word but Imadu-l-Mulk, he jumped up and forthwith prostrated himself. Immediately the king laid a side the sword saying. "Be he the Devil himself, yet I have forgiven him.

Now the boon companion, having escaped from the storke of calamity took offence against the intercessor, and revertcd from his former affection, severing all bounds of friendship with that true well wisher.

He turned his face to the wall, so as not even to salute him, in astonishment of this the people began to talk. Saying, if he is not mad, how did he cut off friendly relation with the person who redeemed his life.

Then a certain mentor reproached him, saying, Why are yon acting so unjustly towards a loyal friend ?

He replied "Life is freely given for the king's sake, why should he come as an intercessor between us ?

I desire no mercy bnt the blows of the king. The king, if he beheaded me in his wrath, will bestow on me a sixty other lives.

Verily, the circumambulation performed by him who beholds the king is above wrath and grace and infidelity and religion.

MOSES QUESTIONS

Moses said, "O Lord of the Reckoning, thou didst create the form, how didst. Thou destroy it again ?

Thou hast made the form, male and female, that gives unto the spirit increase of joy and then thou dost ruin it; why ?

God said, "I know that this question of thine is not from disbelief and heedlessness and idle fancy, else I should have corrected and chastised thee. I should have afflicted thee on account of this question.

But I know that thou wishest to discover in my actions the wisdom and hidden meaning of phenomenal duration.

Both question and answer arise from knowledge, just as the thorn and the rose from earth and water.

"O Moses, sow some seeds in the earth, that thou thyself mayst render justice to this question."

When Moses had sown and the seed-corn was complete in growth and its ears had gained beauty and symmetry.

He took the sickle and was cutting that crop, then a voice from the unseen reached his ear.

Crying, "Why dost thou sow and tend some

seed-corn and now art cutting it when it has attained perfection ?"

He replied, "O Lord, I destroy and lay it low because straw is here and also grain. The grain is not suitable to be stored in the straw-barn, the straw like wise is bad for putting in the corn-barn. It was not wisdom to mix these twain."

God said, "From whom didst thou gain this knowledge ?"

He replied, "Thou, O God, gavest me discerment ?

God said, "Then how should I not have discernment ?"

Amongst the created being are pure spirits, there are also spirits dark and muddy.

The creation of these creatures of the world is for the purpose of manifestation, to the end that the treasure of divine providences may not remain hidden.

He (God) said, "I was a hidden treasure" hearken ! Do not let thy spiritual substance be lost become manifest !

THE PRINCE AND THE WITCH

A certain king had a young son, adorned with excellence within and without. He dreamed that son died, the pure pleasure of the world was changed for the king to dregs. The king became so full of smoke and grief that sighs were finding no way of entrance into him. He was about to die, his body became inert, the king awoke.

From awaking, there came to him a joy which he had not experieneed in all his life because it was dream, and his son was alive. The king said to him self. "It is necessary, to seek a bride for him, that from this marriage off spring may appear. So that if my son return to the state of mortality his son may become king after me.

So the king gave his son a girl of good by virtue, sprung from righteous stock. She was lovely beyond compare, her face more radiant than the morning sun.

So the marriage was duly arranged. The king united his son with a stock of peaceable and righteous folk. Now it so chaneed that a doddering old witch who was in love with the hand some and generous prince, an old woman of Kabul contrived to be witch him with a sorcery such as the magicians of Babylon would have envied.

The prince fell iu love with the hideous hag, so that he abandened his bride and the wedding. That stinking ninety year old hag left the prince with neither understanding nor intelligence.

For a whole year the prince was captivated. The hag's society moved him down completely. For the king the world had become as it were a prison, his only son laughed at their tears.

The king prostrating himself began to pray, "O God, the command is rightly Thine, this poor boy is burning like alose–wood. Succour him, O Most merciful and Loving !"

So, he, continued: till hearing the king's 'Lord' 'Lord' and alas, a master–magician hastened in from the road and presented himself before the king "The boy is quite beyond control, the king told the magician.

The magician undid those tight knots of sorcery, thus opening the road of escape from tribulation for the son of the king.

"The boy came to himself and went hurrying with a hundred tribulations to the throne of the king. The king ordered the flags to be flown and the citizens rejoiced.

Brother, know that you are that prince born anew in the ancient world. The witch of Kabul is this lower world, which holds men prisoners of scent and hue. This sorceress, the world is a very cunning woman, it is not within the power of the comman folk to undo her soreery. Had human reason been able to untie her knots, how would God have sent the Prophets ?

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THE GREEDY UNBELIEVER

The infidels became the guests of the Prophet. They came to the mosque at eventide. They said "We have come here as visitors seeking hospitality. The Prophet said to his Companions, "O my friends, divide these guests amongst you, for ye are filled with me and with my nature. Each companion chose a guest. Amongst the infidels one was stout and incomparable. He had a huge body, no one took him along, he remained in the mosque like the dregs in a cup. As He was left behind by all, Mustafa took him: Now in the Prophet's herd there were seven milk giving goats, the goats used to lodge in the house for milking, when meal time came around. That famine father giant of a Ghuyzi devoured the bread and broth and the milk of all seven goats.

The entire house hold waxed furious, for they were all mightily desirous of goat's milk. The guest made his gluttonous belly as tight as a drum. Eating single mouthed the portion of eighteen men.

When it was time to sleep, he went off and squatted in his chamber, where upon the maid angrily slammed the door, fastening the door–chain from outside, for she was enraged against him and full of hurt.

At mid night or dawn when the infidel felt an urgent need and stomach ache. He hastened from his bed towards the door, but laying his hand on the door he found it was shut. The cunning man employed various devices to open it but the fastening did not give way. He made shift and crept to sleep. In his slumber he dreamed that he was in a desolate place.

Since a desolate place was in his mind, his inward sight went thither in sleep.

He was crying "Woe and alas !" "Woe and alas !" even as the unbeliever in the depths of the tomb.

At dawn Mustafa came and opened the door at dawn he gave the way to him who had lost the way of salvation.

Mustofa opened the door and became hidden in order that the afflicted man might not be ashamed, the infided ran at once to the river for washing.

A meddlesome fellow purposely brought the dirty bed cloths to the Prophet, saying "Look ! thy guest has done such a thing. He smiled and said, "Bring the pail here that I may wash all clean with my own hand."

Now that miserable unbeliever had an amulet for a keep sake. He saw that he had lost it, and became agitated, saying, the chamber where I spent the night. I left the amulet there unaware.

Though he was ashamed, greed took away his shame, greed is a dragon, it is no small thing. In the quest of the amulet he ran hastily into the

house of Mustafa and saw him washing that filth himself.

He forgot the amulet and a great rapture arose in him, he tore his collar, smiting his face and head with both his hands, beating his pute against wall and door.

When he had trembled and quivered beyond all bounds, Mustofa clasped him in his arms.

"Come back to this side," The Prophet called, come to yourself. Great things await to be done with you on this side.

He dashed water upon his face, and the man began to speak saying "O witness of god, recite the profession of the faith, that I may bear witness to its truth and go forth from unbelier.

Muhammad offered him faith and that youth accepted it, becoming a true believer.

"Be my guest this night also." The Prophet said to him

"By allah, I am your guest:to eternity, the man replied.

The Bedouin became the Prophet's guest that night. He drank half the milk of a single goat, then he closed his lips.

The Prophet pressed him to drink the milk and eat the bannocks.

I am fully, by Allah, the man replied, I am not pretending. Really, I am fuller than I was last night.

The whole household were amazed, they whispered together "That carease of an elephant eats as little as a fly !

THE ARAB AND HIS DOG

The dog was dying and the Arab sobbing, shedding tears, and crying, "oh, sorrow!"

A beggar passed by, and asked. "What is this sobbing? For whom is thy mourning and lamentaion?"

He replied, "There was in my possession a dog of excellent disposition. Look, he is dying on the road.

He hunted for me by day and kept watch by night, he was keen-eyed and good at catching the prey and driving off thieves.

The beggar asked, "What ails him? has he been wounded?"

The Arab replied, "Ravenous hunger has made him so lamentable."

He said, "Show some patience, in bearing this pain and anguish; the grace of God bestows a recompense on those who are patient. Afterwards he said to him.

"O noble chief, what is this full wallet in your hand?

He replied, "My bread and provender and food left over from last night, which I am taking along with me to nourish my body."

"Why don't you give some bread and provender to the dog?" he asked.

Arab replied. " I have not love and liberality to this extent.

Bread can not be obtained by a traveller on the road withot money, but water from the eyes costs nothing."

The beggar said " Earth be on your head, O water-skin full of wind ! for in your opinion a crust of bread is better, than tears have not the value of earth.

The Arab made the whole of himself despicable, like Iblis. His tears of this whole naught but vile.

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THE SAGE AND THE PEACOCK

A peacock was tearing out his feathers in the open country, where a sage had gone for a walk.

He said, " O peacock, how art thou tearing out such fine feathers so pitilessly ?

How indeed is thy heart consenting that thou shouldst tear off these gorgeous robes and let them fall in the mud ?

Those who have the Koran by heart so treasure and admire your every feather that they put them between the leaves of the Holy book.

Man make fans of your feathers to stir the salubrious air.

What ingratitude and what recklessness is this ? dost not thou know who is their decorator ? Or dost thou know that and art thou showing disdain and purposely tearing out such a fine broidery ?

There is many a disdain that becomes a sin and causes the servant to fall from favour with God. To show disdain is sweeter than sugar; but chew it not, for it hath a hundred perils.

Do not tear out thyf eathers. For it is (irrepairable) do not rend thy face in grief know that evil thought is a poisonous nail in the case of deep reflection, it rends the face of the soul.

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THE FAITHFUL LOVER

A certain lover in the presence of his beloved was recounting his services and works

Saying, "For thy sake, I did such and such, in this war I suffered wounds from arrows and spears.

Wealth has gone and strength is gone and fame is gone : on account of my love for thee many a misfortune has befallen me. No dawn found me asleep or laughing, no eve found me with capital and means.

What he had tasted of bitters and dregs he was recounting to her in detail, point by point.

Not for the sake of reproach, nay he was displaying a hundred testimonies of the trueness of his love.

For the man of reason a single indication is enough, but how should the thirst longing of lovers be removed there by ?

He the lover from that ancient grief was speaking a hundred words in complaint saying, "I have not spoken a word."

There was a fire in him, he did not know what it was, but on account of its heat he was weeping like a candle.

The beloved said, " Thou hast done all this, yet open thine ear wide and apprehend well.

For thou hast not done what is the root of love, this thou hast done only the branches.

The lover said to her, " tell me, what is the root ?" She said "The root there of is to die and be naught. Thou hast done all else, but thou hast not died, thou art living. Hark die, if, thou art a self sacrificing friend ! "

Instantly he laid himself at full length on the ground and gave up the ghost, like the rose, he played away his life, laughing and rejoicing.

The light of the eye and the seer of the light returned to their source, the desert and plain were left in passiouate desire there of.

THE CREATION OF ADAM

When the Maker willed to bring Man into existence for the purpose of probation with good and evil. He commanded Gabriel, saying, ' Go take a handful of clay from the earth as a deposit to be retured.

That obedient one moved his hand towards the earth withdrew herself and was afraid,

Then the earth loosed her tongue and made supplication saying, " For God's sake, leave me and do not plunge me into the troubles of moral obligation and do not involve me in the tribulat-ation of Man.

Even so earth was recounting and weeping, for she quessed his purpose. Gabriel being a very mine of shame and reverence, Earth's adjuration barred the way against him.

" Lord of men." He cried. " I have not been neglectful of Thy business. But thou knowest better than I what befell. Shame overpowered me."

God said to Michael, " Go down you and lion like snatch a handful of dust of from Earth. Ween Michael reached the Earth he stretched out his hand to seize the dust from her. Earth trembled and started away. Making supplication and weeping;

breast burning, she supplicated and strove earnestly, adjuring Michael with bloody tears."

Michel being a mine of God's mercy, said, "How can I sprinkle this salt on that wound?"

So Michael returned with empty handed. So God said to Seraphiel. "Go, fill your hand with that dust and return.

Again Earth began sighs and lament for taking dust, forth with Seraphiel returned io the King, and related what had passed. He said, "outwardly thou didst command me to take the dust, inwardly thou didst prompt my conscience to act the contrary.

God immediately said to Azrael, "Behold, Earth is full of idle fancies. Find out that feeble, fetch hither a handful of dust with all haste! Azrael, sped towards carth's ball to exact God's will, earth in her accustomed manner began to wail she adjured Azrael, swearing many oaths. These incarnation. Answered Azrael, cannot move me to turn my face away from him who commands all things.

"But," Earth protested. "Has he not commanded clemency? Both ruthlessness and clemency are commanded, choose the later, for that you know better.

Azrael thus engaged Earth in speech, the while he snatched a handful of that ancient dust, swift as a sorcerer be snatched it from that dust boul while earth was pre occupied with his words as men out of themselves.

Azrael brought the thoughtless clay to God. By my resplendent knowledge. God declare, I will appoint you executioner of these my creatures.

'Lord,' Azrael answered. "Thy creatures will take me as their enemy, when I squeeze their throats at death.

God said, I will produce certain visible causes such as fever and colie, frenzy and the spear-thrust. So I will divert their attention away from you to the sickness and manifold causes of death. Those to whom death is as sweet as sugar, how should their sight be fudded by worldly vicissitudes ? In their eyes the body's death is not bitter, seeing that they depart from a deep dungeon into a green garden.

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KING MAHMUD AND AYAZ

Instigated by spiritual insight, Ayaz hung up his sheep skin jacket and rustic shoes. Every day he would enter his private chamber and remind himself. "These are the shoes you once wore, regard not your present elevation.

His rivals said to the king, that Ayaz has a chamber and in it there is gold and silver and a jar of treasure. He admits no one into it, he always keeps the door locked. The king said, "I wonder now what that servant of mine has got, kept hidden and secret from me.

Then he gave orders to a certain Amir, saying "Go at mid night and open the door and enter the room, what ever you find is yours. At mid night the Amir with thirty trusted officers set out to open his chamber.

Those trusted officers came to the door of the chamber, they began to search for the treasure and the gold and the jar.

So, inspired by greed and manifold foolish eagernes, the raiders at last burst open the door of the chamber. They tumbled in through the door way jostling each other.

Hurridly they looked to left and right. Nothing

was there, but a torn pair of shoes and a sheep skin jacket.

They said to one another. "This place is not without gold and treasure, the shoon are only displayed here as a blind, bring sharp picks, try excavation and tunnelling. The searching party dug and searched in every direction. They dug holes and deep cavities.

There upon the holes were virtually crying out to them, "We are empty holes. Accordingly the officers were ashamed of that evil thought concerning Ayaz and filled up the holes again.

The king said, when they returned empty handed "What has happened? for your arms are empty of gold and purses. If you have secreted the sovereigns and coppers where is the shining joy that should show on your cheeks?

All those trusted officers began to excuse themselves, they fell prostrate, like a shadow in the presence of the moon.

The king replied, "Nay I will not show this clemency or deal this punishment, that right belongs to Ayaz. This is an offence against his person and honour the blow is inflicted on the veins of that man of goodly ways.

The king called Ayaz and said, "Now come on Ayaz and deal justice those who have sinned against thee, deserve to be killed, but in the hope of escaping death they are attending thy pardon and forbearance

Ayaz said, " O King the commands belongs to thee, when the sun is present the star is annihilated.

Had I forsaken the rustic shoes and sheepskin jacket, I would never have sown such seeds of reproach.

Ayaz, what mean these marks ef affection for an old shoe, like a lover idolising his beloved ? the king demanded.

By seeing these old things I remember my old days, so that I might not be proud by present elevation.

THE REPENTANCE OF NASUH

There was aforetime a man named Nasuh. He earned his livelihood by shampooing women. His face resembled a female countenance, he was disguising his manliness.

He was a shampoor in the women's bath and very active in contriving fraud and deceit For many years he went on shampooing and no one suspected the real nature and secret of his fondness for that employment.

And though he often resolved on repentance and was turning his back on sin, the miscreant cernal soul would always tear his repentance to pieces.

That evil-doer Nasuh went to a gnostic said, "invoke God on my behalf."

The holy man knew his secret but, acting like the forbearance of God, he did not divulge it.

The holy man laughed softly and said, "O evil-natured one, may God cause thee to repent of that which thou knowest!

That prayer traversed the seven Heavens. The fortune of the miserable wreth at last became good.

For the prayer of a spiritual director is not like every prayer, his wards are the wards of God.

Since God asks and begs of Himself. How then,

should he refuse to grant His own prayer! The action of the almighty produced a means that delivered Nasuh from exceration and woe. Whilst he was filling a basin in the bath a jewel belonging to the king's daughter was lost. A jewel was lost from her ear-rings, and every woman in the bath began to take part in the search for it.

Then they bolted the door of the bath, in order that they might first look for the jewel in the folds of the rugs, cushions, towels, clothes. etc.

Then they began to search in continently with all their might in the mouths and ears of the bathers and in every cleft.

Proclamation was made, "strip, all of you whoever ye are, whether ye are old or young! The lady-in-waiting began to search them, one by one.

Nasuh stricken with fear, went into a private place, his face was pale and his lips blue on account of a great terror which possessed him. He saw his death before him, he went to hide himself trembling like a leaf.

He cried, "O lord many a time I have turned away from evil courses and then broken my vows.

If my turn to be searched shall come, oh, what cruel sufferings must my soul endure!

Thus was he moaning while a hundred tears flowed from his eyes.

He was uttering cries of mourning over his soul, for he saw the face of Azrael coming nearer and nearer.

He cried, " O God and O Lord," when suddenly came the following announcement. " We have searched them all come forward, O Nasuh."

Thereupon he lost his senses, his spirit took wing. His soul became united with God, at the moment when he lost consciousness the waves of Mercy began to surge.

When the seas of of Mercy began to surge, even stones drink the water of life. After that soul-destroying fear, came the good news. " Here is the lost jewel. Nasuh who had gone out of himself came to himself again. Everyone was begging him to exonerate them and giving his hand many a kiss.

He replied, 'It was the grace of God, who deals justice, else I am worse that what has been said of me.

Afterwards some one came to Nasuh, saying, " The daughter of our sovereign graciously invites you for shampoo.

He answered " Begone, Begone, My hand is not in practice. Then he said to himself. My sin passed beyond bounds. Now I have turned to God with real repentance. I will not break that vow till my soul shall be parted from my body.

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THE ASS AND THE ARAB HORSES

There was a water-carrier who owned an ass that had been bent double like a hoop by affliction. Its back was galled by the heavy load in a hundred places, it was passionately desiring the day of its death.

What barley ? It never got its fill even of dry straw, at its heels a cruel blow and an iron goad.

The Master of the royal stable saw it and took pity, for the man was acquainted with the owner of the ass.

So he saluted him and asked him what had happened, saying "What is the cause of this ass being bent doule like a dal.

He replied, "on account of my poverty, and destitution this dumb animal is not getting even straw.

"Hand him over to me," said the other, "for a few days, that in the kings stable he may grow strong."

He handed the ass over to him, and that merciful man tethered him in the sultan's stable. The ass saw on every side of him Arab horses well fed and fat and handsome and glossy. He saw the ground swept clean under their feet and sprinkled with water, the straw coming at the proper time and the barley at the hour, when it was expected.

He saw the horses curry-combed and rubbed down. Then he lifted up his muzzle crying. "O Glorious Lord," Am not I Thy creature? I grant that I am an ass, but wherefore am I wretched, with sores on my back, and lean?

At night because of pain in my back and the pangs of hunger in my belly, I am always wishing to die.

These horses are so happy and prosperous, why I am singled out for torment and tribulation?

Suddenly came the rumour of war, it was the time for the Arab horses to be saddled and brought into action.

They were wounded by arrows by the foe, the barbs entered them on every side.

When those Arab horses retured from the campaign, they all fell down and lay on their backs in the stable.

Their legs are tightly bandaged, with strips of canvas, the farriers were standing in file, piercing their bodies with the scalpel in order to extract the barbs from their wounds.

The Ass saw all that and was saying, "O God. I am satisfied with poverty and health. I have no taste for that plentiful food and those hideous wounds."

Every one who desires spiritual health abandons the world.

THE FOX AND THE ASS

There was a water–carrier who owned an ass that had been bent having empty belly, because his owner earn very little and he can't afford its food.

Its back was galled by the heavy load in a hundred places, it was passionately desiring the day of his death.

Its master kept it in a stony field without any grass, day and night the ass continued in misery.

Now in that neighbourhood there was a bed of reeds and a thicket. A lion resided there, the lion was wounded in the battle with an elephant, so it was unable to hunt.

"Go and hunt an ass for me, the lion ordered the fox, If you discover an ass round about the meadow, go and charm him with magic spells. Once I recover some strength by eating the flesh of an ass, then I shall seize another game.

The fox told the lion, I am at yonr service, I shall use all the tricks I know to rob him of his wits.

Hurrying from the mountain top to–wards the stream the fox sighted on that lean and wretched ass. He greeted him warmly and approached the poor simpleton.

The fox said to ass, "How are you in this arid desert amidst stones and on sterile ground?"

The ass replied, "Whether I am in pain or in paradise, God made it my portion and I am grateful for it.

The fox said, "This is the world of means. Nothing is obtained without a mean, therefore it is important to seek provision.

The ass replied, "That is the result of weak faith, else he who gave us life also gives us bread. The fox replied, "such trust in God is exceptional few are proficient in trust of God.

The ass replied "know that you are speaking just the reverse of the truth, for woe and bane come to the soul from cupidity.

The fox said, "Leave these stories and apply all your poor efforts to earning a livelihood." God has given you hands, do some work, earn something help a friend. Move from this place towards the meadow and brows there on the verdure round about the river. There on every side is running a fountain, there the animals are in comfort and security.

The fox embarked on the plot, he seized the ass's beard and led him away.

When the fox brought the ass up the hills towards the meadow, in order that the lion might pulverise him with a sudden charge.

The ass was still far from the lion, but the lion would not wait for him to come near before attacking.

The terrible lion made a spring from an emi-

nence, though indeed he had not the strength and power to move.

The ass saw him from a far and turned and fled to the bottom of the hill.

The lion said to fox "By starvation my patience and understandiug had been lost, please try again and bring him back again.

The fox replied, "I will try but if he comes again, please don't make haste, lest thou lose him again.

"Yes" replied the lion. "I have found by experience fhat I am very ill, until the ass comes quite near to me, I will not move.

Then the fox came quickly towards the ass, the ass said, "One must beware of a friend like you, ignoble creature, what did I do to you that you brought me into the presence of a dragon?

The fox replied, "It was a spell of magie that appeared in your eyes as a lion, else I am more puny in body than you, and I always feed there by night and day, I meant to tell you by the way, not to be afraid if you should see a terrible thing like that. But I forgot to impart this knowledge to you, because I was over whelmed with grief and pity on your account.

"Hark" cried the ass. "begone, begone from my presence, O enemy, that I may not see your face. O ugly one!

Now the lion has sent you again, I swear by

the truth of the Holy person of Allah, the lord that a malign snake is better than a malign friend.

The fox said " There are no dregs in my pure liquor. All this is your imagination for I bear no malice and rancour against you.

The ass strove long and argued stoutly against him, but ravenous hunger never quitted the ass.

The little fox brought the ass again into the presence of the lion, the courageous lion tore him to pieces.

The king of the beasts went to the spring to drink some water, mean while the little fox having got an opportunity ate his (the ass's) liver, lungs, and heart.

When the lion returned from the spring to eat his prey, he looked in the ass to find the heart, but there was neither heart nor lever.

He said to the fox, " Where is the lever ? what has become of heart ?

The fox replied. " If he had possessed a heart or liver, how should he have come here a second time !

When there is no light in the heart it is no heart. Wheu there is no spirit in the body, it is naught but earth.

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THE ASCETIC WHO TRUSTED IN GOD

A certain Ascetic had heard the saying of Mustafa that the daily bread surely comes from God to the spirit, and that whether you will or no, your daily bread comes running to you because it is so fond of you.

By the way of trial that man went into the desert and immediately lay down near a mountain.

Saying I will see whether the daily bread will come to me, my object is that my belief in the daily bread may become firm.

A caravan lost its way, and marched towards the mountain. The travellers saw lying there him who was making the trial.

One said to another, "How is this man destitute here in the wilderness, far from road and town ? Is he dead or alive ? Evidently he has no fear of wolves or enemies ?

They came on and touched him with their hands, that venerable man deliberately said nothing.

He did not stir, he did not move even his head, or open his eyes, because he was making a trial.

Then they said, "This poor disappointed man has had a stroke apopleray caused by gnnger."

They fetched bread and also food in a kettle, that they might pour it into his mouth and down his throat.

There upon the mau purposely clenched his teeth in order to see the truth of that promise.

They felt pity for him and said, "This man is starving and perishing with hunger and at the point of death.

So that bought a knife and hastily made a rift in his closed teeth. They poured soup into his mouth and forced into it fragments of bread.

He said to himself, "O my heart even though thou art keeping silence, thou knowest the secret and art showing a great disdain.

His heart replied. 'I know the secret and am purposely behaving thus. God is the provider for my soul and body.'

How should there be a trial more perfect than this ? The daily bread comes with joy to those who have patience.

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LAYLA AND MAJNUN

The fools in their ignorance said to Majnun, "The beauty of Layla is not so very great, it is of slight account. There are thousands of moon like sweethearts fairer than she in our city." He replied. "The outward form is a pot and beauty is the wine, God is giving me wine from her form.

He gage you vinegar from her pot, lest love of her should pull you by the ears.

The caliph said to Layla. "Art thou she by whom Majnun was distrached and led astray ?

Thou art not superior to other fair ones" She replied, "Be silent," "Since thou are not Majnun".

If you have the eyes of Majnun, then you will see clearly that my value is more than both the world.

You are awake and sleeping to the spiritual world, while Majuun is not awake in this world but awake of the spiritual world. Wake fulness is sin on the path of Love.

THE GREEDY WIFE AND THE CAT

There was a man, a house holder, who had a very sneering, dirty, and rapacious wlfe. Whatever food he brought home, his wife would consume it, and the man was forced to keep silence.

One day that family man brought home, for a guest, some meat which he had procured with infinite pains.

His wife ate it up with Kabab and wine. When the man came in, she put him off with useless words.

The man said to her, "Where is the meat ? The guest has arrived. One must set nice food before a guest.

She replied, "This cat has eaten the meat. "hey, go and buy some more meat if you can !

He said to the servant. "O Aybak, fetch the balance, I will weigh the cat:

He weighed the cat. The cat was two kilos.

Then the man said, "O deceitful wife, the meat was two kilos. The cat is just two kilos, my lady.

If this is the cat then where is the meat or, if this is the meat, where is the cat ?

THE MERRY PRINCE

There was an Amir of merry heart, exceedinghy fond of wine, it was the epoch of Jesus when drinking was not prohibited.

Suddenly one night, another Amir came seeking his hospitality. They wanted wine in order to enjoy themselves, but they had no wine so the Amir said to his slave. "Go fill the jug and fetch us wine.

As the slave was returning the place of the Amir with n jug of wine, an ascetic met him on the road.

"What is that in the jug ? asectic asked the slave.

"Wine," replied the slave.

"Whose wine ? He asked.

The slave replied, "It belongs to so-and-so, the most honourable Amir.

He asked, "Is the seeper's work like this ? To drink the Devil's wine and then be even semi-intelligent !

In his indignation the ascetie hurled a stone at the jug and broke it, he let the jug fall and sprang away from the ascetie.

He went to the Amir, who said to him. "Where

is the wine ?" The slave related in his presence all that had happened point by point.

The Amir became like fire and jumped straight up. "Show me," he eried. When the Amir came to punish that aseatic the people said to him. "O Amir pardon his violence, consider his sorrow and ill fortune, in order that God may pardon thy sins likewise.

The Amir said, "Who is he that he should throw a stone at my jug and break it ? At the breath of his clamour those intercessors kissed his his hands and feet several times, saying. "O Amir it does not beseen thee to exact vengeance, if the wine has gone, yet thou art delicious without wine.

He replied, "Nay, nay, nay I am the fellow for that wine, I am not content with tasting this delight of which ye speak. I desire such wine that, like the jasmine, I may ever be reeling crookedly now that way, now this !

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THE WIFE AND THE GUEST

A guest came to a certain man at a late hour. The master of the house made him at Rome like a collar on the neck. He brought trays of food and showed him every courtesy. On that night there was a feast in their parish.

The man spoke secretly to his wife, saying. "To night make two beds." Let our bed towards the door and lay a bed on the other side for the guest."

The wife replied. "I will do this service, I shall be glad to do it.

The wife laid both the beds and than went off to the circumcision feast and stayed there a long time.

The worthy guest and her husband remained in the house.

Both the excellent men related to each other their good and bad experiences and sat chatting till mid night. Afterwards being sleepy aud tired of talking went to the bed that was on the opposite side to the door.

From a feeling of shame the husband did not tell him anything or say. "My dear friend your bed is on this side.

So the arrangement which he had made with his wife was altered and the guest lay down on the other side of the room.

When the wife came home, she thought her husband was sleeping towards the door and the guest on the other side.

The wife immediately undressed and went to bed and kissed the guest fondly several times.

" O worthy man, said she, " I was afraid of this and now that very thing happened. The mud and rain have stranded thy guest here, he is left on thy hand like an impost from the payment of which there is no escape." How can he set out in this rain and mud? He will become a tax upon thy head and soul."

The guest at once jumped up and said " O woman leave off ! I have boots. I don't mind the mud. I depart. May good be with you !

Many a times the wife said to him. " Why O Amir if I made a merry jest, don't take offence."

The wife's supplication and lament were of no avail, he departed and left them grieve.

The husband made his house a guest house in sorrow and shame for this calamitious event.

THE CALIPH AND THE GENERAL

An informer said to the Caliph of Egypt. The King of Mawsil is wedded a houri, when the Emperor saw the portrait on the paper, he became distraught, immediatly he despatched to Mawsil a captain with a mighty army, saying, If he will not give up that beauty to thee, rase his court and palace to the ground, but if he give her up, leave him alone and bring the beauty hither, that on the earth I may embrace the moon."

The captain set out towards Mawsil and after reaching the town, he brought into hostile action on the every side, that the stone towers became unsteady as soft wax.

The king of Mawsil saw the terrible combat, then he at last sent an envoy from within the city to the captain.

The envoy asked the captain. "What do you wanted by shedding the blood of true believers ? If your object is to gain possession of the city of Mausil took now. The captain gave him the paper on which the fea tchers of girl were depicted. Saying "Look on the paper, this is what I require "Hark give her up, or else I will take her by force.

On the return of the envoy that manly King said, lead away her at once. When the envoy brought

her to him, the captain straight away fell in love with her beauty.

The captain turned back from Mausil and went on his way till he encamped in a wooded meadow land.

The fire of love was blazing in such wise that he could not distinguish earth from heaven.

He, the captain lost his way and beguiled by that false dawn, fell like a gnat into the pot of butter milk.

He was absorbed in that love affair for a while, but afterwards repented of that grievous crime, and adjured her saying "O thou whose face is like the sun, do not give the caliph any hint of what has passed.

When the caliph saw her he became distraught with love, he saw her a hundred times as beautiful as the informer had discribed her.

As he was about to tough the girl, the rustle of a mouse reached his ears, he imagined the rustle was made by a snake sliding swiftly out of the mat so he left the girl and hid in the corner.

When the girl so the caliph hiding on account of the noice she burst into peals of laughter.

She remembered the captains virility, how he had slain the lion when she was on the way to come here, and this King was hidden by the sound of a mouse.

When she laughed remembering this, the king flew into a voilent rage and said. "Foul women

declare the secret behind your laughter, if you do not tell me what it is your duty to declare, surely with this sword I will severe your neek, but if you will tell the truth, then I will set you free, then he put his hand on Quran and swore an oath in confirmation of his promise.

The girl told the story of her relation with that captain and described to the caliph in detail. The bridal tent prepared on the road from Mosal, how the captain had slain the lion and returned the tent she construsted with this the flagging of the caliph's ambition, and how it succumbed to the rustle of a mouse.

The caliph recovered him self. He said to himself "The retribution of what I did to another has over taken my soul. Presuming on my power, I coveted another's mate. Now that has recoiled on me, I fell into the pit.

The King said to the girl, "Disclose to no one this tale I have heard from you, I will mate you with the general.

Then he called the general before him, and told him that on account of this girl the mother of my children is bubbing and boiling with jealousy and envy of her.

So, since I wish to give the girl to some one, who is more fitting to have her than you, dear friend ? You risked your life on her account, it would not be fair to give her to anyone but you.

THE BIRD AND THE FOWLER

A bird went into a meadow, there was a trap set for the purpose of folling, some grain had been placed on the ground and the fowler was ensconced there in ambush.

He had wrapped himself in leaves and grass that the wretched prey might slip off from the path of safety.

A little bird approached him in ignorance then it hopped round and ran up to the man, the bird said to him, "Who are you, clad in green in the desert amidst all these wild animals ?

He replied, "I am an ascetic severed from man kind. I have become content to live here with some grass.

My neighbour's death had given me warning and upset my worldly business and shop.

Since I shall be left alone at last it behaves me not to become friendly with every man and woman. I shall turn my face to the grave at last. It is better that I should make friends with the One God.

The bird said to him, "O Khwaja, don't stay in seclusion. Monasticism is not good in regard to the religion of Ahmad. The Prophet has forbidden monasticism.

The fowler replied "One whose only wish is for bread resembles an ass."

Companionship with him is the essence of

monkery. The bird said to him. "Well then the Jihad is waged at the time when a brigand like this is on the road. The valiant man enters on the unsafe road for the purpose of protecting and helping and fighting.

In our religion the right thing is war, and terror in the religion of Jesus the right thing is retirement to cave and mountain. After ward the bird said to him, "Whose is the wheet ?

He replied, "It is the deposit of an orphan who has no guardian. It is orphan's property, deposited with me because people deem me trustworthy.

The bird said, "I am driven by necessity and in a sore plight, even carrion is lawful to me at this moment. Hark with your permission, I will eat of this wheat, "O trustly and devout and venerable one."

He replied you are the judge of your necessity, if you eat without necessity you will commit a sin, or if you do it at any rate give a guarantee for payment of it.

There upon the bird pondered deeply but its restive steed took its head recoiled from the pull of the rein. When it had eaten the wheat, it remained in the trap.

The bird said, "This is a fit punishment for one who listens to the beguling talk of ascetics,"

"Nay" said the ascetie. "It is a fit punishment for the greedy wretch who incontinently devours the property of orphans.

After ward the bird began to lament in such wise that the trap and the fowler trembled at the grief which is displayed.

Re pentance without thy blessing, O sublime Light, what is it but to laugh at the beard of repentance ?

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THE SHI'ITE OF ALEPPO

On the day of Ashura all the people of Aleppo gather at the Antioch Gate till night fall. Man and woman, a great multitude, and keep up a constant lamentation for the Holy family. During.the Ashura the Shi'ites wail and lament with tears and sobs on account of Karbala. They recount the oppressions and tribulations which the holy family suffered at the hands of yazid and Shimr.

Their shricks are going forth mingled with cries of woe and grief, the whole plain and desert is filled with their cries.

A stranger who was a poet, arrived from the road on the day of Ashura and heard that lamentation.

He left city and resolved to go in that direction, he set out to investigate the cause of those shrill cries.

He went along, asking many questions in his search. "What is this sorrow ? Whose death has occasioned this mourning ? It must be a great personage who has died. Such a concourse is no small affair.

"Eh" said one of them, "Are you mad ? Don't you know that the Day of Ashura is the day of moaning ? How should this anguish tragedy be lightly esteemed by the true believer ?

"In the true believer's view the moaning for that pure spirit is more celebrated than a hundred floods of Noah."

"Yes" said he, But where in relation to our time.

The eyes of the blind have seen that loss, the ears of the deaf have heard the story.

Have ye been asleep till now, that only now ye have rent your garments in moaning ?

Then, O sleepers moarn for your selves, since they were monarchs of the true religion, it was the hour of joy for them when they broke their bonds.

It is the day of their king ship and pride and sovereignty, if thou hast even an atom of knowledge of them.

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HOW BILAL BOUGHT

That Bilal was devoting his body to the scourge of thorns, his master was flogging him by way of correction, saying " Why dost thou celebrate Mohammed ? He was beating him in the sun with throns while Bilal cried vauntingly " one ".

Abu Bakr saw Bilal in private and admonished him, saying, " Keep thy belief hidden from the Jews. God knows all the secrets, conceal thy "desire" Bilal said, I repent before thee O prince. "

Early next day when the Siddiq was going quickly in that district on account of some affair, he again heard " One ! " and the sounds of blows inflicted by the scourge of thorns, flames and sparks of fire were kindled in his heart.

Afterward the Siddiq related to Mustafa the plight of the faithful Bilal, that the Jews are crucifying Bilal, his face to thc East and flogging his naked body with a thorny branch.

Mustafa said to him, "Now what is the remedy?"

The Siddiq replied, " This servant of God is going to buy him. I will buy him at whatever price the Jew may name.. "

Mustafa said to him, " I wili be thy partner in this enterprise. "

He replied "I wiil do my atmost to serve thee. Then he went to the house of that merciless Jew. "

When the Siddiq arrived to the house of Jew and asked about Bilal, the Jew said to him, "If thou art feeling pity for him, give me gold and take him in exchange."

He replied "I have a handsome slave, but he is Jew. He has a white body, but a black heart, take him and give me in exchange that one whose body is black and whose heart is illumined."

Then Abu bakr sent a messenger to fetch him, in sooth that slave was exceedingly comely. So that the Jew was dumbfounded, at once his stony heart went from its place. Then again he wrangled and would not be satisfied, saying "Without any evasion, thou must give more than this."

He offered him in additiod two hundred dirhems of silver so that the Jew's capacity was satisfied.

The stony hearted Jew gaffawed feeringly and mockingly in malice and spite.

The Siddiq said to him. "Why this laughter ?"

In reply to the question he laughed more loudly and said. in my opinion Bilal is not worth half a dang, but thou mad'st his price heavy by thy clamour.

Then the Siddiq answered him, " O Simpleton, thou hast given away a pearl in exchange for a walnut, for in my opinion he is worth the two worlds. I am regarding his spirit, thou his colour.

The Prophet said, " Why O Siddiq, I told thee to make me the partner in thy generosity."

He replied; " Bilal and I are two slaves in thy street, I set him free for thy sake."

SULTAN MAHMUD AND INDIAN BOY

Amongst the booty of his campaign In India there was a boy who was brought into the presence of that sovereign king Mahmud. Afterwards he made him his vicegerent and seated him on the throne and gave him preferment above the rest of thc army and called him "son"

In short, the lad was seated on his throne of gold beside the king–Empror.

He wept and shed tears in burning grief.

The king said to him, "O thou whose fortune is triumphant, wherefore shouldst thou weep? Has thy fortune become disagreeable to thee? Thou art above kings, familiar companian Emperor. Thou art the seated on this throne, while the viziers and soldiers are ranged in file before thy throne, like the stars and the mooon."

The boy said, "The cause of my weeping bitterly is that in Yonder city and country, my mother was always threatening me with thee saying, "May I see you in the hands of the lion, Mahmud!"

Then my father would wrangle with my mother and say in reply. "What wrath and torment is this? Cannot you find any other curse lighter rhan

this deadly curse? I used to be dismayed by the talk of both a great terror, and pain would come into my heart.

Thinking, "Oh, wonderful, what a helish person Mahmud must be, since he become proverbial for woe and anguish!

I used to tremble in fear of thee, being ignorant of thy gracious treatment and high regard.

Where is my mother, that she might see me now seated on the throne, O King of the world?

If you come to know the mercifulness of this noble Mahmud God) you will cry joyously, May the end be praised!".

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MUHOMED AND HILAL

Hilal became ill and weak by divine destiny. Mustofa acquainted with his condition by inspiration.

His master was awaire of his illness for in his eyes, Hilal was worth little and without importance.

Such a well doer lay ill in the stable for nine days and none took notice of his plight. Thereupon Mustafa went thither to pay a visit to the noble Hilal.

When the Amir was told of the arrival of that spiritual Sultan, he sprang up, beside himseif with joy. He clapped hls hands joyously thinking that the spiritual Emperor had come on his account.

When the Amir came down from the upper chamber, he was ready to lavish his soul on the messenger as a reward.

Then He kissed the earth before tne Prophet and gave the salaam with great ceremony, in his delight he made his countenance like a rose.

The Prophet said to him by the way of rebuke. I have not come to visit you, I have come to see Hilal for his sickness.

The Amir said, I have no knowledge, but he has not been at the palace gate for several days.

He keeps company with the horses and males, he is a groom, and this stable is his dwelling place.

The Prophet went eagerly into the stable to look, for him and began to search. The stable was dark, foul and dirty, but all this vanished from Hilal's mind when friendship arrived.

That fierce spiritual lion scented the Prophet, just as the scent of Joseph was perceived by his father Jacob.

Hilal was awakened from sleep by Prophet's scent. He said to himself. "A stable full of dung and this kind of scent within it!" Then that spiritual hero came creeping out of a corner in the stable and laid his face upon the Prophet's feet.

Then the Prophet laid his face againsr Hilal's face and kissed his head and eyes and cheeks.

He cried, "O Lord, what a hidden pearl art thou!"

The Prophet asked, How art thou? Art thou better, of heavenly stranger?

Hilal said, One whose sleep was disturbed with grief, how for sooth is he when the sun of Prophecy comes iuto his mouth. The thirsty man who eats clay to slake his thrist, how is he when the water of life lays him on its head and bears him happily along?

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THE SICKMAN THE SUFI AND CADI

A sickman went to a wise physician whose nature was to palliate. He felt his pulse and as certained his state of health.

He said, " Do whatever your heart desires, in order that this old malady may quit your body.

The sick man said, "Look, you my dear nephew, I am going for a walk on the bank of the river.

On the bank of the river a Sufi was seated, washing his hands and face and cleansing himself more and more.

The sickman saw the nape of Sufi's neck and like a crazy man felt a longing to give it a slap.

Saying himself, " The physician told me it would make me ill if I would not let my disire have its way.

When he slapped him, there was a sound of a crack, the Sufi cried, " Hay, hey, O rascally pimp ! "

The Sufi observed that his adversary was exceedingly frail, he said to himself, " If I give him a hostile blow with my fist, he will crumble like lead and then the king will punish me, so he resolved to take him to Cadi.

When cadi saw the sickman he requested Sufi to leave him as he was so weak as a occupants of the grave yard !

The Sufi sai,d " Then do you think it right for him to slap me without my taking retaliation and without his paying a farthing?

The cadi said to the defendant, " What coins have you, larger or smaller ?

He replied. " I have only six dirhems in the world. Said the Cadi, " spend three dirhems on your self and give the other three to him without any further words

His, the defendants eye fell on the nape of the Cadi's neck : it was more inviting than the neck of Sufi.

He raised his hand to slap it, saying to himself, " The retaliation for my slap has been made cheap.

He approached the Cadi's ear as though for the purpose of a secret, and dealt the cadi a severe blow with his palm.

" O my two enemies," he cried, take all the six dirhems, then I shall be free from care and without trouble and anxiety." The Cadi was incensed.

" Hey," cried the Sufi, " your decision is just, no doubt about it, there is no error.

This one judicial decision of yours was like this, for it has brought you a slap on the nape.

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THE TURK AND THE TAILOR

A purveyor of pleasanties used of an evening to tell about the treacherous tricks of tailors, spinning yarns to all and sundry of how in the cutting they purloined pieces of cloth.

One night a Turk in his audience, he came from Khita, flew into a fury at his lifting the lid on the tailors' tricks.

He said, O story teller, in your city who is the greatest expert in this kind of deceit and fraud?

He replied 'there is a tailor named Pir–i–shush who beats all other folk in light–fingeredness and thievery.

The Turk said, "I warrant that even with a hundred efforts, he will not able to take away a coil of thread in my presence.

Then they told him, Cleverer persons than you have been checkmated by him, do not soar too high in your pretensions.

The Turk became still hotter and made a wager there. Those who flattered his hopes made him hotter than before, immediately he wagered and declared the stakes.

He said, "I will pay this Arab horse of mine as a forfeit, if he artfully steals my stuff, and if he

cannot rob me I shall receive a horse from you as an equivalent for the first stake.

Because of his anxiety sleep did not over come the Turk all that night, he was fighting with the phantom of the thief.

In the morning he went to bazaar putting a piece of satin under his arm and entered the shop of that cunning rogue.

Then he saluted him warmly and the master tailor sprang up from his seat and opened his lips to bid him welcome. the Turk told to cut from his satin piece to make a coat for the day of battle wide enough.

He replied, 'O kindly man I will do you a hundred services.' Then he measured the satin after that opened his lips in idle chat.

The Turk began to laugh at the stories and at that moment his narrow eyes closed.

The tailor filched a shred of satin and put it under his thigh.

The Turk's former boast went out of his heart from his delight in the tailor's ancedots. The Turk implored him, crying, For God's sake go on telling jokes, for they are meat to me. Then the rascal told such a ridiculous story that he feel on his back in an explosion of laughter.

So now and then the tailor filcked a strip from coat which hew as cutting, since the Turk's laughter gave him ample scope.

Again the Turk requested him to tell more stories.

The tailor said, ' Begon unmanly fellow !

Woe to you if I make another jest, for then after that the coat will be too tight for you, what laughter is this ? If you had an inkling of the truth, instead of laughing you would weep tears of blood, because you have lost your horse. Tailor remarked.

The tailor who is wordly vanity, takes away the satin of your life, bit by bit with his seissors which are the months.

THE HOUSE WITH NOTHING IN IT

A beggar came to a house and asked for a piece of dry bread or a piece of moist bread.

Tho owner of the house said, "Where is the bread in this place? Are you crazy? How is this house a baker's shop?"

"At least," he begged, "get me a little bit of fat." "Why" said he, "It isn't a butcher's shop."

He said, "O master of the house give me a pittance of flour."

"Do you think this is a mill?" he replied.

"Well then," said he "give me some water from the reservoir," "why he replied,

"It isn't river or a watering place." Whatever he asked, from bread to bran, the house holder was mocking and deriding him.

The beggar went in and drew up his skirt the house holder cried, Hey, Hey, !

He said, "Be quiet, O morose man, since there is no means of living here, upon a house like this cacare oported."

POORMAN AND HIS WIFE

A certain woman said to her husband, "Hey, O you who have finished with generosity once and for all, than why have you no care for me? How long shall I dwell in this pasture of misery?

The husbaud replied, "I am doing my best to earn money, though I am destitute, I am moving hand and foot.

"O dear. it is my duty to provide you with money and clothes, you get both these from me and they are not in sufficient."

The wife showed him the sleeve of her chemise, the chemise was very coarse and dirty.

"It is so rough," said she, "It wounds my body. does any one get a garment of this kind for any one?

He said, "O wife, I will ask you one question. I am a poor man, this is all I know how to do?

This chemise is rough and coarse and disagreeable, but think well, is this chemise rougher and nastier or divorce?

Is this chemise more odious to you or separation? verily thou hast learned nothing from thy parents, nor hast thou taken a lesson from night and day.

SHAYKH AND HIS WIFE

A Dervish went from the town of Falakan be cause of the fame of Abu-l-Husayn of Kharaqan. When that young man reached the end of his journey, he asked to be directed to the house of that spiritual king.

As soon as he knocked at his door with a hundred reverences, the Shaykh's wife put forth her head from the door of the house.

Said she, What do you want ? Tell me kind sir. "He replied" I have come with the intention of paying a visit to the Shaykh.

The wife gave a loud laugh. "Ha Ha," she exclaimed, "look at your beard, look at this under taking of a journery and all this trouble ! Was there nothing for you to do in the place where you come from that you should idly set out upon this expedition ? Did you feel a craving to indulge in foolish sight seeing or were you over come by disgust with your home ?

She uttered unseemly and foul and silly words. The disciple was thrown into a painful state of dejection by her purables and countless moekeries.

Tears burst from his eyes, then he said, "Nevertheless, where is that spiritual king of sweet name ?

She replied. "That vain hypoctitical impostor, a trap for fools and a noose for leading into error, hundreds of thousands of callow sempletons like you have fallen through him, if you should not see him and return home is safety it will be good luck to you. You will not be led astray by him."

The youth cried out at her and said, "Enough ! Go and thank God, thou art the dog of this dwelling place, otherwise I would do, now what ought to be done.

Afterwards he begon to inquire of every one and sought the Shaykh for a long while in every quater. Then at last somebody said to him, shaykh has gone to fetch fuggots from the hilly country."

While going to the hills for shaykh the young man was thinking himself, "Why should this Shaykh of the true religion keep in his house a woman like this as his mate and companion ?

He was absorbed in this perplexity when suddenly the renowned Shaykh appeared before him riding on a lion.

Although that riding and this lion are not perecived by the senses, but it is not concealed from the spiritual eye Afterwards that man of sweet discourse opened his mouth to speak on difficult matter of his wife's disbelief.

Unless my patience had endured the burdon of my wife, how should the, fierce lion have endure the labour of carrying me ?

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THE CAMEL, THE OX AND THE RAM

Whilst a camel, ox, and ram were going alone, they found a bunch of grass in front of them on the road. The ram said, "If we divide this certainly none of us will get his fill of it. But which ever of us has lived longest has the best right to this fodder let him it. For the injunction to give the fore most place to the seniors has come from Mustafa among the practices observed by him.

Although, at this time when vile men hold away, the vulgar put forward the elders on two occasions only. Either in tasting food that is burning hot or on a bridge that is damaged by cracks and in a state of ruin. The ram said to the ox and the camel "O comrades, since such a lucky chance has come to us, let each of us declare the antiquity of his life. The oldest has the best right, let the others sffer disappointment in silence.

"In those times" said the ram, "My pasturage was shared with the ram that was sacrifieed for Ismail.

The ox said. I am the most advanced in years. I was coupled with the ox that Adam Yoked.

I am the Yoke-fellow of the ox with which Adam, the fore father of mankind used to plough the earth in sowing.

When the camel heard the ox and the ram make these assertions, he was amazed, he lowered his head and picked up that bunch of grass.

Promptly without any palaver, the Bactrian camel raised the bunch of fresh barley in the air.

Saying, "I, in sooth need no support from chronology, since I have such a stout body and high neck.

Indeed every one knows, O father's darling that I am not smaller than you.

THE THREE TRAVELLERS

As it happened a Jew and a true believer and a Christian travelled together on a journey.

The two aliens were surfeited with food and suffering from indigestion, the true believer, as it happened was fasting all day.

At the time of evening prayer, when the halwa arrived, the true believer was reduced to extreme hunger. The two others said, "We have eaten our fill, let us put it away to night and eat it tomorrow.

The true believer said "Let the sweet-meat be eaten to night, let us put away self-denial till tomorow.

Then they said to him. Your purpose in this wisdom-mongering is that you may eat all by your self. It was their intention that the Moslem should suffer pain and pass the night in want of food.

So they slept that night and in the morning they rose and dressed themselves and washed their faces and mouths and each one had a different method and practice in his devotions.

After that one of them said, "Let each of us relate what he dreamed last night. Let him who had the best dream eat this sweetmeat.

Then the jew related his dream. He said "Moses met me on the way. I followed Moses to

Mt. Sinai in the Light of the Givine Epipheiny all three, I Moses and Mt sinai vanished.

After that I saw mountain break into three pieces when the Light of God surged upon it.

When I came back to myself out of that swoon Sinai was its place, but under the foot of Moses it was inwardly melting like ice,

Again I beheld some mighty angles their outward form was composed of bodies of snow.

On this wise did the Jew tell his dream, there is many a Jew whose end was praise worthy ! Do not regard any infidel with contempt for there may be hope of dying a Moslem.

Afterwards the Christian began to speak, saying "The Messiah appeared to me in mp dream. I went with him to the fourth Heaven, which is the centre and abode of the sun of this world.

Then the Moslem said, "O my friends, to me came Mustafa my sovereign. He said to me. "That one the Jew has sped to Sinai with him Moses to whom God spoke and has played the game of love with God.

And the other has been carried by Jessus the Lord of happy star, to the Zenith of Fourth Heaven.

Arise, O thou hast been left behind and hast suffered injury at last eat up sweet meat and comfit !

Hark, O foolish simpleton who hast been left behind, jump up and seat thyself besides the bowl of halwa ! "

There upon they said to him. "Then you greedy fellow, have you made a meal of the halwa and Khabis ?

He replied, "Will you, Jew, rebel against the command of Moses if he sammon you either in a fair or a foul ?

Can you Christian, even spurn the command of Christ whether for good or evil ?

How, then I should rebel against the Glory of the Prophets ? I have eaten the halwa and now I am happy.

Then they said to him. "By God, you have dreamed a true dream and it is better than a hundred dreas of ours-"

THE MOUSE AND THE FROG

As it happened, a mouse and a faithful frog had become friends on the bank of a river. Both of them were bound to keep a daily tryst, every morning they would come into a nooh, where they played heart and soul with one another and emptied their breasts of suspicious thoughts.

The hearts of both swelled with joy from meeting: they recited stories and listened to each other.

One day the mouse said to the frog " O lamp of intelligence, at times I wish to talk with you in secret, and you are gambolting in the water. I am on the river bank crying aloud for you, but you in the water do not hear the wailing of the loverss.

When we meet at this appointed time. I never become, weary of conversing with you. I have not a moments rest without seeing thy face, but I am of the earth; thov art of the water. I am always calling thee on the river bank with all my soul, bnt I never experience the mercy of response. Entrance into the water is barred against me because my bodily frame has grown from a piece of earth.

The two friends debated on this matter at the close of the debate it was settled that they should procure a long string in order that by pulliag the string the secret should be revealed.

The mouse said, "One end must be tied to the foot of mine and the other end to thy foot. This proposal was disagreeable to the heart of the frog, who thought to himself. "This wicked fellow will bring me into a tangle."

That mouse moulded of love is pulling the string in hope of being united with the rightous frog.

But suddenly the raven of separafion came to chase the mouse and carried it off from the spot.

When the mouse was taken up into the air by the raven, the frog too was dragged from the bottom of the water.

The mouse was in the raven's beak and the frog like wise was suspended in the air, with its foot entangled in the string.

The people were saying. "How could the raven make the water-frog its prey by craft and cunning?

Said the frog to himself. "This is the fit punishment for that one who like persons devoid of honour, consorts with a rascal."

KING MAHMUD AND THE THIEVES

While king Mahmud was roaming about alone at night he encountered a band of thieves.

There upon they said to him, "Who art thou, O honest man?"

"I am one of you" replied the king.

One of the thieves said, "company practised in cunning, let each of us declare his special talent. They requested new-comer to tell his skill. The king asked them, to tell theirs skill and then he will tell them his. One said "My speciality lies in my two ears. It is this that I know what a dog is saying when it barks.

Another thief said, "O company of God worshippers, my speciality lies wholly in my eyes.

If I see any one in the world by night, I know him by day.

Another said, "My speciality lies in my arm. I make tunnels through walls by the strength of my arm."

Another said, "My speciality lies in my nose my business is to detect the smell in differents soils. So that I can smell which soil is a neighbour of gold, or which soil is empty and poor.

Another said, "Look here my speciality lies

in my fist. I can throw a lasso to the height of a mountain.

Then the thieves asked the king, saying, "O man of authority in what may thy special talent consist ?

He replied "My speciality lies in my beard. I can save criminals from punishment.

When criminals are handed over to the exccutioners, as soon as my beard moves, they are saved. When I move my beard in mercy they put an end to the killing and all the trouble.

The company said to him, "Thou art our supreme chief, for thou wilt be the means of our deliveverance on the day of tribulation."

Afterwards they all set out together and went towards the palace of the fortunate king!

When the dog barked on the right, one of them said, " It says sultan is with you."

Another smelt the ground from the top of a hill and said, " This belongs to the house of a widow."

Then the skilful master of lasso threw his lasso, so that by means of it they got over the lofty wall.

When the thief smelt the earth in this other place he said " It is the earth of the treasury of a peerless king."

The tunneller made the tunnel and reached the treasury, every one carried off some goods from the treasury.

The band took away much gold and big pearls and quickly concealed them.

The king saw distinctly their lodging place and noticed their personal appearance, and names and where they took refuge and what way they went.

He stole away from them and returned to the palace, and next day related his adventure to the ministers in council.

There upon furious officers rushed away to arrest and pinion the thieves.

The thieves came handcuffed into the concil-chamber, and they were trembling in fear for their lives.

'When they stood before the king's throne that moon like king was their last night's companion.'

One of the thief whose speciality was in his eye said " This king was the subject of and he was with you. He was seeing our actions and hearing our secret.

My eye made it way to him, recognised the king by night and all night long played the game of love with moonlike face.

I will beg forgiveness for my people from him for he never averts his face from the knower.

THE KING AND BEAUTIFUL HORSE

A certain Amir had a fine horse there was no equal to it in the Sultan's troop. One morning as the King rode out in the royal cavalcade, suddenly the king saw that horse.

Its beauty and colour enraptured the king's eye till his return home the king's eye was following the horse.

When the king returned from his ride, he conferred with the nobles of his kingdom, then he ordered the officers to fetch that horse from that Amir's household.

The party of officers arrived there, the Amir who was like a mountain in pride became soft and weak as a piece of wood, he saw no means of protection except the Imadu 'l–Mulk., there was no chief more revered than he, in the eyes of the Sultan he was like a prophet. He was father to every one in time of need, before the sultan he was an intercessor and the means of averting harm.

The Amir went to the noble Imadu-l–Mulk, he bared his head and fell on the ground, saying "Let the king take my harem together with all that I possess ! Let any raider take any entire revenue ! but there is this one horse, my soul is devoted to it, if he take it, I will surely die.

Weeping and wiping his eyes the Imadu–l–Mulk ran with agitated man into the presence of the Sultan.

He closed his lips and stood before the Sultan communing with God, the Lord of all the slaves.

"This Amir, by commiting this sin, has gone astray and trespassed against Thee, for he came to me for help, but do not chastise him."

At that time when the officers brought the horse along into the presence of the king, the king said to Imadu-l-Mulk, "O visier, is not this an exceedingly beautiful horse? surely it belongs to Paradise. not on the earth."

There upon the Imadu–l–Mulk said to him. "O Emperor, a demon is made angelic by thy fond inchination. "The head is a blemish in its elegant foum. you might say that, its head is like the head of an ox."

These words worked on the heart of the king and caused the horse to be cheap in the king's sight. On hearing only this single word of blame from the Imadu–l–Mulk the :love that was in the king's heart for the horse became chilled.

The Sultan said, "Take the horse back to the Amir and with all speed, and deliver me from committing this wrong."

Do not abandon your own judgement from regard for the vile, for this valtuıes will lcad you to the carcase.

THE RULER OF BUKHARA AND JURIST

It was the habit of the king of Bukhara to deal kindly with beggars. One day his gifts were made to those afflicted by disease, next day the same generosity was shown to widows and so forth.

His rule in giving Alms was that no one should beg for gold with his tongue or open his lips at all and any one who suddenly begged with his lips was punished for this offence by not getting from him even a mite of money.

One day it happened that and old man said. "Give me alms because I am hungry." He refused alms to the old man and said, "you are a very shameless, O father."

The old man replied "Thou art more shameless than I, for thou art making thy present munificence the means of ensuring thy future felicity." The king laughed and gave the old man some money.

On the day when it was the turn of the jurists to receive alms, a certain jurist impelled by cupidity, suddenly began to whine, he made many piteous appeals but there was no help for him.

Next day he wrapped his leg in rags and stood in the row, in order that it might be supposed that his leg was broken. The king saw him and recognised him and did not give him anything. Next day he covered his face with a rain coat, but

the noble lord knew him still and gave him nothing because of the sin and crime which he had commited by speaking.

When he had failed in a hundred sorts of trickery, he drew a chadar over his head like a woman and went and sat down amongst the widows, and let his head droop and concealed his hands.

Still the king recognised him and did not give alms.

Next day he went early in the morning to a purveyor of grave cloth saying. "Wrap me in a shroud and lay me out on the road, do not open thy lips at all, but sit down and look on till the king passes here.

He will see me and supose that I am dead and drop some money to cover the cost of the shroud. I will pay thee half of what ever he may give,

The poor man did just as he was told, he wrapped him in the felt and laid him out on the road,

The king happened to pass that way and dropped some gold on the felt.

The dead man raised his hand from beneath and his head too came forth from below.

He said to the king, see how I have received it. The king said. "Yes but until you died, you got no money from me,"

The Mystery of "die before death," is this and the Divine favour depends on dying.

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THE TREASURE SEEKER AT CAIRO

There was once a man who inherited money and estates, he lost all and became destitute and miserable just because the heir got easily, he does not know its value, for he never made haste to work and toil and earn it.

His ready money went and his furniture and houses went, he was left alone like owls in the desert.

When he became empty, he began to call into God, he started the tune of "O Lord !" and "O Lord", protect me !"

Verily, who shall knock at this Door, from which mercy is showered, without gaining in respose a hundred springs.

He dreamed that he heard a Voice from heaven saying, "Thy fortune will be found in Cairo."

"Go to Cairo, there thy affair will be set right. God has accepted thy humble pitition. In such and such a spot is a great treasure thou must go to Cairo in quest of it.

Hark, O wretched man, go without delay from Baghdad to Cairo and the home of Sugur-candy. When he departed from Baghdad and came to Cairo, at the sight of Cairo his courage was restored.

But of money for expenses, great or small he had nothing left. He was about to go to beg from the comman folk.

"At night fall," He said to himself. "I will slip out very quietly, in order that I may beg in dark without feeling ashamed.

Thus meditating he went out into the street and with these thoughts, he wandered to and fro. Suddenly the night patrol seized him, As it happened the people of the city had suffered losses in those dark nights from night thieves. They were nights of alarm and disaster, and the police were searching for the thieves with all their might.

The night petrol saw him in the street at such a time and gave him a sound drubbing and blows without number.

Shricks and cries for mercy arose from the poor wretch, "Don't strike ! let me tell the truth about it all !"

Police replied, "Look now I will give you time. Speak, that I may learn how you came out in. to the street by night. You do not belong to this place, you are a stranger tell me truly what you are plotting here.

He related the story of his dream and the treasure of gold and from his veracity the man's heart expanded like a flower. From the treasure seeker's oaths he scented the truth. The heart is comforted by true words, just as a thirsty man is comforted by water.

The night petrol said, "you are not a thief and you are not a reprobate, you are a good man but you are foolish and silly.

You make such a long journey, relying on a phantasy and mere dream. Your intelligence has not the least spark of brightness.

I have dreamed many times, continuously that there is a concealed treasure at Baghdad buried in such and such a quater and such and such a street," the name in fact was that of the street where this sorrowful man lived.

"It is in so and so's house go and seek it !" The night patrol named the house and mentioned his name.

"I my self have often dreamed that there is a treasure in the dwelling place at Baghdad, I never left my house on account of this phantasy.

The treasure-seeker said to himself, "The treasure is in my house then why I am poverty-stricken and lamenting there ? When he came home he discovered the treasure, by divine grace his fortune was restored.

THE CADI AND THE WIFE OF JUHI

Every year, on account of poverty, Juhi wonld artfully turn to his wife aud say. "O sweet heart, since thou hast the weapons, go, catch some game in order that we may get profit from thy prey. His wife went to cadi to complain, saying 'I appeal to thee for help against my faithless husband." But the cadi fell a prey iustead of justice seeing the beauty of the fair woman.

The cadi said. "There is such a noise in the court of jnstice that I cannot understand this complaint, but if you come to my private house describe me injurious behaviour of your hnsband."

She replied "there will be a constant coming and going of every sort of people, good and bad, for the purpose of making complains"

The Cadi said "what can be contrived O adorable one ?"

She answered, "Thy hand maid's house is quite empty, it is very good place for meeting in private come there to-night if possible.

The wife set two lighted candles and the desert for his entertainment.

The cadi came and said, "I can do without this drink, I am intoxicated with love.

At that moment Juhi came and knocked the

interpreter, lest the cadi should recognize her by her accent and remember his former misfortune.

Fetch the defendant, the cadi bade her, then I can settle your affair with him Juhi entered.

"Why don't you give your wife money for all her expenses ?" The cadi demanded.

I am devoted heart and soul to the sacred law, Juhi replied, but if I die, I have not enough for a shroud. I am bankrupt in this game, I have gambled away everything.

Hearing these words, the cadi chanced to reconize him. He remembered his rascality and the trick he had played on him.

"You played that trick on me once before," he said, last year you swept the board with me. My turn's over. This year try this gamble on some one else, keep your hands off me.

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GOD SPEAKS TO AZRAEL

God was saying to Azrael, " O marshal, whom of all the miserable ones didst thou pity most. "

He replied, " My hearts burns with grief for them all, but I am afraid to negleet the Divine command, So that I should say would that God might, sacrifice me in exchange for the generous youth. "

God asked, " For whom didst thou feel the greatest pity ? On accont of whom was thy heart most filled with flame and grilled ? "

He said, " One day I wrecked a ship on the fierce waves by Thy command, so that it went to pieces, then thou bad'st me take the souls of them all, except one woman and one child belonging to that company. "

The twain were left on a plank and the plank was being driven on by the waves. Then thou saidst, " Take the mother's soul and leave the child alone. " When I parted the child from his mother, Thou thyself knowest how bitter it was to me.

God said, " of my grace I bade the waves cast child into forest. "

I made for him a couch of wild rose leaves. I made him secure from the shock of affictions.

I told the sun not to scorch him. I told the wind to blow on him gently.

I told the clouds not to rain upon him. I told the lightning not to dart at him.

A leopardess there had newly given birth to cubs, I bade her give milk to him (Nimrod) and she obeyed.

So she gave him milk and tended him till he grew up and became strong and valiant.

I bestowed on the worms love for him that of children for their father. Look here is a token of My Power, here is a token of My Hand !

He enjoyed his tender care by a hundred ties, for I fostered him Myself withot an intermediary.

His thanks were these, that he became Nimrod and the burner of Khalil Abraham !

And has killed a hundred thousand innocent children in the hope of that he may find Abraham, for the astrologers declared that, according to the forecast for the year, there would be born an adversary to combat him.

From generation to generation the wickedness of the undisciplind carnal soul was the cause of the world being suddenly set on fire by Divine wrath.

END.

