

Rumi's stories

Author: Nahid Abghari

Bangency Publishing house

2016



سرشناسه : عبقری، ناهید، ۱۳۳۱ - Abghari, Nahid

عنوان قراردادی : مثنوی انگلیسی. برگزیده

عنوان و نام پدیدار : قصه های مولانا/ناهید عبقری

مشخصات نشر : مشهد ، بانگ نی ، ۱۳۹۵

مشخصات ظاهری : ج

شابک: 978-600-94610-9-7

وضعیت فهرست نویسی: فیبا

یادداشت : انگلیسی

موضوع: مولوی، جلال‌الدین محمد بن محمد، ۶۰۴ - ۶۷۲ق.مثنوی. برگزیده -- نقد و تفسیر

موضوع: Mowlavi, Jalaloddin Mohammad ibn Mohammad 1207-1273

موضوع: شعر فارسی -- قرن

موضوع: Persian poetry -- 13th century -- History and criticism

شناسه افزوده: شرح ۶۷۲ق.مثنوی. برگزیده-مولوی جلال‌الدین محمد بن محمد، ۶۰۴

رده بندی کنگره: ۱۳۹۴ ش ۴ ع ۶ / ۵۳۰۱ PIR

رده بندی دیویی: ۸ / ۳۱ / افا

شماره کتاب شناسی ملی: ۴۳۷۸۲۰۶

Rumi's stories

Author: *Nahid Abghari*

Publisher: *Bangenev Publishing house*

Translation: *POL Translation and Literary Agency*

Translators: *Majid jafari Aghdam, Manavaz Alexanderian*

Editor: *Professor Abdollah Zahiri*

Editor: *Eng. Nassim Nikpour*

Art Director: *Eng. Nassim Nikpour*

Designers: *Eng. Nassim Nikpour, Ehsan Seyedan*

ISBN:

Date : 2016

عنوان کتاب: قصه های مولانا

نویسنده : عبقری، ناهید، ۱۳۳۱

قطع : وزیری

شابک: 978-600-94610-9-7

انتشارات: بانگ نی

سال : ۱۳۹۵

Persian Miniatures

KANZ Group

Dr. Eskandarpour Khorrami Parviz

P.eskandarpour@gmail.com

Borzeshi Reyhaneh

Reyhaneh.borzeshi@yahoo.com

Peiman Massoumeh

Arefe_peyman@yahoo.com

Zakerimoghadam Maryam

Maryam_zakerimoghadam@yahoo.com

Ramezani Sani Mahtab

Mahtabramezani@gmail.com

Karbalaie Shahla

Shahla.karbalaie@yahoo.com

Mirsadraee Maryam

Maryammirsadraee@yahoo.com

Yekta Zahra

Zahrayekta1394@gmail.com

Yekta Mansoore

Mansoure Yekta@yahoo.com

Table of Contents

The King Who Fell in Love with the Maiden	8	The Romans and the Chinese	81
The Grocer and the Parrot	14	The Purity of Deed	83
The Jewish King and the Christians	16	Imaginary Observation of the Crescent	85
The Most Impossible	22	Stealing the Snake	86
Sufi and the Cheating Wife	23	The Falcon and the Crone	87
The Tanner in the Bazaar of the Perfumers	25	The Lion and Scratching the Peasant	89
The Gift from Bilqis	26	The Donkey went away, and the Donkey went away	90
The Clay Scale Weight	31	Murdering the Ill – mannered Mother	92
The Poet and the King's Remuneration	32	The King's Falcon	93
Learning Grave Digging Profession	36	The Clod – throwing Thirsty Man	95
The Response to a Fool	38	The Loqman's Wit	97
Majnoon and the Female Camel	42	The King and the Sheikh	100
The Pond and the Three Fish	44	Moses (a.s.) and the Shepherd	101
The Master and the Squint Apprentice	47	The Bear's Friendship	103
Caliph and Leyli	48	Claudius Galenus and the Madman	104
The Safa Dyeing Vessel	50	Dog Attacking a Blind Beggar	105
The Story of the Lion and the Rabbit	52	The Police and the Drunkard	106
The Fly and Navigation	62	The Pure Man's Sigh	107
The Hoopoe and Solomon (a.s.)	63	Letting go of the Thief with the Hope of his Track	108
The Merchant and the Parrot	65	Four Hindus	109
I am the Mirror	68	The Old Man and the Physician	110
The Philologist and the Skipper	70	Johi and the Wailing Child	111
Tattooing the Qazvini	72	The Bedouin Arab and the Sack of Pebbles	112
The Wolf, the Fox, and the Lion	74	Sin without Punishment	114
The Story of the One who knocked on the Beloved's Door	76	The Mouse and the Camel	115
Joseph (a.s.) and the Guest	78	The Tree and Eternal Life	117
A Deaf Man Visiting a Patient	79	Four People Quarrelling over Grapes	118

Elephant Child Eaters	119
Majnoon and Leyli's Street Dog	122
Jackal pretending to be a Peacock	123
The Bragging Man	126
Haroot & Marot	127
The Snake Charmer and the Depressed Dragon	129
Dispute about Elephant's Shape	131
The Double – haired Man	134
Lover Reads a Letter in Presence of the Beloved	135
Requesting a Halal and Painless Life	136
The Prudent Goldsmith	138
The Mule and the Camel	139
Jesus (a.s.) Escaping a Fool	140
The Thief and Drumming	141
The Dogs' Vow and the Winter House	142
Emir and Prayer-thirsty Slave	143
Asking for Animals and Birds' Language	144
The Beloved's Town	147
The Mosquito and the Wind	148
The Long-waiting and Suffering Lover	149
The Clergyman and the Turban	151
The Eulogist and Thanks of the Praised One	152
Skewed Wind Blowing on Solomon (a.s.)	154
Consulting the Foe	156
The Bird's Advice	157
The Servant who Angered the King and Intercession of Intercessors	159
The prince and the Real Kingdom	162

The Wrong-doer Woman and the Amrodbon	166
One Belly and Seven Bellies	167
The Sage and the Peacock	169
The Deer in the Donkeys' Stable	172
The Lover Who Articulated his Services and Faithfulness	174
The Firewood Vendor's Donkey	176
The Camel's Knee	178
The Awful Voice of a Muezzin	178
The Cat and the Meat	179
The Guest and Rain	180
Egyptian Caliph Falls in Love	182
The Hunter and the Martin	185
The Ram Thief	187
The Watchman and the Thieves	188
The Beggar and the Parsimonious Landlord	190
Three Travelers, a Moslem, a Christian and a Jew	191
The Town Crier of Malek Tarmez	193
Friendship of the Mouse and the Frog	194
The sought after Treasure in the Egypt of Existence	196
The Judge in the Chest	198
The Old Harpist Man	202

The King Who Fell in Love with the Maiden

Dear friends, now I am eager to tell you a story that is indeed a critique of our own situation. A story for guiding those who seek guidance and knowledge, and want to be aware of disasters on the way of righteousness, and search for a way to put these obstacles behind.

In ancient times, there was a sincere king whose heart and soul was illuminated by faith, and he lived in utmost glory and power. Someday, the king desired to go hunting game, and mounted his horse and went hunting accompanied by courtiers and entourage. The mass of people and pedestrians who had heard the news of king's parade, gathered whether young or old, and among them, there was a moon-faced, fairy-bodied maiden who stole king's heart and mind at a glance.

The king's parade was halted by his order, and his agents bought out the maiden and took her to the court. As such, the king who was going to hunt game became prey to a beautiful maiden and could enjoy her company. But the good times were cut short for the king, since the destiny caused the maiden to become ill notwithstanding her apparent liveliness and strength.

The king's conditions was like a person seeks water carrying a pot, but when he happily finds the water, he smashes the pot. Pain and gain always come together, worldly fortune does not last, and one cannot seek really sustainable happiness through carnal manifestations.

The King's life had turned depressing by the maiden's ill health, and he ordered to fetch skilled medics and submitted the maiden to them for treatment.

They were confident of their knowledge and thus claimed to be the Christ on earth and said they possessed the panacea to all maladies. Their vanity rooted in their knowledge, did not allow

them to remember the Will of The Lord in all states and be mindful that the true healer is the Lord's clear essence.

Since the Lord's Will was set on showing the mankind's misery, drugs and treatments were useless and resulted in reverse. The maiden was getting sicker and paler everyday and the king, more miserable and regretful.

The incapacity of medics to treat what they thought was so easy, made the king realize that the case was odd, so he hastily went





to the prayer altar and begged the Needless One. The king's sincere tears and his immense grief and misery, and wails coming from the heart, turned into a key for closed doors and an invisible caller announced him while he was sleep after a lot of weeping and wailing, that his wish had been fulfilled, "Tomorrow, a stranger will come who is a messenger of The Righteous One and you eyewitness the power of The Righteous One in his way of treatment."

The king who had gained hope by hearing the undetectable call was waiting upon the castle when a bowed elderly arrived as delicate as a dream. He realized that the dream had come true and eagerly went to welcome the guest sent by the invisible force and embraced him. He felt that his soul was familiar with the elderly soul, as if they had been soul mates.

The king was lost in his kind bosom and on that moment, felt all his love and emotion was directed towards that warden or The Righteous One's man, not towards carnal manifestations. But achieving that wisdom and truth, had required those restlessness and toils.

The king sent the spiritual elderly to the harem at the patient's bed. Upon considering the maiden's symptoms, the divine sage diagnosed that her sickness was caused by cardiac problems related to love, not a metabolic anomaly.

He sat beside the patient with fatherly sympathy, and asked her to talk about her life story and a narration of her friends. He closely followed her life story and was watched her heart beat.

The maiden seemed to enjoy the memories of the past and the towns she had been living. She told tales from here and there until she uttered the name Samarkand, and at that moment her heart beat changed. Her face turned red and thereafter yellow and that paleness was caused by the Samarkand origin of a goldsmith with whom the maiden had fallen in love.

The king got the news from the spiritual sage and the sage

ordered that two competent chamberlains go fetch the Samarkand goldsmith and tell him the king had summoned him as the special court goldsmith and there would be huge wealth and status awaiting him. This way, the Samarkand goldsmith was fascinated by the riches and ambition, so he mounted an Arabian horse and happily scooted, and went for the high status what was in fact his blood money, and headed towards ill fate.

The king and guards welcomed the goldsmith warmly and respected him, and arranged for his security and rest. Then the guest sent by the invisible force ordered the king to spare the maiden to the goldsmith and arrange their marriage. This way, the maiden lived with the Samarkand goldsmith for 6 months and got well. Then the spiritual sage prepared a potion and fed it to the goldsmith thence he started to melt down in the presence of the maiden, and after a while lost his beauty and charm. Thereafter, the maiden saw no beauty in him and her love diminished.

The goldsmith's eyes whose handsome features had become his life enemy, wept blood instead of tears. He saw himself as a deer whose blood had been spilt for its perfumed musk, or a peacock that was caged for its colorful feathers. He did not realize that his sin was teasing the self and keeping it at the lowest level and thus he was doomed. Therefore, the goldsmith passed away and the maiden was freed from his love and the toils.



On the path to Allah, anything that hinders cleansing of the soul must be destroyed. The murder of goldsmith by the divine sage, who is a symbol of The Righteous One's warden and delegate, was a hint by The Righteous One not by the will of the king. This is like the boy slaughtered by Khezr (a.s.) and the common man



cannot penetrate its secret.

Great Holy Spirit “is pure light and abstract. This spirit is settled at the highest level of existence, but ‘imagination’ is formed in the mind and is the brainchild from emotions and senses visualizing in different forms. Since the universe involves both metaphorical and actual existences imaginary is unreal and not feasible. Rumi believes imaginary is part of mental assumptions their instances version. Sometimes philosophers refer to imaginary as the ability to concept minor meanings and in most cases it has been used as the synonymous of delusion and illusion.

Theoretical mysticism assigns two ranks for imaginary world: absolute and conditioned. In imaginative perception, human connected to absolute imaginary world where the entire truths are collected. However, the interference of human lower soul due to the dominance of susceptibilities and carnal desires, make human not to concept the truths in divinity world. So the human imaginary and his lower conception deviate from truth because it is highly abolished in the darkness of present world.

All the Shah’s politeness and respect to “Spiritual Director” indicates one of the main aspect of “Treading the path” named “Politeness” which according to mystics, includes: apparently politeness and heartfelt politeness. Sine qua non in friendship is “Politeness”. “Politeness” is onlooker to our thoughts, feelings, words, deeds and actions .So, taking notice to the fact that God is always present and see us, makes spiritual literate leads his attention to his inner and soul and self-discipline it and good behaviors conscientiously. Mystics refer to it as “care from the soul of heartfelt politeness”. It is main factor is the presence with fresh heart on the obverse of God. In this way, one could elevate his soul, get good attributes, be in quiet and peace and adapt himself with the present world.

“Shah» ,here, is the symbol of «Great Holy Spirit «which is

driven from «divine world» and imprisoned in «present world» and « body cage».»Slave Girl» is a symbol of the human soul in lower cases that falls in love of the Goldsmith, who is the token of worldly concerns. She isn’t able to get herself rid from it except the help and guidance of heavenly sage.



The Grocer and the Parrot

The grocer's sweet singing green parrot was always watching over the shop and talked to the customers with utmost delicacy and by telling fine anecdotes, made people happy and the grocer business boomed. One of the days, as the parrot was jumping around the shop as a habit, it hit the flower oil jars and shattered them and oil was spilt all over the place.

At dawn, the grocer went to the shop as usual and sat on his seat satisfactorily. But his oily clothes made him aware of the incident. The loss of expensive oil, and the oil-smudged shop and clothing was so overwhelming that he angrily hit the parrot hard on the head. The blow was so powerful that the parrot's hair fell off its scalp and the parrot that had got used to be very cutesy and the center of attention, decided to remain silent. It did not say a word and did not sing anymore.

The grocer's regret and his imploring and begging to make the parrot talk were useless.

The grocer spent three days and three nights in sadness and sorrow, and the fourth day, when he was hopelessly sitting at his shop, he was



astounded by seeing the parrot who was excited by meeting a wool-clothed Bohemian who had shaved his head and face as Bohemians do. The parrot enthusiastically asked the Dervish: -"Hey, bald man, how did you get bald? Did you spill the oil out of a jar?" The people laughed at this fallacy that the parrot had identified itself with the Bohemian.

The essence of this anecdote is expressing the loss of false analogy and comparing the status of a perfect mystic with the common man, that is, the perfect men's job cannot be compared with the average man. There is emphasis on this delicate point that a major factor of people's cluelessness is false analogy A comparison that makes the infidels to see the messengers and sages as themselves and do not realize the huge difference between the two.

There are main difference between the character of prophets and saints with ordinary people. Divine spirituality conquered whole parts of their existence and they found heavenly individual that are far different with the characteristics of usual people. They seem in similar with other people in shape and body, but enjoy highly and blessed soul and statues that has got extreme dissimilarities. As the bees and the wasps, although they appear the same, but what bee produces i.e. honey is very different with outcome of wasp, i.e. sting. We could see such difference between the production of gazelle and deer. Both of them also look like apparently, but gazelle drops dung while deer fill the space with musk. You could find so many similarities in the present world.

The present world is the scene of the manifestation of great God's attributes. Faithfulness manifests the righteous obedience of God and sinfulness is the symbol belonging to unbelievers to God. So, both of them has got the same origin. Mystics emphasizes to ignore the present world because here is the place for goodness and badness, and take the most attention to the creature of the goodness and badness or belief and disbelief, because only who is the origin.