

al-zib wa al-kis

ازب و اکس

(the nightingale and the rose)

from
the diwan

(ن اوید)

of

kohl'in al-deen

translated by

abu 'arif murshid ibn al-suluk ibn
majdhub ibn qutb al-marifa al-fana

poems by c dean

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Oh kohl'in al-deen thou does it again new
metaphors for the Sufis refrain the sacred the profane either which which is which love for
Rabiya al-Adawiyyah of Basra the first to sing that Allah should be loved for him or
Mohyuddin ibn 'Arabi his wahdat al-wujud or wahdat al-hubb or Maulana Jalaluddin Balkhi that only Allah deserves our love or Khwaja Shamsuddin Muhammad Hafiz the erotic sensual sublime

Oh kohl'in al-deen are thy love songs mystical disguised as profane

or profane love songs disguised as mystical

To unravel the knot

Allah says in a hadith "I loved to be known so I created the world"

preface

love that perennial emotion
heated desires heated passions set
in motion have thee the ardor to
fulfill thy drives to reach the
union for which thou aspires on
loves path have thee the
strength to overcome obstacles
barriers to thy task to break to
rupture burst through with thy
last gasp union with love the
goal of thou heart have thee the
endurance to last weak and
exhausted will thou falter and
drop before the goal of thy heart
oh love only the courageous and
strong can enjoy the bliss of thee
for most fall along the path and
of thee never see the path is
arduous only those with ardor
will last

Zib the ardent lover
 erect stood outside a rose garden
 enclosed in silk cloth fine and
 soft like panty cloth his eye did
 weep for rose-like face Kis
 ensconced within a rose garden
 which did snugly keep Kis Zib
 did pine and long for Kis and did
 sings his sighs like a nightingale¹
 on high as up wafted and around
 did surround the sweet tunes of a
 ney²

played by a parrot green³ to heighten Zibs
 plaintive lay The perfumed scent of Kis did through
 the cloth seep and did erect Zib keep and with
 plaintive tones did sing these sighs through his
 weeping eye

¹The nightingale (بُلْبُل *bülbül*) can symbolize the fervent lover the Sufi practitioner (who is often characterized in Sufism as a lover) and God

²Ney is a reed flute which for the Sufis its sound was understood to embody the pain of a separated lover or the spiritual suffering of those who follow the path of union with god

³A green parrot appears as a symbol for emaciated bang-drinker ie hashish in genre paintings of drug addicts The Hindu god Shiva as a Trantric ascetic is associated with cannabis in an unusual Pahari painting he is shown riding a green parrot as his divine vehicle ie vahana (T R Burton *Hindu Art* London British Museum 1992 fig. 121) see (S Scollay edited *Love and Devotion from Persia and beyond* Macmillian Art Publishing 2012 fig. 9.9)

oh my lovely divinity
 as the fish belongs in the sea
 as the bird belongs in the air
 in thee I belong oh my heavenly

Blossoming rose⁴-like face Kis to
 the lover did sing

Oh lover I hear thy cries
 break through this barrier and enter into me
 Oh lover I hear thy sighs
 break through this barrier and come into me

⁴ The the rose (گل *gül*) can symbolize the inconstant beloved thus, the pairing of "the nightingale" and "the rose" simultaneously suggests two different relationships namely the mystical Sufi element with a profane and erotic element.:

Zib with plaintive tones did
sing these sighs through his weeping eye

oh beloved I am near to thee
though thou can see me
this barrier bars my way
and of thee I cannot see

No sigh can impart my longing for thee
nor speech reveal what my throb does feel
no cry from lips the longing soul conceal
nor silence mute silence my beating throb for thee

My erect standing form flecked with rosy hue
its wanton-eye longing for thee weeps glittering dew

The dulcet tones of the ney
accompanied Zib with his plaintive lay

Oh beloved thou art a perfumed flower
the most beauteous in the rose garden⁵ bower

I long for thee I pine for thee
Of all its beauties I seek but thee

Oh to love thee beloved with heated fires
as the hurricane sweeps the waves my unbounded
desires

To love thee to devour thee into insensibility
I would drink up thy fluids
gorge on thee into insatiability

⁵ The rose garden (gülistan; ناتسلگ) "the rose garden" refers simultaneously to a literal garden and to the garden of paradise.

Off beloved I feel thy gentle heart
throb twixt those petaled parts
oh that those lips could close on me
and into oblivion send coupled with thee

Blooming rose-like face Kis to
the lover did sing

I hear the throbbing of the vein of thee
feel the shuddering of the blood of thee
oh agonize my beloved with thy ardor so thou
break through this barrier and come into me

Kiss me with frenzied kisses thy lusts raging fires
break through this barrier with thy pounding desires

Oh lover breathe in the scent of me

oh lover gaze on the sight of me

all this beauty is for thee

all this beauty to intoxicate thee

Be like the moth to the candle flame

Be like the bee hovering round my petals bright

adore me in loves game

offer thy self stand erect burning in my burning
light

Lover offer thy self for everlasting joy

My lips blossom out swell and bloom

Only through lusts tormenting pangs

Through the barrier canst thou reach the scented
room

With heated ardor

Zib his songs did sing

Come oh beloved open thy self to me

Oh my love my eye weeps tears for thee

Listen to the nightingales⁶ cries

With who to the sky go our sighs

Let me lie in thy folded lips

let me die in thy red lips folded

oh that I may taste thy lips dewy wine

oh I cry for completeness for that I pine

⁶The pairing of "the nightingale" and "the rose" suggests simultaneously two different relationships:
1)the relationship between the fervent lover ("the nightingale") and the inconstant beloved ("the rose") 2)the relationship between the individual Sufi practitioner (who is often characterized in Sufism as a lover) and God(who is considered the ultimate source and object of love)

http://en.wikipedia.org/wiki/Dewan_%28poetry%29

I crave for thy lips unsparingly
thy hair thy mouth thy kisses I lust unremittingly

oh beloved come to me

I will cover thee with kisses

I will cover thee with caresses in ecstasy

oh beloved come to me oh the joys of thee

How I lust for thee wrap me up in thee

like the flame licks the wick

thy kisses are flames flung around me

burning me up with desires for thee

would that thee give me thy lips to kiss

as clasped in union around us desires fires hiss

Come to me and press upon my eye thy redy lips

I long for thy touch

thy folded form maddens me

oh how I sigh and cry "I lust for thee o'er much"

Pouting rose-like face Kis to

the lover did sing

Adore me into delirium

kiss my lips with fervent rapture

bathe in my bounteous loveliness

fill thy self with my overabundant beauteousness

Take me have me devour me I say

bite on my lips dewy and fragrant like the rose in May

Lover behold my face shimmering like ruby red
I gaze upon thy languid eye lit with fire
lover my seeking lips reach for thee
come that I may cool thy eye from a thousand kisses
from me

Stand erect before me in supplication from thee
with my lips a quivering come near me
with lust gaze upon my wonderment
pour forth thy lust thy lust within me

Lie at my feet thy eye mirrored in my petals dew
gaze into the hole a shining crystal pool
lie in my folds like a child in mothers arms
oh lover gaze upon my lips pouting red like the roses
bloom

Come lover throw away shame
plummet into this lusty loves game
stand erect and with ardor be
break through this barrier and feast on me

The green parrot on the ney did play
accompanying Zib with his plaintive say

Come my beloved and soothe my quivering
kiss me softly and soothe the burning of my eye
my vein doth throb with ribald thoughts of thee
the dewy eye heated glows like jewels shimmering

To my eye lay thy lips
suck forth its balmy breath

My longing is the song of the nightingale on high
my breath the heated winds of my sigh
my quivering but the trembling for my beloved
my throbbing but the fires in my blood

would that I have thee all eternity
encased in thee I would find immortality
come my beloved my divinity
fold me up in the perfumed folds of thee

oh I long to part thy lips
that my eye into thee slips
pound thee beloved
till in glimmering dew covered

Dewy rose-like face Kis to
the lover did sing
come lover come
the deep chasm calls from me
part my clasping lips
make me shudder from the thrusts of thee
break through this barrier and have union with me

The green parrot on the ney did play
accompanying Zib with his plaintive lay

Oh beloved my eye burns from weeping
the joy of unification give to me
engulf me into ineffable bliss
from the hellfire of separation grant to me

Quivering rose-like face Kis to

the lover did sing

Lover stop the whimpering of thee

stand erect break through the barrier for me

quivering like jelly it awaits thee

oh lover be lion strong for the love of me

break through this barrier and have union with me

The green parrot on the ney did play

accompanying Zib with his plaintive lay

Oh beloved the pain I bear is strong

painfully my eye throbs

weak exhausted helpless am I

my vigor wanes mournful is my sigh

Trembling rose-like face Kis to

the lover did sing

Oh lover harder harder thy ardor

The gift of love awaits thee

Rise up eager as the bee for the quivering bloom
break through this barrier and have union with me

o the ney the green parrot

played as Zib says his plaintive lay

Kis kiss me

The beautiful bee will oh no

The green parrot realizing that what he was
sucking on was not a well packed chillum⁷ put the
ney down

⁷ A **chillum**, or **chilam**, is a straight conical pipe with end-to-end channel, for smoking cannabis traditionally made of clay and used since at least the 18th century^[1] by wandering Hindu monks, known as sadhus^[2] in India. More recently, it has also seen use in sacraments by Rastafarians^{[3][4]} in Jamaica, and by recreational drug users to smoke cannabis, tobacco, or opiates. http://en.wikipedia.org/wiki/Chillum_%28pipe%29

Again Zib says his plaintive lay

Kis kiss me

The beautiful bee will damn oh no

Zib looses ardor he wilts

hangs flaccid and flops the eye dries up and he
dangles free flapping in the wind

like a dried up leaf

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