

Rumi's Verses in the Divan About the Fast of Ramadan Compiled by Ibrahim Gamard, April 18, 2020

روزه مِحْكِ مُحْتَشَمِ و دُونِ آمَدِ زِنَهَارِ مِگُو «چون»، كِه زِ بِيچُونِ آمَدِ
روزِيسْتِ كِه از ورايِ گِرْدُونِ آمَدِ زانِ رُوْزِ بِيهِ ، كِه رُوْزِ اَفْزُونِ آمَدِ

The fasting *month*^{*1} has been a test for the powerful and the lowly.
Don't ask, 'How?'^{*2} For it has come from the Incomparable.^{*3}
It is a day that has come from beyond the heavens.
Blessing⁴ comes from it that is increasing day by day.⁵

No. 8: F-633.

*1. The fasting month [rōza]: lit., 'daily (fast)'. See Note 33.

2. How [čūn]: This is a word play on 'the Incomparable'.

*3. the Incomparable [bē-čūn]: lit., 'without like', meaning God.

4. blessing [rōz-behī]: lit., 'the quality of a happy day'. This also means '(good) fortune'.

5. increasing day by day [rōz-afzūn]: lit., 'day-increasing'. There are a number of word plays in the quatrain: 'fasting' [rōza], 'a day' [rōzē], 'blessing' [rōz-behī], and 'day-increasing' [rōz-afzūn].

--Translated by Ibrahim Gamard and Ravan Farhadi, *The Quatrains of Rumi*, 2008

مِي گفْتِ يَكِي پَرِي كِه او ناپيداست ك: «ان جان كه مُقَدَّس است از جاي ، كُجاست؟»
آنكس كه ازو هر دو جهان روزه گُشاست بي كام و دهان روزه گُشايي او راست

A genie¹ who is invisible said,
'Where is the soul who is freed from² location?'—
Meaning the one by whom this world and the next³ are breaking the fast.^{*4}
Truly, he is breaking the fast⁵ without palate or mouth!^{*6}

No. 11: F-141.

1. genie [parī]: See Note 239.

2. freed from [muqaddas]: This also means 'holy', 'sanctified'. Here, with the preposition 'from' [az], it means 'cleared from', 'purified'.

3. this world and the next [har dō jahān]: See Note 53.

*4. breaking the fast [rōza gošā-st]: lit., 'are opening the fast'. This means 'breaking open' the Ramadan fast (see Note 32) by eating at sunset. Line three refers to a saint who is so holy that he is the hidden 'leader' in breaking the fast—an act that, according to the sayings [hadīṣ] of Muḥammad, is blessed by God at the end of every fasting day of Ramadan.

5. breaking the fast [rōza-gošā'ī]: lit., 'fast-opening'.

*6. line four: refers to a saint who has transcended the physical dimension in such a manner that his religious acts are really done by the soul, although apparently done by the body.

--Translated by Ibrahim Gamard and Ravan Farhadi, *The Quatrains of Rumi*, 2008

نِي سُخْرَةُ آسْمَانِ پَيْرُوزِه شُويم نِي شَيْفَتَةُ شَاهِدِ سِيَه رُوزِه شُويم
در روزه چو رُوزِي دِه بِي واسِطِه اِي پس حلقه بگوش بنده روزه شُويم

We are not subjugated to *the destiny* of the turquoise-coloured sky,
 And we are not enticed by a beautiful beloved¹ of a few days.^{*2}
 Since You are the Sustenance-Giver³ without intermediary during the Fast,^{*4}
 We are therefore the slaves of the Fast, *with the ring of slavery* in our ears.^{*5}

No. 12: F-1359.

1. beautiful beloved [šāhid]: See Note 188.

*2. a few days [se rōza]: lit., 'three days'; an idiom meaning a short time, several days. Line two mentions the brevity of this earthly life, and the need to avoid becoming attached to the transient attractions of worldly 'wine, music, and beloved'.

3. the Sustenance-Giver [rōzi-deh]: lit., 'daily (provision) giver'; an epithet of God. This is also a play on 'days' [rōza] in line two.

*4. the Fast [rōza]: lit., 'daily (fasting)'. A pun on 'days' [rōza] in line two. This refers to the daily fasting during the month of Ramadan (for which see Note 32). Line three expresses the Muslim belief that those who sincerely fast for the sake of God are His guests and are given provision in ways they never thought of (Qur'an 65:3).

*5. the ring (of slavery) in (our) ears [ḥalqa ba-gōsh]: Slaves used to wear a kind of ring on the ear to identify their status as bondsmen (see Note 207). Here, it is a metaphor for intensified devotion to God during the fasting month of Ramadan.

--Translated by Ibrahim Gamard and Ravan Farhadi, *The Quatrains of Rumi*, 2008

ناگاه بروید یکی شاخ نبات ناگاه بجوشید چُنین آب حیات
 ناگاه روان شد ز شهنشه صدقات شادی روانِ مُصطفی را ، صلوات

Suddenly, there grew¹ a 'branch of candy',^{*2}
 And suddenly, there bubbled such a Water of Everlasting Life.^{*3}
 Suddenly, there flowed alms^{*4} to the poor from the king.
 May there be joy for the soul⁵ of Muḥammad, and greetings of peace!^{*6}

No. 16: F-103. Line four is identical to that in F-107 (No. 7).

1. there grew [be-rōy-īd]: this is pronounced, 'be-roy-īd', because of metric requirements.

*2. branch of candy [šāk-é nabāt]: lit., 'branch of plant'; an idiom that refers to the custom, during an 'Eid Festival or Feast (see Note 35), of offering a gift (see Note 256) of rock candy stuck to a little branch. The candy was sometimes made to resemble the leaves and fruit of a fruit-bearing branch. There is a word play, since 'plant' [nabāt] also means 'candy'. This phrase also occurs later in Ḥāfiz's *Dīwān*: 'All this honey and sugar that is dripping from my (poetic) speech is the reward of the patient endurance that was given to me by that branch of candy' [in hama šāhd-o šakar k'az sokan-am mē-rēz-ad/ ajr-é šabr-est k'az ān šāk-é nabāt-am dād-and].

*3. Water of Everlasting Life [āb-ē ḥayāt]: See Note 249. Lines one and two allude to joyous miracles as might occur in a barren desert.

*4. alms [ṣadaqāt]: It is an Islamic practise to give alms to poor Muslims prior to the congregational prayer on the 'Eid Festival days.

5. soul [rawān]: This is a pun on 'flowed' [rawān] in line three, another meaning of the word.

*6. Muḥammad [muṣṭafā]: lit., 'the Chosen' (see Note 61). It is a custom to bless and praise the Prophet Muḥammad by means of poetry and song during the 'Eid Festivals.

--Translated by Ibrahim Gamard and Ravan Farhadi, *The Quatrains of Rumi*, 2008

Please see my translation of Ghazal 2344, "The Arrival of the Moon of the Fast (of Ramadan)":

<http://dar-al-masnavi.org/gh-2344.html>

Here is the Persian text:

<https://ganjoor.net/moulavi/shams/ghazalsh/sh2344/>

The following are based on an email in 2008 from Behnaz Hashemipour: she found the ghazals and numbered them, together with transliterations and Persian texts of the first verses of the selected ghazals. I added translations of verses having to do with Ramadan, translations made by Jeffrey Osborne in his twenty-volume translation of Rumi's entire *Divān*. I also added links to the Persian texts of the ghazals on ganjoor.net.

Behnaz's letter began:

“On the Discussion Board of Dar al-Masnavi, I came across a question about Mawlana and Ramadan. I could find the following information which hopefully can be of some use. As you know, for Mawlana, fasting is of great importance for the purification of the heart and hence the ascent of the soul. Besides numerous references and allusions to fasting in both Masnavi and the Divan, Mawlana hails and rejoices the coming of the month of Ramadan (which he also calls 'mâh-é siyām', 'mâh-é rûzeh', and 'mah-é rûzeh') in a number of Ghazals (and one Tarjî-band) devoted to the Holy Month – in addition to the 'ruba'is' you have mentioned in your posting. For Mawlana Ramadan is an 'id' (feast) in its own right: 'id of the lovers. A time when by closing the mouth not only from eating, but also from talking, they become the emptied 'Reed' or 'Lute' through which the melodies of the Supreme Beloved are played.”

By searching Allama Ja'fari's grand concordance to Mathnawi (*Az Daryā be Daryā*), one can find allusions to the fasting under such terms like 'siam' and 'ruze', but not any hints to the word Ramadan itself or any poems devoted to the month of Ramadan per se.

The following are the first couplets of the poems mentioned above based on Foruzanfar's edition of Divan-e Kabir, first published by the University of Tehran, and reprinted by Amir Kabir Publications in 1976:

Tarjî-band (No. 2, vol 7, p. 91):

“The month of Ramadan has come, O moonfaced friend. Tie up your knapsack and hit the highway to heaven” (transl. Osborne, vol. 5)

Mâh-é Ramazân âmad ayy Yâr-é Qamar Sîmâ

Bar band sar-é sofreh beg-shây rah-é bâlâ

ماه رمضان آمد ای یار قمرسیما
بربند سر سفره بگشای ره بالا

Ghazal (No. 370, vol. 1, p. 219):

“Ramadan started, but the Eid is with us. There came a lock, but the key is with us. Ramadan shut our mouths and opened our eyes, and now, the light that the eyes beheld is with us forever.

We have purified our heart and soul by fasting, even though the fetid body is still with us.

Even though there is suffering in fasting, the unseen treasure of the heart is with us. Ramadan came to serve the heart. As for the One who created the heart, He is with us. Because Salah al-Din is in this gathering, both Mansur and Bayazid are also with us.” (transl. Osborne, vol. 13)

<https://ganjoor.net/moulavi/shams/ghazalsh/sh370/>

Âmad Ramazân ô `îd bâ mâst
Qulî âmad ô ân kelîd bâ mâst

آمد رمضان و عید با ماست
قفل آمد و آن کلید با ماست

Ghazal (No. 892, vol. 2, p. 198):

“The month of fasting has come; the sultan’s banner has arrived. Take your hands off the food, for spiritual nourishment has arrived.

...

Fasting is a life-affirming sacrifice for the soul. We sacrifice the body because the soul has arrived as a guest.

Patience is like a pleasant cloud from which wisdom rains. After all, it was during the month of patience [[= the month named Ramadan]] that the Qur’an was revealed. When the ego becomes needy, the spirit ascends to heaven. When the prison’s gate is broken, the soul reaches the beloved.

...

Wash your hands and mouth -- no more eating or speaking! Seek the morsels of wisdom that reach those that practice silence.” (transl. Osborne, vol. 10)

<https://ganjoor.net/moulavi/shams/ghazalsh/sh892/>

Âmad shahr- é şî-âm sanjoq-é (sanjûq= flag) Sultân rasîd
Dast bedâr az ta-`âm, mâ-`idah-yé jân rasîd

آمد شهر صیام سنجق سلطان رسید
دست بندار از طعام مایده جان رسید

Ghazal (No. 1084, vol. 3, p. 2):

“The month of fasting has started. O sweet idol, it is time for kissing, not hiding away to do something else.

Sit and look; put eating aside. See the myriad of parched lipped ones at the edge of *Kawthar*.

When the old hag starts weeping, the king of fasting laughs. The heart of light becomes

stout as the wax-like body becomes lean.

The lovers' faces are yellow, but the faces of the soul and intellect are ruddy. Do not regard the bottle's exterior, but rather its contents.

Everybody has blossomed while in an intoxicated state, and the travails of Ramadan having been forgotten.

...

Because of you, every morning is an Eid; because of you every evening is a Night of Power, which is unlike that of the commoners', which is only on a specific night." (transl. by Osborne, vol. 18)

<https://ganjoor.net/moulavi/shams/ghazalsh/sh1084/>

Mâh-é rûzeh andar âmad hala(h) ay But-é cho Shekhar

Gah-é bûseh ast tanhâ na kenâr ô chîz- é dîgar

(this and other hints to bûseh in Mawlana's Ramadâniyyât can reveal one of the secrets of (and points of ambiguity and controversy in) Persian mystical poetry).

مه روزه اندر آمد هله ای بت چو شکر
گه بوسه است تنها نه کنار و چیز دیگر

Ghazal (No. 2307, vol 5, p. 118):

"Shut your mouth to bread, for the sugar of the fasting has arrived. You have seen what eating can do -- now see what fasting can do.

Tighten your belt quicker so that the king of two hundred countries can put a crown on your head, for fastings' belt of honor has arrived.

Fly towards paradise from this hell-like world. Learn to see God through the eyes of fasting.

...

Though fasting may be hard it has a hundred virtues.

...

For thirty days you are diving in this ocean so as to reach the pearl of fasting, O master. Consider Satan with his plans, tricks and lies. All of his arrows are broken on the shield of fasting.

Glorious fasting says it best. Close the door to speaking and open the door to fasting." (transl. by Osborne, vol. 5)

<https://ganjoor.net/moulavi/shams/ghazalsh/sh2307/>

Bar band dahân az nân kâmad shekar-é rûzeh

Dîdî honar-é khordan, bengar honar- é rûzeh

بربند دهان از نان کامد شکر روزه
دیدنی هنر خوردن، بنگر هنر روزه

Ghazal (No. 2344, vol. 5, p. 136):

"Blessings be upon you! The month of fasting has come. May your path be made easy, O companion of fasting.

I went onto the rooftop in order to look for the new moon, for I wanted to start fasting with all my soul.

...

What luck, fortune and dignity fasting brings!

...

The person who is patient in the well of fasting will seize love's kingdom of Egypt, just like Joseph.

O faculty of speech, stop with your pre-fasting meal. Be silent! They will become aware of fasting through fasting." (transl. by Jeffrey Osborne, vol. 15)

<https://ganjooor.net/moulavi/shams/ghazalsh/sh2344/>

Mubâarak bâd âmad mâh-é rûzeh

Rahat khosh bâd ayy hamrâh-é rûzeh

مبارک باد آمد ماه روزه
رهت خوش باد ای همراه روزه

Ghazal (No. 2375, vol. 5, p. 154):

"Mother fasting came to her children in generosity. O child, do not let slip the dress of fasting because of inattentiveness.

...

Why are you in love with bread? See a refreshed world. Take the spiritual wheat from the threshing floor of fasting." (transl. by Osborne, vol. 19)

[https://ganjooor.net/index.php?](https://ganjooor.net/index.php?s=%DB%B2%DB%B3%DB%B7%DB%B5&author=5&cat=99)

[s=%DB%B2%DB%B3%DB%B7%DB%B5&author=5&cat=99](https://ganjooor.net/index.php?s=%DB%B2%DB%B3%DB%B7%DB%B5&author=5&cat=99)

Sûy-é atfâl bî-yâmad be karam mâdar-é rûzeh

Mahil ay tefl be sostî taraf-é châdor-é rûzeh

سوی اطفال بیامد بکرم مادر روزه
مهل ای طفل به سستی طرف چادر روزه

Ghazal (No. 2672, vol. 6, p. 35):

"O heart, you will be God's guest and worthy of heavenly sustenance when you fast. You will shut the gate to hellfire during this month and you will open a thousand doors to Paradise." (transl. Osborne, vol.15)

<https://ganjooor.net/moulavi/shams/ghazalsh/sh2672/>

Delâ dar rûzeh mehmân-é Khodâ-î

Īa-`âm-é âssmânî râ sarâ-' î

دلا در روزه مهمان خدایی
طعام آسمانی را سرایی

Best regards

Behnaz