



ḤOSN O DEL

ḤOSN O DEL, an allegorical work by Fattāḥi Nišāburi, which is closely connected subject with his other work *Dastur-e 'oššāq*. The latter poem has 25,000 bayts in hazaj-e mosaddas-e maqṣur meter (mafā'ilon, mafā'ilon, mafā'il) and sometimes the last part is omitted (mafā'ilon, mafā'ilon, fa'ulon). The author, Yaḥyā Sibak Fattāḥi Nišāburi, was a well-known poet and writer of the era of Šāhroḡ (807-50/1404-46). His pen-name (takalloṣ) was Fattāḥi, but Amir 'Ališir Navā'i in *Majāles al-nafā'es* and Kṡāndmir in his *Ḥabib al-siar* have said that his pen-name originally was Toffāḥi and later it was changed to Fattāḥi ("toffāḥ" [apple] is the Arabic for Persian "sib" and hence his other pen-name "Sibak," which is diminutive of "sib"). He died in 852/1448. Apart from his Divān, his poetry includes *Dah-nāma*, *Dastur-e 'oššāq*, and in prose *Šabestān-e kiāl* and *Ḥosn o del*, which were all well known to his contemporaries.

The *maṭnawī* of *Dastur-e 'oššāq* was completed in 840/1436 and in the story *Del* (heart) is the lover of *Ḥosn* (beauty). The poet starts his work with a description of the king 'Aql (intellect) and then goes to prince *Del* and the minister of the state *Nazar* (judgement). Then he is sent out of the castle of *Dohd* (piety) and conducted to the city of *Ḥemmat* (endeavor).

A summarized version of the same story is the subject of *Ḥosn o del*, which was written in an ornate and rhyming prose—one of the best examples of such prose of Timurid period. This story is an allegorical account of *Del* the son of 'Aql, who dwells in the "Dome of Intellect" in the realm of the "Fortress of Body." He is in search of water of life and sends *Nazar* to spy for him. After



passing from the city *Āfiat* (wellbeing), by the help of *Hemmat*, the king of the city *Hedāyat* (guidance), he finds the signs of the water of life in the East, which is the land of love. The story continues in this allegorical manner.

Hosn o del was translated into English by A. Browne and published in Dublin in 1801, and W. Price published another English version in 1828. The German translation by Rudolf Dvořák was published with the Persian text and annotations in Vienna in 1889 as *Hosn u dil (Schön-heit und Herz) Persische Allegorie . . .*, hrsg., übers., erklärt und mit Lâmi's türkischer Bearbeitung). *Dastur-e 'oššāq* was published by R. S. Greensfields in Berlin in 1926. Hāji Kālifā in *Kašf al-zonun* says (under *Hosn o del*) that it was once translated into Turkish by Ebn Seddi, known as "Āhi" (d. 923/1517), but it was left unfinished. Later Mahmud b. 'Oṭmān, known as Lāme'i of Bursa (d. 938/1532), completed the translation, and the Turkish poet 'Omri versified it. There have been other imitations and adaptations of *Hosn o del* in Turkish.

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