About Dar-Al-Rumi.

numbers accompanying translations of verses from quatrains are from "The Quatrains of Mawlânâ" as teaching that true spirituality is based on rejection of religion and as final poems from Ergin's translation were not "suppressed" by the Turkish government; In sum, Ergin's assertions (and those echoed by his co-author) are not credible. The twenty-two texts located, nine are from the Remainders section; two are duplicates (that no reason to view the poems in this section as other than unplaced left-overs.

selections (which are mostly selected verses plus some entire ghazals). Of these, fifteen Remainders. The latter category consists of poems from standard meters that somehow go of ingrained habits and embrace new ones. In short, we must become heretics.

songs of heresy. Rumi explains that in order to transform our consciousness, we must let other religions to come study with Mawlânâ. The words, "All are welcome here" are

(14) "I haven't acquired my faith in the power of the soul's beauty through idle chatter. I

(13) "Since the seminary of love was endowed by eternity, the difference between lover

(10) "Islam and the other faiths have all come about so recently, yet Love has no

(8) We have kept the marrow of the Qur'an; we have left the skin for the donkeys/dogs

(3) "Today, like every other day, we wake up empty and frightened. Don't open the door

(2) "May your God's face be with you, and your soul knows the wind (is moving it). And the person who also knows the wind, how

(1) "I haven't acquired my faith in the power of the soul's beauty through idle chatter. I

Muhammad" should not be taken out of context as blasphemous; nor should the words

Face of your Lord will abide [yabqà], full of Majesty and Glory" --Qur'ân 55:26-27).). The above verse was made into a version that falsely implies that Mawlânâ viewed Islam

the transience of worldly conditions compared to the eternality of Divine Love. The verse

Forûzânfar as well as a one-volume edition of Forûzânfar's work, the quatrains of which

Appendix I, pp. 579-609)

Concerning "Idols"

Mawlânâ's references to the human beloved and to the cupbearer, or wine-server

As for the use of the expression "idol", he evidently did not mean a literal one as the
descriptions of the "tavern of idols" is generally seen as metaphorical of the nature of the

The 'tavern of idols' [kharâbât-e kâfî] are the "tavern of the evil one" or the "tavern of

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the poems from the "tavern of idols". The title of the first entry in the "tavern of idols",

will abide [yabqà], full of Majesty and Glory" --Qur'ân 55:26-27). The above verse was

the transience of worldly conditions compared to the eternality of Divine Love. The verse

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