

الله  
رسول  
محمد

ADNAN OKTAR  
(HARUN YAHYA)

# IS RUMISM A THREAT?



The books of Mawlana Jalal ad-Din Rumi are known as Islamic works. However, these books include immoral parts that contradict the Qur'an and might lead to serious societal moral degeneration. Yet, this fact is largely unknown to many. This book features the aforementioned parts.

These narrations that are in contradiction with the Qur'an might have been added later to Rumi's books, written by someone else, or else Rumi might have not known about all these statements at all. However, the books printed, published, distributed and quoted under the name of Mawlana Rumi ultimately include chapters depicting a philosophy and lifestyle that is in complete contradiction with the Qur'an.

It is of utmost importance that all Muslims are aware of these parts' existence, since a philosophy under the name of "Rumism" that conflicts the Qur'an and Islam is promoted by using these parts.

It is significant to note that there is no connection between Rumi's philosophy that we have mentioned and criticized throughout the book and the Mevleviyya known in Anatolia.



### ABOUT THE AUTHOR

Adnan Oktar, who writes under the pen-name Harun Yahya, was born in Ankara in 1956. Since the 1980s, the author has published many books on faith-related, scientific and political issues. He is well-known as the author of important works disclosing the imposture of evolutionists, their invalid claims, and the dark liaisons between Darwinism and such bloody ideologies as fascism and communism.

All of the author's works share one single goal: to convey the Qur'an's message, encourage readers to consider basic faith-related issues such as God's existence and unity and the hereafter; and to expose irreligious systems' feeble foundations and perverted ideologies. His more than 300 works, translated into 73 different languages, enjoy a wide

readership across the world. By the will of God, the books of Harun Yahya will be a means through which people in the twenty-first century will attain the peace, justice, and happiness promised in the Qur'an.

The seal on the cover of the books is the Prophet's (pbuh) seal. It represents the Qur'an (the final scripture) and the Prophet Muhammad (the last of the prophets). The author uses this seal as a symbol of taking the Qur'an and the peaceful and loving morality of the Prophet as his guide.



ARAŞTIRMA PUBLISHING





اللَّهُ  
رَسُولُ  
مُحَمَّدٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ









Is  
Qumism  
A Threat?

Adnan Oktar  
(Harun Yahya)

## ABOUT THE AUTHOR

Now writing under the pen-name of HARUN YAHYA, Adnan Oktar was born in Ankara in 1956. Having completed his primary and secondary education in Ankara, he studied fine arts at Istanbul's Mimar Sinan University and philosophy at Istanbul University. Since the 1980s, he has published many books on political, scientific, and faith-related issues. Harun Yahya is well-known as the author of important works disclosing the imposture of evolutionists, their invalid claims, and the dark liaisons between Darwinism and such bloody ideologies as fascism and communism.

Harun Yahya's works, translated into 73 different languages, constitute a collection for a total of more than 55,000 pages with 40,000 illustrations.

His pen-name is a composite of the names Harun (Aaron) and Yahya (John), in memory of the two esteemed Prophets who fought against their peoples' lack of faith. The Prophet's seal on his books' covers is symbolic and is linked to their contents. It represents the Qur'an (the Final Scripture) and Prophet Muhammad (pbuh), last of the prophets. Under the guidance of the Qur'an and the Sunnah (teachings of the Prophet), the author makes it his purpose to disprove each fundamental tenet of irreligious ideologies and to have the "last word," so as to completely silence the objections raised against religion. He uses the seal of the final Prophet (pbuh), who attained ultimate wisdom and moral perfection, as a sign of his intention to offer the last word. All of Harun Yahya's works share one single goal: to convey the Qur'an's message, encourage


readers to consider basic faith-related issues such as God's existence and unity and the Hereafter; and to expose irreligious systems' feeble foundations and perverted ideologies.

Harun Yahya enjoys a wide readership in many countries, from India to America, England to Indonesia, Poland to Bosnia, Spain to Brazil, Malaysia to Italy, France to Bulgaria and Russia. Some of his books are available in English, French, German, Spanish, Italian, Portuguese, Urdu, Arabic, Albanian, Chinese, Swahili, Hausa, Dhivehi (spoken in Maldives), Russian, Serbo-Croat (Bosnian), Polish, Malay, Uygur Turkish, Indonesian, Bengali, Danish and Swedish.

Greatly appreciated all around the world, these works have been instru-







mental in many people recovering faith in God and gaining deeper insights into their faith. His books' wisdom and sincerity, together with a distinct style that's easy to understand, directly affect anyone who reads them. Those who seriously consider these books, can no longer advocate atheism or any other perverted ideology or materialistic philosophy, since these books are characterized by rapid effectiveness, definite results, and irrefutability. Even if they continue to do so, it will be only a sentimental insistence, since these books refute such ideologies from their very foundations. All contemporary movements of denial are now ideologically defeated, thanks to the books written by Harun Yahya.

This is no doubt a result of the Qur'an's wisdom and lucidity. The author modestly intends to serve as a means in humanity's search for God's right path. No material gain is sought in the publication of these works.

Those who encourage others to read these books, to open their minds and hearts and guide them to become more devoted servants of God, render an invaluable service. Meanwhile, it would only be a waste of time and energy to propagate other books that create confusion in people's minds, lead them into ideological confusion, and that clearly have no strong and precise effects in removing the doubts in people's hearts, as also verified from previous experience. It is impossible for books devised to emphasize the author's literary power rather than the noble goal of saving people from loss of faith, to have such a great effect. Those who doubt this can readily see that the sole aim of Harun Yahya's books is to overcome disbelief and to disseminate the Qur'an's moral values. The success and impact of this service are manifested in the readers' conviction.

One point should be kept in mind: The main reason for the continuing cruelty, conflict, and other ordeals endured by the vast majority of people is the ideological prevalence of disbelief. This can be ended only with the ideological defeat of disbelief and by conveying the wonders of creation and Qur'anic morality so that people can live by it. Considering the state of the world today, leading into a downward spiral of violence, corruption and conflict, clearly this service must be provided speedily and effectively, or it may be too late.

In this effort, the books of Harun Yahya assume a leading role. By the will of God, these books will be a means through which people in the twenty-first century will attain the peace, justice, and happiness promised in the Qur'an.

## TO THE READER

- The seal on the cover of the books is the Prophet's (pbuh) seal. It represents the Qur'an (the final scripture) and the Prophet Muhammad (the last of the prophets). The author uses this seal as a symbol of taking the Qur'an and the peaceful and loving morality of the Prophet as his guide.
- A special chapter is assigned to the collapse of the theory of evolution because this theory constitutes the basis of all anti-spiritual philosophies. Since Darwinism rejects the fact of creation—and therefore, God's existence—over the last 150 years it has caused many people to abandon their faith or fall into doubt. It is therefore an imperative service, a very important duty to show everyone that this theory is a deception. Since some readers may find the opportunity to read only one of our books, we think it appropriate to devote a chapter to summarize this subject.
- All the author's books explain faith-related issues in light of Qur'anic verses, and invite readers to learn God's words and to live by them. All the subjects concerning God's verses are explained so as to leave no doubt or room for questions in the reader's mind. The books' sincere, plain, and fluent style ensures that everyone of every age and from every social group can easily understand them. Thanks to their effective, lucid narrative, they can be read at one sitting. Even those who rigorously reject spirituality are influenced by the facts these books document and cannot refute the truthfulness of their contents.
- This and all the other books by the author can be read individually, or discussed in a group. Readers eager to profit from the books will find discussion very useful, letting them relate their reflections and experiences to one another.
- In addition, it will be a great service to Islam to contribute to the publication and reading of these books, written solely for the pleasure of God. The author's books are all extremely convincing. For this reason, to communicate true religion to others, one of the most effective methods is encouraging them to read these books.
- We hope the reader will look through the reviews of his other books at the back of this book. His rich source material on faith-related issues is very useful, and a pleasure to read.
- In these books, unlike some other books, you will not find the author's personal views, explanations based on dubious sources, styles that are unobservant of the respect and reverence due to sacred subjects, nor hopeless, pessimistic arguments that create doubts in the mind and deviations in the heart.

---

*All translations from the Qur'an are from  
The Noble Qur'an: a New Rendering of its Meaning in English  
by Hajj Abdalhaqq and Aisha Bewley, published by Bookwork,  
Norwich, UK. 1420 CE/1999 AH.*

First Edition: May, 2017

*Published by:*  
**GLOBAL PUBLISHING**  
Kayışdağı Mah. Değirmen Sok. No: 3  
Ataşehir - İstanbul / Turkey  
Tel: (+90) 216 6600059

*Printed by:*  
Acar Matbaacılık Promosyon ve Yayıncılık San. ve Tic. Ltd. Şti.  
Litros Yolu Fatih İş Merkezi No: 280 Topkapı / İstanbul  
Tel: (+90) 212 6134041



# CONTENTS

**INTRODUCTION .....11**

## **CHAPTER I**

**Examples of Parts That are Bereft of Respect to God, Islam and the Qur'an in the Books Allegedly Written by Mawlana Rumi .....18**

1. Rumi's language bereft of respect regarding the word 'Insha'Allah' [if God wills] and the fact that he is depicted as God – may God forbid .....18
2. Stating that drinking wine is lawful despite the fact that God has commanded it unlawful in the Qur'an .....20
3. Rumi expresses himself as neither a Muslim nor an infidel .....24
4. The claim that Masnavi comes from the Presence of God and is equivalent to the Qur'an (the Holy Qur'an is above this claim) .....31
5. The claim that the knowledge given by way of a means and not directly from God is unworthy [referring to knowledge [the Qur'an] that came to Prophet Muhammad (pbuh) by way of the Archangel Gabriel and hence claiming it is unworthy (the Qur'an is above this claim)] .....35
6. The claim that a perfect man turns infidelity to religion .....39
7. The claim that the Prophet Muhammad (pbuh) whose morality God had created as magnificent and who abided by the Qur'an in the most perfect and complete way, -may God forbid- enjoyed a life against the Qur'an, forgot that destiny is in effect, expected worldly gains, did not consent to the events God created and wanted to commit suicide .....44

8. The fact that the person who says 'Masnavi is a commentary of the Qur'an' is being crossed and responded as 'why should not Masnavi be the Qur'an?'	51
9. The claim that 'he can defeat destiny–may God forbid-' in Masnavi	56
10. The deifying of Rumi –may God forbid-; the claim that trees prostrate to Rumi	59

**CHAPTER II**

**The Fact That Obscene Narrations and an Effort to Legalize Homosexuality Which God has Decried Unlawful and an Abomination Exist in the Books Allegedly Written by Mawlana Rumi .....62**

1. Story of a child frightened by a corpulent man	64
2. Story of a youth made to appear like a woman on a wedding night	67
3. Discourse of a sodomizer and a youth (catamite) during the occasion of sodomy	70
4. Juhi, the hero of Masnavi, disguised in female clothes, made a woman touch his sexual organ in the bathhouse	72
5. Story of a woman who had copulation with a donkey and another woman envious of the donkey	77
6. Sexual intercourse of children	86
7. Story of a youth aroused by the gaze of a dervish and had a wet dream (sexual orgasm)	87
8. Story of a sheikh making khalif's wife hold his sexual organ saying 'this is what you want'	88



9. Story of a dervish molesting a youth .....	89
10. Handmaiden's copulation with the slave and the sultan .....	96

### **CHAPTER III**

<b>Statements That Advocate Existence Through Evolution and Unwisely Insult the Turkish Nation in the Books Allegedly Written by Mawlana Rumi .....</b>	<b>102</b>
---	------------

<b>In the Books That are Allegedly Written by Mawlana Rumi, Turks are Characterized as Barbarians –Far From It-, Just Like They are Portrayed in British Charles Darwin's Books .....</b>	<b>111</b>
---	------------

### **CHAPTER IV**

<b>Misogynous Statements in the Books Allegedly Written by Mawlana Rumi .....</b>	<b>115</b>
---	------------

1. The lie that woman is a part of evil.....	116
2. The error of saying 'do not consult with women' .....	118
3. The fabrication that advises to consult women and do the opposite of what they say .....	120
4. The claim that not just women's intelligence, but also their dreams are inferior to those of men.....	121
5. The statement insulting mothers.....	123
6. The lie that animal nature prevails in women .....	125
7. Just like in Masnavi, Darwin also regarded women inferior and like animals .....	127

### **APPENDIX**

<b>The Deception of Evolution .....</b>	<b>129</b>
---	------------

Is  
Qumism  
A Threat?

## **INTRODUCTION**

The name Mevleviyya brings to many people's minds an order that was established in Anatolia, flourished under the leadership of Mawlana Jalal ad-Din Rumi and has influenced millions of people worldwide. Most people are of the opinion that Mevleviyya preaches love, humanity and brotherhood. Their knowledge about the order is only limited to Sheb-i Arus [Wedding Night] ceremonies. However, a closer examination through a discerning eye reveals a different situation.

Mawlana Rumi's books are widely known as Islamic works, but many people are not aware of the fact that these books include immoral parts, which contradict the Qur'an and might lead to serious societal moral degeneration. Here, it should be mentioned that these chapters, which are in contradiction with the Qur'an as we will discuss in detail in the following chapters, might have been added later to Rumi's books, written by someone else, and Rumi might have been completely unaware of all these statements. However, in the end, the books printed, published, distributed and quoted under the name of Rumi includes chapters depicting a philosophy and a lifestyle that is in complete contradiction with the Qur'an.



In fact, it is these parts of Rumi's works in contradiction with the Qur'an that lie at the root of advocacy of Rumi's philosophy by many people who are openly against Islam, who do not believe in God and recognize the prophethood of God's Messenger Muhammad (pbuh). These people are vehemently against Islam, yet they unwisely praise Rumi, adopt what is told in the books that are considered to be Rumi's and propagandize it.

Rumism bears in its essence unethical beliefs that are in complete contradiction with the Qur'an such as Darwinism that rejects God's creation, homosexuality that is decreed in the Qur'an as "an abomination" and rendered unlawful by God, insulting women and regarding them as inferior, disparaging the Turkish Nation by adopting a racist approach, and deeming the unlawful act of drinking wine lawful. Rumi's philosophy is exploited specifically and deliberately by certain circles to create a Muslim conception bereft of Islam and the Qur'an, and it should not be confused with Anatolian Mevleviyya.

Observing the common characteristics of the people who try to replace Islam with Rumism, one will see that the majority of them advocate homosexuality, carry out evolutionist propaganda despite the sheer lack of scientific evidence and hold a view of life that does not befit the Qur'anic moral values. And oblivious to these facts, many people unwittingly contribute to the insidious philosophy that is Rumi's philosophy when they relate and spread quotes -probably in good faith- from the books of Rumi.

Undoubtedly, a person's beliefs and way of life concern no one but the individual himself. In respect to God's commandment in the Qur'an that says, "There is no compulsion where the religion is concerned" [2:256], everyone is free in their choice of belief. However, it is within the right and responsibility of every Muslim to warn and inform other Muslims about Rumi's philosophy.

For centuries, this philosophy has been being consolidated and used calculatedly and deliberately to weaken, influence and manipulate Muslims. In such a critical situation that directly concerns the entire Islamic

world, Muslims are naturally obliged to be sensitive, exercise caution against evil and enjoin good.

The following pages feature a collection of the said chapters found in the works attributed to Rumi, especially the *Masnavi*, which are mostly unknown to the public. These chapters in question also exist in the centuries-old Persian editions of the aforementioned books, as well as the editions printed, published and preserved in the libraries by the Turkish Presidency of Religious Affairs, the Ministry of National Education, the Ministry of Culture and various other Turkish governmental institutions and also in the worldwide recognized English versions of Rumi's books.

It should be reminded here again that not every person who believes in *Mevleviyya* and abides by the teachings of Mawlana Jalal ad-Din Rumi is a follower of *Rumism*. Philosophy of Rumi is a completely different system of belief that is in contradiction with the *Qur'an* and Islam. And the mainstay of Rumi's philosophy is the immoral parts that were probably added later to the books written by Rumi.

Therefore, it is significant that these parts of Rumi's books are made known to the public, as they may have been specifically placed in the books to the advantage of the opponents of Islam. It will then be possible to exclude these degenerate parts from the books and tenets of Rumi, thus purify the *Mevleviya*. What is even more important is that opponents of Islam will lose one of the crucial weapons they utilize against Muslims to be able to bring down Islam from within and maintain their grip over the Islamic geography.

Accomplishing this will thwart a historical conspiracy that has been set against Muslims, removing a major obstacle before the world reign of the *Qur'anic* moral values.

**CHAPTERS FEATURED IN THIS BOOK ARE TAKEN FROM THE ORIGINAL TURKISH SOURCES PUBLISHED BY THE TURKISH MINISTRY OF NATIONAL EDUCATION AND ORIGINAL ENGLISH SOURCES BY OTHER RESPECTED PUBLISHERS**

### Masnavi Books I-II-III-IV-V-VI







**CHAPTERS FEATURED IN THIS BOOK ARE TAKEN FROM THE ORIGINAL TURKISH SOURCES PUBLISHED BY THE TURKISH MINISTRY OF NATIONAL EDUCATION AND ORIGINAL ENGLISH SOURCES BY OTHER RESPECTED PUBLISHERS**

**Masnavi Books I-II-III-IV-V-VI**





### The Rubaiyat of Jalal Al-Din Rumi

Select translations into English Verse  
by A.J. Arberry, 1949

### The LIFE AND WORK of Jalal-ud-din RUMI

by  
AFZAL IQBAL  
M.A., Ph.D., Fellow, Royal Society of Arts

With a Foreword by  
Professor A. J. ARBERRY



PAKISTAN NATIONAL COUNCIL OF THE ARTS  
ISLAMABAD - PAKISTAN

OXFORD WORLD'S CLASSICS

### RUMI THE MASNAVI BOOK TWO

A new translation by Jawid Mojaddidi



# What is Islam?

The Importance of Being Islamic

## Shahab Ahmed



## Rūmī and the Hermeneutics of Eroticism

*Mahdi Tavakoli*





## CHAPTER I

### Examples of Parts That are Bereft of Respect to God, Islam and the Qur'an

#### In the Books Allegedly Written by Mawlana Rumi

#### **1. Rumi's language bereft of respect regarding the word 'Insha'Allah' [if God wills] and the fact that he is depicted as God – may God forbid**

Mawlana Rumi orders a job to be done. When Sheikh Muhammad Hadım says *"Insha'Allah", Rumi yells out "o you idiot, who is saying this anyway?"* (Abdulbaki Gölpınarlı, *Mevlana Celaleddin Rumi Hayatı Eserleri Felsefesi*, Inkılap Publications, Istanbul/1985, 4th edition, p.196)

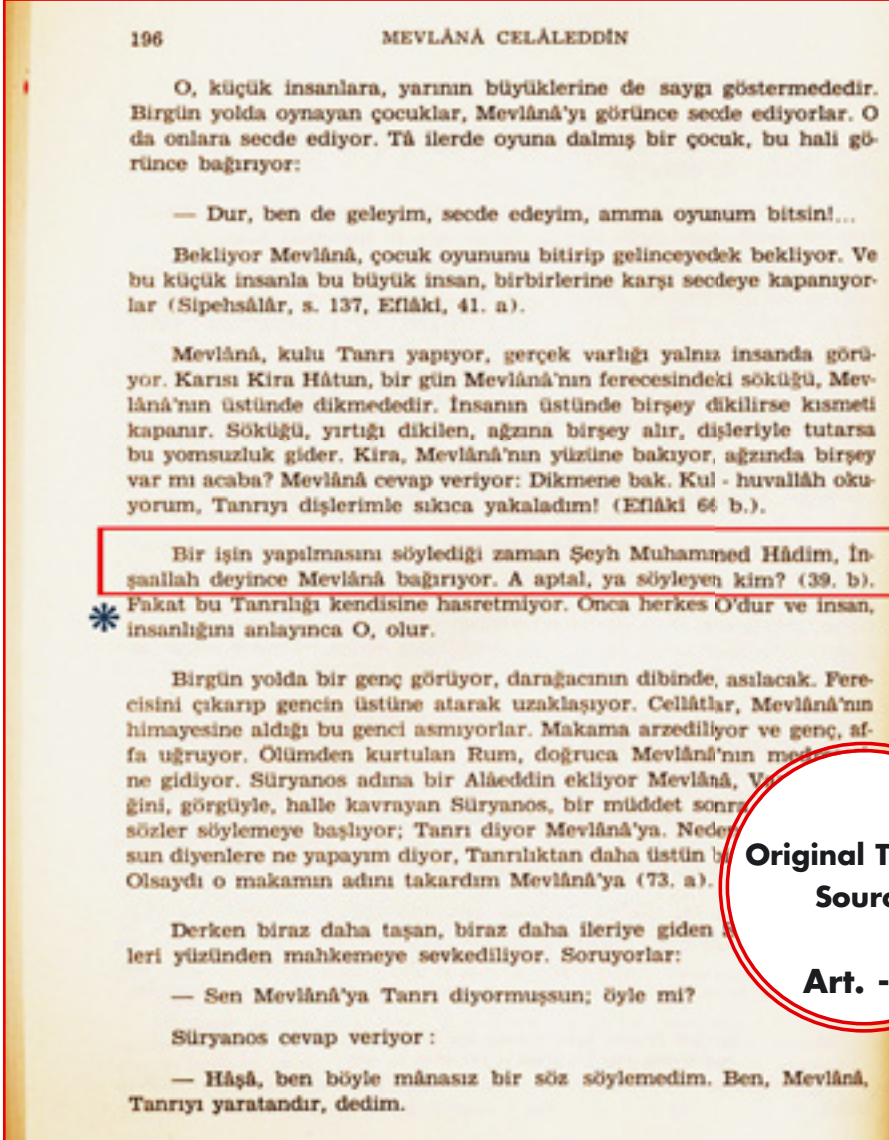
#### **Saying "Insha'Allah" is a command of God.**

Never say about anything, 'I am doing that tomorrow,' without adding 'If God wills [insha'Allah].' Remember your Lord when you forget, and say, 'Hopefully my Lord will guide me to something closer to right guidance than this.' (Qur'an, 18:23-24)

#### **Prophet Muhammad (pbuh) has stated that saying 'Insha'Allah' shows someone's perfection in faith**

There is no obedience better than saying insha'Allah for people.

If a person says 'insha'Allah' (if God wills) when he speaks, it shows the perfection of his belief. (*Al-Suyuti, Al Jami As Saghir, II/ 50, 2486*)



Original Turkish  
Source

Art. -1-

\* The statement that would be in line with the Qur'an would be to say that all creation is a manifestation of God. However, here the book states "Rumi attributed deity not only to Himself, but to all of humanity." In other words, instead of saying -in compliance with the Qur'an- that Rumi and people are beautiful manifestations of God, here it is stated that they are the Personage of God, -may God forbid-

## 2. Stating that drinking wine is lawful despite the fact that God has commanded it unlawful in the Qur'an

Everything that gives pleasure has been prohibited to prevent these lowlifes attaining a proof and becoming used to. **Or else, wine, playing music, loving those beautiful and sama' are lawful for the pure ones, unlawful for lowlifes.** (*Abdubaki Gölpınarlı, Mevlana Celaleddin Rumi Hayatı Eserleri Felsefesi [Life, Works and Philosophy of Mawlana Jalaluddin Rumi], İnkılap Publications, İstanbul/1985, 4th edition, p.200; Abdubaki Gölpınarlı, Seçme Rubailer [Selected Poems], poem no. CLXXII, p.43*)

**If he (the wine-drinker) be intelligent, he becomes decorous ...** (displays goodly qualities when beside himself); and if he be evil-natured, he becomes worse. (*The Mathnawi of Jalau'ddin Rumi, Translation and Commentary by Reynold A. Nicholson, Books III&IV, Couplet 2155, p.391*)

### **God has commanded wine unlawful to all mankind**

You who believe! Wine and gambling, stone altars and divining arrows are filth from the handiwork of satan. Avoid them completely so that hopefully you will be successful. (Qur'an, 5:90)

They will ask you about alcoholic drinks and gambling. Say, 'There is great wrong in both of them and also certain benefits for mankind. But the wrong in them is greater than the benefit.' They will ask you what they should give away. Say, 'Whatever is surplus to your needs.' In this way God makes the Signs clear to you, so that hopefully you will reflect. (Qur'an, 2:219)



Satan wants to stir up enmity and hatred between you by means of wine and gambling, and to debar you from remembrance of God and from prayer. Will you not then give them up? (Qur'an, 5:91)

200

MEVLÂNÂ CELÂLEDDİN

«Zevk veren herşey, şu aşağılık kişiler, bir delil elde edip dadanmasanlar diye nehyedilegelmiştir.\*Yoksa şarap, çeng, güzel sevmek ve sermâ', haslara helâldir, aşağılık kişilere haram.» (Seçme Rubâiler, s. 43, rubâi CLXXII).

Ancak bu hürriyeti elde etmek için benliğinden geçmesi gerekir insanın ve bunun için de çetin bir iç savaşına katlanmalıdır :

Kazvinlilerin âdetleriydi, sırtlarına, kollarına dövmeleer döğdürürler, dövmeyle resimler yaptırırıldı. Kazvinlinin biri, dövmeceye gitti, sırtını açıp iki yağırnımın arasına güzel bir arslan yap dedi. Adam, berifin sırtına iğneyi batırınca aman dedi, neresinden başladın? Dövmeci başından dedi. Adam, bırak dedi, çok acıdı, başsız olsun!

Adam iğneyi tekrar batırınca Kazvinli gene sızlandı:

— Yahu, çok acıyor, burası neresi?

Adam, kuyruğu dedi. Kazvinli, amanın, acısı kuyruk sokumuma işledi, vaz geç dedi, kuyruksuz olsun. Adam, gene iğneyi batırınca kazvinli can acisiyle sıçrayıp bağırıldı:

— Burası da neresi? Çok fena acıyor yahu!

Adam kulağı dedi. Kazvinli, vazgeç, kulaksız olsun dedi amma ne yapsın, geçim dünyası. Gene iğnesini batırınca kazvinli de gene yerinden fırladı :

— Burası neresi?

**Original Turkish  
Source**

**Art. -2-**

\* According to the Qur'an, unlawful deeds apply to prophets, saints, sincere believers and all people in the same way. Lawful or unlawful deeds are not subjective. Wine is rendered unlawful for everyone. However, music, dancing, and cherishing everything that is beautiful are not deemed unlawful according to the Qur'an.

Ey daimî sarhoş, sen dam kenarındasın..  
ya otur, ya aşağıya in vesselâm!

Ne vakit muradına erersen o hoş zaman  
dam kıyısına gelişindir, böyle bil bunu!

İyi zamandan kork.. o zamanı define gibi  
sakla, açığa vurma!

Açığa vurma da sevgiye ansızın bir belâ  
gelip çatmasın.. kendine gel de o gizlilik yerinde  
korka korka yürü!

2150. Neşeli zamanda o neşenin geçip gitmesinden  
korkarsın.. işte bu, o gayıp damından canın  
göçüp gitmesidir.

Sır damının kenarını, sen görmüyorsan ruh  
görüyor da tirtir titriyor!

Ansızın gelip çatan her belâ, neşe damının  
korkuluğu kıyısında gelip çatmıştır.

İnsan, damın kenarında olmadıkça düş-  
Nuh ve Lut kavimlerine bak da ibret al!

boğazın Rasul aleyhisselâmı huzurunda fasih söz  
söylemesinin ve çok konuşmasının sebebi

Peygamber'in hadsiz sarhoşluğundan o ap-  
tala bir ışık vurmuş, onu neşelendirmiş, sarhoş  
etmişti!

2155. Neşesinden çok konuşmaya başladı. Sarhoş,  
edebi bırakır, baş aşağı düşer!

Fakat her yerde kendinden geçen, kötülük  
etmez.. şarap, zaten edepsiz olanı edepsiz eder!

Şarap içen akıllıysa daha ziyade akıllı o-  
lur.. kötü huylıysa büsbütün beter bir hale ge-  
lir.

Original Turkish  
Source

Art. -2-



## SENIORITY DEPENDS ON WISDOM 391

Every sudden chastisement that has come to pass has taken place on the edge of the turret of enjoyment.

Indeed there is no fall except (on) the edge of the roof: (take) warning from (the fate of) the people of Noah and the people of Lot.

*Explaining the cause of the eloquence and loquacity of that impertinent man in the presence of the Prophet, on whom be peace.*

When the ray (reflexion) of the Prophet's boundless intoxication struck (the objector), that stupid fellow also became drunken and merry.

Of course, in consequence of (drunken) glee he became loquacious: the intoxicated man neglected (to observe) respect and began to rave.

Not on every occasion does selflessness (intoxication) work mischief, (but) wine makes the unmannerly person more so.

\* If he (the wine-drinker) be intelligent, he becomes decorous (displays goodly qualities when beside himself); and if he be evil-natured, he becomes worse.

But since the majority are evil and reprobate, wine has been forbidden to all.

*How the Prophet, on whom be peace, explained the cause of his preferring and choosing the (young) man of Hudhayl as commander and chief of the army over the heads of the elders and veterans.*

Cases are decided by the general rule (not by the exceptions): since the majority are evil, the sword was taken away from the hand of the highwayman.

The Prophet said, "O thou who lookest on externals regard him as a youth and unskilled.

Oh, there is many a black beard and the man (its owner) (in wisdom); oh, there is many a white beard with (black) as pitch.

Often have I tested his understanding: that youth has (the ripe experience of) age in (handling) affairs.

O son, the (really) old is the old in understanding: 'tis not the whiteness of the hair in the beard and on the head.

Original English  
Source

Art.-2-

\* According to the Qur'an, unlawful deeds apply to prophets, saints, sincere believers and all people in the same way. Lawful or unlawful deeds are not subjective. Wine is rendered unlawful for everyone. However, music, dancing, and cherishing everything that is beautiful are not deemed unlawful according to the Qur'an.



### 3. Rumi expresses himself as neither a Muslim nor an infidel

**We are infidels of love, Muslim is something else.** (*Abdûlbaki Gölpinarlı, Mevlana Celaleddin Rumi Hayatı Eserleri Felsefesi, İnkılap Publications, İstanbul/1985, 4th edition, p.298*)

**There is a World outside Islam and disbelief**

We are enamoured of the atmosphere therein.

The mystic lays down his head when he reaches there.

**There is neither Islam nor Disbelief in this place.** (*Afzal Iqbal, The Life and Work of Jalal ud-Din Rumi, p.166; Abdûlbaki Gölpinarlı, Mevlana Celaleddin Rumi Hayatı Eserleri Felsefesi, İnkılap Publications, İstanbul/1985, 4th edition, p. 298*)

THERE lies a desert

**Past faith and infidelity**

....

For there abideth

**Nor infidelity, nor faith.** (*The Rubaiyat of Jalal Al-Din Rumi, Select translations into English Verse by A.J. Arberry, 1949, Beyond Faith, p.39; Abdûlbaki Gölpinarlı, Mevlana Celaleddin Rumi Hayatı Eserleri Felsefesi, İnkılap Publications, İstanbul/1985, 4th edition, p.198*)

**There is no such thing as Islam or infidels!** (*Maulana Rumi Online: 100 Selected Rumi Poems*)

### **God does not love unbelievers**

(Say,) 'Anyone who is the enemy of God and of His angels, and of His Messengers and of Gabriel and Michael, should know that God is the enemy of the unbelievers.' (Qur'an, 2:98)

God obliterates usury but makes charity grow in value! God does not love any persistently ungrateful wrongdoer. (Qur'an, 2:276)

That is because God is the Protector of those who believe and because those who disbelieve have no protector. (Qur'an, 47:11)

### **God has cursed those who die as unbelievers; unbelievers are dwellers of hell**

But as for those who disbelieve and die while they are unbelievers, the curse of God is upon them and that of the angels and all mankind. They will be under it for ever. The punishment will not be lightened for them. They will be granted no reprieve. (Qur'an, 2:161-162)

... As for any of you who revert from their religion and die unbelievers, their actions will come to nothing in this world and the hereafter. They are the Companions of the Fire, remaining in it timelessly, for ever. (Qur'an, 2:217)

Such people are the true unbelievers. We have prepared a humiliating punishment for the unbelievers. (Qur'an, 4:151)

Then on the Day of Rising He will disgrace them, and say, 'Where are My partner gods for whose sake you became so hostile?' Those given knowledge will say, 'Today there is disgrace and evil for the unbelievers.' (Qur'an, 16:27)

God has cursed the unbelievers and prepared a Searing Blaze for them. (A Searing Blaze) where they will remain timelessly, for ever and ever, not finding any protector or any helper. (Qur'an, 33:64-65)

We have made ready for the unbelievers shackles and chains and a Searing Blaze. (Qur'an, 76:4)

### **Unbelievers and Muslims are not close; the real friends of Muslims are sincerely believing Muslims**

Do those who take the unbelievers as protectors, rather than the believers, hope to find power and strength with them? Power and strength belong entirely to God. (Qur'an, 4:139)

The believers should not take unbelievers as friends rather than believers. Anyone who does that has nothing to do with God at all—unless it is because you guard yourselves against them, taking security. God advises you to be afraid of Him. God is the final destination. (Qur'an, 3:28)

You who believe! Do not take the unbelievers as friends rather than the believers. Do you want to give God clear proof against you? (Qur'an, 4:144)

### **Muslims are obliged to struggle with unbelief on intellectual ground**

Do not obey the unbelievers and hypocrites and disregard their abuse of you. Put your trust in God. God suffices as a Protector. (Qur'an, 33:48)

So do not obey the unbelievers but use this (the Qur'an) to struggle against them with all your might. (Qur'an, 25:52)

Original Turkish  
Source

Art. -3-

298

MEVLÂNÂ CELÂLEDDİN

XVIII

Aşk kâfiriyiz biz Müslüman başka.  
Ufacık karıncayız biz, Süleyman başka.  
Bizden sarı bir yüz iste, ciğer parçası iste.  
İpekli kumaş satan bezirgân başka.

(s. 16, rub. LXI)

XIX

Müslümanlığın, kâfirlığın dışında bir ova.  
Uçsuz bucaksız ovada sevdamız uzar-gider.  
Anlayan vardı mı: usulca başını kor.  
Ne Müslümanlığa yer var, ne kâfiriğe yer.

(s. 9, rub. XXX)

XX

Birini anacaksam  
ne yapar yapar seni anarım.  
Ağzımı açacaksam  
senden bir şeyler anlatmak içindir.  
Keyfim yerindeyse  
bil ki sebep sensin.  
Bir hile yapmak istediysen  
senden öğrenmişimdir, ne yapayım!

(s. 50, rub. CC)



166

*Life and Work of Rumi*

O Friend! we are near you in friendship,  
Wherever you set foot, we prostrate ourselves like earth.  
How is it permissible, in the religion of love,  
That we should see your Creation and neglect to see You?

برورد نیاز و نعمت آندوست مرا      بردوخت مرقع از رگ و پوست مرا  
تن خرقه و اندر او دل ماصوفی      عالم همه خانقاه و شیخ اوست مرا

That Friend brought me up with great care and attention;  
He sewed me a garment from skin and veins.  
The body is like a cloak and my heart in it like a mystic,  
The world is like a monastery and He is my Guide.

علمی که ترا گره گشاید بطلب      زان پیش که از تو جان بر آید بطلب  
آن نیست که هست مینماید بگذار      آن هست که نیست بنماید بطلب

Seek the knowledge which unravels mysteries  
Before your life comes to a close.  
Give up that non-existence which looks like existence,  
Seek that Existence which looks like non-existence!

از کفر و اسلام برون صحرانیت      ما را بیان آن فضا سودانیت  
عارف چون بدان رسید سر را بنهد      نه کفر نه اسلام! نه آنجا جانیست

There is a world outside Islam and Disbelief,  
We are enamoured of the atmosphere therein.  
The mystic lays down his head when he reaches there.  
There is neither Islam nor Disbelief in this place.

بر هر جاتیکه سر نهم مسجود او است  
برشش جهت و برون زشش معبود او است  
باغ و گل بلبل و سماع و شاهد  
ابن جمله بهانه و همه مقصود او است

Wherever I prostrate my head He is the one to whom I bow  
In six directions or outside the six, he is the one I worship.  
The garden, the rose, the nightingale, music and the beautiful  
maiden  
Are a mere excuse and He alone is the real object.

Original English  
Source

Art. -3-

\* Gerçekten insan olan, insanlık mertebesine ulaşan, dinlerin üstüne çıkmıştır. O, küfürden de kurtulmuştur, imândan da. «Böyle erin küfrüne karşı iman kim oluyor ki? İman şarabıyla küfür denen kara yer, bu çeşit insanın ateşine karşı ancak bir çer-çöptür. İman, gönül sıfatıdır amma gönül, denize daldı mı nefes alması mümkün mü? Gece küfürdür, iman, mum ve ışık. Fakat güneş doğdu mu iman, küfre der ki: Yeter artık, lüzumumuz yok bizim. At, nasıl eğere alışırsa iman da tıpkı öyle din atına alışmıştır. Fakat hakıykat erinin ata ne ihtiyacı var?» [9]. Bu dereceye yücelmek için de aşka sarılmak gerektir. «Ölümden önce birbirimizin kadrini bilmeliyiz, birbirimizi sevmeliyiz. Kul eüzüleri, Kul huvalâhları [10] birbirimizi sevmek için okumalıyız» [11]. Zâten aşk ezeldir, kâfirlikle Müslümanlıkta çok sonradan meydana gelmiş bir şeydir!» [12]. Onca küfür ve iman birer keyfiyetten ibarettir, halbuki hakıykat makamına keyfiyet sığmaz (Seçme Rubâiler, s. 10, rubâi XXXV.) Bu âlem, Müslümanlıktan da dışarıdır, kâfirlikten de. Orda ne Müslümanlığın işi vardır, ne kâfirliğin (aynı eser, s. 9, rubâi XXX). Bu durağa varanlar, su gibi akarlar amma şarap gibi halkın içinde yürütürler, damarlarında dolaşırlar. Ayaklarını çekip upuzun yatarlar, yerlere serilir, fakat durmadan giderler, gemideki yolculuk gibi (aynı eser, s. 18, rubâi LXVII).

Bu neşenin dünyaya yayılması için, insanları bir daire içine sokan inanışın bilgisini yapan medreseyle o bilginin duygusunu yaratıp etrafa yayan mescidin ortadan kalkmasını, insanlar arasında nifâk unsuru olan bu iskolâstik bilgiyle bunu tehyic eden, fakat bu bilgiye dayanan duygunun insan hürriyetine mâni olmamasını XIII. yüzyılda, vâkı bundan aşağı - yukarı yediyüz yıl önce apaçık dileyen ve «Müslümanlıktan re yıkılmadıkça kalenderlik töreni düzene giremez, küfür de iman olmadıkça Tanrının hiçbir kulu, hakkı vermez» hükmünü veren Mevlânâ (s. 23, rubâi, LXXXV) nı gözden geçirince «Şeriat, dirilerle zenginler için değil, ölümlere şeriat hükümleri tatbik edilebilir mi?» diye kendilerinden geçmiş olanlar, o ölüden de daha ölümlerine...

Original  
Turkish Source  
Art. -3-

\* According to the Qur'an, faith and piety are what make a human, human. God sent the religion to all people and every person is obliged to become a follower of the religion. Saying the opposite and claiming that a person can be superior to religion is blasphemy. Saying, "What is faith in the face of such a man's blasphemy?" is in no way in conformance with the Qur'an. A believer can never say that faith and blasphemy are equal, or further, blasphemy is superior to faith -surely, faith is above such statements- instead of praising God, faith and living Islam.

**BEYOND FAITH**

1

THERE lies a desert\* Past faith and infidelity

In whose broad spaces

My weary heart is fain to be.

Who cometh thither

In peace at last he slumbereth,

For there abideth\* Nor infidelity, nor faith.

2

Without this world of infidelity

And faith, there is a place

Wherein not all the fresh and fair my be,

Nor every grace.

Whoever hast ambition to a part

In such a home of rest

Must yield his life and, gratefully, the heart

Within his breast.



**Original English  
Source**

**Art. -3-**



#### **4. The claim that Masnavi comes from the Presence of God and is equivalent to the Qur'an (the Holy Qur'an is above this claim)**

**This is the book of the Masnavi**, which is the roots of the roots of the roots of the (Mohammedan) Religion in respect of (its) unveiling the mysteries of attainment (to the Truth) and of certainty; and **which is the greatest science of God and the clearest (religious) way of God and the most manifest evidence of God. ... (written) by the hands of noble righteous scribes who forbid (with the words) None shall touch it except the purified. Falsehood doth not approach it either from before or behind, since God observes it and watches over it...** And it hath other titles of honour which God hath bestowed upon it. *(The Mathnawi of Jalau'ddin Rumi, Translation and Commentary by Reynold A. Nicholson, Book I, Introduction)*

#### **The Qur'an is the law and Book of God**

The revelation of the Book, without any doubt of it, is from the Lord of the worlds. (Qur'an, 32:2)

The revelation of the Book is from God, the Almighty, the All-Knowing. (Qur'an, 40:2)

We have sent down the Book to you with truth. So worship God, making your religion sincerely His. (Qur'an, 39:2)

#### **The Qur'an is guidance to truth and healing**

Mankind! Admonition has come to you from your Lord and also healing for what is in the breasts and guidance and mercy for the believers. (Qur'an, 10:57)



We send down in the Qur'an that which is a healing and a mercy to the believers, but it only increases the wrongdoers in loss. (Qur'an, 17:82)

Certainly it is guidance and a mercy for the believers. (Qur'an, 27:77)

On that Day We will raise up among every community a witness against them from amongst themselves, and bring you as a witness against them. We have sent down the Book to you making all things clear and as guidance and mercy and good news for the Muslims. (Qur'an, 16:89)

### **The Qur'an is under the preservation of God**

Falsehood cannot reach it (the Qur'an) from before it or behind it—it is a revelation from One Who is All-Wise, Praiseworthy. (Qur'an, 41:42)

It is We Who have sent down the Reminder and We Who will preserve it. (Qur'an, 15:9)

### **The Qur'an is written by purified scribes**

(The Qur'an is) inscribed on Honoured Pages, exalted, purified by the hands of scribes, noble, virtuous. (Qur'an, 80:13-16)

### **The command 'only the purified can touch the Qur'an' is related to the Qur'an**

It truly is a Noble Qur'an. In a well protected Book. No one may touch it except the purified. Revelation sent down from the Lord of all the worlds. (Qur'an, 56:77-80)

## RAHMAN ve RAHİM ALLAH ADIYLA

Bu kitap, "Mesnevî,, dir. O, ulaşmada, tam inanış sırlarını açmada din temellerinin temellerinin temelleridir. O, Allâh'ın en büyük fıkhıdır; Allâh'ın en aydın şeriatıdır, en reddedilmez delilidir. Işığına örnek, içinde kandil bulunan kandilliktir sanki. Bir doğar, parlar ki sabahlardan da ışıktır. Gönüllerin cennetleridir; pınarları var, dalları var, budakları var. Bu yol oğullarının katında, o pınarlardan birinin adı Selsebil'dir; ululuklara ulaşmış, yücelikler elde etmiş kişilere en hayırlı konaktır, en güzel dinlenme yeri. Hayırlı kişiler orada yerler, içerler; hür kişiler orada ferahlanırlar, çalarırlar, çağırırlar. O, Mısır'daki Nil'e benzer; sabırlılara içilecek sudur, Firavun'un soyuna-sopuna, kâfirlere hasret. Hani yüce Tanrı da, "Onunla çoğunu azdırır, çoğunu da doğru yola götürür,, demiştir ya. Gerçekten de O, gönüllere şifâdır, hüznünlere cilâ.. Kur'an'ı, iyiden iyiye açar, açıklar; rızıkları genişletir, bollaştırır; huyları temizler, güzelleştirir; şanları yüce, özlere hayırlı yazıcılar, elleriyle yazmışlardır onu; tertemiz kişilerden başkasının ona dokunmasına meydan vermezler. Âlemlerin rabbinden inmiştir; bâtil, ne önünden gelebilir, ne ardından. Allah gözetir onu, korur onu; odur en hayırlı koruyan, merhametlilerin en merhametlisi.. Başka lakapları da vardır, Allâh takmıştır o lakapları ona; bize azını anarak sözü kısalttı; az çoğa delâlet eder; bir yudum su göle delâlet eder; bir avuç buğday koca bir harmana delâlet eder.

Yüce Allâh'ın rahmetine muhtaç olan güçsüz, kuvvetsiz kul, Hüseyin'in oğlu Muhammed'in oğlu Belh'li Muhammed der ki:

Eşsiz örnekleri, benzeri az bulunur şeyleri, yüce sözleri, kılavuzluk incilerini, zâhitlerin yolunu, kullukta bulunanların bahçesini içine alan, kavrayan, yapıları külfetsiz, fakat mânâları çok olan bu manzum "Mesnevî,, yi, Allâh kabûl etsin, efendimin, dayancımın, güvencimim dileğiyle, bedenimde can kesilen, bu günümün de, yarınımın da azığı olan kişinin isteğiyle uzatmaya çalıştım. O zattır âriflerin muktedâsı, doğru yolu buluş, tam inanış imâmı, halkın feryâdına erişen.. Gönüllerin, akılların emnidir, halkın arasında Allâh'ın emânetidir. Yarattıklarının içinden onu seçmiştir; Peygamberine, onun hakkında tavsiyelerde bulunmuştur; tertemiz kulunun katında gizlediği kişidir; Arş hazinelerinin anahtarındır; yeryüzü definelerinin emnidir.

IN THE NAME OF GOD THE COMPASSIONATE, THE MERCIFUL.

This is the Book of the *Mathnawī*, which is the roots of the roots of the roots of the (Mohammedan) Religion in respect of (its) unveiling the mysteries of attainment (to the Truth) and of certainty; and which is the greatest science of God and the clearest (religious) way of God and the most manifest evidence of God.

The likeness of the light thereof is *as a niche in which is a candle* shining with a radiance brighter than the dawn. It is the heart's Paradise, having fountains and boughs, one of them a fountain called Salsabil amongst the travellers on this Path; and in the view of the possessors of (mystical) stations and (Divine) graces, it (the *Mathnawī*) is *best as a station and most excellent as a (spiritual) resting-place*. Therein the righteous eat and drink, and thereby the (spiritually) free are gladdened and rejoiced; and like the Nile of Egypt it is a (pleasant) drink to them that endure patiently, but a grief to the people of Pharaoh and the unbelievers, even as God hath said, *He lets many be misled thereby and He lets many be guided thereby*. It is the cure for (sick) breasts, and the purge of sorrows, and the expounder of the Qur'ān, and the (source of) abundance of (Divine) gifts, and the (means of) cleansing (sordid) dispositions; written by the hands of noble righteous scribes who forbid (with the words) None shall touch it except the purified. Falsehood doth not approach it either from before or behind, since God observes it and watches over it, and He is the best guardian and He is the most merciful of them that show mercy. And it hath other titles of honour which God hath bestowed upon it.

We have confined ourselves to this little (that has been mentioned), for the little is an index to the much, and a mouthful (of water) is an index to the (quality of the) pool, and a handful (of wheat) is an index to (serves as a sample of the contents of) a great threshing-floor (granary).

Saith the feeble slave who hath need of the mercy of God most High, Muḥammad son of Muḥammad son of al-Husayn of (the city of) Balkh—may God accept (this offering) from him: "I have exerted myself to give length to the Poem in Rhymed Couplets, which comprises strange tales and rare sayings and excellent discourses and precious indications, and the (religious) path of the ascetics and the (spiritual) garden of the devotees (all this being) brief in expression<sup>1</sup> but manifold in meaning at the request of my master and stay and support, (who is) the place of the spirit in my body, and (who is) the true

<sup>1</sup> Literally, "short in respect of the constructions (of its phrases)



**5. The claim that the knowledge given by way of a means and not directly from God is unworthy [referring to knowledge [the Qur'an] that came to Prophet Muhammad (pbuh) by way of the Archangel Gabriel and hence claiming it is unworthy (the Qur'an is above this claim)]**

**The knowledge that is not immediately from God Himself does not endure, (it is) like the tirewoman's paint.** *(The Mathnawi of Jalau'ddin Rumi, Translation and Commentary by Reynold A. Nicholson, Books I - II, Couplet 3449, p. 188)*

**The Qur'an is the Word of God; it is God Who Assigned Gabriel to convey revelation to Prophet Muhammad (pbuh)**

It is nothing but Revelation revealed,  
taught him by one immensely strong,  
possessing power and splendour. He stood there stationary—  
there on the highest horizon.

Then he drew near and hung suspended.

He was two bow-lengths away or even closer.

Then He revealed to His servant what He revealed.

His heart did not lie about what he saw.



What! Do you dispute with him about what he saw? (Qur'an, 53:4-12)

Truly it is revelation sent down by the Lord of all the worlds. The Faithful Spirit brought it down to your heart so you would be one of the Warners. (Qur'an, 26:192-194)

He is the Raiser of ranks, the Possessor of the Throne, He sends the Spirit by His command to whichever of His servants He wills so that he may warn mankind about the Day of Meeting. (Qur'an, 40:15)

### **Gabriel is honorable and esteemed in the Presence of God**

Truly it (the Qur'an) is the speech of a noble Messenger, possessing great strength, securely placed with the Lord of the Throne. (Qur'an, 81:19-20)

### **Gabriel's support is a blessing for believers**

Say: 'The Purest Spirit has brought it down from your Lord with truth, to make those who believe firm, and as guidance and good news for the Muslims.' (Qur'an, 16:102)

276

MESNEVİ

Gönle uran, adamı gönül ehli yapan ilim; insana fayda verir. Yalnız tene tesir eden, insana mal olmıyan ilim yükten ibarettir.

Tanrı "Yahmilü esfârâ-Tevrat'ı bilip onunla amel etmiyenler kitap taşıyan eşeğe benzer" dedi. Tanrı'dan olmıyan bilgi yüküdür.

Tanrı'dan vasıtasız olarak verilmiyen ilim, gelini süsliyen kadının ona sürdüğü renk gibi diri kalmaz, uçup gider.

3450. Fakat bu yükü iyi çekersen yükünü alırlar, rahat ettirirler.

Heva ve heves uğrunda o bilgi yükünü taşıma ki içindeki ilim ambarını göresin.

İlmin rahvan atına bindikten sonra sırtından yükü alırlar.

Tanrı kadehi olmadıkça heva ve heveslerden nerden geçeceksin? Ey Tanrı'ya ait yalnız "Hu" ismine kani olan!

Sıfattan, addan ne doğar? Hayal! O hayal, sahibine ancak vuslat delili olur.

3455. Medlülü olmıyan bir delâlet edici hiç gördün mü? Yol olmadıkça kat'iyen gül de olmaz..

Hakikatı olmıyan bir adı hiç gördün mü; yahut Kâf ve Lâm harflerinden gül topladın mı?

Mademki ismi okudun; var, müsemmayı da ara. Ayı gökte bil, derede değil!

Addan ve harften geçmek istersen hemencecik kendini tamamıyla kendinden arıt (yok ol!)

Demir gibi demirlikten çık, renksiz bir hale gel. Riyazatta tozsuz passız bir ayna ol!

Original Turkish  
Source

Art. -5-

God hath said, "*(Like an ass) laden with his books*": burdensome is the knowledge that is not from Himself.

The knowledge that is not immediately from Himself does not endure, (it is) like the tirewoman's paint.

3450 But when you carry this burden well, the burden will be removed and you will be given (spiritual) joy.

Beware! Do not carry this burden of knowledge for the sake of selfish desire (but mortify yourself), so that you may ride on the smooth-paced steed of knowledge.

So that you may mount the smooth-paced steed of knowledge, (and that) afterwards the burden may fall from your shoulder.

How wilt thou be freed from selfish desires without the cup of *Hú* (Him), O thou who hast become content with no more of *Hú* than the name of *Hú*?

From attribute and name what comes to birth? Phantasy; and that phantasy shows the way to union with Him.

3455 Hast thou ever seen a subject that shows without (the existence of) an object that is shown: unless there is the road, there can never be the ghou (which entices travellers to stray from the road).

Hast thou ever seen a name without the reality (denoted by the name)? Or hast thou plucked a rose (*gul*) from the (letters) *gáf* and *lám* of (the word) *gul*?

Thou hast pronounced the name: go, seek the thing named. Know that the moon is on high, not in the water of the stream.

If thou wouldst pass beyond name and letter, oh, make thyself wholly purged of self.

Like (polished) iron, lose the ferruginous colour; become in thy ascetic discipline (like) a mirror without rust.

3460 Make thyself pure from the attributes of self, that thou mayst behold thine own pure untarnished essence,

And behold within thy heart (all) the sciences of the prophets, without book and without preceptor and master.

The Prophet said, "Amongst my people are some who are one with me in nature and aspiration:

Their spirits behold me by the same light by which I am beholding them."

Without the two *Ṣaḥíḥs*<sup>1</sup> and Traditions and Traditionaries, nay, (they behold him) in the place where they drink the cup of Life.

3465 Know the secret of "In the evening I was a K... the mystery of "In the morning I was an Arab."

And if you desire a parable of the hidden knowledge, know the story of the Greeks and the Chinese.

<sup>1</sup> The title *Ṣaḥíḥ* is given to two works, by Bukhārī and Muslim, which contain well-authenticated Traditions of the Prophet.

## 6. The claim that a perfect man turns infidelity to religion

Whatever an ill man takes becomes illness, **but if a perfect man takes infidelity it becomes religion.** (*The Mathnawi of Jalau'ddin Rumi, Translation and Commentary by Reynold A. Nicholson, Books I&II, Couplet 1610, p. 89*)

### **Infidelity never turns to religion for believers; unbelievers will be eternal dwellers of hell**

Say: 'Unbelievers!

I do not worship what you worship

and you do not worship what I worship.

Nor will I worship what you worship

nor will you worship what I worship.

You have your religion and I have my religion.' (Qur'an, 109:1-6)

If you do not do that—and you will not do it—then fear the Fire whose fuel is people and stones, made ready for the unbelievers.

(Qur'an, 2:24)

But as for those who disbelieve and die while they are unbelievers, the curse of God is upon them and that of the angels and all mankind. They will be under it for ever. The punishment will not be lightened for them. They will be granted no reprieve. (Qur'an, 2:161-162)

As for those who disbelieve and die while they are unbelievers, the whole earth filled with gold would not be accepted from any of



them if they were to offer it as a ransom. They will have a painful punishment. They will have no helpers. (Qur'an, 3:91)

### **God does not love unbelievers; infidelity is cursed**

Say, 'Obey God and the Messenger.' Then if they turn away, God does not love the unbelievers. (Qur'an, 3:32)

God has promised the men and women of the hypocrites and unbelievers the Fire of Hell, remaining in it timelessly, for ever. It will suffice them. God has cursed them. They will have everlasting punishment. (Qur'an, 9:68)

So that He can repay with His bounty those who believed and did right actions. He certainly does not love the unbelievers. (Qur'an, 30:45)

God has cursed the unbelievers and prepared a Searing Blaze for them. (Qur'an, 33:64)

### **Muslims do not obey unbelievers**

So do not obey the unbelievers but use this (the Qur'an) to struggle against them with all your might. (Qur'an, 25:52)

### **Unbelievers are in a continuous loss**

It is He Who made you His successors on the earth. So whoever disbelieves, his disbelief is against himself. In God's Sight, the unbelief of the unbelievers only increases their loathsomeness; the unbelief of the unbelievers only increases their loss. (Qur'an, 35:39)

Yet they worship instead of God what can neither help nor harm them. The unbeliever is ever, against his Lord, an assistant (to satan). (Qur'an, 25:55)

### **Unbelievers have no protector or friend**

That is because God is the Protector of those who believe and because those who disbelieve have no protector. (Qur'an, 47:11)

We know that some of you will deny it. It is a cause of great distress to those who are unbelievers. And it is undeniably the Truth of Certainty. Glorify then the name of your Lord, the Magnificent. (Qur'an, 69:49-52)

Noah said, 'My Lord! Do not leave a single one of the unbelievers on earth! If You leave any they will misguide Your servants and spawn nothing but more dissolute unbelievers.' (Qur'an, 71:26-27)

We guided him on the Way, whether he is thankful or unthankful. We have made ready for the unbelievers shackles and chains and a Searing Blaze. (Qur'an, 76:3-4)

So today those who believe are laughing at the unbelievers, on couches, gazing in wonder. Have the unbelievers been rewarded for what they did? (Qur'an, 83:34-36)

## MESNEVİ

129

Ferideddin-i Attâr'ın - Tanrı ruhunu takdis  
etsin - sözünün tefsiri:

"Ey gafil! Sen nefis ehlisin, toprak içinde kan  
yiyedur! Fakat gönüle sahip olan kişi, zehir bile yese  
o zehir, bal olur."

Gönüle sahip olan kişi, apaçık öldürücü bir zehir  
bile yese ona ziyan gelmez.

Çünkü o, sıhhat bulmuş, perhizden kurtulmuş-  
tur. Fakat zavallı talip (kemale ermemiş salık), he-  
hararet içindedir.

Yygamber buyurdu ki: "Ey cüretli talip! Sakın,  
matlûp ile mücadele etme!"

İle Nemrûd'luk var, ateşe atılma, atılacaksın  
tahim ol!

Dem ki sen ne yüzgeçsin, ne de denizci... ak-  
yup kendini denize atma!

Yüzgeç ve denizci, denizden inci çıkarır, ziyanlar-  
dan bile bir hayli fayda elde eder.

Kâmil, toprağı tutsa altın olur; nâkıs, altını ele  
alsa toz toprak kesilir.

4610. O gerçek er, Tanrı'ya makbûl olmuştur, bütün  
işlerde onun eli Tanrı elidir.

Nâkıs kimsenin eli ise Şeytan'ın, ifritin elidir.  
Çünkü Şeytan'ın teklif ve hile tuzağına tutulmuştur.

Kâmile göre bilgisizlik bile bilgi olur, nâkısın bil-  
diği bilgi ise bilgisizlik kesilir.

İlletli kimse, ne tutarsa illet olur. Kâmil kâfir  
bile olsa o küfür, din ve şeriat haline gelir.

Ey yayan olduğu halde sâvari ile yarışa girişen!  
Sen bu müsabakada kazanmıyacak, onu geçmiyecek-  
sin, iyisi mi, dur!

Original Turkish  
Source

Art. -6-

## THE MERCHANT AND THE PARROT 89

Since that righteous man is accepted of God, his hand in <sup>1610</sup> (all) things is the hand of God.

The hand of the imperfect man is the hand of Devil and demon, because he is in the trap of imposition and guile.

If ignorance come to him (the perfect man), it becomes knowledge, (but) the knowledge that goes into the imperfect man becomes ignorance.

Whatever an ill man takes becomes illness, (but) if a perfect man takes infidelity, it becomes religion.

O thou who, being on foot, hast contended with a horseman, thou wilt not save thy head. Now hold thy foot (desist)!

*How the magicians paid respect to Moses, on whom be peace, saying, "What dost thou command? Wilt thou cast down thy rod first, or shall we?"*

The magicians in the time of the accursed Pharaoh, when <sup>1615</sup> they contended with Moses in enmity,

Yet gave Moses the precedence—the magicians held him in honour—

Because they said to him, "'Tis for thee to command: (if) thou wishest to be the first, do thou cast down thy rod first (of all)."

"Nay," said he, "first do ye, O magicians, cast down those tricks (objects of enchantment) into the middle (where all can see them)."

This amount of respect purchased their (belief in) (the true) religion, so that it (the true belief) cut off the hands and feet of their contention (prevented them from disputing further with Moses).

When the magicians acknowledged his (Moses') right, they sacrificed their hands and feet (as a penance) for the sin (of contention).

To the perfect man (every) mouthful (of food) and (every) saying is lawful. Thou art not perfect: do not eat, be not

Inasmuch as thou art an ear and he a tongue, not thy tongue: God said to the ears, "*Be silent.*"

When the sucking babe is born, at first it keeps silence for a while, it is all ear.

For a while it must close its lips (and refrain) from speech, until it learns to speak;

And if it is not (silent like) an ear but makes babbling sounds, <sup>1625</sup> it makes itself the dumbest creature in the world.

He that is deaf by nature, he that had no ear at the beginning, is dumb: how should he burst into speech?

Since, in order to speak, one must first hear, do thou come to speech by the way of hearing.

Original English  
Source

Art. -6-



**7. The claim that the Prophet Muhammad (pbuh) whose morality God created as magnificent and who abided by the Qur'an in the most perfect and complete way, -may God forbid- enjoyed a life against the Qur'an, forgot that destiny is in effect, expected worldly gains, did not consent to the events God created and wanted to commit suicide**

Whenever (the sense of) separation (from God) overpowered Mustafá [the Prophet Muhammad], **he would be on the point of casting himself down from the mountain**, Until Gabriel would say to him, "*Hark, do it not, for great fortune is (coming) to thee from the Command, Be!*"

(Then) Mustafa would desist from casting (himself down), **(till) separation again made an attack (upon him). (Then) again, from grief and sorrow, he would be on the point of throwing himself headlong from the mountain..**

*(The Mathnawi of Jalau'ddin Rumi, Translation and Commentary by Reynold A. Nicholson, Books V&IV, Couplet 3535, p.212)*

**The Prophet Muhammad (pbuh) possessed a superior morality and is a blessed person sent as a role model by God**

Nun By the Pen and what they write down! By the blessing of your Lord, you are not mad. You will have a wage which never-fails. Indeed you are truly vast in character. So you will see and they will

see which of you is mad. Your Lord knows best who is misguided from His Way and He knows best those who are guided. (Qur'an, 68:1-7)

You have an excellent model in the Messenger of God, for all who put their hope in God and the Last Day and remember God much. (Qur'an, 33:21)

For this We sent a Messenger to you from among you to recite Our Signs to you and purify you and teach you the Book and Wisdom and teach you things you did not know before. (Qur'an, 2:151)

God showed great kindness to the believers when He sent a Messenger to them from among themselves to recite His Signs to them and purify them and teach them the Book and Wisdom, even though before that they were clearly misguided. (Qur'an, 3:164)

It is He Who raised up among the unlettered people a Messenger from them to recite His Signs to them and purify them and teach them the Book and Wisdom, even though before that they were clearly misguided. (Qur'an, 62:2)

### **Prophet Muhammad (pbuh) acted upon revelation**

By the star when it descends, your companion is not misguided or misled; nor does he speak from whim. It is nothing but Revelation revealed, taught him by one immensely strong, (Qur'an, 53:1-5)

When Our Clear Signs are recited to them, those who do not expect to meet Us say, 'Bring a Qur'an other than this one or change it.' Say: 'It is not for me to change it of my own accord. I follow nothing except what is revealed to me. I fear, were I to disobey my Lord, the punishment of a Dreadful Day.' Say: 'Had God so wished, I would not have recited it to you nor would He have made

it known to you. I lived among you for many years before it came. Will you not use your intellect?' (Qur'an, 10:15-16)

So call and go straight as you have been ordered to. Do not follow their whims and desires but say, 'I believe in a Book sent down by God and I am ordered to be just between you. God is our Lord and your Lord. We have our actions and you have your actions. There is no debate between us and you. God will gather us all together. He is our final destination.' (Qur'an, 42:15)

### **The whole life of the Prophet Muhammad (pbuh) is for God alone**

Say: 'My prayer and my rites, my living and my dying, are for God alone, the Lord of all the worlds.' (Qur'an, 6:162)

### **Prophet Muhammad (pbuh) never expected any return for preaching religion**

(Eber said,) 'My people! I do not ask you for any wage for it. My wage is the responsibility of Him Who brought me into being. So will you not use your intellect?' (Qur'an, 11:51)

Say: 'I do not ask you for any wage for it—only that anyone who wants to should make his way towards his Lord.' (Qur'an, 25:57)

Say: 'I do not ask you for any wage for it, nor am I a man of false pretensions.' (Qur'an, 38:86)

That is the good news which God gives to His servants who believe and do right actions. Say: 'I do not ask for any recompense for this (preaching the faith in Messengership), but (seek) love for (my) kindreds (and God's nearness).' If anyone does a good action, We

will increase the good of it for him. God is Ever-Forgiving, Ever-Thankful.' (Qur'an, 42:23)

Say: 'I have not asked you for any wage—it is all for you. My wage is the responsibility of God alone. He is witness of everything.' (Qur'an, 34:47)

### **The Prophet Muhammad (pbuh) is an exemplary model for all Muslims**

And put your trust in God. God suffices as a Guardian. (Qur'an, 33:3)

Is God not enough for His servant? Yet they try to scare you with others apart from Him. If God misguides someone, he has no guide. (Qur'an, 39:36)

If you do not help him, God did help him when those who disbelieved drove him out and there were two of them in the Cave. He said to his companion, 'Do not be despondent, God is with us.' Then God sent down His serenity upon him and reinforced him with troops you could not see. He made the word of those who disbelieved undermost. It is the word of God which is uppermost. God is Almighty, All-Wise. (Qur'an, 9:40)

..Say: 'God is enough for me. All those who truly trust put their trust in Him.' (Qur'an, 39:38)

(Believers are) those to whom people said, 'The people have gathered against you, so fear them.' But that merely increased their faith and they said, 'God is enough for us and the Best of Guardians.' (Qur'an, 3:173)

God knows best who your enemies are. God suffices as a Protector; God suffices as a Helper. (Qur'an, 4:45)



Do not give up and do not be downhearted. You shall be uppermost if you are believers. (Qur'an, 3:139)

If they argue with you, say, 'I have submitted myself completely to God, and so have all who follow me.' Say to those given the Book and those who have no Book, 'Have you become Muslim?' If they become Muslim, they have been guided. If they turn away, you are only responsible for transmission. God sees His servants. (Qur'an, 3:20)

### **Evaluating the prophets by their wealth is a characteristic of unbelievers**

They say, 'Why was this Qur'an not sent down to one of the great men of the two cities?' (Qur'an, 43:31)

They say, 'We will not believe you until you make a spring gush out from the earth for us; or have a garden of dates and grapes which you make rivers come pouring through; or make the sky, as you claim, fall down on us in lumps; or bring God and the angels here as a guarantee; or possess a house built out of gleaming gold; or ascend up into heaven—and even then we will not believe in your ascent unless you bring us down a book to read!' Say: 'Glory be to my Lord! Am I anything but a human messenger?' (Qur'an, 17:90-93)

Say: 'I do not say to you that I possess the treasures of God, nor do I know the Unseen, nor do I say to you that I am an angel. I only follow what has been revealed to me.' Say: 'Are the blind the same as those who can see? So will you not reflect?' (Qur'an, 6:50)

Mustafa aleyhisselâmin, Cebrail aleyhisselâmin  
geç görünmesi yüzünden daralıp kendisini Hıra  
dağından atmaya kalkışması ve Cebrail aleyhis-  
selâmını Kendini atma.. önünde devletler var  
diye kendisini göstermesi

3535. Mustafa'yı ayrılık derdi kapladı, daraldı mı,  
kendisini dağdan atmaya kalkardı.

Cebrail, sakın yapma. Kün emrinde sana nice  
devletler takdir edilmiştir deyince

Yatıştır, kendini atmaktan vaz geçerdi. Sonra  
yine ayrılık derdi gelip çattı mı,

Yine gamdan, dertten bunaldı mı kendisini  
dağdan aşağı atmak isterdi.

Bu sefer Cebrail görünür, ey eşi olmayan padi-  
şah, yapma bunu derdi.

3540. Hicap keşf edilip de o inciye koynunda bulun-  
caya kadar bu haldeydi.

Halk, her çeşit mihnetten ötürü kendini öl-  
dürüp dururken mihnetlerin aslı olan bu ayrılığı  
dilek çeksin?

Halk, canını feda edene şaşar. Fakat bizim her-  
kesi bedayı huyluyuz.

Yürekli o kişiye ki bedenini, feda edilmeye  
dosta feda etmiştir.

Herkes, bir fennin, bir sanatın fedaisidir. Öm-

Original Turkish  
Source

Art. -7-

*How Muṣṭafá (Mohammed), on whom be peace, (was about to) cast himself down from Mount Hírá because of his distress at the long delay of Gabriel, on whom be peace, in appearing; and how Gabriel, on whom be peace, showed himself to him, saying, "Do not cast (thyself down), for (great) fortunes are in front of thee."*

3535 Whenever (the sense of) separation (from God) overpowered<sup>1</sup> Muṣṭafá, he would be on the point of casting himself down from the mountain,

Until Gabriel would say to him, "Hark, do it not, for great fortune is (coming) to thee from the Command, *Be!*"<sup>2</sup>

(Then) Muṣṭafá would desist from casting (himself down), (till) separation again made an attack (upon him).

(Then) again, from grief and sorrow, he would be on the point of throwing himself headlong from the mountain,

And once more Gabriel would appear in person, saying, "Do it not, O thou peerless (spiritual) king!"

3540 Even thus he would continue until the veil was lifted, so that he gained the pearl (of his desire) from the bosom (of his inmost consciousness).

Since people kill themselves on account of any affliction, this (separation from God) is the root of (all) afflictions: how should they endure it?

Men are amazed at the Fídá'í<sup>3</sup>, (but) every one of us is a Fídá'í in his behaviour.

Oh, blest is he that has sacrificed his body for the sake of that for which it is worth while to sacrifice one's self.

Inasmuch as every one is devoted to some calling wherein he spends his life and is killed<sup>4</sup>—

is killed<sup>5</sup> somewhere (either) in the West or in the East, which time neither the desiring subject nor the desired object (exists) in (existence)—

For all, this fortunate man<sup>6</sup> is devoted to the calling wherein (his) desired lives are (gained) in being killed;

lover and beloved and love are everlastingly prosperous and renowned in both worlds.

My generous friends, have pity on the votaries of passion: their business is to go down to destruction after destruction.

(The people said), "O Amír, pardon his (the ascetic's) violence: consider his sorrow and ill-fortune,

<sup>1</sup> Literally, "raised (him to the height of despair)."

<sup>2</sup> *I.e.* the Creative Word of God.

<sup>3</sup> The Fídá'í's (Assassins) were those members of the Ismá'ilí sect who were trained to sacrifice their lives in blind obedience to the command of their Grand Master.

<sup>4</sup> Literally, "wherein is a spending of life and a killing."

<sup>5</sup> Literally, "a killing."

<sup>6</sup> Referring to v. 3543.

Original English  
Source

Art. -7-

## 8. The fact that the person who says 'Masnavi is a commentary of the Qur'an' is being crossed and responded as 'why should not Masnavi be the Qur'an?'

**His son and successor, Sultan Walad narrates:**

One of our companions complained to my father saying, '*Some scholars (danishmandan) argued with me, saying, 'Why do they call the Masnawi the Qur'an?'*

I responded, '*It is a commentary (tafsir) on the Qur'an.'*

My father [i.e., Rumi] was silent for a moment. Then he said, '*O dog! Why shouldn't it be? O, donkey! Why shouldn't it be? O, your-sis-ter's-a-whore! Why shouldn't it be?'*

*(Shahab Ahmed, What Is Islam?: The Importance of Being Islamic, p.307; Ahmad Aflaki, Ariflerin Menkıbeleri [The Manaqib al-Arifin], Turkish Ministry of National Education Publications, p. 306)*

### **The Qur'an is unique and matchless**

Say: 'If all the sea was ink to write down the Words of my Lord, it would run out long before the Words of my Lord ran out,' even if We were to bring the same amount of ink again. (Qur'an, 18:109)

If We Had sent down this Qur'an onto a mountain, you would have seen it humbled, crushed to pieces out of fear of God. We make such examples for people so that hopefully they will reflect. (Qur'an, 59:21)

Do they say, 'He has invented it'? Say: 'Then produce a sura like it and call on anyone you can besides God if you are telling the truth.' (Qur'an, 10:38)



Say: 'If both men and jinn banded together to produce the like of this Qur'an, they could never produce anything like it, even if they backed each other up.' We have variegated throughout this Qur'an all kinds of examples for people, but most people spurn anything but unbelief. (Qur'an, 17:88-89)

Or do they say, 'He has invented it?' Say, 'Then produce ten invented suras like this, and call on anyone you can besides God if you are telling the truth.' If they do not respond to you then know that it has been sent down with God's knowledge and that there is no god but Him. So will you not become Muslims? (Qur'an, 11:13-14)

Do they say, 'He has invented it?' Say: 'Then produce a sura like it and call on anyone you can besides God if you are telling the truth.' No, the fact is that they have denied something which their knowledge does not embrace and the meaning of which has not yet reached them. In the same way those before them also denied the truth. See the final fate of the wrongdoers! (Qur'an, 10:38-39)

If you have doubts about what We have sent down to Our servant, produce another sura equal to it, and call your witnesses, besides God, if you are telling the truth. If you do not do that – and you will not do it – then fear the Fire whose fuel is people and stones, made ready for the unbelievers. (Qur'an, 2:23-24)

### **The only power to bring decree is God**

Among them is a group who distort the Book with their tongues so that you think it is from the Book when it is not from the Book. They say, 'It is from God,' but it is not from God. They tell a lie against God and they know it. (Qur'an, 3:78)

Or do they have partners who have laid down a religion for them for which God has not given any authority? Were it not for the prior Word of Decision, the judgement between them would already have been made. The wrongdoers will have a painful punishment. (Qur'an, 42:21)

When they are told, 'Follow what God has sent down to you,' They say, 'We are following what we found our fathers doing.' What, even though their fathers did not understand a thing and were not guided! (Qur'an, 2:170)

Similarly We never sent any warner before you to any city without the affluent among them saying, 'We found our fathers following a religion and we are simply following in their footsteps.' Say: 'What if I have come with better guidance than what you found your fathers following?' They say, 'We reject what you have been sent with.' (Qur'an, 43:23-24)

Is it not enough for them that We have sent down to you the Book which is recited to them? There is certainly a mercy and reminder in that for people who believe. (Qur'an, 29:51)

Who could do greater wrong than those who invent lies against God? Such people will be arrayed before their Lord and the witnesses will say, 'Those are the ones who lied against their Lord.' Yes indeed! God's curse is on the wrongdoers. (Qur'an, 11:18)

What is the matter with you? How do you reach your judgement? Will you not pay heed? Or do you have some clear authority? Bring your Book, then, if you are telling the truth! (Qur'an, 37:154-157)

What is the matter with you? On what basis do you judge? Or do you have a Book which you study, so that you may have anything in it you choose? (Qur'an, 68:36-38)

306

AHMET EFLÂKİ

3/206-207

Sultan Veled buyurdu ki: Dostlardan biri babama: Dânişmentler Mevlânâ Mesnevî'ye niçin Kur'an diyor, diye benimle münakaşa ettiler. Ben kulunuz, onlara cevaben: "Mesnevî Kur'an'ın tefsiridir dedim," diye şikâyette bulundu. Babam bunu işitince bir müddet sustu, sonra: Ey köpek! Niçin Kur'an olmasın? Ey eşek! Niçin Kur'an olmasın? Ey kahpenin kardeşi! Niçin Kur'an olmasın? Peygamberlerin ve velilerin söz kalıpları içinde ilâhî sırların nurlarından başka bir şey yoktur. Tanrı'nın kelâmı onların temiz yüreklerinden kaynamış ve ırmak gibi olan dillerinden akmıştır. \*

Şiir:

"Söz kalpedir. Dil, söz üzerine bir delil yapılmıştır."

Bu ister Süryanî olsun, ister Seb'el-mesânî olsun, ister İbrânî, isterse Arapça olsun.

Şiir:

"Sen ister öyle ol, ister böyle. Sen canların canısın. Ey padişah, hangi dille buyurursan buyur, tath dillisin."

(Hakikatı) görenlerin (eshab-ı i'yan) dilinden bu beyan dânişmentlerin kulağına erişince hepsi aptalıklarını ve cehaletlerini itirafla özür dileyip dostlar dizisinden oldular.

(206) Yine Tanrı'nın gizli velilerinden bir aziz şöyle dedi ki: Bir gün Mevlânâ kalenin hendeğinin başında duruyordu. Birkaç fakih Karatay medresesinden sınav imtihan maksadiyle Mevlânâ'ya: "Eshab-ı Kehfinin rengi ne renkte idi?" diye sordular. Mevlânâ: "Rengi sarı idi" diye cevap verdi. Şükü aşkıdı. Aşıkların rengi daima benim rengim gibi olur," buyurdu. Bunun üzerine bu fakihler baş koyup müstahzab oldular.

(207) Hikâye: Güvenilir râviler şöyle hikâye ettiler ki: Bir gece Muineddin Pervâne Mevlânâ için büyük bir semâ tertip edip birçok büyük kimseleri çağırmişti. Semâ bittikten

Original Turkish  
Source

Art. -8-

\* To be able to justify Rumi's words that put the Masnavi on par with the Qur'an, it is said that statements made by saints are inspired by God. Surely, it is God Who makes all people talk. Every word belongs to God. However, this does not indicate that all words are equivalent to the Qur'an, the revelation of God. But here, the Masnavi is openly put on par with the Qur'an, and this is a heresy.



## Hermeneutical Engagement • 307

like a radiant star, lit from a blessed tree, an olive tree neither of the east nor of the west, whose oil might give light even had fire not touched it. Light upon light! God guides unto His light whom He wills. He strikes similitudes for humankind—and God knows each and every thing!<sup>16</sup> Neither is this merely a rhetorical flourish on Rūmi's part. His son and successor, Sultān Walad, narrates how:

One of our companions complained to my father saying, "Some scholars (dānishmandān) argued with me, saying, "Why do they call the *Masnavi* the Qur'an [*Masnavi rā Qur'an chirā mīgūyand*]?"

\* I responded, "It is a commentary (*tafsir*) on the Qur'an."

My father [i.e., Rūmi] was silent for a moment. Then he said, "O, dog! Why shouldn't it be [*chirā nābashaz*]? O, donkey! Why shouldn't it be? O, your-sister's-a-whore! Why shouldn't it be? For there is nothing enclosed in the folds of the words of the Prophets and Friends of God save for the lights of Divine secrets [*anvār-i asrār-i ilāhī*]. The Speech of God (*kalām Allāh*) has sprung from their pure hearts and has flowed upon the streams of their tongues."<sup>17</sup>

Thus, when Jāmi famously called the *Masnavi* "the Qur'an in the Persian tongue" and said of its author "He is not a prophet, but he has a book,"<sup>18</sup> he was, if anything, doing no more than (politely) re-stating Rūmi's own self-conceptualization.

The *Masnavi*, in which are embedded around 4,500 direct citations of the Qur'an<sup>19</sup> (quite aside from allusions thereto) as well as more than effectively, a Qur'anic exegesis *by other means*.<sup>21</sup> It is those

Original English  
Source

Art. -8-

*...nāvātī wa al-ardī mithlu nūri-hi ka-mishkātīn fi-hā miṣbāḥīn al-miṣbāḥu  
...ka-anna-hā kawkabun durriyyun yūqadu min shajaratīn mubārakatīn  
...atīn wa lā gharbiyyatīn yūkadu zaytu-hā yuḏī'u wa law lam tamsas-hu  
...in yahdī Allāhu ilā nūri-hi man yashā'u wa yadrību Allāhu al-amthāla li-al-  
...ḥallī shay'in 'alīm. Qur'an 24:35 al-Nūr.*

*...manāqib-i 'arīfīn, 1:291. Compare the translation in Afkari, *The Feats of the Know-  
ers of God* (translated by O'Kane), 200; and in Mojaddedi, *Beyond Dogma*, 87.*

<sup>16</sup> For these proverbial statements see, for example, Annemarie Schimmel, *The Triumphant Sun: A Study of the Works of Jalaloddin Rumi*, Albany: State University of New York Press, 1993, 367, 369.



## 9. The claim that 'he can defeat destiny—may God forbid-' in Masnavi

..though my wings are gone, when Thou art kind to me **the heavenly sphere [destiny] lessens its play** (slackens the speed of its revolution in amazement) at my play (swift and sportive flight). (*The Mathnawi of Jalau'ddin Rumi, Translation and Commentary by Reynold A. Nicholson, Book 1 & II, Couplet 345*)

### **Everything is predestined**

Indeed, all things We created with predestination. (Qur'an, 54:49)

Certainly there is no hidden thing in either heaven or earth which is not in a Clear Book. (Qur'an, 27:75)

He directs the whole affair from heaven to earth. Then it will again ascend to Him on a Day whose length is a thousand years by the way you measure. (Qur'an, 32:5)

Everything they did is in the Books. Everything is recorded, big or small. (54:52-53)

There is no creature on the earth which is not dependent upon God for its provision. He knows where it lives and where it dies. They are all in a Clear Book. (Qur'an, 11:6)

### **Nothing takes place without God willing; there is no one to change God's destiny**

The keys of the Unseen are in His possession. No one knows them but Him. He knows everything in the land and sea. No leaf falls without His knowing it. There is no seed in the darkness of the

earth, and nothing moist or dry which is not in a Clear Book. (Qur'an, 6:59)

No misfortune occurs except by God's permission. Whoever believes in God-He will guide his heart. God has knowledge of all things. (Qur'an, 64:11)

Say: 'You have a promised appointment on a Day which you cannot delay or advance a single hour.' (Qur'an, 34:30)

Every nation has an appointed time. When their time comes, they cannot delay it a single hour or bring it forward. (Qur'an, 7:34)

Sana, Tanrı'yı anmaya, ona duâ etmeye izin verildi; o duâ edip-ten gönlüne bir ululuk geldi.

340. Kendini Tanrı'yla konuşuyor gördün; hey gidi-hey, niceler var ki bu zan yüzünden Tanrı'dan ayrı düştü.

Pâdişâh da seninle berâber yerde oturur ama sen kendini ta-nı da daha iyi, daha edepli otur.

Doğan, pâdişâhım dedi, pişman oluyorum; tövbe ettim; yeni-den Müslüman oluyorum.

Sarhoş edip de arslan avcusu yaptığın kişi, sarhoşluğundan eğri-büğürlü yürür, sendeleyip giderse özrünü kabul et.

Tırnaklarım gitti ama sen benim oldukça güneşin bile perçemi-ni koparırım ben.

Kanamım gitti ama sen beni okşadın mı, felek bile oyunumdan kendini yitirir.

Bana sen bir kemer kuşatırsan dağı bile yerinden sökerim; ba-na bir kalem verirsen bayrakları yıkarım, orduları dağıtıyorum.

\* Bedenim, sivrisinekten de küçük değil ya.. Nemrud'un mül-künü bir kanat çarpmamla birbirine katar, yıkar-giderim.

\* Arıklıkta beni Ebâbil say; düşmanlarımın herbirini fil tut.

Fındık kadar, fakat yakıcı bir taş atarım; attığım taş, yüzlerce mancınığın yapacağı işi yapar.

350. Taşım nohut kadardır ama savaşta ne baş bırakır, ne tolga \*.

Mûsâ, bir tek sopayla savaşa girişti ama o sopayla Firavun da kırdı-geçirdi, kılıçlarını da.

Her paygamber, tek başına o kapıyı çaldı; bütün çevre du kendini tek başına.

Nuh, ondan kılıç isteyince tûfan dalgaları, kılıç huy kılıç kesildi.

\* A Ahmed, yeryüzünün ordusu da nedir? Gökyüzünü gör de onun alnını yar.

**Original Turkish  
Source**

**Art. -9-**

## THE KING AND THE FALCON

239

Suddenly he espied the falcon amidst smoke and dust: the King wept sorely over it and made lament. 330

He said, "Albeit this is the retribution for thy deed, in that thou art not firm in keeping faith with me,

(Yet) how shouldst thou make Hell thy abode after Paradise, heedless of (the text) *the people of the Fire (and those of Paradise) are not equal?*

This is the fitting reward for one that unconscionably flees from the King who knows (him) well to the house of an old hag."

(Meanwhile) the falcon was rubbing its wings against the King's hand: without tongue it was saying, "I have sinned."

Where then should the vile (sinner) plead piteously, where should he moan, if Thou wilt accept naught but good, O bountiful (King)? 335

The King's grace makes the soul sin-seeking, because the King makes every foul thing fair.

Go, do not commit foulness, for (even) our fair deeds appear foul in the sight of our beauteous (Loved One).

You deemed your service worthy: thereby you raised the power of sin.

As much as praise and prayer were vouchsafed to you, with making that prayer your heart became vainglorious.

Who regarded yourself as speaking (confidentially) with God. 340  
(There is) many a one that becomes separated (from God) in opinion.

Though the King sit with you on the ground, know yourself not better (with more decorum and reverence).

The falcon said, "O King, I am penitent, I am converted, I am embracing Islam anew.

He whom Thou makest drunken and pot-valiant<sup>1</sup>—if from drunkenness he walk crookedly, do Thou accept his excuse.

Though my talons are gone, when thou art mine I tear off the forelock of the sun;

And though my wings are gone, when Thou art kind to me the heavenly sphere lessens its play (slackens the speed of its revolution in amazement) at my play (swift and sportive flight). 345

If Thou bestow a belt on me, I will uproot the mountain; if Thou give me a pen, I will break the banners<sup>2</sup>.

After all, my body is not inferior to (that of) a gnat: with my wings I confound the kingdom of Nimrod.

Suppose me to be (as) the flocks of (small) birds<sup>3</sup> in weakness, suppose every one of my enemies to be as the elephant<sup>4</sup>,

<sup>1</sup> Literally, "lion-catching."

<sup>2</sup> *I.e.* the lances to which flags are attached.

<sup>3</sup> Referring to Qur'án, cv, 3.

<sup>4</sup> Qur'án, cv, 1.

Original English  
Source

Art. -9-

## 10. The deifying of Rumi –may God forbid-; the claim that trees prostrate to Rumi

Mawlana Rumi left the house early in the morning. Whichever tree he came upon, that **tree saluted him and all trees were prostrating** and showing me the wisdom behind the Qur'anic verse that the stars and the trees all bow down in prostration. (*Ahmad Aflaki, Ariflerin Menkıbeleri [The Manaqib al-Arifin], Turkish Ministry of National Education Publications, p. 327*)

### **Plants, angels, humans and all created beings prostrate to God alone**

The herbs and the trees all bow down in prostration. (Qur'an, 55:6)

Those who are in the Presence of your Lord do not consider themselves too great to worship Him. They glorify His praise and they prostrate to Him. (Qur'an, 7:206)

Everyone in heaven and earth prostrates to God willingly or unwillingly, as do their shadows in the morning and the evening. (Qur'an, 13:15)

Everything in the heavens and every creature on the earth prostrates to God, as do the angels. They are not puffed up with pride. (Qur'an, 16:49)



yedi, sonra tekrar semâ'a kalktı. Dostlar hayretten hayrete düştüler. Bunun üzerine Mevlânâ: "Tanrı eri, Musa'nın sihirbazların develer yükü sihir âletlerini yuttuğu halde hiç karnı şişmeyen ve hiç bir eser gözükmeyen asası veya evlerdeki karanlıkları yok eden bir kandilin nuru gibidir," buyurdu. İşte o zamanda bu kadar yemek yediği halde onun mübarek karnında zerre kadar bir şişkinlik peyda olmadı. Yemeden evvel nasılsa yine öyle idi. Bu da onun nadir ve görülmedik kerametlerindedir.

Şiir:

"Nükte ve lokma olgun kişiye helâldür. Mademki sen olgun değilsin, yeme ve sus."<sup>1</sup>

"Bir kimsede yediği lokma celâl nuru olursa, o kimse ne yese ona helâldür."<sup>2</sup>

(245) Hikâye (Hakikati) arayanların kendisi ile övündüğü ve güyendelerin tadı olan Şerefeddin-i Osman-ı Güyende, Mevlânâ'nın eski nedimlerindendi. O şöyle rivayet etti ki: Bir gün zamanın veliyesi olan Kiramana Hatun'la birlikte idik. Mevlânâ üç gün üç gece semâ etti, heyecanla da idi. Üç takım hanende okumaktan ve uykusuzlukla kalmış ve bitkin bir hale gelmişti. Ben semâ arasında Zeki'nin kulağına: "Üç geceden beri eve gitmedim, çocukluk çocuk ne oldu," dedim. Bu sırada Mevlânâ hemen rek eteğinin altından elini çıkarıp bir avuç yeni basılmış para çıkardı, Bizim defimizin içine öyle bir attı ki defnin derisi patladı, paralar yere döküldü. Biz bunları toplayıp saydık. Bin yedi yüz sultanî idi. Biz onun gösterdiği bu kudretten hayrette kalmıştık ki, Mevlânâ sabahleyin erkenden evden çıktı, bağın içine doğru yürüdü. Ben de nereye gidecek diye hep arkasından gidiyordum. O hangi ağaca raslasa, selâm veriyor ve bütün ağaçlar secde ediyorlardı ve bana Kur'an'daki 'Yıldız ve ağaç secde ederler' (K., LV, 6) âyetinin sırrından bir hikmet österiyordu. Ben bu hal karşısında feryat ve figan edip heyecanlar gösteriyordum. O, bana: "Sus, bir şey söyleme." diye mübarek yeni ile işaret etti. Ben bu heybetten üç gün üç gece kendimden geçmiş ve dili tutulmuş bir halde oldu-

Original Turkish  
Source

Art. -10-

When they are told to prostrate to the All-Merciful, they say, 'And what is the All-Merciful? Are we to prostrate to something you command us to?' And it merely makes them run away all the more. (Qur'an, 25:60)

(The servants of the All-Merciful are) those who pass the night prostrating and standing before their Lord; those who say, 'Our Lord, avert from us the punishment of Hell, its punishment is inescapable pain. (Qur'an, 25:64-65)

## CHAPTER II

### **The Fact That Obscene Narrations and an Effort to Legalize Homosexuality Which God has Decried Unlawful and an Abomination Exist In the Books Allegedly Written by Mawlana Rumi**

According to Islam, homosexuality is an unlawful act, described as an "abomination" in the Qur'an and the hadiths:

(Lot said to his people,) **'Of all beings, do you lie with males, leaving the wives God has created for you? You are a people who have overstepped the limits.'** They said, 'Lot, if you do not desist you will be expelled.' He said, **'I am someone who detests the deed you perpetrate.'** (Qur'an, 26:165-168)

And Lot, when he said to his people, 'Do you commit an obscenity not perpetrated before you by anyone in all the worlds? (Lot said

to his people,) **'You come with lust to men instead of women. You are indeed a depraved people.'** The only answer of his people was to say, 'Expel them from your city! They are people who keep themselves pure!' (Qur'an, 7:80-82)

So We rescued him and his family—except for his wife. She was one of those who stayed behind. We rained down a rain upon them. See the final fate of the evildoers! (Qur'an, 7:83-84)

(Lot said to his people,) **'Do you come with lust to men instead of women? You are a people who are deeply ignorant.'** the only response of his people was to say: 'Drive the the family of Lot out of your city! They are people who keep themselves pure!' So We rescued him and his family – except for his wife. We ordained her to be one of those who stayed behind. (Qur'an, 27:55-57)

When Lot said to his people, **'You are committing an obscenity not perpetrated before you by anyone in all the worlds. Do you lie with men and waylay them on the road and commit depravities within your gatherings?'** the only answer of his people was to say, 'Bring us God's punishment if you are telling the truth.' (Qur'an, 29:28-29)

Our Prophet (pbuh) described homosexuality as an "abhorrent act" in hadiths as follows:

Jabir bin Abdullah narrated that the Messenger of God (pbuh) said: **"The thing that I most fear for my nation is the action of the People of Lot (homosexuality)."** (*Sunan Ibn Majah, Chapter No:23, Hadith No:2563*)

**Cursed are the ones who practice the abhorrent act (homosexuality) of the People of Lot."** (*Kutub al-Sittah, Hadith No:1604, Narrated by Abu Huraira*)



Our Prophet (pbuh) commanded: "**God would not look at the face of those who come with lust to men (expels them from His Mercy)**" (*Kutub al-Sittah, Hadith no:1607, Narrated by Ibn-Abbas; At-Tirmidhi, Rada 12, 1165*)

Some circles claim that these stories have been placed in Masnavi in order to let people draw lessons while preaching religion. That is an extremely insincere explanation. Never in history has a scholar of Islam preached so many perverted, unlawful stories that are in complete contradiction with the Qur'an. The stories are a means of not preaching religion, but on the contrary supposedly legalizing the acts that God has deemed unlawful.

## 1. Story of a child frightened by a corpulent man

**A huge man found a child alone one night.**

What did he want? The child grew pale with fright.

*'Now rest assured, my handsome boy,' he said,*

*'That you will mount on top of me instead.*

*View me as impotent, though I am strong;*

*Ride me as if a camel—come along!'*

In form a man, but twisted actually,

Outwardly human, devilish inwardly.

*(Rumi The Masnavi, Oxford World Classics, Book II, Translation by Jawid Mojaddedi, Couplets 3167-3170, p.185)*

Oğlanın iriyarı adandan korkması, adamın  
"Korkma çocuğum, ben er değilim" demesi

3155. Bir iri adam bir oğlanı ele geçirdi. Bu adam bana kasteder diye çocuğun yüzü sarardı.  
Adam dedi ki: "Güzelim, emin ol.. sen benim üstüme bineceksin.  
Ben korkunç görünsem de aldırış etme, bil ki  
\* ben bir ibneyim. Deveye biner gibi ben üstüme, sür"  
İnsanların suretleriyle mânaları da işte böyledir. Dışardan adam görünürler, içeriden mellen Seytan!

- Ey Ad gibi ipiri adam, sen ruzgârın tesiriyle dalın vurduğu davula benziyorsun.  
3160. Tilki, hava ile dolu tulum gibi bir davul yüzünden avını yele verdi.  
Davulda bir can olmadığına, içinin hava dolu olduğunu görünce dedi ki: "Domuz bile şu bombos tulumdan yeğ!"  
Davul sesinden tilkiler korkar, fakat akıllı kişi onu öyle döğter ki deme gitsin!

Ormana dalan süvariden korkan okçu

- Bir atlı cins ata binmiş, pür silâh,  
ormana dalmış, gidiyordu.  
Usta bir okçu görüp korkarak ya  
3165. Onu vurmak isterken atlı bağırdı  
iriyim ama hakikatte zayıf bir adamım.  
Sakin benim iriliğime bakma, sava  
cakarıdan da aşağıyım."

Original Turkish  
Source

Art. -1-

\* At no point in history has any Islamic book preached Islam by telling such immoral and unlawful stories that contradict the Qur'an. Depicting unlawful vile deeds without condemning them and doing so at length with a tone that might be interpreted as "encouraging" as if they are not abhorrent will not teach people any lessons. On the contrary, such a tone is so-called legitimization of the unlawful.

**Original English  
Source**

**Art. -1-**

*The boy terrified of a huge man*

185

is heaven's bridge which must cross hell;\*  
 ties wait there, their ugly slaves as well—  
 flee from her slave, you'll be denied

Her presence, for that slave won't leave her side.

Patience is still unknown to your weak heart,

3160

Since from a beauty you're not kept apart.

Real men seek glory through love's inner fights;

The penis is what's loved by sodomites:

They've left faith due to penis adoration;

Their thoughts have caused their shameful degradation!

Don't fear them even if they fly above,

For all they've gained is vile, debasing love.

Each leads his horse down a most steep descent,

Although he claims his aim is an ascent.

Why fear the banners beggars wave ahead?

3165

Those banners are just means of gaining bread.

\* *A child is frightened by a huge man, who says,  
 'Don't be scared, child, for I am not a man'*

A huge man found a child alone one night.

What did he want? The child grew pale with fright.

'Now rest assured, my handsome boy,' he said,

\* 'That you will mount on top of me instead.

View me as impotent, though I am strong;

Ride me as if a camel—come along!

In form a man, but twisted actually,

Outwardly human, devilish inwardly.

Fat like the Aad,\* he seemed a drum in form

3170

On which the wind strikes branches in a storm.

A fox released its prey, and then turned back,

Attracted by a drum-like empty sack.

On finding its 'drum' empty, it complained:

'A pig is better than what has remained!'

Foxes fear drum beats, which make them act meek—

The wise beat their drums hard to say 'Don't speak!'

## 2. Story of a youth made to appear like a woman on a wedding night

Afterwards, on the wedding-night, he artfully dyed (the hands and feet of) a youth with henna, like (those of) a woman.

He decorated his fore-arms like (those of) a bride: then he displayed to him a hen, but (actually) he gave him a cock; (For) he dressed the sturdy youth in the veil and robes of beautiful brides.

He immediately extinguished the candle (at) the time of (conjugal) privacy; the Hindu was left (alone) with such a rough and strong-bodies (young) man.

The little Hindu was screaming and crying out (but) no one heard from without (the bedchamber) because of (the noise of) the tambourine-players. The pounding of tambourines, clapping of hands and the sound of shouts of men and women masked the screams of that screamer.

He (the youth) squeezed the little Hindu until the (break of) day: how is a bag of flour (to remain untrampled) before a (hungry) dog? At morning they brought the wash basin and a big package (of clothes, etc.) and according to the custom of bridegrooms Faraj went to the bath. He went to the bath, sorely troubled in soul, (his) anus torn like the rags of bath stokers. *(The Masnavi of Jalalu'ddin Rumi, Book VI, Couplets 303-310, masnavi.net)*



Kimi - kimi de a hâtunum diyordu, sakın bir düzen olmasın bu.  
 ° Efendi, toy yaptı, Ferec'i everiyorum diye halkı okudu.

300. Gelenler de, Ferec, toyun kutlu olsun diye onu kandırıyorlardı.  
 Sonunda Ferec, o söze iyice kandı; hastalığı, kökünden geçti -

gitti

Ondan sonra gerdek gecesi, bir genci kadın gibi kınaladılar.

399

Eline, bileğine gelin gibi kına yaktılar, köleye tavuk gösterdiler,  
 horoz verdiler.

Başını örttüler, o gürbüz gence güzelim gelin elbiseleri giydiler.

Yalnız kalma çağında genç hemen mumu söndürdü; Hintli köle,  
 öyle güçlü - kuvvetli bir gençle yapayalnız kaldı.

Hintçik bağırp duruyordu ama tef çalanların gürültülerinden,  
 feryadını dışarıdan kimse duymuyordu.

Tefin çalınışı el çırpış, erkeğin, kadının nâraları, kölenin feryadını bastırıyordu.

Genç, gündüz oluncaya dek o Hintliceğizi harâb etti. Zavallı, köpeğin önündeki un torbasına döndü.

Sabahleyin tasla büyük bir bohça getirdiler; Ferec, damatlar gibi hamama vardı.

310. O can hastası, külhancıların peştemalı gibi sökük - yırtık, hamama gitti.

Köle hamamdan dönünce efendinin kızı, gelin gibi geldi, karşısına oturdu.

Anası da, köle gündüzün kızı sınamaya kalkmasın diye orada oturmuş, bekliyordu.

Köle bir zaman kinle, öfkeyle kıza baktı da sonra iki elinin tersiyle git, dedi;

Hiç kimse senin gibisyle buluşmasın; kimse senin gibi kötü işine düşmesin.

Gündüz, yüzün kadınlar gibi tâze, yumuşak; geceleyin çirkin eşeğinkinden de beter.

Bu dünyanın nimetleri de, sınamadan önce bunun gibi pek güldürür; uzaktan pek hoş görünür.

Uzaktan göze su görünür; gider, yaklaşırsan serap olduğunu anlarsın.

° Kokmuş bir kocakarıdır ama, pek dalkavuktur; cilvelerle kendisini yeni gelin gibi satar.

Original Turkish  
Source

Art. -2-

بعد از آن اندر شب گردک به فن \*\* امردی را بست حنی هم چو زن

Afterwards, on the wedding-night, he (the Khwāja) artfully dyed (the hands and feet of) a youth with henna, like (those of) a woman.

پر نگارش کرد ساعد چون عروس \*\* پس نمودش ماکیان دادش خروس

He decorated his fore-arms like (those of) a bride; then he displayed to him (Fara) a hen, but (actually) he gave him a cock.

مقنعه و حله‌ی عروسان نکو \*\* کنگ امرد را بیوشانید او

(For) he dressed the sturdy youth in the veil and robes of beautiful brides.

شمع را هنگام خلوت زود کشت \*\* ماند هندو با چنان کنگ درشت

Quo tempore mos est sponsam cum conjuge in thalamo relinquere, (paterfamilias) candelam statim extinxit: manebat Indus coram tali adolescente robusto et aspero. [He (the Khwāja) immediately extinguished the candle (at) the time of (conjugal) privacy: the Hindu was left (alone) with such a rough and strong-bodied (young) man.]

هندوک فریاد می‌کرد و فغان \*\* از برون نشنید کس از دف‌زنان

Indulus clamorem et ululatum tollebat, (sed) tympanistarum causa nemo extra (thalamum) audiebat. [The little Hindú was screaming and crying out, (but) no one heard from without (the bedchamber) because of (the noise of) the tambourine-players.]

ضرب دف و کف و نعره‌ی مرد و زن \*\* کرد پنهان نعره‌ی آن نعره‌زن

Tympana pulsata, manus complosae, virorum et feminarum clamores clamorem illius (puer) clamantis celabant. [The pounding of tambourines, (clapping of) hands, and the loud shouts of men and women masked the screams of that screamer.]

تا به روز آن هندوک را می‌فشارد \*\* چون بود در پیش سگ اتیان آرد

(Adulescens) istum Indulum comprimebat usque ad diluclulum: coram cane quid fiat sacco farinae? [He (the youth) squeezed the little Hindú until the (break of) day: how is a bag of flour (to remain untorn) before a (hungry) dog?]

زود آوردند طاس و بوغ زفت \*\* رسم دامادان فرج حمام رفت

At morning they brought the wash-basin and a big package (of clothes, etc.), and according to the custom of bridegrooms Faraj went to the bath.

رفت در حمام او رنجور جان \*\* کون دریده هم چو دلق تونیان

He went to the bath, sorely troubled in soul, laceratus culum tanquam panni fornacatorum (bath-stokers). [He went to the bath, sorely troubled in soul, (his) anus torn like the rags of bath-stokers.]

Original English  
Source

Art. -2-



### 3. Discourse of a sodomizer and a youth (catamite) during the occasion of sodomy

"What is this dagger (of yours) for?" He (the sodomite) answered, "So that anyone who thinks evil (bears evil desires) toward me, I may rip (open) his belly." **The sodomizer was coming and going (moving back and forth in the act of sodomy) and was saying "God be praised, since I am not thinking evil toward you."**

A sodomizer brought a beardless youth (catamite) into a house, threw him head-downwards and pressed into him (in the act of sodomy). (*The Masnavi of Jalalu'ddin Rumi, Book V, Couplets 2495-2515, masnavi.net*)

\* Adamın biri bir oğlana kötülükte bulunurken oğlanın belindeki hançeri görüp "Bu neden," diye sordu. Çocuk, "Birisi benim hakkımda kötü düşünceye sapsanırsa onunla karnını deşerim" dedi. Oğlanıcı adam, hem işin beceriyor, hem de Şükür Tanrı'ya ki ben sana kötülük düşünmüyorum diyordu. "Benim beytim, beyit değil, bir ülkedir" Alayım, alay değil, bir şey öğretmektedir. "Şüphe yok ki Tanrı ne sıvrisineği örnek tirmeden utanır, ne ondan üstün olanları." Yağandan üstün olanların inkâr yüzünden ruhları değişmesini, denemiştir. Kâfirler "Tanrı neyle neyi murat ediyor yani?" derler. Bu cevap olarak da "Bununla birçoklarını azaplatmak, birçoklarını da doğru yola götürebilir" buyurur. Çünkü her anama, teşeyye benzer. Çoklarının o vasıtayla yüzü kızarmaz, benizlerine kan gelir, çok kişiler de muratlarına eremez, mahrum olurlar. Bu hususta azıcık düşünsen yüce sonuçlarından çoğunu bulursun

\* Bir oğlanıcı, evine bir oğlan götürdü. Onu baş aşağı edip düzmeye koyuldu.

Bu sırada o mel'un çocuğun belinde bir hançer gördü. Dedi ki: Belindeki ne?

Original Turkish  
Source

Art. -3-

حکایت آن مخنث و پرسیدن لوطی ازو در حالت لواطه کی این خنجر از بهر چیست گفت از برای آنک هر کی با من بد اندیشد اشکمش بشکافم لوطی بر سر او آمد شد می کرد و می گفت الحمدلله کی من بد نمی اندیشم با تو «بیت من بیت نیست اقلیمست هزل من هزل نیست تعلیمست» ان الله يستحيي ان يضرب مثلا ما بعوضه فما فوقها اي فما فوقها في تغيير النفوس بالانكار ان ما ذا ا راد الله بهذا مثلا و آنکه جواب می فرماید کی این خواستم یضل به كثيرا و یهدی به كثيرا کی هر فتنه ای هم چون میزانتست بسیاران ازو سرخرو شوند و بسیاران بی مراد شوند و لو تأملت فيه قليلا وجدت من نتایجہ الشریفۃ كثيرا

Original English  
Source

Art. -3-

...li cui paedicator tempore paedicandi "Quamobrem," inquit, "hic pugio est?" ...siquis mihi injuriam facere cogitaverit, ventrem ejus diffindam." Paedicator ...troque se movebat et aiebat, "Deo gloria quod ego injuriam tibi facere non ...erse) is not a tent, it is a continent; my jest is not a jest, it is a lesson." Verily, ...ed to set forth as a parable a gnat or what exceeds it, i.e. "what exceeds it in ...corruption of (men's) souls by disbelief"; (for the infidels ask), "What is it that ...ans by using this as a parable?" and then He answers (them), "I mean this: He lets many be led astray thereby and He lets many be guided aright thereby." Every temptation is like a pair of scales: many come off with honour and many with disgrace; and if you were to meditate on it (this parable) a little, you would feel many of its excellent effects. [The story of the sodomite and the sodomizer's asking him during the occasion of sodomy, "What is this dagger (of yours) for?" He (the sodomite) answered, "So that, (regarding) anyone who thinks evil (bears evil desires) toward me, I may rip (open) his belly." The sodomizer was coming and going (moving back and forth in the act of sodomy) and was saying, "God be praised, since I am not thinking evil toward you." "My tent...."]

کندهای را لوطی در خانه برد \*\* سرتگون افکندش و در وی فشرده

Juvenem imberbem paedicator quidam domum duxit, capite deorsum verso stravit et in eum trusit. [A \* sodomizer brought a beardless youth (catamite) into a house, threw him head-downwards, and pressed into him (in the act of sodomy).]

\* At no point in history has any Islamic book preached Islam by telling such immoral and unlawful stories that contradict the Qur'an. Depicting unlawful vile deeds without condemning them and doing so at length with a tone that might be interpreted as "encouraging" as if they are not abhorrent will not teach people any lessons. On the contrary, such a tone is so-called legitimization of the unlawful.



#### 4. Juhi, the hero of Masnavi, disguised in female clothes, made a woman touch his sexual organ in the bathhouse

There was a preacher, very fine in his exposition, under whose pulpit a great number of men and women were assembled. **Júhí went (to hear him): he got a chádár and veil and entered amongst the women without (his sex) being recognized.** Some one asked the preacher secretly: "Are pubic hairs a deficiency in (doing) the ritual prayer? (salat)? The preacher said: When the pubic hair becomes long, there is (legal) dislike of it in the ritual prayer. Scrape (it off) with a depilatory (of time) or a razor, in order that your ritual prayer may be perfect and excellent and seemly."

The questioner said: "To what limit is the length stipulated, so that my ritual prayer is deficient?" He replied, "When it becomes the size of a barley seed in length, then shaving is a (religious) requirement, o (excessive) questioner." **At once, Juhi said (to the woman beside him) "O sister, find out (if) my pubic hair has become (a length) such as this. In order to satisfy (the requirement of) God, bring forth (your) hand (to determine) whether it has reached to the disliked amount."** The woman put (her) hand into the man's trousers: his penis contacted the woman's hand.

Thereupon the woman gave a loud scream: the preacher said, "My discourse has smitten her heart." He (Júhí) answered, "**No, it did not smite (her) heart, it smote (her) hand.** O (what) if it had smitten (her) heart, O very wise (man)!"

*(The Mathnawi of Jalau'ddin Rumi, Translation and Commentary by Reynold A. Nicholson, Books V&VI, Couplets 3325-3330, pp.272-273)*

272

MESNEVİ

Tanrı aşkının denizi coşunca onun gönü  
du, senin kulağına değdi.

Cuha'nın çarşaf giyip kadınlar arasına karışarak  
vâz dinlemesi ve bir harekette bulunması yü-  
zünden kadının birinin onu tanıyıp erkektir diye  
nâra atması

3425. Sözü kuvvetli, cerbezesi yerinde bir vazedenden var-  
dı. Mimbere çıkmış vaız ediyordu. Kadın, erkek, her-  
kes mimbere dibine toplanmıştı.

Cuha da bir çarşaf giyip yüzünü örttü, kadınlar  
arasına karıştı. Kimse onu tanımıyordu.

Bir kadın, vaız edene gizlice sordu: Kasıktaki kıl-  
lar, namazın bozulmasına sebep olur mu?

Vaiz dedi ki: Uzun olursa namaz mekruh olur.  
Ya hamam otıyla, ya ustura ile traş etmen lâ-  
zım ki namazın tamam olsun, kabul edilsin.

3330. Kadın: Ne kadar uzun olursa namazını kabul ol-  
maz dedi.

Vaız eden dedi ki: Bir arpa boyu uzun olursa  
traş etmek farzdır.

Cuha, hemen kızkardeş dedi, bak bakalım, benim  
kasığımın kılı o kadar olmuş mu?

Tanrı rızası için elini uzat da bir yokla. Baka-  
lım, mekruh olacak kadar uzamış mı?

Yanındaki kadın, Cuha'nın şalvarına el atar at-  
maz eline aleti geldi.

3335. Derhal şiddetli bir nara attı. Hoca, sözüm gön-  
lüne tesir etti dedi.

Original Turkish  
Source

Art. -4-

**Original English  
Source**

**Art. -4-**

واعظی بد پس گزیده در بیان \* \* \* زیر منبر جمع

There was a preacher, very fine in his exposition, under whose pulpit a great number of men and women were assembled.

رفت جوہی چادر و روبند ساخت \* \* \* در میان آن زنان شد ناشناخت

Jūhi went (to hear him): he got a chādar and veil and entered amongst the women without (his sex) being recognised.

سایلی پرسید واعظ را به راز \* \* \* موی عانه هست نقصان نماز

Someone asked the preacher secretly num pili in pube precibus sollennibus detrimentum faciant. [Some one asked the preacher secretly, "Are pubic hairs a deficiency in (doing) the ritual prayer?"]

گفت واعظ چون شود عانه دراز \* \* \* پس کراہت باشد از وی در نماز

The preacher replied, "Quo tempore pili in pube longi fiunt, tum noxa est ob illos in precibus sollennibus. [The preacher replied, "When the pubic hair becomes long, then there is (legal) dislike of it in the ritual prayer.]

یا به آہک یا سترہ بسترش \* \* \* تا نمازت کامل آید خوب و خوش

Vel psilothro vel novacula illos tonde, in order that your ritual prayer may be perfect and excellent and seemly. [Scrape (it off) with a depilatory (of lime) or a razor, in order that your ritual prayer may be perfect and excellent and seemly.]



گفت سایل آن درازی تا چه حد \*\* شرط باشد تا نمازم کم بود 3330

The questioner said, "Ad quem modum pervenire oportet eorum longitudinem ut preces meae detrimentum capiant?" [The questioner said, "To what limit is the length stipulated, so that my ritual prayer is deficient?"]

گفت چون قدر جوی گردد به طول \*\* پس ستردن فرض باشد ای سول

He replied, "Cum longitudine tanti evaserint quantum hordei unum granum, religio est ut tondeas, O multa rogitans." [He replied, "When it becomes the size of a barley seed in length, then shaving is a (religious) requirement, O (excessive) questioner."]

گفت جوحی زود ای خوهر ببین \*\* عانهی من گشته باشد این چنین

At once Jūhī said (to the woman beside him), "O soror, inspice piline in pube mea hujusmodi facti sint. [At once Jūhī said (to the woman beside him), "O sister, find out (if) my pubic hair has become (a length) such as this."]

بهر خشنودی حق پیش آر دست \*\* که آن به مقدار کراهت آمدست

Deo ut placeas, manum affer, (tenta) num illi usque ad modum noxae pervenerint." [In order to satisfy (the requirement of) God, bring forth (your) hand (to determine) whether it has reached to the disliked amount."]

دست زن در کرد در شلوار مرد \*\* کیر او بر دست زن آسیب کرد

Mulier manum in bracas viri demisit: penis ejus impegit manum mulieris. [The woman put (her) hand into the man's trousers: his penis contacted the woman's hand.]

نعره‌ای زد سخت اندر حال زن \*\* گفت واعظ بر دلش زد گفت من

3335

Thereupon the woman gave a loud scream: the preacher said, "My discourse has smitten her heart."



*Story of Júhí, who put on a chádár<sup>1</sup>, went to hear the sermon<sup>2</sup>, seated himself amongst the women, and behaved in such a way that a certain woman knew he was a man and screamed.*

3325 There was a preacher, very fine in his exposition, under whose pulpit a great number of men and women were assembled.

Júhí went (to hear him): he got a chádár and veil and entered amongst the women without (his sex) being recognised.

Some one asked the preacher secretly<sup>3</sup> num pili in pube precibus sollennibus detrimentum faciant.

The preacher replied, "Quo tempore pili in pube longi fiunt, tum noxa est ob illos in precibus sollennibus.

Vel psilothro vel novacula illos tonde, in order that your ritual prayer may be perfect and excellent and seemly."

3330 The questioner said, "Ad quem modum pervenire oportet eorum longitudinem ut preces meae detrimentum capiant?"

He replied, "Cum longitudine tanti evaserint quantum hordei unum granum, relligio est ut tondeas, O multa rogitans."

At once Júhí said (to the woman beside him), "O soror, in-spice piline in pube mea hujusmodi facti sint.

Deo ut placeas, manum affer, (tenta) num illi usque ad modum noxae pervenerint."

Mulier manum in bracas viri demisit: penis ejus impegit manum mulieris.

3335 Thereupon the woman gave a loud scream: the preacher said, "My discourse has smitten her heart."

He (Júhí) answered, "Minime: cor ejus non percussit, manum percussit. O si cor percussisset, vir sapientissime!"

(When) it (Divine Love) struck a little upon the hearts of the magicians (of Pharaoh), staff and hand became one to them<sup>4</sup>.

O king<sup>5</sup>, if you take away the staff from an old man, he will be grievous than that party (the magicians) were (grieved) by (reputation of) their hands and feet.

"No harm<sup>6</sup>," reached Heaven: (they said to Pharaoh), (them) off, for our souls are delivered from the agony.

come to know (that) we are not this body: beyond we are living through God."

It is he that has recognised his (real) essence and built (for himself) a palace in everlasting security.

He weeps for walnuts and raisins; those are very trifling (in the view of a reasonable man.

(So) in the spirit's view the body is (like) walnuts and raisins, (but) how should (one who is) a child (in spiritual matters) attain to the knowledge possessed by (spiritual) men?

<sup>1</sup> A long mantle worn by women.      <sup>2</sup> Literally, "and at the sermon."

<sup>3</sup> I.e. by writing a note and handing it to him.

<sup>4</sup> I.e. they lost all power of discrimination.

<sup>5</sup> I.e. "O excellent reader."

<sup>6</sup> Qur'án, xxvi, 50.

Original English  
Source

Art. -4-

## 5. Story of a woman who had copulation with a donkey and another woman envious of the donkey

A maidservant (habitually) cast an ass upon herself due to abundant lust and excess (risk) of calamity. The male ass was habituated to copulation: the ass had discovered human sexual intercourse.

**(That) fabricator of devices had a gourd (which) she would put on his male organ, according to (a certain) dimension. That old woman would put on the gourd on the penis so that half of the penis would go (into her) at the time of insertion. If all of the ass's tool were to go inside her, (her) womb and intestines would be destroyed.**

Later on the ass became leaner and his mistress became helpless saying, 'why has this ass become as (thin as) a hair?' She showed the ass to the shoeing-smiths and asked 'What is his ailment of which the result is leanness?'

When she investigated the ass's condition, **she saw the little narcissus (the maidservant) lying under the ass.** Through a crack in the door she saw what was going on: the old woman marveled greatly thereat.

**(She saw) the ass copulating with the maidservant in the manner that men reasonably and customarily (do) with women. She became envious and said 'Since this is possible then I have the best right, for the ass is my property.'**

When, with the broom (in her hand) she opened the door, the mistress said under her breath, 'O crafty one, You have made your face sour and (taken) a broom in your hand what is the meaning of the ass having turned away from his fodder?

**Half-finished and angry, (the ass's ) penis (was still) moving..**

**The woman shut the (stable) door and drew the ass (to her) joyfully:** necessarily, she tasted the penalty (for her shameful behavior). Pulling, she brought it into the middle of the stable: **she lay down on (her back) under the male ass. On the same chair that she saw (used) by the maidservant in order to attain her desire: that whore (did) also.**

**She raised (her) feet and the ass thrust (its penis) into her: a fire (of lust) was kindled in her by the ass's penis.** The ass had been trained: it pressed (its penis) into the lady up to (its) testicles: the lady died at once. **(Her) liver was torn by the blow of the ass's penis: (her) intestines were torn away from each other. She did not utter (anything): the woman gave up (her) soul at once.**

*(The Masnavi of Jalalu'ddin Rumi, Book V, Couplets 1334-1389, masnavi.net)*

## MESNEVİ

112

Bir halayık, şehvetinin çokluğundan, hırsının fazlalığından bir eşeği kendisine alıştırmıştı.

O eşek, kendisine yakınlaşmayı âdet edinmiş, insana yakın olmayı öğrenmişti.

1335. → O hilebaz halayığın bir kabağı vardı. Eşek, kendisine ölçülü yaklaşsın diye kabağı, eşeğin aletine takardı.

→ Yakınlaşma zamanında aletin yarısı girsin diye bu işi yapmaktaydı.

→ Çünkü eşeğin aleti tamamıyla girse rahmi de paralanırdı, damarları da.

Eşek, boyuna zayıflayıp durmaktaydı. Eşeğin sahibi olan kadın da neden bu eşek böyle zayıflıyor, neden böyle kıl gibi inceliyor deyip dururdu. Fakat işin ne olduğunu anlamakta âcizdi.

Nalbantlara, illeti nedir, neden zayıflamakta diye gösterdiyse de,

1340. Onda hiçbir illet görünmedi, kimse, bunun içüzünü haber veremedi.

Kadın, bu işin aslını adamakıllı araştırmaya başladı. Her an eşeğin haline dikkat etmekte, neden böyle zayıfladığını bulmaya çalışmaktaydı.

İnsanın, adamakıllı çalışmaya kul olması gerektir. Çünkü bir şeyi iyice arıyan, nihayet bulur.

Eşeğin haline dikkat edip dururken bir de ne görsün? O nerkisceğiz, eşeğin altına yatmıyor mu?

Bunu kapının yarığından gördü, bu hale pek şaşıtı.

1345. Eşek erkekler kadınlar nasıl yakınlaşırsa aynen onun gibi halayığa yakınlaşmış, işini becermekteydi.

Original Turkish  
Source

Art. -5-



## MESNEVİ

113

Kadın hasede düştü. Dedi ki, bu eşek, benim eşeğim, nasıl olur bu iş? Bu işin bana olması lâzım, ben bu işe daha ehlim.

Eşek işi öğrenmiş, alışmış. Âdeta sofraya yayılmış, mum da yanmış.

Görmemezlikten gelip ahırın kapısını vurdu. A kız, ne vakte dek ahırını süpürüp duracaksın? dedi.

Bu sözü, işi gizlemek için söylüyor, ben geldim, kapıyı aç diyordu.

350. Sustu, halayığa hiçbir şey söylemedi. Bu işe tamah ettiği için işi gizledi.

Halayık, bütün fesat aletlerini gizleyip kapıyı açtı.

Yüzünü ekşitip gözlerini yaşartarak dudaklarını oynatmaya başladı, gûya oruçluyum demek istiyordu.

Eline sapı yıpranmış, bir süpürge aldı, develerin yatması için ahırını süpürüyor göründü.

Elinde süpürge kapıyı açınca kadın, dudak altından Seni usta seni, dedi.

355. Yüzünü ekşittin, eline süpürgeyi aldın, iyi-  
Fakat yemeden içmeden kesilmiş eşeğin hali ne?

→ İş yarıda kalmış, öfkeli, aleti oynayıp durma-  
da. Gözleri kapıda, seni beklemede.

Bunu dudağı altından söyledi, halayıktan gizledi. Onu suçsuz gibi ululayıp,

Dedi ki: Tez çarşafını başına al. Filân eve git, benden selâm söyle.

Şunu söyle, böyle yap, şöyle et. Neyse, ben kadınların masallarını kısa kesiyorum.

Maksat neyse sen onun hulâsasını al. O işi  
mezlikten gelen kadın, onu yola vurunca,

8

Original Turkish  
Source

Art. -5-

یک کنیزک یک خری بر خود فکند \*\* از وفور شهوت و فرط گزند

Ancilla quaedam ob multam libidinem immodicamque nequitiam asinum super se inject. [A maidservant (habitually) cast an ass upon herself due to abundant lust and excess (risk) of calamity.]

آن خر نر را بگان خو کرده بود \*\* خر جماع آدمی پی برده بود

Asinum ad coitum assuefecerat; asinus ad concubitum hominis viam invenerat. [The male ass was habituated to copulation; the ass had discovered human sexual intercourse.]

یک کدویی بود حیلت‌سازه را \*\* در نرش کردی پی اندازه را

Technarum fabricatrici cucurbita erat, quam veretro ejus affigebat ut servaret modum. [(That) fabricator of devices had a gourd (which) she would put on its male organ, according to (a certain) dimension.]

در ذکر کردی کدو را آن عجوز \*\* تا رود نیم ذکر وقت سپوز

Cucurbitam peni indiderat illa anus ut trudenti tempore dimidium penis iniret; [That old woman would put the gourd on the penis so that half of the penis would go (into her) at the time of insertion.]

گر همه کبر خر اندر وی رود \*\* آن رحم و آن روده‌ها ویران شود

Si totum asini veretrum eam iniret, uterus ejus et viscera diruerentur. [If all of the ass's cock were to go inside her, (her) womb and intestines would be destroyed.]

خر همی شد لاغر و خاتون او \*\* مانده عاجز کز چه شد این خر چو مو

The ass was becoming lean, and his mistress remained helpless, saying, "Why has this ass become as (thin as) a hair?" She showed the ass to the shoeing-smiths and asked, "What is his ailment of

نعل‌بندان را نمود آن خر که چیست \*\* علت او که نتیجهش لا

which the result is leanness?"

Original English  
Source

Art. -5-



**Original English  
Source**

**Art. -5-**

هیچ علت اندرو ظاهر نشد \* \* \* هیچ کس از سر او معجزه  
1340

No ailment was discerned in him, no one gave information concerning the secret (cause) thereof.

در تفحص اندر افتاد او به جد \* \* \* شد تفحص را دمام مستعد

(Then) she began to investigate in earnest: she became prepared to investigate at every moment.

جد را باید که جان بنده بود \* \* \* زانک جد جوینده یابنده بود

The soul must needs be devoted to earnest endeavour, for the earnest seeker will be a finder.

چون تفحص کرد از حال اشک \* \* \* دید خفته زیر خر آن نرگسک

Postquam rem asini perscrutata est, ancillulam narcisso similem vidit sub asino cubantem. [(When she investigated the ass's condition, she saw the little narcissus (the maidservant) lying under the ass.)]

از شکاف در بدید آن حال را \* \* \* بس عجب آمد از آن آن زال را

Through a crack in the door she saw what was going on: the old woman marvelled greatly thereat.

خر همی گاید کنیزک را چنان \* \* \* که به عقل و رسم مردان با زنان  
1340

(Vidit) asinum futuentem ancillam sicut viri ratione et more (concupunt) cum feminis. [(She saw) the ass copulating with the maidservant in the manner that men reasonably and customarily (do) with women.]

در حسد شد گفت چون این ممکنست \* \* \* پس نم اولیتر که خر ملک منست

She became envious and said, "Since this is possible, then I have the best right, for the ass is my property."

خر مهذب گشته و آموخته •• خوان نهادست و چراغ افروخته

The ass has been perfectly trained and instructed: the table is laid and the lamp is lighted."

کرد نادیده و در خانه بکوفت •• کای کنیزک چند خواهی خانه روفت

Feigning to have seen nothing, she knocked at the door of the room (stable), saying, "How long will you be sweeping the room, O maid?"

از پی روپوش می گفت این سخن •• کای کنیزک آمدم در باز کن

She spoke these words as a blind (and added), "I have come, O maid: open the door."

کرد خاموش و کنیزک را نگفت •• راز را از بهر طمع خود نهفت 1300

(Then) she became silent and said no more to the maid: she concealed the secret for the sake of her own desire.

پس کنیزک جمله آلات فساد •• کرد پنهان پیش شد در را گشاد

Thereupon the maid hid all the apparatus of iniquity and came forward and opened the door.

رو ترش کرد و دو دیده پر ز نم •• لب فرو مالید یعنی صایم

She made her face sour and her eyes full of moisture (tears) and rubbed her lips (against each other), meaning to say, "I am fasting."

در کف او نرمه جارویی که من •• خانه را می روفتم بهر عطن

In her hand was a soft broom, as though to say, "I was sweeping the room in order to clean it."



چونک باع جاروب در را وا گشاد ●● گفت خاتون زیر لب کای اوستاد

When, with the broom (in her hand), she opened the door, the mistress said under her breath, "O crafty one.

1360 رو ترش کردی و جارویی به کف ●● چیست آن خر برگسته از علف

You have made your face sour and (taken) a broom in your hand; what is (the meaning of) the ass having turned away from his fodder?

نیم کاره و خشمگین جنبان ذکر ●● ز انتظار تو دو چشمش سوی در

Re semiconfecta, iratus, agitans veretrum: quia te expectat ideo (sunt) duo oculi ejus ad januam (convers). "Half-finished and angry, (its) penis (was still) moving; its (the ass's) two eyes (were turned) toward the door in expectation of you."

زیر لب گفت این نهان کرد از کنیز ●● داشتش آن دم چو بی جرمان عزیز

This she said under her breath and concealed (her thought) from the maid: at that moment she treated her, like innocent persons, honourably.

بعد از آن گفتش که چادر نه به سر ●● رو فلان خانه ز من پیغام بر

Afterwards she said to her, "Put the chādar on your head, go and take a message from me to such and such a house.

در فرو بست آن زن و خر را کشید ●● شادمانه لاجرم کیفر چشید

Femina januam clausit asinumque animo gaudente attraxit: necessario poenam gustavit. [The woman shut the (stable) door and drew the ass (to her) joyfully; necessarily, she tasted the penalty (for her shameful behavior).]

در میان خانه آوردش کشان ●● خفت اندر زیر آن نر خر ستان

In medium stabulum eum trahendo duxit: sub asino decubuit supina [Pulling, she brought it into the middle of the stable: she lay down on (her) back under the male ass]

در میان خانه آوردش کشان ❖❖ خفت اندر زیر آن نر خرستان

In medium stabulum eum trahendo duxit: sub asino decubuit supina [Pulling, she brought it into the middle of the stable: she lay down on (her) back under the male ass.]

هم بر آن کرسی که دید او از کنیز ❖❖ تا رسد در کام خود آن قحبه نیز

In eadem sella quam viderat ab ancilla (adhibitam), ut ista meretrix quoque voto potiretur. [On the same chair that she saw (used) by the maidservant in order to attain her desire; that whore (did) also.]

1300 پا بر آورد و خر اندر وی سپوخت ❖❖ آتشی از کیر خر در وی فروخت

Pedem sustulit, asinus (veretrum) in eam trusit: asini veretro ignis in ea accensus est. [She raised (her) feet and the ass thrust (its penis) into her; a fire (of lust) was kindled in her by the ass's penis.]

خر مدب گشته در خاتون فشرد ❖❖ تا بخایه در زمان خاتون بمرد

Cum asinus eruditus esset, in hera infixit (veretrum) usque ad testiculos: simul hera periit. [The ass had been trained; it pressed (its penis) into the lady up to (its) testicles: the lady died at once.]

بر درید از زخم کیر خر جگر ❖❖ روده‌ها بسکسته شد از همدگر

Jecur ejus veretri verbere discissum, viscera inter se dirupta. [(Her) liver was torn by the blow of the ass's penis; (her) intestines were torn away from each other.]

دم نزد در حال آن زن جان بداد ❖❖ کرسی از یکسو زن از یکسو فتاد

Extemplo femina, nulla voce facta, animam reddidit: hinc cecidit sella, ilinc femina. [She did not utter (anything): the woman gave up (her) soul at once. The chair fell to one side, the woman to (the other) side.]

Original  
Eng. Source

Art. -5-

## 6. Sexual intercourse of children

**What is the child's sexual intercourse?** An idle play, compared with the sexual intercourse of a Rustam and a brave champion of Islam. (*The Mathnawi of Jalau'ddin Rumi, Translation and Commentary by Reynold A. Nicholson, Books I-II, Couplet 3434, p.187*)

MESNEVI

275

Dünyada daima istenen, peşinde koşulan, bir tür-  
lü terkedilmeyen bu şehvet; bil ki çocukların cimai  
gibidir.

Çocuğun cimai nedir ki? Bir Rüstem'in, bir yi-  
ğitin cimaina nispetle oyundan ibaret.

3435.

Halkın savaşı da çocukların savaşı gibidir. Ta-  
mamıyla mânasız, esassız ve hor!

Hepsi sopadan kılıçlarla savaşır. Hepsi fayda-  
sız bir şeyle uğraşıp dururlar.

Hepsi, bu bizim Burakımız. Döldül yürüyüşü  
diye bir sopaya binmiştir.

Arasında yük var, fakat bilgisizliklerinden ken-  
düksek görüp ata binmiş, yol gidiyor sanırlar.

At dur.. Halk atlarını, bir gün atlarını sürerek  
at gökten geçsinler de bak!

Bir gün ruh ve melek Tanrı'ya yücelir. Ruhun  
mesnesinden gök titrer!

Siz ise umumiyetle çocuklar gibi eteğinize bin-  
mişsiniz.. Ata binmiş gibi eteğinizin ucunu tutmuş-  
sunuz!

Original Turkish  
Source

Art. -6-

THE DOCTRINE OF RESERVE

187

God; none is grown-up except him that is freed from sensual  
desire.

He (God) said, "This world is a play and pastime, and ye  
are children"; and God speaks truth.

If you have not gone forth from (taken leave of) play, you  
are a child: without purity of spirit how will you be fully in-  
telligent (like an adult)?

Know, O youth, that the lust in which men are indulging  
here (in this world) is like the sexual intercourse of children.

What is the child's sexual intercourse? An idle play, com-  
pared with the sexual intercourse of a Rustam and a brave  
champion of Islam.

The wars of mankind are like children's fights—all meaning- 3435  
less, pithless, and contemptible.

All their fights are (fought) with wooden swords, all their  
purposes are (centred) in futility;

Original English  
Source

Art. -6-



## 7. Story of a youth aroused by the gaze of a dervish and had a wet dream (sexual orgasm)

I had already reached manhood. One day when I was getting my education in a madrasah in Halab (Aleppo) and studying to learn al-Hidaya. Suddenly I saw a dervish entering from the door and asking me for water. I instantly got up and gave the dervish the water jug and placed a piece of food I had in front of the dervish.

**I saw that my apposite behavior pleased the dervish and that he fixed a strange gaze at me. That sweet gaze of him pleased me so much that I had an orgasm and before I pulled myself together in that emptiness I saw that the dervish disappeared. The zest of that gaze is still in my soul.** (*Ahmad Aflaki, Ariflerin Menkıbeleri [The Manaqib al-Arifin], Turkish Ministry of National Education Publications, p. 323*)

Dostlar bu hayırlı haberi Şemseddin'e ulaştırıp "Mevlânâ hazretleri bugün medresede bu kadar büyükler arasında sizin hakkınızda böyle bir tanıklıkta bulundu" dediklerinde Mevlânâ Şemseddin baş koyup sevindi ve "Mevlânâ'nın buyurduğu gibidir" deyip şu hikâvevi anlattı:

Bulağa ermiştim. Bir gün Halep şehrinde medresede öğrenim yapıyordum. Hidaye'yi tekrarlamaya çalışıyordum. Birdenbire bir dervişin kapıdan girip benden su istediğini gördüm. Hemen kalktım, su testisini dervişe verdim ve bendeki bir miktar yemeği de gönül yaralı olan bu dervişin önüne koydum.

Benim bu yerinde hareketimden dervişin memnun olduğunu ve üzerime garip bir nazar attığını gördüm. Onun bu tatlı nazarından o kadar zevk duydum ki, ihtilam [cinsel boşalma] oldum ve ben o hoşluk içerisinde kendimi toplayıncaya kadar dervişin gidip kaybolduğunu gördüm. O nazarın lezzeti hâlâ benim ruhumda duruyor.

Fakat Mevlânâ hazretlerine ulaştığımda bu büyüklüğü gördüm, onun iyilik yardım dolu nazarına ulaştım. O, önceki nazarın tatlılığını, Mevlânâ'nın karşısında denizdeki bir damladan daha az gördüm ve onu yüce nur karışımından daha az buldum.

Hamd ve minnet Tanrı'nın olsun ki, o Sultanın (Mevlânâ'nın) yardım yolu göstermesiyle velî tanır da oldum.

**Original Turkish Source**

**Art. -7-**



## 8. Story of a sheikh making khalif's wife hold his sexual organ saying 'this is what you want'

News reached to Khalif in Egypt that his son became a follower of a sheikh. He became terribly upset and wanted to kill the sheikh. But the moment he saw the sheikh's face, he also showed him favour with all his sincerity. Khalifa's wife also wanted to see the sheikh. They invited the sheikh to their house. The khatun advanced and fell on her knees before the sheikh and wanted to kiss his hand. But instead the sheikh raised his penis and gave it to the woman's hand and said: *"That is not what you want, but this is,"* and the sama started. After that, the faith of the khalif increased a thousand fold. (Ahmad Aflaki, *Ariflerin Menkıbeleri [The Manaqib al-Arifin]*, Turkish Ministry of National Education Publications, p.95)

### ARIFLERİN MENKİBELERİ

yüksek bir merteye yoktur," buyurdu ve sonra şu hikâyeyi anlattı: "Şam'da bulunan Şeyh Ali Hariri, kademli, parlak kalbli, metanet sahibi bir kişiydi. Semâ esnasında kime baksa derhal o, ona mürit olurdu. Giydiği hırka parça parça idi. (den) Semâ esnasında vücudunun her tarafı görünürdü. Oğlu da, bunun menkıbelerini işittiği için, semâ'ya girdi. Sema edenleri seyretmek için makam kapısının önüne vardığı vakit şeyhin nazarı ona ilişti. O derhal mürit elbise giydi. Oğlunun şeyhe mürit olduğu haberi, halifenin kulağına ulaştı. Son derecede canı sıkıldı ve ölmek istedi. Fakat şeyhin yüzünü görür görmez bir samimiyetle, şeyhe teveccüh gösterdi. Halifenin karısı da onu görmek istedi. Şeyhi eve davet ettiler. Hatun ilerleyip şeyhin ayaklarına kapandı ve elini öpmek istedi. Şeyh tenasül âletini kaldırarak kadının eline verdi ve: "Senin istediğin o değil, budur," dedi ve semâ'ya başladı. Bunun üzerine halifenin itikadı bir iken bin oldu.

(43) Yine nakledilmiştir ki: Mevlânâ Şemseddin'in nikâhlısı olan Kimya Hatun, çok güzel ve iffet sahibi bir kadındı. Bir gün kadınlar, Şems'ten izin almaksızın Sultan Veled'in büyük annesi ile birlikte Kimya hatunu gezmek maksadıyla bağa götürdüler. Birdenbire Mevlânâ Şemseddin eve

Original Turkish  
Source

Art. -8-

## 9. Story of a dervish molesting a youth

The two (brothers) did not leave that house for celibates: they lay down to sleep there for fear of (meeting) the night-patrol.. **One night Sodomite stood up in a crowded room. He walked slowly and removed the bricks lecherously.**

Why have you put these bricks?, he asked. I am a sick boy and because of my weakness I took precautions and made here a place to lie down." .. "Why," said he, "*where can I go? for wherever I go, persecuted (as I am),*

Some foul ungodly miscreant like you springs up before me like a wild beast. The dervish-convent, which is the best place—not (even) there do I find safety for one moment. A handful of (greedy) pot-tage-eaters direct their looks at me: **Their eyes filled with semen press their testicles with their hands;** And even he that has regard for decorum steals covert glances **and rubs his penis.** Since the convent is (like) this, what must the public market be like? A herd of asses and boorish devils!

**I have no means of escape either from men or women: what can I do, since I belong neither to these nor to those?"** He is independent of the bricks and of quarrelling over the bricks and of a wicked young ruffian like you who would sell (prostitute) his own mother.

*(The Mathnawi of Jalau'ddin Rumi, Translation and Commentary by Reynold A. Nicholson, Books V&VI, Couplets 3845-3855, pp.470-471)*

"Rumi relates the story of two brothers, two brothers were stranded and compelled to spend the night in the house of "celibates" ([Masnavi] VI:3845). In order to protect himself against sexual predators, the beardless brother (referred to as kudak, "child") assembled twen-

ty blocks of brick behind his back (kun, lit. "ass"). **In the middle of the night a sodomist (luti) gently removed the bricks in an attempt to engage in sexual intercourse with the boy.** The boy woke up and began to quarrel: "Why have you taken the bricks?" The man replied: "*Why did you put these bricks there (in the first place)?*" In the argument that ensues **the youngster explains that he cannot go anywhere without some "foul ungodly wrongdoer raising his head" before him like a wild beast (VI:3855).** He notes that **in the Sufi hospice (khanaqah), which is supposed to be the best place, a bunch of greedy porridge-eaters assault him, "with their eyes full of semen and the palms (of their hands) squeezing their testicles" (VI:3856-57).** He continues that **even the one who has the most regard for the (Muslim) law "steals covert glances (while) stroking his penis" (VI:3858).** The young boy sums up his predicament in this line: "*I have no means of escape either from men or women / what can I do, since I belong neither to these (men) nor to those (women)?*" (VI:3865)" (*Mahdi Tourage, Rumi and the Hermetics of Eroticism, Iran Studies, vol.2, p.168*)

na niçbir şey  
ye başvurdu,  
ar gibi çarşa-

karışıp eli-  
öylece dur-  
an...

İki kardeş vardı. Biri köseydi, öbürü genç. Bir bekar odasında kaldılar. Oğlan, geceleyin arkasına kerpiçler yığıdı. Gecenin bir vakti, bekarlardan biri kalkıp ayaklarının ucuna bası bası geldi, bir takrip kerpiçleri oradan aldı. Çocuk uyanınca bu kerpiçleri niçin aldın ve nereye koydun diye savaşa başladı. Bekâr der ki: Sen bu kerpiçleri niçin koydun?

3845. Bekçinin korkusundan o iki delikanlı, o bekar odasında kaldılar orada uyudular. Kösenin sakalında dört kıl vardı. Fakat yüzü, ayın on dördüne benziyordu adeta. Delikanlı çirkindi. Arka tarafına tam yirmi tane kerpiç yığıdı. Bekarlardan bir oğlanı,\* gece vakti kalabalığın içinden kalktı.

Original Turkish  
Source

Art. -9-





\* Yavaş, yavaş yürüdü. İstahlı bir halde oğlanın yanına gelip kerpiçleri bir tarafta koydu. Çocuğa elini uzatınca çocuk, yerinden sıçradı. Hey dedi, a köpeğe tapan kimsin sen?

3850. Bu otuz kerpiçi neye buradan aldın? Herif dedi ki: Sen ne için o otuz kerpiçi yığıdın? Oğlan dedi ki: Hastayım ziyafım. Yatarken ihtiyata riayet ettim. Herif, hastaysan, hastalıktan hareletlendiysen neden hastaneye gitmedin? Yahut bir esirgeyici hekimin evine varmadın? Gitseydin hastalıktan kurtulurdun. Çocuk dedi ki: Ben de bilmem nereye gideyim? Nereye gidersem bir derde uğruyorum.

3855. Senin gibi bir zındak, bir pis, bir dinsiz herif, başucuma yırtıcı canavar gibi gelip dikiliyor. En iyi bir yer olan tekkede bile bir an olsun aman bulmadım. Bir avuç bulgur aşıyla geçinmeye çalışan derviş, gözlerinden meni akarak, elleriyle havalarını sıkarak bana yüz tuttu. Namuslu oldun mu gizli, gizli bakar aletleriyle oynarlar. Tekke böyle olursa artık hal-kan pazarı, eşek sürüsü ve hamların divanı nasıl olur? Var kıyas et.

\* Eşek, nerde, namus ve takva nerede? Eşek, korkuyu, ürkmeyi, ricayı ne bilir? Akıl kadının da emniyet ve adaletini diler, erkeğin de. Fakat akıl nerede? Tutar, bu sefer de kadınlara kaçarsam Yusuf gibi sinamalara, fitnelere düşerim. Yusuf, kadın yüzünden zindana düştü, sıkıntılara uğradı. O bile böyle olursa artık ben, elli kere darağacına çekilirim. Kadınlar, bilgisizliklerinden bana saldırdılar. Erkekler canıma kastederler.

3860. Eşek, nerde, namus ve takva nerede? Eşek, korkuyu, ürkmeyi, ricayı ne bilir? Akıl kadının da emniyet ve adaletini diler, erkeğin de. Fakat akıl nerede? Tutar, bu sefer de kadınlara kaçarsam Yusuf gibi sinamalara, fitnelere düşerim. Yusuf, kadın yüzünden zindana düştü, sıkıntılara uğradı. O bile böyle olursa artık ben, elli kere darağacına çekilirim. Kadınlar, bilgisizliklerinden bana saldırdılar. Erkekler canıma kastederler.

3865. Sonuçta ne kadınlardan kurulabilivorum ne erkeklerden. Ne yapayım bilmem? Ne bunlardanım ben, ne onlardan! Ondan sonra oğlan, köseye baktı, dedi ki: O çenesindeki o iki kıl- la dertten kurtuldu gitti. Kerpiçten

de kurtuldu, kerpiç kavgasından da, hatta senin gibi bir kabbe oğlu çirkin kart oğlanın saldırışından da. Gösteriş için olsun çenede bulunan kaç dört kıl, adamın arkasına çepeçevre yığılan otuz kerpiçten hayırlıdır. Allah inayetinin bir zerrisi, itaat ve ibadetinden yeğdir.

3870. Çünkü şeytan itaat kerpicini alır, hatta iki yüz tuğla olsa yine kapar, kendine yol açar. Her yanın kerpiçle dolu olsa yine o kerpiçler senin tarafından konmuştur. Fakat o iki üç, kıl, Allah vergisidir. Hakikatte o kılın her bir bir dağdır. Çünkü o, padişahların padişahının bir aman fermamıdır. Sen bir kapıya yüzlerce kilit vursan bir serserem gelir, hepsini de söker çıkarır. Fakat bir şahne, herhangi bir kapıyı mumla kapatsa erler, babayığitler bile ona yaklaşamaz, yürekleri oynar.

3875. Allah inayeti olan o iki üç kıl kötülüklerle arana girer, dağ kesilir, yüzlerde görünen nura benzer. Ey iyi yaratılışlı adam, kerpiç komaya kalkışma, fakat çirkin şeytandan da emin olarak uyuma. Yürü, Allah kereminden iki tanecik kıl elde et de ondan sonra gam yeme, emin olarak uy! Bilgili adamın uykusu, ibadetten yeğdir. Hele insanı gafletten uyandıran bilgi olursa. Yüzme bilen hareketli durması, aceminin elle ayakla savaşmasından iyidir.

3880. Acemi, elini ayağını oynatır durur, fakat boğulur. Yüzme bilense denizdeki dalgıç gibi yüzer durur. Bilgi, uçsuz bucaksız ve kıyasız bir denizdir. Bilgi dileyense, denizlerde dalgıçlık edene benzer. Bilgi dileyenin ömrü, binlerce yıl olabilir. Bilgi olmadan vazgeçme.

Original Turkish  
Source

Art. -9-

Original English  
Source

Art. -9-

Story of two brothers, one of whom had a few hairs on his chin while the other was a beardless boy. They went to sleep in a house for celibates. One night, as it happened, the boy lateribus congestis nates obtexit. Demique paedicator adrepsit, lateres ab ejus ergo callide et molliter summovit. The boy awoke and began to quarrel, saying, "Where are these bricks? Where have you taken them to? Why did you take them?" He replied, "Why did you put these bricks there?" etc.

A beardless boy and a youth with a few hairs on his chin came to a festive gathering, for there was an assembly-place in the town.

The select party remained busy (enjoying themselves) till the day was gone and a third of the night had passed.

<sup>3845</sup> The two (brothers) did not leave that house for celibates: they lay down to sleep there for fear of (meeting) the night-patrol.

The youth had four hairs on his chin, but his face was like the full-moon (in beauty).

The beardless boy was ugly in appearance: post culum tamen viginti lateres posuit.

Paedicator quidam noctu in frequentia hominum adrepsit: lateres amovit vir libidinosus.

Cum manum ei injiceret exsiluit puer: "eho," inquit, "tu quis homo es, O canis<sup>1</sup> cultor?"

<sup>3850</sup> Respondit: "Cur hos triginta lateres conguessisti?" "Tu," inquit, "cur triginta lateres sustulisti?"

I am a sick boy and because of my weakness I took precautions and made here a place to lie down."

He replied, "If you are ill with a fever, why didn't you go to the hospital

Or to the house of a kindly physician, in order that he might relieve you<sup>2</sup> of your malady?"

"Why," said he, "where can I go? for wherever I go, persecuted (as I am),

<sup>3855</sup> Some foul ungodly miscreant like you springs up<sup>3</sup> before me like a wild beast.

The dervish-convent, which is the best place—not (even) there do I find safety for one moment.

A handful of (greedy) pottage-eaters direct their looks at me: oculi semine impleti dum pressant manibus testiculos;

And even he that has regard for decorum steals covert glances et penem fricat.

Since the convent is (like) this, what must the public market be like? A herd of asses and boorish devils!

<sup>1</sup> I.e. the carnal soul.

<sup>2</sup> Literally, "raises his head."

<sup>3</sup> Literally, "open a lock."



## GRACE AND WORKS

471

What has an ass to do with decorum and piety? How should an ass know (anything about) reverence and fear and hope? <sup>3860</sup>

(Real) intelligence consists in being safe (from temptation) and in the desire to act justly towards (every) woman and towards (every) man; but where is (such) intelligence (to be found)?

And if I run away and go to the women, I should fall into tribulation like Joseph.

Joseph suffered imprisonment and torment at the hands of a woman: I should be divided amongst fifty gibbets.

Those women in their foolishness would attach themselves to me, and (then) their nearest and dearest (relatives by blood or marriage) would seek my life.

I have no means of escape either from men or women: what can I do, since I belong neither to these nor to those? <sup>3865</sup>

After (making) that (complaint) the boy looked at the youth and said, "He is quit of trouble by reason of the two (or three) hairs (on his chin).

He is independent of the bricks and of quarrelling over the bricks and of a wicked young ruffian like you who would sell (prostitute) his own mother.

Three or four hairs on the chin as a notice are better than triginta lateres circa culum."

One atom of the shade (protection) of (Divine) favour is better than a thousand endeavours of the devout pietist,

Because the Devil will remove the bricks of piety: (even) if there are two hundred bricks he will make a way for himself. <sup>3870</sup>

If the bricks are numerous, (yet) they are laid by you, (while) those two or three hairs are a gift from Yonder.

In reality each one of those (hairs) is (firm) as a mountain, for it is a safe-conduct bestowed by an Emperor.

If you put a hundred locks on a door, some reckless fellow may remove them all;

(But) if a police magistrate put a wax seal (on it), at (the sight of) that (even) the hearts of doughty champions will quail.

Those two or three hair-threads of (Divine) favour form a barrier (strong) as a mountain (against evil), like majesty aspect in the faces (of potentates)<sup>1</sup>.

Do not neglect (to lay) the bricks, O man of goodly nature, but at the same time do not sleep (as though you were) safe from the wicked Devil.

Go and get two hairs of that (Divine) grace, and then be safe (sound) and have no anxiety.

The sleep of the wise ('*alim*) is better than worship (performed) by the ignorant, (if it be) such a wisdom ('*ilm*) as brings (spiritual) awakening.

<sup>1</sup> Or, "like the majesty of the marks (caused by prostration in prayer) on the faces (of the pious)." See *Qur'dn*, XLVIII, 29.

Original English  
Source

Art. -9-



In the context of modern theories of gender, androgynes are always feminized males and never masculine women.<sup>45</sup> Julia Kristeva opines that androgyny is the "absorption of the feminine by man." She writes: "The androgyne is a phallus disguised as a woman; not knowing the difference, he is the slickest masquerade of a liquidation of femininity."<sup>46</sup> The androgynous Beloved of Persian lyrical poetry is different from the hermaphrodite. It is generally acknowledged that the examinations of the figure of androgyne and hermaphrodite always encounter problems of definition. Some have argued for hermaphroditism as biological fact and androgyny as poetic fiction while others propose androgyny as the fiction of original plenitude and wholeness, and hermaphroditism as the fiction of displaced origins.<sup>47</sup> In this context, Mircea Eliade's "divine androgyne" may be an apt term for a transcendental archetype of Divine beauty whose function he describes as: "... a symbolization of Chaos, of the undifferentiated unity that preceded the differentiation of man."<sup>48</sup> According to Eliade, androgyny in many religions is "an archaic and universal formula for the expression of the co-existence of the contraries, or *coincidentia oppositorum*... [and] ultimate being."<sup>49</sup> The androgyne as an archetype, which symbolically fuses the gendered subjectivities into a plenary and transcendental archetype, has no place in Rūmī's *Mathnawī*. Rūmī's concern of conveying esoteric secrets is predicated upon the lack of a definite closure in the symbolic veiling and unveiling. The communication of secrets is a process in which the hidden content of secrecy is never fully divulged, but only disclosed in its concealment. Thus, no formulation of wholeness in an androgynous figure of male youth is to be found in the *Mathnawī*. Rūmī's view of the androgynous figure of male youth may be found in the tale of the two brothers (VI:3843–3883). Rūmī relates the story of two

Original English  
Source

Art. -9-

<sup>45</sup> Barbara Charlesworth Gelpi, "The Politics of Androgyny," *Women's Studies* 2 (1974): 151–160; Cynthia Secor, "Androgyny: An Early Reappraisal," *Women's Studies* 2 (1974): 161–169.

<sup>46</sup> Julia Kristeva, *Tales of Love*, trans. Leon S. Roudiez (New York: Columbia University Press, 1987), 71.

<sup>47</sup> The examples corresponding to the former and the latter opinion include: Catriona MacLeod, *Embodying Ambiguity: Androgyny and Aesthetics from Winckelmann to Keller* (Detroit: Wayne State University, 1998), 28; Kari Weil, *Androgyny and the Denial of Difference* (Charlottesville: University Press of Virginia, 1992), 9–11, 17–21.

<sup>48</sup> Mircea Eliade, "Androgynes," *The Encyclopedia of Religion* 1 (1987): 277; also see his *The Two and the One*, trans. J. M. Cohen (London: Harvill Press, 1965), 110–112.

<sup>49</sup> Eliade, *Myth, Dreams and Mysteries*, 174–175.

brothers, one ugly but beardless, the other beautiful like the full-moon with only four hairs on his chin. The two brothers were stranded and compelled to spend the night in the house of "celibates" (VI:3845). In order to protect himself against sexual predators, the beardless brother (referred to as *kūdak*, "child") assembled twenty blocks of brick behind his back (*kūn*, lit. "ass"). In the middle of the night a sodomist (*lūti*) gently removed the bricks in an attempt to engage in sexual intercourse with the boy.<sup>50</sup> The boy woke up and began to quarrel: "Why have you taken the bricks?" The man replied: "Why did you put these bricks there (in the first place)?" In the argument that ensues the youngster explains that he cannot go anywhere without some "foul ungodly wrongdoer raising his head" before him like a wild beast (VI:3855). He notes that in the Sufi hospice (*khānaqāh*), which is supposed to be the best place, a bunch of greedy porridge-eaters assault him, "with their eyes full of semen and the palms (of their hands) squeezing their testicles" (VI:3856-57). He continues that even the one who has the most regard for the (Muslim) law "steals covert glances (while) stroking his penis" (VI:3858). "Even if I go toward women," he explains, "I will fall into tribulation like Joseph."<sup>51</sup> "Those women in their foolishness attack me / their relatives would seek my life" (VI:3862, 3864). The young boy sums up his predicament in this line: "I have no means of escape either from men or women / what can I do, since I belong neither to these (men) nor to those (women)?" (VI:3865) Rūmī concludes: "Just three or four strands of hair on the chin just for show / is better than thirty bricks around the back (*kūn*, lit. 'ass')" (VI:3868).

For Rūmī it is not the androgynous boy of fourteen who symbolizes the Beloved in human form, but the Shaikh, the esoteric master. For example, in Persian mystical poetry the figure of Yūsuf (the biblical Joseph), is generally depicted as the transcendental (androgynous) paragon of youthful beauty and purity. In his lyrical poems in the *Divān*, where in hundreds of instances the figure of Yūsuf is noted, Yūsuf is equated with Shams al-Din Tabrizī.<sup>52</sup> Shams was the wandering enigmatic mystic who profoundly affected Rūmī; the *Divān* in its

\* At no point in history has any Islamic book preached Islam by telling such immoral and unlawful stories that contradict the Qur'an. Depicting unlawful vile deeds without condemning them, and doing so at length and with a tone that might be interpreted as "encouraging" as if they are not abhorrent will not teach people any lessons. On the contrary, such a tone is so-called legitimization of the unlawful.

## 10. Handmaiden's copulation with the slave and the sultan

When that adorer of women threw off (his) trousers and sat between the woman's legs. **When (his) penis went straight toward (her) seat (buttocks), a commotion and outcry arose from the army. He jumped up (and ran) naked of buttocks to the (army) ranks,** grasping a fiery (flashing) scimitar in his hand..

...(then) at once he hastened (back) to the tent of the beauty. **When he showed himself to the hourí (lovely woman), his (organ of) manhood was erect in the same manner (as before).** He joined in battle with such a lion: (yet) his manhood remained erect and did not rest (go limp). That moon-faced idol, sweet of countenance, was amazed at his manhood.

*(The Masnavi of Jalalu'ddin Rumi, Book IV, Couplets 3880-3890, masnavi.net)*

The Caliph decided on a meeting; **he went to that woman for the sake of (sexual) intercourse. He remembered her and got (his) penis erect;** he intended to (have) sexual intercourse with (that) love-increaser.

**The woman saw his softness; from astonishment, she started to burst out laughing; laughter took hold of her. She remembered the virility of the (courageous) Captain who killed the lion, with his (male) organ like that.** She kept laughing violently like beng-eaters: her laughter overpowered (all considerations of) gain or loss.



His killing the lion and returning to the tent with the penis erect like the horn of a rhinoceros; And again the weakness of the ambitious one, that collapsed as though dead because of the rustling of a mouse.

(The Masnavi of Jalalu'ddin Rumi, Book IV, Couplets 3943-3968, masnavi.net)

Bir güzele âşık olanın önünde de sed vardır.  
ardında da. Öyle adam, artık önünü, ardını az görür.

3870. Kara sel, cana Kasdetmeye geldi mi bir tilki,  
aslanı kuyuya düşürür.

Dağ gibi aslanlar, kuyuda olmyan bir haralı  
görürler de kendilerini kaldırıp atarlar.

Hiç kimseyi kadınlarla mahremi tutm  
erkekle kadın, ateşle pamuğa benzer.

Tanrı suyu ile yunmuş bir ateş gerek  
erme sırasında bile Yusuf gibi kötülükten

Selvi boylu lâtif Zeliha'dan aslanlar  
disini çeksin.

3875. O yiğit er de Musul'dan döndü, yola düştü.  
Yolda bir ormana, bir yeşillige geldi.

Aşk ateşi, öyle bir parlamıştı ki yerle göğü fark  
etmiyordu.

Çadır içinde o ay parçasına kasedetti. Akıl nerde,  
Halifeden korkma nerde?

Şehvet, bu ovada davul dövdü mü akıl dediğin  
ne oluyor ki a turpoğlu turp:

Yüzlerce halife, o anda o erin ateşli gözüne bir  
sinekten aşağı görünür.

3880. O kadına tapan er şalvarını çıkarıp cariyenin  
ayak ucuna oturdu.

Aleti, dosdoğru gideceği yere giderken orduda  
bir gürültü, bir kızılca kıyamettir koptu.

Original Turkish  
Source

Art. -10-

316

MESNEVİ

Er sıçradı, götü başı açık bir halde ateş gibi  
Zülfikar elinde dışarı çıktı.

Birde ne görsün, ormandan kara bir erkek  
aslan, kendisini ordunun içine kapmış koyvermiş.

Atlar, ürküp köpürmüşler, her çadır ve ahır yeri  
yıkılmış, herkes birbirine girmiş.

3885. Erkek aslan, ormanın gizli bir yerinden fırlamış,  
havaya deniz dalgası gibi tam yirmi arşın sıçramıştı.

Er, pek yığitti, aldırış bile etmeden sarhoş bir  
erkek aslan gibi aslanın önünü kesti.

Kılıçla bir vurdu, başını ikiye böldü. Derhal o  
ay yüzlü dilberin bulunduğu çadıra koştu.

O hurinin yanına gelince aleti hâlâ dimdikti.

Öyle bir aslanla savaştı da erliği, yine sönmedi.  
hâlâ ayaktaydı.

3890. O tatlı ve ay yüzlü güzel, onun erliğine şaşırıp  
kaldı.

Istekle ona kendisini teslim etti. O anda o iki  
can, birleştiler..

Bu iki canın birbirleriyle birleşmesi yüzünden  
gayıptan bir başka can gelir erişir.

Kadının rahminde meniye kabule mâni bir şey  
yoksa bu can, doğuş yoluyla gelir, yüz gösterir.

Her nerde iki adam, sevgiyle, yahut kinle birleşseler,  
bir üçüncü can, mutlaka doğar.

Şakak o suretler, gayp âleminde doğarlar. Oraya  
ontarı gözünle de görürsün.

nuçlar, senin birleşmelerinden doğdu. Ken-  
te her eşe hemen sevinme.

Original Turkish  
Source

Art. -10-

322

MESNEVİ

Bil ki padişahların gönüllerinde ulu bir ay vardır. Bazı bazı gaflet yüzünden bulut altına girer ama ehemmiyeti yok.

3960. Gönülde gezip dolaşma zamanı bir ışık vardır ki hiddet ve hırs vaktinde liğen altında gizlenir.

O anlayış, şimdi benim dostumdur. Söylenecek sözünü söylemezsen,

Bu kılıçla boynunu vururum. Bahanen hiç fayda olmaz.

Doğru söylersen seni azad ederim. Tanrı hakkın neşeni kırmam.

Yedi mushafı birbiri üstüne koyup sözünü tutacağına yemin etti.

**Cariyeceğizin kılıç korkusuyla o sırrı Halifeye açması, Halifenin doğru söyle, bu gülüşün sırrını bildir, yoksa seni öldürürüm demesi**

3965. Cariye âciz kalınca ahvali anlattı. O yüz Zâl'e bedel olan Rüstem'in erliğini söyledi.

Yoldaki gerdeği, o sırada vukua gelen halleri bir bir nakletti.

Erin kılıcını çekip gidişini, aslanı öldürdükten sonra gelişini, aletinin hâlâ gergedan boynuzu gibi ayakta olduğunu söyledi.

Ondan sonra namuslu Halifenin gevşekliğini ve farenin bir çıtırdısından aletinin söndüğünü görünce dayanamayıp güldüğünü bildirdi.

Tanrı sırları meydana çıkarır. Mademki sonunda bitecek, kötü tohum ekme.

3970. Su, bulut, ateş ve bu güneş, sırları toprağın altından çıkarır.

Original Turkish  
Source

Art. -10-



هر که را فرج و گلو آیین و خوست •• آن لکم دین ولی دین بهر لوست

Any one whose custom and habit is (addiction to) the pudendum and the gullet, for him (the fit answer) is "Unto you (your) religion and unto me (my) religion."

با چنان انکار کوتاه کن سخن •• احمدا کم گوی با گیر کهن

Cut short thy talk with such (incarnate) scepticism; do not converse, O Ahmad, with the

آمدن خلیفه نزد آن خوب روی برای جماع

Venit Khalifa ad puellam formosam concubitus causa. [How the Caliph came to see a beautiful face for the sake of (sexual) intercourse.]

آن خلیفه کرد رای اجتماع •• سوی آن زن رفت از بهر جماع

Ille Khalifa concubitum sibi proposuit, illam feminam coitus causa adivit. [The Caliph decided on a meeting; he went to that woman for the sake of (sexual) intercourse.]

Original English  
Source

Art. -10-

زن بدید آن سستی او از شگفت •• آمد اندر قهقهه خندهش گرفت

Femina languorem ejus vidit; rem mirando in cachinnos ivit: risus eam occupavit. [The woman saw his softness; from astonishment, she started to burst out laughing; laughter took hold of her.]

یادش آمد مردی آن پهلوان •• که بکشت او شیر و اندامش چنان

Venit in mentem virilatas ducis fortissimi qui leonem interfecit dum membrum (virile) ejus tale est. [She remembered the virility of the (courageous) Captain who killed the lion, with his (male) organ like that.]

غالب آمد خندهی زن شد دراز •• جهد می کرد و نمی شد لب فراز

The woman's laughter overpowered (her) and was prolonged: she tried hard (to suppress it) but her lips would not shut.

سخت می خندید هم چون بنگیان •• غالب آمد خنده بر سود و زیان

She kept laughing violently like beng-eaters: her laughter overpowered (all considerations of) gain or loss.

شیر کشتن سوی خیمه آمدن \*\* وان ذکر قایم چو شاخ کرگدن

His killing the lion and returning to the tent pene erecto tanquam cornu rhinocerotis; [His killing the lion and returning to the tent with the penis erect like the horn of a rhinoceros;]

باز این سستی این ناموس کوش \*\* کو فرو مرد از یکی خش خشت  
موش

Contra, hujus (membr) ambitiosi debilitatem quod ob unum muris susurrum succidit. [(And) again, the weakness of the ambitious one (the male organ) that collapsed (as though) dead because of the rustling of a mouse.]

زد به شمشیر و سرش را بر شکافت \*\* زود سوی خیمه‌ی مهرو شتافت

He smote (it) with his sword and clove its head; (then) at once he hastened (back) to the tent of the beauty.

چونک خود را او بدان حوری نمود \*\* مردی او هم‌چنین بر پای بود

Ubi sese puellae formosissimae ostendit, penis ejus itidem erectus erat. [When he showed himself to the houri (lovely woman), his (organ of) manhood was erect in the same manner (as before).]

با چنان شیری به چالش گشت جفت \*\* مردی او مانده بر پای و نخفت

Pugna congressus erat cum tali leone: penis ejus erectus manebat nec languore jacuerat. [He joined in battle with such a lion: (yet) his manhood remained erect and did not rest (go limp).]

آن بت شیرین‌لقای ماهرو \*\* در عجب در ماند از مردی او

illa diva, facie venusta lunae simili praedita, virilitatis ejus admiratione obstupuit. [That moon-faced idol, sweet of countenance, was amazed at his manhood.]

## **CHAPTER III**

### **Statements That Advocate Existence Through Evolution and Unwisely Insult the Turkish Nation**

#### **In the Books Allegedly Written by Mawlana Rumi**

**I died to the inorganic state and became endowed with growth, and (then) I died to (vegetable) growth and attained to the animal. I died from animality and became Adam (man): why, then, should I fear?**

*(The Mathnawi of Jalau'ddin Rumi, Translation and Commentary by Reynold A. Nicholson, Books III&IV, Couplet 3900, p.128)*



**First he came into the clime (world) of inorganic things, and from the state of inorganic things he passed into the vegetable state.** (Many) years he lived in the vegetable state and did not remember the inorganic state because of the opposition (between them);

**And when he passed from the vegetable into the animal state, the vegetable state was not remembered by him at all,.**

**Again, the Creator, Whom thou knowest, was leading him (Man) from the animal (state) towards humanity.**

*(The Mathnawi of Jalau'ddin Rumi, Translation and Commentary by Reynold A. Nicholson, Books III&IV, Couplets 3640-3645, p.472)*

Existence through evolution has no place in the Qur'an. It is impossible even for a single protein to come into existence by chance. Over 700 million fossils further attest to God's creation. There is not even a sole fossil that proves the validity of evolution. Just as the jinn, angels and the staff of the Prophet Moses (pbuh) that turned into a snake in an instant were all created instantaneously without undergoing any evolution, humankind too was created at once as told in the Qur'an. In the face of this fact demonstrated by the Qur'an and science, trying to reconcile Islam with Darwinism is to instill in Muslims an understanding of Islam that is not existent in the Qur'an.

**There is no phase by phase existence through evolution in the Qur'an; everything is created by God's command 'Be'**

The Originator of the heavens and earth. When He decides on something, He just says to it, 'Be!' and it is. (Qur'an, 2:117)

It is He Who gives life and causes to die. When He decides on something, He just says to it, 'Be!' and it is. (Qur'an, 40:68)

Our Word to a thing when We desire it is just to say to it 'Be!' and it is. (Qur'an, 16:40)

His command when He desires a thing is just to say to it, 'Be!' and it is. (Qur'an, 36:82)

It is not fitting for God to have a son. Glory be to Him! When He decides on something, He just says to it, 'Be!' and it is. (Qur'an, 19:35)

**Angels are not created by way of evolution**

Praise be to God, the Bringer into Being of the heavens and earth, He Who made the angels messengers, with wings—two, three or four. He adds to creation in any way He wills. God has power over all things. (Qur'an, 35:1)

When your Lord said to the angels, 'I am putting a successor on the earth,' ... (Qur'an, 2:30)

We said to the angels, 'Prostrate to Adam!' ... (Qur'an, 2:34)

We created you and then formed you and then We said to the angels, 'Prostrate before Adam,'... (Qur'an, 7:11)

## **Jinn are not created by way of evolution**

We created mankind out of dried clay formed from fetid black mud. We created the jinn before out of the fire of a searing wind. (Qur'an, 15:26-27)

He created man from dry earth like baked clay; and He created the jinn from a fusion of fire. (Qur'an, 55:14-15)

It is easy for God to create. Our Lord is the One Who creates from nothing without a need for a cause. Just as He created jinn and angels in different forms, He created man as a separate being without the need for evolution. The same is true for animals and plants and all other living beings. The explicit truth that is informed in the Qur'an is as follows: God created all these living beings from nothing in an instant without making them undergo evolution, that is to say, without turning them into other species.

## **Muslims advocating evolution can not explain the facts that the staff of Prophet Moses (pbuh) turned into a snake and the clay that Prophet Jesus (pbuh) breathed into turned into a bird and flew away**

When Prophet Moses (pbuh) threw his staff onto the floor, the lifeless tree branch turned into a living snake, and when he held it again it turned into a lifeless tree branch, then again when he threw it on floor, it came to life. In other words, a lifeless material livens, then it becomes dead again and once again it comes to life. In this way God shows people His continuous Creation with this miracle.

He threw it down and suddenly it was a **slithering snake**.

He said, 'Take hold of it and have no fear. We will return it to its original form.' (Qur'an, 20:20-21)



(We said to Moses,) 'Throw down what is in your right hand. **It will swallow up their handiwork.** Their handiwork is just a magician's trick. Magicians do not prosper wherever they go.' (Qur'an, 20:69)

(A voice called out to Moses,) 'Throw down your staff.' Then when he saw it **slithering like a snake** he turned and fled and did not turn back again. 'Have no fear, Moses. In My Presence the Messengers have no fear.' (Qur'an, 27:10)

It is related in the Qur'an that when the Prophet Jesus (pbuh) made a clay object in the shape of a bird and breathed into it, the bird came to life by God's will:

Remember when God said, "Jesus, son of Mary, remember My blessing to you and to your mother when I reinforced you with the Purest Spirit so that you could speak to people in the cradle and when you were fully grown; and when I taught you the Book and Wisdom, and the Torah and the Gospel; and **when you created a bird-shape out of clay by My Permission, and then breathed into it and it became a bird by My Permission.** (Qur'an, 5:110)

This bird came to life independent of any natural cause, by God's leave and miracle. A living bird emerging from inanimate matter is one example of Almighty God's peerless, matchless and sublime creation. Through this miracle bestowed on him by God, the Prophet Jesus (pbuh) also revealed the illogicality and invalidity of evolutionist thinking.

Original  
Turkish  
Source

Diyorum ki: Karnımın şişkinliğini görüp bu nedir diyorlara, nolurdu diyorum, bütün deniz, karnıma aksaydı.

Bir tuluma benzeyen karnım, su dalgalarından patlasasem, gene de güzel bir ölümdür bu bana.

3890. Ben nerde bir su ırmağı görsem kıskanır da, keşke onun rinde olsaydım derim.

Elim tef gibidir, karnım davul gibi; gül gibi neşeyle su aşkının davulunu çalar dururum.

\* Rûhul-Emin'e benzeyen su, kanımı dökse, yer gibi yudum yudum kanımı içerim ben.

Geceleyn tencere gibi ateşte coşar, kaynarım; gündüzün kum gibi geceye dek kan içer dururum.

Düzene baş vurdum, öfkelenince kaçtım ya; ondan da pişmanım şimdi.

Söyleyin, sarhoş canıma kızgınlıkla ne yapmak istiyorsa yap-sın; kurban bayramı odur; âşıkça öküzdür, koyundur.

Öküz uyusa, yahut birşey yese bile bayramda kesilmek için beslenir.

Beni Mûsâ'nın ineği bil, her bir parça buçuğum, her hür kişiyi yeniden canlandırır.

Mûsâ'nın ineği kurban edilmişti ama en bayağı parça - buçuğu, bir öldürülmüşe can verdi.

3900. \* "Onun bazı uzuvlarıyla vurun o öldürülmüşe" dendi de vurdular; öldürülmüş adam, sıçrayıp yerinden fırladı.

A ulu kişilerim, canların dirilmesini istiyorsanız bu ineği boğazlayın.

\* Ben de cansız varlıktan öldüm, biten, boy atıp gelişen nebat oldum; nebatken öldüm, hayvan şekliyle baş gösterdim.

\* Hayvanlıktan öldüm, insan oldum; artık ölüp azalmaktan, noksana düşmekten ne diye korkacakmışım?\*

\* Bir daha hamle edeyim de insanken öleyim; böylece de melekler âleminde kol - kanat çırpayım.

\* Melek olduktan sonra da ırmağa atlamak gerek; "Herşey yok olur - gider, ancak O'nun zâtıdır kalan."

\* Bir kere daha melekkten kurban olayım da o vehme gelmeyen yok mu, o olayım.

\* Yok olurum, yok olurum da erganon gibi, "Gerçekten de biz, dönüp ona varanlarız" derim.

\* Yitmek anlamına "gum şudem" değil, "k" üstüne üstün konmuş: Kem şudem.

## (M E T İ N)

\* İnsanını ibtidâdan beri yaratılış hâlleri,  
yaratılış konakları

İnsan, önce cansızlar ülkesine gelmiştir; cansızlardan nebatlara düşmüştür.

Yıllarca nebatlarda ömür sürmüştür de cansızlardaki savaşını hatırına bile getirmemiştir.

Nebattan canlılara düşünce de nebat olduğu zamanki hâli hatırına gelmez.

3640. Yalnız yeşillige gönlü akar; hele bahar oldu da çiçekler açıldı mı.

Çocukların gönülleri de analarına akar; akar ama neden analarını severler, neden ana sütünü arzularlar, bilmezler ki.

Bu, her yeni müridin, o bahtı genç, yüce piri pek sevmesine benzer.

\* Bu aklın cüz'ü, Akl-ı Küll'dedir; bu gölgenin hareketi, o gül dalının hareketi yüzündendir.

\* Sonunda gölgesi, kendisinde yok olur - gider de gönlünün neden aktığını, bu araştırmanın neden olduğunu anlar, bilir.

A bahtı yâver kişi, bu ağaç oynamasa, dalın gölgesi nasıl oynar?

Tekrar onu bilen yaratıcı, onu tutar, hayvanlıktan insanlığa çekmeye başlar.

Böylece ülkeden ülkeye gider de sonunda akıllı, bilgili, yüce bir hâle gelir.

Önceki akılları hatırlamaz ya; bu akıldan da geçecektir, gene değişecektir o.

Sonunda bu hırsla, istekle dopdolu akıldan da kurtulur; yüzbinlerce şaşılacak akıl görür.

3650. Uyumuştur, önceki hallerini unutmuştur ama, onu bu unutkanlıkta bırakırlar mı hiç?

Gene onu uykusundan uyandırırılar; o da önceki hâline acı - acı güler.

Uykuda uğradığım o gam neydi, doğru - düzen halleri nasıl oldu da unuttum;



*How the lover answered those who scolded  
and threatened him.*

He said, "I am dropsical: the water draws me, though I know that the water too will kill me.

<sup>3885</sup> None afflicted with dropsy will flee from the water, even if it checkmate and ruin him two hundred times.

If my hands and belly become swollen, (yet) the passionate desire for the water will not abate (and depart) from me.

At the time when they ask me of my inward state, I say, 'Would that the Sea were flowing within me!'

Let the water-skin, my belly, be burst by the waves of the water: if I die, my death is acceptable.

Wherever I see the water of a stream, jealousy comes over me (and I wish) that I might be in its place.

<sup>3890</sup> (With) hands (swollen) like a tambourine and belly like a drum, I am beating the drum of (I am proclaiming) my love for the water, as the rose (does)<sup>1</sup>.

If that Trusty Spirit<sup>2</sup> spill my blood, I will drink draught on draught of blood, like the earth.

I am a blood-drinker, like the earth and like the embryo: (ever) since I became a lover I am (engaged) in this trade.

During the night I boil on the fire, like a kettle; (all) day till nightfall I drink blood, like the sand.

I repent that I set contrivance afoot (in order to escape) and fled from that which his anger desired.

<sup>3895</sup> Let him drive on (let him not restrain) his anger against my intoxicated soul: he is the Feast of the Sacrifice, and the lover is the buffalo (for slaughter).

Whether the buffalo sleep or whether it eat something, he nurtures (fattens) it for the Feast and the slaughter.

Deem me to be (as) the cow of Moses that gave life (to the murdered man): each limb of me is the (means of) raising from the dead every one that is (spiritually) free.

The cow of Moses was one offered in sacrifice: her smallest limb brought a murdered man to life.

At its touch the murdered man sprang up from his place—at the words spoken (by God), *Strike him with part of her*<sup>3</sup>.

<sup>3900</sup> O my noble (friends), slaughter this cow (the fleshly soul), if ye desire to raise to life the spirits (possessed) of insight.

I died to the inorganic state and became endowed with growth, and (then) I died to (vegetable) growth and attained to the animal.

I died from animality and became Adam (man): why, then, should I fear? When have I become less by dying?

<sup>1</sup> Because the rose derives its beauty from the water which nourishes it.

<sup>2</sup> I.e. my Beloved who resembles Gabriel. Cf. *Qur'ân*, XXVI, 193.

<sup>3</sup> *Qur'ân*, II, 68.

472

## MATHNAWÍ, BOOK IV

- 3635 Nor has it made ardent efforts that its heart should become pure and behold the past;  
That its heart should put forth its head (peep forth) from the aperture of the mystery and should see the beginning and the end with open eye.

*The diverse modes and stages of the nature of  
Man from the beginning.*

First he came into the clime (world) of inorganic things, and from the state of inorganic things he passed into the vegetable state.

(Many) years he lived in the vegetable state and did not remember the inorganic state because of the opposition (between them);

And when he passed from the vegetable into the animal state, the vegetable state was not remembered by him at all.

- 3640 Save only for the inclination which he has towards that (state), especially in the season of spring and sweet herbs—

Like the inclination of babes towards their mothers: it (the babe) does not know the secret of its desire for being suckled;

(Or) like the excessive inclination of every novice towards the noble spiritual Elder, whose fortune is young (and flourishing).

The particular intelligence of this (disciple) is derived from that Universal Intelligence<sup>1</sup>: the motion of this shadow is derived from that Rose-bough.

His (the disciple's) shadow disappears at last in him (the Master); then he knows the secret of his inclination and search and seeking.

- 3645 How should the shadow of the other's (the disciple's) bough move, O fortunate one, if this Tree move not?

Again, the Creator, whom thou knowest, was leading him (Man) from the animal (state) towards humanity.

Thus did he advance from clime to clime (from one world of being to another), till he has now become intelligent and wise and mighty.

He hath no remembrance of his former intelligences (souls); from this (human) intelligence also there is a migration to be made by him,

That he may escape from this intelligence full of greed and self-seeking and may behold a hundred thousand intelligences most marvellous.

- 3650 Though he fell asleep and became oblivious of the past, how should they leave him in that self-forgetfulness?

From that sleep they will bring him back again to wakefulness, that he may mock at his (present) state,

<sup>1</sup> I.e. the Logos with whom the Master (the Perfect Man) is identified.

## **In The Books That are Allegedly Written by Mawlana Rumi, Turks are Characterized as Barbarians –far from it-, Just Like They are Portrayed in British Charles Darwin's Books**

"...One day Shaykh Salah al-Din happened to hire Turkish laborers to do building work in his garden. Mowlana said: 'Effendi'—that is to say lord— 'Salah al-Din, when it is time for building, one must engage Greek laborers and **when it is time for destroying something, Turkish hirelings**. Indeed, the building of the world is assigned to the Greeks, **whereas the world's destruction is reserved for the Turks**. When God —*He is sublime and exalted*—ordered the creation of the world of sovereignty ('alam-e molk'), first He created unaware-infidels, and He conferred on them long life and great strength so they would strive like hired laborers in building the terrestrial world. And they built up many cities and fortresses on mountain peaks and places on top of a hill such that after generations had passed these constructions were a model for those who came later. Then divine predestination saw to it that little by little these constructions would become completely destroyed and desolate, and be eradicated. God created the **group of Turks so that they would destroy every building they saw, mercilessly and ruthlessly, and cause it to be demolished. And they are still doing so, and day by day until the Resurrec-**



tion they will continue to destroy in this manner. In the end, the destruction of the city of Konya will also be at the hands of wicked Turks devoid of mercy.' And this being the case, it turned out just as Mowlana said."

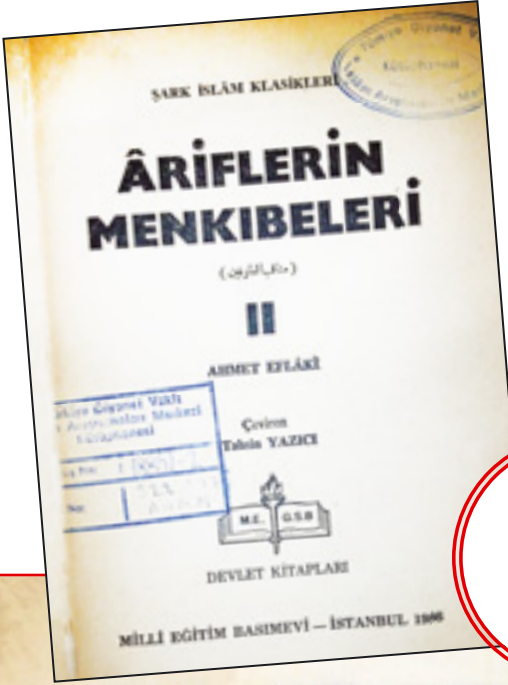
*(Ahmad Aflaki, Ariflerin Menkibeleri [The Manaqib al-Arifin], Turkish Ministry of National Education Publications, 1360; Shams al-Din Aflaki, "The feats of the knowers of God: Manaqeb al-'arefin", translated by John O'Kane, Brill, 2002, p.503; Rahgozari Minutalab, A Study about the Persian Cultural Legacy and Background of the Sufi Mystics Shams Tabrizi and Jalal al-Din Rumi, October 2009, Open Source. p.163-164, archive.org)*

### **There is no superiority among races in the Qur'an; superiority is by means of piety only**

Mankind! We created you from a male and female, and made you into peoples and tribes so that you might come to know each other. The noblest among you in God's Sight is the one of you who best performs his duty. God is All-Knowing, All-Aware. (Qur'an, 49:13)

### **Acting upon superiority of a race is particular to unbelievers**

Those who disbelieve filled their hearts with fanatical rage—the fanatical rage of the Time of Ignorance—and God sent down serenity to His Messenger and to the believers, and bound them to the expression of heedfulness which they had most right to and were most entitled to. God has knowledge of all things. (Qur'an, 48:26)



Original  
Turkish  
Source

5/23-24

ARİFLERİN MENKİBELERİ II

137

(23) Yine meşhur bir hikâyedir: Bir gün şeyh Selâhaddin hazretleri bağını yapmak için ücretle Türk rençberler tutmuştu. Bunu gören mevlânâ hazretleri: “Efendi, yani Bay Selâhaddin, bağ yapımında Rum rençberler, bozumunda da Türk rençberler tutmak lâzımdır. Çünkü dünyayı imar etmek rumlara, yıkmak ise, türklere mahsustur. Her şeyden arı duru olan yüce Tanrı, dünyayı yarattığı vakit önce gafil kâfirleri yarattı ve onlara uzun ömür ve büyük kuvvet verdi. Nihayet onlar, hiçbir şeyden haberi olmayan rençberler gibi bu toprak âlemini imar etmeye çalıştılar. Birçok asırlar sonra gelenlerin örneği olsun diye birçok şehirler, dağların tepelerinde kaleler ve tepeler üzerinde tarlalar yaptılar. Sonra da azar azar bu imaretlerin tamamıyla harab olması için Tanrı'nın takdiri şöyle bir tedbirde bulundu: Bunları yıkmak için Türkleri yarattı, onlar da çekinmeden ve acımadan gördükleri her imareti yıktılar, harabeye çevirdiler ve hâlâ da yapıyorlar ve kıyamete kadar da böyle yapacaklar. Konya şehri de yine merhametsiz Türk zâlimlerin eliyle harap olacaktır” buyurdular. Nitekim şimdi buyurduğu gibi oldu.<sup>1</sup>

"On the other hand, because the Turkish rulers were so devoted to Islamic beliefs, they had accepted Hanafism with a great vigor and conviction"(Mehmed Fuad Koprulu's , Early Mystics in Turkish Literature, Translated by Gary Leiser and Robert Dankoff , Routledge, 2006, pg 1).

This is still the case today in modern Turkey:

"Unlike the Sunni Turks, who follow the Hanafi school of Islamic law, the Sunni Kurds follow the Shaff'i school"(Federal Research Div Staff, Turkey: A Country Study, Kessinger Publishers, 2004. pg 141).

Thus we believe both the Shaff'ism whom all Sunni Kurds follow (where-as all Senni Turks follow Hanafism) as well as the various schools of Islamic law like all Sunni Tajiks (Iranians) of Central Asia and Afghanistan) as well as the various schools of Islamic law like the Kurdish ancestry of Hosam al-Din (whose ancestry goes back before the Seljuq era in the 11th century AD) is sufficient that Hosam al-Din was also Kurdish (and hence Iranian in the ethno-linguistic

**Original  
English  
Source**

of the Senni companions, for example: Fereyduñ Sepahsalar and Salah al-Din Zarkub, there is not sufficient detail with this regard. Based on examination of Afliaki though, it is our opinion that for example Salah al-Din Zarkub was Persian (or possibly Kurdish). This is illustrated by this anecdote:

[23] Likewise, it is a well-known story that one day Shaykh Salah al-Din happened to hire Turkish laborers to do building work in his garden. Mowlana said: 'Effendi'—that is to say lord—'Salah al-Din, when it is time for building, one must engage Greek laborers and when it is time for destroying something, Turkish hirelings. Indeed, the building of the world is assigned to the Greeks, whereas the world's destruction is reserved for the Turks. When God—He is *sublime and exalted*—ordered the creation of the world of sovereignty ('alam-e molk'), first He created unawar-infidels, and He conferred on them long life and great strength so they would strive like hired laborers in building the terrestrial world. And they built up many cities and fortresses on mountain peaks and places on top of a hill such that after generations had passed these constructions were a model for those who came later. Then divine predestination saw to it that little by little these constructions would become completely destroyed and desolate, and be eradicated. God created the group of Turks so that they would destroy every building they saw, mercilessly and ruthlessly, and cause it to be demolished. And they are still doing so, and day by day until the Resurrection they will continue to destroy in this manner. In the end, the destruction of the city of Konya will also be at the hands of wicked Turks devoid of mercy.' And this being the case, it turned out just as Mowlana said. (pg 503)



## **CHAPTER IV**

### **Misogynous Statements**

#### **In the Books Allegedly Written by Mawlana Rumi**

In this chapter, there are some statements of Rumi which are attributed to Prophet Muhammad (pbuh) although they, by all means, have nothing to do with him (our Prophet is surely above these attributions). The Messenger of God (pbuh) is a person who set an example for the entire world with his love, respect and politeness towards women. He expressed at every moment of his life his high regard for women, protecting, supporting and honoring them in the most beautiful way. Therefore, it is impossible for our Prophet (pbuh) to have any statement that disparages women. This is not in conformance with the Qur'an either. Attributing statements that belittle women to Prophet Muhammad (pbuh), who loved God dearly, feared Him genuinely and lived his entire life according to the Qur'an, is a gross slander against our blessed Prophet (pbuh). Our Prophet (pbuh) is above all these slanders and vile statements.

The mentality that considers women supposedly inferior exists in the superstitions of bigotry. The Qur'an abolished such vile superstitions. For instance, according to the bigoted superstitions that also appear in the Masnavi, women have lesser minds and they should not be conferred with. However, the Qur'an features a parable about the Queen of Sheba. In other words, God gives an instance of a woman who rules a country. Similarly, in the Qur'an God also praises female believers such as Mary and Pharaoh's wife, and holds up their beautiful moral values as an example to all of humanity.

### 1. The lie that woman is a part of evil

He (the questioner) said, "*(But) if a child should come in, or a woman who has no clear understanding or judgment. 'Take counsel with her',*" said he (the prophet) "*and do the contrary of what she bids (thee) and go thy way.*" Know that your fleshly soul is woman and worse than woman, **because woman is a part (of evil) but fleshly soul is evil entire.** (*The Masnavi of Jalalu'ddin Rumi, Book II, Couplets 2270-2273, masnavi.net*)

Original  
English Source  
Article

-1-

گفت مگر کودک در آید یا زنی \*\* کاو ندارد عقل و رای روشنی 2270

He (the questioner) said, "(But) if a child should come in, or a woman who has no clear understanding or judgment."

گفت با او مشورت کن و آنچه گفت \*\* تو خلاف آن کن و در راه افت

"Take counsel with her," said he (the prophet), "and do the contrary of what she bids (thee), and go thy way."

نفس خود را زن شناس از زن بتر \*\* ز آنکه زن جزوی است نفست کل شر

Know that your fleshly soul is woman and worse than woman, because woman is a part (of evil), but your fleshly soul is evil entire.

2270. Peygamberler, bir çok düzenler kurdular da değirmen, bu taşın çevresinde döndü.

Nefis, bunu yıkmak, halkın yolunu azdırmak, halkı sersemletirmek ister \*.

\* İşleri, danışarak yapmak gerek ki sonundaki pişmanlık azalsın.

Ümmet, kiminle danışalım deyince peygamberler, kendisine uyulan akılla dediler.

Ümmet, peki dedi, ya bir çocuğa raslarsak, ya bir kadın çıkar sa karşımıza.. Çocukta da, kadında da akıl yoktur, aydın bir karara varamaz.

Peygamber, onunla danış, dediğinin tersini yap, düş yola dedi. Nefisini kadın tanı, kadından da beter tanı; çünkü kadın parçabuçuktur; nefisse tamam şerdir.

Netsinle danıştın mı, ne derse o alçağın dediğinin tersini yap. \* Hattâ sana namaz kıl, oruç tut diye buyursa bile. Çünkü nefis düzencidir; gene bir düzen doğuracaktır sana.

Olgunluk, yapacağın işlerde nefisle danışmak, ne diyorsa tersini yapmaktır.

2280. Onunla başa çıkamazsın; onun inadına karşı koyamazsın.. Yürü, bir dost kazan da onunla uzlaş.

Akıl, bir başka akıldan güç-kuvvet kazanır. Şeker kamışı, şeker kamışından olgunlaşır.

Ben nefsin düzeninden neler gördüm, neler.. Büyüsüyle iyiyi-kötüyü ayırd edişi bile giderir insandan.

Yeniden-yeniye vaadlerde bulunur sana; binlerce kere de o vaadleri bozar- gider.

Yüz yıl ömür sürsen, böyle bir mühlet ele geçse; hergün yeni bir bahâne bulur, aldatır nefis seni.

Soğuk vaadleri sıcak-sıcak söyler; bir büyücüdür ki adamı kıvrak bağlar.

A Tanrı ışığı Husâmeddin, gel.. Sen olmayınca çorak yerden ot bitmiyor.

Bir gönlü incinmişin ilenmesi yüzünden, gökyüzüne bir perdedir, gerilmişti.

Bu kazânın ilâcını gene kazâ bilir; halkın akli, kazâyâ karşı sersemdir, şaşkındır.

O kara yılan, yola düşmüş bir kurtken ejderhâ kesler.

\* Bu ve bundan önceki beyit, karşılaştırmada kıyıya yazılır.



## 2. The error of saying 'do not consult with women'

**O traveller, take counsel with a traveller, for a woman's counsel will keep thy foot lame.** (*The Mathnawi of Jalau'ddin Rumi, Translation and Commentary by Reynold A. Nicholson, Books IV&V, Couplet 2210, p.394*)

178

MESNEVI

2200. Böyle olmıyan adam diri değildir ki İsa'ya  
hemdem olsun.. ölü değildir ki İsa'nın ölüleri diril-  
ten nefesine mazhar olsun!

Kör canı her yana adım atar, sıçrar durur ama  
bir türlü kurtulamaz!

Gölcük, gölcükte balık avhıyanlar, birisi akıllı,  
öbürü yarı akıllı, üçüncüsü de mağrur, aptal,  
gafil ve değersiz üç balıkla âkıbetleri

A inatçı, bu, içinde üç büyük balık bulunan  
gölcüğün hikâyesine benzer.

"Kelile" de okumuşundur ama o kabuktan  
ibarettir, bu anlatışımızsa canın da içidir.

Birkaç balıkçı, o gölcüğün yanından geçiler, o  
balıkları gördüler.

2205. Derhal koşup ağ getirmeye gittiler. Balık  
bunu anladılar..

İçlerinde akıllı olan yola düştü; hiç de  
mesi istenmiyen o güç yola yürüdü.

Bunlarla danışmıyayım dedü., türlü türlü  
yerlerde bulunur, azmini gevşetirler.

Yurtlarının sevgisine kapılırlar; tembelikleri,  
bilgisizlikleri bana da sirayet eder.

Danışmak için bir iyi ve diri kişi lazım ki seni  
de diriltsin; fakat nerde öyle bir diri?

2210. Ey yolcu, yolcuyla danış, kadınla değil.. çünkü  
kadının rey-i seni topal eder!

Vatan sevgisinden dem vurma; durma, yürü..  
vatan oradadır, burada değil canım efendim!

Vatan istiyorsan ırmağın o tarafına geç.. bu  
doğru hadisi iğri ve yanlış okuma!

Original Turkish  
Source

Art. -2-

*Story of the lake and the fishermen and the three fishes, one intelligent and one half-intelligent and the third deluded, foolish, heedless and good-for-naught; and the end of all three.*

This, O obstinate man, is the story of the lake in which there were three great fishes.

You will have read it in *Kalila*, but that is (only) the story, while this is the spiritual kernel.

Some fishermen passed beside the lake and saw that (prey).

2205 Then they hastened to bring the net: the fishes became aware (of their intention).

The intelligent one resolved to journey, resolved to a difficult unwelcome journey.

He said, "I will not consult these (others), for assuredly I will make me weak (deficient) in power (to fulfil my purpose);

Love of their native place and abode holds sway over their souls: their indolence and ignorance will strike on (affect) me."

For consultation, some goodly and (spiritually) living person is required, that he may make thee living; and where is that living one (to be found)?

2210 O traveller, take counsel with a traveller, for a woman's counsel will keep thy foot lame.

Pass on from the (literal) expression, "love of country"; do not stop (at its outward sense), for thy (real) country is Yonder, O soul: 'tis not on this side<sup>1</sup>.

If thou desire thy country, cross to the other bank of the stream: do not misread this true *Hadith*<sup>2</sup>.

*The inner meaning of the recitation of the ablutionary prayers by one who performs the ritual ablution<sup>3</sup>.*

In the ritual ablution, a separate form of prayer for each member of the body has been handed down in Tradition.

When you snuff up water into your nose, beg of the self-sufficient Lord the scent of Paradise,

2215 In order that that scent may lead you towards Paradise: the scent of the rose is the guide to the rose-trees.

When you perform the act of abstersion, the (proper) form of prayer and words is this: "O Lord, cleanse me from this (defilement).

My hand has reached this place and washed it, (but) my hand is weak (unable) to wash my spirit.

O Thou by whom the spirit of the unworthy is made worthy, the hand of Thy bounty is reaching the spirits.

<sup>1</sup> Or, "thy real country is Yonder: the spirit is not on this side."

<sup>2</sup> The Prophet said, "Love of one's country is part of the Faith."

<sup>3</sup> The connexion of this with the preceding verses is explained in v. 2230.

Original English  
Source

Art. -2-

### 3. The fabrication that advises to consult women and do the opposite of what they say

"Consult them (women) and then oppose (them in what they advise): he that disobeys them not will be ruined." (*The Masnavi of Jalalu'ddin Rumi, Book I, Couplet 2955, masnavi.net*)

Gulyabanı, sana zarar verir de yoldan azdırır seni. Senden ha akıllı nice kişiler bu yola düştü.

290. Yola düşenlere, o kötü canlı İblis neler etti; Kur'an'da Onları, ana yoldan yüzbinlerce yıl uzaklara düşürdü; âklara uğrattı, çırpıplak etti-gitti.

\* Kemiklerini, gör; saçlarını seyret de ibret al, o yana sürme.

Eşeğin boynunu tut, yola sür onu; yol erlerinin, güzelce yol bilenenlerin yoluna getir onu.

Kendine gel, eşiği kendi keyfine bırakma, ondan el çekme. Çünkü onun aşkı, çayırılığa, çimenliğedir.

Bir soluk gaflete düştün de onu bıraktın mı, çayırılığa doğru fersahlarca yol alır-gider.

Eşek, yolun düşmanıdır, çayırın sarhoşudur ancak. O, nice eşek sâhibini öldürmüş-gitmiştir.

Yolu bilmiyorsan eşek neyi isterse onun aksini yap; zâten doğru yol da budur.

\* "Kadınlarla danışın, sonra da ne dedilerse aksini yapın.., Gerçekten de onlara âsî olmayanlar helâk oldu.

Nefsin isteğiyle az dostluk et; çünkü Allah yolundan seni azdırıran odur.

290. Dünyâda, yoldaşların gölgesinden başka hiçbir şey, bu dilde bu isteği kırıp geçiremez.

Original Turkish  
Source

Art. -3-

Original English  
Source

Art. -3-

شاووهن پس آن گه خالفوا \*\* إن من لم يعصهن تالف

"Consult them (women), and then oppose (them in what they advise): he that disobeys them not will be ruined."



#### 4. The claim that not just women's intelligence but also their dreams are inferior to those of men

Know that a woman's dreams are inferior to those of a man because of her deficiency of intelligence and weakness of soul.

(*The Mathnawi of Jalau'ddin Rumi, Translation and Commentary by Reynold A. Nicholson, Books V-VI, Couplet 4320, p.497*)

Evet, bekçi dedi ki: Filanın evinde gömülü, git, ara derler.. o düşman, yoksul adamın evini, adını söylüyordu.

Evet, ben bu rüyayı kaç keredir görmüşüm; Bağdat'ta bir define var.

4330. Bu hayâle kapılıp yerimden bile kıpırdamadım; sense bir rüyâya kapılıyor, üşenmeden buralara geliyorsun.

Ahmağın rüyâsı aklınadır; onun rüyâsı da kendisi gibi değersiz, hiçbir şeye yaramaz.

Kadının, rüyâsını, aklının noksan, canının arık olması bakımından, erkeğin rüyâsından aşağı bil.

Aklı noksan adamın, ahmak kişinin rüyâsı boştur; peki, akılsızlıktan meydana gelen şey nedir? Yel gibi bir rüyâ.

Adam, define benim evimde dedi kendi - kendine; peki, orada ne diye yoksul oturmuşum, feryâd etmişim?

Definenin başında yoksulluktan ölmüşüm meğer; çünkü gafletymişim, perde ardındaymışım.

Bu muştuluktan sarhoş oldu, derdi kalmadı; dilsiz - dudaksız, yüzbinlerce hamd okudu.

° Rızkım dedi, bu köteğe bağhymış; Âb-ı Hayât, benim dükkânımdaymış.

Müflis olduğumu sanırdım, o zannın körlüğünün inat büyük bir rızık elde ettim; yürü;

İster beni ahmak say, ister aşağı bir kişi; o define ben istediğini söyle artık.

4340. Şüphesiz olarak dilediğimi gördüm; a ağzı pis bekçiyi tersin söyle bana.

A ulu kişi, sen bana dertli de; senin önünde dertliymişim kendime hoşum ben.

İş, bunun tersine olsaydı; sana gül bahçesi görünseydi de, bana, hor - hakıyr bir yer kesilseydi ne olurdu ben? Eyvahlar olsun.

Original Turkish Source

Art. -4-

## THE TREASURE FOUND AT HOME 497

night-patrol) named the house and mentioned his (the treasure-seeker's) name.

"I myself have often dreamed that there is a treasure in the dwelling-place at Baghdád.

I never left my home<sup>1</sup> on account of this phantasy, (but) you in consequence of a single dream come (hither) without thinking of the fatigue<sup>2</sup>.

The dreams of a fool are suitable to his intelligence: like it, they are worthless and good-for-nothing.

Know that a woman's dreams are inferior to those of a man because of her deficiency of intelligence and weakness of soul.<sup>4320</sup>

The dreams of one deficient in intelligence and foolish are of little value: what, then, must be the dreams produced by (entire) lack of intelligence? (Mere) wind!"

He (the treasure-seeker) said to himself, "The treasure is in my house: then why am I poverty-stricken and lamenting there?

(While living) over the treasure, I have (almost) died of beggary because I am heedless and blind<sup>3</sup>."

At this good news he was intoxicated (with joy): his sorrow vanished, and without (opening his) lips he chanted a hundred thousand praises to God.

He said, "My food (fortune) depended on (my suffering)<sup>4325</sup> these blows: the Water of Life was in my shop (all the time).

Begone, for I have met with a great piece of fortune, to confound the idea that I was destitute.

Deem me foolish or contemptible as you please: it (the treasure) is mine, say what you like.

Beyond doubt I have seen my wish (fulfilled): call me anything you please, O foul-mouthed one!

Call me sorrowful, O respected sir: in your view I am sorrowful, but in my view I am happy.

Alas, if the case<sup>4</sup> had been reversed (and if I had been like)<sup>4330</sup> a rose-garden in your view and miserable in my own!"

*Parable.*

One day a base fellow said to a dervish, "Thou art unknown to any one here."

He replied, "If the vulgar do not know me, I know very well who I am.

Alas, if the pain and sore (the spiritual malady) had been reversed (bestowed contrariwise) and he (the vulgar man) had seen me (as I really am), while I was blind to myself!"

(The treasure-seeker said), "Suppose I am a fool, I am a fool: luck is better than perversity and a hard (impud

<sup>1</sup> Or, "I was never disturbed."

<sup>2</sup> Or, "become careless of fatigue."

<sup>3</sup> Literally, "in

<sup>4</sup> Literally, "this flight," i.e. the course taken by each of us.

Original English  
Source

Art. -4-

## 5. The statement insulting mothers

My mother's lust caused me to fall from the highest heaven which was my tethering-place (stable), for (God said), Fall ye down!

So by the artfulness of a crone I fell from (a state of) complete perfection into the prison of the womb.

She brings the spirit from the highest heaven to the (corporeal) Hatim (enclosure): **great must be the craft of women.**

(Both) my first and my last fall were caused by woman, since I was spirit- and how have I become body? (*The Mathnawi of Jalau'ddin Rumi, Translation and Commentary by Reynold A. Nicholson, Books V-VI, Couplet 2795, p.413*)

- Yedi kuru, çirkin ve beğenilmeyecek  
yedi taze ve yemyeşil başağı otlamada.  
Ey aziz, gönül Mısırında kıtlık başlıyor.  
padişahım, bunu caiz görme.
2795. Padişahım, senin hapsinde bir Yusufum ben.  
Lütfet, beni kadınlardan kurtar.
- Arşta oturup duruyordum. Anamın şehveti  
"İnin" emriyle beni buraya attı.
- O tam yücelikten bir kocakarının hilesiyle ra-  
him zindanına düştüm.
- Ruhu, ta arştan bu yurda getirdi. Hâsılı kadın-  
ların hilesi pek büyük!
- İnişim, önce de kadın yüzünden, sonradan da  
kadın yüzünden. Ruhtum, nasıl oldu da bedene bü-  
ründüm?
2800. Ya bu düşkün Yusuf'un ağlayıp inlemesini duy,  
yahut o âşık Yakub'a merhamet et.

Original Turkish  
Source

Art. -5-



## THE LAMENT OF THE FALLEN SPIRIT 413

Let my Joseph sit in Thy prison, O King: come, deliver me <sup>2795</sup>  
from the wiles of the women.

My mother's lust caused me to fall from the highest heaven  
which was my tethering-place (stable), for (God said), *Fall ye  
down!*

So by the artfulness of a crone I fell from (a state of) complete  
perfection into the prison of the womb.

She brings the spirit from the highest heaven to the (corporeal)  
*Haṭīm* (enclosure): great must be the craft of women.

(Both) my first and my last fall were caused by woman<sup>1</sup>, since  
I was spirit—and how have I become body?

Hearken to this lament of Joseph in his lapse (from grace), <sup>2800</sup>  
or take pity on that distraught Jacob.

Shall I complain of my brethren or of the women who have  
cast me, like Adam, from the gardens (of Eden)?

I am withered like leaves in December because I have eaten  
the wheat<sup>2</sup> from the Paradise of union.

When I saw Thy graciousness and kindness and Thy greeting  
of peace and Thy message,

I produced rue (to burn as a charm) against the evil eye; (but)  
the evil eye reached even my rue.

("Tis) only Thy languishing eyes (that) are able to avert every <sup>2805</sup>  
evil eye (whether) in front or behind.

Thy good eye, O King, defeats and extirpates the evil eye:  
how excellent it is as a remedy!

Nay, from Thine eye come (wondrous) alchemies (trans-  
mutations): they turn the evil eye into the good eye.

The King's eye hath smitten the eye of the falcon-heart, and  
the falcon-eye hath become mightily aspiring,

because of the great aspiration which it has gained  
(the King's) look, the royal falcon will (now) catch (hunt)  
the fierce lion.

(The) lion? The spiritual royal falcon is Thy quarry <sup>2810</sup>  
at the same time Thou art its prey.

Scattered by the falcon-soul in the meadow of devotion  
*I love not them that set."*

Thy infinite bounty there came an (inward) eye to the  
soul that was flying for Thy sake.

From Thee its nose gained (the inward sense of) smell, and  
its ear the (inward) hearing: to each sense was allotted a portion  
(of the spiritual sense that was) distributed (amongst them  
all).

Since Thou givest to each sense the means of access to the  
Unseen, that (spiritual) sense is not subject to the frailty of  
death and hoary eld.

<sup>1</sup> *I.e.* "firstly by Eve and lastly by my own mother."

<sup>2</sup> *I.e.* the forbidden fruit.

Original English  
Source

Art. -5-

## 6. The lie that animal nature prevails in women

**The animal nature prevails in woman**, because she has an inclination towards colour and scent [worldly vanities].

*(The Mathnawi of Jalau'ddin Rumi, Translation and Commentary by Reynold A. Nicholson, Books V-VI, Couplet 2465, p.148; Mesnevi Şerif Tercümesi [(Turkish) Translation of Masnavi], Oriental Islamic Classics, Translator: Veled Çelebi İzbudak) Editor: Abdülbaki Gölpınarlı, Book V, Couplets 2968-2975)*

2460. Savaşta kadının saldırması, düşman safını yaramaz; belki de işi büsbütün bozar.  
Onu safta arslan gibi görürsün; kılıç elindedir ama eli tir tir titrer.  
Eyvahlar olsun aklı kadın olana; çirkin nefsi kadın olup talba-mış bulunana.  
Hâsılı onun aklı alt olur; göçmesi de ancak ziyanın bulunduğu yanadır.  
Ne mutlu aklı erkek, çirkin nefsi kadın olana; nefsinin alt edene.  
Görünüşte dişinin saldırması da kuvvetlidir ama onun uğradığı zarar, eşekliğindedir; o eşek gibi hani.  
Kadında hayvanlık sıfatları çoktur; çünkü kadının gönlü, rengine, kokuya akar.  
O eşek de çayırılığın rengini duydu, kokusunu aldı da bütün deliller, gönlünden kaçtı gitti.  
Susuz, yağmura muhtaç oldu, bulut değil; nefiste öküz açığı peydahlandı, sabrı kalmadı.
2470. Sabır demir bir kalkandır babacığım; Tanrı kalkana, üstünlük geldi - çattı yazısını yazmış.  
Mukallit, bir şeyi anlatırken yüzlerce delil getirir; fakat kıyasla görerek değil.  
Eşek bulaşmıştır ama misk değildir; misk kokusu verir ama pis bir şeydir ancak.  
Misk alırken pisliğin misk olabilmesi için pis kişinin yıllarca o bahçesini bakması gerek.  
Eşekler gibi arpa yememek gerek; ceylan gibi var da, Hutun'de...

Original Turkish  
Source

Art. -6-



Original English  
Source

Art. -6-

148

## MATHNAWÍ, BOOK V

The sea-foam (scum) is (always) in collision<sup>1</sup> till it comes to the earth (land) which is its origin.

The foam (scum) is earthly: it is an exile in the water: in exile imitation is inevitable.

When his (the imitator's) eye is opened and he reads those characters (of Reality), the Devil hath no power over him any more.

2455 Although the ass spoke of (spiritual) mysteries to the fox, he spoke superficially and like an imitator.

He praised the water, but he had no longing (for it); he tore his face and raiment, but he was no lover.

The excuse made by the hypocrite was bad, not good, because it was (only) on their lips, not in their hearts.

He (the hypocrite) has the smell of the apple, but no part of the apple (itself); and in him (even) the smell is only for the purpose of (coming into) contact (with the true believers).

The charge of a woman in battle does not break the (hostile) ranks; nay, her plight becomes pitiable.

2460 Though you see her take the sword (and fight) like a lion amidst the ranks, (yet) her hand trembles.

Alas for him whose reason is female, while his wicked fleshly soul is male and ready (to gratify its lust)!

Of necessity, his reason is vanquished: his movement is towards naught but perdition.

Oh, blest is that one whose reason is male, while his wicked fleshly soul is female and helpless;

Whose particular (individual) reason is male and dominant, (so that) his intellect deprives the female fleshly soul (of power to do mischief).

2465 The attack of the female, too, is bold in appearance; her defect, as (in the case of) that ass, arises from asininity.

The animal nature prevails in woman, because she has an inclination towards colour and scent.

(When) the ass heard of the colour and scent of the meadow, all arguments (in favour of trust in God) disgusted him<sup>2</sup>.

The thirsty man wanted rain, and there was no cloud; the fleshly soul was ravenously hungry, and there was no self-restraint.

Self-restraint is an iron shield, O father: upon the shield (of self-restraint) God hath written (the words), "Victory will come."

2470 The imitator brings forward a hundred proofs in his exposition, (but) he speaks (gives) them from ratiocination, not from immediate experience.

He is tinctured with musk, but he is not musk: he has the scent of musk, but he is only dung.

<sup>1</sup> I.e. some parts of it are continually being dashed against others.

<sup>2</sup> Literally, "fled from his disposition."



## 7. Just like in Masnavi, Darwin also regarded women inferior and like animals

Darwin describes **the role of woman in marriage as follows: 'an object to be beloved and played with—better than a dog anyhow'—...** (*Charles Darwin, The Autobiography of Charles Darwin 1809-1882, Edited by Nora Barlow, W. W. Norton & Company Inc., New York, 1958, pp. 232-233*)

**In his book, *The Descent of Man*, Darwin says that with regard to women's ability to reason, understand and mimic, they possess the characteristics of "inferior races" and therefore they possess an outdated and inferior civilization.** (*John R. Durant, "The Ascent of Nature in Darwin's Descent of Man" in The Darwinian Heritage, Ed. by David Kohn, Princeton, NJ: Princeton University Press, 1985, p. 295*)

**God informs in the Qur'an that women and men are equal in terms of faith, morality and wisdom and that superiority is only by piety**

Men and women who are Muslims, men and women who are believers, men and women who are obedient, men and women who are truthful, men and women who are steadfast, men and women who are humble, men and women who give charity, men and women who fast, men and women who guard their chastity, men and women who remember God much: God has prepared forgiveness for them and an immense reward. (Qur'an, 33:35)

Anyone, male or female, who does right actions and is a believer, will enter the Garden. They will not be wronged by so much as the tiniest speck. (Qur'an, 4:124)

Anyone who acts rightly, male or female, being a believer, We will give them a good life and We will recompense them according to the best of what they did. (Qur'an, 16:97)

The men and women of the believers are friends of one another. They command what is right and forbid what is wrong, and perform prayer and give the alms, and obey God and His Messenger. They are the people on whom God will have mercy. God is Almighty, All-Wise. (Qur'an, 9:71)

God has promised the men and women of the believers Gardens with rivers flowing under them, remaining in them timelessly, for ever, and fine dwellings in the Gardens of Eden. And God's good pleasure is even greater. That is the great victory. (Qur'an, 9:72)

And when the angels said, 'Mary, God has chosen you and purified you. He has chosen you over all other women.' (Qur'an, 3:42)

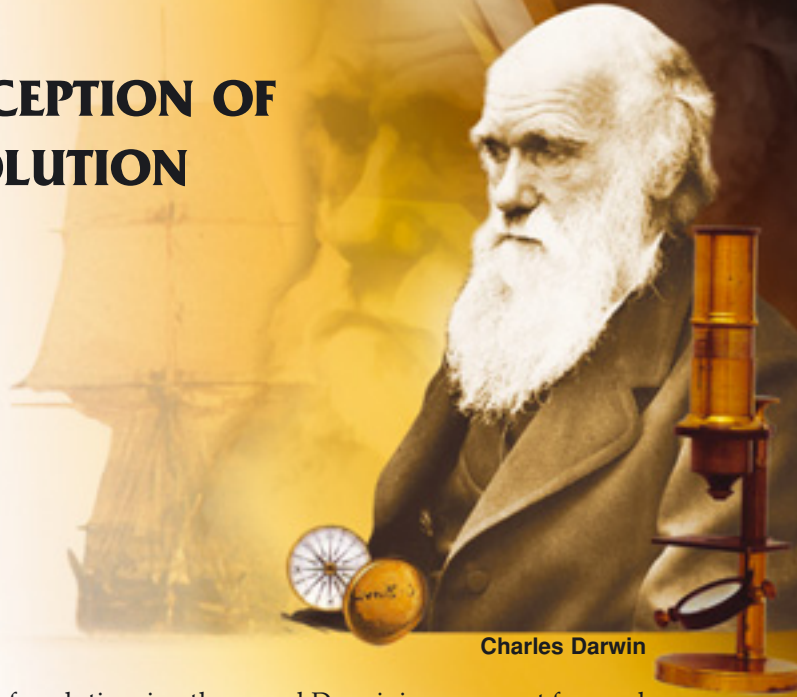
The Messiah, the son of Mary, was only a Messenger, before whom other Messengers came and went. His mother was a woman of truth... (Qur'an, 5:75)

God has made an example for those who believe: the wife of Pharaoh when she said, 'My Lord, build a house in the Garden for me in Your Presence and rescue me from Pharaoh and his deeds and rescue me from this wrongdoing people.' (Qur'an, 66:11)

And Mary, the daughter of 'Imran, who guarded her chastity—We breathed Our Spirit into her and she confirmed the Words of her Lord and His Book and was one of the obedient. (Qur'an, 66:12)

## APPENDIX:

# THE DECEPTION OF EVOLUTION



Charles Darwin

**T**he theory of evolution, in other word Darwinism, was put forward with the aim of denying the fact of creation, but is in truth nothing but a failed, unscientific nonsense. The theory of evolution has its origins in pagan superstitions dating back to the time of ancient Egypt and Sumeria. Like these superstitions, the theory of evolution explains the origin of the universe and life through coincidences, and it has nothing to do with science. This theory, which claims that life emerged through coincidences from inanimate matter, was invalidated by the scientific evidence demonstrating the miraculous order in the universe and in living things, as well as by the discovery of about 700 million fossils revealing that evolution never happened. Furthermore, the theory of evolution is incapable of explaining the formation of even a single protein, the main building block of life. Science has proven that it is impossible for a protein to come into existence through coincidences. In this way, the fact that God created the universe and the living things in it has been confirmed by science as well. The worldwide



propaganda carried out today to keep the theory of evolution alive is based solely on the distortion of scientific facts, biased interpretation, and lies and falsehoods disguised as science.

Yet this propaganda cannot conceal the truth. The fact that the theory of evolution is the greatest deception in the history of science has been expressed more and more in the scientific world over the last 20 to 30 years. Research carried out after the 1980s in particular revealed that the claims of Darwinism are totally unfounded and this fact has been stated by a large number of scientists. Many scientists from such different fields as biology, biochemistry, paleontology, genetics, zoology and archeology recognize the invalidity of Darwinism and explain the origin of life through the fact of creation.

We have examined the collapse of the theory of evolution and the proofs of creation in great scientific detail in many of our works, and are continuing to do so. Given the enormous importance of this subject, it will be of great benefit to summarize it here.



## Challenges That Devastate Darwin

As a pagan doctrine going back as far as ancient Egypt and Sumeria, the theory of evolution came to the fore most extensively once more in the nineteenth century. The most important development that made it the top topic of the world of science was the publication of Charles Darwin's *The Origin of Species* in 1859. In this book, Darwin in his own way opposes the fact that God created different living species on Earth separately, for he erroneously claimed that all living beings had an imaginary common ancestor and had diversified over time through small changes.

Darwin's theory was not based on any concrete scientific finding; as he also accepted, it was just an "assumption". Moreover, as Darwin confessed in the long chapter of his book titled, *"Difficulties on Theory,"* the theory failed in the face of many critical questions.

Darwin invested all his hopes in new scientific discoveries, which he expected would solve these difficulties. He indicated this expectation again and again in his book. However, contrary to his expectations, scientific findings expanded the dimensions of these difficulties and refuted the basic assumptions of the theory one by one.

The defeat of Darwinism in the face of science can be reviewed under three basic headings:

- 1) The theory cannot explain how life originated on Earth.
- 2) There is no scientific finding that indicates the "evolutionary mechanisms" proposed by the theory have any evolutionary power at all.
- 3) The fossil record proves the exact opposite of what the theory suggests.

In this section, we will examine these three basic points in general outlines:



## **The First Insurmountable Step: The Origin of Life**

The theory of evolution posits that all living species evolved from a single living cell that emerged haphazardly on Earth 3.8 billion years ago, supposedly having appeared as a result of coincidences. How a cell comprising a wide range of organelles such as vacuoles, mitochondria, lysosomes and Golgi apparatus could come into existence in a puddle of mud, how a single cell could generate millions of complex living species and, if such an evolution really occurred, why traces of it cannot be observed in the fossil record are some of the questions that the theory cannot answer. However, first and foremost, we need focus on the first step of the supposed evolutionary process. **How did the aforementioned "first cell" originate?**

Since the theory of evolution ignorantly denies creation, it maintains that the "first cell" originated as a product of blind coincidence within the laws of nature, without any plan or arrangement. According to the theory, inanimate matter must have haphazardly produced a living cell out of nowhere. Such a claim, however, is inconsistent with the most unassailable rules of biology.

### **"Life Comes From Life"**

In his book, Darwin never referred to the origin of life. That is because the primitive understanding of science in his time rested on the assumption that living beings had a very simple structure. Since medieval times, spontaneous generation, which asserts that non-living materials came together to form living organisms, had been widely accepted. In that period, it was commonly believed that insects came into being from food leftovers, and mice from wheat. Interesting experiments were conducted to prove this





As accepted also by the latest evolutionist theorists, the origin of life is still a great stumbling block for the theory of evolution.

announced his results, after long studies and experiments, which disproved spontaneous generation, a cornerstone of Darwin's theory. In his triumphal lecture at the Sorbonne in 1864, Pasteur said: "Never will the doctrine of spontaneous generation recover from the mortal blow struck by this simple experiment." (*Sidney Fox, Klaus Dose, Molecular Evolution and The Origin of Life, W. H. Freeman and Company, San Francisco, 1972, p. 4.*)

For a long time, advocates of the theory of evolution resisted Pasteur's findings. However, as the development of science unraveled the complex structure of the cell of a living being, the idea that life could come into being coincidentally faced an even greater impasse.

**Alexander Oparin's attempts to offer an evolutionist explanation for the origin of life ended in a great fiasco.**

theory. Some wheat was placed on a dirty piece of cloth, and it was believed that mice would originate from it after a while.

Similarly, maggots developing in rotting meat were assumed to be evidence of life originating from inanimate materials. However, it was later understood that worms did not appear on meat spontaneously, but were carried there by flies in the form of larvae, invisible to the naked eye. At the time Darwin wrote *The Origin of Species*, the belief that bacteria could come into existence from non-living matter was widely accepted in the world of science.

However, five years after the publication of Darwin's book, Louis Pasteur



## Futile Efforts in the Twentieth Century

The first evolutionist who took up the subject of the origin of life in the twentieth century was the renowned Russian biologist Alexander Oparin. With various theses he advanced in the 1930s, he tried to prove that a living cell could originate by chance. These studies, however, were doomed to failure, and Oparin had to make the following confession:

*Unfortunately, however, the problem of the origin of the cell is perhaps the most obscure point in the whole study of the evolution of organisms. (Alexander I. Oparin, Origin of Life, Dover Publications, New York, 1936, 1953 and 2003 (reprint), p. 196)*

Evolutionist followers of Oparin tried to carry out experiments to solve this problem. The best-known experiment was carried out by the American chemist Stanley Miller in 1953. Combining those gases he alleged to have existed in the primordial Earth's atmosphere in an experimental set-up, and adding energy to the mixture, Miller synthesized several organic molecules (amino acids) present in the structure of proteins.

Barely a few years had passed before it was revealed that **this experiment, which was then presented as an important step in the name of evolution, was invalid, for the atmosphere used in the experiment was very different from the real Earth conditions.** ("New Evidence on Evolution of Early Atmosphere and Life," *Bulletin of the American Meteorological Society*, vol. 63, November 1982, 1328-1330)

After a long silence, **Miller, himself confessed that the atmosphere medium he used was unrealistic.** (Stanley Miller, *Molecular Evolution of Life: Current Status of the Prebiotic Synthesis of Small Molecules*, 1986, p. 7)

**All the evolutionists' efforts throughout the twentieth century to explain the origin of life ended in failure.** The geochemist Jeffrey Bada, from the San Diego Scripps Institute, accepted this fact in an article published in *Earth magazine* in 1998:

*Today as we leave the twentieth century, we still face the biggest unsolved problem that we had when we entered the twentieth century: How did life originate on Earth? (Jeffrey Bada, Earth, February 1998, p. 40)*

### **The Complex Structure of Life: Not Even a Single Protein Can Come into Existence by Chance**

The primary reason why evolutionists ended up at such a great impasse regarding the origin of life is that even those living organisms Darwinists deemed to be the simplest have outstandingly complex features. The cell of a living thing is more complex than all our man-made technological products. **Today, even in the most developed laboratories of the world not even a single protein of a cell, let alone a living cell itself, can be produced by bringing non-living materials together.**

The conditions required for the formation of a cell are too great in quantity to be explained away by mere coincidence. However, there is no need to explain the situation with too many details. Evolutionists are at a dead-end even before reaching the stage of the cell. That is because the **probability of just a single protein, an essential building block of the cell, coming into being by chance is mathematically "0".**

**1. Proteins cannot be synthesized without enzymes, and enzymes are all proteins.**

**2. Around 60 proteins assuming the task of an enzyme need to be present for a single protein to be synthesized. Therefore, proteins are essential for proteins to exist.**

**3. DNA manufactures the protein-synthesizing enzymes. Proteins cannot be synthesized without DNA. DNA is therefore also needed for proteins to form.**

**4. All the organelles in the cell have important tasks in protein synthesis. In other words, for proteins to form, a complete and fully functioning cell needs to exist with all its organelles.**



Evolutionist science writer Brian Switek admitted that the origin of life remains to be unaccountable by evolutionists as follows:

*How life began is one of nature's enduring mysteries. (Brian Switek, "Debate bubbles over the origin of life", Nature, February 13, 2012)*

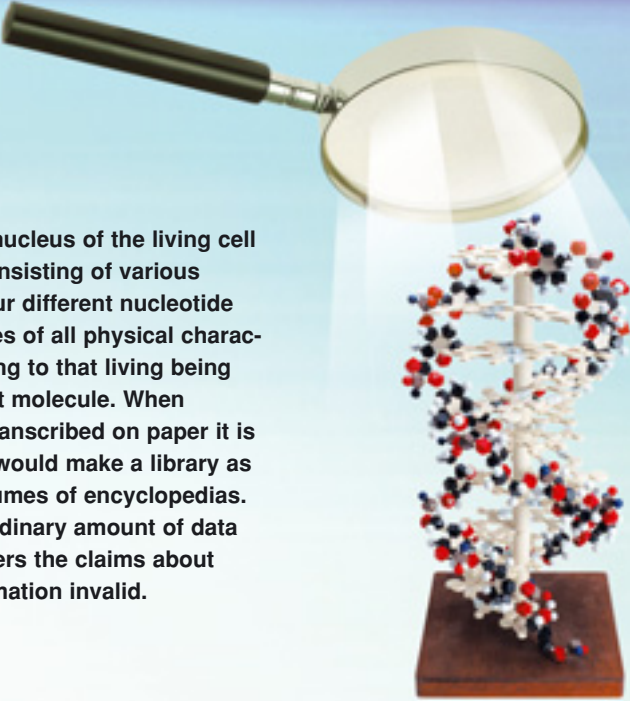
Harvard chemist George Whitesides made the following confession in his acceptance speech of the Priestley Medal, the highest award of the American Chemical Society:

*The Origin of Life. This problem is one of the big ones in science... Most chemists believe, as do I, that life emerged spontaneously from mixtures of molecules in the prebiotic Earth. How? I have no idea. (George M. Whitesides, "Revolutions In Chemistry: Priestley Medalist George M. Whitesides' Address", Chemical and Engineering News, 85: 12-17, March 26, 2007)*

The DNA molecule, located in the nucleus of a cell and which stores genetic information, is a magnificent databank. If the information coded in DNA were transcribed on paper, it would make a giant library consisting of an estimated 900 volumes of 500 pages each.

A very interesting insurmountable predicament emerges at this point for the evolutionists: DNA can replicate itself only with the help of some specialized proteins (enzymes). However, the synthesis of these enzymes can be realized only by the information coded in DNA. As they both depend on each other, they must exist at the same time for replication. This razes the scenario where life originated by itself to the ground. Prof. Leslie Orgel, an evolutionist of repute from the University of San Diego, California, confesses this fact in the September 1994 issue of the *Scientific American* magazine:

*It is extremely improbable that proteins and nucleic acids, both of which are structurally complex, arose spontaneously in the same place at the same time. Yet it also seems impossible to have one without the other. And so, at first glance, one might have to conclude that life could never, in fact, have originated by chemical means. (Leslie E. Orgel, "The Origin of Life on Earth," Scientific American, vol. 271, October 1994, p. 78.)*

A magnifying glass with a black handle and a gold-colored frame is positioned over a model of a DNA double helix. The model is composed of white and red spheres connected by thin white rods, forming a spiral structure. The magnifying glass is tilted, and a bright light beam from the lens illuminates the DNA model. The background is a light blue gradient.

**The DNA in the nucleus of the living cell is a databank consisting of various sequences of four different nucleotide bases. The codes of all physical characteristics belonging to that living being are stored in that molecule. When human DNA is transcribed on paper it is assumed that it would make a library as large as 900 volumes of encyclopedias. Such an extra-ordinary amount of data completely renders the claims about coincidental formation invalid.**

No doubt, if it is impossible for life to have originated spontaneously through blind coincidence, then it must be accepted that life was created. This fact explicitly invalidates the theory of evolution, whose main purpose is to deny creation.

### **Imaginary Mechanism of Evolution**

The second important point that negates Darwin's theory is that both concepts put forward by the theory as "evolutionary mechanisms" were understood to have, in reality, no evolutionary power.

Darwin based his evolution allegation entirely on the mechanism of "natural selection". The importance he placed on this mechanism was evident in the name of his book: *The Origin of Species, By Means of Natural Selection...*

Natural selection holds that those living things that are stronger and more suited to the natural conditions of their habitats will survive in the struggle for



life. For example, in a deer herd under the threat of attack by wild animals, those that can run faster will survive. Therefore, the deer herd will be comprised of faster and stronger individuals. However, unquestionably, this mechanism will not cause deer to evolve and transform themselves into another living species, for instance, horses.

Therefore, the mechanism of natural selection has no evolutionary power. Darwin was also aware of this fact and had to state this in his book *The Origin of Species*:

*Natural selection can do nothing until favourable individual differences or variations occur. (Charles Darwin, The Origin of Species by Means of Natural Selection, The Modern Library, New York, p. 127)*

### **Lamarck's Fallacy**

So, how could these "favorable variations" occur? Darwin tried to answer this question from the standpoint of the primitive understanding of science at that time. According to the French biologist Chevalier de Lamarck (1744-1829), who lived before Darwin, living creatures passed on the traits they acquired during their lifetime to the next generation. He asserted that these traits, which accumulated from one generation to another, caused new species to be formed. For instance, he claimed that giraffes evolved from antelopes; as they struggled to eat the leaves of high trees, their necks were extended from generation to generation.

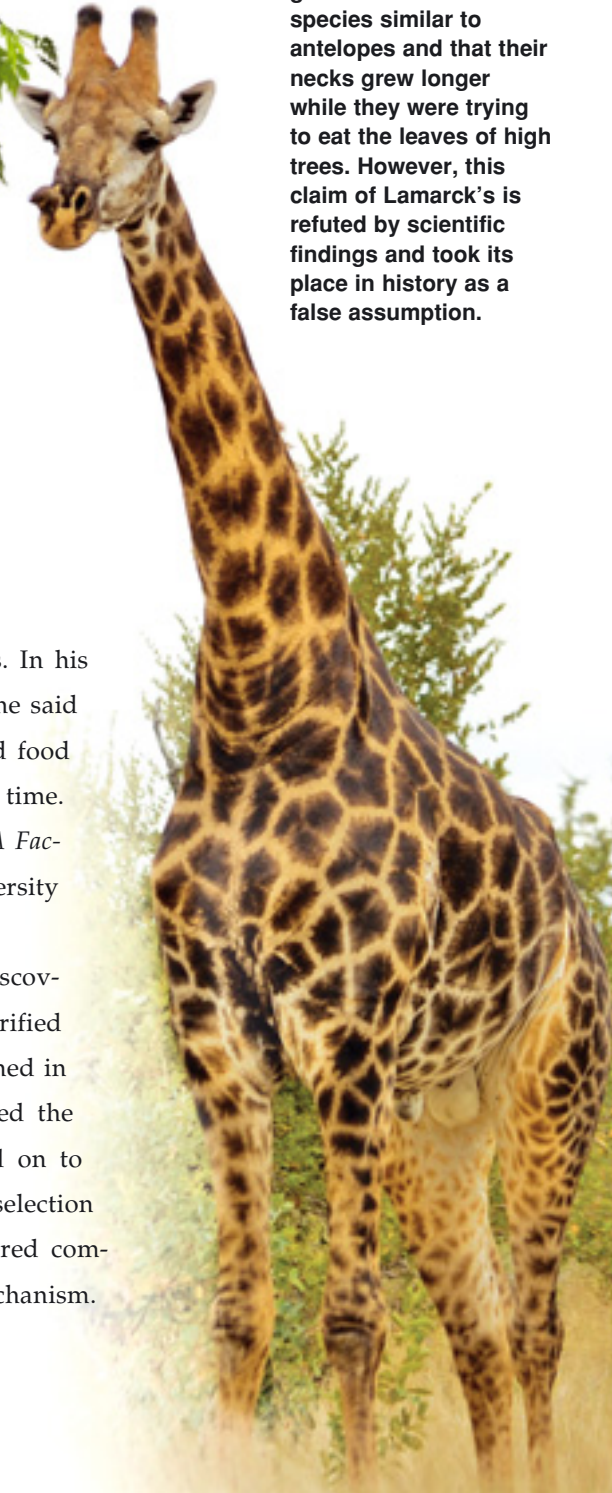




Lamarck claimed that giraffes evolved from a species similar to antelopes and that their necks grew longer while they were trying to eat the leaves of high trees. However, this claim of Lamarck's is refuted by scientific findings and took its place in history as a false assumption.

Darwin also gave similar examples. In his book *The Origin of Species*, for instance, he said that some bears going into water to find food transformed themselves into whales over time. (Charles Darwin, *The Origin of Species: A Facsimile of the First Edition*, Harvard University Press, 1964, p. 184.)

However, the laws of inheritance discovered by Gregor Mendel (1822-84) and verified by the science of genetics, which flourished in the twentieth century, utterly demolished the legend that acquired traits were passed on to subsequent generations. Thus, natural selection was left 'alone' and consequently rendered completely ineffective as an evolutionary mechanism.



## Neo-Darwinism and Mutations

In order to find a solution, Darwinists advanced the "Modern Synthetic Theory," or as it is more commonly known, Neo-Darwinism, at the end of the 1930s. Neo-Darwinism added mutations, which are distortions formed in the genes of living beings due to such external factors as radiation or replication errors, as the "cause of favorable variations" in addition to natural selection.

Today, the model that Darwinists espouse, despite their own awareness of its scientific invalidity, is Neo-Darwinism. The theory maintains that millions of living species were formed through a process whereby numerous complex organs of these organisms (e.g., ears, eyes, lungs, and wings) underwent "mutations", that is, genetic disorders. Yet, there is an outright scientific fact that totally undermines this theory: **Mutations do not cause living beings to develop; on the contrary, they are always harmful.** The horrific images that appeared after the nuclear explosions in Chernobyl, Hiroshima and Nagasaki are the exact results brought about by mutations. The organisms with proper structures either died or were severely damaged by mutations.

The reason for this is very simple: **DNA has a very complex structure, and random effects can only harm it.** The American geneticist B. G. Ranganathan explains this as follows:

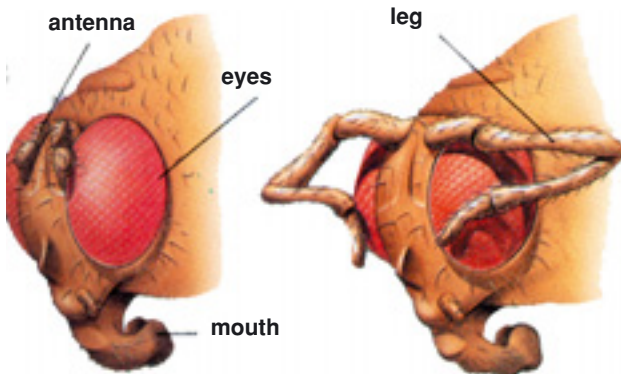
*First, genuine mutations are very rare in nature. Secondly, most mutations are harmful since they are random, rather than orderly changes in the structure of genes; any random change in a highly ordered system will be for the worse, not for the better. For example, if an earthquake were to shake a highly ordered structure such as a building, there would be a random change in the framework of the building which, in all probability, would not be an improvement.* (B. G. Ranganathan, *Origins?*, Pennsylvania: The Banner of Truth Trust, 1988, p. 7.)

According to the claims of Darwinists, mutations must produce proportionate and coherent changes all over the body. For example, as per the claims of Darwinists, if an ear is formed on the right side as a result of chance mutations just as they claim, chance mutations should also form a second ear on the left side that shares the same symmetry and properties, and hears just as well. The hammer,

anvil and stirrup must each come into existence in the same perfect and equal state. Random mutations must form heart valves on both sides in the same way; the valves and auricles produced by random mutations must be formed simultaneously and equally compatible with one another; they must be flawless, in their proper places. Huge discrepancies would appear if this symmetry and order could not be maintained in every organ of the body. Bizarre structures with its one ear upside down, one unusual tooth, one eye on the forehead while the other on the nose, would appear. But living organisms do not possess such imbalances. According to the claims of the Darwinists, everything formed by mutations must be symmetrical and compatible. However, all mutations are harmful. In the past, it was assumed that 99% of the mutations were harmful while the remaining 1% was neutral. Yet new researches revealed that those 1% of mutations that take place in those regions of the DNA that do not code proteins and were thus assumed to be harmless, are in fact harmful in the long run. That is why scientists named these mutations as 'silent mutations'. **It is impossible for mutations that are absolutely harmful to form rational, compatible, symmetrical organs at the same time.**

Mutations can be likened to shooting at an intact structure with a machine gun. Shooting at an intact object will completely ruin its structure. One of the bullets proving ineffective, or curing a pre-existing infection in the body by cauterizing it, does not change the result. The organism would already be ruined by the remaining 99 bullets that hit it.

Lynn Margulis, a member of the US National Academy of Sciences, has made the following confession regarding the evident harmful effects of mutations:



**Evolutionists have been trying to form an example of useful mutation by subjecting flies to mutations since the beginning of the century. All they attained as a result of decades of studies are crippled, diseased and defective flies.**

**On the left: Head of a normal fruit fly**

**On the right: A mutated fruit fly**



*New mutations don't create new species; they create offspring that are impaired.* (Lynn Margulis, quoted in Darryl Madden, *UMass Scientist to Lead Debate on Evolutionary Theory*, Brattleboro (Vt.) *Reformer*, February 3, 2006)

Also in an interview in 2011, Margulis emphasized the fact that "there is no evidence" indicating that mutations modify organisms and thus give rise to new species:

*[N]eo-Darwinists say that new species emerge when mutations occur and modify an organism. I was taught over and over again that the accumulation of random mutations led to evolutionary change-led to new species. I believed it until I looked for evidence.* (Lynn Margulis quoted in "Lynn Margulis: Q + A," *Discover Magazine*, April 2011, p. 68)

As Margulis stated, there is not a single evidence showing that random mutations lead to evolutionary changes, which in turn lead to the emergence of new species.

Indeed, no beneficial mutation – one that would advance the genetic code – has ever been observed. All mutations have proved to be harmful. It is now understood that mutation, which is presented as an "evolutionary mechanism", is actually a genetic occurrence that harms living things, and leaves them disabled. (The most common effect of mutation on human beings is cancer.) Of course, a destructive mechanism cannot be an "evolutionary mechanism". Natural selection, on the other hand, "can do nothing by itself", as Darwin also accepted. This fact shows us that **there is no "evolutionary mechanism" in nature**. Since there is no evolutionary mechanism, no such imaginary process called "evolution" can take place.

### **The Fossil Record: No Sign of Intermediate Forms**

The fossil records constitute the clearest evidence showing us that the scenario suggested by the theory of evolution did not take place.

According to the unscientific supposition behind this theory, every living species has sprung from a predecessor. A previously existing species (evolutionists have yet to offer an explanation on how this species came into existence) turned into something else over time and all species have come into being in this way. In other words, this imaginary transformation took millions of years and proceeded gradually.

If this were the case, innumerable intermediary species should have existed and lived within this long transformation period.

For instance, some half-fish/half-reptiles would have lived in the past, which had acquired some reptilian traits in addition to the fish traits they already had. Or there should have existed some reptile-birds, which acquired some bird traits in addition to the reptilian traits they already had. Since these would be in a transitional phase, they should be disabled, defective, crippled beings. Evolutionists refer to these imaginary creatures, which they believe to have lived in the past, as "transitional forms".

**If such animals ever really existed, there would be millions and even billions of them in number and variety. More importantly, the remains of these strange creatures should be present in the fossil record.** In *The Origin of Species*, Darwin explained:

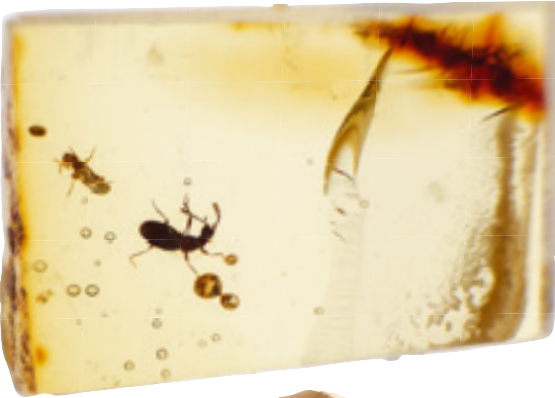
*If my theory be true, numberless intermediate varieties, linking most closely all of the species of the same group together must assuredly have existed... Consequently, evidence of their former existence could be found only amongst fossil remains... (Charles Darwin, The Origin of Species, New York: D. Appleton and Company. p. 161)*

However, **Darwin, having written these lines, was also well aware of the fact that no fossils of these intermediate forms had yet been found.** He regarded this as a major difficulty for his theory. That is why, in one chapter of his book titled "Difficulties on Theory," he wrote:

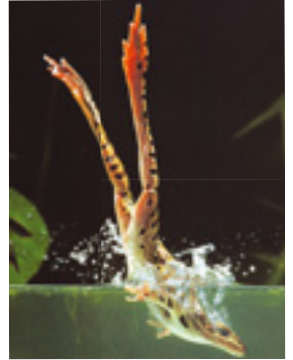
*Firstly, why, if species have descended from other species by insensibly fine gradations, do we not everywhere see innumerable transitional forms? Why is not all nature in confusion instead of the species being, as we see them, well defined?.... But, as by this theory innumerable transitional forms must have existed, why do we not find them embedded in countless numbers in the crust of the earth?... (Charles Darwin, The Origin of Species, New York: D. Appleton and Company. p.154, 155)*

*Why then is not every geological formation and every stratum full of such intermediate links? (Charles Darwin, The Origin of Species, New York: D. Appleton and Company. p. 246)*

**Fossils that reveal that life forms have never changed**



**Ant-Like Stone Beetle**  
Period: Cretaceous  
Age: 100 million years  
Location: Myanmar



**Frog**  
Period: Eocene  
Age: 40 million years  
Location: China



**Sumac Leaf**  
Period: Eocene  
Age: 45 million years  
Location: USA



**Catshark**  
Period: Cretaceous  
Age: 95 million years  
Location: Lebanon





## Darwin's Shattered Hopes

However, although evolutionists have been making strenuous efforts to find fossils since the middle of the nineteenth century all over the world, **no transitional forms have yet been uncovered.** All the fossils, contrary to the evolutionists' expectations, show that **life appeared on Earth all of a sudden and fully-formed.**

Renowned British paleontologist, Derek V. Ager, admits this fact, even though he is an evolutionist:

*The point emerges that if we examine the fossil record in detail, whether at the level of orders or of species, we find – over and over again – not gradual evolution, but the sudden explosion of one group at the expense of another.* (Derek V. Ager, "The Nature of the Fossil Record," *Proceedings of the British Geological Association*, vol. 87, 1976, p. 133.)

This means that in **the fossil record, all living species suddenly emerge as fully formed, without any intermediate forms in between.** This is just the opposite of Darwin's assumptions. Furthermore, this is very strong evidence that **all living things are created.** The only explanation of a living species emerging instantaneously and completely in every detail without any evolutionary ancestor is that it was created. This fact is admitted also by the widely-known evolutionist biologist Douglas Futuyma:

*Creation and evolution, between them, exhaust the possible explanations for the origin of living things. Organisms either appeared on the earth fully developed or they did not. If they did not, they must have developed from pre-existing species by some process of modification. If they did appear in a fully developed state, they must indeed have been created by some omnipotent intelligence.* (Douglas J. Futuyma, *Science on Trial*, Pantheon Books, New York, 1983, p. 197)

Today, there are 700 million unearthed fossils. **All these fossils reveal that living beings emerged fully developed and in a perfect state on the Earth.** It is as if the fossils are saying "We did not evolve through evolutionary processes." That means, contrary to Darwin's supposition, "the origin of species" cannot be explained by evolution, but is explained by creation.

## The Tale of Human Evolution

The subject most often brought up by advocates of the theory of evolution is the subject of the origin of man. The Darwinist claim holds that man evolved from so-called ape-like creatures. During this alleged evolutionary process, which is supposed to have started four to five million years ago, some "transitional forms" between man and his imaginary ancestors are supposed to have existed. According to this completely imaginary scenario, four basic "categories" are listed:

1. *Australopithecus*
2. *Homo habilis*
3. *Homo erectus*
4. *Homo sapiens*

Evolutionists call man's so-called first ape-like ancestors *Australopithecus*, which means "Southern ape". These living beings are actually nothing but an ape species that has become extinct. Extensive research done on various *Australopithecus* specimens by two world famous anatomists from England and the USA, namely, Lord Solly Zuckerman and Prof. Charles Oxnard, shows that these apes belonged to an ordinary ape species that became extinct and bore no resemblance to humans (Solly Zuckerman, *Beyond the Ivory Tower*, Toplinger Publications, New York, 1970, 75-14; Charles E. Oxnard, "The Place of *Australopithecines* in Human Evolution: Grounds for Doubt", *Nature*, vol. 258, 389).

Evolutionists classify the next stage of human evolution as "homo", that is, "man." According to their claim, the living beings in the Homo series are more developed than *Australopithecus*. Evolutionists devise an imaginary evolution scheme by arranging different fossils of these creatures in a particular order. This scheme is imaginary because it has never been proven that there is any evolutionary relationship between these different classes.

By outlining the chain's links as *Australopithecus* > *Homo habilis* > *Homo erectus* > *Homo sapiens*, evolutionists imply that each of these species is another's ancestor. However, recent findings of paleoanthropologists have revealed that *Australopithecus*, *Homo habilis*, and *Homo erectus* all lived at different parts of the world at the same time (Alan Walker, *Science*, vol. 207, 7 March 1980, p. 1103; A. J. Kelso, *Physical Anthropology*, 1st ed., J. B. Lipincott Co., New York, 1970, p. 221; M.

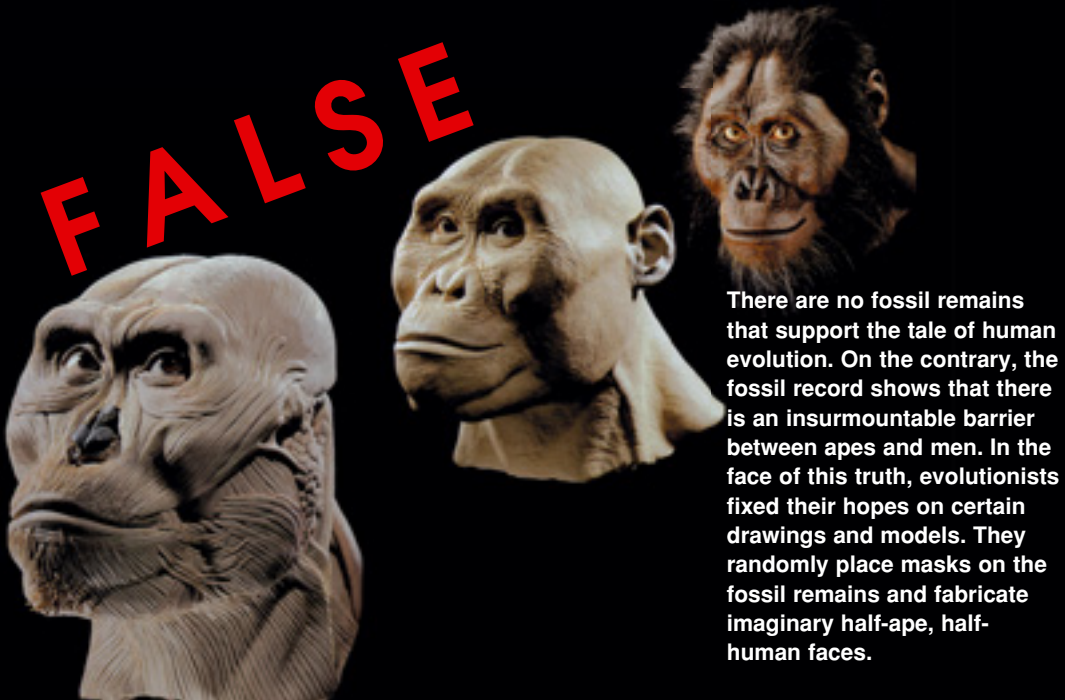
D. Leakey, *Olduvai Gorge*, vol. 3, Cambridge University Press, Cambridge, 1971, p. 272.).

Moreover, a certain segment of humans classified as *Homo erectus* have lived up until very modern times. **Homo erectus and Homo sapiens co-existed in the same region and era.** (Jeffrey Kluger, "Not So Extinct After All," *Time*, 24 June 2001).

This situation indicates the invalidity of the claim that they are ancestors of one another. The late Stephen Jay Gould explained this deadlock of the theory of evolution, although he was himself one of the leading advocates of evolution in the twentieth century:

*What has become of our ladder if there are three coexisting lineages of hominids (A. africanus, the robust australopithecines, and H. habilis), none clearly derived from another? Moreover, none of the three display any evolutionary trends during their tenure on earth. (S. J. Gould, Natural History, vol. 85, 1976, p. 30)*

Put briefly, the scenario of human evolution, which is "upheld" with the help of various drawings of some "half ape, half human" creatures appearing in the media and textbooks, that is, frankly, propaganda, is nothing but **a tale with no scientific foundation.**





Lord Solly Zuckerman, one of the most famous and respected scientists in the U.K., who carried out research on this subject for years and studied Australopithecus fossils for 15 years, finally concluded, despite being an evolutionist himself, **that there is, in fact, no such family tree branching out from ape-like creatures to man.**

Zuckerman also made an interesting "spectrum of science" ranging from those he considered scientific to those he considered unscientific. According to Zuckerman's spectrum, the most "scientific" – that is, depending on concrete data – fields of science are chemistry and physics. After them come the biological sciences and then the social sciences. At the far end of the spectrum, which is the part considered to be most "unscientific", are "extra-sensory perception" – concepts such as telepathy and a sixth sense – and finally "human evolution". Zuckerman explains his reasoning:

*We then move right off the register of objective truth into those fields of presumed biological science, like extrasensory perception or the interpretation of man's fossil history, where to the faithful [evolutionist] anything is possible – and where the ardent believer [in evolution] is sometimes able to believe several contradictory things at the same time. (Solly Zuckerman, Beyond the Ivory Tower, New York: Toplinger Publications, 1970, p. 19)*

**The tale of human evolution** boils down to nothing but the prejudiced interpretations of some unearthed fossils by certain people who blindly adhere to their theory.

## *Why a Muslim Cannot be an Advocate of Evolution*

Based on the knowledge of the 1940s and 1950s, some Muslims imagine that evolution is a theory supported by science, and try to reconcile it with Islam employing a strange logic which suggests that 'Muslims knew about evolution long before Darwin.' This logic is a product of serious lack of knowledge. Science has proven the invalidity of evolution. The fact science reveals is the fact of creation.

The fact that Muslims believe in, and the Qur'an clearly states, is that God created everything. Therefore, it is impossible for a Muslim to advocate the theory of evolution, which is a pagan superstition dating back to the time of the ancient Egyptians and Sumerians, explaining everything with coincidences.

God surely could have created the living organisms through evolution if He had wished so. However, the Qur'an does not contain any such information or any verse supporting the gradual formation of life forms as claimed by evolutionists. Had such a manner of creation existed, we would have seen it in the verses of the Qur'an with its elaborate explanations. But on the contrary, God informs us in the Qur'an that life and the universe is created miraculously with God's commandment, 'Be'.

**He is the Originator of the heavens and earth. When He decides on something, He just says to it, 'Be!' and it is." (Qur'an, 2:117)**

The fact God heralds in the Qur'an is that mankind was created out of nothing, in the finest form:

**We created man in the finest mold. (Qur'an, 95:4)**

**He created the heavens and the earth with truth and formed you, giving you the best of forms. And He is your final destination. (Qur'an, 64:3)**

*The Prophet Adam (Pbuh) and All Mankind  
Existed in the Spiritual Realm Before  
the Universe was Created*

In the Qur'an, God informs us He created mankind in the spiritual realm even before the creation of the Universe and called everyone to testify:

When your Lord took out all their descendants from the loins of the children of Adam and made them testify against themselves 'Am I not your Lord?' they said, 'We testify that indeed You are!' Lest you say on the Day of Rising, 'We knew nothing of this.'  
(Qur'an, 7:172)

As it is seen, God informs us in the verse that mankind was brought into being before the universe, that they were created flawlessly and were fully developed, and that they testified and promised that God is their Lord. According to the information imparted by the verse, fully developed, talking, hearing, promising, testifying human beings existed with all their organs and all their physical characteristics even before the universe was created.

The original Arabic verse is as below:

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ  
وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ  
شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ

Wa iz akhaza rabbuka mim bani a\_dama min zuhu\_rihim zurriyy-  
atahum wa asyhadahum 'ala\_ anfusihim, alastu bi rabbikum, qa\_lu\_  
bala\_ - syahidna\_ - an taqu\_lu\_ yaumal qiya\_mati inna\_ kunna\_  
'an ha\_z\_a\_ ga\_filin(a).

Wa iz akhaza: And when (He) took out

(iz: you know, remember, then, at that time, ... when... because, as, hence)



**rabbuka:** your Lord  
**mim bani a\_dama:** from the children of Adam  
**min zuhu\_rihim:** from their loins  
**zurriyatahum:** their descendant, their lines, their lineage  
**wa asyhadahum:** and made them testify  
**'ala\_ anfusihim:** against themselves  
**alastu:** am I not?  
**bi rabbikum:** your Lord  
**qa\_lu:** they said  
**bala:** yes  
**syahidna:** we testify  
**an taqu\_lu:** lest, so that you say not  
**yaumal qiya\_mati:** the Day of Rising  
**inna:** certainly we, genuinely we  
**kunna:** we are, ... we were  
**'an ha\_za:** of this  
**ga\_filin(a):** unaware, knew nothing

The Arabic word '*zurriyyat*', (descendant) used in the verse, is used 18 more times in the Qur'an. The meaning of this word in all the verses it is used in is 'mankind' or 'human generation' as all the Islamic scholars unanimously agree. In this verse, there is a reference to the descendants of Adam - the line of the Prophet Adam (pbuh)- meaning all human beings that have lived and will live on Earth. That is because, had that been a promise taken only from the person of the Prophet Adam (pbuh), the verse would have read 'When your Lord made Adam testify.' As the verse states 'When your Lord took out all their descendants from the loins of the children of Adam', there is a reference to all the descendants of the Prophet Adam (pbuh), meaning all mankind.

The Arabic word '*iz*' (meaning; remember that time, when) refers to the time when this address was made to the descendants of the Prophet Adam (pbuh), meaning to all mankind. The word '*iz*' is a preposition used while talking about an incident that took place in the past. It means 're-

member this incident that took place in the past'. What is meant here is the testimony, the promise all humankind gave in the past, even before the universe was created.

In another verse of the Qur'an, it is stated that people will die twice and will be given life twice:

**They will say, 'Our Lord, twice You caused us to die and twice You gave us life. We admit our wrong actions. Is there no way out?' (Qur'an, 40:11)**

The first death and life mentioned in this verse is the way people -in a sense- die after they gave this promise in the spiritual realm, and then are given life by God using their parents as instruments and are sent to this world. The second death is the physical death that we know of in this world. After that, people will be given life for the second time in the Hereafter.

When this is the case, the 'gradual formation of mankind' claims of those who assert that creation through evolution is mentioned in the Qur'an become utterly invalid. Humans did not come into existence in a gradual manner. The whole of mankind, the Prophet Adam (pbuh), and all the other prophets existed in the spiritual realm even before the whole universe was created. The claim that the Prophet Adam (pbuh) and the rest of mankind turned into modern man through a set of evolutionary processes does not hold any truth.

The Prophet Adam (pbuh), just like the rest of humanity, existed in the spiritual realm even before the universe was created, and then was created in Heaven, later to be sent to the Earth:

**Your Lord said to the angels, 'I am going to create a human being out of clay. When I have formed him and breathed My Soul into him, fall down in prostration to him!' (Qur'an, 38:71-72)**

**But Satan made them slip up by means of it, expelling them from where they were. We said, 'Go down from here as enemies to each other! You will have residence on the earth and enjoyment for a time.' (Qur'an, 2:36)**

In another verse of the Qur'an, God informs us about the promise given by all mankind in the spiritual realm as follows:

**Remember God's blessing to you and the covenant He made with you when you said, 'We hear and we obey.' Have fear of God. God knows what the heart contains. (Qur'anda, 5:7)**

Those who gave their promises to God in the spiritual realm were not part human and part other creatures, with incomplete forms and undeveloped limbs. They were complete and conscious humans. This is a clear proof that creation through evolution does not exist in the Qur'an.

### *Those Muslims who Advocate Evolution are Unable to Explain the Creation of Angels and the Jinn*

When those who claim that mankind developed through an evolutionary process are asked about how angels and the jinn were created, their answer will be, 'God created them out of nothing'. It is quite forbidding that these individuals, who are aware of and acknowledge the fact that angels and the jinn are creations of God, fail to realize that God created mankind in the same manner. It is highly surprising that they fail to see that Almighty Lord, Who created angels with His command 'Be', created mankind in the same manner. Likewise, God creates angels in human form, instantaneously. The angels who visited the Prophet Abraham (pbuh) had the appearance of fully developed and flawless human beings and were created instantaneously.

God informs in the Qur'an that the jinn, unlike mankind, were created from fire:

**He created man from dry earth like baked clay; and He created the jinn from a fusion of fire. (Surat ar-Rahman, 14-15)**

As God reveals in the Qur'an, the creation of angels is also quite different from the creation of mankind. In the following verse, God informs us about the creation of angels:



Praise be to God, the Bringer into Being of the heavens and earth, He Who made the angels messengers, with wings – two, three or four. He adds to creation in any way He wills. God has power over all things. (Surah Fatir, 1)

As clearly understood from the statement in the verse, angels also have a very distinct appearance, very different from that of humans. Additionally, God informs us in the Qur'an that both angels and the jinn were created before mankind. It is very easy for God to create. Our Lord is the One Who creates out of nothing and without cause. Just as He created the jinn and angels out of nothing and in distinct forms, so did He create mankind as a separate creature out of nothing, without any need for evolutionary processes. The same is also true for other life forms such as animals and plants. Here is the explicit truth explained in the Qur'an: God created all beings instantaneously and out of nothing without subjecting them to evolution; in other words, without turning them into other species.

*Muslims Who Advocate Evolution Cannot Offer any Explanation for the Miracles Mentioned in the Qur'an*

God informs us in the Qur'an that when the Prophet Moses (pbuh) threw his staff to the ground, by God's will, it turned into a living snake.

As we are informed in the verses, when the Prophet Moses (pbuh) throws his staff to the ground, an inanimate tree branch turns into a living snake, and when he takes it in his hand, it reverts back to an inanimate tree branch, and when he throws it once more to the ground, it again comes to life. In other words, an inanimate matter comes to life and then becomes lifeless, and then comes to life again. With this miracle, God shows us the constant creation. God commands in the verses:

'He threw it down and suddenly it was a slithering snake. He said, 'Take hold of it and have no fear. We will return it to its original form. (Qur'an, 20:20-21)

'Throw down what is in your right hand. It will swallow up their

**handiwork. Their handiwork is just a magician's trick. Magicians do not prosper wherever they go.'** (Qur'an, 20:69)

**Throw down your staff.' Then when he saw it slithering like a snake he turned and fled and did not turn back again. 'Have no fear, Moses. In My Presence the Messengers have no fear.'** (Qur'an, 27:10)

When the Prophet Moses (pbuh) threw his staff to the ground, as a blessing of God, an inanimate piece of wood turned into a very much alive creature that slithered and swallowed the conjurations of the others; in other words, a creature with a functional digestive system. This transformation took place instantaneously. Thus, God showed people an example of how living organisms are created out of nothing. An inanimate matter came to life by God simply willing it, in other words, with His command 'Be'. This miracle that God granted to the Prophet Moses (pbuh), shattered the superstitious evolutionary beliefs of the Egyptians at the time with a single blow, and even those who were against the Prophet Moses (pbuh) realized the truth at that very moment, renouncing their superstitious beliefs and believing in God.

Furthermore, God informs us in the Qur'an about how the Prophet Jesus (pbuh) made a clay object in the shape of a bird and breathed into it, and how the bird came to life by God's Will:

**Remember when God said, 'Jesus, son of Mary, remember My blessing to you and to your mother when I reinforced you with the Purest Spirit so that you could speak to people in the cradle and when you were fully grown; and when I taught you the Book and Wisdom, and the Torah and the Gospel; and when you created a bird-shape out of clay by My permission, and then breathed into it and it became a bird by My permission...'** (Qur'an, 5:110)

A bird comes to life without being bound to any cause, by God's leave and miracle. A living bird emerging from inanimate matter is one example of Almighty God's peerless, causeless and sublime creation. Through this

miracle bestowed upon him by God, the Prophet Jesus (pbuh) also reveals the illogicality and invalidity of evolutionist thinking. It is impossible for those who try to arbitrarily reconcile Islam with evolution to offer an explanation of these miracles of our Lord.

**Just as God did not create the jinn, angels, the women of Heaven (houris), the male servants of Heaven (gillmans), the children of Heaven, palaces and gardens of Heaven, hell and its guardians through evolution, so did He not create mankind through evolution.** God created every detail in Heaven; the high palaces, ornaments, gardens, birds, foods and infinite blessings instantly and out of nothing without any evolutionary process. The mansions in the Heaven, rivers of milk, thrones and jewels of Heaven were all created by God's command "Be". No cause is needed such as foremen, tailors or craftsmen for those to appear. Just as the fruits of Heaven such as date palms and figs or the jewels of Heaven such as pearls and mother-of-pearls were not created by means of evolution in Heaven, they are not created by means of evolution in this world either. Creation is not through evolution, neither in this world, nor in Heaven. *(For further information, refer to: Why Darwinism Is Incompatible with the Qur'an, Harun Yahya (Adnan Oktar))*



## **Darwinian Formula!**

Besides all the technical evidence we have dealt with so far, let us now examine what kind of an irrational belief the evolutionists have with an example so simple as to be understood even by children:

The theory of evolution claims that life is formed by chance. According to this irrational claim, lifeless and unconscious atoms came together to form the cell and then they supposedly formed other living things, including man. Let us think about that. When we bring together the elements that are the building blocks of life such as carbon, phosphorus, nitrogen, and potassium, only a heap is formed. No matter what treatment it undergoes, this atomic heap cannot form even a single living being. If you like, let us formulate an "experiment" on this subject and let us examine what evolutionists really claim about the "Darwinian formula":

Let evolutionists put plenty of the materials present in the composition of living things, such as phosphorus, nitrogen, carbon, oxygen, iron, and magnesium, into big barrels. Moreover, let them add in these barrels any material that does not even exist under normal conditions, but that they think is necessary. Let them add in this mixture as many amino acids and as many proteins - not a single one of which can by any means be formed by chance - as they like. Let them expose these mixtures to as much heat and moisture as they like. Let them stir these with whatever technologically developed device they like. Let them put the foremost scientists beside these barrels. Let these experts wait in turn beside these barrels for billions or even trillions of years. Let them be free to use anything they believe to be necessary for a living being's formation.

**No matter what they do, they cannot produce from these barrels a living being.** They cannot produce giraffes, lions, bees, canaries, horses, dolphins, roses, orchids, lilies, carnations, bananas, oranges, apples, dates, tomatoes, melons, watermelons, figs, olives, grapes, peaches, peafowls, pheasants, multicolored butterflies, or any of the



Can life emerge if all the conditions stipulated by evolutionists are met? Of course not! In order to show why not, let us carry out the following experiment: Place all the enzymes, hormones and proteins—everything that evolutionists regard as essential for life to form—into a barrel such as that pictured above. Then mix all these substances, using all possible physical and chemical techniques. But whatever you do, no matter how long you wait, not a single living cell will emerge from that barrel.

other millions of other living beings such as these. Indeed, they could not obtain even a single cell of any living being.

Briefly, **unconscious atoms cannot form a cell** by coming together. They cannot make a new decision and divide this cell into two, then make other decisions and create the professors who invented the electron microscope and then examine their own cell structure under that microscope. **Life only comes with God's superior creation.** The theory of evolution, which claims the opposite, is a total fallacy, completely contrary to reason. Thinking even a little bit on about the claims of evolutionists discloses this reality, just as in the above example.

### **Technology in the Eye and the Ear**

Another subject that remains unanswered by the theory of evolution is the excellent quality of perception in the eye and the ear.

Before passing on to the subject of the eye, let us briefly answer the question of how we see. Light rays coming from an object fall upside down on the retina in the eye. Here, these light rays are transmitted into electrical signals by cells and reach a tiny spot at the back of the brain, the "center of vision". These electrical signals are then perceived in this center as an image. Given this brief technical explanation, let us do some thinking.

**The brain is insulated from light.** That means that it is completely dark inside the brain, and that no light reaches the place where it is located. Thus, the "center of vision" is never touched by light and may even be the darkest place you have ever known. However, you observe a luminous, bright world in this pitch-black darkness.

**The image formed in the eye is so sharp and so distinct that even the technology of the twenty-first century has not been able to attain that clarity and sharpness.** For instance, look at the book you are reading, your hands with which you are holding it, then lift your head and look around you. Have you ever seen such a sharp and distinct image



as you now see, with any other device? Even the most developed television screen produced by the greatest television manufacturer in the world cannot provide such a sharp image for you. For more than 100 years, thousands of engineers have been trying to achieve this sharpness. Factories, huge premises have been established, much research has been done, plans and designs have been made for this purpose. Again, look at a TV screen and the book you hold in your hands. You will see that there is a big difference in sharpness and distinction. Moreover, the TV screen shows you a two-dimensional image, whereas with your eyes, you watch from a three-dimensional perspective which adds depth.

For many years, tens of thousands of engineers have tried to make a three-dimensional TV and achieve the vision quality of the eye. Yes, they have made a three-dimensional television system, but it is not possible to watch it without putting on special 3-D glasses; moreover, it is only artificially three-dimensional. The background is more blurred, the foreground appears like a paper setting. Never has it been possible to produce as sharp and distinct vision as that of the eye. In both the camera and the television, there is a comparative loss of image quality.

Evolutionists claim that the mechanism producing this sharp and distinct image has been formed by haphazard events. Now, if somebody told you that the television in your room was formed as a result of coincidences, that all of its atoms just happened to come together and make up this device that produces an image, what would you think? How can unconscious atoms do what thousands of people cannot?

If a device producing a more primitive image than **the eye could not have been formed by chance**, then it is very evident that the eye and the image seen by the eye could not have been formed by chance. The same is valid for the ear as well. The outer ear picks up the available sounds by the auricle and directs them to the middle ear, the mid-

the ear transmits the sound vibrations by intensifying them, and the inner ear sends these vibrations to the brain by translating them into electrical signals. Just as with the eye, the act of hearing is finalized in the center of hearing in the brain.

The situation of the eye is also true for the ear. That is, **the brain is insulated from sound** just as it is from light. It does not let any sound in. Therefore, no matter how noisy the outside is, the inside of the brain is completely silent. Nevertheless, the sharpest sounds are perceived in the brain. In **your completely silent brain, you listen to symphonies, and hear all the noises in a crowded place.** However, if the sound level in your brain were measured by a precise device at that moment, complete silence would be found to prevail there.

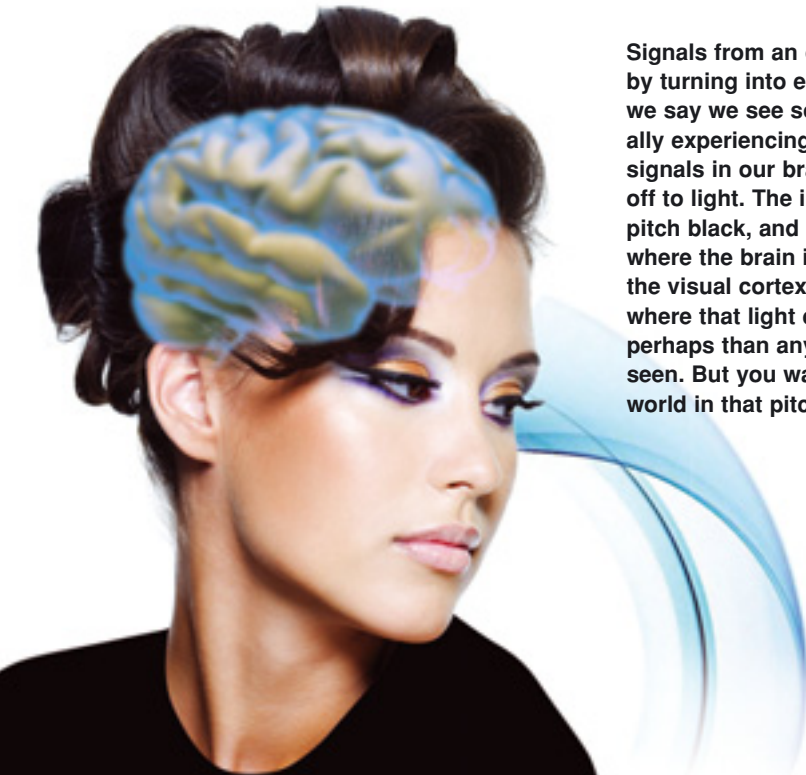
As is the case with sharp imagery, decades of effort have been spent in trying to generate and reproduce sound that is faithful to the original. Sound recorders, high-fidelity systems, many electronic devices and

**When we compare the eye and the ear with camera and sound recording systems, we see that our organs have much more complex and perfect structures than those mentioned technological devices.**



music systems sensing sound are all the results of such efforts. Despite all this technology and the thousands of engineers and experts who have been working on this endeavor, no sound has yet been obtained that has the same sharpness and clarity as the sound perceived by the ear.

Think of the highest-quality, highest-fidelity systems produced by the largest company in the music industry. Even with these devices, when sound is recorded, some of it is lost; or notice how when you turn on a hi-fi you always hear a slight interference or static even before the music starts. However, the sounds that are the products of the human body's technology are extremely sharp and clear. A human ear never perceives a sound accompanied by a hissing sound or with static as does a music set; rather, it perceives sound exactly as it is, sharp and clear. This is the way it has been since **the creation of man**. So far, no man-made video or audio recording apparatus has been as sensitive and successful in perceiving sensory data as are the eye and the ear. However, as far as seeing and hearing are concerned, a far greater truth lies beyond all this.



Signals from an object affect the brain by turning into electrical signals. When we say we see something, we are actually experiencing the effect of electrical signals in our brain. The brain is closed off to light. The interior of the brain is pitch black, and no light can enter where the brain is. The area known as the visual cortex is pitch black, somewhere that light can never reach, darker perhaps than anywhere you have ever seen. But you watch a brightly colored world in that pitch dark.



## **To Whom Does this Consciousness that Sees and Hears within the Brain Belong?**

Who watches an alluring world inside the brain, listens to symphonies and the twittering of birds, and smells the rose?

The stimulations coming from a person's eyes, ears, and nose travel to the brain as electro-chemical nerve impulses. In biology, physiology, and biochemistry books, you can find many details about how this image forms in the brain. However, you will never come across an answer to the most important question: Who perceives these electro-chemical nerve impulses as images, sounds, odors, and sensory events in the brain? **There is a consciousness in the brain that perceives all this without feeling any need for an eye, an ear, and a nose.** To whom does this consciousness belong? Of course, it does not belong to the nerves, the fat layer, or neurons comprising the brain. This is why Darwinist-materialists, who believe that everything is composed of matter, cannot answer this question.

**For this consciousness is the spirit, the soul created by God,** which needs neither the eye to watch the images nor the ear to hear the sounds. Furthermore, it does not need the brain to think.

Everyone who reads this explicit and scientific answer should reflect on Almighty God, and fear and seek refuge in Him, for He fits this entire universe into a pitch-dark place of a few cubic centimeters in a three-dimensional, colored, shadowy, and luminous form.

### **A Materialist Superstition**

The information we have presented so far shows us that **the theory of evolution is incompatible with scientific findings.** The theory's claim regarding the origin of life is inconsistent with science, the evolutionary mechanisms it proposes have no evolutionary power, and fossils demonstrate that **intermediate forms the theory necessitates have never existed.** So, these certainly require that the theory of evolution be pushed aside as a disproven theory. This is how many ideas,

such as the geocentric model of the universe, have been taken out of the realm of science throughout history.

However, the theory of evolution is persistently kept on the agenda of science. Some people even try to represent criticisms directed against it as an "attack on science" and to suppress adversatives. Why?

Because this theory is an indispensable dogmatic belief in some circles. These circles are **blindly devoted** to a materialist philosophy and adopt Darwinism because it is the only materialist explanation that can be put forward to explain the workings of nature.

Interestingly enough, they also confess this fact from time to time. A well-known geneticist and an outspoken evolutionist, Richard C. Lewontin from Harvard University, confesses that he is "first and foremost a materialist and then a scientist":

*It is not that the methods and institutions of science somehow compel us accept a material explanation of the phenomenal world, but, on the contrary, that we are forced by our a priori adherence to material causes to create an apparatus of investigation and a set of concepts that produce material explanations, no matter how counter-intuitive, no matter how mystifying to the uninitiated. Moreover, that materialism is absolute, so we cannot allow a Divine [intervention]...*  
(Richard Lewontin, "The Demon-Haunted World," The New York Review of Books, January 9, 1997, p. 28)

These are explicit statements demonstrating that Darwinism is a dogma kept alive just for the sake of adherence to materialism. This dogma maintains that there is no being except for matter. Therefore, it argues that inanimate, unconscious matter brought life into being. It claims that millions of different living species (e.g., birds, fish, giraffes, tigers, insects, trees, flowers, whales, and human beings) originated as a result of interactions between matter, such as pouring rain, lightning flashes, and so on, or out of inanimate matter. This is a precept contrary to both reason and science. Yet Darwinists continue to ignorantly defend it just so as not to acknowledge, in their own eyes, the evident existence of God.

Anyone who does not look at the origin of living beings with a materialist prejudice sees this evident truth: **All living beings are works of a Creator**, Who is All-Powerful, All-Wise, and All-Knowing. **This Creator is God**, Who created the whole universe from non-existence, in the most perfect form, and fashioned all living beings.

### **The Theory of Evolution: The Most Potent Spell in the World**

It should be openly stated first and foremost that anyone free of prejudice and the influence of any particular ideology, who uses only his or her reason and logic, will clearly understand that belief in the theory of evolution, which brings to mind the superstitions of societies with no knowledge of true science, is quite impossible to embrace.

As explained above, those who believe in the theory of evolution think that a few atoms and molecules thrown into a huge vat could produce thinking, reasoning professors and university students; such scientists as Einstein and Hubble; such artists as Frank Sinatra and Charlton Heston; antelopes, lemon trees, and carnations. Moreover, as the scientists and professors who believe in this nonsense are educated people, it is quite justifiable to speak of this theory as "the most potent spell in history". Never before has any other belief or idea so taken away peoples' powers of reason, refused to allow them to think intelligently and logically, and hidden the truth from them as if they had been blindfolded. This necessitates an even worse and unbelievable blindness than the totems worshipped in some parts of Africa, the people of Saba worshipping the Sun, the tribe of the Prophet Abraham (pbuh) worshipping idols they had made with their own hands, or some among the people of the Prophet Moses (pbuh) worshipping the Golden Calf.

In fact, God has pointed to this lack of reason in the Qur'an. In many verses, He reveals that some peoples' minds will be closed and



that they will be powerless to see the truth. Some of these verses are as follows:

As for those who do not believe, it makes no difference to them whether you warn them or do not warn them, they will not believe. God has sealed up their hearts and hearing and over their eyes is a blindfold. They will have a terrible punishment. (Qur'an, 2:6-7)

... They have hearts with which they do not understand. They have eyes with which they do not see. They have ears with which they do not hear. Such people are like cattle. No, they are even further astray! They are the unaware. (Qur'an, 7:179)

God informs us in the Surat al-Hijr that these people are under a spell that they do not believe even if they see miracles:

Even if We opened up to them a door into heaven, and they spent the day ascending through it, they would only say: "Our eyesight is befuddled! Or rather we have been put under a spell!" (Qur'an, 15:14-15)



Today, the beliefs of Darwinists are as incomprehensible as the weird and unreasonable beliefs of those who worshiped alligators in the past. Darwinists ignorantly regard coincidences and inanimate, unconscious atoms as if they have creative powers. Moreover, they adhere to this superstitious belief as one would adhere to a religion.

Words cannot express just how astonishing it is that this spell should hold such a wide community in thrall, keeping people from the truth, and remaining unbroken for 150 years. It is understandable that one or a few people might believe in impossible, illogical scenarios and claims full of stupidity and illogicality. However, "spell" is the only possible word to use when people from all over the world believe that unconscious and lifeless atoms suddenly decided to come together and form a universe that functions with a flawless system of organization, discipline, reason, and consciousness; a planet named Earth with all its features so perfectly suited to life; and living things full of countless complex systems.

In fact, in the Qur'an God relates the incident of the Prophet Moses (pbuh) and Pharaoh to show that some people who support atheistic philosophies actually influence others by use of spells. When Pharaoh was told about the true religion, he told the Prophet Moses (pbuh) to meet with his own magicians. When the Prophet Moses (pbuh) did so, he told them to demonstrate their abilities first. The verses continue:

**He said: "You throw." And when they threw, they cast a spell on the people's eyes and caused them to feel great fear of them. They produced an extremely powerful magic. (Qur'an, 7:116)**

As we have seen, Pharaoh's magicians were able to deceive everyone, apart from the Prophet Moses (pbuh) and those who believed in him. However, his evidence broke the spell, or "swallowed up what they had forged," as revealed in the verse:

**We revealed to Moses: "Throw down your staff." And it immediately swallowed up what they had forged. So the Truth took place and what they did was shown to be false. (Qur'an, 7:117-118)**

The Prophet Moses' throwing his staff of inanimate wood and then that staff coming to life and instantly overthrowing the deceptions of the Pharaoh and his followers is like breaking the spell of evolution. When people realized that a spell had been cast upon them and that

what they saw was just an illusion, Pharaoh's magicians lost all credibility. In the present day too, unless those who, under the influence of a similar spell believe in these ridiculous claims of evolution under their scientific disguise and spend their lives defending them, abandon their superstitious beliefs, they also will be humiliated when the full truth emerges and the spell is broken. In fact, world-renowned British writer and philosopher Malcolm Muggeridge, who was an atheist advocating the theory of evolution for some sixty years, but who subsequently realized the truth, reveals the position in which the theory of evolution would find itself in the near future in these terms:

*I myself am convinced that **the theory of evolution**, especially the extent to which it's been applied, **will be one of the great jokes in the history books in the future**. Posterity will marvel that so very flimsy and dubious an hypothesis could be accepted with the incredible credulity that it has. (Malcolm Muggeridge, *The End of Christendom*, Grand Rapids: Eerdmans, 1980, p. 43)*

That future is not far off: On the contrary, people will soon see that "coincidences" are not a deity, and will look back on **the theory of evolution as the worst deceit and the most terrible spell in the world**. That spell is now rapidly beginning to be lifted from people all over the world. Many people who see its true face are wondering with amazement how they could ever have been taken in by it.

---

*They said "Glory be to You!*

*We have no knowledge except what You have taught us. You are the All-Knowing, the All-Wise."*

*(Qur'an, 2: 32)*