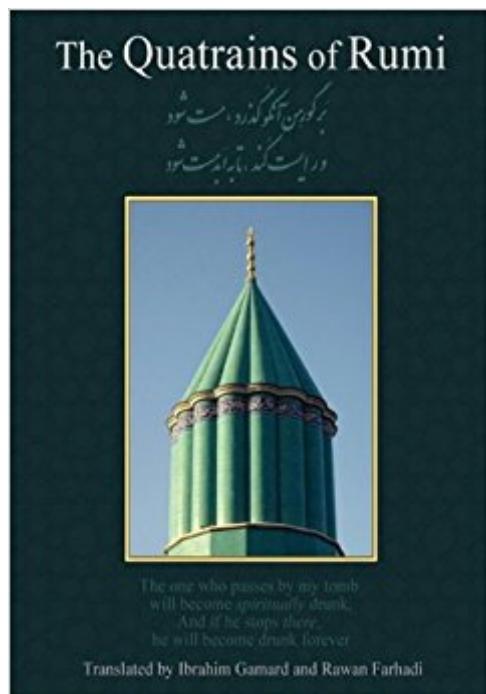


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# The Quatrains Of Rumi: Ruba 'Iyat-Jalaluddin Muhammad Balkhi-Rumi



## Synopsis

This is the first complete translation of the nearly 2,000 quatrains attributed to Jalaluddin Rumi, the famous 13th century mystical poet. It is the result of over 22 years of collaboration by an American Rumi scholar and an Afghan scholar of Persian literature. It should appeal to a wide variety of lovers of Mawlana Rumi's poetry, not just specialists: general readers who seek a deeper understanding of his spiritual teachings than popularized books (often interpretive versions claimed as translations) can provide, as well as those interested in religious mysticism in general and Islamic mysticism (sufism) in particular. The quatrains are ordered according to stages and themes of the 'lover and beloved' (spiritual disciple and sufi master). Most of the translations are followed by explanatory notes: those intended for the general reader have asterisks and often refer to the Notes, an appended glossary. Readers who have access to previously published translations and versions of the quatrains can use the appended Concordance to make comparisons. Quatrains in the earliest manuscripts that have been found to be composed by earlier poets have been identified and placed in another appendix. Few of the quatrains have been previously translated by scholars; the quatrains in popularized books are often distorted versions, mostly rendered by authors who do not know Persian; those who do often tend to omit, change, or add. Here, the poems are presented in the context of the Islamic sufi poetry in the Persian language 800 years ago: 'wine' and 'drunkenness' do not involve alcoholic intoxication, but are metaphors for the 'mystical taste' of spiritual grace and ecstasy. The lover's longing and self-effacing love is not 'romantic', but spiritual love of the seeker for his sufi guide. This love is a means to the goal of pure worship of God Most High, the 'only Beloved', that necessitates self-effacement and mystical 'drowning' in the reality described in the Qur'an: 'Everything perishes except His Face.'

## Book Information

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## Customer Reviews

This is an important publication that will serve Rumi's fans for generations to come. Given all its merits, I will not be surprised (rather will be delighted) if this book is re-translated into Persian. --dar-al-masnavi.org/qor\_first.review.html Dr Ibrahim Gamard and... Dr Rawan Farhadi have spent the last twenty-two years in what can only be described... as one of the most serious labors undertaken in the translation of Persian literature.

--dar-al-masnavi.org/qor\_second.review.html

Ibrāhīm Gamard has given us a rare gift in these times of rampant translators who claim to have done authentic translations of Rumi's work, he has produced along with A. G. Rawāḥ Farhād a masterful and faithful rendering of the Quatrains of Mawlana. Accurate translations of a large body of Rumi's work to English are rare as we have been fed revisions mostly of Nicholson's work by those who have no knowledge of Persian or other language translations of this great poet. Gamard and Farhād have done justice to the field of Persian to English translation of this part of Rumi's cannon of work. Some may find the Quatrains in this volume too literal, but isn't turning lines that are close to what Rumi said into our own heart's poetry part of Mawlana's original intent in offering them? This reader of "The friend of our Friend" has experienced the truth of this, as in No. 565 from this book: "If a thorn bush appears on top of my grave, The thorn bush will still be desirous of you." As I read this I hear: Even though I will be dead, and my soul sent Home, my body will still try to reach You, my Love. This book is both a scholarly effort as well as a labor of love on the part of the authors as they worked to bring Rumi alive for us. If the translations are to be placed in doubt, the Persian from early texts is given in a parallel format for those who know the language. Footnotes abound and an extensive appendix make this a necessary volume to sit next to the efforts of Annemarie Schimmel and William Chittick's endeavors. If you add Nicholson, Arberry and Gamard's translations from his website Dar Al Masnavi, very little else will be needed to feed your heart and soul with the words of the poet whom God took into God's very presence, and never let go. I cannot recommend this book too highly. "Take care, O thirsty heart! Be always seeking the running stream." No. 1176, Gamard and Farhād

I am a professional artist and calligrapher specializing in various scripts and languages. I first

learned Persian (Farsi) calligraphy in grade school in Iran--along with having to memorize works by Iran's great poets. I cannot claim any greatness in my prowess in either skill at that time, but persistence and practice pay off in the long run. I love Rumi's poetry. Wonderfully, much of the English-speaking world now also loves Rumi, thanks to the translations by Coleman Barks and others. The problem: it is very difficult to match up the English translations with the original Persian poetry. This is complicated by the fact that Barks and others do not always offer actual translations. Often the poetry in English--beautiful and powerful as it is--is made up of selected lines from various places in Rumi's original, or is inspired by Rumi's poetry. Many times the language is changed so that the meaning is translated to a different time and place. This book is just what I have been looking for: each poetry selection is given in the original Farsi (Persian) language. There follows a translation as literal as possible. Each word that has been added in English to clarify the sentence structure or meaning is put in italics. Notes follow to explicate context, explain specific words, give alternate translations, etc. This book is scholarly yet eminently usable. Now, if only we had this for the entirety of Rumi's works! Stewart J. Thomas, calligrapher

I love the book. I have several works on or about Hazrat Rumi. This is by far one of the best. There has been a 'Rumi craze' in the West for quite some time. I find that many of his admirers do not associate him with his Islamic faith, but that is the essence of his work. This work has notes throughout the book with the quatrains so that the reader can get a clearer understanding of the work. Unfortunately, too many have translated his works without an understanding of Persian and without an understanding of his background and the purposes for which he wrote. This is clearly evidenced in the foreword, written by the 22nd generation direct descendent of Hazrat Rumi, who writes: "...And they interpret [his] thoughts and ideas by using their own points of view, which then creates a different Mevlana than the one who actually lived....This saddens me greatly....In spite of this...I thank them---while requesting that they exercise more care in the future."

I find this collection and translation to be an extremely valuable and reliable resource at a time when so many of Rumi's mistranslations are being shared. I use this book and highly recommend it to everyone including my students in the In The Footprints of Rumi [...] course that I teach both live and online. This work is a labor of LOVE!

Very recently translated. (2008) It does not draw from the Masnavi, and is much more readable, and searchable. Indexed by subject matter.

I'd like to thank the scholars responsible for this translation for correcting the understanding popularized by men like Coleman Barks that Islam actually has any connection whatsoever to peace or any place for us Kafirun other than our being subjugated or killed. Where I was once able to add a dissenting voice to those stating what an odious and hateful religion Islam is, I am no longer able to do that by citing Rumi. As I continually seek truth, I welcome this truth however bitter it may be.

Amazing, readable, and accurate interpretation of Maulana's lyrics--a must for lovers of Sufism and heart rendering poetry

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