

Umar Ibn Al Farid Sufi Verse Saintly Life

THE TWO GREATEST EGYPTIAN POETS Ibn al-Farid & Ahmed Shawqi SELECTED POEMS Translation & Introduction Paul Smith IBN AL-FARID, an Egyptian poet (1181-1235), is the undisputed master of Islamic mystical (Sufi) poetry in Arabic. He is not only a poet but a Perfect Master (Qutub) a God-realized soul, and it is his journey to unity with God he reveals in probably the longest qasida (ode) in Arabic (761 couplets), his famous The Mystic's Progress. The other poem for which he is most known is his Wine Poem. Although these poems have been translated into English before, this is the first time in the correct rhyme of the qasida and in clear, concise, modern English. Included in the Introduction are chapters on his Life & Work, The Qasida in Arabic, Previous Qasidas by Master Arab Poets that would have influenced him and one who he influenced, The Perfect Master (Qutub), and the Wine Poem and The Mystic's Way. Selected Bibliography. AHMED SHAWQI (1869 - 1932) was the great Arabic Poet-Laureate; an Egyptian poet and dramatist who pioneered the modern Egyptian literary movement, most notably introducing the genre of poetic epics to the Arabic literary tradition. In 1927 he was crowned by his peers the 'Prince of Poets' in recognition of his considerable contributions to the literary field. Shawqi's work can be categorized into three main periods during his career: The first coincides with the period during which he occupied a position at the court of the Khedive (Viceroy), consisting of eulogies to the Khedive: praising him or supporting his policy. The second comprised the period of his exile in Spain. During this period his feeling of nostalgia and sense of alienation directed his poetic talent to patriotic poems on Egypt as well as the Arab world. The third stage occurred after his return from exile: during that period he became preoccupied with the history of Ancient Egypt and Islam. He wrote his famous Sufi poem, in praise of the Prophet Muhammad (here fully translated in qasida form). The maturation of his poetic style was reflected in his plays (including his Majnun-Layla). Included are remarkable poems for children and others in the correct forms.

Introduction on his Life & Times & poems & his Museum. Large Format Paperback 7" x 10" 369 pages. Paul Smith (b. 1945) is a poet, author and translator of many books of Sufi & other poets of the Persian, Arabic, Urdu, Turkish, Pashtu and other languages including Hafiz, Sadi, Nizami, Rumi, 'Attar, Sana'i, Jahan Khatun, Obeyd Zakani, Mu'in, Amir Khusrau, Nesimi, Kabir, Anvari, Ansari, Jami, Omar Khayyam, Rudaki, Yunus Emre, Bulleh Shah, Shah Latif, Mahsati, Lalla Ded, Iqbal and many others, and his own poetry, fiction, plays, biographies, children's books and 12 screenplays.

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This CD contains the reproducible student workbook. The format allows teachers to manipulate and print the worksheets as they see fit.

With more than 3,000 entries and cross-references on the history, main figures, institutions, theory, and literary works associated with Islam's mystical tradition, Sufism, this dictionary brings together in one volume, extensive historical information that helps put contemporary events into a historical context.

THE BOOK OF IBN AL-FARID Translation & Introduction Paul Smith Umar Ibn al-Farid, an Egyptian poet (1181-1235), is considered to be the undisputed master of Islamic mystical (Sufi) poetry into Arabic. He is considered not only to be a poet but a Perfect Master (Qutub) a God-realised soul... and it is his journey to unity with God that he

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IBN AL-FARID The Great Arabic Sufi Perfect Master Poet. Selected Poems. Translation & Introduction Paul Smith. Umar Ibn al-Farid, an Egyptian poet (1181-1235), is considered to be the undisputed master of Islamic mystical (Sufi) poetry into Arabic. He is considered not only to be a poet but a Perfect Master (Qutub) a God-realised soul... and it is his journey to unity with God that he reveals in probably the longest qasida (ode) in Arabic (761 couplets), his famous The Mystic's Progress. The other poem for which he is most known is his Wine Poem that is often seen as a prologue to the The Mystic's Progress. Although these long poems have been translated into English before this is the first time in the correct rhyme of the qasida and in clear, concise, modern English, many of his other long and shorter poems are also translated. Included in the Introduction are chapters on his Life & Work, The Qasida in Arabic, Previous Qasidas by Master Arab Poets that would have influenced him and one who he influenced, The Perfect Master (Qutub), and the Wine Poem and The Mystic's Way. Selected Bibliography. The correct rhyme-structure has been kept and also the beauty and meaning of these immortal, spiritual poems. This is the largest translation into English. Large Print (16pt) & Large Format (8" x 10") Edition. 267 pages. Comments on Paul Smith's Translation of Hafiz's 'Divan'. "It is not a joke... the English version of ALL the ghazals of Hafiz is a great feat and of paramount importance. I am astonished." Dr. Mir Mohammad Taghavi (Dr. of Literature) Tehran. "Superb translations. 99% Hafiz 1% Paul Smith." Ali Akbar Shapurzman, translator and knower of Hafiz's Divan off by heart. "Smith has probably put together the greatest collection of literary facts and history concerning Hafiz." Daniel Ladinsky (Penguin Books author). Paul Smith (b.1945) is a poet, author and translator of many books of Sufi poets of the Persian, Arabic, Urdu, Turkish, Pashtu and other languages including

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_This book introduces the literature of Islam as it is presented in English translation. For scholars in other fields who need to understand the vast and complex literary heritage of this erudite and vigorous faith community (but are unable to devote years of their lives to achieving a reading proficiency in classical Arabic), for faculty members called upon to teach introductory or survey courses outside their own disciplines, and for graduate students in theology, medieval studies, world religions, or related fields who need access to these primary sources in English translation, The Literature of Islam is a welcome resource. Even lay readers who are interested in understanding the modern Arab or Islamic world may grasp something of the currents of thought and belief through the centuries that produced these important works, which continue to exert a powerful influence upon Muslims today.

The Quest for God is a study of the explosion of interest in newer approaches to spirituality that took place in the west among Christians, Jew, and Muslims in the twelfth century. The book explores the historic internal and external forces that influenced members of the three major faith groups who were looking for new ways to approach their personal relationship with God. It contains a detailed explanation of the new attitudes and religious practices that emerged among the three groups during that century. This includes special emphasis placed on the mysticism of Christian monks and nuns, the Kabbalah of the Jews, and the tenets of Sufism in Islam. It also paints a clear picture of the role played by the leading figures, both male and female, who pioneered this effort. A unique feature of the book is the linkage of similar imagery, biblical references, mystical attitudes, and actual religious practices utilized by all three faith systems to achieve a newer more mystical approach to spirituality. The fundamental development of spiritual approaches initiated by these three faiths laid the foundation for many of the spiritual practices we have today. Each of the three faiths is covered in a separate section. Preceding the discussion of the spiritual elements of each is a chapter dealing with the historical setting in which that faith operated. A final chapter summarizes the entire work and shows the common characteristics that each group had and links them together.

THE MYSTIC'S PROGRESS AND OTHER POEMS OF IBN AL-FARID (Large Print & Large Format Edition) Translation & Introduction Paul Smith. Umar Ibn al-Farid, an Egyptian poet (1181-1235), is considered to be the undisputed master of Islamic mystical (Sufi) poetry into Arabic. He is considered not only to be a poet but a Perfect Master (Qutub) a God-realised soul... and it is his journey to unity with God that he reveals in probably the longest qasida (ode) in Arabic (761 couplets), his famous The Mystic's Progress. The other poem for which he is most known is his Wine Poem that is often seen as a prologue to the The Mystic's Progress. Although these long poems have been translated into English before this is the first time in the correct rhyme of the qasida and in clear, concise, modern English, many of his other long and shorter poems are also translated. Included in the Introduction are chapters on his Life & Work, The Qasida in Arabic, Previous Qasidas by Master Arab Poets that would have

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These 24 studies on specific symbols, images and icons from the Muslim tradition are authored by scholars from around the world. Divided into four sections, the Divine, the Spiritual, the Physical, and the Societal, they examine theological issues, such as divine unity, creation, wrath, and justice, as well as spiritual subjects, such as the straight path, servitude, perfection, the jinn, intoxication, and the status of Fatimah, the daughter of the Prophet Muhammad.

Essays also explore the symbolism of physical elements such as water, trees, seas, ships, food, the male sexual organ, eyebrows, and camels; and the significance of more socially-centered subjects such as the center, ijihad, governance, otherness, Ashura, and Arabic. Drawing from the Qur'an and Sunnah, the essays address these topics with tact and respect from a position that appreciates exegetical diversity while remaining within the realm of unity.

TWO GREAT ARABIC SUFI POETS IBN AL-FARID & 'AISHAH AL-BA'UNIYAH
Their Qasidas in the Rhyme of 'T' Translation & Introduction Paul Smith Umar Ibn al-Farid, an Egyptian poet (1181-1235), is considered to be the undisputed master of Islamic mystical or Sufi poetry into Arabic. He is considered not only to be a poet but a Perfect Master (Qutub) a God-realised soul... and it is his journey to unity with God that he reveals in probably the longest qasida (ode) in Arabic (761 couplets), his famous The Mystic's Way or Qasida in the Rhyme of 'T'.

'Aishah al-Ba'uniyah (1457 - 1517) came from the village of Ba'un in the south of Syria. Her family were well-known and respected religious scholars and poets. She surpassed her father and brothers in her poetry, scholarship and renown. As a young woman she went to Mecca where she had a vision of Prophet Mohammed. All her family were Sufis connected to the Qadir'iyah order. She wrote in many forms of poetry in a number of Divans and composed works on Sufism that are still highly regarded. Her great Qasida in the Rhyme of 'T' (252 couplets) was composed in praise of and much influenced by Ibn al-Farid's famous 'Mystic's Way' qasida composed 300 years earlier. Introductions on both their lives and poetry and on The Qasida, The 'Pole' or Perfect Master (Qutub) and On the Mystic's Way. Selected Bibliographies. The two long poems are beautifully, completely translated into the correct rhyme-structure and meaning with notes. Large Format Paperback 7" x 10" 173 pages. **COMMENTS ON PAUL SMITH'S TRANSLATION OF HAFIZ'S 'DIVAN'**. "It is not a joke... the English

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Explores the work of beloved Sufi poet Umar Ibn al-Farid and its context.

Provides many translations of Ibn al-Farid's poetry.

Using the original, little-known writings of Sufis Muhammad and 'Ali Wafa', this book explores the development of the idea of Islamic sainthood in the post-Ibn 'Arabi period.

This book provides a very synthetic view of Arabic literature within the field of social sciences and the humanities. It demonstrates an actual shift in the study of Arabic literature and directs attention to new dimensions and perspectives.

From Rumi's whirling dervishes in Turkey over 700 years ago, to circles of silent mystics in the West today, this book reveals the history and practices of Sufism, the ancient but still active system of Islamic mysticism which has long been the spiritual current in Islam that counterbalances fundamentalism. Eric Geoffroy is an authority on Sufism, and he shows us this increasingly popular contemplative dimension of Islam, which is little understood in the West.

Originally published in 1950. Thinkers such as Ghazali and Ibn 'Arabi, poets such as Ibn al-Farid, Rumi, Hafiz and Jami were greatly inspired by the lives and sayings of the early Sufis. This book was the first short history of Sufism to be published in any language, illustrating the development of its doctrines with numerous quotations from literature.

ABSTRACT: Sufi poetry of the Abbasid Caliphate (750-1258 CE/132-655 AH) exhibited a particular penchant for highlighting the relationship between humankind and God with homoerotic language. While the homoerotic nature of Sufi poetry has received considerable scholarly attention, the ritual expression of such literature has not. The ritual of sama was a practice that occurred in the Sufi institutions and incorporated various elements of the poetry examined. By listening to the poetry, in the form of song and often with accompanying instrumentation, the mystics would experience transient moments of altered state experiences, usually interpreted as moments of union with God. This thesis seeks to align the homoerotic verse with ritual, and thus demonstrating the incorporation and sublimation of sexuality in medieval Sufi society. By focusing on the works of four specific Arab Sufi poets, Abu al-Husayn al-Nuri, Abu Bakr al-Shibli, Umar Ibn al-Farid, and Muhyiddin Ibn al-Arabi, a distinct tendency to express passionate love for the Divine emerges. Furthermore, the portrayal of the

Divine in masculine terms reflected, not necessarily homosexual love, but the intimate bonding between men experienced in a sex-segregated society. In Islam the fascination for “the word” is as vigorous as in Judaism and in Christianity, but an extra dimension is, that the revealed text, the Koran, is considered to be verbatim the word of the Almighty Himself, thereby providing the Arabic language with just an extra quality. No wonder that throughout Islamic history the study of the word, the Koran, the prophet’s utterances and the interpretation of both, has become the main axis of knowledge and education. As a consequence the intellectuals – and also the poets in Islamic culture - were thoroughly familiar with religious terms and the phraseology of a language which was highly estimated because of the divine origin with which it was associated. No wonder therefore, that allusions to religious texts can be found throughout Arabic literature, both classical and modern. The subject of this volume is the representation of the divine in Arabic poetry, be it the experience of the divine as expressed by poets or the use of imagery coined by religion.

This volume collects essays under four categories: religious traditions, religious life, emotional states, and historical and theoretical perspectives. They describe the ways in which emotions affect various world religions, and analyse the manner in which certain components of religious represent and shape emotional performance.

This book explores the body and the production process of popular culture in, and on, the Middle East and North Africa, Turkey, and Iran in the first decade of the 21st century, and up to the current historical moment. Essays consider gender, racial, political, and cultural issues in film, cartoons, music, dance, photo-tattoos, graphic novels, fiction, and advertisements. Contributors to the volume span an array of specializations ranging across literary, postcolonial, gender, media, and Middle Eastern studies and contextualize their views within a larger historical and political moment, analyzing the emergence of a popular expression in the Middle East and North Africa region in recent years, and drawing conclusions pertaining to the direction of popular culture within a geopolitical context. The importance of this book lies in presenting a fresh perspective on popular culture, combining media that are not often combined and offering a topical examination of recent popular production, aiming to counter stereotypical representations of Islamophobia and otherness by bringing together the perspectives of scholars from different cultural backgrounds and disciplines. The collection shows that popular culture can effect changes and alter perceptions and stereotypes, constituting an area where people of different ethnicities, genders, and orientations can find common grounds for expression and connection.

IBN AL-FARID: WINE & THE MYSTIC'S PROGRESST Translation, Introduction & Notes by Paul Smith Umar Ibn al-Farid, an Egyptian poet (1181-1235), is considered to be the undisputed master of Islamic mystical poetry into Arabic. He is considered not only to be a poet but a Perfect Master (Qutub) a God-realised

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COMMENTS ON PAUL SMITH'S TRANSLATION OF HAFIZ'S 'DIVAN'. "It is not a joke... the English version of ALL the ghazals of Hafiz is a great feat and of paramount importance. I am astonished. If he comes to Iran I will kiss the fingertips that wrote such a masterpiece inspired by the Creator of all." Dr. Mir Mohammad Taghavi (Dr. of Literature) Tehran. "Superb translations. 99% Hafiz 1% Paul Smith." Ali Akbar Shapurzman, translator and knower of Hafiz's *Divan* off by heart. "Smith has probably put together the greatest collection of literary facts and history concerning Hafiz." Daniel Ladinsky (Penguin Books author). Paul Smith is a poet, author and translator of over 80 books of Sufi poets of the Persian, Arabic, Urdu, Turkish, Pashtu and other languages including Hafiz, Sadi, Nizami, Rumi, 'Attar, Sana'i, Jahan Khatun, Obeyd Zakani, Mu'in, Amir Khusrau, Nesimi, Kabir, Anvari, Ansari, Jami, Khayyam, Rudaki, Yunus Emre, Bulleh Shah, Shah Latif, Mahsati and others, and his own poetry, fiction, plays, biographies, children's books and screenplays. The book description for the previously published "Introduction to Islamic Theology and Law" is not yet available.

?Umar Ibn Al-F?ri?Sufi Verse, Saintly LifePaulist Press

This book offers a comparative study of emotion in Arabic Islamic and English Christian contemplative texts, c. 1110-1250, contributing to the emerging interest in globalization in medieval studies. A.S.Lazikani argues for the necessity of placing medieval English devotional texts in a more global context and seeks to modify influential narratives on the history of emotions to enable this more wide-ranging critical outlook. Across eight chapters, the book examines the dialogic encounters generated by comparative readings of Muhyiddin Ibn Arabi (1165-1240), Umar Ibn al-Farid (1181-1235), Abu al-Hasan al-Shushtari (d. 1269), Ancrene Wisse (c. 1225), and the Wooing Group (c. 1225). Investigating the two-fold paradigms of love in the figure of Jesus and in the image of the heart, the (dis)embodied language of affect, and the affective semiotics of absence and secrecy, Lazikani demonstrates an interconnection between the religious traditions of early Christianity and Islam.

Sufism, the mystical tradition of Islam, is as far from the strident and often violent fundamentalist strain of the religion that has so captured world attention as it is possible to be. Sufis in all parts of the Islamic world are broad-minded, tolerant,

and non-violent, their quest only to find and approach God through all means, including poetry, music, and dance. Historian Nicolaas Biegan has been observing and photographing Sufi practice and ritual in different Muslim lands for many years, and here in this collection of extraordinary photographs he feels the pulse of the Sufi experience, with its enormous variety in discipline and exuberance, intellectualism and spontaneity, in Egypt, Syria, Bosnia and Herzegovina, Kosovo, and Macedonia. In accompanying texts he explores what lies behind the rituals, and explains aspects of Sufi life and practice such as the position of women.

Medieval Islamic Civilization examines the socio-cultural history of the regions where Islam took hold between the seventh and sixteenth century. This important two-volume work contains over 700 alphabetically arranged entries, contributed and signed by international scholars and experts in fields such as Arabic languages, Arabic literature, architecture, art history, history, history of science, Islamic arts, Islamic studies, Middle Eastern studies, Near Eastern studies, politics, religion, Semitic studies, theology, and more. This reference provides an exhaustive and vivid portrait of Islamic civilization including the many scientific, artistic, and religious developments as well as all aspects of daily life and culture. For a full list of entries, contributors, and more, visit www.routledge-ny.com/middleages/Islamic.

Publisher description

DIWAN OF IBN AL-FARID Translation & Introduction Paul Smith Umar Ibn al-Farid, an Egyptian poet (1181-1235), is considered to be the undisputed master of Islamic mystical (Sufi) poetry into Arabic. He is considered not only to be a poet but a Perfect Master (Qutub) a God-realised soul... and it is his journey to unity with God that he reveals in probably the longest qasida (ode) in Arabic (761 couplets), his famous The Mystic's Progress. The other poem for which he is most known is his Wine Poem that is often seen as a prologue to the The Mystic's Progress. Although these long poems have been translated into English before this is the first time in the correct rhyme of the qasida and in clear, concise, modern English, many of his other long and shorter poems are also translated. Included in the Introduction are chapters on his Life & Work, The Qasida in Arabic, Previous Qasidas by Master Arab Poets that would have influenced him and one who he influenced, The Perfect Master (Qutub), and the Wine Poem and The Mystic's Way. Selected Bibliography. The correct rhyme-structure has been kept and also the beauty and meaning of these immortal, spiritual poems. This is the largest translation into English. Appendix on other translations. Large Format Paperback 7" x 10" 277 pages. COMMENTS ON PAUL SMITH'S TRANSLATION OF HAFIZ'S 'DIVAN'. "It is not a joke... the English version of ALL the ghazals of Hafiz is a great feat and of paramount importance. I am astonished." Dr. Mir Mohammad Taghavi (Dr. of Literature) Tehran. "Superb translations. 99% Hafiz 1% Paul Smith." Ali Akbar Shapurzman, translator and knower of Hafiz's Divan off by heart. "Smith has probably put together the greatest collection of literary facts and history concerning Hafiz." Daniel Ladinsky (Penguin Books author). Paul Smith (b.1945) is a poet, author and translator of many books of Sufi poets of the Persian, Arabic, Urdu, Turkish, Pashtu and other languages including Hafiz, Sadi, Nizami, Rumi, 'Attar, Sana'i, Jahan Khatun, Obeyd Zakani, Mu'in, Amir Khusrau, Nesimi, Kabir, Anvari, Ansari, Jami, Omar Khayyam,

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Explores the terms, concepts, personalities, historical events, and institutions that helped shape the history of this religion and the way it is practiced today.

Aishah al-Bauniyyah of Damascus was one of the great women scholars in Islamic history. Born into a prominent family of pious scholars and Sufi devotees, Aishah received a thorough religious education and memorized the Quran at age eight. A mystic and a prolific poet and writer, she composed more works in Arabic than any other woman before the 20th century. Yet despite her extraordinary literary and religious achievements, Aishah al-Bauniyyah remains largely unknown. For the first time, her key work, *The Principles of Sufism*, is available in English translation. *The Principles of Sufism* is a mystical guide book to help others on their spiritual path. Outlining the four principles of Repentance, Sincerity, Remembrance, and Love, it traces the fundamental stages and states of the spiritual novice's transformative journey, emphasizing the importance of embracing both human limitations and God's limitless love. Drawing on lessons and readings from centuries-old Sufi tradition, Aishah advises the seeker to repent of selfishness and turn to a sincere life of love. In addition to his lucid translation, Th. Emil Homerin provides an insightful introduction, notes and a glossary to Aishah al-Bauniyyah's remarkable account of the pursuit of mystical illumination.

A new history of Islamic practice told through the aesthetic reception of medieval religious objects.

From the time of its birth in Mecca in the 7th century C.E., Islam and the Islamic world rapidly expanded outward, extending to Spain and West Africa in the west, and to Central Asia and the Indian Subcontinent in the east. An examination of the daily life in these Islamic regions provides insight into a civilized, powerful, and economically stable culture, where large metropolitan centers such as Damascus, Baghdad, and Cairo thrived in many areas, including intellectual and scientific inquiry. In contrast with medieval Europe, there is little common knowledge in the West of the culture and history of this vibrant world, as different from our own in terms of the political, religious, and social values it possessed, as it is similar in terms of the underlying human situation that supports such values. This book provides an intimate look into the daily life of the medieval Islamic world, and is thus an invaluable resource for students and general readers alike interested in understanding this world, so different, and yet so connected, to our own.

Poetry has been the most powerful vehicle for conveying Sufism--the mystical dimension of Islam--from the early flowering of mystical Islam in Baghdad to the later heights it reached through Jalaluddin Rumi (d. 1273) and Jami (d. 1492). Starting with the writings of eighth-century mystics, this anthology moves through the twelfth century with Ibn Arabi in Spain and Ibn Farid of Cairo, then onto the Maghrib prayer of Abul Ala Al Maari, Aynul quddat Hamddhani of Persia, Yunus Emre of Turkey in the fourteenth century, and many others, culminating in the early twentieth century. The result is a soaring collection of verse from across the Islamic world and over centuries of inspiration.

"Umar Ibn al-Farid is the most venerated mystical poet in Arabic. An

accomplished Sufi as well as a respected poet, his poetry blends the two traditions - classical Arabic poetry and Islamic mysticism - in a body of work with a distinctly devotional and mystical character. Th. Emil Homerin makes available here two of Ibn al-Farid's poems that have long been considered classics of Islamic mystical literature. The Wine Ode, a poem in praise of wine as well as a love poem, can also be seen as an extended meditation on the presence of divine love in the universe. The Poem of the Sufi Way, one of the longest poems ever composed in Arabic, and the most famous one rhyming in "T," begins as a love poem and then explores a number of crucial concerns confronting the seeker on the Sufi path. Both works have been treated for centuries in numerous mystical commentaries. Noteworthy as well in this volume is the addition of the Adorned Proem, a reverential account of Ibn al-Farid's life by his grandson. Individuals interested in the fields of mysticism and spirituality, as well as lovers of poetry, particularly love poetry, will find this to be fascinating reading. It will have great relevance for scholars and students of Arabic literature, Islam and mysticism."--BOOK JACKET.Title Summary field provided by Blackwell North America, Inc. All Rights Reserved

IBN AL-FARID: LIFE & POEMS Translation & Introduction Paul Smith Umar Ibn al-Farid, an Egyptian poet (1181-1235), is considered to be the undisputed master of Islamic mystical poetry into Arabic. He is considered not only to be a poet but a Perfect Master (Qutub) a God-realised soul... and it is his journey to unity with God that he reveals in probably the longest qasida (ode) in Arabic (761 couplets), his famous The Mystic's Progress. The other poem for which he is most known is his Wine Poem that is often seen as a prologue to the The Mystic's Progress. Although these long poems have been translated into English before this is the first time in the correct rhyme of the qasida and in clear, concise, modern English. Included in the Introduction are chapters on his Life & Work, The Qasida, Selected Bibliography. The correct rhyme-structure has been kept and the beauty and meaning of these beautiful poems. 90 pages.

Introduction to Sufi Poets Series Life & Poems of the following Sufi poets, Translations & Introductions: Paul Smith AMIR KHUSRAU, ANSARI, ANVARI, AL-MA'ARRI, 'ATTAR, ABU SA'ID, AUHAD UD-DIN, BABA FARID, BABA AZFAL, BABA TAHIR, BEDIL, BULLEH SHAH, DARA SHIKOH, GHALIB, HAFIZ, IBN 'ARABI, IBN YAMIN, IBN AL-FARID, IQBAL, 'IRAQI, JAHAN KHATUN, JAMI, KAMAL AD-DIN, KABIR, KHAQANI, KHAYYAM, LALLA DED, MAKHFI, MANSUR HALLAJ, MU'IN UD-DIN CHISHTI, NAZIR AKBARABADI, NESIMI, NIZAMI, OBEYD ZAKANI, RAHMAN BABA, RUMI, SANA'I, SADI, SARMAH, SHABISTARI, SHAH LATIF, SHAH NI'MAT'ULLAH, SULTAN BAHU, YUNUS EMRE, EARLY ARABIC SUFI POETS, EARLY PERSIAN SUFI POETS, URDU SUFI POETS, TURKISH SUFI POETS, AFGHAN SUFI POETS 90 pages each. Paul Smith is a poet, author and translator of over 80 books of Sufi poets of the Persian, Arabic, Urdu, Turkish, Pashtu and other languages including Hafiz, Sadi, Nizami, Rumi, 'Attar, Sana'i, Jahan Khatun, Obeyd Zakani, Mu'in, Amir Khusrau,

Nesimi, Kabir, Anvari, Ansari, Jami, Khayyam, Rudaki, Yunus Emre, Bulleh Shah, Shah Latif, Mahsati and others, and his own poetry, fiction, plays, biographies, children's books and screenplays.

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NYU Press and NYU Abu Dhabi (NYUAD) announce the establishment of the Library of Arabic Literature (LAL), a new publishing series offering Arabic editions and English translations of the great works of classical Arabic literature. The translations, rendered in parallel-text format with Arabic and English on facing pages, will be undertaken by renowned scholars of Arabic literature and Islamic studies, and will include a full range of works, including poetry, poetics, fiction, religion, philosophy, law, science, history and historiography. Unprecedented in its scope, LAL will produce authoritative and fiable editions of the Arabic and modern, lucid English translations, introducing the treasures of the Arabic literary heritage to scholars and students, as well as to a general audience of readers. Bhai Gurdas Bhalla (d. 1636 CE) is widely considered the most important non-canonical poet in Sikh history, having shaped the theology and ethics of the tradition for centuries. His beautiful poems, which offer an authoritative illustration of Sikh life in the early seventeenth century, defined Sikh identity during a tumultuous period of upheaval. In *Drinking from Love's Cup* Rahuldeep Gill brings together for the first time a collection of the revered poet's early work, masterfully translated into English, along with the original Punjabi text. The magic of Gurdas's poetry, says Gill, lies in its fusion of Islamicate narrative traditions with the heroic literature of India to speak about death, martyrdom, and the spirit's absolution in love. Rhythmic, elegant, and lucid, the poems weave Sikh scripture into the lyrical fabric of Sikh spirituality. Challenging traditional scholarship surrounding the dates of Gurdas's writing, Gill suggests that Gurdas wrote his poetry to console the Sikh community, which was in mourning over the execution of the fifth of the Sikh founders, Guru Arjan (d. 1606), by agents of the Mughal Empire. Ranking among the best of the Punjabi language troubadours, Gurdas in his verses immortalized the fifth Guru's role as a martyr. His poems were written to encourage the faithful to stay involved in the community, resist hegemony, and reinforce Sikh beliefs during sectarian upheaval. This book brings a contemporary flair to Gurdas's moving stanzas, and also unearths fresh insights about his life and context.

A century after Dussaud's *Histoire et religion des Nosairîs* (1900), new light is shed on the medieval history and the mysterious religion of the leading sect in Syria in a comprehensive and updated study of the Nuʿayr-ʿAlawîs.

The 70th volume of the *Eranos Yearbooks* presents the work of the last three years of activities at the Eranos Foundation (2009–2011). It includes the papers given on the theme of the 2011 conference, *About Fragility in the Contemporary World*, together with talks given on the occasion of the seminar cycle entitled, *Eranos Jung Lectures*, which took place during the years 2010–2011 to commemorate the 50th anniversary of Carl Gustav Jung's passing. Eminent

international scholars gathered to share their work, presented here primarily in English, along with some chapters in Italian. This publication carries additional special meaning in further consolidating the collaboration with the Fetzer Institute by presenting the manuscripts of the Dialogues on the Power of Love, held at Eranos between 2008 and 2011. This project follows the path of the original model of Eranos, especially the aspect of dialogue, searching for understanding and deepening crucial themes in the contemporary world. Contents: 2011 Eranos Conference: About Fragility in the Contemporary World 2008–2011 Fetzer Institute Dialogues at Eranos – The Power of Love: - Love in the Esoteric Traditions - Love in the History of Eranos - Love and Beauty in the Visual Arts - Love and the Social Bond - Love and the Musical Arts 2010–2011 Eranos-Jung Lectures The Greek word 'Eranos' means a 'banquet', to which every guest contributes. From 1933 onwards, the Eranos Conferences took shape in Ascona-Moscia (Switzerland), springing from the idea of Olga Fröbe-Kapteyn to create a 'Meeting Place of East and West'. Under the influence of the psychologist Carl Gustav Jung and other prominent leaders of that era, the Eranos Conferences found their way towards symbolical, archetypal, and mythological motifs. The Eranos gathering is symbolized by its famous Round Table, the image and meaning of which inspired many of the leading thinkers of the 20th century. For more than 70 years, depth psychologists, philosophers, theologians, orientalist, historians of religions as well as natural scientists find at Eranos a unique place where they could meet and exchange views. The rich collection of Eranos Yearbooks bears testimony to an immense and original work accomplished in various fields of learning.

Each essay in this Companion examines literary texts and a particular religious tradition to better understand both literature and religion.

St. John (San Juan de la Cruz) is one of the greatest mystics and poets in any language. This is a new introduction and translation of St. John's poetry (presented in both Spanish and English) and prose commentaries that includes his biography, providing an integrated vision that resurrects the power of his poetic voice.

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