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# Umar Ibn al-Fārīd

SUFIVERSE, SAINTLY LIFE



# Umar Ibn Al Farid Sufi Verse Saintly Life

**Tahera Qutbuddin**



## **Umar Ibn Al Farid Sufi Verse Saintly Life:**

**‘Umar Ibn Al-Fāriḍ** ‘Umar ibn ‘Alī Ibn al-Fāriḍ, Ṣibt ibn al-Fāriḍ, 2000 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 **Passion Before Me, My Fate Behind** Th. Emil Homerin, 2011-12-01 Umar Ibn al Fāriḍ 1181-1235, author of two classic works, the Wine Ode and the Poem of the Sufi Way, is considered the greatest Sufi poet to write in Arabic. In this study, these and other poems by Ibn al Fāriḍ are considered within the context of Islamic mysticism, Arabic literature, and Sufi poetry. Th. Emil Homerin uncovers the literary and religious intent of these poems and their aesthetic and mystical content, showing them to be a type of meditative poetry. Indeed, Ibn al Fāriḍ often alludes to the Sufi practice of recollection or meditation on God to evoke a view of existence in which the seeker may be transformed by an epiphany of love, revealing an intimate relationship to the divine beloved. Homerin provides elegant translations and close readings of Ibn al Fāriḍ's poetry, highlighting the beauty of his verse, its moods, meanings, and significance within Islamic mysticism and Arabic poetry, where Ibn al Fāriḍ is still known as the Sultan of the Lovers. **The Oxford Handbook of Religion and Emotion** John Corrigan, 2008 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. **The Nuṣayrī-‘Alawīs** Yaron Friedman, 2010 Friedman offers new and updated research on the Nusayrī-‘Alawī sect, today a leading group in Syria, covering a variety of aspects and focusing on the Middle Ages. A century after Dussaud's *Histoire et religion des Nusayrīs* (1900), he reviews the history and religion of the sect in the light of old documents used by orientalists in the nineteenth century, documents that became available in the twentieth century, and later sources of the Nuṣayrī-‘Alawī sect published most recently in Lebanon. Also studied in depth for the first time is the question of the identity of the sect through the Alawī-Sunnī-Shi‘ite triangle. *A Philosophy of Visual Metaphor in Contemporary Art* Mark

Staff Brandl, 2023-02-23 Metaphor which allows us to talk about things by comparing them to other things is one of the most ubiquitous and adaptable features of language and thought. It allows us to clarify meaning yet also evaluate and transform the ways we think, create and act. While we are alert to metaphor in spoken or written texts, it has within the visual arts been critically overlooked. Taking into consideration how metaphors are inventively embodied in the formal, technical and stylistic aspects of visual artworks, Mark Staff Brandl shows how extensively artists rely on creative metaphor within their work. Exploring the work of a broad variety of artists including Dawoud Bey, Dan Ramirez, Galle Villedary, Raoul Dea, Sonya Clark, Titus Kaphar, Charles Boetschi and more, he argues that metaphors are the foundation of visual thought and are chiefly determined by bodily and environmental experiences and are embodied in artistic form. Visual artistic creation is philosophical thought. By grounding these arguments in the work of philosophers and cultural theorists including Noë Carroll, Hans Georg Gadamer and George Lakoff, Brandl shows how important metaphor is to understanding contemporary art. A Philosophy of Visual Metaphor in Contemporary Art takes a neglected feature of the visual arts and shows us what a vital role it plays within them. Bridging theory and practice and drawing upon a capacious array of examples, this book is essential reading for art historians and practitioners as well as analytic philosophers working in aesthetics and meaning. **Emotion**

**in Christian and Islamic Contemplative Texts, 1100-1250 A. S. Lazikani, 2021-06-07** This book offers a comparative study of emotion in Arabic Islamic and English Christian contemplative texts c. 1100-1250, 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 disembodied language of affect and the affective semiotics of absence and secrecy, Lazikani demonstrates an interconnection between the religious traditions of early Christianity and Islam. *Esoteric Traditions in Islamic Thought* Leonard

Lewisohn, 2024-09-12 The notion of esoteric knowledge is one of the pillars of Islamic intellectual tradition. Though most visible in Sufism, it also dominated the first three and a half centuries of Shi'ite thought. In this rich anthology, Leonard Lewisohn explores Islamic esotericism through the works of eleven authors who flourished in Persia, Central Asia and Asia Minor from the eleventh to the nineteenth centuries. He presents excerpts from each text in translation, accompanying these with introductions to the author's life, works and thought. In the course of his erudite and enlightening commentary, he explores the common ground of esoteric thought and terminology, revealing a unity of perspective among Muslim thinkers.

**Hafiz and the Religion of Love in Classical Persian Poetry** Leonard Lewisohn, 2010-06-02 The romantic lyricism of the great Persian poet Hafiz (1315-1390) continues to be admired around the world. Recent exploration of that lyricism by

Iranian scholars has revealed that in addition to his masterful use of poetic devices Hafiz's verse is deeply steeped in the philosophy and symbolism of Persian love mysticism This innovative volume discusses the aesthetic theories and mystical philosophy of the classical Persian love lyric ghazal as particularly exemplified by Hafiz who along with Rumi and Sa'di is Persia's most celebrated poet For the first time in western literature Hafiz's rhetoric of romance is situated within the broader context of what scholars refer to as Love Theory in Arabic and Persian poetry in particular and Islamic literature more generally Contributors from both the West and Iran conduct a major investigation of the love lyrics of Hafiz and of what they signified to that high culture and civilization which was devoted to the School of Love in medieval Persia The volume will have strong appeal to scholars of the Middle East medieval Islamic literature and the history and culture of Iran

*Malay Kingship in Kedah* Maziar Mozaffari Falarti, 2013-01-01 The Kedah Sultanate is the oldest unbroken independent kingship lines in the Malay world with 1 000 years of history and arguably one of the oldest in the Islamic world In this study the author examines key geopolitical and spiritual attributes of Malay kingship that have traditionally cemented the ruler the peoples and the environment

**The Repose of the Spirits** Ahmad Sam'ani, 2019-10-01 Major new translation of a unique and important Persian treatise on divine names in the Islamic tradition The Repose of the Spirits is a translation of one of the earliest and most comprehensive treatises on Sufism in the Persian language Written by Ahmad Sam'ani an expert in Islamic law from a famous Central Asian scholarly family in about the year 1135 it is one of the handful of early Sufi texts available in English and is by far the most accessible It also may well be the longest and the most accurately translated Ostensibly a commentary on the divine names it avoids the abstract discourse of theological nitpicking and explains the human significance of the names with a delightful mix of Quranic verses and sayings of the Prophet and various past teachers interspersed with original interpretations of the received wisdom Unlike the usual books on the divine names such as that of al Ghazali The Repose of the Spirits reminds the reader of the later poetical tradition especially the work of Rumi The prose is richly embroidered with imagery and interspersed with a great variety of Arabic and Persian poetry What is especially remarkable is the manner in which the author speaks to his readers about their own personal situations explaining why they are driven by a love affair with God a God who is full of compassion and good humor whether they know it or not William C Chittick's masterful new translation brings this work to an English language audience for the first time This is a wonderful introduction to the particular style imagery terminology and worldview of Sufism as well as to the ways in which the Persian cultural milieu added important elements to the Arabic intellectual and spiritual tradition in Islam

Maria Massi Dakake author of *The Charismatic Community Shi'ite Identity in Early Islam*

**Farid Ad-Din 'Attār's Memorial of God's Friends** Farid al-Din Attar, 2009 Presents the lives and sayings of some of the most renowned figures in the Islamic Sufi tradition translated into a contemporary American English from the Persian of the poet Farid al-Din Attar

*The Silk Road: A Very Short Introduction* James A. Millward, 2013-03-15 The phrase silk road evokes vivid scenes of merchants leading camel

caravans across vast stretches to trade exotic goods in glittering Oriental bazaars of pilgrims braving bandits and frozen mountain passes to spread their faith across Asia Looking at the reality behind these images this Very Short Introduction illuminates the historical background against which the silk road flourished shedding light on the importance of old world cultural exchange to Eurasian and world history On the one hand historian James A Millward treats the silk road broadly to stand in for the cross cultural communication between peoples across the Eurasian continent since at least the Neolithic era On the other he highlights specific examples of goods and ideas exchanged between the Mediterranean Persia India and China along with the significance of these exchanges While including silks spices and travelers tales of colorful locales the book explains the dynamics of Central Eurasian history that promoted Silk Road interactions especially the role of nomad empires highlighting the importance of the biological technological artistic intellectual and religious interchanges across the continent Millward shows that these exchanges had a profound effect on the old world that was akin to if not on the scale of modern globalization He also disputes the idea that the silk road declined after the collapse of the Mongol empire or the opening of direct sea routes from Europe to Asia showing how silk road phenomena continued through the early modern and modern expansion of the Russian and Chinese states across Central Asia Millward concludes that the idea of the silk road has remained powerful not only as a popular name for boutiques and restaurants but also in modern politics and diplomacy such as U S Secretary of State Hilary Clinton s Silk Road Initiative for India Pakistan and Afghanistan *Encyclopaedia of Islam* Ian Richard Netton,2013-12-19 This Encyclopedia covers the full range of Islamic thought It takes substantial note of contemporary trends across the Muslim world and the material on historical Islam has contemporary reference **The Rendezvous** Sarah Isaias,2017-01-19 Embarking on a dangerous quest for the physical and metaphysical origins of the world s great religious traditions this modern love story follows a Muslim poet and a Jewish physician in the global search for a poem they believe to be the key to humanity s redemption After traveling the world and facing off against shadowy conspirators and violent extremists they discover a truth that is powerfully simple yet never more urgent [The Medieval Islamic Republic of Letters](#) Muhsin J. al-Musawi,2015-04-15 In [The Medieval Islamic Republic of Letters](#) Arabic Knowledge Construction Muhsin J al Musawi offers a groundbreaking study of literary heritage in the medieval and premodern Islamic period Al Musawi challenges the paradigm that considers the period from the fall of Baghdad in 1258 to the collapse of the Ottoman Empire in 1919 as an Age of Decay followed by an Awakening al nahdah His sweeping synthesis debunks this view by carefully documenting a republic of letters in the Islamic Near East and South Asia that was vibrant and dynamic one varying considerably from the generally accepted image of a centuries long period of intellectual and literary stagnation Al Musawi argues that the massive cultural production of the period was not a random enterprise instead it arose due to an emerging and growing body of readers across Islamic lands who needed compendiums lexicons and commentaries to engage with scholars and writers Scholars too developed their own networks to respond to each other and to their readers Rather

than addressing only the elite this culture industry supported a common readership that enlarged the creative space and audience for prose and poetry in standard and colloquial Arabic Works by craftsmen artisans and women appeared side by side with those by distinguished scholars and poets Through careful exploration of these networks The Medieval Islamic Republic of Letters makes use of relevant theoretical frameworks to situate this culture in the ongoing discussion of non Islamic and European efforts Thorough theoretically rigorous and nuanced al Musawi s book is an original contribution to a range of fields in Arabic and Islamic cultural history of the twelfth to eighteenth centuries **Al-Mu'ayyad al-Shirāzī and Fatimid Da'wa Poetry** Tahera Qutbuddin,2005-05-01 Al Mu ayyad al Sh r z was a medieval Arabic Islamic scholar and poet committed to the Fatimid religio political ideology Chief missionary for their Caliph Imams he founded the dynamic tradition of Fatimid da wa religious mission poetry that flourished after him for a thousand years through the succeeding ayyib da wa and continues to thrive today This study examines the manner in which al Mu ayyad s mission informed the aesthetic rules motifs structures genres motives addressees and aspirations of his poetry It analyzes the characteristics of al Mu ayyad s verse that render it distinctive above all its use of a unique form of esoteric t w l based religious symbolism metaphor in fact as manifestation where what appears to be metaphor is the theological reality of the Imam This book features a large number of original translations **Historical Dictionary of Sufism** John Renard,2015-11-19 The most broadly accepted explanation of Sufism i the etymological derivation of the term from the Arabic for wool uf associating practitioners with a preference for poor rough clothing This explanation clearly identifies Sufism with ascetical practice and the importance of manifesting spiritual poverty through material poverty In fact some of the earliest Western descriptions of individuals now widely associated with the larger phenomenon of Sufism identified them with the Arabic term faqir mendicant or its most common Persian equivalent darwish Sufism as presented here embraces a host of features including the ritual institutional psychological hermeneutical artistic literary ethical and epistemological This second edition of Historical Dictionary of Sufism contains a chronology an introduction a glossary and an extensive bibliography The dictionary section has over 1 000 cross referenced entries on important personalities major historical figures and movements practices economy foreign relations religion and culture This book is an excellent access point for students researchers and anyone wanting to know more about Sufism **American Journal of Islamic Social Sciences 24:3** Bridget Blomfield,Marcia Hermansen,Fauzia Ahmad,Shabana Mir,Rosnani Hashim,Carool Kersten,Markus Dressler,Gregory Starrett,Todd Lawson,Sajjad H. Rizvi,Brannon Wheeler,Tahir Abbas,Daniella Talmon-Heller,Marie A. Failingner,Junaid S. Ahmad,Muhammed Haron, The American Journal of Islamic Social Sciences AJISS is a double blind peer reviewed and interdisciplinary journal that publishes a wide variety of scholarly research on all facets of Islam and the Muslim world anthropology economics history philosophy and meta physics politics psychology religious law and traditional Islam Submissions are subject to a blind peer review process **Trickster Travels** Natalie Zemon Davis,2007-03-06 An engrossing study of Leo Africanus and his famous book which introduced Africa

to European readers Al Hasan al Wazzan born in Granada to a Muslim family that in 1492 went to Morocco where he traveled extensively on behalf of the sultan of Fez is known to historians as Leo Africanus author of the first geography of Africa to be published in Europe in 1550 He had been captured by Christian pirates in the Mediterranean and imprisoned by the pope then released baptized and allowed a European life of scholarship as the Christian writer Giovanni Leone In this fascinating new book the distinguished historian Natalie Zemon Davis offers a virtuoso study of the fragmentary partial and often contradictory traces that al Hasan al Wazzan left behind him and a superb interpretation of his extraordinary life and work In *Trickster Travels* Davis describes all the sectors of her hero's life in rich detail scrutinizing the evidence of al Hasan's movement between cultural worlds the Islamic and Arab traditions genres and ideas available to him and his adventures with Christians and Jews in a European community of learned men and powerful church leaders In depicting the life of this adventurous border crosser Davis suggests the many ways cultural barriers are negotiated and diverging traditions are fused

**Following Muhammad** Carl W. Ernst, 2009-07-27 Avoiding the traps of sensational political expos and specialized scholarly Orientalism Carl W Ernst introduces readers to the profound spiritual resources of Islam while clarifying diversity and debate within the tradition Framing his argument in terms of religious studies Ernst describes how Protestant definitions of religion and anti Muslim prejudice have affected views of Islam in Europe and America He also covers the contemporary importance of Islam in both its traditional settings and its new locations and provides a context for understanding extremist movements like fundamentalism He concludes with an overview of critical debates on important contemporary issues such as gender and veiling state politics and science and religion



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