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~~Umar Ibn al-Farid | Sufi Path of Love~~

Umar Ibn al-Farid (b. 576 [hijri date]/1181 CE; d. 632 [hijri date]/1235 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.

~~umar Ibn Al-Farid: Sufi Verse, Sainly Life by ﷲ ﷲ ﷲ ﷲ ﷲ ﷲ~~

Ibn al-Farid or Ibn Farid; was an Arab poet. His name is Arabic for "son of the obligator", as his father was well regarded for his work in the legal sphere. He was born in Cairo to parents from Hama in Syria, lived for some time in Mecca, and died in Cairo. His poetry is entirely Sufic and he was esteemed as the greatest mystic poet of the Arabs. Some of his poems are said to have been written in ecstasies. The poetry of Shaykh Umar Ibn al-Farid is considered by many to be the pinnacle of Arabi

~~Ibn al-Farid — Wikipedia~~

Ibn al-Farid's position among the spiritual elect rises higher still in Ali's account of Ibn al-Farid's meeting with the great Sufi Abu Hafs Umar al-Suhrawardi (d. 632/1234). When the shaykh Shihab al-Din al-Suhrawardi, the shaykh of the Sufis . . . was on pilgrimage . . . in the year 628 [1231],.....

~~Umar Ibn al-Farid | Path to the Maypole of Wisdom~~

The poetry of Shaykh Umar Ibn al-Farid is considered by many to be the pinnacle of Arabic mystical verse, though surprisingly he is not widely known in the

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West. (Rumi and Hafiz, probably the best known in the West among the great Sufi poets, both wrote primarily in Persian, not Arabic.) Ibn al-Farid's two masterpieces are The Wine Ode, a beautiful meditation on the "wine" of divine bliss, and The Poem of the Sufi Way, a profound exploration of spiritual experience along the Sufi Path and ...

~~Poetry Chaikhana | Umar Ibn al Farid — Muslim/Sufi ...~~

Umar Ibn al-Farid (b. 576 [hijri date]/1181 CE; d. 632 [hijri date]/1235 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.

~~Amazon.com: Umar Ibn Al Farid: Sufi Verse, Sainly Life ...~~

Ibn El-Farid left Egypt for Mecca where he studied Islam and Sufism with the prominent Iraqi mystic sheikh Ibn-Al Suhrawardi for 15 years and it was there that he composed most of his poetry. In...

~~The legacy of Sufi poet Omar Ibn El Farid — Daily News Egypt~~

Umar Ibn Al-Farid: Sufi Verse, Sainly Life (Classics of Western Spirituality)

~~Amazon.com: Customer reviews: Umar Ibn Al Farid: Sufi ...~~

Poem of the Sufi Way, or Nazm al-suluk, is an Arabic poem by the Sufimystic and scholar, Shayk Umar ibn al-Farid. An exact date of the poem's writing is unknown as Umar ibn al-Farid(1181–1235 ad) is said

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to have written this text during the course of many years. Widely remarked as Umar ibn al-Farid's most famous work, the poem itself is one of the longest pieces of Sufi literature to date, and is still held in high regard by modern Sufi practitioners.

~~Sufi Way - Wikipedia~~

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~~Umar Ibn al Farid: Sufi Verse, Sainly Life: Homerin, Th ...~~

'Umar ibn al Farid (1181-1235), a Egyptian poet whose expression of Sufi mysticism is regarded as the finest in the Arabic language. He initially studied law as had his Syrian father, but felt called to the religious life, living in solitude and meditating in the Muqattam hills near Cairo, where his tomb is a pilgrimage site today.

~~Diwan of 'Umar ibn al Farid - Archives Hub~~

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~~Umar Ibn Al Farid: Sufi Verse, Sainly Life Classics of~~

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The poetry of Shaykh Umar Ibn al-Farid is considered by many to be the pinnacle of Arabic mystical verse, though surprisingly he is not widely known in the West. (Rumi , probably the best known in the West of the great Sufi poets, wrote primarily in Persian , not Arabic.)

~~ibn al farid : definition of ibn al farid and synonyms of~~

Byzantine forces defeated by Umar's general Amr ibn al-Aas. 644 CE - 656 CE Uthman ibn 'Affan succeeds Umar to become the third caliph of the Rashidun Caliphate .

Includes English translation of the introduction to the Diwan, known as Dibajah (The adorned poem), by Abu al-Hasan Nur al-Din Ali al-Misri.

Explores the work of beloved Sufi poet Umar Ibn al-Farid and its context. Provides many translations of Ibn al-Farid's poetry.

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

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(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 version of ALL the ghazals of Hafiz is a great feat and of paramount importance.." Dr. Mir Mohammad Taghavi (Dr. of Literature) Tehran. "Superb translations. 99% Hafiz 1% Paul Smith." Ali Akbar Shapurzman, translator in English into Persian and knower of Hafiz's Divan off by heart. Paul Smith is a poet, author and translator of many books of Sufi poets of the Persian, Arabic, Urdu, Turkish and other languages... including Hafiz, Sadi, Nizami, Rumi, 'Attar, Rab'ia, Mahsati, Sana'i, Obeyd Zakani, Nesimi, Kabir, Anvari, Ansari, Jami, Khayyam, Rudaki, Yunus Emre, Baba Farid, Mu'in, Lalla Ded, Mahsati, Iqbal,

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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

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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, 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 a dozen screenplays. New Humanity Books.
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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

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My verse resembles the bread of Egypt—night passes over it, and you cannot eat it any more. Devour it the moment it is fresh, before the dust settles upon it. Its

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place is the warm climate of the heart; in this world it dies of cold. Like a fish it quivered for an instant on dry land, another moment and you see it is cold. Even if you eat it imagining it is fresh, it is necessary to conjure up many images. What you drink is really your own imagination; it is no old tale, my good man. Jalal al-Din Rumi (1207–73), legendary Persian Muslim poet, theologian, and mystic, wrote poems acclaimed through the centuries for their powerful spiritual images and provocative content, which often described Rumi's love for God in romantic or erotic terms. His vast body of work includes more than three thousand lyrics and odes. This volume includes four hundred poems selected by renowned Rumi scholar A. J. Arberry, who provides here one of the most comprehensive and adept English translations of this enigmatic genius. *Mystical Poems* is the definitive resource for anyone seeking an introduction to or an enriched understanding of one of the world's greatest poets. "Rumi is one of the world's greatest lyrical poets in any language—as well as probably the most accessible and approachable representative of Islamic civilization for Western students."—James W. Morris, Oberlin College

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

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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

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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,

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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 Arabic literature and philosophy, mysticism is one of the most significant traditions. The fountainhead of Sufism in Islam is still a debatable issue. The Persians had many famous mystic poets. Arabic literature has only one great mystical poet of pure Arabic descent worthy to stand next to the Persian masters: Sharaf ad-Din 'Umar Ibn 'Ali as-Sa'di, known as Ibn al-Farid, or the Notary's Son (1181-1253), who was born in Cairo. He was dedicated from early manhood to the mystic's method of withdrawal from the world. He was utterly satisfied in later life to remember with ecstatic pleasure the pilgrimage he had made to Mecca, and to meditate upon the union with the spirit of the Prophet which he had then experienced. Ibn al-Farid's Diwan of mystical odes, which was first collected by his grandson, is small in comparison with similar works of Persian mystics. The Diwan could be viewed as a collection of homogeneous poems expressing the ecstasy and longing of a devoted lover to become one with his beloved. It is equally conspicuous to assume that with the exception of the "Khamriyya" and "The Poem of the Way", the bulk of Ibn al-Farid's Diwan should be read simply as love poetry void of any mystical and spiritual overtones. In the mean time, it would equally be an exaggeration to adopt Nabulsi's argument which maintains that Ibn al-Farid did not harbor a thought without spiritual implications. Ibn al-Farid's Diwan may well be considered "a miracle of literary accomplishments." If all critics seem to agree

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that "al-Ta'yyatu'l-Kubra" is his masterpiece, we can safely say that the "Khamriyya" is the second "jewel" in the collection. It is a masterpiece in its own right, and one of the longest poems after "The Poem of the Way". In this piece, every word is transparent. Every word is a world bathing in tradition, carrying two meanings or more. The symbolism of "Khamriyya" is not to be found in any other poem of the poet's collection. Love is the "wine of life"; the "Khamriyya" dedicated to this divine wine, stands in its own right as an incomparable masterpiece in the history of Arabic mystical poetry.

This volume, the ninth on Islamic material to be published in the Classics of Western Spirituality series, brings to light a highly significant but little known area of Islamic spirituality. Editor John Renard has assembled here a volume of texts, most translated here for the first time, culled from the great Sufi manuals of spirituality, on the theme of the complex and multi-faceted role of knowledge in relation to the spiritual life. He presents excerpts on knowledge from the works of nine major Muslim teachers, most translated from Arabic, but also including important texts from Persian originals. The Introduction offers a survey of the development of Sufi modes of knowing through the thirteenth century in their broader context, and then focuses on the manuals or compendia of Sufi spirituality treated here. Historical notes provide brief identifications of many of the individual sources and personalities mentioned throughout the treatises.

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