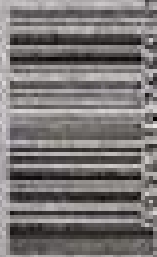


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Sons of Cain Val Bianco, 2011-04-09 *The Dance of Darkness* Muhammad Shanazar, 2015-02-07 The Description of The Dance Of Darkness The Dance Of Darkness has been authored by Muhammad Shanazar an internationally recognized poet

who has got several awards and recognition A poet writes but it is the critic who explores the world created by him The Dance Of Darkness is a poem which has been suggested for the title and in the title poem images of horror and devastation have been recreated and depicted the people of Hiroshima and Nagasaki went through during the use of nuclear bombs in August 1945 The poem The Dance Of Darkness concludes with the lines Who are these who move like ghosts Charred bony figures with hanging shreds Lamenting upon the horrible deed And despised nature sighs and sobs That who knows when time takes turn Who knows moments of calm and peace Might contain the centuries of sorrows The Dance Of Darkness in general consists of majority of the poems which refer to cupidity recklessness injustice callousness of international organizations terrorism and horrors of war in fact these all collectively cast Darkness and it dances around the world The book is not merely a book of poetry but it contains cries of the poet who admonishes the leading heads humanity about the unheeded perils which humanity may confront with the total annihilation of human existence on the planet The poems from serial No 69 to 133 deal with the theme of peace and war rather they are poems against war they preach for the world free of violence weapons and wars In The Dance Of Darkness some poems pertain to nostalgia in these poems the poet expressed mixed sentiments and memories sweet and sour through which he lived in Poem from serial No 07 to 29 are nostalgic ones The most striking feature of The Dance Of Darkness is the expression of some mind baffling spiritual experiences that the poet underwent There had been time in his life when he went through very mystical experiences and he kept them concealed lest he should be branded lunatic in these poems he share the same experiences with intellectuals of the world The readers may find apt substance regarding human soul body and mind and their relationship with the cosmos What often happened to him while he was lying on the bed he felt something departing from his physical existence then that began to fly with the incredible speed with all senses and went higher and higher farther than the distances of many light years whatever he saw he expressed in some of his poems without exaggeration See poems from the Suspended Mountain to Omnipresence Of Breeze The Dance Of Darkness also contains poems on patriotism love social and political issues and these poems have awesome endings Critical study of these poems imparts the students of literature maturity and a sense of amplification to their minds it has a vast diction and crystal clear imagery replete with similes metaphors Thorough study of the book certainly improves the reader s taste intellect and understanding of poetry as well

Genealogical chronology of the world before Christ, ed. by K.A. McMurdo Albert Welles,1889 **The Sons of Cain** James Warner Bellah,1928 Sons of Cain Jason A. England,2008 *The Yahwist's Landscape* Theodore Hiebert,1996-06-20 The present ecological crisis has created new interest in and criticism of biblical attitudes toward nature In this book Theodore Hiebert offers a comprehensive examination of the ideology of a single biblical author the Yahwist J writer of the oldest narrative sections of Genesis Exodus and Numbers Hiebert argues the importance of reading J in its ancient Near Eastern context His analysis incorporates evidence concerning the ecologies economies and religions of the ancient Levant drawn from recent work in

archaeology history social anthropology and comparative religion Hiebert finds that despite the limitations of J's world view and the world in which it took shape J's ideology is relevant to contemporary efforts to frame a theology of ecology. Particularly valuable are J's views of reality as unified and non dualistic, humanity as limited and dependent, nature and humanity as interrelated and holding sacred significance, and agriculture as a context for an ecological theology.

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