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Tarjuman Al Ashwaq

Robert Irwin



Tarjuman Al Ashwaq:

The Tarjumán Al-ashwáq Ibn al-‘Arabī,1911 **The Tarjuman Al-Ashwaq** Muhyiddin Ibn al-Arabi,2016-06-07

Tarjuman al Ashwaq is a collection of 61 self standing nasibs by the Andalusian Sufi mystic Muhyi al Din Ibn al Arabi *The Tarjuman Al-Ashwaq* Abu Abd Allah Muhammad Ibn,2016-01-23 One of the most prolific of the medieval Sufi writers al Arabi wrote over 150 books Unfortunately very little of this output was translated up to the early 20th century This is Reynold Nicholson s translation of the Tarjuman al Ashwaq or the Interpreter of Desires the first edition of which was completed in 611 A H 1215 A D This text is of great interest aside from its literary merits as delightful but highly encoded Sufi love poetry because the author supplied extensive commentary for each poem Note The original book contains the original Arabic text following the introduction That part of the book has been omitted for technical reasons Short passages in Arabic in the body of the have been substituted with **The Tarjuman Al Ashwaq Vol XX** Reynold A. Nicholson,Muhyiddin Ibn Al

Arabi,2022-10-27 This work has been selected by scholars as being culturally important and is part of the knowledge base of civilization as we know it This work is in the public domain in the United States of America and possibly other nations Within the United States you may freely copy and distribute this work as no entity individual or corporate has a copyright on the body of the work Scholars believe and we concur that this work is important enough to be preserved reproduced and made generally available to the public We appreciate your support of the preservation process and thank you for being an important part of keeping this knowledge alive and relevant **The Tarjuman al-Ashwaq: A Collection of Mystical Odes**

Ibn al-Arabi,2020-09-28 WHATEVER view may be taken of the respective merits of Arabic and Persian poetry I think it will generally be allowed by those familiar with the mystical literature of both nations that the Arabs excel in prose rather than in verse while the Persian prose writers on this subject cannot be compared with the poets Faridu ddin Attar Jalalu ddin Rumi Hafiz and Jami to mention only a few of the great Persian poets whose works translated into various languages have introduced the religious philosophy of Sufiism to a rapidly widening circle of European culture are as much superior to their Arab rivals including even the admirable Ibn al Farid as the Futuhat al Makkiyya and the Fusus al Hikam are superior to similar treatises in Persian The Tarjuman al Ashwaq is no exception to this rule The obscurity of its style and the strangeness of its imagery will satisfy those austere spirits for whom literature provides a refined and arduous form of intellectual exercise but the sphere in which the author moves is too abstract and remote from common experience to give pleasure to others who do not share his visionary temper or have not themselves drawn inspiration from the same order of ideas Nevertheless the work of such a bold and subtle genius deserves at any rate to be studied and students will find as a reward for their labour many noble and striking thoughts and some passages of real beauty The following lines are often quoted They express the Sufi doctrine that all ways lead to the One God My heart has become capable of every form it is a pasture for gazelles and a convent for Christian monks And a temple for idols and the pilgrim s Ka ba and the tables of the Tora and the

book of the Koran I follow the religion of Love whatever way Love's camels take that is my religion and my faith The present edition was designed in the first instance for the Journal of the Royal Asiatic Society and is now published in its original shape I will not repeat or expand what I have said in my brief introduction concerning the date of composition the different recensions of the text the method of interpretation and the general character of these remarkable odes but it may be useful to indicate in a few words some of the principal theories which are shadowed forth symbolically in the text and revealed more explicitly in the author's commentary Although the Tarjuman al Ashwaq affords material for an essay on Ibn al Arabi's theosophy I feel speaking for myself that further study of his works is necessary before such a task can be attempted with advantage Much valuable information is contained in a treatise on Monism by Ali b Sultan Muhammad al Qari al Harawi a polemic directed against Ibn al Arabi and his followers who held that all Being is essentially one with God notwithstanding its apparent diversity This pamphlet was written in answer to a champion of Ibn al Arabi who had collected under twenty four heads various passages in the Futuhat and the Fusus to which objection was taken by orthodox theologians and had endeavoured to justify the author against his critics Ali al Qari regards Ibn al Arabi as a dangerous infidel and gives him no quarter Of course the offending passages admit of more than one interpretation and the author would doubtless have repudiated the construction put upon them by theologians Their pantheistic import however cannot be explained away I have classified the following examples for the sake of convenience and have added a few references to the commentary on the Tarjuman

The Tarjuman Al-Ashwaq Muhyiddin Ibn Al-Arabi, 2014-08-07 This Is A New Release Of The Original 1911 Edition **Tarjuman Al-ashwaq** Al-'Arabi Muhyi'ddin Ibn, 1901 **TARJUMAN AL-ASHWAQ A COLL OF M** 1165-1240 Ibn Al-Arabi, Reynold Alleyne 1868-1945 Nicholson, 2016-08-27 This work has been selected by scholars as being culturally important and is part of the knowledge base of civilization as we know it This work was reproduced from the original artifact and remains as true to the original work as possible Therefore you will see the original copyright references library stamps as most of these works have been housed in our most important libraries around the world and other notations in the work This work is in the public domain in the United States of America and possibly other nations Within the United States you may freely copy and distribute this work as no entity individual or corporate has a copyright on the body of the work As a reproduction of a historical artifact this work may contain missing or blurred pages poor pictures errant marks etc Scholars believe and we concur that this work is important enough to be preserved reproduced and made generally available to the public We appreciate your support of the preservation process and thank you for being an important part of keeping this knowledge alive and relevant [The Tarjuman Al-Ashwaq, a Collection of Mystical Odes - Scholar's Choice Edition](#) 1165-1240 Ibn Al-Arabi, 2015-02-13 This work has been selected by scholars as being culturally important and is part of the knowledge base of civilization as we know it This work was reproduced from the original artifact and remains as true to the original work as possible Therefore you will see the original copyright references library stamps as most of these works have

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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 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 F rid 1181 1235 Abu al Hasan al Shushtar 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

Night & Horses & The Desert Robert Irwin, 2016-06-21 This collection of Arabic

literature is a joy to read a journey through eleven centuries of a lost world with a surprise on almost every page Financial Times Spanning the fifth to the sixteenth centuries from Afghanistan to Spain Night Horses The Desert includes translated extracts from all the major classics in an invaluable introduction to the subject of classical Arabic literature Robert Irwin has selected a wide range of poetry and prose in translation from the most important and typical texts to the very obscure Alongside the extracts Irwin s copious commentary and notes provide an explanatory history of the subject What were the various genres and to what extent were they constrained by rules What were the canons of traditional Arabic literary criticism How were Arabic prose and poetry recited and written down Irwin explores the literary environments of the desert salon mosque and bookshop and provides brief biographies of the caliphs princesses warriors scribes dandies and mystics who created such a rich and diverse literary culture Night Horses The Desert gives western readers a unique taste of the sheer vitality and depth of the medieval Arab past Superb a revelation The Washington Post A treasure house of a book Unequaled for scholarship and entertainment The Independent

Sufi Aesthetics Cyrus Ali Zargar,2013-05-22 Sufi Aesthetics argues that the interpretive keys to erotic Sufi poems and their medieval commentaries lie in understanding a unique perceptual experience Using careful analysis of primary texts Cyrus Ali Zargar explores the theoretical and poetic pronouncements of two major Muslim mystics Muhyi al Din ibn al Arabi d 1240 and Fakhr al Din Iraqi d 1289 under the premise that behind any literary tradition exist organic aesthetic values The complex assertions of these Sufis appear not as abstract theory but as a way of seeing all things including the sensory world The Sufi masters Zargar asserts shared an aesthetic vision quite different from those who have often studied them Sufism s foremost theoretician Ibn Arabi is presented from a neglected perspective as a poet aesthete and lover of the human form Ibn Arabi in fact proclaimed a view of human beauty markedly similar to that of many mystics from a Persian contemplative school of thought the School of Passionate Love which would later find its epitome in Iraqi one of Persian literature s most celebrated poet saints Through this aesthetic approach this comparative study overturns assumptions made not only about Sufism and classical Arabic and Persian poetry but also other uses of erotic imagery in Muslim approaches to sexuality the human body and the paradise of the afterlife described in the Qur an

The Literature of Islam Paula Youngman Skreslet,Rebecca Skreslet,2006-09-20 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

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