

DOWNLOAD PDF 2. CONTROL AND ABANDON : IMAGES OF WATER IN ARABIC POETRY AND GARDENS

Chapter 1 : DEP Joins NYC Parks to Break Ground on \$ Million Restoration of Longfellow Gardens

Control and abandon: images of water in Arabic poetry and gardens / Yasser Tabbaa From the heavens and hills: the flow of water to the fruited trees and ablution fountains in the great mosque of Córdoba / D. Fairchild Ruggles.

This edict allowed the Japanese aristocracy to adopt the Tang dynasty political structure, bureaucracy, culture, religion, and philosophy. With an understanding of how the population was distributed, Emperor Monmu introduced a law whereby 1 in 4 adult males were drafted into the national military. These soldiers were required to supply their own weapons, and in return were exempted from duties and taxes. It was called "Gundan-Sei" ja: Those of 6th rank and below were referred to as "samurai" and dealt with day-to-day affairs. Although these "samurai" were civilian public servants, the modern word is believed[by whom? Military men, however, would not be referred to as "samurai" for many more centuries. At this time the 7th to 9th centuries, the Imperial Court officials considered them to be merely a military section under the control of the Imperial Court. While the emperor was still the ruler, powerful clans around Kyoto assumed positions as ministers, and their relatives bought positions as magistrates. To amass wealth and repay their debts, magistrates often imposed heavy taxes, resulting in many farmers becoming landless. These clans formed alliances to protect themselves against more powerful clans, and by the mid-Heian period, they had adopted characteristic Japanese armor and weapons. Originally, the Emperor and non-warrior nobility employed these warrior nobles. In time they amassed enough manpower, resources and political backing, in the form of alliances with one another, to establish the first samurai-dominated government. As the power of these regional clans grew, their chief was typically a distant relative of the Emperor and a lesser member of either the Fujiwara, Minamoto, or Taira clans. Though originally sent to provincial areas for fixed four-year terms as magistrates, the toryo declined to return to the capital when their terms ended, and their sons inherited their positions and continued to lead the clans in putting down rebellions throughout Japan during the middle- and later-Heian period. Because of their rising military and economic power, the warriors ultimately became a new force in the politics of the Imperial court. The victor, Taira no Kiyomori, became an imperial advisor and was the first warrior to attain such a position. He eventually seized control of the central government, establishing the first samurai-dominated government and relegating the Emperor to figurehead status. However, the Taira clan was still very conservative when compared to its eventual successor, the Minamoto, and instead of expanding or strengthening its military might, the clan had its women marry Emperors and exercise control through the Emperor. The Taira and the Minamoto clashed again in, beginning the Genpei War, which ended in. The victorious Minamoto no Yoritomo established the superiority of the samurai over the aristocracy. Instead of ruling from Kyoto, he set up the shogunate in Kamakura, near his base of power. Initially, their responsibility was restricted to arresting rebels and collecting needed army provisions and they were forbidden from interfering with Kokushi officials, but their responsibility gradually expanded. Thus, the samurai-class appeared as the political ruling power in Japan. Ashikaga shogunate Various samurai clans struggled for power during the Kamakura and Ashikaga shogunates. Zen Buddhism spread among the samurai in the 13th century and helped to shape their standards of conduct, particularly overcoming the fear of death and killing, but among the general populace Pure Land Buddhism was favored. Japan mustered a mere 10, samurai to meet this threat. The invading army was harassed by major thunderstorms throughout the invasion, which aided the defenders by inflicting heavy casualties. The Yuan army was eventually recalled and the invasion was called off. The Mongol invaders used small bombs, which was likely the first appearance of bombs and gunpowder in Japan. Samurai and defensive wall at Hakata. Completed in, this wall stretched for 20 kilometers around the border of the bay. It would later serve as a strong defensive point against the Mongols. The Mongols attempted to settle matters in a diplomatic way from to, but every envoy sent to Japan was executed. This set the stage for one of the most famous engagements in Japanese history. In, a Yuan army of, men with 5, ships was mustered for another invasion of Japan. The casualties and damage inflicted by the typhoon, followed by

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the Japanese defense of the Hakata Bay barrier, resulted in the Mongols again recalling their armies. Himeji Castle , built in the 14th century A rack of antique Japanese samurai matchlock rifles tanegashima , Himeji Castle. The thunderstorms of and the typhoon of helped the samurai defenders of Japan repel the Mongol invaders despite being vastly outnumbered. These winds became known as kami-no-Kaze, which literally translates as "wind of the gods". This is often given a simplified translation as "divine wind". The kami-no-Kaze lent credence to the Japanese belief that their lands were indeed divine and under supernatural protection. During this period, the tradition of Japanese swordsmithing developed using laminated or piled steel , a technique dating back over 2, years in the Mediterranean and Europe of combining layers of soft and hard steel to produce a blade with a very hard but brittle edge, capable of being highly sharpened, supported by a softer, tougher, more flexible spine. The Japanese swordsmiths refined this technique by using multiple layers of steel of varying composition, together with differential heat treatment , or tempering, of the finished blade, achieved by protecting part of it with a layer of clay while quenching as explained in the article on Japanese swordsmithing. The craft was perfected in the 14th century by the great swordsmith Masamune. The Japanese sword katana became renowned around the world for its sharpness and resistance to breaking. Many swords made using these techniques were exported across the East China Sea , a few making their way as far as India. Issues of inheritance caused family strife as primogeniture became common, in contrast to the division of succession designated by law before the 14th century. Invasions of neighboring samurai territories became common to avoid infighting, and bickering among samurai was a constant problem for the Kamakura and Ashikaga shogunates. Sengoku period The Sengoku jidai "warring states period" was marked by the loosening of samurai culture, with people born into other social strata sometimes making a name for themselves as warriors and thus becoming de facto samurai. Japanese war tactics and technologies improved rapidly in the 15th and 16th centuries. Use of large numbers of infantry called ashigaru "light-foot", due to their light armor , formed of humble warriors or ordinary people with naga yari a long lance or naginata , was introduced and combined with cavalry in maneuvers. The number of people mobilized in warfare ranged from thousands to hundreds of thousands. Groups of mercenaries with mass-produced arquebuses began playing a critical role. By the end of the Sengoku period, several hundred thousand firearms existed in Japan and massive armies numbering over , clashed in battles. Azuchi-Momoyama period Oda, Toyotomi and Tokugawa Oda Nobunaga was the well-known lord of the Nagoya area once called Owari Province and an exceptional example of a samurai of the Sengoku period. Consecutive victories enabled him to realize the termination of the Ashikaga Bakufu and the disarmament of the military powers of the Buddhist monks, which had inflamed futile struggles among the populace for centuries. Attacking from the "sanctuary" of Buddhist temples, they were constant headaches to any warlord and even the Emperor who tried to control their actions. He died in when one of his generals, Akechi Mitsuhide , turned upon him with his army. Importantly, Toyotomi Hideyoshi see below and Tokugawa Ieyasu , who founded the Tokugawa shogunate, were loyal followers of Nobunaga. Hideyoshi defeated Mitsuhide within a month, and was regarded as the rightful successor of Nobunaga by avenging the treachery of Mitsuhide. In the end, only Ieyasu tastes it. Toyotomi Hideyoshi , who became a grand minister in , himself the son of a poor peasant family, created a law that the samurai caste became codified as permanent and hereditary, and that non-samurai were forbidden to carry weapons, thereby ending the social mobility of Japan up until that point, which lasted until the dissolution of the Edo shogunate by the Meiji revolutionaries. It can be said that an "all against all" situation continued for a century. The authorized samurai families after the 17th century were those that chose to follow Nobunaga, Hideyoshi and Ieyasu. Taking advantage of arquebus mastery and extensive wartime experience from the Sengoku period, Japanese samurai armies made major gains in most of Korea. Shimazu Yoshihiro led some 7, samurai and, despite being heavily outnumbered, defeated a host of allied Ming and Korean forces at the Battle of Sacheon in , near the conclusion of the campaigns. In spite of the superiority of Japanese land forces, ultimately the two expeditions failed, though they did devastate the Korean peninsula. The causes of the failure included Korean naval superiority which, led by Admiral Yi Sun-sin , harassed Japanese supply lines

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continuously throughout the wars, resulting in supply shortages on land , the commitment of sizeable Ming forces to Korea, Korean guerrilla actions, wavering Japanese commitment to the campaigns as the wars dragged on, and the underestimation of resistance by Japanese commanders. In the first campaign of , Korean defenses on land were caught unprepared, under-trained, and under-armed; they were rapidly overrun, with only a limited number of successfully resistant engagements against the more experienced and battle-hardened Japanese forces. During the second campaign, in , however, Korean and Ming forces proved far more resilient and, with the support of continued Korean naval superiority, managed to limit Japanese gains to parts of southeastern Korea. Hasekura Tsunenaga , a famous samurai who converted to Catholicism in Madrid in Social mobility was high, as the ancient regime collapsed and emerging samurai needed to maintain a large military and administrative organizations in their areas of influence. Most of the samurai families that survived to the 19th century originated in this era, declaring themselves to be the blood of one of the four ancient noble clans: Minamoto , Taira , Fujiwara and Tachibana. In most cases, however, it is hard to prove these claims. Tokugawa shogunate Samurai were the ruling class during the Tokugawa shogunate. During the Tokugawa shogunate , samurai increasingly became courtiers, bureaucrats, and administrators rather than warriors. With no warfare since the early 17th century, samurai gradually lost their military function during the Tokugawa era also called the Edo period. They were strongly emphasized by the teachings of Confucius “ BC and Mencius “ BC , which were required reading for the educated samurai class. The leading figures who introduced confucianism in Japan in the early Tokugawa period were Fujiwara Seika “ , Hayashi Razan “ and Matsunaga Sekigo “ The conduct of samurai served as role model behavior for the other social classes. With time on their hands, samurai spent more time in pursuit of other interests such as becoming scholars. Edo, or Five albumen prints joined to form a panorama. Navy steamships in Perry used his superior firepower to force Japan to open its borders to trade. Prior to that only a few harbor towns, under strict control from the shogunate, were allowed to participate in Western trade, and even then, it was based largely on the idea of playing the Franciscans and Dominicans off against one another in exchange for the crucial arquebus technology, which in turn was a major contributor to the downfall of the classical samurai. From , the samurai army and the navy were modernized. A naval training school was established in Nagasaki in Naval students were sent to study in Western naval schools for several years, starting a tradition of foreign-educated future leaders, such as Admiral Enomoto. French naval engineers were hired to build naval arsenals, such as Yokosuka and Nagasaki. Photo of a samurai with katana , c. The samurai finally came to an end after hundreds of years of enjoyment of their status, their powers, and their ability to shape the government of Japan. However, the rule of the state by the military class was not yet over. In defining how a modern Japan should be, members of the Meiji government decided to follow the footsteps of the United Kingdom and Germany , basing the country on the concept of noblesse oblige. The Imperial Japanese Armies were conscripted, but many samurai volunteered as soldiers, and many advanced to be trained as officers. Much of the Imperial Army officer class was of samurai origin, and were highly motivated, disciplined, and exceptionally trained. The last samurai conflict was arguably in , during the Satsuma Rebellion in the Battle of Shiroyama. This conflict had its genesis in the previous uprising to defeat the Tokugawa shogunate, leading to the Meiji Restoration.

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Chapter 2 : Rivers of paradise : water in Islamic art and culture in SearchWorks catalog

Yasser Tabbaa - Control and Abandon: Images of Water in Arabic Poetry and Gardens 2 Welcome For those of you who are visiting Qatar for the first time to attend.

In the spring of 624, Muhammad received word from his intelligence sources that a trade caravan, commanded by Abu Sufyan ibn Harb and guarded by thirty to forty men, was travelling from Syria back to Mecca. Muhammad gathered an army of men, the largest army the Muslims had put in the field yet. However, many early Muslim sources, including the Quran, indicate that no serious fighting was expected, [23] and the future Caliph Uthman ibn Affan stayed behind to care for his sick wife. He sent a messenger named Damdam to Mecca to warn the Quraysh and get reinforcements. Alarmed, the Quraysh assembled an army of 1,000 men to rescue the caravan. However, some of the army was to later return to Mecca before the battle. The battle started with champions from both armies emerging to engage in combat. Two Muslims and an unknown number of Quraysh were killed. Before the battle started, Muhammad had given orders for the Muslims to attack with their ranged weapons, and only engage the Quraysh with melee weapons when they advanced. The Meccans, although substantially outnumbering the Muslims, promptly broke and ran. The battle itself only lasted a few hours and was over by the early afternoon. Ubaydah ibn al-Harith Obeida was given the honour of "he who shot the first arrow for Islam" as Abu Sufyan ibn Harb altered course to flee the attack. In retaliation for this attack Abu Sufyan ibn Harb requested an armed force from Mecca. Muhammad marched out to meet the force but before reaching the battle, about one third of the troops under Abd-Allah ibn Ubayy withdrew. With a smaller force, the Muslim army had to find a strategy to gain the upper hand. As the battle heated up, the Meccans were forced to somewhat retreat. The battle front was pushed further and further away from the archers, whom, from the start of the battle, had really nothing to do but watch. In their growing impatience to be part of the battle, and seeing that they were somewhat gaining advantage over the Kafirun Infidels these archers decided to leave their posts to pursue the retreating Meccans. But their words were lost among the enthusiastic yodels of their comrades. The hillside position had been a great advantage to the Muslim forces, and they had to be lured off their posts for the Meccans to turn the table over. Seeing that their strategy had actually worked, the Meccans cavalry forces went around the hill and re-appeared behind the pursuing archers. Thus, ambushed in the plain between the hill and the front line, the archers were systematically slaughtered, watched upon by their desperate comrades who stayed behind up in the hill, shooting arrows to thwart the raiders, but to little effect. However, the Meccans did not capitalise on their advantage by invading Medina and returned to Mecca. The Medinans suffered heavy losses, and Muhammad was injured. Battle of the Trench[edit] Main article: Because the people of Medina had dug a trench to further protect the city, this event became known as the Battle of the Trench. After a protracted siege and various skirmishes, the Meccans withdrew again. During the siege, Abu Sufyan ibn Harb had contacted the remaining Jewish tribe of Banu Qurayza and formed an agreement with them, to attack the defenders from behind the lines. It was however discovered by the Muslims and thwarted. This was in breach of the Constitution of Medina and after the Meccan withdrawal, Muhammad immediately marched against the Qurayza and laid siege to their strongholds. The Jewish forces eventually surrendered. Alternatively, Lucien Gubbay suggests the name Medina could also have been a derivative from the Aramaic word Medinta, which the Jewish inhabitants could have used for the city. Ali , the fourth caliph, changed the capital of the caliphate from Medina to Kufa in Iraq. Medina was a city of the Turkish Ottoman Empire. Local rule was in the hands of the Hashemite clan as Sharifs or Emirs of Mecca. Fakhri Pasha was the Ottoman governor of Medina. He refused to surrender and held on another 72 days after the Armistice of Moudros , until he was arrested by his own men. Soon after, in 1918, he was defeated by Ibn Saud , who integrated Medina and the whole of the Hejaz into the modern kingdom of Saudi Arabia. Medina today[edit] Modern city of Medina Today, Medina "Madinah" officially in Saudi documents , in addition to being the second most important Islamic pilgrimage destination after Mecca , is an important

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regional capital of the western Saudi Arabian province of Al Madinah. Geography[edit] The soil surrounding Madinah consists of mostly basalt , while the hills, especially noticeable to the south of the city, are volcanic ash which dates to the first geological period of the Paleozoic Era. Madinah is located in the north-western part of the Kingdom, to the east of the Red Sea, which lies only kilometres miles away from it. It is surrounded by a number of mountains: For this reason, there are large green areas amidst a dry mountainous region. The city is metres 2, feet above sea level. Its western and southwestern parts have many volcanic rocks. It covers an area of about 50 square kilometres 19 square miles. Al Madinah Al Munawwarah is a desert oasis surrounded with mountains and stony areas from all sides. It was mentioned in several references and sources. It was known as Yathrib in Writings of ancient Maeniand, this is obvious evidence that the population structure of this desert oasis is a combination of north Arabs and South Arabs, who settled there and built their civilisation during the thousand years before Christ. There is very little rainfall, which falls almost entirely between November and May. Climate data for Medina â€” Month.

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Chapter 3 : Rumi - Poems of Passion

"Foreword / Richard E. Toscan -- Introduction / Sheila Blair and Jonathan Bloom -- Gardens beneath which rivers flow: the significance of water in classical Islamic culture / Carole Hillenbrand -- Control and abandon: images of water in Arabic poetry and gardens / Yasser Tabbaa -- From the heavens and hills: the flow of water to the fruited.

In particular, and in contradistinction to Islamic design, there is a preference for asymmetry, an aspect of garden aesthetics associated with a lack of perfection in form and shape as well as in a preference for odd rather than even numbers. Some of the above are repeated, but here are described in a little more detail: So, with these the Japanese garden strives to create a particular feeling or character in the observer, one that is specific to that particular location, one that reflects the seasons and variations of nature, and one that reflects the variety of philosophical and cultural characteristics of the Japanese. Above, I mentioned that Japanese gardens might be characterised as wet or dry gardens, but another way of looking at them is to consider them as comprising two types: This latter requirement gives rise to the use of fences and screens to define, focus, hide and reveal. The essential design requirement is to ensure that the viewer or user of the garden is drawn into the garden, to have empathy with it to the extent that his imagination extends its physical boundaries. These different concepts are not a vocabulary from which a selection may be made for a particular garden; they have all to be employed in the design of any garden. The elements of design set out above will give much of the design character required of the Japanese garden, but different features should not appear to be manufactured or man-made, but should seem natural and evolved over time. In this regard the markers of the passage of time such as weathering, moss and discolouration should also be employed. In short, Islamic design varies, though is linked by a common unity of spirit. In Arabic the name for a heavenly garden is jannah , of which the highest level of garden is firdaws , most commonly used in the phrase jannaat al-firdaws "gardens of paradise. The characteristics we associate with Islamic gardens are mostly based on Persian gardens which existed before Islam moved out of the Arabian peninsula. The concept of Paradise being a garden pre-dates Islam, Christianity and Judaism by thousands of years. Originating with the Sumerians, paradise gardens were also a feature the Babylonians reserved for their gods, introducing two of what were to become basic elements of an Islamic garden: With its adoption by the Greeks, Paradise became associated in the Abrahamic religions with Heaven. Not only that, but the injunction against naturalistic representation in Islam generally avoided the psychological projection of the viewer from the site by omitting designed references to objects found outside the site. This relationship of landscaping with architecture was essentially reflective, perhaps being best epitomised in the Western mind with the development of the Alhambra in Granada, carried out at a peak in the development of arts and thought in Islamic Spain. In particular the use of water as an essential element of the design " perhaps more important than planting " demonstrated a sophistication and sensibility to the introspective nature of Islam that has rarely been matched. Views from the Alhambra permitted sight of the outlying scenery and, in this manner, reinforced the delicacy of the interior development of the palace, and its containment and relationship with nature. Some experts believe it to be the most perfect marriage of buildings with internal and natural landscaping. Having said that, the Alhambra we see today is the product of later development. Following the success of the reconquista which saw Christian Spain retake Granada and the Alhambra in , the Alhambra was left to deteriorate for a long period of time and was only brought back to life in the last century under the combination of an increasing number of European travellers and Victorian romanticism. Because of this we can not guarantee that what we now see replicates the original design. One final note on the Alhambra is that it, together with buildings such as the Chehel Sutun pavilion in Isfahan, demonstrate the blurring of internal and external spaces, a feature not just of buildings in hot climates, but where philosophical ideals create the conditions which join man with nature, and reflect this in their structures and planting. Before I leave this area I should also mention Mughal gardens. Earlier I noted that Islam moved out of the Arabian peninsula and, adapting traditional Persian gardens, introduced them to

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Moorish Spain in the West and to the Mughal Indian sub-continent. Although Moorish and Mughal landscaping were not coeval, they represented local developments of design under Islamic influence. Both are regarded as incorporating Islamic gardens which, of course, continued within Persia and elsewhere. The Mongols moved into Persia in the thirteenth century, then on to the Indian sub-continent taking with them the concept of the Islamic garden with them, gardens referred to as Mughal, perhaps the most famous being the Taj Mahal. The reference I made in the previous paragraph suggests that there are seven basic considerations for an Islamic garden: There is interplay between the real and ideal, practicality and fantasy, tangible and symbolic, physical and metaphysical, and urban and natural; beauty, and aesthetic qualities are seen as important in Islam. Traditionally, artistic endeavours have developed but have always been seen to be an integral part of life. The use of water, particularly, is carefully controlled and, when used, there are likely to be three factors in operation: There must be an orderly spatial plan in Islamic cities, even if this is not apparent from a Western perspective; individualism, is considered central to Islam, where each person is responsible directly to God. A garden should provide food and water not only for the inhabitants but also animals and birds; its trees and shrubs will produce fruit and herbs as well as shade, movement and scent and, where possible, a range of active and passive activities should be accommodated within it; and moderation, a subject I touched on previously, relates to the need to maintain a balance of man with nature, and neither to impose a form of rational will on nature as occurred in France, nor to submit to a concept of nature as happened in England. These appear to be the basis on which the older, traditional Islamic gardens were premised, as well as forming a proper basis for new design. Quadripartite layout The traditional design of an Islamic garden with which we are familiar was developed in Persia and, later, is likely to have been based on both the Holy Quran as well as the need to irrigate the garden. Its two-dimensional characteristic lies in its quadripartite design, by which it is divided by four water courses which are said to represent the rivers to be found in paradise – These four rivers tend to be brought together at a central fountain or pool, a feature and focus of the garden. Water Water is a central element of Islamic garden design where it has both a physical and metaphysical importance. Islam was established and grew in a part of the world which has a hot, harsh climate and where water brings life to the desert and those who live in it. The Holy Quran talks of the garden – Vegetation and shade In hot, arid climates the promise of water is a design imperative, but so too is the concomitant requirement for shade. The Holy Quran contains many references and allusions to the features of the gardens that await the faithful. But it is not just shade that it promised. Coolness, lush greenery, fruit and beauty are also features of the garden. These help to create a setting for rest and enjoyment, providing fruits and shade, colour and movement. But those who keep their duty to their Lord, for them are lofty halls with lofty halls above them, built for them, beneath which rivers flow. It is a promise of Allah. Allah faileth not His promise. For them will be Gardens of Eternity; beneath them rivers will flow; they will be adorned therein with bracelets of gold, and they will wear green garments of fine silk and heavy brocade: They will recline therein on raised thrones. How good the recompense! How beautiful a couch to recline on! Reclining upon couches lined with silk brocade, the fruit of both the gardens near to hand. These pavilions are specified as being elevated and constructed over running water and from which good views of the gardens are to be enjoyed as are, of course, the pavilions themselves and the life lived within them. Walls and gates Paradise, however large or small it may be, is surrounded by gated walls – And those who feared their Lord will be led to the Garden in crowds: To relate this to the Gulf and the present, visiting one of the many farms in the desert is an interesting event. Approach is made across the open desert where the farm can first be seen as an isolated object, and an increasingly welcoming sight. Entrance is relatively dramatic in the change of environment and, having entered, it can be difficult to imagine what the desert outside is like, so pleasant is it within the farm. Although the purpose of a farm is different, the combination of water, plants and a place to sit and enjoy them is something that can easily give a foretaste of the paradise to come. There must be an element of this understanding in the psychological feeling that Qataris have to their farms and gardens. This is both a socio-cultural aspect of traditional life, but also relates to the preponderance of situations where the

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architecture is located within harsh environmental conditions. In a sense this introversion is also reflected in the designs of traditional gardens as Arabic and Islamic gardens were designed and enjoyed for reflection and retreat, in a more passive sense than were Western gardens. They were settings for contemplation rather than active enjoyment, but it has to be borne in mind that their physical setting, and the relationship between the garden and viewer would have a strong bond based on the understanding of the Holy Quran. In particular, heavenly gardens are held out as reward to the faithful, and the construction of gardens on earth will have this resonance on those who use them. So far I have described the elements that go to make up our vision of a traditional Islamic garden, but have done so without describing the physical layout. Perhaps it would be useful to set out a basic form, starting with one of the best known types. The chahaar baagh type of garden is so called for its name in Farsi, four gardens, also termed chaar baagh in Urdu. As the name implies, the garden is focussed inward and established on a quadripartite form, preferably with watercourses served by a central fountain running at right angles to each other and separating the garden into four discrete areas. Ideally the garden is enclosed by a building or natural form, but establishing a relatively neutral background to the importance of the garden itself. The container might be in the form of a wall or tall hedge, the garden itself perhaps a courtyard. The watercourses may be joined or stop at the periphery of the garden, and paths should allow access around the garden and over the watercourses. Generally commentators remark on the importance of the water and green areas acting in counterpoint to each other, but the hard landscaping and enclosing elements are just as significant, as is the sky which has increasing value as the proportion of height of containing walls to length and width increases. This sketch illustrates how the above description might be organised in terms of a notional design. The key elements of water, greenery and paths arranged within a quadripartite geometry can be seen here in a very formal disposition. This formality is one of the characteristics of Islamic gardens when compared with Western or Eastern traditional designs. It has also been a feature of Islamic architecture, particularly in its integration of buildings with landscape. Here there are no buildings shown associated with the garden but, if there were, then you would anticipate an integration of the two, particularly at their interface where arcades of covered spaces were traditionally used. It should also be noted that the incorporation of water and its display was also a function of wealth. Although its use in arid climates was beneficial in practical terms, not everybody could afford to have fountains and watercourses along with the attendant practical difficulties associated with the necessary pipework, mechanisms and maintenance. In those cases either the amount of water was significantly reduced or, in the most difficult cases, omitted altogether though, in this latter case, there is the argument that this would not constitute an Islamic garden. In practical terms, there was always a small amount of water incorporated within the garden, either through the use of watercourses or from a small fountain. The benefit of the latter is that it introduces sound as well as movement within the garden, both important aspects that contrast with the surrounding desert or arid environment. The incorporation of planting brings not only its own movement and aromas, but introduces insects and birds into the garden, again resulting in movement and sounds. These are significant elements of Islamic gardens and feature in poetry and the graphic arts of the region. The introduction of trees and shrubs is also an important factor in the design of Islamic gardens bringing, as they do, not only movement but shade into the garden. Within arid climates shade is an imperative in moderating the micro-climate, but also in allowing use of the garden during hot weather. This first photograph was taken of El Patal in the upper Alhambra, Granada and illustrates the relationship between shaded area and a large water resource. Here, water channeled down from the hills surrounding Granada, was used to create a cooling feature that was designed to reflect the building behind it and to be associated with the views into the surrounding hills. This is a place designed for reflection, both literally and mentally, as well as for enjoyment, though the upper Alhambra was originally occupied by courtiers and government officials. The next two photographs were also taken in the Alhambra, Granada. This first image is of part of the gardens in the Generalife and is included as it is said to be similar to its original design, bearing in mind that many of the elements of the Alhambra have changed over time. These gardens lie to the north-east of the fortified

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Alhambra, and date from the thirteenth century, as does the building at its focus. The gardens incorporate clipped hedges, grottos, fountains, and cypress avenues, with this complex situated at the north-west end of the gardens from which views across the valley can be enjoyed. The water is led to the gardens and erupts here in a generous and powerful spectacle, its sound echoing from the containing buildings. While not entirely rural, this little complex has far less of an urban feel to it than do those courtyards within the Alhambra itself. Here is the Court of the Lions in the Alhambra, taken down its long axis.

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Chapter 4 : Arabic / Islamic gardens

Good search terms include "Islamic garden design", "Persian garden design", and "Arabic garden design". If you are lucky enough to be able to afford it, travel. Visit countries such as India, Iran, Pakistan, Turkey, etc., to find suitable gardens.

But they were stricken from my passport shredding my identity! How was I stripped of my name and identity on soil I tended with my own hands? My forehead glistens with lancing light. From my hand the riverwater springs. And as much as Israel would have liked to eliminate his legacy, he cannot be erased from memory. He is an Israeli citizen by virtue of birth – hence the deep-rooted symbolism. He confronts us with the Palestinians, Palestinian nationality and the Nakba in a way that cannot be ignored. For us Israelis, it is intolerable. Later, they returned illegally to the village of Dayr-al-Asad. You have a house, while I have none. You have celebrations, while I have none. The young Darwish left his office shaken, unable to understand why a poem had so upset the military governor. In ensuing years, he was imprisoned several times and frequently harassed by the Israeli apparatus, always for the same crime: But even then he spoke as if his exile continued, since he did not consider the West Bank his personal "homeland. His poetry earned international acclamation and has been translated into 35 languages. He also founded the prestigious literary review Al Karmel. In he published Sareer el Ghariba Bed of the Stranger , his first collection of love poems. In he published Jidariyya Mural a book-length poem about his near-death experience of By speaking eloquently for himself and his fellow Palestinians, Darwish made it impossible for history to ignore them: We have triumphed over the plan to expel us from history. He also admired the Hebrew poet Yehuda Amichai, but described his poetry as a "challenge to me, because we write about the same place. He wants to use the landscape and history for his own benefit, based on my destroyed identity. So we have a competition: Who loves it more? Who writes it better? We should not justify suicide bombers. We are against the suicide bombers, but we must understand what drives these young people to such actions. They want to liberate themselves from such a dark life. It is not ideological, it is despair We have to understand – not justify – what gives rise to this tragedy. Palestinian people are in love with life. Prime Minister Ehud Barak rejected the proposal on the grounds that Israel was "not ready. Martin Luther King Jr. No doubt the incident had more to do with Israeli politics and racism than poetry. With the death of Darwish the debate about including his poetry in the Israeli school curriculum has been re-opened. Mahmoud Darwish Quotations and Epigrams If the olive trees knew the hands that planted them, their oil would become tears. Hope for a normal life where we shall be neither heroes nor victims. Hope to see our children go to school without danger. Hope for a pregnant woman to give birth to a living baby, in a hospital, and not to a dead child in front of a military control post. Hope that our poets will see the beauty of the colour red in roses, rather than in blood. Hope that this land will recover its original name: The poem is always incomplete; the butterflies make it whole. No advice in love. No advice in poetry. And last but not least, Salaam. On the Bridge On the bridge, near your life, I lived as a guitar player lived near his star. Sing for me, she said, a hundred of your love songs and you will enter my life! So he sang ninety-nine songs about love, then killed himself. A Traveller This road takes me; a horse guiding a horseman A traveler like me cannot look back I have walked far enough to know where autumn begins:

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Chapter 5 : Arabic literature | www.nxgvision.com

Islamic holy city. It is the birthplace of Muhammed and the city all Muslims turn to in prayer.

Plenty of water, a Living River. Keep me in one place and scatter the love. Leaf-moves in wind, straw drawn toward amber, all parts of the world are in love, but they do not tell their secrets. Mountains mumbling an echo. If the sun were not in love, he would have no brightness, the side of the hill no grass on it. The ocean would come to rest somewhere. Be a lover as they are, that you come to know you Beloved. Be faithful that you may know Faith. The other parts of the universe did not accept the next responsibility of love as you can. When the host of the tavern became my heart-mate, My blood turned to wine and my heart to kabab. When the eye is filled with thought of him, a voice arrives: Well done, O flagon, and bravo, wine! From Divan-i Shams, translated R. Through Love all dregs will turn to purest wine Through Love all pain will turn to medicine. Through Love the dead will all become alive. Through Love the king will turn into a slave! Now - which of all these cities was the best? Make happy all your friends and blind your foes! Rise from behind the hill, transform the stones To rubies and the sour grapes to wine! O Sun, make our vineyard fresh again, And fill the steppes with houris and green cloaks! Show but your face - the world is filled with light! Why should not every Sufi begin to dance atom-like Around the Sun of duration that saves from impermanence? What graciousness and what beauty? If anyone does without that, woe- what err, what suffering! Oh fly , of fly, O my soul-bird, fly to your primordial home! You have escaped from the cage now- your wings are spread in the air. Oh travel from brackish water now to the fountain of life! Return from the place of the sandals now to the high seat of souls! How long shall we here in the dust-world like children fill our skirts With earth and with stones without value, with broken shards without worth? Call out, O soul, to proclaim now that you are rules and king! You have the grace of the answer, you know the question as well! Make yourself My fool. Stop trying to be the sun and become a speck! Dwell at My door and be homeless.

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Chapter 6 : ENGLISH II B - Poetry

Arabic Poetry. About us | Close to the gardens of broken shadows, The water in the clouds has the unlimited shape of what is left to us Of the sky. And other.

General considerations Definitions Both terms in the title of this article are in need of elaboration. The use of the term literature in English to imply those writings that are susceptible to aesthetic analysis as opposed to everything that is written is of relatively recent vintage, and the development of a field of study devoted to it is yet more recent with the study in the West of non-Western literary traditions being even more so. The sections that follow will be concerned only with literature that has been composed in Arabic; it thus excludes works written by Arabs in other languages. The Arabic language The Arabic language in its earliest phases was relatively well protected from the forces of rapid change by the peninsular environment within which it developed. It is the best-preserved model of the Semitic languages. These features have since disappeared from sister languages, of which Hebrew is perhaps the most prominent. That very reality makes it extremely difficult to pinpoint precise details regarding the earliest development of the Arabic language and its literary tradition. It is unclear, however, whether this apparently elevated language perhaps reserved for special occasions, such as poetry competitions was ever the means of spoken communication for any particular group. Whatever may have been the linguistic environment of pre-Islamic Arabia, the rapid spread of the faith across Africa and into Asia soon created a situation in which written and spoken Arabic inhabited opposite ends of a linguistic spectrum. At the other end was the spoken language of Arabs, which from Spain known as Al-Andalus during the Moorish period and Morocco in the west to the Arabian Gulf and Iraq in the east displayed an enormous variety, hardly a surprising linguistic phenomenon in view of the great distances involved and the wide variety of cultures with which Islam came into contact. Context The Arabic literary tradition began within the context of a tribal, nomadic culture. With the advent and spread of Islam, that tradition was carried far and wide during the course of the 7th to the 10th century. Early contacts with the Sasanian empire of Persia present-day Iran led to a noisy but fruitful exchange of cultural values. Al-Andalus became to the rest of Europe a model of a society in which the religions and cultures of Islam, Christianity, and Judaism could work together and create a system of scholarship and teaching that could transmit the heritage of older civilizations and the rich cultural admixture of Andalusian society. Western science, mathematics, philosophy, music, and literature were all beneficiaries of this fascinating era, of whose final stages the fabulous Alhambra palace complex in Granada, Spain, remains the most visible token. By the 10th century, the political fragmentation of the larger Islamic community was evident in the existence of three separate caliphates: Ironically, this fragmentation worked to the advantage of literature and its practitioners; the existence of a continuing series of petty dynasties provided ample opportunity for patronage at court, which was the primary means of support for poets and scholars. However, literary production and creativity were inevitably marked by the ongoing series of Crusades, carried out by Christians from western Europe, the Mongol invasions and later those of the Turkic conqueror Timur Tamerlane, the fall of Constantinople to the Ottomans in 1453, the fall of Granada in the Reconquista in 1492, and the fall of Cairo to the Ottomans in 1517. It is certainly true that the 19th century witnessed a vigorous translation movement that introduced to the readership of Arabic literature examples of genres such as the novel, the short story, and the drama. All these genres were subsequently produced within the literary milieu of Arabic, although the chronology and pace of that process varied widely in different regions. However, as Arab literary historians endeavoured to trace the development of a modern literary tradition in different regions and as creative writers themselves strove to find indigenous sources of inspiration and modes of expression, a perceived need to incorporate the second category mentioned above—that of the linkage between the classical heritage of the Arab past and the creativity of the present—became more pressing and led in many regions to a reexamination of the balance between these two forces. At the turn of the 21st century, the Arab creative writer operated at a local level within a social

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environment that, more often than not, constrained freedom of expression and indeed subjected literature to strict forms of censorship. Many prominent Arab authors spent large segments of their life in exile from their homelands for political reasons. More broadly, the confrontation between secularism and popular religious movements, which might in the best of circumstances provide for a fruitful interaction of opinions, insteadâ€”because of local, regional, and global factorsâ€”created an atmosphere of tension and repression that was often not conducive to creative thought. This confrontation also prompted Arab litterateurs to view the global environment with considerable circumspection. Its message is conveyed in a language of great beauty, something that is regarded as an inimitable miracle. Its contents are the primary basis for the formulation of Islamic law and the designation of conduct by Muslims, both as individuals and as a community. Revelation, compilation, and structure Recite in the name of your lord who createdâ€” From an embryo created the human. This activity was carried out in Mecca until ce andâ€”following the Hijrah the migration of Muhammad and his followers â€”in the oasis town of Yathrib, later to be known as Medina, where Muhammad remained from until his death in But these revelations were not organized in any systematic fashion. These short suras belong to the Meccan period of revelation, while the lengthier suras are made up of collections of revelations from both the Meccan and Medinan periods. Each sura begins with a listing of its title, the number of verses it contains, the venue in which its particular revelations were received, and its placement in the order of suras. As a result, revelations devoted to a single topic may be dispersed among several different suras. The message imparted to humanity via his chosen prophet, Muhammad , is that this world is but a preparation for the next and that believers must live their lives with that fact in mind. Muslims are urged to live their lives in such a way that on the Day of Judgment, when their deeds are weighed in the balance, they will earn a place in paradise. The most famous is the story of Joseph, in the middle of which he, while imprisoned, delivers a sermon on the oneness of God. With the emigration of Muhammad to Medina and the establishment of a Muslim community, the revelations assume a somewhat different tone. The oral nature of the communication between Prophet and community is reflected in the many revelations on doctrinal and behavioral issues that take the form of responses to questions. Such pronouncements provide the source for Islamic law regarding such matters as inheritance, usury, diet, gambling, and marriage and divorce. From the very earliest stages in the Arabic literary tradition, poetry has reflected the deepest sense of Arab self-identity, of communal history, and of aspirations for the future. Within this tradition the role of the poet has been of major significance. The linkage between public life and the composition of ringing odes has remained a direct one from the pre-Islamic eraâ€”when the poet was a major verbal weapon, someone whose verses could be invoked to praise the heroes of his own tribe and to pour scorn on those of their enemiesâ€”through the premodern periodâ€”when poetic eulogies not only extolled the ruler who patronized the poet but reflected a pride in the achievements and extent of the Islamic dominionsâ€”to the modern periodâ€”in which the poet has felt called upon to either reflect or oppose the prevailing political mood. The tribes of the Arabian Peninsula in the pre-Islamic period pre-7th century ce provided the social venue for the earliest examples of Arabic poetry. As such, it became the focus of a great deal of attention as scholars began the lengthy process of compiling, anthologizing, and analyzing the corpus of an oral tradition of poetry that stretched back several centuries to distant, unknown beginnings. During the Islamic centuries post-7th century , poetry came to occupy a central place within the courts of the caliph and of the sultans, emirs, governors, and other potentates who ruled over the various regions of the Islamic world following its breakup into smaller, more local dominions. Poetry by itself rarely, if ever, provided a sufficient living for even the most gifted crafter of verses, and that remains as much the case today as it did during the premodern period. However, the variety of other genres and subthemes that have been preserved in collections of poetry make it clear that there were other occasions that were less public and more informal at which poetry of a less official stamp would be recited. Metre and rhyme The recording of the earliest-known Arabic poetry provided future generations with examples of recitations by bards of 7th- or 8th-century versions of poems whose original composition and performance date back perhaps centuries. The collections reveal an already elaborate prosodic system, the

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earliest phases in the development of which remain substantially unknown. The various types of poem are marked by particular patterns of rhyme and syllabic pulse. In order that the listening audience may internalize the rhyme that is to be used, the first line which is often repeated uses the rhyme at the end of both halves of the line; thereafter the rhyme occurs only at the end of the complete line. Categories and forms One of the earliest methods by which poems were categorized was that of rhyming syllable. However, the pioneer compilers of the earliest poetry soon developed further modes of categorization based on length and, from that, on segmentation. The critical tradition—exemplified most famously by the 9th-century writer Ibn Qutaybah—analyzed such long poems within a tripartite structure. To this day this collection is prized as a supreme poetic representation of the essence of Arab culture and its values, with chivalry, generosity, endurance, and hospitality as major components. But the two additional forms that have occasioned the most interest among scholars originated in the Iberian Peninsula: There is a great deal of controversy regarding almost every aspect of these two forms—their early history, their performance practices, their metrics, and their linkage to the early history of Western lyric poetry. What is clear, however, is not only that they provide a wonderfully accurate picture of the rich multicultural environment found in Al-Andalus during the Islamic period 8th—15th centuries, but also that, following their migration across North Africa to the Mashriq as the eastern regions of the Islamic world were termed, they contributed significantly to both the elite and popular traditions of Arabic poetry. While it should be noted that there had been previous attempts to break out of the rigid strictures of traditional metrics especially in colloquial poetic genres that were for the most part ignored by critics, it was this gesture in the s that ushered in a new era for Arabic poetry, one that moved beyond the notion of variable metre and line length to the prose poem and other experiments in form and poetic discourse. To you belongs the praise regarding the pearls that I pronounce; You are the giver, but I am the arranger. The very continuity of the repertoire of imagery in this genre can be gauged by comparing two lines written more than three centuries apart. You are the sun itself, other monarchs are stars. When your light shines bright, the other stars vanish. Light is now returned to the sun; previously it was extinguished, As though the lack of it in a body were a kind of disease. Panegyric was adopted immediately in the cause of Islam. With the first dynasty of caliphs, the Umayyads, panegyric became a major propaganda device. When nobility and number are taken into account, you hail from a house that has no peer. Indeed, with the gradual fragmentation of central authority beginning in the 9th century, the process was enhanced: Inform them that indeed the entire matter has been concluded. Lampoon Critical analyses of the Arabic poetic tradition point out that the vigorous practice of lampooning is the obverse of panegyric: Having quit the court of Sayf al-Dawlah, the poet arrives full of hope and hyperbolic praise: O father of musk, the visage for which I have been yearning, The precious moment that is my dearest wish. But, when those hopes are dashed, the poet leaves behind him a set of lampoons that are bywords for the lampoon genre: Never did I expect to witness a time When a dog could do me ill and be praised for it all the while. The ability of words to hurt and to shame is present in the Arabic poetic tradition from the outset. While defeat in battle is, of course, a primary focus of derision in this type of poetry, the honour of the community and the family has resided to a major extent in the protection of its women. As we marked the truce month, Their daughters were our maidservants. As with panegyric, the instinct for lampoon found no shortage of targets in the ensuing centuries. While such poetic barbs may have been part of the cut and thrust of political life in the premodern period, the realities of life in the Arabic-speaking world during the 20th century rendered most attempts at lampoon a life-threatening exercise. Is he really consigned to the tomb morning and night? This combination of personal grief and communal mourning, with its underlying currents of pride and aspiration, survived in the early schisms within the Muslim community during the Islamic period, which came to replicate the conflicts of earlier times. To God I protest that, from every tribe, battle has destroyed the cream of men. Like panegyrics and lampoons, the elegy was adaptable to the expectations of the ever-expanding Muslim community and itself became a further means of public affirmation—mourning the dead, to be sure, but also finding solace in the strength of Islam and its rulers. Poetic divans of all eras are filled with elegies of rulers and important figures. A particular topic of

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communal mourning is the fall of an entire city to enemy forces. My heart is seared with grief for you, dome of Islam, a grief that extends my agony, My heart is seared with grief for you, haven from distant lands, one that will linger For years to come. As human conflicts continued unabated through the 20th century and into the 21st, so the elegy continued to fulfill its generic purposes as an expression of personal sorrow and broader communal grief and steadfastness. In our land they relate, In grief they relate, How my friend who departed Came home in a shroud. Description To these three poetic genres—panegyric, lampoon, and elegy—was added at an early stage another category that was quite different in focus and yet reflected a very vigorous aspect of the Arabic poetic tradition from the outset: Analysts of the earliest poetry chose to devote particular attention to the ways in which poets depicted animals and other aspects of nature and often indulged in complex patterns of imagery that likened attributes of one animal to those of another. He has the loins of a gazelle, the thighs of an ostrich; he gallops like a wolf and canters like a young fox. The scenes and images that are so characteristic of the earliest poems—animals, storm clouds, evenings of revelry, places of recollection of the beloved—linger within the Arabic poetic tradition as a whole, to be invoked by Arab poets in quest of links to a nostalgic, idealized view of the past. In a garden where the shade was as dark as ruby lips and blossoms grew, as white as pearly teeth. The strong link in Islam between the garden and paradise ensured that elaborate descriptions of attempts by temporal rulers to replicate within their own palaces the pleasures of the life to come would remain a prominent theme of Arabic poetry. As water plays with the shade of the trees And clouds flirt with the moonlight— There in the darkness stands a willow As though unnoticed in the dusk. Wine poetry The earliest poetry in Arabic contains much description of wine and revelry. These firm injunctions are an expression of Islamic orthodoxy, but the very number of poetic divans that contain sections devoted to wine poetry illustrates the extent to which poetry could be used to confront such religious attitudes. Do not do it in secret, when it can be done in the open. This same set of images within the wine poem provides the framework for poetry of an entirely different purpose:

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Chapter 7 : Samurai - Wikipedia

Mahmoud Darwish: The Palestinian Poet of Exile English Translations of Mahmoud Darwish Poems, Quotes, Epigrams and Bio Mahmoud Darwish is the essential breath of the Palestinian people, the eloquent witness of exile and belonging his is an utterly necessary voice, unforgettable once discovered.

The Abbasids claimed to be the true successors of Prophet Muhammad in replacing the Umayyad descendants of Banu Umayya by virtue of their closer bloodline to Muhammad. The Abbasids also distinguished themselves from the Umayyads by attacking their moral character and administration in general. According to Ira Lapidus , "The Abbasid revolt was supported largely by Arabs, mainly the aggrieved settlers of Merv with the addition of the Yemeni faction and their Mawali ". During the reign of Marwan II , this opposition culminated in the rebellion of Ibrahim the Imam, the fourth in descent from Abbas. On 9 June 15 Ramadan AH , Abu Muslim , rising from Khorasan, successfully initiated an open revolt against Umayyad rule, which was carried out under the sign of the Black Standard. The remainder of his family, barring one male, were also eliminated. As-Saffah focused on putting down numerous rebellions in Syria and Mesopotamia. The Byzantines conducted raids during these early distractions. The round plan reflects pre-Islamic Persian urban design. This was to both appease as well to be closer to the Persian mawali support base that existed in this region more influenced by Persian history and culture, and part of the Persian mawali demand for less Arab dominance in the empire. Baghdad was established on the Tigris River in A new position, that of the vizier , was also established to delegate central authority, and even greater authority was delegated to local emirs. While this helped integrate Arab and Persian cultures, it alienated many of their Arab supporters, particularly the Khorasanian Arabs who had supported them in their battles against the Umayyads. These fissures in their support led to immediate problems. The Umayyads, while out of power, were not destroyed. The only surviving member of the Umayyad royal family, which had been all but annihilated, ultimately made his way to Spain where he established himself as an independent Emir Abd ar-Rahman I , Abbasid Golden Age " [edit] Harun al-Rashid receiving a delegation sent by Charlemagne at his court in Baghdad. The Abbasid leadership had to work hard in the last half of the 8th century " , under several competent caliphs and their viziers to overcome the political challenges created by the far flung nature of the empire, and the limited communication across it and usher in the administrative changes needed to keep order. These attacks pushed into the Taurus Mountains culminating with a victory at the Battle of Krasos and the massive invasion of , led by Rashid himself. Eventually, the momentum turned and much of the land gained was lost. Rashid decided to focus on the rebellion of Rafi ibn al-Layth in Khorasan and died while there. Harun al-Rashid turned on the Barmakids , a Persian family that had grown significantly in power within the administration of the state and killed most of the family. The reign of al-Rashid and his sons were considered to be the apex of the Abbasids. This war ended with a two-year siege of Baghdad and the eventual death of al-Amin in He strengthened his personal army with Turkish mercenaries and promptly restarted the war with the Byzantines. His military excursions were generally successful culminating with a resounding victory in the Sack of Amorium. His attempt at seizing Constantinople failed when his fleet was destroyed by a storm. Al-Mutawakkil responded by sending his troops into Anatolia again, sacking and marauding until they were eventually annihilated in The Saffarids, from Khorasan, nearly seized Baghdad in , and the Tulunids took control of most of Syria. The trend of weakening of the central power and strengthening of the minor caliphates on the periphery continued. By the early 10th century, the Abbasids almost lost control of Iraq to various amirs , and the caliph al-Radi was forced to acknowledge their power by creating the position of "Prince of Princes" amir al-umara. According to the history of Miskawayh , they began distributing iqtas fiefs in the form of tax farms to their supporters. This period of localized secular control was to last nearly years. Also during this period officers started assassinating superiors with whom they disagreed, in particular the caliphs. In the East as well, governors decreased their ties to the center. The Saffarids of Herat and the Samanids of Bukhara had broken

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away from the s, cultivating a much more Persianate culture and statecraft. By this time only the central lands of Mesopotamia were under direct Abbasid control, with Palestine and the Hijaz often managed by the Tulunids. Byzantium, for its part, had begun to push Arab Muslims farther east in Anatolia. By the s, the situation had changed further, as North Africa was lost to the Abbasids. By they had become the chief political and ideological challenge to Sunni Islam in the form of the Abbasids. By this time the latter state had fragmented into several governorships that, while recognizing caliphal authority from Baghdad, did mostly as they wanted, fighting with each other. Outside Iraq, all the autonomous provinces slowly took on the characteristic of de facto states with hereditary rulers, armies, and revenues and operated under only nominal caliph suzerainty, which may not necessarily be reflected by any contribution to the treasury, such as the Soomro Emirs that had gained control of Sindh and ruled the entire province from their capital of Mansura. They commanded some support in the Shia sections of Baghdad such as Karkh , although Baghdad was the city most closely connected to the caliphate, even in the Buyid and Seljuq eras. The caliph al-Qadir , for example, led the ideological struggle against the Shia with writings such as the Baghdad Manifesto. By , the Seljuqs had wrested control from the Buyids and Abbasids, and took any remaining temporal power. Once again, the Abbasids were forced to deal with a military power that they could not match, though the Abbasid caliph remained the titular head of the Islamic community. The succeeding sultans Alp Arslan and Malikshah , as well as their vizier Nizam al-Mulk , took up residence in Persia, but held power over the Abbasids in Baghdad. When the dynasty began to weaken in the 12th century, the Abbasids gained greater independence once again. Revival of military strength “ [edit] Coin of the Abbasids, Baghdad, While the Caliph al-Mustashid was the first caliph to build an army capable of meeting a Seljuk army in battle, he was nonetheless defeated in and assassinated. The Caliph al-Muqtafi was the first Abbasid Caliph to regain the full military independence of the Caliphate, with the help of his vizier Ibn Hubayra. After nearly years of subjection to foreign dynasties, he successfully defended Baghdad against the Seljuqs in the siege of Baghdad , thus securing Iraq for the Abbasids. The reign of al-Nasir d. Mamluk Sultanate Cairo In the 9th century, the Abbasids created an army loyal only to their caliphate, composed of non-Arab origin people, known as Mamluks. The Mamluk army, though often viewed negatively, both helped and hurt the caliphate. Early on, it provided the government with a stable force to address domestic and foreign problems. In , following the devastation of Baghdad by the Mongols, the Mamluk rulers of Egypt re-established the Abbasid caliphate in Cairo. The first Abbasid caliph of Cairo was Al-Mustansir. The Abbasid caliphs in Egypt continued to maintain the presence of authority, but it was confined to religious matters. He died in , following his return to Cairo.

Chapter 8 : Abbasid Caliphate - Wikipedia

The water from the fountain or pond will bring your backyard or garden to life by adding a really natural and fresh look to it, as well as the sound that it will produce from the water falling down the rocks from your fountain.

Chapter 9 : Arabic Poetry arab Poems www.nxgvision.com Under Siege

Originating with the Sumerians, paradise gardens were also a feature the Babylonians reserved for their gods, introducing two of what were to become basic elements of an Islamic garden: trees and water. With its adoption by the Greeks, Paradise became associated in the Abrahamic religions with Heaven.