

# Urdu Poetry On Sadness

**Amélie Blom,Stéphanie Tawa Lama-Rewal**

**A Treasury Of Urdu Poetry** Faiz,2008

Grief and the Shaping of Muslim Communities in North India, c. 1857-1940s Eve Tignol,2023-03-09 Drawing on approaches from the history of emotions, Eve Tignol investigates how they were collectively cultivated and debated for the shaping of Muslim community identity and for political mobilisation in north India in the wake of the Uprising of 1857 until the 1940s. Utilising a rich corpus of Urdu sources evoking the past, including newspapers, colonial records, pamphlets, novels, letters, essays and poetry, she explores the ways in which writing took on a particular significance for Muslim elites in North India during this period. Uncovering different episodes in the history of British India as vignettes, she highlights a multiplicity of emotional styles and of memory works, and their controversial nature. The book demonstrates the significance of grief as a proactive tool in creating solidarities and deepens our understanding of the dynamics behind collective action in colonial north India.

**The Spirit of Oriental Poetry** Puran Singh,2013-11-05 First Published in 2000. This is Volume IX of fourteen of a series on India- its language and literature. Written in 1926, The Spirit of Oriental Poetry includes the author's account of his journeys in search of 'His Footprints'.

Firaq Gorakhpuri: The Poet of Pain & Ecstasy Ajai Mansingh,Gopi Chand Narang,2015-05-25 One of contemporary India's most prolific Urdu poets, Firaq Gorakhpuri was well known for his ghazals, nazms, rubaais and qat'aa. His magnum opus, Gul-e-Naghma, won him the Jnanpith Award (1969), India's first highest literary honour for literature. The other awards bestowed upon him include the Sahitya Akademi Award (1960), and the Ghalib Academy Award (1981). In this personalized biography, Firaq's nephew, Ajai Mansingh, tells the compelling tale of the poet's life, inspiration, and struggles – shedding light on the trials and tribulations of one of India's greatest literary figures. 'Firaq is a poet of the labyrinths of emotions, the sensuousness and transcendence of beauty, and the merging shades of pain and ecstasy. The softness and suppleness of his voice does not have a parallel in Urdu poetry.' — Gopi Chand Narang

*The Oxford Companion to Modern Poetry in English* Jeremy Noel-Tod,Ian Hamilton,2013-05-23 This impressive volume provides over 1,700 biographical entries on poets writing in English from 1910 to the present day, including T. S. Eliot, Dylan Thomas, and Carol Ann Duffy. Authoritative and accessible, it is a must-have for students of English and creative writing, as

well as for anyone with an interest in poetry.

**A Passage to Shiv K. Kumar** Prabhat K. Singh, 2001 This Book Is The First Comprehensive, Critical Survey That Covers The Entire Range Of Shiv K. Kumar`S Creative Writing--His Poetry, Translation, Play, Novels And Stories.

The Spirit of Oriental Poetry Puran Singh, 1926

**Gender, Sainthood, & Everyday Practice in South Asian Shi'ism** Karen G. Ruffle, 2011 In this study of devotional hagiographical texts and contemporary ritual performances of the Shi'a of Hyderabad, India, Karen Ruffle demonstrates how traditions of sainthood and localized cultural values shape gender roles. Ruffle focuses on the annual mo

Sad But Not Depressed Ali Ashraf, 2023-02-26 A book that's reminiscent of lost love and melancholy feelings of remembrance. A collection of poetry that touches upon the feelings of sadness and depression through poetry. The collection mainly consists of sad poems with intense feelings. This book attempts to overcome depression through sadness as a part of the emotional healing process. A book that's written for broken hearts and hopeless romantics who cannot get over the lost love. The book proposes sadness as a way of healing rather than a way of grieving and tries to overcome depression through sadness.

*Iqbal: Poet, Philosopher, and His Place in World Literature* Zafar M. Iqbal, 2015-02-21 For most Urdu speakers in the Indian subcontinent, Iqbal has long been one of the most loved and admired poets. Much has been written about his poetry and philosophy . This book stays away from his politics. Iqbal first received recognition in the West in 1920 when his translation of *Asrar-e-Khudi* by R. A. Nicholson (*The Secrets of the Self*) first appeared. Most of the recurring criticism was on his concept of Khudi which Iqbal addressed then and later, explaining the basic nature of influence of much older Sufi philosophy on khudi versus Nietzsches *bermensch*. Several authors, both from the subcontinent and the West, have translated Iqbals poetry before, and in this book have highlighted the positive outcomes over some controversies and confusion. This book presents translation of well over 150 of Iqbals Urdu poems from *Kuliyaath-e-Iqbal* and about 30 or so from *Payam-e-Mashriq* (PM), in Persian. Iqbal offered PM as a response to Goethes *West-stlicher Diwan*, in German. Goethe had long been interested in Eastern (rather, Middle Eastern) culture and his *Divan* was inspired by the fourteenth-century Persian poet Hafez/Hafiz/Hafis, which also involved some literary traverse through a different religio-philosophical territory. Translation from Urdu or Persian to English across a vast cultural, prosodic, and linguistic gulf presents enormous problems. Section On Translation discusses some of these issues. Although Iqbals philosophy has been covered from by many others before, some of Iqbals own explanation of Khudi in a larger historical Sufi context are discussed here. In addition, Iqbals own contribution to what Goethe called *Weltliteratur* (or world literature), is recognized in PM (mostly) and elsewhere in his Urdu *Kuliyaath*. Iqbal not just brought various Western themes and figures to Urdu literature, but presented them, with his own comments and interpretation, to a readership that may have been largely unfamiliar with these Western themes. The

Appendices include important recognition Iqbal received in Germany.

**The Book of Touch** Constance Classen, 2020-09-03 This book puts a finger on the nerve of culture by delving into the social life of touch, our most elusive yet most vital sense. From the tortures of the Inquisition to the corporeal comforts of modernity, and from the tactile therapies of Asian medicine to the virtual tactility of cyberspace, *The Book of Touch* offers excursions into a sensory territory both foreign and familiar. How are masculine and feminine identities shaped by touch? What are the tactile experiences of the blind, or the autistic? How is touch developed differently across cultures? What are the boundaries of pain and pleasure? Is there a politics of touch? Bringing together classic writings and new work, this is an essential guide for anyone interested in the body, the senses and the experiential world.

Emotions, Mobilisations and South Asian Politics Amélie Blom, Stéphanie Tawa Lama-Rewal, 2019-07-09 This book highlights the role of emotions in the contentious politics of modern South Asia. It brings new methodological, theoretical and empirical insights to the mutual constitution of emotions and mobilisations in India, Pakistan and Bangladesh. As such, it addresses three distinct but related questions: what do emotions do to mobilisations? What do mobilisations do to emotions? Further, what does studying emotions in mobilisations reveal about the political culture of protest in South Asia? The chapters in this volume emphasise that emotions are significant in politics because they have the power to mobilise. They explore a variety of emotions including anger, resentment, humiliation, hurt, despair, and nostalgia, and also enchantment, humour, pleasure, hope and enthusiasm. The interdisciplinary research presented here shows that integrating emotions improves our understanding of South Asian politics while, conversely, focusing on South Asia helps retool current thinking on the emotional dynamics of political mobilisations. The book offers contextual analyses of how emotions are publicly represented, expressed and felt, thus shedding light on the complex nature of protests, power relations, identity politics, and the political culture of South Asia. This cutting-edge research volume intersects South Asian studies, emotion studies and social movement studies, and will greatly interest scholars and students of political science, anthropology, sociology, history and cultural studies, and the informed general reader interested in South Asian politics.

*The New Cambridge History of Islam: Volume 4, Islamic Cultures and Societies to the End of the Eighteenth Century* Robert Irwin, 2010-11-04 Robert Irwin's authoritative introduction to the fourth volume of *The New Cambridge History of Islam* offers a panoramic vision of Islamic culture from its origins to around 1800. The introductory chapter, which highlights key developments and introduces some of Islam's most famous protagonists, paves the way for an extraordinarily varied collection of essays. The themes treated include religion and law, conversion, Islam's relationship with the natural world, governance and politics, caliphs and kings, philosophy, science, medicine, language, art, architecture, literature, music and even cookery. What emerges from this rich collection, written by an international team of experts, is the diversity and dynamism of the societies which created this flourishing civilization. Volume four of *The New Cambridge History of Islam*

serves as a thematic companion to the three preceding, politically oriented volumes, and in coverage extends across the pre-modern Islamic world.

The Concise Routledge Encyclopaedia of New Concepts for Interculturality Fred Dervin, Hamza R'boul, Ning Chen, 2025-03-31 This groundbreaking encyclopaedia presents 74 innovative concepts selected and elaborated by multilingual scholars, enriching critical discussions of the notion of interculturality in global scholarship. Many scholars are currently attempting to un-re-think and decolonize interculturality in different fields of research. Although ideas are critiqued and revised, this is happening in very similar linguistic terms as before. These potential attempts to decentre and decolonize could then be put into question. This book argues that knowledge production and negotiation should be exercised through alternative linguistic strategies, not for the sake of sounding different, but to advance new ways of defining, knowing and problematizing. The need to develop concepts in English and other languages is thus promoted in this encyclopaedia. Students, scholars and teachers with a sound background in intercultural studies will benefit most from the book. It will also appeal to anyone wishing to explore new ways of thinking, researching, speaking and writing about interculturality.

Ghalib Gopi Chand Narang, 2017-10-03 Mirza Asadullah Khan (1797–1869), popularly, Ghalib, is the most influential poet of the Urdu language. He is noted for the ghazals he wrote during his lifetime, which have since been interpreted and sung by different people in myriad ways. Ghalib's popularity has today extended beyond the Indian subcontinent to the Hindustani diaspora around the world. In this book, Gopi Chand Narang studies Ghalib's poetics by tracing the archetypal roots of his creative consciousness and enigmatic thought in Buddhist dialectical philosophy, particularly in the concept of shunyata. He underscores the importance of the Mughal era's Sabke Hindi poetry, especially through Bedil, whom Ghalib considered his mentor. The author also engages with Ghalib criticism that has flourished since his death and analyses the important works of the poet, including pieces from early Nuskhas and Divan-e Ghalib, strengthening this central argument. Much has been written about Ghalib's life and his poetry. A marked departure from this dominant trend, Narang's book looks at Ghalib from different angles and places him in the galaxy of the great Eastern poets, stretching far beyond the boundaries of India and the Urdu language.

Sahir Surinder Deol, 2019-08-21 Sahir Ludhianvi (1921–1980), a remarkable film lyricist, was also an iconic literary poet. Surinder Deol paints a sensitive portrait that reveals an artist who was aware of the depth of his poetic message as well as of his ability to present it in words that captured the reader's imagination. Sahir looked outward at the world to find beauty in nature for inspiration while at the same time raising his voice against poverty, deprivation, and the denial of social justice. The book contains free verse translation of over ninety of Sahir's literary creations, including poems, ghazals, bhajans, and a long peace poem called Parchhaaiyaan (The Shadows). The author strives to bring together four distinct elements of Sahir's work that make him one of the most loved poets of our generation: his deep-rooted love of nature, his snug romanticism, his

sensitivity to human suffering, and his unceasing optimism for a better tomorrow.

*In the Afternoon of Time* Harivansh Rai Bachchan, 2001-07-19 Hindi Litterateur Harivansh Rai Bachchan was born in Allahabad in 1907, and acquired immense popularity in the 1930s through *Madhushala*, a long poem inspired by the Rubaiyat of Omar Khayyam. Some three decades later, by now well established as a major figure on the Hindi literary scene, Bachchan wrote the first of four volumes of his autobiography, which was to earn widespread praise from critics and readers alike. *In the Afternoon of Time* is creative abridgement of these four volumes, translated into English for the first time. These intensely personal memoirs span several generations, tracing the history of Bachchan's forebears, who came to live in Allahabad from a small village in Uttar Pradesh. With a bittersweet tone that recalls the lyricism of *Madhushala*, the author draws a portrait of provincial life in the first decades of the century, and describes with remarkable candour the struggles, joys and heartbreak of his early life. The narrative dwells at length on the death of his young wife and the ensuing trauma; remarriage, and a teaching assignment in the English department of Allahabad University; his Ph.D work on W.B. Yeats in Cambridge; a long stint as Hindi officer in the Ministry of External Affairs; an interlude in the Rajya Sabha; and the meteoric rise of his elder son Amitabh in the world of Hindi cinema. In his brilliant translation, Rupert Snell has succeeded in communicating the power and intensity that made the original work a classic in the genre of autobiographical writing in India.

**Indica**, 1968 Each issue includes Synopses of theses submitted by students of the Heras Institute and accepted by the University of Bombay for the Ph.D. degree.

*Ghalib* Mehr Afshan Farooqi, 2024-02-06 Mirza Asadullah Khan Ghalib was born in Agra in the closing years of the eighteenth century. He wrote in both Urdu and Persian and was also a great prose stylist. Ghalib fascinates his readers for many reasons, but one of the most noted qualities in Ghalib was that he was a careful, even strict, editor of his work. It is said that he discarded or disregarded more than half of his Urdu verses. These verses were forgotten for long, until as late as 1918, in the library of the princely state of Bhopal. In 1921, they were edited and published as a new *Divan-e Ghalib*. In *Flowers in a Mirror*, Mehr Afshan Farooqi continues her research in the strain of her first book, *A Wilderness at My Doorstep*. She examines Ghalib's approach to his work, the world in which he lived and composed, and ultimately, his genius. She selects 30 ghazals from the rejected corpus, translates them into English and provides an erudite, sparkling critical commentary. Through this book, she highlights the significance of marginalized poetry and the need to reinstate the forgotten verses in our lives and hearts.

**Indian Women Novelists** Rajinder Kumar Dhawan, 1991

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