

Egyptian Arabic transcript :

سهام : بقرأ عمر بن الفارض رائع جدا جدا جدا.
أمل: وبرضوا قبل عنه لأنني قريرت له....
سهام: أنا درستة بقي، درستة عمر نفسه.
أمل: واحد شخص طبعا بياخذ بيختار من أشعار عمر بن الفارض وبيقولها في آيه في الأفراح والكلام داه على أساس
إنها آيه عارفه زي مش مواويل، زي مدح، زي كذه، وهو نفسه قال لي أنا بغير بعض الكلمات هنا... أحيانا بيشطح،
أنا حاسه إن هو بيشطح يعني عمر بن الفارض، يعني هو فعلا بيشطح وأنا بغير شويه بالكلمات دي بحيث إنها تظهر
على إنها آيه كلها بس تصوف في حب إلهي...
نجله: طيب والحاجات إلي بقولها نصر الدين توبار، هي برضوا ن اشعاره.
أمل: مش عارفه بس هو فعلا أشعار...
سهام: شعر جميل جدا جدا جدا، هو بيتكلم عن حالة كان عايشها وهي حالة المشاهدة، هل هي مشاهدة ربنا، هي هي
مشاهدة الحب الإلهي والنور إلي ملأ قلبه وهو بيقول إن هو فضل... إن هو من شدة شوقه لله سبحانه وتعالى تتحل،
يعني جاله نحول، إلي هي حالة النحول والضعف، بيقول إن هو آيه كهلال الشك، يعني فضل هو فضل بقي نحل جدا
كهلال الشك، لولا أنه أن عيني عينه لم تتأني. طبعا تحسي إنها طلاس لكن هو آيه بيقولك إن الإنسان داه من شدة
الحب والشوق داه ربنا سبحانه وتعالى بيعامله زي هلال الشك، الهلال الي هو بنشوفه في الويا عشان نقول داه بكره
رمضان ولا بكره مش رمضان. بيكون إن إنتي صعب جدا إن إنتي تشوفيه، صعب جدا إن إنتي تشوفيه لكن هو
من شدة شوقه هي كشفت له... شوفي... شوفي كشفت له إن هو شاف آيه... هو شاف بقلبه... يعني هو في ناس بقول لك
هو ربنا سبحانه وتعالى بيتجسد، لأن لأ مش بيتجسد...

نجله: ذقت الهوا مرأ ولم أنق الهوى ،'، يارب حلواً قبل أن أهواكا
رباه هأنذا خلصت من الهوى ...

اعتقد إن هو ممكن بياخذ من شعر بن الفارض لن عنده...

English translation:

Seham: I read about Umar Ibn al-Farid. He is very, very, very, very wonderful.

Amal: Yes, and also it was said about him ... because I

Seham: I studied him. I studied him. I studied Umar Ibn al-Farid himself.

Amal: Someone, of course, takes, chooses from the poems of Umar Ibn al-Farid¹ and recites them when? During weddings and like this

¹ Umar Ibn al-Farid the Sufist . While all Muslims believe that they are on the pathway to God and will become close to God in Paradise — after death and after the "Final Judgment" — Sufis believe as well that it is possible to become close to God and to experience this closeness while one is alive. The chief aim of all Sufis then is to let go of all notions of duality, including a conception of an individual self, and to realize the Divine unity

Seham: Sheikh Yaseen

Amal: As if they are what? You know, not as *mawaweel*,² but like praising, like this. And he, himself, said, “I change some words here because they are” ... sometimes he *yishtah*.³

Naglaa: Yes.

Amal: I feel that he *yishtah* sometimes, Umar Ibn al-Farid. He told me, “yes, he really *yishtah*, and sometimes I change a little bit of these words in order to make them look like what? All of them are just Sufism and divine love....”

Naglaa: Beautiful are the things brought by Nasril Deen Tobaar. I’m sure they are among his [Fared’s] poems.

Amal: I don’t know, but it’s true that his poems are

Seham: He writes very, very, very beautiful poetry. He talks about a state he was living in, which is the state of *Mushahda*⁴ [meditation]. Is this seeing our God? Is it seeing the divine love that filled and the divine light that filled his heart? He says that he’s stayed ... because of his yearning for our God, May He be Glorified. He lost ... I mean he suffered from slimness [being underweight]

Naglaa: Ummm.

Seham: ... which is the state of being slim. He said that he was what? As the crescent of doubt.⁵ I mean he was as thin as the crescent of doubt: “had my eye met his eyes, they were not affected”⁶ -- certainly you feel that this is it. But he’s what? They say that the human being, because of his love, yearns for our God, May He be Glorified; he becomes like the crescent of doubt, which is the crescent that we see with our eyes in order to say tomorrow is Ramadan or tomorrow is not Ramadan. It’s very hard for you to see it. It’s very, very hard for you to see. But he, because of his ... perhaps the severity of his yearnings revealed to him

Naglaa: Hmmm.

Seham: See, see, it revealed to him what he saw. He saw with his heart, people. There are people ... they say that our God, May He be Glorified, is embedded ... no, he doesn’t embed

² *Mawaweel* is a type of romantic songs.

³ *Yishtah* conveys in an Egyptian accent an unreal meaning.

⁴ *Mushahda* means looking or meditating. It is part of the Sufis’ rituals.

⁵ The crescent of doubt is the moon that Muslims see to decide the beginning of Ramadan. Some countries see it before others; therefore, there is a difference among Muslim countries on when to announce Ramadan.

⁶ Apoem for Ibnil Fared.

Naglaa: I like Nasril Deen Tobaar when he says:

I experienced bitter love,
I never experienced, God, sweet love;
Before I loved You [God];
God, here I am, got rid of love;
And.....aaaa....

I don't know [the rest]. Look, it's true that Nasril Deen Tobaar -- I think that he cites from the quatrains of ... from the poetry of Ibn al-Farid because he's ah

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