

**Ghani**

**Anwer Ghani**

**Atiya Ghani** atiya ghani,2015-07-01

**The Captured Gazelle** ,2013-06-15 Every moment it seeks to slip from the mind's nook Fresh poetic meaning is a gazelle to be captured The Captured Gazelle is an elegant and lucent translation of the poems of the seventeenth-century Persian poet Mulla Tahir Ghani, better known as Ghani Kashmiri. Eulogized by poets such as Mir and Iqbal, Ghani is an outstanding representative of sabk-e-Hindi or the 'Indian style' in Persian poetry, which became a hallmark of the Mughal-Safavid literary culture. The introduction situates Ghani against his unique background in which Iranian and Indian poetic cultures came together to create a glorious literary age in Kashmir, while the translations capture Ghani in his wide spectrum of moods—satirical, playful, self-pitying, pessimistic, mystically resigned—bringing alive his wit and ingenuity in a modern idiom without losing hold on the tone.

**Did Islam Change? Or Did the Muslims Change?** Ghani,2016-05-30 The first book in a series Did Islam Change? Or Did the Muslims Change? written by Ghani, an American Muslim, who has lived with his family in Pakistan for over thirty years to learn about Islam and his cultural roots. The series, which took more than eight years to write, explains the tenets of Islam through the words of the Qur'an.

In the Key of Nira Ghani Natasha Deen,2021-11-02 Amy Mathers Award Winner MYRCA Award Nominee R. Ross Arnett Award Nominee American Library Association YALSA Quick Pick for Reluctant Readers Red Maple Award Nominee Red Maple Honour Book Barnes & Noble's Top 25 Most Anticipated Own Voices Novels Chapters-Indigo Most Anticipated Teen Books Junior Library Guild Selection CCBC Best Pick for Kids & Teens CCBC Red Leaf Literature OLA White Pine Teen Committee Summer Reading List A Guyanese girl must find the balance between her parents' old world expectations and traditions while pursuing her dream of being a great trumpeter in this award-winning, contemporary, coming-of-age story, written by an #OwnVoices author. Nira Ghani has always dreamed of becoming a musician. Her Guyanese parents, however, have big plans for her to become a scientist or doctor. Nira's grandmother and her best friend, Emily, are the only people who seem to truly understand her desire to establish an identity outside of the one imposed on Nira by her parents. When auditions for jazz band are announced, Nira realizes it's now or never to convince her parents that she deserves a chance to pursue her passion. As if fighting with her parents weren't bad enough, Nira finds herself navigating a new friendship dynamic when her crush, Noah, and notorious mean-girl, McKenzie Mac, take a sudden interest in her and Emily, inserting themselves into the fold. So, too, does Nira's much cooler (and very competitive) cousin Farah. Is she trying to wiggle her way into the new group to get closer to Noah? Is McKenzie trying to steal Emily's attention away from her? As Farah and Noah grow closer and Emily begins to pull away, Nira's trusted trumpet George remains her constant, offering her an escape from family and school drama. But it isn't until Nira takes a step back that she realizes she's not the only one struggling to find her place in the world. As painful truths about her family are revealed, Nira learns to accept people for who they are and to open herself in ways she never thought possible. A relatable and timely contemporary, coming-of age story, In the Key of Nira Ghani explores the social and cultural struggles of a teen in an immigrant household.

**Fixing Failed States** Ashraf Ghani,Clare Lockhart,2009 Social science.

**Walking Through a Maze of Life** Abdul Sunni Ghani,2022-10-10 Walking through a Maze will take you on an edifying journey of life, lessons learned and realizing how these experiences will prepare and cultivate you into being the best version of yourself. It is only then, that you can embrace hope, love and understanding life and commitment. It's like a puzzle, where all the pieces finally come together.

Mariam & Ashraf Ghani Ashraf Ghani,Mariam Ghani,2012-01-04 In the form of a lexicon, artist Mariam Ghani describes, together with her father, the renowned anthropologist and political scientist Ashraf Ghani, the cycle of repeated collapse and recovery that Afghanistan has undergone over the

course of the twentieth century. The lexicon comprises seventy-one mostly illustrated terms that include central figures and places, words that carry a specific (political) meaning in the Afghan context, and entries on recurring events and defining themes. The notebook's point of departure is a detailed reflection on the reign of King Amanullah Khan (1919–29), whose successes and failures yielded a model for reformers who succeeded him. These thoughts are followed by a series of terms related to, among other things, Dar ul-Aman Palace, now a ruin, which was part of Amanullah's design for a new city, and which characterized—as a space of exception, a center of conflict, a prototype for future plans, and a symbol of past failures—twentieth-century Afghan planning policy. Mariam Ghani (\*1978) is an artist based in New York and Kabul. Ashraf Ghani (\*1949), author of *Fixing Failed States* (in English) and *A Window to a Just Order* (in Dari and Pashtu), lives in Kabul. Language: English

**Did Islam Change? Or Did the Muslims Change?** Ghani,2018-04-21 The Meaning of Punishment in Islam and The Meaning of Blasphemy in Islam are the fifth and sixth installments of a projected series titled *Did Islam Change? Or Did the Muslims Change?* The books were written by Ghani, an American Muslim who has lived with his family in Pakistan for over thirty years to learn about Islam and his cultural roots. The series, which took more than ten years to write, explains the tenets of Islam through the words of the Qur'an. In *The Meaning of Punishment in Islam*, Ghani explains that Islam teaches the importance of forgiveness towards those who err or do wrong. The purpose of punishment in Islam is not to bring pain or disgrace to a wrongdoer but to reform the wrongdoer and help him be a valuable part of society. Using the words of the Qur'an itself, he explains in the second part of the work, *The Meaning of Blasphemy in Islam* that, in reality, there is no thing as blasphemy in Islam, nor does Islam prescribe a punishment for it. The Qur'an teaches that one man's beliefs can be blasphemy to another. The Qur'an also teaches that the prophets of God, including Muhammad, faced overwhelming mockery and irreverence from their detractors, but responded with peace and patience and put their trust in God alone. Ghani believes that when men read the Qur'an with care and deliberation, a resurgence of the Muslim World can ensue. Fourteen centuries ago, Islam was revealed for the spiritual and material benefit of mankind. The teachings of the Prophet transformed the backward and pitiable Arab peoples into examples for the world to follow. For almost five centuries, Muslim scholars contributed much to the medieval world in terms of wisdom, science, and technology. They taught Europeans about algebra and optics, astronomy and chemistry, and even introduced ice cream. The light of erudition in Muslim books and instruments helped take Europe out of its long and difficult Dark Age and into the Renaissance. But, ironically, much of the Muslim world today is populated by the most backward and troubled peoples on the planet. The Qur'an is exactly the same today as it was when it was revealed to Muhammad over 1,400 years ago. The Azan, or Muslim call to prayer, is spoken exactly the same today as it was during the time of Averroes, as are the words of the Muslim prayer itself. The Muslim fast of Ramadan is exactly the same today as it was centuries ago. It seems that Muslims today must ask a vital question: Did Islam change? Or did the Muslims change? It is hoped that this series, which is based on the writer's experiences in both America and Pakistan can help readers find some solutions to the various and complex issues we see in the world today.

**I am an Iraqi Man** Anwer Ghani,2020-07-21 I have always been interested in mutual writing, where the speaker speaks in the form of me and wants you or they or them, and speaks in the form of the absent, but he wants himself. In the reciprocal language, the souls are mixed, everything becomes anything else, the person becomes the whole and the whole becomes one. In this long poem, I adopted the reciprocal language, where the term I here usually refers to what we, you, he, you, she, all that or otherwise, and I rarely mean I. I am an Iraqi man, means he is, you are, we, it, you, they are, and all this, and Iraq means any land and the whole land.

*Ghani K. T. Achaya,1993*

Pomegranate & Fig Zaheda Ghani,2022-06-01 'The women arrive first, on an afternoon like any other, when Henna is safely enclosed behind her desk at school. They come to start a conversation that is both taboo and a normal part of life. A small, intimate group . . . precious stones decorate

their necks and fingers, the sord, embroidery, on their pantaloons and translucent veils catches the afternoon light. Their eyebrows are groomed into elegant curves. They float on a cloud of perfume to Henna's family home.' A deeply moving novel about tradition, love, war and the sorrow & hope exile will bring. Tracing the lives of three young people, Henna, her brother Hamid, and a man who will become her husband, Rahim, this lyrical and evocative story reveals the political entanglements and family dynamics that are heightened and shattered by conflict. Taking us from the streets of Herat in the 1970s, invaded by Soviet forces, to India in the 1980s and then to the suburbs of Sydney, Pomegranate & Fig vividly illuminates the disruption, displacement and tragedy that war unleashes. Shortlisted for the Richell Prize, this is an unforgettable debut that heralds an exciting new Australian literary voice. 'A moving and evocative page-turner' The Guardian 'Heartwarming and uplifting . . . This is a story about love and loss, the strength of family bonds in wartime, and learning to call a new place home' Readings 'An unforgettable tale . . . a must-read story of hope, brimming with pride and dignity too' Courier Mail 'Vividly illuminates the disruption, displacement and tragedy war unleashes' The New Daily

*Manjunath Anwer Ghani*,2020-06-30 Here are poems and artworks by Anwer Ghani inspired by Manjunath style in life, the Indian wanderer who has known the deepened human relationship with nature and who says: We are not strangers... Nobody understands the reason... Why we all meet in this life's journey... We may not be related by blood... We may not know each other from the start... But Nature puts us together to be wonderful RELATIONS by heart...

**Springs 2020** Anwer Ghani,2020-07-12 This is a short biography of Anwer Ghani in English was written by Anwer Ghani and the last update was in 2019. I am an Iraqi man; my life was postponed and my face was stolen by wars. I know nothing about beauty or Detain Falls. I am an Arab man, and like you, I feel the value of life and the depth of a smile. I have family and children, and like you; I love coffee and eat eggs and cheese for breakfast. I am a farmer from the south, and all what I carry in my pockets are oranges. I am from here, the pain land; my father is the groaning and my mother is the weeping.

**HE IS A SOLDIER** Anwer Ghani,2020-05-22 He is a soldier is a collection of narrative prose poems by Iraqi prose poetry writer Anwer Ghani . In literature, there is poetry and prose, and in the middle prose - poetry. According to the characters of the superficial and deep structures of the text, each text or writing has a superficial structure and it is the first building and level of understanding in the process of hearing or reading, and a deep structure which is the analytical level and symbolism in this writing system. While poetry is characterized by deep rhythmic and fragmented superficial structures, prose, on the contrary, is distinguished by its superficial and deep non-rhythmic structure. But in prose poetry, we find the non-rhythmic, non-fragmented surface structure and the deep rhythmic, fragmented structure, which is the reason for the crossbreeding of prose poetry. So, prose poetry is a mixture of prose, poetry, rhythm and non-rhythm. Prose poetry can be produced in a narrative or lyric manner. If the pattern is lyrical in both superficial and deep layers, then there will be lyrical prose poetry, while if the pattern is narrative in both superficial and deep layers; there will be narrative prose poetry. But we can find a superficial narrative structure with a deep singing, lyrical structure. In this case, narratolyricism, there will be a hybrid of lyrical prose poetry, and this is the second hybrid within the first hybrid of the lyrical poetry. So narrative prose poetry is a hybrid within a hybrid. The narrative prose poem is a narrative poetic text written in one block, in a horizontal form and based on the narrative writing and deep poetic revelation, which is one of the works of the "Arab Renewal Group" which was founded in Baghdad in 2015. Anwer Ghani

**Colored Whispers** Anwer Ghani,2019-01-29 Colored whispers by more than sixty prose poems written by Anwer Ghani in the first half of 2019, we find the same message that Anwer repeats in his speeches and writings that it is the call for a life of peace for the war-ravaged Iraqi people.

Ghani Kashmiri Ghani Kashmiri,2016-06-21 GHANI KASHMIRI: LIFE & POEMSTranslation & Introduction by Paul SmithGhani Kasmiri (1610-1668) is Kashmir's greatest Sufi poet of the Persian language. His teacher & spiritual master was another great Sufi & poet Mushin Fani. Ghani was visited in

Kashmir by Sa'ib, Kalim & Qudsi, along with Ghani some of the most influential poets of the new style of Indian Persian poetry (Sabk-e-Hindi). Ghani led a simple life often in seclusion and never wrote for royalty or the rich. He exposed corruption and sang of truth, love and beauty in ghazals and ruba'is that are unique. Both Ghalib and Iqbal were influenced by him and sang his praises. He was popular as a Sufi Perfect Master in Kashmir in his lifetime and there is a revival today there and in the west for his poetry. This is one of the largest version of his poems in English and the only one keeping the correct rhyme structure of the originals. Introduction on his Life & Times & Poetry and on the forms of his Poetry. Selected Bibliography. 120 pages. ~Introduction to Sufi Poets Series~ 'AISHAH AL-BA'UNIYAH, AMIR KHUSRAU, ANSARI, ANVARI, AL-MA'ARRI, 'ARIFI, 'ATTAR, ABU SA'ID, AUHAD UD-DIN, BABA FARID, BABA AZFAL, BABA TAHIR, BEDIL, BULLEH SHAH, DARA SHIKOH, GHALIB, GHANI KASHMIRI, HAFIZ, HASAN DEHLAVI, IBN 'ARABI, IBN YAMIN, IBN AL-FARID, IQBAL, INAYAT KHAN, 'IRAQI, JAHAN KHATUN, JAMI, KAMAL AD-DIN, KABIR, KHAQANI, KHAYYAM, LALLA DED, MAKHFI, MANSUR HALLAJ, MIR, MU'IN UD-DIN CHISHTI, NAZIR, NESIMI, NIZAMI, OBEYD ZAKANI, RAHMAN BABA, RUMI, SADI, SA'IB, SANA'I, SARMAD, SHABISTARI, SHAH LATIF, SHAH NI'MAT'ULLAH, SULTAN BAHU, YUNUS EMRE, EARLY ARABIC SUFI POETS, EARLY PERSIAN SUFI POETS, URDU SUFI POETS, TURKISH SUFI POETS, AFGHAN SUFI POETS 90-120 pages each. Paul Smith is a poet, author and translator of many books of Sufi poets from the Persian, Arabic, Urdu, Turkish, Pashtu and other languages including Hafiz, Sadi, Nizami, Rumi, 'Attar, Sana'i, Jahan Khatun, Obeyd Zakani, Mu'in, Amir Khusrau, Nesimi, Kabir, Anvari, Ansari, Jami, Khayyam, Rudaki, Yunus Emre. Lalla Ded, Mahsati, Ibn 'Arabi and others, and his own poetry, fiction, plays, biographies, children's books, screenplays. [www.newhumanitybooks.com](http://www.newhumanitybooks.com)

**The Captured Gazelle** Ghani Tahi, 2013-06-11 Every moment it seeks to slip from the mind's nook Fresh poetic meaning is a gazelle to be captured The Captured Gazelle is an elegant and lucent translation of the poems of the seventeenth-century Persian poet Mulla Tahir Ghani, better known as Ghani Kashmiri. Eulogized by poets such as Mir and Iqbal, Ghani is an outstanding representative of sabk-e-Hindi or the 'Indian style' in Persian poetry, which became a hallmark of the Mughal-Safavid literary culture. The introduction situates Ghani against his unique background in which Iranian and Indian poetic cultures came together to create a glorious literary age in Kashmir, while the translations capture Ghani in his wide spectrum of moods-satirical, playful, self-pitying, pessimistic, mystically resigned-bringing alive his wit and ingenuity in a modern idiom without losing hold on the tone.

**Narratopoet** Anwer Ghani, 2018-02-01 Prose poetry can be narrative or lyric. If the style is lyric in both superficial and deep layers, there will be lyric prose poetry, while if the style was narrative in both superficial and deep layers; there will be the narrative prose poetry. But we can find the superficial narrative structure with the deep lyric structure. In this case there will be the hybrid of Narrato-lyric prose poetry, and this the second hybrid inside the first hybrid of prosopoetry. So the Narratolyric prose poetry is a hybrid inside a hybrid or a compound hybridization. I am happy to introduce these pieces of my experience in narrative lyricism, and for more details about the narratolyricism you can read my book Narratolyric Writing on my website.

**MOSIAC** Anwer Ghani, 2018-03-20 The ideas, as any creature, always try to present in full and powerful existences. So, one idea may wear many dresses to show itself and the writer should listen to her voice and give attention to her wishes. To accomplish all these targets, the writing should have an efficient existence with the occurrence which gives full and powerful transfiguration of ideas. This efficient transfiguring property of writing can appear with multi-expressive structures, where the sentences bring the same deep idea and central message but they appear in different images and statements. This system we call The Mosaic. In the mosaic transfiguring system, the sentences appear as mirrors. The mirrored system of the textual sentences forms an intellectual existence imitates the mosaic.

**ABSTRACT** Anwer Ghani, 2019-01-31 Digital expressionism is the other face of human creativity where the colors talk. We usual hear that "the

words draw” in creative writing, here in the digital expressionism, the colors talk. So the digital expressionism is not a pure art, it is a midway and mid-zone between art and poetry; between talking and drawing; between writing and art. Digital expressionism of Anwer Ghani is a digital manipulation and modification to add a big effect and to make a speaking photo. Its a way of expression; of disclosure and speaking. Digital expressionism is the talking by colors. Here are seventy two photoss of the digital artographic works by Anwer Ghani between 2017-2018.

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## Ghani Introduction

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