



Visual representations of the work of  
**Omar Khayyam**

معرض  
۱۱۵۷ ... ۱۰۴۷

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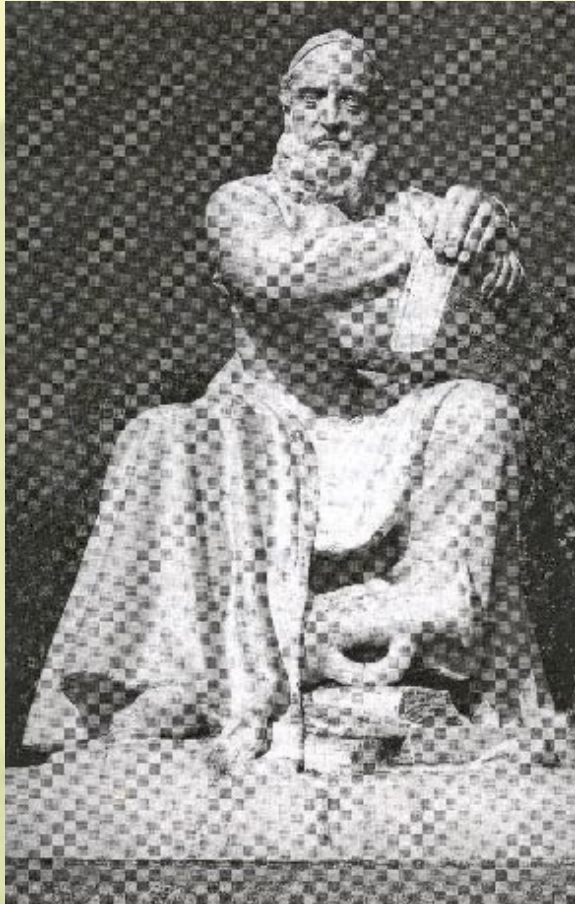
# Omar Khayyam



Omar Khayyam

- Name: Abu ol-Fath ebn-Ebrahim 'Omar ol Khayyami'
- Birth Date: 1048 CE, Nishapur, Persia (Iran)
- Died in the latter half of the 12th century.
- Persian, born in the city of Balhi
- Arabic grammar, literature and other religious sciences.
- Diversified into the realm of mathematics and astronomy.
- Recognized as one of the most gifted students.

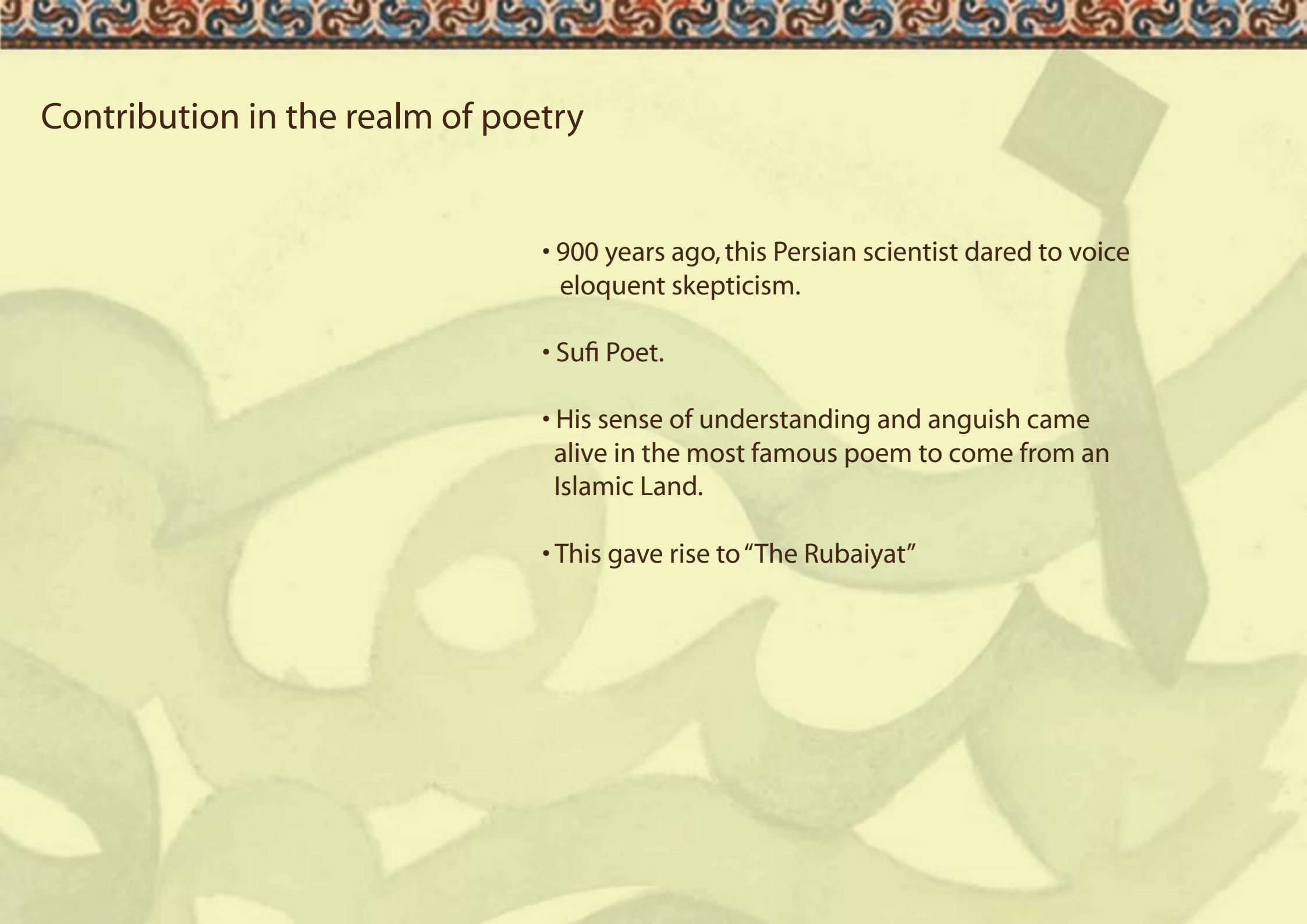
## Era of Khayyam



- He was known in his days more as an astronomer than poet.
- Served the ruling court through his knowledge of mathematics, Medicine, history, law, philosophy and other subjects.
- Lived in an era when education was primarily for the affluent, he managed to surpass all boundaries.
- Well versed in Arabic and Persian.
- Unstable military empire. Gave rise to religious problem- orthodox Muslim state.



## Contribution in the realm of poetry

- 900 years ago, this Persian scientist dared to voice eloquent skepticism.
  - Sufi Poet.
  - His sense of understanding and anguish came alive in the most famous poem to come from an Islamic Land.
  - This gave rise to “The Rubaiyat”
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## Khayyam's genre of poetry

کر راحت جاودان طبع می داری می رنج می شه در نجان کس را	در خط پال آتی پست هضم کام در مسموم خاتم خواند او را
و ایضا له	و ایضا له
پون عمنی کند کسی مرد را مالی خوشتر کن تو این دل شیدا	آهیم و می در صلبه و توجراب فایز ز امید رحمت و عذاب
می خوش بنور ماه ای ماه کماه بسیار بخورید و نیاید ما را	جان و دل و جام و جامه بر در و باب آزاد در خاک و باد و در آتش و آب
و ایضا له	
توان که پسین کلام خواند او را که کلاه نه بردوام خواند او را	آن بگو درین زمانه کم کپی او با اهل زمانه صحبت از دور گوی

- Omar Khayyam's poetry speaks of many aspects in his life, from political to profound and from light-hearted to spiritual.
- Khayyam challenged religious doctrines, he doubted many aspects of religious rituals and practices.
- He was claimed as the "poet of destiny".
- Khayyam having lived in a time of strict religious and political doctrines, probably found poetry as a means to communicate his strong opinions and raise questions.

## The Rubaiyyat (Quatrains)

کر راحت جاودان طبع می داری می رنج می شه در نجان کس را	در خط پال آتی پست هضم کامد رمب جام خواند او را
و ایضا له	و ایضا له
یون محمدی کند کسی مرد را مالی خوش کن تو این دل شیدا	آهیم دیو و صیغه و توجن اب فایز ز امید رحمت و عذاب
می خوش بنور ماه ای که ماه بسیار بخود دنیا بد ما را	جان و دل و جام و جام و جام آزاد در خاک و باد و آتش و آب
و ایضا له	
توان که پس کلام خواند او را که کلام نه بردوام خواند او را	آن که درین زمانه کم کپی سو با اهل زمانه صحبت از دور گشت

- Rubaiyyat is a Persian poem structure known for its conciseness.
- There are 600 poems as part of the Rubaiyyat.
- The Rubaiyyat gained its popularity after it was translated by the English poet, Edward FitzGerald.
- Translated into Sanskrit, Urdu, German, Italian, Russian, Chinese,
- He presents two contrasting visions in the Rubaiyyat:
  - Images of pleasure and life. (wine, dough, love)
  - Death and total destruction (darkness, dust, veil).

## Rubaiyyat major symbologies

Key Subjects	Symbology				
Question of Existence	Holiness	Seed/grow	Flowing		
Constraint of time (pleasures of Life)	Wine	Divine Love	Bread/dough	Desires	Reward
Shortness of Life	Blown/ carry/ fly	Evil/ Hell	Road/path	Door	
Helplessness of Man	Death	Darkness	Hidden	Sin	

## Book specifications

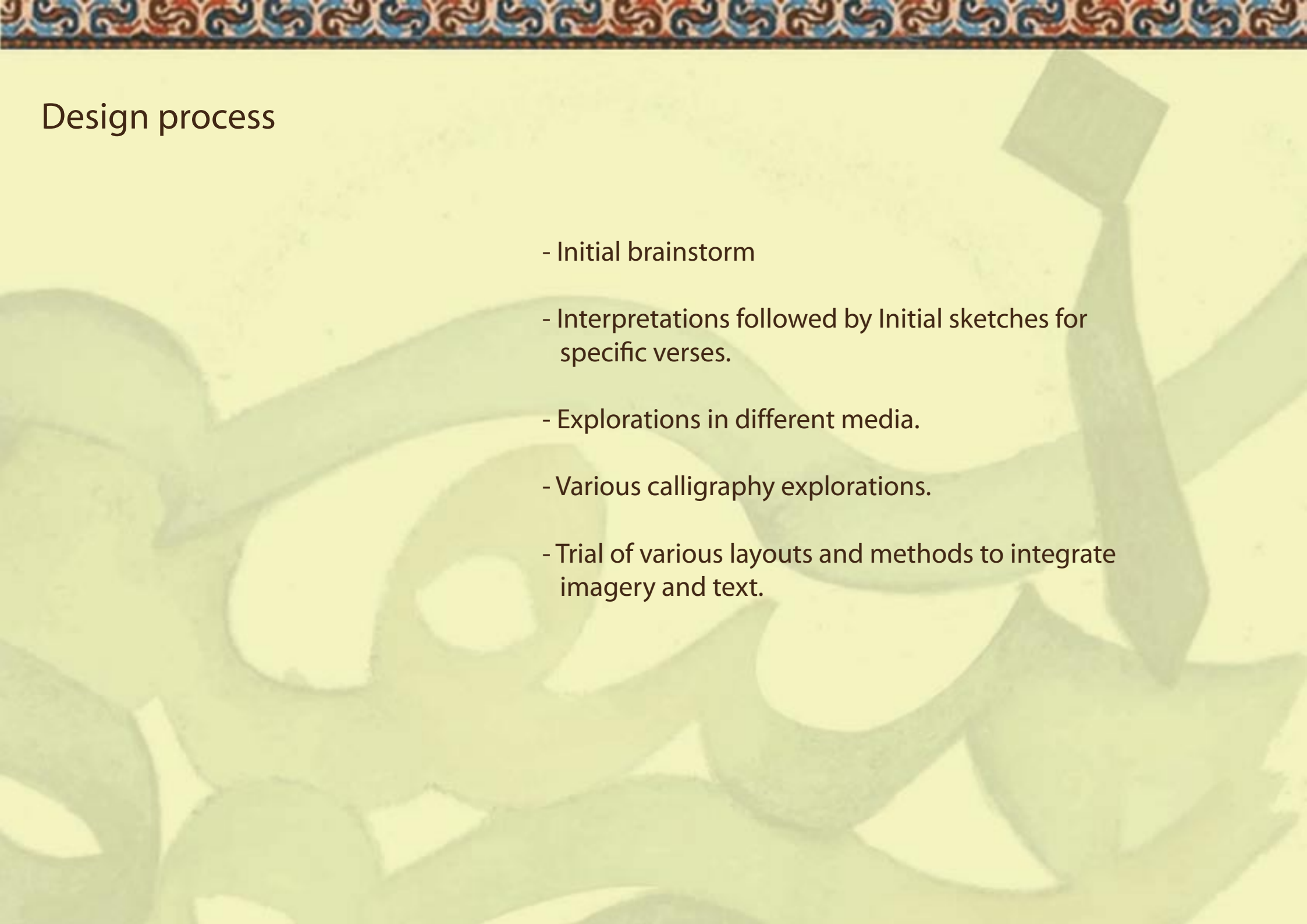
- Bilingual Book- English and Pharsi/ Persian text
- Book dimension- 10 inches/ 10 inches
- Contents : Preface  
Index  
16 Illustrations- one for each poem  
Persian Calligraphy integrated within  
the illustration

## Design Characteristics

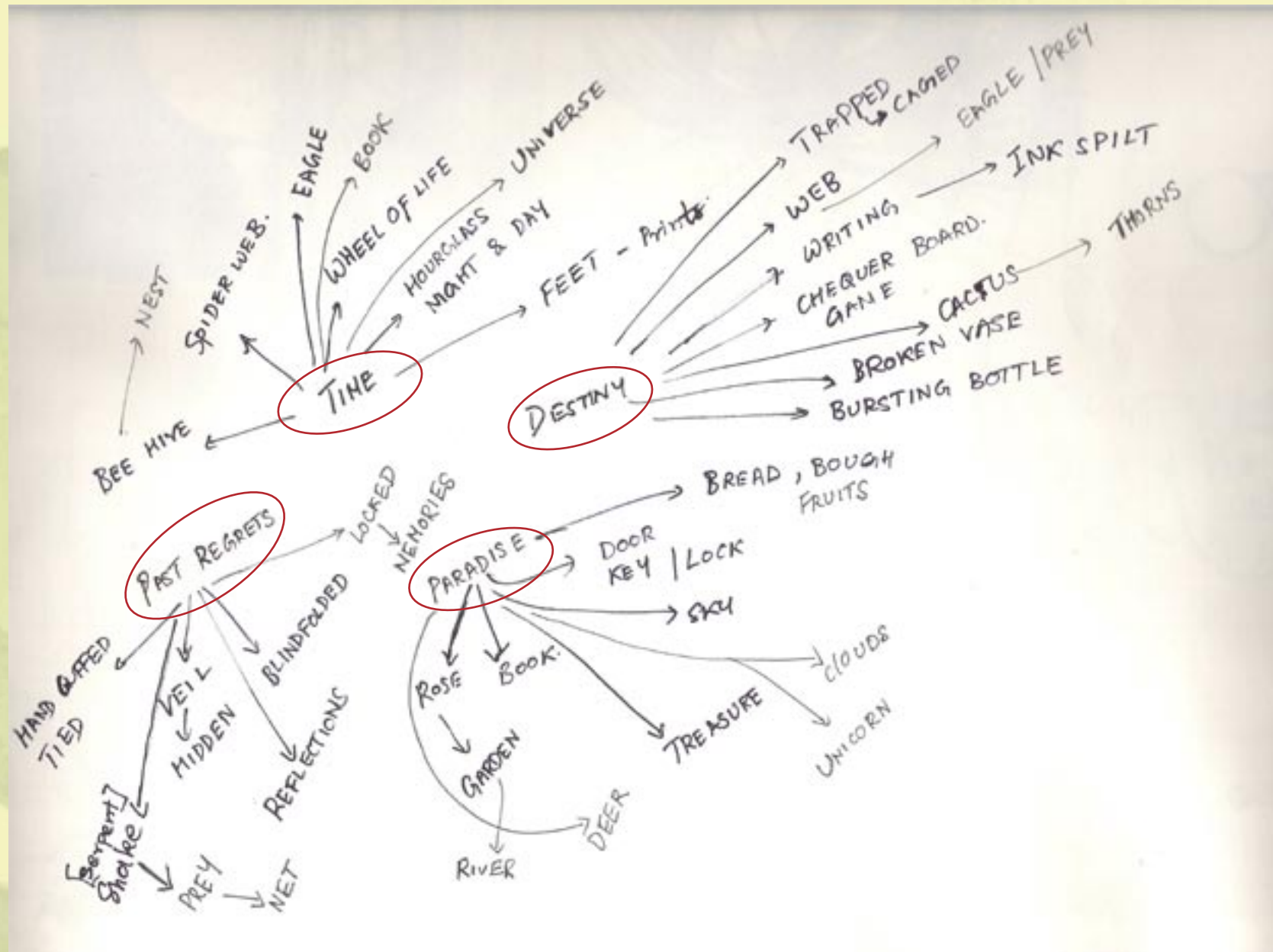
- The illustrations take shape based on the content of the poetry but are finally be composed within a square layout.
- The Persian text is integrated within the illustration.
- The English text is kept consistent. Font used is Bembo.



## Design process

- Initial brainstorm
  - Interpretations followed by Initial sketches for specific verses.
  - Explorations in different media.
  - Various calligraphy explorations.
  - Trial of various layouts and methods to integrate imagery and text.
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## Initial Brainstorm



## Verse

Ah, make the most of what we yet may spend,  
Before we too into the Dust Descend;  
Dust into Dust, and under Dust, to lie,  
Sans Wine, sans Song, sans Singer and—sans End!

### Interpretation:

- Make the most of the time available.
- Before we are snatched away by death.
- Dust symbolizes the body made up of earth.
- The mortal body will no longer have pleasure.
- Coming and going- One after another

### Key words:

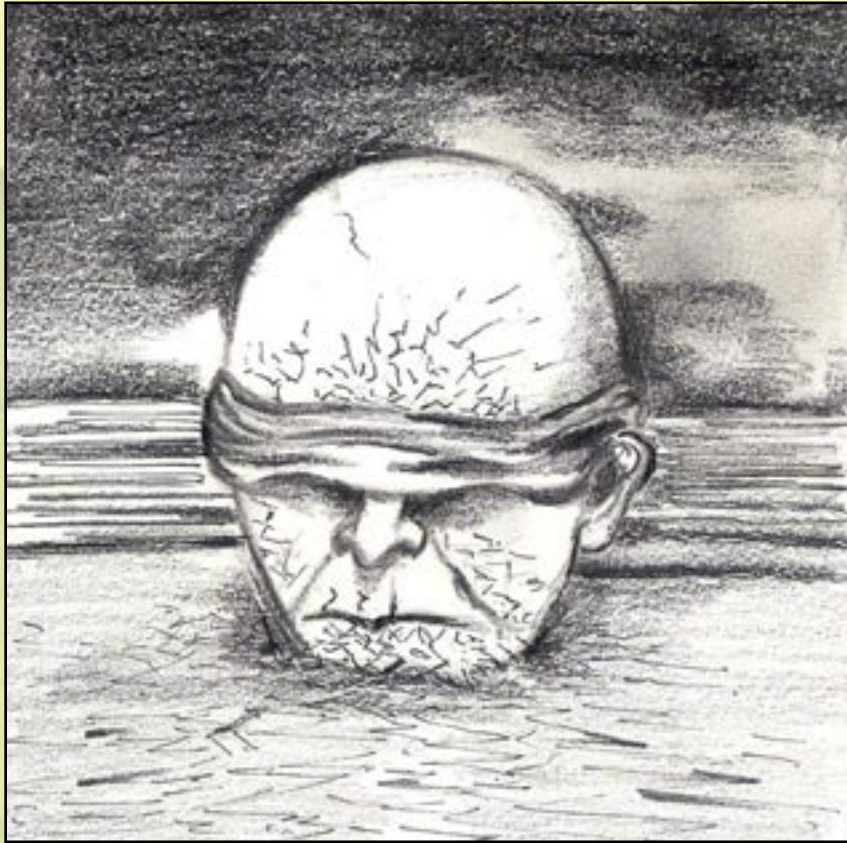
- Make the most
- Dust descend
- Sans End

Single Line Interpretation: We have very little time in our hands and so we should utilize the time available, though we know the ultimate end.

## Initial Sketches



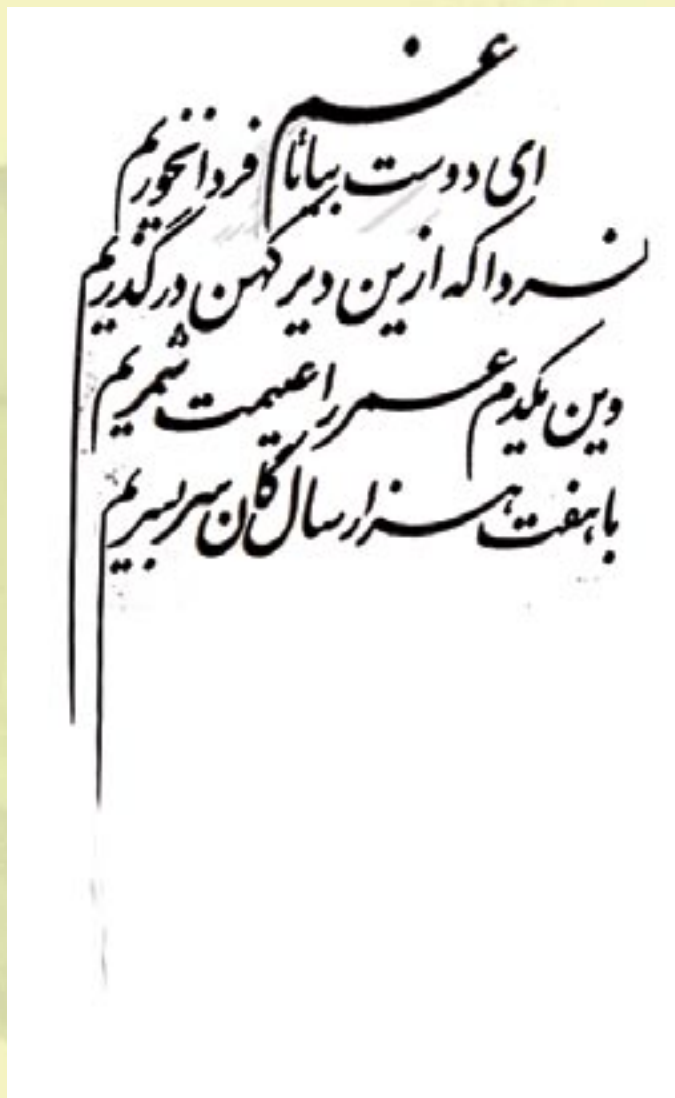
## Initial Sketches



## Medium explorations



## Calligraphy Explorations





و انچه نال در کار دست گیر  
ناله ناله کن کار دست گیر  
مغاره که غصه در صبارت گیر  
از غنچه ناله و غنچه ناله



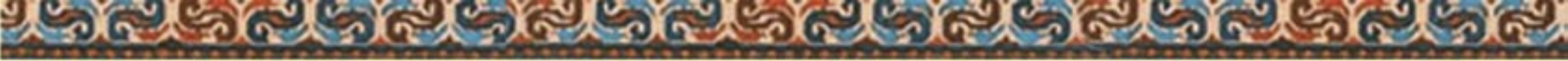
## Verse 1

Ah! my Beloved, fill the Cup that clears  
To-day of past Regrets and future Fears  
To-morrow?- Why, To-morrow I may be  
Myself with Yesterday's Sev'n Thousand Years

Single line interpretation: Get rid of the past  
regrets and worries and live life in the present.



ای دوست بیایم فدا شویم  
مردا که ازین دیر کهن در گذریم  
دین کدیم سر اغنیت شمیریم  
با بخت ستر سال کن سر بریم



## Verse 2

There was the Door to which I found no Key:  
There was the Veil through which I could not see:  
Some little talk while of Me and Thee  
There was -- and then no more of Thee and Me.

Single line Interpretation: There are so many  
hurdles in life past which one cannot see. For  
sometime we try to pass those hurdles and then  
we become no more.

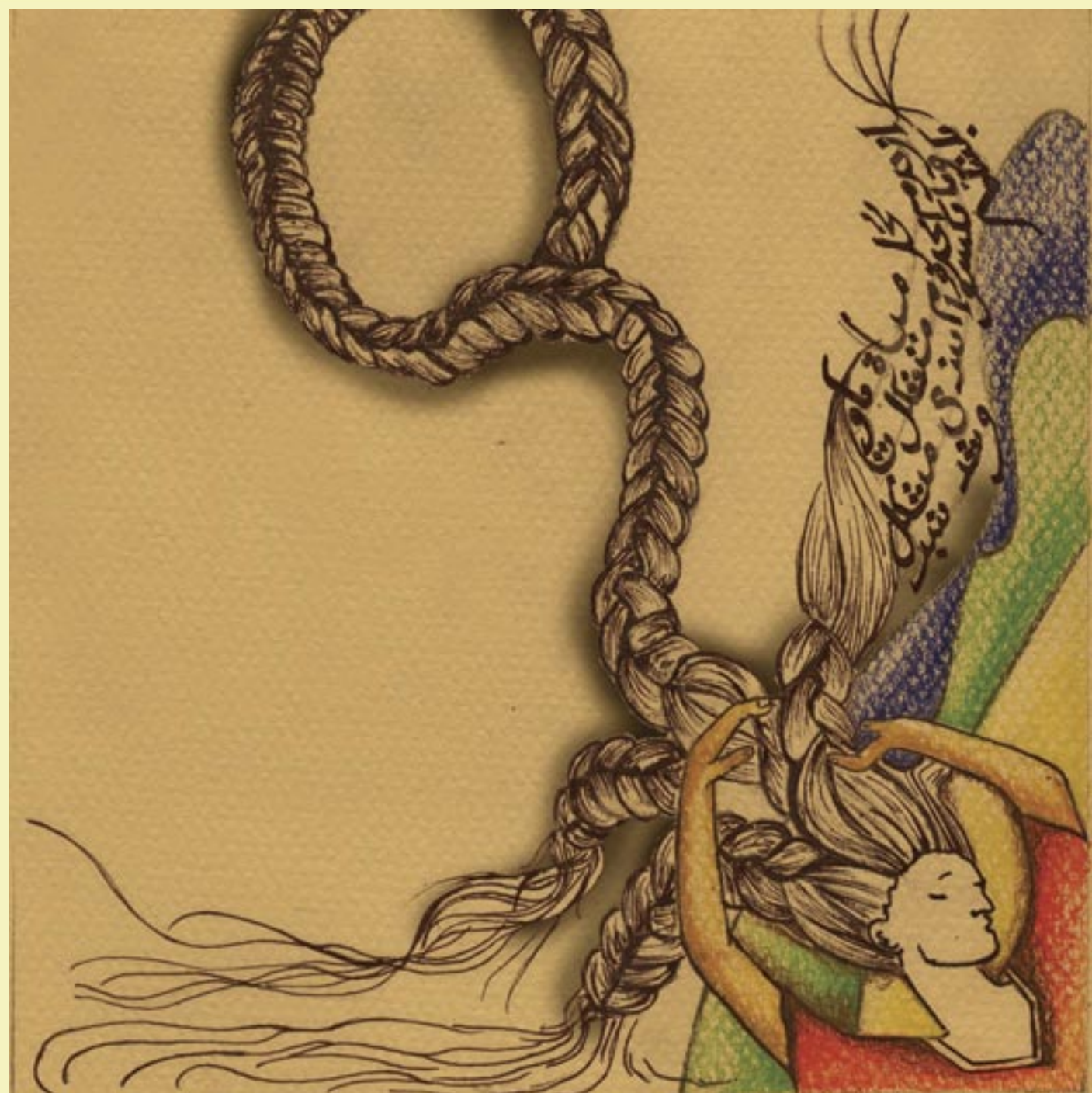




## Verse 3

Up from the Earth's centre through the Seventh Gate  
I rose, and on the Throne of Saturn sate,  
And many Knots unravelled by the Road;  
But not the Knot of Human Death and Fate.

Single Line Interpretation: There are so many questions that are answered by life, but not the question of death and fate. This is a question that forever remains unanswered.





## Verse 4

The Moving Finger writes; and, having writ,  
Moves on: nor all thy Piety nor Wit  
Shall lure it back to cancel half a Line,  
Nor all thy Tears wash out a Word of it.

Single Line Interpretation: What has happened or  
taken place cannot be changed and may not be  
wished to be forgotten.

# سان قلم

بر لوح نشان بو نهان بو  
اندر نقدیر اکر با سیت  
سویه وسلم ز شلیک و بد  
کم خورون و کو شیدن





## Verse 5

Look to the Rose that blows about us- "Lo,  
Laughing," she says, "into the world I blow;  
At once the silken tassel of my purse  
tear, and its treasure on the Garden throw."

Single Line Interpretation: Attraction to materialistic  
desires can over time become a dangerous  
obsession that eventually works in a negative mode.



خندان خندان سر به جهان آوردم  
هر نفی که بود در میان آوردم

مهل گفت که دست زلفشان آوردم  
بگذار سر کیسه برداشتم رفتم



## Verse 7

'Tis all a Chequer-board of Nights and Days  
Where Destiny with men for Pieces plays;  
Hither and thither moves, and mates, and slays,  
And one by one back in the Closet lays.

Single Line Interpretation: Human beings are dropped into this world to play the game of existence. We eventually leave and return back to the place we originated from.



اروو مقبیا کما اروکار روی  
بارکپ هر کسم هر نظر وحو  
مالیت کاتم و نالت لبت  
نسم عدم یکتیب باروو یکا





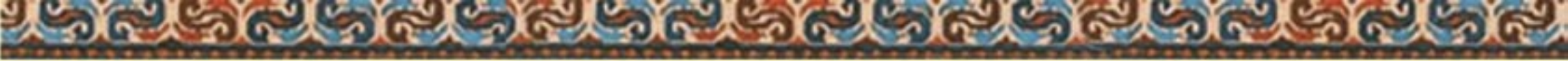
## Verse 8

Oh, Come with old Khayyam, and leave the Wise  
To talk; one thing is certain, that life flies;  
One thing is certain, and the Rest is Lies;  
The Flower that once has blown for ever dies.

Single Line Interpretation: Let the wise try and  
answer the numerous questions. One aspect is  
certain and that is the beginning and end of life.

می خورید کجور سر گل پادشاه خدایت  
فی صوته می خورید خدایت  
ریشا کس مقومت لیلین را رفت  
هر لاکر سر زده که ایند سگست





## Verse 9

For in and out, above , about, below,  
Tis nothing but a Magic shadow show  
Play'd in a box whose candle is the sun,  
Round which we Phantom figures come and go.

Single Line Interpretation: The world is like a stage  
on which we figures come and go. There are many  
who have gone and many yet to come.



دشمن خیال از او بمالکی دایم  
دشمن سوریم کاندراو حیران

دشمن  
دشمن



## Verse 10

Bought into this world, consumed  
And then depart like many before us...

Single Line Interpretation: We are like dishes that are served and once exhausted are made to depart. The Transcient nature.

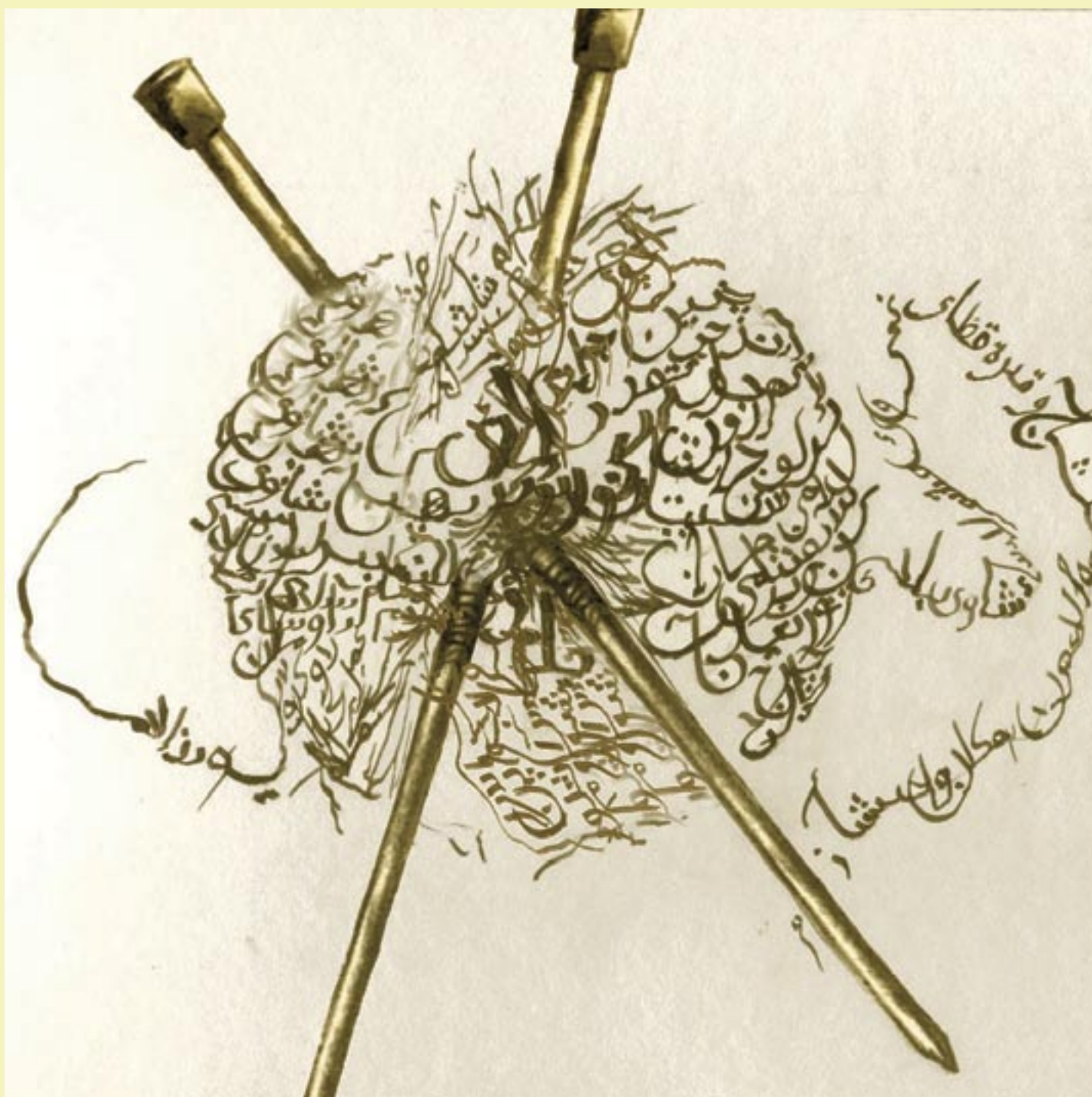
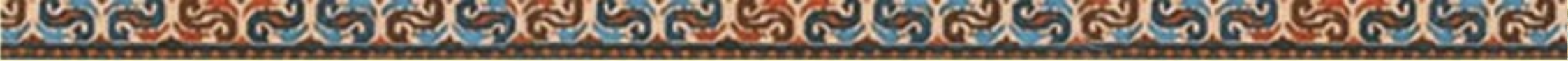




## Verse 11

Were it not Folly, Spider-like to spin  
The Thread of present Life away to win --  
What? for ourselves, who know not if we shall  
Breathe out the very Breath we now breathe in!

Single Line Interpretation: We should not invest our  
time in activities knowing that the outcome might  
not be fruitful.

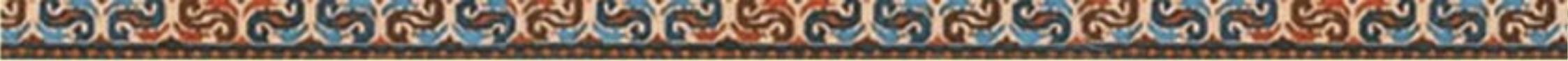




## Verse 12

With them the seed of wisdom did I sow,  
And with my own hand labour'd it to grow;  
And this was all the harvest that I reap'd-  
"I came like water, and like wind I go."

Single Line Interpretation: I came into the world to  
do some good deed and departed as fast as I had  
arrived.



پیش از بدگوئی برامستاقوشید  
پایان ستمی شد و برادرچهرسید  
مقدیر استاقوی خود شادوشید  
از خاکعب برآمدن و چون

و شمس



## Verse 13

Into the universe, and why not knowing.  
What without asking, hither hurried whence.  
And without asking, thither hurried hence.

Single Line Interpretation: Life is like a cycle. At every step it is transient.






## Verse 14

Into the universe, and why not knowing.  
What without asking, hither hurried whence.  
And without asking, thither hurried hence.  
For in and out, above, about and below.  
Churned out and back where we lay.



Verse 15 and 16






## The immortal journey

The book will be a compilation of selected verses from the Rubaiyat.

In a sense serve as a homage to Khayyam's contribution.

The illustrations are not intended to function as a separate entity. They will be working as a compliment to the verses written by Khayyam.

The illustrations in the book will run one after another independently and in conjunction with the pattern of the entire book.



## References

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