

Zarrūq the Ṣūfī - a guide in the way and a leader to the truth, a biographical and critical study of a mystic from North Africa

General Company for Publication - Zarrūq, the Ṣūfī : a guide in the way and a leader to the truth : a biographical and critical study of a mystic from North Africa (Book, 1976) [ne-x.uni.rf.gd]



Description: -

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Sufism

Zarrūq, Aḥmad ibn Aḥmad, -- d. 1493, Zarrūq the Ṣūfī - a guide in the way and a leader to the truth, a biographical and critical study of a mystic from North Africa

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Notes: Bibliography: p. 213-218.

This edition was published in 1976



Filesize: 14.89 MB

Tags: #Outline #of #Sufism: #The #Essentials #of #Islamic #Spirituality

Prohibiting the Pilgrimage: Politics and Fiction in Mālikī Fatwās in: Islamic Law and Society Volume 23 Issue 3 (2016)

On the contrary, their vocabulary and imagery are taken directly from everyday life, so that they are vivid, fresh, and convincing. », Mélanges Mohammed El Fassi, Rabat, Université Mohamed V, 1967.

Outline of Sufism: The Essentials of Islamic Spirituality

He composed a few couplets on romantic or playful traditional themes, but they belong mostly to his early work. How did he conceive of the self in terms of history and psychology? In Iran, many of the historical legends and myths had been borrowed and turned into high literature by.

Introduction and Annotated Bibliography, Journal of Qur'anic Studies

It was during this phase that, in all likelihood, he began writing the bulk of his opus, Resuscitation of the Sciences of Religion. More importantly, imitation links the beginning of the tradition to its unfolding into the present. This special issue, growing Journal of Qur'anic Studies — Edinburgh University Press Published: Oct 1, 2013.

Introduction and Annotated Bibliography, Journal of Qur'anic Studies

Much admired and even imitated, they formed part of the material culture in those times, so much so that even the coronation robes of the German emperor were decorated with an Arabic inscription. Yūsuf is of broader scope, covering all Andalusī and Maghribī but targeting, in particular, all military elites and soldiers associated with jihād. The same changing attitude toward the function of literature and the same shift toward realism can be observed in Turkey.

Islamic arts

Taken at face value, this early poetry suggests that the caliph was accorded this title during his lifetime. It was founded by Llewellyn Vaughan-Lee to continue the work of his teacher Irina Tweedie, herself a practitioner of both Hinduism and neo-Sufism.

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Together with the intellectual movements, the rise of religious colleges, sectarian divisions, and the repeated change of the political guard around the caliphate from the Buwayhids to the Saljūqs made up the disparate elements of the spirit of the times. They usually include a mosque, meeting rooms, Islamic religious schools madrasahs, residences for a teacher or caretaker, hospitals, and other buildings for community purposes.

Encyclopaedia of Islam, THREE — Brill

Jallāb, Ḥasan, Muḥammad Ibn Sulaymān al-Jazūlī : Muqārabat taḥqīqiyya li-kitābatihī al-ṣūfiyya, Marrakech, Tinnal, 1993. Gilani spent his early life in Na'if, the town of his birth. Jāhīz was fully aware of the double debt of the Muslim community to both the hereditary tradition and the discursive tradition.

Zarrūq, the Ṣūfī : a guide in the way and a leader to the truth : a biographical and critical study of a mystic from North Africa

Apart from Rūmī's superb poetry, written in the comparative safety of Konya, there was also the work of the Egyptian Ibn al-Fārīd died 1235, who composed some magnificent, delicately written mystical poems in qaṣīdah style, and that of, who composed love lyrics and numerous theosophical works that were to become standard. Or words to that effect. Muslim jurists, too, live locally, and the knowledge they produce is subject to powerful local and regional pressures.

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