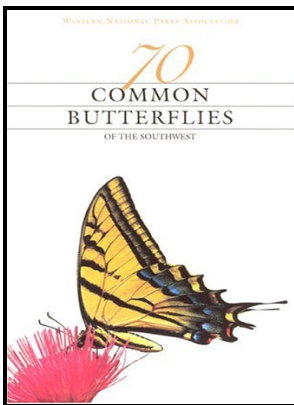


Between revolution and state - the path to Fatimid statehood : Qadi Al-Nu'man and the construction of Fatimid legitimacy

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Qadi al

Roger Arnaldez, Hallaj ou la religion de la croix Paris, 1964.

Full text of Dimensions Of

His shrine, called that of Data Ganj Bakhsh, is still a popular place of pilgrimage in Lahore. The Ismailis have enjoyed a long, eventful and complex history dating back to the 8eighth century CE and originating in the Shi'i tradition of Islam. The multiplicity becomes visible again— but in a changed form, namely 33.

Libya

Kitab al-wafi bi al-wafayat, ed. In one poem he compares himself to a frog: Now praised be God, that like a frog am I Whose sustenance the watery deeps supply. Ἀπολλῶνας was an ancient Greek historian who wrote a work on Scythia Σκυθικά, from the thirteenth book of which the scholiast on Apollonius of Rhodes quotes, and one on Libya Λιβυκά, the fourth book of which is quoted by the same scholiast.

MDS: 297.20

Bonner as The Empire of the Mahdi: The Rise of the Fatimids.

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This final experience is always regarded as a free act of di- vine grace, which might enrapture man and take him out of himself, often in an experience described as ecstatic.

al

Among the traditions that he personally affirmed, Hal- 41. He thus gave the words a more profound meaning, and it is significant that the founder of the Naqshbandi order in the fourteenth century attributed to him a particular power when the disciple undergoes the process of directing his concentration toward the spirit of one of the great masters N 119.

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Next morning we inquired of our neighbour as to the source of the food that he had sent to us, and we found that it came from a wedding-feast in the house of a government official.

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