

# Latā'if al-minan

s.n. - The Shaykh and the Others



Description: -

- Norfolk (Va.)  
Shādhili, Abū al-Ḥasan ‘Aṭī ibn ‘Abd Allāh, -- ca. 1196-1258.  
Abū al-‘Abbās al-Mursī, Shihāb al-Dīn Aḥmad ibn ‘Umar, -- d.  
1287Latā'if al-minan

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Ibn ‘Atā’ Allāh — Brill

He states, Take this as a warning! We have seen in chapter 2 that this was indeed a characteristic element of the doctrine taught amidst the early Shādhiliyya.

**Progressing Towards the Beloved through the Degrees of Witnessing in: The Journeys of a Taymiyyan Sufi**

As Nathan Hofer argued, by authoring a hagiography of his predecessors, Latā'if al-Minan, Ibn ‘Atā’ Allāh secured widespread validation for his succession as Shaykh. No obstante, con todo y su naturaleza exaltada, al-Tirmidhi enfatizaba que estos cuarenta santos ocupaban un rango inferior al de los profetas. These will simultaneously show that he relied once more on an approach that also appears to have been taught amidst the early Shādhiliyya.

Ibn ‘Atā’ allāh al

Más aún, el Corán se refiere a milagros hechos por personas santas que no eran profetas como - o la - , lo que también ha llevado a muchos académicos y estudiosos a concluir que debe existir un grupo de personas venerables que ocupan un rango inferior a los profetas pero que, sin embargo, son ensalzados por Dios. Although we cannot know how he taught Sufism privately, a gendered analysis of the Ḥikam reveals its prescription of a performance of masculinity through the transcendence of embodiment. I disclose My beauty jamālī and majesty jalālī to them so that their innermost secrets asrār become filled with their traces āthār and their spirits arwāh expanded due to the rays of their lights! Therefore, ritual prayer is the performative act through which human beings become disentangled from visible, embodied existence and submerged into a consciousness of the transcendent God.

**Performing Sufi Masculinity by Transcending Embodiment in Ibn ‘Atā’ Allāh’s Kitāb al**

So listen to My tales, obey My command, and follow My Messenger. In: Colloque international sur l'histoire du Caire. The grammatical gender that language assigns to these spiritual forces takes on meaning in the mutual relationship of these forces, rather than in any reification of God as a masculine being.

Ibn ‘Atā’ Allāh — Brill

Consultado el 4 June 2018. The works of the Moroccan Ṣūfī, who lived between ca.

### **Abd al**

For Butler, gender becomes constituted within a process of embodiment rather than through a paradigm of fixed bodily identities.

### **Virginia Vacca**

The same translation is also mentioned by Jāmī, 1414-1492 جامی in his *Nafahāt 'al-'uns*. نفحات الانس. Al-Wāsiṭī, Risālatuhu ilā al-shaykh al-Maghribī, p. Muḥammad Abū al-Faḍl Aḥmad b.

### **The Shaykh and the Others**

In fact, he goes on to argue, the *nuṣūṣ* actually prove that there is no one definition to these terms that would necessarily place one above the other. This aphorism delineates a matrix of intelligibility defining and delimiting gender, through its discursive allusions to women, donkeys, created beings, and the futility of life in the material world.

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