

Al-I'tidhār fī al-adab al-‘Arabī - min ayyām al-Jāhiliyyah ilā nihāyat al-qarn al-rābi’ al-Hijrī

Dār Kunūz Ishbīlīyā - Ḥayarat al

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It was during one of these trips that Ibn al-‘Arabī had a dramatic encounter with the great Aristotelian philosopher Ibn Rushd ; 1126—98 in the city of Córdoba.

Ḥayarat al

He stayed there for 30 years, studying traditional Islamic sciences; he studied with a number of mystic masters who found in him a young man of marked spiritual inclination and unusually keen intelligence. In the light of the subsequent course of the event is seen as symbolic; even more symbolic is the sequel of the episode, which has it that, when Averroës died, his remains were returned to Córdoba; the coffin that contained his remains was loaded on one side of a , while the books written by him were placed on the other side in order to counterbalance it.

Description: al

Ibn al-‘Arabī was born in the southeast of , a man of pure blood whose ancestry went back to the prominent Arabian tribe of Ṭā’ī. After Mecca, Ibn al-‘Arabī visited also in 1201 and then , where, in Qonya, he met Ṣadr al-Dīn al-Qūnawī, who was to become his most important follower and successor in the East. Thus began his pilgrimage to the Orient, from which he never was to return to his homeland.

Ibn al

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Description: al

It was in Seville , then an outstanding centre of Islamic and learning, that he received his early education. It was during his Damascus days that one of the most important works in mystical in Islam, Fuṣūṣ al-ḥikam, was composed in 1229, about 10 years before his death.

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