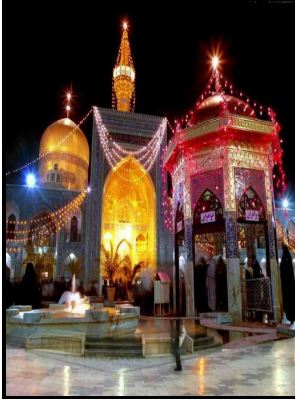


Rasā'il Amīn al-Dawlah Ibn al-Mūṣalāyā

Markaz Zāyid lil-Turāth wa-al-Tārīkh - of baptism, 1813



Description: -

-

Islamic Empire -- History -- 750-1258 -- Sources

Ibn al-Mūṣalāyā, al-'Alā' ibn al-Ḥasan, -- 1021-1104 --

Correspondence Rasā'il Amīn al-Dawlah Ibn al-Mūṣalāyā

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Notes: Includes bibliographical references (p. 443-455).

This edition was published in 2003



Filesize: 46.58 MB

Tags: #Abbāsī #İdarî #Tarihi #Açısından #Önemli #Bir #Kaynak: #Dîvânü'l

The That Saved the Text. The Hazardous Journey of Ibn al

He acquired considerable esteem among the Abbasid caliphs and Seljuk sultans for his ethical virtues and success in his job.

of baptism, 1813

In addition, these letters mention the existence of bureaus such as Dîwān al-tarikāt al-ḥ ashriyya and Dîwān al-jawālī, revealing the importance of these institutional structures to the Abbasid administration. In addition, both letters talk about political conditions at the time of the each vizierial appointment, respectively.

The That Saved the Text. The Hazardous Journey of Ibn al

Ḥasan, also known in sources as Ibn al-M ū ṣalāyā out of respect for his Christian grandfather, was born on 6 Shaww ā l 412 13 January 1022 in Karkh quarter of Baghdad. The first of these letters begins with panegyric phrases for the caliph whereas the second does so by thanking God and relaying greetings to the Prophet. He acquired considerable esteem among the Abbasid caliphs and Seljuk sultans for his ethical virtues and success in his job.

Abbāsī İdarî Tarihi Açısından Önemli Bir Kaynak: Dîvânü'l

In addition, both letters talk about political conditions at the time of the each vizierial appointment, respectively. However, although he lived most of his life as Christian, his attention to Quranic verses and prophetic traditional texts shows that non-Muslim scribes were well educated in these areas, like their Muslim colleagues. From the letters of Ibn al-M ū ṣalāyā, only the second part and most probably only a small section is extant.

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