

Aisha

1. Noun
2. Noun
3. Noun
4. Noun
5. Noun
6. Noun
7. Noun
8. Noun
9. Noun
10. Noun
11. Noun
12. Noun
13. Noun
14. Noun

Aisha

Recently, there _____ Noun _____ been an effort within Islamic Studies to reassess the common belief that the post-classical era of Islamic history was characterized by _____ Noun _____ Noun _____ and decline. This _____ Noun _____ has led to an increase in studies on cultural and scholarly production in the _____ Noun _____ period.

Egypt's Mamluk period (1250-1517 CE) _____ Noun _____ is one such subject of increased interest. Among the interesting aspects of this period in history was the overlap of religious scholars and poets, resulting in the rise of new _____ Noun _____ genres. Through examining the poetry of the Mamluk poet 'A'isha al-Buhārīyya (d. 1517), who was a Sufi leader as _____ Noun _____ as an exegete and jurist, I will show that the dynamics of Mamluk religious poetry do indeed contribute innovatively to Islamic thought. The two poems I will highlight today narrate a Sufi history of prophecy with frequent reference to the Qur'an and Hadith. In this history, Muhammad intercedes to help prophets such as Adam, Noah, Abraham, _____ Noun _____ Jesus, and he is thus worthy of devotion _____ Noun _____ Ranks of select Sufis, including the poet's own _____ Noun _____ and peers, are praised and described as having been guided by _____ Noun _____. These poems reflect the intellectual effort of one Sufi scholar to justify unorthodox piety by providing a _____ Noun _____ basis for her theology in a _____ Noun _____ form.