

# Aisha

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# 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-Buhārīya (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.