

# 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-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.