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The Autobiography (Fahrassa) of a Moroccan Soufi: Ahmad ibn 'Ajiba (1747 - 1809) by. Ahmad ibn Ajiba, Jean-Louis Michon (Translator), David Streight (Translator) 4.35 · Rating details · 23 ratings · 2 reviews. Ibn 'Ajiba wrote his "fahrassa," or autobiography, not for the pleasure of talking about himself but "to celebrate God's kindness."

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## The Autobiography (Fahrassa) of a Moroccan Soufi: Ahmad ibn ...

From the Back Cover. Ibn 'Ajiba, an 18th-century Moroccan saint in the Darqawi Sufi lineage, wrote his fahrassa or autobiography not for the pleasure of talking about himself, but "to celebrate God's kindness" by informing others of the graces bestowed on him. This account details Ibn 'Ajiba's travels in search of both secular and spiritual knowledge, his entrance on a Sufi path strongly based within the Islamic tradition and the social, intellectual and spiritual struggles that such a search ...

## The Autobiography of a Moroccan Sufi Saint: Ahmad Ibn ...

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The Fahrassa is an autobiography by ibn Ajiba who was an 18th century Darqawi [2] Sufi Shaykh from the Maghreb. The book is a narrative of the journey Ibn Ajiba undertook to seek worldly and religious knowledge.

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The Autobiography (Fahrassa) of a Moroccan Soufi: Ahmad ibn 'Ajiba by Ahmad ibn Ajiba Nadeem marked it as to-read Nov 26, Literary theory Critics Literary Prizes. Mandeep Singh marked it as to-read May 24, The passage certainly has the power to shock consciences— even if the notion of hellfire is mitigated in that it is more of a spiritual state and not a physical inferno.

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The Fahrassa is an autobiography by ibn Ajiba who was an 18th century Darqawi [2] Sufi Shaykh from the Maghreb. The book is a narrative of the journey Ibn Ajiba undertook to seek worldly and religious knowledge. The early chapters concentrate on his background and the company of virtuous and noble people that he kept.

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The Autobiography (Fahrassa) of a Moroccan Soufi: Ahmad ibn 'Ajiba, translated from the Arabic by Jean-Louis Michon and David Streight, Fons Vitae, Louisville KY USA, 1999 ISBN 1-887752-20-X. Jean-Louis Michon: Autobiography of a Moroccan Sufi: Ahmad Ibn 'Ajiba [1747-1809]. 2000; ISBN 1-887752-20-X.

## Ahmad ibn Ajiba - Wikipedia

The Autobiography (Fahrassa) of a Moroccan Soufi: Ahmad ibn 'Ajiba by Ahmad ibn Ajiba. The passage might even be described as a double-helix spiral as it were: In the Arab-Islamic world, this style is often used orally to deliver sermons as during the Friday prayer. Martin rated it it was amazing Feb 08, This Sufism-related article is a stub.

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Jean-Louis Michon was born in France and has a Ph.D. in Islamic Studies from the Sorbonne. He practiced as an architect in Switzerland and traveled widely. Ibn 'Ajiba, an 18th-century Moroccan saint in the Darqawi Sufi lineage, wrote his fahrassa or autobiography not for the pleasure of talking about himself, but "to.

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The Autobiography (Fahrassa) of a Moroccan Soufi: Ahmad ibn 'Ajiba (1747 - 1809) Kufir [1] It is one of those notions that in the Muslim conscience, encompasses much of what is odious in the character and conduct of a human being. This paper will explore the hermeneutical reading of a 18 th th century Moroccan Sufi into this key notion.

Ibn 'Ajiba wrote his "fahrassa," or autobiography, not for the pleasure of talking about himself but "to celebrate God's kindness." It details his travels in search of both secular and spiritual knowledge, his entrance on a Sufi path strongly based within the Islamic tradition, and the social, intellectual, and spiritual struggles he encountered. This new English translation by David Streight is based on a contemporary French translation from the Arabic by the Swiss scholar Jean-Louis Michon.

"I know of no other work in Western scholarship and pedagogy of Islamic studies with the scope and depth of Friends of God. Renard does not only provide well organized, richly detailed, absorbing, and delightful coverage of the best known literature on Muslim saints and sainthood, but he also brings the reader into modern and contemporary contexts where the subject continues to be of considerable personal and communal spiritual importance. This book is new and urgently needed in today's world, whether in the university or across the global landscape of adult reflection on Islam and Muslims."—Frederick Mathewson Denny, author of An Introduction to Islam and Professor Emeritus of Religious Studies at the University of Colorado, at Boulder

Autobiographical writings have been a major cultural genre from antiquity to the present time. General questions of the literary as, e.g., the relation between literature and reality, truth and fiction, the dependency of author, narrator, and figure, or issues of

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individual and cultural styles etc., can be studied preeminently in the autobiographical genre. Yet, the tradition of life-writing has, in the course of literary history, developed manifold types and forms. Especially in the globalized age, where the media and other technological / cultural factors contribute to a rapid transformation of lifestyles, autobiographical writing has maintained, even enhanced, its popularity and importance. By conceiving autobiography in a wide sense that includes memoirs, diaries, self-portraits and autofiction as well as media transformations of the genre, this three-volume handbook offers a comprehensive survey of theoretical approaches, systematic aspects, and historical developments in an international and interdisciplinary perspective. While autobiography is usually considered to be a European tradition, special emphasis is placed on the modes of self-representation in non-Western cultures and on inter- and transcultural perspectives of the genre. The individual contributions are closely interconnected by a system of cross-references. The handbook addresses scholars of cultural and literary studies, students as well as non-academic readers.

Leading perennialist authors direct the readers to their intrinsically spiritual nature.

Looks at how various factions used the tradition that scholars were the "heirs of the Prophet" during the classical period of Islam (570-1258 CE).

Black Morocco: A History of Slavery, Race, and Islam chronicles the experiences, identity and achievements of enslaved black people in Morocco from the sixteenth century to the beginning of the twentieth century. Chouki El Hamel argues that we cannot rely solely on Islamic ideology as the key to explain social relations and particularly the history of black slavery in the Muslim world, for this viewpoint yields an inaccurate historical record of the people, institutions and social practices of slavery in Northwest Africa. El Hamel focuses on black Moroccans' collective experience beginning with their enslavement to serve as the loyal army of the Sultan Isma'il. By the time the Sultan died in 1727, they had become a political force, making and unmaking rulers well into the nineteenth century. The emphasis on the political history of the black army is augmented by a close examination of the continuity of black Moroccan identity through the musical and cultural practices of the Gnawa.

Islam.

In Arabic and Islamic studies, the subject of variance in general and that of textual variation in particular has not been investigated exhaustively so far. In the present book the variation in texts of the "closed transmission" will be studied, focusing on a small corpus of didactic and model poems, with a view to establishing what degree of text stability and change was allowed by the medium manuscript.

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Categories of variance (relating to work-titles, text, number of verses and their sequence, page-layout, context) and the means of controlling them in the manuscripts of the poems are identified and detailed descriptions of the copies are given. The monograph also includes a presentation of some major traits of the cultural background to the study of Arabic didactic poetry and of its dissemination in which memorization has played a crucial role. The intended readers, editors and other users of manuscripts, are helped to acquaint themselves with the methods employed in the manuscripts to control variation and they are given an overview of the large spectrum of Arabic didactic poetry and of its place in the traditional culture of learning in Islamicate societies.

A primer on Islam refutes headline-generated perceptions to reveal the faith's more serene and cultivated traditions, in a lavishly illustrated introduction that outlines Islam's culturally rich tenets while revealing the threats posed by fundamentalism and secularism. Original.

The Moroccan city of Fez is a precious jewel of Islamic civilization. For over 40 years Titus Burckhardt helped to document its artistic and architectural heritage. These newly translated lectures, delivered when Burckhardt was living and working there, explore how it can be authentically preserved and updated. Aided by his photographs and sketches, Burckhardt conveys what it means to be a living Islamic city.

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