

1. Record Nr.	UNINA9910827074903321
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Titolo	The praised and the virgin // by Rusmir Mahmutcehajic ; translated by Desmond Maurer and Saba Risaluddin ; with an Introduction by Gareth Jones
Pubbl/distr/stampa	Leiden, The Netherlands : , : Brill, , 2015 ©2015
ISBN	90-04-27940-7
Descrizione fisica	1 online resource (888 p.)
Collana	Philosophy of Religion : World Religions, , 2210-481X ; ; Volume 3
Disciplina	297.2/83
Soggetti	Islam - Relations - Christianity Christianity and other religions - Islam
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Description based upon print version of record.
Nota di bibliografia	Includes bibliographical references and index.
Nota di contenuto	Preliminary Material -- Introduction: "Whenever Zachariah Went in to Her" -- An Anthro-cosmological Prelude -- 1 Nothing and Everything -- 2 Between Two Places of Annihilation of the Self -- 3 The Oath to the Praised -- 4 Abraham, Ishmael and Isaac -- 5 Israel and Moses -- 6 The Ark of the Covenant -- 7 David and the Tabernacle -- 8 Solomon and the Temple -- 9 Zachariah -- 10 Mary -- 11 John -- 12 The Anointed -- 13 Paraclete -- 14 World Axis and Axis of Humanity -- 15 Two Mosques -- 16 The Mihrab -- 17 Becca and Sion -- 18 Covered by the Hands of the Praised -- 19 The Debt -- Postlude: Finding the Sacred Centre -- Prelude on Human Perfection -- 1 On Self and World -- 2 Departure and Return -- 3 In the Torah -- 4 In Galatians -- 5 Hagar's Posterity -- 6 In the Recitation (I) -- 7 In the Recitation (II) -- 8 In the Recitation (III) -- 9 Witness -- 10 Patterns -- 11 Stranger and Host -- 12 Hannah and Mary -- 13 The Union of the Praised -- Postlude: The Time of the World in the Time of the Self -- 1 The One -- 2 Witness -- 3 Religions -- 4 Ascending -- 5 Historiosophy -- 6 The Hour -- 7 Symbol -- 8 The Anointed and the Guided -- 9 Redemption -- 10 Religion in Society -- 11 The Cross of the Self -- 12 Descent -- 13 The Mosque -- 14 The Sacred Arts -- 15 The Living God -- 16 Building in Destruction -- 17 The People of the Book -- 18 Union -- 19 Return -- 1 Sign -- 2 Knower -- 3 Tautegory -- 4 Knowledge --

5 Equilibrium -- 6 Service -- 7 Truth and Symbol -- 8 Participant and Observer -- 9 Inanimate Observer -- 10 We -- 11 Intellect and Reason -- 12 Sun, Moon and Cross -- 13 Apple, Vine, Rose and Lily -- 14 Bird, Zachariah and Mary -- 15 Hand, Rope and Staff -- 16 Spear, Sword and Axe -- 17 Bow -- 18 Solomon's Seal -- 19 Vessel and Letter -- 1 The Covenant -- 2 Height and Depths -- 3 Initiation -- 4 Laughter and Tears -- 5 The Androgynous Mihrab -- 6 Maternal -- 7 Supreme Sameness -- 8 The Shekhinah -- 9 Baphomet -- 10 Ascent -- 11 Word and Light -- 12 The Becca of Sion -- 13 The Dearest Place -- 14 Ascension -- 15 With Zachariah -- 16 With Mary -- 17 The True and the Holy -- 18 The Recitation -- 19 The City of Peace -- Afterword: False Prophets -- Epilogue: Entering, Passing and Exiting -- 1 Standpoints -- 2 Krstjani and Muslims -- 3 Disputations -- 4 Initiation and Esoterism -- 5 Clear Proofs -- 6 In Continuity -- 7 One Word, Many Languages -- 8 On Steci and Nišani -- 9 The Praised -- 10 "The Apostate" -- 11 Witnesses -- 12 Interpretation -- 13 Listening -- 14 Memorizing -- 15 Recitation -- 16 Writing -- 17 Reading -- 18 Carving -- 19 Building -- Afterword: "Accord Everything Its Right!" -- In the Manuscripts -- Post Scriptum: "What Has Been Sent Down to You and What Was Sent Down before You" -- In the Mosques -- Addendum -- Post Scriptum: Worshipful Understanding -- In the Mihrabs -- Post Scriptum: Good People -- On the Stones -- Post Scriptum: Witnesses and Witnessing -- Afterword: The Face of the Praised -- Bibliography -- Index.

Sommario/riassunto

In *The Praised and the Virgin*, Rusmir Mahmutehaji provides an extended theologically and philosophically informed meditation on relations between the Muslim and Christian traditions, through the persons of Muhammad (the Praised) and Mary (the Virgin), as complementary bearers of God's Word. He traces their presence in the extended encounter of the Abrahamic traditions that is Bosnia's past and present, demonstrating how these traditions inform each other, while simultaneously preserving their difference and uniqueness. He lays fundamental groundwork for a more authentic dialogue, based on identity and difference in history under God, that is also a critique of inhumane ideologies and a modernity that has forsaken God and Man, again as reflected in the historical experiences of the Bosnian people.
