

Ottoman Sunnism New Perspectives Edinburgh Studie

Medieval Islamic Civilization examines the socio-cultural history of the regions where Islam took hold between the seventh and sixteenth century. This important two-volume work contains over 700 alphabetically arranged entries, contributed and signed by international scholars and experts in fields such as Arabic languages, Arabic literature, architecture, art history, history, history of science, Islamic arts, Islamic studies, Middle Eastern studies, Near Eastern studies, politics, religion, Semitic studies, theology, and more. This reference provides an exhaustive and vivid portrait of Islamic civilization including the many scientific, artistic, and religious developments as well as all aspects of daily life and culture. For a full list of entries, contributors, and more, visit www.routledge-ny.com/middleages/Islamic. Explores translation in the context of the multi-lingual, multi-ethnic late-Ottoman Mediterranean world. Fénelon, Offenbach and the Iliad in Arabic, Robinson Crusoe in Turkish, the Bible in Greek-alphabet Turkish, excoriated French novels circulating through the Ottoman Empire in Greek, Arabic and Turkish: literary translation at the eastern end of the Mediterranean offered worldly vistas and new, hybrid genres to emerging literate audiences in the nineteenth and early-twentieth centuries. Whether to propagate 'national' language reform, circulate the Bible, help audiences understand European opera, argue for girls' education, institute pan-Islamic conversations, introduce political concepts, share the Persian Gulistan with Anglophone readers in Bengal, or provide racy fiction to schooled adolescents in Cairo and Istanbul, translation was an essential tool. But as these essays show, translators were inventors, and their efforts might yield surprising results.

In the sixteenth century, the Ottoman court in Constantinople emerged as the axial centre of early modern diplomacy in Eurasia. Diplomatic Cultures at the Ottoman Court, c.1500-1630 takes a unique approach to diplomatic relations by focusing on how diplomacy was conducted and diplomatic cultures forged at a single court: the Sublime Porte. It unites studies from the perspectives of European and non-European diplomats with analyses from the perspective of Ottoman officials involved in diplomatic practices. It focuses on a formative period for diplomatic procedure and Ottoman imperial culture by examining the introduction of resident embassies on the one hand, and on the other, changes in Ottoman policy and protocol that resulted from the territorial expansion and cultural transformations of the empire in the sixteenth century. The chapters in this volume approach the practices and processes of diplomacy at the Ottoman court with special attention to ceremonial protocol, diplomatic sociability, gift-giving, cultural exchange, information gathering, and the role of para-diplomatic actors.

This compelling analysis of the modern Middle East - based on research in 19 archives and numerous languages - shows the transition from an internal history characterised by local realities that were plural and multidimensional, and where identities were flexible and hybrid, to a simplified history largely imagined and imposed by external actors. The author demonstrates how the once-heterogeneous identities of Middle Eastern peoples were sealed into a standardised and uniform version that persists to this day. He also sheds light on the efforts that peoples in the region - in the context of a new process of homogenisation of diversities - are exerting in order to get back into history, regaining possession of their multifaceted pasts.

A Study of Birgivî Mehmed Efendi's al-Tariqa al-muhammadiyahya Klasik Dönemde Din, Toplum ve Kültür (1451-1603)

Islamisation The Oxford Handbook of Islamic Theology

Empire of Salons New Perspectives on Safavid Iran

Islam and the Devotional Object Early modern Protestant scholars closely engaged with Islamic thought in more ways than is usually recognized. Among Protestants, Lutheran scholars distinguished themselves as the most invested in the study of Islam and Muslim culture. Mehmet Karabela brings the neglected voices of post-Reformation theologians, primarily German Lutherans, into focus and reveals their rigorous engagement with Islamic thought. Inspired by a global history approach to religious thought, Islamic Thought Through Protestant Eyes offers new sources to broaden the conventional interpretation of the Reformation beyond a solely European Christian phenomenon. Based on previously unstudied dissertations, disputations, and academic works written in Latin in the seventeenth and eighteenth centuries, Karabela analyzes three themes: Islam as theology and religion; Islamic philosophy and liberal arts; and Muslim sects (Sunni and Shi'a). This book provides analyses and translations of the Latin texts as well as brief biographies of the authors. These texts offer insight into the Protestant perception of Islamic thought for scholars of religious studies and Islamic studies as well as for general readers. Examining the influence of Islamic thought on the construction of the Protestant identity after the Reformation helps us to understand the role of Islam in the evolution of Christianity.

The sharia is a set of traditional laws that define a Muslim's obligations to God and his fellow human beings. Westerners often misunderstand the nature of the sharia, born as it is of a complicated legal and academic tradition that may not always seem relevant to today's world. Written for those unfamiliar with Islam, this volume provides an accurate and objective assessment of the sharia's achievements, shortcomings and future prospects. It explores the fundamentals of Islam and traditional sharia laws. In addition, the sharia is discussed with respect to Ottoman law, puritanism and jihad. The sharia's relevance to today's world events is also explored. Among items provided in appendices are a commentary on a Western translation of the concept of jihad and an analysis of the sharia in 29 selected countries.

Uncover a history buried by different nationalist narratives (Jewish, Israeli, Arab and Palestinian) this book looks at how the late Ottoman era set the stage for the on-going Palestinian-Israeli conflict. It presents an innovative analysis of the struggle in its first years, when Palestine was still an integral part of the Ottoman Empire. And it argues that in the late Ottoman era, Jews and Palestinians were already locked in conflict: the new freedoms introduced by the Young Turk Constitutional Revolution exacerbated divisions (rather than serving as a unifying factor). Offering an integrative approach, it considers both communities, together and separately, in order to provide a more sophisticated narrative of how the conflict unfolded in its first years.

Within the field of Islamic Studies, scientific research of Muslim theology is a comparatively young discipline. Much progress has been achieved over the past decades with respect both to discoveries of new materials and to scholarly approaches to the field. The Oxford Handbook of Islamic Theology provides a comprehensive and authoritative survey of the current state of the field. It provides a variegated picture of the state of the art and at the same time suggests new directions for future research. Part One covers the various strands of Islamic theology during the formative and early middle periods, rationally as well as scripturalist. To demonstrate the continuous interaction among the various theological strands and its repercussions (during the formative and early middle period and beyond), Part Two offers a number of case studies. These focus on specific theological issues that have developed through the dilemmatic and often polemical interactions between the different theological schools and thinkers. Part Three covers Islamic theology during the later middle and early modern periods. One of the characteristics of this period is the growing amalgamation of theology with philosophy (Peripatetic and Illuminationist) and mysticism. Part Four addresses the impact of political and social developments on theology through a number of case studies: the famous mi'na instituted by al-Ma'mun (r. 189/813-218/833) as well as the miha to which Ibn 'Aqil (d. 769/1367) was subjected; the religious policy of the Almohads; as well as the shifting interpretations throughout history (particularly during Mamluk and Ottoman times) of the relation between Ash'arism and Maturidism that were often motivated by political motives. Part Five considers Islamic theological thought from the end of the early modern and during the modern period.

The Sharia from Muhammad's Time to the Present Islamic Thought Through Protestant Eyes

Migrants, Smugglers and Dubious Citizens Items & Issues

An Encyclopedia -

Context and Compatibility with International Law Empire and Society

The Arab Lands under Ottoman Rule assesses the effects of Ottoman rule on the Arab Lands of Egypt, Greater Syria, Iraq, and Yemen between 1516 and 1800. Drawing attention to the important history of these regions, the book challenges outmoded perceptions of this period as a demoralizing prelude to the rise of Arab nationalism and Arab nation-states in the nineteenth and twentieth centuries. As well as exploring political events and developments, it delves into the extensive social, cultural, and economic changes that helped to shape the foundations of today's modern Middle and Near East. In doing so, it provides a detailed view of society, incorporating all socio-economic classes, as well as women, religious minorities, and slaves. This second edition has been significantly revised and updated and reflects the developments in research and scholarship since the publication of the first edition. Engaging with a wide range of primary sources and enhanced by a variety of maps and images to illustrate the text, The Arab Lands under Ottoman Rule is a unique and essential resource for students of early modern Ottoman history and the early modern Middle East.

The Ottoman Syrians - residents of modern Syria and Lebanon - formed the first Arabic-speaking Evangelical Church in the region. This book offers a fresh narrative of the encounters of this minority Protestant community with American missionaries, Eastern churches and Muslims at the height of the Nahda, from 1860 to 1915. Drawing on rare Arabic publications, it challenges historiography that focuses on Western male actors. Instead it shows that Syrian Protestant women and men were agents of their own history who sought the salvation of Syria while adapting and challenging missionary teachings. These pioneers established a critical link between evangelical religiosity and the socio-cultural currents of the Nahda, making possible the literary and educational achievements of the American Syrian Mission and transforming Syrian society in ways that still endure today.

Oxford University Press is proud to present the most up-to-date and comprehensive encyclopedia in this field. In three illustrated volumes with more than 1,500 entries, the Encyclopedia deals with all aspects of this important area of study, ranging from the Middle East to Central Asia to Southeast Asia and Africa as well as Europe and North America. The Grove Encyclopedia of Islamic Art and Architecture covers all subject areas including: artists, ruler, writers, architecture, ceramics, sculpture, painting, calligraphy, coins, textiles, and much more. The Encyclopedia offers fully-updated articles and bibliographies that draw upon the expansive scholarship of The Dictionary of Art, as well as more than 500 plans, maps, diagrams, illustrations, and color plates. This exciting reference work is accessible to scholars, students, and general readers, making it a reliable and essential resource covering this topic of burgeoning importance in world history and the visual arts.

The figure of the renegade - a European Christian or Jew who had converted to Islam and was now serving the Ottoman sultan - is omnipresent in all genres produced by those early modern Christian Europeans who wrote about the Ottoman Empire.0The sultan's renegades" inserts these 'foreign' converts into the context of Ottoman elite life to reorient the discussion of these individuals away from the present focus on their exceptionality, towards a qualified appreciation of their place in the Ottoman imperial enterprise and the Empire's relations with its neighbours in Christian Europe. Drawing heavily on Central European sources, this study highlights the deep political, religious, and cultural entanglements between the Ottoman Empire and Christian Europe beyond the Mediterranean Basin as the 'shared world' par excellence.

Claiming the Homeland

The Religious Opposition to Sunni Revival

Politics of Armenian Migration to North America, 1885-1915

1516-1800

Comparative Perspectives From History

Comparative Studies in Religious Law

Champion of Sunni Islam in the Time of the Crusades

Dedicated to the renowned Safavid historian Rogor Savory, this book brings together a collection of studies on the Safavid state of Iran (1501-1722) from the perspectives of political, social, literary, and artistic history. Savory, a doyen of Safavid studies in the 1960s and 1970s, was responsible for expanding and popularizing the study of Iran in the 16th and 17th centuries. To celebrate this legacy, well-established scholars of medieval and early modern Iran have contributed specific studies reflecting an array of research interests and specializations, which include critical re-examinations of issues of gender, literature, art and architecture, cultural and linguistic currents, illustrated historical chronicles, and courtly and administrative practices under the Safavid dynasty. This unique compilation is indicative of a growing interest in Iran and Iranian studies in both the academic and public spheres, and as such contains a number of new perspectives which will serve to supplement and re-interpret the existing corpus of Safavid scholarly literature to date. It will be an important text for scholars of the Middle and Middle East studies, as well as to historians in general.

'Ali ibn 'Asakir (1105–1176) was one of the most renowned experts on Hadith and Islamic history in the medieval era. His was a tumultuous time: centuries of Shi'i rule had not long ended in central Syria, rival warlords sought control of the capital, and Crusaders had captured Jerusalem. Seeking the unification of Syria and Egypt, and the revival of Sunnism in both, Ibn 'Asakir served successive Muslim rulers, including Nur al-Din and Saladin, and produced propaganda against both the Christian invaders and the Shi'is. This, together with his influential writings and his advocacy of major texts, helped to lay the foundations for the eventual Sunni domination of the Levant – a domination which continues to this day.

The Kizilbash were at one key players in and the foremost victims of the Ottoman-Safavid conflict that defined the early modern Middle East. Today referred to as Alevis, they constitute the second largest faith community in modern Turkey, with smaller pockets of related groups in the Balkans. Yet several aspects of their history remain little understood or explored. This first comprehensive socio-political history of the Kizilbash/Alevi communities uses a recently surfaced corpus of sources generated within their milieu. It offers fresh answers to many questions concerning their origins and evolution from a revolutionary movement to an inward-looking religious order.

War and Law in the Islamic World Religion, Law and Tradition

Contemporary Rationalist Islam in Turkey Medieval Islamic Civilization

The Arab Lands under Ottoman Rule The Sultan's Renegades

Routledge Revivals: Medieval Islamic Civilization (2006)

A three-part investigation on the origins and evolving roles that Islamic law and international humanitarian law have played in regulating conflict and violence, War and Law in the Islamic World brings to light legal and policy complexities that plague modern-day armed conflict in the region. This book argues that the periodic ceremonial intrusion into the everyday lives of people across the Ottoman Empire, which the annual royal birthday and accession-day celebrations constituted, had multiple, far-reaching and largely unexplored consequences. On the one hand, it brought ordinary subjects into symbolic contact with the monarch and forged lasting vertical ties of loyalty to him, irrespective of language, location, creed or class. On the other hand, the rounds of royal celebration played a key role in the creation of new types of horizontal ties and ethnic group consciousness that crystallized into national movements and, after the empire's demise, national monarchies.

Bathhouses (hamams) play a prominent role in Turkish culture, because of their architectural value and social function as places of hygiene, relaxation and interaction. Continuously shaped by social and historical change, the life story of Mimar Sinan's Cemberlitas HamamA in Istanbul provides an important example: established in 1533/4, it was modernized during the Turkish Republic (since 1923) and is now a tourist attraction. As a social space shared by tourists and Turks, it is a critical site through which to investigate how global tourism affects local traditions and how places provide a nucleus of cultural belonging in a globalized world. This original study, taking a biographical approach to tell the story of a Turkish bathhouse, contributes to the fields of Islamic, Ottoman and modern Turkish cultural, architectural, social and economic history.

This book tells the story of Armenian migration to North America in the late Ottoman period, and Istanbul's efforts to prevent it. It shows how, just as in the present, migrants in the late 19th and early 20th centuries were forced to travel through clandestine smuggling networks, frustrating the enforcement of the ban on migration. Further, migrants who attempted to return home from sojourns in North America risked debarment at the border and deportation, while the return of migrants who had naturalized as US citizens generated friction between the United States and Ottoman governments. The author sheds light on the relationship between the imperial state and its Armenian populations in the decades leading up to the Armenian genocide. He also places the Ottoman Empire squarely in the middle of global debates on migration, border control and restriction in this period, adding to our understanding of the global historical origins of contemporary immigration politics and other issues of relevance today in the Middle East region, such borders and frontiers, migrants and refugees, and ethno-religious minorities.

A Comprehensive Encyclopedia of Beliefs and Practices

Protestants, Gender and the Arab Renaissance in Late Ottoman Syria

Middle East from Empire to Sealed Identities

Islamic Law

Kizilbash-Alevis in Ottoman Anatolia

Religions of the World: A Comprehensive Encyclopedia of Beliefs and Practices, 2nd Edition [6 volumes]

Routledge Handbook on Sufism

This book affords a new perspective on Syria as it stands at the crossroads of political, social and religious fragmentation. This masterful six-volume encyclopedia provides comprehensive, global coverage of religion, emphasizing larger religious communities without neglecting the world's smaller religious outposts.

• Coverage of the religions of more than 240 countries, including all of the larger religious communities, denominations, and sects • Detailed statistical information on the major religious communities in each country • 100+ entries on famous and important religious sites and places of pilgrimage • Biographies of the 100 most influential religious leaders in history • More than 150 photographs, plus maps and illustrations for each nation • A bibliography for each entry

Addressing the contested nature of Ottoman Sunnism from the 14th to the early 20th century, this book draws on diverse perspectives across the empire. Closely reading intellectual, social and mystical traditions within the empire, it clarifies the possibilities that existed within Ottoman Sunnism, presenting it as a complex, nuanced and evolving concept. The authors in this volume rescue Ottoman Sunnism from an increasingly bipolar definition that seeks to present the Ottomans as enshrining a clearly defined orthodoxy, suppressing its contrasting heterodoxy. Challenging established notions that have marked the existing literature, the chapters contribute significantly not only to the ongoing debate on the Ottoman age of confessionalisation but also to the study of religion in the Ottoman context.

This is a chronological history of the Sufi tradition, divided in to three sections, early, middle and modern periods. The book comprises 35 independent chapters with easily identifiable themes and/or geographical threads, all written by recognised experts in the field. The volume outlines the origins and early developments of Sufism by assessing the formative thinkers and practitioners and investigating specific pietistic themes. The middle period contains an examination of the emergence of the Sufi Orders and illustrates the diversity of the tradition. This middle period also analyses the fate of Sufism during the time of the Gunpowder Empires. Finally, the end period includes representative surveys of Sufism in several countries, both in the West and in traditional 'Islamic' regions. This comprehensive and up-to-date collection of studies provides a guide to the Sufi tradition. The Handbook is a valuable resource for students and

researchers with an interest in religion, Islamic Studies and Middle Eastern Studies.

The Kizilbash-Alevis in Ottoman Anatolia: Sufism, Politics and Community

Medieval Islamic Civilization: A-K, index

The Sunni Ulama from Coup to Revolution

Religion and State in Syria

Circulating Translations around the Ottoman Mediterranean

Migrating Texts

Virtue, Piety and the Law

The spread of Islam and the process of Islamisation (meaning both conversion to Islam and the adoption of Muslim culture) is explored in the twenty-four chapters of this volume. Taking a comparative perspective, both the historical trajectory of Islamisation and the methodological problems in its study are addressed, with coverage moving from Africa to China and from the seventh century to the start of the colonial period in 1800. Key questions are addressed: What is meant by Islamisation? How far was the spread of Islam as a religion bound up with the spread of Muslim culture? To what extent are Islamisation and conversion parallel processes? How is Islamisation connected to Arabisation? What role do vernacular Muslim languages play in the promotion of Muslim culture? The broad, comparative perspective allows readers to develop a thorough understanding of the process of Islamisation over eleven centuries of its history.

In Muhammad D[abduh and his interlocutors: Conceptualizing Religion in a Globalizing World, Ammeke Kateman offers an account of Muhammad D[abduh's Islamic Reformism in a globalizing and diverse world. De involpd van het Ottomaanse rijk op de wereldgeschiedenis is lange tijd onderbelicht gebleven. Anders dan in West-Europa werd aangenomen, was het een brandpunt van intellectuele activiteit, geopolitieke macht en verlicht pluralistisch bestuur. Leider van de vooruitgang was de almachtige sultan Selim I (1470-1520). Geholpen door zijn begaafde moeder, Gülbahar, breidde hij het rijk enorm uit. In Gods schaduw maakt Mikhail het Ottomaanse rijk van Selim I en de wereld tot de spil van de globale geschiedenis. Hij herdefinieert gebeurtenissen als de reizen van Columbus, de protestantse reformatie, de trans-Atlantische slavenhandel en de verovering door de Ottomanen van het Midden-Oosten en Noord-Afrika. Op basis van niet eerder onderzochte bronnen brengt Mikhail sultan Selim I en zijn tijd met veel oog voor detail tot leven. Een baanbrekend boek dat onze westerse blik drastisch bijstelt.

Islamic civilization flourished in the Middle Ages across a vast geographical area that spans today's Middle and Near East. In addition, it was the cradle of the Middle Ages. Medieval Islamic Civilization examines the socio-cultural history of the regions where Islam took hold between the 7th and 16th centuries. This important two-volume work contains over 700 alphabetically arranged entries, contributed and signed by international scholars and experts in fields such as Arabic languages, Arabic literature, architecture, history of science, Islamic arts, Islamic studies, Middle Eastern studies, Near Eastern studies, politics, religion, Semitic studies, theology, and more. Entries also explore the importance of interfaith relations and the permeation of persons, ideas, and objects across geographical and intellectual boundaries between Europe and the Islamic world. This reference work provides an exhaustive and vivid portrait of Islamic civilization and brings together in one authoritative text all aspects of Islamic civilization during the Middle Ages. Accessible to scholars, students and non-specialists, this resource will be of great use in research and understanding of the roots of today's Islamic society as well as the rich and vivid culture of medieval Islamic civilization.

Conquest and Community in Early Modern Ottoman Lands

Ibn 'Asakir of Damascus

A Historical Perspective

Osmanlı İmparatorluk İdeolojisi

Muhammad D[abduh and His Interlocutors: Conceptualizing Religion in a Globalizing World

Biographical Memoir of a Turkish Bath

Christian-European Converts to Islam and the Making of the Ottoman Elite, 1575-1610

This book offers a fresh perspective on religious culture in the medieval Middle East. It investigates the ways Muslims thought about and practiced at sacred spaces and in sacred times through two detailed case studies: the shrines in honour of the head of al-Husayn (the martyred grandson of the Prophet), and the holy month of Rajab. The changing expressions of the veneration of the shrine and month are followed from the formative period of Islam until the late Mamluk period, paying attention to historical contexts and power relations. Readers will find interest in the attempt to integrate the two perspectives synchronically and diachronically, in a discussion of the relationship between the sanctification of space and time in individual and communal piety, and in the religious literature of the period.

The question of how Islamic law regulates the notions of just recourse to and just conduct in war has long been the topic of heated controversy, and is often subject to oversimplification in scholarship and journalism. This book traces the rationale for aggression within the Islamic tradition, and assesses the meaning and evolution of the contentious concept of jihad. The book reveals that there has never been a unified position on what Islamic warfare tangibly entails, due to the complexity of relevant sources and discordant historical dynamics that have shaped the contours of jihad. Onder Bakircioglu advocates a dynamic reading of Islamic law and military tradition; one which prioritises the demands of contemporary international relations and considers the meaning and application of jihad as contingent on the socio-political forces of each historical epoch. This book will be of great interest to scholars and students of international law, Islamic law, war and security studies, and the law of armed conflict.

Osmanlı İmparatorluk İdeolojisi, 1451-1603 yılları arasındaki eserlerden hareketle dönemin ayırt edici özelliklerini tespit etmeyi hedefleyerek edebiyat eserlerinin sosyal bilimlerle alanındaki çalışmalarında dikkate alınmasını önemeine işaret ediyor. Klasik çağ, gerek telif gerek terime eserler açısından oldukça zengin bir dönemi temsil eder. Bu eserlerin incelenmesi dönemin hükümlerini, zihniyet kalıplarını ve siyasîneti anlamak açısından oldukça önemlidir. Bu anlamla süreceinde, eser sahiplerinin [asıl] niyetleri, padişaha, saray çevresine ve bürokratlara yakınlıkları, din, mezhep ve tarikat mensubiyetleri gibi belirleyici etkiye sahip özellikleri de ihmal etmemek gerekir. Din, Buradan hareketle, Osmanlı imparatorluk [ideolojisi] söz konusu olduğunda, tarichel olay ve olguların, zamanla nasıl bir dinî kimlik kazandığını ve [kutsal] tarihî olayları toplamları bilincaltılanna yerleşerek kalıtsal bir karaktere büründüğünü anlamaya gayret eden Ali Fuat Bilkan, döneme dair oldukça tiz ve detaylı bir başyuru kaynağı sunar. [Patrimonyal devletin kurumsal bir kimlik kazandığı Osmanlı klasik döneminde üretilen sanat eserlerinde genel olarak emperyal söylemin ön planda olduğu bilinmektedir. Bu dönemde yazılan eserlerin ve ortaya çıkan yeni edebî türlerin emperyal karakteri, Roma imparatorluk mirasının en güçlü varisi olan Osmanlı İmparatorluğu'nun [yeni ideolojisini] yansıtır.] ALI FUAT BILKAN

In Virtue, Piety and the Law Katharina Ivanyi offers an analysis of Birgivî Mehmed Efendi's (d. 981/1573) al-Tariqa al-muhammadiyahya, a major work of early modern Ottoman paranesis, championing a conservative Islamic religiosity with considerable reformist appeal into the modern period.

An Encyclopedia

Jews and Palestinians in the Late Ottoman Era, 1908-1914

Sacred Place and Sacred Time in the Medieval Islamic Middle East

New Perspectives

Diplomatic Cultures at the Ottoman Court, c.1500/1630

Islam and Warfare

Ottoman Sunnism

This book brings together two scholarly traditions: experts in Roman, Jewish and Islamic law, an area where scholars tend to be familiar with work in each area, and experts in the legal traditions of South and East Asia, which have tended to be less interdisciplinary. The resulting mix produces new ways of looking at comparative law and legal history from a global perspective, and these essays contribute both to our understanding of comparative religion as well as comparative law.

Nineteenth-century Istanbul was an intellectual hub of rich discussions about Islam, in which leading reformists had a significant role. Turkey today appears to be an intellectual vacuum to anyone searching for ongoing critical engagement with Islam. The main purpose of this book is to adjust this view of Turkey by showcasing the modern Turkish theologians who challenge mainstream Sunni interpretations of Islam. Labelling these theologians as 'rationalist' rather than 'reformist', the author reveals that their theology is inherently anti-establishment and thus a religiously-oriented challenge to the hegemony of the state-sanctioned Islam: for the rationalists, Turkey's problems have their origins in the Sunni interpretation of Islam. Contemporary Rationalist Islam in Turkey analyses nine prominent scholars of Islam who provide a religious opposition to the Sunni revival in Turkey: Hüseyin Atay, Yasar Nuri Öztürk, M. Hayri Kirbasoglu, İlhami Güler, R. İhsan Eliaçık, Ömer Özsoy, Mustafa Öztürk, İsraili Balci, and Mehmet Azimli. These scholars' writings are almost exclusively published in Turkish, so this book makes their ideas available in English for the first time. It also examines the scope, methodology and argumentation of the scholars' theology, categorizing their theological interpretations from 'historicist' to 'universalist' and from 'empiricist' to 'rationalist'. In identifying a new 'rationalist' school of Turkish theology and outlining its different manifestations, the book breaks new ground. It fills a significant gap in the literature on Islamic studies and reveals an understudied dimension of

Turkey and Turkish Islam beyond the well-known ideas of the AKP and the Gulenists. A history of the Ottoman incorporation of Arab lands that shows how gentlemanly salons shaped culture, society, and governance Historians have typically linked Ottoman imperial cohesion in the sixteenth century to the bureaucracy or the sultan's court. In Empire of Salons, Helen Pfeifer points instead to a critical but overlooked factor: gentlemenly salons. Pfeifer demonstrates that salons-exclusive assemblies in which elite men displayed their knowledge and status-contributed as much as any formal institution to the empire's political stability. These key laboratories of Ottoman culture, society, and politics helped men to build relationships and exchange ideas across the far-flung Ottoman lands. Pfeifer shows that salons played a central role in Syria and Egypt's integration into the empire after the conquest of 1516-17. Pfeifer anchors her narrative in the life and network of the star scholar of sixteenth-century Damascus, Badr al-Din al-Ghazzi (d. 1577), and she reveals that Arab elites were more influential within the empire than previously recognized. Their local knowledge and scholarly expertise competed with, and occasionally even outshone, that of the most powerful officials from Istanbul. Ultimately, Ottoman culture of the era was forged collaboratively, by Arab and Turkophone actors alike. Drawing on a range of Arabic and Ottoman Turkish sources, Empire of Salons illustrates the extent to which magnificent gatherings of Ottoman gentlemen contributed to the culture and governance of empire.

A new history of Islamic practice told through the aesthetic reception of medieval religious objects. Cemberlitas Hamami in Istanbul

Gods schaduw

The Grove Encyclopedia of Islamic Art and Architecture

Sufism, Politics and Community

Hoe sultan Selim I de loop van de geschiedenis bepaalde

Ruler Ismibility and Popular Belonging in the Ottoman Empire, 1808–1908

Studies in Islamic Law and Society