

SOCIETY AND RELIGION IN EARLY OTTOMAN EGYPT

Michael Winter

مرحلة الجيش، وتارة في الدرب، انية وتارة في الكبر، من الواسطانية، وتارة
لا يدخل مصر، ابدا، انها هو حوالها من ناحية الى ناحية، وبني قعدة
بالكون من غير ملين، فكان كل ساعة ينهض، ويصيه ثانيا وثالثا
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سيف وتسهيته، ومنهم الشيخ الصالح الشافعي العبد في شهر، الذي
انبت داودا المنزلا، في رضى الله عنه، فكان رضى الله عنه ملازمه
بالكتا، بوا السنة، ما رأت حتى بعد الشيخ، احمد بن عثمان رضى الله عنه
امن على السنة منه، وكان يقول: من اراد حفظ السنة، فليحفظها، فان
تتقيه عنه، ولا يتساهل بها، وكان يدرس العلم، ويقر في كتب التصوف
في زاويته، على بحيرة دسبا، وكان مורה المصنفين الواردين من
والصادرين، وكان رجلا لم يجد شيئا للمصنفين ~~من~~ فيقول له ما اطلع
عليه من هذا الذي نتقنا الشيخ، سبحان الطار، حتى رضى الله عنه في
من اربعين سنة، ما رايته قط، زالف من السنة في شيء من احواله، كان
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تعالى عنه، ومنهم الشيخ الصالح الزاهد العابد الشيخ علي العياشي،

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بغزل، ويصوت، وكان اذا نأه لا يصح راسه
في الارض، في الصباح، وكان ليده حله، سهران
سلا، ينزعه حتى يذوب، وكان على راسه كوفية
وبسة، ولا يحيا به صوته، نحو ثلاثين سنة، كان
سيف وتسهيته، رضى الله عنه، وشهر الاجام
سليمان، الذي توفي رضى الله عنه، فكانت نحو
في لا يصح جنبه الارض، حيا، خبر في يد كل في
الكثرا، وقائه في المساجد المهيورة، والساكنين
كانت ثيابه تارة رثة، وتارة كشياب القساء، ما
تجدد، اهدى القرمز، وتارة اصفر، نحو اللوات
ن وتارة اهزل، ما يكون، وكان يحضر في قاضي
له، كانه جالس في فيها، وكان يحجب الخمول
ولم كان عرف فيه، انشغل منه، وكان تارة تجد

Society And Religion In Early Ottoman Egypt

Michael Winter



Society And Religion In Early Ottoman Egypt:

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Society and Religion in Early Ottoman Egypt Michael Winter, 1982 The sixteenth century was a watershed in Egyptian history. After being the center of powerful Islamic empires for centuries, Egypt was conquered in 1517 and made an outlying province of the Ottoman Empire. This study illuminates aspects of Egypt's social, intellectual, and religious life in the sixteenth century as described by the Egyptian Sufi Abd al Wahhab al Sharni, one of the last original writers before cultural decadence permeated the Arab world in the late Middle Ages. A prominent social commentator, Sharni reflected the intense Turkish Egyptian struggle of the period and provided a vivid and intimate account of the Muslim world during the later medieval stage. Now in paperback, *Society and Religion in Early Ottoman Egypt* attempts to give a comprehensive analysis of Sharni's writings.

Society and Religion in Early Ottoman Egypt Michael Winter, 1982-02-01 **Society and Religion in Early Ottoman Egypt** Michael Winter, 1978 **Society And Religion in Early Ottoman Egypt** Michael Winter, 2006-03-01

The sixteenth century was a watershed in Egyptian history. After being the center of powerful Islamic empires for centuries, Egypt was conquered in 1517 and made an outlying province of the Ottoman Empire. This study illuminates aspects of Egypt's social, intellectual, and religious life in the sixteenth century as described by the Egyptian Sufi Abd al Wahhab al Sharni, one of the last original writers before cultural decadence permeated the Arab world in the late Middle Ages. A prominent social commentator, Sharni reflected the intense Turkish Egyptian struggle of the period and provided a vivid and intimate account of the Muslim world during the later medieval stage. Now in paperback, *Society and Religion in Early Ottoman Egypt* attempts to give a comprehensive analysis of Sharni's writings.

Egyptian Society Under Ottoman Rule, 1517-1798 Michael Winter, 2003-09-02 First study to cover the whole of this period and focus on both social change and cultural, religious life. The period is crucial to understanding modern Egyptian consciousness. Author uses primary sources not available anywhere else.

Coptic Christianity in Ottoman Egypt Febe Armanios, 2011-02-25 Chiefly interested in the early modern period 1517-1798.

The Mamluks in Egyptian Politics and Society Thomas Philipp, Ulrich Haarmann, 1998-02-12 In this book, distinguished scholars provide an accessible introduction to the structure of political power under the Mamluks and its economic foundations.

Sufism in Ottoman

Egypt Rachida Chih, 2019-04-17 This book analyses the development of Sufism in Ottoman Egypt during the seventeenth and eighteenth centuries Examining the cultural socio economic and political backdrop against which Sufism gained prominence it looks at its influence in both the institutions for religious learning and popular piety The study seeks to broaden the observed space of Sufism in Ottoman Egypt by placing it within its imperial and international context highlighting on one hand the specificities of Egyptian Sufism and on the other the links that it maintained with other spiritual traditions that influenced it Studying Sufism as a global phenomenon taking into account its religious cultural social and political dimensions this book also focuses on the education of the increasing number of aspirants on the Sufi path as well as on the social and political role of the Sufi masters in a period of constant and often violent political upheaval It ultimately argues that starting in medieval times Egypt was simultaneously attracting foreign scholars inward and transmitting ideas outward but these exchanges intensified during the seventeenth and eighteenth centuries as a result of the new imperial context in which the country and its people found themselves Hence this book demonstrates that the concept of neosufism should be dispensed with and that the Ottoman period in no way constituted a time of decline for religious culture or the beginning of a normative and fundamentalist Islam Sufism in Ottoman Egypt provides a valuable contribution to the new historiographical approach to the period challenging the prevailing teleology As such it will prove useful to students and scholars of Islam Sufism and religious history as well as Middle Eastern history more generally *History and Society During the Mamluk Period (1250-1517)* Stephan Conermann, 2014 Once a person starts to study the 250 some years of the Mamluk Era in Egypt and Syria 1250-1517 one characteristic of that period stands out immediately the very unusual polarization of its society A predominantly Arabic population was dominated by a purely Turkish born elite of manumitted military slaves who sought to regenerate themselves continuously through a self imposed fiat The only person who could become a Mamluk was a Turk who had been born free outside the Islamic territories as a non Muslim then enslaved brought to Egypt as a slave converted to Islam freed and finally trained as a warrior Only those who met these prerequisites were members of the ruling stratum with all the concomitant political military and economic advantages On this historically unique model of a society Stephan Conermann has published a series of seminal articles In this edited volume the reader gets an excellent introduction to some of the central issues of the ongoing research on the Mamluk history and society *Fundamentalism and Intellectuals in Egypt, 1973-1993* David Sagiv, 2013-06-17 This study examines the attitude of Egyptian intellectuals towards Islamic fundamentalism in Egypt They believe that to establish an Islamic state would mean a return to the Middle Ages and that Western values do not necessarily contradict Islam How far can they influence Egypt's future **Arabic Literature in the Post-Classical Period** Roger Allen, D. S. Richards, 2006-04-13 The final volume of the series explores the Arabic literary heritage of the little known period from the twelfth to the beginning of the nineteenth century Even though it was during this time that the famous Thousand and One Nights was composed very little has been written on the literature of the period

generally and Roger Allen and Donald Richards bring together some of the most distinguished scholars in the field The volume is divided into parts with the traditions of poetry and prose covered separately within both their elite and popular contexts The last two sections are devoted to drama and the indigenous tradition of literary criticism

Marriage, Money and Divorce in Medieval Islamic Society Yossef Rapoport, 2005-04-21 High rates of divorce often taken to be a modern and western phenomenon were also typical of medieval Islamic societies By pitting these high rates of divorce against the Islamic ideal of marriage Yossef Rapoport radically challenges usual assumptions about the legal inferiority of Muslim women and their economic dependence on men He argues that marriages in late medieval Cairo Damascus and Jerusalem had little in common with the patriarchal models advocated by jurists and moralists The transmission of dowries women's access to waged labour and the strict separation of property between spouses made divorce easy and normative initiated by wives as often as by their husbands This carefully researched work of social history is interwoven with intimate accounts of individual medieval lives making for a truly compelling read It will be of interest to scholars of all disciplines concerned with the history of women and gender in Islam

The Cambridge History of Egypt Carl F. Petry, 2008-07-10 Egypt

Guardians of Faith in Modern Times Meir Hatina, 2009 This collective volume provides an integrative historical and contemporary discussion of Sunni Ulama in the Middle East in both an urban and a semi tribal context The various chapters reinforce a renewed interest in the position of the Ulama in modern times and offer new insights as to their ideological vitality and contribution to the public discourse on moral and sociopolitical issues

Transforming Damascus Leila Hudson, 2008-07-30 In 1860 Damascus was a sleepy provincial capital of the weakening Ottoman Empire a city defined in terms of its relationship to the holy places of Islam in the Arabian Hijaz and its legacy of Islamic knowledge Yet by 1918 Damascus had become a seat of Arab nationalism and a would be modern state capital How can this metamorphosis be explained Here Leila Hudson describes the transformation of Damascus Within a couple of generations the city changed from little more than a way station on the Islamic pilgrimage routes that had defined the city's place for over a millennium Its citizens and notables now seized the opportunities made available through transport technology on the eastern Mediterranean coast and in the European economy Shifts in marriage patterns class education and power ensued But just when the city's destiny seemed irrevocably linked to the Mediterranean world and economy World War I literally starved the urban centre of Damascus and empowered its Bedouin hinterland The consequences shaped Syria for the rest of the twentieth century and beyond

Virtue, Piety and the Law Katharina Anna Ivanyi, 2020-09-25 In *Virtue Piety and the Law* Katharina Ivanyi examines Birgivi Mevlevi's *al-Fayd al-Bihar* (1573) a major work of pietist exhortation and advice composed by the sixteenth century Ottoman jurist and scholar and grammarian who would articulate a style of religiosity that had considerable reformist appeal into modern times Linking the cultivation of individual virtue to questions of wider political social and economic concern Birgivi played a significant role in the negotiation and articulation of early

modern Ottoman anaf piety Birgivi's deep mistrust of the passions of the human soul led him to prescribe a regime of self surveillance and control that was only matched in rigor by his likewise exacting interpretation of the law in matters of everyday life as much as in state practices such as the cash waqf Ottoman land tenure and taxation *Popular Culture in Medieval Cairo* Boaz Shoshan, 2002-05-16 Elite and that of the people This book presents a stimulating discussion of a subject previously only touched upon The author tests his theories against similar phenomena in European society and with reference to several standard authorities in anthropology and social history Popular culture in medieval Cairo will therefore be of interest to students and specialists in Middle Eastern studies and also to medieval historians Conquête ottomane de l'Égypte (1517) Benjamin Lellouch, Nicolas Michel, 2012-09-19 Conquête ottomane de l'Égypte 1517 est le premier ouvrage collectif consacrer la victoire de Selim Ier sur les Mamelouks qui a fait du sultanat ottoman la unique puissance musulmane en Méditerranée orientale et raval l'Égypte au rang de province Il en renouvelle l'approche en faisant appel des sources ottomanes arabes et occidentales très variées Les contributions réunies par Benjamin Lellouch et Nicolas Michel s'attachent mesurer les transformations structurelles qu'elle a induites l'évolution dans la société les pouvoirs la culture littéraire artistique et matérielle en Égypte Elles explorent ses antécédents et son impact géopolitique et restituent les chocs bruyants puis assourdis qu'il a suscités au Proche Orient en Italie et plus généralement en Méditerranée Conquête ottomane de l'Égypte 1517 is the first collective work that deals with Selim I's crushing victory over the Mamluks which made the Ottoman sultanate into the sole remaining Muslim power in the eastern Mediterranean and reduced Egypt to the rank of a province The book offers new insights into this major event by using a wide range of Ottoman and Arabic as well as Western sources These essays in French and English collected by Benjamin Lellouch and Nicolas Michel examine to what extent the Ottoman conquest altered the structures of Egyptian society power relations literature arts and material culture They explore both its backgrounds and geopolitical aftermath and reconstruct its echoes loud at first then gradually fading out in the Middle East Italy and the Mediterranean

The Cambridge History of Turkey Kate Fleet, Suraiya N. Faroqhi, Reşat Kasaba, 2006-11-02 Volume 3 of The Cambridge History of Turkey covers the period from 1603 to 1839

Whispering the Secrets of Language: An Mental Journey through **Society And Religion In Early Ottoman Egypt**

In a digitally-driven earth where monitors reign supreme and immediate interaction drowns out the subtleties of language, the profound techniques and psychological nuances hidden within words frequently move unheard. Yet, situated within the pages of **Society And Religion In Early Ottoman Egypt** a interesting literary value blinking with raw feelings, lies a fantastic quest waiting to be undertaken. Composed by a talented wordsmith, that charming opus attracts readers on an introspective trip, softly unraveling the veiled truths and profound affect resonating within the very fabric of each word. Within the psychological depths of the poignant evaluation, we shall embark upon a genuine exploration of the book is core themes, dissect its fascinating writing style, and succumb to the powerful resonance it evokes strong within the recesses of readers hearts.

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