
Caliphate Redefined The Mystical Turn In Ottoman P

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*Caliphate Redefined
The Mystical Turn In
Ottoman P*

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Islam and Good Governance Stanford
University Press
In the absence of a tradition of self-

portraiture, how could artists signal their presence within a painting? Centred on late Timurid manuscript painting (ca. 1470-1500), this book reveals that pictures could function as the painter's delegate, charged with the task of centring and defining artistic work, even as they did not represent the artist's likeness. Influenced by the culture of the majlis, an institutional gathering devoted to intricate literary performances and debates, late Timurid painters used a number of strategies to shift manuscript painting from an illustrative device to a self-reflective object, designed to highlight the artist's imagination and manual dexterity. These strategies include visual abundance, linear precision, the incorporation of inscriptions addressing aspects of the

painting and the artist's signature. Focusing on one of the most iconic manuscripts of the Persianate tradition, the Cairo Bustan made in late Timurid Herat and bearing the signatures of the painter Bihzad, this book explores Persian manuscript painting as a medium for artistic performance and self-representation, a process by which artistic authority was shaped and discussed.

Sainthood and Authority in Early Islam: Al-Ḥakīm al-Tirmidhī's Theory of wilāya and the Reenvisioning of the Sunnī Caliphate Eb-Verlag

In the United States and Europe, the word "caliphate" has conjured historically romantic and increasingly pernicious associations. Yet the caliphate's significance in Islamic history

and Muslim culture remains poorly understood. This book explores the myriad meanings of the caliphate for Muslims around the world through the analytical lens of two key moments of loss in the thirteenth and twentieth centuries. Through extensive primary-source research, Mona Hassan explores the rich constellation of interpretations created by religious scholars, historians, musicians, statesmen, poets, and intellectuals. Hassan fills a scholarly gap regarding Muslim reactions to the destruction of the Abbasid caliphate in Baghdad in 1258 and challenges the notion that the Mongol onslaught signaled an end to the critical engagement of Muslim jurists and intellectuals with the idea of an Islamic caliphate. She also situates Muslim

responses to the dramatic abolition of the Ottoman caliphate in 1924 as part of a longer trajectory of transregional cultural memory, revealing commonalities and differences in how modern Muslims have creatively interpreted and reinterpreted their heritage. Hassan examines how poignant memories of the lost caliphate have been evoked in Muslim culture, law, and politics, similar to the losses and repercussions experienced by other religious communities, including the destruction of the Second Temple for Jews and the fall of Rome for Christians. A global history, *Longing for the Lost Caliphate* delves into why the caliphate has been so important to Muslims in vastly different eras and places. *The Crisis of Kingship in Late Medieval*

Islam BRILL

This history of astronomy in Egypt reveals how modern science came to play an authoritative role in Islamic religious practice.

Spiritual Vernacular of the Early Ottoman Frontier BRILL

How the Ottomans refashioned and legitimated their rule through mystical imageries of authority The medieval theory of the caliphate, epitomized by the Abbasids (750–1258), was the construct of jurists who conceived it as a contractual leadership of the Muslim community in succession to the Prophet Muhammed’s political authority. In this book, Hüseyin Yılmaz traces how a new conception of the caliphate emerged under the Ottomans, who redefined the caliph as at once a ruler, a spiritual

guide, and a lawmaker corresponding to the prophet’s three natures. Challenging conventional narratives that portray the Ottoman caliphate as a fading relic of medieval Islamic law, Yılmaz offers a novel interpretation of authority, sovereignty, and imperial ideology by examining how Ottoman political discourse led to the mystification of Muslim political ideals and redefined the caliphate. He illuminates how Ottoman Sufis reimaged the caliphate as a manifestation and extension of cosmic divine governance. The Ottoman Empire arose in Western Anatolia and the Balkans, where charismatic Sufi leaders were perceived to be God’s deputies on earth. Yılmaz traces how Ottoman rulers, in alliance with an increasingly powerful Sufi establishment, continuously

refashioned and legitimated their rule through mystical imageries of authority, and how the caliphate itself reemerged as a moral paradigm that shaped early modern Muslim empires. A masterful work of scholarship, *Caliphate Redefined* is the first comprehensive study of premodern Ottoman political thought to offer an extensive analysis of a wealth of previously unstudied texts in Arabic, Persian, and Ottoman Turkish.

Historicizing Sunni Islam in the Ottoman Empire, C. 1450-c. 1750 Cambridge University Press

The study of Islamic law can be a forbidding prospect for those entering the field for the first time. Wael Hallaq, a leading scholar and practitioner of Islamic law, guides students through the intricacies of the subject in this

absorbing introduction. The first half of the book is devoted to a discussion of Islamic law in its pre-modern natural habitat. The second part explains how the law was transformed and ultimately dismantled during the colonial period. In the final chapters, the author charts recent developments and the struggles of the Islamists to negotiate changes which have seen the law emerge as a primarily textual entity focused on fixed punishments and ritual requirements. The book, which includes a chronology, a glossary of key terms, and lists of further reading, will be the first stop for those who wish to understand the fundamentals of Islamic law, its practices and history.

A Companion to Early Modern Istanbul
Oxford University Press

From a Christian, Greek- and Armenian-speaking land to a predominantly Muslim and Turkish speaking one, the Islamisation of medieval Anatolia would lay the groundwork for the emergence of the Ottoman Empire as a world power and ultimately the modern Republic of Turkey. Bringing together previously unpublished sources in Arabic, Persian and Turkish, Peacock offers a new understanding of the crucial but neglected period in Anatolian history, that of Mongol domination, between c. 1240 and 1380. This represents a decisive phase in the process of Islamisation, with the popularisation of Sufism and the development of new forms of literature to spread Islam. This book integrates the study of Anatolia with that of the broader Islamic world,

shedding new light on this crucial turning point in the history of the Middle East.

Caliphate Redefined Princeton University Press

This book is a post-revisionist history of the late Ottoman Empire that makes a major contribution to Ottoman scholarship.

Politics, Law, and Community in Islamic Thought Princeton University Press

The 1570s marked the beginning of an age of pervasive piracy in the Mediterranean that persisted into the eighteenth century. Nowhere was more inviting to pirates than the Ottoman-dominated eastern Mediterranean. In this bustling maritime ecosystem, weak imperial defenses and permissive politics

made piracy possible, while robust trade made it profitable. By 1700, the limits of the Ottoman Mediterranean were defined not by Ottoman territorial sovereignty or naval supremacy, but by the reach of imperial law, which had been indelibly shaped by the challenge of piracy. *Piracy and Law in the Ottoman Mediterranean* is the first book to examine Mediterranean piracy from the Ottoman perspective, focusing on the administrators and diplomats, jurists and victims who had to contend most with maritime violence. Pirates churned up a sea of paper in their wake: letters, petitions, court documents, legal opinions, ambassadorial reports, travel accounts, captivity narratives, and vast numbers of decrees attest to their impact on lives and livelihoods. Joshua

M. White plumbs the depths of these uncharted, frequently uncatalogued waters, revealing how piracy shaped both the Ottoman legal space and the contours of the Mediterranean world. *Making of the Artist in Late Timurid Painting* Princeton University Press Between the twelfth and sixteenth centuries, a distinct form of Islamic thought and practice developed among Muslim trading communities of the Indian Ocean. Sebastian R. Prange argues that this 'Monsoon Islam' was shaped by merchants not sultans, forged by commercial imperatives rather than in battle, and defined by the reality of Muslims living within non-Muslim societies. Focusing on India's Malabar Coast, the much-fabled 'land of pepper', Prange provides a case study of how

Monsoon Islam developed in response to concrete economic, socio-religious, and political challenges. Because communities of Muslim merchants across the Indian Ocean were part of shared commercial, scholarly, and political networks, developments on the Malabar Coast illustrate a broader, trans-oceanic history of the evolution of Islam across monsoon Asia. This history is told through four spaces that are examined in their physical manifestations as well as symbolic meanings: the Port, the Mosque, the Palace, and the Sea.

Intellectual Networks in Timurid Iran

Princeton University Press

This book is the first study of late Hanafism in the early modern Ottoman Empire. It examines Ottoman imperial authority in authoritative Hanafi legal

works from the Ottoman world of the sixteenth to nineteenth centuries CE, casting new light on the understudied late Hanafi jurists (al-muta'akhhirun). By taking the madhhab and its juristic discourse as the central focus and introducing "late Hanafism" as a framework of analysis, this study demonstrates that late Hanafi jurists assigned probative value and authority to the orders and edicts of the Ottoman sultan. This authority is reflected in the sultan's ability to settle juristic disputes, to order specific opinions to be adopted in legal opinions (fatawa), and to establish his orders as authoritative and final reference points. The incorporation of sultanic orders into authoritative Hanafi legal commentaries, treatises, and fatwa collections was made possible

by a shift in Hanafi legal commitments that embraced sultanistic authority as an indispensable element of the lawmaking process.

Longing for the Lost Caliphate BRILL
How the Ottomans refashioned and legitimated their rule through mystical imageries of authority The medieval theory of the caliphate, epitomized by the Abbasids (750–1258), was the construct of jurists who conceived it as a contractual leadership of the Muslim community in succession to the Prophet Muhammed’s political authority. In this book, Hüseyin Yılmaz traces how a new conception of the caliphate emerged under the Ottomans, who redefined the caliph as at once a ruler, a spiritual guide, and a lawmaker corresponding to the prophet’s three natures. Challenging

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and how the caliphate itself reemerged as a moral paradigm that shaped early modern Muslim empires. A masterful work of scholarship, *Caliphate Redefined* is the first comprehensive study of premodern Ottoman political thought to offer an extensive analysis of a wealth of previously unstudied texts in Arabic, Persian, and Ottoman Turkish.

Islam Observed Edinburgh University Press

In this book Peter G. Riddell studies the two earliest works of Qur'anic exegesis from the Malay-Indonesian world. He explores the 17th century context in the Sultanate of Aceh that produced them and the history of both texts.

An Introduction to Islamic Law

Routledge

A Longman–History Today Book Prize

Finalist Winner of the Thomas J. Wilson Memorial Prize A Times Literary Supplement Book of the Year “Deeply thoughtful...A delight.” —The Economist “[A] tour de force...Bevilacqua’s extraordinary book provides the first true glimpse into this story...He, like the tradition he describes, is a rarity.” —New Republic In the seventeenth and eighteenth centuries, a pioneering community of Western scholars laid the groundwork for the modern understanding of Islamic civilization. They produced the first accurate translation of the Qur’an, mapped Islamic arts and sciences, and wrote Muslim history using Arabic sources. The Republic of Arabic Letters is the first account of this riveting lost period of cultural exchange, revealing the

profound influence of Catholic and Protestant intellectuals on the Enlightenment understanding of Islam. "A closely researched and engrossing study of...those scholars who, having learned Arabic, used their mastery of that difficult language to interpret the Quran, study the career of Muhammad...and introduce Europeans to the masterpieces of Arabic literature." —Robert Irwin, Wall Street Journal "Fascinating, eloquent, and learned, The Republic of Arabic Letters reveals a world later lost, in which European scholars studied Islam with a sense of affinity and respect...A powerful reminder of the ability of scholarship to transcend cultural divides, and the capacity of human minds to accept differences without denouncing them."

—Maya Jasanoff "What makes his study so groundbreaking, and such a joy to read, is the connection he makes between intellectual history and the material history of books." —Financial Times

Arabs and Young Turks Princeton University Press

From a preeminent scholar of Islamic history, the authoritative history of caliphates from their beginnings in the 7th century to the modern day In Caliphate, Islamic historian Hugh Kennedy dissects the idea of the caliphate and its history, and explores how it became used and abused today. Contrary to popular belief, there is no one enduring definition of a caliph; rather, the idea of the caliph has been the subject of constant debate and

transformation over time. Kennedy offers a grand history of the caliphate since the beginning of Islam to its modern incarnations. Originating in the tumultuous years following the death of the Muhammad in 632, the caliphate, a politico-religious system, flourished in the great days of the Umayyads of Damascus and the Abbasids of Baghdad. From the seventh-century Orthodox caliphs to the nineteenth-century Ottomans, Kennedy explores the tolerant rule of Umar, recounts the traumatic murder of the caliph Uthman, dubbed a tyrant by many, and revels in the flourishing arts of the golden eras of Abbasid Baghdad and Moorish Andalucí. Kennedy also examines the modern fate of the caliphate, unraveling the British political schemes to spur dissent against

the Ottomans and the ominous efforts of Islamists, including ISIS, to reinvent the history of the caliphate for their own malevolent political ends. In exploring and explaining the great variety of caliphs who have ruled throughout the ages, Kennedy challenges the very narrow views of the caliphate propagated by extremist groups today. An authoritative new account of the dynasties of Arab leaders throughout the Islamic Golden Age, *Caliphate* traces the history-and misappropriations-of one of the world's most potent political ideas. **Caliphate Redefined** Harvard University Press
 Ottoman Puritanism and Its Discontents: Aḥmad al-Āqḥiṣārī and the Qaḍīzādelis considers the emergence of a new activist Sufism in the Muslim world from

the sixteenth century onwards, which emphasized personal responsibility for putting God's guidance into practice. Mustapha Sheikh focuses specifically on developments at the centre of the Ottoman Empire, but also considers both how they might have been influenced by the wider connections and engagements of learned and holy men and how their influence might have been spread from the Ottoman Empire to South Asia in particular. The immediate focus is on the Qāḍīzādeli movement which flourished in Istanbul from the 1620s to the 1680s and which inveighed against corrupt scholars and heterodox Sufis. Up to now this movement has been seen as proto-Wahhābī, proto-fundamentalist or otherwise retrograde. By studying the relationship between Aḥmad al-Rūmī al-

Āqḥiṣārī's magisterial Majālis al-abrār and Qāḍīzādeli beliefs, Sheikh places both author and the movement in an Ottoman, Ḥanafī, and Sufi milieu. Moreover, the study suggests that the impact of the Majālis al-abrār on the Qāḍīzādelis had the outcome in the second half of the seventeenth century of increasing the violence of their activists, a development which ultimately led to their downfall.

The First of the Modern Ottomans John Wiley & Sons

In *A History of Ottoman Political Thought up to the Early Nineteenth Century*, Marinos Sariyannis offers a survey of Ottoman political literature, from its beginnings until the beginning of the Tanzimat reforms.

The Lighthouse and the Observatory

Princeton University Press
 The "fascinating . . . lively" story of the Russian slave girl Roxelana, who rose from concubine to become the only queen of the Ottoman empire (New York Times). In *Empress of the East*, historian Leslie Peirce tells the remarkable story of a Christian slave girl, Roxelana, who was abducted by slave traders from her Ruthenian homeland and brought to the harem of Sultan Suleyman the Magnificent in Istanbul. Suleyman became besotted with her and foreswore all other concubines. Then, in an unprecedented step, he freed her and married her. The bold and canny Roxelana soon became a shrewd diplomat and philanthropist, who helped Suleyman keep pace with a changing world in which women, from Isabella of

Hungary to Catherine de Medici, increasingly held the reins of power. Until now Roxelana has been seen as a seductress who brought ruin to the empire, but in *Empress of the East*, Peirce reveals the true history of an elusive figure who transformed the Ottoman harem into an institution of imperial rule.

Islam, Literature and Society in Mongol Anatolia Cambridge University Press
 The forgotten story of Central Asia's enlightenment—its rise, fall, and enduring legacy In this sweeping and richly illustrated history, S. Frederick Starr tells the fascinating but largely unknown story of Central Asia's medieval enlightenment through the eventful lives and astonishing accomplishments of its greatest minds—remarkable figures who

built a bridge to the modern world. Because nearly all of these figures wrote in Arabic, they were long assumed to have been Arabs. In fact, they were from Central Asia—drawn from the Persianate and Turkic peoples of a region that today extends from Kazakhstan southward through Afghanistan, and from the easternmost province of Iran through Xinjiang, China. Lost Enlightenment recounts how, between the years 800 and 1200, Central Asia led the world in trade and economic development, the size and sophistication of its cities, the refinement of its arts, and, above all, in the advancement of knowledge in many fields. Central Asians achieved signal breakthroughs in astronomy, mathematics, geology, medicine, chemistry, music, social science,

philosophy, and theology, among other subjects. They gave algebra its name, calculated the earth's diameter with unprecedented precision, wrote the books that later defined European medicine, and penned some of the world's greatest poetry. One scholar, working in Afghanistan, even predicted the existence of North and South America—five centuries before Columbus. Rarely in history has a more impressive group of polymaths appeared at one place and time. No wonder that their writings influenced European culture from the time of St. Thomas Aquinas down to the scientific revolution, and had a similarly deep impact in India and much of Asia. Lost Enlightenment chronicles this forgotten age of achievement, seeks to explain its rise,

and explores the competing theories about the cause of its eventual demise. Informed by the latest scholarship yet written in a lively and accessible style, this is a book that will surprise general readers and specialists alike.

Caliphate Cambridge University Press
Discusses the importance of informal intellectual networks and the formation of the republic of letters in Islamic history. The book focuses on the fifteenth century Timurid, Ottoman, and Mamluk empires, and traces the connections between intellectuals in these three early modern Islamic polities.

Striving for Divine Union Cambridge University Press
Spanning the Islamic world, from ninth-century Baghdad to nineteenth-century

Iran, this book tells the story of the key Muslim map-makers and the art of Islamic cartography. Muslims were uniquely placed to explore the edges of the inhabited world and their maps stretched from Isfahan to Palermo, from Istanbul to Cairo and Aden. Over a similar period, Muslim artists developed distinctive styles, often based on geometrical patterns and calligraphy. Map-makers, including al-Khwārazmī and al-Idrīsī, combined novel cartographical techniques with art, science and geographical knowledge. The results could be aesthetically stunning and mathematically sophisticated, politically charged as well as a celebration of human diversity. 'Islamic Maps' examines Islamic visual interpretations of the world in their historical context,

through the lives of the map-makers themselves. What was the purpose of their maps, what choices did they make and what was the argument they were trying to convey? Lavishly illustrated with stunning manuscripts, beautiful

instruments and Qibla charts, this book shows how maps constructed by Muslim map-makers capture the many dimensions of Islamic civilisation, providing a window into the worldviews of Islamic societies.