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| 1. Record Nr. | UNINA9910151740503321 |
| Autore | Waite Gary K. <1955-> |
| Titolo | David Joris and Dutch Anabaptism, 1524-1543 [[electronic resource]] / / Gary K. Waite |
| Pubbl/distr/stampa | Waterloo, Ont., : Wilfrid Laurier University Press, 1990 |
| ISBN | 1-55458-608-9 1-282-23353-X 9786613811271 0-88920-567-1 |
| Descrizione fisica | 1 online resource (248 p.) |
| Disciplina | 284.3 |
| Soggetti | Anabaptists - Netherlands - History Anabaptists - Netherlands Davidists Electronic books. |
| Lingua di pubblicazione | Inglese |
| Formato | Materiale a stampa |
| Livello bibliografico | Monografia |
| Note generali | Includes index. |
| Nota di bibliografia | Includes bibliographical references and index. |
| Nota di contenuto | CONTENTS; List of Illustrations; List of Tables and Maps; Acknowledgements; Abbreviations; Introduction; One The Early Reform Movement in the Netherlands; Two The Anabaptist Movement in Holland, 1531-35; Three From Sacramentarian Lay Reformer to Melchiorite Sympathiser, 1501-33; Four From Anabaptist to Nicodemite, 1534-39; Five Joris' Early Theology, 1534-36; Six Joris and the Post-Munster Radicals, 1536-39; Seven Confrontation with the Elders of Israel: The Strasbourg Debate; Eight Joris' Followers and Supporters: A Social Analysis; Nine Joris' Asylum in Antwerp, 1539-44 Ten Joris in Basel, 1544-56Appendix; I Anabaptist Leaders Active after 1535; II Jorien Ketel's Confession; III Ketel's Letter to His Wife; IV Leonard van Dam's Vision of the Heavenly Man; V Public Confession of Sins; VI The Internal Restitution; Bibliography; Index |
| Sommario/riassunto | Waite's biography of Joris concentrates on his career as a DutchAnabaptist instead of his later, better-known activity as a Spiritualistin Basel. Waite argues convincingly that, from 1536 to 1539, Joris wasthe most influential Anabaptist leader in the Netherlands. |

Adopting a middle path between the revolutionary chiliasm of the M[?]ster Anabaptist kingdom and the radical separatism of Menno Simons and his flock, Joris sought to unite the splintered Melchiorite movement under his leadership. However, as Waite notes, history has been unkind to Joris: largely ignored by historians (the last book-length

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| 2. Record Nr. | UNINA9910813956103321 |
| Autore | Masters Bruce Alan <1950-> |
| Titolo | The Arabs of the Ottoman Empire, 1516-1918 : a social and cultural history // Bruce Masters, Wesleyan University [[electronic resource]] |
| Pubbl/distr/stampa | Cambridge : , : Cambridge University Press, , 2013 |
| ISBN | 1-107-06564-X 1-107-05599-7 1-107-05825-2 1-107-05957-7 1-139-52197-7 |
| Descrizione fisica | 1 online resource (xiii, 261 pages) : digital, PDF file(s) |
| Classificazione | HIS026000 |
| Disciplina | 305.892/705609034 |
| Soggetti | Arabs - Turkey - History Ulama - Turkey - History Elite (Social sciences) - Turkey - History Social change - Turkey - History Turkey History Ottoman Empire, 1288-1918 Turkey Intellectual life |
| Lingua di pubblicazione | Inglese |
| Formato | Materiale a stampa |
| Livello bibliografico | Monografia |
| Note generali | Title from publisher's bibliographic system (viewed on 05 Oct 2015). |
| Nota di bibliografia | Includes bibliographical references (p. 233-249) and index. |
| Nota di contenuto | Machine generated contents note: 1. The establishment and survival of Ottoman rule in the Arab lands, 1516-1798; 2. Institutions of Ottoman rule; 3. Economy and society in the early modern era; 4. A world of scholars and saints: intellectual life in the Ottoman Arab lands; 5. The empire at war: Napoleon, the Wahhabis, and Mehmed Ali; 6. The Tanzimat and the time of re-Ottomanization; 7. The end of the relationship. |

The Ottomans ruled much of the Arab World for four centuries. Bruce Masters's work surveys this period, emphasizing the cultural and social changes that occurred against the backdrop of the political realities that Arabs experienced as subjects of the Ottoman sultans. The persistence of Ottoman rule over a vast area for several centuries required that some Arabs collaborate in the imperial enterprise. Masters highlights the role of two social classes that made the empire successful: the Sunni Muslim religious scholars, the ulama, and the urban notables, the acyan. Both groups identified with the Ottoman sultanate and were its firmest backers, although for different reasons. The ulama legitimated the Ottoman state as a righteous Muslim sultanate, while the acyan emerged as the dominant political and economic class in most Arab cities due to their connections to the regime. Together, the two helped to maintain the empire.
