

Hijra En Egypte

This volume, the first ever of its kind in English, introduces and surveys Greek literature in Byzantium (330 - 1453 CE). In twenty-five chapters composed by leading specialists, *The Oxford Handbook of Byzantine Literature* surveys the immense body of Greek literature produced from the fourth to the fifteenth century CE and advances a nuanced understanding of what "literature" was in Byzantium. This volume is structured in four sections. The first, "Materials, Norms, Codes," presents basic structures for understanding the history of Byzantine literature like language, manuscript book culture, theories of literature, and systems of textual memory. The second, "Forms," deals with the how Byzantine literature works: oral discourse and "text"; storytelling; rhetoric; re-writing; verse; and song. The third section ("Agents") focuses on the creators of Byzantine literature, both its producers and its recipients. The final section, entitled "Translation, Transmission, Edition," surveys the three main ways by which we access Byzantine Greek literature today: translations into other Byzantine languages during Late Antiquity and the Middle Ages; Byzantine and post-Byzantine manuscripts; and modern printed editions. The volume concludes with an essay that offers a view of the recent past--as well as the likely future--of

Byzantine literary studies.

This book considers how languages, peoples and cultures in the Near East interacted over the millennium between Alexander and Muhammad.

Cet ouvrage a reçu le prix spécial du jury de l'œuvre d'Orient en 2013. Au mois de février 2005, la décision du président Hosni Moubarak d'amender la Constitution égyptienne afin de permettre l'organisation d'élections présidentielles à plusieurs candidats suscita un bref moment d'enthousiasme. En encourageant la formulation publique des doléances, elle contribua au regain du militantisme dans plusieurs secteurs de la société. Les Égyptiens mirent en avant l'exigence d'instauration de la citoyenneté, avec ce que cela implique en termes de droits politiques et religieux. À la faveur de ces changements, le tabou qui pesait sur la « question copte » fut brisé. Ouvert à nouveau, le dossier des discriminations envers les chrétiens se trouva situé de manière emblématique au cœur des revendications de réforme politique soulevées par les courants sécularistes, allant des marxistes aux libéraux. Dès l'automne 2005, Samer Soliman et Alain Roussillon, fins observateurs de la scène politique égyptienne, s'interrogeaient : l'activisme copte peut-il constituer le fer de lance du combat pour la « nécessaire sécularité des institutions et de la société » ? Ou bien va-t-il renforcer la confessionnalisation de la vie politique ? La révolution de février-mars 2011, qui

mit fin au pouvoir de Hosni Moubarak, s'accompagna d'attaques d'églises puis d'échauffourées entre coptes, salafistes et militaires, qui réactivèrent en particulier la communautarisation de la société et de la vie politique égyptiennes. Peut-on aujourd'hui abolir ou du moins modifier la tendance structurelle à la communautarisation ? Une telle interrogation confronte le militant et l'analyste au problème de l'articulation entre pluralité, liberté et formation de l'autorité politique. Elle implique l'examen des modalités et de l'efficacité des actions contestataires visant à mettre un terme à la violence. Or la violence communautaire s'exerce au travers d'une multiplicité de pratiques institutionnelles, sociales et symboliques dotées de temporalités et de règles spécifiques. Dans une Égypte en proie à des mutations politiques accélérées, la levée des discriminations exercées à l'encontre des chrétiens reste suspendue à l'accomplissement de plusieurs processus politiques, en particulier aux transformations au sein des islams égyptiens et à la reconstruction de l'appareil d'État. Laure Guirguis nous propose ici une lecture en quatre temps, portant respectivement sur les chrétiens du Moyen-Orient, le contexte spécifique de l'Égypte, notamment au tournant des années 2010, l'évolution de la communauté copte durant cette décennie, et enfin le devenir de l'islam en tant que religion dominante et hégémonique dans le monde arabe. Ces niveaux de

lecture ne sont nullement séparés, chacun d'entre eux étant travaillé par des processus, des dynamiques et des tensions aussi contradictoires qu'inséparables.

Alors que s'achève une décennie scandée par de nombreux départs pour la Syrie et de multiples attentats, le djihadisme continue d'ensanglanter la France et de menacer l'avenir. Mais qui sont vraiment ceux qui ont consacré leur vie, et parfois leur mort, à cette cause ? Quel itinéraire les a conduits à cet engagement extrême ? À partir d'une enquête inédite par son ampleur rassemblant plus de 1 400 profils issus de quatre pays (France, Royaume-Uni, Belgique et Allemagne), ce livre brosse le portrait d'une génération de militants : ces femmes et ces hommes européens, ces musulmans parfois convertis qui, de 2010 à 2019, ont choisi le djihadisme. Grâce à la profondeur de leurs données, Hakim El Karoui et Benjamin Hodayé dépassent les débats passionnés, souvent fondés sur des cas isolés. Ils étudient les parcours des djihadistes suivant trois axes : sociologique, puisque ces individus viennent presque tous des mêmes milieux sociaux, et que leurs failles personnelles peuvent les rendre vulnérables aux discours radicaux ; religieux et idéologique, pour décrypter les chemins spirituels qui peuvent mener au djihadisme, notamment via l'influence du salafisme ; militant, en reconstituant les réseaux à l'échelle locale, ce qui révèle la mécanique exacte du recrutement.

Ainsi sont réunis les fils des parcours individuels, qui forment une toile inquiétante. Car le djihadisme n'a pas été vaincu. Ses racines sont toujours là, chaque attentat nous le rappelle douloureusement. Et l'analyse prospective présentée est alarmante, même si beaucoup de progrès ont déjà été faits. Reste désormais à prévenir ce phénomène et à désengager ses militants. Normalien, agrégé de géographie, ancien conseiller du Premier ministre (2002-2005), Hakim El Karoui est Senior Fellow de l'Institut Montaigne et est notamment l'auteur de Réinventer l'Occident (Flammarion, 2010), de L'Islam, une religion française (Gallimard, 2018) et des rapports « Un islam français est possible » (2016), « La Fabrique de l'islamisme » (2018) et « Les quartiers pauvres ont un avenir » (2020). Benjamin Hodayé est normalien et agrégé d'histoire. Ses recherches portent sur l'histoire du Maghreb contemporain et sur l'islam en France et en Europe. Il collabore avec l'Institut Montaigne depuis 2017. Ce travail a été rendu possible par l'Institut Montaigne.

A riveting investigation into how the Fatimid dynasty manipulated urban topographies and used architecture to position themselves as the leaders of a global Muslim community.

A study of Islamic civilisation and the intimate link between Jewish religion and the earliest forms of Islam.

This is the original History of the Modammedan Dynasties of Spain reprinted from the first edition of 1840-1843. It represents the foundations of our modern understanding of a great civilisation.

Avec un régime fragile dans un contexte de violence, l'Egypte saura-t-elle garder le rôle stabilisateur auquel elle aspire ?

This book offers a comprehensive survey of the history and the development of Arab music and musical theory from its pre-Islamic roots until 1970, as well as a discussion of the major genres and forms practiced today, such as the Egyptian g?l, the Algerian raï and Palestinian hip hop; it also touches upon musical instruments and folk music.

Egypt's history is interwoven with conflicts of Bedouin, governments and peasants, competing over same cultivated lands and of migrations of nomads from the deserts to the Nile Valley. Mehemet Ali's era represented the initial ending of the traditional tribalism, and the beginning of emergence of a semi-urban community, which became an integral part of the sedentarised population. Providing a new perspective on tribal life in Egypt under Mehemet Ali Pasha's rule, The Pasha's Bedouin examines the social and political aspects of the Bedouin during 1805-1848. By highlighting the complex relationships which developed between the government of the Pasha and the Bedouin, Reuven Aharoni sets out to expose the Bedouin as a specialised social sector of the urban economy and as integral to the economic and political life in Egypt at the time. This study aims to question of whether the elements of bureaucratic culture which characterised the central and provincial administration of the Pasha, indicate special attitudes towards this sector of the population. Subjects covered include: The 'Bedouin'

policy of Mehemet Ali Territory and identity, tribal economies Tribe and state relations Tribal leadership With a long experience in fieldwork among Bedouin in the Sinai and the Negev, as well as using a range of archival documents and manuscripts both in Arabic and Ottoman Turkish, this highly researched book provides an essential read for historians, anthropologists and political scientists in the field of social and political history of the Middle East. Reuven Aharoni, Ph.D (2001) in Middle Eastern History, Tel-Aviv University, teaches history of the Middle East at the Haifa University and at the Open University of Israel.

The early twenty-first century has experienced an unrivaled dissemination of information and misinformation about Islam, its prophet Muhammad, and its followers, largely facilitated by the fact that the tragedy of 9/11 roughly coincided with the advent of the digital age. In the first collection of its kind, Ruqayya Khan has compiled essays that treat Muhammad and the core elements of Islam as focal points in an exploration of how the digital era—including social media and other expressions—have both had an effect on and been affected by Islam. Scholars from a variety of fields deal with topics such as the 2005 cartoon controversy in Denmark and the infamous 2012 movie trailer “Innocence of Muslims” that some believe sparked the attacks on the US consulate in Benghazi, as well as how the digitization of ancient texts have allowed the origins of Islam to be studied in new ways. Other essays examine how Muhammad’s wives have been represented in various online sources, including a web comic; the contrasting depictions of Muhammad as both a warrior and peacemaker; and how the widespread distribution of “the look” of Islamic terrorists has led to attacks on Sikhs, whose only point of resemblance to them may be a full beard. These findings illuminate the role of the Internet in forms of representation, advocacy, and engagement concerning Islam and Muslims in our

world today.

This Variorum volume is a collection of articles dealing with Egypt under the Fatimids, originally published in diverse journals and books between 1984 and 2013. The Fatimids came to power in North Africa in 910 CE, and ruled in Egypt from 969 to 1171 CE. As Imams and Caliphs, they claimed authority for the faith and the government of the Muslim world. In Egypt and Syria, they both reigned and ruled over the state. In North Africa and Sicily, the Hijaz and latterly the Yemen, they reigned but did not rule. In the rest of the Muslim world, they pursued their aim for recognition, notably through their missionaries active in Iraq and Iran. A core theme is the evolution of the population and its passage from a Coptic to a Muslim majority. Two articles deal with the murderous history of the Wazirs of the Pen before the Armenian Badr al-Jamali began the rule of the Wazirs of the Sword. Four articles deal with the question of Fatimid diplomacy followed by three dealing with Badr al-Jamali and his revival of the dynasty, including his relations with the Yemen, his use of the Coptic church to extend Fatimid influence to Christian Nubia and Ethiopia, and his employment of his military as tax-farmers, creating a system which culminated in the Mamluk regime of the 13th to the 16th century. The final articles concern the Fatimid response to the Crusades which ended with Saladin and the death of the last Imam Caliph, leaving Ismailism to the breakaway sects of the Nizaris in Iran and the Tayyibis in the Yemen.

For over a millennium and a half, Egypt was home to at least two commonly used languages of communication. Although this situation is by no means exceptional in the ancient and medieval worlds, the wealth of documentary sources preserved by Egypt's papyri makes the country a privileged observation ground for the study of ancient multilingualism. One of the greatest

contributions of papyri to this subject is that they capture more linguistic registers than other ancient and medieval sources, since they range from very private documents not meant by their author to be read by future generations, to official documents produced by the administration, which are preserved in their original form. This collection of essays aims to make this wealth better known, as well as to give a diachronic view of multilingual practices in Egypt from the arrival of the Greeks as a political force in the country with Alexander the Great, to the beginnings of Abbasid rule when Greek, and slowly also Coptic, receded from the documentary record. The first section of the book gives an overview of the documentary sources for this subject, which for ancient history standards are very rich and as yet under-exploited. The second part contains several case studies from different periods that deal with language use in contexts of varying breadth and scope, from its the ritual use in magic or the liturgy to private letters and state administration.

This masterful history of the monumental architecture of Alexandria, as well as of the rest of Egypt, encompasses an entire millennium—from the city's founding by Alexander the Great in 331 B.C. to the years just after the Islamic conquest of A.D. 642. Long considered lost beyond recall, the architecture of ancient Alexandria has until now remained mysterious. But here Judith McKenzie shows that it is indeed possible to reconstruct the city and many of its buildings by means of meticulous exploration of archaeological remains, written sources, and an array of other fragmentary evidence. The book approaches its subject at the macro- and the micro-level: from city-planning, building types, and designs to architectural style. It addresses the interaction between the imported Greek and native Egyptian traditions; the relations between the architecture of Alexandria and the other cities and towns of Egypt as well as the

wider Mediterranean world; and Alexandria's previously unrecognized role as a major source of architectural innovation and artistic influence. Lavishly illustrated with new plans of the city in the Ptolemaic, Roman, and Byzantine periods; reconstruction drawings; and photographs, the book brings to life the ancient city and uncovers the true extent of its architectural legacy in the Mediterranean world.

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.

In *Islamic Law and the Crisis of the Reconquista*, Alan Verskin examines the

efforts of Islamic jurists to articulate a new law which would address the predicament of Muslims living under Christian rule in Iberia.

De islamiske religiøse idealer medførte, at muslimerne ikke gerne engagerede sig i krig eller regeringsanliggender, hvorfor de gennem tiderne systematisk skaffede sig udenlandske slaver, som blev uddannet og anvendt som professionelle soldater, første gang omkring 815-820, f.eks. er det berømte tyrkiske janitscharkorps, der bestod af osmanniske elitesoldater, skabt i det sene 1300 tal af kristne krigsfanger.

Dit boek bestaat uit twee delen. Het eerste deel bespreekt de biografie van de Heilige Profeet Mohammed (sa) en het tweede deel beschrijft zijn karakter. Aan het einde van het boek is een index opgenomen en zijn in de voetnoten belangrijke bronnen terug te vinden.

The Ismaili Muslims, who belong to the Shia branch of Islam, live in over 25 different countries around the world, mainly in Asia, Africa and the Middle East. Their history has typically been linked to the history of the various countries in which they live, but the worldwide community is united under Prince Karim Aga Khan, the spiritual leader and 49th Imam of the Ismaili Muslims. Few fields of Islamic studies have witnessed as drastic a change as Ismaili studies, due in part to the recent discovery of numerous historical texts, and author Farhad Daftary

makes extensive use of these new sources in the Historical Dictionary of the Ismailis. This comprehensive new reference work is the first of its kind on the Ismailis and presents a summary of the findings of modern scholarship on the Ismaili Shia Muslims and different facets of their heritage. The dictionary covers all phases of Ismaili history as well as the main doctrines of the community. It includes an introductory chapter, which provides a broad historical survey of the Ismailis, followed by alphabetical entries on all major aspects of the community, such as key figures, institutions, traditions, and doctrines. It also contains a chronology, genealogical tables, a glossary, and a substantial bibliography. This book is an excellent access point for students, researchers, and anyone wanting to know more about the Ismailis."

The Visio Pauli and the Gnostic Apocalypse of Paul is the first modern collection of studies on the most important aspects of the Visio Pauli, the most popular early Christian apocalypse in the Middle Ages. The volume starts with a short study of the textual traditions of the Visio Pauli, its Jewish and early Christian traditions as well as its influence on later literature, such as Dante. This is followed by studies of the Prologue, the four rivers of Eden, the place of the Ocean, the relation between body and soul, the image of hell and its punishments, and the connection with fantastic literature. Finally, a codicological,

comparative, and textual re-evaluation of the Coptic translation attempts to correct earlier errors and to rehabilitate the value and interest of this long neglected version of the Visio Pauli. The book is concluded with a study of the earthly tribunal in the fourth heaven of the Gnostic Apocalypse of Paul. As has become customary, the volume is rounded off by an extensive bibliography of the Visio Pauli and the Gnostic Apocalypse of Paul and a detailed index.

Includes section "Bibliothèque."

L'histoire de l'Égypte commence il y a huit mille ans quand des pasteurs proto-berbères fuyant un Sahara en phase d'assèchement trouvèrent refuge dans la vallée du Nil où ils se mêlèrent aux chasseurs-cueilleurs qui l'habitaient. Puis, il y a cinq mille ans, naquit l'Égypte des pharaons. À travers plus de trente dynasties, elle connut une histoire glorieuse durant laquelle furent édifiés temples, tombeaux et pyramides. Au IV^e siècle avant J.-C., l'Égypte passa sous le contrôle de la dynastie grecque des Ptolémées, avant de devenir colonie romaine. En 632, elle fut conquise par les Arabes, puis, aux XI^e et XII^e siècles, elle constitua le coeur de l'Empire fatimide. Première puissance du monde musulman aux XIII^e et XIV^e siècles, durant le sultanat mamelouk, l'Égypte fut englobée dans l'Empire ottoman en 1517. Devenue un enjeu stratégique primordial à partir de 1869 et de l'inauguration du canal de Suez, l'Égypte passa en 1882 sous le contrôle de la Grande-Bretagne. En 1922, sous la pression d'un puissant courant nationaliste, son indépendance lui fut rendue. À partir de 1954, avec le colonel Nasser,

l'Égypte fut le phare du nationalisme arabe. Durant les années 2010, le pays fut dévasté par le printemps arabe et ruiné par les Frères musulmans arrivés au pouvoir. En 2013, l'armée referma la parenthèse d'anarchie. C'est cette histoire pluri-millénaire que Bernard Lugan, spécialiste du continent africain, raconte ici dans un livre sans équivalent qui fait la synthèse des connaissances se rapportant à l'Égypte des origines à nos jours. Bernard Lugan est universitaire. Il est l'auteur de plusieurs dizaines d'ouvrages consacrés à l'Afrique. Aux éditions du Rocher, il a notamment publié Les Guerres d'Afrique des origines à nos jours ; Rwanda : un génocide en questions ; Osons dire la vérité à l'Afrique (prix La Plume et l'Épée 2018) ; Atlas historique du continent africain et une volumineuse Histoire de l'Afrique du Nord. Il édite L'Afrique Réelle, une revue par internet.

L'islamisme est un mot fourre-tout. Aujourd'hui nous qualifions indifféremment d'islamiste un djihadiste du groupe État islamique, un député de l'AKP turc, un salafiste, un Frère musulman, une femme portant le niqab, etc. Des réalités très multiples, parfois rivales et opposées. Or, pour tenter de comprendre les mondes islamistes, cet Islamistan, l'auteur a fait le choix de mettre de la chair autour de ce qui n'était qu'un concept : rencontrer les gens, de l'Égypte à l'Iran, de la France à Guantánamo. Ce livre est une succession de portraits, de moments, la mémoire de deux décennies à la rencontre de ces visages du radicalisme.

Islamic History through Coins has become the standard reference for Islamic coinage

struck by the Ikhshidid rulers of Egypt and Palestine (935-69). The second edition not only corrects minor errors in the first edition but adds data on more than three hundred new specimens, including a half-dozen coin types not identified in the first edition. The new specimens include two examples struck with the mint name Mecca and a gold issue associated with the famous eunuch Kafur, two years before he became sole ruler of Egypt. As noted in a number of very positive reviews, the value of this book is that it serves two distinct audiences successfully. While the first part of the book is considered the best introduction to the study of Islamic coinage available in English and serves the needs of students, faculty, collectors and dealers who are seeking a place to start their possible study of Islamic numismatics, the second half is a catalogue of more than 1,500 specimens, enabling curators, collectors, and dealers to identify coins and their relative rarity. The early chapters, which are heavily illustrated, demonstrate how numismatic evidence can be used to enhance our understanding of this period of Islamic rule. For example, the coinage reveals the hierarchy of parts of the names used by the Ikhshidid rulers, which cannot be found in narrative texts, and the retention of a pre-Islamic artistic memory of their Central Asian origins unknown until this study of their coinage.

Upper Egypt (the Sa'id) is often portrayed as a source of disruption and unpredictability in the broader Egyptian system. *Upper Egypt: Identity and Change* corrects that image by laying out the order in the meaningful life of Upper Egyptians. That order is based on

a strong sense of regional identity including also religious and family identity, and on the political, economic, religious, and family structures that provide the context for action by the people of this region. This timely collection of 14 contributions by anthropologists, historians, and others deals with such issues as the implications of a Sa'idi identity, the relationship between religion and society, the expanding universe from family to community to region and beyond to the world, and the place of villages, regions, and tribes in the regional structure. All of this is put within a context of change due to the effect of capitalism, the pressure from a national bureaucracy and elite, and the evolving notions of religious and regional identity. The book is aimed at scholars of social dynamics in the Middle East, including specialists in development, and at all those who are looking for a fresh approach to this marginalized area. Contributors: Mohammed Abdel Aal, El-Sayed el-Aswad, Kirsten Bach, Rachida Chih, Patrick Gaffney, Sandrine Gamblin, Peter Gran, Nicholas Hopkins, Hans-Christian Korsholm Nielsen, Catherine Miller, Reem Saad, Mark Sedgwick, Hania Sholkamy.

Spanning the greater part of the thirteenth century, the career of the Mamluk sultan of Egypt and Syria, al-Mansur Qalawun, is of great interest for the light it sheds on the major themes of early Mamluk history: the emergence of a new political and administrative structure, characterized by increased militarization and mamlukization; the role of the caliphate and the nature of sultani authority; the problem of succession; Mamluk factionalism; Egyptian-Syrian relations; relations with Mongols and Crusaders;

and the importance, not to mention the strategic and complex nature, of international trade in the Mamluk realm. Not only does this work fill a gap in knowledge of the early Mamluk period, complementing the studies we have of Baybars's and al-Nasir Muhammad's reigns, but it goes further than most in analyzing the institutions of the period, and uses hitherto neglected materials to illuminate theoretical and practical questions of Mamluk rule. With indices. "From Slave to Sultan is well written. The analysis is dense and packed with scholarship; it is one of those books of which specialists will devour the notes with even greater relish than they do the text... Graduate students in particular will be grateful for her first chapter, in which she introduces, describes, and evaluates the various sources." MESA Bulletin "This book will unquestionably stand as the authoritative work on Qalawun for some time to come." School of Oriental & African Studies "Northrup is to be commended for undertaking this important, and much needed, project with her persistent efforts, meticulous and critical reading of the sources, sound methodology, and diligent presentation. The result is a definitive work on the political legacy of one of the most eminent early Mamluk sultans." Journal of Near Eastern Studies . (Franz Steiner 1998)

L'histoire du jihad en France n'est pas celle d'une énième « radicalisation express », l'idéologie se développe depuis près de trois décennies sur notre territoire et s'est nourrie des évolutions d'une société dont elle est le produit, comme ceux qui la portent. Elle relie Khaled Kelkal aux frères Kouachi ; d'anciens jihadistes issus du

Groupe islamique armé algérien ont formé certains membres du commando du 13 novembre 2015. Cet ouvrage est le résultat d'une investigation au long cours à partir de quatre types de sources : judiciaires, policières, issues des renseignements et des jihadistes eux-mêmes. Les auteurs s'appuient sur les témoignages directs de jihadistes qu'ils ont recueillis avant et après les attentats de novembre 2015, en France et à l'étranger. Certains sont morts, d'autres sont encore actifs au sein de l'État islamique ou d'Al Qaida. Certains résident sur le sol français. Ils nous expliquent quel est leur projet politique, pourquoi quelques-uns d'entre eux tuent et attaquent la France, et ce que nous réserve l'avenir.

Most research has accepted stereotypical images of Muslim women, treating their outward manifestations, such as veiling, as passive and oppressive. Muslim women have been depicted as different, and by exoticizing (orientalizing) them—or Islamic society in general—"they" have been dealt with outside of general women's history and regarded as having little to contribute to the writing of world history or to the life of their sisters worldwide. By approaching widely used sources with different questions and methodologies, and by using new or little-used material (with much primary research), this book redresses these deficiencies. Scholars revisit and reevaluate scripture and scriptural interpretation; church records involving non-Muslim women of the Arab world; archival court records dating from the present back to the Ottoman period; and the oral and material culture and its written record, including oral history, textbooks, sufi

practices, and the politics of dress. By deconstructing the past, these scholars offer fresh perspectives on women's roles and aspirations in Middle East societies.

Theology and Society in the Second and Third Centuries of the Hijra. Volume 5

Bibliography and Indices A History of Religious Thought in Early Islam BRILL

Les liens étroits entre raréfaction de l'eau, changements climatiques et flux migratoires méritent d'être examinés à la loupe. Au prisme de regards interdisciplinaires croisés, leurs interactions profondes sont ici cernées et illustrées à travers des analyses nationales, régionales et internationales, avec un focus sur le continent africain. Aux facteurs classiques des phénomènes migratoires s'ajoutent des déterminants induits par les dérèglements climatiques et des chocs écologiques, dont le stress hydrique. Ce faisceau de causes complexes de la mobilité engendre de nouveaux migrants : les déplacés environnementaux. Parallèlement, la crise de l'eau s'aggrave. Stabilité climatique, sécurité hydrique et mobilité humaine doivent se conjuguer harmonieusement, dans le respect de la dimension transgénérationnelle des droits de l'Homme et de l'Humanité.

Le soulèvement révolutionnaire de 2011 n'a pas abouti aux changements espérés par ses protagonistes. Toutefois, il a provoqué une rupture fondamentale et a constitué un moment clef de l'histoire contemporaine de l'Égypte. La transition qui s'est ouverte après la révolution du 25 janvier s'est en effet rapidement muée en lutte de pouvoir entre différents acteurs : révolutionnaires, militaires, Frères musulmans, libéraux,

salafistes, juges, policiers, coptes... De janvier 2011 à juillet 2013, l'Égypte a vécu une période d'effervescence politique marquée par des débats intenses et d'âpres rivalités pour la redéfinition des modalités d'exercice du pouvoir. Cette période se caractérise par des problématiques spécifiques de politique intérieure et extérieure, nées ou réapparues à la faveur de la révolution, qui sont autant d'enjeux pour les acteurs prétendant exercer leur influence sur la construction d'une Égypte nouvelle. Cet ouvrage propose une analyse des luttes et dynamiques inhérentes à la révolution et à la transition, en étudiant le rôle des divers acteurs politiques, les enjeux qui ont régi leurs interactions et il montre in fine comment et pourquoi le processus révolutionnaire, après avoir permis l'accession au pouvoir des Frères musulmans, a abouti à une reconfiguration autoritaire en Égypte. En analysant la transition enclenchée par la révolution et les recompositions qu'elle a produites, ce livre apporte un éclairage indispensable à la compréhension des grands problèmes politiques, économiques et sociaux de l'Égypte d'aujourd'hui et de demain.

Theology and Society is the most comprehensive study of Islamic intellectual and religious history, focusing on Muslim theology. With its emphasis on the eighth and ninth centuries CE, it remains the most detailed prosopographical study of the early phase of the formation of Islam. Originally published in German between 1991 and 1995, Theology and Society is a monument of scholarship and a unique scholarly enterprise which has stood the test of the time as an unparalleled reference work. The

volume consists of a separate Bibliography, a General Index, an Index of Names, an Index of Works and an Index of Other Sources.

The book uses the rise of the Fatimids to survey the Islamic world in the 4th century AH/10th century CE, and reinterpret the role of the dynasty in the history of Islam down to the period of the Crusades.

In his long academic career, historian Andr? Raymond has been one of the foremost scholars of urban history in the Arab world, and in particular of Cairo during the Ottoman period. His work was instrumental in changing orientalist views on the decline and stagnation of this region prior to the modern period, and has inspired researchers across the academic spectrum. This diverse collection of studies by leading scholars in Egypt, the United States, and Europe offers a wide selection of recent research in Ottoman-era Egypt and the Middle East, and serves as a fitting tribute to Raymond's own work. A main theme of this volume is the urban society and economy in Egypt and the eastern Mediterranean of the seventeenth to nineteenth centuries, suggesting new ways through which the history of this period can be understood. Topics include a comparison of Egypt's experiences with Italy's in the seventeenth and eighteenth centuries, and an investigation of European attitudes toward the Orient through the travel accounts of Russian pilgrims to the Levant. Contributors: Husam Muhammad Abd al-Muati, Sabri al-Adl, Magdi Guirguis, Pascale Ghazaleh, Peter Gran, Svetlana Kirillina, Afaf Lutfi al-Sayyid Marsot, Nicolas Michel, Abdul Karim Rafeq, Amira Sonbol.

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