

Slave of the Huns



Géza Gárdonyi

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Ensheng Dong



Slave Of The Huns:

Slave of the Huns Géza Gárdonyi, 1969 **Slave of the Huns** Géza Gárdonyi (Schriftsteller), 1969 *Ottoman Harem* Ahmed Akgunduz, 2015-06-26 Thirty years ago we have published *The Ottoman Harem* in Turkish and I have given a copy to kran Vahide Mary Weld to evaluate and to translate to English She has translated the *Risale-i Nur Collection* completely and is a native in English When she had completed the translation she told me Dr Akgunduz I have enjoyed translating this book and I think that this book is very important in historical and religious sense I have spent five years preparing this work *Male and Female Slavery in Islam and the Ottoman Harem* The product of those five years work has now been published in English The subjects discussed in this book are as follows Part One the distortions and misrepresentations of male and female slavery and the harem together with some examples Part Two male and female slavery in non Muslim societies and in other religions Part Three the institutions of male and female slavery in Islamic law Part Four aspects of the practice of slavery male and female in the Ottoman state Part Five an investigation of the question what is the harem Part Six a lady governess's memoirs of the harem Part Seven the replies to a number of important questions on these subjects My request of readers is that they read the sections they are interested in and particularly that they study Parts One Five and Seven I realize that Part Two is a slight digression but I am of the opinion that the comparison is necessary in order to illuminate slavery in Islam and in the Ottoman state Ahmed Cevdet Pasha says To own slaves in Islam is to be a slave What should be realized here is that Islam did not introduce slavery So how was slavery practised in other societies and religions How did other religions and peoples act towards slaves Since Everything is known through its opposites it is essential to know this in order to understand male and female slavery in Islamic law and the harem in Ottoman society The women in the Sultan's harem lived under very strict discipline They lived an enclosed life in their apartments just as they paid great attention to these matters when they were out on trips or travelling Since it was thus does it conform to historical fact to show them to be immodest and overly free and easy as in the films made recently Does this reflect history as it was lived or is it make belief This should be pondered over fairly and reasonably **Láthatatlan ember. Slave of the Huns. Translated by Andrew Feldmar. Illustrated and with a foreword by Victor C. Ambrus** Géza Gárdonyi, Andrew FELDMAR, 1969 **The History of the Decline and Fall of the Roman Empire** Edward Gibbon, 1880 *The Times Literary Supplement Index*, 1978 [History of the Decline and Fall of the Roman Empire](#) Edward Gibbon, 1873 [Littell's Living Age](#) Eliakim Littell, Robert S. Littell, 1877 **Littell's Living Age**, 1877 **The Living Age**, 1877 **The Current Digest of the Soviet Press**, 1975 **Creating Communities of the Kingdom** David W. Shenk, Ervin R. Stutzman, 1988-07-09 David W Shenk and Ervin R Stutzman weave into the biblical commentary practical applications gleaned from contemporary theology anthropology sociology psychology and communication theory Includes questions for review study and discussion **Encyclopedia of Ancient Asian Civilizations** Charles Higham, 2014-05-14 Discusses the historical and cultural changes that occurred in Asia throughout history

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