

Defining Boundaries In Al Andalus Muslims Christians And Jews In Islamic Iberia

Islamic civilization flourished in the Middle Ages across a vast geographical area that spans today's Middle and Near East. First published in 2006, Medieval Islamic Civilization examines the socio-cultural history of the regions where Islam took hold between the 7th and 16th centuries. This important two-volume work contains over 700 alphabetically arranged entries, contributed and signed by international scholars and experts in fields such as Arabic languages, Arabic literature, architecture, history of science, Islamic arts, Islamic studies, Middle Eastern studies, Near Eastern studies, politics, religion, Semitic studies, theology, and more. Entries also explore the importance of interfaith relations and the permeation of persons, ideas, and objects across geographical and intellectual boundaries between Europe and the Islamic world. This reference work provides an exhaustive and vivid portrait of Islamic civilization and brings together in one authoritative text all aspects of Islamic civilization during the Middle Ages. Accessible to scholars, students and non-specialists, this resource will be of great use in research and understanding of the roots of today's Islamic society as well as the rich and vivid culture of medieval Islamic civilization.

Many consider libraries to be immutable institutions, deeply entrenched in the past, full of dusty tomes and musty staff. In truth, libraries are and historically have been sites of innovation and disruption. Originally presented at the Library History Seminar XII: Libraries: Traditions and Innovations, this collection of essays offers examples of the enduring and evolving aspects of libraries and librarianship. Whether belonging to a Caliph in 10th-century Spain, built for 19th-century mechanics, or intended for the segregated Southern United States, libraries serve as both a reflection and a contestation of their context. These essays illustrate that libraries are places of turmoil, where real social and cultural controversies are explored and resolved, where invention takes place, and where identities are challenged and defined, reinforcing tradition and commanding innovation.

This book offers a reading of Andalusí, Jewish, and Arabic texts that represent the 12th and 13th centuries as the end of el-Andalus (Islamic Spain).

*This volume provides the first collection of studies devoted to the binomial *dār al-islām / dār al-ḥarb*, offering new perspectives on this underexplored issue through the analysis of a wide range of contexts and sources, from medieval to modern times.*

Routes and Realms

Iberian Moorings

Beyond the Reconquista: New Directions in the History of Medieval Iberia (711-1085)

Religious Authorities in Muslim Societies
Territories, People, Identities
Jewish-Muslim Relations in Past and Present
Islamisation

Nonmodern Iberia was a fluid space of shifting political kingdoms and culturally diverse communities. Scholars have long used a series of obsolete investigative frameworks such as the Reconquista, along with modern ideas of nation-states, periodization, and geography that are inadequate to the study of Iberia's complex heterogeneity. In *Edging Toward Iberia* Jean Dangler argues that new tools and frameworks for research are needed. She proposes a combination of network theory by Manuel Castells and World-Systems Analysis as devised by Immanuel Wallerstein to show how network and system principles can be employed to conceptualize and analyze nonmodern Iberia in more comprehensive ways. Network principles are applied to the well-known themes of medieval trade and travel, along with the socioeconomic conditions of feudalism, slavery, and poverty to demonstrate how questions of power and temporal-historical change may be addressed through system tenets. *Edging Toward Iberia* challenges current historical and literary research methods and brings a fresh perspective on the examination of politics, identity, and culture.

A Companion to Medieval Toledo. Reconsidering the Canons explores the limits of "Convivencia" through new and problematized readings and initiates the non-specialist into the historical, cultural, and religious complexity of the iconic city.

To Muslims the Iberian Peninsula was al-Andalus, to Jews it was Sefarad. Iberian Moorings traces how al-Andalus and Sefarad were invested with political, cultural, and historical significance across the Middle Ages and analyzes the tropes of Andalusí and Sefardi exceptionalism that linger in today's scholarship, literature, and film.

Conquerors, Brides, and Concubines investigates the political and cultural significance of marriages and other sexual encounters between Christians and Muslims in the Iberian Peninsula, from the Islamic conquest in the early eighth century to the end of Muslim rule in 1492. Interfaith liaisons carried powerful resonances, as such unions could function as a tool of diplomacy, the catalyst for conversion, or potent psychological propaganda.

Examining a wide range of source material including legal documents, historical narratives, polemical and hagiographic works, poetry, music, and visual art, Simon Barton presents a nuanced reading of the ways interfaith couplings were perceived, tolerated, or feared, depending upon the precise political and social contexts in which they occurred. Religious boundaries in the Peninsula were complex and actively policed, often shaped by an overriding fear of excessive social interaction or assimilation of the three faiths that coexisted within the region. Barton traces the protective cultural, legal, and mental boundaries that the rival faiths of Iberia erected, and the processes by which women, as legitimate wives or slave concubines, physically traversed those borders. Through a close examination of the realities and the imagination of interfaith relations, *Conquerors, Brides, and Concubines* highlights the extent to which sex, power, and identity were closely bound up with one another.

Architecture, Design and Identity

Kabbalah, Philosophy, Literature in Arab Jewish Letters

Kingdoms of Faith

The Oxford Handbook of Islamic Philosophy

A New History of Islamic Spain

Religious, Ethnic, and Gender Identity in Muslim Spain

Looking Back at Al-Andalus

This handbook offers an overview of the main issues regarding the political, economic, social, religious, intellectual and artistic history of the Iberian Peninsula during the period of Muslim rule (eighth-fifteenth centuries). A comprehensive list of primary and secondary sources attests the vitality of the academic study of al-Andalus (= Muslim Iberia) and its place in present-day discussions about the past and the present. The contributors are all specialists with diverse backgrounds providing different perspectives and approaches. The volume includes chapters dealing with the destiny of the Muslim population after the Christian conquest and with the posterity of al-Andalus in art, literature and different historiographical traditions. The chapters are organised in the following sections: Political history, concentrating on rulers and armies Social, religious and economic groups Intellectual and cultural developments Legacy and memory of al-Andalus Offering a synthetic and updated academic treatment of the history and society of Muslim Iberia, this comprehensive and up-to-date collection provides an authoritative and interdisciplinary guide. It is a valuable resource for both specialists and the general public interested in the history of the Iberian Peninsula, Islamic and Medieval studies.

Hate is unveiled on our streets. Politics is polarized and the cohesion of communities is under stress and threat. Religious and theological leaders appear compromised or paralyzed. Robert S. Heaney grew up in a Northern Ireland where enmity paraded itself and policed the boundaries between segregated identities and aspirations. Such conflict, with deep historic roots, is inextricably linked to religion and colonization. The theologizing of colonialism, and the ongoing implications of colonialism, cannot be ignored by those who wish to understand the most intractable of human conflicts. Religious adherents and scholars are increasingly seeking to understand colonialism and decolonization in theological terms. The field of post-colonial studies, across a range of contexts and in a complex network of inter-disciplinary analyses, has emerged as a major scholarly movement seeking to provide resources for such a task. Theologians have increasingly seen the field as a resource and have made their own contributions to its development. However, depending as it does on a series of theoretical and technical commitments, post-colonialism remains inaccessible to the uninitiated. Beginning with his own particular context of formation, in this book Heaney provides an accessible introduction to post-colonial theology. Focuses on Middle Eastern Muslim majority societies in the period from the eighteenth to the twentieth centuries. This work contains papers which highlight the scope and variety of religious authorities in Muslim societies. Defining Boundaries in al-Andalus Muslims, Christians, and Jews in Islamic Iberia

Cornell University Press

Comparative Perspectives from History

Synagogues in the Islamic World

On Philosophy and Its History in Islamic Spain

A Metaphor for Peace

Papers from the Library History Seminar XIII

Dār al-islām / dār al-ḥarb

A Kaleidoscopic View

"Looking Back at al-Andalus" focuses on Arabic and Hebrew Literature that expresses the loss of al-Andalus from multiple vantage points. In doing so, this book examines the definition of al-Andalusa (TM) literary borders, the reconstruction of which navigates between traditional generic formulations and actual political, military and cultural challenges. By looking at a variety of genres, the book shows that literature aiming to recall and define al-Andalus expresses a series of symbolic literary objects more than a geographic and political entity fixed in a single time and place. "Looking Back at al-Andalus" offers a unique examination into the role of memory, language, and subjectivity in presenting a series of interpretations of what al-Andalus represented to different writers at different historical-cultural moments.

The study of Islamic philosophy has entered a new and exciting phase in the last few years. Both the received canon of Islamic philosophers and the narrative of the course of Islamic philosophy are in the process of being radically questioned and revised. Most twentieth-century Western scholarship on Arabic or Islamic philosophy has focused on the period from the ninth century to the twelfth. It is a measure of the transformation that is currently underway in the field that, unlike other reference works, the Oxford Handbook has striven to give roughly equal weight to every century, from the ninth to the twentieth. The Handbook is also unique in that its 30 chapters are work-centered rather than person- or theme-centered, in particular taking advantage of recent new editions and translations that have renewed interest and debate around the Islamic philosophical canon. The Oxford Handbook of Islamic Philosophy gives both the advanced student and active scholar in Islamic philosophy, theology, and intellectual history, a strong sense of what a work in Islamic philosophy looks like and a deep view of the issues, concepts, and arguments that are at stake. Most importantly, it provides an up-to-date portrait of contemporary scholarship on Islamic philosophy.

This multidisciplinary volume explores the Judaeo-Islamic tradition during the Middle Ages and down to the present focusing on such diverse themes as history, law, identity,

prayer, language, scriptural exegesis, music, and film. This volume show the many facets of contact in al-Andalus and Medieval Iberia, with issues still vital after more than a millennium as cultures face off and open or close frontiers to ideas, customs, ideologies and the arts.

Reconsidering the Canons

Conquerors, Brides, and Concubines

Routledge Handbook of Islamic Ritual and Practice

Almoravid and Almohad Empires

War, Diplomacy and Peacemaking in Medieval Iberia

A Companion to Medieval Toledo

Finding God and Each Other Amidst the Hate

This beautifully illustrated volume looks at the spaces created by and for Jews in areas under the political or religious control of Muslims. Covering regions as diverse as Central Asia, the Middle East, North Africa and Spain, it asks how the architecture of synagogues responded to contextual issues and traditions, and how these contexts influenced the design and evolution of synagogues. As well as revealing how synagogues reflect the culture of the Jewish minority at macro and micro scales, from the city to the interior, the book also considers patterns of the development of synagogues in urban contexts and in connection with urban elements and monuments.

In recent years, the 'medieval frontier' has been the subject of extensive research. But the term has been understood in many different ways: political boundaries; fuzzy lines across which trade, religions and ideas cross; attitudes to other peoples and their customs. This book draws attention to the differences between the medieval and modern understanding of frontiers, questioning the traditional use of the concepts of 'frontier' and 'frontier society'. It contributes to the understanding of physical boundaries as well as metaphorical and ideological frontiers, thus providing a background to present-day issues of political and cultural delimitation. In a major introduction, David Abulafia analyses these various ambiguous meanings of the term 'frontier', in political, cultural and religious settings. The articles that follow span Europe from the Baltic to Iberia, from the Canary Islands to central Europe, Byzantium and the Crusader states. The authors ask what was perceived as a frontier during the Middle Ages? What was not seen as a frontier, despite the usage in modern scholarship? The articles focus on a number of themes to elucidate these two main questions. One is medieval ideology. This includes the analysis of medieval formulations of what frontiers should be and how rulers had a duty to defend and/or extend the frontiers; how frontiers were defined (often in a different way in rhetorical-ideological formulations than in practice); and how in certain areas frontier ideologies were created. The other main topic is the emergence of frontiers, how medieval people created frontiers to delimit areas, how they understood and described frontiers. The third theme is that of encounters, and a questioning of medieval attitudes to such encounters. To what extent did medieval observers see a frontier between themselves and other groups, and how does real interaction compare with ideological or narrative formulations of such interaction?

A magisterial, myth-dispelling history of Islamic Spain spanning the millennium between the founding of Islam in the seventh century and the final expulsion of Spain's Muslims in the seventeenth In Kingdoms of Faith, award-winning historian Brian A. Catlos rewrites the history of Islamic Spain from the ground up, evoking the cultural splendor of al-Andalus, while offering an authoritative new interpretation of the forces that shaped it. Prior accounts have portrayed Islamic Spain as a paradise of enlightened tolerance or the site where civilizations clashed. Catlos taps a wide array of primary sources to paint a more complex portrait, showing how Muslims, Christians, and Jews together built a sophisticated civilization that transformed the Western world, even as they waged relentless war against each other and their coreligionists. Religion was often the language of conflict, but seldom its cause -- a lesson we

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would do well to learn in our own time.

*Al-Andalus, the Arabic name for the medieval Islamic state in Iberia, endured for over 750 years following the Arab and Berber conquest of Hispania in 711. While the popular perception of al-Andalus is that of a land of religious tolerance and cultural cooperation, the fact is that we know relatively little about how Muslims governed Christians and Jews in al-Andalus and about social relations among Muslims, Christians, and Jews. In *Defining Boundaries in al-Andalus*, Janina M. Safran takes a close look at the structure and practice of Muslim political and legal-religious authority and offers a rare look at intercommunal life in Iberia during the first three centuries of Islamic rule. Safran makes creative use of a body of evidence that until now has gone largely untapped by historians—the writings and opinions of Andalusī and Maghribī jurists during the Umayyad dynasty. These sources enable her to bring to life a society undergoing dramatic transformation. Obvious differences between conquerors and conquered and Muslims and non-Muslims became blurred over time by transculturation, intermarriage, and conversion. Safran examines ample evidence of intimate contact between individuals of different religious communities and of legal-judicial accommodation to develop an argument about how legal-religious authorities interpreted the social contract between the Muslim regime and the Christian and Jewish populations. Providing a variety of examples of boundary-testing and negotiation and bringing judges, jurists, and their legal opinions and texts into the narrative of Andalusī history, Safran deepens our understanding of the politics of Umayyad rule, makes Islamic law tangibly social, and renders intercommunal relations vividly personal.*

Defining Boundaries in al-Andalus

The Ornament of the World

Christian-Muslim Relations. A Bibliographical History Volume 15 Thematic Essays (600-1600)

Muslims, Christians, and Jews in Islamic Iberia

The Second Umayyad Caliphate

Cultural Symbiosis in Al-Andalus

Post-Colonial Theology

In Muslim countries, apostasy and blasphemy laws are defended on the grounds that they are based on Islamic Shari'a and intended to protect religion. But blasphemy and apostasy laws can be used both to suppress thought and debate and to harass religious minorities, both inside and outside Islam. This book – comprising contributions from Muslim scholars, experts and activists - critically and constructively engages with the theological, historical and legal reasoning behind the most restrictive state laws around the world to open up new ways of thinking. The book focuses on the struggle within Muslim societies in Iran, Egypt, Pakistan and Indonesia where blasphemy and apostasy laws serve powerful groups to silence dissent and stifle critical thought. The first part of the book covers the development of the law in shifting historical circumstances and surveys the interpretations of Qur'anic verses that seem to affirm freedom of religion. The second part examines the present politics and practices of prosecuting alleged blasphemers and/or apostates in Muslim countries. The third part looks to the future and where reforms of the law could be possible. Debates on Islam and freedom of expression are often cast in polarizing terms of rights versus religion, East versus West. This volume avoids such approaches by bringing together a diverse group of Muslim scholars and activists with the knowledge, commitment and courage to contest repressive interpretations of religion and provide a resource for reclaiming the human rights to freedom of expression and belief.

Christian-Muslim Relations, Volume 15 A Thematic History (600-1600) consists of 20 essays illustrating the range, complexity, and dynamics of interaction between the two faiths during the first thousand years of encounter. This period sets the scene for understanding contemporary relations and issues.

The spread of Islam and the process of Islamisation (meaning both conversion to Islam and the adoption of Muslim culture) is explored in the twenty-four chapters of this volume. Taking a comparative perspective, both the historical trajectory of Islamisation and the methodological

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problems in its study are addressed, with coverage moving from Africa to China and from the seventh century to the start of the colonial period in 1800. Key questions are addressed. What is meant by Islamisation? How far was the spread of Islam as a religion bound up with the spread of Muslim culture? To what extent are Islamisation and conversion parallel processes? How is Islamisation connected to Arabisation? What role do vernacular Muslim languages play in the promotion of Muslim culture? The broad, comparative perspective allows readers to develop a thorough understanding of the process of Islamisation over eleven centuries of its history.

Scholars, journalists, and politicians uphold Muslim-ruled medieval Spain—"al-Andalus"—as a multicultural paradise, a place where Muslims, Christians, and Jews lived in harmony. There is only one problem with this widely accepted account: it is a myth. In this groundbreaking book, Northwestern University scholar Darío Fernández-Morera tells the full story of Islamic Spain. *The Myth of the Andalusian Paradise* shines light on hidden features of this medieval culture by drawing on an abundance of primary sources that scholars have ignored, as well as archaeological evidence only recently unearthed. This supposed beacon of peaceful coexistence began, of course, with the Islamic Caliphate's conquest of Spain. Far from a land of tolerance, Islamic Spain was marked by religious and therefore cultural repression in all areas of life, and by the marginalization of Christians and other groups—all this in the service of social control by autocratic rulers and a class of religious authorities. As professors, politicians, and pundits continue to celebrate Islamic Spain for its "multiculturalism" and "diversity," Fernández-Morera sets the record straight—showing that a politically useful myth is a myth nonetheless.

The Myth of the Andalusian Paradise

Conquest and Governance in Medieval Catalonia

Interfaith Relations and Social Power in Medieval Iberia

Routledge Revivals: Medieval Islamic Civilization (2006)

The Power of Place in the Early Islamic World

Edging Toward Iberia

Cultural Patronage and Political Legitimacy in Al-Andalus, the Amirid Regency C. 970-1010 AD

In New Voices of Muslim North-African Migrants in Europe, Cristián H. Ricci

captures the experience in writing of a growing number of individuals belonging to migrant communities in Europe. The book follows attempts to transform postcolonial literary studies into a comparative, translingual, and supranational project.

At the beginning of the eleventh century, Catalonia was a patchwork of counties, viscounties, and lordships that bordered Islamic al-Andalus to the south. Over the next two centuries, the region underwent a dramatic transformation. The counts of Barcelona secured title to the neighboring kingdom of Aragon through marriage and this newly constituted Crown of Aragon, after numerous failed attempts, finally conquered the Islamic states positioned along its southern frontier in the mid-twelfth century. Successful conquest, however, necessitated considerable organizational challenges that threatened to destabilize, politically and economically, this triumphant regime. The Aragonese monarchy's efforts to overcome these adversities, consolidate its authority, and capitalize on its military victories would impose lasting changes on its governmental framework and exert considerable influence over future expansionist projects. In *Victory's Shadow*, Thomas W. Barton offers a sweeping new account of the capture and long-term integration of Muslim-ruled territories by an ascendant Christian regime and a detailed analysis of the influence of this process on the governmental, economic, and broader societal development of both Catalonia and the greater Crown of

Aragon. Based on over a decade of extensive archival research, Victory's Shadow deftly reconstructs and evaluates the decisions, outcomes, and costs involved in this experience of territorial integration and considers its implications for ongoing debates regarding the dynamics of expansionism across the diverse boundary zones of medieval Europe.

Through state-backed Catholicism, monolingualism, militarism, and dictatorship, Spain's fascists earned their reputation for intolerance. It may therefore come as a surprise that 80,000 Moroccans fought at General Franco's side in the 1930s. What brought these strange bedfellows together, Eric Calderwood argues, was a highly effective propaganda weapon: the legacy of medieval Muslim Iberia, known as al-Andalus. This legacy served to justify Spain's colonization of Morocco and also to define the Moroccan national culture that supplanted colonial rule. Writers of many political stripes have celebrated convivencia, the fabled "coexistence" of Christians, Muslims, and Jews in medieval Iberia. According to this widely-held view, modern Spain and Morocco are joined through their shared Andalusian past. Colonial al-Andalus traces this supposedly timeless narrative to the mid-1800s, when Spanish politicians and intellectuals first used it to press for Morocco's colonization. Franco later harnessed convivencia to the benefit of Spain's colonial program in Morocco. This shift precipitated an eloquent historical irony. As Moroccans embraced the Spanish insistence on Morocco's Andalusian heritage, a Spanish idea about Morocco gradually became a Moroccan idea about Morocco. Drawing on a rich archive of Spanish, Arabic, French, and Catalan sources—including literature, historiography, journalism, political speeches, schoolbooks, tourist brochures, and visual arts—Calderwood reconstructs the varied political career of convivencia and al-Andalus, showing how shared pasts become raw material for divergent contemporary ideologies, including Spanish fascism and Moroccan nationalism. Colonial al-Andalus exposes the limits of simplistic oppositions between European and Arab, Christian and Muslim, that shape current debates about European colonialism.

The Most Noble of People presents a nuanced look at questions of identity in Muslim Spain under the Umayyads, an Arab dynasty that ruled from 756 to 1031. With a social historical emphasis on relations among different religious and ethnic groups, and between men and women, Jessica A. Coope considers the ways in which personal and cultural identity in al-Andalus could be alternately fluid and contentious. The opening chapters define Arab and Muslim identity as those categories were understood in Muslim Spain, highlighting the unique aspects of this society as well as its similarities with other parts of the medieval Islamic world. The book goes on to discuss what it meant to be a Jew or Christian in Spain under Islamic rule, and the degree to which non-Muslims were full participants in society. Following this is a consideration of gender identity as defined by Islamic law and by less normative sources like literature and mystical texts. It concludes by focusing on internal rebellions against the government of Muslim Spain, particularly the conflicts between Muslims who were ethnically Arab and those who were Berber or native Iberian, pointing to the limits of Muslim solidarity. Drawn from an unusually broad array of sources—including legal texts, religious polemic, chronicles, mystical texts, prose literature, and poetry, in both Arabic and Latin—many of Coope's

illustrations of life in al-Andalus also reflect something of the larger medieval world. Further, some key questions about gender, ethnicity, and religious identity that concerned people in Muslim Spain—for example, women's status under Islamic law, or what it means to be a Muslim in different contexts and societies around the world—remain relevant today.

Al-Andalus, Sefarad, and the Tropes of Exceptionalism

Challenging Apostasy and Blasphemy Laws

An Encyclopedia - Volume I

Libraries - Traditions and Innovations

Colonial al-Andalus

The Poetics of Loss and Nostalgia in Medieval Arabic and Hebrew Literature

A Washington Post Bestseller "Fascinating...A lively read...we are indebted to Ms.

Menocal for opening up an important period of history." (Wall Street Journal) This

enthraling history, widely hailed as a revelation of a "lost" golden age, brings to vivid life

the rich and thriving culture of medieval Spain, where for more than seven centuries

Muslims, Jews, and Christians lived together in an atmosphere of tolerance, and where

literature, science, and the arts flourished.

The Second Umayyad Caliphate recovers the Andalusī Umayyad argument for caliphal

legitimacy through an analysis of caliphal rhetoric--based on proclamations,

correspondence, and panegyric poetry--and caliphal ideology, as shown through

monuments, ceremony, and historiography.

An integrative approach to Jewish and Muslim philosophy in al-Andalus Al-Andalus, the

Iberian territory ruled by Islam from the eighth to the fifteenth centuries, was home to a

flourishing philosophical culture among Muslims and the Jews who lived in their midst.

Andalusians spoke proudly of the region's excellence, and indeed it engendered celebrated

thinkers such as Maimonides and Averroes. Sarah Stroumsa offers an integrative new

approach to Jewish and Muslim philosophy in al-Andalus, where the cultural commonality

of the Islamic world allowed scholars from diverse religious backgrounds to engage in

the same philosophical pursuits. Stroumsa traces the development of philosophy in

Muslim Iberia from its introduction to the region to the diverse forms it took over time,

from Aristotelianism and Neoplatonism to rational theology and mystical philosophy. She

sheds light on the way the politics of the day, including the struggles with the Christians to

the north of the peninsula and the Fāṭimids in North Africa, influenced philosophy in al-

Andalus yet affected its development among the two religious communities in different

ways. While acknowledging the dissimilar social status of Muslims and members of the

religious minorities, Andalus and Sefarad highlights the common ground that united

philosophers, providing new perspective on the development of philosophy in Islamic

Spain.

Ritual and practice are one of the most distinctive features of religion, and they are linked

with its central beliefs. Islam is no exception here, and this Handbook covers many aspects

of those beliefs and practices. It describes the variety of what takes place but mainly why,

and what the implications of both the theory and practice have for our understanding of

Islam. The book includes accounts of prayer, food, pilgrimage, mosques, and the various

legal and doctrinal schools that exist within Islam, with the focus on how they influence

practice. The volume is organized in terms of texts, groups, practices, places, and others.

An attempt has been made to discuss the wide range of Muslim ritual and practice and provide a sound guide to this significant aspect of the religious life of one of the largest groups of believers in the world today.

Speaking for Islam

Cultural Contact and Diffusion

Muslims of Medieval Latin Christendom, c.1050–1614

"Our Place in Al-Andalus"

The Routledge Handbook of Muslim Iberia

How Muslims, Jews, and Christians Created a Culture of Tolerance in Medieval Spain

Freedom of Expression in Islam

Al-Andalus, the Arabic name for the medieval Islamic state in Iberia, endured for over 750 years following the Arab and Berber conquest of Hispania in 711. While the popular perception of al-Andalus is that of a land of religious tolerance and cultural cooperation, the fact is that we know relatively little about how Muslims governed Christians and Jews in al-Andalus and about social relations among Muslims, Christians, and Jews. In *Defining Boundaries in al-Andalus*, Janina M. Safran takes a close look at the structure and practice of Muslim political and legal-religious authority and offers a rare look at intercommunal life in Iberia during the first three centuries of Islamic rule. Safran makes creative use of a body of evidence that until now has gone largely untapped by historians—the writings and opinions of Andalusī and Maghribī jurists during the Umayyad dynasty. These sources enable her to bring to life a society undergoing dramatic transformation. Obvious differences between conquerors and conquered and Muslims and non-Muslims became blurred over time by transculturation, intermarriage, and conversion. Safran examines ample evidence of intimate contact between individuals of different religious communities and of legal-judicial accommodation to develop an argument about how legal-religious authorities interpreted the social contract between the Muslim regime and the Christian and Jewish populations. Providing a variety of examples of boundary-testing and negotiation and bringing judges, jurists, and their legal opinions and texts into the narrative of Andalusī history, Safran deepens our understanding of the politics of Umayyad rule, makes Islamic law tangibly social, and renders intercommunal relations vividly personal.

Beyond the Reconquista: New Directions in the History of

Medieval Iberia (711-1085) offers an exciting series of essays by leading scholars in Hispanic Studies. This volume subjects the reality and ideal of Reconquest to a decisive and timely re-examination.

Routes and Realms explores the ways in which Muslims expressed attachment to land from the ninth through the eleventh centuries, the earliest period of intensive written production in Arabic. In this groundbreaking first book, Zayde Antrim develops a "discourse of place," a framework for approaching formal texts devoted to the representation of territory across genres. The discourse of place included such varied works as topographical histories, literary anthologies, religious treatises, world geographies, poetry, travel literature, and maps. By closely reading and analyzing these works, Antrim argues that their authors imagined plots of land primarily as homes, cities, and regions and associated them with a range of claims to religious and political authority. She contends that these are evidence of the powerful ways in which the geographical imagination was tapped to declare loyalty and invoke belonging in the early Islamic world, reinforcing the importance of the earliest regional mapping tradition in the Islamic world. Routes and Realms challenges a widespread tendency to underestimate the importance of territory and to over-emphasize the importance of religion and family to notions of community and belonging among Muslims and Arabs, both in the past and today.

This volume offers insights into the nature of warfare, diplomacy and peacemaking on the Iberian Peninsula during the Middle Ages, and the influences and entanglements resulting from these processes. The essays collected here emphasize both violent conflict and the brokering of allegiances and settlements, either within polities and common endeavours or between rival entities (such as the taifas of Seville and Badajoz in the fractious eleventh century). The volume begins with an account of Muslim warlords who sought service under Christian rulers in the tenth century and their historiographical fates, and embraces the whole of the Iberian Peninsula, from its western coast, in an analysis of the tightrope walked by the Galician monastery of Oia in maintaining its Portuguese domains at times of bitter conflict between Castile and its

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neighbour, to its eastern coast, as Catalan and Aragonese merchants coped with pirates and state-sponsored confiscation in the fifteenth century.

The Articulation of Caliphal Legitimacy in Al-Andalus
New Voices of Muslim North-African Migrants in Europe
Medieval Frontiers: Concepts and Practices
Andalus and Sefarad
Spain and the Making of Modern Moroccan Culture
Victory's Shadow
Al-Andalus, Sepharad and Medieval Iberia

Through crusades and expulsions, Muslim communities survived for over 500 years, thriving in medieval Europe. This comprehensive study explores how the presence of Islamic minorities transformed Europe in everything from architecture to cooking, literature to science, and served as a stimulus for Christian society to define itself. Combining a series of regional studies, Catlos compares the varied experiences of Muslims across Iberia, southern Italy, the Crusader Kingdoms and Hungary to examine those ideologies that informed their experiences, their place in society and their sense of themselves as Muslims. This is a pioneering new narrative of the history of medieval and early modern Europe from the perspective of Islamic minorities; one which is not, as we might first assume, driven by ideology, isolation and decline, but instead one in which successful communities persisted because they remained actively integrated within the larger Christian and Jewish societies in which they lived.

A comprehensive account of two of the most important empires in medieval North Africa
This is the first book in English to provide a comprehensive account of the rise and fall of the Almoravids and the Almohads, the two most important Berber dynasties of the medieval Islamic west, an area that encompassed southern Spain and Portugal, Morocco, Algeria and Tunisia. The a'anhAja Almoravids emerged from the Sahara in the 1050s to conquer vast territories and halt the Christian advance in Iberia. They were replaced a century later by their rivals, the Almohads, supported by the Maa'GBPmAda Berbers of the High Atlas. Although both have often been seen as uncouth, religiously intolerant tribesmen who undermined the high culture of al-Andalus, this book argues that the eleventh to thirteenth centuries were crucial to the Islamisation of the Maghrib, its integration into the Islamic cultural sphere, and its emergence as a key player in the western Mediterranean, and that much of this was due to these oft-neglected Berber empires.
Key features
The first work in English to give a full account of the Almoravids and Almohads
Features numerous translated quotes and anecdotes from Arabic primary sources
Provides an intimate portrait of the daily lives and material culture of people living within the empires, as well as delivering a clear dynastic history
Uses maps, genealogical tables, illustrations and a chronology

In Articulating the ij ba, Mariam Rosser-Owen analyses for the first time the artistic and cultural patronage of the 'Amirid regents of the last Cordoban Umayyad caliph, Hisham II, a period rarely covered in the historiography of al-Andalus.

Boundaries and Frontiers in Medieval Muslim Geography

Articulating the ij ba

The Most Noble of People