

The Legacy Of Muslim Spain

Reclaiming al-Andalus focuses on the construction of the scholarly discipline of Orientalist studies in Spain. Special attention is paid to the impact that the elaboration of a series of historical interpretations of the legacy left by Muslim and Jewish culture in Spain had over the writing of national history in the period of the Bourbon Restoration. A historiographical account of Spain's Orientalism tackles the problematized issues that both Arabist and Hebraist scholars sought to address. Orientalist scholarship thereby became inextricably linked to different interpretations of the historical shaping of Spanish national identity. Political circumstances of the day impacted on the approach these scholars took as they engaged with the Iberian Semitic past. And this at a critical moment in the crystallization of modern Spanish nationalism. A common thread running through the work of these Orientalist scholars was the tendency to nationalize or "Hispanicize" cultural activity of the Semitic populations that lived on the Iberian Peninsula in medieval times. This Hispanization was instrumentalized in diverse ways in order to serve nation-building efforts. Hence Orientalist sc

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 would do well to learn in our own time.

What made Muslim Spain a unique and successful society? Richard Hitchcock explores the background to its powerful legacy in the formation of modern Spain, using a chronological framework while constantly keeping in view the shifting social patterns caused by the changing balance between town and country, major and minor dynasties, foreign groupings and repeated invasions from North Africa. You'll learn about the main historical developments in depth, such as the self-defeating independence of the Taifas, the so-called 'Party Kings', and the prolonged colonisation of the Muslim subject population under the increasingly severe dominance of the Kingdoms of Aragon and Castile. You'll also find wide-ranging discussion of important topics such as inter-faith relations, multi-ethnic competing groups and how intellectual life was enriched by pluralism and influences from abroad.

In April 1609, King Philip III of Spain signed an edict denouncing the Muslim inhabitants of Spain as heretics, traitors, and apostates. Later that year, the entire Muslim population of Spain was given three days to leave Spanish territory, on threat of death. In a brutal and traumatic exodus, entire families and communities were obliged to abandon homes and villages where they had lived for generations, leaving their property in the hands of their Christian neighbors. In Aragon and Catalonia, Muslims were escorted by government commissioners who forced them to pay whenever they drank water from a river or took refuge in the shade. For five years the expulsion continued to grind on, until an estimated 300,000 Muslims had been removed from Spanish territory, nearly 5 percent of the total population. By 1614 Spain had successfully implemented what was then the largest act of ethnic cleansing in European history, and Muslim Spain had effectively ceased to exist. Blood and Faith is celebrated journalist Matthew Carr's riveting chronicle of this virtually unknown episode, set against the vivid historical backdrop of the history of Muslim Spain. Here is a remarkable window onto a little-known period in modern Europe—a rich and complex tale of competing faiths and beliefs, of cultural oppression and resistance against overwhelming odds.

The Muslim Conquest of Spain and the Legacy of Al-Andalus

The Legacy of Muslim Spain

The Forgotten Legacy

A New History of Islamic Spain

Muslims in American History

The Eve of Spain

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

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. "Imagine it is the seventh century. As most of Europe continues its descent into a long period of intellectually dormancy, a quiet yet powerful academic revolution is erupting in another corner of the world. Over the next centuries, the geniuses of Muslim society will thrust the boundaries of knowledge forward to such a degree that their innovations still shape civilizations to this day. The staggering achievements of these men and women influenced the development of modern mathematics, science, engineering, and medicine. 1001 Inventions: The Enduring

Legacy of Muslim Civilization sheds new light on this golden era that was once lost to so many, and celebrates the heritage that we all share"--P. [4] of cover. The Literature of Al-Andalus is an exploration of the culture of Iberia, present-day Spain and Portugal, during the period when it was an Islamic, mostly Arabic-speaking territory, from the eighth to the thirteenth century, and in the centuries following the Christian conquest when Arabic continued to be widely used. The volume embraces many other related spheres of Arabic culture including philosophy, art, architecture and music. It also extends the subject to other literatures - especially Hebrew and Romance literatures - that burgeoned alongside Arabic and created the distinctive hybrid culture of medieval Iberia. Edited by an Arabist, an Hebraist and a Romance scholar, with individual chapters compiled by a team of the world's leading experts of Islamic Iberia, Sicily and related cultures, this is a truly interdisciplinary and comparative work which offers a interesting approach to the field. skilled in geometry, ingenious devices (!lival), music and astronomy. According to Ibn al-Nad!m and Ibn Khallikän their weakest subject was astronomy, but this seems to conflict with the opinions of Ibn Yunus and al-BIrun!, hoth good judges, who spoke highly of the accuracy of the Banu Musa's astronomical observations. Mul)ammad, who was the most influential of the brothers, specialised in gcomctry and astronomy, and excellcd Al)mad in all the sciences except in the construction of ingenious devices. AI-l: Iasan was a brilliant geometrician with aretenlive memoryand great powers of deduction. A rival onee tried to discredit him in front of al-Ma'mun hy saying that al- l: Iasan had read only six of the thirteen books of Euclid's Elements. AI-l: Iasan replied by saying that it was unnecessary for him to read the remainder because he could arrive at the answers to any of Euclid's problem s by deduction. AI-Ma'mun acknowledged al-l: Iasan 's skill, but did not excuse him, saying: "laziness has prevented you from 2 reading the whole ofit-it is to geometry as the Ictters a, b, t, 111 are to speech and writing." (H. 264). AI-l: Iasan is rarely mentioned by name elsewhere in the sources and may have preferred to devote his time to scholarship, whereas his brothers were involved in a variety of undertakings. At the time of their entry into the House of Wisdom the Banu Musil were paar and needy (H.

Lost Civilization

The Enduring Legacy of Muslim Civilization

Islam and the West

Iberia's New Muslims

The Afterlife of al-Andalus

Muslim Iberia in Contemporary Arab and Hispanic Narratives

Muslim Spain: Oxford Bibliographies Online Research Guide

There are many legacies within American history that have been inadvertently forgotten. The book pays homage to one such forgotten legacy--the role of Muslims in American history. By offering a review based on various scholarly sources, the book broadens the understanding of American public with regard to the substantial role played by Muslims throughout American history.

From the late fifteenth to the nineteenth centuries, the Hispanic Monarchy was one of the largest and most diverse political communities known in history. At its apogee, it stretched from the Castilian plateau to the high peaks of the Andes; from the cosmopolitan cities of Seville, Naples, or Mexico City to Santa Fe and San Francisco; from Brussels to Buenos Aires and from Milan to Manila. During those centuries, Spain left its imprint across vast continents and distant oceans contributing in no minor way to the emergence of our globalised era. This was true not only in an economic sense--the Hispano-American silver peso transported across the Atlantic and the Pacific by the Spanish fleets was arguably the first global currency, thus facilitating the creation of a world economic system--but intellectually and artistically as well. The most extraordinary cultural exchanges took place in practically every corner of the Hispanic world, no matter how distant from the metropolis. At various times a descendant of the Aztec nobility was translating a Baroque play into Nahuatl to the delight of an Amerindian and mixed audience in the market of Tlatelolco; an Andalusian Dominican priest was writing the first Western grammar of the Chinese language in Fuzhou, a Chinese city that enjoyed a trade monopoly with the Spanish Philippines; a Franciscan friar was composing a piece of polyphonic music with lyrics in Quechua to be played in a church decorated with Moorish-style ceilings in a Peruvian valley; or a multi-ethnic team of Amerindian and Spanish naturalists was describing in Latin, Spanish and local vernacular languages thousands of medicinal plants, animals and minerals previously unknown to the West. And, most probably, at the same time that one of those exchanges were happening, the members of the School of Salamanca were laying the foundations of modern international law or formulating some of the first modern theories of price, value and money, Cervantes was writing Don Quixote, Velázquez was painting Las Meninas, or Goya was exposing both the dark and bright sides of the European Enlightenment. Actually, whenever we contemplate the galleries devoted to Velázquez, El Greco, Zurbarán, Murillo or Goya in the Prado Museum in Madrid; when we visit the National Palace in Mexico City, a mission in California, a Jesuit church in Rome or the Intramuros quarter in Manila; or when we hear Spanish being spoken in a myriad of accents in the streets of San Francisco, New Orleans or Manhattan we are experiencing some of the past and present fruits of an always vibrant and still expanding cultural community. As the reader can infer by now, this book is about how Spain and the larger Hispanic world have contributed to world history and in particular to the history of civilisation, not only at the zenith of the Hispanic Monarchy but throughout a much longer span of time.

This is the first study in English of the political history of Muslim Spain and Portugal, based on Arab sources. It provides comprehensive coverage of events across the whole of the region from 711 to the fall of Granada in 1492. Up till now the history of this region has been badly neglected in comparison with studies of other states in medieval Europe. When considered at all, it has been largely written from Christian sources and seen in terms of the Christian Reconquest. Hugh Kennedy raises the profile of this important area, bringing the subject alive with vivid translations from Arab sources. This will be fascinating reading for historians of medieval Europe and for historians of the middle east drawing out the similarities and contrasts with other areas of the Muslim world.

Shortly after the conquest of Granada in 1492 by the Catholic kings, Muslim subjects in Spain became known derogatorily as Moriscos, Moros, Muhammadans, Hagarans, and Saracens, despite the fact that they were forced to accept the sacrament of baptism. They were relegated to the margin of Christian society, considered aliens in their own land, and subjected to strictures and persecution. In turn, the Moriscos developed their own attitude, which they expressed in an extensive literature in Alijamiado, their Spanish dialect written in Arabic script. This literature was for the most part inspired by Arabic models

reiterating Islamic values through the vehicles of history, legends, epic tales, stories, wisdom sayings, and sorcery. Written mostly during the fifteenth and sixteenth centuries, Aljamiado literature is significant for the study of cultural change. Islam and the West: The Moriscos is the first comprehensive study of this long-neglected subject. Chejne surveys and analyzes the self-expression of the Moriscos and assesses their status as a minority struggling for survival, placing them in the social context of ideological conflict, the clash of religions and cultures, and differing perceptions. This book provides a more complete picture of the literatures and cultures of medieval Spain.

A Political History of al-Andalus

Kitáb al-Hiyal. By The Banú (sons of) Músà bin Shákir

The Enduring Legacy of Muslim Scientists, Thinkers, and Artists

Muslim Spain Reconsidered

Muslims in Spain, 1500 to 1614

Final Report of the National Commission on Terrorist Attacks Upon the United States

The Contested Islamic Past in Spain and Portugal

Slavery originated during the age of savagery and it was widely prevalent in ancient Egypt, Greece and Rome, centuries before the coming of Christ. Ancient India also had slaves but they were so mildly treated that foreign visitors like Megasthenes, who were acquainted with their fate in other countries, failed to notice the existence of slavery in this country. The present study documents for the first time the Muslim slave system as it obtained in medieval India under Muslim rule.

"e;This introduction to Muslim Spain covers the period from 711 to 1502, giving readers a substantial overview of what it was that made it a unique and successful society, and of its powerful legacy in the formation of modern Spain. Using a chronological framework and pushing the main historical developments to the forefront, the author keeps in view the shifting social patterns caused by the changing balance between town and country, major and minor dynasties, foreign groupings and repeated invasions from North Africa. He also includes discussion of topics such as inter-faith relations, multi-ethnic competing groups, and how intellectual life was enriched by pluralism and influence from abroad. "e;

The first study to undertake a wide-ranging comparison of invocations of al-Andalus across the Arab and Hispanic worlds. Around the globe, concerns about interfaith relations have led to efforts to find earlier models in Muslim Iberia (al-Andalus). This book examines how Muslim Iberia operates as an icon or symbol of identity in twentieth and twenty-first century narrative, drama, television, and film from the Arab world, Spain, and Argentina. Christina Civantos demonstrates how cultural agents in the present ascribe importance to the past and how dominant accounts of this importance are contested. Civantos's analysis reveals that, alongside established narratives that use al-Andalus to create exclusionary, imperial identities, there are alternate discourses about the legacy of al-Andalus that rewrite the traditional narratives. In the process, these discourses critique their imperial and gendered dimensions and pursue intercultural translation.

Against a backdrop of Islamophobia, Europeans are increasingly airbrushing from history their cultural debt to the Muslim world. But this legacy lives on in some of Europe's most recognizable buildings, from Notre-Dame Cathedral to the Houses of Parliament. This beautifully illustrated book reveals the Arab and Islamic roots of Europe's architectural heritage. Diana Darke traces ideas and styles from vibrant Middle Eastern centers like Damascus, Baghdad and Cairo, via Muslim Spain, Venice and Sicily into Europe. She describes how medieval crusaders, pilgrims and merchants encountered Arab Muslim culture on their way to the Holy Land; and explores more recent artistic interaction between Ottoman and Western cultures, including Sir Christopher Wren's inspirations in the "Saracen" style of Gothic architecture. Recovering this long yet overlooked history of architectural "borrowing," Stealing from the Saracens is a rich tale of cultural exchange, shedding new light on Europe's greatest landmarks.

Gardens, Landscape, and Vision in the Palaces of Islamic Spain

From 711 to 1502

Stealing from the Saracens

1001 Inventions

Colonial al-Andalus

The Ornament of the World

The City in the Islamic World

Draws attention to the sites of life, politics and culture where different generations of the Islamic world have made their mark. This book not only includes snapshots of historical fabric but also deals with the transformation of this fabric into modern and contemporary urban entities.

Finally, Grieve focuses on the misogynistic elements of the story and asks why the fall of Spain is figured as a cautionary tale about a woman's sexuality.

The civilisation of medieval Muslim Spain is perhaps the most brilliant and prosperous of its age and has been essential to the direction which civilisation in medieval Europe took. This volume is the first ever in any language to deal in a really comprehensive manner with all major aspects of Islamic civilisation in medieval Spain.

"This book is intended as a journey back in time, to a very special period in world history: from the eighth to the fifteenth century in Andalusia (Spain); where an Islamic civilisation shone, and a cultural and intellectual revolution developed. Where there was no separation between rigorous scientific methodology, wisdom and faith. Nor was the East separated from the

West; nor a Muslim from a Jew or Christian. It was there that the European Renaissance actually began, and from where it developed." -- Back cover.

Blood and Faith

Reconquest and Crusade in Medieval Spain

Handbook of oriental studies / ed. by H. Altenmüller Sect. 1. The Near and Middle East

Reclaiming Al-Andalus

Muslim Spain and Portugal

Jews of Spain

Identities and Influences

A sweeping reinterpretation of Spanish literature, showing the great debts to Arab culture that Spain incurred through the 800 years of Islamic presence in Iberia. By so doing it redefines the greater history of Spanish literature.

Al-Andalus, the Iberian Islamic civilization centred on Cordoba in the tenth and eleventh centuries, has been a 'lost' civilization in several respects. This book takes a comparative civilizations approach to Al-Andalus in context with corresponding developments elsewhere in Europe, North Africa and the Middle East.

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 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 shatters 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 was 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 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 "tolerance," this book sets the record straight—showing that a politically useful myth is a myth nonetheless.

A sweeping history of Islam and the West from the seventh century to today Europe and the Islamic World sheds much-needed light on the shared roots of Islamic and Western cultures and on their intertwined histories, refuting once and for all the misguided notion of a "clash of civilizations" between the Muslim world and Europe. In this landmark book, three eminent historians bring to life the complex relations between Genoans and Tunisians, Alexandrians and the people of Constantinople, Catalans and Maghrebis—the myriad groups and individuals whose stories reflect the common cultural, intellectual, and artistic heritage of Europe and Islam. Since the seventh century, when the armies of Constantinople and Medina fought for control of Syria and Palestine, there has been ongoing contact between the Muslim and Christian worlds. This sweeping history vividly recounts the wars and the crusades, the alliances and diplomacy, commerce and the slave trade, technology transfers, and the intellectual and artistic exchanges. Here readers get an introduction to key periods and events, including the Muslim conquests, the collapse of the Byzantine Empire, the commercial revolution of the medieval Mediterranean, the intellectual and cultural exchanges between Spain, the crusades and Spanish reconquest, the rise of the Ottomans and their conquest of a third of Europe, European colonization and decolonization, and the challenges and promise of this era. As provocative as it is groundbreaking, this book describes this shared history in all its richness and diversity, revealing how ongoing encounters between Europe and Islam have profoundly shaped both.

On Philosophy and Its History in Islamic Spain

Al-Andalus Rediscovered

The 9/11 Commission Report

Al-Andalus

The Moriscos

Kingdoms of Faith

The Art and Influence of Islamic Spain

Provides the final report of the 9/11 Commission detailing their findings on the September 11 terrorist attacks.

On December 18, 1499, the Muslims in Granada revolted against the Christian city government's attempts to suppress their rights to live and worship as followers of Islam. Although the riot was a local phenomenon that was soon contained, subsequent widespread rebellion provided the Christian government with an excuse—or justification, as its leaders saw things—of the systematic elimination of the Islamic presence from Spain, as well as from the Iberian Peninsula as a whole, over the next hundred years. Picking up at the end of his earlier classic *Muslim Spain, 1250 to 1500*—which described the courageous efforts of the followers of Islam to preserve their secular, as well as sacred, culture in late medieval Spain—L. P. Harvey chronicles the struggles of the Moriscos. These forced converts to Christianity lived clandestinely in the sixteenth century as Muslims, communicating in *aljamiado*—Spanish written in Arabic characters. *Muslims in Spain, 1500 to 1614*, broadly, Muslims in Spain, 1500 to 1614, tells the story of an early modern nation struggling to deal with diversity and multiculturalism while torn by the fanaticism of the Counter-Reformation on one side and the threat of Ottoman expansion on the other. Harvey recounts how a century of tolerance degenerated into a vicious cycle of repression and rebellion until the final expulsion of all Muslims from the Iberian Peninsula. Retold in all its complexity and poignancy, this tale of religious intolerance, political maneuvering, and ethnic cleansing resonates with many of our current concerns. Eagerly awaited by Islamist and Hispanist scholars since Harvey's first volume appeared in 1990, *Muslims in Spain, 1500 to 1614*, will be compulsory reading for students and scholars alike. "The year's most rewarding historical work is L. P. Harvey's *Muslims in Spain 1500 to 1614*, a sobering account of the various ways in which a venerable Islamic culture fell victim to Christian bigotry. Harvey never urges the topicality of his subject on us, but this aspect inevitably sharpens an already compelling book."—Jonathan Keats, *Times Literary Supplement*
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 enthralling history is 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 in an atmosphere of tolerance, and where literature, science, and the arts flourished.

This is the first study in any language to deal in a really comprehensive manner with all major aspects of Islamic civilization in medieval Spain.

A History of the Sephardic Experience

Europe and the Islamic World

A Forgotten Legacy

Spain, a Global History

The Art of Islamic Spain

Andalus and Sefarad

Spain and the Making of Modern Moroccan Culture

Drawing from both Christian and Islamic sources, *Reconquest and Crusade in Medieval Spain* demonstrates that the clash of arms between Christians and Muslims in the Iberian peninsula that began in the early eighth century was transformed into a crusade by the papacy during the twelfth and thirteenth centuries. Successive popes accorded to Christian warriors willing to participate in the peninsular wars against Islam the same crusading benefits offered to those going to the Holy Land. Joseph F. O'Callaghan clearly demonstrates that any study of the history of the crusades must take a broader view of the Mediterranean to include medieval Spain. Following a chronological overview of crusading in the Iberian peninsula from the late eleventh to the middle of the thirteenth century, O'Callaghan proceeds to the study of warfare, military finance, and the liturgy of reconquest and crusading. He concludes his book with a consideration of the later stages of reconquest and crusade up to and including the fall of Granada in 1492, while noting that the spiritual benefits of crusading bulls were still offered to the Spanish until the Second Vatican Council of 1963. Although the conflict described in this book occurred more than eight hundred years ago, recent events remind the world that the intensity of belief, rhetoric, and action that gave birth to crusade, holy war, and jihad remains a powerful force in the twenty-first century.

The period of Muslim occupation in Spain represents the only significant contact Islam and Europe was ever to have on European soil. In this important as well as fascinating study, Watt traces Islam's influence upon Spain and European civilization--from the collapse of the Visigoths in the eighth century to the fall of Granada in the fifteenth, and considers Spain's importance as a part of the Islamic empire. Particular attention is given to the golden period of economic and political stability achieved under the Umayyads. Without losing themselves in detail and without sacrificing complexity, the authors discuss the political, social, and economic continuity in Islamic Spain, or al-Andalus, in light of its cultural and intellectual effects upon the rest of Europe. Medieval Christianity, Watt points out, found models of scholarship in the Islamic philosophers and adapted the idea of holy war to its own purposes while the final reunification of Spain under the aegis of the Reconquista played a significant role in bringing Europe out of the Middle Ages. A survey essential to anyone seeking a more complete knowledge of European or Islamic history, the volume also includes sections on literature and philology by Pierre Cachia. This series of "Islamic surveys" is designed to give the educated reader something more than can be found in the usual popular books. Each work undertakes to survey a special part of the field, and to show the present stage of scholarship here. Where there is a clear picture this will be given; but where there are gaps, obscurities and differences of opinion, these will also be indicated. Full and annotated bibliographies will afford guidance to those who want to pursue their studies further. There will also be some account of the nature and extent of the source material. The series is addressed in the first place to the educated reader, with little or no previous knowledge of the subject; its character is such that it should be of value also to university students and others whose interest is of a more professional kind.

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 Islamicate 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 Fatimid imids 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.

The history of the Jews of Spain is a remarkable story that begins in the remote past and continues today. For more than a thousand years, Sepharad (the Hebrew word for Spain) was home to a large Jewish community noted for its richness and virtuosity. Summarily expelled in 1492 and forced into exile, their tragedy of expulsion marked the end of one critical phase of their history and the beginning of another. Indeed, in defiance of all logic and expectation, the expulsion of the Jews from Spain became an occasion for renewed creativity. Nor have five hundred years of wandering extinguished the identity of the Sephardic Jews, or diminished the proud memory of the dazzling civilization which they created on Spanish soil. This book is intended to serve as an introduction and scholarly guide to that history.

The Book of Ingenious Devices / Kitáb al-*ḥiyal*

A History of Islamic Spain

Islam in Spanish Literature

Orientalist Scholarship and Spanish Nationalism, 1875-1919

The Literature of Al-Andalus

The Myth of the Andalusian Paradise

Muslim Civilisation in Spain

The setting of this volume is the Iberian Peninsula during the Middle Ages, where Christianity and Islam co-existed side by side as the official religions of Muslim al-Andalus on the one hand, and the Christian kingdoms in the north of the peninsula on the

other. Its purpose is to examine the meaning of the word 'Mozarab' and the history and nature of the people called by that name; it represents a synthesis of the author's many years of research and publication in this field. Richard Hitchcock first sets out to explain what being a non-Muslim meant in al-Andalus, both in the higher echelons of society and at a humbler level. The terms used by Arab chroniclers, when examined carefully, suggest a lesser preoccupation with purely religious values than hitherto appreciated. Mozarabism in León and Toledo, two notably distinct phenomena, are then considered at length, and there are two chapters exploring the issues that arose, firstly when Mozarabs were relocated in twelfth-century Aragón, and secondly, in sixteenth-century Toledo, when they were striving to retain their identity.

This ebook is a selective guide designed to help scholars and students of Islamic studies find reliable sources of information by directing them to the best available scholarly materials in whatever form or format they appear from books, chapters, and journal articles to online archives, electronic data sets, and blogs. Written by a leading international authority on the subject, the ebook provides bibliographic information supported by direct recommendations about which sources to consult and editorial commentary to make it clear how the cited sources are interrelated. A reader will discover, for instance, the most reliable introductions and overviews to the topic, and the most important publications on various areas of scholarly interest within this topic. In Islamic studies, as in other disciplines, researchers at all levels are drowning in potentially useful scholarly information, and this guide has been created as a tool for cutting through that material to find the exact source you need. This ebook is a static version of an article from Oxford Bibliographies Online: Islamic Studies, a dynamic, continuously updated, online resource designed to provide authoritative guidance through scholarship and other materials relevant to the study of the Islamic religion and Muslim cultures. Oxford Bibliographies Online covers most subject disciplines within the social science and humanities, for more information visit www.aboutobo.com.

"Selections from the Hispanic Society of America, New York."

A compelling study of the little known contributions of Islam's cultural, artistic, and scientific accomplishments to Western civilization looks not only at the historic achievements of the Muslim world and the role of inspired leaders who encouraged intellectual inquiry, championed tolerance, and sponsored artistic and literary endeavors, but also at the ancient envy that fuels today's conflicts. Reprint.

The Purging of Muslim Spain

The Legacy of Muslim Rule in India

A History

From the Middle Ages to the Present

Myths of Origins in the History of Christian, Muslim, and Jewish Conflict

How Islamic Architecture Shaped Europe

Caliphs and Kings

This is an authoritative guide to Muslims in Spain and Portugal, both historically and in the modern world. It offers a comprehensive account on the recent transformation of Iberia into an immigrant receiving society.

From 711 when they arrived on the Iberian Peninsula until 1492 when scholars contribute a wide-ranging series of essays and catalogue entries which are fully companion to the 373 illustrations (324 in color) of the spectacular art and architecture of the nearly vanished culture. 91/2x121/2 they were expelled by Ferdinand and Isabella, the Muslims were a powerful force in al-Andalus, as they called the Iberian lands they controlled. This awe-inspiring volume, which accompanies a major exhibition presented at the Alhambra in Granada and The Metropolitan Museum of Art in New York, is devoted to the little-known artistic legacy of Islamic Spain, revealing the value of these arts as part of an autonomous culture and also as a presence with deep significance for both Europe and the Islamic world. Twenty-four international Annotation copyrighted by Book News, Inc., Portland, OR

Lost History

Mozarabs in Medieval and Early Modern Spain