A History of the Muslim World to 1405

The aim of this first volume in the series "The Expansion of Latin Europe" is to sketch the outlines of medieval expansion, illustrating some of the major topics that historians have examined in the course of demonstrating the links between medieval and modern experiences. The articles reprinted here show that European expansion began not in 1492 following Columbus's voyages but earlier as European Christian society re-arose from the ruins of the Carolingian Empire. The two phases of expansion were linked but the second period did not simply replicate the medieval experience. Medieval expansion occurred as farmers, merchants, and missionaries reduced forests to farmland and pasture, created new towns, and converted the peoples encountered along the frontiers to Christianity. Later colonizers subsequently adapted the medieval experience to suit their new frontiers in the New World.

Muslim Sources of the Crusader Period

First published in 2007, this was the first significant study of the incorporation of the Church in southern Italy into the mainstream of Latin Christianity during the eleventh and twelfth centuries. Professor G. A. Loud examines the relationship between Norman rulers, south Italian churchmen and the external influence of the new 'papal monarchy'. He discusses the impact of the creation of the new kingdom of Sicily in 1130; the tensions that arose from the papal schism of that era; and the religious policy and patronage of the new monarchs. He also explores the internal structures of the Church, both secular and monastic, and the extent and process of Latinisation within the Graecophone areas of the mainland and on the island of Sicily, where at the time of the Norman conquest the majority of the population was Muslim. This is a major contribution to the political, religious and cultural history of the Central
Middle Ages.

**Popular Muslim Reactions to the Franks in the Levant, 1097-1291**

The Ilkhanate: from Tegüder Ahmad to Öljeitü -- Muslim Ilkhans, the Buddhists and the People of the Book -- Rashīd al-Dīn, Islam and the Mongols -- The Islam of Ghazan, his generals and his minister: the view from outside -- EPILOGUE -- Legitimation by Chinggisid descent -- Allegiance to Mongol norms and institutions -- Turkicization -- The exodus of Muslims from the Mongol world -- The spread of Islam across Eurasia -- The movement of peoples and the emergence of new ethnicities -- The integration of Eurasia within a single disease zone: the Black Death -- CONCLUSION -- APPENDIX 1 Glossary of Technical Terms -- APPENDIX 2 Genealogical Tables and Lists of Rulers -- NOTES -- BIBLIOGRAPHY -- INDEX

**Immigration and Emigration in Historical Perspective**

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.

**Muslims Under Latin Rule, 1100-1300**

Muslims in Medieval Italy is the history of a Muslim colony established at Lucera in southern Italy during the Middle Ages. It examines Muslim-Christian Relations, the legal and social status of Muslims in Christiandom, and the contributions made by Muslims to the economy and defense of the Kingdom of Sicily.

**The Reconquest Kings of Portugal**

This book challenges prevalent assumptions concerning the persecution of the Jews and Muslims of Portugal in 1496-7. It pieces together the developments that led to the events of 1496-7 and presents a detailed reconstruction of the persecution itself.

**A Forgotten Community**

Muslim enclaves within non-Islamic polities are commonly believed to have been beleaguered communities undergoing relentless cultural and religious decline. Cut off from the Islamic world, these Muslim groups, it is assumed, passively yielded to political, social, and economic forces of assimilation and acculturation before finally accepting Christian dogma. Kathryn A. Miller radically reconceptualizes what she calls the exclave experience of medieval Muslim minorities. By focusing on the legal scholars (faqih) of fifteenth-century Aragonese Muslim communities and translating little-known and newly discovered texts, she unearths a sustained effort to connect with Muslim coreligionaries and preserve practice and belief in the face of Christian influences. Devoted to securing
and disseminating Islamic knowledge, these local authorities intervened in Christian courts on behalf of Muslims, provided Arabic translations, and taught and advised other Muslims. Miller follows the activities of the faqīhs, their dialogue with Islamic authorities in nearby Muslim polities, their engagement with Islamic texts, and their pursuit of traditional ideals of faith. She demonstrates that these local scholars played a critical role as cultural mediators, creating scholarly networks and communal solidarity despite living in an environment dominated by Christianity.

**Christians, Muslims, and Jews in Medieval and Early Modern Spain**

For medieval Christians, Islam presented a series of disquieting challenges, and individual Christians portrayed Muslim culture in varied ways, according to their interests and prejudices. These fifteen original essays focus on unfamiliar texts that reflect the wide range of medieval Christianity's preoccupation with Islam, treating works from many different periods and in a wide range of genres and languages.

**Racisms**

This book examines the status that rulers of one faith conferred onto their subjects belonging to a different one, how the rulers handled relationships with them, and the interactions between subjects of the Muslim and Christian religions. The chronological arc of this volume spans from the first conquests by the Arabs in the Near East in the 630s to the exchange between Turkey and Greece, in 1923, of the Orthodox Christians and Muslims residing in their territories. Through organized topics, Berto analyzes both similarities and differences in Christian and Muslim lands and emphasizes how coexistences and conflicts took directions that were not always inevitable. Primary sources are used to examine the mentality of those who composed them and of their audiences. In doing so, the book considers the nuances and all the features of the multifaceted experiences of Christian subjects under Muslim rule and of Muslim subjects under Christian rule. Christians under the Crescent and Muslims under the Cross is the ideal resource for upper-level undergraduates, postgraduates, and scholars interested in the relationships between Christians and Muslims, religious minorities, and the Near East and the Mediterranean from the Middle Ages to the early twentieth century.

**The Mongols and the Islamic World**

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 the richness of their inextricably 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 and tumultuous 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 religious 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 world and the West. 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 are given an unparalleled 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 achievements of Muslim 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 entwined legacy today. 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.

**A History of Jewish-Muslim Relations**

Examines the political development of Portugal between the eleventh and thirteenth centuries. Taking place amid the struggle between Christendom and the Islamic world for control over the Iberian Peninsula, the formation of Portugal also depended on the growing European influence felt throughout the peninsula during these centuries.

**Muslims and Crusaders**

**Spiritual Rationality**

Sicily is a lush and culturally rich island at the center of the Mediterranean Sea. Throughout its history, the island has been conquered and colonized by successive waves of peoples from across the Mediterranean region. In the early and central Middle Ages, the island was ruled and occupied in turn by Greek Christians, Muslims, and Latin Christians. In *Where Three Worlds Met*, Sarah Davis-Secord investigates Sicily's place within the religious, diplomatic, military, commercial, and intellectual networks of the Mediterranean by tracing the patterns of travel, trade, and communication among Christians (Latin and Greek), Muslims, and Jews. By looking at the island across this long expanse of time and during the periods of transition from one dominant culture to another, Davis-Secord uncovers the patterns that defined and redefined the broader Muslim-Christian encounter in the Middle Ages. Sicily was a nexus for cross-cultural communication not because of its geographical placement at the center of the Mediterranean but because of the specific roles the island played in a variety of travel and trade networks in the Mediterranean region. Complex combinations of political, cultural, and economic need transformed Sicily's patterns of connection to other nearby regions—transformations that were representative of the fundamental shifts that took place in the larger Mediterranean system during the Middle Ages. The meanings and functions of Sicily's positioning within these larger Mediterranean communications networks depended on the purposes to which the island was being put and how it functioned at the boundaries of the Greek, Latin, and Muslim worlds.

**Muslims in Medieval Italy**

This book's comprehensive treatment of the social and political processes of Aragon's settlement under Alfonso I (1104-1134) of the Islamic Ebro River march provides important new insights into Christian Iberia's social history and Muslims under Christian rule.
Norman Kings of Sicily and the Rise of the Anti-Islamic Critique

Muslims and Crusaders combines chronological narrative, discussion of important areas of scholarly enquiry and evidence from Islamic primary sources to give a well-rounded survey of Christianity’s wars in the Middle East, 1095–1382. Revised, expanded and updated to take account of the most recent scholarship, this second edition enables readers to achieve a broader and more complete perspective on the crusading period by presenting the crusades from the viewpoints of those against whom they were waged, the Muslim peoples of the Levant. The book introduces the reader to the most significant issues that affected Muslim responses to the European crusaders and their descendants who would go on to live in the Latin Christian states that were created in the region. It considers not only the military encounters between Muslims and crusaders, but also the personal, political, diplomatic, and trade interactions that took place between the Muslims and Franks away from the battlefield. Engaging with a wide range of translated primary source documents, including chronicles, dynastic histories, religious and legal texts, and poetry, Muslims and Crusaders is ideal for students and historians of the crusades.

Encountering Islam

First Published in 2000. Routledge is an imprint of Taylor & Francis, an informa company.

Muslims and Christians in Norman Sicily

Covering Portugal and Castile in the West to the Latin Kingdom of Jerusalem in the East, this collection focuses on Muslim minorities living in Christian lands during the high Middle Ages, and examines to what extent notions of religious tolerance influenced Muslim-Christian relations. The authors call into question the applicability of modern ideas of toleration to medieval social relations, investigating the situation instead from the standpoint of human experience within the two religious cultures. Whereas this study offers no evidence of an evolution of coherent policy concerning treatment of minorities in these Christian domains, it does reveal how religious ideas and communitarian traditions worked together to blunt the harsh realities of the relations between victors and vanquished. The chapters in this volume include The Mudejars of Castile and Portugal in the Twelfth and Thirteenth Centuries by Joseph F. O'Callaghan, Muslims in the Thirteenth-Century Realms of Aragon: Interactions and Reaction by Robert I. Burns, S.J., The End of Muslim Sicily by David S. H. Abulafia, The Subjected Muslims of the Frankish Levant by Benjamin Z. Kedar, and The Papacy and the Muslim Frontier by James M. Powell.

Where Three Worlds Met

Christian-Muslim Relations, a Bibliographical History 3 (CMR3) is a history of all the works on Christian-Muslim relations from 1050 to 1200. It comprises introductory essays and over one hundred entries containing descriptions, assessments and comprehensive bibliographical details of individual works.
The Medieval Frontiers of Latin Christendom

Covering Portugal and Castile in the West to the Latin Kingdom of Jerusalem in the East, this collection focuses on Muslim minorities living in Christian lands during the high Middle Ages, and examines to what extent notions of religious tolerance influenced Muslim-Christian relations. The authors call into question the applicability of modern ideas of toleration to medieval social relations, investigating the situation instead from the standpoint of human experience within the two religious cultures. Whereas this study offers no evidence of an evolution of coherent policy concerning treatment of minorities in these Christian domains, it does reveal how religious ideas and communitarian traditions worked together to blunt the harsh realities of the relations between victors and vanquished. The chapters in this volume include "The Mudejars of Castile and Portugal in the Twelfth and Thirteenth Centuries" by Joseph F. O'Callaghan, "Muslims in the Thirteenth-Century Realms of Aragon: Interactions and Reaction" by Robert I. Burns, S.J., "The End of Muslim Sicily" by David S. H. Abulafia, "The Subjected Muslims of the Frankish Levant" by Benjamin Z. Kedar, and "The Papacy and the Muslim Frontier" by James M. Powell. Originally published in 1990. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905.

Latin Expansion in the Medieval Western Mediterranean

This book investigates how minorities contributed to medieval society, comparing these contributions to majority society's perceptions of the minority. In this volume the contributors define 'minority' status as based on a group's relative position in power relations, that is, a group with less power than the dominant group(s). The chapters cover both what modern historians call 'religious' and 'ethnic' minorities (including, for example, Muslims in Latin Europe, German-speakers in Central Europe, Dutch in England, Jews and Christians in Egypt), but also address contemporary medieval definitions; medieval writers distinguished between 'believers' and 'infidels', between groups speaking different languages and between those with different legal statuses. The contributors reflect on patterns of influence in terms of what majority societies borrowed from minorities, the ways in which minorities contributed to society, the mechanisms in majority society that triggered positive or negative perceptions, and the function of such perceptions in the dynamics of power. The book highlights structural and situational similarities as well as historical contingency in the shaping of minority influence and majority perceptions. The chapters in this book were originally published as special issue of the Journal of Medieval History.

Christian-Muslim Relations. A Bibliographical History. Volume 3 (1050-1200)

Spiritual Rationality: Papal Embargo as Cultural Practice offers the first book-length study of embargo in a pre-modern period and provides a unique exploration into the domestic implications of this tool of foreign policy. Based on a large and varied body of archival and printed, papal and secular sources, this inquiry covers Europe and the broader Mediterranean from c. 1150 to c. 1550.
During this time of an increasing papal role within Christian society, the church employed restrictions on trade with Muslims, pagans, 'heretics', 'schismatics', disobedient Catholic communities and individual Jews in order to facilitate papally-endorsed warfare against external enemies and to discipline internal foes. Various trade bans were originally promulgated as individual responses to specific circumstances. These restrictions, however, were shaped by the premise that sin and the defense of the decorum of the faith and Christendom condoned, or even required, papal intervention into the lives of the laity and by the text-based approach of popes and canonists. Papal embargo, consequently, was not only the sum total of individual trade bans but also a legal and moral discourse that classified exchanges into legitimate and illegitimate ones, compelled merchants to distinguish clearly between themselves as (Roman) Christians and a multitude of others as non-Christians, and helped order symbolically both the relationships between the two groups and those between church and laity. Papal embargo's chief relevance thus lay within Christian society itself, where it functioned as an intangible pastoral staff. While sixteenth-century developments undermined it as a policy tool and a moral discourse alike, papal embargo inscribed the notion of the immorality of trade with the enemy into European thought.

Naming Patterns in the Latin Kingdom of Jerusalem

Muslims first appeared in the early seventh century as members of a persecuted religious movement in a sun-baked town in Arabia. Within a century, their descendants were ruling a vast territory that extended from the Atlantic Ocean to the Indus River valley in modern Pakistan. This region became the arena for a new cultural experiment in which Muslim scholars and creative artists synthesized and reworked the legacy of Rome, Greece, Iran, and India into a new civilization. A History of the Muslim World to 1405 traces the development of this civilization from the career of the Prophet Muhammad to the death of the Mongol emperor Timur Lang. Coverage includes the unification of the Dar al-Islam (the territory ruled by Muslims), the fragmentation into various religious and political groups including the Shi’ite and Sunni, and the series of catastrophes in the twelfth and thirteenth centuries that threatened to destroy the civilization. Features: Balanced coverage of the Muslim world encompassing the region from the Iberian Peninsula to South Asia. Detailed accounts of all cultures including major Shi’ite groups and the Sunni community. Primary sources. Numerous maps and photographs featuring a special four-color art insert. Glossary, charts, and timelines.

The Crusades: Islamic Perspectives

"In The Race for Paradise, Paul M. Cobb offers an accurate and accessible representation of the Islamic experience of the Crusades during the Middle Ages. Cobb overturns previous claims and presents new arguments, such as the idea that the Frankish invasions of the Near East were something of a side-show to the broader internal conflict between Sunnis and Shi’ites in the region. The Race for Paradise moves along two fronts as Cobb stresses that, for medieval Muslims, the contemporaneous Latin Christian expansion throughout the Mediterranean was seen as closely linked to events in the Levant. As a consequence of this expanded geographical range, the book takes a broader chronological range to encompass the campaigns of Spanish kings north of the Ebro and the Norman conquest of Sicily (beginning in 1060), well before Pope Urban II's famous call to the First Crusade in 1095. Finally, The Race for Paradise brilliantly combats the trend to portray the history of the Crusades, particularly the Islamic experience, in simplistic or binary terms. Muslims did not solely experience the Crusades as fanatical warriors or as helpless victims, Cobb writes; as with any
other human experience of similar magnitude, the Crusades were experienced in a great variety of ways, ranging from heroic martyrdom, to collaboration, to utter indifference"

The Persecution of the Jews and Muslims of Portugal

The Latin Church in Norman Italy

While Latin expansion stalled in the Eastern Mediterranean in the late Middle Ages, Islam lost ground to Christendom in the west - in the Spanish Levant, the islands of the Western Mediterranean, and even on the Maghribi coast, where conquerors and colonists from the northern shore of the sea established footholds. Edited by Eleanor Congdon, with an introduction by Felipe Fernández-Armesto and James Muldoon, this collection of classic studies illuminates the problems of how the expansion occurred and why it was slow and limited. The volume broaches fundamental questions of Mediterranean history formulated by Henri Pirenne and Fernand Braudel. The place of the late medieval Western Mediterranean in the history of the sea as a whole and of European overseas expansion generally emerges with new clarity, as the reader re-traces the process of formation of one of the world’s great frontiers between civilizations. Important work by Maria Teresa Ferrer i Mallol appears in translation for the first time, alongside pieces by such leading authorities as David Abulafia, Robert I. Burns, S.J., Miguel Angel Ladero Quesada, and Hilmar C. Krueger.

Christian-Muslim Relations, A Bibliographical History, Volume 3 (1050-1200)

Christian-Muslim Relations, a Bibliographical History 3 (CMR3) is a history of all the works on Christian-Muslim relations from 1050 to 1200. It comprises introductory essays and over one hundred entries containing descriptions, assessments and comprehensive bibliographical details of individual works.

Medieval Christian Perceptions of Islam

This book is the first archival study of the Mudejar or conquered Muslim community of Xàtiva from 1240 until 1327. It is a long overdue model study of the largest and most important Mudejar community in the kingdom of Valencia.

Possessing the Land

This collection spans both the medieval and early modern period, describing the developments and day-to-day realities of relations between Jews, Muslims and Christians in Spain from the 9th to the 16th centuries. The essays discuss the historiography and the issues raised by the constantly shifting balance of ethnoreligious power, intellectual contact between cultures and social identity throughout the Iberian peninsula.
**Christian Identity amid Islam in Medieval Spain**

A groundbreaking history of racism Racisms is the first comprehensive history of racism, from the Crusades to the twentieth century. Demonstrating that there is not one continuous tradition of racism, Francisco Bethencourt shows that racism preceded any theories of race and must be viewed within the prism and context of social hierarchies and local conditions. In this richly illustrated book, Bethencourt argues that in its various aspects, all racism has been triggered by political projects monopolizing specific economic and social resources. Racisms focuses on the Western world, but opens comparative views on ethnic discrimination and segregation in Asia and Africa. Bethencourt looks at different forms of racism, and explores instances of enslavement, forced migration, and ethnic cleansing, while analyzing how practices of discrimination and segregation were defended. This is a major interdisciplinary work that moves away from ideas of linear or innate racism and recasts our understanding of interethnic relations.

**Christians under the Crescent and Muslims under the Cross c.630 - 1923**

Islam and Christianity in Medieval Anatolia offers a comparative approach to understanding the spread of Islam and Muslim culture in medieval Anatolia. It aims to reassess work in the field since the 1971 classic by Speros Vryonis, The Decline of Hellenism in Asia Minor and the Process of Islamization which treats the process of transformation from a Byzantinist perspective. Since then, research has offered insights into individual aspects of Christian-Muslim relations, but no overview has appeared. Moreover, very few scholars of Islamic studies have examined the problem, meaning evidence in Arabic, Persian and Turkish has been somewhat neglected at the expense of Christian sources, and too little attention has been given to material culture. The essays in this volume examine the interaction between Christianity and Islam in medieval Anatolia through three distinct angles, opening with a substantial introduction by the editors to explain both the research background and the historical problem, making the work accessible to scholars from other fields. The first group of essays examines the Christian experience of living under Muslim rule, comparing their experiences in several of the major Islamic states of Anatolia between the eleventh and fifteenth centuries, especially the Seljuks and the Ottomans. The second set of essays examines encounters between Christianity and Islam in art and intellectual life. They highlight the ways in which some traditions were shared across confessional divides, suggesting the existence of a common artistic and hence cultural vocabulary. The final section focusses on the process of Islamisation, above all as seen from the Arabic, Persian and Turkish textual evidence with special attention to the role of Sufism.

**The Race for Paradise**

This is the first encyclopedic guide to the history of relations between Jews and Muslims around the world from the birth of Islam to today. Richly illustrated and beautifully produced, the book features more than 150 authoritative and accessible articles by an international team of leading experts in history, politics, literature, anthropology, and philosophy. Organized thematically and chronologically, this indispensable reference provides critical facts and balanced context for greater historical understanding and a more informed dialogue between Jews and Muslims. Part I covers the medieval period; Part II, the early modern period through the nineteenth century, in the Ottoman Empire, Africa, Asia, and Europe; Part III, the twentieth century, including the exile of Jews from
the Muslim world, Jews and Muslims in Israel, and Jewish-Muslim politics; and Part IV, intersections between Jewish and Muslim origins, philosophy, scholarship, art, ritual, and beliefs. The main articles address major topics such as the Jews of Arabia at the origin of Islam; special profiles cover important individuals and places; and excerpts from primary sources provide contemporary views on historical events. Contributors include Mark R. Cohen, Alain Dieckhoff, Michael Laskier, Vera Moreen, Gordon D. Newby, Marina Rustow, Daniel Schroeter, Kirsten Schulze, Mark Tessler, John Tolan, Gilles Veinstein, and many more. Covers the history of relations between Jews and Muslims around the world from the birth of Islam to today Written by an international team of leading scholars Features in-depth articles on social, political, and cultural history Includes profiles of important people (Eliyahu Capsali, Joseph Nasi, Mohammed V, Martin Buber, Anwar Sadat and Menachem Begin, Edward Said, Messali Hadj, Mahmoud Darwish) and places (Jerusalem, Alexandria, Baghdad) Presents passages from essential documents of each historical period, such as the Cairo Geniza, Al-Sira, and Judeo-Persian illuminated manuscripts Richly illustrated with more than 250 images, including maps and color photographs Includes extensive cross-references, bibliographies, and an index

Muslims Under Latin Rule, 1100-1300

This book is an investigative study of Christian and Islamic relations in the kingdom of Sicily during the eleventh and twelfth centuries. It has three objectives. First, it establishes how and why the Norman rulers of Sicily, all of whom were Christians, incorporated Muslim soldiers, farmers, scholars, and bureaucrats into the formation of their own royal identities and came to depend on their Muslim subjects to project and enforce their political power. Second, it examines how the Islamic influence within the Sicilian court drew little scrutiny, and even less criticism, from intellectuals in the wider world of Latin Christendom during the time period. Finally, it contextualizes and explains the eventual emergence of Christian popular violence against Muslims in Sicily in the latter half of the twelfth century and the evolution of a wider discourse of anti-Islamic sentiment throughout Western Europe.

Minority Influences in Medieval Society

Drawn from greater Syria, northern Mesopotamia, and Egypt, the sources in this anthology—many of which are translated into English for the first time here—provide eyewitness and contemporary historical accounts of what unfolded in the eastern Mediterranean and the Near East between the eleventh and fourteenth centuries. In providing representative examples of the many disparate types of Muslim sources, this volume opens a window onto life in the Islamic Near East during the Crusader period and the interactions between Franks and Muslims in the broader context of Islamic history. Ideally suited for use in undergraduate courses on the Crusades or the pre-modern Islamic Near East, this anthology will also appeal to any readers seeking a better understanding of the Islamic response to the Crusades and the general history of the Near East in this period.

Europe and the Islamic World

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.

Islam and Christianity in Medieval Anatolia

In Christian Identity amid Islam in Medieval Spain Charles L. Tieszen explores the strategies deployed by authors of medieval anti-Muslim polemic that helped them to forge a religious identity for their communities in light of Islam.

Arabic-Islamic Views of the Latin West

"Arabic-Islamic Views of the Latin West provides an insight into how the Arabic-Islamic world perceived medieval Western Europe in an age that is often associated with violent Christian-Muslim relations during the rise and expansion of Islam, the so-called Reconquista, and the Crusades. A long and dominant scholarly tradition claims that Muslims of this period held an arrogant and ignorant attitude towards its northern neighbours, merely regarding medieval Christian Europe as an uncivilized and hostile cultural backwater clinging to a superseded religion. The study nuances this view by focussing on the mechanisms of transmission and reception that characterized the flow of information from one sphere to the other. By explaining how Arabic-Islamic scholars acquired and processed data on medieval Western Europe, it traces the two-fold 'emergence' of Latin-Christian Europe--a sphere that increasingly encroached upon the Mediterranean and therefore became more and more prominent in Arabic-Islamic scholarly literature"--Jacket.

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

The issue of Muslim reactions to the Franks has been an important part of studies of both the Crusades and Islamic History, but rarely the main focus. This book examines the reactions of the Muslims of the Levant to the arrival and presence of the Franks in the crusading period, 1097-1291, focussing on those outside the politico-military and religious elites. It provides a thematic overview of the various ways in which these 'non-elites' of Muslim society, both inside and outside of the Latin states, reacted to the Franks, arguing that it was they, as much as the more famous Muslim rulers, who were initiators of resistance to the Franks. This study challenges existing views of the Muslim reaction to the crusaders as rather slow and demonstrates that jihad against the Franks started as soon as they arrived. It further demonstrates the difference between the concepts of jihad and of Counter-Crusade, and highlights two distinct phases in the jihad against the Franks: the 'unofficial jihad' - that which occurred before uniting of religious and political classes - and the 'official jihad' - which happened after and due to this unification, and which has formed the basis of modern discussions. Finally, the study also argues that the Muslim non-elites who encountered the Franks did not always resist them,
but at various times either helped or were unresisting to them, thus focussing attention away from conflict and onto cooperation. In considering Muslim reactions to the Franks in the context of wider discourses, this study also highlights aspects of the nature of Islamic society in Egypt and Syria in the medieval period, particularly the non-elite section of society, which is often ignored. The main conclusions also shed light on discourses of collaboration and resistance which are currently focussed almost exclusively on the modern period or the medieval west.

**Muslims of Medieval Latin Christendom, c.1050–1614**

What do Christian Churches say Islam is? What does the Church of England say Islam is? And, in the end, what space is there for genuine engagement with Islam? Richard Sudworth's unique study takes as its cue the question of political theology and brings this burgeoning area of debate into dialogue with Christian-Muslim relations and Anglican ecclesiology. The vexed subject of Christian-Muslim Relations provides the presenting arena to explore what political theologies enable the Church of England to engage with the diverse public square of the twenty-first century. Each chapter concludes with an ‘Anecdotes from the Field’ section, setting themes from the chapter in the context of Richard Sudworth’s own ministry within a Muslim majority parish.

**Islam**

Anthroponymy, or the study of personal names, is used here to investigate the extent to which Frankish settlers in the Latin kingdom of Jerusalem assimilated the practices and traditions of their hosts. Data from legal and commercial documents has been used to create a database of 6,200 individual names from the years 1099 to 1291 which the author analyses for any trends and patterns that may relate to social change. Comparing evidence with contemporary Catholic Europe, Shagrir finds that the Franks neither adopted local ways nor maintained their own traditions, but changes in naming reflected a unique set of characteristics influenced by eastern contacts, cults and customs and a greater awareness of religious fervour.

**Guardians of Islam**

The social and linguistic history of medieval Sicily is both intriguing and complex. Before the Muslim invasion of 827, the islanders spoke dialects of either Greek or Latin or both. On the arrival of the Normans around 1060 Arabic was the dominant language, but by 1250 Sicily was an almost exclusively Christian island, with Romance dialects in evidence everywhere. Of particular importance to the development of Sicily was the formative period of Norman rule (1061 1194), when most of the key transitions from an Arabic-speaking Muslim island to a 'Latin'-speaking Christian one were made. This work sets out the evidence for those changes and provides an authoritative approach that re-defines the conventional thinking on the subject.

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