Islamic And Christian Spain In The Early Middle Ages Comparative Perspectives On Social And Cultural Formation

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 Granada 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—to embark on 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 study, Islamic 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 here 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. More 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 in 1614 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 modern concerns. Eagerly awaited by Islamist and Hispanic scholars since Harvey's first volume appeared in 1990, Muslims in Spain, 1500 to 1614, will be compulsory reading for students and specialist 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

This timely volume brings together contributions by 14 established Muslim and Western scholars. It intends to present a somewhat more positive outlook in the currently rather strained relations between the Islamic world and Europe by drawing on shared values and possibilities of cooperation in various fields, such as those reflected in worldview, education, economics, multiculturalism, religious dialogue, politics, as well as security issues. It also contains a historical revaluation of some of those contacts.

Focuses on the historical common ground that the Islamic and Western worlds share.

Converso and Morisco are the terms applied to those Jews and Muslims who converted to Christianity (mostly under duress) in late medieval Spain. “Converso and Morisco Studies” examines the manifold cultural implications of these mass conversions.

Amid so much twenty-first-century talk of a “Christian-Muslim divide”—and the attendant conspiracy in some Western countries over policies toward minority Muslim communities—a historical fact has gone unnoticed: for more than four hundred years beginning in the mid-seventeenth century, some 50 percent of the world’s Christians lived and worshipped under Muslim rule. Just who were the Christians in the Arabic-speaking milieu of Mohammed and the Qur’an? The Church in the Shadow of the Mosque is the first book-length discussion in English of the cultural and intellectual life of such Christians indigenous to the Islamic world. Sidney Griffith offers an engaging overview of their initial reactions to the religious challenges they faced, the development of a new mode of presenting Christian doctrine as liturgical texts in their own languages gave way to Arabic, the Christian role in the philosophical life of early Baghdad, and the maturing of distinctive Oriental Christian denominations in this context. Offering a fuller understanding of the rise of Islam in its early years from the perspective of contemporary non-Muslims, this book reminds us that there is much to learn from the works of people who seriously engaged Muslims in their own world so long ago.

Focuses on how questions surrounding the conversion of Muslims and Jews to Christianity in 16th and 17th century Spain drove religious reform and scholarly innovation.

Hailed as “the doyen of Middle Eastern studies” in The New York Times Book Review, Bernard Lewis stands at the height of his field. “To read Mr. Lewis,” wrote Fouad Ajami in The Wall Street Journal, “is to be taken through a treacherous terrain that is the coolest and most reassuring of guides. You are in the hands of the Islamic world’s foremost living historian.” Now this sure-handed guide takes us through treacherous terrain indeed—the events of 1492, a year laden with epic events and riven by political debate. With elegance and erudition, Lewis explores that climactic year as a clash of civilizations—a clash not only of the New World and the Old, but also of Christendom and Islam, of Europe and the rest. In the same year that Columbus set sail across the Atlantic, he reminds us, the Spanish monarchy captured Granada, the last Muslim stronghold on the peninsula, and also expelled the Jews. Lewis uses these three epochal events to explore the nature of the European-Islamic conflict, placing the voyages of discovery in a striking new context. He traces Christian Europe’s path from being a primitive backwater on the edges of the vast, cosmopolitan Caliphate, through the heightening rivalry of the two religions, to the triumph of the West over Islam, examining the factors behind their changing fortunes and cultural qualities. Balanced and
insightful, this far-reaching discussion of the encounters between Islam, the West, and the globe provides a new understanding of the distant events that gave shape to the modern world.

Looks at the golden age produced by the mingling of the three cultures in medieval Spain and shows examples of arts and crafts

This comprehensive introduction to the history of Islamic Spain takes the reader through the events, people, and movements from 711 to 1492.

This is a richly detailed account of Muslim life throughout the kingdoms of Spain, from the fall of Seville, which signaled the beginning of the retreat of Islam, to the Christian reconquest. "Harvey not only examines the politics of the Nasrids, but also the Islamic communities in the Christian kingdoms of the peninsula. This innovative approach breaks new ground, enables the reader to appreciate the situation of all Spanish Muslims and is fully vindicated. . . . An absorbing and thoroughly informed narrative."—Richard Hitchcock, Times Higher Education Supplement "L. P. Harvey has produced a beautifully written account of an enthralling subject."—Peter Linehan, The Observer

The essays in this interdisciplinary volume examine the social and cultural interaction of Christians, Muslims, and Jews in Spain during the medieval and early modern periods. Together, the essays provide a unique comparative perspective on compelling problems of ethnoreligious relations. Christians, Muslims, and Jews in Medieval and Early Modern Spain considers how certain social and political conditions fostered fruitful cultural interchange, while others promoted mutual hostility and aversion. The volume examines the factors that enabled one religious minority to maintain its cultural integrity and identity more effectively than another in the same sociopolitical setting. This volume provides an enriched understanding of how Christians, Muslims, and Jews encountered ideological antagonism and negotiated the theological and social boundaries that separated them.

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

Arguably the single most important element in Abrahamic cross-confessional relations has been an ongoing mutual interest in perennial spiritual and ethical exemplars of one another’s communities. Ranging from Late Antiquity through the Middle Ages, Crossing Confessional Boundaries explores the complex roles played by saints, sages, and Friends of God in the communal and intercommunal lives of Christians, Muslims, and Jews across the Mediterranean world, from Spain and North Africa to the Middle East to the Balkans. By examining these stories in their broad institutional, social, and cultural contexts, Crossing Confessional Boundaries reveals unique theological insights into the interacting histories of the Abrahamic faiths.

In this study, Bat Ye’or gives an analysis of the dogma and strategies of jihad, offering a vast panorama of the history of the Jews and Christians under the rule of Islam. A pioneer in a virgin field of research for which she has coined the term dhimmitude, the author has included a documentary section illuminating the process of Eastern Christianity’s Islamization. In two waves of Islamic expansion, the Christian and Jewish populations of the Mediterranean regions and Mesopotamia, who had developed the most prestigious civilizations, were conquered by jihad. Millions of Christians from Spain, Egypt, Syria, Greece, and Armenia; Latins and Slavs from southern and central Europe; as well as Jews, were henceforth governed by the shari’a (Islamic law). A knowledge of this historical background is essential in order to understand contemporary events. 

This work represents a considerably revised edition of the first comparative history of Islamic and Christian Spain between A.D. 711 and 1250. It focuses on the differential development of agriculture and urbanization in the Islamic and Christian territories and the flow of information and techniques between them.

How did the medieval Middle East transform from a majority-Christian world to a majority-Muslim world, and what role did violence play in this process? Christian Martyrs under Islam explains how Christians across the early Islamic caliphate slowly converted to the faith of the Arab conquerors and how small groups of individuals rejected this faith through dramatic acts of resistance, including apostasy and blasphemy. Using previously untapped sources in a range of Middle Eastern languages, Christian Sahner introduces an unknown group of martyrs who were executed at the hands of Muslim officials between the seventh and ninth centuries CE. Found in places as diverse as Syria, Spain, Egypt, and Armenia, they include an alleged descendant of Muhammad who converted to Christianity, high-ranking Christian secretaries of the Muslim state who viciously insulted the Prophet, and the children of mixed marriages between Muslims and Christians. Sahner argues that Christians never experienced systematic persecution under the early caliphs, and indeed, they remained the largest portion of the population in the greater Middle East for centuries after the Arab conquest. Still, episodes of ferocious violence contributed to the spread of Islam within Christian societies, and memories of this bloodshed played a key role in shaping Christian identity in the new Islamic empire. Christian Martyrs under Islam examines how violence against Christians ended the age of porous religious boundaries and laid the foundations for more antagonistic Muslim-Christian relations in the centuries to come.

Explores the history of Spain from the Roman province, through the Visigothic and Arab conquests, to the Christian Reconquest and reorganisation of society in the thirteenth century

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Comparative Perspectives On Social And Cultural Formation

“Kathryn A. Miller radically reconceptualizes what she calls the enclave experience of medieval Muslim minorities. By focusing on the legal scholars (faqīhs) of fifteenth-century Aragonese Muslim communities and translating little-known and newly discovered texts, she unearths a sustained effort to connect with Muslim coreligionists and preserve practice and belief in the face of Christian influence. 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 politics, their engagement with Islamic texts, and their pursuit of traditional ideals of faith.

The dramatic one-thousand-year history of Jews in Spain comes to life in Exiles in Sepharad. Jeffrey Gersky vividly relates this colorful period of Jewish history, from the era when Jewish culture was at its height in Muslim Spain to the horrors of the Inquisition and the Expulsion. Twenty percent of Jews today are descended from Sephardic Jews, who created significant works in religion, literature, science, and philosophy. They flourished under both Muslim and Christian rule, enjoying prosperity and power unsurpassed in Europe. Their cultural contributions include important poets; the great Jewish philosopher Moses Maimonides; and Moses de Leon, author of the Zohar, the core text of the Kabbalah. But these Jews also endured considerable hardship. Fundamentalist Islamic tribes drove them from Muslim to Christian Spain. In 1391 thousands were killed and more than a third were forced to convert by anti-Jewish rioters. A century later the Spanish Inquisition began, accusing thousands of these converts of heresy. By the end of the fifteenth century Jews had been expelled from Spain and forcibly converted in Portugal and Navarre. After almost a millennium of harmonious existence, what had been the most populous and prosperous Jewish community in Europe ceased to exist on the Iberian Peninsula.


The Story of the Moors in Spain is a history of the Moorish Empire in Andalusia, chronicling the rise and fall of the Islamic empire, and with it the stymie of a “civilized and enlightened State.” Author Stanley Lane-Poole catalogues the art, architecture, religion, science, and industry that flourished with the establishment of the Muslim regime in Spain. A rare non-Christian history from the 19th century, students and researchers alike should cherish this classic text, included here with original illustrations. Born in 1854 in London, England, STANLEY LANE-POOLE was a British historian, orientalist, and archaeologist. Lane-Poole worked in the British Museum from 1874 to 1892, thereafter researching Egyptian archaeology in Egypt. From 1897 to 1904 he was a professor of Arabic studies at Dublin University. Before his death in 1931, Lane-Poole authored dozens of books, including the first book of the Arabic-English Lexicon started by his uncle, E.W. Lane.

Building on new interest in the study of memory and Islamic historiography and including interdisciplinary perspectives from Arabic literature, art, and archaeology, the papers in this book consider the achievements of the Umayyad dynasty in the Near East and Islamic Spain, and highlight the shaping of our knowledge of the Umayyad past.

What do clothing, bathing, or dining habits reveal about one’s personal religious beliefs? Nothing, of course, unless such outward bodily concerns are perceived to hold some sort of spiritual significance. Such was the case in the multireligious world of medieval Spain, where the ways in which one dressed, washed, and fed the body were seen as potential indicators of religious affiliation. True faith might be a matter of the soul, but faith identity could also literally be worn on the sleeve or reinforced through performance of the most intimate functions of daily life. The significance of these practices changed over time in the eyes of Christian warriors, priests, and common citizens who came to dominate all corners of the Iberian peninsula by the end of the fifteenth century. Certain “Moorish” fashions occasionally crossed over religious lines, while visits to a local bathhouse and indulgence in a wide range of exotic foods were frequently enjoyed by Muslims, Christians, and Jews alike. Yet at the end of the Medieval Ages, attitudes hardened. With the fall of Granada, and the eventual forced baptism of all Spain’s remaining Muslims, any perceived retention of traditional “Moorish” lifestyles might take on a sinister overtone of disloyalty and resistance. Distinctive clothing choices, hygienic practices, and culinary tastes could now lead to charges of secret allegiance to Islam. Repressive legislation, inquisitions, and ultimately mass deportations followed. To Live Like a Moor traces the many shifts in Christian perceptions of Islam-associated ways of life which took place across the centuries between early Reconquista efforts of the eleventh century and the final expulsions of Spain’s converted yet poorly assimilated Morisco population in the seventeenth. Using a wealth of social, legal, literary, and religious documentation in this, her last book, Olivia Remie Constable revealed the complexities and contradictions underlying a historically notorious transition from pluralism to intolerance.

This work is a study of Islam in medieval Christian Spain, focussing on the Mudéjar religious authority Yca Gidelli (fl. 1450) and his Islamic writings in Spanish. On the basis of published and unpublished sources in Spanish and Arabic, it sheds new light on the religious history of the Muslim minorities.

As part of the Library of Iberian Resources Online (LIBRO), the American Academy of Research Historians of Medieval Spain presents the full text of the book entitled “Islamic and Christian Spain in the Early Middle Ages,” written by Thomas F. Glick. Glick provides an analysis of issues and phenomena that contributed to the formation of Islamic and Spanish cultures in the Iberian peninsula.

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 ground of the study of Spanish literature.

In 1609, Philip III signed an edict denouncing the Muslims of Spain as heretics & the entire population was given three days to leave, on threat of death. In the exodus, 300,000 Muslims were deported & by 1614 Spain had successfully implemented the largest act of ethnic cleansing in European history. The author chronicles this episode.
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Of the communal institutions elaborated by medieval Spaniards, the most significant and longest-lived were the irrigation communities which the Muslims had established centuries earlier in the Iberian peninsula. The objective of these communities was the provision of water for cultivation. This hydraulic infrastructure, especially the cisterns, arroyos and acequias, combined with farming practices, enabled the Muslims to produce food surpluses which helped to sustain the growing population. The irrigated lands were the principal source of wealth and economic power for the Muslim communities.

Ibn al-Qutiya's work is one of the significant and earliest histories of Muslim Spain and an important source for scholars. Although like most Muslims of al-Andalus in this period, Ibn al-Qutiya does not discuss the genealogical table and relevant maps, the text is preceded by a study of the author and his work, and is the only serious examination of the unique manuscript since Pascual de Gayangos' edition in 1868. Ibn al-Qutiya's work is the first published English-language translation of the significant History of Islamic Spain by Ibn al-Qutiya (d. Cordova 367 / 977). Including extensive notes and comments, a new, including visual materials and increased coverage of Jewish and Muslim affairs, as well as more sources pertaining to women, social and economic history, and domestic life. This primary source material ranges widely across historical chronicles, poetry, and legal and religious sources, and each is accompanied by a brief introduction placing the text in its historical and cultural setting. Arranged chronologically, the documents are also keyed so as to be accessible to readers interested in specific topics such as urban life, the politics of the royal courts, interfaith relations, or women, marriage, and the family.

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**English summary:** This volume contains all thorough introduction into all aspects of Islamic studies: The beginnings: Muhammad, Hadith, Quran; Systematics: Theology, philosophy, ethics and education, law; Belief: Rite, Sufism, religious orders, popular religion, shia; Culture: Historiography, literature, art and architecture, sciences; Challenges of Modernity: Politics and human rights, economy and globalization, women, reformism and islamism, dialog with non-Muslims. German description: PD Dr. Rainer Brunner ist Directeur de recherche am Centre national de la recherche scientifique, Paris. Im vorliegenden Band führen ausgewiesene Fachleute in alle wichtigen islamkundlichen Themenfelder ein: Die Anfänge: Muhammad, Hadit, Koran; Systematik: Theologie, Philosophie, Ethik und Bildung, Recht; Frommigkeit: Ritus, Sufismus, Ordenswesen, Volksereligion, Schia; Kultur: Historiographie, Literatur, Kunst und Architektur, Wissenschaften; Herausforderungen der Moderne: Politik und Menschenrechte, Wirtschaft und Globalisierung, Frauen, Reformismus und Islamismus, Dialog mit Nichtmuslimen. Die Starken dieser Einführung, die auch als Nachschlagewerk zu nutzen ist, liegt in der engen Verbindung von Vergangenheit und Gegenwart: Alle Themen werden systematisch und historisch wie in ihrer Gegenwart bedeutsam in den Blick genommen. Dieser Brückenschlag ermöglicht ein vertieftes Verstehen aktueller Debatten nicht nur für Studierende der Islamwissenschaft und benachbarter Fachern, sondern auch für interessierte Laien.

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, Calos 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.

For some historians, medieval Iberian society was one marked by peaceful coexistence and cross-cultural fertilization; others have sketched a harsher picture of Muslims and Christians engaged in an ongoing contest for political, religious, and economic advantage culminating in the fall of Muslim Granada and the expulsion of the Jews in the late fifteenth century. The reality that emerges in The Shade of Swords is more nuanced than either of these scenarios can comprehend. Now in an expanded, second edition, this monumental collection offers unparalleled access to the multicultural complexity of the lands that would become modern Portugal and Spain. The documents collected in Medieval Iberia date mostly from the eighth through the fifteenth centuries and have been translated from Latin, Arabic, Hebrew, Judeo-Arabic, Castilian, Catalan, and Portuguese by many of the most eminent scholars in the field of Iberian studies. Nearly one quarter of this edition is new, including visual materials and increased coverage of Jewish and Muslim affairs, as well as more sources pertaining to women, social and economic history, and domestic life. This primary source material ranges widely across historical chronicles, poetry, and legal and religious sources, and each is accompanied by a brief introduction placing the text in its historical and cultural setting. Arranged chronologically, the documents are also keyed so as to be accessible to readers interested in specific topics such as urban life, the politics of the royal courts, interfaith relations, or women, marriage, and the family.
was of European origin, he was a loyal servant of the Iberian Umayyads, and taught Arabic, traditions (hadith) and history in the Great Mosque of Cordova. Written at the height of the Umayyad Caliphate of Muslim Spain and Portugal (al-Andalus), the History describes the first 250 years of Muslim rule in the peninsula. The text, first fully translated into Spanish in 1926, deals with all aspects of life, and includes accounts of Christians, Jews and Muslim converts. This book will be of great interest to scholars and students of the history of Spain and Portugal, Islamic history, and Mediaeval European history.

This multidisciplinary volume unites research on diverse aspects of Jewish-Muslim relations, exchanges and coexistence across time including the Abrahamic tradition enigma, Jews in the Qur'an and Hadith, Ibn al-'Arabi and the Kabala, comparative feminist theology, Jews, Christians, Muslims and the Gospel of Barnabas, harmonizing religion and philosophy in Andalusia, Jews and Muslims in medieval Christian Spain, Israeli Jews and Muslim and Christian Arabs, Jewish-Muslim coexistence on Cyprus, Muslim-Jewish dialogues in Berlin and Barcelona, Jewish-Christian-Muslim trialogues and teleology, Jewish and Muslim dietary laws, and Jewish and Muslim integration in Switzerland and Germany.

A Washington Post Bestseller "FascinatingA lively read" we are indebted to Ms. Menocal for opening up an important period of history." (Wall Street Journal) This enthralling 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.

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.