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*Muslims Under Latin
Rule 1100 1300*

***This book examines the status
that rulers of one faith conferred
onto their subjects belonging to
a different one, how the rulers***

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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

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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

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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

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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

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relationships between Christians and Muslims, religious minorities, and the Near East and the Mediterranean from the Middle Ages to the early twentieth century.

For medieval Christians, Islam presented a series of disquieting

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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

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preoccupation with Islam, treating works from many different periods and in a wide range of genres and languages. A groundbreaking history of racism Racisms is the first comprehensive history of racism, from the Crusades to the

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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

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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,

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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

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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.

In Christian Identity amid Islam

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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.

Reconquest and Crusade in

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Medieval Spain

A Book of Essays

***The Medieval Frontiers of Latin
Christendom***

***Immigration and Emigration in
Historical Perspective***

From Conquest to Conversion

Papal Embargo as Cultural

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Practice

A History

The Ilkhanate: from Tegüder A?mad to Öljeitü -- Muslim Ilkhans, the Buddhists and the People of the Book -- Rash?d al-D?n, Islam and the Mongols --

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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

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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 --

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CONCLUSION -- APPENDIX 1

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Tables and Lists of Rulers --

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Muslims and Crusaders

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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.

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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

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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

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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

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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,

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dynastic histories, religious and legal texts, and poetry, Muslims and Crusaders is ideal for students and historians of the crusades.

In 1099, when the first crusaders arrived triumphant and bloody

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before the walls of Jerusalem, they carved out a Christian European presence in the Islamic world that remained for centuries, bolstered by subsequent waves of new crusades and pilgrimages. But

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how did medieval Muslims understand these events? What does an Islamic history of the Crusades look like? The answers may surprise you. In *The Race for Paradise*, we see medieval Muslims managing this new and

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long-lived Crusader threat not simply as victims or as victors, but as everything in-between, on all shores of the Muslim Mediterranean, from Spain to Syria. This is not just a straightforward tale of warriors

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and kings clashing in the Holy Land - of military confrontations and enigmatic heroes such as the great sultan Saladin. What emerges is a more complicated story of border-crossers and turncoats; of embassies and

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merchants; of scholars and spies, all of them seeking to manage this new threat from the barbarian fringes of their ordered world. When seen from the perspective of medieval Muslims, the Crusades emerge as

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something altogether different from the high-flying rhetoric of the European chronicles: as a diplomatic chess-game to be mastered, a commercial opportunity to be seized, a cultural encounter shaping

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Muslim experiences of Europeans until the close of the Middle Ages - and, as so often happened, a political challenge to be exploited by ambitious rulers making canny use of the language of jihad.

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The county of Tripoli in what is now North Lebanon is arguably the most neglected of the so-called 'crusader states' established in the Middle East at the beginning of the twelfth century. The present work is the

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first monograph on the county to be published in English, and the first in any western language since 1945. What little has been written on the subject previously has focused upon the European ancestry of the counts of Tripoli:

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a specifically Southern French heritage inherited from the famous crusader Raymond IV of Saint-Gilles. Kevin Lewis argues that past historians have at once exaggerated the political importance of the counts'

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French descent and ignored the more compelling signs of its cultural impact, highlighting poetry composed by troubadours in Occitan at Tripoli's court. For Lewis, however, even this belies a deeper understanding of the

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processes that shaped the county. What emerges is an intriguing portrait of the county in which its rulers struggled to exert their power over Lebanon in the face of this region's insurmountable geographical

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forces and its sometimes bewildering, always beguiling diversity of religions, languages and cultures. The counts of Tripoli and contemporary Muslim onlookers certainly viewed the dynasty as sons of Saint-Gilles,

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but the county's administration relied upon Arabic, its stability upon the mixed loyalties of its local inhabitants, and its very existence upon the rugged mountains that cradled it. This book challenges prevailing

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knowledge of this little-known crusader state and by extension the medieval Middle East as a whole. .

Medieval Christian Perceptions of Islam

Islam and Christianity in

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Medieval Anatolia

Christian Identity amid Islam in
Medieval Spain

Christianity's Wars in the Middle
East, 1095–1382, from the
Islamic Sources

The Counts of Tripoli and

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Lebanon in the Twelfth Century
The Reconquest Kings of
Portugal
Social Conflict in the Age of the
Crusades

This wide-ranging collection explores
the issue of tolerance during the period

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of the Crusades through the treatment of prisoners, the ransom of captives, and the problems faced by many groups. One of the central issues revolves around the attitudes of the participants. There were significant differences between Latin and Eastern

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Christians as well as between Christians and Muslims and among Christians, Muslims, and Jews. But, too, an exaggerated emphasis on the religious roots of intolerance has oversimplified the ways in which ideas of tolerance developed. The essays

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explore these relationships in their complexity in order to penetrate those generalizations that have often distorted more than enlightened. Tolerance and intolerance therefore are terms that can obscure as much as enlighten. What the reader discovers in

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this collection is that these attitudes play an important role in the shaping of international relations. Cross-cultural cooperation was not rare—not entirely surprising given the diversity of groups involved.

This book investigates how minorities

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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

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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

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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

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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

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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

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originally published as special issue of the Journal of Medieval History.

Volume 9 of the RHS Transactions contains essays based around the theme 'oral history, memory and written tradition'.

A sweeping history of Islam and the

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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

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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

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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

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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

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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

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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.

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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.

Christian-Muslim Relations. A

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Bibliographical History. Volume 3
(1050-1200)

Muslims and Crusaders

An Islamic History of the Crusades
From the Crusades to the Twentieth
Century

Spiritual Rationality

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The Mudejar Aljama of Xàtiva,
1240-1327

Arabic-Speakers and the End of Islam

This is the second update of
"A Cumulative Bibliography of
Medieval Military History and
Technology," which appeared

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in 2002. It is meant to do two things: to present references to works on medieval military history and technology not included in the first two volumes; and to present references to all books and

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articles published on medieval military history and technology from 2003 to 2006. These references are divided into the same categories as in the first two volumes and cover a

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chronological period of the same length, from late antiquity to 1648, again in order to present a more complete picture of influences on and from the Middle Ages. It also continues to cover the

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same geographical area as the first and second volume, in essence Europe and the Middle East, or, again, influences on and from this area. The languages of these bibliographical references

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reflect this geography.

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

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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

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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

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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

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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.

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Important work by Maria Teresa Ferrer i Mallo appears in translation for the first time, alongside pieces by such leading authorities as David Abulafia, Robert I. Burns, S.J., Miguel Angel

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Ladero Quesada, and Hilmar C. Krueger.

Muslims in Medieval Italy is the history of a Muslim colony established at Lucera in southern Italy during the Middle Ages. It examines

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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.

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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

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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

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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

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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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Political and Cultural
Reorientation on the Medieval
Frontier

Sons of Saint-Gilles

Sicily in the Early Medieval
Mediterranean

The Latin Church in Norman

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Italy

Latin Expansion in the
Medieval Western
Mediterranean

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

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Arabic-Islamic Views of the
Latin West

***Drawing from both
Christian and Islamic
sources, Reconquest and
Crusade in Medieval
Spain demonstrates that***

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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

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***during the twelfth and
thirteenth centuries.
Successive popes
accorded to Christian
warriors willing to
participate in the
peninsular wars against***

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***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***

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***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***

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***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***

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***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***

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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

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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

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***force in the twenty-first
century.***

***This book is the first
archival study of the
Mudejar or conquered
Muslim community of
Xàtiva from 1240 until***

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***1327. It is a long overdue
model study of the
largest and most
important Mudejar
community in the
kingdom of Valencia.
Private and public***

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relationships - frequently labelled as friendships - have always played a crucial role in human societies. Yet, over the centuries ideas and meanings of friendship

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transformed, adapting to the political and social climates of different periods. Changing concepts and practices of friendship characterized the intellectual, social,

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***political and cultural
panorama of medieval
Europe, including that of
thirteenth-century Iberia.
Subject of conquests and
'Reconquest', land of
convivencia, but also of***

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political instability, as well as of secular and religious international power-struggles: the articulation of friendship within its borders is a particularly fraught

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subject to study. Drawing on some of the encyclopaedic vernacular masterpieces produced in the scriptorium of 'The Wise' King, Alfonso X of Castile (1252-84), this

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study explores the political, religious and social networks, inter-faith and gender relationships, legal definitions, as well as bonds of tutorship and

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companionship, which were frequently defined through the vocabulary and rhetoric of friendship. This study demonstrates how the values and meanings of

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amicitia, often associated with classical, Roman, Visigothic and Eastern traditions, were transformed to adapt to Alfonso X's cultural projects and political

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propaganda. This book contributes to the study of the history of emotions and cultural histories of the Middle Ages, while also emphasizing how Iberia was a peripheral,

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but still vital, ring in a chain which linked it to the rest of Europe, while also occupying a central role in the historical and cultural developments of the Western

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Mediterranean.

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

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***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***

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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

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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

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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

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they arrived. It further demonstrates the difference between the concepts of jihad and of Counter-Crusade, and highlights two distinct phases in the jihad

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***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***

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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

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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

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cooperation. In considering Muslim reactions to the Franks in the context of wider discourses, this study also highlights aspects of the nature of Islamic

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***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***

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***of collaboration and
resistance which are
currently focussed almost
exclusively on the
modern period or the
medieval west.***

Updated 2003-2006

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***An Anthology
The Mongols and the
Islamic World
Tolerance and Intolerance
A Forgotten Community
Christian-Muslim
Relations. A***

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***Bibliographical History.
Volume 2 (900-1050)
Muslims of Medieval Latin
Christendom,
c.1050-1614***

Muslims Under Latin Rule,
1100-1300 Princeton University

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Press

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

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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

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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

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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

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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

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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.
What do Christian Churches say

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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

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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

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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

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Sudworth's own ministry within a Muslim majority parish.

Examines the political development of Portugal between the eleventh and thirteenth centuries. Taking place amid the struggle between Christendom

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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.

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Muslims Under Latin Rule,
1100-1300

Racisms

Muslims in Medieval Italy
Historical, Legal and Literary
Perspectives

Christian-Muslim Relations. A

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Bibliographical History Volume 15
Thematic Essays (600-1600)

The Persecution of the Jews and
Muslims of Portugal

Drawn from greater Syria,
northern Mesopotamia, and

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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

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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

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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

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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.

Covering Portugal and

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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

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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

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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

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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

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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.

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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

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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

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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

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books published by Princeton University Press since its founding in 1905.

This book challenges prevalent assumptions concerning the persecution of the Jews and Muslims of Portugal in 1496-7. It

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pieces together the developments that led to the events of 1496-7 and presents a detailed reconstruction of the persecution itself.

Christian-Muslim Relations,
a Bibliographical History 2

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(CMR2) is a history of all the works on Christian-Muslim relations from 900 to 1050. It comprises introductory essays and over one hundred entries containing descriptions, assessments and

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comprehensive
bibliographical details of
individual works.

Where Three Worlds Met
Baptized Sultans
Muslim Sources of the
Crusader Period
The Colony at Lucera

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Christian-Muslim Relations
in the Public Square
Norman Kings of Sicily and
the Rise of the Anti-Islamic
Critique
Islam

Sicily is a lush and culturally rich

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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

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Middle Ages, the island was ruled and occupied in turn by Greek Christians, Muslims, and Latin Christians. In Where Three Worlds Met, Sarah Davis-Scord investigates Sicily's place within the religious, diplomatic,

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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

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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-

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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

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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

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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

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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

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worlds.

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

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faiths during the first thousand years of encounter. This period sets the scene for understanding contemporary relations and issues. Through crusades and expulsions, Muslim communities

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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,

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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

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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

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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

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which successful communities persisted because they remained actively integrated within the larger Christian and Jewish societies in which they lived.

First published in 2007, this was

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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

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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

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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

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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

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the political, religious and cultural history of the Central Middle Ages.

Tracing the Emergence of Medieval Europe

Minority Influences in Medieval Society

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Europe and the Islamic World
Muslims and Christians in
Norman Sicily
Popular Muslim Reactions to the
Franks in the Levant,
1097-1291
Encountering Islam

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The Race for Paradise

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,

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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

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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.

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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

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individual works.

"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.

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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

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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

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encroached upon the Mediterranean and therefore became more and more prominent in Arabic-Islamic scholarly literature"--Jacket.

Islam and Christianity in Medieval Anatolia offers a comparative approach to understanding the spread of Islam and Muslim culture in medieval Anatolia. It

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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

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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

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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

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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

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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

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attention to the role of Sufism.

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Friendship in Medieval Iberia

Expansion, Contraction, Continuity

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

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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

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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

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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

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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,

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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

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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

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***into European thought.
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***

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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

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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

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encountered along the frontiers to Christianity. Later colonizers subsequently adapted the medieval experience to suit their new frontiers in the New World.