This work is a study of Islam in medieval Christian Spain, focusing on the Mudejar 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 On the basis of published and unpublished sources in Spanish and Arabic, it sheds new light on the religious history of the Muslim minorities.

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.

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

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

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.

Publisher Description

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.
On the Jews in the Middle ages

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 Barnabus, 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.

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

"In Muslims in Spain, 1492-1814: Living and Negotiating in the Land of the Infidel, Eloy Martín-Corrales surveys Hispano-Muslim relations from the late fifteenth to the eighteenth centuries, a period of chronic hostilities. Nonetheless there were thousands of Muslims in Spain during this time: ambassadors, exiles, merchants, converts, and travelers. Their negotiating strategies and the necessary support they found on both shores of the Mediterranean proved that relations between Spaniards and Muslims were based on reasons of state and a pragmatism that generated intense ties, both political and economic. These increased enormously after the peace treaties that Spain signed with Muslim countries between 1767 and 1791."--

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

Eleven distinguished contributors have produced essays which deal with the organisation of the crusade in Europe, internal developments in the Crusader Levant, issues of the contemporary Muslim East, and Crusader-Muslim confrontation in twelfth-century Syria. Some break new ground entirely, for instance Malcolm Lyons' investigations of the Arab Hero cycles and Penny Cole's work on Crusader preaching. Others offer important new perspectives on well-known themes: Jonathan Riley-Smith on Crusader ideology and Peter Edbury's revisionist view of the events leading up to the battle of Hattin. Still others offer important overviews which will be appreciated by a broad readership of medieval historians.

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

This volume is a collection of essays on medieval Spain, written by leading scholars on three continents, that celebrates the career of Thomas F. Glick. Using a wide array of innovative methodological approaches, these essays offer insights on areas of medieval Iberian history that have been of particular interest to Glick: irrigation, the history of science, and cross-cultural interactions between Jews, Christians, and Muslims. By bringing together original research on topics ranging from water management and timekeeping to poetry and women's history, this volume crosses disciplinary boundaries and reflects the wide-ranging, gap-bridging work of Glick himself, a pivotal figure in the historiography of medieval Spain.

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

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

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

In 1482, Abu Abdallah Muhammad XI became the twenty-third Muslim King of Granada. He would be the last. This is the first history of the ruler, known as Boabdil, whose disastrous reign and bitter defeat brought seven centuries of Moorish Spain to an end. It is an action-packed story of intrigue, treachery, cruelty, cunning, courtliness, bravery and tragedy. Basing her vivid account on original documents and sources, Elizabeth Drayson traces the origins and development of Islamic Spain. She describes the thirteenth-century founding of the Nasrid dynasty, the cultured and stable society it created, and the feuding which threatened it and had all but destroyed it by 1482, when Boabdil seized the throne. The new Sultan faced betrayals by his family, factions in the Alhambra palace, and ever more powerful onslaughts from the forces of Ferdinand and Isabella, monarchs of the newly united kingdoms of Castile and Aragon. By stratagem, diplomacy, courage and strength of will Boabdil prolonged his reign for ten years, but he never had much chance of survival. In 1492 Ferdinand and Isabella, magnificently attired in Moorish costume, entered Granada and took possession of the city. Boabdil went into exile. The Christian reconquest of Spain, that has reverberated so powerfully down the centuries, was complete.

"Kathryn A. Miller radically reconceptualizes what she calls the exclave experience of medieval Muslim minorities. By focusing on the legal scholars (faqîhs) 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 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 faqihs, their dialogue with Islamic authorities in nearby Muslim politics, their engagement with Islamic texts, and their pursuit of traditional ideals of faith.

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.

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 conflict and contact between Muslims and Christians in the Middle Ages is among the most important but least appreciated developments of the period from the seventh to the fourteenth century. Michael Frassetto argues that the relationship between these two faiths during the Middle Ages was essential to the cultural and religious developments of Christianity and Islam—even as Christians and Muslims often found themselves engaged in violent conflict. Frassetto traces the history of those conflicts and argues that these holy wars helped create the identity that defined the essential characteristics of Christians and Muslims. The polemic works that often accompanied these holy wars was important, Frassetto contends, because by defining the essential evil of the enemy, Christian authors were also defining their own beliefs and practices. Holy war was not the only defining element of the relationship between Christians and Muslims during the Middle Ages, and Frassetto explains that everyday contacts between Christian and Muslim leaders and scholars generated more peaceful relations and shaped the literary, intellectual, and religious culture that defined medieval and even modern Christianity and Islam.

This book discusses the decoration types of Sephardic illuminated Bibles in their broader historical, and social context in an era of cultural transition in Iberia and culture struggle within Spanish Jewry.

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.

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

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.

To Christians the Iberian Peninsula was Hispania, to Muslims al-Andalus, and to Jews Sefarad. As much as these were all names given to the same real place, the names also constituted ideas, and like all ideas, they have histories of their own. To some, al-Andalus and Sefarad were the subjects of conventional expressions of attachment to and pride in homeland of the universal sort displayed in other Islamic lands and Jewish communities; but other Muslim and Jewish political, literary, and religious actors variously developed the notion that al-Andalus or Sefarad, its inhabitants, and their culture were exceptional and destined to play a central role in the history of their peoples. In Iberian Moorings Ross Brann traces how al-Andalus and Sefarad were invested with special political, cultural, and historical significance across the Middle Ages. This is the first work to analyze the tropes of Andalusian and Sefardi exceptionalism in comparative perspective. Brann focuses on the social power of these tropes in Andalusi Islamic and Sefardi Jewish cultures from the tenth through the twelfth century and reflects on their enduring influence and its expressions in scholarship, literature, and film down to the present day.

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

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

Recently recovered Arabic-Latinate interlinear treaties, between James the Conqueror of Arago-Catalonia and the Muslims of Mediterranean Spain, illumine that hard-fought crusade (1225-1276), its many Islamic and European contexts, and the radically opposed mentalities involved.

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

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 Middle 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.

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 Hispanist scholars since Harvey's first volume appeared in 1990, Muslims in Spain, 1500 to 1614, will be compulsory reading for student 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

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.

A Washington Post Bestseller "FascinatingA lively readwe 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.

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