

Defining Boundaries In Al Andalus Muslims Christians And Jews In Islamic Iberia

Beginning in 1172, Judah ibn Tibbon, who was called the father of Hebrew translators, wrote a letter to his son that was full of personal and professional guidance. The detailed letter, described as an ethical will, was revised through the years and offered a vivid picture of intellectual life among Andalusí elites exiled in the south of France after 1148. S. J. Pearce sets this letter into broader context and reads it as a document of literary practice and intellectual values. She reveals how ibn Tibbon, as a translator of philosophical and religious texts, explains how his son should make his way in the family business and how to operate, textually, within Arabic literary models even when writing for a non-Arabic audience. While the letter is also full of personal criticism and admonitions, Pearce shows ibn Tibbon making a powerful argument in favor of the continuation of Arabic as a prestige language for Andalusí Jewish readers and writers, even in exile outside of the Islamic world.

At the beginning of the eleventh century, Catalonia was a patchwork of counties, viscounties, and lordships that bordered Islamic al-Andalus to the south. Over the next two centuries, the region underwent a dramatic transformation. The counts of Barcelona secured title to the neighboring kingdom of Aragon through marriage and this newly constituted Crown of Aragon, after numerous failed attempts, finally conquered the Islamic states positioned along its southern frontier in the mid-twelfth century. Successful conquest, however, necessitated considerable organizational challenges that threatened to destabilize, politically and economically, this triumphant regime. The Aragonese monarchy's efforts to overcome these adversities, consolidate its authority, and capitalize on its military victories would impose lasting changes on its governmental framework and exert considerable influence over future expansionist projects. In *Victory's Shadow*, Thomas W. Barton offers a sweeping new account of the capture and long-term integration of Muslim-ruled territories by an ascendant Christian regime and a detailed analysis of the influence of this process on the governmental, economic, and broader societal development of both Catalonia and the greater Crown of Aragon. Based on over a decade of extensive archival research, *Victory's Shadow* deftly reconstructs and evaluates the decisions, outcomes, and costs involved in this experience of territorial integration and considers its implications for ongoing debates regarding the dynamics of expansionism across the diverse boundary zones of medieval Europe.

The *Routledge Handbook of Muslim-Jewish Relations* invites readers to deepen their understanding of the historical, social, cultural, and political themes that impact modern-day perceptions of interfaith dialogue. The volume is designed to illuminate positive encounters between Muslims and Jews, as well as points of conflict, within a historical framework. Among other goals, the volume seeks to correct common misperceptions about the history of Muslim-Jewish relations by complicating familiar political narratives to include dynamics such as the cross-influence of literary and intellectual traditions. Reflecting unique and original collaborations between internationally-renowned contributors, the book is intended to spark further collaborative and constructive conversation and scholarship in the academy and beyond.

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 interlocking histories of the Abrahamic faiths.

Exemplary Lives in Jewish, Christian, and Islamic Traditions

Essays in Memory of Olivia Remie Constable

Cry of the Turtledove

Finding God and Each Other Amidst the Hate

Arabic-Islamic Views of the Latin West

Muslims, Christians, and Jews in Islamic Iberia

Defining Boundaries in al-Andalus

Nonmodern Iberia was a fluid space of shifting political kingdoms and culturally diverse communities. Scholars have long used a series of obsolete investigative frameworks such as the Reconquista, along with modern ideas of nation-states, periodization, and geography that are inadequate to the study of Iberia's complex heterogeneity. In *Edging Toward Iberia* Jean Dangler argues that new tools and frameworks for research are needed. She proposes a combination of network theory by Manuel Castells and World-Systems Analysis as devised by Immanuel Wallerstein to show how network and system principles can be employed to conceptualize and analyze nonmodern Iberia in more comprehensive ways. Network principles are applied to the well-known themes of medieval trade and travel, along with the socioeconomic conditions of feudalism, slavery, and poverty to demonstrate how questions of power and temporal-historical change may be addressed through system tenets. *Edging Toward Iberia* challenges current historical and literary research methods and brings a fresh perspective on the examination of politics, identity, and culture.

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.

An integrative approach to Jewish and Muslim philosophy in al-Andalus Al-Andalus, the Iberian territory ruled by Islam from the eighth to the fifteenth centuries, was home to a flourishing philosophical culture among Muslims and the Jews who lived in their midst. Andalusians spoke proudly of the region's excellence, and indeed it engendered celebrated thinkers such as Maimonides and Averroes. Sarah Stroumsa offers an integrative new approach to Jewish and Muslim philosophy in al-Andalus, where the cultural commonality of the Islamicate world allowed scholars from diverse religious backgrounds to engage in the same philosophical pursuits. Stroumsa traces the development of philosophy in Muslim Iberia from its introduction to the region to the diverse forms it took over time, from Aristotelianism and Neoplatonism to rational theology and mystical philosophy. She sheds light on the way the politics of the day, including the struggles with the Christians to the north of the peninsula and the Fāṭimids in North Africa, influenced philosophy in al-Andalus yet affected its development among the two religious communities in different ways. While acknowledging the dissimilar social status of Muslims and members of the religious minorities, Andalus and Sefarad highlights the common ground that united philosophers, providing new perspective on the development of philosophy in Islamic Spain.

This book rethinks the Armenian people as significant actors in the context of Mediterranean and global history. Spanning a millennium of cross-cultural interaction and exchange across the Mediterranean world, essays move between connected histories, frontier studies, comparative literature, and discussions of trauma, memory, diaspora, and visual culture. Contributors dismantle narrow, national ways of understanding Armenian literature; propose new frameworks for mapping the post-Ottoman Mediterranean world; and navigate the challenges of writing national history in a globalized age. A century after the Armenian genocide, this book reimagines the borders of the "Armenian," pointing to a fresh vision for the field of Armenian studies that is omnivorously comparative, deeply interconnected, and rich with possibility.

Looking Back at Al-Andalus

The Making of the Modern Mediterranean

Tracing the Emergence of Medieval Europe

Critical Studies on the Covenants of The Prophet

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

"Our Place in Al-Andalus"

Andalus and Sefarad

Islam and the People of the Book features three dozen scholarly studies on the treaties that the Prophet Muhammad concluded with Jewish, Christian, and Zoroastrian communities, along with translations of Six Covenants of the Prophet in over a dozen languages. The combined work of over forty-five academics, intellectuals, and translators from around the world, this work powerfully confirms the conclusions drawn by Andrew Morrow in his critically-acclaimed book on The Covenants of the Prophet Muhammad with the Christians of the World, offers us insight into the original intent of the Messenger of God, and sheds light on the pluralistic nature of the constitutional state that he created. The study of Islamic philosophy has entered a new and exciting phase in the last few years. Both the received canon of Islamic philosophy and the narrative of the course of Islamic philosophy are in the process of being radically questioned and revised. Most twentieth-century Western scholarship on Arabic or Islamic philosophy has focused on the period from the ninth century to the twelfth. It is a measure of the transformation underway in the field that, unlike other reference works, the Oxford Handbook has striven to give roughly equal weight to every century from the seventh to the twentieth. The Handbook is also unique in that its 30 chapters are work-centered rather than person- or theme-centered, in part to the advantage of recent new editions and translations that have renewed interest and debate around the Islamic philosophical canon. The Oxford Handbook of Islamic Philosophy gives both the advanced student and active scholar in Islamic philosophy, theology, and intellectual history a sense of what a work in Islamic philosophy looks like and a deep view of the issues, concepts, and arguments that are at stake. Most importantly, it provides an up-to-date portrait of contemporary scholarship on Islamic philosophy.

"Looking Back at al-Andalus" focuses on Arabic and Hebrew Literature that expresses the loss of al-Andalus from multiple vantage points. So, this book examines the definition of al-Andalus (TM) literary borders, the reconstruction of which navigates between traditional geographical formulations and actual political, military and cultural challenges. By looking at a variety of genres, the book shows that literature aiming to define al-Andalus expresses a series of symbolic literary objects more than a geographic and political entity fixed in a single time and place. "Looking Back at al-Andalus" offers a unique examination into the role of memory, language, and subjectivity in presenting a series of interpretative representations of Andalus represented to different writers at different historical-cultural moments.

What was the relationship between government and religion in Middle Eastern history? In a world of caliphs, sultans, and judges, who held political and religious authority? In this book, Ali Humayun Akhtar investigates debates about leadership that involved ruling circles and scholars of jurisprudence and theology. At the heart of this story is a medieval rivalry between three caliphates: the Umayyads of Cordoba, the Fatimids of Cairo, and the Abbasids of Baghdad. In a fascinating revival of Late Antique Hellenism, Aristotelian and Platonic notions of wisdom became a key part of how these caliphs debated their authority as political leaders. By tracing how these political debates impacted the theological and jurisprudential scholars and their own conception of communal guidance, Akhtar offers a new picture of premodern political authority and the connections between Western and Islamic civilizations. It will be of use to students and specialists of the premodern and modern Middle East.

Africa in Global History

The Routledge Handbook of Muslim-Jewish Relations

Interior, Environment, and Related Agencies Appropriations for 2016, Part 5, 2015, 114-1

Archaeology in the Age of Sensing

Conquest and Governance in Medieval Catalonia

Religious Violence and the Making of the Muslim World

A New History of Islamic Spain

This volume offers insights into the nature of warfare, diplomacy and peacemaking on the Iberian Peninsula during the Middle Ages, and the influences and entanglements resulting from these processes. The essays collected here emphasize both violent conflict and the brokering of allegiances and settlements, either within polities and common endeavours or between rival entities (such as the taifas of Seville and Badajoz in the fractious eleventh century). The volume begins with an account of Muslim warlords who sought service under Christian rulers in the tenth century and their historiographical fates, and embraces the whole of the Iberian Peninsula, from its western coast, in an analysis of the tightrope walked by the Galician monastery of Oia in maintaining its Portuguese domains at times of bitter conflict between Castile and its neighbour, to its eastern coast, as Catalan and Aragonese merchants coped with pirates and state-sponsored confiscation in the fifteenth century.

This volume debuts the new scope of Remote Sensing, which was first defined as the analysis of data collected by sensors that were not in physical contact

*with the objects under investigation (using cameras, scanners, and radar systems operating from spaceborne or airborne platforms). A wider characterization is now possible: Remote Sensing can be any non-destructive approach to viewing the buried and nominally invisible evidence of past activity. Spaceborne and airborne sensors, now supplemented by laser scanning, are united using ground-based geophysical instruments and undersea remote sensing, as well as other non-invasive techniques such as surface collection or field-walking survey. Now, any method that enables observation of evidence on or beneath the surface of the earth, without impact on the surviving stratigraphy, is legitimately within the realm of Remote Sensing. The new interfaces and senses engaged in Remote Sensing appear throughout the book. On a philosophical level, this is about the landscapes and built environments that reveal history through place and time. It is about new perspectives—the views of history possible with Remote Sensing and fostered in part by immersive, interactive 3D and 4D environments discussed in this volume. These perspectives are both the result and the implementation of technological, cultural, and epistemological advances in record keeping, interpretation, and conceptualization. Methodology presented here builds on the current ease and speed in collecting data sets on the scale of the object, site, locality, and landscape. As this volume shows, many disciplines surrounding archaeology and related cultural studies are currently involved in Remote Sensing, and its relevance will only increase as the methodology expands. In the conventional historical narrative, the medieval Middle East was composed of autonomous religious traditions, each with distinct doctrines, rituals, and institutions. Outside the world of theology, however, and beyond the walls of the mosque or the church, the multireligious social order of the medieval Islamic empire was complex and dynamic. Peoples of different faiths—Sunnis, Shiites, Christians, Jews, and others—interacted with each other in city streets, marketplaces, and even shared households, all under the rule of the Islamic caliphate. Laypeople of different confessions marked their religious belonging through fluctuating, sometimes overlapping, social norms and practices. In *Between Christ and Caliph*, Lev E. Weitz examines the multiconfessional society of early Islam through the lens of shifting marital practices of Syriac Christian communities. In response to the growth of Islamic law and governance in the seventh through tenth centuries, Syriac Christian bishops created new laws to regulate marriage, inheritance, and family life. The bishops banned polygamy, required that Christian marriages be blessed by priests, and restricted marriage between cousins, seeking ultimately to distinguish Christian social patterns from those of Muslims and Jews. Through meticulous research into rarely consulted Syriac and Arabic sources, Weitz traces the ways in which Syriac Christians strove to identify themselves as a community apart while still maintaining a place in the Islamic social order. By binding household life to religious identity, Syriac Christians developed the social distinctions between religious communities that came to define the medieval Islamic Middle East. Ultimately, *Between Christ and Caliph* argues that interreligious negotiations such as these lie at the heart of the history of the medieval Islamic empire.*

A Companion to Medieval Toledo. Reconsidering the Canons explores the limits of "Convivencia" through new and problematized readings and initiates the non-specialist into the historical, cultural, and religious complexity of the iconic city.

Edging Toward Iberia

Conversion to Islam in the Premodern Age

Iberian Moorings

War, Diplomacy and Peacemaking in Medieval Iberia

Post-Colonial Theology

A Companion to Medieval Toledo

Reconsidering the Canons

An exploration of life in the early medieval West, using pigs as a lens to investigate agriculture, ecology, economy, and philosophy In the early medieval West, from North Africa to the British Isles, pigs were a crucial part of agriculture and culture. In this fascinating book, Jamie Kreiner examines how this ubiquitous species was integrated into early medieval ecologies and transformed the way that people thought about the world around them. In this world, even the smallest things could have far-reaching consequences. Kreiner tracks the interlocking relationships between pigs and humans by drawing on textual and visual evidence, bioarchaeology and settlement archaeology, and mammal biology. She shows how early medieval communities bent their own lives in order to accommodate these tricky animals--and how in the process they reconfigured their agrarian regimes, their fiscal policies, and their very identities. In the end, even the pig's own identity was transformed: at the close of the early Middle Ages, it had become a riveting metaphor for Christianity itself. Gale Researcher Guide for: The Umayyad Dynasty and the Caliphate of Córdoba is selected from Gale's academic platform Gale Researcher. These study guides provide peer-reviewed articles that allow students early success in finding scholarly materials and to gain the confidence and vocabulary needed to pursue deeper research.

The Mediterranean and its hinterlands were the scene of intensive and transformative contact between cultures in the Middle Ages. From the seventh to the seventeenth century, the three civilizations into which the region came to be divided geographically - the Islamic Khalifate, the Byzantine Empire, and the Latin West - were busily redefining themselves vis-à-vis one another. Interspersed throughout the region were communities of minorities, such as Christians in Muslim lands, Muslims in Christian lands, heterodoxical sects, pagans, and, of course, Jews. One of the most potent vectors of interaction and influence between these communities in the medieval world was inter-religious conversion: the process whereby groups or individuals formally embraced a new religion. The chapters of this book explore this dynamic: what did it mean to convert to Christianity in seventh-century Ireland? What did it mean to embrace Islam in tenth-century Egypt? Are the two phenomena comparable on a social, cultural, and legal level? The chapters of the book also ask what we are able to learn from our sources, which, at times, provide a very culturally-charged and specific conversion rhetoric. Taken as a whole, the compositions in this volume set out to argue that inter-religious conversion was a process that was recognizable and comparable throughout its geographical and chronological purview.

This multidisciplinary volume explores the Judaeo-Islamic tradition during the Middle Ages and down to the present focusing on such diverse themes as history, law, identity, prayer, language, scriptural exegesis, music, and film.

On Philosophy and Its History in Islamic Spain

Interfaith Relationships and Perceptions of the Other in the Medieval Mediterranean

Crossing Confessional Boundaries

Hearings Before a Subcommittee of the Committee on Appropriations, House of Representatives, One Hundred Thirteenth Congress, Second Session

Beyond the Reconquista: New Directions in the History of Medieval Iberia (711-1085)

The Poetics of Loss and Nostalgia in Medieval Arabic and Hebrew Literature

Words and Worlds in Motion

***Defining Boundaries in al-Andalus Muslims, Christians, and Jews in Islamic Iberia* Cornell University Press**

*In Minding Their Place Antonia Bosanquet analyses the relevance of space to Ibn al-Qayyim's (d. 751/1350) rulings about non-Muslim subjects in *Aḥkām ahl al-dhimma*. She shows how his definition of their social role develops his theological view of inter-*

religious relations.

*Al-Andalus, the Arabic name for the medieval Islamic state in Iberia, endured for over 750 years following the Arab and Berber conquest of Hispania in 711. While the popular perception of al-Andalus is that of a land of religious tolerance and cultural cooperation, the fact is that we know relatively little about how Muslims governed Christians and Jews in al-Andalus and about social relations among Muslims, Christians, and Jews. In *Defining Boundaries in al-Andalus*, Janina M. Safran takes a close look at the structure and practice of Muslim political and legal-religious authority and offers a rare look at intercommunal life in Iberia during the first three centuries of Islamic rule. Safran makes creative use of a body of evidence that until now has gone largely untapped by historians—the writings and opinions of Andalusī and Maghribī jurists during the Umayyad dynasty. These sources enable her to bring to life a society undergoing dramatic transformation. Obvious differences between conquerors and conquered and Muslims and non-Muslims became blurred over time by transculturation, intermarriage, and conversion. Safran examines ample evidence of intimate contact between individuals of different religious communities and of legal-judicial accommodation to develop an argument about how legal-religious authorities interpreted the social contract between the Muslim regime and the Christian and Jewish populations. Providing a variety of examples of boundary-testing and negotiation and bringing judges, jurists, and their legal opinions and texts into the narrative of Andalusī history, Safran deepens our understanding of the politics of Umayyad rule, makes Islamic law tangibly social, and renders intercommunal relations vividly personal.*

Conversion to Islam is a phenomenon of immense significance in human history. At the outset of Islamic rule in the seventh century, Muslims constituted a tiny minority in most areas under their control. But by the beginning of the modern period, they formed the majority in most territories from North Africa to Southeast Asia. Across such diverse lands, peoples, and time periods, conversion was a complex, varied phenomenon. Converts lived in a world of overlapping and competing religious, cultural, social, and familial affiliations, and the effects of turning to Islam played out in every aspect of life. Conversion therefore provides a critical lens for world history, magnifying the constantly evolving array of beliefs, practices, and outlooks that constitute Islam around the globe. This groundbreaking collection of texts, translated from sources in a dozen languages from the seventh to the eighteenth centuries, presents the historical process of conversion to Islam in all its variety and unruly detail, through the eyes of both Muslim and non-Muslim observers.

Law, Marriage, and Christian Community in Early Islam

Between Christ and Caliph

The Second Umayyad Caliphate

The Articulation of Caliphal Legitimacy in Al-Andalus

The Andalusī Literary and Intellectual Tradition

An Armenian Mediterranean

A Sourcebook

Beyond the Reconquista: New Directions in the History of Medieval Iberia (711-1085) offers an exciting series of essays by leading scholars in Hispanic Studies. This volume subjects the reality and ideal of Reconquest to a decisive and timely re-examination.

Christian-Muslim Relations, Volume 15 A Thematic History (600-1600) consists of 20 essays illustrating the range, complexity, and dynamics of interaction between the two faiths during the first thousand years of encounter. This period sets the scene for understanding contemporary relations and issues.

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

This handbook places emphasis on modern/contemporary times, and offers relevant sophisticated and comprehensive overviews. It aims to emphasize the religious, economic, political, cultural and social connections between Africa and the rest of the world and features comparisons as well as an interdisciplinary approach in order to examine the place of Africa in global history. "This book makes an important contribution to the discussion on the place of Africa in the world and of the world in Africa. An outstanding work of scholarship, it powerfully demonstrates that Africa is not marginal to global concerns. Its labor and resources have made our world, and the continent deserves our respect." - Mukhtar Umar Bunza, Professor of Social History, Usmanu Danfodiyo University, Sokoto, and Commissioner for Higher Education, Kebbi State, Nigeria "This is a deep plunge into the critical place of Africa in global history. The handbook blends a rich set of important tapestries and analysis of the conceptual framework of African diaspora histories, imperialism and

globalization. By foregrounding the authentic voices of African interpreters of transnational interactions and exchanges, the Handbook demonstrates a genuine commitment to the promotion of decolonized and indigenous knowledge on African continent and its peoples." - Samuel Oloruntoba, Visiting Research Professor, Institute of African Studies, Carleton University

Contesting Inter-Religious Conversion in the Medieval World

Al-Andalus, Sefarad, and the Tropes of Exceptionalism

Philosophers, Sufis and Caliphs

Interior, Environment, and Related Agencies Appropriations for 2015

Victory's Shadow

The Role of Arabic in Judah ibn Tibbon's Ethical Will

Gale Researcher Guide for: The Umayyad Dynasty and the Caliphate of Córdoba

Studies of the pivotal historic place of the Mediterranean have long been dominated by specialists of its northern shores, that is, by European historians. The seven leading authors in this groundbreaking volume challenge views of Mediterranean space as shaped by European trajectories, and in doing so, they challenge our comfortable notions. Drawing perspectives from the Mediterranean's eastern and southern shores, they ask anew: What is the Mediterranean? What are its borders, its defining characteristics? What forces of nature, politics, culture, or economics have made the Mediterranean, and how long have they or will they endure? Covering the sixteenth century to the twentieth, this timely volume brings the early modern world into conversation with the modern world in new ways, demonstrating that only recently can we differentiate the north and south into separate cultural and political zones. The Making of the Modern Mediterranean: Views from the South offers a blueprint for a new generation of readers to rethink the world we thought we knew.

To Muslims the Iberian Peninsula was al-Andalus, to Jews it was Sefarad. Iberian Moorings traces how al-Andalus and Sefarad were invested with political, cultural, and historical significance across the Middle Ages and analyzes the tropes of Andalusí and Sefardi exceptionalism that linger in today's scholarship, literature, and film.

Hate is unveiled on our streets. Politics is polarized and the cohesion of communities is under stress and threat. Religious and theological leaders appear compromised or paralyzed. Robert S. Heaney grew up in a Northern Ireland where enmity paraded itself and policed the boundaries between segregated identities and aspirations. Such conflict, with deep historic roots, is inextricably linked to religion and colonization. The theologizing of colonialism, and the ongoing implications of colonialism, cannot be ignored by those who wish to understand the most intractable of human conflicts. Religious adherents and scholars are increasingly seeking to understand colonialism and decolonization in theological terms. The field of post-colonial studies, across a range of contexts and in a complex network of interdisciplinary analyses, has emerged as a major scholarly movement seeking to provide resources for such a task. Theologians have increasingly seen the field as a resource and have made their own contributions to its development. However, depending as it does on a series of theoretical and technical commitments, post-colonialism remains inaccessible to the uninitiated. Beginning with his own particular context of formation, in this book Heaney provides an accessible introduction to post-colonial theology.

Prior accounts have portrayed Islamic Spain either as a paradise of enlightened tolerance, or as the site where civilisations clashed. Award-winning historian Brian A. Catlos taps a wide array of original sources to paint a more complex picture, showing how Muslims, Christians, and Jews together built a sophisticated civilisation that transformed the Western world, even as they waged relentless war against each other and amongst themselves. Religion was often the language of conflict, but seldom its cause--a lesson we would do well to learn in our own time. Kingdoms of Faith rewrites Spain's Islamic past from the ground up, evoking the cultural splendour of al-Andalus and the many forces that shaped it.

A Kaleidoscopic View

Islām and the People of the Book Volumes 1-3

A Handbook

Kingdoms of Faith

The Oxford Handbook of Islamic Philosophy

Digital Methods and Remote Sensing in Archaeology

Emotion in Christian and Islamic Contemplative Texts, 1100-1250

This book offers a comparative study of emotion in Arabic Islamic and English Christian contemplative texts, c. 1110-1250, contributing to an emerging interest in 'globalization' in medieval studies. A.S.Lazikani argues for the necessity of placing medieval English devotional texts in a more global context and seeks to modify influential narratives on the 'history of emotions' to enable this more wide-ranging critical work. Across eight chapters, the book examines the dialogic encounters generated by comparative readings of Muhyiddin Ibn 'Arabi (1165-1240), 'Umar Ibn al-Farid (1181-1235), Abu al-Hasan al-Shushtarī (d. 1269), Ancrene Wisse (c. 1225), and the Wooing Group (c. 1225). Investigating the two-fold 'paradigms of love' in the figure of Jesus and in the image of the heart, the (dis)embodied language of affect, the affective semiotics of absence and secrecy, Lazikani demonstrates an interconnection between the religious traditions of early Christianity and Islam.

The Second Umayyad Caliphate recovers the Andalusí Umayyad argument for caliphal legitimacy through an analysis of caliphal rhetoric--based on proclamations, correspondence, and panegyric poetry--and caliphal ideology, as shown through monuments, ceremony, and historiography.

This volume provides the first collection of studies devoted to the binomial *dʿr al-islām / dʿr al-ʿarb*, offering new perspectives on this underexplored issue through the analysis of a wide range of contexts and sources, from medieval to modern times.

This book offers a reading of Andalusī, Jewish, and Arabic texts that represent the 12th and 13th centuries as the end of *al-Andalus* (Islamic Spain).

Legions of Pigs in the Early Medieval West

Views from the South

Space and Religious Hierarchy in Ibn al-Qayyim's *Aḥkām ahl al-dhimma*

Christian Martyrs Under Islam

Territories, People, Identities

Jewish-Muslim Relations in Past and Present

This book is a collaborative contribution that expands our understanding of how interfaith relations, both real and imagined, developed across medieval Iberia and the Mediterranean. The volume pays homage to the late Olivia Remie Constable's scholarship and presents innovative, thought-provoking, interdisciplinary investigations of cross-cultural exchange, ranging widely across time and geography. Divided into two parts, "Perceptions of the 'Other'" and "Interfaith relations," this volume features scholars engaging with church art, literature, historiography, scientific treatises, and polemics, in order to study how the religious "Other" was depicted to serve different purposes and audiences. There are also microhistories that examine the experiences of individual families, classes, and communities as they interacted with one another in their own specific contexts. Several of these studies draw their source material from church and state archives as well as jurisprudential texts, and span the centuries from the late medieval to early modern periods.

Supper at Emmaus traces various important intellectual topics from the ancient world to the modern period. Generally, as in its treatment of the question of whether the long-standing contrast between cyclical and linear views of history is helpful, it introduces important thinkers who have considered the question. A preoccupation of the book is the appearance and reappearance across the centuries of patterns used to organize temporal and cultural experience. After an opening essay on transcendental truth and cultural relativism, the second chapter traces a distinction, common in historical writings during the past two centuries, between an alleged ancient classical "cyclic" view of time and history, used to describe the claimed repetitiveness of and similarities between historical events ("nothing is new under the sun"), and a contrasting Jewish-Christian linear view, sometimes described as providential in that it moves through a series of unique events to some end intended by God. In the latter, history is "about something," the education of the human race or the redemption of humankind. As in each of the remaining essays, the book then attempts to draw out the limitations of what the current consensus on this topic has become. It does this for such things as our current understanding of religious toleration, humanism, natural law, and teleology. Some of the essays, such as those on debate about Augustine's understanding of marriage or the concluding illustrated essay on the baroque city of Lecce, are published for the first time. Others are based on previously published contributions to the scholarly literature, though generally each of these chapters concludes with a postscript that engages with current scholarly debate on the subject.

Minding their Place

Supper at Emmaus

Dʿr al-islām / dʿr al-ʿarb

Kabbalah, Philosophy, Literature in Arab Jewish Letters