

Muslim Conquest Of Spain

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. Catlos 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. Catlos 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.

In the seventh and eighth centuries, the Muslim Arabs conquered large areas of North Africa and then, with the help of their former adversaries in North Africa, the Berbers, gained a decisive victory over the Visigoths in Spain. This book, first published in 1989 and based on Arabic and other sources, describes the process of conquest and settlement, first depicting the lack of unity in North Africa and the corruption and insolvency in Spain that made the advance possible. It provides an invaluable classification of the Arab and Berber settlers in Spain by tribal origin, area of settlement and time of entry. The book emphasises throughout the importance of the economic and administrative relationship between North Africa and Spain. It charts the growing resentment of the early settlers in Spain with the restrictions on their autonomy imposed by the Governor-General of North Africa and the caliphate. It describes the rising tensions between old and new settlers and between the different tribal groups, finally leading to the Berber revolt and Abdulrahman's consolidation of power towards the end of the Umayyad caliphate.

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.

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.

Lost Islamic History

A Global History

The Legacy of Muslim Spain

The Origins of Democracy in Tribes, City-States and Nation-States

Understanding the New Debate

Muslims in Spain, 1492-1814

The story of the Muslim conquests of the 7th and 8th centuries AD, when armies inspired by the new religion of Islam burst out of Arabia to subjugate the Levant, southwest Asia, North Africa and the Iberian peninsula, destroying two great empires in the process.

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. "The Last Muslim Conquest chronicles the emergence of the Ottoman dynasty and its conquests in Europe, offering a new synthesis of the Ottoman impact on early modern Europe. In telling the story of conquest and imperial rivalry, the book introduces myriad characters, from sultans, kings, popes, generals, and admirals, to lesser-known but equally colorful viziers, frontier governors, envoys, interpreters, spies, and pirates. The narrative brings to light the characteristics of Ottoman strategy and statecraft, challenging long-held views. Historian Gábor Ágoston rejects the "clash of civilizations" narrative by demonstrating the multi-ethnic and multi-confessional character of the empire and its entanglements in European politics. He examines the varied methods of Ottoman conquest, including dynastic marriages, religious accommodation, and the incorporation of the conquered people into the Ottoman military and administration. But Ágoston also rebuffs more recent distortions of Ottoman history that have turned Ottoman sultans into Renaissance princes and blurred the cultural fault lines between Islam and Christendom. He argues that while the Ottomans were an integral part of Europe and, in many ways, a "European" empire, theirs was a polity principally shaped by Turco-Iranian and Islamic models. He also demonstrates how religion - both Ottoman holy wars and Christian crusades - remained paramount for legitimating policies and mobilizing one's supporters for conquest and defense. Chapters on military capabilities, frontier management, lawfare, and diplomacy offer a new explanation of the gradual shift in power between the Ottomans and their European rivals, reframing the old story of Ottoman decline"--

The Muslim Conquest and Settlement of North Africa and Spain Routledge

Sources from Europe, Byzantium, and the Islamic World, Second Edition

Myths of Origins in the History of Christian, Muslim, and Jewish Conflict

Medieval Arabic Narratives

The Birth of Muslim Spain

Living and Negotiating in the Land of the Infidel

The Formation of al-Andalus, Part 1

In the seventh and eighth centuries, the Muslim Arabs conquered large areas of North Africa and then, with the help of their adversaries in North Africa, the Berbers, gained a decisive victory over the Visigoths in Spain. This book, first published in 1981 and based on Arabic and other sources, describes the process of conquest and settlement, first depicting the lack of unity in North Africa and the corruption and insolvency in Spain that made the advance possible. It provides an invaluable classification of the Arab and Berber settlers in Spain by tribal origin, area of settlement and time of entry. The book emphasises throughout the important economic and administrative relationship between North Africa and Spain. It charts the growing resentment of the early settlers in Spain with the restrictions on their autonomy imposed by the Governor-General of North Africa and the caliphate. It describes the rising tensions between old and new settlers and between the different tribal groups, finally leading to the Berber revolt and the consolidation of power towards the end of the Umayyad caliphate.

The first study to undertake a wide-ranging comparison of invocations of al-Andalus across the the Arab and Hispanic worlds, the globe, concerns about interfaith relations have led to efforts to find earlier models in Muslim Iberia (al-Andalus). This book examines how Muslim Iberia operates as an icon or symbol of identity in twentieth and twenty-first century narrative, drama, television, and film from the Arab world, Spain, and Argentina. Christina Civantos demonstrates how cultural agents in the present ascribe importance to the past and how dominant accounts of this importance are contested. Civantos's analysis reveals that established narratives that use al-Andalus to create exclusionary, imperial identities, there are alternate discourses about the al-Andalus that rewrite the traditional narratives. In the process, these discourses critique their imperial and gendered dimensions and pursue intercultural translation. Christina Civantos is Associate Professor of Languages and Literatures at the University of Miami and the author of *Between Argentines and Arabs: Argentine Orientalism, Arab Immigrants, and the Writing of Identity*, also published by SUNY Press.

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."—Hitchcock, *Times Higher Education Supplement* "L. P. Harvey has produced a beautifully written account of an enthralling subject."—Peter Linehan, *The Observer*

The Burning Boats deals with both historical facts and legend pertaining to the actual moments leading to and following through the conquest of Spain in the year 711CE. The story of the House of Wisdom as well as that of lovely Florinda and the evil King Roderic makes up much of the story given in this easy-to-read book.

The Story of the Moors in Spain

Those Who Built Them, Those Who Endured Them, and Why They Always Fall

The Jews and the Muslim Conquest of Spain

The Afterlife of al-Andalus

The Art of Islamic Spain

Reclaiming Muslim Civilisation from the Past

"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 prove 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"--
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 Was the Islamic Conquest of Iberia? Understanding the New Debate brings together leading scholars to offer an introduction to a recent debate with far-reaching implications for the study of history, as well as our understanding of the present. In the year 711 CE, Islamic armies conquered the Iberian Peninsula. This seemingly uncontroversial claim has in fact been questioned, becoming an object of intense scholarly debate, debate that has reached a fevered pitch in recent decades within Spain. This volume introduces an anglophone audience to the terms and contours of this controversy, from its emergence in the late nineteenth century to its contemporary recrudescence. It suggests that far from an abstract discussion, this dispute reveals methodological and moral questions that remain vital to the study of the distant past, questions that cannot be easily resolved and have far-reaching consequences for the present. This volume offers novel perspectives on, not only the controversy, but also the latest research on the events of 711. These exemplary studies of historical, literary, and material cultural evidence demonstrate the promise and challenges for a new generation of scholarship. The chapters in this book were originally published as a special issue of the Journal of Medieval Iberian Studies. Medieval Islamic society set great store by the transmission of history: to edify, argue legal points, explain present conditions, offer political and religious legitimacy, and entertain. Modern scholars, too, have had much to say about the usefulness of early Islamic history-writing, although this debate has traditionally focused overwhelmingly on the central Islamic lands. This book looks instead at local and regional history-writing in Medieval Iberia. Drawing on numerous Arabic texts — historical, geographical and biographical — composed and transmitted in al-Andalus, North Africa and the Islamic east between the ninth and fourteenth centuries, Nicola Clarke offers a nuanced and detailed analysis of narratives about the eighth-century Muslim conquest of Iberia. Comparing how individual episodes, characters, and themes are treated in different texts, and how this treatment relates to intellectual debates, literary trends, and socio-political conditions at the time of writing, she shows how competing priorities shaped myriad variations on a single story and how the scholars and patrons of a corner of the Islamic world distant from Baghdad viewed their own history. Offering a framework in which historians of Christian Iberia (and of Christian Europe more generally) can approach and make sense of culturally-significant texts from Muslim Iberia, this book will also be relevant to broader debates about the historiography of early Islam. As such, it will be of great interest to scholars of historiography, world history and Islamic studies.

The Most Noble of People

What Was the Islamic Conquest of Iberia?

The Last Muslim Conquest

The Conquest of Andalusia

Al-Andalus

The Myth of the Andalusian Paradise

Islam has been one of the most powerful religious, social and political forces in history. Over the last 1400 years, from origins in Arabia, a succession of Muslim polities and later empires expanded to control territories and peoples that ultimately stretched from southern France to East Africa and South East Asia. Yet many of the contributions of Muslim thinkers, scientists and theologians, not to mention rulers, statesmen and soldiers, have been occluded. This book rescues from oblivion and neglect some of these personalities and institutions while offering the reader a new narrative of this lost Islamic history. The Umayyads, Abbasids, and Ottomans feature in the story, as do Muslim Spain, the savannah kingdoms of West Africa and the Mughal Empire, along with the later European colonization of Muslim lands and the development of modern nation-states in the Muslim world. Throughout, the impact of Islamic belief on scientific advancement, social structures, and cultural development is given due prominence, and the text is complemented by portraits of key personalities, inventions and little known historical nuggets. The history of Islam and of the world's Muslims brings together diverse peoples, geographies and states, all interwoven into one narrative that begins with Muhammad and continues to this day.

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.

These two volumes present a conspectus of current research on the history and culture of early medieval Spain and Portugal, from the time of the Arab conquest in 711 up to the fall of the caliphate. They trace the impact of Islamisation on the pre-existing Roman and Visigothic political and social structures, the continuing interaction between Christian and Muslim, and describe the particular development and characteristics of Muslim Spain- al-Andalus. Together, they comprise 38 articles, of which 32 have been translated into English specially for this publication. The first volume focuses on political and social history, and looks in detail at settlement patterns and urbanisation; the second examines questions of language and covers the brilliant cultural and intellectual history of the period.

Dhimmitude is thus discussed from the perspective of Muslim theory, and also in regard to divergent Christian attitudes to Jews and Zionism."--BOOK JACKET.

A Political History of al-Andalus

The Rule of Empires

The Muslim Conquest of Spain and the Legacy of Al-Andalus

History and Society

Where Civilizations Collide

The Moor's Last Stand

Covering over one thousand years of history and containing primary source material from the European, Byzantine, and Islamic worlds, Barbara H. Rosenwein's Reading the Middle Ages, Second Edition once again brings the Middle Ages to life. Building on the strengths of the first edition, the second edition contains 40 new readings, including 13 translations commissioned especially for this book, and a stunning new 10-plate color insert entitled "Containing the Holy" that brings together materials from the Western, Byzantine, and Islamic religious traditions. Ancillary materials, including study

questions, can be found on the History Matters website (www.utphistorymatters.com).

This four-part work describes and analyses democracy and despotism in tribes, city-states, and nation states. The theoretical framework used in this work combines Weberian, Aristotelian, evolutionary anthropological, and feminist theories in a comparative-historical context. The dual nature of humans, as both an animal and a consciously aware being, underpins the analysis presented. Part One covers tribes. It uses anthropological literature to describe the "campfire democracy" of the African Bushmen, the Pygmies, and other band societies. Its main focus is on the tribal democracy of the Cheyenne, Iroquois, Huron, and other tribes, and it pays special attention to the role of women in tribal democracies. Part Two describes the city-states of Mesopotamia, Syria, and Canaan-Phoenicia, and includes a section on the theocracy of the Jews. This part focuses on the transition from tribal democracy to city-state democracy in the ancient Middle East - from the Sumerian city-states to the Phoenician. Part Three focuses on the origins of democracy and covers Greece-Mycenaean, Dorian, and the Golden Age. It presents a detailed description of the tribal democracy of Archaic Greece - emphasizing the causal effect of the hoplite-phalanx military formation in egalitarianizing Greek tribal society. Next, it analyses the transition from tribal to city-state democracy-with the new commercial classes engendering the oligarchic and democratic conflicts described by Plato and Aristotle. Part Four describes the Norse tribes as they contacted Rome, the rise of kingships, the renaissance of the city-states, and the parliamentary monarchies of the emerging nation-states. It provides details of the rise of commercial city states in Renaissance Italy, Hanseatic Germany and the Netherlands.

This book, now available in paperback, is a challenging and controversial account of the history of Spain in the eighth century. In it Roger Collins assesses the political and cultural impact on Spain of the first hundred years of Arab rule, focusing upon aspects of continuity and discontinuity with Visigoth Spain.

Finally, Grieve focuses on the misogynistic elements of the story and asks why the fall of Spain is figured as a cautionary tale about a woman's sexuality.

Kingdoms of Faith

Updated Edition

The Muslim Conquest of Iberia

Islam and Dhimmitude

710 - 797

Muslim Spain and Portugal

This landmark book probes Muslims' attitudes toward Jews and Judaism as a special case of their view of other religious minorities in predominantly Muslim societies. With authority, sympathy and wit, Bernard Lewis demolishes two competing stereotypes: the Islamophobic picture of the fanatical Muslim warrior, sword in one hand and Qur'ān in the other, and the overly romanticized depiction of Muslim societies as interfaith utopias. Featuring a new introduction by Mark R. Cohen, this Princeton Classics edition sets the Judaeo-Islamic tradition against a vivid background of Jewish and Islamic history. For those wishing a concise overview of the long period of Jewish-Muslim relations, *The Jews of Islam* remains an essential starting point.

It is Christmas Day in the year 710 AD in Toledo, capital of Visigoth Spain. King Wittiza has been dethroned, and the impulsive and tyrannical Roderic has been installed as monarch of Spain with the help of the Catholic clergy. Even so, Bishop Oppas, the deposed king's brother, is to remain as the senior ecclesiastical figure in Spain during King Roderic's reign. The beautiful Florinda is the daughter of Count Julian, the governor of Sabta, a Christian enclave in Muslim North Africa. She is madly in love and engaged to the charismatic and courageous Alfonso, son of the deposed king. But she has been moved into King Roderic's palace where she is the target of the new king's lustful desires, even though he is married. And Alfonso has been kept as a retainer in the palace so that his comings and goings can be monitored. Will Florinda manage to thwart the lascivious advances of the depraved king? Will Alfonso be able to foil the king's designs? And how will Florinda's father, Count Julian, react when he learns of Roderic's evil plans towards his daughter? What role will Bishop Oppas play -- torn as he is between loyalty to Visigoth Spain and faithfulness to his values and his family? The fast-paced story, full of twists and turns, unfolds as the Muslim armies in North Africa are poised to cross the Straits of Gibraltar and gain their first European foothold in what came to be called the land of al-Andalus. The Conquest of Andalusia is also the story of the battle for Florinda's virtue and happiness

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.

In *The Rule of Empires*, Timothy Parsons gives a sweeping account of the evolution of empire from its origins in ancient Rome to its most recent twentieth-century embodiment. He explains what constitutes an empire and offers suggestions about what empires of the past can tell us about our own historical moment. Parsons uses imperial examples that stretch from ancient Rome, to Britain's "new" imperialism in Kenya, to the Third Reich to parse the features common to all empires, their evolutions and self-justifying myths, and the reasons for their inevitable decline. Parsons argues that far from confirming some sort of Darwinian hierarchy of advanced and primitive societies, conquests were simply the products of a temporary advantage in military technology, wealth, and political will. Beneath the self-justifying rhetoric of benevolent paternalism and cultural superiority lay economic exploitation and the desire for power. Yet imperial ambitions still appear viable in the twenty-first century, Parsons shows, because their defenders and detractors alike employ abstract and romanticized perspectives that fail to grasp the historical reality of subjugation. Writing from the perspective of the common subject rather than that of the imperial conquerors, Parsons offers a historically grounded cautionary tale rich with accounts of subjugated peoples throwing off the yoke of empire time and time again. In providing an accurate picture of what it is like

to live as a subject, *The Rule of Empires* lays bare the rationalizations of imperial conquerors and their apologists and exposes the true limits of hard power.

Chronicle of the conquest of Granada from the Mss. of Fray Antonio Agapida

Burning Boats

The Muslim Conquest and Settlement of North Africa and Spain

The Arab Conquest of Spain

The Arab Conquests

A Historical Novel Describing the History of Spain and Its Circumstances Before the Muslim Conquest, the Conquest Itself Under the Command of Tariq Ibn Ziyad, and the Death of Roderic, the King of the Visigoths

This three-volume set of previously out-of-print titles closely examines three key aspects of Muslim Spain: the Muslim conquest and settlement, together with its political and economic administration; spirituality in the region; and El Cid and the Spanish reconquest. Together they form an important overview of the period and the region.

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First published in 1988, Ira Lapidus' A History of Islamic Societies has become a classic in the field, enlightening students, scholars, and others with a thirst for knowledge about one of the world's great civilizations. This book, based on fully revised and updated parts one and two of this monumental work, describes the transformations of Islamic societies from their beginning in the seventh century, through their diffusion across the globe, into the challenges of the nineteenth century. The story focuses on the organization of families and tribes, religious groups and states, showing how they were transformed by their interactions with other religious and political communities. The book concludes with the European commercial and imperial interventions that initiated a new set of transformations in the Islamic world, and the onset of the modern era. Organized in narrative sections for the history of each major region, with innovative, analytic summary introductions and conclusions, this book is a unique endeavour.

This book is the first published English-language translation of the significant History of Islamic Spain by Ibn al-Qutiya (d. Cordova 367 / 977). Including extensive notes and comments, a genealogical table and relevant maps, the text is preceded by a study of the author and his work, and is the only serious examination of the unique manuscript since Pascual de Gayangos' edition in 1868. Ibn al-Qutiya's work is one of the significant and earliest histories of Muslim Spain and an important source for scholars. Although like most Muslims of al-Andalus in this period, Ibn al-Qutiya was of European origin, he was a loyal servant of the Iberian Umayyads, and taught Arabic, traditions (hadith) and history in the Great Mosque of Cordova. Written at the height of the Umayyad Caliphate of Muslim Spain and Portugal (al-Andalus), the History describes the first 250 years of Muslim rule in the peninsula. The text, first fully translated into Spanish in 1926, deals with all aspects of life, and includes accounts of Christians, Jews and Muslim converts. This book will be of great interest to scholars and students of the history of Spain and Portugal, Islamic history, and Mediaeval European history.

Islamic Spain, 1250 to 1500

The Jews of Islam

Islamic Societies to the Nineteenth Century

The Eve of Spain

Reading the Middle Ages

Muslim Iberia in Contemporary Arab and Hispanic Narratives

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.

Blood and Faith

How Seven Centuries of Muslim Rule in Spain Came to an End

A New History of Islamic Spain

Early Islamic Spain

Religious, Ethnic, and Gender Identity in Muslim Spain

The Purging of Muslim Spain