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Rise of Muslim Spain (History of al andalus)

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Moorish Spain (1933)

The Reconquista: Every Year

History of Spain: A brief history of Spain [In Search of My Roots | Al Jazeera World Ibn Hayy\u00e1n - The Viking Attack on Seville \(844\) Arabic Primary Source](#)

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Defining Boundaries In Al Andalus

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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.

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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.

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

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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.

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.

"Looking Back at al-Andalus" focuses on Arabic and Hebrew Literature that expresses the loss of al-Andalus from multiple vantage points. In doing so, this book examines the definition of al-Andalus (TM) literary borders, the reconstruction of which navigates between traditional generic formulations and actual political, military and cultural challenges. By looking at a variety of genres, the book shows that literature aiming to recall and 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 interpretations of what al-Andalus represented to different writers at different historical-cultural moments.

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

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

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 Muslim countries, apostasy and blasphemy laws are defended on the grounds that they are based on Islamic Shari'a and intended to protect religion. But blasphemy and apostasy laws can be used both to suppress thought and debate and to harass religious minorities, both inside and outside Islam. This book - comprising contributions from Muslim scholars, experts and activists - critically and constructively engages with the theological, historical and legal reasoning behind the most restrictive state laws around the world to open up new ways of thinking. The book focuses on the struggle within Muslim societies in Iran, Egypt, Pakistan and Indonesia where blasphemy and apostasy laws serve powerful groups to silence dissent and stifle critical thought. The first part of the book covers the development of the law in shifting historical circumstances and surveys the interpretations of Qur'anic verses that seem to affirm freedom of religion. The second part examines the present politics and practices of prosecuting alleged blasphemers and/or apostates in Muslim countries. The third part looks to the future and where reforms of the law could be possible. Debates on Islam and freedom of expression are often cast in polarizing terms of rights versus religion, East versus West. This volume avoids such approaches by bringing together a diverse group of Muslim scholars and activists with the knowledge, commitment and courage to contest repressive interpretations of religion and provide a resource for reclaiming the human rights to freedom of expression and belief.

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