

# The Islamic Byzantine Frontier Interaction And Exchange Among Muslim And Christian Communities Library Of Middle East History

Medieval Frontiers: Concepts and Practices  
In God's Path  
Islam and Christianity in Medieval Anatolia  
Byzantium, Its Neighbours and Its Cultures  
The Spaces Between the Teeth  
Byzantium and the Emergence of Muslim-Turkish Anatolia, ca. 1040-1130  
Medieval Fortifications in Cilicia  
Muslims Under Latin Rule, 1100-1300  
Rebuilding Anatolia after the Mongol Conquest  
The Crusade in the Fifteenth Century  
Dissertation Abstracts International  
Authority and Control in the Countryside: From Antiquity to Islam in the Mediterranean and Near East (6th-10th Century)  
Culture and Order in World Politics  
Boundaries and Frontiers in Medieval Muslim Geography  
The Eastern Mediterranean Frontier of Latin Christendom  
Architecture and Landscape in Medieval Anatolia, 1100-1500  
Farmers at the Frontier  
The Eastern Frontier  
Islamic Law of the Sea  
The Cambridge History of the Byzantine Empire c.500-1492  
The History Of The Decline And Fall Of The Roman Empire; Warriors, Martyrs, and Dervishes  
Byzantium's Balkan Frontier  
Muscovy and the Mongols  
An Armenian Mediterranean  
Romans and Barbarians Beyond the Frontiers  
The Emergence of Islam in Late Antiquity  
Muslim and Christian Contact in the Middle Ages  
The Principality of Antioch and Its Frontiers in the Twelfth Century  
A Cultural History of the Ottomans  
Antioch  
The Alexiad  
Mapping the Chinese and Islamic Worlds  
The Travels of Ibn Batūta  
The Islamic-Byzantine Frontier  
The Arabs, Byzantium, and Iran  
The Lineaments of Islam  
Rome Resurgent  
The Archaeology of Medieval Islamic Frontiers

## Medieval Frontiers: Concepts and Practices

"The Alexiad" is a spectacular narrative that illustrates the mega events during the reign of Byzantine Emperor Alexius I. Here, Comnena describes the political and military history of her country. She starts with the account of the rebellion through which her father ascended the throne. It also gives point of view of the royal family regarding the Byzantine war and the first crusades. Must Read!

## In God's Path

Islam and Christianity in Medieval Anatolia offers a comparative approach to understanding the spread of Islam and Muslim culture in medieval Anatolia. It aims to reassess work in the field since the 1971 classic by Speros Vryonis, *The Decline of Hellenism in Asia Minor and the Process of Islamization* which treats the process of transformation from a Byzantinist perspective. Since then, research has offered insights into individual aspects of Christian-Muslim relations, but no overview has appeared. Moreover, very few scholars of Islamic studies have examined the problem, meaning evidence in Arabic, Persian and Turkish has been somewhat neglected at the expense of Christian sources, and too little attention has been given to material culture. The essays in this volume examine the interaction between Christianity and Islam in medieval Anatolia through three distinct angles, opening with a substantial introduction by the editors to explain both the research background and the historical problem, making the work accessible to scholars

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from other fields. The first group of essays examines the Christian experience of living under Muslim rule, comparing their experiences in several of the major Islamic states of Anatolia between the eleventh and fifteenth centuries, especially the Seljuks and the Ottomans. The second set of essays examines encounters between Christianity and Islam in art and intellectual life. They highlight the ways in which some traditions were shared across confessional divides, suggesting the existence of a common artistic and hence cultural vocabulary. The final section focusses on the process of Islamisation, above all as seen from the Arabic, Persian and Turkish textual evidence with special attention to the role of Sufism.

### **Aramaya**

Translated from the abridged Arabic manuscript copies preserved in the Public Library of Cambridge, with notes illustrative of the history, geography, botany, antiquities, &c. occurring throughout the work. By the Rev. S. Lee.

### **Islam and Christianity in Medieval Anatolia**

The arrival of the Seljuk Turks in Anatolia forms an indispensable part of modern Turkish discourse on national identity, but Western scholars, by contrast, have rarely included the Anatolian Turks in their discussions about the formation of European nations or the transformation of the Near East. The Turkish penetration of Byzantine Asia Minor is primarily conceived of as a conflict between empires, sedentary and nomadic groups, or religious and ethnic entities. This book proposes a new narrative, which begins with the waning influence of Constantinople and Cairo over large parts of Anatolia and the Byzantine-Muslim borderlands, as well as the failure of the nascent Seljuk sultanate to supplant them as a leading supra-regional force. In both Byzantine Anatolia and regions of the Muslim heartlands, local elites and regional powers came to the fore as holders of political authority and rivals in incessant power struggles. Turkish warrior groups quickly assumed a leading role in this process, not because of their raids and conquests, but because of their intrusion into pre-existing social networks. They exploited administrative tools and local resources and thus gained the acceptance of local rulers and their subjects. Nuclei of lordships came into being, which could evolve into larger territorial units. There was no Byzantine decline nor Turkish triumph but, rather, the driving force of change was the successful interaction between these two spheres.

### **Byzantium, Its Neighbours and Its Cultures**

In recent years, the 'medieval frontier' has been the subject of extensive research. But the term has been understood in many different ways: political boundaries; fuzzy lines across which trade, religions and ideas cross; attitudes to other peoples and their customs. This book draws attention to the differences between the medieval and modern understanding of frontiers, questioning the traditional use of the concepts of 'frontier' and 'frontier society'. It contributes to the understanding of physical boundaries as well as metaphorical and ideological frontiers, thus providing a background to present-day issues of political and cultural delimitation. In a major introduction, David Abulafia analyses these various ambiguous

meanings of the term 'frontier', in political, cultural and religious settings. The articles that follow span Europe from the Baltic to Iberia, from the Canary Islands to central Europe, Byzantium and the Crusader states. The authors ask what was perceived as a frontier during the Middle Ages? What was not seen as a frontier, despite the usage in modern scholarship? The articles focus on a number of themes to elucidate these two main questions. One is medieval ideology. This includes the analysis of medieval formulations of what frontiers should be and how rulers had a duty to defend and/or extend the frontiers; how frontiers were defined (often in a different way in rhetorical-ideological formulations than in practice); and how in certain areas frontier ideologies were created. The other main topic is the emergence of frontiers, how medieval people created frontiers to delimit areas, how they understood and described frontiers. The third theme is that of encounters, and a questioning of medieval attitudes to such encounters. To what extent did medieval observers see a frontier between themselves and other groups, and how does real interaction compare with ideological or narrative formulations of such interaction?

## **The Spaces Between the Teeth**

Provides a new framework for reconceptualizing the historical and contemporary relationship between cultural diversity, political authority, and international order.

## **Byzantium and the Emergence of Muslim-Turkish Anatolia, ca. 1040-1130**

In just over a hundred years--from the death of Muhammad in 632 to the beginning of the Abbasid Caliphate in 750--the followers of the Prophet swept across the whole of the Middle East, North Africa, and Spain. Their armies threatened states as far afield as the Franks in Western Europe and the Tang Empire in China. The conquered territory was larger than the Roman Empire at its greatest expansion, and it was claimed for the Arabs in roughly half the time. How this collection of Arabian tribes was able to engulf so many empires, states, and armies in such a short period of time is a question that has perplexed historians for centuries. Most recent popular accounts have been based almost solely on the early Muslim sources, which were composed centuries later for the purpose of demonstrating that God had chosen the Arabs as his vehicle for spreading Islam throughout the world. In this ground-breaking new history, distinguished Middle East expert Robert G. Hoyland assimilates not only the rich biographical and geographical information of the early Muslim sources but also the many non-Arabic sources, contemporaneous or near-contemporaneous with the conquests. The story of the conquests traditionally begins with the revelation of Islam to Muhammad. In *God's Path*, however, begins with a broad picture of the Late Antique world prior to the Prophet's arrival, a world dominated by the two superpowers of Byzantium and Sasanian Persia, "the two eyes of the world." In between these empires, in western (Saudi) Arabia, emerged a distinct Arab identity, which helped weld its members into a formidable fighting force. The Arabs are the principal actors in this drama yet, as Hoyland shows, the peoples along the edges of Byzantium and Persia--the Khazars, Bulgars, Avars, and Turks--also played important roles in the remaking of the old world order. The new faith propagated by Muhammad and his successors

made it possible for many of the conquered peoples to join the Arabs in creating the first Islamic Empire. Well-paced and accessible, *In God's Path* presents a pioneering new narrative of one the great transformational periods in all of history.

## **Medieval Fortifications in Cilicia**

By the turn of the millennium, the East Mediterranean region had become a place of foreigners to Latin Christians living in Western Europe. Nevertheless, in the eleventh century numerous Latin Christian pilgrims streamed toward the East and Jerusalem in anticipation of the end times. The Apocalypse did not materialize as some had anticipated, but instead over the course of the next few centuries an expansion of Latin Christendom did. This expansion would transform the political, economic, and cultural landscape of both East and West and alter the course of Mediterranean history. This volume presents 22 critical studies on this crucial period (1000-1500) in the development of the Western expansion into the Eastern Mediterranean. These works deal with economy and trade, migration and colonization, crusade and conquest, military orders, as well as religious diversity and cross-cultural interaction. It includes a bibliography of important works published in Western languages together with an introduction by the editor.

## **Muslims Under Latin Rule, 1100-1300**

In *Medieval Fortifications in Cilicia* Dweezil Vandekerckhove offers an account of the fortifications in the Armenian Kingdom (1198-1375). Through the examination of known and newly identified castles, this work increases the number of sites associated with the Armenians.

## **Rebuilding Anatolia after the Mongol Conquest**

*Authority and Control in the Countryside* looks at the economic, religious, political and cultural instruments that local and regional powers in the late antique to early medieval Mediterranean and Near East used to manage their rural hinterlands.

## **The Crusade in the Fifteenth Century**

All farming in prehistoric Europe ultimately came from elsewhere in one way or another, unlike the growing numbers of primary centers of domestication and agricultural origins worldwide. This fact affects every aspect of our understanding of the start of farming on the continent because it means that ultimately, domesticated plants and animals came from somewhere else, and from someone else. In an area as vast as Europe, the process by which food production becomes the predominant subsistence strategy is of course highly variable, but in a sense the outcome is the same, and has the potential for addressing more large-scale questions regarding agricultural origins. Therefore, a detailed understanding of all aspects of farming in its absolute earliest form in various regions of Europe can potentially provide a new perspective on the mechanisms by which this monumental change comes to human societies and regions. In this volume, we aim to collect various perspectives regarding the earliest farming from across Europe. Methodological approaches, archaeological cultures, and geographic locations in

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Europe are variable, but all papers engage with the simple question: What was the earliest farming like? This volume opens a conversation about agriculture just after the transition in order to address the role incoming people, technologies, and adaptations have in secondary adoptions. The book starts with an introduction by the editors which will serve to contextualize the theme of the volume. The broad arguments concerning the process of neolithisation are addressed, and the rationale for the volume discussed. Contributions are ordered geographically and chronologically, given the progression of the Neolithic across Europe. The editors conclude the volume with a short commentary paper regarding the theme of the volume.

### **Dissertation Abstracts International**

Far from simply being a centre of military and economic activity, the Ottoman Empire represented a vivid and flourishing cultural realm. The artefacts and objects that remain from all corners of this vast empire illustrate the real and everyday concerns of its subjects and elites and, with this in mind, Suraiya Faroqhi, one of the most distinguished Ottomanists of her generation, has selected 40 of the most revealing, surprising and striking. Each image - reproduced in full colour - is deftly linked to the latest historiography, and the social, political and economic implications of her selections are never forgotten. In Faroqhi's hands, the objects become ways to learn more about trade, gender and socio-political status and open an enticing window onto the variety and colour of everyday life, from the Sultan's court, to the peasantry and slavery. Amongst its faïences and etchings and its sofas and carpets, *A Cultural History of the Ottomans* is essential reading for all those interested in the Ottoman Empire and its material culture. Faroqhi here provides the definitive insight into the luxuriant and varied artefacts of Ottoman world.

### **Authority and Control in the Countryside: From Antiquity to Islam in the Mediterranean and Near East (6th-10th Century)**

This pioneering research brings into focus the Islamic contribution and influence in the development of the modern law of the sea.

### **Culture and Order in World Politics**

Increasingly, historians acknowledge the significance of crusading activity in the fifteenth century, and they have started to explore the different ways in which it shaped contemporary European society. Just as important, however, was the range of interactions which took place between the three faith communities which were most affected by crusade, namely the Catholic and Orthodox worlds, and the adherents of Islam. Discussion of these interactions forms the theme of this book. Two essays consider the impact of the fall of Constantinople in 1453 on the conquering Ottomans and the conquered Byzantines. The next group of essays reviews different aspects of the crusading response to the Turks, ranging from Emperor Sigismund to Papal legates. The third set of contributions considers diplomatic and cultural interactions between Islam and Christianity, including attempts made to forge alliances of Christian and Muslim powers against the

Ottomans. Last, a set of essays looks at what was arguably the most complex region of all for inter-faith relations, the Balkans, exploring the influence of crusading ideas in the eastern Adriatic, Bosnia and Romania. Viewed overall, this collection of essays makes a powerful contribution to breaking down the old and discredited view of monolithic and mutually exclusive "fortresses of faith". Nobody would question the extent and intensity of religious violence in fifteenth-century Europe, but this volume demonstrates that it was played out within a setting of turbulent diversity. Religious and ethnic identities were volatile, allegiances negotiable, and diplomacy, ideological exchange and human contact were constantly in operation between the period's major religious groupings.

## **Boundaries and Frontiers in Medieval Muslim Geography**

The retreat of the Byzantine army from Syria in around 650 CE, in advance of the approaching Arab armies, is one that has resounded emphatically in the works of both Islamic and Christian writers, and created an enduring motif: that of the Islamic-Byzantine frontier. For centuries, Byzantine and Islamic scholars have evocatively sketched a contested border: the annual raids between the two, the line of fortified fortresses defending Islamic lands, the no-man's land in between and the birth of jihad. In their early representations of a Muslim-Christian encounter, accounts of the Islamic-Byzantine frontier are charged with significance for a future 'clash of civilizations' that often envisions a polarised world. A. Asa Eger examines the two aspects of this frontier: its physical and ideological ones. By highlighting the archaeological study of the real and material frontier, as well as acknowledging its ideological military and religious implications, he offers a more complex vision of this dividing line than has been traditionally disseminated. With analysis grounded in archaeological evidence as well the relevant historical texts, Eger brings together a nuanced exploration of this vital element of medieval history. In this way, Eger's volume contributes to a more complex vision of the frontier than traditional historical views by bringing to the fore the layers of a real ecological frontier of settlement and interaction. For Eger, exposing the settlements and communities of the frontier constitutes a crucial gesture for understanding the interaction of two civilizations in a contested yet connected world. This work is thus vital for students of not only the medieval period and Byzantine and Islamic studies, but also for readers attempting to understand the ways in which frontiers and borders shape the construction of identity while functioning outside the traditionally understood state.

## **The Eastern Mediterranean Frontier of Latin Christendom**

### **Architecture and Landscape in Medieval Anatolia, 1100-1500**

In honor of Fred M. Donner's distinguished career as an interpreter of early Islam, this volume collects more than a dozen studies by his students. They range over a wide array of sub-fields in Islamic studies, including Islamic history, historiography, Islamic law, Qur'anic studies and Islamic archeology.

## **Farmers at the Frontier**

## **The Eastern Frontier**

This book documents the relationship and wisdom of Asian cartographers in the Islamic and Chinese worlds before the Europeans arrived.

## **Islamic Law of the Sea**

## **The Cambridge History of the Byzantine Empire c.500-1492**

Anatolia was home to a large number of polities in the medieval period. Given its location at the geographical and chronological juncture between Byzantines and the Ottomans, its story tends to be read through the Seljuk experience. This obscures the multiple experiences and spaces of Anatolia under the Byzantine empire, Turko-Muslim dynasties contemporary to the Seljuks, the Mongol Ilkhanids, and the various beyliks of eastern and western Anatolia. This book looks beyond political structures and towards a reconsideration of the interactions between the rural and the urban; an analysis of the relationships between architecture, culture and power; and an examination of the region's multiple geographies. In order to expand historiographical perspectives it draws on a wide variety of sources (architectural, artistic, documentary and literary), including texts composed in several languages (Arabic, Armenian, Byzantine Greek, Persian and Turkish). Original in its coverage of this period from the perspective of multiple polities, religions and languages, this volume is also the first to truly embrace the cultural complexity that was inherent in the reality of daily life in medieval Anatolia and surrounding regions.

## **The History Of The Decline And Fall Of The Roman Empire;**

Transoxania, Khurasan, and Tukharistan - which comprise large parts of today's Central Asia - have long been an important frontier zone. In the late antique and early medieval periods, the region was both an eastern political boundary for Persian and Islamic empires and a cultural border separating communities of sedentary farmers from pastoral-nomads. Given its peripheral location, the history of the 'eastern frontier' in this period has often been shown through the lens of expanding empires. However, in this book, Robert Haug argues for a pre-modern Central Asia with a discrete identity, a region that is not just a transitory space or the far-flung corner of empires, but its own historical entity. From this locally specific perspective, the book takes the reader on a 900-year tour of the area, from Sasanian control, through the Umayyads and Abbasids, to the quasi-independent dynasties of the Tahirids and the Samanids. Drawing on an impressive array of literary, numismatic and archaeological sources, Haug reveals the unique and varied challenges the eastern frontier presented to imperial powers that strove to integrate the area into their greater systems. This is essential reading for all scholars working on early Islamic, Iranian and Central Asian history, as well as those with an interest in the dynamics of frontier regions.

## **Warriors, Martyrs, and Dervishes**

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.

## **Byzantium's Balkan Frontier**

### **Muscovy and the Mongols**

Between the fall of the western Roman Empire in the fifth century and the collapse of the east in the face of the Arab invasions in the seventh, the remarkable era of the Emperor Justinian (527-568) dominated the Mediterranean region. Famous for his conquests in Italy and North Africa, and for the creation of spectacular monuments such as the Hagia Sophia, his reign was also marked by global religious conflict within the Christian world and an outbreak of plague that some have compared to the Black Death. For many historians, Justinian is far more than an anomaly of Byzantine ambition between the eras of Attila and Muhammad; he is the causal link that binds together the two moments of Roman imperial collapse. Determined to reverse the losses Rome suffered in the fifth century, Justinian unleashed an aggressive campaign in the face of tremendous adversity, not least the plague. This book offers a fundamentally new interpretation of his conquest policy and its overall strategic effect, which has often been seen as imperial overreach, making the regime vulnerable to the Islamic takeover of its richest territories in the seventh century and thus transforming the great Roman Empire of Late Antiquity into its pale shadow of the Middle Ages. In *Rome Resurgent*, historian Peter Heather draws heavily upon contemporary sources, including the writings of Procopius, the principal historian of the time, while also recasting that author's narrative by bringing together new perspectives based on a wide array of additional source material. A huge body of archaeological evidence has become available for the sixth century, providing entirely new means of understanding the overall effects of Justinian's war policies. Building on his own distinguished work on the Vandals, Goths, and Persians, Heather also gives much fuller coverage to Rome's enemies than Procopius ever did. A briskly paced narrative by a master historian, *Rome Resurgent* promises to introduce readers to this captivating and unjustly overlooked chapter in ancient warfare.

### **An Armenian Mediterranean**

The *Archaeology of Medieval Islamic Frontiers* demonstrates that different areas of the Islamic polity previously understood as "minor frontiers" were, in fact, of substantial importance to state formation. Contributors explore different

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conceptualizations of “border,” the importance of which previously went unrecognized, examining frontiers in regions including the Magreb, the Mediterranean, Egypt, Nubia, and the Caucasus through a combination of archaeological and documentary evidence. Chapters highlight the significance of these respective regions to the emergence of new sociopolitical, cultural, and economic practices within the Islamic world. These studies successfully overcome the dichotomy of civilization’s center and peripheries in academic discourse by presenting the actual dynamics of identity formation and the definition, both spatial and cultural, of boundaries. The Archaeology of Medieval Islamic Frontiers is a rare combination of a new reading of written evidence with results from archaeological studies that will modify established opinions on the character of the Islamic frontiers and stimulate similar studies for other regions. The book will be relevant to medieval Islamic studies as well as to research in the medieval world in general. Contributors: Karim Alizadeh, Jana Eger, Kathryn J. Franklin, Renata Holod, Tarek Kahlaoui, Anthony J. Lauricella, Ian Randall, Giovanni R. Ruffini, Tasha Vorderstrasse

### **Romans and Barbarians Beyond the Frontiers**

This collection of studies on the Arab-Persian medieval Islamic world focuses on historical, religious, cultural and literary aspects of the region from pre-Islamic times to the 15th century. Topics include the Arab caliphate and the successor dynasties arising from it in the Iranian world; Muslim perceptions of other faiths in the Middle East; relations between the ruling Muslim institution and its internal, non-Muslim minorities; and the prolonged contacts and interaction of Islam and the Byzantine Empire.

### **The Emergence of Islam in Late Antiquity**

This is a complete history of Antioch, one of the most significant major cities of the eastern Mediterranean and a crossroads for the Silk Road, from its foundation by the Seleucids, through Roman rule, the rise of Christianity, Islamic and Byzantine conquests, to the Crusades and beyond. Antioch has typically been treated as a city whose classical glory faded permanently amid a series of natural disasters and foreign invasions in the sixth and seventh centuries C.E. Such studies have obstructed the view of Antioch's fascinating urban transformations from classical to medieval to modern city and the processes behind these. Through its comprehensive blend of textual sources and new archaeological data reanalyzed from Princeton's 1930s excavations and recent discoveries, this book offers unprecedented insights into the complete history of Antioch, recreating the lives of the people who lived in it and focusing on the factors that affected them during the evolution of its remarkable cityscape. While Antioch's built environment is central, the book also utilizes landscape archaeological work to consider the city in relation to its hinterland, and numismatic evidence to explore its economics. The outmoded portrait of Antioch as a sadly perished classical city par excellence gives way to one in which it shines as brightly in its medieval Islamic, Byzantine, and Crusader incarnations. Antioch: A History offers a new portal to researching this long-lasting city and is also suitable for a wide variety of teaching needs, both undergraduate and graduate, in the fields of Classics, History, Urban Studies, Archaeology, Silk Road Studies, and Near Eastern/Middle Eastern Studies. Just as important, its

clarity makes it attractive for, and accessible to, a general readership outside the framework of formal instruction.

## **Muslim and Christian Contact in the Middle Ages**

Byzantium lasted a thousand years, ruled to the end by self-styled 'emperors of the Romans'. It underwent kaleidoscopic territorial and structural changes, yet recovered repeatedly from disaster: even after the near-impregnable Constantinople fell in 1204, variant forms of the empire reconstituted themselves. The Cambridge History of the Byzantine Empire c.500-1492 tells the story, tracing political and military events, religious controversies and economic change. It offers clear, authoritative chapters on the main events and periods, with more detailed chapters on outlying regions and neighbouring societies and powers of Byzantium. With aids such as maps, a glossary, an alternative place-name table and references to English translations of sources, it will be valuable as an introduction. However, it also offers stimulating new approaches and important findings, making it essential reading for postgraduates and for specialists. The revised paperback edition contains a new preface by the editor and will offer an invaluable companion to survey courses in Byzantine history.

## **The Principality of Antioch and Its Frontiers in the Twelfth Century**

A history of the relations between Byzantium and the Balkan peoples, 900-1204.

## **A Cultural History of the Ottomans**

Covering Portugal and Castile in the West to the Latin Kingdom of Jerusalem in the East, this collection focuses on Muslim minorities living in Christian lands during the high Middle Ages, and examines to what extent notions of religious tolerance influenced Muslim-Christian relations. The authors call into question the applicability of modern ideas of toleration to medieval social relations, investigating the situation instead from the standpoint of human experience within the two religious cultures. Whereas this study offers no evidence of an evolution of coherent policy concerning treatment of minorities in these Christian domains, it does reveal how religious ideas and communitarian traditions worked together to blunt the harsh realities of the relations between victors and vanquished. The chapters in this volume include "The Mudejars of Castile and Portugal in the Twelfth and Thirteenth Centuries" by Joseph F. O'Callaghan, "Muslims in the Thirteenth-Century Realms of Aragon: Interactions and Reaction" by Robert I. Burns, S.J., "The End of Muslim Sicily" by David S. H. Abulafia, "The Subjected Muslims of the Frankish Levant" by Benjamin Z. Kedar, and "The Papacy and the Muslim Frontier" by James M. Powell. Originally published in 1990. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its

founding in 1905.

## **Antioch**

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## **The Alexiad**

This book is a study of Islamic architecture in Anatolia following the Mongol conquest in 1243. Complex shifts in rule, movements of population, and cultural transformations took place that affected architecture on multiple levels. Beginning with the Mongol conquest of Anatolia, and ending with the demise of the Ilkhanid Empire, centered in Iran, in the 1330s, this book considers how the integration of Anatolia into the Mongol world system transformed architecture and patronage in the region. Traditionally, this period has been studied within the larger narrative of a progression from Seljuk to Ottoman rule and architecture, in a historiography that privileges Turkish national identity. Once Anatolia is studied within the framework of the Mongol Empire, however, the region no longer appears as an isolated case; rather it is integrated into a broader context beyond the modern borders of Turkey, Iran, and the Caucasus republics. The monuments built during this period served a number of purposes: mosques were places of prayer and congregation, madrasas were used to teach Islamic law and theology, and caravanserais secured trade routes for merchants and travelers. This study analyzes architecture on multiple, overlapping levels, based on a detailed observation of the monuments. The layers of information extracted from the monuments themselves, from written sources in Arabic, Persian, and Turkish, and from historical photographs, shape an image of Islamic architecture in medieval Anatolia that reflects the complexities of this frontier region. New patrons emerged, craftsmen migrated between neighboring regions, and the use of locally available materials fostered the transformation of designs in ways that are closely tied to specific places. Starting from these sources, this book untangles the intertwined narratives of architecture, history, and religion to provide a broader understanding of frontier culture in the medieval Middle East, with its complex interaction of local, regional, and trans-regional identities.

## **Mapping the Chinese and Islamic Worlds**

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To study the interactions between Muslims and Christians in the medieval period is to observe a history of conflict and co-existence encompassing warfare, piracy, and raiding as well as commerce, intellectual exchanges, and personal relationships that transcended religious differences. With particular focus on the Mediterranean world, this collection of more than 80 readings includes sources from Byzantine, Jewish, Muslim, and Latin Christian authors that explore the conflicts and contacts between Muslims and Christians from the seventh to the fifteenth century. Jarbel Rodriguez has selected geographically diverse readings and multiple sources on the same event or topic so that readers gain a better understanding of the relationship that existed between Muslims and Christians in the Middle Ages.

### **The Travels of Ibn Batūta**

Based on epigraphic and other material evidence as well as more traditional literary sources and critical review of the extensive relevant scholarship, this book presents a comprehensive and innovative reconstruction of the rise of Islam as a religion and imperial polity. It reassesses the development of the imperial monotheism of the New Rome, and considers the history of the Arabs as an integral part of Late Antiquity, including Arab ethnogenesis and the emergence of what was to become Muslim monotheism, comparable with the emergence of other monotheisms from polytheistic systems. Topics discussed include the emergence and development of the Muhammadan polity and its new cultic deity and associated ritual, the constitution of the Muslim canon, and the development of early Islam as an imperial religion. Intended principally for scholars of Late Antiquity, Islamic studies and the history of religions, the book opens up many novel directions for future research.

### **The Islamic-Byzantine Frontier**

A 1998 study of the impact of the Mongols on the Rus lands using a broad and extensive source base.

### **The Arabs, Byzantium, and Iran**

This first thematic volume of the new series TRAC Themes in Roman Archaeology brings renowned international experts to discuss different aspects of interactions between Romans and 'barbarians' in the north-western regions of Europe. Northern Europe has become an interesting arena of academic debate around the topics of Roman imperialism and Roman:'barbarian' interactions, as these areas comprised Roman provincial territories, the northern frontier system of the Roman Empire (limes), the vorlimes (or buffer zone), and the distant barbaricum. This area is, today, host to several modern European nations with very different historical and academic discourses on their Roman past, a factor in the recent tendency towards the fragmentation of approaches and the application of post-colonial theories that have favoured the advent of a varied range of theoretical alternatives. Case studies presented here span across disciplines and territories, from American anthropological studies on transcultural discourse and provincial organization in Gaul, to historical approaches to the propagandistic use of the limes in the early 20th century German empire; from Danish research on warrior identities and

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Roman-Scandinavian relations, to innovative ideas on culture contact in Roman Ireland; and from new views on Romano-Germanic relations in Central European Barbaricum, to a British comparative exercise on frontier cultures. The volume is framed by a brilliant theoretical introduction by Prof. Richard Hingley and a comprehensive concluding discussion by Prof. David Mattingly.

### **The Lineaments of Islam**

#### **Rome Resurgent**

An investigation into how Antioch maintained itself as an independent principality during a period of considerable challenges.

#### **The Archaeology of Medieval Islamic Frontiers**

Warriors, Martyrs, and Dervishes: Moving Frontiers, Shifting Identities in the Land of Rome (13th-15th Centuries) focuses on the perceptions of geopolitical and cultural change on Byzantine territories between thirteenth and fifteenth centuries through intersecting stories on Turkish Muslim warriors, dervishes, and Byzantine martyrs.

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