

Muslims Under Latin Rule 1100 1300

This is the second update of "A Cumulative Bibliography of Medieval Military History and Technology," which appeared in 2002. It is meant to do two things: to present references to works on medieval military history and technology not included in the first two volumes; and to present references to all books and articles published on medieval military history and technology from 2003 to 2006. These references are divided into the same categories as in the first two volumes and cover a chronological period of the same length, from late antiquity to 1648, again in order to present a more complete picture of influences on and from the Middle Ages. It also continues to cover the same geographical area as the first and second volume, in essence Europe and the Middle East, or, again, influences on and from this area. The languages of these bibliographical references reflect this geography.

The Crusades: A History is a comprehensive, single-volume history of the Crusades, from their beginnings in the eleventh century through to their decline and eventual ending at the close of the eighteenth century. As well as providing an account of the major Crusades, the book describes the organization of a Crusade, the experience of crusading and the Crusaders themselves.

What do Christian Churches say Islam is? What

does the Church of England say Islam is? And, in the end, what space is there for genuine engagement with Islam? Richard Sudworth's unique study takes as its cue the question of political theology and brings this burgeoning area of debate into dialogue with Christian-Muslim relations and Anglican ecclesiology. The vexed subject of Christian-Muslim Relations provides the presenting arena to explore what political theologies enable the Church of England to engage with the diverse public square of the twenty-first century. Each chapter concludes with an 'Anecdotes from the Field' section, setting themes from the chapter in the context of Richard Sudworth's own ministry within a Muslim majority parish.

This book's comprehensive treatment of the social and political processes of Aragon's settlement under Alfonso I (1104-1134) of the Islamic Ebro River march provides important new insights into Christian Iberia's social history and Muslims under Christian rule.

This book is the first archival study of the Mudejar or conquered Muslim community of Xàtiva from 1240 until 1327. It is a long overdue model study of the largest and most important Mudejar community in the kingdom of Valencia.

This wide-ranging collection explores the issue of tolerance during the period of the Crusades through the treatment of prisoners, the ransom of captives,

and the problems faced by many groups. One of the central issues revolves around the attitudes of the participants. There were significant differences between Latin and Eastern Christians as well as between Christians and Muslims and among Christians, Muslims, and Jews. But, too, an exaggerated emphasis on the religious roots of intolerance has oversimplified the ways in which ideas of tolerance developed. The essays explore these relationships in their complexity in order to penetrate those generalizations that have often distorted more than enlightened. Tolerance and intolerance therefore are terms that can obscure as much as enlighten. What the reader discovers in this collection is that these attitudes play an important role in the shaping of international relations. Cross-cultural cooperation was not rare—not entirely surprising given the diversity of groups involved. "In *The Race for Paradise*, Paul M. Cobb offers an accurate and accessible representation of the Islamic experience of the Crusades during the Middle Ages. Cobb overturns previous claims and presents new arguments, such as the idea that the Frankish invasions of the Near East were something of a side-show to the broader internal conflict between Sunnis and Shi'ites in the region. *The Race for Paradise* moves along two fronts as Cobb stresses that, for medieval Muslims, the contemporaneous Latin Christian expansion

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throughout the Mediterranean was seen as closely linked to events in the Levant. As a consequence of this expanded geographical range, the book takes a broader chronological range to encompass the campaigns of Spanish kings north of the Ebro and the Norman conquest of Sicily (beginning in 1060), well before Pope Urban II's famous call to the First Crusade in 1095. Finally, *The Race for Paradise* brilliantly combats the trend to portray the history of the Crusades, particularly the Islamic experience, in simplistic or binary terms. Muslims did not solely experience the Crusades as fanatical warriors or as helpless victims, Cobb writes; as with any other human experience of similar magnitude, the Crusades were experienced in a great variety of ways, ranging from heroic martyrdom, to collaboration, to utter indifference"--

A groundbreaking history of racism *Racisms* is the first comprehensive history of racism, from the Crusades to the twentieth century. Demonstrating that there is not one continuous tradition of racism, Francisco Bethencourt shows that racism preceded any theories of race and must be viewed within the prism and context of social hierarchies and local conditions. In this richly illustrated book, Bethencourt argues that in its various aspects, all racism has been triggered by political projects monopolizing specific economic and social resources. *Racisms* focuses on the Western world, but opens

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comparative views on ethnic discrimination and segregation in Asia and Africa. Bethencourt looks at different forms of racism, and explores instances of enslavement, forced migration, and ethnic cleansing, while analyzing how practices of discrimination and segregation were defended. This is a major interdisciplinary work that moves away from ideas of linear or innate racism and recasts our understanding of interethnic relations.

This book is an investigative study of Christian and Islamic relations in the kingdom of Sicily during the eleventh and twelfth centuries. It has three objectives. First, it establishes how and why the Norman rulers of Sicily, all of whom were Christians, incorporated Muslim soldiers, farmers, scholars, and bureaucrats into the formation of their own royal identities and came to depend on their Muslim subjects to project and enforce their political power. Second, it examines how the Islamic influence within the Sicilian court drew little scrutiny, and even less criticism, from intellectuals in the wider world of Latin Christendom during the time period. Finally, it contextualizes and explains the eventual emergence of Christian popular violence against Muslims in Sicily in the latter half of the twelfth century and the evolution of a wider discourse of anti-Islamic sentiment throughout Western Europe.

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

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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 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.

A vivid revisionary account of the reign of Baldwin IV of Jerusalem.

Muslims in Medieval Italy is the history of a Muslim colony established at Lucera in southern Italy during the Middle Ages. It examines Muslim-Christian Relations, the legal and social status of Muslims in Christendom, and the contributions made by Muslims to the economy and defense of the Kingdom of Sicily.

Anthroponymy, or the study of personal names, is used here to investigate the extent to which Frankish settlers in the Latin

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kingdom of Jerusalem assimilated the practices and traditions of their hosts. Data from legal and commercial documents has been used to create a database of 6,200 individual names from the years 1099 to 1291 which the author analyses for any trends and patterns that may relate to social change. Comparing evidence with contemporary Catholic Europe, Shagrir finds that the Franks neither adopted local ways nor maintained their own traditions, but changes in naming reflected a unique set of characteristics influenced by eastern contacts, cults and customs and a greater awareness of religious fervour.

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

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*

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Muslim Frontier by James M. Powell.

A sweeping history of Islam and the West from the seventh century to today Europe and the Islamic World sheds much-needed light on the shared roots of Islamic and Western cultures and on the richness of their inextricably intertwined histories, refuting once and for all the misguided notion of a "clash of civilizations" between the Muslim world and Europe. In this landmark book, three eminent historians bring to life the complex and tumultuous relations between Genoans and Tunisians, Alexandrians and the people of Constantinople, Catalans and Maghrebis—the myriad groups and individuals whose stories reflect the common cultural, intellectual, and religious heritage of Europe and Islam. Since the seventh century, when the armies of Constantinople and Medina fought for control of Syria and Palestine, there has been ongoing contact between the Muslim world and the West. This sweeping history vividly recounts the wars and the crusades, the alliances and diplomacy, commerce and the slave trade, technology transfers, and the intellectual and artistic exchanges. Here readers are given an unparalleled introduction to key periods and events, including the Muslim conquests, the collapse of the Byzantine Empire, the commercial revolution of the medieval Mediterranean, the intellectual and cultural achievements of Muslim Spain, the crusades and Spanish reconquest, the rise of the Ottomans and their conquest of a third of Europe, European colonization and decolonization, and the challenges and promise of this entwined legacy today. As provocative as it is groundbreaking, this book describes this shared history in all its richness and diversity, revealing how ongoing encounters between Europe and Islam have profoundly shaped both. Muslim enclaves within non-Islamic polities are commonly believed to have been beleaguered

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communities undergoing relentless cultural and religious decline. Cut off from the Islamic world, these Muslim groups, it is assumed, passively yielded to political, social, and economic forces of assimilation and acculturation before finally accepting Christian dogma. Kathryn A. Miller radically reconceptualizes what she calls the exclave experience of medieval Muslim minorities. By focusing on the legal scholars (faqih) of fifteenth-century Aragonese Muslim communities and translating little-known and newly discovered texts, she unearths a sustained effort to connect with Muslim coreligionaries and preserve practice and belief in the face of Christian influences. Devoted to securing and disseminating Islamic knowledge, these local authorities intervened in Christian courts on behalf of Muslims, provided Arabic translations, and taught and advised other Muslims. Miller follows the activities of the faqihs, their dialogue with Islamic authorities in nearby Muslim polities, their engagement with Islamic texts, and their pursuit of traditional ideals of faith. She demonstrates that these local scholars played a critical role as cultural mediators, creating scholarly networks and communal solidarity despite living in an environment dominated by Christianity.

The issue of Muslim reactions to the Franks has been an important part of studies of both the Crusades and Islamic History, but rarely the main focus. This book examines the reactions of the Muslims of the Levant to the arrival and presence of the Franks in the crusading period, 1097-1291, focussing on those outside the politico-military and religious elites. It provides a thematic

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overview of the various ways in which these 'non-elites' of Muslim society, both inside and outside of the Latin states, reacted to the Franks, arguing that it was they, as much as the more famous Muslim rulers, who were initiators of resistance to the Franks. This study challenges existing views of the Muslim reaction to the crusaders as rather slow and demonstrates that jihad against the Franks started as soon as they arrived. It further demonstrates the difference between the concepts of jihad and of Counter-Crusade, and highlights two distinct phases in the jihad against the Franks: the 'unofficial jihad' - that which occurred before uniting of religious and political classes - and the 'official jihad' - which happened after and due to this unification, and which has formed the basis of modern discussions. Finally, the study also argues that the Muslim non-elites who encountered the Franks did not always resist them, but at various times either helped or were unresisting to them, thus focussing attention away from conflict and onto cooperation. In considering Muslim reactions to the Franks in the context of wider discourses, this study also highlights aspects of the nature of Islamic society in Egypt and Syria in the medieval period, particularly the non-elite section of society, which is often ignored. The main conclusions also shed light on discourses of collaboration and resistance which are currently focussed almost exclusively on the modern period or the medieval west.

The Ilkhanate: from Tegüder A?mad to Öljeitü -- Muslim Ilkhans, the Buddhists and the People of the Book -- Rash?d al-D?n, Islam and the Mongols -- The Islam of

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Ghazan, his generals and his minister: the view from outside -- EPILOGUE -- Legitimation by Chinggisid descent -- Allegiance to Mongol norms and institutions -- Turkicization -- The exodus of Muslims from the Mongol world -- The spread of Islam across Eurasia -- The movement of peoples and the emergence of new ethnicities -- The integration of Eurasia within a single disease zone: the Black Death -- CONCLUSION -- APPENDIX 1 Glossary of Technical Terms -- APPENDIX 2 Genealogical Tables and Lists of Rulers -- NOTES -- BIBLIOGRAPHY -- INDEX

Muslims first appeared in the early seventh century as members of a persecuted religious movement in a sun-baked town in Arabia. Within a century, their descendants were ruling a vast territory that extended from the Atlantic Ocean to the Indus River valley in modern Pakistan. This region became the arena for a new cultural experiment in which Muslim scholars and creative artists synthesized and reworked the legacy of Rome, Greece, Iran, and India into a new civilization. *A History of the Muslim World to 1405* traces the development of this civilization from the career of the Prophet Muhammad to the death of the Mongol emperor Timur Lang. Coverage includes the unification of the Dar al-Islam (the territory ruled by Muslims), the fragmentation into various religious and political groups including the Shi'ite and Sunni, and the series of catastrophes in the twelfth and thirteenth centuries that threatened to destroy the civilization. Features: Balanced coverage of the Muslim world encompassing the region from the Iberian Peninsula to South Asia. Detailed

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accounts of all cultures including major Shi'ite groups and the Sunni community. Primary sources. Numerous maps and photographs featuring a special four-color art insert. Glossary, charts, and timelines.

The twenty-eight essays in this Handbook represent the best of current thinking in the study of Latin language and literature in the Middle Ages. The insights offered by the collective of authors not only illuminate the field of medieval Latin literature but shed new light on broader questions of literary history, cultural interaction, world literature, and language in history and society. The contributors to this volume--a collection of both senior scholars and gifted young thinkers--vividly illustrate the field's complexities on a wide range of topics through carefully chosen examples and challenges to settled answers of the past. At the same time, they suggest future possibilities for the necessarily provisional and open-ended work essential to the pursuit of medieval Latin studies. While advanced specialists will find much here to engage and at times to provoke them, this handbook successfully orients non-specialists and students to this thriving field of study. The overall approach of *The Oxford Handbook of Medieval Latin Literature* makes this volume an essential resource for students of the ancient world interested in the prolonged after-life of the classical period's cultural complexes, for medieval historians, for scholars of other medieval literary traditions, and for all those interested in delving more deeply into the fascinating more-than-millennium that forms the bridge between the ancient Mediterranean world and what we consider modernity.

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First published in 2007, this was the first significant study of the incorporation of the Church in southern Italy into the mainstream of Latin Christianity during the eleventh and twelfth centuries. Professor G. A. Loud examines the relationship between Norman rulers, south Italian churchmen and the external influence of the new 'papal monarchy'. He discusses the impact of the creation of the new kingdom of Sicily in 1130; the tensions that arose from the papal schism of that era; and the religious policy and patronage of the new monarchs. He also explores the internal structures of the Church, both secular and monastic, and the extent and process of Latinisation within the Graecophone areas of the mainland and on the island of Sicily, where at the time of the Norman conquest the majority of the population was Muslim. This is a major contribution to the political, religious and cultural history of the Central Middle Ages.

Spiritual Rationality: Papal Embargo as Cultural Practice offers the first book-length study of embargo in a pre-modern period and provides a unique exploration into the domestic implications of this tool of foreign policy. Based on a large and varied body of archival and printed, papal and secular sources, this inquiry covers Europe and the broader Mediterranean from c. 1150 to c. 1550. During this time of an increasing papal role within Christian society, the church employed restrictions on trade with Muslims, pagans, 'heretics', 'schismatics', disobedient Catholic communities and individual Jews in order to facilitate papally-endorsed warfare against external enemies and to discipline internal foes. Various trade bans were originally promulgated as individual

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responses to specific circumstances. These restrictions, however, were shaped by the premise that sin and the defense of the decorum of the faith and Christendom condoned, or even required, papal intervention into the lives of the laity and by the text-based approach of popes and canonists. Papal embargo, consequently, was not only the sum total of individual trade bans but also a legal and moral discourse that classified exchanges into legitimate and illegitimate ones, compelled merchants to distinguish clearly between themselves as (Roman) Christians and a multitude of others as non-Christians, and helped order symbolically both the relationships between the two groups and those between church and laity. Papal embargo's chief relevance thus lay within Christian society itself, where it functioned as an intangible pastoral staff. While sixteenth-century developments undermined it as a policy tool and a moral discourse alike, papal embargo inscribed the notion of the immorality of trade with the enemy into European thought.

This book challenges prevalent assumptions concerning the persecution of the Jews and Muslims of Portugal in 1496-7. It pieces together the developments that led to the events of 1496-7 and presents a detailed reconstruction of the persecution itself.

Drawing from both Christian and Islamic sources, *Reconquest and Crusade in Medieval Spain* demonstrates that the clash of arms between Christians and Muslims in the Iberian peninsula that began in the early eighth century was transformed into a crusade by the papacy during the twelfth and thirteenth centuries.

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

The county of Tripoli in what is now North Lebanon is arguably the most neglected of the so-called 'crusader states' established in the Middle East at the beginning of the twelfth century. The present work is the first monograph on the county to be published in English, and the first in any western language since 1945. What little has been written on the subject previously has focused upon the European ancestry of the counts of Tripoli: a specifically Southern French heritage inherited from the famous crusader Raymond IV of Saint-Gilles. Kevin

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Lewis argues that past historians have at once exaggerated the political importance of the counts' French descent and ignored the more compelling signs of its cultural impact, highlighting poetry composed by troubadours in Occitan at Tripoli's court. For Lewis, however, even this belies a deeper understanding of the processes that shaped the county. What emerges is an intriguing portrait of the county in which its rulers struggled to exert their power over Lebanon in the face of this region's insurmountable geographical forces and its sometimes bewildering, always beguiling diversity of religions, languages and cultures. The counts of Tripoli and contemporary Muslim onlookers certainly viewed the dynasty as sons of Saint-Gilles, but the county's administration relied upon Arabic, its stability upon the mixed loyalties of its local inhabitants, and its very existence upon the rugged mountains that cradled it. This book challenges prevailing knowledge of this little-known crusader state and by extension the medieval Middle East as a whole. .

Volume 9 of the RHS Transactions contains essays based around the theme 'oral history, memory and written tradition'.

Christian-Muslim Relations, a Bibliographical History 3 (CMR3) is a history of all the works on Christian-Muslim relations from 1050 to 1200. It comprises introductory essays and over one hundred entries containing descriptions, assessments and comprehensive bibliographical details of individual works.

For medieval Christians, Islam presented a series of disquieting challenges, and individual Christians

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portrayed Muslim culture in varied ways, according to their interests and prejudices. These fifteen original essays focus on unfamiliar texts that reflect the wide range of medieval Christianity's preoccupation with Islam, treating works from many different periods and in a wide range of genres and languages.

"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.

The social and linguistic history of medieval Sicily is both intriguing and complex. Before the Muslim invasion of 827, the islanders spoke dialects of either Greek or Latin or both. On the arrival of the Normans around 1060 Arabic was the dominant language, but by 1250 Sicily

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was an almost exclusively Christian island, with Romance dialects in evidence everywhere. Of particular importance to the development of Sicily was the formative period of Norman rule (1061-1194), when most of the key transitions from an Arabic-speaking Muslim island to a 'Latin'-speaking Christian one were made. This work sets out the evidence for those changes and provides an authoritative approach that re-defines the conventional thinking on the subject.

In *Christian Identity amid Islam in Medieval Spain* Charles L. Tieszen explores the strategies deployed by authors of medieval anti-Muslim polemic that helped them to forge a religious identity for their communities in light of Islam.

This collection spans both the medieval and early modern period, describing the developments and day-to-day realities of relations between Jews, Muslims and Christians in Spain from the 9th to the 16th centuries. The essays discuss the historiography and the issues raised by the constantly shifting balance of ethno-religious power, intellectual contact between cultures and social identity throughout the Iberian peninsula. Drawing on the expertise of 26 distinguished scholars, this important volume covers the major issues in the study of medieval Europe, highlighting the significant impact the time period had on cultural forms and institutions central to European identity. Examines changing approaches to the study of medieval Europe, its periodization, and central themes. Includes coverage of important questions such as identity and the self, sexuality and gender, emotionality and ethnicity, as well as more traditional topics such as economic and demographic expansion; kingship; and the rise of the West. Explores Europe's understanding of the wider world to

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place the study of the medieval society in a global context Muslims and Crusaders supplements and counterbalances the numerous books that tell the story of the crusading period from the European point of view, enabling readers to achieve a broader and more complete perspective on the period. It presents the Crusades from the perspective of those against whom they were waged, the Muslim peoples of the Levant. The book introduces the reader to the most significant issues that affected their responses to the European crusaders, and their descendants who would go on to live in the Latin Christian states that were created in the region. This book combines chronological narrative, discussion of important areas of scholarly enquiry and evidence from primary sources to give a well-rounded survey of the period. It considers not only the military meetings between Muslims and the Crusaders, but also the personal, political, diplomatic and trade interactions that took place between Muslims and Franks away from the battlefield. Through the use of a wide range of translated primary source documents, including chronicles, dynastic histories, religious and legal texts and poetry, the people of the time are able to speak to us in their own voices.

An innovative study which explores how the presence of Muslim communities transformed Europe and stimulated Christian society to define itself.

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

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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.

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