When Muslim invaders conquered Sicily in the ninth century, they took control of a weakened Greek state in cultural decadence. When, two centuries later, the Normans seized control of the island, they found a Muslim state just entering its cultural prime. Rather than replace the practices and idioms of the vanquished people with their own, the Normans in Sicily adopted and adapted the Greco-Arabic culture that had developed on the island. Yet less than a hundred years later, the cultural and linguistic mix had been reduced, a Romance tradition had come to dominate, and Sicilian poets composed the first body of love lyrics in an Italianate vernacular. Karla Mallette has written the first literary history of the Kingdom of Sicily in the twelfth and thirteenth centuries. Where other scholars have separated out the island's literature along linguistic grounds, Mallette surveys the literary production in Arabic, Latin, Greek, and Romance dialects, in addition to the architectural remains, numismatic inscriptions, and diplomatic records, to argue for a multilingual, multicultural, and coherent literary tradition. Drawing on postcolonial theory to consider institutional and intellectual power, the exchange of knowledge across cultural boundaries, and the containment and celebration of the other that accompanies cultural transition, the book includes an extensive selection of poems and documents translated from the Arabic, Latin, Old French, and Italian. The Kingdom of Sicily, 1100-1250 opens up new venues for understanding the complexity of a place and culture at the crossroads of East and West, Islam and Christianity, tradition and innovation.
Ibn Jubayr's account of his journey from his home in then Islamic Spain to the holy cities of Mecca and Medina, Syria, the Crusader Kingdoms and ultimately Egypt is a landmark text for the study and understanding of the Medieval Islamic World. Broadhurst's translation gives voice to Ibn Jubayr's vivid impressions of the 12th century Mediterranean. He recounts his experiences in Saladin's Egypt in contrast to rule of the Almohads in the Maghreb, and gives a positive assessment of the conditions of Muslims in the Kingdom of Jerusalem. He also takes detailed note of and interest in the great architecture of period, both Muslim and non Muslim, as well as his experiences with the learned Sufi teachers of the East. With a new introduction by Robert Irwin, this classic first-hand account remains of upmost value to historians of the Medieval Mediterranean and Islamic World.

Since the publication of the first edition of The Crusades: A Reader, interest in the Crusades has increased dramatically, fueled in part by current global interactions between the Muslim world and Western nations. The second edition features an intriguing new chapter on perceptions of the Crusades in the modern period, from David Hume and William Wordsworth to World War I political cartoons and crusading rhetoric circulating after 9/11. Islamic accounts of the treatment of prisoners have been added, as well as sources detailing the homecoming of those who had ventured to the Holy Land—including a newly translated reading on a woman crusader, Margaret of Beverly. The book contains sixteen images, study questions for each reading, and an index.

Explores various facets of the Islamic search for knowledge, with essays on aspects of Thought or Travel.

"Wolfe does an exemplary job of detailing the ceremonies performed at Mecca and the reasons behind them . . . Highly recommended" (Library Journal, starred review). This updated and expanded edition of One Thousand Roads to Mecca collects significant works by observant travel writers from the East and West over the last ten centuries—including two new contemporary narratives—creating a comprehensive, multifaceted literary portrait of the enduring tradition. Since its inception in the seventh century, the pilgrimage to Mecca has been the central theme in a large body of Islamic travel literature. Beginning with the European Renaissance, it has also been the subject for a handful of adventurous writers from the West who, through conversion or connivance, managed to slip inside the walls of a city forbidden to non-Muslims. These very different literary traditions form distinct impressions of a spirited conversation in which Mecca is the common destination and Islam the common subject of inquiry. Along with an introduction by Reza Aslan, featured writers include Ibn Battuta, J.L. Burckhardt, Sir Richard Burton, the Begum of Bhopal, John Keene, Winifred Stegar, Muhammad Asad, Lady Evelyn Cobbold, Jalal Al-e Ahmad, and Malcolm X. One Thousand Roads to Mecca is a historically, geographically, and ethnically diverse collection of travel writing that adds substantially to the literature of Islam and the West. “Serves as an excellent introduction to a religion, people, culture, and philosophy.” —Santa Cruz Sentinel

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has a copyright on the body of the work. As a reproduction of a historical artifact, this work may contain missing or blurred pages, poor pictures, errant marks, etc. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant.

In 922 AD, an Arab envoy from Baghdad named Ibn Fadlan encountered a party of Viking traders on the upper reaches of the Volga River. In his subsequent report on his mission he gave a meticulous and astonishingly objective description of Viking customs, dress, table manners, religion and sexual practices, as well as the only eyewitness account ever written of a Viking ship cremation. Between the ninth and fourteenth centuries, Arab travellers such as Ibn Fadlan journeyed widely and frequently into the far north, crossing territories that now include Russia, Uzbekistan and Kazakhstan. Their fascinating accounts describe how the numerous tribes and peoples they encountered traded furs, paid tribute and waged wars. This accessible new translation offers an illuminating insight into the world of the Arab geographers, and the medieval lands of the far north.

Tracing the history of Asia between A.D. 700 and 1500, a critical study describes the important influence of Asia's great civilization on the West, as traveling merchants, scholars, philosophers, and religious figures brought the wisdom of China and the Middle East to medieval Europe during the Dark Ages.

This volume on Norman Italy (southern Italy and Sicily, c. 1000-1200) honours and reflects the pioneering scholarship of Graham A. Loud. An international group of scholars reassesses and recasts the paradigm by which Norman Italy has been conventionally understood, addressing varied subjects across four key themes: historiographies, identities and communities, religion and Church, and conquest. The chapters revise and refine our understanding of Norman Italy in the eleventh and twelfth centuries, demonstrating that it was not just a parochial Norman or Mediterranean entity but also an integral player in the medieval mainstream.

The original Travels of Ibn Battuta ranks high amongst the masterpieces of Arabic geographical literature and is of great significance in the understanding of the history of the peoples inhabiting the Central Asian states. In 1325, Ibn Battuta, a traveler and adventurer from Tangiers, embarked on an extraordinary journey via Mecca to Egypt, East Africa, India, and China and returned some thirty years later to write about his experiences. Ibrahimov Nematulla Ibrahimovich details the life and travels of Ibn Battuta to give the reader an idea of the extent of the adventures and also to provide insights into the remarkable traveler himself. He then chronicles both lay and learned opinion over the centuries with regard to the amazing yet controversial journey, revealing the doubt that existed towards the authenticity of the tales: were they simply a fantastic invention or were they real experiences? To illustrate his argument, Ibrahimovich then selects a passage from The Travels concerning Central Asia and provides extensive historical and philological commentary and notes on the passage in an effort to persuade the
reader of the authenticity of the tales and their value in helping us understand the peoples of Central Asia in the fourteenth century.

Ross Dunn’s classic retelling of the travels of Ibn Battuta, a Muslim of the 14th century.

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The volume comprises lightly annotated translation of a key medieval Arabic text that bears directly on the Crusades and Crusader society and the Muslim experience of them.

Its unprecedented multidisciplinary and cross-cultural approach points the way to a complete reevaluation of the place of the crusades in medieval and modern societies.

Through crusades and expulsions, Muslim communities survived for over 500 years, thriving in medieval Europe. This comprehensive study explores how the presence of Islamic minorities transformed Europe in everything from architecture to cooking, literature to science, and served as a stimulus for Christian society to define itself. Combining a series of regional studies, Catlos compares the varied experiences of Muslims across Iberia, southern Italy, the Crusader Kingdoms and Hungary to examine those ideologies that informed their experiences, their place in society and their sense of themselves as Muslims. This is a pioneering new narrative of the history of medieval and early modern Europe from the perspective of Islamic minorities; one which is not, as we might first assume, driven by ideology, isolation and decline, but instead one in which successful communities persisted because they remained actively integrated within the larger Christian and Jewish societies in which they lived.

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