

FILE PDF THE ISLAMIC BYZANTINE FRONTIER INTERACTION AND EXCHANGE AMONG MUSLIM AND CHRISTIAN COMMUNITIES LIBRARY OF MIDDLE EAST HISTORY

The Islamic-Byzantine Frontier

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.

Roman Identity from the Arab Conquests to the Triumph of Orthodoxy

This book asks how the inhabitants and neighbours of the Eastern Roman Empire understand their identity as Romans in the centuries following the emergence of Islam as a world-religion. Its answers lie in exploring the nature of change and continuity of social structures, self-representation, and boundaries as markers of belonging to the Roman group in the period from circa AD 650 to 850. Early medieval Romanness was integral to the Roman imperial project; its local utility as an identifier was shaped by a given community's relationship with Constantinople, the capital of the Roman state. This volume argues that there was fundamental continuity of Roman identity from Late Antiquity through these centuries into later periods. Many transformations which are ascribed to the Romans of this era have been subjectively assigned by outsiders, separated by time or space, and are not born out by the sources. This finding dovetails with other recent historical works re-evaluating the early medieval Eastern Roman polity and its ideology.

When Christians First Met Muslims

The first Christians to meet Muslims were not Latin-speaking Christians from the western Mediterranean or Greek-speaking Christians from Constantinople but rather Christians from northern Mesopotamia who spoke the Aramaic dialect of Syriac. Living under Muslim rule from the seventh century to the present, Syriac Christians wrote the first and most extensive accounts of Islam, describing a complicated set of religious and cultural exchanges not reducible to the solely antagonistic. Through its critical introductions and new translations of this invaluable historical material, *When Christians First Met Muslims* allows scholars, students, and the general public to explore the earliest interactions between what eventually became the

world's two largest religions, shedding new light on Islamic history and Christian-Muslim relations.

The Christian-Muslim Frontier

The Christian-Muslim Frontier describes the historical formation of this zone, and its contemporary dimensions: geopolitical, psychological, economic and security. Special attention is given to the concept of state-frontiers, to the effects of the uneven development of nation states and the contemporary interspersing of communities, which creates new functional frontiers. Further, the frontier is described as a mental construction, imagined by people in their search for social order, individual and collective security. Apostolov demonstrates that it is the political and economic situation of the local people that determines whether these frontiers result in conflict or cooperation. Rather than imposing unilateral principles of good governance, and to ensure cooperation prevails in Christian-Muslim relations, he argues that world society needs to undertake multilateral efforts to build participatory political institutions that accommodate groups with different identities.

The Byzantine and Early Islamic Near East

The essays in this volume deal with the history of the Middle East from c.550 to 1000 AD. There are three main themes: Syria in Late Antiquity and the changes and continuities with the early Islamic period; relations between Muslims and the Byzantine Empire

Islam and Christianity in Medieval Anatolia

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 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.

Muslims and Others in Early Islamic Society

The interaction between Muslims and the other religious denominations of the Middle East in the period 620-1020 is the subject of this volume. This is arguably the single most important issue in the history of the early Islamic Middle East, since the Muslims were initially a minority in the lands that they had conquered and so had to reach some modus vivendi with the various religious communities in their realm. Fifteen articles by leading scholars shed light on this process from a number of different perspectives: historical, conceptual, legal, social and theological. An introduction both gives an overview and examines possibilities for future research. The period under study is demarcated at one end by the Prophet Muhammed (d. 632) who, as the Qur'an tells us, had to deal with Jews, Christians and polytheists. At the other end lies the great legal/political thinker Manardi (d. ca. 1020), by whose time the Middle East had become substantially Islamicised.

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Orthodoxy and Islam in the Middle East

"Panchenko has written a masterful, exhaustive study of the life of Arab Orthodox Christians..." -- John-Paul A. Ghobrial, Department of History, Balliol College, University of Oxford

Conflict or concord? Histories of Islam from its early seventh century beginnings in Arabia often portray its explosive growth into the wider Middle East as a story of struggle and conquest of the Christian people of Greater Syria, Palestine and Egypt. Alternatively these histories suggest that as often as not the conquerors were welcomed by the conquered and their existing monotheistic faiths of Christianity and Judaism tolerated and even allowed to flourish. In this short but in depth survey of the almost nine centuries that passed from the beginning of the spread of Islam up to the Ottoman Turkish conquest of Syria and Egypt beginning in 1516, Constantin Panchenko offers a more complex portrayal that opens up fresh vistas of understanding of these centuries focusing on the impact that the coming of Islam had on the Orthodox Christian communities of the Middle East and in particular the interplay of their Greek cultural heritage and experience of increasing Arabization. This work is drawn from the author's much larger work, *Arab Orthodox Christians Under the Ottomans*, being an updated and expanded version of the first chapter of that book which set the historical context for the period after 1516. It will deepen the readers understanding both of the history of the Middle East in these centuries and of how the faith of Orthodox Christians in these lands is lived today.

Byzantium and the Arabs in the Sixth Century

Byzantium and the Arabs in the Sixth Century is devoted to frontier studies and to the structures of the Arab federates of Byzantium. It deals mainly with the Ghassanids of Oriens in the sixth century, a time of transition from Late Antiquity to the Middle Ages. The focus of this study is on the military, religious, and civil structures of the Ghassanids. The detailed study of these buildings contributes to our understanding of Byzantine provincial art and architecture in Oriens, as they were adopted by the federate Arabs and later adapted to their own use. As monuments of Christian architecture, these federate structures constitute the missing link in the development of Arab architecture in the region--the link between the earlier pagan (Nabataean and Palmyrene) and later Muslim (Umayyad).

The Archaeology of Medieval Islamic Frontiers

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 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

Redefining Christian Identity

Cultural interaction in the Middle East since the Rise of Islam - such was the title of a combined research project of the Universities of Leiden and Groningen aimed at describing the various ways in which the Christian communities of the Middle East expressed their distinct cultural identity in Muslim societies. As part of the project the symposium “Redefining Christian Identity, Christian cultural strategies since the rise of Islam” took place at Groningen University on April 7-10, 1999. This book contains the proceedings of this conference. From the articles it becomes clear that a number of distinct “cultural strategies” can be identified, some of which were used very frequently, others only in certain groups or at particular periods of time. The three main strategies that are represented in the papers of this volume are: (i) reinterpretation of the pre-Islamic Christian heritage; (ii) inculturation of elements from the new Islamic context; (iii) isolation from the Islamic context. Viewed in time, it is clear that the reinterpretation of older Christian heritage was particularly important in the first two centuries after the rise of Islam, the seventh and eighth centuries, that inculturation was the dominant theme of the Abbasid period, in the ninth to twelfth centuries, whereas from the Mongol period onwards, from the thirteenth to the eighteenth centuries, isolation more and more often occurs, although inculturation of elements from the predominantly Muslim environment never came to a complete standstill.

The Seljuks of Anatolia

“Under Seljuk rule (c. 1081-1308) the formerly Christian Byzantine territories of Anatolia were transformed by the development of Muslim culture, society and politics, and it was then - well before the arrival of the Ottomans - that a Turkish population became firmly established in these lands. But these developments are little understood, and the Seljuk dynasty remains little studied. Yet the Seljuks of Anatolia were one of the most influential dynasties of the thirteenth-century Middle East, controlling some of the major trade routes of the period, playing a crucial role in linking East and West of the medieval world. This volume examines Seljuk culture and history by looking at developments both at court and in society at large and shed new light on Seljuk political culture and dynastic ideology, the engagement of politics with religion, and Christian-Muslim interaction. The Seljuks of Anatolia will be of great interest to researchers with interests in Byzantium as well as the material culture and society of the medieval Islamic world.”--Page 4 of cover.

From Byzantine to Islamic Egypt

The conquest of Egypt by Islamic armies under the command of Amr ibn al-As in the seventh century transformed medieval Egyptian society. Seeking to uncover the broader cultural changes of the period by

drawing on a wide array of literary and documentary sources, Maged Mikhail stresses the cultural and institutional developments that punctuated the histories of Christians and Muslims in the province under early Islamic rule. From Byzantine to Islamic Egypt traces how the largely agrarian Egyptian society responded to the influx of Arabic and Islam, the means by which the Coptic Church constructed its sectarian identity, the Islamisation of the administrative classes and how these factors converged to create a new medieval society. The result is a fascinating and essential study for scholars of Byzantine and early Islamic Egypt.

Age of Transition

Building on the groundbreaking 2012 exhibition “Byzantium and Islam: Age of Transition,” which explored the transformations and continuities in the Byzantine Empire from the seventh to the ninth century, the present volume extends the exhibition catalogue’s innovative investigation of cultural interaction between Christian and Jewish communities and the world of Islam. Eleven essays by internationally distinguished scholars address such topics as the transmission of Christian imagery to the Mediterranean, icons preserved in The Holy Monastery of Saint Catherine at Sinai, interaction between Jewish communities and the Muslim world, the purposeful mutilation of figurative floor mosaics in places of worship, the evolution of classical and Byzantine motifs in a new cosmology for Muslim rulers, and interconnections in the realm of music. Each essay provides compelling evidence that the era of transition from Byzantine to Islamic rule in the eastern Mediterranean and North Africa resulted in unprecedented cultural cross-fertilization and significantly affected the development of the Mediterranean world for centuries to come.

Beyond Religious Borders

The medieval Islamic world comprised a wide variety of religions. While individuals and communities in this world identified themselves with particular faiths, boundaries between these groups were vague and in some cases nonexistent. Rather than simply borrowing or lending customs, goods, and notions to one another, the peoples of the Mediterranean region interacted within a common culture. Beyond Religious Borders presents sophisticated and often revolutionary studies of the ways Jewish, Christian, and Muslim thinkers drew ideas and inspiration from outside the bounds of their own religious communities. Each essay in this collection covers a key aspect of interreligious relationships in Mediterranean lands during the first six centuries of Islam. These studies focus on the cultural context of exchange, the impact of exchange, and the factors motivating exchange between adherents of different religions. Essays address the influence of the shared Arabic language on the transfer of knowledge, reconsider the restrictions imposed by Muslim rulers on Christian and Jewish subjects, and demonstrate the need to consider both Jewish and Muslim works in the study of Andalusian philosophy. Case studies on the impact of exchange examine specific literary, religious, and philosophical concepts that crossed religious borders. In each case, elements native to one religious group and originally foreign to another became fully at home in both. The volume concludes by considering why certain ideas crossed religious lines while others did not, and how specific figures involved in such processes understood their own roles in the transfer of ideas.

The Encounter of Eastern Christianity With Early Islam

The contributions in this volume deal with crucial subjects of political and theological dialogue and controversy that characterized the varying responses of the Christian communities in the Byzantine Eastern provinces to the Islamic conquest and its subsequent impact on Byzantine society and history.

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Muslim and Christian Contact in the Middle Ages

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.

Orthodoxy and Islam

Cover -- Title -- Copyright -- Dedication -- Contents -- Foreword -- Preface -- 1 Introduction -- 2 Ecumenical Patriarchate of Constantinople -- Introduction -- The Byzantine period (324-1453) -- The period of the Ottoman Empire (1453-1923) -- The period of the Turkish Republic (1923) until the present day -- Conclusion -- 3 The development of the Autocephalous Greek Orthodox Church -- Introduction -- The Church of Greece during the apostolic era (49/50-732/733) -- The modern historical period (1833) of the Autocephalous Greek Orthodox Church until the present day -- Conclusion -- 4 Modern historical context of the States of Greece and Turkey as it relates to the minority question -- Introduction -- The Muslim minority of Western Thrace and other minority communities in present-day Greece -- The legal status of Islam in Greece -- The Greek Orthodox minority of Turkey -- Conclusion -- 5 Methodology -- Introduction -- Design -- Rationale of the chosen geographical areas -- Researcher's narration -- Informants -- Procedures -- Apparatus -- Ethics -- Results and analysis -- Correlations -- Discussion -- Limitations of the study -- Further studies -- Conclusion -- 6 Conclusions -- Appendices -- Appendix 1: Patriarchal and Synodal Tome of the Proclamation of the Autocephalous Church of Greece -- Appendix 2: Declaration of the Independence of the Church of Greece -- Bibliography -- Index

Ottoman Empire and Islamic Tradition

This skillfully written text presents the full sweep of Ottoman history from its beginnings on the Byzantine frontier in about 1300, through its development as an empire, to its late eighteenth-century confrontation with a rapidly modernizing Europe. Itzkowitz delineates the fundamental institutions of the Ottoman state, the major divisions within the society, and the basic ideas on government and social structure. Throughout, Itzkowitz emphasizes the Ottomans' own conception of their historical experience, and in so doing penetrates the surface view provided by the insights of Western observers of the Ottoman world to the core of Ottoman existence.

Crusade and Mission

This wide-ranging study of medieval Europe's response to the challenge of Islam examines the relationship between ideas of crusade and mission, between European projects for military conquest and those for the conversion of Muslims to Christianity. Covering the years from the emergence of Islam to the fourteenth century, Benjamin Z. Kedar discusses not only the crusades and the Crusading Kingdom of Jerusalem but also the confrontation of Catholics and Muslims in Sicily and Spain. Originally published in 1984. 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.

Bridge to Islam

Originally published in 1953, *Bridge to Islam* is a detailed study of the beliefs of Muhammad and his followers, exploring the relationship between the world of Islam and that of Christianity. Drawing attention to the common beliefs between Islam and Christianity, the book examines the relationship between these two prominent religions and poses the argument that it is only through a proper appreciation of the differences in spiritual attitudes that a bridge of understanding and knowledge can be built between them. It traces the religious histories of different countries in the Middle East and assesses the position of Islam and Christianity in each one. *Bridge to Islam* will appeal to those with an interest in the history of Christianity, the history of Islam, religious studies, and the Middle East.

Non-Muslim Provinces under Early Islam

Eighth- and ninth-century Armenia and Caucasian Albania were largely Christian provinces of the then Islamic Caliphate. Although they formed a part of the Iranian cultural sphere, they are often omitted from studies of both Islamic and Iranian history. In this book, Alison Vacca uses Arabic and Armenian texts to explore these Christian provinces as part of the Caliphate, identifying elements of continuity from Sasanian to caliphal rule, and, more importantly, expounding on significant moments of change in the administration of the Marwanid and early Abbasid periods. Vacca examines historical narrative and the construction of a Sasanian cultural memory during the late ninth and tenth centuries to place the provinces into a broader context of Iranian rule. This book will be of benefit to historians of Islam, Iran and the Caucasus, but will also appeal to those studying themes of Iranian identity and Muslim-Christian relations in the Near East.

Arabic-Islamic Views of the Latin West

Annotation The author offers an insight into how the Arabic-Islamic world perceived medieval Western Europe, refuting previous claims that the Muslim world regarded Western Europe as a cultural backwater, instead arguing for the presence of cultural and information flows between the two very different societies.

Visions of Community in the Post-Roman World

This volume looks at 'visions of community' in a comparative perspective, from Late Antiquity to the dawning of the age of crusades. It addresses the question of why and how distinctive new political cultures developed after the disintegration of the Roman World, and to what degree their differences had already emerged in the first post-Roman centuries. The Latin West, Orthodox Byzantium and its Slavic periphery, and the Islamic world each retained different parts of the Graeco-Roman heritage, while introducing new elements. For instance, ethnicity became a legitimizing element of rulership in the West, remained a structural element of the imperial periphery in Byzantium, and contributed to the inner dynamic of Islamic states without becoming a resource of political integration. Similarly, the political role of religion also differed between the emerging post-Roman worlds. It is surprising that little systematic research has been done in these fields so far. The 32 contributions to the volume explore this new line of research and look at different aspects of the process, with leading western Medievalists, Byzantinists and Islamicists covering a wide range of pertinent topics. At a closer look, some of the apparent differences between the West and the Islamic world seem less distinctive, and the inner variety of all post-Roman societies becomes more marked. At the same time, new variations in the discourse of community and the practice of power emerge. Anybody interested in the development of the post-Roman Mediterranean, but also in the relationship between the

Islamic World and the West, will gain new insights from these studies on the political role of ethnicity and religion in the post-Roman Mediterranean.

Byzantium and Islam

The long history of Byzantium is also a history of Byzantine-Arab and Christian-Muslim relations – not necessarily exemplary but often fascinating; in mutual admiration - and exclusion. Literature, culture, science, religious faith and strategic politics are the products of this encounter.

Encountering Islam on the First Crusade

A fundamental reassessment of Christian/Islamic relations during the First Crusade, combating its representation as an inter-faith clash of civilizations.

Europe and the Middle East

An assessment of the nature and social continuity of Christian communities in Palestine from 602-813. By synthesizing literary and archeological evidence, it provides a detailed discussion of disparate historical and archeological data. In the first part, the Sasanian, Byzantine and early Muslim invasions of southern Syria and the changing of government policies towards Christians are discussed. Topical studies about church use, conversion and iconoclasm, are also included. The second part offers a useful alphabetical list of more than 500 sites that document Christian and Muslim presence and.

The Christian Communities of Palestine from Byzantine to Islamic Rule

Cappadocia was a place of co-habitation of Christians and Muslims, until the Greco-Turkish Population Exchange (1923) terminated the Christian presence in the region. Using an interdisciplinary approach drawing on history, political science and anthropology, this study investigates the relationship between tolerance, co-habitation, and nationalism. Concentrating particularly on Orthodox-Muslim and Orthodox-Protestant practices of living together in Cappadocia during the last fifty years of the Ottoman Empire, it responds to the prevailing romanticism about the Ottoman way of handling diversity. The study also analyses the transformation of the social identity of Cappadocian Orthodox Christians from Christians to Greeks, through various mechanisms including the endeavour of the elite to utilise education and the press, and through nationalist antagonism during the long war of 1912 to 1922.

Well-Preserved Boundaries

During the rise of Islam, Muslim fascination with Christian monastic life was articulated through a fluid, piety-centred movement. Bradley Bowman explores this confessional synthesis between like-minded religious groups in the medieval Near East. He argues that this potential ecumenism would have been based upon the sharing of core tenets concerning piety and righteous behaviour. Such fundamental attributes, long associated with monasticism in the East, likely served as a mutually inclusive common ground for Muslim and Christian communities of the period. This manifested itself in Muslim appreciation, interest and - at times - participation in Christian monastic life.

Christian Monastic Life in Early Islam

This book studies the Arabic-Islamic view of Byzantium, tracing the Byzantine image as it evolved through centuries of warfare, contact, and exchanges. Including previously inaccessible material on the Arabic textual tradition on Byzantium, this investigation shows the significance of Byzantium to the Arab Muslim establishment and their appreciation of various facets of Byzantine culture and civilization. The Arabic-

Islamic representation of the Byzantine Empire stretching from the reference to Byzantium in the Qur'an until the fall of Constantinople in 1453 is considered in terms of a few salient themes. The image of Byzantium reveals itself to be complex, non-monolithic, and self-referential. Formulating an alternative appreciation to the politics of confrontation and hostility that so often underlies scholarly discourse on Muslim-Byzantine relations, this book presents the schemes developed by medieval authors to reinterpret aspects of their own history, their own self-definition, and their own view of the world.

Byzantium Viewed by the Arabs

History and evolution of Christian and Jewish communities in the Ottoman empire over 400 years.

Christians and Jews in the Ottoman Arab World

"Through Islamic and Christian histories, an ideology has been maintained, persuasively and persistently, that their borders and bordering states were militarized and impenetrable. A paradigmatic example is the seventh to ninth century Islamic-Byzantine borderland (al-thugh?r), a space frequently addressed in scholarship on Muslim and Christian holy wars, armies and raids, castles, and often treated as an abandoned land. ... Although Islamic and Byzantine sources describe the Byzantine border in less detail, they suggest, quite differently, a region scattered with an informal group of intermittent small fortresses held by an ad hoc local militia. Byzantines reciprocated raids into Islamic territory, and so the literature of these frontier castles contains numerous accounts of destruction, rebuilding, and further devastation.\"--Page 4 of cover.

The Spaces Between the Teeth

The Byzantine Empire was the Islamic commonwealth's first and most stubborn adversary. For many centuries it loomed large in Islamic diplomacy, military operations and commerce, as well as in Islamic representations of the world in general. Moreover, the ways in which early Muslims and Byzantines perceived one another " both polemically and otherwise " afterwards proved decisive for the mutual perceptions between the Islamic world and Christian Western Europe. For these and other reasons, Arab-Byzantine relations have been a major concern of modern scholarship on early Islam for well over a century. *Arab-Byzantine Relations in Early Islamic Times* presents some of the most important of these contributions, organized according to the following themes: war and diplomacy; frontiers and military organization; polemics and images of the 'other'; exchange, influence and convergence; and martyrdom, jihad and holy war. An introductory essay discusses these themes within the contexts of early Islamic society, politics and economy.

Arab-Byzantine Relations in Early Islamic Times

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 Arabs, Byzantium, and Iran

The essays in this volume demonstrate that on the eastern shores of the Mediterranean there were rich, variegated, and important phenomena associated with the Crusades, and that a full understanding of the significance of the movement and its impact on both the East and West must take these phenomena into account.

The Crusades from the Perspective of Byzantium and the Muslim World

Armenians in the Byzantine Empire is a new study exploring the relationship between the Armenians and Byzantines from the ninth through eleventh centuries. Utilising primary sources from multiple traditions, the evidence is clear that until the eleventh century Armenian migrants were able to fully assimilate into the Empire, in time recognized fully as Romaioi (Byzantine Romans). From the turn of the eleventh century however, migrating groups of Armenians seem to have resisted the previously successful process of assimilation, holding onto their ancestral and religious identity, and viewing the Byzantines with suspicion. This stagnation and ultimate failure to assimilate Armenian migrants into Byzantium has never been thoroughly investigated, despite its dire consequences in the late eleventh century when the Empire faced its most severe crisis since the rise of Islam, the arrival and settlement of the Turkic peoples in Anatolia.

Armenians in the Byzantine Empire

Using recent archaeological findings, Avni addresses the transformation of local societies in Palestine and Jordan between the sixth and eleventh centuries AD, arguing that the Byzantine-Islamic transition was a much slower and gradual process than previously thought.

The Byzantine-Islamic Transition in Palestine

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