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Drawing on political oratory, diplomatic correspondence, crusade propaganda, and historical treatises, Meserve shows how research into the origins of Islamic empires sprang from—and contributed to—contemporary debates over the threat of Islamic expansion in the Mediterranean.

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Drawing on political oratory, diplomatic correspondence, crusade propaganda, and historical treatises, Meserve shows how research into the origins of Islamic empires sprang from—and contributed to—contemporary debates over the threat of Islamic expansion in the Mediterranean. This groundbreaking book offers new insights into Renaissance humanist scholarship and long-standing European ...

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Empires of Islam in Renaissance Historical Thought is, as the author notes, "primarily a book about history writing" (6), and it is one of considerable significance. In the burgeoning scholarship...

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There was a certain amount of cultural contact between Europe in the Renaissance to Early Modern period and the Islamic world, however decreasing in intensity after medieval cultural contact in the era of the crusades and the Reconquista. European contact with Islam has been mostly limited with the military effort opposing the expansion of the Ottoman Empire. There was limited direct interaction between the two cultures even though there was plenty of trade between Europe and the Middle East at

Reception of Islam in Early Modern Europe - Wikipedia

Empires of Islam in Renaissance Historical Thought: 158: Meserve, Assistant Professor of History Margaret: Amazon.nl Selecteer uw cookievoorkeuren We gebruiken cookies en vergelijkbare tools om uw winkelervaring te verbeteren, onze services aan te bieden, te begrijpen hoe klanten onze services gebruiken zodat we verbeteringen kunnen aanbrengen, en om advertenties weer te geven.

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The Islamic Golden Age was a period of cultural, economic, and scientific flourishing in the history of Islam, traditionally dated from the 8th century to the 14th century. This period is traditionally understood to have begun during the reign of the Abbasid caliph Harun al-Rashid (786 to 809) with the inauguration of the House of Wisdom in Baghdad, the world's largest city by then, where ...

Islamic Golden Age - Wikipedia

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How Islam influenced the European Renaissance All the Islamic discoveries were used by the Europeans as the raw material for the Scientific Revolution. By Karima Saifullah . Many non-Muslims would find it hard to believe that there was a time in the Middle Ages when Islamic cities in the Middle East, such as Cairo, Baghdad, Cordoba and Damascus ...

How Islam Influenced the European Renaissance

Renaissance humanists believed that the origins of peoples could reveal crucial facts about their modern political character. Margaret Meserve explores what happened when European historians turned to study the political history of a faith other than their own. ... Meserve shows how research into the origins of Islamic empires sprang from--and ...

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Empires of Islam in Renaissance Historical Thought. Cambridge: Harvard University Press, 2008. Pp. 370. Margaret Meserve, of the University of Notre Dame, has asked and answered questions about what Europeans half a millennium ago knew about and how they regarded the peoples who had recently settled in, and managed to conquer, the lands of the old Byzantine Empire.

Margaret Meserve. Empires of Islam in Renaissance ...

Empires of Islam in Renaissance Historical Thought (Harvard Historical Studies #158) (Hardcover) By Margaret Meserve. Harvard University Press, 9780674026568, 359pp. Publication Date: February 1, 2008

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I wasn't. The reason why it's not controversial to say Islam was responsible for the renaissance, is because we are not just talking about a

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religion in the middle ages when this occurred. Islam was an empire, the islamic empire which was a large sophisticated, unified civilization.

Drawing on political oratory, diplomatic correspondence, crusade propaganda, and historical treatises, Meserve shows how research into the origins of Islamic empires sprang from—and contributed to—contemporary debates over the threat of Islamic expansion in the Mediterranean. This groundbreaking book offers new insights into Renaissance humanist scholarship and long-standing European debates over the relationship between Christianity and Islam.

The cross-cultural exchange of ideas that flourished in the Mediterranean during the sixteenth and seventeenth centuries profoundly affected European and Islamic society. *Gardens of Renaissance Europe and the Islamic Empires* considers the role and place of gardens and landscapes in the broader context of the information sharing that took place among Europeans and Islamic empires in Turkey, Persia, and India. In illustrating commonalities in the design, development, and people's perceptions of gardens and nature in both regions, this volume substantiates important parallels in the revolutionary advancements in landscape architecture that took place during the era. The contributors explain how the exchange of gardeners as well as horticultural and irrigation techniques influenced design traditions in the two cultures; examine concurrent shifts in garden and urban landscape design, such as the move toward more public functionality; and explore the mutually influential effects of politics, economics, and culture on composed outdoor space. In doing so, they shed light on the complexity of cultures and politics during the Renaissance. A thoughtfully composed look at the effects of cross-cultural exchange on garden design during a pivotal time in world history, this thought-provoking book points to new areas in inquiry about the influences, confluences, and connections between European and Islamic garden traditions. In addition to the editor, the contributors include Cristina Castel-Branco, Paula Henderson, Simone M. Kaiser, Ebba Koch, Christopher Pastore, Laurent Paya, D. Fairchild Ruggles, Jill Sinclair, and Anatole Tchikine.

'Outstanding, illuminating, compelling ... a riveting read' Peter Frankopan, Sunday Times Islamic civilization was once the envy of the world. From a succession of glittering, cosmopolitan capitals, Islamic empires lorded it over the Middle East, North Africa, Central Asia and swathes of the Indian subcontinent. For centuries the caliphate was both ascendant on the battlefield and triumphant in the battle of ideas, its cities unrivalled powerhouses of artistic grandeur, commercial power, spiritual sanctity and forward-looking thinking. *Islamic Empires* is a history of this rich and diverse civilization told through its greatest cities over fifteen centuries, from the beginnings of Islam in Mecca in the seventh century to the astonishing rise of Doha in the twenty-first. It dwells on the most remarkable dynasties ever to lead the Muslim world - the Abbasids of Baghdad, the Umayyads of Damascus and Cordoba, the Merinids of Fez, the Ottomans of Istanbul, the Mughals of India and the Safavids of Isfahan - and some of the most charismatic leaders in Muslim history, from Saladin in Cairo and mighty Tamerlane of Samarkand to the poet-prince Babur in his mountain kingdom of Kabul and the irrepressible Maktoum dynasty of Dubai. It focuses on these fifteen cities at some of the defining moments in Islamic history: from the Prophet Mohammed receiving his divine revelations in Mecca and the First Crusade of 1099 to the conquest of Constantinople in 1453 and the phenomenal creation of the merchant republic of Beirut in the nineteenth century.

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The fourteen articles in this volume bring together some of the latest research on the cultural, intellectual and commercial interactions during the Renaissance between Western Europe and the Middle East, with particular reference to the Ottoman Empire. The articles contribute to an exciting cross-cultural and inter-disciplinary scholarly dialogue that explores elements of continuity and exchange between the two areas, and positions the Ottoman Empire as an integral element of the geo-political and cultural continuum within which the Renaissance evolved.

Seema Alavi challenges the idea that all pan-Islamic configurations are anti-Western or pro-Caliphate. A pan-Islamic intellectual network at the cusp of the British and Ottoman empires became the basis of a global Muslim sensibility—a political and cultural affiliation that competes with ideas of nationhood today as it did in the last century.

Studies in Islamic Civilization draws upon the works of Western scholars to make the case that without the tremendous contribution of the Muslim world there would have been no Renaissance in Europe. For almost a thousand years Islam was arguably one of the leading civilizations of the world spanning a geographic area greater than any other. It eliminated social distinctions between classes and races, made clear that people should enjoy the bounties of the earth provided they did not ignore morals and ethics, and rescued knowledge that would have been lost, if not forever, then at least for centuries. The genius of its scholars triggered the intellectual tradition of Europe and for over seven hundred years its language, Arabic, was the international language of science. Strange then that its legacy lies largely ignored and buried in time. In the words of Aldous Huxley, "Great is truth, but still greater, from a practical point of view, is silence about truth. By simply not mentioning certain subjects... propagandists have influenced opinion much more effectively than they could have by the most eloquent denunciations." Studies in Islamic Civilization is a compelling attempt to redress this wrong and restore the historical truths of a "golden age" that ushered in the Islamic renaissance, and as a by-product that of the West. In doing so it gives a bird's eye view of the achievements of a culture that at its height was considered the model of human progress and development. (2010).

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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,

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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.

Analyzes Muslim countries' contemporary problems, particularly violence, authoritarianism, and underdevelopment, comparing their historical levels of development with Western Europe.

Perhaps no other Western writer has more deeply probed the bitter struggle in the Muslim world between the forces of religion and law and those of violence and lawlessness as Noah Feldman. His scholarship has defined the stakes in the Middle East today. Now, in this incisive book, Feldman tells the story behind the increasingly popular call for the establishment of the shari'a--the law of the traditional Islamic state--in the modern Muslim world. Western powers call it a threat to democracy. Islamist movements are winning elections on it. Terrorists use it to justify their crimes. What, then, is the shari'a? Given the severity of some of its provisions, why is it popular among Muslims? Can the Islamic state succeed--should it? Feldman reveals how the classical Islamic constitution governed through and was legitimated by law. He shows how executive power was balanced by the scholars who interpreted and administered the shari'a, and how this balance of power was finally destroyed by the tragically incomplete reforms of the modern era. The result has been the unchecked executive dominance that now distorts politics in so many Muslim states. Feldman argues that a modern Islamic state could provide political and legal justice to today's Muslims, but only if new institutions emerge that restore this constitutional balance of power. *The Fall and Rise of the Islamic State* gives us the sweeping history of the traditional Islamic constitution--its noble beginnings, its downfall, and the renewed promise it could hold for Muslims and Westerners alike. In a new introduction, Feldman discusses developments in Egypt, Tunisia, Libya, and other Muslim-majority countries since the Arab Spring and describes how Islamists must meet the challenge of balance if the new Islamic states are to succeed.

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