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Looking to contexts ranging from premodern Spain and Italy to nineteenth-century Russia, Germany, and America, the contributors to this volume explore the ways the political and intellectual aspirations of successive historical presents have repeatedly reshaped the forms and narratives of Jewish cultural memory. These two volumes present a conspectus of current research on the history and culture of early medieval Spain and Portugal, from the time of the Arab conquest in 711 up to the fall of the caliphate. They trace the impact of Islamisation on the pre-existing Roman and Visigothic political and social structures, the continuing interaction between Christian and Muslim, and describe the particular development and characteristics of Muslim Spain- al-Andalus. Together, they comprise 38 articles, of which 32 have been translated into English specially for this publication. The first volume focuses on political and social history, and looks in detail at settlement patterns and urbanisation; the second examines questions of language and covers the brilliant cultural and intellectual history of the period. The two volumes of *The Formation of al-Andalus* present a conspectus of current research on the history and culture of early medieval Spain and Portugal, from the time of the Arab conquest in 711 up to the fall of the caliphate. They trace the impact of Islamisation on the pre-existing Roman and Visigothic political and social structures, the continuing interaction

between Christian and Muslim, and describe the particular development and characteristics of Muslim Spain- al-Andalus. Together, they comprise 38 articles, of which 32 have been translated into English specially for this publication. The first volume focuses on political and social history, and looks in detail at settlement patterns and urbanisation; the second examines questions of language and covers the brilliant cultural and intellectual history of the period. This book offers a multi-perspective view of the filiation of different colonial and settler colonial experiences, from the Medieval Iberian Peninsula to the early Modern Americas. All the articles in the volume refer the reader to colonial orders that extended over time, that substantially reduced indigenous populations, that imposed new productive strategies and created new social hierarchies. The ideological background and how conquests were organised; the treatment given to the conquered lands and people; the political organisations, and the old and new agricultural systems are issues discussed in this volume. A study of the writings of Ibn Barraj?n, an influential pioneer of intellectual mysticism in the Muslim West. Aamer Hussein takes love to its logical conclusion, Robert Irwin traces the origins of the ghazal (love lyric), Christopher Shackle recites epic Panjabi poems of sacred love and lyrical death, Imranali Panjwani mourns the massacre of Karbala, Martin Rose istaken hostage by Saddam Hussein, Jalees Rahman reflects on Nazi doctors who took delight in deathly experiments, Ramin Jahanbegloo is incarcerated in the notorious Evin prison, Hamza Elahi visits England's Muslim graveyards, Shanon Shah receives valuable guidance on love and sex from the "Obedient Wives Club", Samia Rahman sets out in search of love, Khola Hasan has mixed feelings about her hijab, Sabita Manian promotes love between India and Pakistan, Boyd Tonkin discovers that dead outrank the living in Jerusalem , Alev Adil takes "a night journey through a veiled self" and Irna Qureshi's mother finally makes a decision on her final resting place. Also in this issue: Parvez Manzoor throws scorn on a nihilistic, revisionist history of Islam, Naomi Foyle reads the first novel of a British Palestinian, Ahmad Khan explores the colonial history of The Aborigines' Protection Society, a short story by the famous Fahmida Riaz, Syrian scenarios by Manhal al-Sarraj, poems by Sabrina Mahfouz and Michael Wolf, Rachel Dwyer's list of Top Ten Muslim Characters in

Bollywood and Merryl Wyn Davies's "last word" on love and death at the movies. From 711 when they arrived on the Iberian Peninsula until 1492 when scholars contribute a wide-ranging series of essays and catalogue entries which are fully companion to the 373 illustrations (324 in color) of the spectacular art and architecture of the nearly vanished culture. 91/2x121/2 they were expelled by Ferdinand and Isabella, the Muslims were a powerful force in al-Andalus, as they called the Iberian lands they controlled. This awe-inspiring volume, which accompanies a major exhibition presented at the Alhambra in Granada and The Metropolitan Museum of Art in New York, is devoted to the little-known artistic legacy of Islamic Spain, revealing the value of these arts as part of an autonomous culture and also as a presence with deep significance for both Europe and the Islamic world. Twenty-four international Annotation copyrighted by Book News, Inc., Portland, OR "Looking Back at al-Andalus" focuses on Arabic and Hebrew Literature that expresses the loss of al-Andalus from multiple vantage points. In doing so, this book examines the definition of al-Andalus (TM) literary borders, the reconstruction of which navigates between traditional generic formulations and actual political, military and cultural challenges. By looking at a variety of genres, the book shows that literature aiming to recall and define al-Andalus expresses a series of symbolic literary objects more than a geographic and political entity fixed in a single time and place. "Looking Back at al-Andalus" offers a unique examination into the role of memory, language, and subjectivity in presenting a series of interpretations of what al-Andalus represented to different writers at different historical-cultural moments. These two volumes present a conspectus of current research on the history and culture of early medieval Spain and Portugal, from the time of the Arab conquest in 711 up to the fall of the caliphate. They trace the impact of Islamisation on the pre-existing Roman and Visigothic political and social structures, the continuing interaction between Christian and Muslim, and describe the particular development and characteristics of Muslim Spain- al-Andalus. Together, they comprise 38 articles, of which 32 have been translated into English specially for this publication. The first volume focuses on political and social history, and looks in detail at settlement patterns and urbanisation; the second examines questions of

language and covers the brilliant cultural and intellectual history of the period. The book is different, in all respects, to all that has been written about the charismatic people of southern Spain. It looks at regularly overlooked corners of the culture and brings to life much that puzzles the northern visitors. The ease with which it can be read and the various layers of understanding help to absorb a difficult subject that academics tend to condense into facts and figures. Each chapter can be read in any order and each is self-sufficient in its portrayal, like a cameo with its own frame. Chapter headings are in Spanish and relate to the essence of the chapter, prompting the reader, where necessary, to find out what it means. If it is to be categorized, this book is an alternative and hard look at a surprisingly complex and highly cultured people who have gone unnoticed for too long. The Literature of Al-Andalus is an exploration of the culture of Iberia, present-day Spain and Portugal, during the period when it was an Islamic, mostly Arabic-speaking territory, from the eighth to the thirteenth century, and in the centuries following the Christian conquest when Arabic continued to be widely used. The volume embraces many other related spheres of Arabic culture including philosophy, art, architecture and music. It also extends the subject to other literatures - especially Hebrew and Romance literatures - that burgeoned alongside Arabic and created the distinctive hybrid culture of medieval Iberia. Edited by an Arabist, an Hebraist and a Romance scholar, with individual chapters compiled by a team of the world's leading experts of Islamic Iberia, Sicily and related cultures, this is a truly interdisciplinary and comparative work which offers an interesting approach to the field. This bibliography - intended to be as complete as possible - provides information on written material in 22 languages about "muwassa?" and "zajal" (poetical strophic forms in al-Andalus during the Middle Ages) and the "kharja" (final segment of "muwassa?" and some "zajals"), and about their popularity in East and West. These two volumes present a conspectus of current research on the history and culture of early medieval Spain and Portugal, from the time of the Arab conquest in 711 up to the fall of the caliphate. They trace the impact of Islamisation on the pre-existing Roman and Visigothic political and social structures, the continuing interaction between Christian and Muslim, and describe the particular development and characteristics of

Muslim Spain- al-Andalus. Together, they comprise 38 articles, of which 32 have been translated into English specially for this publication. The first volume focuses on political and social history, and looks in detail at settlement patterns and urbanisation; the second examines questions of language and covers the brilliant cultural and intellectual history of the period. The Study of al-Andalus explores the many ways in which James T. Monroe's scholarship has inspired further study in topics including Hispano-Arabic, Hebrew, and Romance literatures, Persian epic poetry, the impact of Andalusī literature in Egypt and the Arab East, and the lasting legacy of the expulsion of Spain's last Muslims. The twelfth century CE was a watershed moment for mysticism in the Muslim West. In al-Andalus, the pioneers of this mystical tradition, the Mu'tabirun or 'Contemplators', championed a synthesis between Muslim scriptural sources and Neoplatonic cosmology. Ibn Barraġ?n of Seville was most responsible for shaping this new intellectual approach, and is the focus of Yousef Casewit's book. Ibn Barraġ?n's extensive commentaries on the divine names and the Qur'an stress the significance of God's signs in nature, the Arabic bible as a means of interpreting the Qur'an, and the mystical crossing from the visible to the unseen. With an examination of the understudied writings of both Ibn Barraġ?n and his contemporaries, Ibn al-'Arif and Ibn Qasi, as well as the wider socio-political and scholarly context in al-Andalus, this book will appeal to researchers of the medieval Islamic world and the history of mysticism and Sufism in the Muslim West. Christys reconsiders the Christians of al-Andalus through their own words, both in Latin and Arabic, allowing a fresh perspective on their history that integrates it into the history of Europe in the Early Middle Ages. Aesthetics in Arabic Thought from Pre-Islamic Arabia through al-Andalus offers a history of aesthetic thought in the Arabic language from the pre-Islamic period to the Alhambra, with special attention to the great Arab philosophers of the Middle East and al-Andalus. The first study to undertake a wide-ranging comparison of invocations of al-Andalus across the Arab and Hispanic worlds. Around the globe, concerns about interfaith relations have led to efforts to find earlier models in Muslim Iberia (al-Andalus). This book examines how Muslim Iberia operates as an icon or symbol of identity in twentieth and twenty-first century narrative, drama, television, and film from the Arab

world, Spain, and Argentina. Christina Civantos demonstrates how cultural agents in the present ascribe importance to the past and how dominant accounts of this importance are contested. Civantos's analysis reveals that, alongside established narratives that use al-Andalus to create exclusionary, imperial identities, there are alternate discourses about the legacy of al-Andalus that rewrite the traditional narratives. In the process, these discourses critique their imperial and gendered dimensions and pursue intercultural translation. The Second Umayyad Caliphate recovers the Andalusí Umayyad argument for caliphal legitimacy through an analysis of caliphal rhetoric--based on proclamations, correspondence, and panegyric poetry--and caliphal ideology, as shown through monuments, ceremony, and historiography. The study of medieval Islamic history has been hindered by the lack of available evidence. This is because of its inaccessibility to all but the most specialised scholars in the field. Containing papers given at the "Documents and the History of the Early Islamic Mediterranean World" conference, this title looks at the redressing of this problem. This volume shows the many facets of contact in al-Andalus and Medieval Iberia, with issues still vital after more than a millennium as cultures face off and open or close frontiers to ideas, customs, ideologies and the arts. *Performing al-Andalus* explores three musical cultures that claim a connection to the music of medieval Iberia, the Islamic kingdom of al-Andalus, known for its complex mix of Arab, North African, Christian, and Jewish influences. Jonathan Holt Shannon shows that the idea of a shared Andalusian heritage animates performers and aficionados in modern-day Syria, Morocco, and Spain, but with varying and sometimes contradictory meanings in different social and political contexts. As he traces the movements of musicians, songs, histories, and memories circulating around the Mediterranean, he argues that attention to such flows offers new insights into the complexities of culture and the nuances of selfhood. Through state-backed Catholicism, monolingualism, militarism, and dictatorship, Spain's fascists earned their reputation for intolerance. It may therefore come as a surprise that 80,000 Moroccans fought at General Franco's side in the 1930s. What brought these strange bedfellows together, Eric Calderwood argues, was a highly effective propaganda weapon: the legacy of medieval Muslim

Iberia, known as al-Andalus. This legacy served to justify Spain's colonization of Morocco and also to define the Moroccan national culture that supplanted colonial rule. Writers of many political stripes have celebrated *convivencia*, the fabled "coexistence" of Christians, Muslims, and Jews in medieval Iberia. According to this widely-held view, modern Spain and Morocco are joined through their shared Andalusian past. Colonial al-Andalus traces this supposedly timeless narrative to the mid-1800s, when Spanish politicians and intellectuals first used it to press for Morocco's colonization. Franco later harnessed *convivencia* to the benefit of Spain's colonial program in Morocco. This shift precipitated an eloquent historical irony. As Moroccans embraced the Spanish insistence on Morocco's Andalusian heritage, a Spanish idea about Morocco gradually became a Moroccan idea about Morocco. Drawing on a rich archive of Spanish, Arabic, French, and Catalan sources—including literature, historiography, journalism, political speeches, schoolbooks, tourist brochures, and visual arts—Calderwood reconstructs the varied political career of *convivencia* and al-Andalus, showing how shared pasts become raw material for divergent contemporary ideologies, including Spanish fascism and Moroccan nationalism. Colonial al-Andalus exposes the limits of simplistic oppositions between European and Arab, Christian and Muslim, that shape current debates about European colonialism. During the time he spent in the Portuguese islands of Porto Santo and Madeira, Christopher Columbus, a navigator from Genoa, was in charge of a dying sailor, from Castile whose caravel had been carried by the current from the Gulf of Guinea to a remote sea, possibly the Caribbean. On his deathbed, this man had told Columbus the secret of some lands where Siberians had arrived during the Pleistocene and some documents about some possible previous trips. This sailor assured that such lands he had achieved carried by the currents were the same ones he was referring to. When Columbus arrived in Spain, he tried to convince the Crown of Castile about his projects, which were precisely the same ones that Isaiah had prophesied as destined for getting the limits of the horizons. During his description, Columbus looked so sure that both the Queen Isabel and the King Fernando wondered whether he was trying to conceal a proved reality, a mystery he took to his grave. When Columbus

asked them for a subsidy, Fernando el Católico commented him that coffers were empty at that point as they had just subjugated the whole Al-Andalus after the seizure of Granada and therefore the defeat of the most unlucky Nasrid king, Boabdil, known as "the little man". Due to the Spanish explorers of the 15th century, Spain became the biggest commercial power amongst the European countries. They built up settlements which would last until three centuries later in a colonizing expansive process; until the loss of Spanish power on such territories from the decade of 1810s on, when the Independence began. Since the late 18th century, until the early 19th Century, the West witnessed a series of chain revolutions which affected Western Europe and Spanish America at the same time. The invasión of Napoleon, Francisco de Miranda, Simon Bolivar, Masonic lodges, together with envies, betrayals or lovers make this book to be a thrilling adventure based on historic real.

1. The Conquest and the Age of the Amirs, 711-56 --
2. The Umayyad Amirate, 756-852 --
3. Muhammad, al-Mundhir and 'Abd Allah: the Slide into Anarchy, 852-912 --
4. The Golden Age of the Umayyad Caliphate, 912-76 --
5. The 'Amirids and the Collapse of the Caliphate of Cordoba --
6. The Taifa Kingdoms --
7. The Empire of the Almoravids --
8. The Second Taifas --
9. The Early Almohad Caliphate --
10. The Later Almohad Caliphate --
11. The Nasrids of Granada --

Farewell to al-Andalus --

App. 1. Governors of al-Andalus and Taifa Kings --

App. 2. Family Trees of the Ruling Dynasties of al-Andalus.

Revisiting al-Andalus brings together a range of new approaches to the material culture of Islamic Iberia, highlighting especially new directions in Anglo-American scholarship in this field since the influential exhibition in 1992, *Al-Andalus: the Art of Islamic Spain*. This stimulating and graceful book explores Iberian Jewish attitudes toward cultural transition during the 12th and 13th centuries, when growing intolerance toward Jews in Islamic al-Andalus and the southward expansion of the Christian Reconquista led to the relocation of Jews from Islamic to Christian domains. By engaging literary topics such as imagery, structure, voice, landscape, and geography, Jonathan P. Decker traces attitudes toward transition that range from tenacious longing for the Islamic past to comfort in the Christian environment. Through comparison with Arabic and European vernacular literatures, Decker

elucidates a medieval Hebrew poetics of estrangement and nostalgia, poetic responses to catastrophe, and the refraction of social issues in fictional narratives. Published with the generous support of the Koret Foundation. The *Akhhbʿr majmʿa*, or 'Collected Accounts', deal with the Muslim conquest of the Iberian peninsula in 711 and subsequent events in al-Andalus, down to and including the reign of ʿAbd al-Rahmān III (912-961), founder of the Umayyad caliphate of al-Andalus. No Arabic text dealing with the early history of al-Andalus has aroused more controversy, and its contents and origin have occupied the attention of leading scholars of Islamic Spain since its publication in 1867. This book gives the first complete English translation of this key contemporary text, together with notes, comments, appendices and maps. It is introduced by a survey of scholarly opinion on the text from the nineteenth to the twenty-first century in which all the - often heated - arguments around the text are explained. The translator concludes his introduction with an in-depth examination of the manuscript containing the only surviving copy of the text and presents some interesting new evidence provided by scribe which has gone unnoticed until now. Providing new insights into this significant Arabic text, this book will be of great interest to scholars of the history of Spain and Portugal, Islamic history, and Mediaeval European history. This study of Andalusian strophic poetry and their "Kharjas" provides an updated survey of the debates on this topic. The texts are studied historically, prosodically, thematically and stylistically and they are related to other literary traditions of the Middle Ages. In his seminal work "The Clash of Civilisations", Harvard professor Samuel P. Huntington claimed that conflict between cultural blocs, or civilizations, will dominate the future. More controversially, he predicted that future conflicts will occur on the borders between Western and Islamic civilisations. The statements of Osama Bin-Laden seem to support his views: 'This battle is not between al-Qaeda and the US,' he said in October 2001. 'This is a battle of Muslims against the Global Crusaders.' This specially commissioned set of essays sets out critically to examine the border zones of Islamic civilisation, be they geographical, cultural or virtual. The contributors explore the local dynamics in these zones to test whether or not they support or contradict Huntington's thesis of an emerging global

confrontation between Islamic civilisation and its neighbours, be they Christian, Hindu, Buddhist or godless. Among the borders discussed are those where Muslims are the majority (Afghanistan, Bosnia, Chechnya, Ethiopia, Indonesia, Somalia, Pakistan, Turkey), those with very large Muslim minorities (Philippines, Nigeria, India) and those where new faultlines have been created, either through migration (France, the United Kingdom, the United States, Spain) or technology (the internet). A common thread running through the book is whether the rise of international Salafi jihadism can be traced to countries on the faultline between Islam and the non-Islamic world. The contributors conclude by arguing that many of the border regions of Islamic civilisation are influenced by mechanisms far more complex than those highlighted in "The Clash of Civilisations", suggesting that poverty and institutional failure, both often the result of war, tend to heighten religious awareness and practice, but that the effects of these phenomena differ from those suggested by Huntington.

Cover -- Title Page -- Copyright -- Contents -- Note on Transliteration -- Introduction -- 1. Tetouan Is Granada -- 2. Al-Andalus and Moroccan Literary History -- 3. Al-Andalus, Andalucía, and Morocco -- 4. Franco's Hajj -- 5. The Invention of Hispano-Arab Culture -- 6. Moroccan Alhambras -- 7. The Daughter of Granada and Fez -- Epilogue: The Afterlife of Colonial al-Andalus in Contemporary Morocco -- Notes -- Bibliography -- Acknowledgments -- Index

A historical, geographical and ecological tribute to the Iberian Peninsula

The Musical Heritage of Al-Andalus is a critical account of the history of Andalusian music in Iberia from the Islamic conquest of 711 to the final expulsion of the Moriscos (Spanish Muslims converted to Christianity) in the early 17th century. This volume presents the documentation that has come down to us, accompanied by critical and detailed analyses of the sources written in Arabic, Old Catalan, Castilian, Hebrew, and Latin. It is also informed by research the author has conducted on modern Andalusian musical traditions in Morocco, Algeria, Tunisia, Egypt, Lebanon and Syria. While the cultural achievements of medieval Muslim Spain have been the topic of a large number of scholarly and popular publications in recent decades, what may arguably be its most enduring contribution – music – has been almost entirely neglected. The overarching purpose of this work is to

elucidate as clearly as possible the many different types of musical interactions that took place in medieval Iberia and the complexity of the various borrowings, adaptations, hybridizations, and appropriations involved. An integrative approach to Jewish and Muslim philosophy in al-Andalus Al-Andalus, the Iberian territory ruled by Islam from the eighth to the fifteenth centuries, was home to a flourishing philosophical culture among Muslims and the Jews who lived in their midst. Andalusians spoke proudly of the region's excellence, and indeed it engendered celebrated thinkers such as Maimonides and Averroes. Sarah Stroumsa offers an integrative new approach to Jewish and Muslim philosophy in al-Andalus, where the cultural commonality of the Islamic world allowed scholars from diverse religious backgrounds to engage in the same philosophical pursuits. Stroumsa traces the development of philosophy in Muslim Iberia from its introduction to the region to the diverse forms it took over time, from Aristotelianism and Neoplatonism to rational theology and mystical philosophy. She sheds light on the way the politics of the day, including the struggles with the Christians to the north of the peninsula and the Fatimids in North Africa, influenced philosophy in al-Andalus yet affected its development among the two religious communities in different ways. While acknowledging the dissimilar social status of Muslims and members of the religious minorities, Andalus and Sefarad highlights the common ground that united philosophers, providing new perspective on the development of philosophy in Islamic Spain.

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