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Autore	Catlos Brian A
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Nota di contenuto	; Pt. I. Muslim domination of the Ebro and its demise, 700-1200 -- ; 1. Thaghr and Taifa -- ; 2. Christians and Muslims : contact and conquest -- ; Pt. II. Muslims under Christian rule -- ; 3. financial and judicial administration of Mudejar society -- ; 4. Muslims in the economy of the Christian Ebro -- ; 5. Mudejar ethnicity and Christian society -- ; 6. Muslims and Christian society -- Mudejarismo as a social system -- ; Pt. III. Individual and community in the Christian Ebro -- ; Case Study 1. Fiscal and confessional identity : the galips, templar vassals in Zaragoza (1179-1390) -- ; Case Study 2. Franquitas and factionalism in Daroca : the Lucera family vs. the Aljama (1267-1302) -- ; Case Study 3. Litigation and competition within the Muslim community : the Abdellas of Daroca (1280-1310) -- ; Case Study 4. Administrative corruption and royal complicity : Abraham Abengentor, Causalquem of Huesca (1260-1304) -- ; Case Study 5. Overlapping agendas : the career of Mahomet, Alaminus of Borja (1276-1302) -- ; Case Study 6. good, the bad, and the indifferent : Christian officials in the Ebro region -- Personal histories : the individual, within the community and beyond -- Conclusions : Mudejar ethnogenesis -- ; App. 1. Currency of the thirteenth-century Ebro region -- ; App. 2. Toponymical variants in archival documents -- ; App. 3. Rulers of the "Crown of Aragon," 1050-1300.
Sommario/riassunto	This is a revisionary study of Muslims living under Christian rule during the Spanish 'reconquest'. It looks beyond the obvious religious distinctions and delves into the subtleties of identity in the thirteenth-century Crown of Aragon, uncovering a social dynamic in which sectarian differences comprise only one of the many factors in the causal complex of political, economic and cultural reactions. Beginning with the final stage of independent Muslim rule in the Ebro valley region, the book traces the transformation of Islamic society into mudejar society under Christian domination. This was a case of social evolution in which Muslims, far from being passive victims of foreign colonisation, took an active part in shaping their institutions and experiences as subjects of the Infidel. Using a diverse range of methodological approaches, this book challenges widely held assumptions concerning Christian-Muslim relations in the Middle Ages, and minority-majority relations in general.