

WORKS CITED

This new synthesis of the history of Islamic Spain is based on an immense amount of secondary research in a variety of fields, including politics, economics, literature, culture, and art history, as well as archaeology. On average well over one hundred articles and chapters, and many books, were reviewed for each chapter—far too many to list here. Many of the publications consulted have been written quite recently, many by scholars who are still in the relatively early stages of their career. Although important and innovative work continues to be carried out in English, the overwhelming majority of the works concerned were in Spanish, Catalan, and French. Because of this new research, much of the older historiography, important as it remains, is now regarded as less dependable and as methodologically antiquated.

For English-only readers looking to delve deeper into the history of al-Andalus and the Muslims of Spain, the works of Thomas F. Glick remain foundational, as do those of L. P. Harvey and Hugh Kennedy (the former for social, cultural, and intellectual history, the latter two for political history). Richard Fletcher has written on a number of related topics in a very accessible style. David Wasserstein is a leading historian for the *taifa* period, while Cynthia Robinson has done innovative work on art and cultural history. Amira K. Bennison's book on the Almoravids and Almohads is the best introduction to the subject written in English. Janina Safran is emerging as a leading English-language historian of the caliphal period. My own *Muslims of Medieval Latin Christendom, ca. 1050–1614* provides the most comprehensive and up-to-date overview of *mudéjar* history. Chapters on various aspects of Andalusí history can be found in *The Legacy of Muslim Spain* (edited by Salma Khadra Jayyusi) and *The Formation of al-Andalus*, Parts I and II (edited by Marín and Fierro, respectively). Standard reference works in English include volume 4 of *The New Cambridge History of Islam* and *The New Cambridge Medieval History*. Many primary sources have been translated, including an antiquated but comprehensive digest of al-Maqqari's

encyclopedia *Nafh al-Tib*, edited by Pascual de Gayangos as *The History of the Mohammedan Dynasties in Spain*.

Two of the leading figures in the Spanish historiography of al-Andalus are Maribel Fierro and Mercedes García-Arenal, whose work corresponds roughly to the period up to and including the Almohad period and the period up to the expulsions, respectively. Manuela Marín has published widely on religious culture and gender. Gerard Wiegers of the Netherlands has also worked much on Morisco culture, frequently in collaboration with García-Arenal. María Jesús Viguera Molíns is an authority on the middle period, particularly the *taifa* kingdoms, while Rachid El Hour is a leading specialist on Almoravid Spain. Eduardo Manzano Moreno and Alejandro García Sanjuán have both written prolifically, mostly on the pre-Nasrid era. The French historian Rachel Arié has written the classic works on the Nasrid era, a period that has been significantly reinterpreted by Francisco Vidal Castro. Christophe Picard is an authority on Muslim Portugal and the maritime world of the caliphate. Pierre Guichard, an expert on the Sharq al-Andalus, pioneered the use of sociological and anthropological methodologies in the study of Islamic Spain. The Catalan scholar Roser Salicrú i Llach is a leading specialist in trade and diplomatic relations, particularly from the perspective of the Crown of Aragon. Most of the above scholars have published at least some work in English. The standard reference work for the history of Spain remains the second edition of the *Historia de España de Menéndez Pidal*.

IT IS SIMPLY impossible to do justice to the multitude of historians who have transformed our understanding of the history of Islamic Spain, and the foregoing list excludes many, both well-known and as yet obscure, who have been pivotal in this process and whose contributions, although uncredited, were indispensable to the writing of this new history of al-Andalus and the Muslims of Spain. For that reason, I have only cited below a few representative works of the scholars referred to above and works that have been quoted directly in the main text. Direct quotations have been translated into English if necessary and sometimes slightly adapted.

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