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musulmana, Laterza 2011. Alessandro Vanoli, La Sicilia musulmana, Bologna, il Mulino, 2012, ISBN 978-88-15-23779-8.

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La Sicilia musulmana

Negli anni successivi la spinta militare musulmana si proiettò all'esterno per esempio verso le isole e arcipelaghi attorno alla Sicilia e verso Calabria e Puglia. Gli insediamenti cristiani rimanevano nelle zone montuose di Val Demone, inoltre Siracusa era ancora in mano ai bizantini. —> 877

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non ha la pretesa di scrivere una nuova
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stato della ricerca offrendo un primo

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strumento per chi si avvicina a questa vasta e composita materia. Alessandro Vanoli La Sicilia musulmana Collana “ Universale Paperbacks il Mulino ” Il Mulino 2012. Share this: Twitter; Facebook; Mi piace: Mi piace Caricamento ...

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il Mulino - Volumi - ALESSANDRO VANOLI, La Sicilia musulmana
Uno studio approfondito sulla Sicilia

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islamica, che andasse al di là delle conclusioni a cui due secoli fa è pervenuto Michele Amari con la monumentale Storia dei Musulmani in Sicilia, ancora mancava nelle nostre biblioteche, ci ha pensato Alessandro Vanoli con la sua La Sicilia musulmana, edita dal Mulino. Nelle dense oltre duecento pagine, facendo tesoro delle ulteriori fonti quali quelle ...

“ La Sicilia musulmana ” e Vanoli «
Palermo blog – Rosalio

LA SICILIA sul WEB, Notizie di cronaca, approfondimenti, personaggi, eventi e curiosità che riguardano la Sicilia e i siciliani ma non solo

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La Sicilia musulmana - Vanoli Alessandro, Il Mulino, Trama ...

La guida del Palazzo dei Normanni ben poche informazioni è riuscita a darmi su quelle permanenze musulmane nella Sicilia normanna e la curiosità a mi è rimasta. Fino a quando ho scoperto questo recente e agile libro sui due secoli di Sicilia musulmana dal 850 al 1050 (circa). Purtroppo le fonti

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L'unicità soprattutto geografica della Sicilia molto ci fa capire degli eventi che condussero all'occupazione islamica dell'isola. Per due secoli, infatti, dal nono all'undicesimo, essa fu retta dai musulmani, che l'avevano strappata all'impero bizantino. Un lungo dominio destinato a finire con la conquista da parte dei normanni. Una presenza cruciale, che ha lasciato tracce incancellabili ...

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In the early Middle Ages, Italy became the target of Muslim expansionist campaigns. The Muslims conquered Sicily, ruling there for more than two centuries, and conducted many raids against the Italian Peninsula. During this period, however, Christians and Muslims were not always at war – trade flourished, and travel to the territories of the ‘ other ’ was not uncommon. By

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examining how Muslims and Christians perceived each other and how they communicated, this book brings the relationship between Muslims and Christians in early medieval Italy into clearer focus, showing that the followers of the Cross and those of the Crescent were in reality not as ignorant of one another as is commonly believed.

Sicily is a lush and culturally rich island at the center of the Mediterranean Sea. Throughout its history, the island has been conquered and colonized by successive waves of peoples from across the Mediterranean region. In the early and central Middle Ages, the island was ruled and occupied in turn by Greek Christians, Muslims, and Latin Christians. In *Where Three Worlds Met*, Sarah Davis-Second investigates Sicily's place within the religious, diplomatic, military, commercial, and

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intellectual networks of the Mediterranean by tracing the patterns of travel, trade, and communication among Christians (Latin and Greek), Muslims, and Jews. By looking at the island across this long expanse of time and during the periods of transition from one dominant culture to another, Davis-Secord uncovers the patterns that defined and redefined the broader Muslim-Christian encounter in the Middle Ages. Sicily was a nexus for cross-cultural communication not because of its geographical placement at the center of the Mediterranean but because of the specific roles the island played in a variety of travel and trade networks in the Mediterranean region. Complex combinations of political, cultural, and economic need transformed Sicily's patterns of connection to other nearby regions—transformations that were representative of the fundamental shifts that took place in the larger Mediterranean

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system during the Middle Ages. The meanings and functions of Sicily ' s positioning within these larger Mediterranean communications networks depended on the purposes to which the island was being put and how it functioned at the boundaries of the Greek, Latin, and Muslim worlds.

This book is a collection of milestone articles of a leading scholar in the study of the Norman Kingdom of Sicily, a crossroads of Latin-Christian, Greek-Byzantine, and Arab-Islamic cultures and one of the most fascinating but also one of the most neglected kingdoms in the medieval world. Some of his articles were published in influential journals such as English Historical Review, Viator, Mediterranean Historical Review, and Papers of the British

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School at Rome, while others appeared in hard-to-obtain festschrifts, proceedings of international conferences, and so on. The articles included here, based on analysis of Latin, Greek, and Arabic documents as well as multi-lingual parchments, explore subjects of interest in medieval Mediterranean world such as Norman administrations, multi-cultural courts, Christian-Muslim diplomacy, conquests and migrations, religious tolerance and conflicts, cross-cultural contacts, and so forth. Some of them dig deep into curious specific topics, while others settle disputes among scholars and correct our antiquated interpretations. His attention to the administrative structure of the kingdom of Sicily, whose bureaucracy was staffed by Greeks, Muslims and Latins, has been a particularly important part of his work, where he has engaged in major debates with other scholars in the field.

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When Muslim invaders conquered Sicily in the ninth century, they took control of a weakened Greek state in cultural decadence. When, two centuries later, the Normans seized control of the island, they found a Muslim state just entering its cultural prime. Rather than replace the practices and idioms of the vanquished people with their own, the Normans in Sicily adopted and adapted the Greco-Arabic culture that had developed on the island. Yet less than a hundred years later, the cultural and linguistic mix had been reduced, a Romance tradition had come to dominate, and Sicilian poets composed the first body of love lyrics in an Italianate vernacular. Karla Mallette has written the first literary history of the

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Kingdom of Sicily in the twelfth and thirteenth centuries. Where other scholars have separated out the island's literature along linguistic grounds, Mallette surveys the literary production in Arabic, Latin, Greek, and Romance dialects, in addition to the architectural remains, numismatic inscriptions, and diplomatic records, to argue for a multilingual, multicultural, and coherent literary tradition. Drawing on postcolonial theory to consider institutional and intellectual power, the exchange of knowledge across cultural boundaries, and the containment and celebration of the other that accompanies cultural transition, the book includes an extensive selection of poems and documents translated from the Arabic, Latin, Old French, and Italian. The Kingdom of Sicily, 1100-1250 opens up new venues for understanding the complexity of a place and culture at the crossroads of East and West, Islam and Christianity, tradition

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and innovation.

This volume deals with the transformative force of Observant reforms during the long fifteenth century, and with the massive literary output by Observant religious, leading to encompassing models of religious perfection that had an effect far into the sixteenth century.

La Sicilia in dodici mesi personaggi ed eventi siciliani divisi per mese, giorno, anno per rispondere alla domanda: cosa ? successo questo mese in Sicilia.

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