

Arab Historians Of Crusades The Islamic World

'A nuanced and sophisticated analysis... Exhilarating' Sunday Telegraph
Nine hundred years ago, one of the most controversial episodes in Christian history was initiated. The Pope stated that, in spite of the apparently pacifist message of the New Testament, God actually wanted European knights to wage a fierce and bloody war against Islam and recapture Jerusalem. Thus was the First Crusade born. Focusing on the characters that drove this extraordinary campaign, this fascinating period of history is recreated through awe-inspiring and often barbaric tales of bold adventure while at the same time providing significant insights into early medieval society, morality and mentality. The First Crusade marked a watershed in relations between Islam and the West, a conflict that set these two world religions on a course towards deep-seated animosity and enduring enmity. The chilling reverberations of this earth-shattering clash still echo in the world today. '[Asbridge] balances persuasive analysis with a flair for conveying with dramatic power the crusaders' plight' Financial Times

The volume comprises lightly annotated translation of a key medieval Arabic text that bears directly on the Crusades and Crusader society and the Muslim experience of them.

"The recapture of Jerusalem, the siege of Acre, the fall of Tripoli, the effect in Baghdad of events in Syria; these and other happenings were faithfully recorded by Arab historians during the two centuries of the Crusades. For the first time contemporary accounts of the fighting between Muslim and Christian have been translated into English, and the Western reader can learn 'the other side' of the Holy War. Seventeen authors are represented in the extracts in this work, which have been drawn from various types of historical writings. The excerpts are taken firstly from the general histories of the Muslim world, then from chronicles of cities, regions and their dynasties, and finally from biographies or records of the deeds of certain persons. The Arab histories of the Crusades compare favourably with their Christian counterparts in their rich accumulation of material and chronological information. Another of their merits is their faithful characterization, which they practised in the brief but illuminating sketches of enemy leaders: Baldwin II's shrewdness, Richard Coeur de Lion's prowess in war, the indomitable energy of Conrad of Montferrat, Frederick II's diplomacy. The chroniclers are generous, naturally, with their praises of the great champions of the Muslim resistance, especially of Saladin, who towers above all the other leaders in heroic stature. Altogether, this book gives a sweeping and stimulating view of the Crusades seen through Arab eyes."--Dust jacket.

The Crusades is an authoritative, accessible single-volume history of the brutal struggle for the Holy Land in the Middle Ages. Thomas Asbridge—a renowned historian who writes with “maximum vividness” (Joan Acocella, *The New Yorker*)—covers the years 1095 to 1291 in this big, ambitious, readable account of one of the most fascinating periods in history. From Richard the Lionheart to the mighty Saladin, from the emperors of Byzantium to the Knights Templar, Asbridge’s book is a magnificent epic of Holy War between the Christian and Islamic worlds, full of adventure, intrigue, and sweeping grandeur.

The issue of Muslim reactions to the Franks has been an important part of studies of both the Crusades and Islamic History, but rarely the main focus. This book examines the reactions of the Muslims of the Levant to the arrival and presence of the Franks in the crusading period, 1097-1291, focussing on those outside the politico-military and religious elites. It provides a thematic overview of the various ways in which these 'non-elites' of Muslim society, both inside and outside of the Latin states, reacted to the Franks, arguing that it was they, as much as the more famous Muslim rulers, who were initiators of resistance to the Franks. This study challenges existing views of the Muslim reaction to the crusaders as rather slow and demonstrates that jihad against the Franks started as soon as they arrived. It further demonstrates the difference between the concepts of jihad and of Counter-Crusade, and highlights two distinct phases in the jihad against the Franks: the 'unofficial jihad' - that which occurred before uniting of religious and political classes - and the 'official jihad' - which happened after and due to this unification, and which has formed the basis of modern discussions. Finally, the study also argues that the Muslim non-elites who encountered the Franks did not always resist them, but at various times either helped or were unresisting to them, thus focussing attention away from conflict and onto cooperation. In considering Muslim reactions to the Franks in the context of wider discourses, this study also highlights aspects of the nature of Islamic society in Egypt and Syria in the medieval period, particularly the non-elite section of society, which is often ignored. The main conclusions also shed light on discourses of collaboration and resistance which are currently focussed almost exclusively on the modern period or the medieval west.

For many centuries, the history of the crusades, as written by Western historians, was based solidly on Western sources. Evidence from the Islamic societies that the crusaders attacked was used only sparingly – in part because it was hard for most westerners to read, and in part because much of it was inaccessible even for historians who did speak Arabic.

Carole Hillenbrand set out to re-evaluate the sources for the crusading period, not only looking with fresh eyes at known accounts, but also locating and utilizing new sources that had previously been overlooked. Her work involved her in conducting extensive evaluations of the new sources, assessing their arguments, their evidence, and their reasoning in order to assess their value and (using the critical thinking skill of analysis, a powerful method for understanding how arguments are built) to place them correctly in the context of crusade studies as a whole. The result is not only a history that is more balanced, better argued and more adequate than most that have gone before it, but also a work with relevance for today. At a time when crusading imagery and mentions of the current War on Terror as a 'crusade' help to fuel political narrative, Hillenbrand's evaluative work acts as an important corrective to oversimplification and misrepresentation.

Retraces two critical centuries of Middle Eastern history, presents an intriguing chronicle of the Crusades, and offers insights into the forces that shape Arab and Islamic consciousness today

A major new history of the Crusades with an unprecedented wide scope, told in a tableau of portraits of people on all sides of the wars, from the author of *Powers and Thrones*. For more than one thousand years, Christians and Muslims lived side by side, sometimes at peace and sometimes at war. When Christian armies seized Jerusalem in 1099, they began the most notorious period of conflict between the two religions. Depending on who you ask, the fall of the holy city was either an inspiring legend or the greatest of horrors. In *Crusaders*, Dan Jones interrogates the many sides of the larger story, charting a deeply human and avowedly pluralist path through the crusading era. Expanding the usual timeframe, Jones looks to the roots of Christian-Muslim relations in the eighth century and tracks the influence of crusading to present day. He widens the geographical focus to far-flung regions home to so-called enemies of the Church, including Spain, North Africa, southern France, and the Baltic states. By telling intimate stories of individual journeys, Jones illuminates these centuries of war not only from the perspective of popes and kings, but from Arab-Sicilian poets, Byzantine princesses, Sunni scholars, Shi'ite viziers, Mamluk slave soldiers, Mongol chieftains, and barefoot friars. Crusading remains a rallying call to this day, but its role in the popular imagination ignores the cooperation and complicated coexistence that were just as much a feature of the period as warfare. The age-old relationships between faith, conquest, wealth, power, and trade meant that crusading was not only about fighting for the glory of God, but also, among other earthly reasons, about gold. In this richly dramatic narrative that gives voice to sources usually pushed to the margins, Dan Jones has written an authoritative survey of the holy wars with global scope and human focus.

This comprehensive work of cultural history gives us something we have never had: a view of the Crusades as seen through Muslim eyes. With breathtaking command of medieval Muslim sources as well as the vast literature on medieval European and Muslim culture, Carole Hillenbrand has produced a book that shows not only how the Crusades were perceived by the Muslims, but how the Crusades affected the Muslim world - militarily, culturally, and psychologically. As the author demonstrates, that influence continues now, centuries after the events. In *The Crusades* the reader discovers how the Muslims reacted to the Franks, and how Muslim populations were displaced, the ensuing period of jihad, the careers of Nur al-Din and Saladin, and the interpenetration of Muslim and Christian cultures. Stereotypes of the Franks in Muslim documents offer a fascinating counter to Western views of the infidel of legend. For readers interested in the Middle Ages, military history, the history of religion, and postcolonial studies, *The Crusades* opens a window onto a conflict we have only viewed from one side. *The Crusades* is richly illustrated, with eighteen color plates and over five hundred line drawings and black and white photographs.

While research on the crusades tends increasingly to bifurcate into study of the crusade idea and the crusading expeditions, and study of the Frankish states the crusaders established in the Levant, Benjamin Kedar confirms-through the articles reproduced in this latest selection of his articles-his adherence to the school that endeavours to deal with both branches of research. Of the ten studies that deal with the crusading expeditions, one examines the maps that might have been available to the First Crusaders and their Muslim opponents, another discusses in detail the Jerusalem massacre of July 1099 and its place in Western historiography down to our days, a third sheds light on the largely neglected doings of the Fourth Crusaders who decided to sail to Acre rather than to Constantinople, while a fourth exposes unknown features of the well-known sculpture of the returning crusader-most probably Count Hugh I of Vaudemont- who is embracing his wife. Of the ten studies that deal with the Frankish Levant, one proposes a hypothesis on the composition stages of William of Tyre's chronicle, another provides new evidence on the Latin hermits who chose to live in the Frankish states, a third examines the catalogue of the library of the cathedral of Nazareth, while a fourth calls attention to convergences of Eastern Christians, Muslims and Franks in sacred spaces and offers a typology of such events, and a fifth proposes a methodology for the identification of trans-cultural borrowing in the Frankish Levant." Seventeen authors are represented in the extracts in this work, which have been drawn from various types of historical writings. The excerpts are taken firstly from the general histories of the Muslim world, then from chronicles of cities, regions and their dynasties, and finally from biographies or records of the deeds of certain persons.

Analyzes the Crusades from European and Arabic viewpoints

In *Medieval Muslim Historians and the Franks in the Levant* seven leading scholars examine the lives and historical writings of seven medieval Muslim historians whose works are relevant to the history of the crusading period in the Levant (c.1097-c.1291). Contributors include: Frédéric Bauden, Niall Christie, Anne-Marie Eddé, Konrad Hirschler, Alex Mallett, and Françoise Micheau, Lutz Richter-Bernburg

In 1099, when the first crusaders arrived triumphant and bloody before the walls of Jerusalem, they carved out a Christian European presence in the Islamic world that remained for centuries, bolstered by subsequent waves of new crusades and pilgrimages. But how did medieval Muslims understand these events? What does an Islamic history of the Crusades look like? The answers may surprise you. In *The Race for Paradise*, we see medieval Muslims managing this new and long-lived Crusader threat not simply as victims or as victors, but as everything in-between, on all shores of the Muslim Mediterranean, from Spain to Syria. This is not just a straightforward tale of warriors and kings clashing in the Holy Land - of military confrontations and enigmatic heroes such as the great sultan Saladin. What emerges is a more complicated story of border-crossers and turncoats; of embassies and merchants; of scholars and spies, all of them seeking to manage this new threat from the barbarian fringes of their ordered world. When seen from the perspective of medieval Muslims, the Crusades emerge as something altogether different from the high-flying rhetoric of the European chronicles: as a diplomatic chess-game to be mastered, a commercial opportunity to be seized, a cultural encounter shaping Muslim experiences of Europeans until the close of the Middle Ages - and, as so often happened, a political challenge to be exploited by ambitious rulers making canny use of the language of jihad.

The Crusades continue to exert a fascination in the West as a story of perceived gallantry and battles against impossible odds. Yet

what is less often considered is their effect on the Holy Land, and in particular the response of the Muslim world to the invasions of European Crusaders. In this book, W. B. Bartlett, author of four books on the Crusades, looks at these great events from the Muslim point of view. One of the effects was to unite a previously divided Islamic world against a common enemy. In the process, they gave an unstoppable impetus towards the declaring of jihad against the West, a holy war against Christendom. They also helped to shape the careers of some important figures, most notably Saladin, but also other great men like Sultan Baibars and Nur al-Din. The rise of these great leaders is traced in this book, as are the many great battles that were fought by men just as devoted to their cause as the Crusaders were.

The Chronicle of Ibn al-Athir (1160-1233 AD), entitled *al-Kamil fi'l-Ta'rikh*, is one of the outstanding sources for the history of the mediaeval world. It covers the whole sweep of Islamic history almost up to the death of its author. The years in this part are dominated by the careers of Nur al-Din and Saladin, the champions of the Jihad, sometimes called the 'counter-crusade'. *Crusade and Jihad* is the first book to encompass, in one volume, the entire history of the catastrophic encounter between the Global North—China, Russia, Europe, Britain, and America—and Muslim societies from Central Asia to West Africa. William R. Polk draws on more than half a century of experience as a historian, policy planner, diplomat, peace negotiator, and businessman to explain the deep hostilities between the Muslim world and the Global North and show how they grew over the centuries. Polk shows how Islam arose and spread across North Africa into Europe, climaxed in the vibrant and sophisticated caliphate of al-Andalus in medieval Spain, and was the bright light in a European Dark Age. Simultaneously, Islam spread from the Middle East into Africa, India, and Southeast Asia. But following the Mongol invasions, Islamic civilization entered a decline while Europe began its overseas expansion. Portuguese buccaneers dominated the Indian Ocean; the Dutch and the English established powerful corporations that turned India and Indonesia into colonies; Russian armies pushed down the Volga into Central Asia, destroying its city-states; and the Chinese Qing dynasty slaughtered an entire Central Asian people. Britain crushed local industry and drained off wealth throughout its vast colonies. Defeated at every turn, Muslims tried adopting Western dress, organizing Westernstyle armies, and embracing Western ideas. None of these efforts stopped the conquests. For Europe and Russia, the nineteenth century was an age of colonial expansion, but for the Muslim world it was an age of brutal and humiliating defeat. Millions were driven from their homes, starved, or killed, and their culture and religion came under a century-long assault. In the twentieth century, brutalized and disorganized native societies, even after winning independence, fell victim to "post-imperial malaise," typified by native tyrannies, corruption, and massive poverty. The result was a furious blowback. A sobering, scrupulous, and frank account of imperialism, colonialism, insurgency, and terrorism, *Crusade and Jihad* is history for anyone who wishes to understand the civilizational conflicts of today's world.

Remarkable contemporary account of early Crusades by one of Damascus' leading citizens covers events of 1097–1159. Based on both written and oral reports, colorful narrative relates every particular of life during wartime.

European and Arab versions of the Crusades have little in common. For Arabs, the twelfth and thirteenth centuries were years of strenuous efforts to repel a brutal and destructive invasion by barbarian hordes. Under Saladin, an unstoppable Muslim army inspired by prophets and poets finally succeeded in destroying the most powerful Crusader kingdoms. The memory of this greatest and most enduring victory ever won by a non-European society against the West still lives in the minds of millions of Arabs today. Amin Maalouf has sifted through the works of a score of contemporary Arab chroniclers of the Crusades, eyewitnesses and often participants in the events. He retells their stories in their own vivacious style, giving us a vivid portrait of a society rent by internal conflicts and shaken by a traumatic encounter with an alien culture. He retraces two critical centuries of Middle Eastern history, and offers fascinating insights into some of the forces that shape Arab and Islamic consciousness today. 'Well-researched and highly readable.' *Guardian* 'A useful and important analysis adding much to existing western histories ... worth recommending to George Bush.' *London Review of Books* 'Maalouf tells an inspiring story ... very readable ... warmly recommended.' *Times Literary Supplement* 'A wide readership should enjoy this vivid narrative of stirring events.' *The Bookseller* 'Very well done indeed ... Should be put in the hands of anyone who asks what lies behind the Middle East's present conflicts.' *Middle East International* *Muslims and Crusaders* supplements and counterbalances the numerous books that tell the story of the crusading period from the European point of view, enabling readers to achieve a broader and more complete perspective on the period. It presents the Crusades from the perspective of those against whom they were waged, the Muslim peoples of the Levant. The book introduces the reader to the most significant issues that affected their responses to the European crusaders, and their descendants who would go on to live in the Latin Christian states that were created in the region. This book combines chronological narrative, discussion of important areas of scholarly enquiry and evidence from primary sources to give a well-rounded survey of the period. It considers not only the military meetings between Muslims and the Crusaders, but also the personal, political, diplomatic and trade interactions that took place between Muslims and Franks away from the battlefield. Through the use of a wide range of translated primary source documents, including chronicles, dynastic histories, religious and legal texts and poetry, the people of the time are able to speak to us in their own voices.

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, 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.

Why did the medieval Church bless William of Normandy's invasion of Christian England in 1066 and authorise cultural genocide in Provence? How could a Christian army sack Christian Constantinople in 1204? Why did thousands of ordinary men and women,

led by knights and ladies, kings and queens, embark on campaigns of fanatical conquest in the world of Islam? The word 'Crusade' came later, but the concept of a 'war for the faith' is an ancient one. Geoffrey Hindley instructively unravels the story of the Christian military expeditions that have perturbed European history, troubled Christian consciences and embittered Muslim attitudes towards the West. He offers a lively record of the Crusades, from the Middle East to the pagan Baltic, and fascinating portraits of the major personalities, from Godfrey of Bouillon, the first Latin ruler of Jerusalem, to Etienne, the visionary French peasant boy who inspired the tragic Children's Crusade. Addressing questions rarely considered, Hindley sheds new light on pressing issues surrounding religious division and shows how the Crusades have helped to shape the modern world and relations between Christian and Muslim countries to this day.

"Seven Myths of the Crusades' rebuttal of the persistent and multifarious misconceptions associated with topics including the First Crusade, anti-Judaism and the Crusades, the crusader states, the Children's Crusade, the Templars and past and present Islamic-Christian relations proves, once and for all, that real history is far more fascinating than conspiracy theories, pseudo-history and myth-mongering. This book is a powerful witness to the dangers of the misappropriation and misinterpretation of the past and the false parallels so often drawn between the crusades and later historical events ranging from nineteenth-century colonialism to the protest movements of the 1960s to the events of 9/11. This volume's authors have venerable track records in teaching and researching the crusading movement, and anyone curious about the crusades would do well to start here." --Jessalynn Bird, Dominican University, co-Editor of *Crusade and Christendom*

"An enriching account of the expansion of the political and cultural frontiers of the Latin West in the central Middle Ages."—*History Today* When the armies of the First Crusade wrested Jerusalem from control of the Fatimids of Egypt in 1099, they believed their victory was an evident sign of God's favor. It was, therefore, incumbent upon them to fulfill what they understood to be God's plan: to re-establish Christian control of Syria and Palestine. This book is devoted to the resulting settlements, the crusader states, that developed around the eastern shores of the Mediterranean and survived until Richard the Lionheart's departure in 1192. Focusing on Jerusalem, Antioch, Tripoli, and Edessa, Malcolm Barber vividly reconstructs the crusaders' arduous process of establishing and protecting their settlements, and the simultaneous struggle of vanquished inhabitants to adapt to life alongside their conquerors. Rich with colorful accounts of major military campaigns, the book goes much deeper, exploring in detail the culture of the crusader states—the complex indigenous inheritance, the architecture, the political, legal, and economic institutions, the ecclesiastical framework through which the crusaders perceived the world, the origins of the Knights Templar and the Hospitallers, and more. With the zest of a scholar pursuing a life-long interest, Barber presents a complete narrative and cultural history of the crusader states while setting a new standard for the term "total history." A Choice Outstanding Academic Title in the Western Europe Category "Barber is a highly distinguished scholar, whose touch is continually deft, and he navigates the basis of the main narrative histories with care . . . a delight to read."—*Literary Review*

The recapture of Jerusalem, the siege of Acre, the fall of Tripoli, the effect in Baghdad of events in Syria; these and other happenings were faithfully recorded by Arab historians during the two centuries of the Crusades. First published in English in 1969, this book presents 'the other side' of the Holy War, offering the first English translation of contemporary Arab accounts of the fighting between Muslim and Christian. Extracts are drawn from seventeen different authors encompassing a multitude of sources: The general histories of the Muslim world, The chronicles of cities, regions and their dynasties Contemporary biographies and records of famous deeds. Overall, this book gives a sweeping and stimulating view of the Crusades seen through Arab eyes. What is the relationship between the medieval crusades and the problems of the modern Middle East? Were the crusades the Christian equivalent of Muslim jihad? In this sweeping yet crisp history, Thomas F. Madden offers a brilliant and compelling narrative of the crusades and their contemporary relevance. Placing all of the major crusades within their social, economic, religious, and intellectual environments, Madden explores the uniquely medieval world that led untold thousands to leave their homes, families, and friends to march in Christ's name to distant lands. From Palestine and Europe's farthest reaches, each crusade is recounted in a clear, concise narrative. The author gives special attention as well to the crusades' effects on the Islamic world and the Christian Byzantine East.

A myth-shattering view of the Islamic world's myriad scientific innovations and the role they played in sparking the European Renaissance. Many of the innovations that we think of as hallmarks of Western science had their roots in the Arab world of the middle ages, a period when much of Western Christendom lay in intellectual darkness. Jim al-Khalili, a leading British-Iraqi physicist, resurrects this lost chapter of history, and given current East-West tensions, his book could not be timelier. With transporting detail, al-Khalili places readers in the hothouses of the Arabic Enlightenment, shows how they led to Europe's cultural awakening, and poses the question: Why did the Islamic world enter its own dark age after such a dazzling flowering?

Medieval Arabic historiography is concerned with social contexts and narrative structures of pre-modern Islamic historiography written in Arabic in seventh and thirteenth-century Syria and Egypt. Taking up recent theoretical reflections on historical writing in the European Middle Ages, this extraordinary study combines approaches drawn from social sciences and literary studies, with a particular focus on two well-known texts: Abu Shama's *The Book of the Two Gardens*, and Ibn Wasil's *The Dissipater of Anxieties*. These texts describe events during the life of the sultans Nur-al-Din and Salah al-Din, who are primarily known in modern times as the champions of the anti-Crusade movement. Hirschler shows that these two authors were active interpreters of their society and has considerable room for manoeuvre in both their social environment and the shaping of their texts. Through the use of a fresh and original theoretical approach to pre-modern Arabic historiography, Hirschler presents a new understanding of these texts which have before been relatively neglected, thus providing a significant contribution to the burgeoning field of historiographical studies.

Ibn Warraq makes an invaluable corrective contribution to our understanding of literature and its impact on popular conceptions of history. Warraq takes for his study the historical novels of Sir Walter Scott and makes a fascinating comparison between the novels (and Scott's sources) and what is known from the Arab sources and biographers of Saladin and the Crusades. Then he discusses the work of many other scholars of this period so the reader comes away with a well-rounded view, not only of the Crusades, but the scholarship of the period as well. Beyond that, Warraq discusses antisemitism and the Jewish plight during the Medieval era, (as well as their oppressed status under Islamic rule) on through to the early Christian Zionist movement in literature focusing especially on the work of George Eliot and Charlotte Elizabeth. Warraq ends by discussing the primary importance of freedom of expression and how that is threatened in the modern world. He holds up the South Park Affair as a prime example of the West's tendency of to fold before Islam "like some third rate poker player who throws in the cards at the first aggressive bluff when he is in

fact holding the winning hand." Ibn Warraq is the rare scholar who still believes in objective truth and that that truth may be found (or at least approximated) by a thorough and dispassionate examination of the evidence. His is the calm voice of reason in a world carried away by hyperbole. Read him and be wiser.

Chronicles the history of Arab civilization, looking at the beauty of the great mosques, the importance attached to education, the achievements of Arab science, the role of women, internal conflicts, and the Palestinian question.

Drawn from greater Syria, northern Mesopotamia, and Egypt, the sources in this anthology—many of which are translated into English for the first time here--provide eyewitness and contemporary historical accounts of what unfolded in the eastern Mediterranean and the Near East between the eleventh and fourteenth centuries. In providing representative examples of the many disparate types of Muslim sources, this volume opens a window onto life in the Islamic Near East during the Crusader period and the interactions between Franks and Muslims in the broader context of Islamic history. Ideally suited for use in undergraduate courses on the Crusades or the pre-modern Islamic Near East, this anthology will also appeal to any readers seeking a better understanding of the Islamic response to the Crusades and the general history of the Near East in this period.

Presents a critical analysis of the differences between Christianity and Islam and maintains that Islam contains a political agenda which endorses violence and aggression against non-Muslims.

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