

ARCLG354: Islamic Archaeology

[View Online](#)

[1]

Ahmed, S. 2016. What is Islam?: the importance of being Islamic. Princeton University Press.

[2]

Aillet, C. and Martinez-Gros, G. 2010. Les mozarabes: christianisme, islamisation et arabisation en péninsule ibérique (IXe-XIIe siècle). Casa de Velázquez.

[3]

Al Quntar, S. and Daniels, B.I. 2016. Responses to the Destruction of Syrian Cultural Heritage: A Critical Review of Current Efforts. International Journal of Islamic Architecture. 5, 2 (Jul. 2016), 381–397. DOI:https://doi.org/10.1386/ijia.5.2.381_1.

[4]

Alan Walmsley 2007. Economic Developments and the Nature of Settlement in the Towns and Countryside of Syria-Palestine, ca. 565-800. Dumbarton Oaks Papers. 61, (2007), 319–352.

[5]

Alan Walmsley 2007. Economic Developments and the Nature of Settlement in the Towns and Countryside of Syria-Palestine, ca. 565-800. Dumbarton Oaks Papers. 61, (2007), 319–352.

[6]

Alexander, J. Islam, Archaeology and Slavery in Africa. *World archaeology*. 44–60.

[7]

Alexander, M.M. et al. 2015. Diet, society, and economy in late medieval Spain: Stable isotope evidence from Muslims and Christians from Gandía, Valencia. *American Journal of Physical Anthropology*. 156, 2 (Feb. 2015), 263–273.
DOI:<https://doi.org/10.1002/ajpa.22647>.

[8]

Ali, N. 2017. The royal veil: early Islamic figural art and the reconsidered. *Religion*. 47, 3 (Jul. 2017), 425–444.
DOI:<https://doi.org/10.1080/0048721X.2017.1319992>.

[9]

AlSayyad, N. 2011. *Cairo: histories of a city*. The Belknap Press of Harvard University Press.

[10]

Alston, R. 2009. Urban Transformation in the East from Byzantium to Islam. *Acta byzantina fennica*. 3, (2009), 8–38.

[11]

Aly Bahgat bey and Gabriel, A. 1921. *Fouilles d'al Fousta*

t :
publie

es les auspices du
Comite

de conservation des monuments de l'art arabe. E. de Boccard.

[12]

Amar, Z. 2002. The History of the Paper Industry in al-Sham in the Middle Ages. Towns and material culture in the medieval Middle East. Brill. 119–134.

[13]

Anderson, B. 2015. "An alternative discourse": Local interpreters of antiquities in the Ottoman Empire. *Journal of Field Archaeology*. 40, 4 (Aug. 2015), 450–460.
DOI:<https://doi.org/10.1179/2042458215Y.0000000017>.

[14]

Anderson, B. 2015. "An alternative discourse": Local interpreters of antiquities in the Ottoman Empire. *Journal of Field Archaeology*. 40, 4 (Aug. 2015), 450–460.
DOI:<https://doi.org/10.1179/2042458215Y.0000000017>.

[15]

Anderson, G.D. 2014. Integrating the Medieval Iberian Peninsula and North Africa in Islamic Architectural History. *The Journal of North African Studies*. 19, 1 (Jan. 2014), 83–92.
DOI:<https://doi.org/10.1080/13629387.2013.862775>.

[16]

Andre Raymond 1994. *Islamic City, Arab City: Orientalist Myths and Recent Views*. *British Journal of Middle Eastern Studies*. 21, 1 (1994), 3–18.

[17]

Andrew W. Mellon Foundation Sawyer Seminar 2015. *Conversion in late antiquity: Christianity, Islam, and beyond: papers from the Andrew W. Mellon Foundation Sawyer Seminar*, University of Oxford, 2009–2010. Ashgate.

[18]

Asad, T. 2003. *Formations of the secular: Christianity, Islam, modernity*. Stanford University Press.

[19]

Asad, T. 1993. *Genealogies of religion: discipline and reasons of power in Christianity and Islam*. Johns Hopkins University Press.

[20]

Asad, T. 1986. *The idea of an anthropology of Islam*. Center for Contemporary Arab Studies, Georgetown University.

[21]

Ashmolean — Eastern Art Online, Yousef Jameel Centre for Islamic and Asian Art:
<http://jameelcentre.ashmolean.org/>.

[22]

Ashtor, E. 1969. *Histoire des Prix et des Salaires dans l'Orient Médiéval* [Edition originale]
. S.E.V.P.E.N.

[23]

Avni, G. 2014. *The Byzantine-Islamic transition in Palestine: an archaeological approach*.
Oxford University Press.

[24]

Bacharach, J.L. 1991. Administrative Complexes, Palaces, and Citadels: Changes in the Loci of Medieval Muslim Rule. *The Ottoman city and its parts: urban structure and social order*. A.D. Caratzas. 105–122.

[25]

Bahrani, Z. et al. 2011. *Scramble for the past: a story of archaeology in the Ottoman Empire, 1753-1914*. SALT.

[26]

Bang, P.F. 2008. *The Roman bazaar: a comparative study of trade and markets in a tributary empire*. Cambridge University Press.

[27]

Bauer, A.A. 2015. Editorial: The Destruction of Heritage in Syria and Iraq and Its Implications. *International Journal of Cultural Property*. 22, 01 (Feb. 2015), 1–6. DOI:<https://doi.org/10.1017/S0940739115000090>.

[28]

Bazzana, A. 1998. Irrigation systems of Islamic origin in the Valle de Ricote (Murcia, Spain). *RURALIA II | ruralia*. II, (1998), 152–160.

[29]

BBC Radio 3 - The Essay, The Islamic Golden Age, The Establishment of the Islamic State: <http://www.bbc.co.uk/programmes/b03j9mcx>.

[30]

BBC Radio 4 - In Our Time, Sunni and Shia Islam - Broadcasts: <http://www.bbc.co.uk/programmes/b00l5mhl/broadcasts>.

[31]

BBC Radio 4 - Simon Schama: The Obliterators: <http://www.bbc.co.uk/programmes/b071s6nr>.

[32]

BBC Radio 4 - Sunni-Shia: Islam Divided: <http://www.bbc.co.uk/programmes/b07wr3kx>.

[33]

BBC World Service - History Of Islam, Part One - Origins: <http://www.bbc.co.uk/programmes/p03qtyj4>.

[34]

BBC World Service - History Of Islam, Part Three - Islam's Golden Age:
<http://www.bbc.co.uk/programmes/p03qtyj0>.

[35]

BBC World Service - History Of Islam, Part Two - After Muhammad:
<http://www.bbc.co.uk/programmes/p03qtyj5>.

[36]

Behrens-Abouseif, D. and Vernoit, S. eds. 2015. Islamic art in the 19th century: tradition, innovation, and eclecticism. Brill.

[37]

Bennison, A.K. 2009. The great caliphs: the golden age of the 'Abbasid Empire. I.B. Tauris.

[38]

Bennison, A.K. 2009. The great caliphs: the golden age of the 'Abbasid Empire. I.B. Tauris.

[39]

Bennison, A.K. and Gascoigne, A.L. eds. 2007. Cities in the pre-modern Islamic world: the urban impact of religion, state and society. Routledge.

[40]

Berlekamp, P. 2011. Wonder, image, and cosmos in medieval Islam. Yale University Press.

[41]

Bernbeck, R. 2010. Heritage Politics: Learning from Mullah Omar? Controlling the past, owning the future: the political uses of archaeology in the Middle East. University of Arizona Press. 27–54.

[42]

Bernbeck, R. 2004. The political economy of archaeological practice and the production of heritage in the Middle East. *A companion to social archaeology*. Blackwell. 334–352.

[43]

Bernsted, A.-M.K. 2003. Early Islamic pottery: materials and techniques. *Archetype*.

[44]

Bessard, F. 2015. Between localism and a desire for greater openness: The urban economy in southern Greater Syria from the 7th century to the end of the Umayyads. *Local economies?: production and exchange of inland regions in late antiquities*. L. Lavan, ed. Brill. 363–406.

[45]

Blair, S.S. and Bloom, J.M. 2003. The Mirage of Islamic Art: Reflections on the Study of an Unwieldy Field. *The Art Bulletin*. 85, 1 (Mar. 2003). DOI:<https://doi.org/10.2307/3177331>.

[46]

Boas, A.J. 1999. *Crusader archaeology: the material culture of the Latin East*. Routledge.

[47]

Bonine, M.E. 2005. Islamic Urbanism, Urbanites and the Middle Eastern City. *A companion to the history of the Middle East*. Blackwell Pub. 393–406.

[48]

Bonner, M. 1994. The naming of the frontier: ʿAwāim, Thughūr, and the Arab geographers. *Bulletin of the School of Oriental and African Studies*. 57, 01 (Feb. 1994). DOI:<https://doi.org/10.1017/S0041977X0002807X>.

[49]

Borrut, A. 2014. Vanishing Syria: Periodization and Power in Early Islam. *Der Islam*. 91, 1 (Jan. 2014). DOI:<https://doi.org/10.1515/islam-2014-0004>.

[50]

Bosworth, C.E. 1992. THE CITY OF TARSUS AND THE ARAB-BYZANTINE FRONTIERS IN EARLY AND MIDDLE ʿABBĀSĪD TIMES *Oriens*. 33, 1 (Jan. 1992), 268–286. DOI:<https://doi.org/10.1163/1877837292X00105>.

[51]

Bowersock, G.W. 2006. *Iconoclasms, Mosaics as history: the Near East from late antiquity to Islam*. the Belknap Press of Harvard University Press. 91–112.

[52]

Bowersock, G.W. 1983. *Roman Arabia*. Harvard University Press.

[53]

Brauer, R.W. 1995. Boundaries and Frontiers in Medieval Muslim Geography. *Transactions of the American Philosophical Society*. 85, 6 (1995). DOI:<https://doi.org/10.2307/1006658>.

[54]

Breen, C. Towards an Archaeology of Early Islamic Ports on the Western Red Sea Coast. *Journal of maritime archaeology*. 311–323.

[55]

Brogiolo, G.P. and Ward-Perkins, J.B. 1999. *The idea and ideal of the town between late Antiquity and the early Middle Ages*. Brill.

[56]

Brooks, A. and Young, R. 2016. Historical Archaeology and Heritage in the Middle East: A Preliminary Overview. *Historical Archaeology*. 50, 4 (Dec. 2016), 22–35.
DOI:<https://doi.org/10.1007/BF03379198>.

[57]

Brosché, J. et al. 2017. Heritage under attack: motives for targeting cultural property during armed conflict. *International Journal of Heritage Studies*. 23, 3 (Mar. 2017), 248–260. DOI:<https://doi.org/10.1080/13527258.2016.1261918>.

[58]

Bulliet, R.W. 2009. *Cotton, climate, and camels in early Islamic Iran: a moment in world history*. Columbia University Press.

[59]

Bulliet, R.W. 1994. *Islam: the view from the edge*. Columbia University Press.

[60]

Cameron, A. and Cameron, A. 2012. *The Mediterranean world in late antiquity, 395-700 AD*. Routledge.

[61]

Campo, J.E. 1991. *The other sides of paradise: explorations into the religious meanings of domestic space in Islam*. University of South Carolina Press.

[62]

Canby, S. 1999. The curator's dilemma: dispelling the mystery of exotic collections. *Museum International*. 51, 3 (Jul. 1999), 11–15.
DOI:<https://doi.org/10.1111/1468-0033.00210>.

[63]

Canby, Sheila¹ The curator's dilemma: dispelling the mystery of exotic collections. *Museum International*. 51, 3, 11–15.

[64]

Carvajal, J.C. 2013. Islamicization or Islamicizations? Expansion of Islam and social practice in the Vega of Granada (south-east Spain). *World Archaeology*. 45, 1 (Feb. 2013), 109–123. DOI:<https://doi.org/10.1080/00438243.2012.759512>.

[65]

Carvajal, J.C. and Day, P.M. 2013. Cooking Pots and Islamicization in the Early Medieval Vega of Granada (Al-Andalus, Sixth to Twelfth Centuries). *Oxford Journal of Archaeology*. 32, 4 (Nov. 2013), 433–451. DOI:<https://doi.org/10.1111/ojoa.12023>.

[66]

Casana, j 2003. Satellite Imagery-Based Analysis of Archaeological Looting in Syria. *Near Eastern archaeology: a reader*. Eisenbrauns. 142–152.

[67]

Çelik, Z. 2016. *About antiquities: politics of archaeology in the Ottoman Empire*. University of Texas Press.

[68]

Champion, T.C. and Díaz-Andreu García, M. 1996. *Nationalism and archaeology in Europe*. UCL Pres.

[69]

Chittick, H. 1970. East African Trade with the Orient. *Islam and the trade of Asia: a colloquium*. Bruno Cassirer. 97–104.

[70]

Clifford. Geertz *Islam observed : religious development in Morocco and Indonesia* / Clifford

Geertz.

[71]

Collections: Arts of the Islamic World | Freer and Sackler Galleries:
<https://archive.asia.si.edu/collections/islamic.asp>.

[72]

Constable, O.R. 2003. Housing the stranger in the Mediterranean world: lodging, trade, and travel in late antiquity and the Middle Ages. Cambridge University Press.

[73]

Cook, M. 1983. Pharaonic History in Medieval Egypt. *Studia Islamica*. 57 (1983).
DOI:<https://doi.org/10.2307/1595483>.

[74]

Cook, M. 2000. The Koran: a very short introduction. Oxford University Press.

[75]

Cook, M. 2000. The Koran: a very short introduction. Oxford University Press.

[76]

Cook, M. 2000. The Koran: a very short introduction. Oxford University Press.

[77]

Crill, R. et al. 2006. The making of the Jameel Gallery of Islamic Art: at the Victoria and Albert Museum. V&A Publications.

[78]

Crone, P. 2008. From Arabian tribes to Islamic empire: army, state and society in the Near East, c.600-850. Ashgate.

[79]

Cunliffe, E. et al. 2016. The Destruction of Cultural Property in the Syrian Conflict: Legal Implications and Obligations. *International Journal of Cultural Property*. 23, 01 (Feb. 2016), 1–31. DOI:<https://doi.org/10.1017/S0940739116000011>.

[80]

Cytryn-Silverman, K. 2010. The road inns (khāns) in Bilād al-Shām. *Archaeopress*.

[81]

D. FAIRCHILD RUGGLES 1991. HISTORIOGRAPHY AND THE REDISCOVERY OF MADĪNAT AL-ZAHRĀ'. *Islamic Studies*. 30, 1 (1991), 129–140.

[82]

Daly, O.E. 2005. *Egyptology: the missing millennium ; ancient Egypt in medieval Arabic writings*. UCL Press.

[83]

Damgaard, K. 2013. Access Granted: The Phenomenology of Approach in Early Islamic Palatial Architecture. *International Journal of Islamic Architecture*. 2, 2 (Jul. 2013), 273–305. DOI:https://doi.org/10.1386/ijia.2.2.273_1.

[84]

Daryaee, T. et al. 2016. *Christians and others in the Umayyad state*. Oriental Institute of the University of Chicago.

[85]

David Whitehouse 1970. Siraf: A Medieval Port on the Persian Gulf. *World Archaeology*. 2, 2 (1970), 141–158.

[86]

Davis, S.J.M. 2008. Zooarchaeological evidence for Moslem and Christian improvements of sheep and cattle in Portugal. *Journal of Archaeological Science*. 35, 4 (Apr. 2008), 991–1010. DOI:<https://doi.org/10.1016/j.jas.2007.07.001>.

[87]

De Cesari, C. 2016. Ottonostalgias and Urban Apartheid. *International Journal of Islamic Architecture*. 5, 2 (Jul. 2016), 339–357. DOI:https://doi.org/10.1386/ijia.5.2.339_1.

[88]

De Cesari, C. 2015. POST-COLONIAL RUINS: Anthropology Today. 31, 6 (Dec. 2015), 22–26. DOI:<https://doi.org/10.1111/1467-8322.12214>.

[89]

Decker, M. 2009. *Tilling the hateful earth: agricultural production and trade in the late antique East*. Oxford University Press.

[90]

Di Meglio, R.R. 1970. Arab Trade with Indonesia and the Malay Peninsula from the 8th to the 16th Century. *Islam and the trade of Asia: a colloquium*. Bruno Cassirer. 105–136.

[91]

Di
az-Andreu, M. and Champion, T. 2015. Islamic archaeology and the origin of the Spanish nation. *Nationalism and archaeology in Europe*. M. Díaz-Andreu García and T.C. Champion, eds. Routledge. 68–89.

[92]

Die Keramik von Samarra / Friedrich Sarre / unter Mitwirkung von Ernst Herzfeld, mit Beiträgen vom Materialprüfungsamt der Technischen Hochschule, Berlin, und von Dr. Hans

Arnold:

[http://ucl-primo.hosted.exlibrisgroup.com/primo_library/libweb/action/display.do?tabs=detailsTab&ct=display&fn=search&doc=UCL_LMS_DS000317226&indx=7&reclds=UCL_LMS_DS000317226&recldxs=6&elementId=6&renderMode=poppedOut&displayMode=full&frbrVersion=&frbg=&&dscnt=0&scp.scps=scope%3A%28UCL_LMS_DS%29&tb=t&mode=Basic&vid=UCL_VU1&srt=rank&tab=local&dum=true&vl\(freeText0\)=samarra&dstmp=1509712145812](http://ucl-primo.hosted.exlibrisgroup.com/primo_library/libweb/action/display.do?tabs=detailsTab&ct=display&fn=search&doc=UCL_LMS_DS000317226&indx=7&reclds=UCL_LMS_DS000317226&recldxs=6&elementId=6&renderMode=poppedOut&displayMode=full&frbrVersion=&frbg=&&dscnt=0&scp.scps=scope%3A%28UCL_LMS_DS%29&tb=t&mode=Basic&vid=UCL_VU1&srt=rank&tab=local&dum=true&vl(freeText0)=samarra&dstmp=1509712145812).

[93]

Discover Islamic Art - Virtual Museum: <http://www.discoverislamicart.org/>.

[94]

Donald Malcolm Reid 1992. Cultural Imperialism and Nationalism: The Struggle to Define and Control the Heritage of Arab Art in Egypt. *International Journal of Middle East Studies*. 24, 1 (1992), 57–76.

[95]

Donner, F. 2011. Visions of the Early Islamic Expansion: Between the Heroic and the Horrific. Byzantium in early Islamic Syria: proceedings of a conference organized by the American University of Beirut and the University of Balamand, June 18-19, 2007. N.M. El-Cheikh and S. O'Sullivan, eds. American University of Beirut. 9–30.

[96]

Donner, F.M. 2010. Modern approaches to early Islamic history. *The New Cambridge History of Islam: Volume 1: The Formation of the Islamic World, Sixth to Eleventh Centuries*. C.F. Robinson, ed. Cambridge University Press. 625–647.

[97]

Donner, F.M. 2012. *Muhammad and the believers: at the origins of Islam*. The Belknap Press of Harvard University Press.

[98]

Donner, F.M. 2012. *Muhammad and the believers: at the origins of Islam*. The Belknap

Press of Harvard University Press.

[99]

Donner, F.M. 1981. The early Islamic conquests. Princeton University Press.

[100]

Donner, F.M. 2008. The expansion of the early Islamic state. Ashgate Variorum.

[101]

Donner, F.M. 1999. The Role of Nomads in the Near East in Late Antiquity (400-800 CE). The Arabs and Arabia on the eve of Islam. Ashgate/Variorum. 21-33.

[102]

Donner, F.M. 1999. The Role of Nomads in the Near East in Late Antiquity (400-800 CE). The Arabs and Arabia on the eve of Islam. Ashgate/Variorum. 21-33.

[103]

Eaton, R.M. and American Council of Learned Societies 1993. The Rooting of Islam in Bengal,. University of California Press.

[104]

Edited by Liv Nilsson Stutz and Sarah Tarlow Beautiful Things and Bones of Desire. The Oxford Handbook of the Archaeology of Death and Burial.

[105]

Edited by Scott Fitzgerald Johnson Early Islam as a Late Antique Religion. The Oxford Handbook of Late Antiquity.

[106]

Eger, A. 2015. Frontier or Frontiers? Interaction and Exchange in Frontier Societies. The Islamic-Byzantine frontier: interaction and exchange among Muslim and Christian communities. I.B. Tauris. 277–309.

[107]

Eger, A.A. 2013. Mapping Medieval Antioch: Urban Transformations from the Early Islamic to the Middle Byzantine Periods. *Dumbarton Oaks papers: Number sixty-seven*. Dumbarton Oaks Research Library and Collection. 95–134.

[108]

Eger, A.A. 2015. The Islamic-Byzantine frontier: interaction and exchange among Muslim and Christian communities. I.B. Tauris.

[109]

Elad, A. 1992. Why did 'Abd al-Malik build the Dome of the Rock? *Bayt al-Maqdis: Abd al-Malik's Jerusalem, Part 1*. Oxford University Press. 33–58.

[110]

Elias, J.J. 2012. Aisha's cushion: religious art, perception, and practice in Islam. Harvard University Press.

[111]

Elias, J.L. 2013. The Taliban, Baniyan, and Revisionist Iconoclam. *Striking images, iconoclasms past and present*. Ashgate Publishing.

[112]

Encyclopædia Iranica | Home: <http://www.iranicaonline.org/>.

[113]

Erster
vorla

..

ufiger Bericht

u

..

ber die Ausgrabungen von Samarra :: AMAR Archive of Mesopotamian Archaeological Reports: <http://digital.library.stonybrook.edu/cdm/ref/collection/amar/id/157367>.

[114]

Ettinghausen, R. 1951. Islamic Art and Archaeology. Near Eastern Culture and Society. T. Cuyler Young, ed. Princeton University Press.

[115]

Ettinghausen, R. et al. 2001. The art and architecture of Islam 650-1250. Yale University Press.

[116]

Exell, K. and Rico, T. 2013. 'There is no heritage in Qatar': Orientalism, colonialism and other problematic histories. *World Archaeology*. 45, 4 (Oct. 2013), 670-685. DOI:<https://doi.org/10.1080/00438243.2013.852069>.

[117]

Fentress, E The House of the Prophet: North African Islamic housing. *Archeologia Medievale*. 14.

[118]

Fentress, E The House of the Prophet: North African Islamic housing. *Archeologia Medievale*. 14.

[119]

Fenwick, C. Archaeology, Empire and the Conquest of North Africa. Past and present.

[120]

Fenwick, C. 2013. From Africa to Ifrīqiya: Settlement and Society in Early Medieval North Africa (650–800). *Al-Masaq*. 25, 1 (Apr. 2013), 9–33.
DOI:<https://doi.org/10.1080/09503110.2013.767008>.

[121]

Fenwick, C. 2013. From Africa to Ifrīqiya: Settlement and Society in Early Medieval North Africa (650–800). *Al-Masaq*. 25, 1 (Apr. 2013), 9–33.
DOI:<https://doi.org/10.1080/09503110.2013.767008>.

[122]

Fischel, W.J. 1958. The Spice Trade in Mamluk Egypt: A Contribution to the Economic History of Medieval Islam. *Journal of the Economic and Social History of the Orient*. 1, 2 (Apr. 1958). DOI:<https://doi.org/10.2307/3596013>.

[123]

Fisher, G. ed. 2015. *Arabs and empires before Islam*. Oxford University Press.

[124]

Fisher, G. 2011. *Between empires: Arabs, Romans, and Sasanians in late antiquity*. Oxford University Press.

[125]

Flood, F.B. 2011. Appropriation as Inscription: Making History in the First Friday Mosque of Delhi. *Reuse value: spolia and appropriation in art and architecture from Constantine to Sherrie Levine*. Ashgate. 121–147.

[126]

Flood, F.B. 2002. Between Cult and Culture: Bamiyan, Islamic Iconoclasm, and the Museum. *The Art Bulletin*. 84, 4 (Dec. 2002). DOI:<https://doi.org/10.2307/3177288>.

[127]

Flood, F.B. 2006. Image against Nature. *The Medieval History Journal*. 9, 1 (Apr. 2006), 143–166. DOI:<https://doi.org/10.1177/097194580500900108>.

[128]

Flood, F.B. 2001. *The Great Mosque of Damascus: studies on the makings of an Umayyad visual culture*. Brill.

[129]

Flood, F.B. 2001. *The Great Mosque of Damascus: studies on the makings of an Umayyad visual culture*. Brill.

[130]

Flood, F.B. and Elsner, J. 2016. Idol Breaking as Image Making in the Islamic State. *Religion and Society*. 7, 1 (Jan. 2016). DOI:<https://doi.org/10.3167/arrs.2016.070108>.

[131]

Foote, R.M. 2000. Commerce, Industrial Expansion, and Orthogonal Planning: Mutually Compatible Terms in settlements of Bilad al-Sham during the Umayyad Period. *Mediterranean archaeology*. 13, (2000), 25–38.

[132]

Foote, R.M. 1999. Frescoes and carved ivory from the Abbasid family homestead at Humeima. *Journal of Roman Archaeology*. 12, (1999), 423–428. DOI:<https://doi.org/10.1017/S1047759400018146>.

[133]

Fowden, G. 1993. *Empire to commonwealth: consequences of monotheism in late antiquity*. Princeton University Press.

[134]

Fowden, G. 2004. Late-antique art in Syria and its Umayyad evolutions. *Journal of Roman*

Archaeology. 17, (2004), 282–304. DOI:<https://doi.org/10.1017/S1047759400008254>.

[135]

Fowden, G. 2004. Late-antique art in Syria and its Umayyad evolutions. *Journal of Roman Archaeology*. 17, (2004), 282–304. DOI:<https://doi.org/10.1017/S1047759400008254>.

[136]

Fowden, G. 2004. *Qusayr 'Amra: art and the Umayyad elite in late antique Syria*. University of California Press.

[137]

Fowden, G. 2004. *Qusayr 'Amra: art and the Umayyad elite in late antique Syria*. University of California Press.

[138]

Frantz-Murphy, G. 1981. A New Interpretation of the Economic History of Medieval Egypt: The Role of the Textile Industry 254-567/868-1171. *Journal of the Economic and Social History of the Orient*. 24, 3 (Oct. 1981). DOI:<https://doi.org/10.2307/3631908>.

[139]

Freestone, I.C. et al. 2015. Glass production at an Early Islamic workshop in Tel Aviv. *Journal of Archaeological Science*. 62, (Oct. 2015), 45–54. DOI:<https://doi.org/10.1016/j.jas.2015.07.003>.

[140]

Freestone, I.C. 2002. The relationship between enamelling on ceramics and on glass in the Islamic world. *Archaeometry*. 44, 2 (May 2002), 251–255. DOI:<https://doi.org/10.1111/1475-4754.t01-1-00057>.

[141]

Gaifman, M. 2017. Aniconism: definitions, examples and comparative perspectives.

Religion. 47, 3 (Jul. 2017), 335–352. DOI:<https://doi.org/10.1080/0048721X.2017.1342987>.

[142]

Gamboni, D. 1997. The destruction of art: iconoclasm and vandalism since the French Revolution. Reaktion Books.

[143]

Gascoigne, A.L. 2013. Cooking pots and choices in the medieval Middle East. Pottery and social dynamics in the Mediterranean and beyond in medieval and post-medieval times. Archaeopress. 1–10.

[144]

Gascoigne, A.L. 2007. The Water Supply of Tinnis: Public amenities and private investments. Cities in the pre-modern Islamic world: the urban impact of religion, state and society. A.K. Bennison and A.L. Gascoigne, eds. Routledge. 161–176.

[145]

Geertz, C. et al. 1978. Meaning and order in Moroccan society: three essays in cultural analysis. Cambridge University Press.

[146]

Gellner, E. 1969. Saints of the Atlas. University of Chicago Press.

[147]

Genequand, D. 2006. Umayyad Castles: the shift from Late antique Military Architecture to early Islamic Palatial Building. Muslim military architecture in greater Syria: from the coming of Islam to the Ottoman Period. Brill. 3–25.

[148]

Gerstenblith, P. 2013. The destruction of cultural heritage: A crime against property or a

crime against people? The John Marshall Review of Intellectual Property Law. 15, 3 (2013), 337–393.

[149]

Gharipour, M. ed. 2015. Sacred Precincts. BRILL.

[150]

Gibb, H.A.R. and Bearman, P.J. 1960. The Encyclopaedia of Islam. Brill.

[151]

GIDEON AVNI 2011. ``From Polis to Madina'' Revisited — Urban Change in Byzantine and early Islamic Palestine. Journal of the Royal Asiatic Society. 21, 3 (2011), 301–329.

[152]

Gideon Avni 2007. From Standing Stones to Open Mosques in the Negev Desert: The Archaeology of Religious Transformation on the Fringes. Near Eastern Archaeology. 70, 3 (2007), 124–138.

[153]

Goitein, S.D. 1954. From the Mediterranean to India: Documents on the Trade to India, South Arabia, and East Africa from the Eleventh and Twelfth Centuries. Speculum. 29, 2, Part 1 (Apr. 1954), 181–197. DOI:<https://doi.org/10.2307/2849328>.

[154]

Goitein, S.D. 1974. Letters of medieval Jewish traders. Princeton University Press.

[155]

Goitein, S.D. 1961. The Main Industries of the Mediterranean Area as Reflected in the Records of the Cairo Geniza. Journal of the Economic and Social History of the Orient. 4, 2 (Aug. 1961). DOI:<https://doi.org/10.2307/3596049>.

[156]

Goitein, S.D. and Gustave E. von Grunebaum Center for Near Eastern Studies 1967. *A Mediterranean society: the Jewish communities of the Arab world as portrayed in the documents of the Cairo Geniza*. University of California Press.

[157]

Goode, J.F. 2007. *Negotiating for the past: archaeology, nationalism, and diplomacy in the Middle East, 1919-1941*. University of Texas Press.

[158]

Grabar, O. 1987. *The formation of Islamic art*. Yale University Press.

[159]

Grabar, O. et al. 1996. *The shape of the holy: early Islamic Jerusalem*. Princeton University Press.

[160]

Grabar, O. et al. 1996. *The shape of the holy: early Islamic Jerusalem*. Princeton University Press.

[161]

Grabar, O. 1976. *Islamic Art and Archaeology*. *The Study of the Middle East: research and scholarship in the humanities and the social sciences : a project of the Research and Training Committee of the Middle East Studies Association*. Wiley. 229–263.

[162]

Grau-Sologestoa, I. 2017. Socio-economic status and religious identity in medieval Iberia: The zooarchaeological evidence. *Environmental Archaeology*. 22, 2 (Apr. 2017), 189–199. DOI:<https://doi.org/10.1080/14614103.2016.1153818>.

[163]

Graves, M.S. et al. 2011. Architecture in Islamic arts: treasures of the Aga Khan Museum. Aga Khan Trust for Culture.

[164]

Griffith, S.H. 2008. The church in the shadow of the mosque: Christians and Muslims in the world of Islam. Princeton University Press.

[165]

Guidetti, M. 2017. In the shadow of the church: the building of mosques in early medieval Syria. Brill.

[166]

Guidetti, M. 2013. The contiguity between churches and mosques in early Islamic Bilād al-Shām. Bulletin of the School of Oriental and African Studies. 76, 02 (Jun. 2013), 229–258. DOI:<https://doi.org/10.1017/S0041977X13000086>.

[167]

Haiman, M. 1995. Agriculture and Nomad-State Relations in the Negev Desert in the Byzantine and Early Islamic Periods. Bulletin of the American Schools of Oriental Research. 297 (Feb. 1995). DOI:<https://doi.org/10.2307/1357388>.

[168]

Haldon, J.F. 2010. Money, power and politics in early Islamic Syria: a review of current debates. Ashgate.

[169]

Haldon, J.F. 1980. The Arab-Byzantine frontier in the eighth and ninth centuries: military organization and society in the borderlands. Zbornik radova Vizantoloskog instituta =: Recueil des travaux de l'Institut d'Etudes Byzantines. 19, (1980), 79–116.

[170]

Harmanşah, Ömür¹ 2015. ISIS, HERITAGE, AND THE SPECTACLES OF DESTRUCTION IN THE GLOBAL MEDIA. *Near Eastern Archaeology*. 78, 3 (2015), 170–177.

[171]

Harrell, J.A. 2008. Discovery of a medieval Islamic industry for steatite cooking vessels in Egypt's Eastern Desert. *New approaches to old stones: recent studies of ground stone artifacts*. Equinox Pub. 41–65.

[172]

Hassan S. Khalilieh 1999. The Ribât System and Its Role in Coastal Navigation. *Journal of the Economic and Social History of the Orient*. 42, 2 (1999), 212–225.

[173]

Heath, I. 2007. *The representation of Islam in British museums*. Archaeopress.

[174]

Heidemann, S. 2010. Numismatics. *The New Cambridge History of Islam: Volume 1: The Formation of the Islamic World, Sixth to Eleventh Centuries*. C.F. Robinson, ed. Cambridge University Press. 648–663.

[175]

Heidemann, S. 2014. The representation of the Early Islamic empire and its religion on coin imagery. *Court cultures in the Muslim world: seventh to nineteenth centuries*. A. Fuess and J.-P. Hartung, eds. Taylor & Francis. 30–53.

[176]

Henderson, J. 2013. *Ancient glass: an interdisciplinary exploration*. Cambridge University Press.

[177]

Henderson, J. et al. 2005. Experiment and innovation: early Islamic industry at al-Raqqa, Syria. *Antiquity*. 79, 303 (Mar. 2005), 130–145.
DOI:<https://doi.org/10.1017/S0003598X00113754>.

[178]

Herzfeld, E. 1948. *Geschichte der Stadt Samarra*. Eckardt & Messtorff.

[179]

Herzfeld, E. and Mallowan, M.E.L. 1930. *Die vorgeschichtlichen Töpfereien von Samarra: mit 240 Textbildern und 47 Tafeln, darunter 6 in Farbendruck*. D. Reimer.

[180]

Hillenbrand, R. 1999. *Anjar and Early Islamic Urbanism. The idea and ideal of the town between late Antiquity and the early Middle Ages*. Brill. 59–98.

[181]

Hillenbrand, R. 1991. Creswell and Contemporary Central European Scholarship. *Muqarnas* . 8, (1991). DOI:<https://doi.org/10.2307/1523149>.

[182]

Hillenbrand, R. 1982. IN *EARLY ISLAMIC SYRIA: THE EVIDENCE OF LATER Umayyad Palaces*. *Art History*. 5, 1 (Mar. 1982), 1–35.
DOI:<https://doi.org/10.1111/j.1467-8365.1982.tb00744.x>.

[183]

Hillenbrand, R. 1999. *Islamic art and architecture*. Thames and Hudson.

[184]

Hillenbrand, R. 2003. *Studying Islamic Architecture: Challenges and Perspectives*. *Architectural History*. 46, (2003). DOI:<https://doi.org/10.2307/1568797>.

[185]

Hillenbrand, R. 1999. The 'Abbasids'. Islamic art and architecture. Thames and Hudson. 38–60.

[186]

Hodges, R. 1983. The Abbasid Caliphate. Mohammed, Charlemagne & the origins of Europe: archaeology and the Pirenne thesis. Duckworth. 123–157.

[187]

Hodgson, M. 1977. The venture of Islam. University of Chicago Press.

[188]

Horton, M.C. 2004. Islam, Archaeology and Swahili Identity. Changing social identity with the spread of Islam: archaeological perspectives. The Oriental Institute of the University of Chicago. 67–68.

[189]

Hourani, G.F. 1995. Trade Routes under the Caliphate. Arab seafaring in the Indian Ocean in ancient and early medieval times. Princeton University Press. 51–86.

[190]

Howard-Johnston, J. 2010. Witnesses to a world crisis: historians and histories of the Middle East in the seventh century. Oxford University Press.

[191]

HOYLAND, R. 2006. New documentary texts and the early Islamic state. Bulletin of the School of Oriental and African Studies. 69, 03 (Oct. 2006).
DOI:<https://doi.org/10.1017/S0041977X06000188>.

[192]

Hoyland, R.G. 2001. *Arabia and the Arabs: from the Bronze Age to the coming of Islam*. Routledge.

[193]

Hoyland, R.G. 1997. *Seeing Islam as others saw it: a survey and evaluation of Christian, Jewish, and Zoroastrian writings on early Islam*. Darwin Press.

[194]

Hoyland, R.G. 1997. *Seeing Islam as others saw it: a survey and evaluation of Christian, Jewish, and Zoroastrian writings on early Islam*. Darwin Press.

[195]

Hudson, G.F. 1970. The Medieval Trade of China. *Islam and the trade of Asia: a colloquium*. Bruno Cassirer. 159–167.

[196]

Hugh Kennedy 1985. From Polis to Madina: Urban Change in Late Antique and Early Islamic Syria. *Past & Present*. 106 (1985), 3–27.

[197]

Hugh Kennedy 2006. From Shahrstan to Medina. *Studia Islamica*. 102 (2006), 5–34.

[198]

Humphreys, R.S. 1991. *Islamic history: a framework for inquiry*. I. B. Tauris.

[199]

Ian C. Freestone and Yael Gorin-Rosen 1999. THE GREAT GLASS SLAB AT BET SHE'ARIM, ISRAEL: AN EARLY ISLAMIC GLASSMAKING EXPERIMENT? *Journal of Glass Studies*. 41, (1999), 105–116.

[200]

Insoll, T. 1999. Introduction. *The archaeology of Islam*. Blackwell Publishers. 1–25.

[201]

Insoll, T. 2004. Syncretism, Time and Identity: Islamic Archaeology in West Africa. *Changing social identity with the spread of Islam: archaeological perspectives*. The Oriental Institute of the University of Chicago. 89–101.

[202]

Insoll, T. 1999. *The archaeology of Islam*. Blackwell Publishers.

[203]

Insoll, T. 1999. *The archaeology of Islam*. Blackwell Publishers.

[204]

Insoll, T. 1999. *The archaeology of Islam*. Blackwell Publishers.

[205]

Insoll, T. 1999. *The archaeology of Islam*. Blackwell Publishers.

[206]

Insoll, T. 2003. *The archaeology of Islam in sub-Saharan Africa*. Cambridge University Press.

[207]

Insoll, T. 2001. Timbuktu and Europe: Trade, Cities and Islam in 'Medieval West Africa'. *The medieval world*. Routledge. 469–484.

[208]

Irwin, R. 1997. Artists, Guilds and Craft Technology. *Islamic art in context: art, architecture, and the literary world*. Harry N. Abrams, Inc. 133–136.

[209]

Irwin, R. 2008. *Dangerous knowledge: orientalism and its discontents*. Overlook Press.

[210]

Irwin, R. 2006. *For lust of knowing: the Orientalists and their enemies*. Allen Lane.

[211]

Irwin, R. 1997. *Islamic art in context: art, architecture, and the literary world*. Harry N. Abrams, Inc.

[212]

Irwin, R. 1997. *Islamic art in context: art, architecture, and the literary world*. Harry N. Abrams, Inc.

[213]

Isakhan, B. 2013. Creating the Iraq cultural property destruction database: Calculating a heritage destruction index. *Cultural heritage in the crosshairs: protecting cultural property during conflict*. J. Kila and J.A. Zeidler, eds. Brill. 1–21.

[214]

Isakhan, B. 2013. Heritage destruction and spikes in violence: the case of Iraq. *Cultural heritage in the crosshairs: protecting cultural property during conflict*. J. Kila and J.A. Zeidler, eds. Brill. 219–247.

[215]

Isakhan, B. 2015. The Iraq legacies and the roots of the 'Islamic State'. The legacy of Iraq: from the 2003 War to the 'Islamic State'. B. Isakhan, ed. Edinburgh University Press. 223-235.

[216]

Isakhan, B. and González Zarandona, J.A. 2017. Layers of religious and political iconoclasm under the Islamic State: symbolic sectarianism and pre-monotheistic iconoclasm. *International Journal of Heritage Studies*. (May 2017), 1-16.
DOI:<https://doi.org/10.1080/13527258.2017.1325769>.

[217]

Islamic Art | Keyword | Heilbrunn Timeline of Art History | The Metropolitan Museum of Art: <https://www.metmuseum.org/toah/keywords/islamic-art/>.

[218]

Islamic Art | The Metropolitan Museum of Art: <https://www.metmuseum.org/about-the-met/curatorial-departments/islamic-art>.

[219]

Islamic Art - The David Collection: <https://www.davidmus.dk/en/collections/islamic>.

[220]

Islamic Arts and Architecture | Islamic Arts and Architecture: <http://islamic-arts.org/>.

[221]

Jacoby, D. 2009. Venetian commercial expansion in the eastern Mediterranean 8th-11th centuries. Byzantine trade, 4th-12th centuries: the archaeology of local, regional and international exchange : papers of the thirty-eighth Spring Symposium of Byzantine Studies, St John's College, University of Oxford, March 2004. Ashgate. 371-392.

[222]

Jamel Akbar 1988. KHATTA AND THE TERRITORIAL STRUCTURE OF EARLY MUSLIM TOWNS. *Muqarnas Online*. 6, 1 (1988), 22–32. DOI:<https://doi.org/10.1163/22118993-90000231>.

[223]

Janet L. Abu-Lughod 1987. The Islamic City--Historic Myth, Islamic Essence, and Contemporary Relevance. *International Journal of Middle East Studies*. 19, 2 (1987), 155–176.

[224]

Jaś Elsner 2012. Iconoclasm as Discourse: From Antiquity to Byzantium. *The Art Bulletin*. 94, 3 (2012), 368–394.

[225]

Jayyusi, S.K. et al. 2008. *The city in the Islamic world*. Brill.

[226]

Jayyusi, S.K. et al. 2008. *The city in the Islamic world*. Brill.

[227]

Jayyusi, S.K. et al. 2008. *The city in the Islamic world*. Brill.

[228]

Jenkins-Madina, Marilyn 2000. Collecting the "orient" at the Met: early tastemakers in America. *Ars Orientalis*. 30, (2000), 69–89.

[229]

Jennifer Pruitt 2013. Method in Madness: Recontextualizing the Destruction of Churches in the Fatimid Era. *Muqarnas Online*. 30, 1 (2013), 119–139.
DOI:<https://doi.org/10.1163/22118993-0301P0007>
<http://dx.doi.org/10.1163/22118993-0301P0007>.

[230]

Jere L. Bacharach 1996. MARWANID Umayyad Building Activities: Speculations on Patronage. *Muqarnas Online*. 13, 1 (1996), 27–44.
DOI:<https://doi.org/10.1163/22118993-90000355>.

[231]

Jeremy Johns 2003. Archaeology and the History of Early Islam: The First Seventy Years. *Journal of the Economic and Social History of the Orient*. 46, 4 (2003), 411–436.

[232]

Johns, J. 1999. The House of the Prophet and the Concept of the Mosque. *Bayt al-Maqdis: Jerusalem and early Islam*. J. Johns, ed. Published by Oxford University Press for the Board of Faculty of Oriental Studies, University of Oxford. 59–112.

[233]

Johns, J. 1994. The Longue Duree: State and Settlement Strategies in Southern Jordan across the Islamic Centuries. *Village, steppe and state: the social origins of modern Jordan*. E.L. Rogan and T. Tell, eds. British Academic Press. 1–31.

[234]

Johnson, S.C. 2017. 'Return to Origin Is Non-Existence': Al-Mada'in and Perceptions of Ruins in Abbasid Iraq. *International Journal of Islamic Architecture*. 6, 2 (Jul. 2017), 257–283. DOI:https://doi.org/10.1386/ijia.6.2.257_1.

[235]

Jones, R. et al. 2017. Sweet waste: medieval sugar production in the Mediterranean viewed from the 2002 excavation at the Tawahin es-Sukkar, Safi, Jordan. Potingair Press.

[236]

Joy, C. 2012. The politics of heritage management in Mali: from UNESCO to Djenné. Left Coast Press.

[237]

Joy, C. 2016. 'UNESCO is what?' World Heritage, Militant Islam and the search for a common humanity in Mali. *World heritage on the ground: ethnographic perspectives*. C. Brumann and D. Berliner, eds. Berghahn Books. 60–77.

[238]

JULIA GONNELLA 2010. COLUMNS AND HIEROGLYPHS: MAGIC 'SPOLIA' IN MEDIEVAL ISLAMIC ARCHITECTURE OF NORTHERN SYRIA. *Muqarnas*. 27, (2010), 103–120.

[239]

Junod, B. 2012. *Islamic art and the museum: approaches to art and archeology of the Muslim world in the twenty-first century*. Saqi.

[240]

Karev, Y. 2004. Samarqand in the 8th century: the evidence of transformation. Changing social identity with the spread of Islam: archaeological perspectives. *The Oriental Institute of the University of Chicago*. 51–66.

[241]

Karimian, Hassan 2011. Transition from Equality to the Hierarchical Social Structure and Urban Form in the Early Islamic Cities. *Der Islam*. 86, 2 (2011), 237–270.

[242]

Karl W. Butzer, Juan F. Mateu, Elisabeth K. Butzer and Pavel Kraus 1985. Irrigation Agrosystems in Eastern Spain: Roman or Islamic Origins? *Annals of the Association of American Geographers*. 75, 4 (1985), 479–509.

[243]

Keenan, J.G. 1999. *Fayyum Agriculture at the End of the Ayyubid Era: Nabulsi's Survey. Agriculture in Egypt: from Pharaonic to modern times*. Oxford University Press for the British Academy. 287–299.

[244]

Kennedy, H. 2002. *An historical atlas of Islam*. Brill.

[245]

Kennedy, H. 2010. How to found an Islamic city. *Cities, texts and social networks, 400-1500: experiences and perceptions of medieval urban space*. Ashgate. 45–63.

[246]

Kennedy, H. 2001. *The armies of the Caliphs: military and society in the early Islamic state*. Routledge.

[247]

Kennedy, H. 2016. *The caliphate: a Pelican introduction*. Pelican.

[248]

Kennedy, H. 2016. *The caliphate: a Pelican introduction*. Pelican.

[249]

Kennedy, H. 2004. The Decline and Fall of the First Muslim Empire. *Der Islam*. 81, 1 (2004). DOI:<https://doi.org/10.1515/islam.2004.81.1.3>.

[250]

Kennedy, H. 1986. The Early 'Abbasid Caliphate'. *The prophet and the age of the caliphates: the Islamic Near East from the sixth to the eleventh century*. Longman. 123–155.

[251]

Kennedy, H. 1981. *The early Abbasid Caliphate: a political history*. Croom Helm.

[252]

Kennedy, H. 2007. The great Arab conquests: how the spread of Islam changed the world we live in. Weidenfeld & Nicholson.

[253]

Kennedy, H. 2007. The great Arab conquests: how the spread of Islam changed the world we live in. Weidenfeld & Nicholson.

[254]

Kennedy, H. 2004. The prophet and the age of the caliphates: the Islamic Near East from the sixth to the eleventh century. Pearson Longman.

[255]

Kennet, D. 2005. On the eve of Islam: archaeological evidence from Eastern Arabia. *Antiquity*. 79, 303 (Mar. 2005), 107–118.
DOI:<https://doi.org/10.1017/S0003598X00113730>.

[256]

Kennet, D. 2005. On the eve of Islam: archaeological evidence from Eastern Arabia. *Antiquity*. 79, 303 (Mar. 2005), 107–118.
DOI:<https://doi.org/10.1017/S0003598X00113730>.

[257]

Khalaf, Roha W 2012. Traditional vs modern Arabian morphologies. *Journal of Cultural Heritage Management and Sustainable Development*. 2, 1 (2012), 27–43.

[258]

Kila, J. and Zeidler, J.A. eds. 2013. Cultural heritage in the crosshairs: protecting cultural property during conflict. Brill.

[259]

King, G.R.D. 1985. Islam, iconoclasm, and the declaration of doctrine. *Bulletin of the School of Oriental and African Studies*. 48, 02 (Jun. 1985).
DOI:<https://doi.org/10.1017/S0041977X00033346>.

[260]

King, G.R.D. 1992. Settlement patterns in Islamic Jordan: the Umayyads and their use of the land. *Studies in the history and archaeology of Jordan*: 4. Department of Antiquities in cooperation with: Maison de l'Orient Méditerranéen, Université Lumière, Lyon. 369–375.

[261]

Komaroff, Linda 2000. Exhibiting the Middle East: collections and perceptions of Islamic art. *Ars Orientalis*. 30, (2000), 1–8.

[262]

Kornegay, K. D. 2014. Destroying the Shrines of Unbelievers: The Challenge of Iconoclasm to the International Framework for the Protection of Cultural Property. *Military Law Review*. 221 (2014), 153–182.

[263]

La Vaissière, É. de 2005. *Sogdian traders: a history*. Brill.

[264]

La Vaissière, É. de and Association pour l'avancement des études iraniennes (Paris, France) 2008. *Islamisation de l'Asie Centrale: processus locaux d'acculturation du VIIe au XIe siècle*. Association pour l'avancement des études iraniennes.

[265]

Lafrenz Samuels, K. 2009. Trajectories of Development: International Heritage Management of Archaeology in the Middle East and North Africa. *Archaeologies*. 5, 1 (Apr. 2009), 68–91. DOI:<https://doi.org/10.1007/s11759-008-9092-6>.

[266]

Lamm, C.J. 1928. Das Glas von Samarra. D. Reimer.

[267]

Lampracos, M. 2017. Building a world heritage city: Sana'a, Yemen. Routledge.

[268]

Lassner, J. 1970. the Building of Madinat as-Salam. The topography of Baghdad in the early Middle Ages: text and studies. Wayne State University Press. 45–59.

[269]

Lassner, J. 1970. The Dar al-Khalifa. The topography of Baghdad in the early Middle Ages: text and studies. Wayne State University Press. 85–89.

[270]

Lecker, M. 2010. Pre-Islamic Arabia. The new Cambridge history of Islam: Volume 1: The formation of the Islamic world, sixth to eleventh centuries. Cambridge University Press. 153–172.

[271]

León, A. and Murillo, J.Fco. 2014. Advances in Research on Islamic Cordoba. Journal of Islamic Archaeology. 1, 1 (Aug. 2014), 5–35. DOI:<https://doi.org/10.1558/jia.v1i1.5>.

[272]

Leone, A. 2004. Vandal, Byzantine, and Arab rural landscapes in North Africa. Landscapes of change: rural evolution in late antiquity and the early Middle Ages. Ashgate. 135–162.

[273]

Leturcq, J. 2015. The Museum of Arab Art in Cairo (1869-2014): A Disoriented Heritage.

After orientalism: critical perspectives on western agency and eastern re-appropriations. F. Pouillon and J.-C. Vatin, eds. Brill. 145–161.

[274]

Lev, E. 2002. Trade of Medical Substances in the Medieval and Ottoman Levant. Towns and material culture in the medieval Middle East. Brill. 159–184.

[275]

Levy-Rubin, M. 2011. Non-Muslims in the Early Islamic Empire: From Surrender to Coexistence. Cambridge University Press.

[276]

Lewis, B. 1976. The world of Islam: faith, people, culture. Thames and Hudson.

[277]

Lilie, R.-J. 2005. The Byzantine-Arab Borderland from the Seventh to the Ninth Century. Borders, barriers, and ethnogenesis: frontiers in late Antiquity and the Middle Ages. Brepols. 13–21.

[278]

Little, L.K. ed. 2006. Plague and the End of Antiquity: The Pandemic of 541–750. Cambridge University Press.

[279]

Lopez, R.S. and Raymond, I.W. 1967. Medieval trade in the Mediterranean world: illustrative documents. W.W. Norton.

[280]

Lostal, M. 2017. International cultural heritage law in armed conflict: case studies of Syria, Libya, Mali, the invasion of Iraq, and the Buddhas of Bamiyan. Cambridge University Press.

[281]

MacKenzie, J.M. 1995. *Orientalism: history, theory and the arts*. Manchester UP.

[282]

MacLean, R. and Insoll, T. 2003. Archaeology, luxury and the exotic: the examples of Islamic Gao (Mali) and Bahrain. *World Archaeology*. 34, 3 (Jan. 2003), 558–570. DOI:<https://doi.org/10.1080/0043824021000026512>.

[283]

Magness, J. 2010. Early Islamic Pottery: Evidence of a Revolution in Diet and Dining Habits. *Agency and identity in the ancient Near East: new paths forward*. Equinox. 117–126.

[284]

Makdisi, U. 2002. Ottoman Orientalism. *The American Historical Review*. 107, 3 (Jun. 2002), 768–796. DOI:<https://doi.org/10.1086/532495>.

[285]

Mango, M.M. and Spring Symposium of Byzantine Studies 2009. Byzantine trade, 4th-12th centuries: the archaeology of local, regional and international exchange : papers of the thirty-eighth Spring Symposium of Byzantine Studies, St John's College, University of Oxford, March 2004. Ashgate.

[286]

Mark Horton 2004. Artisans, Communities, and Commodities: Medieval Exchanges between Northwestern India and East Africa. *Ars Orientalis*. 34, (2004), 62–80.

[287]

Marranci, G. 2008. *Beyond the Stereotype: Challenges in Understanding Muslim Identities*. *The anthropology of Islam*. Berg. 89–102.

[288]

Marranci, G. 2008. *The anthropology of Islam*. Berg.

[289]

Marsham, A. 2009. *Rituals of Islamic monarchy: accession and succession in the first Muslim empire*. Edinburgh University Press.

[290]

MASON, R.B. and TITE, M.S. 1997. THE BEGINNINGS OF TIN-OPACIFICATION OF POTTERY GLAZES. *Archaeometry*. 39, 1 (Feb. 1997), 41-58.
DOI:<https://doi.org/10.1111/j.1475-4754.1997.tb00789.x>.

[291]

MATTIA GUIDETTI 2009. The Byzantine Heritage in the Dar al Islam: CHURCHES AND MOSQUES IN AL-RUHA BETWEEN THE SIXTH AND TWELFTH CENTURIES. *Muqarnas*. 26, (2009), 1-36.

[292]

Mayerson, Philip 1997. The role of flax in Roman and Fatimid Egypt. *Journal of Near Eastern Studies*. 56, (1997), 201-207. DOI:<https://doi.org/10.1086/468554>.

[293]

McPhillips, S. and Wordsworth, P.D. eds. 2016. *Landscapes of the Islamic World: archaeology, history, and ethnography*. University of Pennsylvania Press, Inc.

[294]

Melčák, M. and Beránek, O. 2017. ISIS's Destruction of Mosul's Historical Monuments: Between Media Spectacle and Religious Doctrine. *International Journal of Islamic Architecture*. 6, 2 (Jul. 2017), 389-415. DOI:https://doi.org/10.1386/ijia.6.2.389_1.

[295]

Meskel, L. 1998. *Archaeology under fire: nationalism, politics and heritage in the Eastern Mediterranean and Middle East*. Routledge.

[296]

Meskel, L. 2005. *Sites of Violence: Terrorism, Tourism, and Heritage in the Archaeological Present*. Embedding ethics. Berg. 123–146.

[297]

Michael Decker 2007. *Frontier Settlement and Economy in the Byzantine East*. *Dumbarton Oaks Papers*. 61, (2007), 217–267.

[298]

Michael Decker 2009. *Plants and Progress: Rethinking the Islamic Agricultural Revolution*. *Journal of World History*. 20, 2 (2009), 187–206.

[299]

Michaudel, B. 2006. *The Development of Islamic Military Architecture during the Ayyubid and Mamluk Reconquest of Frankish Syria*. *Muslim military architecture in greater Syria: from the coming of Islam to the Ottoman Period*. Brill. 106–121.

[300]

Mikkelsen, E. 2008. *The Vikings and Islam*. *The Viking world*. Routledge. 543–549.

[301]

Milwright, M. 2011. *An Arabic Description of the Activities of Antique Dealers in Late Ottoman Damascus*. *Palestine Exploration Quarterly*. 143, 1 (Mar. 2011), 8–18.
DOI:<https://doi.org/10.1179/003103210X12904439984043>.

[302]

Milwright, M. 2010. An introduction to Islamic archaeology. Edinburgh University Press.

[303]

Milwright, M. 2010. Crafts and Industry. An introduction to Islamic archaeology. Edinburgh University Press. 143–158.

[304]

Milwright, M. 2022. Introductions. An Introduction to Islamic Archaeology. Edinburgh University Press. 1–23.

[305]

Milwright, M. 2017. Islamic arts and crafts: an anthology. Edinburgh University Press Ltd.

[306]

Milwright, M. 2010. The Countryside. An introduction to Islamic archaeology. Edinburgh University Press. 59–74.

[307]

Moreland, J. 2001. Archaeology and text. Duckworth.

[308]

Moreland, J. 2001. Archaeology and text. Duckworth.

[309]

Mousavi, A. 2012. The Sasanian Empire: An Archaeological Survey, c.220-AD60. A companion to the archaeology of the ancient Near East. Wiley-Blackwell. 1076–1094.

[310]

Mulder, S. 2017. Imagining Localities of Antiquity in Islamic Societies. *International Journal of Islamic Architecture*. 6, 2 (Jul. 2017), 229–254.
DOI:https://doi.org/10.1386/ijia.6.2.229_2.

[311]

Nassar, Ahmad E The International Criminal Court and the Applicability of International Jurisdiction under Islamic Law. *Chicago Journal of International Law*. 4, 587–596.

[312]

Nasser Rabbat 1988. THE MEANING OF THE Umayyad Dome of the Rock. *Muqarnas Online*. 6, 1 (1988), 12–21. DOI:<https://doi.org/10.1163/22118993-90000230>.

[313]

Necipoglu, G. 2012. The Concept of Islamic Art: Inherited Discourses and New Approaches. *Islamic art and the museum: approaches to art and archeology of the Muslim world in the twenty-first century*. Saqi. 57–75.

[314]

Neumeier, E. 2017. Spoils for the New Pyrrhus: Alternative Claims to Antiquity in Ottoman Greece. *International Journal of Islamic Architecture*. 6, 2 (Jul. 2017), 311–337.
DOI:https://doi.org/10.1386/ijia.6.2.311_1.

[315]

Nevo, Y.D. and Negev Archaeological Project for the Study of Ancient Arab Desert Cultures 1991. Pagans and herders: a re-examination of the Negev runoff cultivation systems in the Byzantine and early Arab periods. IPS Ltd.

[316]

Nixon, S. 2009. Excavating Essouk-Tadmakka (Mali): new archaeological investigations of early Islamic trans-Saharan trade. *Azania: Archaeological Research in Africa*. 44, 2 (Aug. 2009), 217–255. DOI:<https://doi.org/10.1080/00671990903047595>.

[317]

Nixon, SamRehren, ThiloGuerra, Maria Filomena New light on the early Islamic West African gold trade: coin moulds from Tadmekka, Mali. *Antiquity*. 85, 1353–1368.

[318]

Northedge, A. 1999. *Archaeology and Islam. Companion encyclopedia of archaeology*. Routledge. 1077–1107.

[319]

Northedge, A. 1994. Archaeology and new urban settlement in early Islamic Syria and Iraq. *The Byzantine and early Islamic Near East: (papers of the Second Workshop on Late Antiquity and Early Islam)*, 2: Land use and settlement patterns. Darwin Press. 231–265.

[320]

Northedge, A. 2005. Ernst Herzfeld, Samarra and Islamic Archaeology. *Ernst Herzfeld and the development of Near Eastern Studies, 1900-1950*. Brill. 383–403.

[321]

Northedge, A. 2005. Remarks on Samarra and the archaeology of large cities. *Antiquity*. 79, 303 (Mar. 2005), 119–129. DOI:<https://doi.org/10.1017/S0003598X00113742>.

[322]

Northedge, A. 2012. The contents of the first Muslim houses: Thoughts about the assemblages from the Amman Citadel. *Proceedings of the 7th International Congress on the Archaeology of the Ancient Near East: 12 April - 16 April 2010, the British Museum and UCL, London*. Harrassowitz. 633–659.

[323]

Northedge, A. et al. 2005. *The historical topography of Samarra*. British School of Archaeology in Iraq (BSAI).

[324]

Northedge, Alastair 1993. An interpretation of the Palace of the Caliph at Samarra (Dar al-Khilafa or Jawsaq al-Khaqani). *Ars Orientalis*. 23, (1993), 143–170.

[325]

Nováček, K. et al. 2016. Medieval urban landscape in northeastern Mesopotamia. Archaeopress Publishing Ltd.

[326]

Noyes, J. 2013. The politics of iconoclasm: religion, violence and the culture of image-breaking in Christianity and Islam. I.B. Tauris & Co Ltd.

[327]

Nuha N. N. Khoury 1992. THE DOME OF THE ROCK, THE KA'BA, AND GHUMDAN: ARAB MYTHS AND Umayyad Monuments. *Muqarnas Online*. 10, 1 (1992), 57–66.
DOI:<https://doi.org/10.1163/22118993-90000295>.

[328]

Papaconstantinou, Arietta, D. and Andrew W. Mellon Foundation Sawyer Seminar 2016. Conversion in late antiquity: Christianity, Islam, and beyond : papers from the Andrew W. Mellon Foundation Sawyer Seminar, University of Oxford, 2009-2010. Routledge.

[329]

Parker, S.T. and American Schools of Oriental Research 1986. Romans and Saracens: a history of the Arabian frontier. American Schools of Oriental Research.

[330]

Peacock, A.C.S. 2007. Black Sea Trade and the Islamic World down to the Mongol Period. The Black Sea: past, present and future : proceedings of the international interdisciplinary conference, Istanbul, 14-16 October 2004. British Institute at Ankara. 65–72.

[331]

Peacock, A.C.S. et al. eds. 2015. Islam and Christianity in medieval Anatolia. Ashgate Publishing Company.

[332]

Peacock, A.C.S. ed. 2017. Islamisation: comparative perspectives from history. Edinburgh University Press.

[333]

Peeters Publishers 1994. Cultural interchange during the umayyad era in bilad al-sham. Peeters Publishers.

[334]

Peters, F.E. 1986. Jerusalem and Mecca: the typology of the holy city in the Near East. New York University Press.

[335]

Petersen, A. 1996. Dictionary of Islamic architecture. Routledge.

[336]

Petersen, A. 2005. The towns of Palestine under Muslim rule, AD 600-1600. Archaeopress.

[337]

Petersen, A. 2005. What is Islamic Archaeology. *Antiquity*. 79, 303 (Mar. 2005), 100–106. DOI:<https://doi.org/10.1017/S0003598X00113729>.

[338]

Petersen, A. and Council for British Research in the Levant 2012. The medieval and Ottoman Hajj route in Jordan: an archaeological and historical study. Oxbow Books.

[339]

Petersen, A.D. 1999. The Archaeology of Muslim Pilgrimage and Shrines in Palestine. Case studies in archaeology and world religion: the proceedings of the Cambridge Conference. Archaeopress. 116–127.

[340]

Petersen, Andrew Politics and narratives: Islamic archaeology in Israel. *Antiquity*. 79, 306, 858–864.

[341]

Phelps, M. et al. 2016. Natron glass production and supply in the late antique and early medieval Near East: The effect of the Byzantine-Islamic transition. *Journal of Archaeological Science*. 75, (Nov. 2016), 57–71.
DOI:<https://doi.org/10.1016/j.jas.2016.08.006>.

[342]

Philips, W.D. 1993. Sugar Production and trade in the Mediterranean at the Time of the Crusades. *The meeting of two worlds: Europe and the Americas 1492-1650*. published for the British Academy by Oxford University Press. 393–406.

[343]

Plets Gertjan 2017. Violins and trowels for Palmyra: Post-conflict heritage politics. *Anthropology Today*. 33, 4 (2017), 18–22. DOI:<https://doi.org/10.1111/1467-8322.12362>.

[344]

Pollock, S. 2016. Archaeology and Contemporary Warfare. *Annual Review of Anthropology*. 45, 1 (Oct. 2016), 215–231. DOI:<https://doi.org/10.1146/annurev-anthro-102215-095913>.

[345]

Porter, V. and British Museum 2012. Hajj: journey to the heart of Islam. British Museum Press.

[346]

Power, T. 2012. The Red Sea from Byzantium to the Caliphate: AD 500-1000. American University in Cairo Press.

[347]

Qantara: <http://www.qantara-med.org/qantara4/index.php?lang=en>.

[348]

R. Rante 2007. THE TOPOGRAPHY OF RAYY DURING THE EARLY ISLAMIC PERIOD. Iran. 45, (2007), 161–180.

[349]

Rabbat, N. 2016. Heritage as a Right: Heritage and the Arab Spring. International Journal of Islamic Architecture. 5, 2 (Jul. 2016), 267–278. DOI:https://doi.org/10.1386/ijia.5.2.267_1.

[350]

Radoine, H. 2011. Planning paradigm in the : order in randomness. Planning Perspectives. 26, 4 (Oct. 2011), 527–549. DOI:<https://doi.org/10.1080/02665433.2011.601607>.

[351]

Rehren, T. 2000. Cutting Edge Technology - The Ferghana Process of medieval crucible steel smelting. Metalla: Forschungsberichte des Deutschen Bergbau-Museums. 7, (2000), 55–69.

[352]

Rehren, Th. and Nixon, S. 2014. Refining gold with glass – an early Islamic technology at

Tadmekka, Mali. *Journal of Archaeological Science*. 49, (Sep. 2014), 33–41.
DOI:<https://doi.org/10.1016/j.jas.2014.04.013>.

[353]

Rico, T. ed. 2017. *The making of Islamic heritage: Muslim pasts and heritage presents*. Palgrave Macmillan.

[354]

Rim Lababidi 2016. Did They Really Forget How to Do It?: Iraq, Syria, and the International Response to Protect a Shared Heritage. *Journal of Eastern Mediterranean Archaeology and Heritage Studies*. 4, 4 (2016), 341–362.

[355]

Risso, P. 1995. *Merchants and faith: Muslim commerce and culture in the Indian Ocean*. Westview Press.

[356]

Robinson, C. 2011. The First Islamic Empire. *The Roman Empire in context: historical and comparative perspectives*. Wiley-Blackwell. 229–248.

[357]

Robinson, C.F. 2000. *Empire and elites after the Muslim conquest: the transformation of northern Mesopotamia*. Cambridge University Press.

[358]

Robinson, C.F. ed. 2010. *The New Cambridge History of Islam: Volume 1: The Formation of the Islamic World, Sixth to Eleventh Centuries*. Cambridge University Press.

[359]

Robinson, C.F. 2010. The Rise of Islam, 600-705. *The new Cambridge history of Islam: Volume 1: The formation of the Islamic world, sixth to eleventh centuries*. Cambridge

University Press. 173–225.

[360]

Rogers, J.M. 1974. From antiquarianism to Islamic archaeology. Istituto italiano di cultura per la R.A.E.

[361]

Rosser-Owen, M. 2011. 'Collecting the Alhambra': Owen Jones and Islamic Spain at the South Kensington Museum. Owen Jones y la Alhambra. Patronato de la Alhambra y Generalife. 159–168.

[362]

Roxburgh, David J. 2000. Au bonheur des Amateurs: collecting and exhibiting Islamic art, ca. 1880–1910. *Ars Orientalis*. 30, (2000), 9–38.

[363]

Ruggles, D. 2008. The Countryside: the Roman Agricultural and Hydraulic Legacy of the Islamic Mediterranean. *The city in the Islamic world*. Brill. 795–816.

[364]

Ruggles, D.F. ed. 2011. *Islamic art and visual culture: an anthology of sources*. Wiley-Blackwell.

[365]

Ruggles, D.F. ed. 2011. *Islamic art and visual culture: an anthology of sources*. Wiley-Blackwell.

[366]

Ruggles, D.F. ed. 2011. *Islamic art and visual culture: an anthology of sources*. Wiley-Blackwell.

[367]

Ruggles, D.F. 2000. *Madinat al-Zahra. Gardens, landscape, and vision in the palaces of Islamic Spain*. Pennsylvania State University Press. 3–18.

[368]

Ruthven, M. 1997. *Islam: a very short introduction*. Oxford University Press.

[369]

Ruthven, M. 1997. *Islam: a very short introduction*. Oxford University Press.

[370]

Sahner, C.C. 2017. The First Iconoclasm in Islam: A New History of the Edict of Yazīd II (AH 104/AD 723). *Der Islam*. 94, 1 (Jan. 2017). DOI:<https://doi.org/10.1515/islam-2017-0002>.

[371]

Said, E.W. 1978. *Orientalism*. Routledge and Kegan Paul.

[372]

Said, E.W. 1978. *Orientalism*. Routledge and Kegan Paul.

[373]

Saitowitz, S.J. 1996. Early Indian Ocean Glass Bead Trade between Egypt and Malaysia: A Pilot Study. *Indo-Pacific prehistory: the Chiang Mai papers*. Indo-Pacific Prehistory Association, Australian National University. 119–123.

[374]

Saladin, H. and Migeon, G. 1907. *Manuel d'art musulman*. A. Picard.

[375]

Sarre, F. 1911. *Archäologische Reise im Euphrat- und Tigris-Gebiet* : Sarre, Friedrich Paul Theodor, 1865-1945 : Free Download & Streaming : Internet Archive. D. Reimer.

[376]

Schacht, J. and Bosworth, C.E. 1979. *The legacy of Islam*. Oxford University Press.

[377]

Schick, R. 1995. *The Christian communities of Palestine from Byzantine to Islamic rule: a historical and archaeological study*. Darwin Press.

[378]

Shalem, A. 1999. *Islam Christianized: Islamic portable objects in the medieval church treasuries of the Latin West*. Peter Lang.

[379]

Shaw, W.M.K. 2017. *In Situ: The Contraindications of World Heritage*. *International Journal of Islamic Architecture*. 6, 2 (Jul. 2017), 339–365.
DOI:https://doi.org/10.1386/ijia.6.2.339_1.

[380]

Sidi, A.O. 2012. *Maintaining Timbuktu's unique tangible and intangible heritage*. *International Journal of Heritage Studies*. 18, 3 (May 2012), 324–331.
DOI:<https://doi.org/10.1080/13527258.2012.651744>.

[381]

Sijpesteijn, P. 2005. *Shaping a Muslim state: papyri related to a mid-eighth century Egyptian official*. UMI Dissertation Services.

[382]

Sijpesteijn, P.M. 2009. Arabic Papyri and Islamic Egypt. *The Oxford handbook of papyrology*. Oxford University Press. 452–472.

[383]

Sijpesteijn, P.M. 2007. *New Rule over Old Structures: Egypt after the Muslim Conquest. Regime change in the ancient Near East and Egypt: from Sargon of Agade to Saddam Hussein*. Published for the British Academy by Oxford University Press. 183–200.

[384]

Silverstein, A.J. 2010. *Islamic history: a very short introduction*. Oxford University Press.

[385]

Silverstein, A.J. 2010. *Islamic history: a very short introduction*. Oxford University Press.

[386]

Simpson, I. 2008. Market Buildings at Jerash: Commercial Transformations at the Tetrakionion in the 6th to 9th centuries CE. Residences, castles, settlements: transformation processes from late antiquity to early Islam in Bilad al-Sham: proceedings of the international conference held at Damascus, 5-9 November, 2006. Marie Leidorf. 115–124.

[387]

Simpson, S.J. 1995. Death and Burial in the Late Islamic Near East: Some Insights from Archaeology and Ethnography. *The archaeology of death in the ancient Near East*. Oxbow Books. 240–251.

[388]

Smith, C. et al. 2016. The Islamic State's symbolic war: Da'esh's socially mediated terrorism as a threat to cultural heritage. *Journal of Social Archaeology*. 16, 2 (Jun. 2016), 164–188. DOI:<https://doi.org/10.1177/1469605315617048>.

[389]

SOAS, University of London holdings information for 'Die Malereien von Samarra : mit 83 Textbildern und 88 Ta...' | Copac:
<http://copac.jisc.ac.uk/search?title=ausgrabungen%20von%20samarra&iids=107610019%20&show-library=SOAS%2C%20University%20of%20London&rn=8>.

[390]

SOAS, University of London holdings information for 'Entre memoire et pouvoir : l'espace syrien sous les dern...' | Copac:
<http://copac.jisc.ac.uk/search?title=entre%20memoire%20et%20pouvoir&iids=107777719%20&show-library=SOAS%2C%20University%20of%20London&rn=3>.

[391]

Starzmann, M.T. 2012. Archaeological fieldwork in the Middle East: Academic agendas, labour politics and neo-colonialism. *European archaeology abroad: global settings, comparative perspectives*. Sidestone Press. 401-414.

[392]

Starzmann, M.T. 2012. Archaeological fieldwork in the Middle East: Academic agendas, labour politics and neo-colonialism. *European archaeology abroad: global settings, comparative perspectives*. Sidestone Press. 401-414.

[393]

Stefan Heidemann 2006. The History of the Industrial and Commercial Area of 'Abbāsīd Al-Raqqa, Called Al-Raqqa Al-Muḥṭariqa. *Bulletin of the School of Oriental and African Studies, University of London*. 69, 1 (2006), 33-52.

[394]

Stephen Vernoit 1997. THE RISE OF ISLAMIC ARCHAEOLOGY. *Muqarnas Online*. 14, 1 (1997), 1-10. DOI:<https://doi.org/10.1163/22118993-90000366>.

[395]

Stillman, N.A. 1973. The Eleventh Century Merchant House of Ibn 'Awkal (a Geniza Study). *Journal of the Economic and Social History of the Orient*. 16, 1 (Jan. 1973), 15–87. DOI:<https://doi.org/10.1163/156852073X00021>.

[396]

Thomas F. Glick *Islamic and Christian Spain in the early Middle Ages*.

[397]

Thomas Leisten 1989. BETWEEN ORTHODOXY AND EXEGESIS: SOME ASPECTS OF ATTITUDES IN THE SHARI'AH TOWARD FUNERARY ARCHITECTURE *Muqarnas Online*. 7, 1 (1989), 12–22. DOI:<https://doi.org/10.1163/22118993-90000245>.

[398]

Tonghini, C. and Henderson, J. 1998. An Eleventh-century Pottery Production Workshop at al-Raqqā. *Preliminary Report. Levant*. 30, 1 (Jan. 1998), 113–127. DOI:<https://doi.org/10.1179/lev.1998.30.1.113>.

[399]

Tsafrir, Y. 2009. Trade, workshops and shops in Bet Shean/Scythopolis, 4th-8th centuries. *Byzantine trade, 4th-12th centuries: the archaeology of local, regional and international exchange : papers of the thirty-eighth Spring Symposium of Byzantine Studies, St John's College, University of Oxford, March 2004*. Ashgate. 61–82.

[400]

Tsugitaka, S. 2004. Sugar in the Economic Life of Mamluk Egypt. *Mamlūk studies review*. 8, 2 (2004), 87–108.

[401]

University of Oxford. Faculty of Oriental Studies 1988. *Walid and his friends: an Umayyad tragedy*. Oxford University Press on behalf of the Faculty of Oriental Studies.

[402]

V&A · Islamic Middle East: <https://www.vam.ac.uk/collections/islamic-middle-east>.

[403]

Vallejo Triano, A. 2007. Madinat al-Zahra: Transformation of a Caliphal City. Revisiting al-Andalus: perspectives on the material culture of islamic Iberia and beyond. Brill. 3-26.

[404]

Van der Veen, M. Agricultural innovation: invention and adoption or change and adaptation? World archaeology. 1-12.

[405]

Van der Veen, M. and Morales, J. 2015. The Roman and Islamic spice trade: New archaeological evidence. Journal of Ethnopharmacology. 167, (Jun. 2015), 54-63. DOI:<https://doi.org/10.1016/j.jep.2014.09.036>.

[406]

Varisco, D.M. 2005. Islam obscured: the rhetoric of anthropological representation. Palgrave Macmillan.

[407]

Varisco, D.M. 2011. Reading Orientalism: Said and the Unsaid. University of Washington Press.

[408]

Veintimilla, D. 2016. Islamic Law and War Crimes Trials: The Possibility and Challenges of a War Crimes Tribunal against the Assad Regime and ISIL. Cornell International Law Journal. 49, 2 (2016).

[409]

Velázquez Bosco, R. 1912. Arte del Califato de Cordoba: Medina Azzahra y Alamiriya, texto,

planos, y dibujos del mismo. Jose Blass.

[410]

Vernoit, S. 2000. Islamic Art and Architecture: An Overview of Scholarship and Collecting, c. 1850-c 1950. *Discovering Islamic art: scholars, collectors and collections, 1850-1950*. I.B. Tauris. 1-61.

[411]

Vickers, M. et al. 1986. *From silver to ceramic: the potter's debt to metalwork in the Graeco-Roman, Oriental and Islamic worlds*. Ashmolean Museum.

[412]

Viollet, H. 1913. Fouilles à Samara en Mésopotamie. Un palais musulman du IXe siècle. Mémoires présentés par divers savants à l'Académie des inscriptions et belles-lettres de l'Institut de France. Première série, Sujets divers d'érudition. 12, 2 (1913), 685-718. DOI:<https://doi.org/10.3406/mesav.1913.1099>.

[413]

Vroom, J. 2003. *After antiquity: ceramics and society in the Aegean from the 7th to the 20th century A.C. ; a case study from Boeotia, central Greece*. Faculty of Archaeology, University of Leiden.

[414]

Walasek, H. 2015. *Bosnia and the destruction of cultural heritage*. Ashgate.

[415]

Walasek, H. 2015. *Bosnia and the destruction of cultural heritage*. Ashgate.

[416]

Walmsley, A. 2004. *Archaeology and Islamic Studies: The development of a relationship. From handaxe to Khan: essays presented to Peder Mortensen on the occasion of his 70th*

birthday. Aarhus University Press. 317–329.

[417]

Walmsley, A. 2007. Early Islamic Syria: an archaeological assessment. Duckworth.

[418]

Walmsley, A. 2007. Early Islamic Syria: an archaeological assessment. Duckworth.

[419]

Walmsley, A. 1992. Fihl (Pella) and the Cities of North Jordan during the Umayyad and Abbasid Periods. Studies in the history and archaeology of Jordan: 4. Department of Antiquities in cooperation with: Maison de l'Orient Méditerranéen, Université Lumière, Lyon. 377–384.

[420]

Walmsley, A. 2000. Production, Exchange and Regional Trade in the Islamic Near East: Old Structures, New Systems? The long eighth century. Brill. 264–343.

[421]

Walmsley, A. 2000. Production, Exchange and Regional Trade in the Islamic Near East: Old Structures, New Systems? The long eighth century. Brill. 264–343.

[422]

Walmsley, A. 2012. Regional exchange and the role of the shop in Byzantine and Early Islamic Syria-Palestine: an archeological view. Trade and markets in Byzantium. Dumbarton Oaks Research Library and Collection. 311–330.

[423]

Walmsley, A. 2007. The Excavation of an Umayyad Period House at Pella in Jordan. Housing in late antiquity: from palaces to shops. Brill. 515–522.

[424]

Walmsley, A. and Damgaard, K. 2005. The Umayyad congregational mosque of Jarash in Jordan and its relationship to early mosques. *Antiquity*. 79, 304 (Jun. 2005), 362–378. DOI:<https://doi.org/10.1017/S0003598X00114152>.

[425]

Watenpaugh, H.Z. 2016. Cultural Heritage and the Arab Spring: War over Culture, Culture of War and Culture War. *International Journal of Islamic Architecture*. 5, 2 (Jul. 2016), 245–263. DOI:https://doi.org/10.1386/ijia.5.2.245_2.

[426]

Watson, A.M. 1983. *Agricultural innovation in the early Islamic world: the diffusion of crops and farming techniques, 700-1100*. Cambridge University Press.

[427]

Watson, O. 2004. *Ceramics from Islamic lands*. Thames & Hudson.

[428]

Watson, O. 2004. *Ceramics from Islamic lands*. Thames & Hudson.

[429]

Wendy M. K. Shaw 2000. Islamic Arts in the Ottoman Imperial Museum, 1889-1923. *Ars Orientalis*. 30, (2000), 55–68.

[430]

Wheatley, P. 2001. *The places where men pray together: cities in Islamic lands, seventh through the tenth centuries*. University of Chicago Press.

[431]

Wheatley, P. 2001. The places where men pray together: cities in Islamic lands, seventh through the tenth centuries. University of Chicago Press.

[432]

Whitcomb, D. 2007. An Urban Structure for the Early Islamic City. Cities in the pre-modern Islamic world: the urban impact of religion, state and society. A.K. Bennison and A.L. Gascoigne, eds. Routledge. 15–26.

[433]

Whitcomb, D. 2000. Hesban, Amman and Abbasid Archaeology in Jordan. The archaeology of Jordan and beyond: essays in honor of James A. Sauer. Eisenbrauns. 505–515.

[434]

Whitcomb, D. 1992. Reassessing the Archaeology of Jordan of the Abbasid Period. Studies in the history and archaeology of Jordan: 4. (1992), 385–390.

[435]

WHITCOMB, D. 1996. Urbanism in Arabia. Arabian Archaeology and Epigraphy. 7, 1 (May 1996), 38–51. DOI:<https://doi.org/10.1111/j.1600-0471.1996.tb00086.x>.

[436]

Whitcomb, D.S. 2004. Changing social identity with the spread of Islam: archaeological perspectives. The Oriental Institute of the University of Chicago.

[437]

Whose Hajj is it anyway?
<http://www.ihrc.org.uk/publications/briefings/11763-whose-hajj-is-it-anyway>.

[438]

Wickham, C. 2005. Framing the early Middle Ages: Europe and the Mediterranean 400-800. Oxford University Press.

[439]

Wickham, C. 2004. The Mediterranean around 800: On the Brink of the Second Trade Cycle. *Dumbarton Oaks Papers*. 58, (2004). DOI:<https://doi.org/10.2307/3591384>.

[440]

Wilkinson, C.K. and Metropolitan Museum of Art (New York, N.Y.) 1987. Nishapur: some early Islamic buildings and their decoration. Metropolitan Museum of Art.

[441]

Williams, T. 2007. The City of Sultan Kala, Merv, Turkmenistan: Communities, neighbourhoods and urban planning from the eighth to thirteenth century. *Cities in the pre-modern Islamic world: the urban impact of religion, state and society*. A.K. Bennison and A.L. Gascoigne, eds. Routledge. 42-61.

[442]

Wilson, A. 2003. Classical water technology in the early Islamic world. Technology, ideology, water: from Frontinus to the Renaissance and beyond: papers from a conference at the Institutum Romanum Finlandiae, May 19-20, 2000. C. Bruun, ed. Institutum Romanum Finlandiae. 115-141.

[443]

Wood, P. 2015. Christians in the Middle East, 600-1000: Conquest, Competition and Conversion. *Islam and Christianity in medieval Anatolia*. A.C.S. Peacock et al., eds. Ashgate Publishing Company. 23-50.

[444]

Wordsworth, P. 2015. Merv on Khorasanian trade routes from the 10th -13th centuries. *Greater Khorasan: History, Geography, Archaeology and Material Culture*. R. Rante, ed. De Gruyter. 51-62.

[445]

Wordsworth, P. 2016. Sustaining Travel - the economy of medieval stopping-places across the Karakum Desert Turkmenistan. *Landscapes of the Islamic world: archaeology, history, and ethnography*. S. McPhillips and P.D. Wordsworth, eds. University of Pennsylvania Press. 219–236.

[446]

2012. From Prophet to Postmodernism? New World Orders and the End of Islamic Art. *Journal of Art Historiography*. 6 (2012), 31–53.

[447]

1909. La Kalaa des Beni-Hammad : une capitale berbère de l'Afrique du nord au XIe siècle / Général L. de Beylié. E. Leroux (Paris).

[448]

Les fouilles de Paykend: nouveaux elements. *Cahiers d'Asie centrale*. 21/22, 237–258.

[449]

Les fouilles de Paykend: nouveaux elements. *Cahiers d'Asie centrale*. 21/22, 237–258.

[450]

2012. Regarding the exhibition: the Munich exhibition Masterpieces of Muhammadan Art (1910) and its scholarly position. *Journal of Art Historiography*; 6 (2012), 1–34.