

Machiavelli Islam And The East

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Explore the intriguing intersections of Machiavellian political philosophy, Islamic governance principles, and the rich tapestry of Eastern political thought. This analysis delves into comparative concepts of power, leadership, and statecraft, examining how these diverse traditions have shaped historical and contemporary political landscapes from distinct yet sometimes convergent perspectives.

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Machiavelli, Islam and the East

This volume provides the first survey of the unexplored connections between Machiavelli's work and the Islamic world, running from the Arabic roots of *The Prince* to its first translations into Ottoman Turkish and Arabic. It investigates comparative descriptions of non-European peoples, Renaissance representations of Muhammad and the Ottoman military discipline, a Jesuit treatise in Persian for a Mughal emperor, peculiar readers from Brazil to India, and the parallel lives of Machiavelli and the bureaucrat Cel Iz de Mucmafá. Ten distinguished scholars analyse the backgrounds, circulation and reception of Machiavelli's writings, focusing on many aspects of the mutual exchange of political theories and grammars between East and West. A significant contribution to attempts by current scholarship to challenge any rigid separation within Eurasia, this volume restores a sense of the global spreading of books, ideas and men in the past.

Useful Enemies

From the fall of Constantinople in 1453 until the eighteenth century, many Western European writers viewed the Ottoman Empire with almost obsessive interest. Typically they reacted to it with fear and distrust; and such feelings were reinforced by the deep hostility of Western Christendom towards Islam. Yet there was also much curiosity about the social and political system on which the huge power of the sultans was based. In the sixteenth century, especially, when Ottoman territorial expansion was rapid and Ottoman institutions seemed particularly robust, there was even open admiration. In this path-breaking book Noel Malcolm ranges through these vital centuries of East-West interaction, studying all the ways in which thinkers in the West interpreted the Ottoman Empire as a political phenomenon - and Islam as a political religion. *Useful Enemies* shows how the concept of 'oriental despotism' began as an attempt to turn the tables on a very positive analysis of Ottoman state power, and how, as it developed, it interacted with Western debates about monarchy and government. Noel Malcolm also shows how a negative portrayal of Islam as a religion devised for political purposes was assimilated by radical writers, who extended the criticism to all religions, including Christianity itself. Examining the works of many famous thinkers (including Machiavelli, Bodin, and Montesquieu) and many less well-known ones, *Useful Enemies* illuminates the long-term development of Western ideas about the Ottomans, and about Islam. Noel Malcolm shows how these ideas became intertwined with internal Western debates about power, religion, society, and war. Discussions of Islam and the Ottoman Empire were thus bound up with mainstream thinking in the West on a wide range of important topics.

These Eastern enemies were not just there to be denounced. They were there to be made use of, in arguments which contributed significantly to the development of Western political thought.

Imagining the Middle East

Recipient of the Governor General's Literary Award for Translation, *Imagining the Middle East* examines how Western perceptions of the Middle East were formed and how they have been used as a rationalization for setting policies and determining actions.

Islam, Authoritarianism, and Underdevelopment

Analyzes Muslim countries' contemporary problems, particularly violence, authoritarianism, and underdevelopment, comparing their historical levels of development with Western Europe.

The Failure of Political Islam

This powerful argument reassesses radical Islam and the set of ideas and assumptions at its core. Olivier Roy offers a challenging and highly original view that no-one trying to understand Islamic fundamentalism can afford to overlook.

Narratives of Arab Secularism

This book offers a new interpretation of the rich narratives of Arab secularism, contending that secularism as a set of ideas and a social movement is destined to loom large on the political and legal horizon of most Arab states. Youssef M. Choueiri provides a study of three moments in the development of secularism in the Arab World, the Machiavellian, the Alfierian and the Gramscian. It is within such a scope that secularism in its interaction with state-building projects, women's emancipation and religion is treated as an intellectual current and a discursive entity embedded in the political process of its diverse societies. Through the chapters, Choueiri demonstrates how secularism occupies a pivotal presence in the religious and political life of the Arab world, exploring such interrelated configurations as indigenous contributions, diverse reforms and the impact of Western states. He concludes that secularism has become a moral prerequisite and a required vehicle in creating the necessary conditions for the success of democracy in the Middle East. *Narratives of Arab Secularism* tackles the complexity and contemporary ramifications of the subject in a way that no previous single study has been able to. It will be relevant to both students and academics dealing with topics related to the Middle East including religion, politics, anthropology and history.

Adab and Modernity

Adab is a concept situated at the heart of Arabic and Islamic civilization. What became of it, towards modernity? The question of the civilising process (Norbert Elias) helps us reflect on this story.

The West and Islam

This comparative history of political thought examines what the Western and Islamic approaches to politics had in common and where they diverged. It throws light on why the West and Islam each developed their own particular kind of approach to government, politics, and the state, and on why these approaches are so different.

The Globe on Paper

How did writing histories of the world change after the discovery of America? Focusing on a set of case studies, this book explores creative works by Renaissance authors who made use of new sources and materials to produce narratives about the globe, working across different cultures and languages.

A Middle East Mosaic

In times of war and in peace, from the earliest days of the Roman Empire to our own, Westerners have journeyed to the lands of the middle east, bringing back accounts of their adventures and impressions. Yet it was never a one way exchange. From the first Arab embassy to the Vikings in the 9th century to the internet musings of the Taliban, *A Middle East Mosaic* collects a rich, boisterous literature of cultural exchange. We see the American Revolution through the eyes of a Moroccan Ambassador and the French Revolution through a series of Imperial Ottoman proclamations. We find surprising portraits

of Napoleon ("a brigand chief"), TE Lawrence and Atatürk. We learn what George Washington and Machiavelli thought of Turkish politics and hear Flaubert and Thackeray rail against eastern crime and punishment. We peer into Voltaire's business correspondence and follow the footsteps of Mark Twain, Richard Burton, Gertrude Bell and Ibn Battuta, the Marco Polo of the east. Great discoveries are recorded - an Egyptian Ambassador is introduced to electricity and dismisses the spectacle as "frankish trickery;" another pronounces the invention of a secure mail system most useful for assassinations. We enter the harem with a 16th century organ maker and emerge with Ottoman reform. It was not until the sixteenth century that the first middle eastern rulers entered into diplomatic relations with European rulers, but trade often precedes diplomatic relations. Business men from the days of the crusades against Saladin to the oil prospecting of Samuel Cox and his descendants have seen great possibilities in the markets of the middle east. And throughout the centuries we have been united by war. We witness the outbreak of the Crimean war with Karl Marx and enter Egypt with Napoleon. We observe Arab customs with George Patton and visit Baghdad and Cairo with George F. Kennan in the second world war. When Usama bin Ladin rails against "Jews and crusaders" occupying the holy land, he is rehearsing a grievance with a long history. This symphony of voices, full of wit and wisdom, spite and wonder, suspicion, befuddlement and occasional insight, is ordered and explained by our foremost living historian of the middle east. The fruit of a lifetime of scholarship and erudition, *A Middle East Mosaic* is a dazzling capstone to a brilliant career. In a spirited reappraisal of western views of the east and eastern views of the west over the last two thousand years, Bernard Lewis gives us a brilliant over-view of 2,000 years of commerce, diplomacy, war and exploration. This book is a delight, a treasury of stories drawn from letters, diaries and histories, but also from unpublished archives and previously untranslated accounts. Diplomats and interpreters, slaves, soldiers, pilgrims and missionaries, princes and spies, businessmen, doctors and priests all pour forth their stories of the people and events that shaped history. *A Middle East Mosaic* cannot fail to appeal to anyone with an appetite for history and a curiosity about the vagaries of cultural exchange.

The Art of War

The Art of War (*Dell'arte della guerra*), is one of the lesser-read works of Florentine statesman and political philosopher Niccolò Machiavelli. The format of 'The Art of War' was in socratic dialogue. The purpose, declared by Fabrizio (Machiavelli's persona) at the outset, "To honor and reward virtù, not to have contempt for poverty, to esteem the modes and orders of military discipline, to constrain citizens to love one another, to live without factions, to esteem less the private than the public good." To these ends, Machiavelli notes in his preface, the military is like the roof of a palazzo protecting the contents. Written between 1519 and 1520 and published the following year, it was the only historical or political work printed during Machiavelli's lifetime, though he was appointed official historian of Florence in 1520 and entrusted with minor civil duties.

Hammer and Anvil

Weaving new interpretive approaches and grand themes of world history from 1000 to 1500, distinguished historian Pamela Kyle Crossley boldly argues that nomadic regimes such as the Mongols and Turks profoundly shaped Eurasia's economic, technological, and political evolution to create our modern world.

The Qur'an in Rome

Despite its relevance to the subsequent development of Western Islamic studies, the intellectual contribution of early modern Catholicism is still an under-researched area. The aim of this volume is to fill this gap, offering a series of essays dealing with the study of the Qur'an and Arabic language in early modern Catholic Europe. Focusing on the circulation of manuscripts, translations and printed books, the essays highlight how Catholic Orientalism contributed to the birth and spread of Western Islamic studies, although sometimes it was still directed towards religious polemics. Among the protagonists of this period of Islamic studies, the volume will focus on Catholic priests, missionaries, religious orders (Jesuits, Franciscans, Carmelites) Eastern Christians, converts, and other prominent figures in the Catholic culture of the time. Special attention will be given to the work of Ludovico Marracci, author of a fundamental edition of the Arabic text and Latin translation of the Qur'an with an introduction, notes, refutations and religious and linguistic insights. The volume is of interest to an audience of specialists and non-specialists interested both in Islamic and Qur'anic studies and in the history of modern Catholicism, missions, and Orientalism

Machiavelli: The Prince

Professor Skinner presents a lucid analysis of Machiavelli's text as a response to the world of Florentine politics.

Nevertheless

From the master of "micro-history" a reconstruction of two contrasting early-modern thinkers Nevertheless comprises essays on Machiavelli and on Pascal. The ambivalent connection between the two parts is embodied by the comma (,) in the subtitle: Machiavelli, Pascal. Is this comma a conjunction or a disjunction? In fact, both. Ginzburg approaches Machiavelli's work from the perspective of casuistry, or case-based ethical reasoning. For as Machiavelli indicated through his repeated use of the adverb *nondimanco* ("nevertheless"), there is an exception to every rule. Such a perspective may seem to echo the traditional image of Machiavelli as a cynical, "machievellian" thinker. But a close analysis of Machiavelli the reader, as well as of the ways in which some of Machiavelli's most perceptive readers read his work, throws a different light on Machiavelli the writer. The same hermeneutic strategy inspires the essays on the Provinciales, Pascal's ferocious attack against Jesuitical casuistry. Casuistry vs anti-casuistry; Machiavelli's secular attitude towards religion vs Pascal's deep religiosity. We are confronted, apparently, with two completely different worlds. But Pascal read Machiavelli, and reflected deeply upon his work. A belated, contemporary echo of this reading can unveil the complex relationship between Machiavelli and Pascal - their divergences as well as their unexpected convergences.

Encyclopedia of Renaissance Philosophy

Gives accurate and reliable summaries of the current state of research. It includes entries on philosophers, problems, terms, historical periods, subjects and the cultural context of Renaissance Philosophy. Furthermore, it covers Latin, Arabic, Jewish, Byzantine and vernacular philosophy, and includes entries on the cross-fertilization of these philosophical traditions. A unique feature of this encyclopedia is that it does not aim to define what Renaissance philosophy is, rather simply to cover the philosophy of the period between 1300 and 1650.

God's Shadow

The Ottoman Empire was a hub of flourishing intellectual fervor, geopolitical power, and enlightened pluralistic rule. At the helm of its ascent was the omnipotent Sultan Selim I (1470-1520), who, with the aid of his extraordinarily gifted mother, Gülbahar, hugely expanded the empire, propelling it onto the world stage. Aware of centuries of European suppression of Islamic history, Alan Mikhail centers Selim's Ottoman Empire and Islam as the very pivots of global history, redefining such world-changing events as Christopher Columbus's voyages - which originated, in fact, as a Catholic jihad that would come to view Native Americans as somehow "Moorish" - the Protestant Reformation, the transatlantic slave trade, and the dramatic Ottoman seizure of the Middle East and North Africa. Drawing on previously unexamined sources and written in gripping detail, Mikhail's groundbreaking account vividly recaptures Selim's life and world. An historical masterwork, *God's Shadow* radically reshapes our understanding of a world we thought we knew. A leading historian of his generation, Alan Mikhail, Professor of History and Chair of the Department of History at Yale University, has reformed our understandings of the past through his previous three prize-winning books on the history of Middle East.

Power, Pleasure, and Profit

David Wootton guides us through four centuries of Western thought to show how new ideas about politics, ethics, and economics stepped into a gap opened up by religious conflict and the Scientific Revolution. As ideas about godliness and Aristotelian virtue faded, theories about the rational pursuit of power, pleasure, and profit moved to the fore.

Forced Conversion in Christianity, Judaism and Islam

Forced Conversion in Christianity, Judaism and Islam explores the legal and theological grounds through which Christians, Jews, and Muslims sanctioned and reacted to forcible conversion in pre-modern Iberia and related settings.

Orienting Virtue

What does it mean for a nation and its citizens to be virtuous? The term "virtue" is ubiquitous in eighteenth-century British literature, but its definition is more often assumed than explained. Bringing

together two significant threads of eighteenth-century scholarship—one on republican civic identity and the mythic legacy of the freeborn Briton and the other on how England's global encounters were shaped by orientalist fantasies— *Orienting Virtue* examines how England's sense of collective virtue was inflected and informed by Eastern empires. Bethany Williamson shows how England's struggle to define and practice national virtue hinged on the difficulty of articulating an absolute concept of moral value amid dynamic global trade networks. As writers framed England's story of exceptional liberties outside the "rise and fall" narrative they ascribed to other empires, virtue claims encoded anxieties about England's tenuous position on the global stage, especially in relation to the Ottoman, Mughal, and Far Eastern empires. Tracking valences of virtue across the century's political crises and diverse literary genres, Williamson demonstrates how writers consistently deployed virtue claims to imagine a "middle way" between conserving ancient ideals and adapting to complex global realities. *Orienting Virtue* concludes by emphasizing the ongoing urgency, in our own moment, of balancing competing responsibilities and interests as citizens both of nations and of the world.

Machiavelli and the Nature of Political Thought

A striking new book about Western Philosophy and the Arab Spring that dares to ask readers, if you don't understand the essential tenets of freedom and democracy, what are you fighting for? *The Lantern* is a political and philosophical think piece, exploring the complex issues that have prevented real change in current Arabian states. The author opens groundbreaking new thinking by challenging readers to embrace western philosophy and adapt them to the current realities and politics in the Arab world. With candor and a good dose of humour, the author illuminates his arguments by examining Hobbes, Plato, Burke, Machiavelli, and how they would examine the current political scene inside Arabian states. *The Lantern* also features two "ordinary" Arabian citizens arguing the essential questions about freedom, democracy and their own realities. Written in a hip and in-the-moment style, the book is an ideal University course book or Independent bookshop and library buy. The author also regularly posts videos to his popular YouTube (<http://www.youtube.com/omelseiasa>) where he discusses these compelling topics. *The Lantern* shines a fresh new light on Arab politics in a gripping new book about knowledge, aspiration that readers will instantly understand and connect with.

The Lantern

A collection of essays that span many regions and cultures, by an award-winning historian Sanjay Subrahmanyam is becoming well known for the same sort of reasons that attach to Fernand Braudel and Carlo Ginzburg, as the proponent of a new kind of history - in his case, not *longue durée* or micro-history, but 'connected history': connected cross-culturally, and spanning regions, subjects and archives that are conventionally treated alone. Not a research paradigm, he insists, it is more of an *oppositionswissenschaft*, a way of trying to constantly break the moulds of historical objects. The essays collected here, some quite polemical - as in the lead text on the notion of India-as-civilization, or another, assessing such a literary totem as V. S. Naipaul - illustrate the breadth of Subrahmanyam's concerns, as well as the quality of his writing. *Connected History* considers what, exactly, is an empire, the rise of 'the West' (less of a place than an idea or ideology, he insists), Churchill and the Great Man theory of history, the reception of world literature and the itinerary of subaltern studies, in addition to personal recollections of life and work in Delhi, Paris and Lisbon, and concluding remarks on the practice of early-modern history and the framing of historical enquiry.

Connected History

In the history of the Ottoman Empire, the seventeenth century has often been considered an anomaly, characterized by political dissent and social conflict. In this book, Aslıhan Gürbüz shows how the early modern period was, in fact, crucial to the formation of new kinds of political agency that challenged, negotiated with, and ultimately reshaped the Ottoman social order. By uncovering the histories of these new political voices and documenting the emergence of a robust public sphere, Gürbüz challenges two common assumptions: first, that the ideal of public political participation originated in the West; and second, that civic culture was introduced only with Westernization efforts in the nineteenth century. Contrary to these assumptions, which measure the Ottoman world against an idealized European prototype, *Taming the Messiah* offers a new method of studying public political life by focusing on the variety of religious visions and lifeworlds native to Ottoman society and the ways in which they were appropriated and repurposed in the pursuit of new forms of civic engagement.

Taming the Messiah

Enigma in Rus and Medieval Slavic Cultures is a thematic essay volume to investigate the history and function of enigma in Orthodox Slavic cultures with a special focus on the cultural history of Rus and Muscovy. Its seventeen case studies across disciplinary boundaries analyze Slavic biblical and patristic translations, liturgical commentaries, occult divinatory texts, and dream interpretations. Slavic riddles inscribed on walls and compilations of riddles in question-and-answer format are all subjects of this volume. Not only written, but also pictorial enigmas are examined, together with their relationships to texts suggesting novel methodologies for their deciphering. This kaleidoscopic survey of *Enigma in Rus and Medieval Slavic Cultures* by an international group of scholars demonstrates the historiographical challenges that medieval enigmatic thought poses for researchers and offers new approaches to the interpretation of medieval sources, both verbal and visual.

Enigma in Rus and Medieval Slavic Cultures

An anonymous book appeared in Venice in 1547 titled *L'Alcorano di Macometto*, and, according to the title page, it contained "the doctrine, life, customs, and laws [of Mohammed] . . . newly translated from Arabic into the Italian language." Were this true, *L'Alcorano di Macometto* would have been the first printed direct translation of the Qur'an in a European vernacular language. The truth, however, was otherwise. As soon became clear, the Qur'anic sections of the book—about half the volume—were in fact translations of a twelfth-century Latin translation that had appeared in print in Basel in 1543. The other half included commentary that balanced anti-Islamic rhetoric with new interpretations of Muhammad's life and political role in pre-Islamic Arabia. Despite having been discredited almost immediately, the *Alcorano* was affordable, accessible, and widely distributed. In *The Venetian Qur'an*, Pier Mattia Tommasino uncovers the volume's mysterious origins, its previously unidentified author, and its broad, lasting influence. *L'Alcorano di Macometto*, Tommasino argues, served a dual purpose: it was a book for European refugees looking to relocate in the Ottoman Empire, as well as a general Renaissance reader's guide to Islamic history and stories. The book's translation and commentary were prepared by an unknown young scholar, Giovanni Battista Castrodardo, a complex and intellectually accomplished man, whose commentary in *L'Alcorano di Macometto* bridges Muhammad's biography and the text of the Qur'an with Machiavelli's *The Prince* and Dante's *Divine Comedy*. In the years following the publication of *L'Alcorano di Macometto*, the book was dismissed by Arabists and banned by the Catholic Church. It was also, however, translated into German, Hebrew, and Spanish and read by an extended lineage of missionaries, rabbis, renegades, and iconoclasts, including such figures as the miller Menocchio, Joseph Justus Scaliger, and Montesquieu. Through meticulous research and literary analysis, *The Venetian Qur'an* reveals the history and legacy of a fascinating historical and scholarly document.

The Venetian Qur'an

Modern Italian historiography has undergone a substantial revision in the last quarter of a century. From an almost exclusive focus on the process of nation-building, the attention of historians has shifted. The most innovative research is now devoted to assessing to what extent the cosmopolitan attitude that was evident in the late eighteenth century morphed, but did not disappear, in the ensuing two centuries. The essays in this volume make the case that the age of nations had a profound impact on Italian history and contributed to the creation of an Italian identity within the framework of well-functioning imperial and global networks. They also acknowledge that the process of national individualization carried with it a variety of aspects that reconnected Italian history to the foreign cultures that were undergoing constant self-fashioning. *Cosmopolitan Italy in the Age of Nations: Transnational Visions from the Eighteenth to the Twentieth Century* will be of interest to scholars throughout the world and intellectual and transnational historians.

Cosmopolitan Italy in the Age of Nations

Wael B. Hallaq boldly argues that the "Islamic state," judged by any standard definition of what the modern state represents, is both impossible and inherently self-contradictory. Comparing the legal, political, moral, and constitutional histories of premodern Islam and Euro-America, he finds the adoption and the practices of the modern state to be highly problematic for modern Muslims. By Islamic standards, the state's technologies of the self are severely lacking in moral substance, and today's Islamic state, as Hallaq shows, has done little to advance an acceptable form of genuine Shari'a governance. The Islamists' constitutional battles in Egypt and Pakistan, the Islamic legal and political

failures of the Iranian Revolution, and other similar disappointments underscore this fact. Hallaq then turns to the rich moral resources of Islamic history to prove that political and other "crises of Islam" are integral to the modern condition of both the East and the West, and by acknowledging these parallels, Muslims can engage more productively with their Western counterparts.

The Impossible State

From Lisbon to Rome via the Gulf of Guinea and the sugar mills of northern Brazil, this book explores the strategies and practices that displaced scholars cultivated to navigate the murky waters of late Renaissance politics. By tracing the life of the Portuguese jurist-scholar Vicente Nogueira (1586–1654) across diverse social, cultural, and political spaces, Fabien Montcher reveals a world of religious conflicts and imperial rivalries. Here, European agents developed the practice of 'bibliopolitics'— using local and international systems for buying and selling books and manuscripts to foster political communication and debate, and ultimately to negotiate their survival. Bibliopolitics fostered the advent of a generation of 'mercenaries of knowledge' whose stories constitute a key part of seventeenth-century social and cultural history. This book also demonstrates their crucial role in creating an international and dynamic Republic of Letters with others who helped shape early modern intellectual and political worlds.

Mercenaries of Knowledge

Based on a critical study of a large number of contemporary Persian texts, court chronicles, epistolary collections, and biographies of Sufi mystics, *The Mughals and the Sufis* examines the complexities in the relationship between Mughal political culture and the two dominant strains of Islam's Sufi traditions in South Asia: one centered around orthodoxy, the other focusing on a more accommodating and mystical spirituality. Muzaffar Alam analyses the interplay of these elements, their negotiation and struggle for resolution via conflict and coordination, and their longer-term outcomes as the empire followed its own political and cultural trajectory as it shifted from the more liberal outlook of Emperor Akbar "The Great" (r. 1556–1605) to the more rigid attitudes of his great-grandson, Aurangzeb 'Alamgir (r. 1658–1701). Alam brings to light many new and underutilized sources relevant to the religious and cultural history of the Mughals and reinterprets well-known sources from a new perspective to provide one of the most detailed and nuanced portraits of Indian Islam under the Mughal Empire available today.

The Mughals and the Sufis

Fundamentalism rejects a core belief of modernity - the separation of religion and politics - and so, according to Jansen, always has an antimodern or reactionary basis. To explore the logic of contemporary fundamentalist ideology, Jansen draws on the work of the two dominant Islamic commentators on religion and politics, Al-Afghani from the nineteenth century and Ibn Taymiyya from the fourteenth.

The Dual Nature of Islamic Fundamentalism

Demonstrates the wealth of political thought from early modern Portugal and its empire through a selection of writings by Portuguese and Luso-Brazilian authors.

Political Thought in Portugal and its Empire, c.1500–1800

Italians adhering to Protestantism or other forms of heterodoxy mostly had to leave their country after ca. 1550 due to Rome's pressure. The connectivities with Central Europe (not only Germany) as destination of that movement have been often neglected.

Western Republicanism and the Oriental Prince

Gerald Hawting's book has long been acknowledged as the standard introductory survey of this complex period in Arab and Islamic history. Now it is once more made available, with the addition of a new introduction by the author which examines recent significant contributions to scholarship in the field. It is certain to be welcomed by students and academics alike.

Fruits of Migration

This pamphlet is the 2007 Irving Kristol Lecture, delivered at the annual dinner of the American Enterprise Institute for Public Policy Research in Washington, D.C., on March 7, 2007. The 2007

Kristol Award was presented to Bernard Lewis, the Cleveland E. Dodge Professor of Near Eastern Studies Emeritus at Princeton University, and long the free world's preeminent student and interpreter of Islam, the Ottoman Empire, and the modern Middle East. The Irving Kristol Award, named for the eminent author and intellectual and longtime AEI senior fellow, is the Institute's highest honor, bestowed annually by its Council of Academic Advisers.

The First Dynasty of Islam

In *Picturing the Islamicate World*, Nadja Danilenko explores the message of the first preserved maps from the Islamicate world. Safeguarded in al-Ismakhrī's *Book of Routes and Realms* (10th century C.E.), the world map and twenty regional maps complement the text to a reference book of the territories under Muslim rule. Rather than shaping the Islamicate world according to political or religious concerns, al-Ismakhrī chose a timeless design intended to outlast upheavals. Considering the treatise was transmitted for almost a millennium, al-Ismakhrī's strategy seems to have paid off. By investigating the Persian and Ottoman translations and all extant manuscripts, Nadja Danilenko unravels the manuscript tradition of al-Ismakhrī's work, revealing who took an interest in it and why.

Europe and Islam

Global Perspectives in Modern Italian Culture presents a series of unexplored case studies from the sixteenth to the twentieth century, each demonstrating how travellers, scientists, Catholic missionaries, scholars and diplomats coming from the Italian peninsula contributed to understandings of various global issues during the age of early globalization. It also examines how these individuals represented different parts of the world to an Italian audience, and how deeply Italian culture drew inspiration from the increasing knowledge of world 'Otherness'. The first part of the book focuses on the production of knowledge, drawing on texts written by philosophers, scientists, historians and numerous other first-hand eyewitnesses. The second part analyses the dissemination and popularization of knowledge by focussing on previously understudied published works and initiatives aimed at learned Italian readers and the general public. Written in a lively and engaging manner, this book will appeal to scholars and students of early modern and modern European history, as well as those interested in global history.

Picturing the Islamicate World

"An engaging, innovative, and wide-ranging account of the way in which anticolonial thought in India creatively reconceptualized the idea of popular sovereignty. It sheds new light on the theoretical relationship between democratic legitimation and development." —Pratap Bhanu Mehta An original reconstruction of how the debates over peoplehood defined Indian anticolonial thought, and a bold new framework for theorizing the global career of democracy. Indians, their former British rulers asserted, were unfit to rule themselves. Behind this assertion lay a foundational claim about the absence of peoplehood in India. The purported "backwardness" of Indians as a people led to a democratic legitimation of empire, justifying self-government at home and imperial rule in the colonies. In response, Indian anticolonial thinkers launched a searching critique of the modern ideal of peoplehood. *Waiting for the People* is the first account of Indian answers to the question of peoplehood in political theory. From Surendranath Banerjea and Radhakamal Mukerjee to Mohandas Gandhi and Jawaharlal Nehru, Indian political thinkers passionately explored the fraught theoretical space between sovereignty and government. In different ways, Indian anticolonial thinkers worked to address the developmental assumptions built into the modern problem of peoplehood, scrutinizing contemporary European definitions of "the people" and the assumption that a unified peoplehood was a prerequisite for self-government. Nazmul Sultan demonstrates how the anticolonial reckoning with the ideal of popular sovereignty fostered novel insights into the globalization of democracy and ultimately drove India's twentieth-century political transformation. *Waiting for the People* excavates, at once, the alternative forms and trajectories proposed for India's path to popular sovereignty and the intellectual choices that laid the foundation for postcolonial democracy. In so doing, it uncovers largely unheralded Indian contributions to democratic theory at large. India's effort to reconfigure the relationship between popular sovereignty and self-government proves a key event in the global history of political thought, one from which a great deal remains to be learned.

Global Perspectives in Modern Italian Culture

Included in this volume are the proceedings from the Twenty-First Annual Conference of the Association of Muslim Social Scientists (AMSS) held in East Lansing, Michigan from October 30 - November 1, 1992. The conference's theme focused mainly on issues in contemporary Islamic thought. The AMSS is a non-profit, professional academic organization founded towards the end of the fourteenth hijri century (1391/1972) for the sole purpose of providing a forum for both Muslim and non-Muslim social scientists interested in pursuing Islamically-oriented research and scholarship in the social sciences. In order to help scholars with their activities, AMSS organizes specialized seminars and an annual conference to help its members keep updated on developments and people who are relevant to their particular fields, and to identify other social scientists who share similar interests. Through its seminars, conferences, and annual convention, AMSS encourages the discovery of Islam and its relevance to their disciplines.

Waiting for the People

Proceedings of the Twenty-First Annual Conference of the Association of Muslim Social Scientists