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As far back as the late 18 th and early 19 th centuries, French general and emperor Napoleon Bonaparte showed support for Islam that combined liberal ideals with political pragmatism. The Enlightenment and the Pragmatist Napoleon was born into an era when the Enlightenment was challenging old values and beliefs.

~~Did You Know? Napoleon Was A Serious Admirer Of Islam~~

The story goes that Napoleon Bonaparte did convert to Islam and used the Name Ali Bonapart. Below is one of the many quotation he said about Islam: "Religions are all founded on miracles — on things we cannot understand, such as the Trinity. Jesus calls himself the Son of God, and yet is descended from David.

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~~Did Napoleon embrace Islam? What was his actual/ real ...~~

Napoleon Bonaparte (/ n ? ? p o ? l i ? n ? b o ? n ? p ? ? r t /; French: Napoléon [nap?le?? b?napa?t]; Corsican: Nabulione; Italian: Napoleone; 15 August 1769 – 5 May 1821) was a French statesman and military leader who led many successful campaigns during the French Revolution and the French Revolutionary Wars, and was Emperor of the French (as Napoleon I) from 1804 until 1814 ...

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Napoleon Bonaparte and his French

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troops invaded Egypt in 1798. In Egypt, he aggressively courted the Muslim population, saying to one imam: "Glory to Allah! There is no other God but Allah; Muhammad is his prophet, and I am one of his friends.... The Qur'an delights my mind.... I love the prophet."

~~Was Napoleon a Muslim?—Jihad Watch~~

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Ali Pasha of Ioannina (?1750-1822),  
the Ottoman-appointed governor of the  
northern mainland of Greece, was a

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towering figure in Ottoman, Greek, and European history. Based on an array of literatures, paintings, and musical scores, this is the first English-language critical biography about him in recent decades. K. E. Fleming shows that the British and French diplomatic experience of Ali was at odds with the "orientalist" literatures that he inspired. Dubbed by Byron the "Muslim Bonaparte," Ali enjoyed a position of diplomatic strength in the eastern Adriatic; in his attempt to secede from the Ottoman state, he cleverly took advantage of the diplomatic relations of Britain, Russia, France, and Venice. As he reached the peak of his powers, however, European accounts of him portrayed him in ever more "orientalist" terms--as irrational, despotic, cruel, and undependable. Fleming focuses on the

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tension between these two experiences of Ali--the diplomatic and the cultural. She also places the history of modern Greece in the context of European history, as well as that of Ottoman decline, and demonstrates the ways in which contemporary European visions of Greece, particularly those generated by Romanticist philhellenism, contributed to a unique form of "orientalism" in the south Balkans. Greece, a territory never formally colonized by Western Europe, was subject instead to a surrogate form of colonial control--one in which the country's history and culture, rather than its actual land, was annexed, invaded, and colonized. Originally published in 1999. The Princeton Legacy Library uses the latest print-on-demand technology to again make

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Ali Pasha of Ioannina (?1750-1822), the Ottoman-appointed governor of the northern mainland of Greece, was a towering figure in Ottoman, Greek, and European history. Based on an array of literatures, paintings, and musical scores, this is the first English-language critical biography about him

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A groundbreaking study of the role of Muslims in eighteenth-century France From the beginning, French revolutionaries imagined their transformation as a universal one that must include Muslims, Europe's most immediate neighbors. They believed in a world in which Muslims could and would be French citizens, but they disagreed violently about how to implement their visions of universalism and accommodate religious and social difference. Muslims, too, saw an

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opportunity, particularly as European powers turned against the new French Republic, leaving the Muslim polities of the Middle East and North Africa as France's only friends in the region. In *Muslims and Citizens*, Coller examines how Muslims came to participate in the political struggles of the revolution and how revolutionaries used Muslims in France and beyond as a test case for their ideals. In his final chapter, Coller reveals how the French Revolution's fascination with the Muslim world paved the way to Napoleon's disastrous invasion of Egypt in 1798.

Napoleon Bonaparte led forty thousand troops to Egypt in the French Revolutionary Wars against Britain. The French were in Egypt for three

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years in 1798-1801, during which time they associated with the Egyptian people and founded an academic institute called The Egyptian Institute. Zaynab, the daughter of a high religious shaykh of al-Azhar, visited the institute, learned French, and became close to the French. She became associated with Bonaparte through her father's ambitions to use Bonaparte to further his religious career, quite as Bonaparte used the shaykh to give Muslim legitimacy to his position as ruler of Egypt in service to the Ottoman Sultan. Both were trying to use the other to their own advantage. The shaykh's daughter, Zaynab, gets caught in the middle and will pay the price of collaboration when the French are forced to abandon Egypt.

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Our study is intended to prove: 1. The historicity of the Ottomans' claim to the Caliphate since Selim I. 2. The belief of the majority of the Ottomans' subjects in that claim, which - whether it was authentic or fictitious - exerted a profound influence upon the Muslims at the time of the expedition. 3. This historical tradition undermined the authority of the French in Egypt and their political innovations, e.g. Arab and Egyptian Nationalism, self-governmental institutions etc.

Presenting a critical, yet innovative, perspective on the cultural interactions between the "East" and the "West", this book questions the role of travel in the production of knowledge and in the construction of the idea of the "Islamic city". This volume brings together authors from various disciplines,

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questioning the role of Western travel writing in the production of knowledge about the East, particularly focusing on the cities of the Muslim world. Instead of concentrating on a specific era, chapters span the Medieval and Modern eras in order to present the transformation of both the idea of the "Islamic city" and also the act of traveling and travel writing. Missions to the East, whether initiated by military, religious, economic, scientific, diplomatic or touristic purposes, resulted in a continuous construction, de-construction and re-construction of the "self" and the "other". Including travel accounts, which depicted cities, extending from Europe to Asia and from Africa to Arabia, chapters epitomize the construction of the "Orient" via textual or visual representations. By examining various

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tools of representation such as drawings, paintings, cartography, and photography in depicting the urban landscape in constant flux, the book emphasizes the role of the mobile individual in defining city space and producing urban culture. Scrutinising the role of travellers in producing the image of the world we know today, this book is recommended for researchers, scholars and students of Middle Eastern Studies, Cultural Studies, Architecture and Urbanism.

Describes Napoleon Bonaparte's invasion of Egypt in 1798, the first attack on a Middle Eastern country by a Western power in modern times, examining Napoleon's military victories, his declaration of himself as emperor, the introduction of the Napoleonic Code, and the legacy of

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his expedition. Reprint.

"Ian Coller's fascinating book explores the making of modern France during the Napoleonic period and under the Restoration 'from the outside inward'. He examines the life of Arab migrants in France: their role as outsiders, and victims, but also as participants in the creation of the modern nation and its empire. In the process he also throws much light on the history of the contemporary Arab Middle East and North Africa."—C.A. Bayly, University of Cambridge

More than three decades after its first publication, Edward Said's groundbreaking critique of the West's historical, cultural, and political perceptions of the East has become a modern classic. In this wide-ranging,

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intellectually vigorous study, Said traces the origins of "orientalism" to the centuries-long period during which Europe dominated the Middle and Near East and, from its position of power, defined "the orient" simply as "other than" the occident. This entrenched view continues to dominate western ideas and, because it does not allow the East to represent itself, prevents true understanding. Essential, and still eye-opening, Orientalism remains one of the most important books written about our divided world.

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