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Medieval Political Philosophy: A Sourcebook by Ralph Lerner

Medieval political philosophy : a sourcebook by Lerner, Ralph, editor. Publication date 1963

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Medieval Political Philosophy: A Sourcebook, 2ed: Macfarland, Joseph C., Parens, Joshua, Parens, Joshua and Marcfarland, Joseph C: Amazon.com.au: Books

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Aside from its genuine value as a university text, Medieval Political Philosophy: A Sourcebook provides a thoughtful consideration of a number of themes, including the relation between religion and politics. As the editors point out, recent events have served as a reminder that the

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salience of religion and politics as an issue has not been confined to the medieval period.

Book Review: Other Areas: Medieval Political Philosophy: A ...

Medieval political philosophy : a sourcebook / Published: (1963) Medieval political theory : a reader : the quest for the body politic, 1100-1400 / Published: (1993) From personal duties towards personal rights : late medieval and early modern political thought, 1300-1600 / by: Monahan, Arthur P., 1928- Published: (1994)

Staff View: Medieval political philosophy

Medieval Political Philosophy: A Sourcebook, edited by Ralph Lerner and Muhsin Mahdi, has been a classroom favorite since its publication in 1963. When it first appeared, it was the only anthology of medieval political philosophy to contain major texts from all three Western monotheistic traditions-Christianity, Judaism, and Islam-and that claim remains true today.

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A new edition of the classic anthology of Christian, Muslim, and Jewish political philosophy in the Middle Ages.

The 15 translated readings provide non-specialist readers a representative sampling of the political ideas and arguments that theorists of the European Middle Ages recorded. Nederman (political science, Texas AandM U.) and Forhan (political science, Siena College, New York) have preferred long excerpts from texts, but also include shorter pieces, especially some by

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women that have not been translated before. The 1993 edition was published by Routledge. Annotation copyrighted by Book News Inc., Portland, OR

This book presents selections from the political and social thought of the ancient West from the early sixth century BCE up to the early years of the Roman Empire and includes not only the classic philosophers, Plato, Aristotle, and Cicero, but a number of dramatists and historians as well. The range of topics these writings treat run from class conflict, through the perils of democracy and the horrors of tyranny, to the place of women in politics, while the styles range from the deeply dramatic of Sophocles' *Antigone* and the bawdy satire of Aristophanes' *Assemblywomen* to Plato's Socratic dialogue *Republic* and Aristotle's scientific treatise *Politics*. The translations have been chosen, and sometimes modified, for clarity and readability, and are accompanied by introductions which set forth the historical context and trace the general lines of thought the readings develop. Frequent notes explain references to ancient lore unfamiliar to many readers. Questions for discussion accompany each reading.

Until the last century, it was generally agreed that Maimonides was a great defender of Judaism, and Spinoza—as an Enlightenment advocate for secularization—among its key opponents. However, a new scholarly consensus has recently emerged that the teachings of the two philosophers were in fact much closer than was previously thought. In his perceptive new book, Joshua Parens sets out to challenge the now predominant view of Maimonides as a protomodern forerunner to Spinoza—and to show that a chief reason to read Maimonides is

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in fact to gain distance from our progressively secularized worldview. Turning the focus from Spinoza ' s oft-analyzed Theologico-Political Treatise, this book has at its heart a nuanced analysis of his theory of human nature in the Ethics. Viewing this work in contrast to Maimonides ' s Guide of the Perplexed, it makes clear that Spinoza can no longer be thought of as the founder of modern Jewish identity, nor should Maimonides be thought of as having paved the way for a modern secular worldview. Maimonides and Spinoza dramatically revises our understanding of both philosophers.

Parens argues that Alfarabi, the tenth-century Muslim philosopher, demonstrated that Plato is not the originator of Western metaphysics, and that what appears to be Plato's metaphysics was intended as a rhetorical defense of his politics.

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