What were the attitudes to diplomacy and kingship in the medieval Islamic world? Anne Broadbridge examines struggles over ideology in the Middle East and Central Asia from 1260 to 1405. She explores two very different ideological worlds: the Islamic world of the Mamluk sultans of Egypt and Syria, and the Mongol world inhabited by the Golden Horde in Central Asia, the Ilkhanids in Iran and Anatolia, the Ilkhanids’ successors and Temür. The relationships among these rival rulers were often highly charged, and frequent diplomatic missions were exchanged in an effort to promote each ruler’s ideology over the ideologies of others. Using a range of sources including chancery manuals, diplomatic letters, chronicles and travel narratives, the author examines these exchanges, the activities of individual rulers and the methods they used to proclaim their sovereignty to various audiences. This is the first book to explore what it meant to be a monarch in the pre-modern Islamic world, and how ideas about sovereignty evolved across the period. This groundbreaking work will appeal to scholars of Middle Eastern and Central Asian history, Mongol history and Islamic history, as well as historians of diplomacy and ideology.

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Anne F. Broadbridge 2008

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To my family
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All mistakes and omissions are, of course, my own.
Note on transliteration and dates

Mongolian names and terminology conform to the model set by J. A. Boyle in his translation of Rashid al-Din’s *The Successors of Genghis Khan*, with the exception of the hybrid “Chingiz Khan.”

Turkish uses the system used by the Encyclopaedia of Islam, 2nd edition, with some modifications: ch instead of ç, j instead of dj, q instead of k with a subscript dot, and no diacritics suggesting long vowels (i.e., Qara Qoyunlu, not Qarâ Qoyunlû), but rather only the Turkish vowels (a, i, o, u; e, i, ö, ü).

Turkish and Mongolian names in the Mamluk Sultanate use a compromise between the written names and their probable pronunciation. This uses only the Arabic vowels (a, i, u), but without diacritical marks (i.e., Uzdamir, not Özdemir, Qalawun, not Qalâwûn), and without subscript dots (i.e., Qutuz, not Quṭuẓ).

Arabic names and terminology conform to the standards set in *Mamluk Studies Review*; these also have been applied to Persian, although for Persian authors I’ve allowed some leeway to conform to the best-known spellings of their names.

The few Armenian names follow the style of the American Library of Congress, except for Hromgla, which is transliterated as shown here.

Chinese words use the Pinyin system.

Dynasties and place names are written without diacritical marks, and conform to the most commonly recognized spelling, even if it is different from the systems mentioned above. Where possible, place names appear in English or other modern-language versions (i.e., Cairo, not al-Qâhirah, Kayseri not Qâşarîyah).

Most dates are recorded in first Common Era and then Islamic Lunar (hijri) styles, separated by a slash. Dates relating exclusively to Europeans (like papal dates) use only the Common Era style.
Abbreviations

AI Annales Islamologiques
BSOAS Bulletin of the School of Oriental and African Studies
CAJ Central Asiatic Journal
EIr Encyclopaedia Iranica. London, 1985–.
HJAS Harvard Journal of Asiatic Studies
IJMES International Journal of Middle East Studies
JA Journal Asiaticque
JAOS Journal of the American Oriental Society
JESHO Journal of the Economic and Social History of the Orient
JRAS Journal of the Royal Asiatic Society
JSAI Jerusalem Studies in Arabic and Islam
RCEA Étienne Combe, Jean Sauvaget, Gaston Wiet et al. Répertoire chronologique d’épigraphie arabe. Cairo, 1943. Volume XII.
SI Studia Islamica
ZDMG Zeitschrift der Deutschen Morgenländischen Gesellschaft

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