

that Heidegger deemed both perilous and misleading (Pippin, 2024, p. 7). Heidegger maintained that conflating being with knowability disregarded the finitude and historical context of human existence, thereby reducing the intricacies of lived experience to mere abstract notions (Pippin, 2024, p. 31).

Regardless of Pippin's capable depiction of Heidegger's critique regarding Hegel's metaphysical constructs, there are cases where his scrutiny does not sufficiently encompass certain layers of Heidegger's philosophical approach. For instance, while Pippin acknowledges Heidegger's emphasis on Dasein, the being that interrogates Being, he does not rigorously analyze the distinctions between Heidegger's existential phenomenology and Hegel's idealism. Heidegger's focus on Dasein—the entity for whom Being poses an inquiry—constitutes the bedrock of his critique of Hegel's philosophical system. Pippin points out Heidegger's claim that Hegel missed recognizing 'the essential limits of human existence' (Pippin, 2024, p. 10); nonetheless, delving deeper into how Heidegger's idea of Dasein starkly opposes Hegel's rationalist philosophy would have strengthened the case. Pippin employs a thorough and meticulously crafted methodological approach, substantially engaging with primary texts authored by Heidegger and Hegel. His interpretation of Heidegger's critique of metaphysics is anchored in rigorous textual analysis, particularly of *Being and Time* and subsequent writings. Pippin observes that Heidegger's investigation of the "forgetting of Being" in *Being and Time* anticipates his later critique of Hegel (Pippin, 2024, p. 173). Pippin delivers a holistic interpretation of Heidegger's philosophical quest by aligning his reflections with the vast narrative of German Idealism. His interaction with key primary materials, particularly Heidegger's insights on Kant and Hegel, adds considerable weight to his position, indicating a sincere immersion in the philosophical lineage.

Pippin's scholarly endeavor significantly augments the discourse surrounding Heidegger and German Idealism. Through his scrutiny of Heidegger's review of Hegel, a new lens is provided on the relationship between these two notable philosophers, illustrating how Heidegger not only takes on but also attempts to move past the dominant metaphysical legacy. Pippin contends that Heidegger perceived Hegel as the philosopher who "culminated" the philosophical tradition, whilst simultaneously exposing its intrinsic limitations by failing to probe into the question of Being (Pippin, 2024, p. 3). This conclusion constitutes a notable contribution of the text, presenting a fresh viewpoint on Heidegger's significance within the historical trajectory of philosophy.

*The Culmination* emerges as a rigorous and intellectually rich text that is likely to attract scholars with interests in Heidegger, Hegel, and German Idealism. Pippin's scrupulous and systematic approach provides a clear and comprehensive analysis of Heidegger's critique of metaphysics, thus rendering it an indispensable resource for individuals seeking to grasp the progression of Western philosophical thought. Nonetheless, given the elaborate characteristics of the topic, the book might be found to be less approachable for individuals who lack familiarity with the intricacies involved in these philosophical discussions. For academics knowledgeable about Heidegger and German Idealism, Pippin's examination provides a significant and intriguing look at how metaphysics is treated in current philosophical debates.

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SEEING MORE: KANT'S THEORY OF IMAGINATION. By Samantha Matherne. Oxford: Oxford University Press, 2024. 448 pp.

Samantha Matherne's *Seeing More: Kant's Theory of Imagination* represents a significant intervention in contemporary Kantian scholarship by advancing a systematic interpretation of

imagination's role across Kant's theoretical, aesthetic, and practical philosophy. Challenging traditional views of imagination as mere fantasy, Matherne argues for its centrality in Kant's cognitive architecture, presenting it as a flexible and unified faculty essential to perception, moral deliberation, and aesthetic engagement. Drawing on the *Critique of Pure Reason* (CPR), *Critique of the Power of Judgment* (CPJ), and *Anthropology from a Pragmatic Point of View* (Anthro), as well as unpublished lecture notes, Matherne constructs a comprehensive framework that situates imagination as indispensable to human cognition and agency. This review critically evaluates her interpretive framework, methodological rigour, and contributions to both historical and contemporary philosophical debates.

Although Matherne's project is ambitious and well-timed, this review argues that her interpretations, though very insightful, sometimes reach beyond the reasonable limit in their efforts to show imagination as a coherent faculty throughout Kant's philosophical system. The second part of the critique points to her methodological choices, her approach to both original and secondary sources, and her engagement with Kant's idea of imagination within broader philosophical contexts.

Matherne's primary claim that imagination operates as a unified faculty throughout Kant's philosophy is a bold and provocative intervention. She situates imagination as a "spontaneous sensory activity" that mediates between intuition and understanding (p. 69). This reading aligns with Kant's assertion of the "common but unknown root" of sensibility and understanding (CPR A15/B29). Nonetheless, her unique association of imagination with sensibility (p. 68) presents interpretive difficulties, especially when considered alongside Beatrice Longuenesse's assertion that the spontaneity of imagination obscures the distinction between sensibility and understanding.

Another strength is her treatment of transcendental schematism—the mechanism by which pure concepts are rendered applicable to intuitions (pp. 212–249). However, she leaves unresolved questions about how imagination functions alongside the unity of apperception. Further engagement with Kant's "categories of the understanding" (CPR A80/B106) could clarify her position.

Matherne's analysis of imagination in Kant's aesthetics is a standout contribution. She emphasizes its dual role in facilitating the free play of faculties and expanding conceptual horizons in the experience of beauty and sublimity (p. 299). This interpretation resonates with Kant's claim that imagination provides "unsought extensive, undeveloped material for the understanding" (CPJ 5:317).

However, her emphasis on the "subjective orientation" of aesthetic imagination invites critique. By framing the aesthetic domain as primarily subjective, Matherne risks underplaying its systematic integration into Kant's larger philosophical project, which, though illuminating, requires a deeper consideration of how aesthetic judgment serves as a crucial bridge within Kant's broader philosophical architecture. This limitation becomes particularly evident when considered alongside Paul Guyer's seminal work "Kant and the Claims of Taste" (1997), which demonstrates how aesthetic judgment, through the principle of purposiveness, functions as an essential mediating link between nature's lawfulness in the first Critique and moral freedom in the second Critique. Similarly, Henry Allison's "Kant's Theory of Taste" (2001) is another example that offers crucial insights into how the apparently subjective character of aesthetic judgment points toward an intersubjective validity that addresses the fundamental question of nature's amenability to our cognitive and practical aims.

She sheds new light on Kant's practical philosophy by reconstructing the role of moral imagination. As she argues, imagination concretizes ethical concepts and realizes moral ideals, though Kant himself is cautious about sensibility's influence on moral reasoning (p. 339). This fits in with his discussions of moral exemplars and the highest good (CPR A820/B848).

Nevertheless, her reconstruction may overemphasize the significance of imagination within practical reasoning. Kant's cautions regarding the tendency of sensibility to compromise rational autonomy (Groundwork 4:398) are not adequately considered. Although imagination might aid in moral understanding, its subservience to reason ought to remain a focal point in any Kantian framework.

Matherne's concluding arguments about imagination's relevance to contemporary philosophy are compelling. She connects Kantian ideas of imagination to contemporary dialogues in phenom-

enology, moral psychology, and theories of perception (p. 392). For example, the argument that imagination is a base for cognitive flexibility fits with discussions in cognitive science about mental representation and modal reasoning.

Still, her contact with contemporary theories, such as phenomenology, from scholars like Shaun Gallagher or Alva Noë remains cursory at best. More extensive interactions between disciplines would further elevate the potential applicability of her Kantian framework to modern contexts.

Matherne's method distinguishes itself by close text analysis and impressive familiarity with Kant's oeuvre. Although the integration of Anthropology and lecture notes amplifies her exegesis, it simultaneously opens these to critical consideration about the validity of using them to determine Kant's considered positions (p. 124). In addition, her integrative approach, at times, obscures the tension found in many of Kant's works, such as the one between empirical and transcendental uses of imagination.

Samantha Matherne's *Seeing More: Kant's Theory of Imagination* is a contribution of major importance to the Kantian scholarship: a richly textured account of imagination's centrality across theoretical, aesthetic, and practical domains. Occasionally, her interpretations overstretch toward the unifying goal but, in doing so, open new pathways into how to explore Kant's imagination both in historical and contemporary contexts. Future work may take her reflections a few steps further, perhaps by investigating imagination's function in cross-disciplinary contexts, such as in cognitive science and aesthetics. Matherne's monograph is essential reading for scholars seeking an intensified understanding of how imagination has insinuated itself across Kant's work.

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A HISTORY OF THE MUSLIM WORLD: FROM ITS ORIGINS TO THE DAWN OF MODERNITY. By Michael A. Cook. New York: Princeton University Press, 2024. 960 pp.

Michael Cook's *A History of the Muslim World* is a broad narrative of Islamic history, ranging over fourteen centuries and a geographical scope from Morocco to Mindanao. This work of historical synthesis tries to make sense of the vast and complicated history of the Muslim world for the broadest readership possible. This review critically examines Cook's main arguments, methodological decisions, and contributions to the field of historiography, as well as the implications of the work for both scholars and the general reader.

Cook's overarching argument is that Islam has been a transformative force in history, shaping societies in ways that have created discontinuities with pre-Islamic traditions. He states, "A commitment to Islam makes a difference: wherever a society and its rulers have come to be Muslim, sooner or later this has led to a major discontinuity with the society's pre-Islamic past" (p. xix). This assertion is the foundation for his exploration of state formation, cultural adaptation, and regional variations.

Cook underscores Islam's ability to build a unified cultural and political identity among heterogeneous societies. For instance, he examines the spreading of Arabic and Islamic legal concepts as contributing factors to cohesiveness in the initial caliphates (pp. 174-186). His discussion of these phenomena reveals Islam's dualistic role as both a religious and a civilizational project. Nevertheless, Cook's emphasis on discontinuity may be refined by a heightened focus on the continuities that exist with pre-Islamic traditions, including the lasting impact of Persian administrative systems.

A significant contribution made by Cook is his analysis of the ways in which Islamic states adjusted to local circumstances. He elucidates how the Abbasid Caliphate assimilated Persian bureaucratic customs and promoted cultural amalgamation (pp. 129-136). Similarly, his discussion of Ottoman administrative reforms illustrates the adaptability of Islamic governance over time (pp. 466-472).