

Publications of the Bilad al-Sham Committee

by Robert Schick

The Bilad al-Sham Committee has held a series of conferences on the history of Bilad al-Sham (Geographical Syria) since 1974 and has published the collected papers of all of those conferences. The Committee has also sponsored a number of other publications. Because some of the conferences have produced more than one volume of published papers, and because some of the conferences have consisted of several sessions meeting, sometimes, years apart, considerable confusion has prevailed on the Bilad al-Sham Committee's publications. The present article lists all the Bilad al-Sham conferences and all the publications of the Bilad al-Sham Committee to the date of writing (1993), in an effort to clarify the bibliographical situation. The first part of the list gives the conferences and publications resulting from them; the second part gives other publications of the Committee, not associated with the series of conferences.

All the books are 24 x 17 cm in size and are in their first edition. The volumes of the first Bilad al-Sham Conferences are bound in cloth; all the other publications are bound in paper. The editing of all the Arabic volumes is fine. The editing of the English volumes of the early conferences is poor; for example, the footnotes for some of the articles were left out. Almost all the books have an English title

page which is listed here; an Arabic transliteration of the title is cited here, along with my own English translation only for those books without an English title page.

All the publications are available for purchase from the University of Jordan, except for the two volumes of the second conference held in Damascus. For the Jordanian volumes, contact: Dean of Academic Research ['Imadat al-Bahth al-'Ilmi], University of Jordan, Amman, Jordan. Telephone: 962-6-843555/3200, Fax: 962-6-832318. The Damascus volumes are out of print.

The Bilad al-Sham Conferences and Publications

In the following list, conferences are indicated by Roman numerals; publication volumes are indicated by Arabic numerals.

I. The first conference was held in 1974. One volume was published:

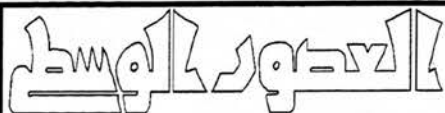
1. *Proceedings of the First International Conference on Bilad al-Sham 20-25 April, 1974.* 250 pages (24 English and French articles). 1984 - Cloth. Price: US \$15.

II. The second conference was held

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Al-'Usur al-Wusta

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Subscription to *Al-'Usur al-Wusta* is automatically included with membership in Middle East Medievalists (see below). Membership inquiries or changes of address should be sent to Matthew S. Gordon, Secretary-Treasurer of MEM, Department of History, 254 Upham Hall, Miami University, Oxford, OH 45056, U.S.A.

Manuscripts, news, reviews of Middle Eastern books, and other items for inclusion in *Al-'Usur al-Wusta* should be sent to Fred M. Donner, The Oriental Institute, 1155 East 58th St., Chicago, IL 60637, U.S.A. Deadline for receipt of items for inclusion in April issues is the preceding March 1; for October issues, the preceding September 1.

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Middle East Medievalists

Middle East Medievalists (MEM), founded in 1989, is a professional non-profit association of scholars and organizations interested in the Islamic lands of the Middle East during the medieval period (defined roughly as 500-1500 C.E.). MEM's main objectives are to encourage scholarship on the medieval Middle East and to foster lines of communication among its members.

Regular membership in MEM is open to scholars and students of all nationalities interested in any aspect of the history and civilization of the Middle East in the medieval period. (See the membership application form on the last page of this issue.) Annual membership dues for members with addresses in Canada, Mexico, or the United States are US \$12.50. Members with addresses outside Canada, Mexico, or the United States are required to pay a postal surcharge of \$2.50 in addition to their dues, for a basic annual rate of US \$15.00. See the membership application form on the last page of this issue for multi-year memberships and payment options. Payment should be made by check or money order in the appropriate amount, in U.S. dollars payable on a U.S. bank or in British pounds only, and made out to "Middle East Medievalists." Send membership applications and dues payments to Matthew S. Gordon, Secretary-Treasurer of MEM, Department of History, 254 Upham Hall, Miami University, Oxford, OH 45056, U.S.A.

Elections to the Board of Directors of MEM are held annually at the general business meeting, normally held in the fall in conjunction with the annual meeting of the Middle East Studies Association. (For information, see "Annual Meetings" section inside this issue.) The next business meeting will take place at 8:00 P.M. on Saturday, November 19, 1994 in Ballroom C of the Pointe Hilton Resort at Tapatio Cliffs, Phoenix, Arizona, USA. The Board of Directors for 1994 consists of the following members:

President: Fred M. Donner, The Oriental Institute, The University of Chicago, 1155 East 58th Street, Chicago, IL 60637, U.S.A. (term expires December 31, 1994)

Vice-President: R. Stephen Humphreys, Department of History, University of California, Santa Barbara, CA 93106-9410, U.S.A. (term expires December 31, 1995)

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Member: Maria Eva Subtelny, Department of Middle East and Islamic Studies, University of Toronto, Toronto, Ontario M5S 1A1, Canada. (term expires December 31, 1995)

BILAD AL-SHAM, CONTINUED FROM PAGE 29.

at the University of Damascus in 1978 on The History of Bilad al-Sham from 922-1358/1516-1939.

Two volumes of Arabic articles, including a few articles by Western authors translated into Arabic, were published by the University of Damascus in 1978. The volumes were not widely distributed and have long been unavailable.

2. Volume 1: 487 pages (21 Arabic articles)

3. Volume 2: 695 pages (27 Arabic articles)

III. The third conference was held in 1980. Six volumes were published, three in Arabic and three in English:

4. *The Third International Conference on Bilad al-Sham "Palestine". Volume 1: Jerusalem.* 344 pages (11 Arabic articles). 1983 - Cloth. Price: US \$17.

5. *The Third International Conference on Bilad al-Sham "Palestine". Volume 2: The Geography and Civilization of Palestine.* 594 pages (18 Arabic articles). 1983 - Cloth. Price: US \$17.

6. *The Third International Conference on Bilad al-Sham "Palestine". Volume 3: The History of Palestine.* 842 pages (23 Arabic articles). 1983 - Cloth. Price: US \$17.

7. *The Third International Conference on Bilad al-Sham: Palestine 19-24 April 1980. Volume 1 Jerusalem.* 183 pages (13 English articles). 1983 - Cloth. Price: US \$15.

8. *The Third International Conference on Bilad al-Sham: Palestine 19-24 April 1980. Volume 2: Geography and Civilization of Palestine.* 215 pages (17 English and French articles). 1984 - Cloth. Price: US \$17.

9. *The Third International Conference on Bilad al-Sham: Palestine 19-24 April 1980. Volume 3: History of Palestine.* 128 pages (8 English and French articles). 1984 - Cloth. Price: US \$17.

IV The fourth conference was subdivided into three sessions. This is very confusing. The sessions were separate meetings held in different years; they have been designated "IVa", "IVb", and "IVc" below.

IVa The first session of the fourth conference was held in 1983 on the Byzantine period. Two volumes were published:

10. *Proceedings of the Symposium on Bilad al-Sham During the Byzantine Period. Volume One (Arabic Section).* Edited by Muhammad 'Adnan Al-Bakhit and Muhammad Asfour. 256 pages (6 Arabic articles). 1986 - Cloth. Price: US \$15.

11. *Proceedings of the Symposium on Bilad al-Sham During the Byzantine Period. Volume Two (English Section).* Edited by Muhammad 'Adnan Al-Bakhit and Muhammad Asfour. 286 pages (19 English and French articles). 1986 - Paper. Price: US \$15

IVb The second session of the fourth conference was held in 1985 on the Early Islamic period. Three volumes were published:

12. *Proceedings of the Second Symposium on the History of Bilad al-Sham During the Early Islamic Period Up to 40 A.H./640 A.D. The Fourth International Conference on the History of Bilad al-Sham. Volume One: (English and French Papers).* Edited by Muhammad 'Adnan Al-Bakhit. 217 pages (18 English and French articles). 1987 - Paper. Price: US \$15.

13. *Proceedings of the Second Symposium on the History of Bilad al-Sham During the Early Islamic Period Up to 40 A.H./640 A.D. Volume Two.* Edited by Muhammad 'Adnan Al-Bakhit and Ihsan 'Abbas. 636 pages (18 Arabic articles). 1987 - Paper. Price: US \$15.

14. *Proceedings of the Second Symposium on the History of Bilad al-Sham During the Early Islamic Period Up to 40 A.H./640 A.D. Volume Three.* Edited by Muhammad 'Adnan al-Bakhit. 468 pages (16 Arabic Articles). 1987 - Paper. Price: US \$17.

IVc The third session of the fourth conference was held in 1987 on the Umayyad period. Two volumes were published:

15. *The Fourth International Conference on the History of Bilad al-Sham During the Umayyad Period: Proceedings of the Third Symposium. Arabic Section - Volume One.* Edited by Muhammad 'Adnan al-Bakhit. 628 pages (18 Arabic Articles). 1989 - Paper. Price: US \$17.

16. *The Fourth International Conference on the History of Bilad al-Sham During the Umayyad Period: Proceedings of the Third Symposium. English Section - Volume Two.* Edited by Muhammad 'Adnan al-Bakhit and Robert Schick. 275 pages (14 English articles). 1989 - paper. Price: US \$17.

V. The fifth conference was held in 1990 on the Abbasid period. Two volumes were published:

17. *Bilad al-Sham During the Abbasid Period (132 A.H./750 A.D. -- 451 A.H./1058 A.D.): Proceedings of the Fifth International Conference on the History of Bilad al-Sham. Arabic Section.* Edited by Muhammad 'Adnan al-Bakhit and Muhammad Yunis 'Abbadi. 644 pages (26 Arabic articles). 1992 - paper. Price: US \$20.

18. *Bilad al-Sham During the Abbasid Period (132 A.H./750 A.D. -- 451 A.H./1059 A.D.): Proceedings of the Fifth International Conference on the History of Bilad al-Sham. English and French Section.* Edited by Muhammad 'Adnan al-Bakhit and Robert Schick. 280 pages (14 English and French articles). 1992 - paper. Price: US \$20.

One of the Arabic papers of the fifth conference was published as a separate book:

19. *Southern Bilad al-Sham During the Abbasid Period (132-358 A.H./750-969 A.D.).* By Shaker Mustafa. Edited by Muhammad 'Adnan al-Bakhit and Muhammad Yunis Marzouk. 134 pages. 1992 - paper. Price: US \$6.

This well-researched study focuses on political history, but does devote a few pages to social and economic topics.

An index volume for the first four conferences has been published:

20. *The International Conference on the History of Bilad al-Sham Collective Index: First Conference - Fourth Conference 1974-1987.* Prepared by Mohamed Taysir Darwish and Adoul Salameh al-Bakhit. 129 Arabic pages and 87 English pages. 1990 - Paper. Price: US \$11.

Other Publications:

21. *Studies on the History of Bilad al-Sham During the Umayyad Period.* Edited by Muhammad 'Adnan al-Bakhit and Mohammad Younes 'Abbadi. 176 Arabic pages and 53 English pages (4 Arabic articles and 2 English articles). 1990 - Paper. Price: US \$11.

The four Arabic articles are by Najda Khamash (Umayyad central administration), Nicola Ziyada (the Umayyad navy), Ibrahim Baydun (current scholarship on the Umayyads), and Muhammad Suleiman al-Rusan (Umayyad bathhouses).

The two English articles are summaries of Master's degree theses from Yarmouk University by Ali Zeyadeh (cities of northern Jordan in the Byzantine and Umayyad periods) and Jum'a Kareem (Umayyad period archaeology of the northern Jordan Valley).

22. *Bibliography of Bilad al-Sham.* Prepared by Kamel al-Asali. 1990 - Paper. Price: US \$11.

This bibliography includes entries from 2 Arabic journals and 29 English, French, and German journals. It includes extraneous entries, misses others, is full of mistakes, and on the whole is not particularly useful.

23. *The History of Bilad al-Sham from Before Islam Until the Beginning of the Umayyad Period, 600-661 [Tarikh Bilad al-Sham min ma qabla l-Islam hatta bidayat al-'asr al-Umawi 600-661.* By Ihsan 'Abbas. 618 pages. 1990 - Paper. Price: US \$20.

The book is intended to be a college textbook. As a consequence, the text has almost no footnotes documenting its sources of information. This reduces the usefulness of the book, which otherwise is an excellent, wide-ranging summary.

24. *Shimal al-Jazira al-'Arabiya fi l-'ahd al-Ashuri.* [The Northern Arabian Peninsula During the Assyrian Period.] By Alois Musil. Translated by Ihsan 'Abbas and Mahmud Abu Talib. 55 pages. 1991 - Paper. Price: US \$2.

This is an Arabic translation of Alois Musil, "Appendix I: Northern Arabia in the Assyrian Period." Pp. 477-493 in *Arabia Deserta* (New York: American Geographical Society, 1927).

25. *Tarikh Bilad al-Sham fi al-'Asr al-'Abbasi, 132-255 H/750-870 M.* [The History of Bilad al-Sham During the Abbasid Period 132 A.H. - 255 A.H./750 A.D. - 870 A.D.] By Ihsan 'Abbas. 243 pages. 1992. Price: US \$10.

This book is an excellent general summary, similar to his book about the early seventh century [no. 23, above]. This book, however, is improved by the inclusion of adequate footnote documentation.

26. *Research in the History of Bilad al-Sham During the Ottoman Period.* [In Arabic]. Edited by Muhammad 'Adnan al-Bakhit and Muhammad Yunis Marzouk. 212 pages (4 Arabic articles). 1992 - Paper. Price: US \$10.

This volume contains three articles on the Tanzimat period, and one on the 16th century.

27. *Mizaniyat al-Jami' al-Umawi li-Sanat 1326 H/1908 M.* [The Budget of the Umayyad Mosque for the Year 1326 A.H./1908 A.D.]. Edited by Bassam 'Abd al-Wahhab al-Jabi. 144 pages. 1992 - Paper. Price: US \$10.

The core of this volume is a budget document for the Umayyad mosque in Damascus for 1908 A.D.

28. *Al-Tatawwur al-Siyasi li-Imarat Sharqi al-Urdun 1921-1951.* [The Political Development of the Emirate of Transjordan 1921-1951]. By Maysun 'Abaydat. 365 pages. 1993 - Paper. Price: US \$?

A University of Jordan master's degree thesis.

SEE BILAD AL-SHAM, PAGE 46.

Religious Conversion and Social Transformation: Changes in Urban Space in Tokat as reflected in *waqfiyya* documents

by Ethel Sara Wolper

There is a sizable, and growing, scholarly literature on the phenomenon of religious conversion in the Islamic world. Early notions of coerced conversion—"Islam or the sword", etc.—have long been discredited, replaced in recent years by more sophisticated explanations of the spread of Islam that emphasize particularly the role of social factors in this important historical process. One aspect of conversion that has hardly been explored, however, is how changes in the physical organization of urban space affected the religious identity of the inhabitants of a city. Given the present focus and methodological framework of both students of religious conversion and students of Islamic architecture, this omission is understandable. Those interested in conversion as a spiritual or social process have paid little attention to the physical milieu in which it occurs;

while for their part, most architectural historians, even those interested in explaining the transformation of urban sites, have concentrated on major buildings, such as mosques, madrasas, or churches viewed in isolation. Moreover, the construction or appropriation of such buildings is generally presented as a single, dramatic act expressing the power and legitimacy of a new religious and dynastic order.

Although informative in many

ways, these approaches do not shed any light on how medieval audiences understood and reacted to the transformation of their cities by the construction of new buildings and the appropriation and adaptation of existing monuments. In particular, these approaches do not consider the role of urban spaces in this transformation. Urban spaces are important, however, be-

northeast of Sivas, provides an opportunity to probe the interrelationship of the urban environment and its audiences during a period of rapid social transformation.

Although the paucity of source material on the Seljuks of Rum, both textual and archaeological, poses a series of methodological challenges for anyone trying to understand the many stages in the

conversion of an urban community, it is possible to garner important insights by combining the remaining archaeological evidence with archival documents. The most important documents for the history of Tokat's building activity are *waqfiyyas*, or deeds for specially designed endowments (sing. *waqf*) maintained in perpetuity. *Waqfiyyas* from Tokat reveal the existence of many pre-Ottoman buildings that were destroyed by severe earthquakes and no longer remain

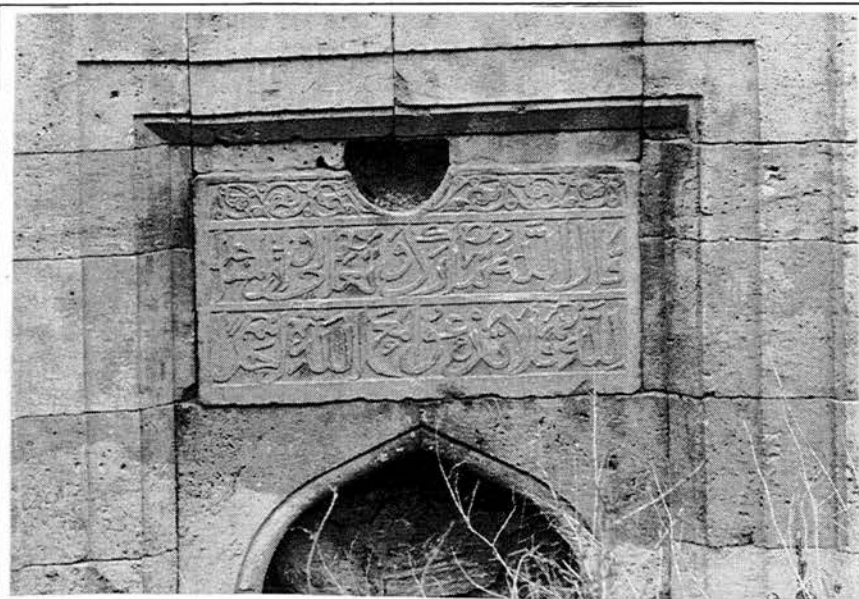


Figure 1. Top portion of a window from the Khalif Ghazi Dervish Lodge, Tokat, with a view into one of the two tomb rooms in the lodge. Due to a series of earthquakes, the lower portion of the lodge is below street level.

cause they form a spatial order that distinguishes a range of choices for the pedestrian by determining what buildings and sites he or she can or cannot see, and how easily. The resulting visual hierarchy helps to define the city's dominant features; and, in consequence, any significant change in the arrangement of urban spaces can redefine what those dominant features are.

The city of Tokat, located in northeastern Anatolia about 109 kilometers

for study today, and thus allow us to reconstruct more fully Tokat's building history.

Waqfiyyas were drawn up when a pious institution was first endowed, and usually follow a standardized format. They begin with a statement about the piety and mental state of the founder and a list of his titles (e.g., *sultan*, *amir*, etc.). The body of the document is divided between information on the location of a building and a list of descriptions of the properties that are

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designated as *waqf*. Often the last part of the document contains stipulations on how the monies should be distributed between the building, its residents, and its administrators. *Waqfiyyas* also stipulate activities that are to be held in the building, such as public readings of the Qur'an. These stipulations are important because they present information on overlooked aspects of the buildings and the urban spaces that they inhabited, the activities and ceremonies that on a daily basis reaffirmed the importance of the dervish lodge and its inhabitants to a broader urban audience.

By combining documentary and archaeological evidence, it is possible to reconstruct how medieval audiences may have reacted to new building activity. For example, *waqfiyyas* include information on the time and location of activities associated with dervish lodges. *Waqfiyyas* from buildings in Tokat include stipulations for daily Qur'an readings in the attached tombs. As can be seen from the buildings, these readings were geared to a larger community than the inhabitants of a single lodge. The existence of large, elaborately decorated windows at street level (fig. 1) allowed passers-by open access to these daily Qur'an readings.

Furthermore, tomb windows usually faced a main thoroughfare, thus attracting street traffic. Although *waqfiyyas* do not indicate the location of some other activities, such as food distribution, they do specify the day on which they were held. Often, these days coincided with market days. This scheduling must have been responsible for drawing even more attention to the lodges.

Information from *waqfiyyas* suggests that for Tokat, as for most regions of Anatolia, the three centuries following the Byzantine defeat at the Battle of Manzikert (1071) were marked by increasing interchange and syncretism between Muslims

and non-Muslims. Prior to the end of the thirteenth century, the Seljuks had supported a spatial order that divided Tokat into two separate areas. The first area was defined by the Muslim ruling dynasty, which confined itself to the parameters of the citadel, isolating itself from the subject non-Muslim and non-Turkish population. The building activity of the Seljuks, mainly directed toward the construction of mosques and madrasas, was located in or near the citadel. These buildings were thus physically separated from the city's *maydan* (public square, courtyard) and the sites of the main markets. The second area, the remainder of Tokat, was inhabited by the non-Muslim and non-Turkish population and was, in turn, subdivided into separate

forming at times alliances with Armenians and Greeks against the Seljuks.

After 1243, when the Seljuks were defeated by the Mongols at the battle of Köse Dag, the local elites who became the new patrons of architecture built more dervish lodges than other types of buildings and constructed them outside of the citadel area (fig. 2). The addition of a large number of dervish lodges located in heavily-trafficked locations vital to the city's daily social and economic life, such as markets and city gateways, broke with the building practices of the Seljuks in two important ways. Their location near the single entrance and exit of the city and near market areas drew attention away from the former Seljuk urban center, bringing dervishes

and merchants together in new centers of activity. With the construction of dervish lodges in market areas and Christian neighborhoods, Tokat was no longer organized according to a strict division between religious private space, meant for a specific religious and ethnic group, and the public market. During this period there were at least six dervish lodges operating in Tokat, the location of which had the greatest effect on transforming the previous order of

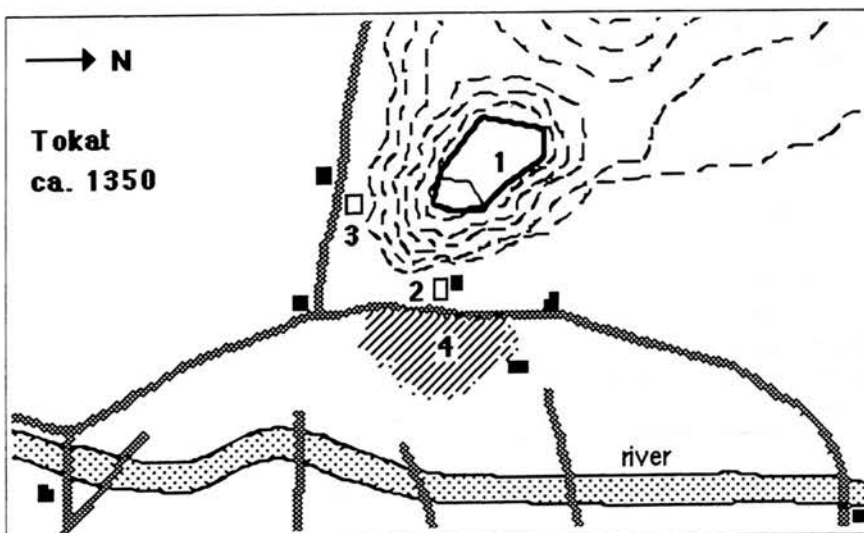


Figure 2. A schematic rendition of Tokat in about 1350. Key to symbols: 1 - Citadel; 2 - Madrasa; 3 - Mosque; 4 - Maydan area. Dervish lodges are represented by black rectangles. Dark gray lines represent main roads.

communities that could be viewed by the rulers at a safe distance from the citadel. Through this placement of buildings, the governing elite maintained and elaborated its physical distance from the heterogeneous market district and population, and reinforced several more or less congruent conceptual dichotomies: citadel vs. city, ruler vs. ruled, and Muslim vs. non-Muslim. (It is not clear whether the Seljuks spoke Turkish, as they wrote in Persian and Arabic, in addition to which they kept at a physical and social distance from the Turkmen newcomers. The Turkmen, for their part, harbored great resentment toward the Seljuks, even to the point of

city space. These dervish lodges were spread out in such a way that a visitor or resident would have to come across dervish lodges when he or she entered the city, went to the main markets around the *maydan*, or travelled along the main caravan road through the city.

Although often dismissed as pious institutions of limited importance, the location, orientation, and function of these dervish lodges was crucial in stimulating the transformation of religious communities within the city. According to *waqfiyyas*, these dervish lodges welcomed all travel-

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UPCOMING SYMPOSIA AND CONFERENCES

SYRIAC SYMPOSIUM II:

Syria at the Crossroads: Cultural Interchange in Late Antiquity

AND

FIRST FORUM ON SYRIAC COMPUTING

JOINT CONFERENCE

June 8-10, 1995, The Catholic University of America will host **Syriac Symposium II** in Washington, D.C. The theme of the conference is **Syria at the Crossroads: Cultural Interchange in Late Antiquity**, and it will concern such topics as Syria in late antiquity, Syria and Armenia, Syria and Egypt, the history of art and architecture, Syriac Christianity and Early Islam, or the history of Syriac Studies.

The deadline for submitting papers is past, but anyone wishing further information should contact the Institute of Christian Oriental Research, 18 Mullen Library, The Catholic University of America, Washington, D.C. 20064 (FAX: 202-319-5579).

The First Forum on Syriac Computing will be held June 8, 1995 at The Catholic University of America in Washington, D.C., in conjunction with Syriac Symposium II. The Forum seeks to provide an opportunity for scholars working on computational projects to meet and share their work, and to provide Syriac scholars and computer users with presentations designed to help in user-oriented applications, such as word-processing, fonts, desktop publishing, and computer aided learning/teaching. Papers are solicited, please send a 1/2 page typed abstract to: George A. Kiraz (SyrCOM), St. John's College, Cambridge CB2 1TP, UK; e-mail: george.kiraz@c1.cam.ac.uk.

CALL FOR PAPERS

Children and Family in the Middle Ages

The annual meeting of the **Illinois Medieval Association** will be held on February 24-25, 1995 at Northern Illinois University in DeKalb, Illinois. The conference theme is "**Children and Family in the Middle Ages**;" scholars are invited to submit abstracts which treat any aspect of medieval childhood or family life. For further information or to submit a one-page abstract (due November 1, 1994), contact Nicole Clifton, English Department, Northern Illinois University, DeKalb, IL 60115 (e-mail: tb0nxc1@corn.cso.niu.edu) or David Wagner, History Department, Northern Illinois University, DeKalb, IL 60115 (e-mail: td0dlw1@mvs.cso.niu.edu).

The Muhyiddin Ibn 'Arabi Society

Eighth Annual Symposium

The Muhyiddin Ibn 'Arabi Society announces its Eighth USA Symposium, "**The Journey of the Heart**," to be held November 5-6, 1994 in the Lipman Room, Barrows Hall, on the campus of the University of California, Berkeley. Speakers will include Claude Addas, Aaron Cass, William Chittick, Michel Chodkiewicz, Gerry Elmore, Sachiko Murata, and James Morris. For information, call or write MIAS, P.O. Box 425988, San Francisco, CA 94142, USA. Tel. 510-658-3215.

Third Exhibition on Literature on Islam and the Muslim World

April 13-17, 1995, the **Third Exhibition on Literature on Islam and the Muslim World** will be held in Cape Town, South Africa, sponsored by the Islamic Literature Media in association with the South Africa Islamic Art Foundation and the Habibia network of schools.

The conference theme is "The Global Unity of Muslims," and its program will include book and periodical displays; research category displays; workshops; competitions; videos and slide shows; and seminars concerning Islam and all aspects of Muslim life.

The exhibition sponsors invite organizations, institutions or individuals to participate by offering a program or creating a display. Publishers are especially encouraged. For further information, contact Mahmood Sanglay, Secretary, Exhibition '95 of Literature on Islam and the Muslim World, PO Box 295, Gatesville 7764, Cape Town, South Africa. tel (021) 638-3735 and 638-7028. FAX: (021) 638-3735 and 638-7039.

Languages of Power in Islamic Spain

November 4-5, 1994, Cornell University, Ithaca, N.Y., will host a conference on **Languages of Power in Islamic Spain**. Scholars will present papers and debate how literature, political institutions, iconography and public buildings functioned as expressions of cultural, political and religious hegemony in Islamic Spain. For further information, contact Ross Brann, Department of Near Eastern Studies, Cornell University, 383 Rockefeller Hall, Ithaca, NY 14853-2502 (e-mail: rb23@cornell.edu).

UPCOMING SYMPOSIA AND CONFERENCES

The Mamluks in Egyptian Politics and Society

A conference on The Mamluks in Egyptian Politics and Society will be held December 12-16, 1994, in Bad Homburg, Germany. It will be sponsored by the Institute for Political Sciences, Section Modern Middle East, of the Friedrich-Alexander Universität Erlangen-Nürnberg, Germany. The conference will deal with the institutions and organization of the Mamluks, their identity, group loyalties, and relations to the Egyptian population. An attempt will be made to compare the Mamluks before and after the Ottoman conquest. Inquiries should be addressed to: Professor Ulrich Haarmann, Christian Albrechts Universität, Seminar für Orientalistik, Olshausenstr. 40, 24118 Kiel, Germany; or Professor Thomas Philipp, Modern Middle East, Bismarckstr. 8, 91054 Erlangen, Germany (Fax 49-9131-856-654).

Current State of Archaeology in the Middle East

North American Historians of Islamic Art (NAHIA) has organized an informal session on the current state of archaeology in the Middle East to take place during its meeting slot at the MESA annual meeting on Saturday, November 19, 1994 from 3:00-6:00 P.M. in Courtroom K of the Pointe Hilton Resort at Tapatio Cliffs, Phoenix, Arizona. Four archaeologists—Rebecca Foote, Scott Redford, George Scanlon, and Frederick H. van Doorninck—each with expertise in a different area, will talk about archaeological developments in the last decade and the impact of those developments on basic assumptions concerning Islamic history and society. Audience participation is welcomed. Discussion will be followed by a reception. Non-NAHIA members are cordially invited to attend.

Conference on Muhammad b. Jarir al-Tabari

Muhammad b. Jarir al-Tabari (d. 923 C.E.) was the greatest historian of early Islam and his *Ta'rikh* (History) is the source on which all subsequent accounts of the rise and formation of the Muslim polity are based. He is also important because his composite work includes large sections of the writing of earlier chroniclers and so preserves some of the earliest Arabic prose narrative known to us. In addition al-Tabari was an important authority on the Qur'an and his great *Tafsir* or Commentary was a major monument of Muslim exegesis, still widely respected today.

The Institute for Middle East Studies at the University of St. Andrews, Scotland, will hold a conference on al-Tabari from 30 August-2 September 1995. The conference program is just now being organized; papers on many aspects of Tabari and his works will be presented.

For further information, contact Dr. Hugh Kennedy, Department of Mediaeval History, University of St. Andrews, Fife KY 16 9AL, U.K. Tel. 0334-476161. Internet: hnk@st-andrews.ac.uk.

History and Archaeology of the Kurds

CALL FOR PAPERS

The Society for the Advancement of Kurdish Studies plans a conference on the pre-modern history and archaeology of the Kurds, to mark the 400th anniversary of the writing of the *Sharafnama* of Sharaf al-Din Bitlisi. The conference will be held in the fall of 1996 at the Kurdish Library, Brooklyn, N.Y. A lecture series at the Kurdish Library and exhibits at the Kurdish Museum and other institutions are also planned.

Papers on all aspects of Kurdish history and culture up to the nineteenth century are invited. Abstracts of papers must be received by August 31, 1995, in order to be included on the conference program. For registration and further information, write to: SAKS-400, Kurdish Library and Museum, 345 Park Place, Brooklyn, N.Y. 11238, USA, or SAKS Coordinator Dr. Mehrdad Izady, 157 West 79th Street, #5B, New York, N.Y. 10024, USA.

RECENT SYMPOSIA AND CONFERENCES

The Court of the Il-Khans, 1290-1340

On May 28, 1994, St. John's College, University of Oxford, UK, sponsored the Barakat Trust Conference on Islamic Art and History. The conference was entitled "The Court of the Il-Khans, 1290-1340" and the following papers were presented: **Abolala Soudavar**, "The Sage of Abu Sa'id Bahadur Khan - the Abu Sa'idnameh"; **Thomas Allsen**, "Biography of a Cultural Broker: Bolad Ch'eng-hsiang in China and Iran"; **Teresa Fitzherbert**, "Sufism, Buddhism and the Book"; **Robert Hillenbrand**, "The Feridun and Bahram Gur Cycles in the Great Mongol Shahnameh"; **Reuven Amitai-Preiss**, "New Material from the Mamluk Sources for the Biography of Rashid al-Din"; **Charles Melville**, "Amir Chupan's Attitude to Government"; **A.H. Morton**, "A Sufi Perspective on the Il-Khanid Court"; and **Sheila Blair**, "Patterns of Production and Patronage in Il-Khanid Iran." For further information concerning this conference, contact The Barakat Trust Conference, The Oriental Institute, University of Oxford, Pusey Lane, Oxford OX1 2LE, UK.

Women, Families, and Children in Islamic and Judaic Traditions

History and Contemporary Concerns

The Institute for Islamic-Judaic Studies, University of Denver, sponsored a conference on "Women, Families, and Children in Islamic and Judaic Traditions," which took place from October 23-25, 1994. In addition to many papers and discussions on modern subjects relevant to the conference theme, a number of presentations dealt with topics relating to the medieval Middle East. These included: **Marina Tolmacheva** (Washington State University), "Muslim Women's Travel and Pilgrimage in the Late Middle Ages;" **Deborah Gerber** (The Hebrew University), "War and Politics as an Extension of Family Interrelations: A Case Study of Buwayhid Rule;" **Elizabeth Adams** (Temple University), "Women as Potential Leaders: Perspectives from the *Ikhwan al-Safa*;" **Shari Lowin** (The University of Chicago), "Footstools of their Husbands? Women's Rights in Marriage Law in Islam and Judaism;" **Judith Romney Wagner** (Connecticut College), "Status of Women in Classical Halakha and Shari'a: A Comparative Analysis;" **Khalil Athamina** (Birzeit University), "Mut'a—Temporary Marriage in Muslim Society;" **Tirzah Meacham** (University of Toronto), "The Right of Refusal in Medieval Jewish (R. Shemuel b. Hofni) and Islamic (Ibn Hanbal and Ibn Rahwayh) Law;" **Reuven Firestone** (Hebrew Union College), "Sarah and Hagar: Matriarchy, Patriarchy, and Primogeniture in Two Religious Traditions;" **Amina Wadud-Muhsin** (Virginia Commonwealth University), "The Nature of Family in Islamic Theology and Qur'an." For information, contact Professor Seth Ward, Institute for Islamic-Judaic Studies, University of Denver, Denver, Colorado 80208, USA.

Coinage of the Islamic Early and Middle Periods

On April 23-24, 1994, the following papers were presented at a symposium devoted to study of the coinage of the Islamic Early and Middle Periods which was held by Forschungsstelle für islamische Numismatik, Tübingen, Germany: **Rolf Ehlert**, "Die nordafrikanische Nasri-Prägung in osmanischer Zeit"; **Stefan Heidemann**, "Timur und die Einführung der Tanka-Währung"; **Lutz Ilisch**, "Das Abbasidenkalifat in der Krise: Die Entwicklung des Münzrechts in den Jahren 275-281"; **Stephen Album**, "The coinage of the forgotten Ilkhan Ghazan II"; **Johann-Christoph Hinrichs**, "Die Münzprägung von Antalya"; **Florian Schwarz**, "Zur Münzprägung in khurasanischen Bergwerksorten"; and **Dietrich Mannsperger**, "Führung durch das neue Münzkabinett des Archäologischen Instituts der Universität Tübingen." For further information, contact Dr. Lutz Ilisch, Forschungsstelle für islamische Numismatik, Wilhemsstraße 26, 7400 Tübingen, Germany.

Corpus Fontium Manichaeorum

In the third century of our era, Mani, a Gnostic prophet living in the highly syncretistic region of Babylonia (on the frontier between Roman and Persian spheres of influence), inaugurated a world religion. This highly missionary religion had followers from the Atlantic to the Pacific before the emergence of Islam and survived in South China until the time of Marco Polo. This universal religion combines elements of all major historical religions (Judaean-Christianity as well as Zoroastrianism and Buddhism). However, severe persecution of this arch-heretical sect by Christian, Zoroastrian, Islamic and Confucian authorities has led to the virtual disappearance of their writings and until the beginning of this century, only citations of their texts from the anti-heretical writings of Augustine, of the Greek and Syriac Fathers and of Islamic haeresiographers (as Ibn an-Nadim) were known to scholars. However, the study of the history of this first Gnostic world religion has made enormous progress in this century thanks to a series of remarkable archaeological finds of genuine Manichaean texts and of religious buildings, paintings and inscriptions from Central Asia, Egypt, N. Africa, and S. China. The texts are comparable in importance to and are connected with the Hebrew texts of Qumran and the Coptic Gnostic corpus from Nag Hammadi. We now possess genuine primary Manichaean texts in considerable quantity from the former major Silk Road settlements and from various sites in Egypt. These comprise of texts in Middle Iranian (mainly in Middle Persian, Parthian, Sogdian, Bactrian and Early New Persian), Tocharian, and Old Turkish from the Turfan Oasis, PRC, in Chinese from Tunhuang and Turfan, PRC, in Coptic from Medinet Madi, Egypt, in Greek (the now famous *Cologne Mani Codex*) from

Lycopolis (?), Egypt, and in Latin (the *Tebessa Codex*) from Algeria, as well as small fragments in Syriac from Egypt. Furthermore, Australian and Canadian archaeologists under the direction of Dr. Colin Hope (Monash, Aus.) In a series of on going excavations since 1990 have unearthed at Kellis (Ismant el-kharab) in the Dakhleh Oasis (Egypt) what appears to have been a major fourth century Manichaean site consisting of at least four intact houses. A very large number of well-preserved Manichaean texts in Greek, Coptic and Syriac (including bilingual Syriac and Coptic word-lists) on wooden boards as well as smaller text-fragments on papyri have been recovered.

Many of the texts recovered from Central Asia and Egypt are in fragmentary condition and some are still unpublished (esp. many Turfan fragments) or published only in facsimile form (especially the still unedited codices of the Medinet Madi corpus). However, systematic work has been undertaken on these texts in several major institutions of learning in Europe, especially in Germany, Great Britain, France, the USA, Russia, Japan and the PRC. The plan of the new *Corpus Fontium Manichaeorum* is to make all this material, hitherto diversely published, available in a series which can be easily consulted by historians of religion, theologians, Ancient and Medieval Historians as well as by specialists in the languages in which the documents were composed. Since major progress has been made in the study of the languages of these documents as well as the content of the religion in the last few decades, the re-editing of many of the texts published in the earlier part of this century (and are now unavailable) is now more and more necessary. To these more recently discovered texts should also be added in the important citations of Manichaean writ-

ings in antiheretical writings in Syriac, Greek Latin, Arabic Persian, Armenian, Georgian, Tibetan and Chinese.

The Corpus Fontium Manichaeorum (CFM) project was chartered in May, 1994 to make full range of textual materials on Manichaeism readily available. Given the linguistic scope of the texts, the CFM will consist of nine divisions, each headed by a Director or Directors. These sections, and their Directors, are: **Series Syriaca** (Director: E. Hunter [Cambridge]); **Series Arabica** (Directors: S. Calderini [London] and A. Van Tongerloo [Leuven]); **Series Coptica** (Director: M. Krause [Münster]); **Series Dachlaica** (dealing with discoveries in the Dakhlah Oasis, Egypt; Director: I. Gardner [Perth]); **Central Asian Series: Series (Medio)Iranica - Series Uigurica** (Directors: W. Sundermann [Berlin] and P. Zieme [Berlin]); **Series Sinica** (Director: S. N. C. Lieu [Warwick]); **Series Latina** (Director: J. Van Oort [Utrecht]); **Series Graeca** (Directors: L. Cirillo [Napoli] and S. N. C. Lieu [Warwick]). In addition to these eight series of text volumes, there will appear volumes classified as **Subsidia**; the first of these is projected to be an "Analytical Vocabulary of Manichaean Technical Terms and Concepts." All text volumes will contain critical editions of the original texts and translations and notes in English, French or German. When appropriate, photographs will also be included, either as part of a fascicule or in an accompanying volume.

For further information concerning the Corpus Fontium Manichaeorum, its editorial committee, contributors or publication schedule, contact E. Hunter, Faculty of Oriental Studies, University of Cambridge, Sidgwick Avenue, Cambridge CB3 9DA UK.

MEM BULLETIN BOARD

NOTICE

The Bulletin Board posts short notices by MEM members seeking specific information for research. Notices must be brief enough to fit in one of the boxes. Repetition of notices in subsequent issues will depend upon demand.

-Ed.

RESEARCH IN TEHRAN

The Institute for Cultural Studies and Research, Tehran, conducts an exchange scholars program. Qualified scholars interested in participating should inquire by writing to The Institute for Cultural Studies and Research, 64th Street, Jamal ad-Din Asadabadi Avenue, Tehran 14374, Iran.

CALL FOR MANUSCRIPTS

Medieval Encounters, A Journal of Jewish, Christian and Muslim Culture in Confluence and Dialogue, is a new journal published by E. J. Brill. The editors are seeking articles in all fields of medieval inquiry. *Medieval Encounters* is intended as a cross-cultural, cross-disciplinary forum for discussion of the intersections and interactions of Jewish, Christian and Muslim culture in the period from the fourth through the fifteenth centuries C.E. The journal covers all aspects of culture, including History, Languages, Medicine, Music, Philosophy, Religion, Science, and Art. PLEASE SEND MANUSCRIPT INQUIRIES TO: Gordon D. Newby, Near Eastern and Judaic Languages and Literatures, Trimble Hall 123, Emory University, Atlanta GA 30322, USA. Tel.: (404) 727-2916; or e-mail to gdnewby@emoryu1.cc.emory.edu.

ARABS IN MEDIEVAL ITALY

I am interested in the Arab occupation of Central Italy during the 9th and 10th centuries C.E.—specifically, the area of Molise and any possible Arab settlements in this area. If you know of sources of information on this area, or if you are or know of a scholar with a special interest or expertise in this area, I would appreciate hearing from you.

-Frank Licameli
Valeria Historical Research
P.O. Box 505
Westchester Sta., NY 10461
or email: licameli@aecom.yu.edu

IBN WASIF'S SOURCES

One of the sources used by Alfonso el Sabio, King of Castile and Leon (1252-1284), in writing his *General Estoria* (History of the World) was the *Kitab jawahir al-buhur* of the Egyptian historian Ibn Wasif. We are interested in the way Alfonso used this source to describe Nebuchadnezzar's supposed invasion of Egypt. Unfortunately, all the manuscripts available to us which are cited by that name in GAL (S) are late abridgments, and do not contain the relevant passages.

We would very much like to hear from anyone who has further information about Ibn Wasif and his sources.

John Hayes (Department of Near Eastern Studies) or Jerry Craddock (Department of Spanish & Portuguese), University of California, Berkely, CA 94720, USA.

AL-IDRISI'S *OPUS GEOGRAPHICUM*

I need fascicules 2, 3,4, and 6 of al-Idrisi's *Opus Geographicum* (*Nuzhat al-mushtaq*), edited by a team of scholars from the Istituto Universitario Orientale di Napoli and published in the 1980s by E.J. Brill, Leiden, The Netherlands. If you have any these fascicules and would be willing to sell them, please contact me.

Fred M. Donner, The Oriental Institute, 1155 East 58th St., Chicago, IL 60637, U.S.A. Tel. (312) 702-9544; Fax (312) 702-9853; f-donner@uchicago.edu on Internet.

YOUR REQUEST HERE!

*MEM Scholar Profile***Joseph Habbi**

CHURCH HISTORIAN, IRAQI ACADEMY, BAGHDAD

Professor Father Joseph Habbi was born in Nineveh (across the Tigris from Mosul, in northern Iraq) in 1938. He received his early education in the Mosul Schools and in the Chaldean Seminary there. His rapid progress in his studies led to a scholarship to enrol in the divinity program of the Urbanian University in Rome, where he resided from 1954 until 1966. During this time he attended not only the Urbanian University, but also the Lateran University, Marianum College, Pro Deo University, and others, pursuing a wide variety of studies including courses in philosophy, theology, canon law, pastoral theology, Mariology, and media mass communications. He earned a Master's Degree in Philosophy in 1958 from Urbanian University, another Master's in Theology in 1962, and diplomas in other subjects from other institutes in Rome. He received the Ph.D. from Lateran University in 1966.

Upon completing his doctorate, Father Habbi returned to Mosul and worked with the young and on various ecclesiastical commissions. From 1975 until 1979, Father Habbi taught Syriac and French at the University of Mosul, and since 1982 has taught Chaldean and Syriac canon law at the Pontifical Oriental Institute in Rome. He was candidate for doctorat d'état at the Sorbonne in Paris in 1975. Since 1990, he has been Dean of the Faculty of Philosophy and Theology at Baghdad University, and has taught the history of the church, the history of philosophy, ethics, and gnoseology. Since 1972, he has been editor-in-chief of the well-known journal *Bayn al-Nahrayn*. In recognition of his scholarship, he was elected a member of the Syriac Academy in 1972, and of the Iraqi Academy in 1978.

Father Habbi has published prolifically, producing since 1957 more than a dozen books, translations, or editions of texts, and more than 300 original articles, written in French, Italian, English, or Arabic. A significant portion of his scholarly effort throughout his career has been dedicated to the preparation of careful editions, translations, and commentaries on Syriac and Arabic texts. Among them are 'Abdisho' Soben, *Catalogus Auctorum*, edited and translated from the Syriac into Arabic, with commentary (Baghdad, 1986); Bar Bahlul, *Al-Dala'il* [The Signs], Arabic text, edited with commentary (Kuwait, 1987); Hunayn ibn Ishaq, *The Meteorology of Aristotle*, Arabic text edited with commentary (Baghdad, 1979); Hunayn, *Kitab al-mawluḍin* [The Book of the Born of Hippocrates], Arabic text edited with commentary (Baghdad, 1978); Elia Bar Shenaya, *Chronicon*, Syriac text translated into Arabic with commentary (Baghdad, 1975); Syriac Histories of the Seventh-Ninth Centuries [=Chronica Minora, III, ed. Brooks], Mosul, 1982; *Synodicon Orientale*, critical edition of Syriac text and Arabic translation with notes and commentary (Beirut: in press).

Father Habbi has also published original books and articles on a wide range of subjects. His special interest in

theology, philosophy and science among Syriac and Arab Christian authors is reflected in his book *Hunayn ibn Ishaq* (Baghdad, 1974) and several articles, including "Le langage philosophique syriaque," Fourth Symposium Syriacum, (Groningen, 1984), OCA 229 (1987), 231-236; "L'antica letteratura siriana e la filosofia greca," in M. Paver (ed.), *L'Eredità classica nelle lingue orientali* (1986), 48-55; "Les sources du livre des signes d'al-Hasan ibn Bahlul," OCA 226 (1986), 193-203; and "La Somme théologique al-Magdal," *Parole de l'Orient* 16 (1990-91), 163-176. He also has a strong interest in the history of the eastern churches. On this theme, he has published *Kanisat al-mashriq* [The Church of the East] vol. 1 (Baghdad, 1988); "Signification de l'union chaldéenne de Mar Sulaqa avec Rome en 1553," *L'Orient Syrien* 11 (1966), 99-132, 199-232; "L'unification de la Hiérarchie Chaldéenne dans la première moitié du XIX^e siècle," *Parole de l'Orient* 1 (1971), 121-143, 305-327; "La figure juridique de l'évêque dans l'histoire de l'église assyro-chaldéenne," *Kanon* 7 (1985), 185-212; and "Synodalité de l'église d'orient assyro-chaldéenne," *Oriens Christianus* 75 (1991), 91-112. His interest in the social history of the eastern Christian communities is seen in several articles on modern conditions as well as in his articles "Typologie du 'père' dans les sources canoniques syro-orientales," in Fifth Symposium Syriacum (Leuven, 1988), OCA 236 (1990), 237-245; "East Syrian Women Saints and their Contribution to Spiritual Theology," in A. Thottakara (ed.), *East Syrian Spirituality* (Bangalore, 1990), 97-126; and "I Laici nella chiesa d'oriente assiro-caldea," *Euntes Docete* 46 (1993), 277-290. He has also published a book entitled *Al-Insan fi adab wadi al-rafidayn* [Man in Mesopotamian Literature] (Baghdad, 1980).

Prof. Habbi is currently preparing a volume entitled *Droit de l'Eglise d'Orient*, an overview of the development of canon law with a selection of eastern Christian law texts. The book is in French, Italian, and Arabic, and is being prepared for the Pontifical Oriental Institute, Rome.

Prof. Habbi can be contacted at the College of Babel for Humanities, Philosophy, and Theology (Kulliyat Babil lil-'ulum al-insaniyya wal-falsafa wal-lahutiyya), P.O. Box 12035, Dora, Baghdad, Iraq.

ANNUAL MEETINGS

Organization	When and Where	Information	Telephone No.
Middle East Studies Association (1994 Meeting)	Oct. 19-22, 1994 Phoenix, AZ [Paper Deadline: Past]	MESA Secretariat University of Arizona 232 N. Cherry Ave. Tucson, AZ 85721	(602) 621-5850
Middle East Studies Association (1995 Meeting)	Dec. 6-10, 1995 Washington, D.C. [Paper Deadline: Feb. 15, 1995]	see preceding	see preceding
Byzantine Studies Conference (1994 Meeting)	October 20-23, 1994 Ann Arbor, MI [Paper Deadline: Past]	Ralph W. Matheisen Dept. of History Univ. of South Carolina Columbia, SC 29208	(803) 777-5195 FAX: (803) 777-4494
Byzantine Studies Conference (1995 Meeting)	Fall, 1995 Location to be arranged [Paper Deadline: early Jan. 1995]	see preceding	see preceding
American Academy of Religion (1994 Meeting)	Nov. 19-22, 1994 Chicago, IL [Paper Deadline: Past]	American Academy of Religion 1703 Clifton Rd, Ste. G-5 Atlanta, GA 30329-4075	(404) 727-7959
American Academy of Religion (1995 Meeting)	Nov. 18-21, 1995 Philadelphia, PA [Paper Deadline: Feb. 1995]	see preceding	see preceding
American Historical Association (1995 Meeting)	Jan. 5-8, 1995 Cincinnati, OH [Paper Deadline: Past]	American Historical Assn. 400 A Street, S.E. Washington, D.C. 20003	(202) 544-2422
American Historical Association (1996 Meeting)	Jan. 4-7, 1996 Atlanta, GA [Paper Deadline: Feb. 15, 1995]	see preceding	see preceding
College Art Association	Jan. 25-28, 1995 San Antonio, TX [Paper Deadline: Past]	Suzanne Schanzer 275 Seventh Ave. New York, NY 10001	(212) 691-1051
College Art Association	Feb. 21-24, 1996 Boston, MA [Paper Deadline: Past]	see preceding	see preceding
American Oriental Society	March 24-29, 1995 Salt Lake City, UT [Paper Deadline: Oct. 15, 1994]	American Oriental Society Hatcher Graduate Library University of Michigan Ann Arbor, MI 48109-1205	(313) 747-4760 Jonathan_Rodgers @ub.cc.umich.edu

ANNUAL MEETINGS

Organization	When and Where	Information	Telephone No.
American Oriental Society— Midwest Branch	Feb. 12-14, 1995 Grand Rapids, MI [Paper deadline: Jan. 6, 1995]	Mark W. Chavala Dept. of History Univ. of Wisconsin-LaCrosse LaCrosse, WI 54061	(608) 782-8804
Texas Association of Middle East Scholars (TAMES)	February 24-25, 1995 Fort Worth, TX	Deborah Littrell Ctr. for Middle East Studies	(512) 471-3881 FAX: (512) 471-7834
Illinois Medieval Association "Children and the Family in the Middle Ages"	Feb. 24-25, 1995 DeKalb, IL [Paper Deadline: Nov. 1, 1994]	Nicole Clifton English Dept. Northern Illinois Univ. DeKalb, IL 60115	tb0nxcl@corn.cso.niu.edu
Dumbarton Oaks Symposium "Palestine and Transjordan before Islam"	April 28-30, 1995 Washington, D.C. [Papers by invitation only]	Dumbarton Oaks 1703 32nd St, NW Washington, D.C.	(202) 342-3245
The Medieval Institute	May 4-7, 1995 Kalamazoo, MI [Paper Deadline: Past]	The Medieval Institute Western Michigan Univ. Kalamazoo, MI 49008-3851	(616) 387-4145

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NEWS OF MEM

MEM Sponsored Panels at MESA

MEM will sponsor three panels at the upcoming MESA meeting in Phoenix, Arizona, November 19-22, 1994. MEM encourages all members to attend these panels. The participants for each panel and the titles of their papers are as follows:

PANEL: Sectarian Issues in Medieval Islam. Sunday, November 20, 8:00-10:00 A.M. **Devin J. Stewart** (Emory University/RRALL), Chair. **Rula Jurdi Abisaab** (Yale University), "Safavid Propaganda and the Role of Amili Scholars in Iran." **Adel Allouche**, "Majlisi's Missing Link: The Misdeeds of the Caliphs." Sumayya Hamdani (Princeton University), "Fatimid-Sunni Polemics in 10th Century North Africa." **Sholeh A. Quinn** (Ohio University, Athens), "Shi'i Revisions in Early Safavid Chronicles." **Devin J. Stewart**

(Emory University/RRALL), "Taqiyyah in Oral Confessions: or, the Art of Ambiguity." **Jamal J. Elias** (Amherst College), Discussant.

PANEL: Material Evidence for Commerce in the Medieval Islamic World. Sunday, November 20, 10:30 A.M. - 12:30 P.M. **Rebecca M. Foote** (Harvard University), Chair. **Edward Keall** (Royal Ontario Museum), "Yemen and its Tangible Imports: Pottery from Iraq, Iran, China, and Southeast Asia." **John Meloy** (University of Chicago), "Production and Use of Copper Money in the Late Mamluk Period (1468-1517)." **Scott Redford** (Georgetown University), "Trade and the Minor Arts in Syria and the Jazira in the Twelfth and Thirteenth Centuries." **Rebecca M. Foote** (Harvard University),

"Urban Commercial Architecture of Bilad ash-Sham in the Early Islamic Period." **Oleg Grabar** (Institute for Advanced Study), Discussant.

PANEL: Early Muslim Economic History. Tuesday, November 22, 9:00-11:00 A.M. **Stuart D. Sears** (University of Chicago), Chair. **Stuart D. Sears** (University of Chicago), "A Re-Consideration of the Causes and Impact of 'Abd al-Malik's Monetary Reforms." **Doug Haldane** (University of Texas at Austin), "Fatimid-Byzantine Trade Negotiations in Light of a Shipwrecked 11th-Century Merchant Venture." **Michael G. Morony** (UCLA), "The Use of Evidence in Early Islamic Economic History." **Fred M. Donner** (University of Chicago), Discussant.

MEM 1994 Business Meeting

The next business meeting of Middle East Medievalists will be held from 8:00 to 10:00 P.M. on Saturday, November 19, 1994, in Ballroom C of the Pointe Hilton Resort at Tapatio Cliffs, Phoenix, Arizona, U.S.A. This is in conjunction with the 28th annual meeting of the Middle East Studies Association of North America, which will be held from November 19-22, 1994, at the Pointe Hilton Resort. (For information on the MESA meeting, contact the MESA Headquarters at 1232 N. Cherry Ave., University of Arizona, Tucson, AZ 85721 [tel. 602-621-5850].)

Among the items on the agenda for the business meeting is the election of a new president for MEM, to replace Fred M. Donner, whose three-year term as president expires December 31, 1994. Members who wish to suggest possible candidates for the election should contact the head of the nominating committee, Prof. Maria Eva Subtelny, at once. Prof. Subtelny can be reached at the Department of Middle East and Islamic Studies, University of Toronto, Toronto, Ontario M5S 1A1,

Canada; Tel. (416) 978-3308; Fax (416) 978-6867. Nominations may also be made by individual members from the floor at the business meeting; members wishing to do so should be able to provide evidence that the candidate they propose is available for a full three-year term (Jan. 1, 1995-Dec. 31, 1997) and willing to serve.

In addition to the election, the business meeting will include reports on several initiatives undertaken by the officers of MEM during the past year, as well as a brief report on the state of the organization.

Following the formal part of the business meeting, an informal discussion of issues relating to MEM and to the study of the medieval Middle East will be held. Please bring your suggestions and ideas for MEM to the meeting, so that we may all benefit from them! It is expected that light refreshments will be available.

All Members of MEM, and all those interested in learning about the organization, are cordially invited to attend the business meeting.

MEMBER NEWS

Editor's Note: Only part of the membership receives entries here. Most of the remainder who sent information on recent activities are to be found in the Member News section of the April issue of Al-'Usur al-Wusta.

Shafiq Abouzayd (Oxford University) has recently published *Ihdayutha. A Study of the life of Singleness in the Syrian Orient* (Oxford, 1993). He is currently at work on a book on the monastic homilies of Isaac of Antioch, which should appear in 1995. He continues his activities as chairman of the ARAM society for Syro-Mesopotamian civilizations—including planning its annual conference and editing its journal.

Mohammad A. Aziz (Beirut Arab University) has completed three articles which have appeared or will appear shortly: "Syriac Doctors' Influence during the Abbasid Period in Baghdad," "Peace Treaties between the Crusaders and the Mamluks," and "Inter-Christian Relations in the Latin East."

Jere L. Bacharach (University of Washington, Seattle) has edited the volume *The Conservation and Restoration of Islamic Monuments in Egypt* (1994). He is currently researching the building activities of the Marwanids.

Shahzad Bashir (Yale University) continues research for his dissertation, entitled "From Mysticism to Messianic Revolt: The Life and Works of Muhammad Nurbakhsh (d. 1464)."

Muhammad A. J. Beg (Cambridge University) has recently published "Perceptions of History in Western and Islamic Education," in the bilingual quarterly journal *Islamic University / Al-Jami'a al-Islamiya* 1 (1994), 53-61. He is currently at work on a study tentatively entitled, "The Disciples of Muhammad (s): The Founders of Islamic History." In June he read a paper on "The Mongols in Arabic Sources (617-735/1220-1334) at the Faculty of Oriental Studies, Cambridge.

Adelberta Bernardini Mazzini (Catholic University of Milan) is engaged on research on the Muslim-Christian controversy in the works of Jahiz.

Clifford Edmund Bosworth (Manchester University) has two articles forthcoming: "Abu Hafs 'Umar al-Kirmani and the rise of the Barmakids," *BSOAS* 57 (1994); and "Local Rulers of Makran and Qusdar in the early Islamic period," *Studia Iranica* 23 (1994). He is at work revising his classic reference, *The Islamic Dynasties*, which will reappear as *The New Islamic Dynasties, a chronological and genealogical survey*.

Richard W. Bulliet (Columbia University) has recently published *Islam: The View from the Edge* (Columbia University Press, 1993).

Michael Chamberlain (University of Wisconsin, Madison) is currently at work on a monograph on heresy and *fitna* over belief in the Mamluk period, and is drafting the chapter on the Crusaders and Ayyubids for the forthcoming *Cambridge History of Egypt*. His book *Knowledge and Social Practice in medieval Damascus* is due to appear with Cambridge Univer-

sity Press in the fall of 1994. From August 1994 until June 1995 he will be at the School of Historical Studies, Institute for Advanced Study, Princeton, N.J., 08540, U.S.A.

Leonard C. Chiarelli (University of Utah) is currently researching and writing articles on "Frederick II and the Crusades" and "The Berber Tribes of Sicily (800-1050 C.E.)."

Rocio Daga is at work on a monograph on *ahl al-dhimma* in al-Andalus according to al-Wansharisi.

Fred Diba (Oxford University) in preparing a reference bibliography of Iran. His book *Mosaddegh, a political biography* is due to appear soon. He has completed the entry "Diba" for the *Encyclopaedia Iranica*.

McGuire Gibson (University of Chicago) undertook, with Dr. Tony Wilkinson, an archaeological-environmental survey of the Dhamar area of Yemen during the spring of 1994. He is preparing a manuscript on pre-Islamic Nippur, Iraq. His volume on *The Sasanian-Islamic Transition at Nippur: Excavations at Area WG* is currently in press (Oriental Institute Publication).

David D. Haldane (University of Texas, Austin) is engaged in research for his dissertation, "Arab ships and seamanship in the eastern Mediterranean, A.D. 570-1171." In June-July, 1994, he undertook a nautical archaeological survey of the Red Sea coast of Egypt, and in December 1994-January 1995, he will make a similar survey of Mediterranean coast of Egypt.

Abbas H. Hamdani (University of Wisconsin, Milwaukee) has recently published "Islamic Fundamentalism," *Mediterranean Quarterly* 4/4 (Fall, 1993), 38-47; "A Critique of Paul Casanova's Dating of the Rasa'il Ikhwan al-Safa'," in Farhad Daftary (ed.), *Essays in Medieval Isma'ili History and Thought* (Cambridge University Press, forthcoming); and "An Overview of the Current Status of the Muslim Countries of the Former Soviet Union," in *Islamic Studies* (Islamabad) (forthcoming).

John L. Hayes (University of California, Berkeley) has recently edited (with Mark

Chavalas) *New Horizons in the Study of Ancient Syria* (Udenda Publications, 1992).

Richard Hitchcock (University of Exeter) has recently completed (with Consuelo López-Morillas) *Supplement to Bibliography of the Kharjas*. His paper "The Prestige of Cordovan Culture in the Reign of al-Hakim II (AD 961-976)," presented at the Manchester conference on "Cordoba—Crossroads of Three Cultures" in April, 1994, will appear in the proceedings of the conference. He is at work on a study of Nineteenth-Century Hispano-Arabic historiography.

Erica C. D. Hunter (Cambridge University) has collaborated with J. B. Segal in preparation of *Aramaic Incantation Bowls in the British Museum* (British Museum Publications, forthcoming). She is serving as editor of Syriac texts for the Corpus Fontium Manichaeorum project, and hopes to publish this year in that series the section of Theodore bar Koni's *Liber Scholiorum* dealing with the Manichees. She anticipates publication of her *Catalogue of Incantation Bowls in the Iraq Museum, Baghdad* in 1995.

Beatrix Immenkamp (Cambridge University) is engaged in research for her dissertation, "Marriage and celibacy in medieval Islam."

Robert G. Irwin has recently published "The Arabic Beast Fable," *Journal of the Warburg and Courtauld Institutes* 55 (1992), and *The Arabian Nights: A Companion* (Allen Lane/Viking, 1994). He is currently researching an article on Mamluk firearms and a book on the intellectual context of Islamic art.

Mehrdad R. Izady (Harvard University) has recently published *Kurds: A Concise Handbook* (Taylor & Francis, 1992); *Historical Dictionary of Kurdistan* (Scarecrow, 1994); and *Archaeology of Kurdish Tribal Names* (Kurdish Library Publications, 1994). He and another Harvard colleague have been granted a 2-year grant from the National Endowment for the Humanities to prepare an annotated English translation of Bitlisi's *Sharafnama*.

David E. P. Jackson (University of St.

Andrews) has recently published "Qissat Muhammad b. Abi l-Mu'ammal" in the proceedings of the 1992 conference of the British Society for Middle East Studies, and his article "The Banu Musa and their contemporary scholarly milieu" is forthcoming in the proceedings of the 1993 (Salamanca) meeting of the Union Européen des Arabisants et Islamisants. He has contributed to *Chambers Dictionary of World History* (Edinburgh, 1993), and has two monographs forthcoming: *Pappus of Alexandria: The Introduction to Mechanics, with Arabic Version* (Springer), and *Arabic Scholarship in the Abbasid Period* (Edinburgh University Press).

Cemal Kafadar (Harvard University) has recently completed a monograph entitled *At the Edge of the World of Islam: The Construction of the Ottoman State*. He is now engaged in research for an article on "Individual Book Collections in Ottoman Society" and for a monograph on "Janissary Revolts in Istanbul." He is also preparing an edition of the *Manaqib* of Yahshi Faqih.

Faizeh Kallas (Damascus University) recently (1993) completed her dissertation for Damascus University, entitled "Al-Andalus, wilaya maghribiya: al-hayat al-siyasiya wa l-idariya wa l-ijtima'iya, 479-669/1086-1212" (Andalusia, an Maghribi state: political, administrative, and social life, 479-669/1086-1212). She is continuing her research on the social history of al-Andalus and the Maghrib.

Ahmet Karamustafa (Washington University, St. Louis) anticipates imminent publication of his book *God's Unruly Friends: Dervish Groups in the Islamic Later Middle Period, 1200-1550* (University of Utah Press, 1994). His study, *Vahidi's Menakib-i Hvoca-i Cihan ve Netice-i Cihan: Critical Edition and Analysis* (Cambridge, Mass, 1993) appeared as vol. 17 of the series "Sources of Oriental Languages and Literatures," published by Harvard's Department of Near Eastern Languages and Civilizations. He has also recently published "Antinomian Dervish as Model Saint," in Hassan Elboudrari (ed.), *Modes de transmission de la culture religieuse en Islam* (Cairo: Institut Français d'Archéologie Orientale, 1993), 241-260; "Early Sufism in Eastern Anatolia," in

Leonard Lewisohn (ed.), *Persian Sufism: From its Origins to Rumi* (London, 1994); and "Kalenders, Abdals, Hayderis: The Formation of the Bektasiye in the Sixteenth Century," in Halil Inalcik and Cemal Kafadar (eds.), *Süleyman the First and his Time* (Istanbul: Isis, 1993), 121-129.

Jonathan G. Katz (Oregon State University) recently published "Visionary Experience, Autobiography, and Sainthood in North African Islam," in *Princeton Papers in Near Eastern Studies* 1 (1992), 85-118. His article "Shaykh Ahmad's Dream: A 19th-Century Eschatological Vision" is forthcoming in *Studia Islamica*. He is currently writing a book on the career of Muhammad al-Zawawi al-Bija'i, a 15th-century Shadhili Sufi.

Edward J. Keall (Royal Ontario Museum, Toronto) continues his archaeological excavations at medieval Zabid (Yemen), and research connected with that site; he is also researching Husn al-'Urr, a 6th-century site in the Hadramawt region of Yemen.

Hugh N. Kennedy (University of St. Andrews) anticipates imminent publication of his book *Crusader Castles* (Cambridge University Press, 1994). He is currently engaged in research for a book on the political history of al-Andalus, to be published by Longmans, and for another book on the fiscal structures of the early Islamic state.

Tarif Khalidi (American University of Beirut) is nearing completion of a study entitled *The Arab Jesus*, which will be a collection, with introduction, of sayings and stories of Jesus in classical Arabic. In May he presented a paper entitled "Aspects of Communal Identity in Umayyad Poetry" at the Fourth Late Antiquity and Early Islam Workshop, held at the Wellcome Institute, London. His book *Arabic Historical Thought in the Classical Period* is due to appear in December, 1994, with Cambridge University Press.

Geoffrey A. Khan (Cambridge University) has recently published *Arabic Papyri: selected material from the Khalili collection* (Oxford, 1992) and *Arabic legal and administrative documents in the Cambridge Genizah collections* (Cambridge,

1993).

Nuha N. N. Khoury (University of California, Santa Barbara) has published "Arab Myths and Umayyad Monuments," *Muqarnas* 10 (1993). She recently undertook field research in Jordan on the Umayyad "desert palaces" and their decoration. She is engaged in research for articles on the Umayyad Mosque in Cordoba, and on the mosaics of the Umayyad Mosque in Damascus. With Dwight Reynolds, she has organized the Islamic and Near Eastern Studies Colloquium at UC Santa Barbara, for which the 1994 theme is patronage.

Dickran Kouymjian (California State University, Fresno) has published *The Arts of Armenia* (accompanied by 300 color slides) (Lisbon: Calouste Gulbenkian Foundation, 1992). He is currently involved in research for an album of Armenian palaeography, working with Armenian manuscripts from Venice, Vienna, and Erevan.

Stefan Leder (Martin-Luther Universität, Halle) has three articles forthcoming: "Akhbar al-Majnun al-qadima: al-bahth 'an masadir Ibn Qutayba," *Majallat Majma' al-Lugha al-'Arabiyya bi-Dimashq*; "Dokumente zum Hadith in Schrifttum und Unterricht," *Oriens* 34; "Materialien zum Ta'rikh des Haitham ibn 'Adi bei Abu Sulaiman Ibn Zabr ar-Raba'i," *ZDMG* 144. He continues fieldwork on his project entitled "Scholars, laymen, and schools in medieval Damascus: a register drawn from contemporary documents," which he is undertaking in cooperation with the Syrian Arab Academy, publication of which is projected in two volumes. He is also at work on a critical edition, "Piety and politics. The *Akhbar al-shuyukh wa akhlaqum*."

James E. Lindsay (Westmont College) recently completed his dissertation at the University of Wisconsin-Madison, on "Professors, Prophets, and Politicians: 'Ali Ibn 'Asakir's Ta'rikh madinat Dimashq."

Charles P. Melville (University of Cambridge) has completed (with A. Ubaydli, Durham) volume 3 of *Christians and Moors in Spain*. He is at work on several articles

on Ilkhanid history, and on the relations between Mamluk Egypt and Mongol Iran.

Abd al-Razzaq Moaz (Institut Français d'Études Arabes de Damas) recently completed his Ph.D. dissertation for the University of Provence (Aix-Marseille), entitled "Les Madrasas de Damas de d'al-Salihiyya, depuis la fin du V/XI^e siècle jusqu'au milieu de VII/XIII^e siècle. Textes historiques et études architecturales," which will be published by the Institut Français d'Études Arabes. From 1991-1993, he was engaged in a survey of the Sarouja Quarter in Damascus, funded by the Max van Berchem Foundation. He continues his studies of the origin and development of a quarter in Damascus.

Eliza S. Morss (University of Chicago) is currently researching aspects of the gem trade in the medieval Islamic world.

Khaleel Ibrahim Al-Muaikel (King Saud University, Riyadh) spent part of summer, 1994, at the University of Chicago under the auspices of a Fulbright-Hayes grant doing research on the archaeology of the Wadi Sirhan region. His 1989 Durham dissertation was recently published as *A Study of the Archaeology of the Jawf Region, Saudi Arabia* (Riyadh: King Fahd National Library, 1994). He has also recently published "Qyal—A Nabataean Military Post N.W. of Sakaka, Saudi Arabia," *Ages* 8 (1993), 5-16; "Naqshan 'arabiyan mubakkiran min Sakaka" ["Two early Arabic inscriptions from Sakaka"], *al-Dara* 19/3 (Oct.-Dec. 1993), 112-132; "Masjid 'Umar b. al-Khattab bi-Dumat al-Jandal" ["The Mosque of 'Umar b. al-Khattab in Dumat al-Jandal"], *Majallat Jami'at al-Malik Su'ud* 6 (Adab 1)(1414/1994), 195-216.

Gordon D. Newby (Emory University) will serve as the inaugural editor of a new journal to be published by E.J. Brill, *Medieval Encounters: Judaism, Christianity and Islam in confluence and dialogue*.

F. Jamil Ragep (University of Oklahoma) recently published *Nasir al-Din al-Tusi's Memoir on Astronomy* (2 vols, N.Y.: Springer-Verlag, 1993). He continues his research on Islamic astronomy and its relationship to religion, and took a trip to

Turkey in June for a conference and to conduct research.

Dwight F. Reynolds (University of California, Santa Barbara) looks forward to the publication in 1995 of his book *Heroic Poets, Poetic Heroes: the ethnography of performance in a northern Egyptian oral epic tradition* (Cornell University Press). He plans fieldwork in Algeria and Morocco to explore Andalusian classical music performance in North Africa. He is at work on two books, one on autobiography in the Arabic literary tradition, the other a translation of the *Sirat Bani Hilal*.

Karin C. Ryding (Georgetown University) has published *Formal Spoken Arabic: FAST Course* (Georgetown University Press, 1994). A volume she has edited, *Early Medieval Arabic*, is under review by E. J. Brill. She is currently at work on a reference grammar of modern standard Arabic.

Noha Sadek (Arthur M. Sackler Gallery, Washington, D.C.) made a trip to Yemen in November-December 1993 to do field research on a large group of painted mosques dating from the 11th to 16th centuries.

Marlis J. Saleh (University of Chicago) is at work on the final chapters of her dissertation, "Government Relations with the Coptic Community in Egypt during the Fatimid Period (969-1171 C.E.)."

Elizabeth R. Savage (British Museum) expects the imminent publication of two monographs; *A Corpus of Early 'Abbasid Coinage* (British Museum Publications), and *A Gateway to Hell, a Gateway to Paradise: the North African Response to the Arab Conquest* (Princeton: Darwin Press).

Ahmad M. Shboul (University of Sydney) has published, "'Ilaqat al-umma al-islamiyya fil-'asr al-nabawi ma'a bilad al-Sham wa Bizanta," in A. T. Ansary (ed.), *Arabia in the Age of the Prophet and the Four Caliphs* (Riyadh, 1989), 157-182. His article, "Arab-Islamic perceptions of Byzantine religion and culture" will appear in *Proceedings of the Lausanne Conference on Islamic perceptions of other*

religions and cultures. He is conducting fieldwork on urbanization and social change in early Islamic Syria.

Graham Speake (Oxford Centre for Islamic Studies) makes regular visits to the monasteries of Mount Athos, Greece, in the course of preparing a monograph on the role played by these monasteries in the transmission of ancient Greek literature. He is editor of the *Dictionary of Ancient History*, which appeared in 1994.

Yedida K. Stillman (Binghamton University) will publish "The Medieval Islamic Vestimentary System: Evolution and Consolidation," in the conference volume "Communication between Orient and Occident: Everyday Life and Material Culture," (ed. H. Kuhnel), which will appear as volume 17 of the *Veröffentlichungen des Instituts für Realienkunde des Mittelalters und der frühen Neuzeit* (Vienna: Verlag der Österreichischen Akademie der Wissenschaften, 1994). She is at work for E.J. Brill on a *Dictionary of Islamic Costume*.

Yasser A. Tabbaa (University of Michigan) looks toward the publication of his article, "The Transformation of Arabic Writing, part 2: The Public Text," *Ars Orientalis* 24 (in press). His article "Circles of Power: Palace, Citadel, and City in Ayyubid Aleppo," will appear in G. Necipoglu (ed), *Pre-Modern Islamic Palaces* (in press). The manuscript of his book *Constructions of Power and Piety in Ayyubid Aleppo* is under review with a publisher. During the summer of 1994, he travelled in Egypt, Syria, and Turkey to do field research on medieval hospitals. He will pursue his project on "The Medieval Hospital: Institutional History and Architecture" as a Senior Fellow at the National Gallery, Washington, D.C., during 1994-95.

Amin T. Tibi recently published *Abyssinia: Arab Origins and Culture* (1993).

Ian G. Tompkins (University of Wales, Aberystwyth) has completed his D. Phil. thesis (Oxford, 1993) entitled "The Relations between Theodoret of Cyrrhus and his city and its territory, with particular reference to the Letters and the *Historia*

Religiosa. His article "Problems of Dating and Pertinence in Some Letter of Theodoret of Cyrrhus" is forthcoming in *Byzantion*.

Gilbert P. Verbit (Boston University School of Law) is engaged in research on the influence of Islamic law, particularly the law of *waqf*, on the development of the English law of trusts. In 1994-95 he will be Visiting Fellow, Clare Hall, Cambridge, U.K.

David Waines (Lancaster University) is preparing a dictionary of dietetic terms in Classical Arabic culture. His book *An Introduction to Islam* is due to appear with Cambridge University Press in 1995.

Mark Whittow (Oxford University) has been engaged in a survey of Byzantine castles in Turkey; annual reports have ap-

peared as "Survey of medieval castles of Anatolia" in *Anatolian Studies* 43 (1993) and 44 (1994). He is also research comparative Byzantine, Islamic, and Latin social and political structures of the 10th-13th centuries C.E. His book *The Making of Orthodox Byzantium, 600-1025* is scheduled to appear in 1995.

M. Lesley Wilkins (American University in Cairo) continues research for a dissertation on the Egyptian paper industry in the Middle Ages.

Michael D. Willis (British Museum) has contributed the entry "Cyprus—Architecture—Lusignan and Venetian Periods" to *The Dictionary of Art* (London: Macmillan, to appear 1995).

Mahayudin Haji Yahaya (Universiti Kebangsaan Malaysia) looks forward to

the publication of his books *The Encyclopaedia of Islamic History* (6 vols.) and *Jawi Manuscripts: History and Text* (2 vols.), as well as an article, "Kufan Political Opposition in the Mid-Seventh Century A.D." He is currently engaged in research for a monograph on Malay/Jawi manuscripts in Europe: History and Documentation. He plans fieldwork on Islam and urbanization, with reference to urbanization in Malaysia.

Negin Yavari (Institute for Cultural Studies and Research, Tehran) completed his dissertation for Columbia University, "Nizam al-Mulk Remembered: A Study in Historical Representation," and is revising it for publication. He is also preparing an article on the "Fada'il-i Balkh: A Medieval Genealogy."

BILAD AL-SHAM, CONTINUED FROM PAGE 31.

29. *Qada' al-'Ajlun* [*The District of 'Ajlun*]. By 'Alayan al-Jaludi. Forthcoming, 1993. Price: US \$?

A University of Jordan master's degree thesis.

30. [*The District of Hebron 1864-1918* [*Qada' al-Khalil 1864-1918*]]. By Amin Mas'ud Mahmud Abu Bakr. Forthcoming, 1993. Price: US \$?

A University of Jordan master's degree thesis.

ADDENDUM

The article by Rebecca Foote, "The Abbasids and their residence in Humeima" (*UW* 6.1, April, 1994) unintentionally omitted mention of the generous support provided by the Social Sciences and Humanities Research Council of Canada, with additional funding from the Taggart Foundation of New York, for the ongoing excavation at Humeima, Jordan. The author would also like to thank Dr. John Oleson, Professor and Chair of the Classics Department at the University of Victoria, British Columbia, Canada, and director of the Humeima excavations, for giving her the opportunity to work as area supervisor at the Islamic qasr (F103).

TOKAT, CONTINUED FROM PAGE 33.

lers, no matter what their religious affiliation. Dervish leaders had Christian adherents and, in some cases, incorporated a number of Christian rituals into their devotional practices. For example, later accounts relate that some dervishes performed a ceremony similar to Christian baptism. Dervishes also had an enormous influence over the local indigenous population and on the Turkmens recently come from Central Asia who, although nominally converted to Islam, were alien to and alienated from the normative Sunni practices of the Seljuk state. The ecumenical popularity of the dervish lodges was aided by the production of dervish biographies, which consistently supported the relationship between dervish leaders and Christian communities by emphasizing their Christian following. The power of these lodges to draw attention away from the citadel and to form vital new urban areas is demonstrated by the fact that these dervish lodges and their neighboring buildings received continual support in the fourteenth century through new endowments and constructions, while construction around the citadel remained limited, leaving it an external shadow of a centralized Seljuk city that no longer existed.

Tokat: Bibliographical Note and Acknowledgements

The largest collection of pre-Ottoman *waqfiyyas* is found in the Prime Ministry Archives (Basbakanlik Arsivi) in Istanbul. The Cevdet collection at the government archives includes a group of original *waqfiyyas* from the fourteenth and fifteenth centuries. A number of Ottoman copies of Seljuk and Beylik *waqfiyyas* have also been assembled in *defters* at the Directorate of Waqfs Archives (Vakiflar Genel Müdürlüğü) in Ankara. Research for this work was supported in part by a grant from the Fulbright-Hayes program and made possible through the kindness of Ali Bey and Adnan Bey at the Directorate of Waqfs Archives in Ankara.

Pioneers

IN MEDIEVAL MIDDLE EASTERN STUDIES

M. J. de Goeje

by E. van Donzel

Michael Jan de Goeje (1836-1909) was born in the Frisian village of Dronrijp (Menaldumadeel), where his father Pieter de Goeje was, in the words of C. Snouck Hurgronje, a minister "imbued with the authority of the Bible, but without any orthodox dogmatism." His mother, of German origin, had been brought up by her uncle, a professor of theology at Leiden. Michael Jan was the third of eight children and the second son. He soon showed a predilection for mathematics and music, interests that were to last his entire life. His father taught him Dutch—Frisian being a different language—and, from 1846 onwards, Latin. At school he studied French and singing, and he started to learn German in 1847 and English in 1849. From 1851 onwards, Greek was taught at home every morning and in 1852 Michael Jan read Herodotus. Twice a week, father and son read Cicero's *De natura deorum* and Virgil, who did not strike the young boy's fancy. On the remaining two days, a Dutch translation of Cornelius Nepos was re-translated into Latin. Pieter de Goeje must have told his son about an essay on the Qur'an which he had published in 1831, in which, contrary to current practice, he let the Qur'an and the Muslim authors themselves bear witness to the teachings of Islam.

In view of the very limited family resources, Michael Jan was made a chemist's apprentice, but stopped when the work proved harmful to his health. He also weathered typhoid fever and enteritis as well as the usual childhood diseases. Yet, his childhood seems to have been a

happy one, and he is said to have been an excellent skater.

In 1852 de Goeje began to study Hebrew with a Mennonite minister, and in that year he went to the gymnasium at Enkhuizen in Western Frisia (Province of North Holland). He graduated *summa cum laude* in 1854.

When Pieter de Goeje died in



January 1854, the family moved to Leiden, where Michael Jan enrolled as a student of theology, taking his bachelor's degree in 1856. During these two years, he attracted the attention of Th. W. J. Juynboll, professor of Hebrew and of Oriental "dialects", i.e., Arabic, Syriac, and Chaldean. Michael Jan, feeling much more attracted to the study of Semitic languages than to theol-

ogy, transferred to the Faculty of Letters, notwithstanding the fact that, in doing so, he lost the advantages of a student of theology—higher bursaries and the exemption from military service, for which a replacement had to be sought and paid. Besides, Semitic languages could not yet be studied for their own sake. He became a bachelor in Letters in 1857, took his M.A.

in 1858, and was awarded his doctorate in Classical Philology in 1860.

In 1856, his teacher and friend Juynboll introduced him to the celebrated Arabist Reinhart Pieter Dozy (1820-1883), who was working on his monumental *Histoire des Musulmans d'Espagne*, published in 1861. After much insistence on his side, Michael Jan was admitted to the course of Arabic which Dozy was then giving. Throughout his life he remained full of admiration for his teacher, even defending Dozy when his *Israëlieten te Mekka* (1864), which Snouck Hurgronje later called "a monstrous edifice of conjectures", was attacked on good grounds by other scholars. Michael Jan indeed owed much to Dozy, who taught him how to collect Arabic texts, to study them critically, and to publish them with clarity and precision. Dozy, "usually so parsimonious with praise" (Snouck Hurgronje),

gives great credit to his former pupil in the Preface to his famous *Supplément aux dictionnaires arabes* (1861).

De Goeje was greatly impressed by the young Theodor Nöldeke (1836-1930) when the latter visited Leiden from October, 1857 until March, 1858 in order to study Oriental manuscripts. Nöldeke, though only a few months older than de

Goeje, had already received his doctorate from Göttingen. For fifty years, the two scholars were to remain in correspondence, and their friendship was to last until de Goeje's death, though they felt free to criticize each other's work if they thought it necessary. Nöldeke dedicated his *Beiträge zur Kenntnis der Poesie der alten Araber* (1864) to de Goeje and W. H. Engelmann (d. 1868). De Goeje was able to understand and to appreciate Nöldeke's linguistic and philological researches, but regretted that they kept him from Arabic language, literature, history, and geography, fields to which in de Goeje's opinion Nöldeke could have contributed much more had he chosen to concentrate on them.

De Goeje's financial situation was far from satisfactory between 1856 and 1866. In 1859, thanks to Juynboll, he was nominated, after P. de Jong, as second *Adjutor Interpretis Legati Warneriani*, at a yearly income of 800 florins, raised to 1000 florins in 1865. During these years he started his collaboration with Dozy, de Jong, and M. Th. Houtsma for the publication of the *Catalogue of Oriental Manuscripts of the Leiden University Library* (6 vols., 1851-1877). In 1888 he published, with Houtsma, the first volume of the *Catalogue of Arabic Manuscripts*; the first part of volume 2 was published in 1907 in collaboration with Juynboll. Although this position ensured his access to the manuscripts, it paid modestly and he had to think about improving his situation. In 1864 he failed to obtain chairs at Groningen and Amsterdam or the post of Inspector of Elementary Education. In 1865, when a school for the Study of the Dutch East Indies was established at Utrecht, de Goeje applied for a chair (which brought an annual salary of 5000 florins), but was passed over and selected instead as extraordinary professor at the Faculty of Letters at Leiden in 1866, at a salary of 1600 florins. His inaugural lecture on October 6 was entitled "The importance of the study of Arabic language and literature," and—unusual for its time—was delivered in Dutch.

Although his income was still quite limited, in 1867 he married Wilhelmina Leembruggen, with whom he had one daughter and two sons. The happy marriage lasted until Wilhelmina's death in 1900. By the time of his appointment as extraordinary professor in Leiden, he felt totally committed to Arabic studies, and so

refused in 1869 the chair of Hebrew at Utrecht, where he would have become *Ordinarius*. This position was then taken by P. de Jong, who thus left the position of *Interpres Legati Warneriani*. In 1869, de Goeje was made ordinary professor in Leiden and *Interpres Legati Warneriani*, at a salary of 2800 florins. In the same year, he was nominated to the Royal Dutch Academy of Sciences at Amsterdam. In 1877, he was promoted to professor of Arabic, with a salary of 6000 florins.

De Goeje began his first classes by saying that he would do his best to make the study of the Semitic languages as easy as possible by starting reading as soon as feasible, imparting in that way the necessary grammatical knowledge. He always had this encouraging tone. Students who were not gifted enough or who did not want to work were told, clearly but always in a kindly way, that it would be useless to continue these studies. Those who were gifted, on the other hand, were encouraged by his words and example. C. Snouck Hurgronje (1857-1936), who studied Arabic with de Goeje and became his successor at Leiden in 1906, offers a positive and sympathetic judgment of his teacher. Although in his private correspondence with Nöldeke he criticized de Goeje mildly for his vanity, he generally spoke of de Goeje's always calm and amiable tone, his kindness, interest, cordial simplicity, inexhaustible patience, and his exemplary ardor for work.

Like a number of other Orientalists of that day (including Nöldeke), de Goeje never made a serious attempt to visit the Orient and to get to know its peoples and languages at first hand. This did not, however, prevent him from making major contributions to the scientific study of the Orient. From his early years, it became clear to him that there was a lack of tools for the study of Arabic. Good editions of Arabic texts hardly existed when he started out, and the few properly edited texts were often unknown in the West. For his Ph.D. dissertation in 1860, de Goeje prepared a critical edition of part of al-Ya'qubi's geography. (Much later, in 1892, de Goeje published the Arabic text again as volume 7 of his *Bibliotheca Geographorum Arabicorum*). From then on, for nearly five decades, he worked patiently to prepare critical editions of major Arabic geographical texts, mainly of the 3rd/9th and

4th/10th centuries, encouraged among others by Nöldeke, who called geography "in many respects the most brilliant part of Arabic literature." The main fruit of this labor was his eight-volume *Bibliotheca Geographorum Arabicorum* (1870-94), which included, besides al-Ya'qubi's text, those of al-Istakhri, Ibn Hawqal, al-Muqaddasi (or al-Maqdisi), Ibn al-Faqih al-Hamadhani, Ibn Khurradadhib, Ibn Rusta, and al-Mas'udi. In 1866 he also published, along with Dozy, a part of al-Idrisi's *Book of Roger*, a geographical work composed for the Norman king of Sicily Roger II (d. 1154), under the title *Description de l'Afrique et de l'Espagne*. It is natural that in the century that has elapsed since de Goeje's geographical texts first appeared many new editions have been prepared in which de Goeje's work has been corrected in some areas. But it was de Goeje who first laid the basis for fruitful studies of Arabic geography, and even today his *BGA* remains a standard and widely-quoted work.

Much the same can be said of de Goeje's contributions to the study of history. His first venture into this field began in 1862, when he started editing the *Futuh al-buldan* (History of the Lands) of the great Arab historian al-Baladhuri (d. 279/892). This was published under the title *Liber expugnationis regionum* (1863-65) and has been reprinted repeatedly since. In the introduction, de Goeje complains about the tricks which his still insufficient knowledge of Arabic grammar had played on him more than once. In a letter to Nöldeke of 1865, he recalls that he had learned Arabic grammar almost without guidance, allowing perhaps too much for the system which Dozy had recommended so strongly—namely, of reading much and quickly, so that fine points of grammar and textual criticism should not take away the pleasure of reading, as it did in the study of the Classics. That he eventually succeeded in filling completely what he then felt as lacunae in his training in Arabic grammar is clear from his future work, specifically from his completion of the third edition of William Wright's *A Grammar of the Arabic Language* (1896-98), which W. Robertson Smith (d. 1890) had not been able to finish.

De Goeje's second foray into the field of historical texts came when he published, together with P. de Jong, the first

volume of the *Fragmenta historicorum Arabicorum*, which contained the third part of the anonymous *Kitab al-'uyun*, a history of the caliphs who reigned between 705 and 833. In 1871, de Goeje published the second volume, containing the second part of Miskawayh's *Kitab tajarib al-umam*. In the preface to the second volume, he rather severely put in his place G. Weil of Heidelberg who, in a tone of superiority and pedantry, had criticized de Goeje's Baladhuri edition and the first part of the *Fragmenta*. Snouck Hurgronje relates that in private, de Goeje more than once complained of critics who, after an editor by the sweat of his brow had made a text available, were able to get acquainted with the text at their leisure and then contented themselves with pointing out errors or so-called errors. Apart from a strongly worded brochure of 1903—in which de Goeje gave vent to his irritation about the interminable procrastination of the Ministry of the Interior on the foundation of a State Ethnographical Museum—still not settled in 1910—this is the only example of acerbity in de Goeje's publications.

The crowning glory of De Goeje's historical editions, however, and the basis on which his lasting fame rests, is his edition of al-Tabari's *Ta'rikh al-rusul wa l-muluk*, published as *Annales quod scripsit Abu Djafar Mohammed ibn Djarir at-Tabari* (1879-1901). The published text is a compilation of al-Tabari's history of the world until 915 C.E., the original of which is said to have been ten times longer than the extant version, and de Goeje was the moving spirit of the project. After several decades of important discoveries of Tabari manuscripts, serious steps were taken in 1872 to gain access to eastern and western libraries where fragments were to be found, to assure the cooperation of competent collaborators, to find the necessary funds for copying and collating manuscripts, and for establishing a working plan. In his introduction, de Goeje devotes 46 pages to retracing the history of the immense enterprise. De Goeje himself edited II, 3 (with I. Guidi and D. H. Müller), III, 2 (with S. Guyard), III, 3 (with V. Rosen), and did III, 4 all by himself. He also made innumerable corrections and composed the Introduction, the Glossary, the Indexes, and the Addenda et Emendanda. In his Introduction he thanks his eleven collaborators profusely, but everyone agreed that with-

out his patient tenacity, tact, and knowledge, the work would never have been accomplished. The current English translation in 38 volumes is based on de Goeje's text edition. Meanwhile, de Goeje also published the continuation of the *Annals* by 'Arib b. Sa'd of Cordoba (d. ca. 980), taking the section relating to the Orient while Dozy published the fragments relating to Spain.

Any editor of Arabic geographical and historical texts is confronted regularly with specimens of Arabic poetry, so de Goeje thought it indispensable to make a special study of the poetry of the ancient Arabs. On the occasion of Leiden University's tricentennial in 1875 he published the *diwan* of Muslim b. al-Walid (d. 823), based on a manuscript at the Leiden University Library, long considered unique, and in 1904 he published the *Kitab al-shi'r wa l-shu'ara'* (Book of poetry and poets) of Ibn Qutayba (d. 889), a poetical anthology arranged chronologically.

In addition to text editions, de Goeje from the beginning of his career composed monographic studies. In 1862 he published the first volume of his *Mémoires d'histoire et de géographie orientales*, a study called *Mémoire sur les Carmathes du Bahraïn et les Fatimides* (second ed. 1886), which was based on Ibn Hawqal. The second volume, based on his studies of al-Baladhuri, was the *Mémoire sur les Futuh al-Sham, attribués à Abou Isma'il al-Basri.*, in which he showed that the text published by W. Nassau Lees (1854) was a relatively late historical romance. This discovery was so widely accepted that de Goeje did not reprint this volume in the second edition of the *Mémoires* in 1900. The third volume (volume 2 in the second edition of 1900) is his *Mémoire sur la conquête de la Syrie*. The third volume of the second edition is his *Mémoire sur les migrations des Tsiganes à travers l'Asie* (1903), which included an essay on the Sayabija, a people found on the shores of the Persian Gulf and in Iraq who, according to de Goeje, were to be identified with the Malays—an identification that Snouck Hurgronje considered highly unlikely. One of de Goeje's last publications was a revised edition (1907) of William Wright's edition of the famous travel account of Ibn Jubayr (d. 1217).

All these publications, to which may be added innumerable reviews of

books and articles for, among others, the *Encyclopaedia Britannica*, Hasting's *Encyclopaedia of Religion*, and *Die Kultur der Gegenwart*, did not prevent de Goeje from taking part in public life. From 1862 until 1878 he was school inspector of the district of Leiden, became a member of the local educational committee in 1879, and was from that year until 1908 a member of the town council. From 1871 until 1902 he was a member, and from 1902 until his death the president, of the Committee of Supervision of the Navy Training School at Leiden. He was also curator of the Municipal Institution for the Training of Public Servants for the East Indies from 1885 until the suppression of that institution in 1891. Finally, he was Rector Magnificus of Leiden University in 1881-1882.

De Goeje played an important role in the inception of the first edition of the *Encyclopaedia of Islam*. He declined in 1894 Goldziher's proposal to take upon himself general direction of the enterprise, suggesting that the work be confided to Houtsma, who indeed became editor-in-chief. But de Goeje became president of the Committee appointed in 1901, a position in which he was able to utilize his good (often excellent) relations with many Orientalists and with the Academies that they represented, including Ignazio Guidi, Theodor Nöldeke, and F. de Stoppelaar of the publishing house of E.J. Brill, which published the *Encyclopaedia*.

Reaching the age of 70 in 1906, de Goeje had to retire from his university post. In 1908 he began to ail from tuberculosis, and finally died on May 17, 1909. "His death has hit me severely," Snouck Hurgronje wrote to Goldziher. De Goeje's name lives on until today in the Stichting De Goeje ("De Goeje Foundation"), which he founded in 1907 "to promote the study of the Arabic language and literature and of other Oriental languages and literatures." In the deed of foundation he is described as Commander in the Order of the Dutch lion, Officer of the Légion d'Honneur of France, Knight of the Second Class of the Mejidî Order of Turkey and of the Prussian Order Pour le Mérite for Sciences and Arts, Commander of the Order of the Pole Star of Sweden, and Emeritus Professor at the Faculty of Letters and Philosophy of the State University at Leiden.

REVIEWS • OF • BOOKS

FROM • THE • MIDDLE • EAST

REVIEW POLICY

Members of MEM are invited to submit reviews of recent books in Arabic, Persian, Turkish, Hebrew, or other Middle Eastern languages that they have read and that deal with subjects of interest to MEM's membership. In exceptional cases, reviews of books in English or other European languages will be printed, but the main focus will be books in Middle Eastern languages, because generally these are not reviewed in Western journals. *Al-'Usur al-Wusta* relies on the voluntary submission of reviews because review copies of books in Middle Eastern languages are not usually made available.

Reviews should be brief, 250 words or, if possible, fewer. A short note is sufficient in many cases, as it serves the main purpose of bringing a worthwhile work of scholarship to the attention of MEM members who may be interested in the subject it treats. Be sure to include full bibliographical information: full name of author, full title, place and date of publication, publisher, and number of pages. Send reviews directly to the editor.

Zubayda 'Ata', *Bilad al-Turk fi l-'usur al-wusta: Bizanta wa Salajiqat al-Rum wa l-'Uthmaniyya* [*Lands of the Turks in the Middle Ages: Byzantium, the Saljuqs of Rum, and the Ottomans*]. n.p. [Cairo?]: Dar al-Fikr al-'Arabi, n.d. Pp. ix, 233.

Dr. 'Ata' offers in this volume a detailed study of Turkish political, military, and diplomatic activities in the Near East and Byzantium from the early Byzantine period through the fall of Constantinople in 1453. The nine chapters of the book contain a thick description of Turkish history, ranging from the wars and other contacts of the Byzantines with the Pechenegs, Qipchaqs, and Khazars, continuing through the political and military efforts of the Zangids, the Great Saljuqs, and the Saljuqs of Rum during and after the Crusades, and concluding finally with discussions of early Ottoman history and the collapse of Byzantium.

The author provides a great deal of information about such issues as the Arab conquests of Turkic lands, Samanid activities in Central Asia, the politics of the Fourth Crusade, and especially the rela-

tions between the Byzantines and the Turks during the last century of Byzantium. Professor 'Ata's judgments and interpretations seem quite balanced and carefully conceived, but a quick glance at the bibliography and especially at the footnotes indicates a problems, at least for Western readers. The research cited in the book seems to come overwhelmingly from English language sources published no later than the 1960s, particularly the fourth volume (2nd ed.) of *The Cambridge Medieval History*, part 1, and Professor Joan Hussey's translation of George Ostrogorsky's magisterial *History of the Byzantine State*. One misses here the more recent studies in English of the Turks and/or Byzantium, including (to name only a few) those of Rudi Lindner, Speros Vryonis, Gary Leiser, Donald M. Nicols, and others. It does not appear that the author used the writings of any Russian scholars (e.g., Barthold) or, more significantly, of modern Turkish scholars in the preparation of this book.

Having said this, let me hasten to add that in fact the volume is clearly intended for Arab students rather than for a Western audience, and as a survey of the field rather than as a contribution to new research. As such, it appears to provide a valuable service in making available to its intended readers a carefully wrought body of data and interpretations gleaned from the writings of major Western Byzantinists and Turkists whose work would otherwise remain largely inaccessible to most Arab students. Western students will find the book of interest for its clarity of style and language—a good example of careful, non-florid Arabic scholarly writing.

—William F. Tucker

—Rakan al-Mutairi

Shakir Mustafa, *Janub bilad al-sham fi l-'asr al-'abbasi, 132-358 H/750-969 M* [*Southern Bilad al-Sham During the Abbasid Period, 132-358 AH/750-969 CE*] 'Amman: Lajnat ta'rikh bilad al-sham, 1992. 108 pp.+indices

This short booklet is part of the series of publications resulting from the

periodic Bilad al-Sham Conferences. Geographically, the work concentrates on the territory covered in former times by the *ajnad* of al-Filastin and al-Urdunn, roughly corresponding to modern Palestine and Jordan. Chronologically, Mustafa defines a First 'Abbasid period, to the Tulunid conquest in 264/878, and a Second period extending until the establishment of Fatimid power in Cairo. The book's first section, dealing with political history, is divided according to this scheme.

This is followed by sections devoted to judges, fiscal administration, coinage, economic conditions, intellectual life, and society in general. Overall, the author is more convincing when he discusses his "second," post-Tulunid period, than when he makes conclusions based on the sparse information from his "first" period. Indeed, his coverage of Tulunid and Ikhshidid administration is the strongest point of the work. Unfortunately, the book shows similarities with other studies of the same topic, most being symptomatic of the nature of the sources: verbatim quotation that outweighs analysis, the use of late sources (i.e. geographers) for earlier periods, lack of modern secondary literature, etc. However, it is distinguished by a fine presentation of formal local administration and a focus on economic issues.

—Paul M. Cobb

Ibrahim Salman al-Karwi, *Nizam al-wizara fi l-'asr al-'abbasi al-awwal* [*The Vizierate System in the Early Abbasid Period*]. Alexandria: Mu'assasat shabab al-jami'a, 1989. Pp. 258; bibliography and index to p. 179.

This book, apparently a reissued version of a work published earlier (1983) in Kuwait, attempts to survey the history of the vizierate in the early Abbasid caliphate, defined by the author as the period from 132-232 (749-847), i.e. down to the reign of al-Mutawakkil. An introductory chapter considers briefly the problem of the origins of the institution, discussing the etymology of the word and the nature of the office or its precursors during the

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Jahiliyya, the time of the Prophet, and under the Umayyads. Karwi suggests that the office of vizier in Abbasid times developed out of the earlier examples but represented a different phase of its history in that it was strongly affected (Karwi would probably say tainted) by Persian influences. The chapter also outlines the duties of the office, which Karwi believes to have included supervising the financial administration, the chancery, the military, at least parts of the judiciary, and the provincial governors, as well as presiding over meetings of the diwan. The second chapter traces the history of the office down to the accession of Harun al-Rashid, mostly through accounts of individual holders of the post from Abu Salama to Ibrahim b. Dhakwan. Chapter 3 deals with the Barmakid vizierate and gives Karwi's interpretation of the reasons for the fall of the Barmakids, which he attributes to a combination of political, economic, and cultural factors (Harun's desire for independent authority, the vast fortune the Barmakids had accumulated, and the supposed links of the Barmakids with the Zanadiqa) as well as rumors and slanders. He gives no credence to the well-known story about the relationship between Ja'far al-Barmaki and 'Abbasa, which he suggests was circulated to justify the treatment of the Barmakids in much the way similar insinuations were used to explain the murder of Abu Muslim. Chapter 4 focuses on the role of the viziers in the designation and succession of the *wali al-'ahd*, with an emphasis on the potential for trouble this involved; the responsibility for the conflict between al-Amin and al-Ma'mun is attributed primarily to their respective viziers. Chapter 5 analyzes the vizierate under al-Ma'mun; it is primarily a discussion of al-Fadl b. Sahl, emphasizing the conflicts between Arabs and Persians which he is supposed to have stirred up. Chapter 6 returns to an account of the various viziers under al-Mu'tasim and al-Mutawakkil. The appearance of the Turkish army as a new political factor, to the detriment of both caliph and vizier, brings an end to the period which is the focus of Karwi's study. The book concludes with a chapter giving a cursory description of the customs of the office and the personal and public life of the vizier.

Karwi's readable, rigidly organized study is based on a wide if conventional range of Arabic textual sources, some in manuscript but most in published editions. Although the Arabic texts include authors as late as Maqrizi, Ibn Khaldun, or Qalqashandi, Karwi does not exploit any of the numerous Persian sources relating to the theory and practice of the vizierate. This is ironic, given his obsession with the supposedly Persianized nature of the office during the period under consideration; much of his information in this regard has been taken from secondary sources in European languages (either directly or via their Arabic translations). Karwi also refers to a number of modern Arabic works, but this survey of the literature is hardly comprehensive—notably omitting several studies which are very similar to his own work such as Isma'il Badawi's *Nizam al-wizara* or 'Ali Mustafa's *al-Wizara fi'l-*

Muhammad Jamal al-Din Surur, *Al-Nufudh al-Fatimi fi Bilad al-Sham wa l-'Iraq* [Fatimid Influence in Syria and Iraq]. Cairo: Dar al-fikr al-'Arabi, 1957. Pp. 160.

Until the heyday of secular nationalism in the mid-twentieth century, the Fatimid period in Egyptian history had elicited little interest among Egyptian scholars for reasons of its association with Shi'ism. Because of nationalism's indifference to sectarian prejudices, however, the Fatimid period was retrieved and regained a place in the Egyptian national narrative, as indicated by a burst of scholarly production on Fatimid history in the '40s, '50s, and '60s. Prompted in part also by Western interest in and scholarship on Shi'ism, Egyptian historians such as Muhammad Kamil Husayn, Jamal al-Din Surur, 'Abd al-Mun'em Magued, and others investigated and published numerous accounts of the Fatimids and aspects of Fatimid history, based on available chronicles and other historical sources.

Jamal al-Din Surur was one of the more prolific of these historians. He

authored a series of short histories of medieval Islamic dynasties and periods, which served more or less as textbooks for his courses on Islamic history at Cairo University. *Al-Nufudh al-Fatimi fi Bilad al-Sham wa l-'Iraq* (Cairo, 1957) was one in this series. His other works on the Fatimids are a general history of Egypt under the Fatimids, a study of the "foreign policy," and a companion to the above account, on Fatimid expansion in the Arabian peninsula. In consonance with the prevailing orientation of the discipline, these works are conventional political histories, and reflect the assimilation of the Fatimid period as interesting if controversial interlude in the new national narrative.

By virtue of their limited scope and size, Surur's works on the Fatimids provide a rather basic treatment of Fatimid history, and a balance-of-power analysis of events and the dynamics underlying them. *Al-Nufudh al-Fatimi fi Bilad al-Sham wa l-'Iraq* covers the Fatimid experience in Syria and Iraq in particular. The book is divided into two parts. The first part, on Syria, details Fatimid attempts to consolidate and expand their rule over Syria from the time of their conquest of Egypt in 358/969. Although Syria was already considered an extension of the *diyar al-Misriyya* by the 4th/10th century, and thus the patrimony of Egypt's rulers, the Fatimids nevertheless had difficulty in maintaining control, much less expanding, in the area. Surur traces the Fatimids' confrontation there with a series of rebels and rebellions, beginning with fugitive Ikhshidids, and soon after with the Qaramita, Hamdanids, Jarrahids, Mirdasids, etc. The shifting alliances among all of these players is situated against the backdrop of relations the Fatimids had with bigger powers on the periphery: the Byzantines on Syria's northern frontier, the Buyids, 'Abbasids, and Seljuqs in Iraq, and later, the Crusader kingdoms and their European sponsors. Ultimately and not surprisingly, Surur credits the rise of the Seljuqs with the demise of Fatimid power in Syria.

In contrast to the emphasis on the military campaigns the Fatimids conducted in Syria, Surur discusses the Fatimid pres-

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ence in Iraq in terms of the Fatimid *da'wa*'s activities there. As conventional wisdom held that Baghdad was the abiding ambition of the Fatimids, Surur occasionally has the tendency to overread the various machinations and politics at the 'Abbasid court and *da'wa* activity in Iraq, while giving little consideration to the content of Fatimid propaganda itself.

He does, however, devote a significant part of his discussion to the role of the *da'i* al-Mu'ayyad fi l-Din al-Shirazi, providing excerpts from his *Sira* in which al-Shirazi discusses his *modus operandi*. The *da'i*'s success in propagating the cause of Fatimid Isma'ilism led to the conversion of the Buyid Abu Kalijar, and eventually to al-Basasiri's declaring the *khutba* in the name of al-Mustansir in Baghdad in 451/1059, the apogee of Fatimid influence in Iraq. Once again, however, the advent of the Seljuqs quickly and irretrievably reversed the successes of the Fatimids, as did factionalism within the *da'wa* and other domestic problems under al-Mustansir.

Needless to say, this work has been superseded in many respects: in terms of its date of publication, in terms of its analyses, in terms of its presentation of material—which is largely limited to mere recapitulation of information from known primary sources—and in terms of its critical apparatus (annotation, bibliography, and indices are minimal). More recent works, whether general, such as Daftary's *The Isma'ilis*, or more specific, such as T. Bianquis's *Damas et la Syrie sous la domination Fatimide*, are obviously more useful for these reasons.

Nevertheless, this work does retain value as an introduction to the Fatimid experience in Syria and Iraq. Surur's use of some Isma'ili sources, such as al-Mu'ayyad's *Sira*, was at the time innovative. His excerpts from such sources are still quite helpful, especially when they serve to highlight the ambiguities in Fatimid relations with the Buyids, the Qaramita, and the frontier states in Syria, the nuances of which are often omitted in subsequent histories and studies of the Fatimids. Moreover, Surur has presented the complex and intricate politics and policies of the Fatimids and their competitors in a fairly digestible manner, yet with enough detail to make his

work a convenient supplement to other, more general monographs on Fatimid history.

-Sumaiya Hamdani

Muhammad Mu'nis Ahmad 'Awad, *Al-Rahhala al-urubbiyun fi mamlakat bayt al-maqdis al-salibiya, 1099-1187 m. [European Travelers in the Crusader Kingdom of Jerusalem, 1099-1187 C.E.].* Cairo: Maktabat Madbuli, 1992. Pp. 350. ISBN 977-208-069-9.

Al-Rahhala al-urubbiyun is based on a doctoral dissertation at the University of 'Ayn Shams in Cairo. After an introductory chapter on earlier journeys to the Holy Land, 'Awad discusses nine memoirs from Christian travellers to the Latin Kingdom of Jerusalem: the Englishman Saewulf (visited 1102-1103), the Russian Daniel (1106-1107), Fetellus (1118-1130), John of Würzburg (1160-1170), the German Theodoric (1171-1173), Petahia of Regensburg/Ratisbon (1174-1182), and the Byzantine Joannes Phocas (ca. 1180; most of these dates are 'Awad's educated guesses). Appendices include nine maps, some of them useful in reading the text, short excerpts from the memoirs in translation and from Arabic geographical texts, then bibliographies of primary and secondary sources in European languages and Arabic.

'Awad's chief concern and original contribution is to mine these travellers' accounts for information concerning 1) the war aims of the Crusaders and 2) the resistance of the Muslims. He points out references to markets, streams, and wells as indications of the objects of Crusader avarice. 'Awad conceives of the Crusades as a venture in colonialism (*isti'mar* and derivatives), Christianity functioning mainly as an excuse or a veil.

It sometimes looks as though 'Awad's polemical interests dictate his sense of historical probability. For example, when Saewulf mentions continual attacks by Arabs on pilgrim caravans within the Kingdom, 'Awad takes it as important

evidence of otherwise unnoticed guerrilla warfare coördinated (on the evidence of common sense) with the efforts of Muslim armies on the frontier; yet when Saewulf complains that Arabs have thoroughly pillaged Bethlehem, Hebron, and Nazareth, he dismisses it as a false accusation, the product of Crusader bigotry (*ta'assub*) against all non-Christians. Of course, 'Awad's account is none the less valuable as an example of current Arab scholarship on the Crusades.

'Awad relies on English translations of the travellers' accounts for his basic source material, and is content to summarize European scholarly opinion concerning questions of identification, dating, and so on. Citations include many studies in Arabic and English, but few in other languages. His knowledge of recent Western scholarship seems spotty; for example, there is no reference to the collection of relics as a chief object of the Crusades. However, this spottiness is doubtless a reflection on the limited holdings of Egyptian libraries, not on 'Awad's industry. 'Awad's writing includes some modernisms like *yumkinu* before a feminine verbal noun and an indefinite noun in apposition to the first term of an *idafa*. His meaning is always clear. As for the appearance of the book, the paper is white and the letters legible, but the typeface is ugly and typographical errors are extremely numerous.

-Christopher Melchert

Yahya b. Sa'id b. Yahya al-Antaki. *Tarikh al-Antaki [al-Antaki's History]*. Edited by 'Umar 'Abd al-Salam Tadmuri (Tarabulus, Lebanon: Jarus Press, 1990)

This brief notice calls to the attention of the *UW* readership this new edition of the *Ta'rikh* of the Christian Arabic chronicler Yahya b. Sa'id al-Antaki (d. 458/1067). The *Ta'rikh* of Yahya b. Sa'id has of course been well-known as the paramount source for Byzantine-Muslim relations, early Fatimid history (in particular

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the reign of al-Hakim bi-Amr Allah), and the Hamdanid emirate and its successors well before it was first edited and published by Cheikh, De Vaux and Zayyat in 1909 (reprinted 1960) as part of the *Corpus Scriptorum Christianorum Orientalium* series.

While Tadmuri's edition may appear at first glance to be merely a pirated edition of the 1909 Leuven edition, users of the old edition, which is distinguished by its almost ascetic simplicity (no indices, no commentary, and a painful type-font to boot) will realize that the new edition is worth a second look. The edited text does not seem to differ in any significant way from the old edition, and the manuscript pagination is that of the Paris manuscript as in the Leuven edition. But, although both Cheikh et al. and Tadmuri used the same manuscripts for their editions, Tadmuri does seem to be a shade more precise in noting the different variants in the text (minor as they are). The new edition is also equipped with a table of contents, indices of persons, places, tribes, as well as odd but fascinating indices of *alqab* and official titles, potentially of interest to Byzantinists as well as Islamicists. It is completed by a good number of supplementary footnotes based mostly on other Arabic sources, but also on some secondary literature, such as the works of Ostrogorsky, Schlumberger and Canard.

If these benefits are not enough to recommend this edition, then I should add that it is a much easier text to read: clearly printed, with section headings added when necessary (and clearly indicated as such by the editor). Moreover, it is available at about a tenth the price of the current reprint of the Leuven edition.

-Paul M. Cobb

Wafa' Muhammad 'Ali, *Qiyam al-dawla al-ayyubiyya fi misr wa'l-sham* [The Rise of the Ayyubid Dynasty in Egypt and Syria]. Cairo: Dar al-fikr al-'arabi, 1407/1987. Pp. 155, plus 2 appendices and bibliography.

This work traces the rise of the Ayyubids and the consolidation of their

rule in Egypt and Syria until the death of Saladin in 1193. It is based on known Arabic chronicles and selected secondary sources in Arabic, English, and French. In the Introduction, the author states that this historical period has not received the scholarly attention it deserves. He views the importance of this dynasty in the framework of its effort to "achieve Arab unity" (occasionally used interchangeably with Islamic unity) and to "liberate the land that was desecrated by the crusaders' presence" (p. 5). The book is divided into four chapters arranged chronologically: 1) the situation in Egypt at the end of the Fatimid caliphate, including the three Zangid campaigns into the country, 2) the Ayyubids' role in Egypt until the death of Nur al-Din Zangi in 1172, 3) the Ayyubids' role until the death of al-Salih Isma'il in 1182, and 4) the consolidation of Ayyubid rule in Egypt and Syria until Saladin's death in 1193.

The author overstates his claim and the book is largely a chronological study filled with paraphrases of—or quotations from—known primary sources. He makes no serious effort to investigate the economic and commercial factors that contributed to the consolidation of Ayyubid rule. By the same token, the situation in Syria and in the Latin Kingdom of Jerusalem receive cursory treatment. For specialists (Arab or Western alike) this book will offer little of interest, being a short political biography of Saladin that offers no new insights. For instance, of the several works on Saladin that have been published in English, only the nineteenth-century work of Stanley Lane-Poole (1898) is used. The book may be useful, however, as an introductory text for monolingual lay readers.

-Adel Allouche

Jamal 'Abd al-Hadi Muhammad Mas'ud and Wafa' Muhammad Rif'at Jum'a, *Istikhla'f Abi Bakr al-Siddiq radiya Allah 'anhu* [The succession of Abu Bakr al-Siddiq]. 2nd printing. Al-Mansura: Dar al-Wafa', 1409/1989 [originally published 1986]. Pp. 222 [no index, no bibliography].

When I encountered this work in

a Cairo bookstore it first caught my eye because there are relatively few modern studies devoted to the first caliph, and even fewer titles that promise, as this one does, to offer an analytical view of a particular problem relating to his caliphate, rather than merely a rehearsal of familiar stories about Abu Bakr culled from medieval Arabic sources. After a few moments with the book, I noticed another feature that provoked my interest even more, albeit for different reasons: it is billed as part of a series entitled "Errors that must be corrected in history" [*akhta' yajibu an tusahhaha fi l-ta'rikh*], a rubric that sent a slight chill of foreboding down my historian's spine. What, I wondered, were the errors that the authors wished to correct, what corrections would they propose, and what intellectual agenda would their proposals serve? As it turned out, reading the book was a fascinating experience, not primarily because of what I learned about Abu Bakr or his accession to the caliphate, but because the book enabled me to come face to face with the historical thinking of some contemporary conservative Sunni Muslims, whose ideas are presented here with blunt and unadorned simplicity. (The authors are both identified as former assistant professors in the department of Islamic history, College of *shari'a* and Islamic studies, Umm al-Qura University.)

The introduction already provides a clear view of the authors' point of view, which is harshly anti-"Orientalist" and heavily invested in projecting an idealized—one might almost say Pollyannish—view of the Companions of the Prophet and the early years of Islam. Any suggestion that the Companions had worldly motives or were confused over the question of political leadership at the death of the Prophet is summarily rejected by the authors. They are also highly critical of the way Orientalists and "those Arab and Muslim writers who follow them" portray the prophets and apostles before Muhammad—for example, the suggestion by some Orientalists that David killed his brother in order to hold power alone, or that Jesus was not born of a virgin mother. The authors argue that a "deformed and spurious" image of the Apostle of God, the Companions, and Islam has been fomented

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by "Orientalist monkeys and swine" [p. 9], and see the motivation for this onslaught in terms of straightforward religious polemic: "a Muslim should not take his history from a Jew or Christian, or one who follows his path;" for the latter are filled with undying enmity, and desire to destroy the religion of Islam. Muslim historians, the authors conclude, must correct the errors of the Orientalists and their fellow-travelers and instruct the people on these matters—by gathering the proper sources, and then subjecting them to rigorous tradition criticism (*jarh wa ta'dil*) to distinguish true from false accounts. Modern historians, the authors contend, even when they use the proper sources, do not know how to subject them to rigorous tradition criticism, and so become misled; Orientalists often rely on weak accounts, or on Muslim authors (such as al-Mas'udi) who showed sectarian bias. Modern Arab and Muslim authors who "follow the path" of the "Orientalists" are singled out for special criticism; long passages from their works are quoted, and every occasion where they fail to write "*salla Allahu 'alayhi wa sallam*" after mentioning the Prophet is pointedly noted. Most ominous, perhaps, is the section entitled "How those who denigrate the Companions are to be judged," in which medieval authorities declaring such people to be *zindiqs* (which, in medieval times, meant "Manichaeans," but today has the sense of "atheists.").

As the authors lay out the specific errors they find in the "Orientalist" depictions of Abu Bakr's accession, a significant subsidiary theme of the book emerges—a belief in the existence of a truly Islamic political order that might be applied today, and a search for principles defining it. For example, they fault writers who claim that the Prophet left the question of his successor open because he partook of a love of democracy, which had prevailed among the pre-Islamic Arabs; the authors argue that democracy is a non-Islamic principle that removes sovereignty from God and delivers it to the people. Similarly, they criticize those who portray the Companions as having engaged in factional maneuvering after Muhammad's death in order to gain power, arguing that

such crass power-seeking was beneath the Companions; they are especially concerned about the implication that others draw from this view, that there is no objection to people struggling openly for power today, since the Companions did it. In like vein, the authors find fault with the notions that any person has the right to attain leadership, and that there were no set rules governing the choice of a caliph or imam, nor any personal qualifications for office—themselves favoring the idea that only a properly-qualified member of Quraysh should lead the community. At one point the authors express the view that "the government of the Muslims in the era of al-Siddiq was an Islamic, Qur'anic government, an example of rule not repeated in the annals of human history right until today." [p. 53].

The main shortcomings of the book are not the historical, religious, and political agenda it presents—however much one may disagree with these—but the fact that the authors' arguments are presented unconvincingly. The authors never say how their rosy view of the Companions' lack of worldly motives is to be reconciled with the testimony of Muslim sources describing the partisan divisions of the first civil war—a subject the painfulness of which to Muslims, then and now, is not the product of "Orientalist" chicanery. Glaring contradictions in the authors' arguments abound but are nowhere addressed. (For example, if the "Orientalists" are inspired by Christian or Jewish religious polemic against Islam, why have some Orientalists proposed things that challenge not only Islamic dogmas, but also Christian dogmas, such as the concept of the virgin birth of Jesus?) More important, the authors sweep all non-Muslim (and quite a few Arab and Muslim) scholars of Islamic history indiscriminately into the "Orientalist" bag, as if all shared the same views, methods, and motivations. It is true that the Jesuit Henri Lammens presented an unflattering view of 'Umar and his daughter Hafsa, Fatima, 'Ali, and many other Companions [p. 52], but inasmuch as he was severely criticized by a number of other "Orientalists" it is grossly simplistic to consider Lammens's views typical of all

"Orientalists;" indeed, Lammens's bias was so notorious that most later Orientalists would probably have explicitly renounced any ideological kinship with him. All of this is ignored by the authors of this book, however, who are content to portray all non-Muslim students of Islam as "Orientalist" bogey-men, rather than looking at the works of individuals and letting them stand or fall on their merits.

I suspect that at heart, the authors are simply unable to believe that what Western historians do is intellectually legitimate, or that it is motivated not by religious polemic, but by an authentic effort to understand the human past, of which the history of Islam is a part. The problem is that the fundamental assumptions of most Western scholars differ markedly from those of conservative Sunni Muslims such as the authors—a problem examined meticulously and uncompromisingly, albeit with no direct reference to Islam, in Van Harvey's classic *The Historian and the Believer*.

Yet, both conservative Muslims and fair-minded non-Muslim historians can certainly agree that early Islam was a unique historical phenomenon, a remarkable success both in worldly terms (caliphate, empire) and in religious terms (pace and extent of conversion, depth of religious conviction and personal solace, stability and cohesion of Muslim communities, diversity and richness of Muslim religious and communal life). Some Muslims—such as the authors of *Istikhlaf Abi Bakr al-Siddiq*—evidently feel that their faith requires them to portray all Companions as paragons of virtue, as people virtually above human weakness. It is true that the authors pay lip service to the notion that the Companions were mere mortals with normal human failings, but inasmuch as they reject almost any depiction of the Companions as actually having such failings, they really elevate the Companions to being almost superhuman figures. Yet, from my point of view, the worldly and religious success of Islam becomes *more* amazing, not less so, if we assume that the individual Muslims who brought this about were mostly ordinary people with normal human failings, rather than superhuman beings. Of course

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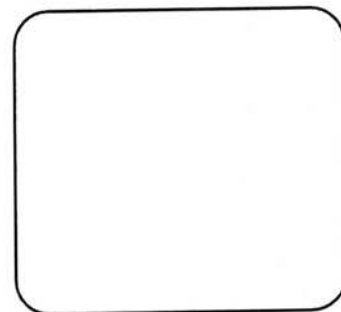
superheroes can do wonders; what is really amazing is when ordinary people like you and me manage to accomplish anything significant and lasting at all. From this perspective, it is the portrayal of the Companions as supermen that denigrates Islam, by diminishing its astonishing power to mobilize human action. It does not seem to me, in other words, that depicting the Companions as ordinary mortals in any way denigrates Islam, or that it is necessary to idealize the Companions, as conservative Muslim tradition does, in order to claim that Islam is, historically and religiously, a phenomenon worthy of one's most profound respect.

It may be tempting for historians who do not subscribe to the kind of conservative Islamic agenda espoused by this book to simply dismiss such works, and their authors, as unscientific or apologetic

and not worthy of serious attention. We must, however, give serious attention to the fact that this book has probably sold far more copies than many studies that we would find more palatable (note that this is its second printing). There is evidently a sizable audience that, for whatever reasons (and not always, perhaps, for friendly ones), finds such works appealing. In this fact lies a significant, and multi-faceted, challenge for non-Muslim historians who work on Islamic history, and on early Islamic history in particular. First, we must examine our own assumptions to be sure that we do not harbor, in some subtle form, just the kind of hostility to Islam that the authors of this book decry; and then, having satisfied ourselves that our goal is truly a scientific pursuit of the fuller understanding of historical phenomena, we must remain true to those principles while striving to persuade

even conservative Muslim interlocutors that our intellectual agenda as historians is legitimate. Assuredly this is no easy task, given the chasm that separates the two sides, but to resign ourselves to doing nothing only ensures that the chasm will grow even wider.

-Fred M. Donner



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Page 32: Window in Khalif Ghazi Dervish Lodge, Tokat. Photograph by the author.

Page 33: Plan of Tokat in about 1350 based on information provided by the author. Drafting by MEM Cartographic Laboratory.

Page 47: M. J. de Goeje, from a photograph published in *Archives internationales d'ethnographie--Internationales Archiv für Ethnographie--International Archives of Ethnography* (Leiden) 19 (1909).

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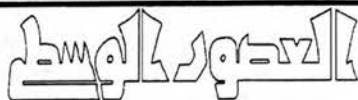
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