

Suq 'Ukaz in al-Ta'if:

Archaeological Survey of an Islamic Site

by Khaleel Ibrahim Al-Muaikel

(translated by Ghaida El-Osman)

Suq 'Ukaz (the "market of 'Ukaz") is located forty kilometers east of al-Ta'if, on the right side of the paved road that leads to Riyadh. 'Ukaz is considered one of the most important archaeological sites in al-Ta'if. The site includes a large main mound surrounded by a stone wall (Fig. 1) and twelve smaller mounds spread around it. Before discussing the prominent archaeological ruins and as their historical implications, we should consider Suq 'Ukaz in the pre-Islamic and Islamic periods.

'Ukaz was a great Arab market in the pre-Islamic period, indeed it was the

largest market for all the people of the Arabian peninsula, who used to transport to it from every commercial city their trade and manufactures, as well as their literature and poetry.

The 'Ukaz market was held from the first until the twentieth days of the month of Dhu l-Qa'da, when the market of Mijnah began and people journeyed to it. The latter is closer to the city of Mekka. Then, in the month of Dhu l-Hijja, the pilgrims journeyed to Majaz, a town near 'Arafa, where they used to stay until the

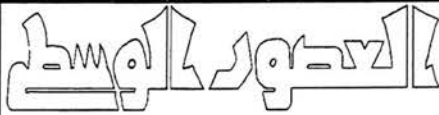
SEE 'UKAZ, PAGE 2.



Figure 1. The main mound at Suq 'Ukaz, with walls and ruins of palace.

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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.

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The Board of Directors of MEM is elected annually at the general business meeting, normally held in the fall at 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 the MESA Annual Meetings to be held Dec. 6-10, 1995 at the Washington Hilton and Towers in Washington, D.C. The Board of Directors for 1995 consists of the following members:

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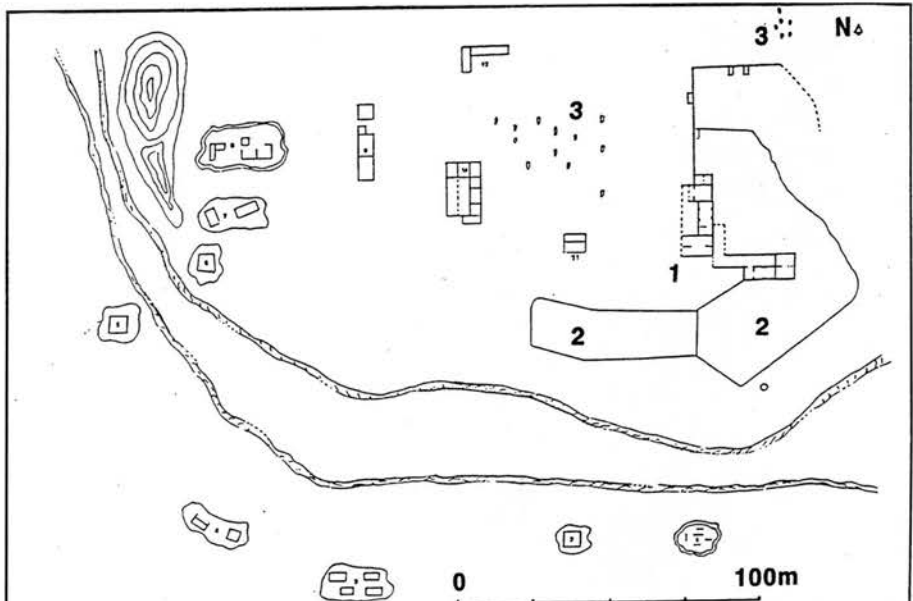


Figure 2. General Plan of Suq 'Ukaz. 1 - Palace. 2 - Walled Enclosures. 3 - Graves. The circle below the easterly enclosure marks the main well.

'UKAZ, FROM PAGE 1.

"day of watering" (*yawm al-tarwiya*, eighth of Dhu l-Hijja), when the hajj began.

The site of Suq 'Ukaz in pre-Islamic and early Islamic times was a flat desert with no landmarks and no mountain. The early sources do not mention any installations or buildings on the site of the market; rather, literary sources claim that tents (*qubab*) were set up while the market was assembling. These tents were erected for the upper class of society and the arbitrators.

Some sources indicate that in the early Islamic period (the first century A.H.) Suq 'Ukaz changed from a seasonal public market to a local one. The most famous of these accounts is the description of al-Idrisi: "Suq 'Ukaz is a village like a city, containing farms, palms and plenty of water. It has a market that meets once a week, on Sunday, and on that day people from that region gather, bringing to it their various articles of commerce. At night, people leave, each returning to his or her original town or place."

This account represents the earliest information that has reached us regarding the architectural status of Suq 'Ukaz in its later stages. It may have been a result of the transformation of public seasonal markets into permanent local markets serving nearby regions, so that people settled in these areas, turning the markets into settlements. This was the case of Suq 'Ukaz in

the early Islamic period.

By linking the historical accounts already discussed to the remains found on the site, which can be associated with the early Islamic period, one can conclude that the architectural development of the Suq did not take place during the pre-Islamic period. Rather, the change occurred after the Arab tribes embraced Islam between the ninth year of the Hijra—the year of the conquest of al-Ta'if—and the year 129 of the Hijra, when, according to most sources, the market was destroyed and looted by the Haruriya (Khawarij).

General Description of the Site:

The remaining ruins of the site of 'Ukaz have not engendered much interest or study hitherto. Instead, early analysis focused only on locating the site of Suq 'Ukaz. The site extends over an area measuring approximately 300 meters by 500 meters in size and follows an east/west orientation. (Fig. 2) The site contains a main mound on which lies the ruins of a large palace. This mound is the most prominent remains of the site. Stone walls are attached to the palace and the mound from its northern, southern and western sides. In addition to the large mound, there are twelve other smaller mounds which are scattered all over the area of the site at different distances from the palace. Next to the mounds are several disused water wells, the most important of which is located next to the palace. Northeast of the



Figure 3. The Palace remains of Suq 'Ukaz, showing arches.

palace on a level plain one can find the remains of a cemetery which goes back to the period of early settlement. The most important remark one can make on the cemetery is to note the direction of the tombs; a number of them do not follow the proper Muslim orientation.

The Palace of 'Ukaz:

The palace is located on the north-western section of the site, on a mound which is approximately 6 meters above the plain around it. The palace is nearly destroyed and dilapidated. Heaps of stone cover large spaces of the building, but some of its outer walls are still standing and in some cases reach an elevation of 3 meters. In addition, one of the arches of the largest room in the main wing of the palace is still standing (Fig. 3).

Stone walls enclose the palace from the north, south and east. The area of the enclosure surrounding the structure is very large, especially the part located to the south. The presence of this enclosure points to either an area of agricultural activity or to gardens that once surrounded the palace. A block of stone is attached to the northern section of the wall. This block may represent one of the wall's main gates.

In plan, the palace consists of two separate wings that once were linked to each other by a passageway, now collapsed (Fig. 4). The main wing of the palace is located on top of the elevated part of the hill. The area of this wing encompasses the greater part of the area of the whole palace. The dimensions of the main wing are 12.6 X 29 meters, in the middle of which is a large rectangular hall whose dimensions are 5.7 X 10.7 meters. One can

note the existence of two arches in the center of this hall. One of the arches is still standing, but the other is destroyed and only parts of its shoulders appear. Three entrances open onto this large hall. The first entrance is located in the southwestern corner and leads to the collapsed passage that connects the main wing to the southern one. The second entrance is adjacent to the first one and opens onto a room adjacent to and south of the great hall. The area of this room is 5.5 X 3.5 meters; three niches which look like mihrabs cut through the walls of this room from three sides. Each niche is topped by two pointed arches, bringing the total number of arches to six. Two of these niches are found in the southern wall of the rectangular hall. The earliest arched niches of this kind so far known in early Islamic architecture are found in the outer wall of the Dome of the Rock.

The room located on the south of the rectangular hall opens on its southern side onto an elongated area covered with quantities of stones. This elongated room may have been a tower located in the southern corner of the wing. Such a conclusion would

help to explain the large quantity of fallen rocks found there.

To the north of the large hall in the main wing, one finds two rooms, a large one whose area is 5.2 X 7.9 meters, and a smaller one measuring 8 X 2.8 meters. The small room is divided into two by a median wall.

The southern wing is located in an area which is on a lower level than the main wing. It was linked to the latter by the collapsed passage, which precedes the units of this wing. In the southern side of the passage is an entrance that opens onto a small room measuring 2 X 3.5 meters. This room leads through a large opening in its eastern wall to a hall medium in size (3.5 X 5 meters). In the center of this hall, one can clearly see the remains of the springing of two arches. In the eastern section of this wing of the palace are the remains of construction units whose function and plan are not clear; perhaps they were extensions of the other units of this wing.

The plan of the palace appears to be of two parts: a formal one, represented by the main wing, which was probably used for reception of visitors; and a private wing represented by the southern wing,

SEE 'UKAZ, PAGE 16.

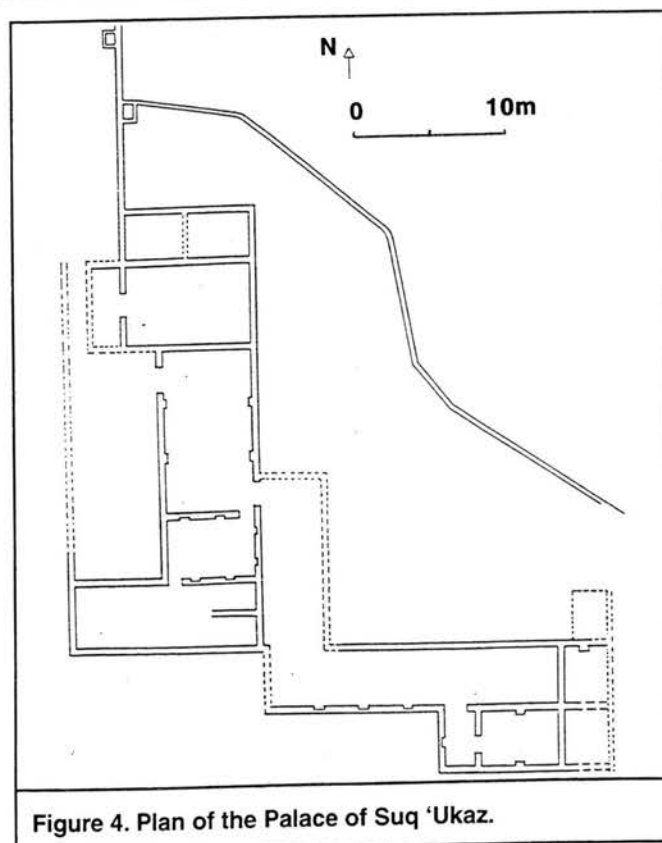


Figure 4. Plan of the Palace of Suq 'Ukaz.

• IDEAS • METHODS • ISSUES • IDEAS • METHODS • ISSUES • IDEAS •

Is "Medieval" Evil?

by Michael G. Morony

What can we possibly mean by "medieval" in reference to western Asia or Islamic history? When this term is used in Islamic historiography it is borrowed from European historiography. In chronological terms it only refers to the same time period as that which is considered "medieval" in European history. What are the advantages or disadvantages of applying this term outside of Europe? The most obvious advantage, of course, is the immediate recognition value that this term has for modern, western audiences who would identify it as coterminous with the roughly millennium of European history between the fall of the Roman Empire and the European renaissance. "Middle ages" has even been translated into Arabic (*al-usur al-wusta*) and Persian (*qurun-i wusta*) with the presumption that literate, westernized Arabs and Iranians would have the same chronological understanding.

How appropriate is this usage? Obviously it would be ridiculous to speak of "medieval" China or meso-America (the latter is pre-Columbian from a European point of view). But might it be useful or appropriate to extend it to regions contiguous with western Europe that interacted with medieval Europeans? Could it be applied to the Slavic lands of eastern Europe where the Roman Empire never existed, to the Byzantine Empire where the Roman Empire lasted until 1453, or to the Islamic lands of western Asia, north Africa, and Iberia? Would this work in the other direction—could one, for example, speak of an Abbasi period in

English history?

One of the disadvantages of such a usage has been that it has encouraged misleading analogies, as a result of which "medieval" may be understood not only in a chronological but also in a cultural sense.

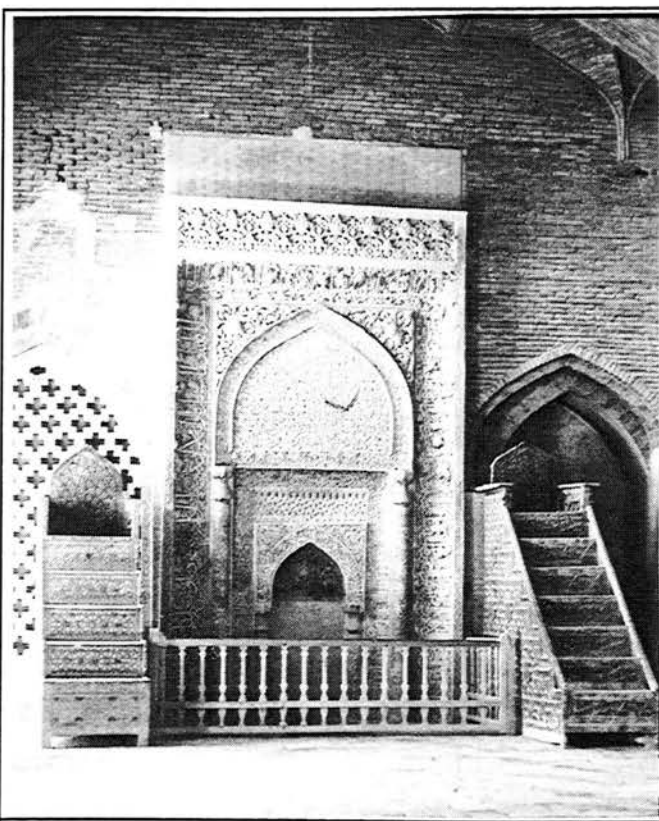
in terms they can understand, and also sometimes to identify Muslim contributions to European civilization. But it carries with it the baggage of secondary analogies that raise false issues. For instance, if merchants in the Muslim world constituted

a "bourgeoisie," one is then tempted to ask why did they not develop representative forms of government. Analogy also contributes to the use of "renaissance" in an Islamic context with reference to the transmission (not recovery) of the Hellenic philosophical tradition. Since the "Renaissance of Islam" (to use Adam Mez's famous phrase) happened in the ninth and tenth centuries C. E., however, such usage can raise the false issue of why Muslims failed to become "modern" as Europeans did after their renaissance. Both issues are, of course, related to questionable causative arguments in European history.

Another drawback of using the term "medieval" for the Islamic world is that for the latter, "medieval" has tended to be open ended. That is, some Islamic or Near Eastern institutions and cultural patterns that were formed contemporary with the European middle ages have

lasted well into recent times. It is common for traditional or "backward" societies to be called "medieval" pejoratively. One need only recall the now-famous journalistic description of Yemen in the 1950's as "rushing madly from the thirteenth into the fourteenth century."

But, are there viable alternatives to the term "medieval"? One of the realities of current Islamic historiography is that it tends to be organized according to



Carved plaster *mihrab* (ca. 1310 C.E.) of the Mongol Il-Khan Oljeitu in the Friday mosque, Isfahan.

On this basis, institutions similar to those in medieval Europe are sought, and sometimes identified, in societies outside of Europe. In an Islamic context, for instance, there is sometimes said to have been "feudalism," "chivalry," a "bourgeoisie," "guilds," or "scholasticism," and the caliphate is compared to the Papacy. It must be said that this has often been done in a sympathetic way, to enable western audiences to relate to Islamic civilization

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dynasties, and that "medieval" seems to be the only convenient blanket term to cover everything between the rise of Islam and the Ottoman Empire. The identification of an historical period that would be meaningful for the Islamic world in general between the breakup of the Abbasi Empire and the rise of the Ottomans is made more difficult by the fact that the beginning and end of dynasties do not generally mesh well with each other from one region to another. "Premodern" is not a very satisfactory alternative for at least three reasons. It is an extension of European historiography just as "medieval" is; moreover, it remains unclear when "modernity" begins. "Premodern" is also open-ended in the opposite direction—logically would include everything back to ancient history. We need something that escapes the dynastic framework, perhaps like Whitcomb's use of early, middle, and late Islamic periods for historical archaeology, except that logically "late Islamic" would come down to the present. "Early," "middle," and "late" are also nondescriptive terms; they do not contain anything that would enable anyone to recognize immediately when they begin or end. Various scholars using such terms would, therefore, have to reach a consensus about what they meant chronologically. Indeed, an example of the kind of confusion that can arise in the absence of such a consensus can already be seen in the varying uses of the phrase "early Islamic". Most scholars who study the rise of Islam use this phrase to refer to the seventh and eighth centuries, and think of it as applying to the lands of the early caliphate; but students of the Seljuks, Anatolian beyliks, and early Ottomans sometimes refer to the 11th-12th centuries in Anatolia as the "early Islamic period"—a usage that is, in terms of the history of Anatolia's Islamization, perfectly reasonable, but that generates some per-

plexity when encountered by a student of the early caliphate.

One could also resort to a completely chronological framework and talk about the Islamic world from the seventh to the fifteenth centuries C. E. (which would be both cumbersome and non-descriptive), and divide it internally according to centuries. Conditions across the Islamic world clearly changed from one century to the next, but a framework based on centuries is admittedly entirely artificial and arbitrary. Significant changes rarely coincided with the first or last year of any century.

It seems more productive to look for internal changes to provide themes that

have existed with the solidity implied by their vision, even in such a way as to define a whole epoch. The classic example is that of the "feudal system", discussed in a now-classic essay by Elizabeth A. R. Brown over twenty years ago ("The Tyranny of a Construct: Feudalism and Historians of Medieval Europe," *American Historical Review* 79 [1974]). For that matter, we might remind ourselves that no person in the European "Middle Ages" realized that he or she was living in the "medieval world", since those terms were retrospective—invented in the Renaissance to describe the "dark ages" between the original heyday of classical culture and its "rebirth" in the sixteenth century.

In spite of important continuities, it seems reasonable to regard the rise of Islam as an important break with Late Antiquity in the history of western Asia and North Africa, not only retrospectively, but actually. The problem lies at the other end of the "medieval" phase, with the rise of the Safavids and Ottomans. Those developments conveniently coincided with the end of the European middle ages, but historians trained to use Arabic have tended to lose interest when the most important source materials begin to be Persian or Turkish. Are we merely the prisoners of our texts and the lan-

guages needed to master them? Is our attempt to construct historical periods a reflection of our academic fields and the languages we use for research? Is periodization only a conceptual way of identifying ourselves professionally? If the study of western Asia and north Africa from the rise of Islam to the Ottomans constitutes a viable field, why is there no satisfactory designation for it? Does there need to be?



The Mezquita or Great Mosque of Córdoba (787-990) viewed from the minaret, showing the Church of the Virgin of the Assumption (1523) constructed within it.

would make it possible both to escape the European paradigm and to transcend dynastic history and regional particularism. The key to meaningful periodization is significant change, but significant to whom? Contemporaries may not always have been aware of changes that seem important to modern observers who have the advantage of hindsight and know which changes turned out to be more or less permanent, or to have enduring and significant consequences. On the other hand, modern historians have sometimes projected onto the past images of institutions that may never



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.

POVERTY

I have become interested in the problem of poverty in the early Islamic world. I am currently working through *hadith* works and chronicles for information on this theme. I would appreciate hearing from anyone who encounters interesting information on this theme in sources of whatever kind.

-Michael Bonner, Department of Near Eastern Studies, The University of Michigan, 4076 Frieze Building, Ann Arbor, MI 48109, USA.

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, Telephone: 404 727-2916, Internet: gdnewby@emoryul.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

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.

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 (Dept. of Near Eastern Studies) or Jerry Craddock (Dept. of Spanish & Portuguese), University of California, Berkeley CA 94720

NOTE ON IDRISI

In response to Fred Donner's query (*UW* 6.2) about out-of-print fascicles of the Italian edition of the *Nuzhat al-mushtaq* of al-Idrisi, I can report that while there seems to be no immediate plan to reprint these fascicles at Brill, this entire edition was reprinted photographically in two volumes (1132 pp.) in Beirut by the firm of 'Alam al-kutub in 1989. The Italian title page is redone in Arabic, the Italian *Prefazione* is dropped, the page numbering and Latin section headings are redone in Arabic, and a summary Arabic introduction on the author has been added; but otherwise everything — the text and apparatus — is identical line for line, as, indeed, the Introduction clearly states. The work is of good quality and reasonably priced. It seems to be readily available, and those interested in al-Idrisi's great work should not find this printing difficult to locate.

Lawrence I. Conrad

MEM Scholar Profile

Saleh K. Hamarneh

HISTORIAN, UNIVERSITY OF JORDAN

Professor Saleh K. Hamarneh was born in Madaba, Jordan, in 1929. After receiving his elementary and secondary education in Jordan, he went to Cracow, Poland, where he enrolled in the famed Jagiellonian University to study Arab and Islamic history. He received his M.A. in Arab-Islamic history in 1962, and from that time served as a lecturer in that subject while he worked on his Ph.D. in the same field. He was awarded the doctorate from Jagiellonian University in Arab and Islamic history in 1966. He was then promoted to senior lecturer at Jagiellonian, a post which he held until 1971. During this time, he continued his studies there, receiving in 1971 a second M.A., in Mediterranean archaeology. In 1973, he took a position in Amman as associate professor with the Department of History, University of Jordan, and in 1982 he was promoted to full professor. Several times during his academic career in Amman he has been called upon to serve as chairman of the Department of History, a position which he currently holds (since 1989).

Professor Hamarneh's research interests are wide and varied, including topics as diverse as historical topography and archaeology, economic history, many aspects of early Islamic political and social history, the Crusades, and medieval literature, as well as contemporary and modern subjects. On all of these subjects he has published extensively in Arabic, English, or Polish. Several of his earlier publications fall in the area of historical topography, notably "The description of Damascus in the ar-Rawd al-Mi'tar by al-Himyari," *Folia Orientalia* 9 (1968), and "An unpublished description of Jerusalem in the Middle Ages," *Folia Orientalia* 11 (1970). His interest in this theme continues unabated, and he is currently preparing a study on towns and cities in southern Syria and their role in the early Abbasid period. He has also written a number of articles on topics in economic history. Noteworthy among these are "Sugar Cane Cultivation and Refining by Arab Muslims in the Middle Ages, with special reference to its cultivation in the Jordan valley," *Hamdard Islamicus* 4 (1988); "Al-'umla al-'arabiyya al-islamiyya fi bilad shimal wa sharqi urubba wa dalalatuha al-tijariya," ["Arab-Islamic coins in northeastern Europe and their commercial significance"] *Dirasat* 2/1 (1975); "Dawr al-Ubulla fi tijarat al-khalij," ["The role of al-Ubulla in the commerce of the Gulf"] *Al-Mu'arrikh al-'arabi* 4 (1977); and "Al-Marakiz al-tijariya fi l-'ard al-Urduniya wa 'alaqatuha ma'a jiraniha qubayl al-islam," ["Commercial centers in Jordan and their connection with neighboring areas on the eve of Islam"] in *The History and Archaeology of Jordan*, 3 (Oxford, 1987).

In the area of early Islamic political and social history, Professor Hamarneh has authored numerous articles. Among them are "Al-Masihiya fi ard al-Sham fi awa'il al-hukm al-islami," [Christianity in Syria at the beginning of Islamic rule"] in

Proceedings of the First International Conference on the History of Bilad al-Sham (Amman, 1974); "Rawh b. Zinba' al-Judhami," *Al-Afkar* 52 (Amman, 1981); "Thawrat al-fallahin fi Filastin ayyam al-Mu'tasim," ["The uprising of the peasants in Palestine in the days of al-Mu'tasim"] *Al-Awraq* 4 (Madrid, al-Ma'had al-Isbani al-'Arabi li-l-thaqafa, 1982)—an English version of which appeared in *Hamdard Islamicus* 15 (1992); "The Role of the Nabataeans in the Islamic conquests," *Hamdard Islamicus* 5 (1982); "Dawr Judham fi l-futuh," ["The Role of Judham in the [early Islamic] conquests"] *Dirasat ta'rikhiyya* 4 (University of



Damascus, 1986); "Marwan b. al-Hakam and the Caliphate," *Der Islam* 65 (1988); "Dawr al-nasara al-'arab fi bilat al-sultan Salah al-Din al-Ayyubi," [The role of Arab Christians in the court of the Salah al-Din"] (Kuwait: Proceedings of the first session of "Jerusalem Day", 1989); "al-Khalifa al-Mutawakkil yattakhidhu l-shafi'iya madhhaban rasmiyan li-l-dawla," ["The caliph al-Mutawakkil adopts the Shafi'i madhhab as the official state school of law"], in the volume in honor of Tadeusz Lewicki (University of Warsaw, 1995); and ["The caliph al-Muhtadi billah and the Turk-

ish dilemma"], in press. A number of his studies have been collected in a volume entitled *People and Land. Studies in the history of southern al-Sham (Greater Syria), 7th-9th centuries A.D.* (Amman: 1991).

Professor Hamarneh's publications on Islamic intellectual history include "Al-Farabi wa l-manhaj al-'ilmi," ["Al-Farabi and scientific method"] *Al-Mu'arrikh al-'arabi* 21 (1982); "Al-'Urf al-qabali bayn Ibn Khaldun wa qanun al-'asha'ir," ["Tribal custom between Ibn Khaldun and the law of the tribes"], (Algiers, 1978). He has also published extensively in Polish on modern Arabic literature and culture, and in Arabic on Polish literature.

Professor Hamarneh has pursued research at Universities in Edinburgh, London, Germany, Chicago and Berkeley. His achievements in translating Polish literature into Arabic were recognized in 1985 by the Ministry of Culture of Poland, and he received an award from the Union of Arab Historians in 1988 for his contributions to Arab history.

Professor Saleh Hamarneh can be reached at the Department of History, University of Jordan, Amman, Jordan.

ANNUAL MEETINGS

Organization	When and Where	Information	Telephone No.
Middle East Studies Association (1995 Meeting)	Dec. 6-10, 1995 Washington, D.C. [Paper Deadline: Past]	MESA Secretariat University of Arizona 1232 N. Cherry Ave. Tucson, AZ 85721	(602)-621-5850
Middle East Studies Association (1996 Meeting)	Nov. 19-24, 1996 Providence, RI [Abstract Deadline: Feb. 15 '96]	see preceding	see preceding
American Oriental Society	March 15-20, 1996 Philadelphia, PA [Abstract Deadline: Oct. 15 '96]	American Oriental Society Hatcher Graduate Library University of Michigan Ann Arbor, MI 48109-1205	(313)-747-4760 Jonathan_Rodgers@ ub.cc.umich.edu
American Oriental Society-- Midwest Branch (1996 Meeting)	Feb. 11-13, 1996 La Grange, IL [Paper Deadline: Unknown]	Mark W. Chavalas Dept. of History Univ. of Wisconsin-LaCrosse LaCrosse, WI 54061	(608)-785-8360
American Oriental Society-- Midwest Branch (1997 Meeting)	Feb. 16-18, 1997 Wheaton, IL [Paper Deadline: Unknown]	Richard Averbeck Trinity Evangelical Divinity School Deerfield, IL 60015	(708) 945-8800
American Historical Association (1996 Meeting)	Jan. 4-7, 1996 Atlanta, Georgia [Paper Deadline: Past]	American Historical Assn. 400 A Street, S. E. Washington, DC 20003	(202)-544-2422
American Historical Association (1997 Meeting)	Jan. 2-6, 1997 New York, NY [Paper Deadline: mid-May '96]	see preceding	see preceding
The Medieval Institute (1995 Meeting)	May 6-9, 1995 Kalamazoo, MI [Paper Deadline: Past]	The Medieval Institute Western Michigan Univ. Kalamazoo, MI 49008-3851	(616)-387-4145
College Art Association	Feb. 21-24, 1996 Boston, MA [Paper Deadline: May 18 '95]	Suzanne Schanzer 275 Seventh Ave. New York, NY 10001	(212) 691-1051
American Academy of Religion (1995 Meeting)	Nov. 18-21, 1995 Philadelphia, PA [Paper Deadline: Past]	American Academy of Religion 1703 Clifton Rd., Suite G-5 Atlanta, GA 30329-4019	(404) 727-7920
American Academy of Religion (1996 Meeting)	Nov. 23-26, 1996 New Orleans, LA [Paper Deadline: March 1 '96]	see preceding	see preceding

ANNUAL MEETINGS

Organization	When and Where	Information	Telephone No.
Byzantine Studies Conference	Nov. 9-12, 1995 NYU-Metropolitan Museum New York, N.Y. [Paper Deadline: Past]	Ralph Mathisen, Program Chair History Department University of South Carolina Columbia, S.C. 29208	(803) 777-5195
Dumbarton Oaks Conference: (1995 Meeting) "Palestine and Transjordan before Islam."	April 28-30, 1995 Washington, D.C. [Papers: Invitation only]	Dumbarton Oaks 1703 32nd St., N.W. Washington, D.C. 20007	(202) 342-3245
Dumbarton Oaks Conference: (1996 Meeting) (Topic to be announced)	May 3-5, 1996 Washington, DC [Papers: Invitation only]	see preceding	see preceding
Texas Association of Middle East Scholars (TAMES)	Dec. 6-10, 1995 Providence, RI [Paper Deadline: Check MESA]	M.-R. Ghanoonparvar Ctr. for Middle Eastern Studies Univ. of Texas-Austin Austin, TX 78712	(512)-471-3881 FAX:(512)-471-7834

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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

The Catholic University of America will host **Syriac Symposium II** in Washington, D.C. from June 8-10, 1995. The theme of the conference is **Syria at the Crossroads: Cultural Interchange in Late Antiquity**; it will treat 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.

For information, 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. For information, contact George A. Kiraz (SyrCOM), St. John's College, Cambridge CB2 1TP, U.K.; e-mail: george.kiraz@c1.cam.ac.uk.

6th International Symposium on the History of Arabic Science

Call for Papers

The sixth International Symposium on the history of Arabic science will be held in Ra's al-Khaimah, United Arab Emirates, in December, 1996. The conference will be organized by the Institute for the History of Arabic Science, University of Aleppo, Syria, and the Center for Studies and Texts in Ra's al-Khaimah, U.A.E.

For further information, contact Professor Kh. Maghout, Director, Institute for the History of Arabic Science, University of Aleppo, Syria; or Ms. Amal al-Rifa'i, Fax [in Syria, country code 963]: 21-229184.

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.

UPCOMING SYMPOSIA AND CONFERENCES

7th Symposium Syriacum and 5th Conference on Christian Arabic Studies CALL FOR PAPERS

These two conferences will be held in August, 1996, at Uppsala University and Lund University, Sweden, respectively. They are coordinated with one another and with the 19th International Congress of Byzantine Studies, which will take place on 18-24 August, 1996, in Copenhagen, Denmark, just 25 km. from Lund.

7th Symposium Syriacum will be held in Uppsala 12-14th August, 1996
5th Conference on Christian Arabic Studies will be held in Lund 15-18 August, 1996.

All scholars and students interested in participating in either conference are kindly requested to notify the organizers (see below). The Organizing Committee invites suggestions of the names of possible participants who may not have received news of the conferences.

Those planning to participate only in the 7th Symposium Syriacum, or in both the Symposium and the 5th Conference on Christian Arabic Studies, please notify by mail or fax:

Symposium Syriacum
Uppsala University
Department of Asian and African Languages
Box 513
S-751 20 SWEDEN
Fax: (4618) 181094

Those planning to participate only in the 5th Conference on Christian Arabic Studies please contact by mail or fax:

Professor Bo Holmberg
Institute of Middle East Languages
Lund University
Bredgatan 4
S-222 21 Lund, SWEDEN
Fax: +46 46-10 44 28

Conference on Muhammad b. Jarir al-Tabari

Institute for Middle East Studies, University of St. Andrews, Scotland

30 August-2 September 1995

The provisional program includes the following speakers and topics: **Tarif Khalidi** (AUB), "Tabari: an Introduction." **L. M. Whitby** (St. Andrews), "Tabari and the Old Testament." **Z. Rubin** (Tel Aviv), "Tabari and the Sassanian Empire." **M. Zakeri** (Frankfurt), "Tabari on Sassanian History: a study in sources." **W. Raven** (Amsterdam), "Tabari and the Sira." **M. Jarrar** (AUB), "Tabari and the Life of the Prophet." **Q. al-Samarra'i** (Leiden), "New Manuscripts of Sayf b. 'Umar." **S. Humphreys** (UC Santa Barbara), "Tabari and Sayf b. 'Umar." **G. Juynboll** (Leiden), "The isnads of Sayf b. 'Umar." **K. Athamina** (Bir Zeit), "Tabari and al-Baladhuri." **A. Vrolyk** (Utrecht), "The Making of the de Goeje edition." **R. Kimber** (St. Andrews), "Tabari and the Umayyad Caliphate." **M. Gordon** (Miami Univ., Ohio), "Tabari and the Turks of Samarra." **H. Kennedy** (St. Andrews), "The Structure of Narrative in Tabari's account of the Abbasids." **C. Robinson** (Oxford), "Tabari and the Historiography of Northern Mesopotamia." **S. Gunther** (Halle), "Early Shi'ite Historiographical Sources used by Tabari." **E. Landau-Tasseron** (Jerusalem), "Dhayl al-Mudhayyal." **M. Whittow** (Oxford), "Tabari's Picture of the Byzantine World." **R. Lilie** (Berlin), "Tabari and Theophanes on the Arab Invasions of Byzantium." **E. Daniel** (Hawaii), Bal'ami's Persian "translation" of Tabari." **H. Kennedy** (St. Andrews), Summing Up.

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.

NEWS OF MEM

MEM's New President and Vice-President

At the annual MEM business meeting, held in November, 1994, in Phoenix, Arizona, in conjunction with the Middle East Studies Association's annual conference, attending members chose Professor **Stephen Humphreys** of the University of California, Santa Barbara, to be MEM's new president. He will serve a three-year



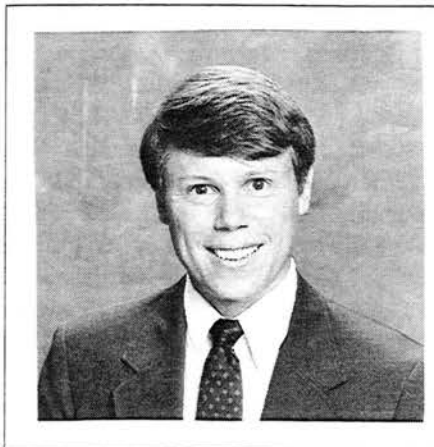
term extending from January 1, 1995 until December 31, 1997. He replaces outgoing president Fred M. Donner, whose term has expired. Professor Humphreys had been nominated by MEM's nominating committee, headed by Board member Prof. Maria Eva Subtelny of the University of Toronto.

Professor Humphreys took his B.A. *cum laude* from Amherst College in 1964 and received his Ph.D. in Near Eastern Studies from the University of Michigan in 1969. He is widely known for his many publications on medieval Islamic history, especially his books *From Saladin to the Mongols: The Ayyubids of Damascus, 1193-1260* (Albany, 1977); *Tradition and Innovation in Late Antiquity* (ed., with Frank M. Clover: Madison and London, 1989); and *Islamic History, A Framework for Inquiry* (Princeton, London, and Cairo, 1991). He is the translator of volume 15 in the History of al-Tabari, entitled

The Crisis of the Early Caliphate: The Reign of 'Uthman, A.D. 644-656/A.H. 24-35 (Albany, 1990). He has published more than twenty-five scholarly articles on a variety of subjects, particularly on Ayyubid and Mamluk history and architecture, Arabic-Islamic historiography, and political values in the modern Islamic world. He is also widely published as a reviewer of scholarly books and as an essayist on contemporary issues relating to the Middle East.

Since receiving his Ph.D. Professor Humphreys has taught Middle Eastern history at the State University of New York at Buffalo, The University of Chicago, The University of Wisconsin, and (since 1990) at the University of California at Santa Barbara, where he is Professor of History and King Abdul Aziz Al Saud Professor of Islamic Studies. Over the years he has conducted scholarly research in London, Oxford, Vienna, Princeton, Lebanon, and Syria, as well as at his home institutions. He has been an active contributor of service to the profession, most recently in his role as editor of the *International Journal of Middle Eastern Studies*.

At the same meeting, the MEM membership also approved the selection of Professor **Peter Heath** of Washington University, St. Louis, Missouri, as MEM's



new Vice-President, as recommended by Maria Subtelny and the nominating committee. He replaces Professor Humphreys, who had become President. His term will also extend from January 1, 1995, until December 31, 1997.

Professor Heath, a specialist in medieval Arabic literature, received his B.A. degree from Princeton University in 1971 and his Ph.D. in Near Eastern Languages and Civilizations from Harvard University in 1981. He has published *Allegory and Philosophy in Avicenna (Ibn Sina), including a Translation and Analysis of the "Mi'raj Nama"* (The Treatise of the Prophet's Ascension to Heaven) (Philadelphia, 1992) and numerous articles. His second book, *Sirat 'Antar and the Arabic Popular Epic* is currently under review by publishers. Among his many articles are "Romance as Genre in the Thousand and One Nights," Part I, *Journal of Arabic Literature* 18 (1987), 1-21; Part II, *Journal of Arabic Literature* 19 (1988), 423-439; "Creative Hermeneutics: A Comparative Analysis of Three Islamic Approaches," *Arabica* 36 (1989), 173-210; and "Arabische Volksliteratur im Mittelalter," in Wolfhart P. Heinrichs (ed.), *Neues Handbuch der Literaturwissenschaft, Band 5: Orientalisches Mittelalter* (Wiesbaden: Athenaion, 1990), 423-439. In addition to his broad interests in medieval Arabic literature, culture, and religious thought, Professor Heath is also interested in Arabic language pedagogy and has written several articles on this subject.

After receiving his Ph.D., Professor Heath taught for five years at Birzeit University in the West Bank (1981-1986). Since 1986 he has been Associate Professor of Asian and Near Eastern Languages and Literatures at Washington University in St. Louis, and currently serves as chairman of that department.

Help Needed with *Al-'Usur al-Wusta*

As Editor of *Al-'Usur al-Wusta*, I am seeking interested members of MEM who would like to assist in the production of the two annual numbers of *UW*. Ideally, I envision an editorial group or board consisting of four (or more) people, each concerned with a specific aspect of *UW*. Assisting me (and my eventual successor) as Editor would be three (or more) Associate Editors, one of whom would be mainly responsible for production of each number, i.e., design, layout, printing, and (probably) mailing. The Associate Editor for Production should have some experience using computer layout programs, preferably the Macintosh®-based Aldus PageMaker® program on which *UW* is currently produced; specific knowledge of the medieval Middle East is not required. The other Associate Editors would divide, with the Editor, the work of planning content for future issues of *UW*, soliciting contributions, follow-up and problem-solving

related to particular articles, evaluation of contributions, and helping to ensure that a suitable quota of material is on hand at the beginning of each production phase. The exact division of labor among us can be decided by negotiation and can be flexible, but tentatively I envision each editor as taking primary responsibility for one or two of the main "departments" or sections of *UW* (book reviews, "Ideas, Methods, Issues" articles, Scholar Profiles, Pioneers articles, archaeology articles, Conferences/Symposia/Meetings, Member News, etc.) These Associate Editors should be scholars or advanced students interested in some aspect of the history and civilization of the medieval Middle East. For reasons of communication, all members of the editorial board should be situated in the U.S.A. or Canada, and preferably be connected to the Internet.

I have found production of *UW* to be a very satisfying undertaking over the

past four years, but the labor involved is too much for me to continue to handle it alone; it is still light enough, however, to be handled relatively easily by several editors working as a team. It is very interesting and rewarding work, particularly if taken in light doses, and is a wonderful way to keep in touch with other scholars in our field. Moreover, by serving *UW* in this way you will be making a significant and highly valued contribution to MEM and to our field of study. I therefore invite anyone interested in serving on *UW*'s editorial board to contact me at once.

Fred M. Donner, Editor
The Oriental Institute
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Chicago, IL 60637
U.S.A.

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Fax (312) 702-9853

MEMBER NEWS

Camilla P. Adang (Tel Aviv University) has recently published *Islam frente a Judaísmo. La polémica de Ibn Hazm de Córdoba* (Madrid, 1994), and "Éléments karaïtes dans la polémique antijudaïque d'Ibn Hazm," in Horacio Santiago-Otero (ed.), *Diálogo filosófico-religioso entre cristianismo, judaísmo e islamismo durante la Edad Media en la Península Ibérica* (Turnhout: Brepols, 1994), 419-41.

Ahmed Alami is researching Mu'tazili theology and has finished two articles, including "Jihad and Mujahada: a study in fundamentalism."

Khalil Athamina (Birzeit University) is currently engaged in research and writing for a volume entitled "Palestine under the Umayyads and the Abbasids: a socio-economic and political study."

John W. Baker (Rice University) is working on his Ph. D. dissertation in linguistics on "Determinacy and Participant Formation: *De Marmore Angelis*." He is researching the semantics of Arabic verb "forms".

M. A. J. Beg has recently written two articles on *Sa'igh* and *Sakka'* for the *Encyclopaedia of Islam* (forthcoming 1995). His completed book on *The Middle East in the Twentieth Century: a chronology of events* (1900-1993) is under consideration by publishers. Beg delivered a lecture on *The limits of current scholarship on the Prophet's Companions (Sahabah)*, at the Islamic Foundation, Leicester, U.K.

Thierry Bianquis (Université de Lyon) has prepared articles for the *Encyclopaedia of Islam* (2nd ed.) on "Ruzayk b. Tala'i" and "Sayf al-Dawla." He is currently researching kingly rights in medieval Arabic states.

Dar L. Brooks Hedstrom (Miami University of Ohio) is currently doing research

on Coptic Egypt and the Arabization of Egypt.

Vassilios Christides (University of Ioannina) is preparing the sixth volume of *Graeco-Arabica*, of which he is editor, for publication in April, 1995. He has written articles about the Arab navy to appear in *Tropis* (1995) and *Byzantino-slavica* (1996). His book *The Conquest of North Africa by the Arabs* and articles on Sbeitla and Tripolis of Libya are forthcoming.

Paul M. Cobb (University of Chicago) has written an article entitled, "A Note on 'Umar's visit to Ayla in 17/638," *Der Islam*: 71 (1994), 285-290, and another article, "Scholars and Society at Early Islamic Ayla," to be published in the forthcoming *JESHO*. He is also doing research for his doctoral dissertation "Syrian Responses to 'Abbasid Rule, 750-880."

Michael Cook (Princeton University) has recently published "Van Ess's Second Volume: testing a sample," *Bibliotheca Orientalis* 51 (1994), cols. 21-33.

Ahmad S. Dallal (Yale University) has recently written *An Islamic Response to Greek Astronomy: Sadr el-Shari'a's Kitab Ta'dil Hay'at al-Aflak*, to be published this year by E. J. Brill.

Elton L. Daniel (University of Hawaii at Manoa) is researching culture and politics at the Samanid Court; the Caliphs and the Caucasus. He is a Ben Ladin Fellow at Oxford Centre for Islamic Studies, Spring 1995.

Fred M. Donner (University of Chicago) presented a paper entitled "From Believers to Muslims: Confessional Self-identity in the Early Islamic Community" at the fourth workshop of the Late Antiquity and Early Islam Project at the Wellcome Institute, London, in May, 1994; it will be published with the proceeding of that workshop. He has completed the article "Sayf b. 'Umar" for EI and "Dolafid" for *Encyclopaedia Iranica*, and continues work on the beginnings of Islamic historical writing.

David J. Duncan (University of Arizona) completed his Master's Thesis for University of Virginia on the first uses of paper in medieval England (1200-1600).

Dr. Nadia Maria El-Cheikh (American University of Beirut) has recently written the article "Rum in Arabic Literature," to appear in the second edition of the *Encyclopaedia of Islam*.

Mohammad H. Fadel (University of Virginia) is currently completing his dissertation for the University of Chicago, entitled "Adjudication in the Maliki Madhhab." His article "Ibn Hajar's *Hady al-Sari*: a Medieval Theory of the Structure of *Sahih al-Bukhari*, introduction and translation" will appear shortly in *Journal of Near Eastern Studies*.

Michael Fishbein (UCLA) expects appearance by fall, 1995, of his translation of volume 8 of *The History of al-Tabari* (SUNY Press), entitled *The Victory of Islam*.

Avner Giladi (University of Haifa) has published " 'The child was small...not so the grief for him:' Sources, Structure and

Content of al-Sakhawi's Consolation Treatise for Bereaved Parents," *Poetics Today* 14 (1993), 367-86. He anticipates publication of "Islamic Consolation Treatises for Bereaved Parents: Some Bibliographical Notes," *Studia Islamica* (forthcoming), and the entry "Saghir" for *Encyclopaedia of Islam* (2nd ed.).

Gladys Frants-Murphy (Regis University, Denver) has several recent publications: "Papyrus Agricultural Contracts in the Oriental Institute Museum from 3rd/9th Century Egypt," *Res Orientales* 6 (1994), 119-131; "Settlement of Property Disputes in Provincial Egypt—The Reinstitution of Courts in the Early Islamic Period," *Al-Masaq. Studia Arabo-Islamica Mediterranea* 6 (1993), 95-105; "Conversion in early Islamic Egypt: the Economic Factor," in *Documents de l'Islam médiéval: Nouvelles Perspectives de Recherche* (ed. Y. Ragib, Cairo, 1991), 11-17; "The Rise and Spread of Christianity and Islam as Historical Phenomena," *Bulletin of the World History Association* 8 (1991), 8-9; "The Copts under the Umayyads," *Coptic Encyclopaedia* [under "Umayyads," vol. 7, pp. 2286-2289], (ed. A.S. Atiya, Macmillan, 1990); "Teaching Pre-Modern Islamic History in a Global Context," *Bulletin of the World History Association*, Spring, 1990, 23-31.

Jo-Ann Gross (Trenton State College) has been awarded membership in the Institute for Advanced Study, Faculty of the School of Historical Studies, Princeton, N. J., for the period January-August, 1996, to work on a book on the Naqshbandiyya Sufi order in the late Timurid period.

Besim S. Hakim (University of New Mexico) published *Arabic-Islamic Cities: Building and Planning Principles* (London: KPI, 1986; 2nd, ed. 1988). He also has written a recent article, "The 'Urf' and its role in diversifying the architecture of traditional Islamic cities," *Journal of Architectural and Planning Research*, 11:2 (1994), 108-127. Currently, he is researching customary laws in the traditional architecture of the Cyclades islands (Greece) and in Hadramaut (southern Yemen).

Gerald Hawting (School of Oriental and

African Studies, University of London) is researching idolatry (*shirk*) as a concept in Islam. His article, "The Tawwabun, Atonement and 'Ashura'" appeared in *Jerusalem Studies in Arabic and Islam* 17 (1994), 166-81. His translation of volume 17 of *The History of al-Tabari* (SUNY Press) is currently in press.

P. M. Holt is currently researching the Mamluk Sultanate. His book on *Early Mamluk Diplomacy* is scheduled to appear in 1995 (Leiden; E. J. Brill).

Anke von Kugelgen (Ruhr-Universität, Bochum) recently published *Averroes und die arabische Moderne. Ansätze zu einer Neubegründung des Rationalismus im Islam* (Leiden: E. J. Brill, 1994). She is currently engaged in research on the emirate of Bukhara (1785-1826) and on Ibn Taymiya's commentary on Ibn Rushd.

Edouard Lagro (Netherlands Archaeological Institute) will be publishing an article on cane sugar production in the Jordan Valley in *Agua, Trabajo, Azúcar: Proceedings of the 6th International Seminar*, Motril, Spain (in press). He is currently researching Ayyubid and Mamluk pottery from Tell Abu Sarbut, Jordan.

William O. Lancaster anticipates publication (with F. Lancaster) of "Land, Population and Settlement in Northern Karak (Jordan)," *Levant* (forthcoming), and (with F. Lancaster) "Some Thoughts on Arab tribal migrations," *Journal of the Royal Asiatic Society* (forthcoming). He is currently researching indigenous perspectives on land use and management, including trade, in Jordan, southern Syria, and Oman.

Timothy J.M. Lynch will publish, in July 1995, a work on the theological and philosophical impact of Latin and Greek Patristic authors of New Testament exegesis on early Islamic theological interpretations of the Qur'an.

M.A.C. Macdonald recently wrote "Nomads and the Hawran in the late Hellenistic and Roman Periods: A Reassessment of the Epigraphic Evidence," *Syria* 70, 1993, 303-413; "Safaitic," in *Encyclopaedia of Islam*. He is also researching north Ara-

bian epigraphy and nomads of northeastern Arabia in the pre-Islamic period.

Richard C. Martin (Arizona State University) anticipates the appearance in 1995 of his *Islamic Studies: A History of Religions Approach* (Englewood Cliffs, N.J.: Prentice-Hall, forthcoming). His current research is on what he terms "Neo-Mu'tazilism"—the shift from nationalism to social criticism.

Julie Scott Meisami (Oxford) has translated Nizami Ganjavi's *Haft Paykar* (translated from the Persian), which will appear spring 1995 from Oxford University Press (World's Classics Series). She is currently researching Arabo-Persian Poetics and Persian Histiography to end of 12th Century.

Christopher Melchert (Southwest Missouri State) is currently researching early Sufism and related movements in Baghdad and Khurasan.

David Morray (University College, Dublin) has several works recently published *An Ayyubid Notable and his World. Ibn al-'Adim and Aleppo as portrayed in his biographical dictionary of people associated with the city* (Leiden, E. J. Brill, 1994); "Qal'at Jumlayn: a Fortress of Sabahtan", in *Bulletin d'Etudes Orientales* 45 (1993), 161-182; "The Defences of the Monastery of St. Simeon the Younger on Samandag", in *Orientalia Chistiana Periodica* 60(1994), 620-23.

Hasan al-Naboodah (University of Al-'Ain, U.A.E.) is currently researching the Kalb tribe of al-Sham at the rise of Islam.

John A. Nawas (University of Utrecht) is continuing work on a monograph dealing with the development of the class of 'ulama' in early Islam with emphasis on the role of *mawali*: a statistical approach. Recent published articles include: "Islamic History: An Inventory of the Most Important Sources", *Sharqiyyat* 6 (1994), 1-31; "A Reexamination of Current Explanations of al-Ma'mun's Introduction of the *mihna*," *International Journal of Middle East Studies* 26 (1994), 615-629; "An early Muslim philosopher of history: Khalifa b. Khayyat (d. 240 A. H./854 A.D.) and the encyclope-

dic tradition of Islamic historiography," *Orientalia Louvaniensia Periodica*, in press.

Ian R. Netton (Exeter University) is researching Sufism in the 20th Century in the West.

Norman D. Nicol is currently engaged in a study of Fatimid coinage and economic history. He expects publication of his *Corpus of Fatimid Coinage* in 1996.

Alastair E. Northedge (Université de Paris IV, Institut d'Art et d'Archéologie) anticipates publication of "Ornek, Étape de la route de la Soie" *Archéologie islamique* 5 (1995). In September, 1995, he will undertake preliminary investigation of the site of Dihistan and do survey work in Kazakhstan.

Daniel C. Peterson (Brigham Young University) is currently researching Isma'ili philosophical theology and Qur'anic studies.

Nasser O. Rabbat (M. I. T.) anticipates appearance of his book *The Citadel of Cairo: A New Interpretation of Royal Mamluk Architecture*. (Leiden, E. J. Brill, forthcoming 1995). His article "The Ideological Significance of the Dar al-'Adl in the Medieval Islamic Orient" appeared in *IJMES* 27 (1995), 3-28, and his entries for EI (2nd ed.) on "Ribat" and "Rank" have also appeared. He is currently researching nineteenth-century European architects in Egypt.

'Abd Rachman (UCLA) is writing his dissertation on "The 19th century Javanese ulama' and their transmission of knowledge."

Scott Redford (Georgetown University) recently published "Ayyubid Glass from Samsat, Turkey," *Journal of Glass Studies* 36 (1994), 81-91, and anticipates appearance of "Medieval Ceramics from Samsat, Turkey," *Archéologie islamique* 5 (1995). He is currently completing the manuscript of a book entitled *The Archaeology of the Frontier in the Medieval Near East. Excavations at Gritille, Turkey*, and engaged in a survey of Seljuk gardens and garden pavilions in Alanya, Turkey.

David J. Roxburgh (Smithsonian Institution) is working on his dissertation at the University of Pennsylvania on "The Collector, the Collected and the Collection: The Production of Albums under the Timurids and Safavids." His article "Heinrich Friedrich von Diez and his Eponymous Albums: Mss. Diez A. Fols. 70-74" will appear in *Muqarnas* 12 (1995).

M. Ihab H. el-Sakkout (University of St. Andrews) is currently researching the Arab tribes at the rise of Islam.

Paula Sanders (Rice University) has published *Ritual, Politics, and the City in Fatimid Cairo* (Albany: SUNY Press, 1994) and *A Mediterranean Society*, vol. VI (with S. D. Goitein (University of California Press, 1993). She is currently researching Fatimid historiography.

Stuart D. Sears (University of Chicago) recently published "A Late Umayyad Hoard from Nippur," *Numismatic Chronicle* (1994), 133-46. He continues his research on late Sasanian and early Muslim monetary history, and on the dispersion of Ayyubid and Rasulid silver. In 1995 he will do research in Jordan, Syria, Yemen, and India thanks to a fellowship from the Consortium of American Overseas Research Centers (CAORC).

Irfan A. Shahid (Georgetown University) anticipates publication of volumes 4 and 5 of his *Byzantium and the Arabs* in early 1995 (Dumbarton Oaks). He is currently doing research for vol. 6 of the same work.

Susan E. Sims (UCLA) is currently Assistant Director of the Von Grunebaum Center for Near Eastern Studies at UCLA.

Graham Speake (Oxford Centre for Islamic Studies) has two forthcoming works: *The Penguin Dictionary of Ancient History* (Harmondsworth, 1995) and "Janus Lascaris's Visit to Mount Athos in 1491", *Greek, Roman, and Byzantine Studies* (forthcoming).

Brian Spooner (University of Pennsylvania) has compiled, with William L. Hanaway, *Reading Nasta'liq: Persian and Urdu hands from 1500 to the present* (Costa Mesa, CA: Mazda Publications, 1994). He

is now doing research on Persian diplomatics.

Devin J. Stewart (Emory University) is researching Sunni-Shi'i polemics in medieval Egypt, Islamic legal education, and the *Maqamat* of al-Hamadhani.

Yasser Tabbaa (University of Michigan) has recently written an article entitled, "The Transformation of Arabic Writing, part 2: The Public Text," in *Ars Orientalis* 24 (1994), 119-148. His book *Construction of Power and Piety in Medieval Aleppo* is forthcoming from the Penn State Press. Tabbaa is currently doing research on the Medieval Islamic Hospital.

Marina Tolmacheva (University of Washington) is working on a selection of essays to be published in the *Encyclopedia of the History of Science, Technology and Medicine in Non-western Countries* (Garland Publishing). Recently, her review of E. Zerubavel's *Terra Cognita: The Mental Discovery of America* (Rutgers, 1992) appeared in *Isis* 85/2 (1994).

William F. Tucker (University of Arkansas) is researching extremist Shi'ism and natural disasters in the medieval Near East.

Mark H. Tulloss (New York University)

is pursuing dissertation research on the impact of Mongol political practices on the development of political thought and practice in Iran.

Maria Vaiou (Queen's College, Oxford) is currently engaged in research toward her D. Phil. in Byzantine Studies.

Daniel M. Varisco (Hofstra University) has published *Medieval Agriculture and Islamic Science: the Almanac of Yemeni Sultan* (University of Washington Press, 1994). He is indexing the 14th century Yemeni manuscript of al-Malik al-Afdal for publication in the Gibb Memorial Series.

Paul E. Walker has recently published "Platonisms in Islamic Philosophy," *Studia Islamica* 79 (1994), 5-25, and "Alfarabi on Religion and Practical Reason," in *Religion and Practical Reason* (Albany: SUNY Press, 1994), 89-120. His "Succession to Rule in the Shiite Caliphate" will appear in the *Journal of the American Research Center in Egypt* (1995), and his "Abu Tammam and his *Kitab al-Shajara*: a new Isma'ili treatise from tenth century Khurasan," appeared in *JAOS* 114 (1994). In addition to continuing research on the Fatimids, he is currently translating Imam al-Haramayn al-Juwayni's *al-Irshad*.

Negin Yavari (Institute for Cultural Studies and Research, Tehran) has written "A Genealogy of the City of Balkh," to appear in the *Journal of Islamic Studies* (Spring, 1995), published by the Islamic Encyclopaedia Foundation, Tehran.

The British Institute at Amman for Archaeology and History has a new address: P. O. Box 519, Jubaiha, Amman, Jordan.

'UKAZ, FROM PAGE 3.

which may have been restricted to women, in addition to some units for private services that are located in its eastern part of that wing.

The archaeological mounds:

In addition to the palace and the stone walls which enclose it, the site includes a number of archaeological mounds which surround the palace from the south, southwest and west. These mounds are at considerable distances from the palace, not attached to it. The area of each of these mounds is small, which indicates that they were once separate architectural units. The mounds vary in size and space. Hence, one can note the existence of a small mound which represents a single building of small size, and another mound medium in size, representing a number of connected archi-

tectural units. Fuller information on these mounds, as on the rest of the site, must await proper excavation.

Archaeological history of the site:

Some historical studies indicate that construction in Suq 'Ukaz did not start in the pre-Islamic period, but rather after the Arab tribes entered Islam between 9 and 129 AH. During this period, al-Ta'if flourished agriculturally and economically; it was directly linked to the Umayyad caliphate, becoming an important center for Umayyad power in the Hijaz, especially in the early period and during the struggle between Ibn al-Zubayr and the Umayyad caliphs. The al-Ta'if inscription, dated 58 A.H., reflects the importance of Mu'awiya b. Abi Sufyan to agriculture in al-Ta'if through a dam he built there. The archaeological finds at Suq 'Ukaz—both architecture and ceramics—confirm the historical

sources on the early date of the site. The architectural evidence uncovered on the site, namely the plan of the palace and some of its elements, such as the pointed arches and the recessed niches, are Umayyad in character. The pottery and glass found on the surface also reflect the early occupation of the site, and can be assigned to the first or second century of the Hijra. The ceramics collected by surface survey, however, indicate that the area of Suq 'Ukaz witnessed two periods of occupation: the early period just described, and a later one, dating to the eighth and ninth centuries A.H. (Ottoman period). This later period is attested through Ottoman ceramics and late Chinese sherds. An exact and thorough historical understanding of the sequence of occupation of this important site will have to await systematic excavation.

Pioneers

IN MEDIEVAL MIDDLE EASTERN STUDIES

K. A. C. Creswell

by Neil MacKenzie

If "chronology is the spinal column of history," then the works of K. A. C. Creswell stand in turn as the spinal column of the history of Islamic architecture. His monumental volumes tracing the development of Muslim building represent the core of this discipline, a basis for continual addition and amendment, and the indispensable starting point for any student in the field.

Born in London in 1879, Keppel Archibald Cameron Creswell was educated at Westminster School, and later studied electrical engineering. This combination provided him with skills in mathematics, architectural drawing, and (with exceptional lucidity) writing, that enabled him to produce the remarkable works for which he is remembered. After some years in various employment, he applied in 1914 for an appointment for an appointment to the Archaeological Service of India. He had, meanwhile, developed a strong interest in Muslim architecture, particularly that of Persia. He never, however, reached either India or Iran, as World War I intervened. Posted to Egypt in the Royal Flying Corps in 1916, he was commissioned Captain in the R. A. F. in 1918. In 1919 he was appointed Inspector of Monuments in Allenby's military administration, first in Syria and then Palestine. After a year of intensive archaeological survey in this area he felt prepared to embark on his major work, a history of the Muslim architecture of Egypt. With the patronage of King Fuad, he began this herculean task and his residence in Cairo both of which continued, effectively, for the remaining 54 years of his life.

In 1931 he was appointed lecturer

and the professor at Fuad (now Cairo) University, a post which he held until 1951. In 1956, as a result of the Suez War, his personal library was threatened with sequestration, and a crisis was averted when the American University in Cairo offered him sanctuary for his books as well as a professorship. He maintained this position until his final return to England in 1973 where he died the following year.

The achievements of Creswell are fundamentally threefold: 1) as architectural historian; 2) as conservationist/pres-



ervationist; and 3) as bibliographer/bibliophile.

As a necessary prelude to his work on Egypt, Creswell devoted his first two volumes, *Early Muslim Architecture*, to Van Berchem, and his detested theoreticians who could not back their claims with

rigid chronology and comparable plans and architectural features. While this led to (generally) unexcelled studies of individual buildings, it brought Creswell criticism, much of it predictable if not always justified. His studies were accused of concentrating on chronology and dimensions, while lacking a broader spatial sense in terms of geography, religion, and culture.

While some of this criticism is germane, most of it is ultimately specious. Admittedly Creswell was interested in

buildings for their own sake at the expense of human context, and perhaps his studies of Umayyad and early Abbasid architecture would have been enhanced had they concentrated on the history of regional styles rather than insistence on a strict chronological sequence from Iraq through Spain. The point is, however, that it was Creswell who *did* it. Beginning his fieldwork at the age of 39, for fifty-five years he doggedly pursued his chronology, plans, and analyses of standing buildings and archaeological sites—surveying, measuring, and photographing, all with professional skill. His chronologies of buildings, based on historical texts and travel literature, were of the best caliber, despite his inability to read Arabic. He was competently assisted by Arabists, however, as evidenced by the many passages translated in his

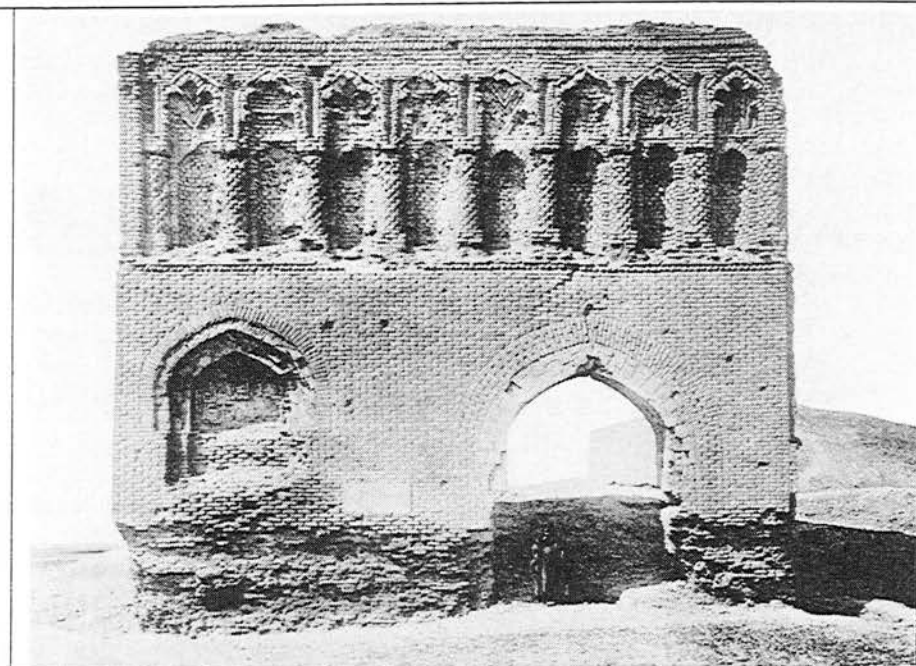
texts. He maintained constant vigilance for new archaeological discoveries in the Islamic Near East and visited them whenever possible, and continually searched for new literature on his subject.

As a member of the Higher Council for the Conservation of Arabic Monu-

ments (1939-1951), Creswell was almost solely responsible for the clearance and repair of the walls and gates of mediaeval Cairo. In addition, he applied continuous pressure upon government authorities for works of conservation and restoration not only in Cairo, but Syria and Palestine as well.

As bibliographer and bibliophile, Creswell demonstrated considerable talent. Even before his introduction to the Middle East, he began on his substantial *Bibliography of the Architecture, Arts, and Crafts of Islam* (1961), which contained over 12,000 items. His personal library, a virtual museum of chronicles and travelogues, many of folio size and exquisitely bound, remained even after its acquisition by the American University his personal domain—reinforced by his presence. Only with the utmost tact and physical care could the prospective student peruse his tomes without immediate—and severe—admonishment.

Creswell's personality was difficult. His rigorous professional discipline extended into his personal life and he often expected excellence from those incapable of rendering it. Frequently hypercritical of other scholars, especially theorists who ignored (at least to him) obvious facts, he was himself extremely sensitive to criticism, especially that of Sauvaget, who approached Islamic archaeology from a broad-based institutional/cultural perspective. Many considered Creswell hot-headed, a bully, prejudiced, opinionated, and a throw-back to the heyday of British imperialism. As his colleague R. W.



The Baghdad gate, Raqqa. Photograph by K. A. C. Creswell.

Hamilton put it in an obituary notice on Creswell, he "was the master of casual encounters in the streets, of which his stick was the symbol if not the instrument." (*Proceedings of the British Academy*, 60 [1974]) But to those (regardless of nationality) who rendered him service—whether source materials from their publications, translations, or assistance in his physical recording of monuments—he was generally appreciative. Further, he was genuinely helpful and supportive to those truly interested in Islamic architecture and did much to place his students in the Egyptian antiquities department and the museums of Cairo.

While Creswell published prodigiously, his major works remain the great green volumes on *Early Muslim Architecture* and *The Muslim Architecture of Egypt*. These will continue to be the mainstay of scholarship in Islamic architecture as well as the framework of further research for the foreseeable future.

Bibliographical Note: For much of my source material, I am indebted to *Muqarnas*, vol. 8 1991, K. A. C. Creswell and his *Legacy*, especially the articles by Oleg Grabar, Robert Hamilton, Julian Raby, and Michael Rogers.

EXHIBITS

GENGHIS KHAN:

Treasures from Inner Mongolia

Exhibit displays artifacts of Mongolia's culture over the millennia, drawn from American and Chinese collections.

Royal British Columbia Museum, Victoria, B.C., Canada. March 25 through September 10, 1995.

PRINCELY PATRONS:

Three Royal Persian Manuscripts

Manuscripts illustrated for members of the Timurid dynasty.

Metropolitan Museum of Art, New York, N.Y., U.S.A. Through June 4, 1995.

DJENNÉ:

The Most Beautiful City in Africa

An exhibit featuring artifacts and the distinctive mud-brick architecture of this important center of commerce and Islamic culture in Mali.

Rijksmuseum voor Volkenkunde, Leiden, Netherlands. Through August 27, 1995.

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.

EDITOR'S NOTE

The following review by Elton L. Daniel of Ibrahim Salman al-Karwi's *Nizam al-wizara fi l-'asr al-'abbasi al-awwal* appeared with a section missing in the previous issue of *UW*. Because the omissions made it impossible to follow Daniel's presentation, I reprint the review in its complete form here, with apologies to the author.

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 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-nizam al-islami*.

In terms of expanding substantive, factual information about the Abbasid vizierate, the contribution of Karwi's book is negligible. It is not, however, devoid of historiographical interest to specialists due to the interpretation it brings to the subject. To Karwi, the vizierate originated as a genuinely Arab and Islamic office which was primarily advisory in nature and benign in its effects. Unfortunately, the Abbasids were heavily dependent on Persians and inevitably Persianized the office. Karwi repeatedly depicts early Abbasid viziers as unattractive and dangerous officials—ambitious Persian chauvinists and crypto-Shi'ites stirring up ethnic hostility against Arabs, aiding and abetting heretics, and infringing on the authority of the caliphs. In the days of the strong caliphs, at least, such viziers as exceeded all bounds of propriety would be removed from office, usually by execution. Nonetheless, the damage was done; directly or indirectly, Karwi would essentially lay the blame for the problems of the early Abbasid era, the decline of the caliphate, and the

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eclipse of the Arabs, at the door of out-of-control viziers. Pressed relentlessly, Karwi's interpretation seems at times rather like an exaggerated caricature of some of the more dubious Orientalist conceptions of the history of the caliphate. It is certainly revealing about the attitudes of some contemporary circles of Arab historians and could fairly be described as a more refined presentation of some of the ideas propagated at a popularized level in Ahmad Shalabi's *Harakat farisiyya mudammira didd al-islam wa l-muslimin 'abr al-'usur* (*Destructive Persian Actions against Islam and Muslims through the Ages*). If taken seriously, however, such an interpretation raises many questions which Karwi barely considers, much less answers. Perhaps the most obvious is why, whatever their Persianizing tendencies, the early Abbasid caliphs would have perpetuated an institution which was constantly not only a source of conflict, but a direct threat to their own authority. One wonders, too, why a system of government that seems to have worked quite well for the Sassanids would have become so corrupted and corrupting for the Abbasids, or what paralysis of institutional creativity produced a system which, by requiring the judicial murder of unpalatable ministers, depended so heavily on the ruthlessness of a ruler for its proper functioning. For Karwi, the baleful influence of Persians and Persian culture seems to be a sufficient explanation, but this reviewer finds it less than convincing.

In sum, Karwi's book could be judged a modest success insofar as it provides a reasonably scholarly history of the early Abbasid vizierate for an Arabic-speaking audience. It is, however, a simplified version of Dominique Sourdel's *Le Vizirat 'Abbaside* which manages to miss Sourdel's argument that the Abbasid vizierate was neither so Persianized nor so powerful as often thought, and there is little to be gained from this book by anyone who can read that masterly treatise.

-Elton L. Daniel

Refet Yinanç, *Dulkadir Beyliği*. (Ankara: Türk Tarih Kurumu Basımevi, 1989).

Refet Yinanç's *Dulkadir Beyliği*

is an important contribution to the study of the political entities that arose in the chaos following the collapse of Ilkhanid rule in Anatolia in the early to mid-fourteenth century. This work is the only monograph presenting an in-depth study of the Dulkadirs (1337-1522), who had the distinction of being the last of the Anatolian Turkman *beyliks*, or ruling dynastic houses, to be absorbed by the Ottoman state. Yinanç, a former student of Claude Cahen, presents an expanded version of his uncle Mükrimin Halil Yinanç's article "Dulkadirliılar" in the *İslam Ansiklopedisi*, and builds on Uzunçarsili's treatment of the Dulkadirs in his *Anadolu Beylikleri ve Akkoyunlu, Karakoyunlu Devletleri*, based on the extensive use of both published and unpublished Mamluk chronicles.

Yinanç's work provides a detailed picture of Dulkadir-Mamluk political relations. The Dulkadirs headed a tribal confederacy of Bozok Turkmen in the regions of Elbistan and Marash in southern Anatolia and northern Syria. In an attempt to maintain some form of control over the Turkmen of this frontier region, the Mamluk Sultan al-Malik al-Nasir Muhammad recognized the chieftainship of Karaca Beg, the dynasty's founder, over the Bozok Turkmen, and bestowed upon him the governorship of Elbistan, a district that was subject to the Aleppo governor. As a client state subject to the Mamluks, the Dulkadirs' main obligation to the Mamluk state was to regularly provide auxiliary forces to campaigns and to defend the Syrian frontier in the event of an invasion. Whenever the opportunity arose, however, the Dulkadirs sought independence from Mamluk sovereignty. As a "buffer state" between the growing Ottoman empire and the defensive Mamluk state, they became embroiled in the increasingly strained Ottoman-Mamluk relations, which completely broke down in 1485 with the outbreak of war between the two powers. At this point the Dulkadirs became subject to the Ottomans, and remained so until their liquidation as a ruling house in 1522 and the absorption of the region into the Ottoman provincial system.

Yinanç's meticulously footnoted work is divided into five sections or chapters, the first four of which provide a chro-

nological framework of political and military events. The final chapter entitled "Institutions" is a brief treatment of the administrative makeup of the Dulkadirs and their cultural achievements, which primarily consist of the construction of mosques, madrasas, *zaviyes* and other public works, painstakingly inventoried by the author according to region. Yinanç also includes a *kanunnâme* and *fermans* in translation in appendices, as well as a French summary of the entire work. The array of Mamluk chronicles from which he has culled the majority of his information is impressive. Yet this carefully researched work has some serious flaws in its perspective and treatment of the subject. Yinanç does not provide us with a balanced account of the Dulkadirs based on a variety of sources. It is only a partial treatment of this subject, dealing primarily with Dulkadir-Mamluk relations from a Mamluk viewpoint as presented by the Mamluk chronicles. As a result of this purely external perspective, the author ignores internal politics and developments and makes no attempt to evaluate the construction of the Dulkadir principality as a Turkmen tribal confederacy. Furthermore, Yinanç fails to integrate Ottoman sources and viewpoints with those of the Mamluks. Most importantly, this account of the Dulkadirs is completely lacking in analysis. Yinanç provides a solid chronological outline of political and military events according to an in-depth reading of the Mamluk chronicles, a formidable task in itself. Unfortunately he brings very little else to his study of this obscure Turkmen *beylik*..

-Sara Yildiz

***Kinda. Nashra akhbariyya nisf sanawiyya tusdaru 'an al-jam'iyya al-Su'udiyya li-l-dirasat al-athariyya* [Kinda. A semi-annual newsletter published by the Saudi Society for Archaeological Studies]. No. 1 (1994). Pp. 47. Numerous illustrations. 17.3 cm X 24 cm.**

This new publication should be noted by all serious students of the archaeology and history of the Arabian peninsula and adjacent areas. It features short (3-8

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page) articles on recent excavations and archaeological topics, book reviews, a list of recent archaeological publications of interest, a bulletin of recent archaeological discoveries, and a profile of a scholar working in the field of archaeology. For example, issue no. 1 contains short articles on Tell al-Rabi'iyya on Tarut Island in the Bronze age; on excavations of a small site 45 km. south of al-Wajh, which the excavator identifies with Egra, the port from which Aelius Gallus is said to have left Arabia in ca. 25 B.C.E.; and on some finds from the Islamic period at Tayma'. It also contains a profile of Prof. 'Abd al-Rahman al-Ansary, a review of Dr. Muhammad Abdul Nayeem's *Prehistory and Protohistory of the Arabian Peninsula*, vol. 1, the list of recent books and articles, and the bulletin of recent finds.

Kinda is beautifully printed on glossy paper, with an attractive cover including color photography, and the (black-and-white) photographs inside are clearly reproduced. It should be a convenient tool for anyone wishing to keep abreast of the burgeoning and increasingly important archaeological finds in the Arabian peninsula. *Kinda* appears to be available as a benefit of membership in the Saudi Society for Archaeological Studies, annual membership in which costs 300 Saudi Riyals; it is not clear whether it is available by subscription independently of SSAS membership. The Society's address is: Saudi Society for Archaeological Studies, P.O. Box 2456, Riyadh 11451, Kingdom of Saudi Arabia.

-Fred M. Donner

Muhammad al-Husayni. *Maqatil al-Umawiyin [The Murder(s) of the Umayyads]*. Beirut: Mu'assasat al-Balagh, 1990.

Despite the playful title, this book is not, alas, a lost Umayyad counterpart to Abu'l-Faraj al-Isfahani's *Maqatil al-Talibiyyin*. It is in fact a recent (1990) compilation of accounts of the unnatural deaths of many Umayyad notables (specifically the descendants of Umayya b. 'Abd al-Shams the Elder), with other bio-

graphical information. The author has culled a fair number of sources in the course of this rather morbid project, but they are essentially well-known to most specialists: few surprises will be found.

The work is divided chronologically: section one covers the rise of Islam (actually, those Umayyads who fell at Badr) and the Rashidun period, with a lengthy account of the murder of 'Uthman in addition to 12 other entries. Section two covers the Umayyad period with 45 entries. The 'Abbasids certainly take the trophy in Umayyad-bashing: 101 entries appear in section three. Section four, on the Umayyads of Andalusia, provides a mere 24 entries.

The entries in the work are either quotations or close paraphrases of passages from the original Arabic sources, and Husayni's actual contribution—other than the significant legwork in the source-material—is minimal. While there is potentially interesting archived in this volume, the author does not attempt to synthesize the information or to enhance our understanding of Islamic history. Given this situation, there is little to recommend this book save for its convenience for those needing a quick reference on some members of the Umayyad clan, and their often ingenious opponents.

-Paul M. Cobb

Husayn b. Muhammad Ibn Wadiran, *Ta'rikh al-'Abbasiyyin [Histoire des 'Abbasides]: Dawlat al-Rashid min bani al-'Abbas wa banih*. Edited by Mongi Kaabi (Beirut: Dar al-Gharb al-Islami, 1993). Pp. 646 + indices.

While these pages are usually reserved for reviews of secondary works in Middle Eastern languages, the present work, while in Arabic, occupies an awkward position. It is a "source" in so far as it is an Arabic chronicle covering the reigns of the caliphs al-Rashid, al-Amin, al-Ma'mun, al-Mu'tasim, al-Wathiq and al-Mutawakkil. However, it is in fact a redaction by one Ibn Wadiran, a scholar and man of letters of mid-eighteenth-century Tun-

sia, and the work upon which it is based is anonymous and probably to be dated, as the editor suggests, no earlier than the early seventeenth century.

The material presented by Ibn Wadiran is almost entirely of the *adab*-variety. The work eschews most chronological details, and we are instead left with a number of entertaining historical or quasi-historical accounts, biographical information, and poetry. The work is in fact a collection of such information culled from a wide variety of sources written about the early 'Abbasid caliphs over the millennium or so prior to Ibn Wadiran's own finishing touches, and the patient reader is bound to find hidden treasures. The editor notes in particular that a large section of a lost work on Greek philosophers, physicians and musicians attributed to Sahl b. Harun al-Katib has been utilized by the anonymous first author. The work ends with very short biographical entries of the Aghlabid amirs of North Africa (a section already known to specialists through A. Cherbonneau's 1853 translation), and of the 'Abbasid caliphs until al-Muqtadir.

In short, Ibn Wadiran's work is more than just a curio, or a strange, early modern Maghribi view of the early 'Abbasid caliphate. In particular, the work's rich content and use of early sources make it of interest to historians interested in the 'Abbasids, but given its late date it occupies a sort of "manzila bayn al-manzilatayn": entertaining reading, but of use at your own peril.

-Paul M. Cobb

Bilqis Ibrahim al-Hadrani, *al-Malika Bilqis: al-ta'rikh wa l-ustura wa l-ramz [Queen Bilqis: history, myth, and symbol]*. Introduction by Jibran Ibrahim Jibran. Cairo: I. M. Grafik, 1994. 271pp.

The Yemeni Queen Bilqis--known around the world as the Queen of Sheba who matched wits with King Solomon--has been a widespread and powerful symbol for the people of Yemen throughout their history. This book explores the evolution of this symbol and the

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significance of Bilqis to the history of Yemeni culture.

Dr. al-Hadrani's argument for the existence of an historical Bilqis is plausible. However, her observation that over numerous generations the historical Bilqis has been overtaken by the mythology surrounding this great queen is even more compelling. Dr. al-Hadrani examines the development of this mythology in the history, thought, and literature of Yemen, as well as in Ethiopian legends, in an attempt to understand the great cultural heritage which has been represented by the Queen of Sheba for generations and which remains in the memory of Yemenis and Arabs, in different variations, until today.

The strength of this work lies in its scope, which is the result of Dr. al-Hadrani's cultural-historical approach. She divides her book into two parts. In the first part, she surveys the Queen of Sheba in religious and historical texts, including the Torah and the Gospels, the Qur'an and Tafsir, and works by pre-modern and modern Yemeni and Arab historians. In the second part she explores Bilqis in history and mythology investigating the etymology of the name, the sources and influence of the myth of the Queen of Sheba, and the symbol of Bilqis in pre-modern Yemeni poetry.

Medievalists may be most interested in the historical section of Dr. al-Hadrani's survey. She argues that the story of the Queen of Sheba and King Solomon in the *Torah* represents economic relations between the Hebrews and the Sabaeans, as well as the relationship between the individual and his or her creator, that this story was recast in the *Gospels* to represent the love between the Messiah and his church, and that it was carefully recast again by the Muslim commentators who agreed upon the value of the Queen of Sheba's conversion to Islam. In her investigation of representations of Bilqis in historical texts, Dr. al-Hadrani demonstrates that Muslim historians have often presented images of important personages or situations in Islamic history as models for behavior in their own society. For example, she describes the story of Sulayman and Bilqis recorded in the *Kitab al-tijan*, in which

Sulayman gives Bilqis the choice to marry him, as analogous to the Yemeni people choosing a new religion in the time of Wabb b. Munabbih. In another example, she interprets al-Hamdani's emphasis on Bilqis's relationship with the king of Hamdan as a reflection of his own loyalties during a period of factionalism in Yemen.

Dr. al-Hadrani demonstrates that for these authors and others--pre-modern and modern, writing both prose and poetry--Bilqis has been a potent symbol reflecting the fears, hopes and aspirations of the Yemeni people and joining the past with the present and the future. Her survey is a groundbreaking contribution to Yemeni cultural history which highlights an important but too often neglected regional tradition in Islamic history.

-Kate Lang

Abdülkerim Özaydın. *Sultan Muhammad Tapar devri Selçuklu tarihi (498-511/1105-1118) [History of the Saljuqs in the time of Sultan Muhammad Tapar].* Ankara: Türk Tarih Kurumu, 1990. xxii,177pp.

Other than individuals such as the great Muslim hero of the Crusades, Saladin, relatively few personalities in pre-modern Islamic history have been the subject of special monographs. Moreover, the study of the rulers and administrators of the Saljuq period is relegated for the most part to brief encyclopedia articles or portions of chapters in collective works. Abdülkerim Özaydın's biography of Ghiyath al-Dunya wa l-Din Abu Shuja' Muhammad Tapar ("he who finds, obtains"), the second son of Malik Shah, is thus a welcome contribution to the scholarly literature on the history of the Islamic world during the Middle Periods.

Özaydın divides his study into an introduction and seven chapters preceded by a comprehensive survey of sources. He subdivides the latter into a number of cat-

egories including Islamic (Arabic and Persian), Crusader, Armenian, Syriac, and Byzantine narrative works ranging from contemporary and near-contemporary accounts to 17th-century compilations. His introduction covers the rise of the Great Saluqs and sets the stage for the twelve-year succession struggle following the death of Malik Shah during which Muhammad Tapar disputed the rule with his half-brother Barkyaruq. Özaydın then groups the events of Muhammad Tapar's independent sultanate of thirteen years between 1005 and 1118 thematically and topically under several rubrics. Among these are Muhammad Tapar's internal struggles with the Great Saljuq military elite, his conflict with his Saljuq kinsmen in Anatolia, his relations with other Muslim powers such as the Turkic Qarakhanids and Ghaznavids and the 'Abbasid caliphs in Baghdad, and his efforts to suppress the Nizari Isma'ilis of Iran and Syria. Almost a third of the monograph, however, is devoted to Muhammad Tapar's attempts to organize the Muslim counterattack against the Crusaders, especially the County of Edessa. The work concludes with a brief account of the death of Muhammad Tapar along with an assessment of his personality.

Although lacking both an analytical framework and a conclusion, Özaydın's study is nevertheless a useful repertory of data based on a thorough canvassing of the sources and presented in a structured fashion. For this we are indebted to him.

-John E. Woods

RECENT CONFERENCES

Shifting Frontiers in Late Antiquity

An Interdisciplinary Conference

A conference on "Shifting Frontiers in Late Antiquity" organized by Hagith S. Sivan (University of Kansas) and Ralph W. Mathisen (University of South Carolina), was held from March 23-26, 1995, at the University of Kansas in Lawrence, Kansas.

Among the thirty papers the following were particularly of interest to those concerned with the Middle East in this period: Frank M. Clover (Univ. of Wisconsin), "The Northeast Frontier of Vandal Africa, A.D. 476-533;" Walter E. Kaegi (Univ. of Chicago), "Reconceptions of Byzantium's Eastern Frontiers in the Early Seventh Century;" C. Kirby (British Museum) and S. Orel (North-east Missouri State Univ.), "Political Border, Cultural Change: The Case of Gebel el Haridi (Egypt);" David H. Miller (Univ. of Oklahoma), "A Frontier Perspective on the Transition between the Late Ancient World and the Early Middle Ages;" David Olster (Univ. of Kentucky), "The Oikumene and its Limits: The Transformation of Roman Universalism in the Seventh Century;" Susan T. Stevens (Randolph Macon Women's College), "Frontiers between City and Country in North Africa, A.D. 400-700."

10th Annual Middle East History and Theory Conference

The tenth annual Middle East History and Theory Conference was held at the Center for Middle Eastern Studies, The University of Chicago, on April 21, 1995.

The following presentations were particularly of interest to medievalists: Walid Salih (Yale University), "Furqan and Islamic Tradition." Farhad Arshad (Columbia University), "Uthman's Assassination: The Inability of the Caliph to Respond to his Changing Community." Majd al-Majallah (Indiana University), "Layla al-Akhyaliya: The 'Udhri Poetess." Kate Lang (University of Chicago), "Images of the First Bier: A Study of Memory in Early Arabic Historical Tradition." Kathryn Kueny (University of Chicago), "Rhetorical Renderings of Wine in Hadith Literature." Paul R. Powers (University of Chicago), "Gnosis, Messiah, and Dynasty: The Isma'ili Da'wa from its Beginnings Through the Fatimid Period." Muhammad Nur 'Abdullah (University of Chicago), "Muhammad al-Mahdi's Thought and Ibn 'Arabi's Influence on it."

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GRAPHICS CREDITS

Pages 1, 2, 3: Photographs and drawings of Suq 'Ukaz by the author.

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Page 5: *Mezquita* and Church of the Virgin of the Assumption, Córdoba. Photograph by Fred M. Donner, July, 1985.

Page 17: K. A. C. Creswell. Photograph by Jack Gordon, courtesy of American University in Cairo Rare Books and Special Collections Library.

Page 18: Baghdad gate, Raqqa. Photograph by K. A. C. Creswell, courtesy of American University in Cairo Rare Books and Special Collections Library. This photograph was published in Creswell's *Early Muslim Architecture*, vol. 2 (Oxford: Clarendon Press, 1940), Plate 2e.

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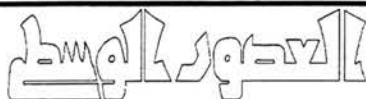
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