

# Mamluk Administration of Transjordan: Recent Findings from Tall Hisban

by Bethany J. Walker

**T**all Hisbān is located some 25 kilometers southwest of Amman on the highland plateau of central Jordan known as the Madaba Plains. The original excavations of the site by Andrews University in the 1960's had as one of their primary objectives the investigation of what was believed to be Biblical Heshbon. Over the course of thirty years research designs changed, and by the late 1990's the original focus on the Iron Age had been replaced with an anthropological approach defined by food systems theory. As part of this new design, the 2001 season highlighted the "Middle Islamic" period (c. 1200-1600) and meant to address problems of Mamluk provincial administration presented by contemporary Arabic sources.

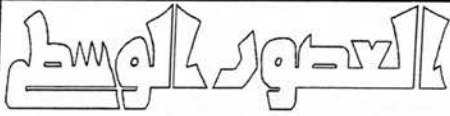
In reading these sources, it becomes clear that the Mamluks had no consistent administrative policy in their Syrian provinces, particularly in the rural areas. Administration of southern Syria was particularly fluid, with a regular change in regional capitals, fluctuation in the borders

of administrative districts, and irregular investment in local industries, such as animal husbandry and sugar plantations. Al-Umayrī, Abū al-Fidā, al-Maqrizī, Baybars al-Dawādārī, al-Qalqashandī, and al-'Aynī make reference to the various capitals of the Balqā in central Jordan, the southernmost district of *Mamlakat Dimashq*. While the sources agree that the district capital was frequently transferred among Salt, Amman, and Hisbān, they are not able to explain why. They do, however, emphasize the role that tribal politics may have played in the decisions of sultans and governors to move rural capitals. Tribalism was an important factor in political power struggles between Egypt and Transjordan in the Mamluk period. A clearer understanding of the way tribal politics structured social relations in medieval Transjordan may go a long way in explaining the incongruities of Mamluk control of (and interest in) this region.

SEE HISBAN, PAGE 30.

## In This Issue

Mamluk Administration of Transjordan	29
Ideas, Methods, Issues: Genres, Values and the Construction of Knowledge	34
Conferences & Symposia	37, 43, 45
Annual Meetings	38
News of MEM	40
MEM Scholar Profile: Ghayda' Katibi	44
Book Reviews	46
Contributors & Credits	47



### Al-'Usur al-Wusta

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### Middle East Medievalists

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## HISBAN, FROM PAGE 29.

Mamluk investment in Transjordan was most intense in the fourteenth century. Cairo's interest in the region can be explained, in part, by geography (the Syrian *hajj* route ran here), economics (the area's extensive wadi system and the Jordan River were well-suited to cane sugar production), the *waqf* system (Transjordanian agriculture financially supported many of the *madrasas* of Cairo), and defense (the horsemarket of tribal Transjordan buttressed the Mamluk military machine). The medieval town and citadel of Ḥisbān served Mamluk interests on all these levels. Located on the Damascus-Kerak *barīd* and pigeon routes, on several roads to other regional capitals, and just off the *hajj* route, Ḥisbān was at the crossroads of southern Syria's communication system. There is evidence that Sultan Baybars refortified the site, along with Kerak and Shobak. Al-Nāṣir Muḥammad

made it the capital of the Balqā, a role it played from c. 1308-1356 CE. The village had a *ḥammām* (part of Sultan Sha'bān's endowment), a mosque (according to al-'Asqalānī, also a Sultanīc endowment), and a *madrasa* and was known in its day as an educational center, as the prevalence of the *nisba* "al-Husbanī" among Syrian scholars indicates. Ḥisbān is, therefore, an ideal place to examine the Mamluks' provincial administration as it functioned in the countryside.

The archaeological ruins of Tall Ḥisbān corroborate the picture created by written sources. They also provide information about provincial administration that the chroniclers of the period do not address. Almost all of the architectural remains on the *tall* are fourteenth-century in date. Tentatively identified as a caravan-sary by excavators in the 1970's, the walled summit was recognized as a Mamluk citadel during the 1998 field season. The west-

ern half of the summit is dominated by a series of barrel-vaulted rooms clustered around paved, open-air courtyard and sheltered by the large southwest tower. Onto the courtyard open one *iwān* (understood today as the throne room of contemporary sources), several small and interconnecting rooms, and a long and narrow room (clearly the store-room). Flanking the courtyard and facing the *iwān* is a small, rectangular, three-room bathhouse. A staircase provides access to the roof level and citadel's southwest corner tower from the courtyard. The recovery of what was identified as a mosque lamp in the 1970's offers some evidence for the pres-

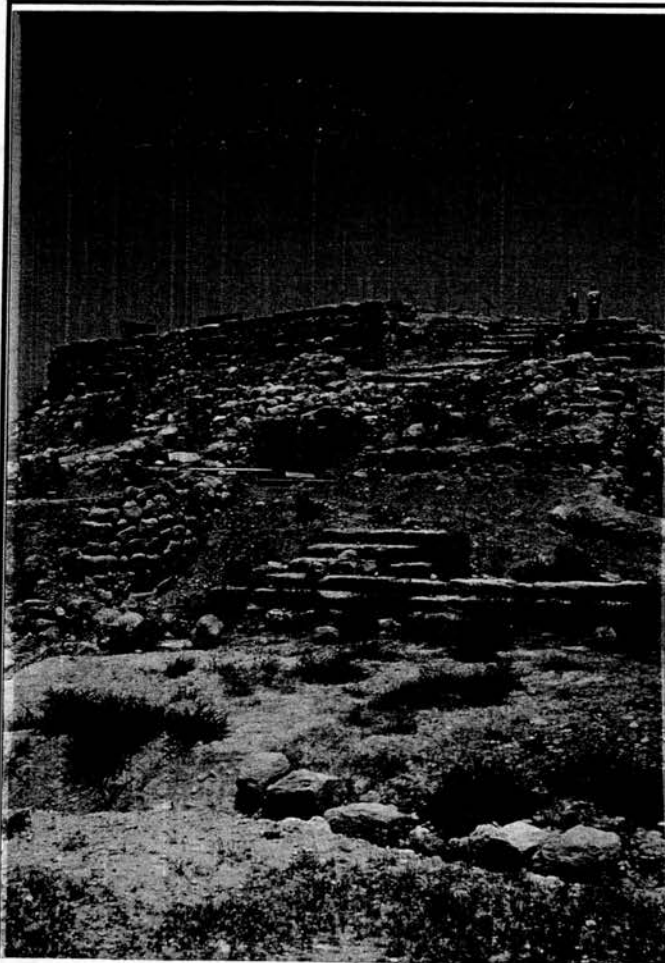
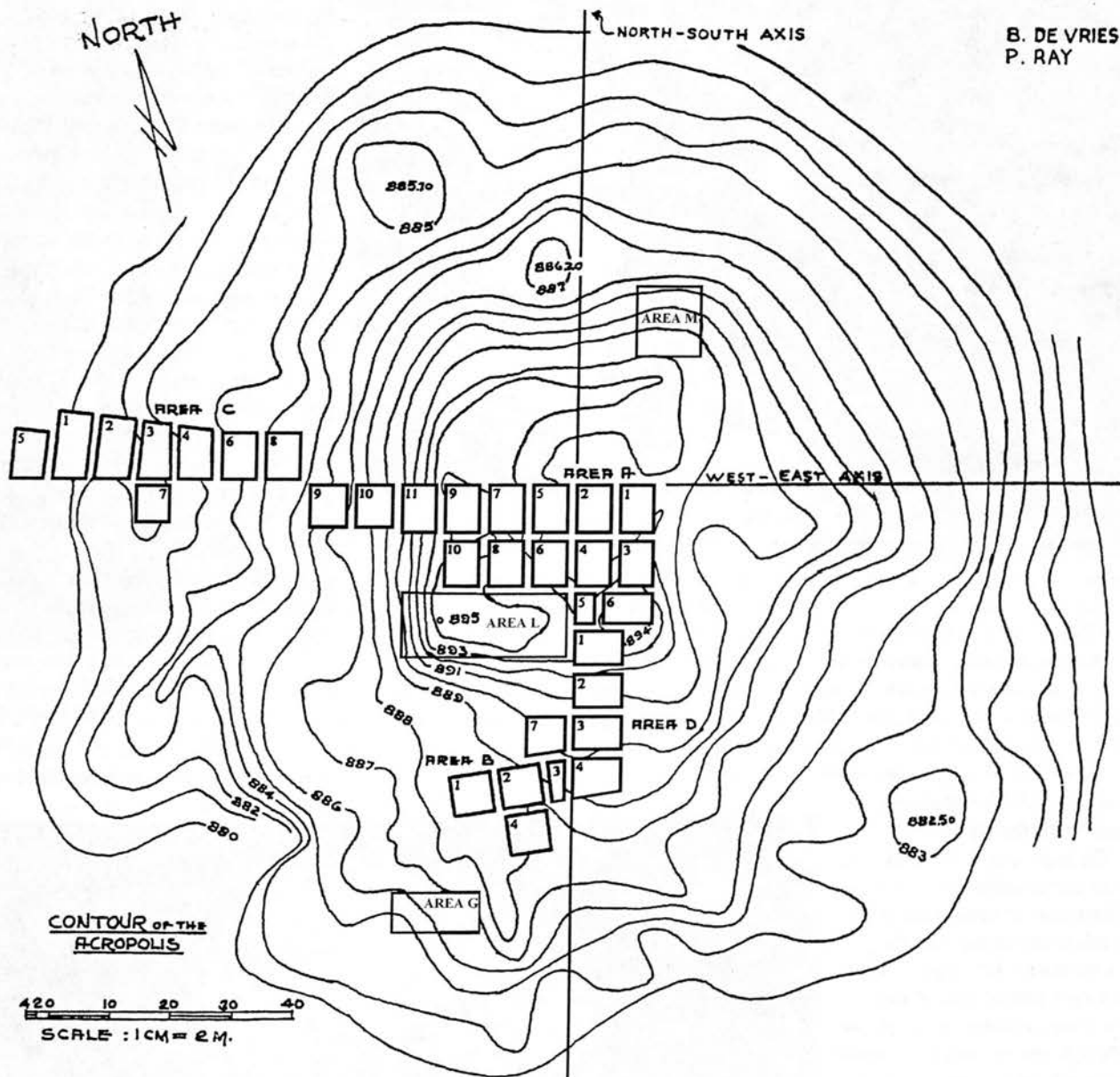


Figure 1. "Grand Entrance" to the Mamluk citadel.



MPP: TALL HISBAN  
2001 SEASON

Figure 2. Contour map - areas excavated in 2001 season.



Figure 3. Storeroom of governor's residence.

ence of a place of worship. Current excavations have identified this complex as the residence of the governor of the Balqā. The plan, construction, location within the citadel, and ceramic assemblage are closely paralleled by Kerak Castle, which was the capital of *Mamlakat Kerak* and the short-lived capital of the Mamluk state under Aḥmad, al-Nāṣir Muḥammad's son and a successor to the throne.

The highlight of the 2001 field season was the clearance of the storeroom of the governor's residence. Excavation of this room, along with the passageways that led from it, began in 1998, when the larger part of a late Ottoman-period Bedouin cemetery was discovered. Although this cemetery disturbed the upper levels of the storeroom, the floor was intact. In fact, an almost Pompeii-like state of preservation prevailed here, with the recovery of a room-full of ordinary handmade and painted tablewares, monumental-size inscribed glazed bowls and chalices, large quantities of nearly complete sugar storage jars, and even the charred remains of the wooden shelves on which these vessels were stored. The collapsed barrel vaults, along with the evidence of burning in the shelving units and on the many lamps found on the floor and the extensive

lenses of ash found throughout the complex, indicate that an earthquake and fire destroyed the governor's residence sometime between the middle of the fourteenth century and the first years of the fifteenth. Several earthquakes are attested in this region for this period in the written sources: in 1341, 1343, 1366, and 1403-4. The

citadel was abandoned (for permanent occupation) after this event.

The historical importance of this storeroom cannot be exaggerated. Many of the glazed relief wares, for example, carry dedicatory inscriptions in Arabic that include titles of officers and their blazons. These vessels, which may have been manufactured in Jerusalem, have been found in comparable numbers in Jordan only at Kerak Castle. Furthermore, the sugar jars attest to an active sugar industry in the area. Archaeological surveys of nearby Wadi Ḥisbān and the Jordan River Valley have located many mills that appear to have been working in this period. The use of the Ḥisbān citadel as a sugar redistribution point illustrates the entrepreneurial spirit of Mamluk amirs. Finally, the physical evidence of an earthquake at the site suggests one reason why the capital was transferred to Amman in 1356.

The small bathhouse adjoining the courtyard of this complex may clarify further ambiguities in the textual sources. It is doubtful that the *ḥammām* mentioned in a *waqfiyya* of Sultan Sha'ḥbān is the one standing on the summit of the *tall*: it consists of only three rooms and can accommodate at the most three or four bathers at



Figure 4. Monumental footed bowl of inscribed glazed relief ware.



Figure 5. Bronze arrowhead from Mamluk domestic complex.

a time. It is clearly a private bath, rather than a commercial one, and is functionally a part of the larger governor's residence. What distinguishes this bathhouse is its floor plan. Instead of the centrally domed structure normally associated with private residences of the Mamluk period, the Ḥisbān bath has a longitudinal plan and was barrel vaulted. As such, it most closely resembles some of the bathing facilities, modeled on Roman baths, that are considered among Jordan's so-called "Umayyad desert castles". In fact, when it was first discovered, the excavators believed it to be Umayyad in date; the abundance of Mamluk coins and its relationship to the clearly fourteenth-century complex corrected this viewpoint.

This Mamluk-period bath presents an architectural anomaly. Citadels of the period are generally not provided with their own bathhouses. Officers serving at contemporary Kerak, for example, had the *ḥammāms* of Kerak village below and nearby Ader at their disposal. Even in the

capital of the sultanate, soldiers living in the barracks of the Cairo citadel had access to Baraka Khān's bath off the *maydān*. It is possible that the bathhouse on the Ḥisbān *tall* was built before there was a public bath available in the village. Another explanation may be found in the Arabic sources, which regularly cite tribalism as a factor in Mamluk administration of the region. In this regard, the Ḥisbān bathhouse may have played a role similar to that often attributed to the "desert castles": the governor would have entertained local tribal *shaykhs* in his residence in the garrison, consolidating relations between the Mamluk state and the tribal elite in the process.

On other levels, however, the Ḥisbān ruins are rather typical for Mamluk citadels. The fortification wall encloses a square space that covers the entire summit of the *tall*. There are four square corner towers (the one in the southwest is twice as large as the others) and two entrances to the citadel, the main one on the south and a sally gate (part of the original Hellenistic wall) on the north. During the summer of 2001 the "Grand Entrance" was identified on the south face of the *tall*. The springer of a high vault was identified emerging from an edge of the southwest tower. It articulates with a large staircase, originally built in the Roman period and reused and extended by the Mamluks. During the 1970's, horseshoes were found on a plastered patio beside this staircase. Because the area between the springer and the governor's residence has not been excavated, a better understanding of how this space was used will have to wait for future field seasons.

Investigation of Mamluk Ḥisbān has only begun. Future excavations will focus on the southern gateway and the fourteenth-century village, the ruins of which cover the slopes of the *tall* and emerge at numerous locations throughout the modern village. According to contemporary sources, the village of Ḥisbān (at times called a "town") continued to thrive long after the capital was moved to Amman. Excavation of the non-official, civilian quarters of Ḥisbān should focus the image of this rural administrative center that is emerging from recent excavations on the *tall*.



Figure 6. Sugar storejar from Tall Hisban.

#### Note:

The author served as Chief Archaeologist for the 2001 season and was on staff in 1998.

The Tall Ḥisbān excavations, directed by Oystein LaBianca and funded, in part, by Andrews University, is part of the larger Madaba Plains Project.

For further reading on Mamluk Ḥisbān, see B.J. Walker, "Military to Nomadization: The Middle and Late Islamic Periods," *Near Eastern Archaeology* 62, no.4 (1999): 202-232 and LaBianca and Walker, "Countering the Urban Bias in Islamic Studies: Final Report on MPP2001: Tall Hisban, Jordan" (posted on the project website: [www.webrocketstudios.com/~hisban](http://www.webrocketstudios.com/~hisban)).

For a socio-historical analysis of the Bedouin burials in the storeroom, see Walker, "The Late Ottoman Cemetery in Field L, Tall Hisban," *Bulletin of the Schools of Oriental Research* 322 (2001): 1-19.

# Genres, Values and the Construction of Knowledge — the Islamic Sources

by Paul L. Heck

There has been a noticeable movement in recent years to treat the non-literary (i.e. apparently non-fictional) Islamic sources of the early and classical periods in literary terms (e.g. S. Leder [ed.], *Story-telling in the framework of non-fictional Arabic literature*). After the back-and-forth battles between positivist and revisionist claims to the veracity or invention of Islamic history, this approach seems to offer a genuinely new direction. While the application of methodology of literature and literary criticism need not imply that the sources were consciously composed as works of fiction nor that historical facts are inaccessible, it can prove a valuable tool for reading the sources from their own point of view. By way of example, I would like to suggest here a method of reading the non-literary Islamic sources according to genre. In other words, what is important is not only historical fact or even period, but the dialogue which took place across a corpus of works of a similar kind. The point is not that authors of a single genre were in direct dialogue with one another, but that they all worked within a received tradition of material -- whether historical, geographical, philosophical, etc. -- and shaped it (i.e. shaped or constructed knowledge) in articulation of the social values and priorities to which they (or their social group/class) adhered. In short, the suggestion made here is that the sources are more properly read not as a collection of facts to be proved or refuted but a dialogue of voices all clamoring for their particular image of Islamic civilization.

Before illustrating this with examples, it is worth noting that Muslims

themselves from early on understood that the sources could not be treated indiscriminately. The attempt to classify knowledge (by Ibn al-Nadīm, Abū 'Abd Allāh al-Khwārazmī, etc.) is evidence enough that different categories of knowledge were recognized. In that sense, they did conceive of an historical genre, a political genre, even a legal genre, each of which could be further divided into sub-genres. What exactly was meant by these sub-genres? Different ways of approaching the same body of knowledge? And if so, what were they based on?

Embedded in the seventh of the letters of the Brethren of Purity (4th/10th century) is an illuminating reference to two kinds of historical knowledge: the first, a genre of Sasanian origin, the chronicles of kings (*siyar*), which was used by Muslims as it was by Sasanians for the education (*ta'dīb*) of the social and ruling elite; the second, an originally oral-based genre which worked to transmit reports (*akhbār*) from one generation to the next and served as a means to preserve and proclaim an Arabo-Islamic communal and religious identity.

These two sub-genres were widely used and sometimes combined. At the risk of over-simplification, we offer the following examples: Ibn Qutayba, in the Abbasid period, refers to the Sasanian approach in his *Kitāb al-ma'ārif* and makes use of it there alongside the Arabo-Islamic. Later, Ibn al-Ṭīṭīqā (*Kitāb al-fakhrī*) in the Mongol period and Muṣṭafā 'Āli (*Fuṣūli hall ve-'aqd*) in the Ottoman are explicit in basing their Fürstenspiegel histories on the *siyar*-model. The Arabo-Islamic approach, which insisted on tracing a report

to its source through a chain of transmitters as a way to embody knowledge in particular Arabo-Islamic figures, was decisively defined in the Mamluk period (by al-Sakhāwī) but was predominant from the earliest production of Arabo-Islamic histories, both genealogies (e.g. Ibn al-Kalbī, al-Balādhurī) and works which aimed to define or consolidate the specific character and customs of the Arabo-Islamic community (e.g. Ibn Ishāq/Ibn Hishām, Ibn Sa'd).

If it can be safely assumed that Muslims of the pre-modern period felt no compulsion to satisfy the expectations of either positivist or revisionist definitions of knowledge, what then were they up to when writing history in consciously diverse ways? Sensitivity to this question, I believe, can do much to help us appreciate the values inspiring a work and its author's particular point of view and place in the ongoing dialogue of a civilization. Access to that point of view and those values, however, requires reading the work within the context of its genre and the other voices shaping it. I would like to demonstrate here very cursorily one of many sets of values that can be brought to light by reading a work within and across its genre, values that shaped the various sources perhaps more so than the facts they actually purported to report.

The formation of Islamic civilization takes place, broadly, amidst two great challenges: the creation and maintenance of a unique communal and religious identity and the integration of other peoples into a single, universal Islamic framework. The first is perhaps obvious. The second, while less so, can be glimpsed at every stage of Islamic civilization: in the ambi-

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guities of the *shu'ūbiyya* movement, i.e. early Islam's absorption of the Persian-Sasanian tradition and its own development as a result; in Ottoman attempts to harmonize the two elements of their dual dispensation (Islamic and Ghengiskhanid); and today when Islam in its various cultural forms tries to preserve its own particular identity while responding to an increasingly globalizing modernity.

The interplay of these two values -- the particular and the universal -- is one way to look at the construction of knowledge in Islamic civilization. The particular originated in culturo-communal and religious concerns, while, historically, the universal seems to have been largely the contribution of the state. It was the Abbasid ruling elite, for example, who patronized the translation of Greek and Persian works, employed non-Arabs and even non-Muslims in the administration, and were aware of the demands of governing a far-flung empire of diverse peoples. Can it be said that the growth and elaboration of the Islamic state influenced conceptions of knowledge? The increasingly de-Arabicization and cultural diversification of the Abbasid army, signalled in the decision to register soldiers according to village rather than Arab tribe, can help us imagine how a more universal vision of Islamic history may have been conceived alongside the particular. Ibn Hishām's (d. 218/834) conception of Islamic history is not al-Ya'qūbi's (d. 284/897). The former emphasizes the identity of the particular community born from the prophetic event and that in a tribal context, while the latter, a state servitor, articulates an Islamic history which was not the history solely of a tribal culture or religious community, but that of a state conscious of its prestige within the Islamic milieu as well as its place in imperial history universally. A similar dynamic seems to mark the development of Ottoman historical writing which initially concentrated on the Ottoman House and then, with the expansion of Ottoman rule, began to envision Ottoman history in a more universal framework (see C. Fleischer, *Bureaucrat and intellectual in the Ottoman Empire. The historian Muştafā 'Ālī [1541-1600]*).

The authors of these non-fictional sources, then, were not unaware of their genre and the particular way they would choose to shape it. The Muslim geographer al-Muqaddasi (d. late 4th/10th century) begins his work by criticizing previous approaches to geography before going on to define his highly communal and religious one, e.g. by limiting geographical knowledge to those places with an Islamic pulpit (*minbar*). What were other values which authors brought to bear upon the geographical genre? Some (al-Khwāzmi, Suhrāb), "scientists" interested in Greek philosophy and astronomy, understood geography in Ptolemaic terms, i.e. coordinates locating a place on a map. Littérateurs (al-Jāhiz, Ibn al-Faqih) understood the genre differently: For them, geography should be much less Greek and more Arabic, i.e. more culturally defined, and so they sought to define geography as a receptacle for Arabic prose and poetry which contained geographical references. Such parameters led naturally to a greater focus on the Arabo-Islamic world. Finally, the state's particular interests in taxation and imperial roadways, combined with its broader interest in its imperial counterparts (India and China) or enemies (Byzantine), led state servitors (Ibn Khurdādhbih, Qudāma b. Ja'far) to define the geographical genre in both particular and universal, but decidedly administrative terms: those regions which fell under Islamic governance and those which did not.

Can this phenomenon be found in a corpus of literature as technical as that of fiscal jurisprudence (*amwāl*)? Did taxation mean different things to different authors? More communally and religiously minded jurists (Mālik b. Anas, 'Abd al-Razzāq) seemed interested in taxation as a means for defining confessional identity by focusing on the rulings which affirmed the identity of Arabs and Muslims over conquered peoples who were non-Arab and, at least initially, non-Muslim (People of the Book, etc.). In contrast, jurists in the service of caliphal rule (e.g. Abū Yūsuf) were pressed to find a place for the land-tax -- of paramount concern to the state and applied to the land universally regardless of the confessional identity of its inhabitants -- in

a single Islamic framework. Eventually, the two approaches became sufficiently cross-fertilized (Yahyā b. Ādam, Abū 'Ubayd b. Sallām, Qudāma b. Ja'far) until a single vision which incorporated both confessional and non-confessional (i.e. administrative) concerns emerged in the work of al-Māwardī (d. 450/1058). A similar dynamic of confessional and imperial values can be seen in Ottoman discourse and its attempt to be both particular (in terms of Islamic law) and more universal (in terms of sultanic law) in its construction of the genre of fiscal jurisprudence. Even today, Muslims are engaged in a similar project in the effort to conceive anew Islamic conceptions of financial law in the modern, i.e. global, context.

It is necessary to keep in mind that the dynamic of genre is not a question of simple, one-way influence, but of an interplay of values at large in a society, i.e. a dialogue, played out within the categories of a genre, which mirrors different social concerns in general. It was not always state concerns which worked to broaden confessional ones. The desire to preserve the particular Arabo-Islamic communal and religious identity did leave its mark on the state, its governing organs and thus the literature devoted to the bureaucratic practices used for managing state institutions. The administrative genre (*'ilm al-kitāba*), itself counted as one of the Arabo-Islamic branches of knowledge, was taken up by the defenders of a specifically Arabo-Islamic identity (e.g. Ibn Qutayba, al-Naḥḥās) as much as it was by those whose interests were limited to the technical norms of the bureaucratic practice (e.g. 'Abd Allāh al-Baghādī, al-Ṣūlī). For the simple reason that the existence and operation of the state (i.e. its records, registers, official correspondence) was based on proficiency in the use of the Arabic language, the members of the administrative corps (*al-kuttāb*) were exhorted to train themselves in all sources of the language, including the religious, as a way to master the language. The state and its functionaries, by virtue of the common basis of both state and religion in the Arabic language, were not therefore unencumbered by communal or even religious concerns. This is not

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immediately apparent when administrative works are read individually, but emerges when the entire genre is seen as a dialogue of values, sometimes compatible, sometime competing.

The question of values should cause us to consider how we read the sources. Genre is one way to access those values. The once common practice of mining the sources for allegedly "neutral" historical information without reference to the dynamic of genre as a dialogue of different values was tantamount to asking them to fulfill a purpose they never intended to serve. One cannot read al-Jahshiyārī's history alongside al-Ṭabarī's without taking into account the different values inspiring their respective conceptions of the historical genre. For al-Jahshiyārī, Islamic history is the history of the administration and governance of the Islamic polity, whereas for al-Ṭabarī, it is much more complex, the history of a community destined to bear the legacy of both prophets and kings (perhaps it is the important relation his history bears to law, a concern to both the religion and the state, that allows his simultaneously particular

and universal approach). Similarly, when it comes to the historical works on the Islamic conquests (*al-futūḥ*), al-Balādhurī's account served state interests in legitimizing the taxation of conquered territories (we know this since the work was abridged and attached to the section on fiscal jurisprudence in Qudama b. Ja'far's administrative work), whereas Ibn A'tham al-Kūfī's account bears the mark of sectarian (i.e. communal) interests. Is it right to read the two works, overtly devoted to the same subject, with a single lens?

As outlined very schematically here, different values produce different approaches to knowledge: A glance at the genre of ethics (*akhlāq*) elucidates how different values engender such epistemological diversity. Those interested in the communally based approach (e.g. Ibn Abī al-Dunyā) define ethical knowledge by tracing it to the first Muslim Arabs through the chain of transmission. Others (Miskawayh, Naṣīr al-Dīn Ṭūsī), no less Muslim, favor philosophical discourse as their epistemological vehicle and shift the perspective from communal past to imperial breadth, where the experience of gov-

ernance, material from administrative archives, along with philosophical and gnomological material from the Greek, Persian and Indian contributions to Islamic civilization, were all used as sources of ethical knowledge alongside the traditions of the Prophet and the reports of his Companions.

Ibn al-Nadīm (4th/10th), who tried to capture an image of Islamic civilization by listing the titles of all works known in Arabic according to their genre, seems to have recognized the relation of values to knowledge. In his section on historical works, he does not limit himself to one category, but divides historical material into that produced by 1) genealogists, 2) transmitters of reports and 3) state officials and courtiers. His was a broad vision of Islamic civilization which, while united in the Arabic language, offered room for different values and approaches within a single branch of knowledge. As the direction of current scholarship indicates, such insight into the interplay of social values and the construction of knowledge is becoming a preliminary condition to our own contemporary use of the sources.

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For further information and application forms, please contact F. Jamil Ragep, Department of the History of Science, The University of Oklahoma, 601 Elm, Room 622, Norman, OK 73019-3106. Telephone: (405) 325-2213; fax: (405) 325-2363; email: jragep@ou.edu; website: <http://www.ou.edu/islamsci/Rockefeller.htm>.

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## Conferences and Symposia

### Conference on Medieval Iranian Coins Crosses Boundaries

by Stuart D. Sears

"The Heritage of Sasanian Iran: Dinars, Drahms and Coppers of the Late Sasanian and Early Muslim Periods" held at the American Numismatic Society on June 8th and 9th attracted scholars and participants from around the world. The conference presented a wide range of papers on Late Sasanian and early Muslim coinages. It also featured a workshop on the reading of the Pahlavi legends of these coins. More than thirty people attended from across the United States, Europe and the Middle East. The conference was held in memory of William B. Warden (1947-2000), a numismatist devoted to these coinages. The Society of Iranian Studies and Sanford J. Durst co-sponsored it with the American Numismatic Society.

The papers interpreted the different coinages in the context of the social, political and economic life of Iran during the sixth and seventh centuries. Michael L. Bates, Curator of Islamic Coins at the ANS, gave the plenary lecture entitled "The Coinages of Iran and Its Neighbors in the Seventh Century." The lecture traced the development of the late Sasanian coin type and its imitation in numerous succeeding coinages in Iran and adjacent regions.

The first panel entitled, "The Representation of Dynasty and Government in the Late Sasanian Period," emphasized the continuity of administration under the late Sasanians despite dynastic conflicts and wars with Byzantium and the Muslims. In "The Roman Near East under Sassanian Rule (603-630): History and Coinage," Clive Foss (The University of Massachusetts at Boston) argued that the Persian occupation of Syria under Khusro II was less destructive than generally believed. The Sasanians generally maintained local administrative structures and, in this context, employed Byzantine coinage, some of it locally struck. In "Queen Buran and the Restoration of Sasanian Imperial Propaganda," Touraj Daryaei (The University of California at Riverside) argued for a new reading of the legends on a unique dinar of Queen Buran. The new reading reveals Queen Buran as the restorer of the imperial ideology of her father, Khusro II claiming once again descent from the Gods. In "Patterns of Administrative Authority among the Mints of Yazdigard III," Susan Tyler-Smith meticulously documented the continuity of local mint administration in especially western and southern Iran through the turmoil of the Muslim conquests.

The second panel, entitled "The Exchange of Coinage between Eras," discussed the vagaries of monetary policy and practices from the pre-Islamic into the early Muslim periods. In "Islam's 'Silver Mean': Evidence for the Origin and Early Use of the 'Weight of Seven' in the Late Antique and Early Muslim Periods," Stuart D. Sears (The American University in Cairo) documented the use of the standard weight of seven tenths a mithqal for the striking and exchange of coins before the Umayyad caliph 'Abd al-Malik's monetary reforms at the end of the seventh century and even before Islam. Attempts in literary sources to give this standard a specifically Islamic identity may reflect the difficulty it faced in superseding other weight standards for Iranian silver in the eighth century. In "Bukharan Silver Coinage at the Time of Arab Conquest," Aleksandr Naymark (Hofstra University) traced the imitation of Sasanian style coinage at Bukhara from the fifth century to the end of the seventh century. In particular, he gave a new reading for the legends of a group of issues attributing them to a king named Khunak. This attribution is important since it provides a nearly certain chronological context for a portion of an otherwise difficult series lacking reliable names and dates. In "The Chronology of Arab-Sasanian Copper Coinage," Stephen Album (Independent Scholar) outlined distinct phases in the production and use of copper coins in late seventh century and early eighth century Iran. The phases were marked by iconographic and epigraphic conventions with the imitation of the Sasanian type, the introduction of pictorial images and Arabic legends and, finally, the use of only Arabic legends.

The third panel, entitled "Questions of Identity on Early Muslim Drahms," treated different problems in the identity of mints, name legends and iconographical features. In "From Identity to Piety: the Words and Images on Early Islamic Coins," Habibeh Rahim (St. John's University) discussed the variety of symbolic representations of political and religious ideology on early Islamic coinage. In "Kharijite Rebel or Umayyad Partisan?: The Issue of 'Abd al-'Aziz b. MDWL?," Stuart D. Sears (The American University in Cairo) presented the very rare issue of an only recently discovered ruler. Despite questions about the exact identity of this person, the issue demonstrates the tenuous character of Umayyad rule in Fars in the early stages of the second fitna (CE 680-92) as different political factions contested the caliphate's authority. In the next presentation, Alan S. De Shazo (Independent Scholar) argued convincingly for the attribution of an obscure mint legend ShW to a site in the district of Darabgird. The legend occurs both singly and in combination with the familiar legend of Darabgird, DA. In "The Mihrab and Anaza Drachm," Luke Treadwell (Oxford University) reinterpreted the iconography of the well-known drachm struck among the caliph 'Abd al-Malik's experimental issues. He suggested that the issue reflected primarily martial rather than religious propaganda in the context of successive coin designs at the mint of Damascus. The so-called mihrab probably represents a protective covering emptied of its cross as it was generally known from many other media. It covered instead a spear or arrow.

Participants have been invited to submit their papers for publication to the *Journal of Ancient Iranian Studies*, *The American Journal of Numismatics* and *Al-Sikka*. The conference will meet again next year on June 7th and 8th. Abstracts for proposed talks and inquiries should be sent to Stuart D. Sears (sears@aucegypt.edu) or Michael L. Bates (bates@annumsoc.org).

# ANNUAL MEETINGS

Organization	When and Where	Information	Telephone/Fax/Email/Web
<b>Middle East Studies Association</b> (2001 Meeting)	Nov. 17-20, 2001 San Francisco, CA [Paper Deadline: Past]	MESA Secretariat University of Arizona 1232 N. Cherry Ave. Tucson, AZ 85721	(520)-621-5850 mesa@ccit.arizona.edu www.mesa.arizona.edu
<b>Middle East Studies Association</b> (2002 Meeting)	Nov. 17-20, 2002 Washington, DC [Abstract Deadline: Feb. 15 2002]	see preceding	see preceding
<b>Middle East Studies Association</b> (2003 Meeting)	Nov. 6-9, 2003 Anchorage, AK	see preceding	see preceding
<b>American Oriental Society</b> (2002 Meeting)	Mar. 22-25, 2002 Houston, TX [Abstract Deadline: Oct. 31 2001]	American Oriental Society Hatcher Graduate Library University of Michigan Ann Arbor, MI 48109-1205	(734)-764-7555 www.umich.edu/~aos
<b>American Historical Association</b> (2002 Meeting)	Jan. 3-6, 2002 San Francisco, CA [Paper Deadline: Past]	American Historical Assn. 400 A Street, S. E. Washington, DC 20003	(202)-544-2422 www.Theaha.org
<b>American Historical Association</b> (2003 Meeting)	Jan. 2-5, 2003 Chicago, IL [Paper Deadline: Feb. 2002]	see preceding	see preceding
<b>The Medieval Institute</b> (2002 Meeting)	May 2-5, 2002 Kalamazoo, MI [Abstract Deadline: Past]	The Medieval Institute Western Michigan Univ. 1201 Oliver Street Kalamazoo, MI 49008-3851	Tel.: (616)-387-8745 Fax: (616)-387-8750 mdvl_congres@wmich.edu www.wmich.edu/medieval
<b>College Art Association</b> (2002 Meeting)	Feb. 20-24, 2002 Philadelphia, PA [Paper Deadline: Past]	Suzanne Schanzer 275 Seventh Ave. New York, NY 10001	(212)-691-1051 ext13 www.collegeart.org

# ANNUAL MEETINGS

Organization	When and Where	Information	Telephone No.
<b>International Medieval Congress</b> (2002 Meeting) "Exile"	July 8-11, 2002 Leeds, UK [Paper Deadline: Past]	M. O'Doherty/J. Opmeer IMC, Parkinson 1.03 University of Leeds Leeds LS2 9JT, UK	Tel.: +44 (113) 233-3614 Fax: +44 (113) 233-3616 IMC@leeds.ac.uk www.leeds.ac.uk/imi/imc/imc.htm
<b>Dumbarton Oaks Conference</b> (2002 Meeting)	May, 2002 Washington, DC [Paper: Invitation only]	Dumbarton Oaks 1703 32nd St., N. W. Washington, DC 20007	(202)-339-6940 www.doaks.org
<b>ARAM International Conference</b> (2002 Meeting) "Wine"	July 15-17, 2002 Oxford, UK	ARAM The Oriental Institute Oxford University Pusey Lane Oxford OX1 2LE England	Tel.: 44-1865-514041 Fax: 44-1865-516824 aram@ermine.ox.ac.uk users.ox.ac.uk/~aram
<b>American Academy of Religion</b> (2001 Meeting)	Nov. 17-20, 2001 Denver, CO [Paper Deadline: Past]	American Academy of Religion 1703 Clifton Rd., Suite G-5 Atlanta, GA 30329-4019	(404)-727-7920 aar@emory.edu www.aarweb.org/annualmeet
<b>American Academy of Religion</b> (2002 Meeting)	Nov. 23-26, 2002 Toronto, Canada [Paper Deadline: Past]	see preceding	see preceding
<b>American Academy of Religion</b> (2003 Meeting)	Nov. 22-25, 2003 Atlanta, GA [Paper Deadline: Feb 2002]	see preceding	see preceding

# NEWS OF MEM

## MEMBER News

**Leonard Chiarelli** (Utah) was recently appointed Public Services Librarian in the Aziz S. Atiya Middle East Library at the University of Utah. He recently completed a book on Islamic Sicily, and is beginning research on the Ibadiyah in Muslim Sicily.

**Paul M. Cobb** (University of Notre Dame) published *White Banners: Contention in Abbasid Syria, 750-880* (Albany: State University of New York Press, 2001). He completed the articles "Al-Urdunn," "Umar b. 'Abd al-'Aziz" and "Zawaqil" for the *Encyclopaedia of Islam* as well as the articles "Iram" and "Hud" for the *Encyclopaedia of the Qur'an*. He is editing, with Wout van Bekkum (Rijksuniversiteit Groningen), *Strategies of Medieval Communal Identity: Judaism, Christianity, and Islam*, a collection of papers from an international workshop sponsored by the Medieval Institute of the University of Notre Dame and the Onderzoekschool Medievistiek. His current project is a family history of the Banu Munqidh.

**S.M. Ghazanfar** (University of Idaho) has published along with Nejatullah Siddiqi, "Early Medieval Arab-Islamic Economic Thought: Abu Yusuf's (731-798AD) Economics of Public Finance," *History of Economic Ideas* (Italy), vol. 9, No.1, 2001. His "Public Sector Economics in Medieval Economic Thought: Contributions of Selected Arab-Islamic Scholars," is forthcoming in *PUBLIC FINANCE/FINANCES PUBLIQUES* (Germany).

**Beatrice Gruendler** (Yale University) co-edited with Verena Klemm (Wuerzburg University) *Understanding Near Eastern Literatures: A Spectrum of Interdisciplinary Approaches* (Wiesbaden: Reichert, 2000). This bilingual English-German volume presents nineteen different readings

of Arabic, Persian, and Turkish works from the classical and modern periods, throwing new light on the texts as well as discussing chosen theoretical models, their applicability and interconnection.

**Bernard Haykel**, assistant professor of Middle Eastern Studies at New York University, recently completed a year's membership at the School of Historical Studies of the Institute for Advanced Study, Princeton. His book manuscript entitled *Islam and the State in Yemen: the victory of Sunnism under Muhammad al-Shawkani* has been accepted for publication by Cambridge University Press and will appear in 2002 in the series Cambridge studies in Islamic civilization.

**Th. Emil Homerin's** (University of Rochester) translations of Ibn al-Farid's "Wine Ode" and "al-Ta'iyā al-kubra" have appeared along with other material in *Ibn al-Farid: Sufi Verse, Sainly Life* (New York: Paulist Press, Classics of Western Spirituality Series, 2001). A second edition with a new introduction of his first book *From Arab Poet to Muslim Saint: Ibn al-Farid, His Verse, and His Shrine* is forthcoming from the American University in Cairo Press.

**Nasser Rabbat** (MIT) organized the following conferences: "Exploring the Frontiers of Islamic Art and Architecture," a symposium sponsored by the Aga Khan Program For Islamic Architecture, MIT (May 18-19, 2001); "Architectural Education Today," the 8th Architecture and Behavior Colloquium, Monte Verita, Ascona, Switzerland (April 9-11, 2001). Recent articles include a contribution to "Interpreting the Self: Autobiography in the Arabic Literary Tradition," ed. Dwight Reynolds et al. (Berkeley: California University Press, 2001); "The Shaping of the

Mamlouk Image," in *Hadeeth al-Dar 10* (Kuwait, Dar al-Athar al-Islamiyya, 2001): 2-5; "Maqrizi's Khitat: An Egyptian Lieu de Mémoire" in *The Cairo Heritage. Papers in Honor of Layla Ali Ibrahim*, Doris Behrens-Abouseif, ed. (Cairo, AUC Press, 2001), 17-30; "Representing the Mamluks in Mamluk Historical Writing," in *The Historiography of Islamic Egypt, c. 950-1800*, Hugh Kennedy, ed. (Leiden, E. J. Brill, 2000), 59-75; "Restoration Projects in Islamic Cairo Critiqued," in *Medina 13* (May-June 2000): 48-51; "The Changing Concept of Mamluk in the Mamluk Sultanate in Egypt and Syria," in *Slave Elites in the Middle East and Africa: A Comparative Study*, Miura Toru And John Edward Philips, eds. (London and New York: Kegan Paul International, 2000), 81-98. His recent articles in Arabic include: "On Freedom and Belonging in the Arab World," *Wughat Nazar* 29 (June 2001): 64-69; "Islamic Architecture: Trying to Break out of the Old Paradigm," *Majallat al-Funun* 1 (January 2001): 39-41; "Architecture and Memory: An Invitation to Think," *Wughat Nazar* 23 (December 2000): 62-64. He is currently working on a book on the fifteenth-century historian al-Maqrizi and his Khitat book tentatively entitled, *Historicizing the City: The Significance of Maqrizi's Khitat of Cairo*; and a book of collected essays on architecture in Arabic entitled: *Thaqafat al-Bina'* (the Culture of Building), to be published by Riyad al-Rayyes Publisher, Beirut, Lebanon, late 2001. He is co-editor with Irene Bierman of the 1999 Kevorkian Lectures, NYU, to be published under the tentative title *A Medieval Cairo for a Modern World*.

**Gabriel Said Reynolds** (Yale University) during Fulbright-Hays research in Lebanon, organized the "Beirut Circle of Qur'anic Research" with Dr. Manfred Kropp, Fr. Samir Khalil Samir and

Suleiman Mourad. Recent publications: "The Prophet Muhammad through Christian Eyes," *Books and Culture*. Awaiting publication. "A Philosophical Odyssey: Ghazzali's Intentions of the Philosophers." *Medieval Philosophy and the Classical Tradition in Islam, Judaism and Christianity*. Curzon Press 2001. "Saint Thomas' Islamic Challenges: Reflections on the Antiochene Questions." *Islam and Christian Muslim Relations* 12 (April 2001) 2, 161-189.

**Nina Safran** (Penn State University) published *The Second Umayyad Caliphate: The Articulation of Caliphal Legitimacy in al-Andalus* (Cambridge, MA, 2000). Her recent articles include "Ceremony and Submission: The Symbolic Representation and Recognition of Legitimacy in Tenth-Century al-Andalus," in *JNES* 58 (1999): 191-201; and "The Command of the Faithful in al-Andalus: A Study in the

Articulation of Caliphal Legitimacy," *IJMES* 30 (1998): 183-98; and forthcoming in *Speculum* 2001, "Identity and Differentiation in Ninth-Century al-Andalus."

**Lennart Sundelin** (Princeton University): Currently engaged in research for a dissertation to be entitled, "Arabization and Islamization in the Countryside of Early Medieval Egypt: The Fayyum Region, 7th-13th Centuries."

**Brannon Wheeler** (University of Washington) has earned tenure and is promoted to the rank of Associate Professor effective Fall 2001, and he has also taken over as Chair of the Comparative Religion Program. After returning from his term as Islamicist-in-Residence at the American Research Center in Cairo, Brannon completed his two book manuscripts which are now in press *Moses in the Quran and Islamic Exegesis* (Curzon, 2001) and

*Prophets in the Quran* (Continuum, 2001). Also now in press is the volume *Teaching Islam as a Religion* (Oxford, 2001) which Brannon edited and to which he contributes the essay "What Can't be Left Out: The fundamentals of Teaching the Introduction to Islam Course." Brannon completed a number of entries for the *Oxford Encyclopedia of Islam*, and the *Encyclopaedia of the Quran*, and is now at work on entries for the *Encyclopedia of Islam* and the *Muslim World*. He is also working on an article entitled "Touching the Penis: Ritual Impurity and Contagion in Islamic Law" to be presented at MESA and published in a special edition of the *Journal of the Sociology of Religion*. Brannon continues as the Islam editor for *Religious Studies Review*, and is currently reviewing a number of manuscripts for the publication series in comparative Islamic Studies at Continuum International Press which he edits.

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## Princeton University Library Short-Term Fellowships

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The Friends of the Princeton University Library anticipate awarding up to ten short-term fellowships for 2002-2003 to promote scholarly use of the research collections. The Program in Hellenic Studies will also support a limited number of library fellowships in Hellenic studies. In addition, there is a special fund that may be available for original research in public policy papers collections held by the Seeley G. Mudd Manuscript Library. The fellowships, which have a value of up to \$2,500 each, are meant to help defray expenses in traveling to and residing in Princeton during the tenure of the fellowship. The length of the fellowship will depend on the applicant's research proposal, but is ordinarily one month. This round's fellowships are tenable from May 2002 to April 2003. The deadline is 15 January 2002.

Applicants are asked to submit a completed application form and budget form, a résumé, and a research proposal not exceeding three pages in length. Application forms are available from our website (<http://libweb.princeton.edu:2003/friends/fr.fellowships.html>) or by writing to the address given below. Applicants must also arrange for two confidential letters of recommendation (in English) to be sent directly to the Fellowship Committee at the Library address.

The proposal should address specifically the relevance of the Princeton University Library collections to the proposed research. Prospective fellows are urged to consult the Library's home page (at <http://libweb.princeton.edu>) for detailed descriptions of the collections, especially those in the Rare Books and Special Collections Department, and for the names of curators and reference staff. Applicants should have specific Princeton resources in mind, not simply a desire to make use of a major research library as they prepare their proposals.

A committee consisting of members of the faculty, the library staff, and the Friends will award the fellowships on the basis of the relevance of the proposal to unique holdings of the library, the merits and significance of the project, and the applicant's scholarly qualifications. Awards will be made before 1 April 2002.

Application materials and letters of recommendation are to be mailed to Fellowship Committee, Princeton University Library, One Washington Road, Princeton, NJ 08544. Materials mailed to the committee must be postmarked no later than 15 January 2002. Facsimile transmissions may be sent to (609) 258-2324. Electronic communications to the Committee may be sent to [delaney@princeton.edu](mailto:delaney@princeton.edu). Materials submitted by e-mail or facsimile must be received no later than 15 January 2002.

For further information, please write Fellowship Committee, Friends of the Library, Princeton University Library, 1 Washington Road, Princeton, NJ 08544. E-mail: [delaney@princeton.edu](mailto:delaney@princeton.edu), or check our website at <http://libweb.princeton.edu:2003/friends/fr.fellowships.html>.

## BYLAWS

### MIDDLE EAST MEDIEVALISTS (MEM)

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Since the Bylaws of Middle East Medievalists have not been published for some time, we are presenting them here for the members:

Section 1. Name. The name of this organization shall be Middle East Medievalists (MEM).

Section 2. Nature and Objectives. MEM is an international organization which seeks to encourage scholarship and foster lines of communication among specialists in the history of the medieval Islamic lands. It invites the participation of faculty, students, and all others interested in this subject.

Section 3. Membership. There shall be two categories of membership: Honorary and Regular.

Honorary Members. Senior medievalists who have distinguished themselves in their teaching and research will be invited by the Board of Directors to be Honorary members.

Regular Members. The Board of Directors may admit as Regular members all those who have completed a membership application and paid the required dues.

Section 4. Annual Meeting. The organization shall normally hold a business meeting on the first day of the annual meeting of the Middle East Studies Association of North America (MESA). At the annual meetings, the members who are present shall constitute a quorum. The act of the majority of the members present shall be considered the act of the general membership. The Bylaws may only be changed by mail ballot of a majority of those members who respond after having been proposed by the Board of Directors or at an annual or special meeting.

Section 5. Special Meetings. A majority of the Board of Directors may call for a special meeting as long as all current members are given a timely, written message as to its time, place, and purpose.

Section 6. Newsletter. A newsletter will be sent to all members twice a year (spring and fall).

Section 7. Dues. A fee will be charged for membership in MEM and will be determined annually by the Board of Directors.

Section 8. Board of Directors. The Board of Directors shall carry on the business of the organization. The Board shall be composed of five members: President, Vice-President, Secretary, Treasurer, and general member. The office of Treasurer may be held by another member of the Board in which case a fifth general member will be elected to the Board.

- The President. The President shall be the chief executive officer of the organization and shall chair the annual meeting and all Board meetings. The President shall be responsible for a Newsletter.

- The Vice-President. The Vice-President shall be fulfill the office of the President when the President is unable to do so.

- The Secretary. The Secretary shall keep all the minutes and shall inform the membership, prior to the annual meeting of the time, place, and purpose of the annual meeting.

- The Treasurer. The Treasurer shall keep the financial records and the membership lists of the organization.

- Ex-officio Members of the Board. The editor of the MEM newsletter (al-'Usur al-Wusta) shall serve as a member ex-officio of the Board of Directors. The editor may participate in all discussions of the board but will not vote on matters that come before it.

- Term of Office. The term of office shall be for three years and no officer or board member shall serve for more than one consecutive term in a given office.

- Removal from Office. Members of the Board may be removed from office by the vote of four-fifths of the Board or by a petition signed by 10% of the current membership. The majority of the remaining Board may appoint an individual to fill the vacant position on the Board until the next annual meeting and general election.

- Nominations. There shall be a nominating committee appointed by a majority of the Board which shall submit a slate of candidates for the vacant positions at the annual meeting. Elections for the Board shall place at the annual meeting.

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**Conferences and Symposia**
**Documentary Evidence and the History of Early Islamic Egypt**
**A Workshop Conference to be held in Cairo**
**March 23-25, 2002**
**Hosted by the Netherlands-Flemish Institute in Cairo (NVIC)**


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Scholars of the medieval Near East are sometimes heard to complain of the paucity of documentary and archival evidence available to them. Yet, for early Islamic Egypt (7th-10th centuries) this can hardly be said to be the case. Beginning with Silvestre de Sacy's publication of Arabic papyri in the first half of the 19th century, thousands of documents from this period have come to light. Found throughout Upper and Middle Egypt by farmers, archaeological excavators, and treasure hunters, these texts include Arabic, Coptic, and Greek documents written on papyrus, parchment, cloth, paper, bone, leather, and ostraca, not to mention the Cairo Geniza documents, the considerable epigraphic evidence from architectural contexts and funerary stelae, as well as coins, seals, and inscribed weights.

While a considerable number of these texts have been edited and published, including several important contributions in recent years, there have been few efforts on the part of historians to fully exploit this evidence in their reconstructions of the social, economic, and administrative history of early Islamic Egypt. Furthermore, as of yet there have been no opportunities for scholars from all the relevant disciplines to meet and collaborate. It is hoped that this conference will bring together those involved in the editing and conservation of texts in all three languages (Arabic, Coptic, and Greek), as well as historians using the documentary evidence in their own research on Egypt in the first four centuries after the Arab Conquest.

The conference will be centered around 90-minute "workshop" sessions in which researchers will present for discussion a text (or texts) which will have been circulated in advance along with a tentative translation. There will also be opportunities for the presentation of short (15 min.) papers treating methodologies of editing and interpretation, communications about any of the numerous collections of these documents, or projects of common interest and concern, such as the production of linguistic and lexical aids, collection catalogs, digitization and conservation projects, etc. It is hoped that some of these papers will also present historical research based on documentary evidence. In addition, the conference will organize visits to the several collections of papyri and other documentary texts in the Cairo area, as well as other sites of related interest.

For more information, please contact:

Petra Sijpesteijn (petras@princeton.edu)

Lennart Sundelin (sundelin@princeton.edu)

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**International Conference on al-Ghazali's Legacy: Its Contemporary Relevance**
**October 24-27, 2001**
**ISTAC, Kuala Lumpur**


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The International Institute of Islamic Thought and Civilization (ISTAC) will organize a Conference on al-Ghazali's Legacy at its complex in Kuala Lumpur, Malaysia, from the 24th to the 27th of October 2001. The conference aims mainly to assess critically the overall legacy of al-Ghazali and its relevance in our contemporary life.

For more information please contact: The Secretariat of al-Ghazali Conference, The International Institute of Islamic Thought and Civilization (ISTAC), No. 205A Jalan Damansara, 50480 Kuala Lumpur, Malaysia. Tel.: (603) 254 4444, ext. 243; Fax: (603) 254 8343; email: fsistac@po.jaring.my. Information on the conference is also available online at: [www.ghazaliconf.com](http://www.ghazaliconf.com).

More information on ISTAC can be obtained online at: [www5.jaring.my/istac](http://www5.jaring.my/istac).

## MEM Scholar Profile

## Ghayda' Khazna Katibi

HISTORIAN, UNIVERSITY OF JORDAN

Ghaydā' Khāzna Kātibī, currently Associate Professor in the Department of History and Assistant Dean of the Faculty of Humanities and Social Sciences at the University of Jordan, was born in Amman and received all her early schooling there. Her family was one with a strong professional character, and numerous relatives practiced in a variety of professional fields, particularly medicine and engineering. She herself found medicine and the natural sciences dry, however, and preferred the study of history. In her view, the natural sciences and medicine deal with only a small part of the human experience, whereas history is a comprehensive science that illuminates not only how peoples and nations have fashioned their identities over time, but also tells us why they hold the values they do. It is, in other words, not just the study of the past, but a very forward-looking discipline as well; as she puts it, "history explains the truth of the future." She singles out in particular the thought and historical methodology, and the encouragement, of her esteemed teacher, Prof. 'Abd al-'Azīz al-Dūrī, as major sources of inspiration for her in pursuing her academic training.

All her degrees are in history and taken at the University of Jordan -- her B.A. in 1978, M.A. in 1982, and Ph.D. in 1992, for which she submitted a dissertation entitled *Al-Kharāj mundhu l-fatḥ al-islāmī ḥattā nihāyat al-qarn al-thālith al-hijrī: al-mumārasāt wa l-naẓariyya* [*The land-tax from the Islamic conquest until the end of the third century A.H.: practices and theories*].

Since taking her PhD degree in 1992, she has been on the faculty of the University of Jordan's History Department, where she has earned tenure. A year ago she was appointed to the post of Assistant Dean of the Faculty of Humanities and Social Sciences; this position gives her significant administrative duties, but she still is engaged heavily in classroom teaching. Her teaching focuses on the early Islamic period, and includes such courses as "History of the Prophet and the Orthodox Caliphate," "Umayyad History," "Abbasid History (132-334 A.H.)," and a survey of "Arab-Islamic Civilization."

In addition to her university teaching and administration, Prof. Kātibī is a Research Fellow of the Āl al-Bayt Foundation for Islamic Thought. Her research focuses on early Islamic history generally, especially economic history.

She is currently engaged in research on several projects. One is a study of the caliphal estates (*diyā'*), especially during the 'Abbasid period; another deals with the expenses of the caliphal court (that is, the government court expenses, not the caliph's private expenses), a subject which is difficult because of the dearth of earlier studies. She also is working on a study of the vexed question of the succession question during the age of al-Ma'mūn.

Her existing publications include works on the *shūrā* or elective council that chose the third caliph, 'Uthmān, and a study of the advent to power of the Marwanid branch of the Umayyad family (during the second *fitna* or civil war, 680-692). In the realm of economic history, besides her important dissertation on the land-tax (a second edition of which was published in 1997), she has published studies of the *jahbadha* (government financial expert) in Iraq until the 4th century A.H., and of the *ḥisba* or market-inspectorate during the first six centuries A.H.



Prof. Kātibī can be reached at Department of History, University of Jordan, Amman, Jordan, or via e-mail at [admins@ju.edu.jo](mailto:admins@ju.edu.jo).



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**Conferences and Symposia**
**36th International Congress on Medieval Studies**
**Kalamazoo, Michigan**
**May 3-6, 2001**


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The 36th International Congress on Medieval Studies was held on the campus of Western Michigan University, Kalamazoo, Michigan, from 3-6 May, 2001. Some of the papers delivered were:

Bert de Vries (Calvin College), "The Tetrarchic *Castellum* at Umm el-Jimal and Its Role on the Eastern Frontier;" Ralph-Johannes Lilie (Berlin-Brandenburgische Akademie der Wissenschaften), "The Arab-Byzantine Frontier during the Seventh to Ninth Centuries;" Isabel C. Rivera-Collazo (Univ. of Haifa), "Visions of the Sea: The Mediterranean Sea as a Frontier. Muslims and Christians in Southern Spain during the Middle Ages;" Peter Adamson (King's College, Univ. of London), "Negative Theology in Early Arabic Philosophy;" Paul Powers (Univ. of Chicago), "Subjective States in Medieval Islamic and Jewish Law;" Hayrettin Yucesoy (Univ. of Chicago), "Early Islam in the Context of Middle Eastern Messianic/Apocalyptic Expectations;" Adnan A. Husain (New York Univ.), "Converting Fictions: History and Autobiographical Polemic in Ifham al-Yahud and *Epistola ad errores judaeorum*;" Karen Pinto (Columbia Univ./Univ. of Alberta), "Form and Function: Aspects of the Mediterranean in Medieval Islamic Maps;" Gabriel Lahood (The College of the Bahamas), "Avicenna's Secret of Destiny: An Examination of Two Conflicting Interpretations;" Thomas F. Glick (Boston Univ.), "Hydraulic Archaeology of Islamic Spain: Miquel Barceló and His School;" Marilyn Stone (New York Univ.), "Women in Al-Andalus: Representations of Their Activities and Social Class;" Brian Catlos (Boston Univ.), "*Franquitas* and Factionalism in the Muslim Aljama of Zorzoza: The "Caso Galip" (1179-1304);" Ana Echevarria (Universidad Nacional de Educación a Distancia, Madrid), "Shifting Boundaries: From Muslim to Christian in the Castilian-Aragonese Border;" Vincent Barletta (Univ. of California - Los Angeles), "Arabic Natural Philosophy as Christian Ethics in Late Medieval Spain;" Bret Kramer (Iowa State Univ.), "Emirs, Khans, and Money: Towards a New Understanding of the Ottoman Invasion of the Crimea, 1475."

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**H-MIDEAST-MEDIEVAL (H-NET List on the Islamic Lands of the Medieval Period)**


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# 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.

**Ibrāhīm al-Qādirī Butshīsh, *Mabāhith fi-l-ta'rikh al-ijtimā'i lil-Maghrib wa-l-Andalus khilāl 'aṣr al-Murābiṭīn* [Researches in the Social History of the Maghrib and al-Andalus during the Almoravid Period] (Beirut: Dār al-Ṭali'a, 1998). 247 pages.**

The author emphasizes the lack of studies about social structures in the Muslim west, especially those focused on social components such as those related to tribes, genealogical aspects, and ethnic factors. Because of immigration and tribal movements these structures suffered many changes in the Almoravid period and substantially reshaped the demographic map of the region. All these changes transformed the appearance of a new geographical space, and a new social classification evolved based on political ideology, state dogma, and its economic tendencies.

Out of his concern about the problematic nature of Arabic sources for the study of social aspects, the author focuses instead on the political structures and predominant modes of production. He also

studies "with a lens" (p.5) the opinions Western authors have regarding these subjects. For this purpose the author divides his work into four chapters. In the first he makes clear the composition of the population (Berbers with their different branches and their economic bases, Arabs, Muladies, minorities, Blacks, and Turks), their migration and demographic evolution because of economic factors, and the role these trends have had for the social and demographic changes of the Muslim West. The author discusses the opinions of Europeans and accuses them of being colonialists, especially the authors of the nineteenth and the beginning of the twentieth centuries. In the second chapter, Butshīsh analyses the situation of *dhimmi*s, emphasizing the scarce mention these have in the Arabic sources in the Almoravid period. He studies the different types of classes of Christians and Jews, their jobs, their socio-economic situation, and the role that they played in the society and administration under the Almoravids, both in the Maghrib and al-Andalus. He also shows the exchanges of influences between Muslims and *dhimmi*s.

The third chapter examines the rural social structure and the inequalities among rural social classes. There are also some references to the concept of "class" in Almoravid society and its social pyramid: alfaquis, elite families, the middle class, traders, craftsmen, functionaries, and the masses (*'amma*), their economic and financial problems as well as their level of life. The author ends his study by analyzing the tribal composition in the rural world. First he studies the tribal phenomenon in the actual anthropological sources and works, then he analyzes tribal life, the economic framework of the tribe, the question of social equalities and inequalities, tribal organization, and the tribes *a'rāf*. Finally he shows the relationship between the tribes and political power.

The author presents a very important and intense study of Maghribi-Andalusī society under the Almoravids, but he exaggerates when he insists on the nature of the Almoravid economy. According to him, the Almoravid economy was a war economy, and he forgot, as I have stated

elsewhere, the important role played by the Almoravids in the Mediterranean and international commerce (transit commerce). Also, the book does not include an index that could help the reader. Despite these observations, this book has to be considered a very important contribution to our knowledge about western Islamic society. There is no doubt that Butshīsh's study will help researchers and specialists in the anthropology and history of this part of the Muslim world.

- Rachid El Hour Amro

**'Abd al-'Azīz Sālim, *Ta'rikh al-Muslimīn wa-āthāruhum fī-l-Andalus min al-fath al-'arabi ḥattā suqūṭ al-khilāfa bi-Qurṭuba* [The History of the Muslims and Their Antiquities in al-Andalus from the Arab Conquest until the Fall of the Caliphate in Cordoba] (Alexandria: Mu'assasat Shabāb al-Jāmi'a, 1999). 438 pp.**

The lack of studies about western Muslim history, as the author underlines from the beginning of this book, highlights the role played by ideological and religious factors in shaping a great part of the studies done on the history -- artistic as well as urban -- of this region (particularly during, though not confined to, the nineteenth century, e.g. Rodrigo Caro, Alfonso Morgado, etc.). Since then, because of interest in this topic by Arab and orientalist historians and philologists alike, western Islamic history has occupied a great deal of European intellectual interest.

Sālim structures his work in eight chapters, whose aim is to analyze the Arab conquest of North Africa, its geographic peculiarities, and its population (Byzantines and Berbers). He also examines the situation of the region before the Arab conquest and the different aspects of Byzantine political-administrative and military organization. The author summarizes the different stages of the Arab conquest of North Africa in seven phases (from 20/640 to 90/708).

Regarding the Arab conquest of

## REVIEWS

Spain, the author analyzes the Spanish situation before the Arab arrival, and the different currents of influence that it received from other nations such as the Celts, Iberians, Romans, Vandals, and Visigoths. Furthermore he makes some references to the weakness of the Visigothic state and its disappearance. On the other hand, Sālim clarifies Spanish society in this period, its social characteristics, and its various social classes (nobles, clergy, merchants, peasants, small landlords, Jews, and slaves).

Along with his study of the Arab conquest of Spain, the author analyzes its protagonists, its various stages, the Umayyad governors, and the composition of the population of al-Andalus (Arabs, Berbers, *Mawālī*, Muladis, Mozarabs, and Jews). He also underlines the conflicts between Arabs and Berbers, Yemenis and Qaysīs. Later on he deals with the establishment of the independent Umayyad state by 'Abd al-Rahmān b. Mu'āwiya and the Umayyad rulers that succeeded him. The establishment of the caliphate of Cordoba and the unification of al-Andalus has been well treated by Sālim, who also shows the intellectual and scientific activities in this city. At the end of this book, he offers some ideas about the urban and archaeological Muslim antiquities in al-Andalus (particularly mosques and palaces).

Although this study may be considered as a handbook for a basic knowledge of the history of North Africa and al-Andalus, some observations should be made. Sālim does not pay any attention to the new studies about al-Andalus (e.g. those of Chalmeta, Manzano, or Fierro), and he draws only on the classical texts. Unfortunately, there are no conclusions or indexes

to enlighten and help readers. In summarizing, one wonders why the author has connected the difficulties that the Arabs faced in North Africa only with the treatment that Berbers received from the Arab conquerors. The author should have thought that the Berbers' reaction was also that of an invaded people.

- Rachid El Hour Amro

al-Hunaytī, Sa'd Khalaf, *al-Faqīh wa'l-Sulṭa. Fuqahā' al-'Irāq wa'l-sulṭa al-'Abbāsiyya, 132-198 A.H. namūdhajan* [The Jurist and Power: The Jurists of Iraq and the 'Abbasid Government, 132-198 A.H.] (Amman: Dār al-Bayāriq, 1999).

Modern studies on the history of the *fuqahā'* and *muḥaddithūn* and their relations with the caliphs in the early 'Abbasid period are relatively scarce and tend to generalize much from the image of cooperation between the caliph al-Rashīd and the Ḥanafī jurist Abū Yūsuf. This condensed and heavily-researched study provides an important overview of these religious-political relations and provides a corrective by pointing to a more mixed and variable picture than is generally recognized. Qadari, 'Alid, ascetic and *ra'y* influences are shown to have characterized many religious scholars when the 'Abbasids came to power, and, the author argues, this picture only changed decades later.

The main thrust of the book is twofold: first, to show the opposition in attitude between an early generation of

fiqh scholars (Abū Ḥanīfa, Sufyān al-Thawrī), who resisted serving the caliphs and seem to have harbored strong 'Alid affinities, and a later generation of disciples (Ibn Abī Layla, Ibn Shubrama, and Abū al-Bakhtariyy) that accepted juridical offices and defended 'Ābbasid claims against the 'Alids. The second goal is to highlight the polarity between *ra'y* prone *fuqahā'* and the emerging circle of ḥadīth scholars who frowned on fiqh as profitable business (*'ilm al-khubz*) while they remained politically neutral. The book exposes an interesting paradox: while ḥadīth scholars helped undermine the caliphate's ability to coopt a subordinate imamate through fiqh, judgeship positions and other tasks, the politically non-activist *muḥaddithūn* inadvertently helped the state by giving up sympathy for the 'Alid messianic cause.

In approaching the subject, the author mines a wide spectrum of primary sources, especially biographical dictionaries. Certain new angles and categories of information, such as lists of the economic vocations of various scholars, who served as witnesses for official documents, those who became tutors to 'Abbasid princes, and those who accepted gifts from the caliphs shed new light on the social history of the 'ulamā' in this brief, albeit crucial, period. The book is tightly organized and written in a pointed, factual manner, with little commentary or lengthy narrative digressions, and should be accessible to wide readership.

- Tayeb El-Hibri

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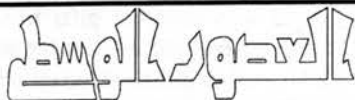
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