

The Qur'an Manuscripts of the Islamic Museum, al-Haram al-Sharif, Jerusalem

by Khader Salameh and Robert Schick

Among the extensive but mostly unstudied and little known holdings of the Islamic Museum on the Haram al-Sharif in Jerusalem is a collection of dozens of Qur'an manuscripts of major historical and aesthetic importance. They were endowed throughout the Islamic centuries, mostly during the Mamluk and Ottoman periods, to the al-Aqṣā Mosque, the Dome of the Rock, the other Islamic institutions in Jerusalem, or other cities in Palestine.

The Museum collection includes both single-volume (*maṣḥaf*) and multi-volume (*rab'ah*) Qur'an manuscripts in varying states of preservation. While many are intact, others have numerous missing pages, and in some cases only a few stray volumes of the multi-part manuscripts are still extant. Most are preserved in their original bindings. Many of the manuscripts have a preserved endowment text in the opening or closing pages, recording who the donor of the manuscript was, when the manuscript was endowed, and other details of the endowment, such as the assignment of reciters for the manuscript. The manuscripts were endowed by the sultans, provincial governors, and other officials, as well as in recent centuries by wealthy private individuals. The quality of the illu-

mination, calligraphy, and materials of the manuscript depended on the position of the donor.

The oldest manuscript in the Museum holdings, containing the second half of the Qur'anic text, dates to the ninth century and is written in the angular Kūfic script (Illustration One). The short vowels are indicated by red dots following the system of Abū al-Aswad al-Du'ālī, while the diacritical marks are in black. The end of each verse is marked with three thin strokes. This Qur'an manuscript was divided into sevenths, rather than the more common thirty parts. A colophon added in the mid-16th century records that the manuscript was written by Ḥasan ibn al-Ḥusayn, the son of 'Alī and Fāṭimah.

The next oldest manuscript is a 12-part manuscript written in 648/1250 in the Maghribi script. Only the 11th of the 12 parts survives, so the main endowment text has been lost. Another single-volume manuscript seems to date to the 13th century and was repaired in 1117/1705, along with 26 other manuscripts, on the instructions of the governor of Jerusalem.

In 745/1344 the Marinid ruler of

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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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QUR'AN, FROM PAGE 1.

the Maghrib, Abū al-Ḥasan 'Abd Allāh ibn 'Alī, endowed a 30-volume manuscript to the al-Aqṣā Mosque, of which 25 volumes survive. The endowment of this manuscript is recorded in the opening page of each volume, as well as in Ibn Khaldūn's history. The manuscript was stored in a square wooden box decorated with silver geometric ornaments. The leather bindings of the individual volumes consist of the usual two covers and flap, but also have two additional side flaps.

Another 30-part manuscript, of which only the 12th part survives, was endowed in 760/1358 by Ḥajjah Ughul Khatūn, the daughter of the Amīr Muḥammad, son of the Amīr Tumaq, for the zāwiyah that she built in Jerusalem. Another 30-part manuscript, of which 13 parts survive, was endowed in 778/1376 to the Dome of the Rock by 'Alā' al-Dīn ibn Qurṣān. He was one of the Turkuman princes in the 14th century of the Qurṣāni dynasty in Turkey. Another single-volume manuscript has a detailed endowment text that, while not recording the exact year within the mid-14th century, says that it was endowed to the Mosque of Abraham in Hebron by the Qāḍī Shams al-Dīn Mūsā. Starting in 741/1340-1341 he was appointed a number of times to government positions in Damascus, where he died in 771/1369.

The Museum also contains two elephant-sized presentation copies of the Qur'an, which are too large for practical use. The first (107 by 80 cms), of which the second half survives, may be the manuscript known from historical sources to have been endowed to the al-Aqṣā Mosque by the Mamluk Sultan Barsbay in 836/1432-1433. The second over-sized manuscript (73.5 by 55 cm) also seems to date to the 15th century, although the opening and concluding pages of the manuscript with any endowment text have been lost. It was clearly produced by different calligraphers, detectable by the different kinds of

paper used and the varying script and details of the illumination.

The Museum holdings also include some thirty-odd additional Qur'an manuscripts from the Mamluk period, often in poor condition, that have not yet been catalogued.

The Museum has an extensive collection of Ottoman manuscripts as well. In these manuscripts, for the first time the names of the calligraphers were sometimes recorded. The earliest, exceptionally exquisite, Ottoman Qur'an dates to 925/1519. Its calligrapher was Darwish Ḥusayn ibn Ḥajjī Bikhtiyār, one of the students of Ḥamad Allāh al-Amāsī known as Ibn al-Shaykh. Another manuscript, of which ten parts survive, was written in 960/1552 by the Qāḍī 'Imād al-Tabrizī and later endowed to the Zāwiyah al-As'adiyah on the Mount of Olives in Jerusalem. Two other manuscripts without surviving endowment texts seem to date to the 16th century.

Several of the Ottoman sultans endowed Qur'ans in the Museum collections. The Sultan Sulaymān the Magnificent endowed four multi-volume Qur'ans (57 of the original 120 parts survive). None of them are precisely dated within his reign in the mid-16th century. Sulaymān's second son, the amir Bayazid, also endowed a manuscript to the Dome of the Rock in 964/1556, recorded in the original endowment text on the opening page of the manuscript. Bayazid later rebelled against Sulaymān and proclaimed himself sultan, but was killed in 968/1561. This is reflected by other texts added to the opening pages recording that the manuscript was endowed by "Sultan" Bayazid (Illustration Two). Sultan Murād, the son of Selim, also

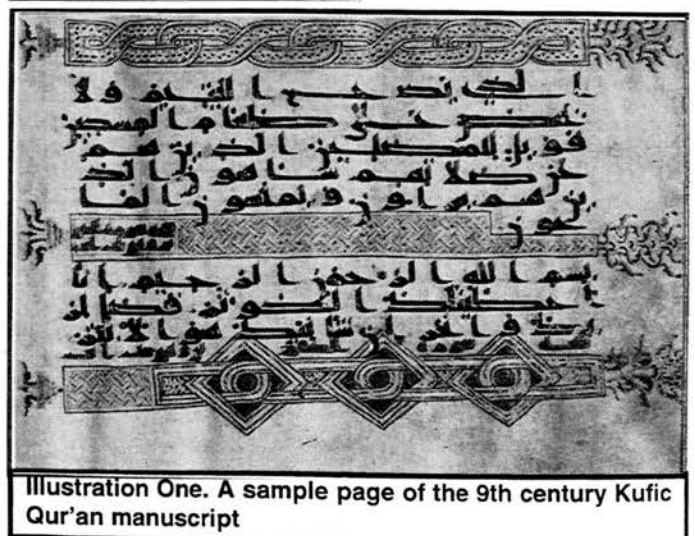


Illustration One. A sample page of the 9th century Kufic Qur'an manuscript

endowed a multi-volume Qur'ān in 1001/1593. It was stored in a special wooden box.

Other manuscripts were endowed by governors. One 30-part manuscript, of which 27 parts survive, was endowed in 983/1575 to the Dome of the Rock by Sulaymān Bey, son of Qibad Pasha. For a long time Sulaymān Bey was the Governor of Jerusalem and later was governor of Baghdad, Qurman, a district in Egypt, and Damascus, where he died in 997/1588. A manuscript dated to 1074/1663 was produced by the calligrapher Salim ibn Maḥmūd in Istanbul in memory of two otherwise unknown individuals, 'Alī ibn Zakariya and Balqīs bint 'Abd Allāh, and later endowed to the al-Aqṣā Mosque by 'Abbās Agha the deputy vizier in 1080/1669-1670, whose seal appears in the manuscript. Another single volume manuscript was endowed in 1114/1702 by Muḥammad Pasha, the governor of Jerusalem, and placed inside the Qubbah al-Muḥammadiyah, the place near the Dome of Rock where the Prophet Muḥammad prayed on the night of the Isrā' and the Mi'rāj. Muḥammad Pasha had rebuilt the

qubbah after it had fallen into ruins. 'Uthmān Pasha, the governor of Syria, endowed a multi-part Qur'ān in 1179/1765. A Qur'ān endowed in 1252/1838 by Sulaymān ibn al-Ḥusayn, the governor of Nāblus, for the al-Naṣr Mosque in Nāblus is also in the museum. Among the latest manuscripts

in the museum is one endowed to the al-Aqṣā Mosque by Anwar Pasha, the Ottoman Minister of War in 1335/1917.

Only beginning in the late 18th century do manuscripts endowed by private individuals start appearing in the museum holdings, such as two manuscripts endowed in 1271/1853 to the Dome of the Rock by Fāṭimah Nirfar Hanim for the memory of Ya'qūb Pasha and his wife Zalikah, all otherwise unknown individu-

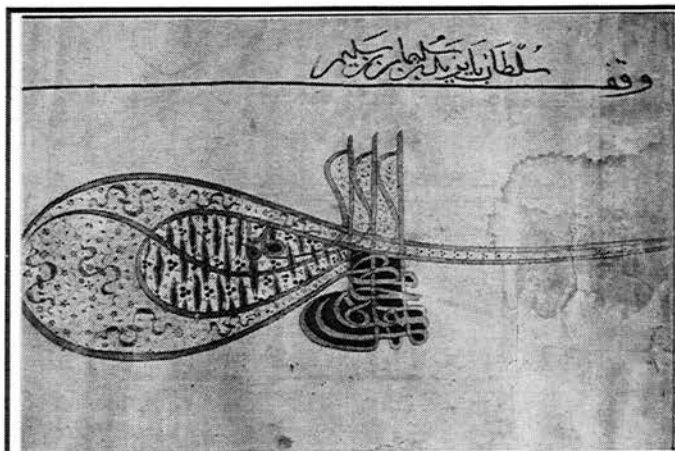


Illustration Two. The endowment texts of the Qur'an manuscript endowed in 1556 by the Amir (later "Sultan") Bayazid

als. The manuscripts endowed by private individuals in the 19th and early 20th centuries are often of limited historical or aesthetic interest.

Note

This article is a short presentation of a forthcoming catalogue of some of the Qur'ān manuscripts in the Islamic Museum, to be published by UNESCO.

Society for the Medieval Mediterranean

The Society for the Medieval Mediterranean has been formed and the following committee for 1997-1998 elected: D.A. Agius (chair), I.R. Netton, U. Vermeulen, Y. Friedmann, J. Nawas, A. Grabis, G. Crowson, H. Robertson, and T. Rogers. The Society is open to all persons who are professionally involved with or have a keen interest in the medieval Mediterranean. It aims to cover all aspects of the Mediterranean culture from the seventh to the fifteenth centuries (first to the ninth centuries AH) and is concerned with fostering an interdisciplinary and cross-cultural investigation of the Mediterranean region, creating a forum for ideas, encouraging debate on the influence of Islamic culture and promoting innovative research.

Al-Masaq will become the Society's journal. It will be published annually with a new sub-title: Islam and the Medieval Mediterranean. In addition to publishing the journal the Society will offer its members a newsletter which will include among other things information about members (publications, projects, dissertations, fieldwork etc.). It will be published yearly and the editor is Ms Hélène Robertson, Islamic and Middle Eastern Studies, University of Edinburgh, 7-8 Buccleuch Place, Edinburgh EH8 9LW. The annual business meeting will be held at the University of Leeds during the International Medieval Congress.

Enquiries concerning membership should be addressed to: Ms Iris Lamparter, Arabic and Middle Eastern Studies, University of Leeds, Leeds LS2 9JT, UK (e-mail: semiyl@leeds.ac.uk, fax 0113-233-3426, voice 0113-233-3421).

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H-MIDEAST MEDIEVAL is a moderated list for scholars and others interested in the study of the Islamic lands of the Middle East during the medieval period (defined roughly as 500-1500 C.E.). The list is affiliated with Middle East Medievalists (MEM). The list is free and open to everyone with a mature and abiding interest in the subject. The list favors contributions that adopt a scholarly, historical tone and content. Scholars, teachers and librarians professionally interested in teaching and research in the field of the medieval Middle East are particularly invited to join. Messages to the list will be read by one of the moderators before being posted.

If you would like to join H-MIDEAST MEDIEVAL, please contact MEM's Secretary-Treasurer, James Lindsay, at jlindsay@h-net.msu.edu. He will inform you of the necessary procedures for joining H-MIDEAST MEDIEVAL.

The Composition of the Samarran Turkish Community

by Matthew S. Gordon

The participation of Turks in the internal military and political affairs of the Islamic realm can be dated back to the Umayyad era. The evidence concerning these individuals and groups is so fragmentary, however, that one is prevented from all but the most cursory of comments. Only with the Turkish presence in Samarra, the third/ninth century Abbasid capital, does one have on hand a sufficient body of information with which to work. Apart from the largely narrative accounts by Töllner and al-Lumaylim, modern scholarship has been largely concerned with the Samarran Turks as an early, and prototypical, example of the Mamluk institution of Islamic society and history. In my research into the affairs of the third/ninth century Turks, I have adopted a different approach. Rather than concern myself with the connections between the Samarran Turks and the Mamluk phenomenon, and thus with a largely military history, I have sought to account for the Turks as members of a complex

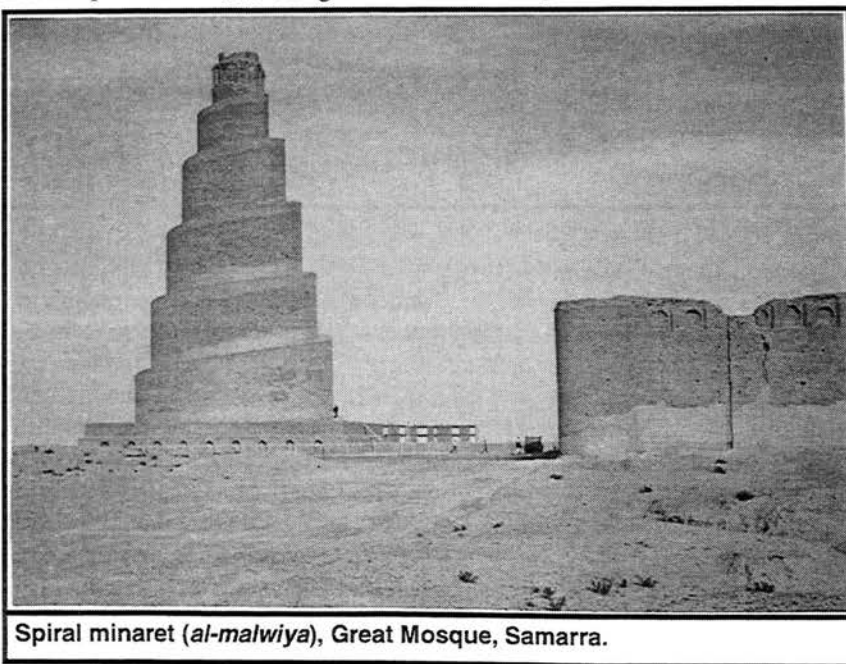
community faced with social, religious and political issues specific to the period and location in question, third/ninth century Iraq. The following comments concern the composition of the Turkish community, which is one of various issues I have dealt with in my research.

My argument is that the community was formed of three distinct group-

ings, only two of which appear to have been in any way connected to the well known Turkish guard formed by al-Mu'tašim (r. 218-227/833-842) beginning probably around 200/815-816 (thus some twenty years prior to the founding of Samarra). The initial encounter with the Islamic world, I suggest, was different for each of the groupings, and so too was each grouping's subsequent experience within Samarra and the wider Abbasid empire. Regarding the first grouping, consisting of Turks who belonged to Iraqi families before being drawn into the army, too little

of prominent Baghdadi families.

Two initial and related aspects of their experience set the members of this group apart from a second group of Turks, those brought directly from the Central Asian and Caucasian steppe into the ranks of al-Mu'tašim's guard. First, upon their arrival in Iraq, Ashinās and the other "Baghdadi" Turks were acquired by civilians and incorporated into their respective households. As a result, these men spent their initial years in the Islamic realm in an urban, domestic setting. I have found no information indicating how long they remained in these households, but it seems fair to assume that they associated in various ways with the society in which they now found themselves. As a result of their exposure to daily life in Baghdad, these men experienced a far greater degree of acculturation than the "steppe" Turks of the second group. It is suggestive that Ashinās, Bughā the Elder and Šāliḥ ibn Wašif (a member of the second generation) are quoted in the sources speaking Persian. The question of acculturation grows more complex as the Samarran



Spiral minaret (*al-malwiya*), Great Mosque, Samarra.

attention has been drawn to the fact that most if not all of the leading members of the Turkish military, and, hence, community, belonged to this same group. Among its first generation members were Ashinās, Ītākh, Wašif and, quite possibly, Bughā the Elder. According to two separate reports, the first three men were, prior to their acquisition by al-Mu'tašim, the property

period unfolded and the second generation of Turks emerged on the scene. These latter individuals were born and raised in Islamic Iraq and as their Muslim names suggest, should probably be considered full members of that society.

The second group of Samarran Turks consisted of the much larger numbers of individuals brought into one army

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from various regions of the steppe, the majority it seems via eastern Khurasan. Of the members of this group, we can only be certain of the names of two: Ṭūlūn (the father of Aḥmad ibn Ṭūlūn, the founder of the Tulunid dynasty of Egypt) and a companion named Yalbakh. The case can be made that these were Uighur Turks and were thus acquired in some fashion in regions east of the Jaxartes. Much like Ashinās and the other "Baghdadi" Turks, these men entered Iraq as slaves. What distinguishes their experience from that of the first grouping, however, is that they were brought directly from the seller's block to the barracks of al-Mu'taṣim's guard, and, therefore, had less contact with the civilian populace of Iraq than the "Baghdadi" Turks. To a far greater degree, in other words, they were strangers to the dominant social patterns of Iraq, especially those of Baghdad. It seems hardly surprising, then, that one learns from various reports that the behavior of the "Turks" (read: "steppe" Turks) -- their penchant for riding aggressively through the streets of Baghdad, for example -- met with a hostile reaction from the city's other inhabitants.

The "steppe" Turks probably made up the majority of the Samarran Turkish rank and file. Their experience, following their entry into Iraq, is difficult to make out. There is little evidence, for example, of a training system in either Baghdad or Samarra, though one can hardly doubt its existence. Other aspects of their lives can be described in some detail. al-Ya'qūbī reports that al-Mu'taṣim imposed a set of restrictions upon the lives of the "steppe" recruits in Samarra. These measures, to the extent that they were enforced, may have had a profound impact upon the manner in which these particular Turks were introduced into Iraqi/Islamic society. As for their careers in Samarra -- and it bears repeating that al-Mu'taṣim began his acquisition of both the "Baghdadi" and "steppe" Turks during the reign of al-Ma'mūn so prior to the establishment of Samarra -- the experience of the "steppe" Turks was quite unlike that of the "Baghdadi" group.

The third and final grouping is represented by Khāqān 'Urṭūj and his sons, Muzāḥim and the better known al-Faṭḥ ibn Khāqān. 'Urṭūj is perhaps best known for

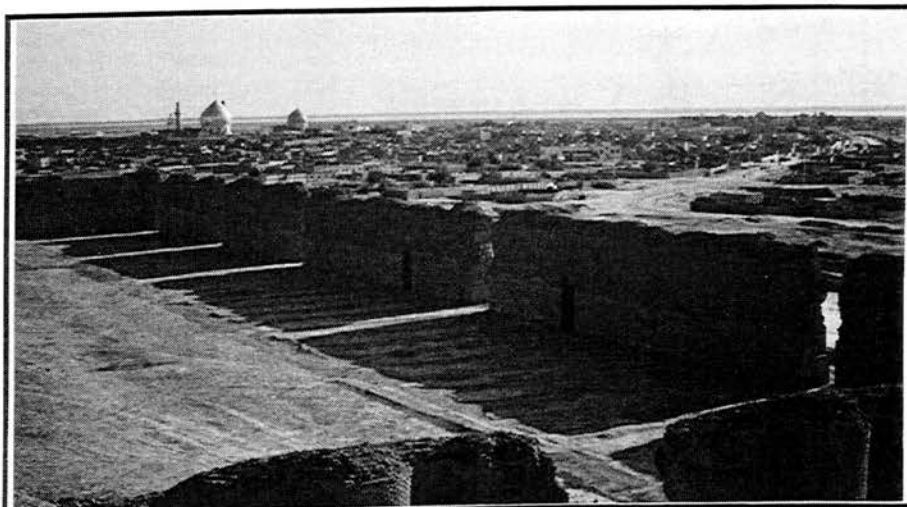
having been charged, by al-Mu'taṣim, with the construction of the Jawsaq al-Khāqāni palace in Samarra. There is reason to include in this group the families of 'Ubayd Allāh ibn Yaḥyā ibn Khāqān, a prominent *wazīr* of the Samarran period, and Juff ibn Yaltekīn, grandfather of Abū Bakr Muḥammad, founder of the Ikshidid dynasty of Egypt. These were elite families of Turkish origin from the regions of eastern Khurasan that had joined with other Central Asian notable families in aligning themselves with al-Ma'mūn and, later, al-Mu'taṣim, in the first half of the third/ninth century. Notables of a local, sedentary Turkish population, it seems unlikely that they were either slaves or professional soldiers, though, in the case of Muzāḥim ibn Khāqān, for example, members of the group did serve in the Abbasid officer corps. In terms of their entry and acculturation into Iraqi society, it is likely that their experience was closer to that of other eastern families -- such as the Ṭāhirid clan or the Sahlis -- than to that of the other two groups of Samarran Turks. I assume, for example, that they travelled to Iraq voluntarily, and that their entry into the Islamic realm was simultaneous with their incorporation into the elite circles of Abbasid life, a step quite in contrast with that of the leading "Baghdadi" Turks.

In sum, the composition of the Samarran Turkish community is more complex than is usually implied. Describing the Turks in this fashion is not without its risks. For example, it is nearly impossible,

on the basis of existing information, to determine the exact size of each group and to identify the group to which large numbers of the Turks belonged, though it does appear, judging from information in al-Ya'qūbī's *Geography*, that the "Baghdadi" group was considerably smaller than the "steppe" group. Also, as I have implied, it is often difficult to determine the correlation between membership in a given grouping and the status of an individual within the Turkish community (or military).

Bibliographic note

This article is based on the author's doctoral dissertation "The Breaking of a Thousand Swords: A History of the Turkish Community of Samarra" (Columbia Univ., 1993). The most important medieval source on the Samarran Turks is the *Ta'rikh* of al-Ṭabarī. The *Buldān* and the *Ta'rikh* of al-Ya'qūbī provide valuable information as do a number of other medieval works of geography, history and *adab*. In the last category one has the essay of al-Jāhiz. Modern works on the Samarran Turks include 'A. 'A. al-Lumaylim's *Nufūdh al-atrāk fī al-khilāfa al-'abbāsiya* (Saudi Arabia, 1404/1984) and the more reliable *Die türkischen Garden am Kalifenhof von Samarra* by H. Töllner (Bonn, 1971). Two widely cited and very different works on the Mamluk institution are P. Crone's *Slaves on Horses* (Cambridge, 1980) and D. Pipes' *Slave Soldiers and Islam* (New Haven, 1981).



The Great Mosque of Samarra seen from the *malwiya*. In the background, modern Samarra and the dome of the shrine of the 12th Shi'ite Imam.

Obituary

Nikita Élısséeff

1915-97

by Thierry Bianquis

(tr. by Aram Shahin)

Professor Nikita Élısséeff died in Lyon on Tuesday, 25 November, 1997.

Born in Petrograde/St. Petersburg in 1915 in a family of great merchants whose home was at the center of the capital of the Tsars (the name is cited in *Anna Karenina*), he was taken, still very little, in dramatic conditions to Finland to escape the Revolution. He was raised in France. His mother, Véra, a mathematician, and his father, Serge Élısséeff, a famous scholar of Japanese and Chinese culture, Director of Studies at the École Pratique des Hautes Études and Professor at Harvard, had a great influence on Nikita and his brother, Vadime, solidly founding their scientific formation and encouraging them in their interest for non-European civilizations.

During the war of 1939-1945, Serge Élısséeff taught in the United States. Nikita, who, with Robert Mantran, was reserve officer cadet at St. Cyr from September 1939 to January 1940, stayed in France with his brother, Vadime. They continued to participate in the Groupe du Théâtre Antique of the Sorbonne which they contributed in founding in 1936 and which undertook more or less clandestine activities until 1941. All three, with Robert Mantran, fought against the Nazi occupiers, while continuing their higher education. Later, Nikita received the medal of the Resistance and was named knight and then promoted to Officer of the Legion of Honor. He evoked these facts with great sadness when the prefecture of the Rhône, Charles Pasqua being the Minister of Interior, caused great difficulties for renewing his French identity card and to allow him to touch his pension because he had committed the crime of being born outside of France.

Nikita took courses on Arabic language at the Langues Orientales, and the courses on epigraphy, architecture, and history of the Muslim Orient of Jean Sauvaget at the IVE section des Hautes Études, where he presented, supervised by Régis Blachère, for his diploma, *Themes and Motifs in the 1001 Nights*, which was published by the IFD (Institut Français de Damas), the future IFEAD (Institut Français d'Études Arabes de Damas), in 1949. He also obtained a licence-ès-lettres in Latin and Greek at the Sorbonne.

In January 1945, he was named resident student of the IFD and he left for Syria with Robert Mantran, his closest friend since the Lycée Condorcet in 1936. Mantran, having opted for Ottoman studies, was named resident student at the Institut Français d'Istanbul. The two young researchers arrived in Damascus in April 1945 and visited Syria with Jean Sauvaget and Henri Laoust. A month later, the French army, installed on the hills of Mazza, bombarded the old city. The Syrians demanded the application of the independence expected in short term in the Mandate accorded to France in 1920-22 and promised anew by successive French governments but never actually granted. N. Élısséeff and R. Mantran had scarcely any time to appreciate the aristocratic luxury of an institute installed in the Azem Palace, in the shadow of the great mosque. They had to leave for Lebanon where they were received by Mireille and Maurice Dunand, and, in the Autumn of 1945, they were in Istanbul.

Nikita Élısséeff quickly returned to Damascus to continue his work on the Medieval Arab Orient. His passion was really for the monumental and urban history of Medieval Syria. He knew how to make himself appreciated by the Syrians very quickly and made indestructible friendships, notably with those, like Khaled Moaz, who had a passion for the history of their country and of the numerous and magnificent monuments of their ancient city.

After Syria's independence, France, to compensate for the damages that its artillery caused in the old city, made a gift to the new independent state of the Krak des Chevaliers and of the Azem Palace, former home of the IFD, which had been bought and restored by means of French public funds shortly after 1920. Nikita Élısséeff was until 1950 a resident fellow of the IFD, now transferred to the top floor of the Lycée of the Mission Laïque on Baghdad street. The nominal Director of IFD, Henri Laoust, Professor at the University of Lyon and then at the Collège de France, came only very seldom to Syria, and had handed over all the administrative work to Élısséeff, who became resident Associate Director of the Institute in 1950. During the Suez crisis of 1956, Élısséeff saved the precious library of IFD by having it moved from the Lycée to the consulate, at the bottom of Abou Rummana Street. This building, which belonged to the French government (and where a young intelligence officer named Charles Pellat had worked during the last days of the Mandate) is still the home of the IFEAD. Élısséeff was one of the last Frenchmen to leave Syria in 1956; the cultural authorities of the country had such confidence in him that he was able to return to Damascus well before diplomatic relations between France and Syria were restored. Élısséeff's tact and quiet courage saw the IFD/IFEAD safely through many troubled times.

Nikita Élisseeff prepared as an annexed thesis a translation of the description of Damascus by Ibn 'Asâkir, in which he meticulously correlated the textual information with all the vestiges still visible on the ground. Because of its erudite annotations, researched bibliography, and suggestive plans, this work, published by the IFD, constitutes an essential tool which has inspired a great number of works. In response to the wishes of his successive advisors, Jean Sauvaget (above all an epigrapher), Henri Laoust (mainly interested in the Sunni madhhabs), and Claude Cahen (who cherished the analysis of social and economic data), Élisseeff wrote his magisterial three-volume doctoral thesis on Nûr al-Dîn, the Turkish prince and reunifier of Sunni Syria against the Franks. The committee, which unanimously awarded him highest honors, was composed of the élite of Arabic studies of the period in France: Régis Blachère, Claude Cahen, Henri Laoust, Charles Pellat, and Gaston Wiet. Nikita Élisseeff always held a deep admiration for Nûr al-Dîn, the pious Zankid malik, who did not become sultan until the end of his life in 1171 and whose glory was, for him, unjustly eclipsed by that of his Kurdish general, Şalâh al-Dîn.

In 1966, André Raymond replaced him as Associate Director and then as Director of the IFEAD. Nikita Élisseeff, returning to France after being awarded the highest distinctions by the Syrian, Lebanese, and Iraqi authorities, was appointed assistant and then maître de conférences and, finally, in 1969, Professor of Medieval Arabic history and civilization at the Université de Lyon (the future Université Lumière-Lyon 2). There he taught Medieval Muslim history and civilization and the history of the contemporary Arab Orient until his retirement in 1984, training many students, French and foreign, among them Michel Seurat. He was in charge of the Centre Interuniversitaire d'Histoire et d'Archéologie Médiévales and of the first DEA, put to work with Gilbert Dagron at the Maison de l'Orient Méditerranéen and Jean Marie Pesez at the EHESS. In 1977, he published *L'Orient musulman au Moyen âge* (Armand Colin), presenting a convenient résumé of the main events. He continued deciphering and publishing Arabic inscriptions and making trips to Syria to collect textual and photographic documentation on the medieval monuments. He directed, from 1978 to 1981, an archaeological mission to the castle of Rahba on the Syrian Euphrates, with the architect-archeologist Jean Louis Palliet who surveyed all the levels of the vast fortress and made it the subject of a dissertation presented at Lyon. Following this, Nikita Élisseeff, at the head of a mission of the Maison de l'Orient Méditerranéen, made an archeological survey of the Sudanese coast on the Red Sea.

Since his training by Jean Sauvaget, he maintained his ability to decipher medieval Arabic inscriptions and he actively participated in the direction and publication of the Répertoire Chronologique d'Épigraphie Arabe, continuing the work of Combe, Sauvaget, and Wiet. He had a passion for all medieval military architecture and trade itineraries between the Mediterranean, Mesopotamia, Cilicia, and the Upper Jazira. He edited for the *Encyclopaedia of Islam* the articles dealing with some great Syrian cities, but especially important crossroad sites in these regions. Thanks to his very rich personal library, he was able to continue this erudite and very useful work during his retirement and he did not stop writing until shortly before his death. He produced more than thirty scientific publications, without counting more than forty articles for the *Encyclopaedia of Islam* and more than twenty in the *Encyclopaedia Universalis*. He was a member of the scientific council of the IFEAD and of that of the Max von Berchem Foundation. His modesty, his humor, his good nature, and his willingness to share his knowledge of the Medieval religious and military monuments with the young made his company particularly sought. The kindness of his wife and devout collaborator, born Geneviève Sichler, whose family had similarly lived in Russia, her gaiety and the devotion with which she completed and typed the texts of her husband, must be pointed out. They had three children, two of whom were born in Damascus, and formed a particularly close-knit family.

Norman Calder

MEM notes with regret the death of Norman Calder Professor of Islamic Law at the University of Manchester and one of the premier experts on early Islamic law. He died on Sunday, February 13, 1998.

Norman Calder was the author of *Studies in Early Muslim Jurisprudence*, Oxford University Press, 1993, in addition to many papers published in academic periodicals. Beyond his numerous scholarly achievements, he will be remembered for his enduring commitment to scholarly discourse, whether at Manchester University, or elsewhere.

Jeanette Wakin

The editor of MEM regretfully notes the death of Jeanette Wakin, Lecturer on Islamic Law at Columbia University. Jeanette passed away on Friday, March 13, 1998, at the age of 69, one month after she was diagnosed with liver cancer.

Jeanette received her doctorate at Columbia University where she worked with Joseph Schacht. She joined the Department of Middle East and Asian Languages and Cultures and became a popular teacher among her students. Her most important work was her book *The Function of Documents in Islamic Law*. She was the editor of the Journal of the American Oriental Society and chairperson of the Columbia Seminar on Arabic Studies.

ANNUAL MEETINGS

Organization	When and Where	Information	Telephone No.
Middle East Studies Association (1998 Meeting)	Dec. 3-6, 1998 Chicago, IL [Paper Deadline: Past]	MESA Secretariat University of Arizona 1232 N. Cherry Ave. Tucson, AZ 85721	(520)-621-5850 mesa@ccit.arizona.edu
Middle East Studies Association (1999 Meeting)	Nov. 19-22, 1999 Washington, DC [Abstract Deadline: Feb. 15 '99]	see preceding	see preceding
Middle East Studies Association (2000 Meeting)	Nov. 16-19, 2000 Orlando, FL [Abstract Deadline: Feb. 15 2000]	see preceding	see preceding
American Oriental Society (1999 Meeting)	March-April, 1999 Baltimore, MD [Abstract Deadline: Oct. 31 1998]	American Oriental Society Hatcher Graduate Library University of Michigan Ann Arbor, MI 48109-1205	(313)-647-4760 Jonathan_Rodgers@ ub.cc.umich.edu
American Historical Association (1999 Meeting)	Jan. 7-11, 1999 San Francisco, CA [Paper Deadline: Past]	American Historical Assn. 400 A Street, S. E. Washington, DC 20003	(202)-544-2422
The Medieval Institute (1998 Meeting)	May 6-10, 1998 Kalamazoo, MI [Paper Deadline: Past]	The Medieval Institute Western Michigan Univ. Kalamazoo, MI 49008-3851	(616)-387-4145
College Art Association (1999 Meeting)	Feb. 25-28, 1999 Los Angeles, CA [Paper Deadline: Past]	Suzanne Schanzer 275 Seventh Ave. New York, NY 10001	(212) 691-1051 ext15
American Academy of Religion (1998 Meeting)	Nov. 21-24, 1998 Orlando, FL [Paper Deadline: Past]	American Academy of Religion 1703 Clifton Rd., Suite G-5 Atlanta, GA 30329-4019	(404) 727-7920 aar@emory.edu
American Academy of Religion (1999 Meeting)	Nov. 20-23, 1999 Boston, MA [Paper Deadline: Feb. 1999]	see preceding	see preceding

ANNUAL MEETINGS

Organization	When and Where	Information	Telephone No.
Byzantine Studies Conference (1998 Meeting)	Nov. 5-8, 1998 Univ. of Lexington, Kentucky [Paper Deadline: ?]	Ralph W. Matheisen Dept. of History Univ. of South Carolina Columbia, SC 29208	(803) 777-6068 FAX (803) 777-4494
International Medieval Congress (1998 Meeting) "Settlements"	July 13-16, 1998 Leeds, UK [Proposal 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
International Medieval Congress (1999 Meeting) "Saints"	July 12-15, 1999 Leeds, UK [Indiv. Proposal Deadline: Aug.31, 1998] [Proposal for full panel: Sep.30, 1998]	see preceding	see preceding
International Medieval Congress (2000 Meeting) "Time and Eternity"	July 10-13, 2000 Leeds, UK	see preceding	see preceding
Dumbarton Oaks Symposium (1998 Meeting) "The Topography of Constantinople" [Paper: invitation only]	May 1-3, 1998 Washington, DC	Dumbarton Oaks 1703 32nd St., N. W. Washington, DC 20007	(202) 339-6940
Dumbarton Oaks Symposium (1999 Meeting) "Byzantine Eschatology"	April 30-May 2, 1999 Washington, DC [Paper: invitation only]	see preceding	see preceding

MEMBER QUERIES

Eleanor Congdon (Berkshire Community College) would like to know if anyone knows of museums, libraries, or accessible private collections which have Venetian merchant letters from the 1480s. She is working on a project which looks at the Venetian merchant network in Syria and the Aegean in the years just prior to the Ottoman conquest of Egypt.

Charles H. Miller (St. Mary's University) will be conducting a 6-credit graduate level study tour to the Middle East during the summer of 1999.

Madeleine Sarley Pontin (SOAS, University of London and BIAAH, Amman) is seeking funding for the 1999 Gharandal Archaeological Project, specifically for the ceramic processing. Any information on foundations and private concerns who might be willing to provide funding would be greatly appreciated.

Responses and inquiries can be made to James E. Lindsay, Secretary-Treasurer, Department of History, Colorado State University, Fort Collins, CO 80523-1776 USA.

Query: Textile Production

Emmanuelle Garcin, a French student from Aix-en-Provence working in Art History and Arabic and Iranian languages, wants to begin a research about the economy and the official policy of textile production in Būiyd Iraq and Fatimid Egypt through the Arabic texts and through what may be found in museums. She hopes to find people working on a subject of the same kind to exchange information with them.

Please contact her through: Thierry Bianquis, Maison de l'Orient Méditerranéen, Université Lumière-Lyon II, 1, rue Raulin, 69007 Lyon, France. E-mail: thierry.bianquis@hol.fr

Colorado State University Library Plea

On July 28, 1997 the Morgan Library at Colorado State University sustained considerable damage from flash flooding when a wall in the library basement broke admitting up to 5,000 cubic feet of water per second. Shelves were twisted and books forced into the water. The water rose above the drop ceiling causing the ceiling tiles to collapse. Due to the recent library renovation much of the collection was located in the basement which was totally submerged. In addition, the library's entire collection of bound periodicals had been recently moved to the basement as well.

Two days were required to pump out the water. A restoration company began the book "pack out" on July 31st. Some 230,000 pieces had been removed by August 5th. Materials which were badly twisted or dissolved were left behind. 10% of the collection is totally destroyed; the restoration company is "optimistically hoping" to salvage 80% through freeze drying. The freeze drying process will take at least six months before the first materials are ready to return to the library. The entire process will take up to two years. Some 425,000 titles will have to be reprocessed. Due to the fact that rapid removal of the materials was critical and many books were thrown from the shelves, an inventory of the damaged items was impossible. An inventory and selection process will be needed as the items are returned. Some of the volumes have come back from the processor in the past months. Unfortunately, it appears that the hope of salvaging 80% of the volumes will need to be revised downward.

Many of the monographs and runs of journals that have been destroyed are now long out of print. However, due to the kindness and generosity of many libraries and individuals, CSU has been able to replace a number of the lost titles. Several emeritus faculty around the country and elsewhere have generously donated their personal collections.

If you are interested in donating books or runs of journals to the Colorado State University library restoration effort at, please contact Joel Rutstein at 970/491-3401 or 970/491-1838, or via his email address: jrutstein@manta.colostate.edu. For further information on the CSU flood see <http://manta.library.colostate.edu/updates.html>.

NEWS OF MEM

MEM ELECTS NEW PRESIDENT AND VICE-PRESIDENT

At its 1997 business meeting, held in San Francisco on November 22, 1997, attending members elected new officers to replace outgoing President R. Stephen Humphreys (University of California, Santa Barbara) and Vice-President Peter Heath (Washington University, St. Louis), whose terms of office expired on December 31. The new officers will serve three-year terms ending December 31, 2000.

MEM's new President is Jere L. Bacharach, Director of the Jackson School of International Studies at the University of Washington, Seattle. Bacharach has been a member of the University of Washington since 1967 when he joined the faculty as their specialist on Middle East history. He did his undergraduate work at Trinity College, Hartford, Conn. followed by a Harvard M.A. and a University of Michigan Ph.D. His university responsibilities have included chairing the Department of History for 5 years, the Middle East Center for 10, teaching courses on Middle East History, medieval European History, and a Comparative History of Slavery. His publications, which include 8 edited volumes and over 40 articles, range from a study of the use of Black slaves in medieval Muslim armies to the patronage of seventh century Muslim rulers based on archaeological evidence. He co-curated exhibitions of carpets in Bellingham, Portland, Reno, Seattle, and Spokane and co-produced a ten part TV series on Islamic art. Perhaps his best-known publication is his *Middle East Studies Handbook* (University of Washington Press, 1984), an earlier version of which (entitled *Near East Studies Handbook*) appeared in 1974 and 1976. He has long been very active in numerous academic organizations, particularly the Middle East Studies Association (MESA).

MEM's new Vice-President is Margaret Larkin, Associate Professor of Arabic Literature in the Department of Near Eastern Studies at the University of California, Berkeley. Prof. Larkin received her Ph.D. in Middle Eastern Languages & Cultures from Columbia University in 1989, and taught Arabic language and literature at Princeton University before assuming her present position in autumn, 1997. She is the author of *The Theology of Meaning: 'Abd al-Qāhir al-Jurjānī's Theory of Discourse* (American Oriental Society, 1995) and several articles, including "The Inimitability of the Qur'ān: Two Perspectives," *Religion and Literature* 20 (1988), 31-47 and "Two Examples of Rithā': A Comparison of al-Mutanabbī and Shawqī," *Journal of Arabic Literature* 16 (1986), 18-39.

David Ayalon Recognized by the American Historical Association

One of MEM's six Honorary Members, David Ayalon, has been selected by the American Historical Association as the Honorary Foreign Member for 1997.

Only 81 individuals have been selected for honorary foreign membership in the AHA's 114-year history -- a tradition begun by the participants at the AHA's second annual meeting in Saratoga, New York in 1885, who selected Leopold von Ranke as the first honorary foreign member. Beginning in 1991, selection of this honor is made annually honoring a foreign scholar who has been distinguished in his or her field and who has notably aided the work of American historians. This year David Ayalon was added to the list of 23 living honorary foreign members representing eight countries.

Prof. Ayalon, professor emeritus of Hebrew University of Jerusalem, was selected for his pioneering work on Mamluk institutions and history.

MEMBER NEWS

Asma Afsaruddin (University of Notre Dame) co-edited with Mathias Zahniser *Humanism, Culture and Language in the Near East: Studies in Honor of Georg Krotkoff* (Winnona Lake, 1997).

Stephen M. Album (Santa Rosa, California) published *Checklist of Islamic Coins*, 2nd edition (Santa Rosa, Stephen M. Album, 1998). He is presently working at the Heberdon Coin Room, Ashmolean Museum, Oxford on the publication of their Islamic coin collection and the Samir

Shamma collection.

Khalil Athamina (Birzeit University) presented a paper entitled "Abraham in Muslim Perspective: A Study in the Development of Monotheism in Pre-Islamic Arabia" at the 1998 Institute of Islamic-Judaic Studies Conference, "Avoda and Ibada: Liturgy and Ritual in Islamic and Judaic Traditions," convened at the University of Denver, 8-10 March 1998.

Jere L. Bacharach (University of Washington) presented a series of lectures in Berlin, Budapest and Cairo in 1997. He is presently researching coinage as a source for a monograph entitled *Islamic Art History: The Case of Egypt*.

Marianne Barrucand (Institut d'Art et d'Archeologie, Paris) will be participating in the exhibition of Fatimid Art at the Institut du Monde Arab, Paris (27 May-31 July, 1998) as well as the colloquium "Fatimid Egypt: Its History and Art at the Sorbonne (28-30 May, 1998).

Thomas Bauer (Universität Erlangen) published *Leibe und Liebesdichtung in der arabischen Welt des 9. und 10. Jahrhunderts. Eine literatur- und mentalitätsgeschichtliche Studie des arabischen Gazal* (Wiesbaden, 1998).

Jonathan Berkey (Davidson College) is preparing a monograph for Cambridge University Press entitled *Religion and Society in the Near East, 700-1800*.

Monique Bernards (University of Nijmegen) published *Changing Traditions: al-Mubarrad's Refutation of Sibawayh and the Subsequent Reception of the Kitāb* (Leiden: E.J. Brill, 1997); and "al-Mubarrad as Key-Figure in the Development of Early Arabic Grammatical Science," *Zeitschrift Für Arabische Linguistik* 34 (1997): 7-30.

Graziella Berti (Pisa, Italy) published *Pisa. le "Mailiche Arcaiche". Secc. XIII-XV*, (Firenze, 1997); and *Pisa-museo nazionale di S. Matteo. Le Ceramiche Medievali e Post-Medievali* (Firenze, 1997). She also published with S. Gelichi and T. Mannoni, "Trasformazioni Tecnologiche nelle prime produzioni italiane con rivestimenti vetrificati", in *Ve Congrès International sur la Céramique Médiévale*

en Méditerranée, Aix-en-Provence, 1995 (Narration ed., 1997), 383-403.

Thierry Bianquis (Université Lumière-Lyon-2) published "Sayf al-Dawla;" Shaybān;" Sūq;" and "Talā'i' b. Ruzziḳ" in the *Encyclopaedia of Islam*, new edition; and "L'apport de Claude Cahen sur l'histoire de la fiscalité arab médiévale," *Arabica* 43 (1996): 135-45. His "L'Égypte sous les Tūlūnides et les Ikhchidides, 860-969 après JC," will appear in Carl Petry, ed. *The Cambridge History of Egypt*, vol. 1 (Cambridge University Press, forthcoming). He continues his editorship of the French edition of the *Encyclopaedia of Islam*. He is presently preparing translations of Musabbiḥi's *Ta'rikh Miṣr* and the first part of Ibn al-Qalānisi's *Dhayl ta'rikh Dimashq* (that portion not translated by Gibb). His current research deals with the links between law and power in Islamic societies and states, 700-1300 AD. He also is on the staff preparing for the 2-4 July 1998 meeting of the Association Française des Etudes sur le Monde Arabe et Musulman in Lyon.

Irene A. Bierman (University of California, Los Angeles) published *Writing Signs: The Fatimid Public Text* (Berkeley: University of California Press, 1998).

Harry Bone (Princeton University) is preparing his PhD dissertation, "The Administration of Umayyad Syria."

Clifford E. Bosworth (Manchester University) published *The New Islamic Dynasties: A Chronological and Genealogical Manual* (Edinburgh University Press/Columbia University Press, 1996). His translation of *The History of al-Ṭabarī vol. V: The Sāsānids, the Lakhmids and Yemen* (Albany: State University of New York Press) is almost completed.

Ross Brann (Cornell University) edited *Languages of Power in Islamic Spain*, Occasional Publication of the Department of Near Eastern Studies and Program of Jewish Studies, Cornell University #3 (Bethesda: CSL Press, 1997). He is presently preparing a monograph entitled *Textualizing Ambivalence in Islamic Spain*.

Ralph W. Brauer (University of North Carolina-Wilmington) published *Bound-*

aries and Frontiers in Medieval Muslim Geography (American Phil. Society, 1995). He is presently preparing a monograph entitled *Frontiers and Boundaries of Pre-Industrial Imperial Societies*.

Sonja Brentjes (Max Planck Institute for the History of Science, Berlin) published *Orthodoxy, Ancient Sciences, Posing, and the Madrasa ("college") in Ayyubid and Early Mamluk Damascus* (Max Planck Institut, Preprint 77, 1997). Her "The Persian Transmission of Euclid's Elements" is to appear in *The Proceedings of the Conference on Persian Scientific Texts, Strasbourg, 1995* (Tehran: IFRI, 1998). She presently is preparing articles and a monograph on her research into scientific encounters between western Europe, the Ottomans and the Safavids (1535-1660).

April L. Burgos (Boston University) is presently in Spain pursuing her PhD dissertation research on the Alhambra.

Robert I. Burns, S.J. (University of California, Los Angeles) published *Jews in the Notorial Culture: Latinate Wills in Mediterranean Spain, 1250-1350* (Berkeley: University of California Press, 1997), which includes materials on Muslim scribes as well. His monograph co-authored with Paul Cheveddin *Negotiating Cultures: Bilingual Surrender Treatises in Muslim-Crusader Spain under James the Conqueror* will be published by E.J. Brill. He spent October 1997 in the Barcelona archives.

Jamsheed K. Choksy (Indiana University) published *Conflict and Cooperation: Zoroastrian Subalterns and Muslim Elites in Medieval Iranian Society* (New York: Columbia University Press, 1997); and "Doctrinal Variation within Zoroastrianism The Notion of Dualism," in *Proceedings of the Second International Congress of the K. R. Cama Oriental Institute* (1996), 96-110. He has several forthcoming publications: "Zoroastrian Notions of Sacred Space," *Proceedings of the First International Avesta Congress*; "The Theme of Truth in Zoroastrian Mythology: A Few Representations from Iranian Literature and Art in P. Godrej, ed. *Zoroastrianism and the Parsis*;" "Women during the Transition from Sasanian to Early Islamic Times," *Women in Iran from Medieval*

Times to the Islamic Republic; and An Introduction to Zoroastrianism: History, Doctrines, Mythology, and Rites (Yale University Press).

Niall G. F. Christie (University of St. Andrews) completed his M.Litt thesis "The Presentation of the Franks in Selected Muslim Sources from the Crusades of the 12th Century." His M.Litt thesis was awarded distinction. He is presently conducting his PhD research on "Eastern Attitudes toward the Franks during the Early Crusades."

Paul M. Cobb (Wake Forest University) was awarded the Malcolm Kerr Dissertation Award at the 1997 MESA conference in San Francisco for his 1997 University of Chicago PhD dissertation, "White Banners: Contention in 'Abbāsid Syria, 750-880." At that conference, he chaired a panel on "Biography and History in Early Islamic Syria." He has received a grant from Wake Forest University to conduct research and to otherwise mangle this summer at the University of Chicago.

Mark R. Cohen (Princeton University) published *Under Crescent and Cross: The Jews in the Middle Ages* (Princeton: Princeton University Press, 1994). He is presently preparing a monograph entitled *Poverty and Charity in the Jewish Community in Medieval Egypt*.

Eleanor A. Congdon (Berkshire Community College) completed her PhD dissertation entitled "Venetian Mercantile Presence in the Western Mediterranean" (University of Cambridge). She is preparing her dissertation and several articles for publication. She has begun research on a new project treating Marco Bembe, Ambrogio Malipiero and Venetian trade networks in the Aegean and Syria c. 1480.

Michael Cook (Princeton University) published "The Opponents of the Writing of Tradition in Early Islam," *Arabica* 44 (1997): 437-530. He is presently preparing his mammoth study *The Voice of Honest Indignation: al-amr bi'l-ma'rūf wa'l-nahy 'an al-munkar in Islamic Thought and Practice*, a project he has been working on for more than a decade, to submit to a publisher in early 1998. He also has a substantial article in the works on early Islamic

ideas about monkeys. In the summer of 1996, he accidentally chanced on a manuscript which contains two very early refutations of Wahhabism, plus a very early text of an epistle of Muhammad ibn 'Abd al-Wahhab himself. These date from around the time Princeton was founded. He is also continuing his research on Islamic eschatology. His latest research interest is the contrasting cultural roles of the Abbasid and T'ang states.

Patricia Crone (Institute for Advanced Study, Princeton) has two articles in press: "The 'Abbāsid Abnā' and Sasanid Cavalrymen," *JRAS* (1998); and "A Statement by the Najdiyya Khārijites and the Imamate," *Studia Islamica*. She is preparing a monograph on Islamic political thought, c. 650-1050 AD.

Douglas S. Crow (American University) edited *Nonviolence in Islam* (Boulder, CO: Lynne Rienner Publishers, 1998). He also planned, organized, and convened a two-day symposium on "Islam and Peace in the 21st Century" at the American University with 25 participants, both domestic and International. He is editing and publishing the proceedings.

Hans J. Daiber (Dusseldorf) is completing his *Bibliography of Islamic Philosophy* (Leiden: E.J. Brill). This will contain c. 9,500 titles as well as notes and an index.

Fred M. Donner (University of Chicago) published *Narratives of Islamic Origins: The Beginning of Islamic Historical Writing*. Studies in Late Antiquity and Early Islam, vol. 14 (Princeton: Darwin Press, 1998). His present research concerns apocalyptic eschatology in the Qur'an.

Muhammad al-Faruque (International Islamic University, Malaysia) has recently accepted a faculty position at the International Islamic University, and is currently writing a book on the early history of Islam.

Farouk Omar Fawzi (University of Āl al-Bayt) is presently preparing three studies: *Early Islamic History and Orientalism; Army and Politics during the Umayyad Period*; and *An Introduction to the History of Āl al-Bayt, 622-1500 AD*.

Kenneth J. Garden (University of Chicago) will be presenting a paper on *fatāwa* as a source for social history on a MEM-sponsored panel on late-Andalusian history at the Kalamazoo Medievalists Convention.

Sauro Gelichi (University of Venice) has a monograph in press entitled *Problems in the Transition toward the Medieval in Ifriqiyya: First Results from the Archaeological Excavations at Uchi Maius (Teboursouk, Beja)*, in *Africa Romana. XII*. He is continuing his research with M. Milanese on the Uchi Maius Project: The Islamic Settlement.

William A. Graham (Harvard University) published "Sharīf," in *Encyclopaedia of Islam*, new edition. He contributed "Basmalah" and "Fatihah" to *Encyclopaedia of the Qur'ān* (Leiden: E.J. Brill, forthcoming). He is preparing a monograph on Islamic religious traditions.

Beatrice Gruendler (Yale University) published "Ibn al-Rūmī's Ethics of Patronage," *Harvard Middle Eastern and Islamic Review*. She has three forthcoming articles: "The Qasida in al-Andalus," in M. Menocal, R. Scheindlin & M. Sells, eds. *The Cambridge History of Arabic Literature: Al-Andalus* (Cambridge: Cambridge University Press); and "The Motif of Marriage in Some Abbasid Panegyrics," in A. Neuwirth, B. Seekamp, S. Günther & M. Jarrar, eds. *Myths, Symbolic Archetypes and Historical Figures in Arabic Literature: Towards a New Hermeneutic Approach*. Proceedings of the Symposium held at the Orient Institut der DMG, Beirut, June 25th-June 30th, 1996. (Beiruter Texte und Studien 64); and "The Arabic Script," *Encyclopaedia of the Qur'ān* (Leiden: E.J. Brill, forthcoming). She is preparing her PhD dissertation, "The Patron's Redemption: The Panegyric Poetry of Ibn al-Rūmī Dedicated to 'Ubaydallāh b. 'Abdallāh b. Tāhir," for publication.

John F. Haldon (University of Birmingham) published *The State and the Tributary Mode of Production* (London: Verso, 1993); *State, Army and Society in Byzantium* (Aldershot: Variorum, 1995). His *Warfare and Society in Byzantium* is forthcoming (London: UCL). He is presently preparing a monograph *Byzantium in*

the 8th and 9th centuries CE for Cambridge University Press.

Abbas H. Hamdani (University of Wisconsin, Milwaukee) published "Surt," in *Encyclopaedia of Islam*, new edition. His article "Rasā'il Ikhwān al-Ṣafā' and the Controversy about the Origin of Islamic Guilds," will be published in a volume on economic history to be published by American University in Cairo Press. He is presently preparing a monograph on the *Rasā'il Ikhwān al-Ṣafā'*.

Sumaya A. Hamdani (George Mason University) is preparing a monograph on Shiite political thought.

Peter Heath (Washington University, St. Louis) published *The Thirsty Sword: Sirat 'Antar and the Arabic Popular Epic* (Salt Lake City: University of Utah Press, 1996). He is preparing articles on *adab* and al-Ghazali.

Stefan Heidemann (Friedrich-Schiller Universität, Jena) published "Al-'Aql, Assur in islamischer Zeit," in K. Bartl and S. A. Hauser, eds. *Continuity and Change in Northern Mesopotamia from the Hellenistic to the Early Islamic Period* (Berlin: Berliner Beiträge zum Vorderen Orient 17, 1996), 259-86; and with C. Miller and Y. Raghib, "Un décret d'al-Malik al-'Adil en 571/1176 relatif aux moines du mont Sinai," *Annales Islamologiques* 31 (1997): 81-107.

Gray Henry (Fons Vitae) expects to complete her dissertation "The Symbolism of the Cherubim/Griffin from Mesopotamia to Monticello" (University of Kent, 1998). A lecture on this topic which she delivered in Tehran in 1995 will be published in *Sophia* (1998). She is also preparing with Caroline Williams a video series on Medieval Cairo.

Edmund M. Herzig (University of Manchester) published "The Rise of the Julfa Merchants in the Late Sixteenth Century," in C. Melville, ed. *Safavid Persia: The History and Politics of an Islamic Society* (London: I. B. Tauris, 1996), 305-22; and "The Family Firm in the Commercial Organisation of the Julfa Armenians," in J. Calmard, ed. *Etudes Savafides* (Tehran: Institut Français de Recherche en Iran,

1995), 282-304.

Thomas E. Homerin (University of Rochester) published "Reflections on Poetry in the Mamluk Age," *Mamluk Studies Review* 1 (1997): 62-85. He has two articles forthcoming: "Saving Muslim Souls: The Khānqāh and the Sūfī Duty in Mamluk Lands," *Mamluk Studies Review* 3 (1999); and "Sufis and their Detractors in Mamluk Egypt: A Survey of Protagonists and Institutional Settings," *Islamic Mysticism Contested*, ed. by F. DeJong and B. Radtke (Leiden: E.J. Brill, 1998). His annotated translations of Ibn al-Fārid entitled *Ibn al-Fārid: Sūfī Verse and Sainly Life* is under review by Paulist Press' Classics of Western Spirituality Series.

Qamar-ul Huda (University of California, Los Angeles) completed her PhD dissertation entitled "The Sufi Order of Shaikh Abū Hafs 'Umar al-Suhrawardī and the Transfer of Suhrawardiyya Religious Belief Systems in Multan." She has accepted an Assistant Professorship in Islamic Studies in the Department of Theology at Boston College beginning Fall 1998.

Mahmood Ibrahim (California State Polytechnic University-Pomona), along with his duties as history department chair, is continuing his research of Naskh and periodization of Islamic history.

Robert G. Irwin (London) published *Islamic Art* (Abrams, US/Laurence King, UK, 1997); "Muslim Responses to the Crusades," *History Today* (April 1997): 43-49; "Toynbee and Ibn Khaldun," *Middle East Studies* 33 (1997): 461-79; "Saladin and the Third Crusade: A Case-Study in Historiography and Historical Fiction," in M. Bentley, ed. *Companion to Historiography* (Routledge, 1997), 139-52. He is preparing an anthology of classical Arabic literature in translation (Penguin) as well as researching the history of the study of Arabic philology in the West.

D.E.P. Jackson (University of St. Andrews, retired) published "Some Preliminary Reflections on the Chancery Correspondence of the Qādī al-Fāḍil" and "1193-1193, An Appreciation of the Career of Saladin," both in U. Vermeulen and D. De Smet, eds. *Egypt and Syria in the Fatimid, Ayyubid and Mamluk Eras*, Pro-

ceedings of International Colloquia at the Katholieke Universiteit Leuven in May 1992, 1993, 1994. (Leuven, 1995); and "Some Considerations Relating to the History of the Muslims in the Crusader States." in K. Ciggaar, A. Davids and H. Teule, eds. *East and West in the Crusader States* (Leuven: A.A. Bredius Foundation, 1996). His monograph *Pappus of Alexandria: The Introduction to Mechanics* (the Arabic version with translation, glossary and notes) to be published by Springer is in the final stages of preparation. He is also preparing a monograph surveying Arabic scholarship (principally secular scholarship) in the Middle Ages entitled *Arabic Scholarship*.

Peter Jeffrey (Princeton University) published with Kay Kaufman Shelemay. *Ethiopian Christian Liturgical Chant*. 3 vols. and CD (audio). Madison, WI: A-R Editions, 1993-97).

Robert Jones (Bernard Quartich Ltd., London) is a rare book specialist at Bernard Quartich, Ltd., (founded 1847) handling printed works and manuscripts in the fields of Islamic science, Islam and the Qur'an, Travellers to the Middle East, Orientalism and the history of scholarship.

Walter E. Kaegi (University of Chicago) is preparing two monographs: a biography of emperor Heraclius; and *The Muslim Conquest of Byzantine North Africa*. He presented two lectures: "The Earliest Muslim Penetration of Byzantine North Africa: A New Reading of the Sources," at Centre d'Etudes Maghébines à Tunis, 18 September 1997 and Center for Middle Eastern Studies, University of Chicago, 6 February 1998; and "Heraclius: An Emperor and His Crises," Late Antiquity and Byzantine Workshop, University of Chicago, 13 January 1998.

Ahmet T. Karamustafa (Washington University, St. Louis) published *God's Unruly Friends* (Salt Lake City: University of Utah Press, 1994). His "Walāya According to al-Junayd," is forthcoming in *Herman Landold Festschrift*. He is presently researching a monograph entitled *Conceptions of the Human Soul in Premodern Islamic Thought*.

Jonathan G. Katz (Oregon State Uni-

versity) published *Dreams, Sufism and Sainthood: The Visionary Career of Muhammad al-Zawawi* (Leiden: E.J. Brill, 1996) and "An Egyptian Sufi Interprets His Dreams: 'Abd al-Wahhâb al-Sha'rânî, 1495-1565," *Religion* 27 (1997): 7-24.

Mutsuo Kawatoko (Middle Eastern Culture Center in Japan) has been involved in excavations at the al-Tur Site in the southern Sinai since 1985. He published "A Port City Site on the Sinai Peninsula, al Tur: the 11th Expedition in 1994," (1995) "A Port City Site on the Sinai Peninsula, al Tur: the 11th Expedition in 1994," (1996) "A Port City Site on the Sinai Peninsula, al Tur: the 11th Expedition in 1994," (in preparation, 1998). He is presently preparing a *General Catalogue of Fustat Finds*.

Hugh N. Kennedy (University of St. Andrews) published *Muslim Spain and Portugal: A Political History of al-Andalus* (Longman, 1996). He is presently preparing a monograph entitled *Warfare and Society in the Early Islamic State*.

Carla L. Klausner (University of Missouri, Kansas City) published with Ian J. Bickerton *A Concise History of the Arab Israeli Conflict*, 3rd ed. (New York: Prentice Hall, 1998)

Dickran Kouymjian (California State University-Fresno) published "Identifying the Apostles in Armenian Narrative Miniatures," in J-P Mahé and R. W. Thomson, eds. *From Byzantium to Iran: Armenian Studies in Honour of Nina G. Garsoïan* (Atlanta: Scholars Press, 1997), 453-74; "Armenian Paleography: A Reassessment," in F. Déroche and F. Richard, eds. *Scribes et manuscrits du Moyen-Orient* (Paris: Bibliothèque nationale de France, 1997), 177-88; "A Final Look at Asia Minor," *JSAS* 7 (1994, pub. 1997): 1-8; "The New Julfa Style of Armenian Manuscript Binding," *JSAS* 8 (1995, pub. 1998): 13-36; "Armenian History from 1375 to 1604," in R. Hovanissian, ed. *History of the Armenians* (New York: St. Martin's Press, 1997), 2: 1-50; "Response to 'Modern Armenian Culture': The Distinguished Lecture of Levon Zekyan," in Nicolas Awde, ed. *Armenian Perspectives: 10th Anniversary Conference of the Association International des Etudes Armeniennes* (Richmond, Surrey: Curzon Press, 1997), 355-61. He has

two forthcoming publications: "Les reliures des manuscrits arméniens à inscriptions," *Actes, Table ronde de codicologie comparée, Ecole normale supérieure, Paris, December 1990* (forthcoming, 1998) and with M. Stone and H. Lehmann *Album of Armenian Paleography* (Aarhus University Press, 1999). He is presently researching the iconography of the cycle of miniatures in Armenian manuscripts of the Alexander Romance, the publication of the Armeno-Greek papyrus, and Armenian liturgical vestments and vessels.

Ella Landau-Tasserou (Hebrew University of Jerusalem) published *Biographies of Companions and Their Successors: A Translation of al-Tabari's Dhayl al-mudhayyal* (Albany: SUNY Press, 1997) and "Features of the Pre-Conquest Muslim Army: The Time of Muhammad," in A. Cameron and L. Conrad, eds. *Studies in Late Antiquity and Early Islam* vol. 3 (Princeton: Darwin Press, 1996). She has two forthcoming articles: "On the Reconstruction of Lost Sources," in L. Conrad, ed. *History and Historiography in the Early Medieval Near East* (Princeton: Darwin Press, 1998); and "Unearthing a Pre-Islamic Arabian Prophet," *Jerusalem Studies in Arabic and Islam* (1998). She is preparing a monograph on jihad in the early Islamic period.

Ira M. Lapidus (University of California, Berkeley) published "State and Religion in Islamic Societies," *Past and Present* 151 (1996): 3-27; "A Sober Survey of the Islamic World," *Orbis* (1996): 391-404; "Death in the Muslim Tradition," in H.M. Spiro, et al, eds. *Facing Death: Where Culture, Religion and Medicine Meet* (New Haven: Yale University Press, 1996), 148-59; "Islamism," in *Enciclopedia Italiana* (1996), 100-14; "Islamic Revival and Modernity: The Contemporary Movements and the Historical Paradigms," *Journal of the Economic and Social History of the Orient* 38 (1997): 444-60. He has two forthcoming articles entitled: "Islam and the Middle East: Historic Cultures and Modern States, in *Culture and Polity in the Developing World* (Hoover Institution); and "The Gunpowder Empires: Technology and Politics in the Ottoman and Safavid Empires," in J. Esposito, ed. *The Oxford History of Islam*.

Margaret Larkin (University of California, Berkeley) left Princeton University to accept a position in Classical Arabic Literature at the University of California, Berkeley (Fall 1997). She published *The Theology of Meaning: 'Abd al-Qâhir al-Jurjânî's Theory of Discovery* (New Haven: American Oriental Society, 1995). She is presently working on an article on Pre-Modern Popular Poetry for *The Cambridge History of Arabic Literature*; and a monograph on *Neoclassical Poetry in Egypt*.

Stefan Leder (Martin-Luther-Universität) published "Grenzen der Rekonstruktion alten Schrifttums nach den Angaben im Fihrist" in *Ibn an-Nadîm und die mittelalterliche arabische Literatur. Beiträge zum 1. Johann Wilhelm Fück-Kolloquium* (Wiesbaden, 1996), 21-31; *Mu'ğam al-samâ'ât al-dimašqîya al-muntaḥaba min sanati 550 ilâ 750. Les certificats d'audition à Damas, 550-750h./1155 à 349.* (Damas: Institut Français d'Etudes Arabes, 1996); "Charismatic Scripturalism: The Ḥanbalî Maqdisîs at Damascus," *Der Islam* 74 (1997): 279-304. He has three forthcoming articles: "Eine neue Quelle zur Stadtgeschichte von Damaskus - Zur Alltagsgeschichte der Ḥadîtwissenschaft," Supplement XI der *ZDMG*; "Hörerzertifikate als Dokumente für die islamische Lehrkultur des Mittelalters," in R.G. Khoury, ed. *Urkunden und Urkundenformulare im Orient und Klassischen Altertum* (Heidelberg, 1997); "Conventions of Fictional Narration in Learned Literature," in S. Leder, ed. *Story-Telling in the Framework of Non-Fictional Arabic Literature* (Wiesbaden: Otto Harrassowitz). He is presently preparing *Wathâ'iq al-samâ'ât al-dimašqîya al-muntaḥaba min sanati 550 ilâ 750. Les certificats d'audition à Damas, 550-750h./1155 à 349. Les facsimiles.* (Institut Français d'Etudes Arabes en cooperation avec Deutsches Archäologisches Institut); as well as a monograph entitled *Piety Versus Politics: the Akhbâr Al-Shuyûkh of Abû Bakr al-Marrûdhî*.

Gary L. Leiser (Vacaville, California) published with Robert Cossaboom "Adana Station, 1943-45: Prelude to the Post-War American Military Presence in Turkey," *Middle Eastern Studies* (January 1998). His translation of M. F. Köprülü's *Some*

Observations on the Influence of Byzantine Institutions on Ottoman Institutions has been in press at Türk Tarih Kurumu in Ankara for seven years. It should appear in 1998. He is preparing with John Woods and Robert Dankoff a translation of M. F. Köprülü's *Early Mystics in Turkish Literature*. He is also preparing two articles: "The Lion and Sun Coinage of Ghiyāth al-Dīn Kai-Khusraw II," for *Mésogaios*; and "American Air Force Operations in Palestine, 1942-45."

Yaakov Lev (Bar-Ilan University) edited *War and Society in the Eastern Mediterranean, 7th-15th Centuries* (Leiden: E.J. Brill, 1997). He is presently preparing a monograph entitled *Saladin in Egypt*.

Bernard Lewis (Princeton University) published *The Middle East: A Brief History of the Last 2000 Years* (New York, 1996). He is presently preparing a study on identity in Middle East history.

Richard P. Lorch (Universität München) published *Arabic Mathematical Sciences: Instruments, Texts, Transmission* (Aldershot: Variorum, 1995). He is presently preparing an edition of Thābit ibn Qurra's *al-Shakl al-Qatā'*.

Neil D. MacKenzie (Howell, Michigan) plans to work during May and June (1998) on the continuing excavations of Sijilmasa, Morocco (sixth season).

Richard C. Martin (Emory University) published with Mark R. Woodward *Defenders of Reason in Islam: Mu'tazilism from Medieval School to Modern Symbol* (Oxford: One World Publications, 1997). He is preparing with Adel S. Gamal a translation of an 11th-century Mu'tazili manuscript on prophethood and miracles.

Jane Dammen McAuliffe (University of Toronto) received a Guggenheim fellowship for 1997-98; a Rockefeller Foundation award (\$400,000) to create a program on "North American Religious Diversity and the Academic Study of Religion;" a Connaught Conference grant (\$10,000) to fund an international symposium on medieval scriptural exegesis in May 1997; and a Victoria College fellowship for travel to southeast Asia. She has five forthcoming articles: "Assessing the

Isrā'īliyyāt: An Exegetical Conundrum," in S. Leder, ed. *Fiction in Nonfictional Classical Arabic Literature* (Wiesbaden: Harrassowitz Verlag); "Debate with Them in the Better Way": The Construction of a Qur'ānic Commonplace" in A. Neuwirth, S. Günther, M. Jarrar, eds. *Aspects of Literary Hermeneutics in Arabic Culture: Myths, Historical Archetypes and Symbolic Figures in Arabic Literature* (Beirut: Texte und Studien); "Ibn Taymiyyah's *Muqaddimatun fī uṣūl al-tafsīr*," in J. Renard, ed. *Seven Doors to Islam: Spirituality and the Religious Life of Muslims* (Berkeley: University of California Press); "Ṭabarī's Prelude to the Prophet," in H. Kennedy, ed. *Al-Ṭabarī: A Medieval Muslim Historian and His Work* (Princeton: Darwin Press); and "Christians in the Qur'ān and *tafsīr*," in Jacques Waardenburg, ed. *Muslim Perceptions of Other Religions Throughout History* (New York: Oxford University Press). She is the General Editor of a multi-fascicle *Encyclopaedia of the Qur'ān* (Leiden: E.J. Brill). She is preparing a monograph tentatively entitled *The Creation of Qur'ānic Authority* which is an analysis of the multiple ways in which the authority of the Qur'ān is generated and sustained in Muslim thought and practice. She is also editing *With Reverence for the Word: Medieval Scriptural Exegesis in Judaism, Christianity and Islam*, a volume of about 25 papers from an international colloquium she organized and hosted in Toronto in May 1997.

Christopher Melchert (Springfield, Missouri) published "The Adversaries of Aḥmad ibn Ḥanbal," *Arabica* 44 (1997): 234-53; and *The Formation of the Sunni Schools of Law, 9th-10th Centuries C.E.* (Leiden: E.J. Brill, 1997).

Charles H. Miller (St. Mary's University) published "Jerusalem," *Harper Collins Bible Dictionary* (Harper San Francisco, 1996), 497-508.

Suleiman Mourad (Yale University) is researching his PhD dissertation on "Zuhd in Islam: Beginning and Early Development." He published "A Note on the Origin of *Faḍā'il Bayt al-Maqdis* Compilations," *al-Abḥath* 44 (1996): 31-48; and "A Twelfth Century Muslim Biography of Jesus," *Islam and Christian Muslim Relations* 7

(1996): 39-45. He edited the biography of Jesus in Ibn 'Asākir's *Ta'rikh madīnat Dimashq* entitled *Sirat al-Sayyid al-Masīh li-Ibn 'Asākir al-Dimashqī* (Amman: Dār al-Shurūq, 1996). He has two articles in preparation, "Jesus According to Ibn 'Asākir;" and "Abū Ismā'il al-Azdī and his *Futūḥ al-Shām*."

John A. Nawas (University of Utrecht) published "The Miḥna of 218 A.H./833 A.D. Revisited: An Empirical Study," *JAOS* 116.4 (1996): 698-708. He is presently preparing a monograph on the ulama during the first four centuries of Islam with special focus on the mawali.

Ian R. Netton (University of Leeds) published with Dionisius A. Agius *Across the Mediterranean Frontiers: Trade, Politics and Religion, 650-1450* (Turnhout: Brepols, 1997). He is presently preparing a monograph entitled *Ritual and Sufism*.

Norman D. Nicol (Santa Rosa, California) has nearly completed his *Corpus of Fatimid Coinage*.

Alastair E. Northedge (Université de Paris IV) published "Friedrich Sarre's *Die Keramik von Samarra* in Perspective" in K. Bartl and S. Hauser eds. *Continuity and Change in Northern Mesopotamia from the Hellenistic to the Early Islamic Period* (Berlin: BBVP 17, 1996), 229-58; and "Les origines de la céramique à glaçure polychrome dans le monde islamique," in G. Demains D'Archimbaud, ed. *La céramique médiévale en Méditerranée. Actes du VIe Congrès de l'AIECM2* (Aix-en-Provence, 1997): 213-24. He is responsible for the medieval program in the excavation of the French Mission at Tilbesar in Turkey, site of the Crusading period castle of Tell Bashir, near Gaziantep. As of the 1997 Campaign, the excavations in the castle have suggested three periods of construction: a mud-brick castle of the 9th or 10th centuries; a stone castle of the 11th century; and extensive rebuilding under the Count of Edessa. In 1995, a hoard of 34 dirhams dating to the 1250s was discovered, consisting of mixed Ayyubid, Urturqid and Crusader imitations.

James D. Pavlin (New York University) is presently preparing the final draft of his PhD dissertation "The Concept of

'*Ubaydiyyah* in the Theology of Ibn Taymiyyah: The Relationship of Faith, Love and Action in the Perfection of Worship."

Francis E. Peters (New York University) will soon publish *Arabia Before Islam* (London: Variorum, in press). He is presently preparing a monograph entitled *The Quest: The Historians' Search for Jesus and Muhammad*.

Carl F. Petry (Northwestern University) is the editor of and contributor of one chapter to *The Cambridge History of Egypt vol. 1: Islamic Egypt, 640-1517 C.E.* (scheduled to appear with vol. 2, December 1998). He is presently preparing a comparative study of Mamluk and Ottoman waqf deeds as well as a study of crime and its prosecution in the central Islamic lands during the medieval period. He presented a paper entitled "Disruptive 'Others' as Depicted in Chronicles of the Late Mamluk Period" at a conference on Egyptian historiography convened at the University of St. Andrews, 27 August 1997.

Madeleine Sarley Pontin (SOAS, University of London and BIAAH, Amman) is presently preparing her M. Phil thesis on Islamic ceramics as well as the final publication of the pottery and lamps from Khirbat Faris. She has a forthcoming article with A. McQuitty et al on Mamluk Khirbat Faris in *ARAM* papers from the 1997 conference "Mamluks in Bilad al-Sham," Beirut. Her recent fieldwork includes a joint project with Ziad al-Sa'ad and Nizar Abu Jaber of Yarmouk University, Jordan, and petrographic work on ceramic and clay analysis from middle and late Islamic Khirbat Faris, January 1998. Her planned fieldwork includes: the ethnoarchaeology of the late Islamic village at Um Zais, Jordan, in advance of tourism developments; proposed ceramist for the Islamic material of the Wadi Faynan Surver, Jordan, BIAAH and Leicester University; and proposed ceramist for the Gharandal Archaeological Project (Byzantine/Islamic), Jordan, University of Sydney.

Lawrence G. Potter (Bryn Mawr College) edited with Gary Sick *The Persian Gulf at the Millennium: Essays in Politics, Economy, Security and Religion* (New

York: St. Martin's Press, 1997) and "The Persian Gulf in Transition," *Headline Series* no. 315 (New York: Foreign Policy Association, 1998).

David S. Powers (Cornell University) edited with M. K. Masud and B. Messick *Islamic Legal Interpretation: Muftis and their Fatwas* (Harvard, 1996). He conducted fieldwork on Fez and Sefrou. He is presently preparing a monograph on court cases from 14th-century Fez.

B.-Tahera Qutbuddin (Harvard University) published "Healing the Soul: Perspectives of Medieval Muslim Writers," *Harvard Middle Eastern and Islamic Review* 2 (1995): 62-87. She is preparing her PhD dissertation, "al-Mu'ayyad fi al-Din al-Shirazi: Founder of a New Tradition of Fatimid Da'wa Poetry."

Scott Redford (Georgetown University) is currently research associate for medieval (Crusader/Armenian) excavations as part of Bilkent University excavations at Kinet, Hatay, Turkey directed by Prof. Marie-Henriette Gates. His *The Archaeology of the Frontier in the Medieval Near East: Excavations of the Gritille, Turkey* (Boston: Archaeological Institute of America Monographs) is due to be published later this year. He is presently preparing a monograph on Seljuk gardens in Anatolia.

John Renard (Saint Louis University) published two monographs: *Windows on the House of Islam: Muslim Sources of Spirituality and Religious Life* (Berkeley: University of California Press, 1998); and *Responses to 101 Questions on Islam* (Paulist Press, 1998).

Everett K. Rowson (University of Pennsylvania) edited with J. W. Wright, Jr. *Homoeroticism in Classical Arabic Literature* (New York: Columbia University Press, 1997). His "Gender Irregularity as Entertainment: Institutionalized Transvestitism at the Caliphal Court in Medieval Baghdad" will be published in S. Farmer and C. B. Pasternack, eds. *Difference and Genders in the Middle Ages*. He is presently preparing a monograph provisionally entitled *Homosexuality in Traditional Islamic Societies* (New York: Columbia University Press). He will be on

research leave during academic year 1998-99.

Karin C. Ryding (Georgetown University) edited *Early Medieval Arabic: Studies on al-Khalil ibn Ahmad* (Washington, DC: Georgetown University Press, 1998).

Abdelhamid I. Sabra (Harvard University) published "Thabit ibn Qurra on the Infinite and Other Puzzles: Edition and Translation of His Answers to the Questions Addressed to Him by Ibn Usayyid." *Zeitschrift für Geschichte der arabisch-islamischen Wissenschaften* 11 (1997): 2-33. He has two forthcoming articles: "Configuring the Universe: Aporetic, Problem Solving, and Kinematic Modeling as Themes of Arabic Astronomy," *Perspectives on Science* (Chicago: University of Chicago Press); and "One Ibn al-Haytham or Two? An exercise in Reading the Bio-Bibliographical Sources," *Zeitschrift für Geschichte der arabisch-islamischen Wissenschaften* (December 1998). He is presently preparing an edition of the Arabic text, English translation and commentary to *The Optics of Ibn al-Haytham, Books IV-VIII: On Reflection and Refraction* and a book-length essay on the cultural context of Arabic science.

Joseph Sadan (Tel Aviv University) is presently researching Muslim civilization, Arabic folk tales, inter-religious polemics and medieval Arabic literature.

Paula Sanders (Rice University) has completed a chapter entitled "The Fatimid State, 969-1171," that will appear in Carl Petry, ed. *The Cambridge History of Egypt*, vol. 1 (Cambridge University Press, forthcoming).

Tsugitaka Sato (The University of Tokyo) published *State and Rural Society in Medieval Islam: Sultans, Muqta's and Fallahun* (Leiden: E.J. Brill, 1997). He is presently researching the Iqta' system and mamluks in Islamic history. He is presently preparing a monograph on the legend of Sultan Ibrahim.

Robert E. Schick (The Albright Institute, Jerusalem) published "Southern Jordan in the Fatimid and Seljuq Periods," *Bulletin of the American Schools of Oriental Research* 305 (1997): 73-85. He par-

ticipated in the archaeological excavations of a Byzantine period site at Khirbat Shuwayka, Ramallah, Palestine, Summer 1996, 1997. He is presently preparing two monographs: *Corpus of the Byzantine Churches of Jordan*; and *The Islamic Period Archaeological Sites and Monuments of Jerusalem*. He continues in Jerusalem as the Islamic Studies Fellow at the Albright Institute. He also teaches archaeology classes at al-Quds University, Beir Zeit University and al-Najah National University.

Warren C. Schultz (DePaul University) is continuing his research on the Mamluk monetary system. His "The Monetary History of Egypt, 642-1517" will appear in Carl Petry, ed. *The Cambridge History of Egypt*, vol. 1 (Cambridge University Press, forthcoming).

Stuart D. Sears (American University in Cairo) completed his University of Chicago PhD dissertation entitled "A Monetary History of Iraq and Iran, ca. 500-750 CE." He was awarded a grant from the American University in Cairo for final preparation of his manuscript, *A Numismatic and Monetary History of Sistan*. He is also preparing *The Album-Warden Collection: A Collection of Sasanian Style Coins*. He was a co-winner of the Quadrennial Prize of the Societe Royale de Numismatique de Belgique for his paper entitled, "The Later immobilized Types of Sistan's Sasanian Style Coins." He presented three papers: "A New Look at Early Muslim Metrology," at the XII International Numismatic Congress (Berlin, September 1997); "The Monetary Reforms of the Late Sasanian Period (Late 5th/Early 6th Centuries CE)" at the Symposium on Documents for the Economic History of Iran (Strasbourg, September 1997); and "Grand Theories: The Decline and Fall of the Pirenne Thesis" at the Seminar on Reconsiderations of the Economic History of the Middle East (Cairo, March 1998).

John M. Smith (University of California, Berkeley) published "The Mongols and World-Conquest," *Mongolica* (Ulaanbaatar) 5 (1994); and "Mongol Society and Military in the Middle East: Antecedents and Adaptations," in Y. Lev, ed. *War and Society in the Eastern Mediterranean, 7th-15th Centuries C. E.* (Leiden:

E.J. Brill, 1997).

Yasser Tabbaa (Ann Arbor, MI) published *Constructions of Power and Piety in Medieval Aleppo* (Penn State University Press, 1997). He is preparing two monographs: *Transformations in Islamic Architecture during the Sunni Revival* and *The Medieval Islamic Hospital*.

David Testen (University of Chicago) spent the 1996-97 academic year as a Mellon Fellow in the Humanities in the Department of Linguistics at the University of Pennsylvania. He will soon publish his revised dissertation, *Semitic L-Particles in Phonological and Morphological Reconstruction* (Leiden E.J. Brill).

Christina Tonghini (University of Florence) will soon publish *Qal'at Ja'bar Pottery: A Study of a Syrian Fortified Site of the 11th-14th Centuries*, *British Academy Monographs in Archaeology* (Oxford University Press, May 1998). She presently is pursuing two research projects: "Medieval Petra: Settlements of the Crusader and Ayyubid Periods in Jordan" and "Medieval Italy and the Islamic Eastern Mediterranean in the Archaeological Sources."

William F. Tucker (University of Arkansas) presented "Natural Disasters, Economic Loss and Mortality in Mamluk Syria," at the November 1997 MESA meeting in San Francisco. He is presently preparing two monographs: *Mahdis and Millenarians* and *Survey of Natural Disasters in the Medieval Islamic World*.

Gilbert P. Verbit (Cambridge, UK) is presently researching the legal history of the waqf.

David Vila (Washington University, St. Louis) is preparing his PhD dissertation, "Christian Martyrs in the Early Islamic Period and the Development of an Apologetic against Islam." His paper, "Selections from John of Damascus: On Reverting Icons in 'On the Orthodox Faith'," will appear in R. Valanrasis, ed. *Religions of Late Antiquity in Practice* (Princeton: Princeton University Press).

Marilyn Higbee Walker (Columbia University) is preparing her PhD disserta-

tion "Islamization in Muslim Spain, 756-929 CE."

Paul E. Walker (Chicago), published "Fatimid Institutions of Learning," *JARCE* 34 (1997): 179-200. His book *Abū Ya'qūb al-Sijistānī: Intellectual Missionary* (London: I. B. Tauris, 1996) is about to be reissued in paperback and also in a Persian translation (in Tehran). Later this year, I. B. Tauris will publish a second book entitled *Ḥamid al-Dīn al-Kirmānī: Ismaili Thought in the Age of al-Ḥākim bi-amr Allāh*. Another book, *An Ismaili Heresiography: The "Bāb al-Shayṭān" from Abū Tammām's Kitāb al-shajara*, critical edition of the Arabic text by Wilferd Madelung and Paul E. Walker and English translation and introduction by Walker, is in press at E.J. Brill. His "The Ismaili Da'wa and the Fatimid Caliphate" will appear in Carl Petry, ed. *The Cambridge History of Egypt*, vol. 1 (Cambridge University Press, forthcoming).

Rachel Ward (British Museum) published "Stirrups from the Islamic World," in D. Alexander, ed. *Furūsiyya* (Riyadh/London, 1997), 84-91; and "Islamism -- A Difficult Matter," in M. Caygill and J. Cherry, eds. *A. W. Franks: The Obsessive Collector* (British Museum Press, 1997), 272-285. She also edited *Gilded and Enamelled Glass from the Middle East* which is to be published by the British Museum Press, May 1998. She is editing with Susan La Niece *Catalogue of Metalwork from the Arab World in the British Museum*.

Seth Ward (University of Denver) continues as the director and organizer of the annual conference in Islamic and Judaic Studies sponsored by the Institute of Islamic-Judaic Studies at the University of Denver. This year's conference, "Avoda and Ibada: Liturgy and Ritual in Islamic and Judaic Traditions," was held 8-10 March 1998.

Elka Webber (New York University) is preparing her PhD dissertation about medieval travelers to the Middle East. Her dissertation is a comparative study of travelers' sense of identity and dislocation as preserved in Muslim, Jewish and some Christian writings.

Mark Whittow (Oriel College, Oxford:

King's College, London) published *The Making of Orthodox Byzantium, 600-1025* (London: Macmillan, 1996). This monograph was published in the US as *Byzantium, 600-1025* (Berkeley: University of California Press, 1996). He is in the final season of castle survey for the Byzantine and Turkish period castles of Anatolia (1998). His future work will deal with medieval settlement in Paphlagonia (1999). He is preparing two monographs on Byzantine castles: *11th-Century Asia Minor* and a more general study of *Archaeology and History in the later Byzantine Period, 1025-1453*.

Virginia) received a USIS/ARCE grant to study in Cairo (1 February-31 May 1998). She was the escort for the Williams College Art Museum Tour for Fellows to Morocco (November 1997). The tour included imperial cities as well as Berber highlands.

Maya R. Yazigi (UCLA) published "Writing the Biography of az-Zubayr ibn al-'Awwām: Explaining Some Controversial Accounts in the Sunni Ṭabaqāt Literature," *Jusūr* 11 (1996): 1-15; and "Ḥadīth al-'Asharī or the Political Uses of a Tradition," *Studia Islamica* 86 (1997): 127-35.

versity) published "A Mantic Manifesto: The Sūra of 'The Poets' and the Qur'ānic Foundations of Prophetic Authority," in L. Kugel, ed. *Poetry and Prophecy* (Ithaca: Cornell University Press, 1990), 75-119; 205-31; "Desert yearning or Partisan Polemic? On the Lines Ascribed to Maysūn. Wife of Mu'āwiya," *Asiatische Studien* 47 (1993): 299-372; "Imru'al-qays. Son of 'Amr: King of...???" in M. Mir and J. Fossum, eds. *Literary Heritage of Classical Islam: Studies in Honor of James Bellamy* (Princeton: Darwin Press, 1993), 3-37; and "The 'era of NBT' and 'YMNT': Two Proposals," *Arabian Archaeology and Epigraphy* 7 (1996): 96-107.

Caroline H. Williams (Williamsburg,

Michael J. Zwettler (Ohio State Uni-

ELITES IN THE WORLD OF CLASSICAL AND MEDIEVAL ISLAM

Under the auspices of the Israel Science Foundation and of Tel Aviv University, we are organising an International Workshop, to take place in Tel Aviv University on Sunday to Thursday, 13-17 December 1998, on the topic Elites in the Classical and Medieval Islam.

The sessions of the workshop will be divided into sections, with each section treating of related groups of topics. Among the broad topics we hope to consider are: 1. Methods and methodologies; 2. Early Islam - the birth of new societies in the Islamic world; 3. al-Andalus and North Africa; 4. Islamic Arabic culture; 5. Minorities - Muslim and other; 6. 'Ulamā' and fuqahā'; 7. The heartlands of Islam.

We wish to emphasize that these offer only the broadest of categories, and we are anxious that our categorization should reflect the nature and types of work that is currently being carried out, rather than dictate the format of work to be done. Therefore, we propose to arrange the final programme as a function of the papers that are offered to the Workshop, rather than attempting to impose a possibly artificial framework on it at this stage. Nonetheless, we hope to have papers which fall into the very broad categories outlined above. At the same time, papers which use varying methodologies, which approach different problems and questions, or which treat of other subjects will also be very welcome.

Participants will be asked to deliver their papers in advance of the meeting, so that they can be distributed to the others. At the meeting itself, they will present the main contents and conclusions of their papers in brief, so as to allow plenty of room for discussion. One of our principal aims in this meeting is to encourage interaction and active exploration of the problems involved in the subject at the moment, in order to stimulate further work in the field; therefore it is of importance that the papers be circulated in advance, so that their detail can be studied at least by the other participating scholars.

Anyone interested in participating in this meeting, or in attending the sessions, is invited to contact us at elites@post.tau.ac.il.

Mamluk Conference: Cities, Societies, Economies

Mamluk Studies Review announces a one-day conference entitled "The Mamluk Sultanate: Cities, Societies, Economies," to be held on Thursday, December 3, 1998 (Affiliated Meetings Day of the 1998 MESA Annual Meeting). This event is cosponsored by DePaul University, The University of Chicago, Northwestern University, and the University of Wisconsin-Madison. The conference will take place at the DePaul Center at the corner of Jackson and State streets in downtown Chicago, just minutes from the MESA hotel.

The keynote speaker for the conference will be Dr. Ulrich Haarmann. Those desiring more information should contact the conference coordinator, Warren Schultz, at the following address: Warren Schultz, Department of History, DePaul University, 2320 N. Kenmore, Chicago, IL 60614, USA. Telephone: (773) 325-1561. Email: weschultz@wppost.depaul.edu. The use of email correspondence is particularly encouraged.

Those interested in participating should submit an abstract (300 word limit) to the conference coordinator by September 1, 1998.

33rd International Congress on Medieval Studies

7-10 May 1998

The Thirty-Third International Congress on Medieval Studies will take place Thursday-Sunday, 7-10 May 1998, in Kalamazoo on the campus of Western Michigan University under the sponsorship of the Medieval Institute. There are more than 500 sessions offered this year, among which the following: **Thursday May 7:** (session 17) **Alfonso de Cartagena: Writer, Translator, Statesman, Prelate:** Noel Fallows (Univ. of Georgia), "Alfonso de Cartagena, "los de Granada" and the Irony of Anti-Muslim Propaganda;" Mario A. Chandler (Univ. of Georgia), "Futuwwah and Alfonso de Cartagena's Chivalry: Two Cultural Manifestations of a Medieval Institution." (sess.33) **The Relevance of Tradition and Innovation for the Religious Life of the Holy Land at the Time of the Crusades I:** Klaus-Peter Kirstein (Freie Univ. Berlin), "The Patriarchate of Jerusalem: A Crusader Church in the "Oriens Christianus"." (sess.42) **Orientalism and Medieval Studies, Twenty Years Later I:** Maria Georgopoulou (Yale Univ.), "Orientalism and Crusader Art: Constructing a New Canon;" Cecily Hillsdale (Univ. of Chicago), "Towards a Social History of Art: Defining "Mozarabic" in the 1930's;" Dawn Odell (Univ. of Chicago), "Is *This* the Orient?" (sess.57) **Orientalism and Medieval Studies, Twenty Years Later II:** Lynne Dahmen (Indiana Univ.), "Studying the *Chansons de geste* in the Twentieth Century: The Impact of Orientalism and Feminism;" David Gilliam (Univ. of Illinois-Chicago), "Feminizing the Islamic Other: The Ideology of Reconquest in *Ejemplo* L of the Book of Conde Lucanor;" Michael Chamberlain (Univ. of Wisconsin-Madison), "Arab and Orientalist Reactions to Orientalism." (sess.86) **The Relevance of Tradition and Innovation for the Religious Life of the Holy Land at the Time of the Crusades II:** Carmen von Samson-Himmelstjerna (Freie Univ. Berlin), "'Computantur autem haec septem sigilla': John of Würzburg's Account of His Travels in the Holy Land in the Light of Twelfth-Century Biblical Exegesis;" Johannes Pahlitzsch (Freie Univ. Berlin), "Byzantinization and Arabization in the Greek Orthodox Church of Jerusalem as a Consequence of Crusader Rule;" Dorothea Weltecke (Freie Univ. Berlin), "Innovation in the Syrian-Orthodox Attitude towards War: Patriarch Michael the Great's Account of Arms-Bearing Monks and Knights Templar;" Claudia Ott (Freie Univ. Berlin), "New Enemies in a Traditional Setting: The Arabian "Epic of the Warriors" (Sirat al-Mujahidin) and the Crusaders." (sess.101) **Urban Culture in Medieval and Renaissance Africa:** Rosemarie Varga (Univ. of Michigan), "Muslim-Christian (Ethiopian) Relations in the Fourteenth and Fifteenth Centuries (1380-1460) according to Arabic, Ottoman, and Latin Sources." (sess.104) **Infrastructures of Medieval Trade II:** Jason D. Hardgrave (Univ. of Kansas), "Sea-Trade in the Medieval Mediterranean: Commerce, Contracts, and Law." (sess.110) **Orientalism and Medieval Studies, Twenty Years Later III:** Robert L.A. Clark (Kansas State Univ.), "Queering *Orientalism*: The East as Closet in Said and in the Medieval Christian West;" Jenna Mead (Univ. of Tasmania), "Reading by Said's Lantern." (sess.113) **Medieval Folklore Narrative:** Bonnie D. Irwin (Eastern Illinois Univ.), "The Legend in the Tale: The Representation of Harun al-Rashid in the *Thousand and One Night*." **Friday May 8:** (sess.205) **Sacred Spaces: Visions along the Frontier:** Suzanne Conklin Akbari (Univ. of Toronto), "The Sacred Spaces of Islam in Western Christian Texts;" Irene Brückle (Buffalo State College), "Seeing Jerusalem: Readers of Twelfth-Century Pilgrimage Texts." (sess.243) **Franciscan Studies IV: Franciscan Approaches to Muslims and Hebraists:** N. Scott Johnson (Univ. of Chicago), "Dialogue and the Discourse of Martyrdom in Early Franciscan Encounters with Islam;" Gregory W. Ahlquist (Syracuse Univ.), "The Image of Francis Preaching to the Sultan: The Ideology of Mission and Crusade." (sess.247) **History in the Comic Mode III: Swindlers, Bunglers and Outright Frauds:** Richard W. Bulliet (Columbia Univ.), "Con Games and Social Piety in Medieval Islam." (sess.256) **The Future of Medieval Studies:** Sahar Amer (Univ. of North Carolina-Chapel Hill), "Eurocentrism and Multiculturalism in the Middle Ages;" Thomas E. Burman (Univ. of Tennessee-Knoxville), "The Qur'an in Medieval Europe." **Saturday May 9:** (sess.320) **Crusades and Crusaders I:** Sarah Lambert (Univ. of London), "History, Memory, and Law: Recreating the Past in the Crusader Kingdoms;" Michael Markowski (Westminster College of Salt Lake City), "The Morality of the Crusades;" Ralph-Johannes Lilie (Brandenburgische Akademie der Wissenschaften), "The Crusaders between Orient and Occident: Success and Failure." (sess.351) **Crusader Fortifications and the Military Orders:** Theresa M. Vann, "Hospitaller Fortifications and Settlement Patterns in the Latin East;" Paul E. Chevedden (Virginia Military Institute), "The Conquest of the Krak des Chevaliers by Sultan Baybars in 1271." (sess.353) **Medieval Margins: Slavery and Kidnapping:** Brian Catlos (Univ. of Toronto), "Raising Aragona: Christian Children, Christian Kidnappers, and the *Mudéjar* Situation." (sess.374) **Crusades and Crusaders II:** Dana Cushing (North York, Ontario), "The Artifice of War: Investigating Intrigues of the Third Crusade;" Scott Wells (New York Univ.), "Overwhelmed by Literal Fulfillments: The Latin Monastic Responses to the Crusaders' Conquest of Jerusalem." **Sunday May 10:** (sess.508) **The Waning of al-Andalus:** Ken Garden, "The Use of the Fatwa as a Source for Later Andalusian Social History;" April Burgos (Boston Univ.), "Vestiges of al-Andalus in the Nasrid Kingdom of Granada;" David Vila (Washington Univ.), "Conquest and Conversion: Lull's Approach to Islam in the *Liber de Finae*." (sess.521) **Money, Markets, and Maintenance:**

Economy and Society in Late Medieval Iberia: Larry J. Simon (Western Michigan Univ.), "The Conquest of Menorca (1287) and the Mediterranean Slave Market;" James E. Todesca (Fordham Univ.), "Alfonso X and the Mudéjar Rebellion Reconsidered in Light of a Coin Hoard from Castro Jeriz." (sess.524) **The Idealized City: Power and Place:** Don Hanlon (Univ. of Wisconsin-Milwaukee), "The Roles of Astronomy and Astrology in the Founding of al-Qahira;" Janina Safran, "The City as Ideological Construct: The Caliphal Capital in Spain."

For more information contact Paul E. Szarmach, Director, The Medieval Institute, 100E Walwood Hall, Western Michigan University, 1201 Oliver Street, Kalamazoo, MI 49008-3801, Phone (616) 387-8745, FAX (616) 387-8750.

e-mail:MDVL_CONGRES@WMICH.EDU, WWW= <http://www.wmich.edu/medieval>.

Dumbarton Oaks Byzantine Symposium

"Constantinople: The Fabric of the City"

May 1-3, 1998

The annual Byzantine Symposium at Dumbarton Oaks will be devoted to the topic of **Constantinople: The Fabric of the City**. Under the direction of Professors Robert Ousterhout and Henry Maguire, the symposium will cover all aspects of the physical topography and fabric of the city, from its foundation by Constantine to its fall in 1453. The features to be discussed will include the fortifications and water system, the palaces and the hippodrome, the public spaces and the streets, the public statuary and monuments, the commercial spaces and baths, the neighborhoods and houses, the churches and monasteries, and the gardens and parks. Attention will be paid to the early Ottoman city, inasmuch as it throws light upon the topography of Byzantine Constantinople. In addition, the symposium will be accompanied by two exhibitions devoted to past fieldwork carried out by the Byzantine Institute and Dumbarton Oaks in Istanbul. The Symposium will be held at Dumbarton Oaks from Friday, May 1, to Sunday, May 3, 1998. The tentative program of speakers is as follows: **Session I: Public Spaces and Streets:** Cyril Mango (Oxford University), "Triumphal Monuments;" Albrecht Berger (Deutsches Archäologisches Institut, Abteilung Istanbul), "Streets and Public Spaces in Early Constantinople;" Helen Saradi (University of Guelph), "Perceptions and Literary Interpretations of Sculpture in Constantinople." **Session II: Public Buildings:** Gilbert Dagron (Collège de France), "A Roman Circus for Constantinople;" Fikret Yegül (University of California, Santa Barbara), "Baths of Constantinople: An Urban Symbol in a Changing World." **Session III: Fortifications:** James Crow (University of Newcastle), "The Thracian Hinterland of Constantinople: Water Resources and Defense;" Metin and Zeynep Ahunbay (Istanbul Technical University), "Recent Works on Landwalls of Istanbul." **Session IV: Palaces and Gardens:** Werner Jobst (Österreichische Akademie der Wissenschaften), "Architecture and Mosaic Art of the 'Greta Palace' of Constantinople;" Alessandra Ricci (Bilkent University), "Residences and Residential Life in Constantinople and its Suburbs before 1200;" Urs Peschlow (Johannes Gutenberg-Universität Mainz), "Late Byzantine Palaces;" Henry Maguire (University of Illinois at Urbana-Champaign), "Gardens and Parks." **Session V: Churches and Monasteries:** John Thomas (independent scholar), "Constantinopolitan Monasticism in the Byzantine Monastic Foundation Documents: Aspects of Urbanism;" J.-P. Sodini (Université de Paris I), "The Early Churches of Constantinople (312-843): From Basilica to Cross-in-Square Plans through the Domed Basilica;" Robert Ousterhout (University of Illinois at Urbana-Champaign), "The Byzantine Churches of Constantinople in Context (843-1453)." **Session VI: Neighborhoods:** Paul Magdalino (St. Andrews University), "The Maritime Neighborhoods of the City: Commercial and Residential Functions;" Maria Mango (Oxford University), "The Commercial Map of Constantinople." **Session VII: Transformation** Halil Inalcik (Bilkent University), "Transition from Byzantine Constantinople to Turkish Istanbul."

ABBASID POLITICS AND SOCIETY

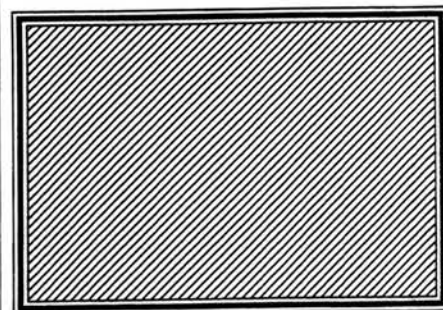
A roundtable discussion on early Abbasid politics and society will be held on May 8, 1998 at Columbia University in the School of International Affairs Building from 9:30 to 5:00. All interested parties are welcome to attend. Participants include faculty from Columbia, Harvard and Princeton Universities, along with other regional institutions.

For information, please contact Matthew Gordon at the Department of History, Miami University, Oxford, OH 45056. Tel. 513-529-5128 or email: mvgordon@muohio.edu.

Call for Papers

1998 Byzantine Studies Conference

The 24th Annual Byzantine Studies Conference will be held at the University of Lexington, Kentucky on November 5-8, 1998. For more information and guidelines for submitting abstracts contact Dr. Claudia Rapp, Program Chair, at clrapp@ias.edu.



International Medieval Congress

University of Leeds 13-16 July 1998

The IMC'98 will be hosted by the International Medieval Institute at the University of Leeds, including 300 sessions on all aspects of the European Middle Ages (c.450-1500), events, and excursions. The IMC'98 will also feature a special strand on settlements, to commemorate 50 years of pioneering research at Wharram Percy, and a special strand on Female Spirituality. The sessions include: Monday, 13 July: (sess.206) **New Aspects of Crusade Studies:** John Pryor (Univ. of Sydney), "The Logistics of the Naval Contingents for the First Crusade;" Anne K. Gilmour-Bryson (Univ. of Melbourne), "The Religious Horizon of the Templars;" César Domínguez (Univ. de Santiago de Compostela), "New Materials for the Study of the Crusades in Iberia." (sess.324) **Physical and Cultural Settlement in Medieval Iberia:** Dimitrij Mishin (Central European Univ., Budapest), "Settlement of the Arabs in Spain after the Islamic Conquest;" Svetlana Nikitina (Central European Univ.), "The Political and Military Role of Guilds in Towns Re-Conquered by Christians in Spain." **Tuesday, 14 July:** (sess.401) **Just Des(s)erts: Wasted Lands and Wasted Lives in Anglo-Saxon England:** Katharine L. Scarfe Beckett (Univ. of Cambridge), "The Unpleasant Inhabitants of the Arabian Deserts." (sess.406) **Organisation and Direction of the Second Crusade:** Susan B. Edgington (Huntingdonshire Regional College), "Albert of Aachen, St. Bernard and the Second Crusade;" Rudolf Hiestand (Heinrich-Heine-Universität), "The Papacy and the Second Crusade;" Jonathan Phillips, "Germany and the Second Crusade." (sess.421) **Medieval Science and the Humanities:** Sarah Pessin (Ohio State Univ.), "Maimonides' View on Astrology: Inconclusive Evidence, Unconvincing Arguments." (sess.506) **The Second Crusade in the Iberian Peninsula:** Matthew Bennett (Royal Military Academy, Sandhurst), "Some Military Aspects of the Capture of Lisbon (1147);" Theresa M. Vann (St. John's University, Minnesota), "The Second Crusade and the Militarisation of Religious Orders;" Nikolas P. Jaspert (Freie Univ., Berlin), "The Regional and International Context of the Conquest of Tortosa (1148)." (sess.606) **The Impact of the Second Crusade in the East and West:** Carole Hillenbrand (Univ. of Edinburgh), "The Coming and Impact of the Second Crusade: The Muslim View;" Yehoshua Frenkel (Univ. of Haifa), "The Koran Versus the Cross: The Social Function of Dreams in Encounter and Conflict (Damascus 1148)." (sess.706) **The Consequences of the Second Crusade:** Timothy Reuter (Univ. of Southampton), "The Non-Crusade of 1149-50;" Martin Hoch, "The Price of Failure: The Second Crusade as a Turning Point in the History of the Latin East?" (sess.806) **Women in the Crusades - A Round Table Discussion. Wednesday, 15 July:** (sess.1002) **The History of Islamic Sciences:** Gregg De Young (American Univ., Cairo), "The Recension of Euclid's *Elements* by Nasír al-Dín al-Túsi;" Monique Bernards (Katholieke Univ. Nijmegen), "The Social Networks of the Islamic Sciences;" John Nawas, "Towards a Sociology of the History of Islamic Sciences." (sess.1006) **The Crusade in the Mediterranean: Eastern and Western Perspectives:** Alexander Matveev (St. Petersburg State Univ.), "A Propos of the Causes of the Success of the First Crusade: An Oriental Point of View;" Kristian Molin (Univ. of Kent), "Fortifications and External Security in the Kingdom of Cyprus (c.1191-1374)." (sess.1115) **Literature, Science and Town Life in Spain and Eastern Europe During the Middle Ages:** Janet Richardson (Texas A&M Univ.), "Arabic Science and Medicine in the Kingdoms of Aragon and Castile in the Thirteenth Century." (sess.1202) **Art in Syria at the Time of the Crusades: Cross-Cultural Perspectives:** Erica Dodd (Univ. of Victoria), "Syrian Painting in the Time of the Crusades: The Paintings of Mar Musa al-Habashi;" Rima E. Smine (New York Univ.), "The Illustrations of the Syriac Lectionary, British Library Add.7170 in the Context of the Crusades;" Lamia Doumato (National Gallery of Art, Washington DC), "Opening the Door to Paradise: Bishop Theodorus and Saint Thomas Imagery in Thirteenth-Century Syria;" Svetlana Luchitskaja (Institute of General History, Moscow), "Muslims in Christian Imagery of the Thirteenth-Fifteenth Centuries: The Visual Code of Otherness." (sess.1302) **A Meeting for the Society of the Medieval Mediterranean - A Round Table Discussion. Thursday, 16 July:** (sess.1402) **Medieval Iberia, I: The Islamic Settlement:** Richard Hitchcock (Univ. of Exeter), "Settlers and Citizens in the Aftermath of the Invasion of the Iberian Peninsula (711 AD);" Peter Scales (Univ. of Aberdeen), "The Urban Layout of Tenth-Century Cordoba and Its Relationship to the Urban Layout of Damascus." (sess.1416) **Medieval Cultures in Translation:** Peter Edbury (Univ. of Wales, Cardiff), "Legal Literature and the Latin East;" Kirsten Hill (Univ. of Wales), "Mandeville's Theatre: Travel Literature and Performance of the East." (sess.1502) **Medieval Iberia, II: The Reconquest:** John Wreglesworth, "The Chronicle of Alfonso III;" Harold Livermore, "Lisbon: Where Reconquest and Crusade Converge;" Simon Barton (Univ. of Exeter), "Political Refugees or Traitors of the Faith?: Cross-Border Allegiances in Medieval Spain."

For registration and programme contact: Marianne O'Doherty or Josine Opmeer, International Medieval Congress, Parkinson Building 1.03, University of Leeds, Leeds LS29JT, UK, Tel. +44 (113) 233-3614, Fax. +44 (113) 233-3616, E-mail: IMC@leeds.ac.uk. <http://www.leeds.ac.uk/imi/imc/imc.htm>.

Colloquium on Fatimid Egypt: Its Art and History

Paris 28-30 May 1998

The Aga Khan Trust for Culture, La Fondation Singer-Polignac, and the Université Paris-Sorbonne (Paris-IV) will sponsor a colloquium in Paris on 28-30 May 1998 on **L'Égypte Fatimide: Son Art et Son Histoire**. The following is the program:

Inaugural Discourse: Oleg Grabar, "Qu'est-ce que l'art fatimide?" **Section I: Les espaces politiques et idéologiques fatimides**: Thierry Bianquis, "La géométrie variable de l'espace politique des Fatimides;" Farhad Daftary, "The Ismaili da'wa outside the Fatimid dawla;" Daniel de Smet, "Eléments chrétiens dans l'ismaélisme yéménite sous les derniers Fatimides. Le problème de la gnose tayyibite;" Pierre Guichard, "Umayyades et Fatimides au Maghreb. Problématique d'un conflit politico-idéologique;" Heinz Halm, "Le destin de Sitt al-Mulk;" Abbas Hamdani, "Brethren of Purity, a Secret Society for the Establishment of the Fatimid Califat: New Evidence for its Early Dating;" Yaacov Lev, "The Town of Tinnis: Economy and Population;" Wilfred Madelung, "The Religious Policy of the Early Fatimids." **Section II: Les monuments et leurs inscriptions**: Sheila Blair, "Floriated Kufic and the Fatimids;" Ayman Fouad Sayyid, "Le grand palais fatimide au Caire;" Fawzi Mahfoudh, "L'influence de la Grande Mosquée de Mahdiya sur l'architecture médiévale ifriqiyenne;" Khaled Maoudoud, "Le conflit entre Sunnites et Shi'ites en Ifriqiya d'après les textes épigraphiques;" Alastair Northedge, "Remarques sur l'urbanisme royal fatimide;" Bernard O' Kane, "The Ziyada of the Mosque of al-Hākim;" Paula Sanders, "The Fatimid Architecture in the 19th and 20th centuries." **Section IIIa: Les arts mobiliers: objets de musées et apports de fouilles**: Eva Baer, "Fatimid art at the crossroads: A turning point in the artistic concepts of Islam;" Sophia Björnesjö, "Quelques considérations sur la chronologie des céramiques à lustre métallique fatimide;" Stefano Carboni, "The definition of 'Fatimid Glass' in the Framework of Contemporary Glass Production;" Danièle Foy, "A propos des verres fatimides d'al-Fustat;" Valérie Gonzalez, "Pérennité d'une technique d'art byzantine chez les fatimides: l'émaillerie sur métal;" Jens Kröger, "Fustat and Nishapur: Questions about Fatimid Glass;" Marie-Odile Rousset, "Céramiques fatimides du Levant;" Georges Scanlon, "Fatimid ceramics from Fustat;" Cristina Tonghini, "Fatimid ceramics from Italy: the archaeological evidence;" Oliver Watson, "Fatimid lustre ceramics." **Section IIIb: Les arts mobiliers: iconographie et épigraphie**: 'Abd al-Rauf 'Alī Yūsuf, "Rock crystals with inscriptions in the Islamic Museum;" Anna Contadini, "New Artistic Trends Under the Fatimids;" Georgette Cornu, "Les tissus d'apparat fatimides, parmi les plus somptueux: le 'voile de Sainte-Anne' d'Apt;" Claus-Peter Haase, "Some Aspects of Fatimid Calligraphy on Textiles;" Marilyn Jenkins, "Fatimid decorative Arts: the picture the sources paint;" Viktoria Meinecke-Berg, "Fatimid Painting: on Style and Tradition: The Workshop of Muslim;" Avinoam Shalem, "The Rock Crystal Lion Head in the Badisches Landesmuseum in Karlsruhe;" Fernando Valdez Fernandez, "Les objets égyptiens en cristal dans al-Andalus, éléments pour une réflexion archéologique." **Section IIIc: Les arts du livre**: Jonathan Bloom, "Paper in Fatimid Egypt;" Eva Hoffman, "A Fatimid Bookcover: Islamic Book Design and Cross-Cultural Exchange in the Mediaeval Mediterranean World;" Rachel Milstein, "Hebrew Manuscripts Illumination and Fatimid Art." **Section IV: L'art funéraire**: Ahmed 'Abd al-Rāziq, "Les coupoles fatimides d'al-Bahnasa;" Farouk S. Asker, "Fatimid Tombstones: The Islamic Museum Collections;" Barbara Finster, "A propos du mashhad al-Guyūshī;" Roland-Pierre Gayraud, "A propos des fouilles de Fustat: découvertes récentes de tombes fatimides;" Thomas Leisten, "Sources littéraires concernant l'architecture funéraire fatimide;" Jochen Sokoly, "New Lights on the Inscriptions of Fatimid Shrouds." **Section V: Histoire des sciences et des loisirs**: Salah al-Din al-Beheiry, "Nouvelles recherches sur la chasse à l'époque fatimide;" Christian Cannuyer, "L'intérêt pour les monuments de l'Égypte pharaonique à l'époque fatimide;" David King, "Aspects of Fatimid Astronomy;" Régis Morelon, "L'astronomie fatimide;" Roshdie Rashed, "Ibn al-Haytham, mathématicien de l'époque fatimide;" Owen Wright, "Music at the Fatimid Court: the evidence of the Ibn al-Tahhan manuscript (Dar al-Kutub, Funun Jamila 539)." **Section VI: Les communautés juives et chrétiennes dans l'Égypte fatimide**: Helmut Buschhausen, "Aspects nouveaux de l'art copte sous les Fatimides;" Mark R. Cohen, "Jews and the Poll Tax in Fatimid Egypt;" Johannes den Heijer, "Considérations sur les communautés chrétiennes en Égypte fatimide;" Joël Kraemer, "A Cult of the Saints at the Synagogue of Dammuh;" Muhammad Taher Mansouri, "Juifs et Chrétiens au Maghreb fatimide;" Jean-Michel Mouton, "Le Sinaï à l'époque fatimide." **Section VII: Le rayonnement des Fatimides au-delà des frontières de leur califat**: Michel Balard, "Notes sur le commerce entre l'Italie et l'Égypte vers la fin du califat fatimide;" Anthony Cutler, "The Arts of Emulation in Cairo and Constantinople (X-XIIth Centuries);" Sibylle Mazot, "Un regard nouveau sur l'architecture palatiale palermitaine;" Ralph Pinder-Wilson, "Saracenic Oliphants: A Reconsideration;" A.L. Udovitch, "Fatimid Cairo: Crossroads of World Trade: From Spain to India."

For more information contact: Marianne Barrucand, Association pour la Promotion de l'Art Musulman, Université de Paris-Sorbonne (Paris-IV), U.F.R. d'Art et d'Archéologie, 3 rue Michelet, 75006 Paris. Tel: (33) 01 53 73 71 47. Fax: (33) 01 43 26 65 02. E-mail: barrucan@mail.club-internet.fr.

Call for Papers

Medieval Academy of America, Annual Meeting

8-10 April 1999

Georgetown University

Papers are invited for the 1999 annual meeting of the Medieval Academy of America, which will be held in Washington, D.C. The host institution is Georgetown University, and the dates are 8-10 April.

Any scholar may submit a paper proposal, with one exception. Those who presented papers at the annual meetings of the Medieval Academy in 1997 and 1998 are not eligible to speak in 1999. Please note that an individual should not submit more than one proposal.

Sessions usually consist of three thirty-minute papers, and proposals should be geared to that length. A different format may be chosen by the Program Committee or a session organizer after the proposals have been reviewed.

Papers will be judged for the quality of the work, their pertinence for the topic, and their suitability for oral presentation.

Proposals for entire sessions may be considered if the subject matter does not conflict with other announced sessions. It is wise to consult one of the Co-Chairs of the Program Committee before preparing such a proposal.

Submissions. Proposals should be submitted to the Co-Chair of the Program Committee, Penn Szittyta, Dept. of English, Box 571131, Georgetown University, Washington, D.C., 20057-1131. The deadline is **15 May 1998**.

The proposal must have two parts: (1) a cover sheet containing the following information: name, professional status, postal address, home and office telephone numbers, fax number, e-mail address, and paper title; (2) a second sheet containing name, paper title, and a 250-word abstract of the paper. If the proposer will be at a different location in the fall, when decisions are announced, that information should be included as well.

Requests for more information about a specific session should be directed to the session organizer. After May 15 the organizers will solicit papers if they have not received enough suitable submissions.

Selection Procedure. Session organizers make an initial selection of papers and submit a session plan to the Program Committee. Final decisions are made by the Program Committee in September. The Co-Chairs of the committee will send notification of acceptance or rejection to those who submitted proposals.

Topics. The Program Committee solicits papers for the panels listed below. Most sessions will accommodate papers from a variety of academic disciplines. Please do not assume that all session participants must be from the same discipline or department. Even if a topic seems to address a particular academic specialty, applicants from other specialties should not hesitate to submit proposals.

Open sessions. The Program Committee also welcomes submissions on other topics. Additional sessions will be assembled to accommodate the best of the submissions.

1. **Medieval Islam across the Mediterranean.** (Organizer: Irfan Shahid, Georgetown Univ.) 2. **Music in an Interdisciplinary Context.** (Org.: Ruth Steiner, Catholic Univ. of America) 3. **Lay Devotion in the Byzantine and Western Middle Ages.** (Org.: Sharon E. Gerstel, Univ. of Maryland) 4. **East Slavic Medieval History.** (Org.: David Goldfrank, Georgetown Univ.) 5. **The 800th Anniversary of the Fall of Jerusalem.** (Org.: Dorothy Glass, S.U.N.Y., Buffalo) 6. **Innovative Uses of Technology in Teaching and Research.** (Org.: Program Committee) 7. **The interface of Text and Image in the Lancelot-Grail Prose Cycle.** (Org.: Carol Dover, Georgetown Univ.) 8. **Late-Medieval Courts and Community.** (Org.: Lawrence R. Poos, Catholic Univ. of America) 9. **Dissent in England, 1250-1400.** (Org.: Steven Justice, Univ. of California, Berkeley) 10. **Late-Medieval English and Italian Cultural Transactions.** (Org.: David Wallace, Univ. of Pennsylvania) 11. **Piers Plowman: Texts and Contexts.** (Org.: Anne Middleton, Univ. of California, Berkeley) 12. **Medieval Archaeology.** (Org.: Program Committee) 13. **Medieval Cartography: Imagining Space/National Identities.** (Org.: Program Committee) 14. **Historiography and Romance.** (Org.: Stephen G. Nichols, The Johns Hopkins Univ.) 15. **The Saxon World: The Pagan-Christian Semantic Contexts.** (Org.: Ronald Murphy, Georgetown Univ.) 16. **The Reception of Arabic and Jewish Philosophy in the Early Thirteenth Century.** (Org.: Richard C. Taylor, Marquette Univ.) 17. **Philosophical Psychology in the Middle Ages.** (Org.: Neil Lewis, Georgetown Univ.) 18. **Medieval Science, East and West.** (Org.: Michael McVaugh, Univ. of North Carolina, Chapel Hill) 19. **Open Sessions.** (Org.: Program Committee)

In addition to the sessions announced above, the Program Committee is planning a number of commissioned sessions.

Questions about the call for papers may be addressed to the Co-Chairs of the Program Committee (Penn Szittyta, Dept. of English, Box 571131, Georgetown University, Washington, DC 20057-1131, szittypr@gusun.georgetown.edu; Jo Ann Hoepfner Moran Cruz, Dept. of History, Georgetown University, Washington, DC 20057, moranj@gunet.georgetown.edu) or to the Executive Director (Luke Wenger, Medieval Academy, 1430 Massachusetts Ave., Cambridge, MA 02138, maa@fas.harvard.edu).

Avoda and 'Ibada:

Liturgy and Ritual in Islamic and Judaic Traditions

The Institute for Islamic-Judaic Studies and the Center for Judaic Studies at the University of Denver held a conference on March 8-10, 1998 on "*Avoda and 'Ibada: Liturgy and Ritual in Islamic and Judaic Traditions.*" Some of the presented papers were: Khalil Athamina (Birzeit Univ.), "Abraham in Muslim Perspective: A Study in the Development of Monotheism in Pre-Islamic Arabia;" Aryeh Botwinick (Temple Univ.), "Maimonides' Philosophy of Prayer: The Impact of Negative Theology in Reconceiving the Nature and Role of Prayer;" Linda Boxberger (Southwestern Univ.), "Visiting the Tomb of Prophet Hud: A Southern Arabian Ritual;" Vincent J. Cornell (Duke Univ.), "The Worship of a Muslim Hermetist: The Prayers of Ibn Sab'in;" Cristina de la Puente (Consejo Superior de Investigaciones Cientificas, Madrid), "The Prayer upon the Prophet Muhammad (*Taşliya*) as a Manifestation of Islamic Religiosity;" Yaron Z. Eliav (Hebrew Univ.), "The Temple Mount in Jewish Liturgy: Re-Examination of the Historical Background;" Rizwi Faizer (Cornwall, Ontario), "From Jerusalem to Mecca: An Examination of the Traditions Concerning the Qibla or Direction of Prayer in Early Islam;" Steven Fine (Baltimore Hebrew Univ.), "Hand and Feet Washing in the Ancient Synagogue;" Alexander Fodor (Eötvös Lorand Univ., Budapest), "Magical Liturgy in Islam and Judaism;" Mordechai Akiva Friedman (Tel Aviv Univ.), "Abraham Maimuni's Prayer Reforms: Between 'Avoda and 'Ibada;" Shalom Goldman (Emory Univ.), "Islamic Influence on Jewish Religious Ritual: An Assessment of the Work of Naphtali Wieder on its Fiftieth Anniversary;" Yitzchak Kerem (Aristotle Univ., Thessalonika), "Muslim and Turkish Influences on Jewish Prayer and Ritual;" Lynne A. Kogel (Ecumenical Theological Seminary, Detroit), "Qumran and the Angelic Liturgy;" Daniel J. Lasker (Ben-Gurion Univ. of the Negev), "Law, Morality, Cloning and the Slippery Slope" and "Attitudes Towards Animal Sacrifices Among the Rabbanite and Karaite Followers of the Kalam;" Matthew Lemberger (Broward Community College), "The Orthodox Opposition to the Mystical Movements of Sufism in Islam and Chassidism in Judaism;" Vivian Mann (Jewish Theological Seminary of America/Jewish Museum), "Torah Case/Qur'an Box;" Richard McGregor (McGill Univ.), "Worship and Ritual in the Context of Medieval Maghrebi and Egyptian Sufism;" Josef Meri (Oxford Univ.), "The Ziyara: A Common Bond Between Jews and Muslims;" Gloria Mound (Institute for Marrano-Anusim Jews Studies), "Customs, Praying and Holy Day Ritual Amongst Marrano-Anusim Jews;" Khaleel Mohammed (Concordia Univ.), "Evolution of Muslim Prayer;" Stefan Reif (Cambridge Univ.), "The Genizah and Jewish Liturgy: Past Achievements and a Current Project;" Joseph Rivlin (Bar-Ilan Univ., Ramat Gan), "G-d and Idioms of Reverence in Legal Documents;" Shimon Shtober (Bar-Ilan Univ., Ramat Gan), "The Issue of the Qiblah in Judaeo-Muslim Polemics;" Roberto Tottoli (Istituto Universitario Orientale di Napoli). "Muslim Traditions Against Secular Prostration and the Inter-Religious Polemics."

The Institute for Islamic-Judaic Studies is planning a conference on *Education in Islamic and Judaic Traditions* in the 1998-1999 academic year.

For more information contact Seth Ward, Conference Chair, Institute for Islamic-Judaic Studies, University of Denver, 2199 S. University Blvd., Denver, CO 80208, U.S.A. E-mail: sward@du.edu; Fax: (303) 871-3037; Phone: (303) 871-3012.

MAMLUK STUDIES REVIEW

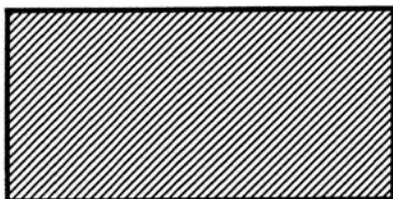
Mamluk Studies Review, the first scholarly journal devoted exclusively to Mamluk studies, is an annual journal devoted to the study of the Mamluk Sultanate of Egypt and Syria (648-922/1250-1517). The goals of Mamluk Studies Review are to take stock of scholarship devoted to the Mamluk era, nurture communication within the field, and to promote further research by encouraging the critical discussion of all aspects of this important medieval Islamic polity. The journal will include articles and reviews of recent books, as well as edited texts and translations of shorter Arabic source materials.

Vol. 2 (1998) contains nineteen reviews and short notices and the following articles: R. Stephen Humphreys, "Ayyubids, Mamluks, and the Latin East in the Thirteenth Century;" David Reisman, "A Holograph MS of Ibn Qadi Shuhbah's 'Dhayl';" Carl F. Petry, "A Geniza for Mamluk Studies? Charitable Trust (Waqf) Documents as a Source for Economic and Social History;" Doris Behrens-Abouseif, "Sultan Qaytbay's Foundation in Medina, the Madrasah, the Ribat and the Dashishah;" Sato Tsugitaka, "The Proposers and Supervisors of al-Rawk al-Nasiri in Mamluk Egypt;" Donald P. Little, "Documents Related to the Estates of a Merchant and His Wife in Late Fourteenth Century Jerusalem."

Persons wishing to subscribe or to submit articles for publication should write to: MAMLUK STUDIES REVIEW, Middle East Documentation Center, 5828 South University Avenue, Pick Hall 201, Chicago, IL 60637 USA. Customers wishing to pay by credit card (Visa, Mastercard, American Express or Discover Card) may order from Seminary Co-op Bookstore, 5757 S. University Ave., Chicago, IL 60637 USA (e-mail books@semcoop.com). Fax: (773) 752-8507.

Slavery and Mamluks

The University of Tokyo in conjunction with the Islamic Area Studies Project will be hosting a workshop in October 1998. The theme of the workshop is "Slavery and Mamluks". For further information contact: Prof. Tsugitaka Sato, 1-16-3 Kakao, Asahi-Ku, Yokohama, JAPAN.



Literature and Rulership within the Arabic-Persian Realm from the Beginning of Islam to the 15th Century

Yale University will be hosting a workshop in Spring 1999 under the direction of Beatrice Gruendler and Louise Marlow. The theme of the workshop is "Literature and Rulership within the Arabic-Persian Realm from the Beginning of Islam to the 15th Century." Any critical approach to literature such as epistles, treatises and poems dedicated to political and religious leaders is welcome, as long as it sheds light on one of the following topics: the planned impact of a literary work, its historical reception, its theoretical vs. practical intention, interplay with the historical background, privileged tendencies, textual devices and conventions of performance, as far as such information may be retrieved. For further information contact: Prof. Beatrice Gruendler, Department of Near Eastern Languages and Civilizations, Yale University, PO Box 208236, New Haven, Connecticut 06520-8236, USA

British Institute of Archaeology at Ankara

The Institute (founded 1948) exists to undertake, promote, and encourage British research into archaeology and related subjects in Turkey. Whilst the emphasis is on archaeology, other disciplines, such as anthropology, history, and literature, are encouraged.

The premises in Ankara are a center for research and house a library of approximately 50,000 volumes which is considered to be the best of its sort in the Near East. The research collections, together with a laboratory and computer services, are available free of charge to members of the Institute. The Institute is able to offer to members, for a reasonable charge, the use of surveying and photographic equipment and vehicles.

Annually the Institute offers research grants to help scholars to undertake research in Turkey, and travel grants to assist students and others to travel to Turkey in order to visit sites and museums.

Fifteen excavations and surveys, as well as museum-based research and conferences, are currently supported by the Institute. The largest is the excavation of the Neolithic site at Çatalhöyük near Konya. Excavations are also being undertaken at Amorium (Byzantine), Çiftlik near Sinop (late Roman) and Kilise Tepe near Silifke (multi-period). Surveys are taking place throughout Turkey covering the full spectrum of historical periods up to the 14th century.

In Britain the Institute publishes a prestigious and substantial annual journal, *Anatolian Studies*, as well as *Anatolian Archaeology* which reports each January on the previous year's achievements. The Institute also publishes a monograph series on major projects and conferences it has sponsored, as well as significant works of individual scholarship. Two series of lectures are organized each year as are occasional conferences. The Annual General Meeting is held at the end of the year.

Membership: Subscription to the British Institute of Archaeology at Ankara is £25 per annum (£15 for students) payable by check in £sterling, DM, or US\$. Members are entitled to a copy of the Institute's journal, *Anatolian Studies*, a copy of *Anatolian Archaeology*, a discount on other Institute publications, notification of conferences and lectures, and access to the library, accommodation and other facilities in Ankara.

Membership of the Institute is open to all who wish to support its work. For further information, please contact: Gina Coulthard, BIAA, Senate House, Malet Street, London WC1E 7HU, U.K. Tel. and Fax 0171 436 8649.

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.

Muhammad A. Maḥzūn, *Tahqīq Mawāqif al-Ṣaḥābah fī al-Fitna min Riwayāt al-Imām al-Ṭabarī wa al-Muḥaddithīn* [Investigation of the Positions of the Companions in the *Fitna* from the Narrations of al-Ṭabarī and the Transmitters of Ḥadīth] (Riyāḍ: Ṭaybeh Publishing House, 1994). Volume 1, 490 pages; volume 2, 486 pages.

This two-volume work was first written as a dissertation on the first *fitna* at the University of Muḥammad I in Morocco. The author, Muḥammad Maḥzūn, raises anew a very controversial and lively topic that has kept scholars and researchers busy for a very long time. Maḥzūn chose to write about this subject for one reason: to correct the accounts of the first *fitna*, which were distorted by the early and contemporary writings of non-Muslim historians. Although he is not explicit about it, his writing reveals bias against Shī'ī historians. Maḥzūn argues that only (Sunnī) Muslim historians can correct the accounts

of Islamic history.

Maḥzūn attributes the distortion of Islamic history to uninformed and misguided historians who belonged to anti-Islamic sects such as the Saba'iyya (from Ibn Saba'), the Zanādiqa, the Shu'ūbiya, the Zoroastrians, and the Rāfiḍa. He asserts that most of the distortion of Islamic history was caused by Jews and Christians, who converted to the Shī'ī sect and then used Shī'ism as a vehicle to facilitate their mission to destroy Islam. Also, anti-Islamic Persian elements, according to Maḥzūn, used Shī'ism as a shield behind which to shake the foundations of Islam.

Moreover, Maḥzūn cautions Muslim historians against relying on suspicious, inauthentic, and non-Muslim sources. He says that Muslim historians should depend primarily on the sources of the Shari'a, because they are the most authentic historical documents.

Maḥzūn uses al-Ṭabarī's *Ta'rikh al-Rusul wa al-Mulūk* as the primary source for his work. He also relies on other Islamic sources such as the reports of the *Muḥaddithīn* and the works of al-Bukhārī, al-Rāzī, al-Balādhurī, al-Baghdādī, Ibn 'Asākir, Ibn al-Athīr, al-Dhahabī, Ibn Kathīr, Ibn Khallikān, and Ibn Ḥajar.

In discussing the controversial issue of the relationship between 'Uthmān's policies and the causes of the first *fitna*, Maḥzūn explains the unstable conditions of 'Uthmān's period by arguing that the Muslims at the time of 'Uthmān had become less Islamic and more ethnically and racially biased. Unlike the earlier Muslims, who had built the Islamic state and were disciplined according to the teachings of the Qur'ān and the *ḥadīth*, the Muslims of 'Uthmān's era carried with them the residue of the *jāhili* era and were not as Islamic-oriented as those who lived in the time of Muḥammad, Abū Bakr, and 'Umar. Maḥzūn justifies 'Uthmān's rule by arguing that social corruption had been building up long before 'Uthmān assumed power. The reason for that, Maḥzūn explains, was that the rapid expansion of the Islamic state absorbed foreign elements who spread their un-Islamic beliefs in the community. Moreover, this expansion cre-

ated physical remoteness between the Muslim subjects and their rulers, which caused the former to be less Islamic. In addition to that, according to Maḥzūn, the more time that elapsed from the generation of Muḥammad and his Companions, the more the Muslims deviated from the teachings of Islam. Also, the improvement of the economic situation in 'Uthmān's era caused the Muslims to turn their attention from Islam to the materialistic world. Thus, the less religious, more materialistic environment of 'Uthmān's era was the cause of all the disruptions in that period according to Maḥzūn.

The author dismisses from his work everything that argues against his theory. For instance, modern historiography, both Western and Muslim, suggests that Muslims in general and the Khawārij in particular became dissatisfied in the later years of 'Uthmān's rule because of the caliph's nepotism, injustice, and corruption. Thus, contrary to Maḥzūn's assertions, most modern historians attribute the first *fitna* to 'Uthmān's policies.

Maḥzūn appears to be very careful about the selection of his sources. He tells us that the most authentic source on Islamic history is the Shari'a, which he actually fails to use in his work, followed by the work of al-Ṭabarī. Firstly, the Shari'a is rarely used, if at all, as a historical document, because it is a work on Islamic law and norms. Secondly, although the history of al-Ṭabarī may be one of the most complete and comprehensive works on early Islamic history, that does not make it entirely authentic. For instance, al-Ṭabarī himself admits that many of the accounts in his history may be inaccurate but are worth mentioning with a warning about their authenticity. Obviously, Maḥzūn chose from al-Ṭabarī's history only those accounts that served the purpose of his argument.

Maḥzūn wrote his work on the *fitna* not as a historian, but as an ideologue whose aim was to transmit thoughts and ideas. A historian should not be biased and selective; unfortunately, Maḥzūn proves to be both. Maḥzūn's work represents a Sunnī point of view. The work is particu-

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larly aimed at defending 'Uthmān and spreading negative propaganda against the non-Sunnī sects, the Shi'a in particular. The author blames the orientalist for the negative image of 'Uthmān and accuses Muslim historians of following the orientalist path by using inauthentic accounts in their research that weakened 'Uthmān's image. Although the sole purpose of this book appears to be to propagate the Sunnī cause, it is a good source for al-Ṭabarī's accounts of the first *fitna*.

- Hussām S. Tīmānī

Maḥmūd 'Arafa Maḥmūd, *al-'Arab qabl al-islām: aḥwālukum al-siyāsiya wa-l-dīniya wa aḥamm mazāhir ḥaḍaratihim* [The Arabs before Islam: Their Political and Religious Conditions and the Most Important Aspects of their Civilization] (al-Ḥaram: 'Ayn li-l-dirāsāt wa-l-buḥūth al-insāniya wa-l-ijtimā'īya, 1995). 340 pages, ill.

This survey of the history and culture of the Arabs before Islam is apparently meant for a general audience. Specialists will find little of interest. It relies completely on traditional and/or out-dated secondary sources, has no discussion of methodology, has factual errors when dealing with Mesopotamia, and contains some egregious ethnic slurs. It is unfortunately only interesting as representative of a certain class of contemporary history writing.

- John L. Hayes

Najm 'Abd al-Raḥmān Khalaf, *Naqd al-matn bayna ṣinā'at al-muḥaddithin wa-maṭā'in al-mustashriqin* [Textual Criticism between the Craft of the Muḥaddithin and the Accusations of the Orientalists] (Riyadh: Maktabat al-Rushd, 1409/1989). 89 pages.

Literature on hadith criticism, sifting the authentic reports and the invented or distorted, has always stressed the attached isnāds, chains of transmitters. Khalaf reports that there are no separate books by medieval traditionists on the criticism of the actual texts (sing. *matn*) of hadith reports save Ibn Qayyim al-Jawziyah (d. 751/1350), *al-Manār al-munīf fi al-ṣaḥīḥ wa-al-da'if*. In fact, traditionists regularly rejected hadith reports on the ground that their texts were implausible. Khalaf has, then, chosen an important topic. Unfortunately, his examples are almost all from Bayhaqī (d. 458/1066), *Ma'rifat al-sunan wa-al-āthār*. We still need someone to go over the earlier literature to address such questions as whether textual criticism became more stringent over time.

As for the promise of the title, Khalaf scarcely engages the Orientalists at all. He mentions a few at the beginning (Coulson the latest) but says nothing specific of their arguments. At the conclusion, he explains that it is no surprise that Orientalists should attack Islam in the name of science, logic, and objectivity, but that it is dismaying to see fellow Arabs and Muslims carry on the same attack.

- Christopher Melchert

Muḥammad 'Abd al-Raḥmān al-Mar'ashli, *Faṭḥ al-mannān bi-muqaddimat "Lisān 'al-Mizān"* [Introduction to "Lisān al-Mizān"] (Beirut: Dār Iḥyā' al-Turāth al-'Arabī, 1415/1995). 563 pages.

This is the editor's introduction to a new edition of Ibn Ḥajar, *Lisān 'al-Mizān*, itself a commentary on al-Dhahabī, *Mizān al-i'tidāl*, omitting transmitters whose names appear in the Six Books. Pages 19-155 are devoted to Ibn Ḥajar; 159-406 to a history of hadith criticism; 409-501 to *Lisān 'al-Mizān* itself; finally, 503-527 to a description of the editor's methods. The value of the middle sections is their including copious quotations from classic works of rijāl criticism. Would anyone like to see examples of critics who aspersed their fathers, sons, or brothers?

Lists of notoriously harsh critics? Someone whose hadith was like clothes from Nishapur (i.e., overvalued)? Mar'ashli has gathered them. In my latest presentation to MESA (unfortunately just before I came across this book), I discussed traditionists who took payment for their hadith. In several years of collecting data on this topic. I have found examples Mar'ashli does not mention, but some of his examples were new to me. It is hard to imagine that any student of hadith science should fail to find here new leads.

As for the edition itself, in nine volumes, Mar'ashli has used one Istanbul manuscript and an incomplete Cairene to establish the text of the *Lisān*, along with the old Hyderabad edition (based on an Indian manuscript) and an additional Cairene manuscript of the original *Mizān*. Annoyingly, he mentions three Istanbul manuscripts he did not consult, including two autographs; therefore, this cannot be the best possible text. Could he not scrape together the bus fare and a few weeks' lodging to check the Istanbul libraries himself? Still, this is certainly a step up from the old Hyderabad edition, so I regretfully recommend it to anyone who needs biographies of traditionists. There are few titles more useful. To students of hadith science in particular, I happily recommend the introductory volume as well.

- Christopher Melchert

Aḥmad b. 'Umar al-Zayla'i, *Nuqūsh islāmīya min Ḥamdāna bi-Wādī 'Ulayb* [Islamic Inscriptions from Ḥamdāna, in Wādī 'Ulayb] (Riyadh: Maktabat al-Malik Fahd al-Waṭaniya, 1415/1995). 114 pages; map; 19 plates.

This is another in a series of volumes written by Saudi scholars treating previously unpublished Arabic inscriptions, opening up new sources for historians. The inscriptions published here are grave-markers from a cemetery discovered during surface exploration in the Wādī 'Ulayb area in the southern Hijaz. This area straddled a pilgrimage route to Mecca and

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played an important role in local politics. An unspecified number of inscriptions were uncovered, almost all of which were too damaged to be useful. Seven of these, well preserved, are published here in full, with color photographs, line drawings, and analysis; special attention is paid to the calligraphy and to the ornamentation of the grave-markers. Four of the inscriptions record the deaths of women, three of men. None of the personages can be identified from other sources; to judge from the names, some were local notables and some were visitors making the pilgrimage. One inscription is dated to 416 AH, one to 900 AH; the others are undated, but probably date to the same period. An appendix contains color photographs and drawings of contemporaneous inscriptions from the Hijaz for comparison. The extensive first chapter treats the history of the area. This volume will be of especial interest to students of epigraphy (Inscription No. 7 includes previously unattested epithets) and to historians of the southern Hijaz.

We look forward to the promised publication of Dr. Al-Zayla'i's dissertation (University of Durham, 1983) on "The Southern Area of the Amirate of Makkah (3rd-7th/9th-13th centuries): Its History, Archaeology and Epigraphy".

- John L. Hayes

Aḥmad Rajab Muḥammad 'Alī, *al-Masjid al-Ḥarām bi-Makkat al-Mukarramah wa-Rusūmihi fī al-Fann al-Islāmī* [The Masjid al-Ḥarām in Mecca and its Depictions in Islamic Art] (Cairo: al-Dār al-Miṣriyah al-Lubnāniyah, 1996). 348 pages, 38 line drawings, 60 color and black-and-white photographs

This book is a moderately useful examination of artistic representations of the Ḥarām in Mecca in Islamic art. It begins with a summary of the architectural history of the Ḥarām and then turns to some 70 depictions of the Ḥarām from the Ottoman period in manuscripts and on glazed tiles, wood prayer carpets, and painted wall plaster. There are many other

depictions, including pre-Ottoman ones, that the author does not include. He does include several seemingly previously unpublished ones from Cairo.

The author observes that scenes of the Ḥarām in manuscripts were selected either to illustrate historical narratives, to decorate frontispieces of Qur'ān manuscripts, or to accompany pilgrimage guides. The glazed tiles with depictions of the Ḥarām typically were placed in mosques. His examples of depictions on painted wall plaster come from private homes in Cairo.

The accuracy of the depictions of the Ḥarām varies greatly. The depictions on prayer carpets, for example, are highly abstracted. But even the illustrations in pilgrimage guides that aim to show what the Ḥarām actually looks like often are unreliable about such details as the number of minarets or porticoes.

The artists used a variety of views, including top plans, elevations, perspective and isometric views. The artists often mixed more than one type in the same depiction, such as an overall top plan with the individual details shown in elevation. Curiously all of the illustrations view the Ḥarām from the east, perhaps reflecting the location of Mount Safa, the best elevated vantage point for viewing the Ḥarām.

Unfortunately, the book is marred by low production values. Most of the photographs are not original, but rather copied from previous publications, and are often of substandard quality, both in the original photograph and in the printing. The line drawings are also often cruder than they ought to be.

- Robert Schick

'Āṣim Muḥammad Rizq, *Khānqāwāt al-ṣūfiyah fī miṣr fī al-'aṣrayn al-ayyūbi wa-al-mamlūki (567-923 h/ 1171-1517 m)*, part one [Sufi Khanqahs in Egypt in the Ayubid and Mamluk periods]; *Khānqāwāt al-ṣūfiyah fī miṣr fī 'aṣr dawlat al-mamālik al-burjiyah (787-920 h/ 1385-1516 m)*, part two [Sufi Khanqahs in Egypt in the Period of

the Burji Mamluk State] (Cairo: Madbuli, 1997). 2 volumes. Volume 1, pages 1-473, 48 drawings and photographs; volume 2, pages 474-875, 58 drawings and photographs, bibliography, no index.

These two paper-back volumes are a useful historical and architectural study of the Sufi khanqahs in Cairo in the Ayyubid and Mamluk periods.

Volume One begins with an historical survey of the Sufi institution of the khanqah, a general discussion of Sufism, and an examination of the common architectural features of khanqahs. The volume then turns to eleven individual khanqahs, dating to the Ayyubid and Bahri Mamluk period to the second half of the 14th century. The title of that first volume is a bit misleading in that the Burji Mamluk period is left to Volume Two, which examines 11 more khanqahs from the end of the 14th to the start of the 16th century. The title also suggests that there were khanqahs throughout the entire country of Egypt, but in actuality all of them are located in Cairo.

Each khanqah is examined in a systematic manner that covers the date of its establishment, its endowments, its founder, and its employees, followed by an architectural description and a record of repairs that the Egyptian antiquities authorities have carried out since the end of the 19th century. A couple of rather too small, thumb-nail size photographs and a plan accompany the text for each khanqah. The author normally devotes around 10 to 30 pages to each khanqah; the Khanqah al-Shaykhuniyah gets the most extensive treatment with 52 pages. The author only deals with the khanqahs that have extant remains, thus leaving out several others known only from literary sources.

The author derives his information from a wide range of Arabic historical sources. The author uses Van Berchem's *Corpus Inscriptionum Arabicarum* and the *Repertoire Chronologique d'Epigraphie Arabe* for inscriptions, but ignores Meinecke's *Die mamlukische Architektur in Aegypten und Syrien*, to which the reader should refer for alternate dates and identifications, Creswell's *The Muslim Architecture of Egypt*, and other non-Arabic

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studies.

- Robert Schick

Ibrāhīm Aḥmad al-'Adawī, *al-Dawla al-islāmiyya wa imbrāṭūriyyat al-rūm* [The Muslim State and the Byzantine Empire] (al-Fayyūm: Dār Riyāḍ al-Ṣāliḥīn, 1994). 225 pages.

The author introduces this book with a description of the Arab Peninsula and a study of its economic and military life, focusing especially on the Ḥijāz. He follows this discussion with a section on the Byzantine Empire, particularly on its religious conflicts. This section is expanded with more detail on the conflicts between the Arabs and Byzantium and the internal problems of their respective empires. He argues that the larger conflicts between the Arabs and the Byzantines were passed over because of the pressing need to resolve internal conflicts: the 'Abbāsīd confrontation with the 'Alids (Shī'ites) and ecclesiastical disputes in Byzantium. The conflicts between the Arabs and the Byzantines, al-'Adawī argues, appear to have been met by campaigns of fortification of their respective territories.

al-'Adawī writes that in general, the conflict had a mutually negative effect on maritime activities. However, he emphasizes that the commercial activities of both empires, particularly of the Muslim empire, were far flung, and dominated trade in the East, especially in China and India. Despite their conflicts there was a considerable level of commercial exchange between Arab and Byzantine merchants in these markets.

The author makes a special point of clarifying one of the factors which marked the history of the 'Abbāsīd state: the rising power of the Turks. The domination of the Turks over the 'Abbāsīd Caliphate created favorable conditions for the formation of independent principalities in various parts of the empire. The appearance of the Saljūqid state played a major role in countering the threat of both the Fāṭimids and the Byzantines to the

'Abbāsīds.

In parallel to the political, the author discusses cultural issues common to the Arab and Byzantine empires. One of the most important cultural arenas was the phenomenon of the translation of classical Greek texts to Arabic, particularly of philosophical works. He also points out that the art of poetry was one of the most important means for the reflection of the military glory of both empires.

There was also a mutual sphere of influence between Arabs and Byzantines which can be seen in such structures as the administrative organisations of both empires, both political and military. The author concludes his study with a discussion of diplomacy in both substantial and ceremonial aspects. He makes mention of exchanges of embassies between the Arabs and the western Holy Roman Empire of Charlemagne, and between Byzantium and al-Andalus.

Despite the importance of this book, this reviewer wonders why the author has not included a careful study of the prevailing conflicts between the Arabs and Byzantium during the Umayyad period, as these conflicts determined the policy of the Arab Empire in both the East and the West. One also questions the inclusion of al-Andalus, which as a geographic, ethnic, and cultural entity was isolated despite its strategic importance and the role it played in international politics at the time.

- Rachid El Hour

Ibrāhīm Aḥmad al-'Adawī, *al-Muslimūn wa-l-jirmān: al-Islām fī gharb al-baḥr al-abyaḍ al-mutawassiṭ* [The Muslims and the Germans: Islam in the Western Mediterranean] (al-Fayyūm: Dār Riyāḍ al-Ṣāliḥīn, 1994). 301 pages.

In this book, al-'Adawī underscores the importance of the Islamic presence in the western Mediterranean and its coexistence there with other cultures. He analyses the migratory movements of the Germanic tribes with great interest, putting particular emphasis on the Germanic-Ro-

man relationship which went through several phases and ended with the Germanic settlement of the Roman territory. There were two Germanic states which originated in the western Mediterranean: the western Visigoths in the Iberian Peninsula and the eastern Vandals in the North of Africa. These two nations differed in their basic lifestyle, the Visigoths being sedentary agriculturists while the Vandals were nomadic.

Apart from the Germanic tribes of Gaul (the Franks), the destiny of the rest of the Germanic dynasties was written for different reasons, especially religious ones. These conflicts produced serious social and economic consequences, especially in Italy, whereas the Franks enjoyed religious stability, due to their catholicism.

al-'Adawī clarifies the history of the various phases of the Muslim conquests in the western Mediterranean including the campaigns which were carried out in the south of Gaul which concluded with Arab control of the *Siptimāniyya*. This presence was not long-lived, as the territory was retaken by Charlemagne, who took advantage of the internal affairs of the Umayyad emirate in al-Andalus. Al-'Adawī also analyses the relationship between the Umayyad emirate of al-Andalus and the 'Abbāsīds and that which formed between the Byzantine Empire and Charlemagne. He discussed the exchanges of embassies between the Umayyad emirate and France. He concludes with a discussion of the attacks carried out by the Normans in Gaul and in the Iberian Peninsula which stabilized with the relationship between 'Abd ar-Raḥmān and the Normans.

Despite the importance of this book, some observations are necessary. First, it must be pointed out that the author has not paid enough attention to critical studies of the Umayyads of al-Andalus, the most important of which have been published in Spain. Second, his analysis of the internal conflicts among the Arabs during the conquest of North Africa, in the *wulāt* period and during the emirate, the author does not explain to what extent the dispute between the Yamanīs and the Qaysīs during the Umayyad Caliphate was a determining factor for the outcome of the conflicts which took place both in North Af-

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rica and in al-Andalus.

- Rachid El Hour

Khayr al-Dīn Yūjhiṣūy, *Taṭawwur al-fikr al-sīyāsī 'ind ahl al-sunna: fatrat al-takwīn: min bidāyatih ḥattā al-thuluth al-awwal min al-qarn al-rābi' al-hijrī* [The Development of Sunni Political Thought: The Formative Period: From its Beginning till the First Third of the Fourth Century AH] ('Ammān: Dār al-Bashīr, 1413/1993). 240 pages.

This book aims at giving a broad outline of the historical development of political thought amongst Sunni scholars up to the first decades of the fourth century AH. The reader is assumed to be informed on the main historical and political events of the period under study. As the title suggests, the book does not deal with Khārījite or Shī'ite political thought, though it makes reference to certain ideas which developed outside what is considered to be the Sunni milieu that could have influenced Sunni scholars (either by being incorporated in their work or by causing a reaction amongst them).

The author has used an extensive range of source material which he briefly describes in an introductory chapter. The sources include: historical works, biographical dictionaries, books on genealogies, political treatises, *firaq* books, in addition to books on *ḥadīth* and *fiqh*.

The first chapter of the book looks at the development of the caliphal institution till the middle of the third century AH. It traces the important historical incidents and points out some of the important figures that influenced its formation.

The second chapter describes the origin and development of political thought amongst Muslims in the first two centuries AH. Whilst Sasanian influences are pointed out, stress is made on Muslim religious movements (especially the Khārījites, the Qadaris, the Murji'a, and the Mu'tazila) and the political content of their ideologies which influenced Sunni scholars. A shift in attitude is seen to occur between the Umayyad period, which is one of antagonism between the caliphate and opposing Muslim scholars, and the Abbasid period, which is one of rapprochement between the caliph and Sunni scholars. From being against the hereditary caliphate, Sunni scholars come to endorse it. This is reflected in Sunni *ḥadīth* collections.

The following chapter traces the development of Sunni political thought up

to the beginning of the fourth century AH. The conflict between the Mu'tazila and other Sunni groups is considered an important influence. In this connection, the *miḥna* of al-Ma'mūn is discussed in some detail. The growing influence of the secretarial class, the *kuttāb*, on the caliphate is also described, along with some of the Persian and Hellenistic thought that they introduced. A description follows of the discussions that arose amongst the *fuqahā'* themselves and amongst them and the different Muslim groups on political issues.

Three main factors are seen to have directed Sunni political thought: 1) Islamic principles and concepts; 2) the caliphal institution; 3) the opposing political and intellectual groups. The last chapter discusses what the author considers to be the three foundations of this political thought: 1) Islam (the principles in the Qur'an and the Sunna); 2) historical events (the experience and practice of the Muslim community through time); 3) practice (arising from the interaction of the Sunni scholars with the caliphs and religious and intellectual opponent groups).

The book does not pretend to be exhaustive. The author intends only to put forward some ideas which ought to be taken up for more detailed research.

- Aram Shahin

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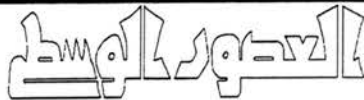
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