

Mathaf Tareq Rajab

by Brannon Wheeler

The Tareq Rajab Museum in Kuwait houses an extensive private collection of Islamic art. Housed in the basement of two adjoining villas, one of Tareq and Jehan Rajab and the other of their son Ziad, the collection is divided into two sections. Section one displays the more traditional Islamic arts including manuscripts, calligraphy, coins, miniatures, ceramics, metalwork, glass, jade, wood, and stone carvings. Section two, considered an ethnographic collection, includes displays of costumes, textiles, jewellery, furniture, and musical instruments. The collection also features a large display of arms and armor with an extensive collection of daggers and swords, some dating back to the 16th century. The museum's impressive Islamic Firearms Collection is currently not on display but has been studied in a recent publication by Robert Elgood, *Islamic firearms in the Tareq Rajab Museum* (London, 1995).

Although the museum has been open to the public only since 1980, Tareq and Jehan Rajab have been developing the collections for more than 40 years. Tareq was sent from Kuwait to study Art in the United Kingdom, where he graduated from Bristol in 1954. While in the UK, Tareq met Jehan who had been pursuing her interests in the folklore and material culture of Arab and Indian people. Tareq and Jehan married in 1955, returning to Kuwait

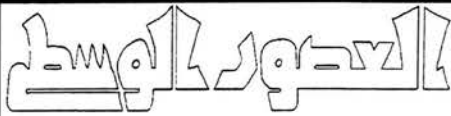
where Tareq was appointed as the first director of the Department of Antiquities and Museums. In his capacity as director, Tareq actively pursued a number of initiatives and projects designed to preserve the antiquities of Kuwait, and to develop a number of museums including the Kuwait National Museum, which today is still in the process of reconstruction after the Iraqi invasion of 1990-1991. In part, frustrated by a lack of support for his efforts, including his attempt to establish a museum on the Island of Failaka, site of some of Kuwait's most extensive archaeological finds, Tareq resigned in 1969 and opened the New English School in Kuwait with Jehan.

Alongside her husband's professional experience, Jehan Rajab's interests in folklore and her extensive travels throughout the Gulf area and beyond, have resulted in the museum's impressive ethnographic collection. Unparalleled in any other collection, public or private, is the museum's display of traditional silver jewellery, especially the collection of pieces from Oman, Yemen, and Saudi Arabia. Much of the jewellery, although produced and worn in Islamic times, follows traditions that date back to the ancient Near Eastern cultures of Mesopotamia, the Phoenecians, Persia, and India. In the mu-

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Al-'Usur al-Wusta

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Middle East Medievalists

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

Regular membership in MEM is open to scholars and students of all nationalities interested in any aspect of the history and civilization of the Middle East in the medieval period. (See the membership application form on the last page of this issue.) Annual membership dues for members with addresses in Canada, Mexico, or the United States are US \$15.00. Members with addresses outside Canada, Mexico, or the United States are required to pay a postal surcharge of \$2.50 in addition to their dues, for a basic annual rate of US \$17.50. See the membership application form on the last page of this issue for multi-year memberships and payment options. Payment should be made by check or money order in the appropriate amount, in U.S. dollars payable on a U.S. bank or in Eurocheck payable in British pounds only, and made out to "Middle East Medievalists." Send membership applications and dues payments to James E. Lindsay, Department of History, Colorado State University, Fort Collins, CO 80523-1776, U.S.A.

The Board of Directors of MEM is elected annually at the general business meeting, normally held in the fall at the annual meeting of the Middle East Studies Association. (For information, see "Annual Meetings" section inside this issue.) The next business meeting will take place in conjunction with the 31st annual meeting of MESA, on Sat. Nov. 22, 8:30 PM, Golden Gate Rm. at Hyatt-Regency, San Francisco, CA. The Board of Directors for 1997 consists of the following members:

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MATHAF, FROM PAGE 29.

seum, the jewellery is displayed according to region, and includes dowry pieces, amulets designed to avert the evil eye, and "face masks" (*batulah*) some of which, it is reported, Jehan purchased from the women wearing them. The museum also includes a small collection of gold jewellery.

In addition to the collection of jewellery, Jehan has collected and displayed numerous examples of traditional costumes and textiles. Like the jewellery, the costumes and textiles are organized according to region with particular emphasis on Palestinian and Syrian examples. One of the exhibits is a reproduction of an entire room, taken from a traditional home in Palestine, including the walls, furniture, textiles, and women's costumes. Jehan's studies of jewellery and costumes, with extensive photographs taken from the museum's collections, have been published in recent years: *Palestinian Costumes* (London, 1989) and *Silver Jewellery of Oman* (Kuwait, 1997). The Rajabs also have a collection of photographs, unfortunately not on display at the museum, but a selection of which, taken before the impact of the oil economy, Jehan has recently published in a book on old Kuwait, : *Voice of the Oud: a story of Kuwait* (Kuwait, 1997).

Dr. Geza Fehervari, curator of the museum and responsible primarily for the museum's non-ethnographic collections, was former Hungarian ambassador to Kuwait for two years, and is professor emeritus at the School of Oriental and African Studies at the University of London. Dr. Fehervari, a refugee from the 1956 revolution in Hungary, was able to complete his PhD in Islamic Studies at the University of London where he subsequently taught for some 20 years. He is well-known in Kuwait for his work with the annual lecture series on Islamic art organized by the Dar al-Athar al-Islamiyyah. In recent years, Dr. Fehervari has begun to publish studies on the museum's medieval collections. He has just completed research, including a trip to Cairo, on the authenticity of a Mamluk-age door now mounted at the entrance to the museum, and previously believed to have been a late reproduction. He is also at work on a book-length study of the museum's ceramics collection, especially the examples from Nishapur and Samargand, a

field in which Dr. Fehervari is one of a very small group of acknowledged authorities.

Some of the medieval pieces in the museum are noteworthy. The collection of calligraphy, including individual leafs and bound manuscripts, is especially strong, as it has been one of Tareq Rajab's interests from his early years of collecting. For example, the museum's collection holds the earliest dated complete manuscript of the Quran, dated 393 [1002 CE]. On display also are three well-preserved examples, from 17th and 18th century Mughal India, of so-called "talismanic shirts" or "Quran shirts" thought to have been worn under armor as protection. One of them, in particular includes the 99 names of God and the *shahādah*. Also of interest is a large collection of Quran manuscripts, designed for the blind, in which the letters are either raised or cut out from the page. Tareq's interest in calligraphy also extends to coins, and the museum's numismatic collection includes gold dinars from each year of Umayyad rule in Syria, beginning with the coins minted after the reforms of 'Abd al-Malik.

Miraculously, and thanks to the efforts of the Rajabs, the museum was not looted during the Iraqi invasion and occupation. During the retreat of the Iraqi troops in early 1991, the Kuwait National Museum was looted, including the impressive private collection of the Dar al-Athar al-Islamiyyah housed there, and the buildings gutted by fire, but the Rajabs were able to hide the existence of their collection. Most of their pieces were moved from the cases and packed into back rooms, and the main entrance to the museum was blocked and hidden by some large furniture. As was the case with many neighborhoods in the suburbs of Kuwait City, the Rajabs also helped to remove all street signs and house numbers to confuse the Iraqis. Just before the liberation, however, someone seems to have informed the Iraqi authorities of the museum. Some Iraqis did visit the museum and were set to return the next day, apparently to loot the collections, but did not return because the next day the allied forces began the liberation of Kuwait. Jehan has also recently published her own fascinating account of the Iraqi invasion and occupation, *Invasion Kuwait: an English woman's tale* (Radcliffe Press, 1993).

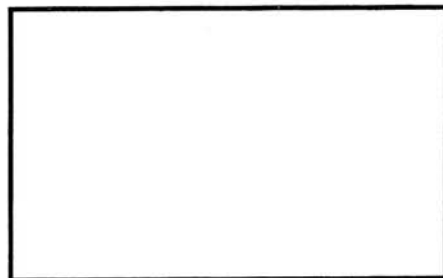
The museum's exhibits are extremely well-done, on par with or better

than most national museums in the region, with good lighting and accessible presentation. The museum itself and the villas in which it is housed, are themselves fine examples of Islamic architecture and art. Some of the exhibits, such as that of the ceramics, mix styles and examples from different periods, and have little if no documentation explaining the individual pieces. This is, in part, due to the lack of adequate space for the Rajabs' total collection. Only about one-third of the whole collection can be displayed in the current museum space. Working mostly by himself, Dr. Fehervari is cataloguing the entire collection and has plans for reorganizing some of the displays, such as the ceramics he is studying for his forthcoming book. The Quran manuscripts, both those displayed and those not displayed, are also being catalogued currently, with a book-length study in progress by

Marcus Fraser of Sotheby's. Future works on other aspects of the collection are planned. For those able to visit the museum, both Dr. Fehervari and Jehan offer guided tours.

The museum is located in the Jabriya neighborhood of Kuwait City, Block 12, Street 5, House 22, but can also be visited virtually at www.kuwait.net/~trm/index.html. Jehan Rajab and Dr. Fehervari can be reached by telephone at (965) 531-7369, fax (965) 531-9924 or by email at trm@kuwait.net. Although the museum is open to the public year-round 9am-12noon and 4pm-7pm, one is less likely to find Dr. Fehervari there in the summer. An overview of the museum and its collections has been published and can be purchased from the museum office and library (965) 539-9063. Regular mail may be sent to Tareq Rajab Museum, PO Box

6156, Hawally, 32036 KUWAIT. In addition, it should be mentioned that the recent publication of the *Book of Gifts and Rarities: kitāb al-hadāyā wa al-tuḥaf*, translated and annotated by Dr. Ghada al-Hijawi al-Qaddumi (Harvard, 1996), currently deputy director for cultural affairs in Kuwait's Department of Antiquities and Museums, includes a number of excellent color photographs of pieces from the Tareq Rajab Museum, and from the collection of the Dar al-Athar al-Islamiyyah.



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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. 1 (1997) contains twenty-four reviews and the following articles: Donald P. Little, "Documents as a source for Mamluk History;" Li Guo, "Mamluk Historiographic Studies: The State of the Art;" W. W. Clifford, "Ubi Sumus? Social Theory and Mamluk Studies;" Th. Emil Homerin, "Reflections on Poetry in the Mamluk Age;" Doris Behrens-Abouseif, "The Mahmal Tradition and the Pilgrimage of the Ladies of the Mamluk Court;" Leonor Fernandes, "Mamluk Architecture and the Question of Patronage;" Donald Whitcomb, "Mamluk Archeological Studies: A Review."

Persons wishing to subscribe or to submit articles for publication should write to: Mamluk Studies Review, Middle East Documentation Center, 5828 South University Ave., Pick Hall 201, Chicago, IL 60637.

ENCYCLOPAEDIA OF THE QUR'AN

Work has begun on the *Encyclopaedia of the Qur'an*, to be edited by Jane Dammen McAuliffe, with Claude Gilliot, William Graham, Wadad Kadi, and Andrew Rippin, and published by Brill, Leiden, the Netherlands. Scheduled to appear in 1999, the EQ will total twelve fascicules/two volumes of 1500 pages and will comprise alphabetically arranged, English-language entries on all aspects of the contents and function of the Qur'an. It is intended to provide an increased awareness of the current vitality of Qur'anic studies and to appeal to all those who have a professional or personal interest in the Qur'an. All inquiries should be addressed to Professor Jane Dammen McAuliffe, Victoria College, University of Toronto, 73 Queen's Park Crescent, Toronto, Canada M5S 1K7 or by phone (416-585-4410), fax (416-585-4596) or e-mail (jane.mcauliffe@utoronto.ca).

The Painted Mosques of Yemen

by Noha Sadek

Yemen's Islamic architectural heritage is one of the least known in the Islamic world. It remains relatively little studied although its traditional domestic architecture has received greater recognition through several publications. This lacuna is largely due to the country's inaccessibility until recent times. However, a corpus of the Islamic monuments of Yemen has begun to take shape, and some of what has come to light falls under the category of painted mosques. A preliminary survey has yielded about forty monuments with elaborately painted and carved wooden or plastered ceilings and domes. Although some of these mosques are located in major cities and towns, others are found in remote villages, some times perched on high mountain peaks which are not easily reached. Their strikingly rich designs and vibrant colors are in striking contrast with their often austere exteriors, and their visual impact is surprisingly overwhelming and often unexpected. Many of the mosques are relatively well preserved, but some

are suffering from growing signs of deterioration, as well as misguided restoration and "modernization" attempts. While painted decoration of this kind is found in other parts of the Islamic world, the quality and quantity of the Yemeni examples attest to the richness and diversity of Yemen's architectural legacy.

Almost half of the surveyed mosques have carved and coffered wooden ceilings. Some are large hypostyle mosques, such as the Great Mosque of Sana'a, the Mosque of al-Hadi in Sa'adah and the Mosques of Shibam and Dhū Ishraq. Others are small "cubical" structures with a

few slender columns directly supporting the ceilings without arcades, such as the mosque of al-'Abbās in Asnāf (Fig. 1), the Mosque of Banī al-Ṭayyār in Qaydān, and the Mosque of 'Awār in Raymah. Most mosques of this group date from the 8th through the 13th centuries, but painted decorations are found as late as the 17th century in the mosques of Dawrān in Ānis and al-Rawḍah near Sana'a. Nevertheless, the dating of several remains problematic due to the lack of inscriptions or historical sources. Furthermore, even when a foundation inscription exists, we can still face identification problems; this is the case

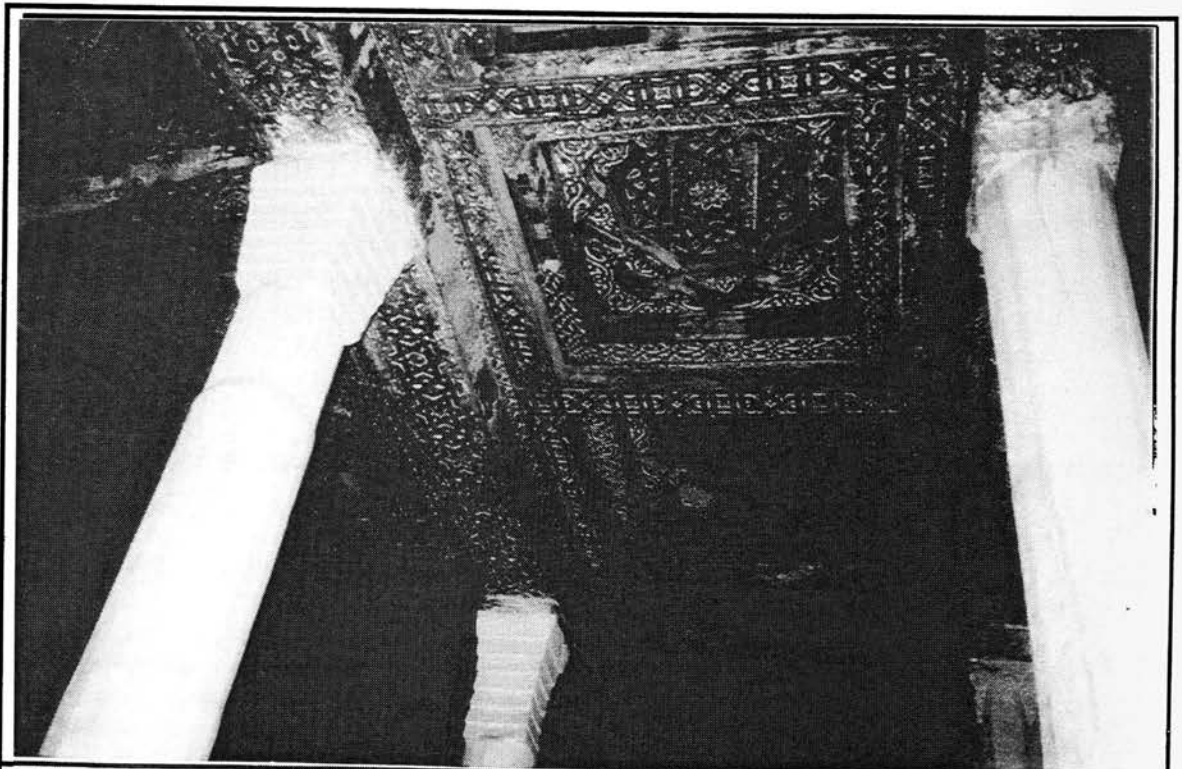


Figure 1. The coffered ceiling of the mosque of al-'Abbas in Asnaf, built by Sultan Musa ibn Muhammad al-Qutbi in 1126.

with the Mosque of al-'Abbās, in which a prominent Kufic inscription band carries the date of 1126 as well as the name of its patron, "Sulṭān Mūsā ibn Muḥammad al-Quṭbī", whom no one has been able to identify until now. Because the region was at the time under Ṣulayḥid control, it is most likely that he may have been one of their Ismā'īlī princelings, but only further research on unpublished Ismā'īlī sources in Yemen may help to solve the mystery of his identity.

Although some of these monuments have been individually studied, a stylistic chronology for the whole group has yet to be established. For example, the overlap between Zaydī and Ṣulayḥid mosques, which share the same style of architecture and decoration, presents one of the many avenues of analysis. How did political and religious affiliations influence the choice of a particular style and what were the internal and external artistic influences that helped shape this style? The Yemeni ceilings represent a direct evolution of an ancient building tradition as demonstrated by remnants of coffered stone ceilings in some South Arabian temples. Furthermore, there are close parallels between the styles of the Yemeni wooden ceilings and Fatimid wooden fragments from the Western Palace, which were incorporated into the Qalāwūn complex in Cairo, no doubt resulting from the close religious ties between Fatimid Egypt and Ṣulayḥid Yemen. An investigation into the relationship between capital centers and "provincial" satellites may shed some light on Yemen's role as a repository of surviving regional variations of models that have long disappeared.

The arrival

of the Rasūlids in Yemen heralded a new style of architecture and decoration. The Rasūlids, who were a family of officers of Turkoman origin, made their way there with the Ayyūbid army which set out to conquer Yemen in 1173. Through a combination of circumstances and sheer luck, they found themselves in the forefront of the political stage in Yemen in the first quarter of the 13th century. Their first ruler, Nūr al-Dīn 'Umar, managed to seize power, declaring himself sultan and obtaining formal recognition of his new position from the 'Abbasid caliph in Baghdad. His descendents were able to control most of Yemen, although they were never able to conquer the Zaydīs, who kept their hold on the northern and eastern regions throughout the Rasūlid period (1229-1454). The Rasūlid era is considered by medieval and modern historians alike to have been the golden age in Yemen's political, economic and cultural history. Trade and agriculture were the two main sources of revenue of the Rasūlid state, and permitted a flurry of architectural activities that was largely concentrated in the two capital cities of Ta'izz and Zabīd.

Sometime before his death in

1267, Aḥmad b. 'Alwān, a prominent shaikh and founder of the sufi order al-'Alwāniyah in Yemen, launched a virulent attack against the ostentatious living style of the Rasūlid sultan, and in particular his lavishly decorated palaces. They were said to have had marble decorations and painted ceilings, and only the sultans had the privilege of using marble, gold, and lapis lazuli paint. Unfortunately, none of these palaces has survived, and there exist only brief descriptions in the sources to give us some idea about their size, decorations, or special features. Nevertheless, we are able to form an idea of their splendour from the elaborate interiors of the Rasūlid sultans' extant religious monuments. It is inconceivable that the sultans' religious foundations, no matter how ornate, would have been cause for complaint. In any case, the Rasūlids were certainly not deterred by Ibn 'Alwān's criticism for they continued to build luxurious palaces and pavillions, in addition to the usual religious constructions.

While many Rasūlid mosques and *madrasas* have succumbed to the ravages of time, the surviving ones reflect the Rasūlids' distinctive sense of aesthetics.

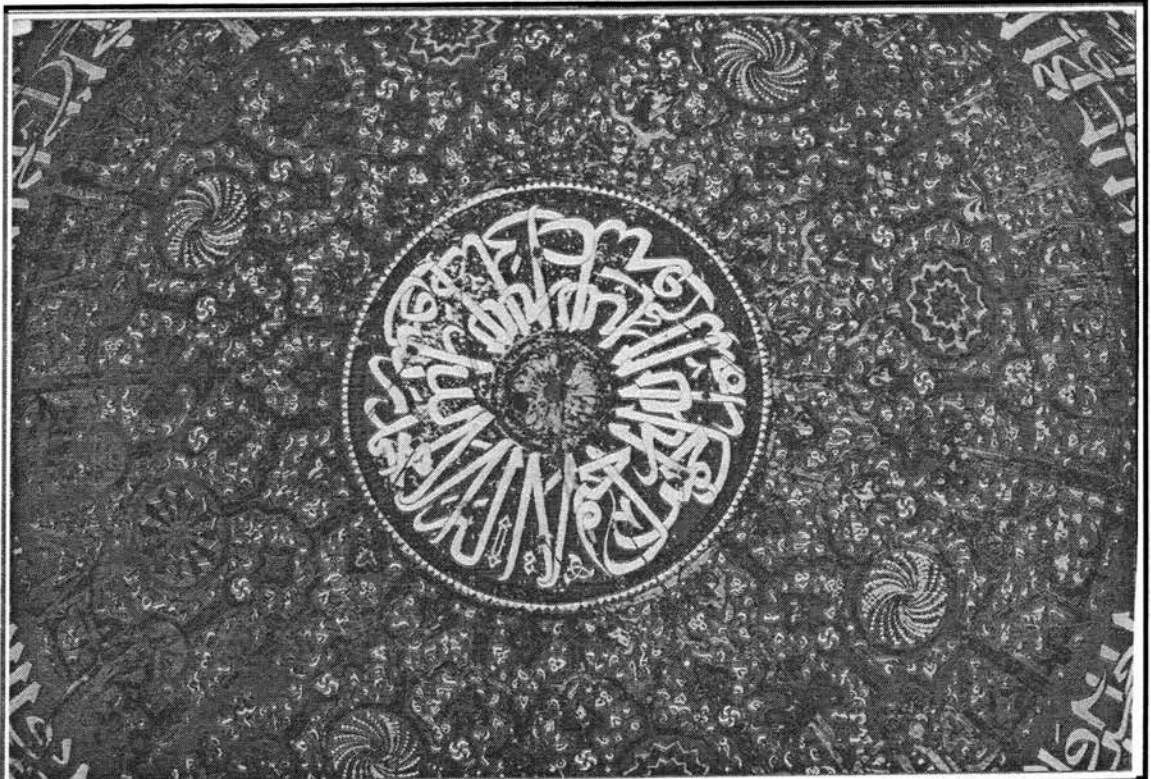


Figure 2. The central dome of the Ashrafiyah Madrasah in Ta'izz, built by Sultan al-Ashraf Isma'il 1398-1400.

Of about forty monuments recorded to have been built in Ta'izz during the Rasūlid period, only three have survived. However, they are the most distinctive of Rasūlid architecture in all of Yemen. Two are *madrasas*: al-Ashrafiyah, built by Sultan al-Ashraf Ismā'il between 1398 and 1400, and al-Mu'tabiyah, built by his wife Jihat Mu'tab in 1392. The third building is the Mosque of al-Muzaffar, originally built by Sultan al-Muzaffar (r. 1249-95), but enlarged and restored in subsequent periods. Domes rather than wooden ceilings cover the prayer halls of these monuments, all of which have elaborately painted plaster decorations (Fig. 2). Rasūlid mosques in other centers, such as Zabid, also have painted decorations, but such decoration seems to be restricted to those sponsored by the sultans and their family members.

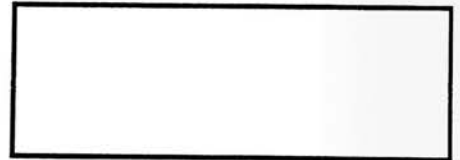
The introduction of the dome in Yemen is largely associated with the Rasūlids, although some claim it came with the Ayyūbids. However, neither the archaeological nor the textual evidence can corroborate this hypothesis as there are no surviving Ayyūbid monuments. Furthermore, the dome's arrival coincides with the introduction of the institution of the madrasa in Yemen by the Ayyūbids. We can speculate that the Rasūlids adopted the dome in contrast to the flat-roofed mosque which was favored by their rivals, the Zaydis, perhaps as a way of signalling their

political and religious differences. The decorations of these domes represent an eclecticism of styles and sources which represent the dynasty's wealth and political aspirations. Although there are no specific parallels with outside models, details and some of the designs reflect external influences, notably Timurid and Mamlūk, either directly from architectural counterparts or from objects such as metalwork, illuminated manuscripts, or textiles. Yemen's position as the crossroad of the east-west trade made it the hub of all sorts of goods as well as people, and the Rasūlids were certainly great collectors of luxury items that came their way. Many of these no doubt provided the inspiration for the designs. Although little is known about the craftsmen who painted these mosques, some sources claim that foreign craftsmen from Egypt and Syria worked on the construction of some of the Rasūlid palaces. However, there was a strong local tradition as illustrated by al-Khazraji (d. 1410), the main historian of the Rasūlid dynasty, who was himself a painter in his youth, and who is said to have signed his name on the walls of one of Ta'izz *madrasas*. Regrettably, al-Khazraji was not interested in his former profession, and therefore did not record any information about it in his chronicles.

The high level of craftsmanship continues to be evident in the plaster painted domes of the Ṭāhirid period (1454-1516),

such as those of the *Madrasa* al-'Āmiriyah in Rada'. There are indications that the painting of domes continued through the 16th century, although the evidence is only found in the mausoleums of Qubbat 'Arrāf in Upper Waṣāb, built in 1529-30, and Qubbat al-Ḥusayniyah in Ta'izz, built in 1593-94. For reasons that are not yet clear, this art gradually began to disappear after the 17th century. It is possible that a drastic loss of royal revenues (to which the loss of revenues from the Indian Ocean trade contributed) brought about its demise. However, this is probably not the only reason: changes in taste and attitudes were certainly other factors.

Unlike other countries where different media were given prominence, such as tiles, mosaics, or marble revetments, the choice of paint over wood or plaster appears to be the most distinctive type of decoration in Yemeni religious architecture. Why Yemen had such a high concentration of painted mosques, how this style came about, and the influences it reflected, are some of the questions that can be raised, but for which the answers require further study.



International Directory of Middle East Scholars

The International Directory of Middle East Scholars is a free, publicly available online database of Middle East specialists from around the world. This service is being provided by Columbia University through the Middle East Gopher, and is compiled and maintained by Frank H. Unlandherm.

The database contains records of individuals who have identified themselves as being involved in Middle East studies. Each record, submitted by the person listed, contains the name, title, institutional affiliation, mailing address, telephones, fax number, and full e-mail address, and a short statement of the person's activities, teaching and/or research interests, specializations, etc. in the area of Middle East Studies. The entries are free-form text, and one may include any information in any format that seems useful and informative. The database is indexed so that one can do a search to locate the record for a particular individual, or one can do a keyword search to find, for example, a list of all the Middle East specialists located in a given country or city, or all scholars who work on a given language or subject or region, etc.

To have your entry included in the database, submit an entry with the information described above: name, title, institutional affiliation, mailing address, telephones, fax number, and full e-mail address, and a short statement of your activities, teaching and/or research interests, specializations, etc. When providing a description of your work and interests, include all relevant keywords such as languages, countries, regions, disciplines and sub-disciplines, historical periods, and ethnics, religious, or political groupings. Remember that others will use "keyword searches" to identify listings of those they do not know by name.

This information can be submitted via regular mail or e-mail to: Frank Unlandherm, Middle East Librarian, 303 International Affairs, Columbia University, 420 West 118th Street, New York, N.Y. 10027, e-mail: unlandherm@columbia.edu
To view entries currently in the database, visit the Middle East Studies Home Page at <http://www.columbia.edu/cu/libraries/indiv/area/MiddleEast/>

Obituary

James Douglas Pearson

1911-97

by Geoffrey Roper

J.D.(Jim) Pearson died on Friday 1 August 1997, at the age of 85. He had suffered a stroke about a week previously.

Professor Pearson was the founder of *Index Islamicus*, and one of the most eminent, and pioneering, librarians and bibliographers in the field of Islamic studies. Born in December 1911, he grew up and was educated in humble circumstances in Cambridge. First employed in Cambridge University Library at the age of 16 as a book-fetcher, he developed a taste for, and skill in, "exotic" languages, and was awarded a scholarship (for Hebrew) at St John's College. After studying also Arabic and Persian at Pembroke College, he graduated in 1936. He was then employed in the Oriental Section of the Library until 1941, when he was enlisted for war service until 1945. He worked again in Cambridge University Library as an Assistant Under-Librarian from 1945 until 1950.

In 1950 he was appointed Librarian of the School of Oriental and African Studies (SOAS) in London, and from then until 1972 oversaw the drastic expansion and development of the SOAS Library in what were probably the most important years of its history. In the mid-1950s, he decided that, in addition to maintaining the normal catalogue of books, it would be useful also to compile a catalogue of the articles contained in the Library's periodicals and other collective volumes. He reasoned that, in Islamic studies especially, a very important part of the scholarly literature is produced in this form, and that this material is of lasting importance to researchers. If left uncatalogued, much of it, especially in the less obvious sources, would tend to be overlooked, and work would be duplicated. With a team of helpers at SOAS, he eventually compiled a register of more than 25,000 articles on Islamic subjects, published in the fifty years from 1906 to 1955. Although conceived initially as a catalogue, rather than a bibliography, the holdings of libraries other than SOAS came to be included, and so the obvious next step was to arrange the list in classified form, and to publish it, for the benefit of scholars world-wide. Thus emerged the first *Index Islamicus*, published in 1958, containing details of 26,076 articles.

The volume was well received, and soon found its way on to the reference shelves of nearly all libraries with interests in Islamic and Middle Eastern studies. Pearson was therefore encouraged to continue the project, and a series of supplements was produced. In 1977 he started to issue the bibliography also in quarterly parts, and to record monographs as well as articles, so that the character of a comprehensive bibliography was then assumed. The work became an internationally recognised research tool, and did more than anything to establish Pearson's reputation as a bibliographical scholar.

He was also responsible for a number of other reference tools and surveys, most notably *Oriental Manuscripts in Europe and North America* (1971), the *World Bibliographies of African and Asian Bibliographies* (1975), the *Supplement to Creswell's Bibliography of the Architecture, Arts and Crafts of Islam for 1972-80* (1984) and the series of comprehensive surveys of British archives relating to Asia, Africa and the Middle East (1965-94). He was still working on a further volume (on the Middle East) in this series at the time of his death.

In 1972 he was appointed Senior Fellow, and subsequently Professor of Bibliography with reference to Asia and Africa in the University of London. He retired from this post in 1979 and moved back to his native Cambridge, while still working on *Index Islamicus*. In 1982, after a quarter of a century of devoted work on it, finally retired from the editorship, and handed over responsibility for it to Cambridge University Library, where it continues to grow. He then devoted himself to other bibliographical projects, on which he worked until shortly before his death.

Apart from his own work as librarian and bibliographer, he was active in encouraging and inspiring colleagues elsewhere in Britain and other countries to follow his lead. In 1967 he took the initiative in establishing the Middle East Libraries Committee (MELCOM) - now MELCOM (UK) - which brought together most British librarians in this field, and gave birth to a long series of major and minor bibliographies and research tools, in several of which Pearson himself actively participated. Notable among these were *Middle East and Islam: a bibliographical introduction* (1972) and *Arab Islamic bibliography* (1977). He was closely involved also in the beginnings of a European dimension to this activity in 1979, resulting eventually in the formation of MELCOM International. An enthusiastic and assiduous traveller, he visited many colleagues, Orientalists and scholars throughout the world, becoming well known for his genial conviviality, as well as his practical advice.

He will therefore be greatly missed and mourned, not only by his British colleagues, but also by a wide international circle of friends, companions and collaborators, and by all those who have benefitted from his bibliographical legacy.

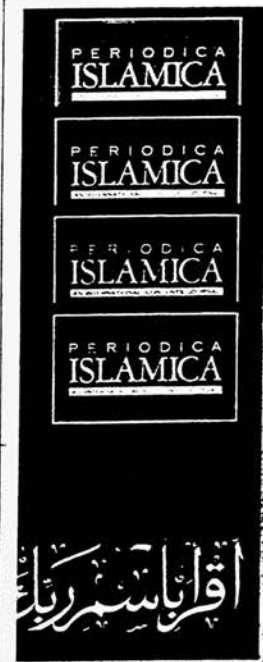
ANNUAL MEETINGS

Organization	When and Where	Information	Telephone No.
Middle East Studies Association (1997 Meeting)	Nov. 22-25, 1997 San Francisco, CA [Paper Deadline: Past]	MESA Secretariat University of Arizona P.O. Box 210410 1643 E. Helen St. Tucson, AZ 85721-0410	(602)-621-5850 mesa@ccit.arizona.edu
Middle East Studies Association (1998 Meeting)	Dec. 3-6, 1998 Chicago, IL [Abstract Deadline: Feb. 15 1998]	see preceding	see preceding
American Oriental Society (1998 Meeting)	March 14-18, 1998 New Orleans, LA [Abstract Deadline: Oct. 15 1997]	American Oriental Society Hatcher Graduate Library University of Michigan Ann Arbor, MI 48109-1205	(313)-747-4760 Jonathan_Rodgers@ ub.cc.umich.edu
American Historical Association (1998 Meeting)	Jan. 8-11, 1998 Seattle, WA [Paper Deadline: Past]	American Historical Assn. 400 A Street, S. E. Washington, DC 20003	(202)-544-2422
American Historical Association (1999 Meeting)	Jan. 7-11, 1999 San Francisco, CA [Paper Deadline: Feb. 15, 1998]	see preceding	see preceding
The Medieval Institute (1998 Meeting)	May 6-10, 1998 Kalamazoo, MI [Proposal Deadline: Past]	The Medieval Institute Western Michigan Univ. Kalamazoo, MI 49008-3851	(616)-387-8745 FAX: (616) 387-8750
College Art Association (1998 Meeting)	Feb. 25-28, 1998 Toronto, Ontario CA [Paper Deadline: Past]	Suzanne Schanzer 275 Seventh Ave. New York, NY 10001	(212) 691-1051 ext. 15 FAX: (212) 627-2381
College Art Association (1999 Meeting)	Feb. 10-13, 1999 Los Angeles, CA [Paper Deadline: April '97]	see preceding	see preceding
American Academy of Religion (1997 Meeting)	Nov. 22-25, 1997 San Francisco, CA [Paper Deadline: Past]	American Academy of Religion 1703 Clifton Rd., Suite G-5 Atlanta, GA 30329-4075	(404) 727-7920 aar@emory.edu
American Academy of Religion (1998 Meeting)	Nov. 21-24, 1998 Orlando, FL [Paper Deadline: March 1, 1998]	see preceding	see preceding

ANNUAL MEETINGS

Organization	When and Where	Information	Telephone No.
Byzantine Studies Conference (1998 Meeting)	Fall, 1998 Lexington, KY [Paper Deadline: early Jan. 1998]	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]	Axel E. W. Müller/Josine Opmeer IMC, Parkinson Bldg. University of Leeds Leeds LS2 9JT UK	+44 (113) 233-3614 FAX: +44 (113) 233-3616 IMC@leeds.ac.uk
Dumbarton Oaks Conference: (1998 Meeting) "The Topography of Constantinople"[Papers: invitation only]	May 1-3, 1998 Washington, DC	Dumbarton Oaks 1703 32nd St., N. W. Washington, DC 20007	(202) 339-6940

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NEWS OF MEM

MEM Graduate Student Prize

The Board of Directors of MEM will again be offering a prize of \$250 for the best graduate student paper on a medieval topic at the 1997 Middle East Studies Association meeting. The winner will be announced at the annual business meeting of MEM. Although modest in amount, it is hoped that this award will encourage graduate students with an interest in the medieval period to attend the conference.

Students who are scheduled to present a paper on a medieval topic at MESA-1997 and who wish to have their contributions considered for this year's prize should submit a copy of their paper to MEM's Secretary-Treasurer, James E. Lindsay, by **October 15, 1997**. Send papers to: James E. Lindsay, Department of History, Colorado State University, Fort Collins, CO 80523-1776, USA.

Capital Reserve Fund

At the 1996 Directors' meeting, the Board decided to establish a capital reserve account which shall be used to fund various MEM awards and activities.

We encourage all members of MEM to contribute to the Capital Reserve Fund, which we hope will grow to become a significant source of support for MEM's activities. If you would like to make a donation to the fund, please make your check payable to Middle East Medievalists and send it to James E. Lindsay, Secretary-Treasurer of MEM, Department of History, Colorado State University, Fort Collins, CO 80523-1776.

MEM 1997 Business Meeting

MEM will hold its 1997 Business Meeting in San Francisco, CA, on Saturday, Nov. 22, in conjunction with the annual conference of the Middle East Studies Association (MESA). The meeting will be held at 8:30 PM in the Golden Gate Room of the Hyatt-Regency San Francisco on that date. Among other important matters will be selection of a new President and Vice-President, to succeed Prof. R. Stephen Humphreys and Prof. Peter H. Heath, whose terms in office will expire on Dec. 31, 1997.

All members of MEM are encouraged to attend.

MEMBER NEWS

Asma Afsaruddin (University of Notre Dame) recently was appointed Assistant Professor of Arabic Language and Literature at the University of Notre Dame. She recently published "A Soliloquy Addressed to the Moon," a translation of the first chapter of *Ḥadīth al-qamar* by Muṣṭafā Ṣādiq al-Rāfi'i in *Edebiyāt* (1996); "The *Binā' al-maqāla* of Aḥmad Ibn Ṭāwūs and its Place in the *Mathālib* Genre," *The Journal of Semitic Studies* 41 (1995): 54-72; "An Insight into the *Ḥadīth* Methodology of Jamāl al-Dīn Aḥmad Ṭāwūs," *Der Islam* 72.1 (1995): 25-46; and "Jamāl al-Dīn Aḥmad Ṭāwūs and his *Binā' al-maqāla al-fā'imīyya*," *The Harvard Islamic and Middle Eastern Review* 2 (1995): 54-72.

Muhammad al-Faruque (University of Toronto) is currently working on the impact of agricultural decline on the economy of Iraq during the 10th century AD. He also

recently reviewed a number of books for the *Muslim World Book Review* as well as Michael Chamberlain's *Knowledge and Social Practice in Medieval Damascus, 1190-1350* (Cambridge: Cambridge University Press, 1994) for the *Middle East Studies Association Bulletin*.

Reuven Amitai-Preiss (Hebrew University of Jerusalem) recently completed a sabbatical year at St. Antony's College, Oxford. He is currently working on the subject of the Islamization of the Mongols and hopes to finish a long article and several chapters of a monograph on the subject in the coming year.

Fred M. Donner (The University of Chicago) anticipates publication this winter of his book *Narratives of Islamic Origins: The Beginnings of Islamic Historical Writing* (Princeton: Darwin Press, 1997). His article "Piety and Eschatology in Early Khārijite Poetry" appeared in Ibrāhīm As-Sa'āfīn (ed.), *Fī mihrāb al-ma'rifa. Festschrift for Ihsān 'Abbās* (Beirut: Dār Ṣādir, 1997), 13-19 [English section].

Nadia Maria El-Cheikh (American University of Beirut) recently reviewed Peter Pertz, *The Invisible Conquest: The Ontogenesis of Sixth and Seventh Century Syria* (Copenhagen, 1992) in *Berytus* 41 (1993-94): 226-27. Her article, "An Ambivalent Image: Byzantium Viewed by the Arabs," in *Images of the Other: Europe and the Muslim World before 1700* (Cairo Papers in Social Science) is forthcoming.

Jo-Ann Gross (College of New Jersey) has received a two-year National Endowment for the Humanities Collaborative Research Grant to prepare for publication with Dr. Asom Urunbaev of the Institute of Oriental Studies in Tashkent, Uzbekistan, an annotated English translation with the original Persian text of the correspondence of the Sufi master, Khwaja 'Ubayd Allāh Aḥrār and his associates from 15th-century Central Asia.

Stefan Heidemann (Friedrich-Schiller-

Universität Jena) is currently working on al-Raqqā and the Balikh valley under the Numayrids. He recently published with Peter A. Miglus "Fundmuenzen aus Aššur und Lokalgeschichte in islamischer Zeit," in *Das Wohngebiet von Assur: Stratigraphie und Architektur*, Peter A. Miglus, ed. (Berlin: Gebr. Mann, 1996): 353-86; "Al-'Aqr, Assur in islamischer Zeit. Ein Beitrag zur historischen Topographie in Nordmesopotamien," in *Continuity and Change in Northern Mesopotamia from Hellenistic to the Early Islamic Period* Karin Bartl and Stefan A. Hauser eds. (Berlin: Dietrich Reimer, 1996): 259-86. The ancient Mesopotamian site of Assur was excavated by the German archaeologist Walter Andrae between 1904 and 1914. The first article comprises mainly the documented single coin finds and hoards in a catalogue. There are hoards of Parthian copper, Roman gold as well as a hoard of Zangid and Ilkhanid gold. The second article tries to reconstruct the history of a "large village" (Ibn Jubayr) from the Sasanian invasion to the late Ottoman period, with its heydays in the 12th and 13th centuries.

Erica Hunter (Cambridge University) is the Deputy-Director of the *Corpus Fontium Manichaeorum* project and Editor of the *Series Syriaca* in addition to her appointment as Research Associate with the Taylor-Schechter Genizah Research Unit, University Library, Cambridge. She recently published "Incantation Bowls: A Mesopotamian Phenomenon?" *Orientalia* 65,3 (1996): 220-33; and "Syriac Inscriptions from al-Hira," *Oriens Christianus* 80 (1996): 66-81.

Axel Haveman (Freie Universität Berlin) is currently conducting research on the social history of medieval Damascus.

Robert G. Irwin (SOAS) recently was appointed Research Associate of the History Department, SOAS. He is currently at work completing *The Penguin Anthology of Classical Arabic Literature in Translation*. His monograph *Islamic Art* is scheduled to be published by Lawrence King (UK), Abrams (US), and Flammarion (France) in September 1997. He recently contributed the Introduction to *Narrative of the Residence of Fatalla Sayeghir among*

the Wandering Arabs of the Great Desert (London: Garnet, 1996).

Stefan Leder (Martin-Luther-Universität, Halle) recently published with Yasin Muhammad al-Sawwās and Ma'mun al-Šāgarġī, *Mu'ġam al-samā'āt al-dimašqiyya: Les seances d'audition a Damas, 550-750/1155-1350* (Damascus: Institut Français de Damas, 1996). He also published "Eine neue Quelle zur Stadtgeschichte von Damaskus: Zur Alltagsgeschichte der Haditwissenschaft," Supplement 11 of *ZDMG* (in press); "Hörerzertifikate als Dokumente für die islamische Lehrkultur des Mittelalters," in R.G. Khouri, ed. *Urkunden und Urkundenformulare im Orient und Klassischen Altertum* (Heidelberg, in press); "Charismatic Scripturalism: The Ḥanbalī Maqdisīs at Damascus," *Der Islam* (in press); "The Paradigmatic Character of Historical Narration: *Al-Madā'ini's qiṣṣat al-shūrā*," (Beirut: BTS, in press); "Riwāya," "as-Sarrādġ," and "aš-Šūli, as-Sukkari," in *Encyclopaedia of Islam*; "Arabic Prose Literature (medieval)," "Christian Arabic Literature," "Damascus (medieval)," "al-Kūfa," "Maġnūn Laila," "Syria (medieval)," in *Encyclopaedia of Arabic Literature*. He is currently working on a monograph entitled *Piety versus Politics: The Aḥbār al-šuyūḥ of Abū Bakr al-Marrūḏī*.

Thomas Leisten (Princeton) is currently teaching Islamic art and archaeology at Princeton, focusing on the pre-Mongol periods. Accompanied by some Princeton students, he will begin this summer to excavate at Kharab Sayyar, a 9th-century Abbasid fortified town in northern Syria, situated between Raqqā and Ra's al-'Ain.

Christopher Melchert (Denmark, South Carolina) recently published "Religious Policies of the Caliphs from al-Mutawakkil to al Muqtadir," *Islamic Law and Society* 3 (1996): 316-42; "The Transition from Asceticism to Mysticism at the Middle of the Ninth Century C.E.," *Studia Islamica* 83 (1996): 51-71; "Discerning the Will of God: Four Recent Books of Islamic Law," *Religious Studies Review* 23,1 (January 1997): 11-15, on Weiss, Calder, Reinhart, and Chamberlain. He is currently researching "The Practice of hadith Transmission,

9th-10th Centuries C.E.," to be presented at MESA, November 1997. New address: 113 N. Beech Ave., Denmark, South Carolina 29042-1308. Tel. (803) 793-0840.

Bernard O'Kane (American University in Cairo) is Project Director for Documentation of the Inscriptions in the Historic Zone of Cairo. He recently published *Studies in Persian Art and Architecture* (a volume of 14 reprinted articles) (Cairo: AUC Press, 1995); "The Mosque," in *Encyclopaedia of Near Eastern Archaeology* (New York, 1997): 55-58; "Monumentality in Mamluk and Mongol Art and Architecture," *Art History* 19,4 (1996): 499-522. He published several entries in the *Dictionary of Art* (Macmillan Publishers, 1996) "Islamic Art: Architectural Decoration: Tiles," "Islamic Art: Architecture: Iran, Afghanistan and Western Central Asia," "Islamic Art: Woodwork: Egypt and Syria, c. 1000-1250 (with Jonathan Bloom)," "Islamic Art: Woodwork: Egypt and Syria, c. 1250-1500," "Cairo: III: Buildings," "Qavam al-Din Shirazi," and "Vernacular Architecture: Islamic Lands: Egypt." He also has several articles currently in press "Sinān," in *Encyclopaedia of Islam*; and "The Mosque of 'Alishah: Its Reconstruction and Influence," in proceedings of the symposium on *The Art of the Mongols*.

John Renard (St. Louis, Missouri) recently published *All the Kings Falcons: Rumi on Prophets and Revelation* (Albany: State University of New York Press, 1994); and *Seven Doors to Islam: Spirituality and the Religious Life of Muslims* (Berkeley and Los Angeles: University of California Press, 1996). He is currently working on a two-volume anthology of texts for *Seven Doors* as well as an introductory work on Islamic theology.

Noha Sadek (American Institute for Yemeni Studies Resident Director) presented a paper entitled "Patronage and Architecture in Rasulid and Tahirid Yemen" at the colloquium "Culturas do Indico: Perspectivas Artisticas e Culturais" in Lisbon, June 1997, as well as a paper entitled "The Mosque of Zabid, Yemen" at the Seminar for Arabian Studies held in Oxford, July 1997. Her paper "Notes on the Rasulid Historian al-Khazraji's Career as a

Craftsman" will appear shortly in volume 27 of the *Proceedings of the Seminar for Arabian Studies*. She is currently completing her monograph entitled *Rasulid Architecture in Yemen*, and is continuing her survey of the painted mosques of Yemen.

Tsugitaka Sato (University of Tokyo) recently published *State and Rural Society in Medieval Islam: Sultans, Muqta's and Fallahun* (Leiden: E.J. Brill, 1997). He also edited *Islamic Urbanism in Human History: Political Power and Social Networks* (London: Keagan Paul International, 1997). In April 1997 he became the leader of the Islamic Area Studies Project, a position he will hold till March 2002).

Yasser Tabbaa (Ann Arbor, Michigan) has recently published *Constructions of Power and Piety in Medieval Aleppo* (Penn State Press, 1997).

Shawkat M. Toorawa (University of Mauritius) completed his dissertation "Ibn Abi Tāhir Tayfūr: Merchant of the Written Word" (University of Pennsylvania, 1997). He recently published "Walt Whitman in Adonis' Manhattan: Some Thoughts on 'A Grave for New York'," *Periodica Islamica*

6 (1996): 15-20; "Sikbādj," in *Encyclopaedia of Islam*; "Language and Male Homosocial Desire in the Autobiography of 'Abd al-Latif al-Baghdadi (d. 1231)," *Edebiyat* 7 (1996): 45-59; "The Educational Background of 'Abd al-Latif al-Baghdadi," *Muslim Education Quarterly* 13 (1996): 35-53; "Khidr: The History of an Ubiquitous Master," *Sufi* 30 (1996): 45-59; "Sad Songs with Henna Leaves: Urdu Stories in Translation," *Edebiyat* 6 (1995): 130-42; "Every Cloak He Dons becomes Him: Images of Clothing in the Islamic Tradition," *Parabola: The Magazine of Myth and Tradition* Clothing 19 (1994): 20-28; "The Dhimmī in Medieval Islamic Society: Non-Muslim Physicians of Iraq in Ibn Abi Usaybi'a's 'Uyūn al-anbā' fī tabaqat al-aṭibbā'," *Fides et Historia* 26 (1994): 10-21; "Aḥmad 'Abd al-Mu'ṭi Hijāzi," *Encyclopaedia of World Literature in the 20th Century* (New York: Continuum, 1993): 285-86; "Muhammad. Muslims and Islamophiles in the *Comedia*," *The Muslim World* 82 (1992): 133-43.

Maria Vaiou (Queen's College, Oxford) recently completed her D. Phil dissertation "Byzantine-Arab Diplomacy in the Period 842-950 AD."

Mark Whittow (Oriel College, Oxford) recently published *Byzantium, 600-1025* (Berkeley and Los Angeles: University of California Press, 1996); and "Rome and the Safirids: Writing the History of a Sixth-Century Tribal Dynasty: A Review of Irfan Shahid, *Byzantium and the Arabs in the Sixth Century*, vol. 1," *Journal of Roman Archaeology* 10 (1997).

Rachel Ward (British Museum, London) recently edited *Gilded and Enamelled Glass from the Middle East* (British Museum Company: London, 1997) This is a collection of 28 papers from the proceedings of the conference held at the British Museum in April 1995.

Ethel Sara Wolper (University of New Hampshire) has recently been appointed Assistant Professor of History at the University of New Hampshire. Her article "Princess Safwat al-Dunyā wa al-Din, and the Production of Sufi buidings and Hagiographies in Pre-Ottoman Anatolia," in D. Fairchild Ruggles (ed.) *Women, Patronage, and Self-representation in Islamic Societies* (Albany: State University of New York Press, forthcoming).

Louis Massignon: The Vocation of a Scholar

An International Conference was held at the Center for Continuing Education, University of Notre Dame, Notre Dame, Indiana, USA, on October 2-5, 1997. The program of speakers and topics was as follows: Jacques Waardenburg, "Louis Massignon's Impact on Islamic Studies;" Mary Louise Gude, C.S.C., "Joris Karl Huysmans and Louis Massignon;" Jacques Karyell, "Massignon - Charles de Foucauld et la famille spirituelle qui en est issue;" Daniel Massignon, "Les années de formation de Louis Massignon;" François L'Yvonnet, "Louis Massignon et La Salette;" Jean Moncelon, "Spirituality in the Life of Massignon;" Daud Rahbar, "The Qur'an in Massignon's Experience: Mediated by the Spirit of al-Hallaj;" Vincenzo Poggi, S.J., "The Massignon-Mulla Friendship in Some Unpublished Letters of Mulla;" Christian Destremau, "Louis Massignon, the Professor;" Yann Richard, "Ali Shari'ati as Massignon's Follower;" Ahmed Abd El-Halem Attia, "The Attitude of Contemporary Arabs Regarding Massignon's Writings on Islamic Mysticism;" Alan Christelow, "Massignon and Algerian Muslim Intellectuals: Colonial Domination and the Problem of Trust;" Edouard Metenier, "Résonances massignoniennes: le rayonnement de l'oeuvre intellectuelle et spirituelle de Louis Massignon dans le monde arabe et musulman;" Amira El-Zein, "The Concept of the Other in Massignon's Spirituality;" Patrick Laude, "Géographie Sacrée et Espace Oecuménique chez Louis Massignon: Éphèse, Isé, Jérusalem;" Mohsen Zakeri, "Louis Massignon on *Futuwwa*;" Carl Ernst, "Massignon and the Study of Sufism;" Françoise Jacquin, "L'influence de Louis Massignon sur le dialogue inter-religieux;" Sidney H. Griffith, "Thomas Merton, Louis Massignon and Muslim/Christian Dialogue in America;" Pierre Rocalve, "Mystique naturelle et mystique surnaturelle chez Louis Massignon et Louis Gardet;" André de Peretti, "Implication spirituelle chez Louis Massignon du Comité Chrétien d'Entente France-Islam;" Gerhard Böwering, "From Substitution to Solidarity: Reflections on Massignon's *Badaliyya* at the Threshold of New Millenium;" Rita S. George, "Seeing with New Eyes: The Story of the Seven Sleepers;" Dorothy C. Buck, "The Theme of *Le Point Vierge* in the Writings of Louis Massignon;" David Burrell, "Massignon and Jung: Spiritual Dimensions." A paper was also presented by title: Henri Cazelles, "Louis Massignon: monothéisme et foi d'Abraham."

ARAM Society for Syro-Mesopotamian Studies
(Eighth International Conference)

**"The Mamluks in Bilad al-Sham:
History and Archaeology"**

The Eighth International Conference of the ARAM Society for Syro-Mesopotamian Studies was held at the American University of Beirut on 1-4 April, 1997, under the patronage of H.E. Mr. Rafiq Al-Hariri, The President of the Lebanese Council of Ministers. The subject was "The Mamluks in Bilād al-Shām: History and Archaeology". The scheduled list of speakers and topics was as follows: Prof Nicola Ziadeh (Emeritus Professor), "The Mamluks in the Balance;" Prof. Ahmad Hoteit (Lebanese University), "Les expéditions mameloukes du centre du Mont-Liban: Répercussions sur la répartition des habitants;" Prof. Elias Kattar (Lebanese University), "La géographie de la population et relations entre les groupes au Liban à l'époque du mameloukes Circassiens;" Dr. Erica Cruikshank Dodd (University of Victoria), "Christian Arab Painters under the Mamluks;" Dr. Lucy-Anne Hunt (University of Birmingham), "The Production of Illustrated Manuscripts by Christians in 13th-14th century Syria and Mesopotamia;" Prof. Rifaat Ebied (University of Sydney), "Inter-religious attitudes: al-Dimashqi's (d.727/1327) letter to the people of Cyprus;" Dr. Adnan Darwiche (IFEAD, Damascus), *ibn qādi shuhba, mu'arrikh dimashqī min 'aṣr al-mamālik* (With a French translation: "Ibn qadi Shouhba, un historien syrien de la période des Mameloukes"); A commentary by Prof. Dr. H. Grotzfeld, "Note sur un manuscrit du Tarikh d'Ibn Hijji, copi=E9 en partie par Ibn Qadi Shuhba;" Prof. Dr. Heinz Grotzfeld (University of Munster), "Contes populaires de l'époque des Mameloukes dans les Mille et Une Nuits;" Drs. Sabri Jarrar (Oxford University), "Suq al-Ma'rifa (Market of Knowledge), a Hanbalite Shrine in al-Haram al-Sharif;" Drs. Sami el-Masri (Free University of Berlin), "Medieval pottery from Beirut's Downtown excavations: the first results;" Dr. Eveline J. van der Steen (University of Leiden), "What happened to Arabic-Geometric pottery in Beirut?" Mr. Abrecht Fuess (University of Cologne), "Beirut during the Mamluk Era;" Prof. Omar Tadmury (Lebanese University), *khuṭaṭ tarāblus al-shām wa 'amāratuhā al-mamlūkīya* (With an English translation: "The Mamluk Architecture of Tripoli al-Sham"); Drs. Marcus Milwright (Oxford University), "The Cup of the Saqi: Origins of an Emblem of the Khassakiyya;" Dr. Lutz Wiederhold (University of Halle), "Legal-Religious Elite and Temporal Authority in Mamluk society: a "Zahiri Revolt" in Damascus in 1386;" Prof. Suad al-Hakim (Lebanese University), *al-taṣawwuf wa al-thaqāfa al-ṣūfiya fī al-'aṣr al-mamlūkī* (With a French translation: "Le soufisme et son message culturel durant la période des Mameloukes"); Dr. Alan Walmsley (University of Sydney), "Village Life in Mamluk Jordan: Views of the Jordan Valley from Fahl (Pella);" Drs. Laurent Tholbecq (IFAPO-Amman), "Une installation d'époque islamique dans le sanctuaire de Zeus de Jérash: céramique, chronologie et technologie;" Ms. Alison McQuitty, Ms. Mads Sarley, Ms. Mona Khoury, Ms. Chantell Hoppe (BIAAH-Amman), "Archaeology fi Khirbet Faris (Jordan): the Mamluk evidence;" Dr. Margreet Steiner (University of Leiden), "The Excavation of Tell Abu Sarbut - a Mamluk village in the Jordan Valley;" Dr. Sarab Atassi (IFEAD, Damascus), "Damas au temps des Mameloukes, la poursuite d'un développement urbain soutenu;" Dr. Howyda Al-Harithy (American University of Beirut), "Mamluk Architecture in Damascus;" Dr. Nasser Rabbat (MIT-Boston), "The Mosaics of the Qubba of the Zahiriyya in Damascus: A classical Syrian medium requires a mamluk signature."

For more information about the ARAM Society and the Conference, please contact: ARAM Society, The Oriental Institute, Oxford University, Pusey Lane, Oxford OX1 2LE, England. Tel. (0) 1865-514041 Fax. (0) 1865-516824 E-Mail: 100753.3143@compuserve.com Internet (Web Page): <http://users.ox.ac.uk/~aram/>

**International Medieval
Congress**

(University of Leeds. 13-16 July 1998)

The IMC seeks to provide an interdisciplinary forum for discussion of all aspects of Medieval Studies. Within this framework a special theme is given to each International Medieval Congress and individual papers and sessions are especially encouraged on that theme. The special theme of the IMC '98 will be **SETTLEMENTS**, to mark the fiftieth anniversary of the beginning of Maurice Beresford's research into the site of Wharram Percy (Yorkshire), which produced some of the most important pioneering work on medieval English settlements. IMC'98 will also feature a special strand on Female Spirituality, focusing on the varying expressions of female religious life. Sessions may be organised by individuals, academic societies, and university departments. Sessions will be of 90 minutes' duration, each usually comprising three 20-minute papers. An information package may be obtained from the following address: Axel E.W. Müller or Josine Opmeer, International Medieval Congress, International Medieval Institute, Parkinson 1.03, University of Leeds, LEEDS LS2 9JT U.K. Tel.: +44 (113) 233-3614 Fax.: +44 (113) 233-3616 E-Mail: IMC@leeds.ac.uk web-site: <http://www.leeds.ac.uk/imc/imc.htm>

Maimonide

A Colloque Internationale CNRS was held at Paris-Villejuif on 17-20 June, 1997. The subject was "Maimonide. Traduction philosophiques et scientifiques médiévales - arabe, hébraïque, latine". A Conference was held on 20 June at the Institut du monde arabe on the subject "Maimonide (1138-1204) et la pensée médiévale". For more information contact the Centre d'histoire des sciences et philosophies arabes et médiévales (CNRS/EPHE URA 1085) 7 rue Guy Môquet, Batiment C, 94801 Villejuif. Tel. (33) 01-49-58-35-99 Fax. (33) 01-49-58-35-47. E-mail: hamzaoui@infobiogen.fr

Conversion to Islam in the Mediterranean Muslim World

The European Science Foundation, the Programme on Individual and Society in the Mediterranean Muslim World, and the Escuela Española de Historia y Arqueología, C.S.I.C., Roma, sponsored a workshop on 4-6 September 1997 in Rome on the subject "Conversion to Islam in the Mediterranean Muslim World." The speakers and topics of Team 6 of the workshop (which focused on the subject "Religious activity and experience") were: Frédéric Abécassis (Université Blaise Pascal), "Quelques cas de conversion dans des écoles missionnaires catholiques en Égypte au XXe siècle;" Camilla Adang (C.S.I.C., Madrid/Tel Aviv University), "From Mālikism to Shāfi'ism to Zāhirism: the "conversions" of Ibn Hazm;" Carmela Baffioni (Istituto Orientale di Napoli), "Re-interpretation of *Fī kayfiyya al-da'wa ila llāh*" (provisional title); Salvatore Bono (Università di Perugia), "Conversions to Islam during the Colonial Time;" Giovanna Calasso (Università di Roma), "Récits de conversion, zèle devotionnel et instruction religieuse dans le *Kitāb al-Tabaqāt* de Ibn Sa'd (IXs.): réflexions autour de la notion de "conversion" selon l'islam;" Dominique de Courcelles (Université de la Sorbonne Nouvelle, Paris III), "Lessing (1729-1781) et la conversion à l'islam d'un pasteur du XVIe siècle;" Jocelyne Dakhlia (E.H.E.S.S., Paris): "Les convertis de cours et leur réinscription familiales et sexuelles: Maghreb XV-XIX siècle;" Selim Deringil (Boğacigi University, Istanbul), "Conversion and ideological reinforcement: the Yezidi Kurds;" Hassan Elboudrari (E.H.E.S.S., Paris), "Conversion spirituelle en islam et rupture dans l'identité;" Bat-Zion Eraqi-Klorman, "The Forced Conversion of Jewish Orphans in Yemen;" Pierre-Antoine Fabre (E.H.E.S.S., Paris), "La conversion infinie des "conversos": enquête sur le statut des nouveaux chrétiens dans la Compagnie de Jésus au XVIe siècle;" Maribel Fierro (C.S.I.C., Madrid), "The conversion of heretics in al-Andalus" (provisional title); Mercedes García-Arenal (C.S.I.C., Madrid), "Autobiography and religious polemics: cases of converts;" Bernard Heyberger (Université Strasbourg), "Frontières confessionnelles et conversions chez les chrétiens orientaux (XVIIe-XVIIIe siècle);" Mohammed Kenbib (Université de Rabat), "Les conversions au Maroc aux XIXème-XXème siècles;" Mohammed Kerrou (Université de Tunis), "Logiques de l'abjuration et de la conversion à l'islam en Tunisie aux XIXè et XXè siècles;" Yitzhak Nakash (Brandeis University), "Social Change and Religious conversion in Nineteenth Century Iraq;" Mayte Penelas (C.S.I.C., Granada), "A new approach to conversion to Islam in al-Andalus;" Bernard Vincent (E.H.E.S.S., Paris), "La coonversion des musulmans dans l'Espagne du XVIIe siècle;" David J. Wasserstein (Tel Aviv University), "Islamisation and the Conversion of the Jews;" Jerzy Zdanowski (Polish Academy of Sciences, Varsovia), "Conversion and Culture: From the experience of the Arabian Mission."

Seminar on the Ilkhanate (The Mongols in Iran and the Surrounding Lands)

On 24 May 1997, a one day seminar was held at Oxford, England on the Ilkhanate, under the auspices of the Middle East Centre at St. Antony's College and the Near Eastern Studies Programme (Oriental Institute, University of Oxford). Some 30 people, senior and junior scholars, as well as graduate students, attended the seminar, which was convened by D.S. Richards (Oriental Institute, Oxford) and R. Amitai-Preiss (Hebrew University of Jerusalem).

The following papers were heard: P. Jackson, "Hulegu and the Christians;" D. Morgan, "The yam/jam in the Ilkhanate;" R. Hillenbrand, "Death and Burial in the Great Mongol Shahnama;" P.M. Holt, "Mongols and the Mamluk Royal Families;" A.H. Morton, "Rashid al-Din's View of waqf;" Ch. Melville, "Ghazan's Meeting with Shaykh Zahid of Gilan;" J. Raby, "Politics and Personality: Problems in the Phasing of Oljaytu's Mausoleum;" R. Amitai-Preiss, "Some Thoughts on the Islamization of the Ilkhanate."

Conference on the School of Toledo

The Centro Superior de Humanidades and the Escuela de Traductores de Toledo at the Universidad de Castilla-La Manelia, sponsored a conference on "La Escuela de Traductores de Toledo y su entorno cultural", in Toledo, on 24-27 Feb. 1997. For more information contact Escuela de Traductores de Toledo, Plaza de Santa Isabel, 5 - 45071 Toledo. Tel. 925-223729. 268800 Fax 925-214105. web-site: <http://www.uclm.es/toledo-cursos>.

Fatimid Egypt: Art and History

The Université de Paris-Sorbonne (Paris IV) will sponsor a colloquium on "L'Égypte Fatimide: Son art et son histoire" on 14-16 May, 1998. The principal themes will be: 1-l' espace politique fatimide. 2-le Caire: histoire et urbanisme. 3-les monuments. 4-les arts mobiliers. 5-l' art funéraire. 6-histoire des sciences. 7-les communautés juives et chrétiennes. 8-le rayonnement de l' art fatimide. Papers in French or English. Register with organizers to read paper or to attend without reading paper. Participation costs 100FF by cheque bancaire payable to: "Association par la promotion de l' art musulman". Send to: Madame Marianne Barrucaud, Centre d' Histoire de l' Art et Archéologie Islamiques, Université de Paris-IV-Sorbonne, Institut d' Art et d' Archéologie, 3. Rue Michelet 75006 France. Tel. 01-53-73-71-47. Fax 01-43-26-65-02.

Urbanization in the Muslim West

Casa de Velázquez, Departamento de Estudios Árabes (C.S.I.C.), and UMR 5648 (C.N.R.S.) sponsored a round table on "Urbanismo y organización del espacio habitado en el Occidente musulmán: aspectos jurídicos" between 23-24 June 1997, coordinated by P. Cressier, M. Fierro, and J.-P. van Staëvel. The speakers were as follows: Isabel Calero (Universidad de Málaga), "Algunas fetuas sobre la duplicidad de las aljamas andalusíes;" Maribel Fierro (CSIC, Madrid), "El espacio de los muertos: fetuas andalusíes sobre tumbas y cementerios;" Alfonso Carmona (Universidad de Murcia), "Casos de expropiación forzosa de bienes inmuebles en el Occidente islámico medieval;" Vincent Lagardère (Université de Bordeaux), "Contrats de location de maison et conflits de jouissance;" Delfina Serrano (Madrid), "Las demandas particulares como limitación de las construcciones privadas en el Occidente islámico medieval;" Amalia Zomeño (Madrid), "Donaciones matrimoniales y transmisión de propiedades inmuebles: estudio del contenido de la *siyāqa* y la *niḥla* en al-Andalus;" Francisco Vidal (Universidad de Jaén), "Agua y urbanismo: suministro y evacuación de aguas residuales a través del *Mi'yār* de al-Waṣārīsi;" Manuela Marín (CSIC, Madrid), "Las cercas de las ciudades en la documentación jurídica;" Javier García-Bellido (Ministerio de Fomento), "Morfogénesis de la ciudad islámica: algunas cuestiones e hipótesis explicativas;" Jean-Pierre van Staëvel (Université de Lyon II, UMR 5648-CNRS), "La gestion du bien commun: l'exemple de l'impasse au travers des livres de *fatwā*-s et de l'archéologie;" Jean-Pierre Molénat (I.R.H.T. CNRS, Paris) and Jean Passini (UMR 5648-CNRS), "L'urbanisme à Tolède après la Reconquête à travers les ordonnances municipales de la construction;" André Bazzana (UMR 5648-CNRS), "El urbanismo de Šalṭīš;" Mounira Chapoutot (Université de Tunis), "L'urbanisme tunisois entre droit et coutume;" Saghir Mabrouk (INSAP, Rabat), "L'apport des textes juridiques (les *fatwā*-s et les *habus*) dans l'éclaircissement de l'histoire urbaine de la ville de Taza;" Sakina Missoum (Escuela Superior de Arquitectura de Madrid), "El desarrollo de la medina de Argel entre los siglos XVI y XVII y sus relaciones con los textos y prácticas jurídicas."

Casa de Velázquez, École des Hautes Études Hispaniques, Ciudad universitaria C/. Paul-Guinard, 3 - 28040 Madrid. Tel. 543 36 05 - Fax 544 68 70.

Anatolian Archaeology

Anatolian Archeology (ISSN 1362-3567) is a new annual publication of the British Institute of Archaeology at Ankara. It will appear each year in January and will contain reports on all Insitute-sponsored work in Turkey carried out in the previous twelve months. Current late antique and medieval projects include the excavations at Amorion, at Çiftlik near Sinop on the Black Sea coast, and surveys of the Anastasian Long Walls, medieval castles in the Menderes region of western Turkey, and long-term settlement change in the Konya basin. *Anatolian Archaeology* is sent to all Institute members together with the Institute's main research journal *Anatolian Studies*. Membership subscription is currently £25 per annum (£15 students and unemployed). *Anatolian Archaeology* is also separately for sale at £5. Volume i (1995) is still available; volume ii (1996) goes to press in December. Orders or enquiries to Gina Coulthard, British Institute of Archaeology at Ankara, 31-34 Gordon Square, London WC1H0PY. Telephone and fax 0171 388-2361. Make checks payable to BIAA in US dollars, British pounds or DM.

MEM Sponsored Panels at MESA

MEM is sponsoring three panels at the 1997 annual MESA meeting in San Francisco. On Saturday, November 22: 4:00PM-6:00PM "**On the Edge?: Khurasan and the Caliphate**;" Parvaneh Pourshariati (Columbia University), "Topographical Characteristics of Khurasan and the Pattern of Arab Settlement;" Elton Daniel (University of Hawaii), "Al-Samani's Account of the Marv Oasis;" Michael L. Bates (American Numismatic Society), "Khurasani Revolutionaries and al-Mahdi's Title;" Julie Scott Meisami (Oxford University), "Qarmatis and Ishmailis in the Samanid Period;" Discussant: Said Arjomand (SUNY-Stony Brook). On Sunday, November 23: 8:00AM-10:00AM "**Institutions and Issues in Earliest Islamic Urbanism: The Mosque, the Market, the Bath and the Plague**;" Donald Whitcomb (University of Chicago), "Patterns of Urban Organization: Beginnings of the Islamic City;" Lawrence L. Conrad (Wellcome Institute), "Population, Plague and Urban Development in the Early Arab Garrison Towns;" Nuha N. N. Khoury (University of California, Santa Barbara), "The Building Blocks of Madina: Ideology and Urbanism;" Rebecca M. Foote (Harvard University), "From Open Space to Monumental Imperial Architecture: Urban Markets of the Hijaz and Sham During the First Century Hijri;" Chair: Jere L. Bacharach (University of Washington); Discussant: Michael Bonner (University of Michigan). On Sunday, November 23: 10:30AM-12:30AM "**Biography and History in the Early Islamic Syria**;" James E. Lindsay (Colorado State University), "Sarah and Hagar in Ibn Asakir's Ta'rikh madinat Dimashq;" Marianne Engle Cameron (University of Chicago), "Is This Seat Taken?" Images of Umm al-Darda, an Early Syrian faqiha;" Fred M. Donner (University of Chicago), "Sayf ibn 'Umar on Early Islamic Syria;" Steven Judd (Southern Connecticut State University), "Al-Awza'i and the Abbasids: Surviving the Revolution;" Chair: Paul M. Cobb (Wake Forest University); Discussant: Lawrence I. Conrad (Wellcome Institute).

MEM also encourages members to organize panels at other organizations, such as the American Oriental Society meeting in New Orleans, April, 1998, and the Medieval Studies Conference in Kalamazoo in May. Those organizing panels who also want MEM sponsorship should contact Peter Heath (pheath@artsci.wustl.edu) or other members of the Executive Committee. (Dr. Peter Heath, Professor of Arabic Language and Literature, Chair, Department of Asian and Near Eastern Languages and Literatures, Washington University, One Brookings Drive, St. Louis, MO 63130. Tel. 314-935-4325, Fax . 314-935-4399. E-mail: pheath@artsci.wustl.edu.)

Second Joseph Schacht Conference on Theory and Practice in Islamic Law

The Escuela de Estudios Arabes-C.S.I.C. is sponsoring the second Joseph Schacht Conference on Theory and Practice in Islamic Law on 16-20 December, 1997, in Granada. The theme will be "The Role of *qādīs* in Islamic Law: Theory and Practice." The organizing committee includes Camilla Adang, Maribel Fierro, Luis Molina, and David Powers. The **Inaugural lecturers** will be: María Jesús Viguera (Univ. Complutense), "Aportaciones de Salvador Vila, Rector de la Universidad de Granada, al estudio del derecho islámico;" Emilio Molina (Univ. de Granada), "Granada y los estudios de derecho islámico;" Luis Molina (C.S.I.C., Granada). The **Keynote speakers** will be: Maribel Fierro (C.S.I.C., Madrid), "Who were the *qādīs* in Almohad times in al-Andalus?" Wael B. Hallaq (MacGill University), "The *Qāḍī* and the *Madhhab*: An Essay on *Ijtihād* and *Taqīd*;" Baber Johansen (École des Hautes Études en Sciences Sociales), "The 'protocole du regard' in Muslim law from the 12th to the 18th centuries;" Muhammad Khalid Masud (International Islamic University, Islamabad), "Procedural Law between Traditionalists, Jurists and Judges: The Problem of Witness as Evidence;" Brinkley Messick (University of Michigan, Ann Arbor), "Court Order in Twentieth Century Imamic Yemen;" Ruud Peters (Amsterdam Univ.), "Qadis, Councils and Officials: Mehmed 'Ali's reforms in Criminal Law;" David Powers (Cornell University), "Judges and muftis." **Other speakers** will include: María Arcas Campoy (Universidad de La Laguna, Tenerife), "Cādīs y alcaides de la frontera oriental nazarí (s. XV);" Mohamed Daud Bakar (International Islamic University, Malaysia), "A note on Muslim judges and the profession certificate;" Monique Bernards (Catholic University of Nijmegen, The Netherlands), "The interface between law and grammar in classical Islam;" Jonathan E. Brockopp (Bard College, Annandale-on-Hudson, New York), "A Mirror for Qādīs? The lives of 'Abd al-Ḥakam (d.214/829) and Saḥnūn b. Sa'īd (d.240/854);" Norman Calder (University of Manchester), "Reflections on the constraints and limits of the qadi's authority in Mamluk Damascus, based on the *Fatawa* of 'Ali b. 'Abd al-Kafi Taqi al-Din al-Subki (d.756 AH);" María Isabel Calero Secall (Universidad de Málaga), "Soberanos y cādīs: sus relaciones durante el Reino Nazarí;" Alfonso Carmona González (Universidad de Murcia), "*Man yastahiqqu l-qadā'*. El perfil ideal del candidato a cadī" (Paper will be read in French); Yasin Dutton (University of Edinburgh), "Juridical practice and the origins of the Madinan 'amal;" Rachid El Hour (Madrid), "El cadī andalusí en época almorávide: Autoridad política o judicial?" (Paper will be read in English); Zouhair Ghazzal (Loyola University Chicago), "Discursive formations and the gap between theory and practice in Ottoman Sharī'a law;" Robert Gleave (University of Bristol), "The Role of the *qāḍī* and the System of *qadā'* in Classical Shi'ite jurisprudence;" Jan Goldberg (St. Antony's College, Oxford), "The foundation of commercial law in 19th Century Egypt: On the socio-historical and legal background of *Majālis al-Tujār* (1845-1876);" Rossitsa Gradeva (Institute of Balkan Studies, Sofia), "Apostasy in the Sheriat Court in Sofia (mid sixteenth-century);" Molly Greene (Princeton University); M. Barry Hooker (The Australian National University, Canberra), "The Malaysian Kathi: Jurisdiction and Judicial Change in the Shariah;" Svetlana Ivanova (National Library, Sofia), "Structure of the Kadi Sicills in Rumeli. Observations on the basis of registers of the 17th century, kept in the Sts. Cyril and Methodius National Library, Sofia;" Zainudin Jaffar (Darul Ehsan Islamic College, Malaysia), "The Role of the *Qāḍī* vis-à-vis other Enforcement Agencies in the Islamic Commercial Practice;" Benjamin Jokisch (Hamburg), "Socio-political factors of *qadā'* in eighth/fourteenth century Syria;" Hussein Kassabeh (Mu'tah University, Jordan), "The doctrines of the Abbasid judges;" Eugenia Kermeli (Bilkent University, Ankara), "*Şeyhu 'l-islām* and *kādī* joining forces for the benefit of the *gavūr*: Theory and Practice in 16th century Ottoman Law;" Birgit Krawietz (Universität Tübingen), "The Ethics of Ḥadd-Punishment;" Aharon Layish (Hebrew University of Jerusalem), "Denial of Paternity, *Dār 'Adl* and the Recourse to a Saint's Tomb. A Decision Handed Down by the Sharī'a court of Ajdābiya (libya). 1948;" Rüdiger Lohlker (Göttingen), "Decision of Sharī'a courts and the effects of power;" Falih Mahdi (Université de Versailles-Saint-Quentin-en-Yvelines), "Les activités et responsabilités non judiciaires du *kādī* à l'époque abbaside;" Manuela Marín (C.S.I.C.-Madrid), "Los jueces de Córdoba: estudio de la obra de Ibn Ḥārīt al-Juṣānī" (Paper will be read in English); Ann E. Mayer (University of Pennsylvania), "Resolving Constitutional Questions along with Disputed Issues of Islamic Law: The Difficult Task of Pakistani Judges;" Jean-Pierre Molénat (CNRS, Paris), "Les *alcaldes de moros* de Castille au regard de la Loi islamique;" Najma Moosa (University of the Western Cape), "Women's Eligibility for the Qadiship;" Christian Müller (Free University of Berlin), "Judicial Powers of the *Qāḍī 'l-ḡamā'* of Cordoba in the 5th/11th Century;" Miklos Muranyi (Universität Bonn), "A hitherto unknown fragment of the *Aḥkām Ibn Ziyād* in the library of the Great Mosque of Qairawān. Problems of identification of a main source of the *K. al-Aḥkām* var. *Nawāzil* by Ibn Sahl;" John A. Nawas (University of Utrecht, The Netherlands), "A collective biography of the *qadis* of early and classical Islam;" Cristina de la Puente (C.S.I.C.-Madrid), "Una cuestión de derecho procesal: los esclavos ante el *qāḍī* según la escuela *mālikī*" (Paper will be read in English); Yitzhak Reiter (Hebrew University of Jerusalem), "*Qādīs* and Customary Arbitration in Marital Disputes among Israeli Muslims, 1948-1995;" Irene Schneider (Univ. of Cologne), "*Adab al-qāḍī* Literature in Qājār-Iran;" Delfina Serrano (Madrid), "Teoría y práctica jurídica a través de una fuente andalusí y magrebí del siglo XII d.C.: *Madāhib al-ḥukkām fi nawāzil al-aḥkām*" (Paper will be read in English); Ron Shaham (The Hebrew University, Jerusalem), "Egyptian Judge in a Period of Change: *qāḍī* Aḥmad Muḥammad Shākīr (1892-1958);" Maya Shatzmiller (University of Western Ontario), "The Legal System and the Implementation on Women's Property Rights in Muslim Spain: Ibn Rushd's

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REVIEWS • OF • BOOKS

FROM • THE • MIDDLE • EAST

REVIEW POLICY

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

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

Ḥasan al-Amīn, *Al-Riḍa wa 'l-Ma'mūn wa-wilāyat al-'ahd, wa-ṣafahāt min al-ta'rikh al-'Abbāsī* (Beirut: Dār al-Jadīd, 1995)

In 201/817, the 'Abbāsīd caliph al-Ma'mūn, having wrested the caliphate from his half-brother al-Amīn, announced the appointment of a successor. To everyone's astonishment, the new heir apparent was 'Alī b. Mūsā b. Ja'far, the prominent 'Alid of Medina better known in later times as al-Riḍā, the eighth of the Twelver Imāms. Never before had a caliph freely transferred the succession to a member of another house. Although nothing came of al-Ma'mūn's bold initiative - al-Riḍā died under mysterious circumstances two years later - the decision stands out as perhaps the most unusual episode in the career of an unusual caliph.

In their treatment of the episode, the classical historians divide along sectarian lines. The Sunnī-Jamā'ī camp, following al-Ṭabarī (d.310/923), present a concise account of the outward events and attribute al-Riḍā's untimely death to a sur-

feit of grapes (*Ta'rikh*, Cairo, 8:568). The few Sunnī historians, such as al-Suyūṭī, who comment further evince the opinion that al-Ma'mūn's "excessive Shī'ī sympathies" led him to appoint an 'Alid heir apparent. On the other hand, the bulk of Shī'ī historians, following Ibn Bābawayh (d.381/991), insist that the caliph murdered his heir apparent. Some Shī'ī scholars concede by implication that al-Ma'mūn was sincere at first, but later came to resent the pious and popular 'Alid and had him poisoned. Others argue that the caliph never intended to let al-Riḍā succeed him; rather, he used the appointment to placate the Shī'ā (who had recently risen in Iraq on behalf of an unnamed al-Riḍā, "the chosen") and then disposed of his heir apparent at his earliest convenience (e.g. Ibn Bābawayh, *'Uyūn akhbār al-riḍā*, Najaf, 184-200, 237-250).

The Twelver Shī'a community adopted the anti-'Abbāsīd interpretation of the event and has maintained it, over occasional objections, until modern times. The tradition of dissent begins with al-Shaykh al-Mufīd (d.413/1022), who argued (apparently against his teacher Ibn Bābawayh) that death by foul play was a contingent and not a necessary attribute of the Imams; thus, it need not be the case that al-Riḍā was murdered by the caliph (although he probably was) (al-Shaykh al-Mufīd, *Awā'il al-maqālāt*, ed. A.S. Wajdi, 64). Later, al-Irbilī (d.717/1317), following Raḍī al-Dīn b. Ṭawūs (d.664/1266), cast doubts on the plausibility of the reports themselves, particularly those that attribute the murder to al-Ma'mūn's resentment of al-Riḍā. He notes that other reports document al-Ma'mūn's sincere grief over the death of al-Riḍā, as well as the caliph's contempt for the 'Abbāsīds of Baghdad. Finally, al-Irbilī questions whether the poisoning could have been carried off as the Shī'ī reports allege (*Kashf al-ghumma*, ed. I. Miyānjī, 3:112-113). Despite the soundness of these objections, later scholars have mentioned them only to rebuff them with warmed-over versions of the old verities (e.g. Muḥammad Bāqir al-Majlisī, *Bihār al-anwār*, 12:311).

Ḥasan al-Amīn's recent study of the episode stands, broadly speaking, in

this tradition of dissenting Shī'ī opinion. Al-Amīn argues that al-Ma'mūn was sincere in his appointment, not out of 'Alid sympathies but because of his far-sighted concern for the future of the *umma*. The documents of appointment, which he cites *in extenso*, support this contention, as does a passage from al-Ṭabarī's history (which al-Amīn appears to be the first to have noticed) claiming that al-Ma'mūn sought consultations with the Shī'ī (sic) notables of Baghdad during the civil war. Al-Amīn cites the Shī'ī anti-caliphal accounts, but suggests by implication that he favors the dissident interpretation of Ibn Ṭawūs and al-Irbilī. Overall, the study attempts to rehabilitate al-Ma'mūn's reputation by establishing the wisdom of his choice of heir apparent.

The first half of the book summarizes al-Ṭabarī's account of the war between the caliphs al-Amīn and al-Ma'mūn. Al-Amīn (the historian, not the caliph) does an admirable job of clarifying al-Ṭabarī's involuted account of the war, and of laying to rest the outdated but recurrent view that al-Ma'mūn's forces were Persians out to air a grudge against al-Amīn and his Arab supporters. The historian shows that al-Ma'mūn's forces consisted of Khurāsānis of both Arab and Persian descent, as did those of his rival. Although al-Amīn ignores the other accounts of the war (al-Mas'ūdi's account, for example, is a conspicuous omission), his account stands as a useful commentary on the account of al-Ṭabarī.

Given the space al-Amīn devotes to the civil war, the reader assumes that the study will establish some connection between the war and the appointment of al-Riḍā. Unfortunately, it does not. Only the second half deals directly with the titular subject of the study, the appointment of al-Riḍā.

Like the first half, the second consists largely of summary and citation of the primary sources, with occasional commentary. Here al-Amīn makes his argument for al-Ma'mūn's statesmanship and al-Riḍā's worthiness. Unfortunately, he does so by assertion or appeal to authority, rather than argument. He accepts uncritically the reports that support his claim, while ignoring

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the equally reliable (or unreliable) ones that do not. For example, he makes no mention of al-Riḍā's apparent reluctance to assume the heirship (much discussed in the Shī'i sources) as well as the murder of al-Faḍl b. Sahl, al-Ma'mūn's chief minister and purportedly a supporter of the 'Alid succession scheme. When he does mention contrary reports, al-Amīn either declines to comment on them or, most unforgivably, offers an account of "what really happened that day" (p.145) apparently based on nothing but his own conclusions about the lofty moral character of the persons involved. Oddly, too, al-Amīn takes no notice of certain commonly-cited *akhbār* that favor his argument: e.g., that al-Ma'mūn married his daughter to al-Riḍā's son, and even after his heir apparent's death continued to wear the 'Alid green (much to the indignation of the Baghdadis).

Al-Amīn insists quite correctly on the importance of the whole Riḍā-episode, and calls for further study of it. Unfortunately he takes no notice of older Western treatments of the subject, of which the most important is Wilfred Madelung's reading of the whole episode as an apocalyptic premonition by al-Ma'mūn (*Festschrift for Ihsān 'Abbās*, 333-346). Despite its heavy reliance on citation, moreover, the study only sporadically cites editions and page numbers, and contains no bibliography. Except for his reading of certain episodes in the civil war, al-Amīn offers little by way of sustained historical interpretation. Instead, he is disconcertingly prone to interpolating banal observations on the inevitability of fate and the ageless foibles of human character. Nevertheless, *Al-Riḍā wa 'l-Ma'mūn* may at least open the eyes of scholars, especially the Shī'is, to the possibility of other interpretations of al-Ma'mūn's career.

- Michael Cooperson

Sa'id Fāyiz ad-Dakhīl, *Mawsū'at fiqh 'Ā'isha umm al-m'uminīn, ḥayātuhā wa fiqhuhā* [The Encyclopedia/Compendium of the Jurisprudence of 'Ā'isha the Mother of the Faithful, Her Life and Jurispru-

dence] (2nd Edition, Beirut: Dār an-Nafā'is, Silsilat Mawsū'at Fiqh as-Salaf, 1993). 767 pages.

This large volume is - as the name implies - a compilation of the *fiqh* of 'Ā'isha bint Abī Bakr. 'Ā'isha, who is credited with transmitting 2210 prophetic traditions and with being a major memorizer of the Qur'ān, is highly revered by Sunnī Muslims for her closeness to the Prophet, and for her knowledge in issues of *fiqh*. She thus ranks high among *as-salaf aṣ-ṣāliḥ*, and this justifies her inclusion in this series on the *fiqh as-salaf*.

This book consists of several chapters of unequal length and quality. The first chapter treats the life and character of 'Ā'isha bint Abī Bakr and the factors that prepared her - both socially and intellectually - to become a major authority on *ḥadīth*, and a religious scholar whose opinions were sought even by the *Rāshidūn* caliphs. The author uses many anecdotes drawn from various classical sources in order to depict the image of 'Ā'isha the exemplary Muslim woman, and the *'ālima* par excellence. His treatment - although occasionally enlightening - is generally simplistic and the text is often quite redundant. This chapter also suffers from one major flaw. It follows the traditional Sunnī Muslim apologetic treatment of the life of 'Ā'isha, and maintains the theory of conspiracy in trying to explain her involvement in the first *fitna*, and most certainly the leadership role she played at the Battle of the Camel.

The later chapters of this book are more useful. The second and largest chapter is probably the best. It lists thematically and in alphabetical order the issues of *fiqh* treated by 'Ā'isha. Each thematic heading is first defined by the author, then 'Ā'isha's *ra'y* is presented and often put into context.

The third chapter deals with judgments that were unique to 'Ā'isha. It is a short chapter that deals with only a few issues on which 'Ā'isha gave judgments that were contested by other Companions. The author presents 'Ā'isha's judgments on the issues, lists those who approve her judgment and the corresponding judgments of those who contested it. The author also offers an explanation of the possible reasons for this difference, and tries to explain

the possible basis of 'Ā'isha's judgments (her *adilla*) in order to explain why she had a different reading of the issues at hand.

The fourth chapter lists the sources upon which 'Ā'isha relied in giving her legal opinions. Listing the Qur'ān, the *sunna*, *qiyās*, *istiḥsān*, *istiḥsāb* and *'urf* as her sources, ad-Dakhīl begins by defining each of these terms, and then explains how 'Ā'isha used these sources, and why she was competent to do so.

Finally, the fifth chapter of the book deals with 'Ā'isha's judgments on issues of *fiqh al-mar'a*. Being a woman and being aware of the problems and conditions of women in her time, she was considered by many to be more qualified than men in giving legal judgments about women, and in transmitting the Prophet's traditions about them.

Thus, although parts of this book lack sophistication, it might be a useful tool for researchers since it offers a thorough, thematic, contextualized and alphabetically organized listing of the *fiqh* of a major *muhadditha*, 'Ā'isha bint Abī Bakr. And although this compilation might seem to be of limited use by the mere fact that it only covers the opinions of 'Ā'isha, it will certainly delight anyone researching aspects of her life, or investigating her role as a *muhadditha*. This is certainly true because this book also has good indexes, and is generally user-friendly. In any case, it does add to the existing literature on the *fiqh* of the Companions.

- Maya Yazigi

Rajab-'Ali Labbāf Khānikī & Rasūl Bashash Kanzaq, *Sang Negārye Lākh-Mazār, Birjand*, [The Rock Reliefs of Lākh-Mazār, Birjand] (Iranian Cultural Heritage Organization, Tehran, 1994). 74 pp.

The rock relief of Lākh-Mazār, which includes some 81 Parthian, 34 Arabic, and 8 Persian inscriptions was discovered in Xorāsān in 1992. The site is near the village of Kūch, 29 kilometers south-east of the city of Birjand. The site seems to have been visited from pre-historic times

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to the Islamic period. Due to its locality, the place most probably became a place of rest for travelers from the Iranian plateau to Central Asia and vice versa. Unfortunately much of the rock surface has been defaced due to weather, and some of the Parthian inscriptions have been deformed or destroyed by latter inscribers. There are also more than fifteen Parthian, Hephthalite, and probably Sāsānian figures drawn on the rock relief, along with symbols and other drawings.

The authors of this monograph claim that the place may have been a holy site. The evidence given is that today it is a site of pilgrimage for the local villagers. This, however, is not conclusive evidence that this place may have been a holy site in ancient times or in the medieval period. The primary importance of the site is its running water and shade, so that it served as a rest area for travelers. Indeed the inscriptions bear witness to the fact. They are usually names or slogans which should be considered as graffiti rather than any real official inscriptions. It is not unique to have a site where passing visitors would leave their mark where others had done so before. This may have been a continuing process because it was on a route traveled by many from Central Asia to the West.

The earliest inscriptions are in the Parthian script and are the most numerous. They are poorly preserved and at times are impossible to decipher. Some are only several words and others are up to nine lines. Six of the inscriptions have been deciphered by the authors of the monograph and appear with the photographs. The Arabic inscriptions are also in poor condition, but they are easier to decipher, since they constitute common slogans, such as the shahada, or proper names. This is true of the Persian inscriptions as well. Squeezes have been made of all the inscriptions and drawings, which appear in seventeen pages in the monograph.

Based on one of the drawings and names in the inscriptions, the authors have conjectured that the Parthian inscriptions belong to the Sāsānian period. Some of the inscriptions are as follows, (Parthian: C-214): 'rthtr hwtwy pty ḤMR 'nytyt pty ḤMR mt 'nyw[š] "The lord Ardaxšir is led by wine, with wine (he) became immortal;" (Parthian: C-213): šgr W ZNH kwbt

grt'z't mtrwbn "The lion and this Kawād became free?, the keeper of friendship?;" (Parthian; p.62): prsb ZNH kwbt wyštywyn mtrwbnw 'rthš[tr... W MNW pty ZNH prsb ḤMR AKL W š't... AKLW wyštywyn..... k...t "This is the figure of Kawād... Mihrbānu Ardaxš[ir...and he who on this picture drinks wine and joyfully ... drinks.."

The Arabic and Persian inscriptions are quite short and some are dated, the latest belonging to the seventeenth century (H-52): āh aḥmad morādat islām haḡigat būd, "Oh Ahmad your wish, Islam was the truth;" (H-212) yā 'Alī "Oh Ali;" (D-16): lā ilāha illā Allāh Muḥammad rasūl Allāh, "There is no god but God, Muḥammad is the messenger of God;" (E-1112) Abrāme bā del, "The valiant Abraham;" (E-1113) Allāh Muḥammad 'Alī Fāṭimah Ḥasan wa Ḥusayn, a Shiite slogan, "God, Muḥammad, 'Alī, Fāṭima, Ḥasan and Ḥusayn.

Along with the inscriptions, there are a series of drawings of human busts and animals. The most interesting one is figure D-3 which shows a man with a crown and a woman embracing and kissing one another. The authors believe that the figure is the Sāsānian king of kings, Pērōz. This conclusion is made based on a gem with the figure of this king and similarities between their crowns. There are, however, more differences than any similarities between these figures, and this conclusion seems to be far fetched. The figure is drawn so badly that it seems implausible that a royal entourage would commission such a poorly drawn picture.

There are other drawings as well, and among them two (C-3 & E-2) which are Hephthalite in appearance, since they resemble the figures on their coins. There are also drawings of animals; D-2 is a lion drawn fully, which is accompanied by a Parthian inscription, which calls it *šagr*, Persian *šēr* "lion." C-2 is the figure of a single humped camel which is not to be expected for this kind of animal in Central Asia, where the double humped camel is native. There are figures of several rams along with other animal figures.

The first part of the monograph includes a general description of the site, followed by the squeezes and pictures of only several inscriptions. This is followed by the translation of several inscriptions

and a glossary of some words. It would be a great service if the authors would publish all of the inscriptions along with photographs, because it will not only give us further Parthian material to work with, but also the relief shows the state of Arabic and Persian orthography, where some examples are dated. This is a welcome publication of a great discovery, which needs further study and hopefully with the publication of all the inscriptions, one would understand the nature, function, and significance of the site in the province of Xorāsān.

- Touraj Daryaee,
Marjan Asgari

Rasūl Ja'fariān, *Tārikh-i Tashayyu' Dar Irān* (Tehrān Irān: markaz-i chāp va nashr-i sāzmān-i tablighāt-i Islāmī, 1992.)

All too often Western scholars ignore the research conducted by their colleagues in the Middle East. It is often thought that these studies are always less analytical or scholarly than what we are accustomed to in the West. However, there are numerous good researchers in the Middle East who go unnoticed by their Western counterparts. Rasūl Ja'fariān is such a historian. His book on the spread of Shi'ism demonstrates that Iranian historians inside Iran are able to contribute more than just edited primary texts or basic chronologies.

The topic of this book is the spread of Shi'ism in Iran, beginning with the early conquest by Muslim Arabs in the first century AH and ending with the rule of the Mongols in the seventh century AH. The main focus of his argument is that Shi'ism spread slowly into Iran and that the complexities of its spread must be presented in a systematic fashion. This process had seven different stages which need to be treated separately in order to avoid reductionist or historically anachronistic conclusions. First, Shi'ism spread among the Iranian *mawālī* of Iraq. Second, it spread to various locations in Iran such as Qum. Third, came developments under 'Abbāsīd rule. Fourth, Ṭabaristān was taken over by the 'Alawī Shi'is. Fifth, the Būyids came to power in

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southern Iran and Iraq. Sixth, the Mongols invaded and ruled Iran. And finally, the Safavids came to power in Iran. However, he does not give equal weight to his coverage of each phase. For example, approximately one fourth of the book is devoted to the Būyid period (phase five) while the second phase is covered in a mere thirteen pages. Furthermore, the Safavid period is left out altogether.

While he does include other variants of Shī'ism such as the Zaydis, Isma'īlis and 'Alawīs, he is concerned mainly with *ithnā 'asharī* Shī'ism. In fact, at times he displays an underlying hostility toward these other variants. For example, he goes to great lengths to argue that *Ghulāt* and *Ismā'īlī* ideas are quite distinct from those of twelver Shī'is, and more importantly, that pre-Islamic ideologies are not the origins of the former beliefs. In fact, refuting the theory that Shī'ism and other beliefs are merely a holdover from Iran's past is a major theme throughout the book. Similarly, while he is harsh in his treatment of the Umayyads, the 'Abbāsids and these other Shī'ī groups, he is not at all harsh in his coverage of non-Muslim Iranians who resisted Muslim rule. Thus it must be noted that there is a definite although subtle nationalist tone throughout this work.

An interesting issue is his use of terminology. Although he is relatively consistent in his definition of Shī'ism, he is not very rigorous in his usage of the term Iranian or Iran. It seems apparent that if the subject of the book is the spread of Shī'ism into Iran, then it would be necessary to define these categories of analysis. He does actually make the distinction between the topic of Shī'ism among Iranians vs. Shī'ism in Iran. However, he does not define either term and is not consistent in his analysis throughout the book. A good example of this is the *mawālī*, all of whom are assumed to be Iranians. Thus Iranians living among Arabs are still considered to have retained their Iranian identity, while Arabs who lived in Iran on the other hand are usually treated as Iranianized Arabs. Furthermore, neither the term Arab nor the term Iranian is at any point defined. Similarly, he assumes that the term Iran doesn't need defining.

Another problematic issue is the inconsistency of treatment of the spread of

Shī'ism. Shī'ism is defined as having three distinct types: political Shī'ism (*shī'ah-i siyāsī*), ideological Shī'ism (*shī'ah-i i'tiqādī*), and having love for the *ahl al-bayt*. However, he is not consistent in his treatment of the spread of Shī'ism. At times he is talking about political developments such as the spread of Shī'ī rule in Ṭabaristān, while at other times he is trying to determine which cities in Iran had a majority Shī'ī population. While the inclusion of both these approaches increases the value of this work, the inconsistency in method at times leads to confusion and ambiguity. Therefore, when he makes comments about Shī'is it is sometimes unclear to whom he is actually referring.

The *mawālī* of Iraq, whom he defines as Iranians who lived in Iraq, are covered in some detail in the first few chapters. The first issue dealt with is how and why did Shī'ism spread within the *mawālī* community. He focuses on the oppression suffered under Umayyad rule, such as being taxed as non-Muslims even after conversion, and a variety of other forms of discrimination against non-Arab Muslims. Another important factor was the inherent attractiveness of the characters of the members of the *ahl al-bayt*. Besides all of that, the Shī'is were among the most active in pursuing new converts to Islam. He also goes to great lengths to argue that not only were the *mawālī* not associated with the *Ghulāt* or the *Khawārij*, but that these strains of thought were not associated with pre-Islamic Iranian ideas of kingship. Thus his moderate hostility toward these groups and his defense of Iranians and Imāmi Shī'ism are consistent here as elsewhere.

The second 'phase' is actually concerned with the spread of Shī'ism to Qum in Northern/Central Iran. He argues that beginning as early as the first century AH the people in Qum followed what eventually became *ithnā 'asharī* Shī'ism. Qum became a center of Shī'ī scholarship and learning and then began to influence nearby cities. He also uses Qum as an example of the struggle of Shī'ism against the oppression of the Umayyads and 'Abbāsids.

In the third section the importance of Arabs in the spread of all forms of Islam is stressed. Shī'ism was to a large

extent associated with Arab immigrants, who spread their beliefs among Iranians. Furthermore, the arrival of Imām Rizā and other companions and descendants of the Imāms attracted many followers. However, his conception of the Iranianization of Arab immigrants, which is not clearly defined in this section, muddies the water to some extent. As may be expected, the continued oppression of Shī'ism by the 'Abbāsids is also stressed. Also of interest is the fact that this is where he makes the distinction between the subject of Shī'ism among Iranians vs. Shī'ism in Iran. However, he does not define what he means by these terms and in any case does not stick to either issue consistently.

While there are a few estimates of the distribution of Shī'is in Iran in the fourth section, it actually deals essentially with the spread of political Shī'ism during the fourth century AH. It is argued here that there was a surge of Shī'ī activity throughout the Middle East including Egypt, Syria, the Hijaz, North Africa and Iran. The main reason given is the political vacuum created by the 'Abbāsīd political weakness, which allowed other rival movements to gain ground. While the 'Abbāsids are said to have believed that these movements originated in Iran and spread throughout their domain, Ja'fariān takes this opportunity to argue again that these movements not only did not originate in Iran but that Shī'ism generally and Isma'īlism specifically did not grow out of Zoroastrianism or other Iranian beliefs.

The fifth phase, which focuses on the Būyid period, is by far the longest. In fact, in number of pages it equals over twenty five percent of the book. During the fifth and sixth centuries Shī'ism developed despite the efforts of various Sunnī rulers like the Saljūqs to wipe it out of existence. This period is portrayed as a period of moderation in ideology, creativity in scholarship, increases in the number of believers in Shī'ism and popularity of public rituals. It is also at this time that the popular elegies of the Imāms become more popular, the rituals associated with 'ashura became widely practiced, 'id *ghadir* became more widely celebrated and Friday prayer became more widely observed by Shī'is.

The sixth section is actually primarily a refutation of the Sunnī accusation

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that Shī'is contributed to the conquest of Baghdad. He uses many different arguments, most prominent of which is that the presence of any Shī'is among the Mongols would not have had any real effect on the outcome of the conquest, and more importantly, that the 'Abbāsids made a series of bad political and diplomatic decisions that contributed directly to the success of the Mongols.

While several criticisms have been made above concerning Ja'fariān's method and his biases, it should be kept in mind that this book is still a valuable contribution to the field. He does attempt to analyze the process of the spread of Shī'ism into Iran, his main point being that it was a very slow and complex process. He also avoids the direct association of Iranianness with Shī'ism. While his nationalist and Imāmi Shī'i leanings are definitely present, they do not distort the arguments completely. His broad use of primary sources, while not surprising also has great value to a scholar of early Shī'ism in Iran. Overall, his arguments are relatively consistent and his main thesis is valid.

- Kamran Scot Aghaie

Naṣr, Ḥāmid Abu Zayd, *al-Ittijāh al-'aqlī fī al-tafsīr: dirāsah fī qaḍiyat al-majāz fī al-qur'ān 'ind al-mu'tazilah* (Beirut: al-Dār al-Bayḍā', 1996, third printing (no original publication date given)).

Abu Zayd is a significant contemporary Islamic thinker, perhaps best known from the charges of heresy brought against him in the early 90s. In this book, Abu Zayd continues to develop his critical approach to the interpretation of classical Islamic texts, focusing on what he calls the "rational orientation" of Mu'tazili commentaries on *majāz* in the Quran. After a substantial introduction to the historical context of early Mu'tazili thought, Abu Zayd divides the body of his work into three main sections. The first section outlines the Mu'tazili view of the relationship between knowledge and linguistic signs. It includes a brief comparison with the theories of al-Ḥārith al-Muḥāsibī (d. 243) and

al-Bāqillānī (d.403), showing how linguistic theories were integral to developing epistemological issues especially as they related to knowledge of God through the medium of the revelation.

The second section examines classical theories about *majāz* with particular emphasis on the influence of Mu'tazili scholarship. Abu Zayd explains the conditions which the Mu'tazila placed on determining the soundness of linguistic signs, and underlines the importance of Mu'tazili thought from the early stages of Qur'an commentary to more mature understandings of rhetoric in general. Looking at selected early Qur'an scholars, Abu Zayd shows the place of *majāz* in the development of the technical vocabulary used in early Qur'an commentaries and dictionaries.

In the third section, Abu Zayd analyzes the relationship between *majāz* and *ta'wil* in a number of significant thinkers. He begins with a close reading of selected examples from the commentaries of Ibn 'Abbās, Mujāhid, al-Ḥasan al-Baṣrī, Muqātil b. Sulaymān, Abū 'Ubaydah, and al-Farrā'. Abu Zayd then turns to the focus on the fixed and repeated texts of the Qur'an, as discussed in scholars such as Ibn Qutaybah, and Yaḥyā b. al-Ḥusain. This provides a rich backdrop for Abu Zayd's long analysis of the Mu'tazili theories found in the voluminous work of al-Qāḍī 'Abd al-Jabbār al-Asadabādī (d. 415).

Abu Zayd concludes with a brief discussion of the tension between Mu'tazili and Ash'ari thought, especially in the variant evaluations of language and approaches to the interpretation of the text of the Qur'an.

Abu Zayd's work, unlike other examples of contemporary Arabic scholarship on early Islamic thought, is highly analytical and closely argued. It is a must for scholars interested in the early history of Qur'an interpretation, the Mu'tazila, and classical theories of language. Those interested in contemporary Islamic thought will also appreciate Abu Zayd's underlying argument for the continuity between classical and contemporary rational approaches to the Qur'an.

- Brannon Wheeler

Dr. Sa'd 'Abd al-'Azīz al-Rāshid, *Kitābāt islāmīyah min makkah al-mukarramah: dirāsah wa taḥqīq* (Riyadh: Maktabat al-Malik Fahd al-Waṭāniyah, 1416/1995).

Dr. al-Rāshid, who received his PhD in Islamic archaeology from the University of Leeds in 1977, is currently professor of archaeology and museums at the University of King Sa'ūd. His previous works include a collection of Islamic inscriptions from Medinah (Riyadh, 1413/1993) and a book on *Darb Zubaydah: the pilgrim road from Kufa to Mecca* (Riyadh, 1980; Arabic translation, 1413/1993).

In this book, al-Rāshid catalogues 63 Arabic, Islamic inscriptions, 60 found in the city limits of Mecca and 3 from the area of al-'Asilah (about 12 kilometers NE of Mecca). A brief introduction outlining the significance of the inscriptions, is followed by an overview of the sites of the inscriptions, including a color map and nine color photographs. The book also includes a chapter on a general overview of the city-limit inscriptions, a chapter comparing these inscriptions with others found in the Peninsula, and a brief overview of the epigraphic orthography found in the inscriptions.

For each of the inscriptions, al-Rāshid provides: 1) b/w photograph of the inscription (excepting 31, 41, 46, 53, 54), 2) hand-drawn reproduction of inscription, 3) printed version of inscription in naskhi script, 4) date of inscription, 5) description of inscription including size and number of lines, 6) location of inscription, and 7) analysis of inscription including orthography and any relation of the inscription to historical or literary references.

Of the 60 city-limit inscriptions, all but one (which is dated to the twelfth century AH) are dated to the first and second centuries AH. Four of these parallel Qur'anic verses, eight include references to the *shahādah*, eight are names, one (59) mentions 'Abd al-Malik Amīr al-mu'minīn, another (55) mentions a *ḥājib al-ka'bah*, and most of the rest are invocations of God, requesting forgiveness or a place in paradise. The three al-'Asilah inscriptions are all identified as Qur'anic.

Included is a bibliography of manuscripts, classical Arabic sources, and

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contemporary Arabic and English sources.

- Brannon Wheeler

Fahd Hamad al-Mekrad, *Dirasāt siyāsiyah fī al-'alāqāt al-dawliyah al-islāmiyah* [A Political Study of Islamic International Relations] (Kuwait: Maktabat al-Fani al-Hadith, 1993). 272 pp. ISBN 977-239-035-3.

Translated and revised from his dissertation begun at the University of Cincinnati and completed at the University of Wales in 1988, al-Mekrad's work makes significant contributions to the issues surrounding the relationship of Islam and politics. The book is divided into two main parts, the second of which [223-263] is an extended glossary of technical terms used in Islamic international relations theory. This second part has also been published separately. Scholars working with questions of Islam and political theory will find this glossary invaluable.

In the first part of the book, subdivided into nine chapters, al-Mekrad analyzes the major aspects of classical Islamic approaches to international relations: theoretical bases of the Islamic state [19-43], Islamic international relations viewed historically [47-60], use of force and its sanction in Islam [63-72], the Islamic state and relations with non-Islamic states [75-129: the longest section in the book], theories of peace [133-142], international cooperation [145-157], *jihād* [161-165], war and peace in the Shari'ah [175-219: printed out of order], and international treaties [169-172]. Al-Mekrad's discussion of the use of force and its relation to the concept of *jihād* has particular analytical value. Historians should not expect detailed examples of the theories presented, nor should one expect close analysis of particular texts apart from the comments made on extensive quotations from the Qur'an. The Arabic is not overly difficult and should be accessible to most graduate students.

- Brannon M. Wheeler

Muhammad Mu'nis Ahmad 'Awad, *al-Zalāzil fī bilād al-shām 'aṣr al-hurūb al-ṣalibiyah* (Cairo: 'Ayn li-al-Dirāsāt wa-al-Buḥūth al-Insāniyah wa-al-Ijtimā'iyah, 1996). 208 pages.

This paperback book is devoted to the historical accounts of earthquakes in Bilād al-Shām in the period between 511-598 AH/1156-1202 AD. An introduction examines the Arabic and Crusader historical sources that provide information about earthquakes, while Chapter One discusses the geological phenomena of earthquakes. Chapter Two briefly covers the earthquakes of the period as a whole (551/1156; 552/1157; 553/1158; 554/1159; 565/1170; 597/1201; 598/1202), while Chapter Three investigates in detail the earthquake of 565/1170 and Chapter Four investigates the earthquakes of 597-598/1201-1202. Chapter Five looks into the longer term impact of the earthquakes. An appendix contains excerpts from Arabic authors about the earthquakes. These earthquakes affected the northern regions of Syria. The author does not include several others known to have affected the Latin Kingdom of Jerusalem more directly (listed in Amiran, Arieh and Turcotte, "Earthquakes in Israel and Adjacent Areas: Macroseismic Observation since 100 BCE" *Israel Exploration Journal* 44 (1994): 260-305).

The author derives his information exclusively from historical sources, to the neglect of any contribution that the physical traces of damage or subsequent repairs at the numerous Crusader period sites might be able to make. Although he uses a wide variety of Arabic and Western sources, as is the case with his bibliography of the Crusader period, the author cites no publications in European languages after the early 1980s.

- Robert Schick

Muhammad Mu'nis Ahmad 'Awad, *Fuṣūl bibliūghrafīyah fī tārikh al-hurūb al-ṣalibiyah* (Cairo: 'Ayn li-al-Dirāsāt wa-al-Buḥūth al-Insāniyah wa-al-Ijtimā'iyah, 1996).

298 pages.

This paperback book is an annotated bibliography of publications about the Crusades. The entries are grouped under works by Western scholars, the contents of Setton and Baldwin's *A History of the Crusades* volumes, works by Arab and Egyptian scholars, and works by Israeli scholars in European languages (i.e. not Hebrew). Around a thousand books or articles in European languages are listed, but very few later than the early 1980s. Each bibliographic entry for a European language work cites the full original citation (plagued by quite a few typographical errors), accompanied by an Arabic translation of the citation. But of more interest is the citations for something over 500 Arabic language publications and dissertations, including recent ones.

- Robert Schick

Dr. Maḥmūd Ismā'il, *Nihāyat uṣṭūrah: nazariyāt ibn khaldūn muqtabasah min rasā'il ikhwān al-ṣafā*. (Cairo: 'Amr li-l-Ṭibā'ah wa al-Nashr, 1996). ISBN 1-31-5077-977. 6 Egyptian Pounds.

Dr. Maḥmūd Ismā'il, Professor of Philosophy at Kuwait University, claims that the ideas of Ibn Khaldūn, found in his *Muqaddimah*, are borrowed from the *Rasā'il* of the Ikhwān al-Ṣafā. His argument is presented in three parts. After a brief introduction (7-15), Ismā'il shows that the ideas of the Ikhwān al-Ṣafā were not well known after the fourth Islamic century (17-26) but that knowledge of Ibn Khaldūn's work is widespread and has been influential in the origins of European sociology (27-42).

The bulk of Ismā'il's work is an overview of the "texts which Ibn Khaldūn took from the Ikhwān al-Ṣafā" (43-120). Ismā'il outlines the parallels between the ideas of Ibn Khaldūn and the Ikhwān al-Ṣafā in the areas of world geography (climes and their influence on inhabitants), economics (relations between nomads and settled people), sociology, history and morals, politics, sciences and knowledge.

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and theology. Unfortunately, Ismā'il's analysis is limited to listing and explaining his choice of these parallels.

Ismā'il's work is important for underlining and drawing attention to the similarities between the ideas of Ibn Khaldūn and the Ikhwān al-Ṣafā, but his strong contention that Ibn Khaldūn's work is taken from the Ikhwān al-Ṣafā is difficult to demonstrate, especially given the problem of showing that "use" constitutes "bor-

rowing" and not "influence." The most suggestive parallels offered by Ismā'il are found in his long section on the "sciences and knowledge." Further research on the epistemological foundations of Ibn Khaldūn's theories might produce a more nuanced understanding of their relationship to earlier Arabic and Islamic notions of science.

- Brannon Wheeler

SCHAHCHT, FROM PAGE 44.

hukm on wives, husbands and property;" Amy Singer (Tel Aviv University), "Part of the Job: *Qāḍīs* and the *Waqf* Management;" Judith Tucker (Georgetown University), "Qadi and Mufti: Questions of Convergence in Ottoman Syria and Palestine;" Richard van Leeuwen (University of Amsterdam), "The chief qadi and the administration of waqfs in Ottoman Damascus;" Jean-Pierre van Staëvel (Université Lyon II), "Quand le *qāḍī* n'en croit pas ses yeux ...", ou de l'ambiguïté des relations entre le juge et les experts, d'après un cas tunisois du XIV^{ème} siècle;" Frank E. Vogel (Harvard Law School), "Practicability of the Islamic Law of Evidence (with Observations from Saudi Arabian Courts);" Michael Winter (Tel Aviv University), "Administrative and Legal Procedures in Early Ottoman Damascus (a *waqf* study);" Hiroyuki Yanagihashi (Tohoku University, Japan), "*Qāḍīs* Jurisdiction and the Applicability of Islamic Law According to the Ḥanafis - An Analysis of Property Cases Which Take Place in a Non-Muslim Territory;" Amalia Zomeño (Madrid), "El "estilo de los tribunales" de Fez (ss. XIV-XV)" (Paper will be read in English); Lahmer Hamid (Université Sidi Mohamed Ben Abdellah), *Khaṣā'is fiqh al-nawāzil fi al-gharb al-islāmī wa dawruh fi taṭwīr al-aḥkām* (Characteristics of the Nawazil (occurrences) Law in Morocco and its Role in the development of Islamic Law).

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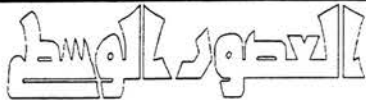
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